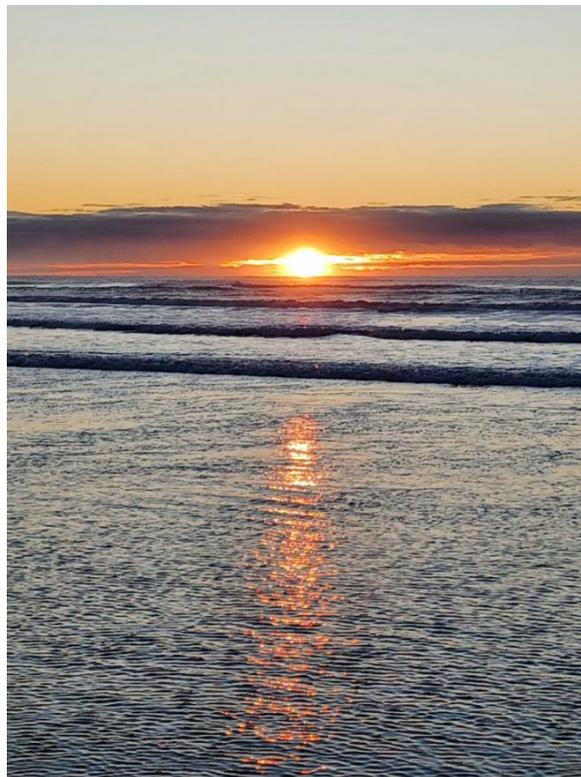


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# CULTURAL IMPACT ASSESSMENT REPORT

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## Te Paerahi & Porangahau Wastewater Management



**Te Tore o Puanga**  
**Māori Resource Management Unit**  
**July 2021**

## He Whakauruuru Whenua

Kia hīwara! Kia hīwara!  
Te Paerahi, Parikoau, Te Upoko o te Haemata,  
Takapau wharanui  
e hora nei.  
Pukepuketauhinu, Te Awakari ā Tamanui.  
Piki ake ki te tihi o Oreorewaia.  
te hononga o ngā wai tipua o Taurekaitai  
ki Mākaramu  
Ngāti Manuhiri, Ngāti Kere,  
Ki te whāruarua o ngā toka kōrero  
Ko Taikura tērā  
Ko Ohinemuhu tērā  
Ko Puhi ki roto, ko Puhi ki waho rā.  
Tau ana ngā waka ki uta rā  
ki Parikoau tau ana.  
Tihe!



The ritual of tauparapara whakauruuru whenua (prayer) is an acknowledgement of the landscape when entering the domain of Porangahau, Te Paerahi. From the sacred rocks, down through the rivers to the ocean, where the water laps the shores, it pays homage to the realm of the ancestor Kere, the industrious provider.

**I a Kere te ngahuru,  
Ka ngahuru noa atu!**



# Contents



## INTRODUCTION

This report is in response to the proposed waste management resource consent from the Central Hawke's Bay District Council (CHBDC) to the Hawkes Bay Regional Council.

This Cultural Impact Assessment (CIA) report was commissioned to examine and document Māori cultural values, interest and tikanga that could potentially be affected by the wastewater management plan at Porangahau and Te Paerahi.

The CHBDC operate both the Porangahau and Te Paerahi waste-water treatment plants (WWTP). At present for Porangahau, wastewater is treated through an oxidation pond and discharged to the Porangahau River via a drain which was intended as a wetland. At Te Paerahi, wastewater is treated by an oxidation pond and then disposed to nearby sand dunes via soakage.

CHBDC is currently investigating options for future discharge of wastewater for each of these sites. They hold resource consent to discharge and treat wastewater from Porangahau WWTP to Porangahau River. Resource consent for the discharge of treated wastewater was granted by the Hawke's Bay Regional Council (HBRC) in October 2009 and will expire on 31 May 2021.

This Cultural Impact Assessment has been prepared by Te Tore Puanga Māori Resource management unit on behalf of the hapū of Porangahau, including Ngāti Kere in response to the proposal for waste management resource consent from CHBDC to the Hawke's Bay Regional Council.

### Purpose

The CIA, a technical report, provides an overview of the identification of cultural connections, associations and taonga with the site and the surrounding area, including the Taurekaitai River, Te Paerahi beach, Pukepuketahinu wāhi tapu and surrounding wāhi tapu, as defined by Tangata Whenua, and how these may be affected by the new waste management systems and proposed works.



## Foundation Working Principles

These principles form the basis of the working relationship between Ngāti Kere and the CHBDC.

- ❖ **Ngāti Keretanga – Being Ngāti Kere**  
Ngāti Kere maintain their dignity and sovereignty over their traditional lands as kaitiaki and have the opportunity to advance their mātauranga where possible.
- ❖ **Te Whakawhitiwhiti kōrero – Open communication**  
Reports and communications are shared throughout the process. Ngāti Kere are resourced to ensure their perspective is included. Tikanga (protocols) are adhered to throughout the process. Parties adhere to a consultation protocol and the sharing of mātauranga (knowledge).
- ❖ **Kotahitanga – Working together**  
A collective stance for the benefit of Ngāti Kere in their ability to express their perspective and care of mātauranga and wāhi tapu will be maintained by both parties.
- ❖ **Te Pae tata – Taking Opportunities**  
Ngāti Kere are given full opportunity to fully participate and gain the best opportunity for Ngāti Kere tangata (people), Ngāti Kere whenua (land), Ngāti Kere rohe (environment), and Ngāti Kere mokopuna (future generations).
- ❖ **Whakarongo kia rongō – Listening to further understand**  
The views, wisdom, and knowledge of both parties will be listened to, shared, and respected. All parties have an understanding of, and are sensitive to, the views of others.
- ❖ **Te Oranga whenua**  
Ensure that environmentally friendly practices and processes are undertaken in all aspects of the project.



## RESOURCE MANAGEMENT ACT 1990

In achieving the purpose of this Act all persons exercising functions and powers under it, in relation to managing the use, development and protection of natural and physical resources, shall take into account the principles of the Treaty of Waitangi (Te Tiriti o Waitangi) [Section 8 RMA].

### The principles of Treaty of Waitangi

Much has been written about the Treaty of Waitangi. In particular there have been principles enunciated by the Court of Appeal, the Waitangi Tribunal and others. It has been recognised that this is a developing area of understanding and new principles will be deduced as further understanding of the meaning and intent of the Treaty is developed.

A list of principles which are primary significance for the District Plan process follows. This list has provided, and will continue to provide, guidance in the interpretation of section 8 of the Act.

To give effect to these principles this CIA report recognises:

- i. **Partnership** needs to be maintained throughout all the functions and activities of the Council. Ngāti Kere are not merely an interest group in this instance but are the Council's partner.
- ii. **Active protection** extends not only to matter relating to the recognition and protection of wai, wāhi tapu, urupā and sites of significance to Ngāti Kere, it also includes proactive policies relating to the maintenance and survival of tangata whenua culture and identity, and adequate resourcing for tangata whenua in resource management activities.  
Proactive policies in relation to marae, urupā, papa kainga or whānau housing and the like, have been carefully examined with the cooperation of the tangata whenua.
- iii. **Rangatiratanga** has been recognised and provided for. The particular resources and type control have been identified by tangata whenua in consultation with the Council. These matters include the management and control of wai, wāhi tapu and wāhi tupuna (ancestral sites) and the appropriate form of management and planning for adjacent areas.
- iv. **Consultation** is an inherent process between Treaty partners that should be approached in a holistic manner. It is not an end in itself, but rather a means to take into account the relevant Treaty principles and the requirements in sections 6(e), 7(a) and 8 of the Resource Management Act in the decision-making process. Consultation in this context is not simply informing tangata whenua of impending actions. Consultation should be carried out as a positive process that ensures sufficient information of an adequate quality is available. Consultation requires Council to adopt an active role in consulting early and in good faith as implied in the principle of partnership.





## MĀORI WORLD VIEW

### Mātāpono Māori Values

Tangata whenua have a special connection with te taiao (natural environment). These connections are deeply rooted in Māori history, pūrākau (myth), and values. They are the foundations that let us recognise and protect the mauri (life essence) of all living things and ensures that the relationship between tangata whenua and the environment is embodied by respect and reciprocity.

The Māori provisions of the RMA place decision makers at the interface between Māori concepts and customs and Western culture and common law. Māori values and concepts, and the beliefs that underpin them, are imbedded in mātauranga Māori and Māori language.

The challenge is to interpret and define Māori values and concepts in ways that retain their integrity. This requires those performing functions under the RMA to appreciate and understand Māori world views. The RMA provisions recognise that Māori customary values and practices are relevant considerations.

An appreciation of Māori spiritual and metaphysical values is not only important as a means to understand mātauranga Māori, but also for RMA decision-makers, as these values are cultural beliefs which form part of the cultural and social well-being considerations under section 5 of the RMA and are protected as matters of national importance under section 6(e) of the RMA7.

In order to gain a clear understanding of why people behave a certain way, we must first understand how they perceive their own place in the world. It is essential to have an insight into their world, and their concepts of interconnectedness not only with other people, but also with their environment and all the things around them.

The following section of the report describes cultural values and concepts that are relevant to consider while proceeding in the actions of this activity.

### Māori and the natural world

In Māori tradition, all elements of the natural world are related through whakapapa. Māori world was created through the union of Ranginui and Papatūānuku.

Ranginui (Sky father) and Papatūānuku (Mother earth) were bound together in an eternal embrace. After deliberations and multiple attempts to split the couple, Tāne Mahuta (God of the forest) separated them and let in the light.



After the separation, the children of Ranginui and Papatūānuku went their own way; some stayed with Papatūānuku on the land, some retreated to the sky with Ranginui, and others made their own realms. They became atua (the gods) creating the world that we see today.

Thus, the connection that Māori have to the land, rivers, ocean and so on, can be traced back to the creation story, the story of Ranginui and Papatūānuku. Traditional Māori attitudes to the natural world reflected the relationships created through Rangi and Papa, that is, that all living things are descended from them, all living things have a whakapapa and are thus related. In support of this, the sense of interrelatedness between people and nature created a sense of belonging to nature, rather than being “ascendant to it”, as the people are born from Papatūānuku, the earth mother, and return to her on their death.

This view of creation incorporates both the spiritual and physical elements of the created world, and we give thanks and pay homage to these atua through karakia (prayer), waiata (song), pūrākau (stories), and other ceremonies.

Although our tupuna were, at times, seen to test the boundaries of their relationship with the environment, a complex set of tikanga or rules, grounded in the spiritual world, ensured that they did not push this relationship too far.



## Māori Concepts

In the traditional Māori view, everything in the natural world has a **mauri** which is protected by kaitiaki or atua. Humans possess mauri ora, which is of a higher order than mauri, but this confers on the people a certain responsibility towards other living things. Preservation of the mauri of any element in the natural world is essential for its survival. Thus, tikanga governing conduct were established to ensure that the human use of a resource, such as the sea, or the land, did not affect its mauri.

The preservation of the mauri, or life force of the proposed area is of utmost importance to Ngāti Kere. The interaction of our tipuna with natural resources, such as the sea, the river, swamps, or the bush, was regulated through tikanga and concepts of tapu and rāhui.

### ❖ Tapu:

There are many examples and meanings of tapu (sacred, prohibited). Tapu is the power and influence of the gods, as everything was created by them. The land has tapu, as well as the oceans, rivers and forests. All living things have a form of tapu within them. It is important to keep in mind the things that are tapu, and things that are noa (unrestricted), or free from the extensions of tapu. All karakia conducted in ceremonies are one way of lifting the tapu and appeasing the gods.

### ❖ Rāhui:

Rāhui is a temporary form of prohibition that was used by our tipuna to preserve fish, shellfish, birds, or to protect any other natural resource. In many cases the rāhui was indicated by the erection of a pou rāhui, or post, which alerted and warned people against trespassing into the area of the rāhui. This system recognised the need to balance human need with the survival of a species or resource, and the protection of its mauri.

The authority or mana to exercise these tikanga was delegated through whakapapa to members of senior families. Their mana was reinforced by the people.

