



Te Taiwhenua o
HERETAUNGA

**BEFORE THE ENVIRONMENT COURT
I MUA I TE KOOTI TAIAO O AOTEAROA**

ENV-2021-AKL-000104
ENV-2021-AKL-000105
ENV-2021-AKL-000106

IN THE MATTER OF appeals under clause 14(1) of the first schedule of the Resource Management Act 1991 in relation to Proposed Change 7 to the Hawke's Bay Regional Resource Management Plan

BETWEEN Te Taiwhenua o Heretaunga, Te Rūnanganui o Heretaunga, Te Manaaki Taiao o Heretaunga, and Ngāti Kahungunu Iwi Incorporated (NKII)
Royal Forest and Bird Protection Society of New Zealand Incorporated, and
The Māori Trustee
(Appellants)

AND Hawke's Bay Regional Council
(Respondent)

**A STATEMENT OF EVIDENCE OF MAREI BOSTON APATU
ON BEHALF OF TE TAIWHENUA O HERETAUNGA
CULTURAL AND SPIRITUAL MATTERS
28 AUGUST 2023**

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Ka tipu ahau i raro i ngā pae maunga o Kahurānaki,

o te Karanemanema o te Mata o Rongokako

*Ka tipu I te taha o te wai Te Roto Waitangi o Ngā Ngaru Upokororo Uenukutanga o Moko-
Tū- Araro ki Rangatira,*

Ko Te Karamū te awa te rangi nei

Ko Te Karamū ngā korero neherā, pakiwaitara.

Ko Heretaunga Ararau te whenua

Ko Ngāti Hori, Ngāti Hawea, Ngāti Hinemoa ngā hapū

Ko Heretaunga Haukunui, Ararau, Haaro Te Kaahu, Takotonoa, Ringahora

Ko Ngāti Kahungunu te Iwi

Ko Tākitimu te waka

INTRODUCTION

1. My full name is Marei Boston Apatu.
2. My primary hapū / iwi affiliations and ancestral principal links in terms of the Te Karamū River are Ngāti Hori, Ngāti Hawea, Ngāti Hinemoa of Ngāti Kahungunu descent.
3. I was born on the whenua opposite the Awatoto previously known as the East Coast Farmers Fertiliser Company Ltd now known as Ravensdown works in 1956. The Native Land block titles for the area are referred to as Taumatua and Whataangaanga.
4. This area included the former Te Awapuni Pā site, is described by Bishop Selwyn as ‘a large and important native settlement and he notes its location as ‘On the Ahuriri side of the Waitangi River’.

5. From my ancestral links, I derive my cultural connections to the Waitangi Estuary or to the adjoining whenua Taumatua and Whataangaanga to the north and Hikutoto to the south, where the Te Karamū River now steers its course that once was the Ngaruroro River¹.
6. I am also ancestrally connected through whakapapa to Ngai Te Rehunga, Ngāti Ngarengare Ngāti Papatuamaro, Ngāti Mihiroa of the Pakipaki area, and a strong relationship on my Ngāti Hinemanu Ngai Te Upokoiri and Ngāti Mahuika to the Maraekakaho, Ngatarawa, Ōwhiti lands and Ōmahu marae.
7. I was raised by my Kuia Lydia Kingi (Ngāti Marau, Ngai Te Rangiwhakaewa, Ngāti Hamua and Koroua Jack Nepe Apatu (Ngāti Hinemanu, Ngai Te Upokoiri, Ngāti Honomokai, Ngāti Mahuika, Ngāti Pouwharekura, Ngāti Hawea, Ngai Te Rehunga, Ngāti Mihiroa, Ngāti Ngārara). My mother Ruth Te Uamairangi was named after her Kuia (grandmother) Hinekatorangi, it was Hinekatorangi's maiden name from her father Peni Te Uamairangi
8. My mother gave birth as she was being taken to McCardy Ward Napier, by Dr Jack Boston. She recalled seeing the chimney stacks of the fertilizer works (close to Te Awapuni Pā). The car had crossed the Tutaekuri Bridge renowned as a bumpy roadway. But she went on further to say, 'The car just stopped'.
9. Hence my middle name is 'Boston'. I reside on the Karamū whenua lands and have lived in Waipatu all my life married to Karen with 6 children and many mokopuna.
10. The name Waipatu denotes; "Wai" where the flood waters stopped, "Pā" a pā, "Tu" was erected.
11. In latter times, the creation of an artesian bore was successful in causing water to gush forth thereafter. The 'first strike', "Wai" water fountain, "Patu" – Waipatu commemorates the defining event to tap one of the earliest wells drilled into the Heretaunga Plains Aquifer.