### ❖ Mauri:

As described above, mauri is the life force, or vital essence, of all things. In traditional Māori view, everything in the natural world has a mauri, including people, animals, mountain, rivers, oceans and more. Mauri makes it possible for everything to move and live within their own realm. When it comes to the natural environment, mauri may decline depending on the condition of that area. For example, if the cleanliness of a river is poor, and it is an unsafe area to take food from, then you could say the mauri of that river is lacking. The discharge of contaminants to water, or mixing of waters from different environments, can have harmful effects on the mauri of a waterway.

### ❖ Te mauri o te wai:

Tangata whenua have a special relationship with water. Water is considered to be the veins of Papatūānuku, it is also a crucial source of food and resources.

All things are considered to have the qualities of wairua (spirit/soul) and mauri, to be living. Mauri and wairua are important indicators in assessing environmental health at a physical and spiritual level and are used to assess the conditions of a recourse of place based on mātauranga Māori (Māori worldview). Large bodies of water, like ocean, rivers, and so on, play an important role to the survival of iwi and hapū. These waterways were used as a mahinga kai (food basket) that prolonged the livelihood of the iwi. Mahinga kai is usually described as a place where resources, like food and natural materials, are gathered.



### ❖ **Kaitiaki:**

The inter-connections between mana whenua and their natural world are expressed through mātauranga Māori me ōna tikanga that is authentic to each marae and hapū. This knowledge articulates an intimate understanding of the elements of nature and how they might communicate with each other. These include the Kaitiaki Atua or spiritual guardians representing the elements of nature which underpin the authentic health state of a waterway, land and sea. This knowledge was passed down through the generations (whakapapa-ranga in practice). Understanding the linkage was reflected in how well the hapū could engage in their relationship with the elements to utilize and to retain traditional knowledge on the authentic health state of their traditional lands, sea and waterways, to harvest and manage taonga wisely. Within the cycles of Te Taura Whiti I Te Reo Māori (following the phases of the Moon for planting, fishing, harvesting and other seasonal activities) is an excellent example of how Māori were highly attuned to the elements of nature.

Some examples of how the various cycles of the moon influenced various activities were:

<b>Tamatea-kai-ariki</b>	a day for planting food, west winds prevail, that only rain will quell.
<b>Tamatea-a-ngana</b>	eels are voracious feeders this night, a good day for planting food and for fishing but beware of the fog and the foaming sea.
<b>Tamate-aiho</b>	Eel, fish and kumara are abundant but small, a productive day for collecting shellfish but fisherman beware.
<b>Tamatea Whakapau</b>	a favourable day for planning food from morning to midday but not a day for the fisherman.

### ❖ **Kaitiakitanga:**

Kaitiakitanga is a term used for the Māori concept of guardianship, for the sky, the sea, waterways, and the land. It is often used to describe the connection between tangata whenua and the landscape. It is the rights and responsibilities associated with being mana whenua (territorial rights/ authority over the territory).

In the Resource Management Act 1991, it is defined as the following:

*means the exercise of guardianship by the tangata whenua of an area in accordance with tikanga Māori in relation to natural and physical resources; and includes the ethic of stewardship.* Under Section 6(f),

In matters of national importance, in the RMA, it is defined as the following.

*(f) the protection of historic heritage from inappropriate subdivision, use and development.*

### ❖ **Karakia:**

There are many types of karakia, and in ancient times all people used some form of prayer in daily life and on special occasions. Some karakia have special ritual functions, while others are used for protection, purification, ordination and cleansing.

### ❖ **Whakapapa:**

Whakapapa is the genealogical descent of all living things from the gods to present time. The meaning of whakapapa is “to lay one thing upon another” as, for example, to lay one generation upon another. Everything has a whakapapa: birds, fish, animals, trees, and every other living thing; soil, rocks and mountains also have a whakapapa.

Whakapapa is a basis for the organisation of knowledge in respect to the creation and development of things.



❖ **Whakanoa:**

Whakanoa is necessary to lift or nullify tapu. Whakanoa is the process of sanctification and nullification of tapu.

❖ **Tangata whenua:**

Tangata whenua is an important term - it means the people of the land: that is the Maori iwi or hapu (sub-tribes) which have mana whenua (customary authority) over a particular area.

❖ **Mātauranga Māori:**

The term mātauranga Māori literally means Māori knowledge and is closely aligned to the period of pre-European contact as it encompasses traditional concepts of knowledge and knowing that Māori ancestors brought with them to Aotearoa/New Zealand. The survival of the Māori language is a cultural and historical marker linking us back to this period and demonstrates a continuum from pre-contact to the present day. Post first-contact, mātauranga Māori evolved in important and significant ways as the ancestors encountered new environments and contexts such as flora and fauna, climate and geography and in terms of the need to respond to new technology, languages and cultures they had not known or experienced before.

❖ **Mana:**

Mana is the enduring, indestructible power of the gods. In modern times mana has taken on various meanings, including:

- i. Mana atua - the power of the gods,
- ii. Mana tūpuna - the power of authority handed down through whakapapa,
- iii. Mana whenua - the power of associated with possession of the land (mana whenua), and
- iv. Mana tangata - the power acquired by an individual according to his or her ability and effort to develop skills and to gain knowledge in particular areas.



## ORIGINS AND BACKGROUND OF NGĀTI KERE

### Nga tapuwae ā ngā Tipuna - A brief History

E kore e mōnehunehu te pūmahara ki ngā momo rangatira o neherā,  
nā rātou nei i toro te nukuroa o Te Moana-nui-ā-Kiwa me Papatūānuku.  
Ko ngā tohu a ō rātou tapuwae i kākahutia ki runga i te mata o te whenua,  
he taonga, he tapu.

*Time will not dim the memory of the special class of men of the past,  
who braved the wide expanse of sea and land.*

*Their sacred footprints are scattered over the surface of the land;  
treasured and sacred.*

– Sir James Henare

Porangahau has a long, rich history and according to archaeological evidence, was one of the first known areas in New Zealand to be occupied. The kōrero tuku iho or history (whakapapa) and cultural values has been retained and documented with regards to Porangahau.

However, knowledge of Pōrangahau history and relationships with this area has been lost with the kaumatua of yesteryear, as many of these blocks were sold in the early 1850's and tangata whenua have lost much of this mātauranga.

Hence, an amount of research has been required to ascertain the full CIA of .... The benefits of such a report would not only educate and inform local authorities, but also future generations.

### Takitimu and Kurahaupō, Rangitane and Kahungunu traditions

Ngāti Kere have strong whakapapa links to the Ngāti Kahungunu and Rangitāne tribes. Rangitāne traces their origins to Whātonga, one of three chiefs who commanded the Kurahaupō waka. The Rangitāne tribe expansion throughout the country led to the saying:

'Tini whetū ki te rangi  
Ko Rangitāne ki te whenua.  
Like the multitude of stars in the sky  
So great is Rangitāne on the land.'

As the tribe grew some hapū such as Muaupoko became tribes in their own right, but most hapū remained part of a wider tribal consortium that endures into the 21<sup>st</sup> Century. These hapū include Ngāti Kere, Ngāti Parakiore, Ngāti Hamua, te Rangiwhakaewa, Ngāti Mairehau.

In Pōrangahau the remnants of the seven or more small hapū who had survived into the 19<sup>th</sup> century renamed themselves, for the future of their marae and community and in self-conscious and in a small deliberate act as Ngāti Kere.<sup>1</sup>

All hapū will be taken into regard when dealing with RMA issues, however the main affected parties with regards to these Road works are Ngāti Kere, Ngai Tanehīmoa, Hinetewai, Ngāi Tamatea, and Ngāti Manuhiri.

The full list of hapū include:

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<sup>1</sup> Ballara. Angela, IWI, *The dynamics of Māori tribal organisation from c.1769 to c. 1945*. P 233.

Ngāti Maru	- Ouepoto	Ngāti Pakiua	- Parimahu
Ngāti Wharenui	- Parimahu	Ngāti Manuhiri	- Porangahau
Ngāti Kere	- Porangahau	Ngāti Pīhere	- Porangahau
Ngāi Tamatea	- Porangahau	Ngai Taanehimoa	- Poranhahau
Ngāti Hinetewai	- Porangahau	Ngāti Hineraru	- Whangaehu
Ngāti Hinepare	- Te Poroporo	Ngāti Te Rino	- Tautane
Ngāti Te Wheeki	- Akitio		

*The principle & traditional hapū associated with this is area are:  
Ngāti Kere, Manuwhiri.<sup>2</sup>*

Traditional Māori principles of land rights and occupation could be based on discovery, conquest, gifting, and ancestral rights. Rights to land also required ahi kā (literally a lit fire) meaning inter-generational use and occupation of a place.

These hapū acquired authority over these lands through a number of take whenua (occupation rights), as recorded in the Native Land Court Minute books of the 1860's by several prominent Ngāti Kere tipuna.

'Ko taku mana i te whenua nei. My authority to this land is through':

Whenua kite	discovery
Ahi kā roa	long-term occupation and use of the land
Makutu	death through incantation
Tuku whenua	gift
Raupatu	conquest
Mana tipuna	ancestral connection
Mana whakapapa	genealogical connection



<sup>2</sup> The traditional name of Kokomau is Te Koko o Moko o Manuwhiri, the Tā Moko bowl of Manuwhiri. Manuwhiri or Manuhiri more commonly known is associated with the tipuna Manuhiri and that Hapū. They were based at Te Paerahi but Te Koko o Moko o Manuwhiri is a hill located in this area.

## Kere settles on the whenua

For many years the mokopuna of Te Whatuiāpiti were entangled in battle Te Rangihirawea and Te Rangikawhiua and several tipuna were killed including Kere’s uncles Te Kiore and Te Rangihirawea at Te Rangitoto Pa. Hence, the older generation of Kere was gone and he was the surviving chief. Kahutaia, the son of Manuhiri, told the young Kere to take his rightful place on the land by stating the quote.

E tama, whakatō mai i tāu pū harakeke.  
Boy, plant your harakeke.

Hence, he occupied the land, he married four Hinetewai women and lived in peace.

*Ngāti Kere te hapū  
Rongomaraeroa te marae  
Te Poho o Kahungunu te whare.  
Ngarangiwakaupoko te pou*



### I a Kere te ngāhuru, ka ngāhuru noa atu It is always harvest time with the ancestor Kere

This is a whakataukāki (proverb) of local Ngāti Manuhiri Chief Te Kiekie with regards to his relative Kere (Keretipiwakairo). When Te Kiekie looked across the coast towards Te Paerahi and saw all the fires burning along the shoreline, it was a sign of whānau occupation, cooking, and abundance of food which was the case during all seasons.

Today, the proverb is an appropriate mihi whakanui, acknowledgement of Ngāti Kere being grateful of the resources they have, not just with kai, but also the abundance of history, knowledge, and cultural resources.



## The gift of Te Angiangi to Manuhiri

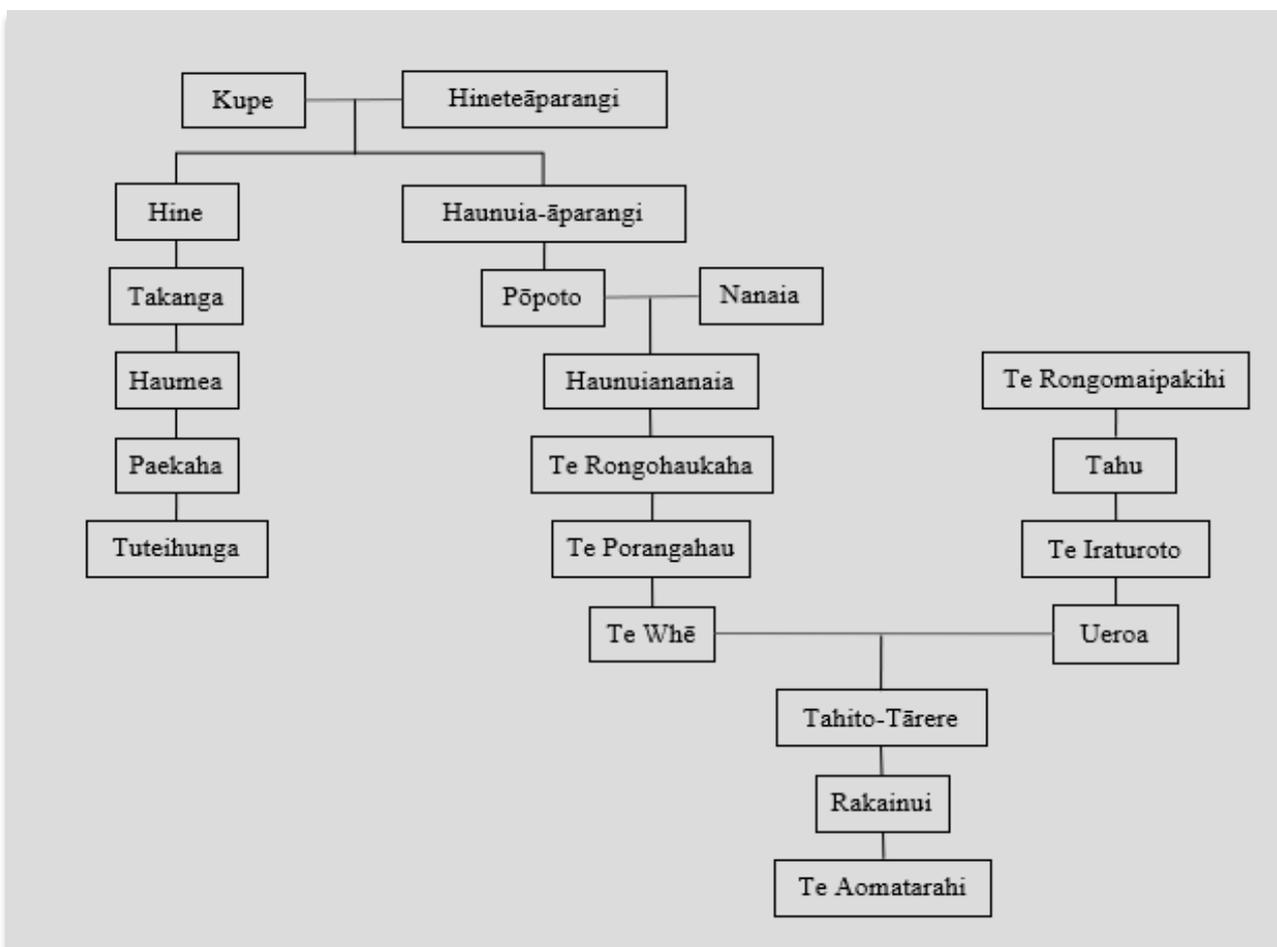
Te Angiangi gifted land to Manuhiri, and his descendants have always had rights and/or possession up until the present time. Manuhiri occupied the land during the time of Kaitahi and his people. Te Ropiha, Wi Matua and Henare Matua all have similar versions of the accounts of Manuhiri coming to Porangahau.

The following is Henare Matua’s accounts of Manuhiri:

*‘When Manuhiri, who was at Manawatu, heard that Te Angiangi had given land to Te Whatuiāpiti he came as far as Ngā Paeruru, leaving his women and children there... They went on their way to Te Angiangi to see if he had any spare land for them. On reaching Te Angiangi, Manuhiri told him that they have heard he was giving away his land and wanted to know if he had any for them. He said he had and gave time. Kaitahi was alive when the land was given to Manuhiri and each particular tribe kept within its boundaries.’*

## The first encounter with Europeans

Central Hawke’s Bay was under the mana of Rangitane, Whātonga and hapū; Hamua, Parakiore, Tangowhiti, and Whatuiāpiti, until Ngāti Kahungunu migrated south under the chief Rakaihikuroa. Te Aomatarahi and Taraia came as the Warrior Chiefs of Rakaihikuroa. The descendants of Taraia tended to remain in the Ahuriri-Heretaunga area, whilst the descendants of Te Aomatarahi occupied the coastal area including the Central Hawke’s Bay region.





## Mahi tahi ngā hapū o Pōrangahau by Nōpera Kuikainga

Each hapū within the wider Porangahau area resided on its own whenua but collected food from the whole area. When whales were stranded on the beach, each hapū of the community was allotted a share. When large fishing catches were made by one hapū, shares of the catch were left on the beach for others. It was the failure to observe these conventions (tikanga) which led to some of the quarrels which caused fluctuations in the membership of the community. Kere and Manuhiri lived together with Ngāi Tamatea and Tanehimoa on the land. All their descendants have continued to live on the land.



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## HISTORY OF THE PORANGAHAU AREA

### 1850'S Lost opportunity and land sales

The Treaty of Waitangi is the legitimate source of constitutional government in New Zealand. It provided the British Crown with a tenuous beachhead on New Zealand soil, which has been coined as “nominal sovereignty” compared with substantive sovereignty. Māori outnumbered the Pākehā, who purported to govern them by thirty to one, and it was clear from their understanding of the Treaty that they had not conceded substantive sovereignty.<sup>3</sup>

The preamble in the Treaty of Waitangi legislation the transmigration of settlers from the United Kingdom. At first this one-way flow of Pākehā was acceptable to Māori because it brought increased trade and material benefits. The first fourteen years tribes, hapū and whānau in Hawke's Bay benefited through trade, flour mills, and timber mills. They had developed their own economic infrastructure. They were primary producers of agricultural produce, leasers of land, owners of wood mills and flour mills, and transporters of their own products to the markets.

### The Waipukurau block and Porangahau block sales

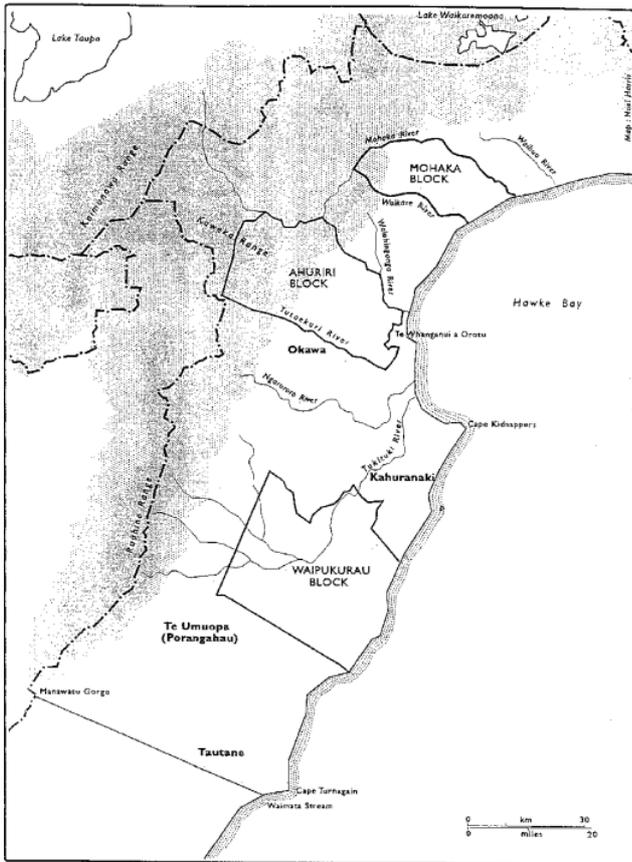
With settlers flooding in and clamouring for land, chiefs in Heretaunga began pushing secret land sales in Porangahau.

These purchases represent a vast change in purchasing technique from the 1851 transactions. Mc Lean invited Te Hapuku, and a party of close associates, to Wellington as guest of the Government. Mc Lean seized the opportunity presented by his good relationship with the chief and negotiated land sales in Hawkes Bay with him. The first purchase being 70,000 acres, the Tautane block, without consultation with occupants of the land.

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<sup>3</sup> Walker. Ranginui, *Ka whawhai tonu mātou, Struggle without end*. 1990. P98 .





Block name	Acreage	Date	Signatures	Price (£)	Reserves
PorangaHau*	145,000	10/3/58	83	3000	Eparaima 1 Eparaima 2 Pakowhai 200 Makahua 15 Oerowaia 25 Manukaroa 38
Middle south Porangahau	16,000	18/7/59	2	400	Crown grants 1300

- \* 'Return of Native Reserves', compiled by Andrew Sinclair, surveyor for the Land Purchase Department, 23 January 1862, recorded Eparaima as 1300 acres and Ahirara as 1000 acres and tabled two other reserves, Waikaraka 1400 acres and Purimu 3510 acres: AJHR, 1862, E-10, p 9.
- † Sinclair records the Moeangiangi reserve with the greater acreage of 670: AJHR, 1862, E-10, p 9.
- ‡ Ascertaining the acreage of the parts of these reserves is fraught with difficulty; the reserves became merged with 'Northwoods Homestead', which was afforded an acreage of 11,000.

By the end of the 1850's the Crown had acquired around 800,000 acres of land in southern Hawke's Bay. Reserves (of all descriptions) were set aside for Māori from this land, totalled about 18,780 acres. By 1877 the crown had acquired 1,431,615 acres in Hawke's Bay and further substantial areas had been purchased by private parties.<sup>4</sup>

### 1870's land alienation and its' impact

The Native Land Act 1865 made possible the rapid individualisation of customary Māori land. This process was further refined by the Native Land Act 1873. After 1865 any individual could make an application to the Native Land Court for a title adjudication independently of the hapū or community of customary owners. This revolution in land tenure undermined community control and facilitated land alienation in Hawke's Bay on a massive scale. By 1886 only around 214,000 acres remained in customary Māori ownership. Over 900,000 acres had passed the Court between 1865-1972.

### Local bodies and councils

During the period between 1853 – 1876, Hawke's Bay was governed by a Pākehā – dominated Provincial Council which made and administered laws relating to a range of significant resources and environmental matters. Local authority settler agencies in particular were allowed to develop in ways that excluded Māori from effective participation in decision making, while these bodies were given increasing powers and responsibility for the scale and direction of habitat change.<sup>5</sup>

<sup>4</sup> AJHR, Return of Waste Lands, Showing Area Disposed of and Remaining for Future Disposal, 1877.

<sup>5</sup> Cathy Marr et al. Crown Laws, Policies, and Practices in Relation to flora and fauna, 1840 -1912, 2001, p 220.

From the mid to late – 19<sup>th</sup> century, the Crown assumed greater regulatory control and management of New Zealand’s natural resources. In many cases their control was delegated to a range of local bodies, rivers and catchment boards, drainage boards, harbour boards, acclimatisation societies, rabbit boards and county and borough councils – successors to the provincial Councils which were abolished in 1876. There is no doubt that these bodies represented settler interests and their primary aim was to promote settlement.<sup>6</sup>

## LAND FEATURES AND TRADITIONAL PRACTICES IN THE PORANGAHAU AREA

Ko au Te Paerahi, ko Te Paerahi ko au,  
he tapu te wai, te awa, te moana, he wāhi mahinga kai, kia whai orange ai.  
*I am the ocean, and the ocean is me,  
the water, and the river is sacred, the ocean is sacred, it sustains us and gives us life.*

The Pōrangahau River runs 35 km through southern Hawke's Bay. The river winds through rugged hill country to the north of Cape Turnagain, reaching the Pacific Ocean close to the township of Pōrangahau. It has a total catchment area of 697 km<sup>2</sup>. The extent of the Pōrangahau River and its catchment area can be seen in below.

The Porangahau River emerges from the northern side of the coastal ranges about 4 km directly overland from the sea and runs north for about 7 km behind and cutting through dunes until finally emerging at the sea. The coastal range lies north of the main river fan and inland of a 2 km wide belt of fan deposits and truncated and active dunes. The hill streams tend to peter out as they cross the dune country. Access up the river and to potential sources of fresh water appear to be the main factors in determining settlement distribution.