¹ Reference here is to the Ngaruroro River as it is today, while recognising it once flowed down the current course of Te Karamū.

12. I have been influenced by many of my kaumātua and pakeke through the transfer of their mātauranga Māori me ngā tikanga (cultural knowledge and practices) of our hapū through many Wānanga, hui, and kōrero sessions.
13. I am one of two Chief Executives at Te Taiwhenua O Heretaunga (“TToH”) with direct responsibility for the Te Manaaki Taiao Unit, which manages a community development portfolio including resource management and environmental support, working closely with Marae/Hapū and TToH partners to ensure our values are considered and incorporated into long term strategies and planning for our region.
14. I hold a master’s degree in Māori Asset Management from Te Wānanga o Raukawa, completed in 1999, and I gained certification under the Ministry for the Environment’s Making Good Decisions programme in September 2014 and have completed further courses valid to 31st December 2027.
15. Over the last 35 years I have held elected positions on the TToH Board of Trustees, the Hawke’s Bay Cultural (Museum) Trust, and the Owhaoko C Lands Trust, where I had a governance role over assets worth millions of dollars and provided cultural and strategic advice and input to decision-making.
16. I am a current member and Co-Chair of the Hastings District Council Tangata Whenua waste management committee and a former member of Napier City Council’s Kaitiaki Committee.
17. I am a current member of the Hawke’s Bay Regional Council’s Māori Standing Committee, and the Climate Change Committee and held positions on the HBRC Asset Management and Biodiversity Committee, and the Environment Committee². I am a former regional delegate for the National Federation of Māori Authorities (FOMA) for the Takitimu District.

² Some regional council committees have since been restructured under different names.

18. From 2003 to 2009 I held the position of Project Manager for He Toa Takitini, now referred to as the Heretaunga Tamatea Settlement Trust (HTST), the mandated entity that progressed our historical treaty settlement claims with the Crown.
19. TToH is one of six Taiwhenua that was established in 1988 and affiliated under Te Rūnanganui o Ngāti Kahungunu (TRONK) which was later restructured as Ngāti Kahungunu Iwi Incorporated (“NKII”). TToH is the largest of the six Taiwhenua, representing 14 marae in the Heretaunga region, has over 12,000 registered members, and is a service provider to 6,500 registered clients.
20. The designated area for Te Taiwhenua o Heretaunga in Ngāti Kahungunu extends from the Ngaruroro River in the North to Te Aute Trust Rd in the South, from Kairākau on the East Coast, inland to the Ruahine Ranges in the West.
21. Each Taiwhenua is represented on the NKII Board and participates in and contributes to Iwi-wide issues and developments. NKII is the mandated iwi organisation for the purposes of the Māori Fisheries Act 2004, and a registered iwi authority for the purposes of the Resource Management Act 1991. The role of NKII in part, is to advocate for pan-iwi issues and support and represent the collective issues of the six Taiwhenua in the Ngāti Kahungunu rohe. TToH also operates independently on some matters, including social and health programmes, and we cooperate with NKII through Te Manaaki Taiao, our environmental unit.
22. Te Manaaki Taiao is a strategically focused unit that:
 - (a) Supports Marae/Hapū in their role under kaitiakitanga, in managing and responding to resource management needs, aspirations, and pressures.
 - (b) Coordinates the ongoing identification and prioritisation of Māori rights and interests in resource management objectives and goals, and
 - (c) Facilitates the integration of Māori priorities into regional planning and development initiatives with local government and stakeholders to provide liaison, advisory, and consultancy services to our Marae/ Hapū and local government in accordance with the

Resource Management Act 1991, Local Government Act 2002 and their subsequent amendments.

- (d) We also advocate on behalf of individual and collective marae hapū of Heretaunga, as and when required, we facilitate regular monthly marae/hapū meetings, hui a hapū, and wānanga throughout any given year.