The Pōrangahau Estuary is located at the mouth of the Pōrangahau River in southern Hawke’s Bay. It is a long, narrow estuary formed behind a low, longshore bar. It has a variety of estuarine habitats including saltmarsh, intertidal sand and mudflats, and shallow tidal channels. At around 750 ha it is the largest estuary on the North Island’s east coast south of Ohiwa Harbour, dominating about 14 km of coastline. The estuary is a wildlife area of national significance. It provides roosting, feeding and breeding areas for common and rare coastal bird species including migratory waders. The estuary is also an important spawning and nursery habitat and feeding ground for native fish and is an area of great significance to Ngāti Kere and Ngāti Manuhiri. Twenty customary fishing sites exist between Pōrangahau township and the sea and the estuary continue to be an important source of pātiki (flounder) kahawai, Tuna (eels), and whitebait. The catchment is dominated by high producing exotic grassland supporting sheep and beef cattle.

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<sup>6</sup> Alexander. David, Land -based Resources, Waterways and Environment Impacts. Crown Forestry Rental Trust Northland Research Programme, November 2006, p 33. Waitangi Tribunal.



## ❖ Mahinga Kai, Traditional Harvest

Angela Ballara, in a paper based on her thesis *The origins of Ngāti Kahungunu*, researched 18<sup>th</sup> century communities in this area. The paper notes: Pōrangahau was a fortunate community. Its people had something of everything. Near the coast the Pōrangahau River became a lagoon, rich in freshwater and saltwater species according to the tide and season. There were fishing villages associated with the community on various parts of the coast. They had much swampy ground, a source of birds, eels, and useful plants such as raupō. The river was navigable for miles inland and a network of streams criss-crossed their territory, providing an abundance of suitable locations for eel weirs. The forest inland was a source of timber for all purposes, and of other resources such as birds, native rats, berries, and wild vegetables.<sup>7</sup>

Ballara suggests that 18<sup>th</sup> century Hawke's Bay people were highly mobile, moving between resource areas. The resources were mostly gathered and processed where they occurred, but they may have been stored for winter in a kāinga or pā.<sup>8</sup>

In one month, pipi were collected, and kahawai harvested at the best locations for these resources. At another, the people moved inland perhaps to plant kūmara and other crops on some sunny northward facing slope best suited to horticulture. At other times the pigeons and berries were at their best, and they moved into temporary camps in the forest areas to exploit both. The next month might be the kelp season on the coast. The following year they would repeat the whole round of planting, gathering, harvesting and processing the different resources.<sup>9</sup>

Henare Matua (19th century Ngāti Kahungunu leader and politician), in evidence to the Native Land Court, gave the names of many pā and settlements around Pōrangahau. He also named various cultivations, sources of fern root, places where birds and rats were taken, karaka groves and sources of raupō. He identified nine pā tuna and indicated that there were many others shared by Ngāti Kere, Ngāti Manuhiri and Ngāti Hinetewai.<sup>10</sup>

Ngāti Kere and the hapū associated with Te Upoko Poua o Taua have unequivocally opposed any adverse effects or discharge into the wetlands and see the wetlands as a wāhi tapu in a cultural, spiritual, and traditional sense. Wāhi Tapu are sacred in a cultural, historical, traditional, ritual, and archaeological sense. There are several archaeological sites and sites of significance in this area.

Wetlands can be reservoirs for mātauranga (knowledge), koi-oranga (well-being), and wāhi mahi (utilisation). They are mahinga kai (food gathering sites) used by local marae, whānau, hapū, and iwi and provide significant habitats for a range of culturally important (taonga) plants, animals, fish, birds, reptiles, insects, and micro-organisms. Wāhi repo (wetlands) are breeding grounds for native fish and tuna and a large range of culturally significant plants used for weaving – harakeke, raupō, toetoe and kuta; carving – tōtara, kahikatea; Māori materials and implements – mānuka. Many wetlands contain a variety of culturally important medicinal plants or rongoā, which are used for Māori medicinal use.

### **Wetlands – wāhi tapu and sites of cultural significance.**

Wetlands is a term for land areas that are saturated with water, either permanently or seasonally, such as bogs, fens, marshes, estuaries, swamps, ponds, lakes. These are biodiversity hotspots for plants, birds and fish, many of which are endangered. We have only 2% of our original wetlands left, so the focus is now on protecting and restoring existing wetlands, and even creating new ones. This does not have to

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<sup>7</sup> Ballara, A. Iwi dynamics. need reference

<sup>8</sup> Ibid

<sup>9</sup> Ibid

<sup>10</sup> Ibid



mean a loss of productive land, as often grazing is a useful management tool for keeping weeds down, which in turn helps wading birds. Wetlands also have important roles in the environment - purifying water, flood control, carbon sink and stabilising shorelines.

Māori referred to wetlands as larders, troves of seasonal sustenance and a store of materials to fashion into whāriki (mats), taura (ropes), pātu (walls), kākahu clothes. Tohunga (healers) knew them as dispensaries of rongoā (medicines), tinctures and supplements. However, Europeans thought of them as a blight on the landscape. Wetlands had no place in the agrarian ethic they brought here — flat land was coveted; where Māori saw resources, colonists saw pasture, sheep and fences. Prosperity, progress, and many have been drained, buried and built on. 90% of our wetlands have been destroyed since European settlement. We have only 10% left – one of the worst records in the western world on a global scale.<sup>11</sup>

Many of the wetlands that remain are steadily degrading because there's too little water and too many weeds, pests, and nutrients. Unless we do something about these wetlands, we are just going to lose them. We're going to lose the tikanga and the resources that iwi grew up with. So, it's about helping our wetlands but also looking at it from different perspectives and trying to bring back or restore all aspects of wetlands. The cultural aspect is really important.

## TANGATA WHENUA IWI ISSUES RELATING TO MANAGEMENT OF WAI AND WĀHI TAPU

### Tumatauenga – the spiritual guardian of people and conflict

#### ❖ Recognition of rangatiratanga

For many years, the Council has carried out work associated with waterways in the Porangahau area with little or no consideration of Ngāti Kere values or concerns. This has resulted in a lack of awareness and understanding of Ngāti Kere issues and values associated with water by contractors, councillors, council managers and staff.

Although the information flow between Ngāti Kere and the Council has improved, Ngāti Kere are not at the decision-making table – they have not been able to contribute to Council processes in which the priorities for river works across the rohe are discussed. Where ideas about river management differ, Ngāti Kere are concerned that the methods employed to manage water are contrary to Ngāti Kere expectations and aspirations.

A key principle established under the Treaty of Waitangi is one of partnership between the Crown and tangata whenua – partnership implies that partners are on an equal footing. This principle applies to the CHBDC with the delegated responsibility of co-ordinating the management of natural resources such as water on behalf of the Crown. Consultation with Ngāti Kere on matters within their mana (authority) and participation at the decision-making table is central to achieving recognition of tino rangatiratanga.

The Local Government Act 2002 recognises the Crown's obligations under the Treaty by placing specific obligations on Councils to facilitate participation by Māori in local authority decision-making processes. The Treaty of Waitangi places an additional responsibility on government to facilitate Māori participation in policy development and service delivery. In addition, the CHBDC has a responsibility under the Local Government Act 2002 to assist Māori to build their capacity to enable participation in the management of

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<sup>11</sup> Dr Bev Clarkson, plant ecologist, Manaaki Whenua – Landcare Research.



water. This obligation is based on the premise that local government decisions will affect Ngāti Kere, so participation is important.

Māori have a unique relationship with government. The Treaty obliges government to ensure that Māori are involved in making decisions on matters that affect them. It also means that government must take positive steps to ensure that Māori interests are protected. Any compromises necessary to achieve a balance with other government obligations should be explored in good faith by the parties together.

#### ❖ **Ability to practice kaitiakitanga**

Cultural impact assessments are a necessary and important part of environmental impact assessments – they are expressions of kaitiakitanga and provide information about how activities or management approaches impact on Ngāti Kere values associated with an area or a taonga. Council willingness to fund this report acknowledges the kaitiaki role of Ngāti Kere.

Although the development of this cultural impact assessment is a positive step toward raising awareness of Ngāti Kere values associated with wai (water), wāhi tapu and places of significance, the way in which this information is used will be the true reflection of the degree to which the Council is prepared to have particular regard to kaitiakitanga. Practical recognition of the kaitiaki (guardian) role will need to be reflected in the conditions placed on the consent and the degree to which Ngāti Kere are involved in the management of waterways and wāhi tapu in the future.

Ngāti Kere are often not part of Council process and are therefore unable to practice kaitiakitanga. This has resulted in a low level of awareness, understanding and acceptance of Ngāti Kere values by the Council and associated contractors.

In contrast to the Ngāti Kere world view, river works are focused on managing water and waterways purely for the purposes of minimising and preventing damage by floods and erosion. River works programme, which appears to be carried out independently of other Council responsibilities relating to the health of the wider catchment. Although some of the proposed activities such as pest control, bank stabilisation and riparian planting impact on the health of water, habitats and species – these wider management issues are not associated with the proposed river works. Nor is the Council's Riparian Land Management Plan, which relates directly to activities proposed under the consent. Its purpose of enhancing water quality and habitat values is not reflected in nature of the river works carried out under the consent.

Additional Ngāti Kere concerns relate to the lack of information about how waterways have changed as a result of many decades of river works. This concern extends to the cumulative effects of current and future river works carried out under the global consent, and the way in which these works will impact on the mauri of the wai in the rohe. An underlying consideration for managing rivers is the balance between controlling water and maintaining the health of indigenous ecosystems.

#### ❖ **Loss of wāhi tapu**

Traditional occupation areas and wāhi tapu associated with wai have been destroyed or damaged as a result of urban expansion and land use. Pressure placed on the land adjacent to waterways range from reclamation of river mouths and wetland areas in order to develop roads and launching sites to earthworks associated with the construction of stop banks and river works focused on changing the flow and passage of water.

The protection of wāhi tapu is an integral role for kaitiaki. Wāhi tapu are central to Ngāti Kere identity, yet they are still at risk of being disturbed or destroyed through river works. Over time, land adjacent to waterways has been sold or alienated from tangata whenua. Subsequently, Ngāti Kere mātauranga about

the location and significance of wāhi tapu has been lost. Although some work is being undertaken to record and research wāhi tapu, there are many sites or areas that have not been recorded, because the knowledge about these sites has been lost.

The Council has responsibilities under the Historic Places Act 1993, the Resource Management Act 1991, in relation to the protection of cultural heritage sites. The Council must protect all sites listed in the Council's Plan when undertaking river works, however, if sites are not accurately recorded or the buffer around a site is non-existent or too small, the chances that a wāhi tapu is disturbed or destroyed is greatly increased.

Where wāhi tapu have been damaged as a result of river works, the mātauranga associated with these places is also lost. There is always the possibility that sites may be discovered, particularly in traditional occupation areas where Ngāti Kere have collected resources for generations.

## Tangaroa – the spiritual guardian of wai

### ❖ **Water quality**

Maintaining and enhancing the mauri and wairua of wai is paramount to Ngāti Kere – the health and well-being of Tangaroa and all life associated with wai depend on it. A number of activities proposed under the consent have the potential to decrease water quality. Activities which result in the use machinery in waterways or sediment discharge directly impact on the life supporting capacity of wai to sustain life. The interrelated nature of wai means that a reduction in water quality impacts on all the Ngāti Kere values identified earlier in this report.

Given that Ngāti Kere view each waterway in the rohe as part of an interconnected system, particular concerns relate to activities on riparian margins and adjacent land use, and their potential to impact on water quality. An example is the management of pest species – some of which were planted by Council to stabilise riverbanks. The methods used to spray, cut, and trim pest plants are of critical interest to Ngāti Kere.

The cumulative effect of river works on water quality downstream is another area of concern. For example, the effects of river control and maintenance works on wetlands and estuaries. For Ngāti Kere, monitoring water quality is an essential practice for measuring the health of wai over time. The information gained through monitoring is necessary to guide future management practices in order to maintain and enhance waterways and associated ecosystems. The importance of placing strict controls on river works to minimise sedimentation cannot be understated.