EXPERT CODE OF CONDUCT

23. I have read the Code of Conduct for Expert Witnesses in Section of the Environment Court's Practice Note 2023. I agree to comply with that Code of Conduct. Except where I state that I am relying upon the specified evidence or information of another person, my evidence in this statement is within my area of expertise. I have not omitted to consider material facts known to me that might alter or detract from the opinions which I express.

SCOPE OF EVIDENCE

24. My evidence will cover:
- a) Te Whakapapa o te Wai connections of Ngāti Hori, Ngāti Hawea, and Ngāti Hinemoa to the areas of the Karamū catchment and river
 - b) Te Ūenukutanga, the ritual planting and placing of mauri on the Waitangi Estuary of the Ngaruroro that is connected to the Te Karamū River,
 - c) Heretaunga, haukunui ararau haaro te kaahu Takotonoa; The history of exploration and travels on Te Karamū
 - d) What I consider to be the outstanding values and the significant values of these freshwater resources from a cultural and/or spiritual perspective, and from my personal experience of mahinga kai on Te Karamū, in accordance with tikanga Māori and Te Kawa o Takitimu.

a) Whakapapa o te Wai

25. All ngā awa (waterways) were created through the separation of Rangi and Papa, ngā roimata aroha a Ranginui kia Papatūānuku, the loving teardrops of the Sky father towards our Earth mother, with the ascending mists or fog symbolising the yearning of Papatūānuku for Ranginui following their separation.

26. Amongst the many taonga (gifts, prized possession), the contiguous waterways flow through as the veins of Papatūānuku, both above and below, carrying the mauri and wairua of Parawhenuamea, being the Atua (celestial being) of streams, with Kaukau being the Atua of flows, Tangaroa, the Atua of the sea, to Hinemoana, Atua of the oceans and sea creatures. On reaching Te Moananui a Kiwa, the great ocean, the waters face the unrelenting actions through diffusion and passage created by Tawhirimatea, the Atua of weather, Tamanuitera, the sun, amongst other Atua spur on this continual almighty cycle through the evaporation process.
27. From a cultural and spiritual perspective, whakapapa underpins everything. It applies to both the spiritual realm and the physical reality, to the celestial and the terrestrial. Whakapapa expresses Ngāti Hori Ngāti Hawea, Ngāti Hinemoa origins and is the source of much whaikōrero on all our marae. It gains expression in the carvings in our whare tīpuna.
28. **Whakapapa** also applies to the physical environment, to our rivers, lakes, and wetlands, and to the manu (birds) that inhabit and interact with our rivers and seashores. From the Atua with their responsibilities for different elements or realms within the natural world, through to the ancestral linkages of whānau and hapū to Whakapapa o te Wai, tāngata whenua are duty bound as kaimahi, to assist the Kaitiakitanga process. Whakapapa also applies to the fish and the different life stages they go through as they develop, and to the insects. These are all children of the Atua. Whakapapa connects to the expression and manifestation of mauri within our freshwater resources.
29. **Whakapapa o te Wai** – acknowledges and respects the origins and connections between different waters throughout a catchment and their discharge into the oceans, acknowledging that the health of the waters in one place is reliant on many different things and requires a holistic form of management that respects the whakapapa connections within the wai. Our rivers connect to our aquifers through their recharge zones/areas and they in turn, replenish our rivers through springs. The Heretaunga Aquifer interacts with the Ngaruroro, the Tukituki,

the Karamū, and many of their tributaries. The relationships are derived through Whakapapa o te Wai.