## Haumietiketike – spiritual guardian of wild foods

### ❖ **Loss of mahinga kai and rongoā species**

Traditionally, flood plains in the rohe (district) were a rich source of mahinga kai. Ngāti Kere were able to harvest a large range of species. The braided rivers and wetlands were home to eels, whitebait and a great variety of indigenous fish and birds. Forests throughout the catchments linked the alpine, lowland, and coastal habitats, providing continuous cover for mahinga kai species. Changing land use and decades of river management works focused on building and maintaining stop banks and rock walls has contributed to loss of the natural character of waterways in the Porangahau area. The modification of waterways has resulted in the loss of highly productive ecosystems such as wetlands, which once supported mahinga kai and rongoā species. Introduced plant and animals compete with indigenous species for habitat and food in waterway ecosystems.



The current focus of the proposed consent on maintaining engineered structures and planting exotic species in preference to indigenous species has the effect of further reducing the remaining mahinga kai and rongoā species. For Ngāti Kere, restoring riparian margins with indigenous species and controlling introduced pests are important steps towards enhancing wai. There is a real danger that further mahinga kai and rongoā will be lost under the current approach to river works.

As plant and animal pests spread throughout catchments, this increases the adverse effects on Ngāti Kere values associated with indigenous resources, including the ability to practice customary use. Council currently relies on landowners and community groups to initiate restoration projects, undertake pest control and maintain existing indigenous habitats and species associated with waterways.

While customary species may exist in healthy numbers in some parts of the catchment, Ngāti Kere may be unable to access them. The inability to practice customary use and maintain traditions such as manaakitanga impacts directly on the cultural well-being of Ngāti Kere.

## Tane Mahuta – the spiritual guardian of forest habitat and birds

### ❖ Approach to riparian management

Ngāti Kere supports a pro-active approach to riparian management in the Flax Mill area, and favours replanting small sections of this waterway with fast growing native species suitable for the area. Any riparian planting should be carried out and integrated into other restoration projects in the rohe. Planting projects are undertaken as isolated initiatives, an approach which fails to consider wider ecosystem values. Bird corridors for example, should be considered when choosing plants to restore riverbanks or where planting will be carried out.

Ngāti Kere are concerned about the nature and timing of replacement planting. For Ngāti Kere, rehabilitation of riverbanks, lakes, and re-planting with indigenous vegetation is an important part of improving ecosystem health. Planting exotic rather than indigenous species is contrary to the restoration approach Ngāti Kere support as a matter of course.

The loss of shade over wai can also lead to degraded habitat for indigenous species. Bank destabilisation can occur as a result of activities proposed under the consent if replacement planting is not undertaken immediately. Another consideration is the damage to banks and vegetation caused by animals grazing along waterways – this has a direct impact on works carried out under the consent and is contrary to all Ngāti Kere values associated with wai.

### ❖ Disruption and or loss of habitat for indigenous birds and insects

The decrease in indigenous vegetation on riparian margins and adjacent land has resulted in a loss of habitats supporting indigenous birds, insects and other taonga species. The introduction of exotic plant and animal species has exacerbated the degradation of indigenous habitats. As a result, the health and well-being of many taonga species has been greatly diminished.

Restoring indigenous plant communities within catchments is a key aim for Ngāti Kere working from an integrated catchment management approach. In contrast the consent management objectives do not reflect the connections between ecosystems and indigenous species and therefore planting plans are not designed to create and extend indigenous habitats.

Another key concern relates to the proximity of Council machinery from nesting birds. River operations involving the use of heavy machinery have the potential to destroy nests and disturb nesting birds. Ngāti Kere consider the proposed mitigation measures to protect nesting birds to be inadequate. Ngāti Kere seek clarification of the scientific research these consent conditions are based on. Ngāti Kere questioned

whether the Council has sufficient information about the range of indigenous birds nesting near or on waterways. This includes information on rare and endangered species associated with wai in the rohe. The current measures would not for example protect a pair of endangered birds from the adverse effects of river works 50 metres from their nest.

#### ❖ **Protecting what is left.**

Local Hapū are concerned about the damming, drainage, and pollution of waterways because of their effects on the mauri of the waterways. The adverse effects of nutrient enrichment from farm run-off and leaching, storm discharges and pollution from industrial point sources are identified as problems.

In addition, land drainage, adjacent landfills, animal grazing and exotic plants have degraded many surviving wetland areas. Much of the remaining wetland is on private land and Māori may not have access to these places.

Freshwater habitats in Hawke's Bay include rivers and streams, wetlands, lakes and lagoons. Historically rare ecosystems associated with freshwater environments are braided riverbeds, lake margins, cushion bogs, and ephemeral wetlands (i.e., wet only at certain times). People can enjoy recreation when there is healthy freshwater. However, challenges to freshwater ecosystems are algae such as phormidium and didymo, aquatic weeds like hydrilla, sediment and pollution, and low summer flows.

Ngāti Kere see the protection and enhancement of Te Upoko Poua o Taua and the existing wetlands as vital, particularly in terms of protection from inappropriate use and damage.

## **TOWARDS A PARTNERSHIP BETWEEN NGĀTI KERE AND COUNCIL**

The recommendations have been written in the spirit of partnership – with a view towards Ngāti Kere involvement in making decisions on matters that affect wai, wāhi tapu and places of significance. This approach acknowledges the Council's legal obligation to take positive steps to ensure that Ngāti Kere interests are protected.

It also recognises that if Ngāti Kere and Council work together, this can result in many benefits including:

- A greater understanding of each other's expectations and aspirations.
- Increased opportunities to work on joint projects.
- Improved processes based on a greater understanding of each other's priorities, expectations and resources.
- More efficient use of resources; and
- Promoting the cultural well-being of Māori

Ngāti Kere understand that compromises may be necessary to achieve a balance with other government obligations, but that options need to be explored in good faith by the Council and iwi together.



## Executive Summary

The Central Hawkes Bay District Council is proposing to upgrade the Pōrangahau and Te Paerahi Wastewater Treatment Plant (PTPWWT) at Pōrangahau to allow for an improved land based disposal of treated effluent project, which will include an irrigation system and merging the two ponds to one complex.

Iwi Consultation with the Ngāti Kere iwi authority Te mana o Ngāti Kere.

The Ngāti Kere iwi authority/ Te mana o Ngāti Kere are the only mandated group to represent Ngā Hapu of Pōrangahau. Te mana o Ngāti Kere has been contracted by CHBDC to provide a Cultural Impact Assessment (CIA) for this Project. Te Tore o Puanga is the RMA unit of the Authority who will develop this CIA. It is intended that the information shared in this CIA will be used to inform the planning design and mitigation of cultural impacts of the Project.

Engagement with hapū and whānau in this project required a well-defined structure that ensured that shared goals around water quality was attained, and a clear system of reasoning was provided that enabled the RMA to be given effect to.

A well-designed engagement plan would have identified the correct hapū to engage with, where immediate priorities should have been as follows.

Ahi kā Roa, Mana Whenua, Tangata Whenua – those hapū who currently have active marae on the land, and whom therefore are immediately affected by decisions made.

**Rongomaraeroa Marae** is the only active Marae in Pōrangahau and CHBDC initially did not come to the Marae but met at the local Hotel. The Trustees Chair Anthony Tipene -Matua, encouraged the Council and the consultants to come to the Marae with good robust proposals.

### RMA Part 1 – Section 2(1) Interpretation and application

The RMA lays out procedures designed to ensure a fair process. The resource manual “Making good decisions -The guidelines for RMA decision makers” identifies in Schedule 1: Reference in the RMA to Māori terms and concepts Part 1- Interpretation and application – 2(1) “Tangata Whenua, in relation to a particular area, means the iwi, or hapu that hold mana whenua over that area.”

The site of the proposed wastewater treatment application is on a cultural landscape opposite to Pukepuketauhinu peninsula and west to Taurekaitai river.

As an integral part of the resource consenting process prior to lodging their Archaeological Authority (AA) application, CHDC consulted with the landowners, hapū, and various community representatives. The consent pre-lodgement consultation and outcomes of that consultation will be ongoing and summarised in the separate Consultation Summary which covers the period up to June 2021. Since lodgement of the resource consent applications, consultation and dialogue have continued to occur between CHDC and relevant parties, particularly Ngāti Kere.

The public notification processing of the resource consent applications will result in more submissions from individual groups, but the Ngāti Kere Authority/ Te Mana o Ngāti Kere is the only mandated authority in Porangahau, endorsed at a public hui and endorsed by **Te Kāhui Kaumatua.**

## Assessment Methodology and Report Framework

In preparing this report Ngāti Kere Kaumatua and representatives of the Ngāti Kere Authority:

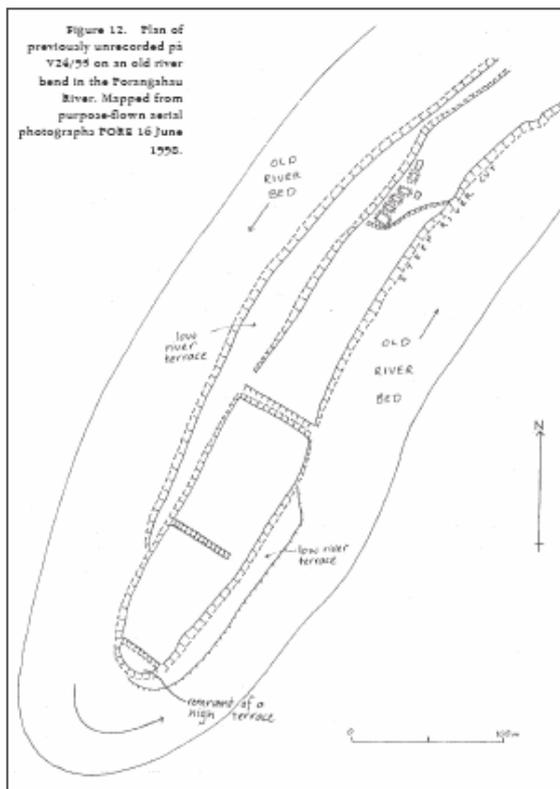
1. Visited the site for the proposed work with C.H.D.C and consultants of the Project
2. Checked for known registered archaeological sites on the New Zealand Archaeological Association “Arch Site” and reviewed the Archaeological report provided by Dr Elizabeth Pishief for the Central Hawkes Bay District Council.
3. Checked Maori land online to identify any known Maori Land to be affected,
4. Checked Ngāti Kere Historical Resources in regard to the area,
5. Undertaken to expedite the report in the tight timeframe available,
6. The Central Hawkes Bay District Council and consultants of the Project have provided their various reports in electronic format, so these have been viewed from Ngāti Kere.
7. Ngāti Kere Kaumatua and representatives of the Ngāti Kere Authority, whānau and CHDC including the Mayor Alex Walker, went on a site visit to the Horowhenua Plants.

Project Consents Applied for Central Hawkes Bay District Council.

- A. Land Use Consent for large scale earthworks (3 years): large scale land disturbance associated with upgrading and the additional storage to the existing Pōrangahau Wastewater Treatment Plant, including trenching for the installation of irrigation reticulation.
- B. Discharge Permit to treat and store wastewater and the associated discharge of treated wastewater to land which may enter water (35years): discharge treated wastewater from the floor and walls of the Porangahau Te Paerahi Wastewater Treatment Plant oxidation and storage ponds.
- C. Discharge Permit to discharge treated wastewater to land which may enter water: discharge of treated wastewater from the Foxton Wastewater Treatment Plant onto and into land by irrigation.
- E. Land Use Consent for an intensive farming activity (unlimited): the irrigation of wastewater to land such that the use of the land is an intensive farming unit as defined under the One Plan.



## Te Awakari ā Tamanui: Porangahau Oxidation Pond.



**Location:** Cooks Tooth Road

**Rural Town:** Porangahau

**Region:** Central Hawkes Bay

**Legal Description:** Secs 49 & 73 Blk XII Porangahau SD (CT HB 171/40) Hawkes Bay Land District

**GPS Coordinates:**

Te Awakari – *etrex* (4 m error margin)

Northing 6093200 Easting 2817200 (northern point)

Northing 6093458 Easting 2817433 (Pits )

Northing 6093139 Easting 2817278 (river end).

Te Awakari pā is located on a 500m long point in an abandoned meander on the south side of the Porangahau River which used to flow past the site as late as the 1960s. The pā site consists of transverse ditches and on the down-river aspect of the site, it comprises of a low level terrace that sits 2 metres below the rest of the site. At the northern end of the pā site there are a group of 7 pits.