30. **Whakapapa o ngā ika** – The various species of fish that use and reside in our rivers and streams require the presence of water of sufficient quantity and quality to enable them to access different parts of the catchments, the estuaries, and coastal waters during seasonal migration periods. Our tuna (eels) have different life stages from when they enter our rivers as glass eels, gaining colour to progress to elver's, then juveniles before maturing. Different types of habitats are necessary to protect the young from excessive predation.
31. The different life stages of native fish reflect their whakapapa, and they are part of the whole ethos within mātauranga Māori. As indigenous fish grow, they transform from one life stage to another. Their health and well-being, their behaviours, and their abundance are celebrated in the pēpeha and whakataukī of our marae/hapū.
32. **Whakapapa taonga tuku iho.** In Te Ao Māori (the Māori world) and in our perception of the natural environment, we see it as the physical embodiment of Atua (celestial) with the topography of the whenua (terrestrial) often being explained as the result of various actions of our ancestors. As tāngata whenua, the physical and spiritual aspects of the environment are inseparable and give rise to their status as “taonga tuku iho”, which we have a responsibility of caring for and nurturing, as they are the treasures handed down from our ancestors.
33. The protocols governing how Māori treat and interact with the land, water, and other natural resources are based on this worldview. The protocols were transferred from birth, or through teaching tools such as waiata, parables, storytelling, pēpeha, whakataukī, wānanga, and allegorical or symbolic names and descriptions expressing personification to demonstrate applied practices for Kaitiakitanga roles.
34. **Kaitiakitanga** guidelines are for everyone of Ngāti Hori. Ngāti Hawea, Ngāti Hinemoa descent. For example, to guard against abuse of the environment, our Rangatira applied non-

negotiable restrictions such as Tapu and Rāhui (ban, restriction) to protect people and environmental resources from natural or spiritual mishap, human misuse, and sometimes the potential to abuse.

35. There is a rich inheritance and whakapapa connecting Māori to our own mātauranga, the cultural knowing embedded within as the source of this rich cultural knowledge.
36. The real Kaitiaki of the terrestrial world are not the tangata (people), the role or function of tangata or the people is to be proactive advocates, protectors to the role and function of guardianship or stewardship over ngā mea katoa (all things in the natural world being the Māori whānau).
37. **Mauri.** The river system, Ngā-ngāru-o-ngā-ūpoko-roro Ūenukutanga o Moko Tuararo ki Rangatira (Ngaruroro awa and Te Karamū) has a mauri, a spiritual life force, which supports a vast natural habitat, above and below the whenua. Throughout its meanderings, its wairua or spirit is replenished and fed with the mauri of the tributaries and the lands they come from, which unite to contribute to the river's physical reality and state.

b) Te Ūenukutanga – The ritual planting, and placing of mauri from Ūenuku

38. The mauri of the original Ngaruroro steered a course southeast from the maunga, to enter the Heretaunga Plains at Maraekākaho. At a place referred to as Te Popo (Roy's Hill), it fed into the Heretaunga Aquifer System. After being diverted down part of the bed of the Waitio following several major floods, what is now left we know today as Te Karamū. This flows toward Havelock North before turning north to enter the Waitangi Estuary (near Clive today).
39. The contemporary name of Ngaruroro has replaced the original name bestowed by our illustrious ancestors and explorers who witnessed the abundance of ūpoko-roro, which some historians suspect was the now extinct grayling. However, the ūpoko-roro was so named because its head (upoko) was transparent, with its brain (roro) visible inside³.

³ Evidence of Waipa Te Rito for the Variation 2 (to the Regional Water Plan) hearings, 21 March, 2000.

40. Through the mists of time and millions of years ago when this country was still a part of the ocean-continent, Hawaiki nui - Hawaiki roa - Hawaiki Pāmaomao, the upright shadows of fog have endured, through the ice age, the great floods, the volcanic eruptions, planet shaking earthquakes and blazing infernos from volcanic eruptions, causing death and destruction to flora and fauna alike.
41. ⁴The Tūrehu, the keepers of conscience and memory have survived and still watch over us from the shadows of time. Tūrehu observed as Māui hauled up his great fish to be chopped and hacked by his brothers, thereby creating landforms and ancestral markers we still recognize and revere today.
42. The Tūrehu⁵ observed the mighty Wairarapa River pouring out from the Remutaka, gathering speed and strength as it pitched inland along the Tararua to the Wharerata, and the disruption when Rūaumoko thrust up from below pushing the mountains and foothills skyward.
43. The Kaimanawa Ranges were formed south of Lake Taupō with their watersheds flowing into either the Rangitikei River to continue west, or the Ngaruroro to flow to the east, with both discharging into the great ocean of Kiwa.
44. As climate change transformed Hawaiki Tautau, the Tūrehu witnessed creatures emerging on all fours from the sea to live on land such as moko or lizards. Some found the land too hot so migrated to the sea such as tuna, mako and para.
45. Their guardians were the Ponaturi, creatures from Rūaumoko the God of earthquakes and volcanoes, emerging from the underworld as a tribe called the Patupaiarehe, the flaxen-hair fairy people. They became one of the first people here. Te Hapūoneone the land dwellers, Te Pananehu the cave dwellers, and the Maruiwi tribes.

⁴ Kōrero with kaumatua Rameka Pohatu in the early 1990's.

⁵ "Wai Heretaunga" an education rauemi booklet produced by Waipatu Marae pg 3.

46. The Tūrehu, Ponaturi, and Patupaiarehe lived as one at that time. The Ponaturi and the Patupaiarehe led the people through the misty valleys to the banks of the Ngaruroro River where the taniwha Takaparata (referred to as Wahaparata) and Tarapikau lived.
47. The earlier occupiers were hunter-gatherers, mobile, and few. They were called the Tini hapū.
48. In the realm of the supernatural, our whakapapa/genealogy is inextricably connected from the Atua to tipua, shape-shifting spirits, taniwha, creatures, and tangata, the people. The transmission process enshrines and personifies events infused with symbolic meaning, to protect the real Kaitiaki of this world and the terrestrial keepers and holders of the celestial and terrestrial lore of ⁶Whare Wānanga. The mātauranga - knowledge, the well-being or hauoranga of the people is inextricably connected to the well-being of our Pūtaiao. This well-being – the physical and spiritual health must endure.
49. These are part of the supreme cultural values associated with our taonga, infused in myth/legend and history, and applied to site-specific and regional-specific locations. They are markers in time and place, part of the vital essence crucial to keeping tangata whenua healthy in mind and spirit, where cultural survival, knowing, and knowledge are protected.
50. Culture in its broadest sense includes adaptable behaviors based on learnings across generations. It engages symbolic structures and social learning to provide our Māori communities with intrinsic values and related activities that we embrace.
51. Protecting our cultural values and knowledge has recently been introduced into Western science and technologies for waste management, stormwater management, and public

⁶ Written down by H. T. Whatahoro from the teachings of Te Matorohanga and Nepia Pohuhu, priests of the Whare-wānanga of the East Coast, New Zealand.

drinking water supplies, undertaken with Hastings DC with great success, often exceeding expectations over the last 2 decades.

c) Heretaunga haukunui ararau haaro te kaahu takoto noa – the history of exploration and travel

52. The name Heretaunga was created at the time of the arrival of our ancestor Whātonga on the waka Kurahaupō.

53. As Whatonga travelled the oceans to the rivers, walking inland to the mountain tops, witnessing the incredible bounty that this land and its waterways provided he recited “Here” – the binding together, of Taunga – food harvesting resources.

54. Whatonga and his followers, are attributed to be the founders of Tanenuiarangi Pā (situated on the bank of Te Karamū⁷).

TAKITIMU

55. The next wave of our ancestors generated larger gatherings, particularly around valuable food resources. This was the new wave of aggressive settlers from the Tākitimu waka`

56. Tamatea Ariki- Nui Mai Tawhiti the commander and high chief of the waka Tākitimu, a very tapu sacred waka, carried the Māori gods, Kahukura, Tamaiwaho, Tuniatēka, Hine Korako, and Rongomai.

57. ⁸Upon the arrival of Takitimu to Ahuriri at the mouth of the Ngaruroro, men were put ashore. The abundance of food in these parts is referred to figuratively, saying that various types of food - whales, kahawai, pipi, mussels, and flounder were left for the landing parties.

⁷ APPENDIX ONE:

⁸ The Māori History and Place names of Hawkes Bay, by JD Buchanan Pg 5 third sentence

58. Ruawharo, the high priest of the Tākitimu canoe, gained knowledge of things terrestrial and celestial. He became the repository and guardian of knowledge given by Ūenuku from the Atua of the whenua, and from Te Moananui a Kiwa (the Pacific Ocean). After landing at Nukutaurua, Ruawharo proceeded to plant the mauri (life principle) of the whales and the fish of the sea.
59. Ruawharo married Hine-wairakaia who begat three sons: Matiu, Makoro, and Mokotuararo. To extend and establish the feeding grounds of the whales and all kinds of fish, he planted his children along the coastline to generate and protect the mauri.
60. Setting out in his waka, he placed Matiu near Waikokopu Harbour, then proceeding south he left Makoro at Aropaoanui and on reaching the mouth of Nga Ngaru o ngā Upokororo at the Waitangi Estuary, he placed his last son Mokotuararo. All of them were turned into rocks, to project their mauri over these areas.
61. The placing of mauri at Waitangi gives the estuary a symbolism and mana that extends upstream as the mauri is dispersed through the rest of the river and connects with the mauri flowing down from the maunga.