**General nature of the Wāhi Tapu**

Te Awakari or Te Awakari a Tamanui is a Pātuwatawata and urupā.



### **Statement of values (traditional, spiritual, ritual, mythological, traditional)**

Te Awakari is wāhi tapu in the traditional and spiritual sense.

The values associated with Te Awakari a Tamanui Pā include:

Urupā – burial site

Awakari drainage systems and defence ditches

Waka tapu – sacred waka

The Pātuwatawata known as Te Awakari, was last occupied in the late 1840s by the descendants of the ancestor Kere and was considered by many to be the last occupied palisade pā in the Porangahau area. Much of the archaeological evidence associated with this pā has been destroyed by floods and extensive pastoral farming. What remains however, demonstrates an interesting past and evidence suggest that there was extensive cultivation by Māori around the local rivers and streams. Te Awakari pā is located near the Tauri-kai-tai River in Porangahau. This pā is also known as Te Awakari a Tamanui. In 1887 at a Native Land Court hearing, Henare Matua, a local kaumatua, described how some of the original habitants of the region, including Tamanui of Ngāti Kere, developed an elaborate drainage system to save the gardens from constant flooding.

The drain surface trenches are still evident today and the local hapū consider these drainage systems as a symbol of traditional resourcefulness. <sup>1</sup>

Te Awakari is also the burial site of Roka Te Korohu, one of the chiefs that remained on the land during the 1820s exodus to Nukutaurua.<sup>2</sup> This exodus was a result of inter-tribal warfare of the surrounding Heretaunga plains.

Ngāti Kere is one of the hapū associated with the extended tribes, Rangitane and Ngāti Kahungunu. In the early 1800s, much of the region occupied by these two iwi, Kahungunu and Te Whatuiapiti, was abandoned because of the constant fighting in the area.

The catalyst for these unprecedented changes was a series of raids on Heretaunga and Ahuriri by musket-armed war parties from the north. A number of Ngai Whatuiapiti people went onto Nukutaurua at Mahia where they could make an attack on any outsiders who attempted to occupy Heretaunga.

Many of the pā in the Porangahau region were deserted during this period except for Te Awakari. Ngāti Kere and other hapū gathered and occupied Te Awakari in preparation for the invading war parties.

In 1887, Wi Matua gave evidence at a Native land court hearing describing how his father, Roka Te Korohu, was one of the chiefs that remained at Te Awakari pā to witness Ngāti Kere return to Porangahau in 1843 after living in exile for more than 15 years. He also recounts a celebration held at Te Awakari for the return of hapū to their whenua.

The principal chiefs of Porangahau at that time were Aperahama Te Whakaanga, Ropiha Te Takou and Hoani Matua.

In the early 1900s, a waka-tētē associated with Te Awakari pā was hauled out of Te Taure-Kai-Tai River and was considered to be a Taniwha associated with many of the deaths that had occurred during that time. A local kaumatua declared the waka to be tapu and allied with mākutu or spells and never to be lifted. The waka has never been moved to date. Ngāti Kere consider Te Awakari or Te Awakari a Tamanui tapu in the spiritual and traditional sense.



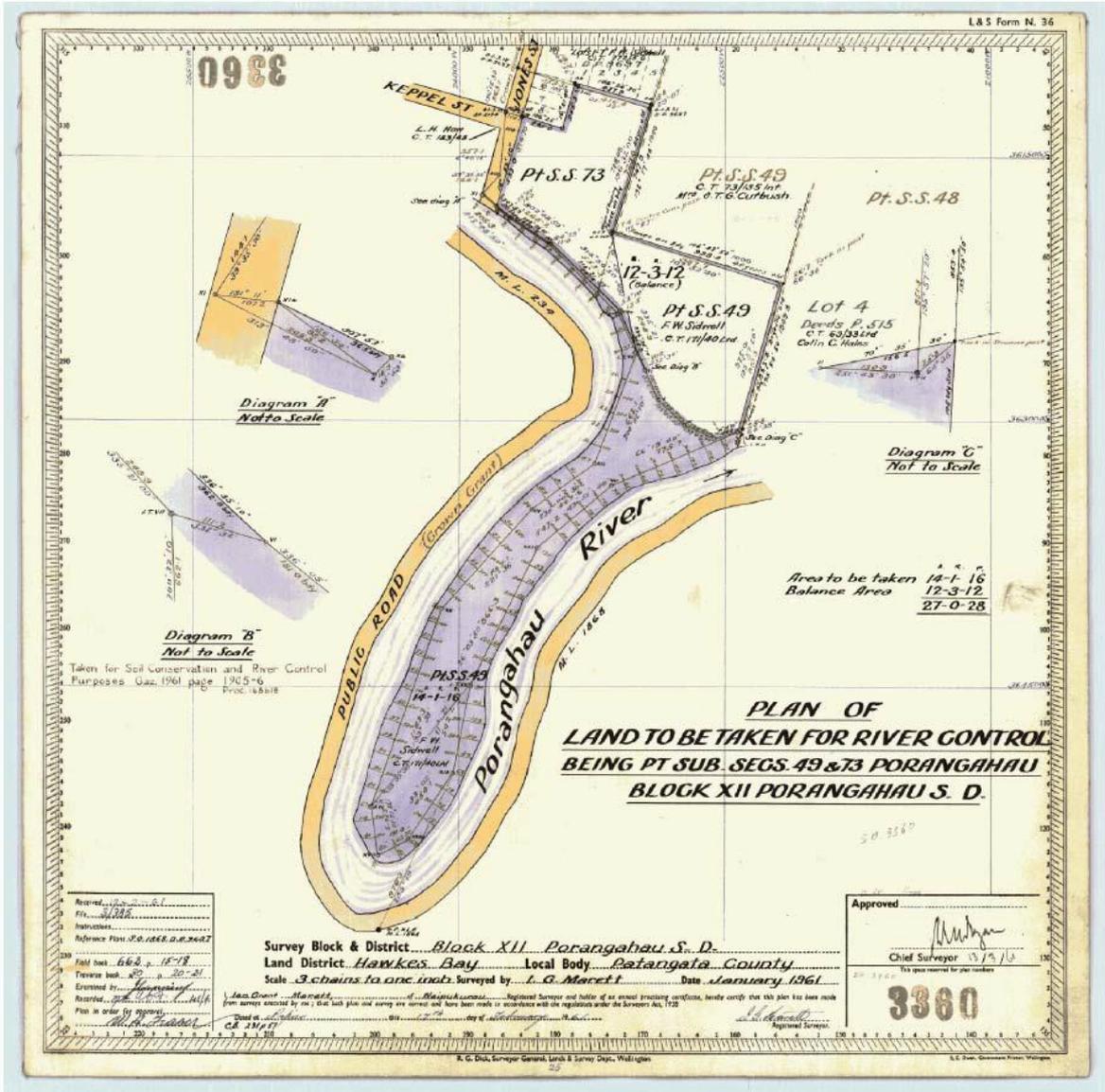
In the 1970's the river cutting was put in place this compromised the site and the whitebait spawning area.

Recommendation:

Any future work on this site will require Ngati Kere input and iwi representation with future works.

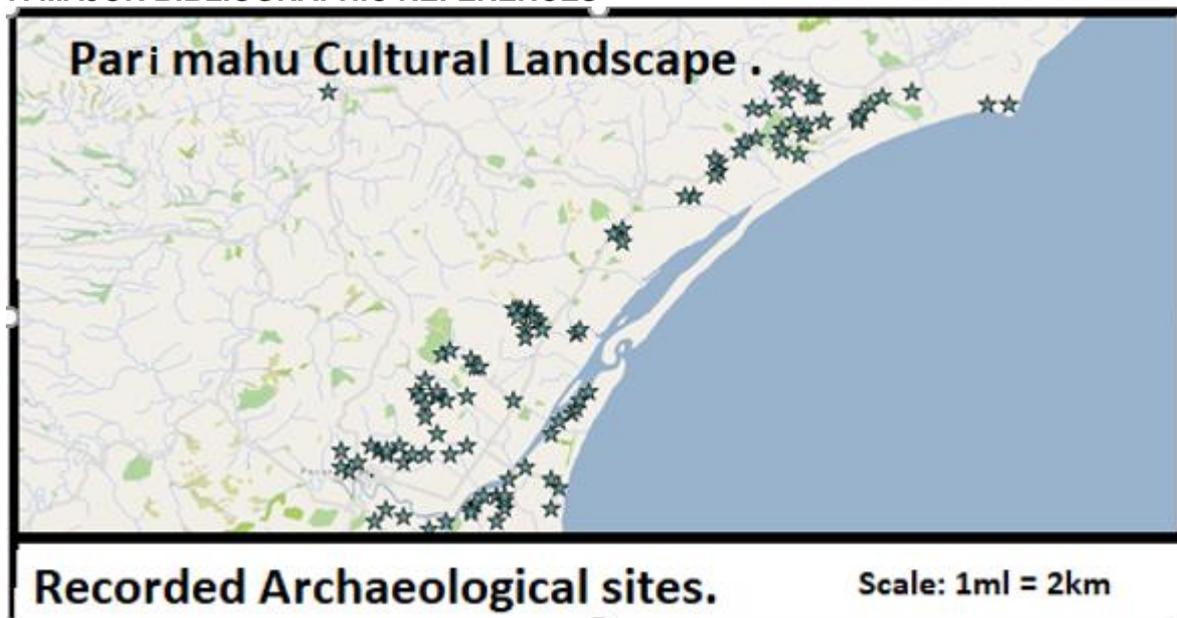
1 Matua, H. (1887), *Hastings Maori Land Court Minute Book* - Includes evidence of Henare Matua (Ngati Kere) at a hearing at Waipawa concerning the Porangahau Block. A copy of this minute book is held by the Tipene-Matua whanau, Pouwhakarae Trust.