NGĀ NGARU UPOKORORO TE ŪENUKUTANGA O MOKOTUARARO KI RANGATIRA – THE NGARURORO RIVER AND TE KARAMŪ

62. When it flowed where Te Karamū is today, the Ngaruroro River had different names. For Ngāti Hawea it is Ngā-Ngaru-Upokororo o Te Ūenukutanga-o-Mokotuararo ki Rangatira – the splashing of waves of upokororo going up-river overseen by Ruawharo’s son Mokotuararo.
63. Further upstream around Bridge Pa, it was called Te Awa o te Atua signifying its importance to our tupuna. Hence the name is given as Ngā Ngaru Upokororo Te Awa Atua o Mokotūāro by Ngāti Hinemanu.

64. Traditional names may slightly vary according to place and location. Example is the Te Mata Peak, which the Waimarama people refer to as Te Matā, the Ngāti Hawea refer to as Te Karanemanema (the sparkling firesides) o te Mata o Rongokako
65. Two generations after Ruawharo, another tīpuna to explore and travel on the Ngaruroro and Te Karamu was Tamatea Pokaiwhenua, grandson of Tamatea Arikini mai Tawhiti, who with his three sons Kahungunu, Ruaehu, and Tamakopiri began an epic journey of exploration from Tauranga Moana to travel by waka toward Te Ahuriri, and then continued further inland towards the central North Island, to Mokai Patea and across to Te Awa Tupua of Te Whanganui area.
66. Ruaehu and Tamakopiri disembarked at the mouth of the Mohaka River to travel inland to meet their father Tamatea Pokaiwhenua and brother, Kahungunu at the confluence of the Taruarau and the Ikawatea streams.
67. Arriving at Otiere in Te Whanganui a Orotū estuary, Tamatea and Kahungunu gathered patiki (flounder), kuku (mussels), freshwater koura, and moko (lizards). After placing them into calabashes they headed up the Ngaruroro (nowadays referred to as Te Karamū) to Te Popo and then onwards to the Taruarau.
68. Tamatea and Kahungunu eventually met up with Ruaehu and Tamakopiri. The place they reunited was named by them, Te Toka o Tamatea. Some whānau also refer to it as Te Toka o Kahungunu.
69. Numerous Māori place names for locations, natural features, and springs still exist today, particularly along the middle to upper Te Karamū and Ngaruroro River. These date back to the journey of Tamatea Pokai whenua.
70. A further 3 generations later, the aggressive wave of Kahungunu whānau led by his great, great grandson Taraia, arrived in Heretaunga to set up his headquarters at the mouth of the Ngaruroro.

71. As Taraia's party set about gathering rākau to build stages on which fish were to be dried, they were ambushed by a war party of Rangitāne, and Taraia's son Rangikohea was captured by the attackers.
72. Taraia used a powerful Karakia to summon the taniwha Wahaparata, to take his war party quickly on its back to Wai hora, or Waitahora Pā, a place on the old Ngaruroro River, a mile or so west of Havelock North. Taraia's people vanquished the Rangitāne, and his son was rescued.
73. Wahaparata is also known by the name Takaparata. His lair was situated on a bend, next to the Karituwhenua Stream, one of the tributaries.
74. The mouth of the Ngaruroro River also sets the scene, in the mid-1800s, Chieftainess Winpere daughter of Chief Hawea along with her four sons, Karaitiana Takamoana, Meihana Takihi, Henare Tomoana, and Peni Te Uamairangi greet to welcome back the flotilla of 69 waka with our people that departed Ahuriri - Heretaunga before the attack on Te Pakake battle circa 1824, they had returned to their lands.