## 7. MAJOR BIBLIOGRAPHIC REFERENCES

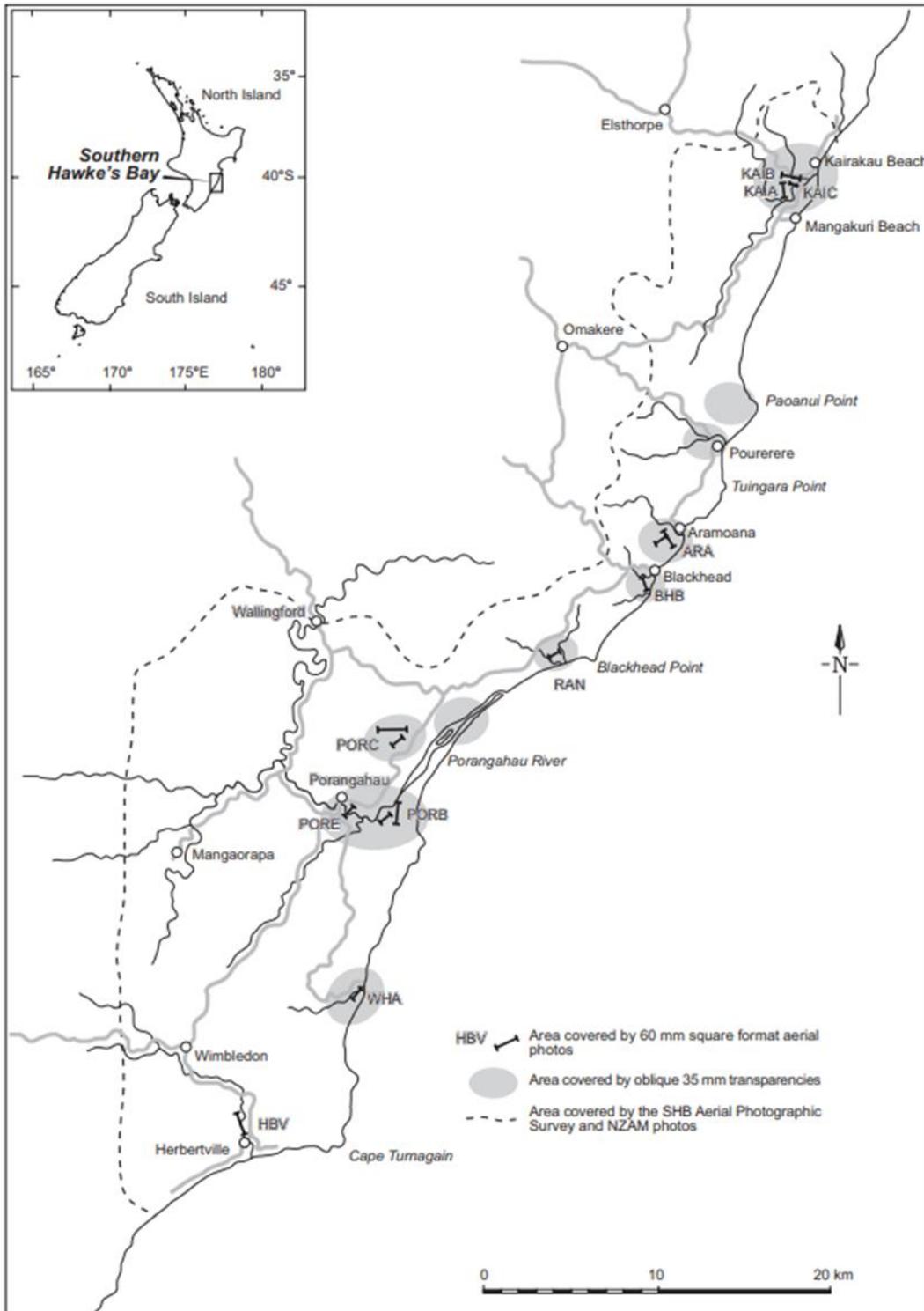


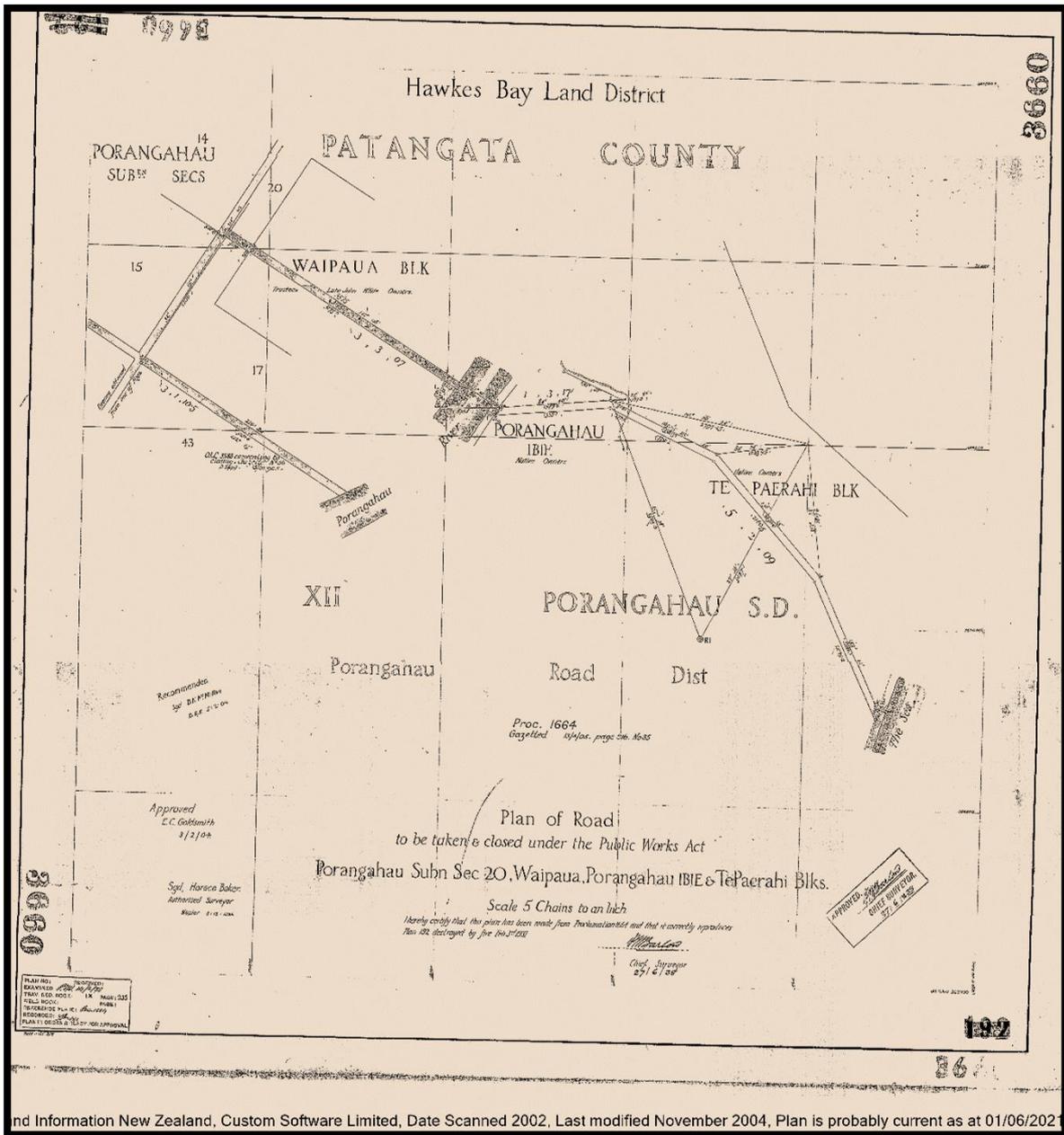
### Archaeological site recording scheme, Porangahau Coast.

Archaeological sites attest to a long history of Māori settlement in the Pōrangahau, Te Paerahi Central Hawkes Bay area. It is a rich cultural heritage landscape with a wide range of ancestral Māori sites.

There are numerous recorded archaeological sites of interest to Māori have been identified within the immediate works footprint. Given the ancestral Māori cultural footprint and settlement pattern of the area, there is reasonable cause to suspect further un-recorded archaeological evidence and features of Māori origin, may be uncovered during the proposed works. The effects of proposed works on the Māori values of recorded and un-recorded ancestral sites depends on the nature of any proposed works and the degree to which they will be impacted upon. All recorded and un-recorded archaeological sites (and associated traditional and cultural evidence) have significant Māori values to Kaitiaki Māori as they represent the ancestral footprints of Ngā Tūpuna.

Archaeological sites attest to a long history of Māori settlement in the Pōrangahau, Te Paerahi, Puketauhunuhinu Peninsula area. It is a rich cultural heritage landscape with a wide range of ancestral Māori sites. Given the ancestral Māori cultural footprint and settlement pattern of the area, there is reasonable cause to suspect further un-recorded archaeological evidence and features of Māori origin, may be uncovered during the proposed works. The effects of proposed works on the Māori values of recorded and un-recorded ancestral sites depends on the nature of any proposed works and the degree to which they will be impacted upon. All recorded and un-recorded archaeological sites (and associated traditional and cultural evidence) have significant Māori values to Ngāti Kere and Ngāti Manuhiri (Kaitiaki Māori) as they represent the ancestral footprints of Ngā Tūpuna.





Māori Reserve acquired under the Public Works Act.





Several archaeological surveys have been undertaken in the Porangahau area with including a survey by Nigel Prickett from Auckland Museum in 1990 who recorded many middens in the immediate vicinity, although none on the land in question. Kevin Jones from the Department of Conservation in Wellington, with the assistance of Vanessa Tanner, undertook an aerial survey of the Southern Hawke's Bay Coast in 1997, which resulted in numerous sites being recorded, although there were none identified on the land in question.<sup>12</sup>

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<sup>12</sup> Pichef.E Archaeological Assessment of Effects : Porangahau and Te Paerahi Wastewater Upgrade, 2021.

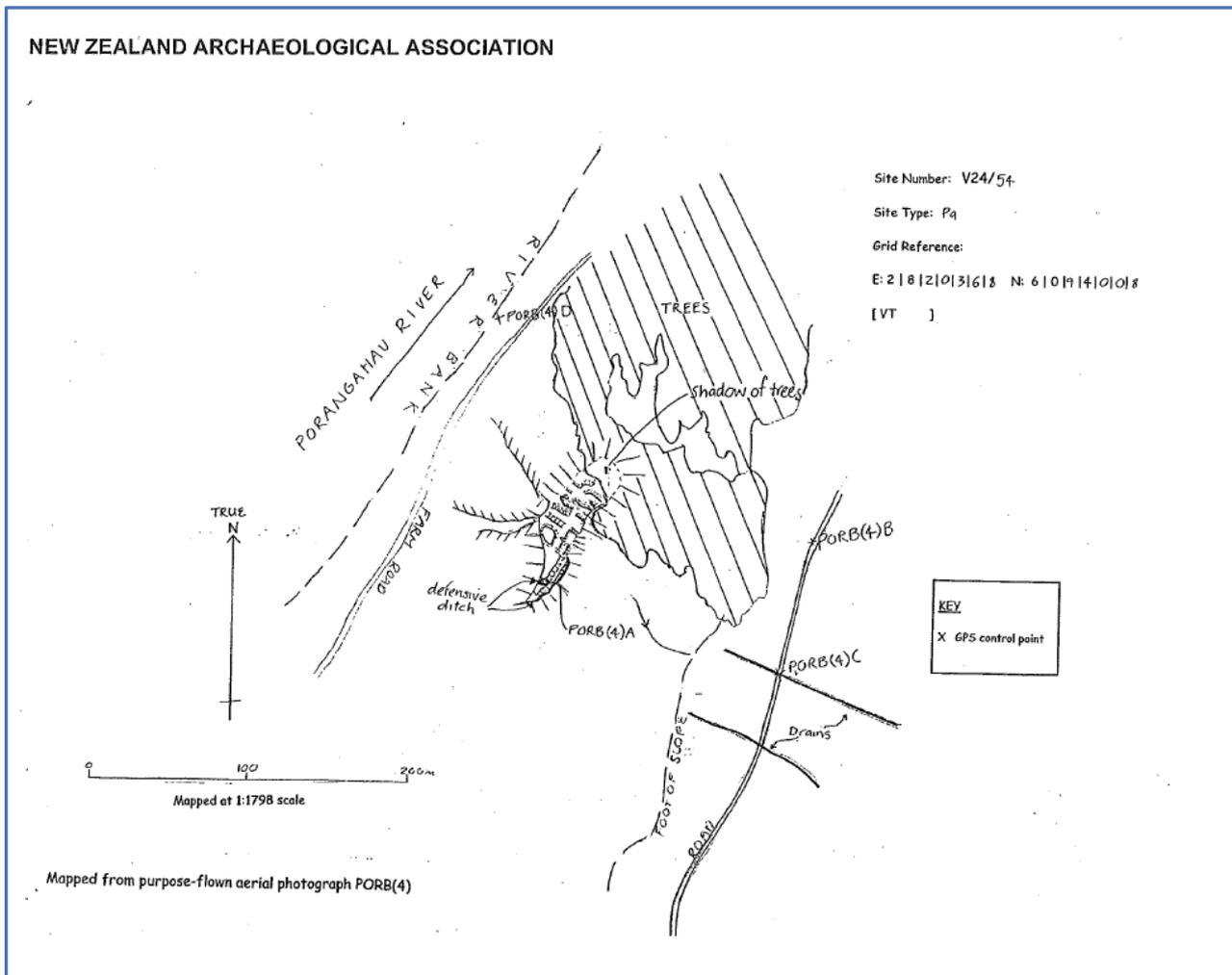
## Oreorewaia, Te Ariki Awatea

Ko Oreorewaia te pātuwata.  
 Ko Te Ariki Awatea te whare.  
 Ko Kahutaia te rangatira.  
 Ko Ngāti Manuhiri te iwi.

Oreorewaia is the pa.  
 Te Ariki Awatea is the house.  
 Kahutaia is the rangatira.  
 The people belong to Manuhiri.

Oreore = move, quiver, shake  
 waia = to be accustomed to, familiar with, used to, practised.

Oreorewaia is a defensive Pā site NZAA recorded site record V24/54, Pa the site is located on the southern side of the Porangahau River across the bridge closest to the coast on Beach Road. (NZAA records have not been ground truthed).



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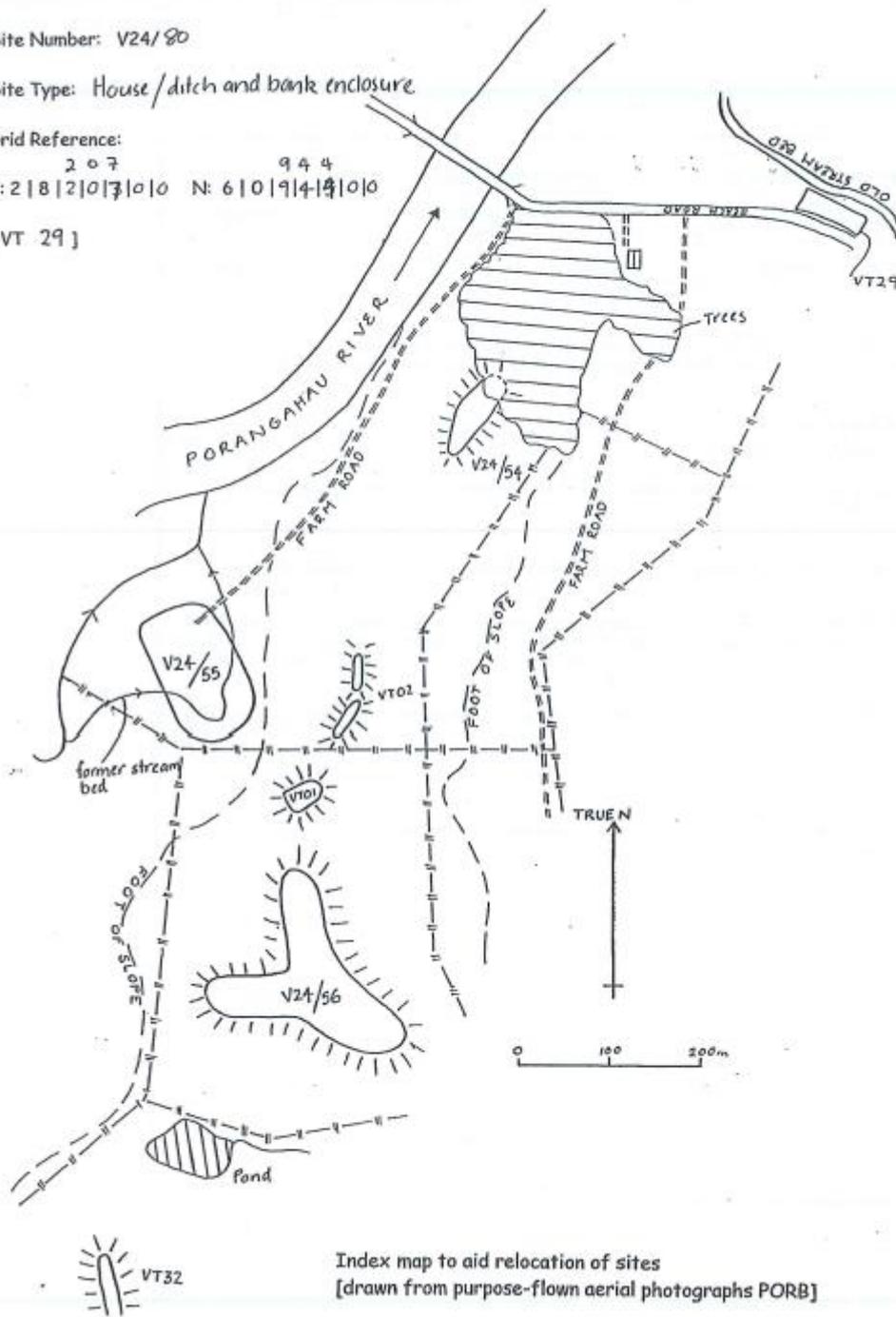
Site Number: V24/80

Site Type: House/ditch and bank enclosure

Grid Reference:

2 0 7                      9 4 4  
E: 2 | 8 | 2 | 0 | 7 | 0 | 0    N: 6 | 0 | 9 | 4 | 4 | 0 | 0

[VT 29]



Index map to aid relocation of sites  
[drawn from purpose-flown aerial photographs PORB]





Artefacts from sand dune paddock collected by Gordon Stoddart. Source: E Pishief 13 January 2021.

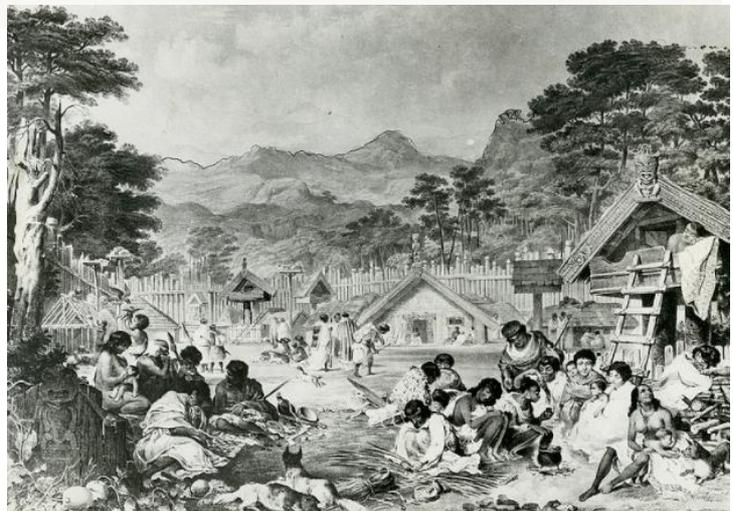
## Stone tools

When the ancestors of the Māori first arrived in New Zealand from East Polynesia, around 1250 to 1300 AD, they found a wide variety of rock types suitable for making tools, ornaments and other items. They were familiar with some materials like basalt and chert (or flint) but not with others, such as pounamu (New Zealand jade, greenstone – nephrite or bowenite). Within perhaps 50–100 years the main sources of suitable stone were known, and several major centres of stone-tool manufacture were established. In the 1300s, Māori were transporting both finished tools and selected raw materials around the country.

### Adzes and chisels

The most important tools were adzes (toki) and chisels (whao). Stone adze heads were lashed to a wooden handle and used in working wood, including canoe building. Chisels were primarily used for finer carving.

Initially, many types of adzes were made, in styles similar to those found on eastern Pacific islands. The early



adzes had a well-defined butt or grip for lashing to a handle. The majority were made from basalt or other hard rock, notably:

- adzite, a very tough, fine-grained metamorphic rock, also called baked argillite
- greywacke, which is hard sandstone.

Adzite and nephrite are found only in the South Island, yet adzes made from these materials have been found throughout New Zealand, indicating extensive trade.

#### Oreorewaia Kainga, Oreorewaia pā.

At various times the people of Porangahau built and occupied at least 19 pā, Oreorewaia is one of these pā. Some of these were occupied by single hapū; others were shared by two hapū or used in common. In addition to pā, the main hapū of the community occupied together at different times 12 kāinga or undefended settlements. Most had only one or two houses, and were associated with specific seasonal economic activities and resources. In addition to places termed 'kāinga' or 'settlements', two 'camping places', and seven fishing spots were named.<sup>13</sup>

Nine pā tuna (eel weirs) were named and evidence given that there were 'many other eel weirs besides then shared by Ngāti Kere, Ngāti Manuhiri and Ngāti Hinetewai. After giving the names of many pā and settlements Hēnare Matua said that cultivations used by these were 'all about the same places'. He gave the names of five of them. He also named various sources of fern root, places where birds and rats were taken, karaka groves and sources of raupō. Mangamaire was a place many canoes were made by Ngāti Kere and Ngāti Manuhiri; Kere's son Te Ahurangi had given the order for their construction. Orākai-ō-roa was a place for making nets.<sup>14</sup>

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<sup>13</sup> Ballara, Angella. Porangahau Biography . The Dictionary of New Zealand Biography, Wellington Pg 17 .  
Henare Matua, evidence.

<sup>14</sup> Ibid pp17-18

## RECOMMENDATIONS

The report identifies key issues resulting from the activity based on information to date, and sets out recommendations for the protection of cultural taonga.

The intention is that the CIA process would facilitate mana whenua understanding of the effects of the proposal on their relationship with the area to a point where the applicant can consider how those effects might be avoided, remedied or mitigated.

The CIA has described the reasons for the involvement of Ngāti Kere and Ngāti Manuhiri, recounting the traditional and historical cultural connections and taonga of the site which includes the Pa, wahi tapu, papakainga, Taurekaitai River, Streams, and the wider environs.

### 1. General recommendations

The long term consent plans include the connection of the Marae to this system as compensate for the 40 years use of Māori land for free. (Puketauhinu) and on hapū wāhi tapu (Te Awakari a Tamanui).

2. Taurekaitai river is sacred to Ngāti Kere, Ngāti Manuhiri in the traditional sense, mahinga kai (whitebait spawning area, patiki, kahawai, Tuna, Moki) and ritual sense, tohi, whakanoa and all strategies should be taken to protect this taonga.

3. Improvements in water quality and a net gain in mahinga kai values, consistent with the long term vision of mana whenua to protect and restore the cultural health of the Taurekaitai River.

Effective and robust working relationships between Ngāti Kere and Ngāti Manuhiri

4. throughout the development and ongoing operation of the site. Tikanga be adhered to throughout all projects. e.g. Karakia.

5. Any consent plans should include Ngāti Kere, Ngāti Manuhiri cultural monitors.

6. That an equivalent area be set aside for wetland or native bush construction. If it assists the Council, it may be agreeable in part to Ngāti Kere if some of the area is planted in native plants rather than grazing pasture.

7. Native plantings to consider as a possible avenue to assist mitigation. Planting and fencing to create or protect whitebait spawning habitat around the site would be viewed as positive and may even assist in protecting the river from flooding.

8. Any artefacts recovered and samples taken will be analysed and recorded by the appropriate specialists.

9. All future monitoring of the river will include iwi representation and any opportunities for our young to learn and train.

10. Any Maori artefacts will be notified to the Ministry for Culture and Heritage in accordance with the Protected Objects Act 1975. But these taonga will be held by a registered collector of Ngāti Kere.



10. The Project Archaeologist will provide a report to Heritage NZ within 20 days of the completion of archaeological work. This may be the final report if no or limited archaeological remains are found.
11. If more extensive remains requiring detailed analysis are found, the Project Archaeologist will complete a full monitoring report within 12 months of the end of the archaeological work, and will provide it to Heritage NZ and other parties identified in the Authority.
12. Maori artefacts such as carvings, stone adzes, and greenstone objects are considered to be taonga (treasures). These are taonga tuturu within the meaning of the Protected Objects Act 1975. Taonga may be discovered in isolated contexts but are generally found within archaeological sites. If taonga are discovered the following protocols will be adopted and tangata whenua, will decide on custodianship of the taonga.
13. The area containing the taonga will be secured in a way that protects the taonga as far as possible from further damage, consistent with conditions of the Authority. The Archaeologist will then inform Heritage NZ and the Iwi representatives so that the appropriate actions (from cultural and archaeological perspectives) can be determined. If required these actions will be carried out within the stand down period specified below, and work may resume at the end of this period or when advised by Heritage NZ or the Archaeologist.

## **Ngāti Kere & Council working together**

The recommendations have been written in the spirit of partnership – with a view towards Ngāti Kere involvement in making decisions on matters that wāhi tapu, wāhi noho, wāhi tupuna, and places of significance.

These recommendations recognise that if Ngāti Kere and CHBDC work together, this can result in many benefits including:

- A greater understanding of each other's expectations and aspirations.
  - Increased opportunities to work on joint projects.
  - Improved processes based on a greater understanding of each other's priorities, expectations and resources.
  - More efficient use of resources; and
  - Promoting the cultural well-being of Māori
- i. Ngāti Kere understand that compromises may be necessary to achieve a balance with other obligations,



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