WHATAANGAANGA

75. This is the original name of a land block that lies to the north of the Waitangi Estuary. A map drawn in 1873 by James Rochfort, was bounded by the Taumatua block to the south, with the Waitangi Creek separating it from the Waikahu block, and the banks of the Ngaruroro River. To the north was a small block known as Pukeroa, separating Whataangaanga from Te Whare o Maraenui Block.
76. At that time, the Tutaekuri flowed past tidal lagoons to the inner harbour. Once it was possible to canoe south from Petane across that harbour - Te Whanganui-a-Orotu, following the inner edges of Mataruahou to the Awatoto Channel just inside the south-running shingle tongue of the island.

77. From here the Awaapuraho, or Tareha's Creek as it was later known, provided for an occasional portage into the Waitangi. This latter short swamp-fed stream joined the Ngaruroro just upstream from its mouth, thus giving canoe passage to the interior up beyond Pakipaki, and, from their common outlet, a direct route into the Tukituki, enabling access upstream to Patangata and Te Waipukurau⁹
78. Whataangaanga has a rich cultural history, being one, a storehouse of Chiefs as they would lay in state, their tupāpaku on an elevated platform or Whata. The location of Whataangaanga between Ahuriri and Heretaunga was a main travel route both overland and by river transport. It was the most ideal place for our people to come and acknowledge the tupāpaku, pay their respects on the passing of the great chiefs of old.
79. Other locations within Whataangaanga were used to gather and store kai, and then redistribute out to whānau members. This was always done through a priority system, ensuring that our kaumatua / kuia were always looked after, the action part of the expression of whanaungatanga.

TE AWAPUNI PĀ

80. Strategically located at the mouth of the Ngaruroro River was one of few places along the coast of Te Matau a Māui where waka could access the rivers and travel inland. It was in use leading up to the battle of Pakake Pā about 1824, as was Tanenuiarangi Pā, on the banks of the Ngā ngaru upokororo mokotūāraro ki rangatira.
81. Some twenty years later, Awapuni is described by Bishop Selwyn as 'a large and important native settlement known as Awapuni.' he notes its location as '*On the Ahuriri side of the Waitangi River...*' The Bishop was in the area to agree on a site for the new mission station as a base for William Colenso. He met with the Chiefs at Awapuni Pā in May 1842.

⁹ WILLIAM COLENZO by A.G. Bagnall and G. C. Petersen, published by A. H. & A. W. Reed 1948

82. In the mid-1850s, Karaitiana was the Principal Chief at Awapuni Pā and held a strategic position on both sides of the rivers' mouth. Gary Baines, Author of 'Clive, 2013' records.

'As early as 1855 the early settlers in the area formed a company to establish a punt through to Clive – that was in 1855. It was a flat-bottomed platform with handrails on the sides. Drays could be driven onto it. Horses led, and the punt was then poled, and drawn across with ropes on both sides of the punt, so it could be steadied by the current etcetera, by ropes across to the other side, which is the Waitangi area, and from there to Napier. So that point there is a very focal point in the early settlement of Hawke's Bay.

The ferry landings on both sides ... that side and that side ... were leased from Karaitiana Takamoana from Te Awapuni Pa at Waitangi, so he was across here – he had the Pa across the river there, where Colenso was. And he leased the ferry site – grazing site he called it – to the Clive settlers for the ferry.'

83. It was at Awapuni that Donald McLean negotiated with the Chiefs to purchase the Te Hāpuku [Waipukurau] Block, the Ahuriri Block, and the Mōhaka Block.

d) What I consider to be the outstanding values and the significant values of these freshwater resources from a cultural spiritual perspective and personal experience of mahinga kai on Te Karamū, in accordance with tikanga Māori and Te Kawa o Takitimu.

84. The word "value" comes from Western economic theory¹⁰. Its use within resource management tends to imply that the thing of 'value' can be traded alongside other "values". When used to express things specific to Māori it can impose a constraint or restriction on how it is used or applied in terms of our cultural or tikanga Māori relationships with natural resources or as Māori prefer to say, 'we are all our whanaunga'.

85. Therefore theories of value have formed the theoretical core of every major school of economic thought, from the classical era right through the rise of neoclassical economics.

¹⁰ Patterson, M. G. (1998) Commensuration and theories of value in ecological economics, Ecological Economics vol 25, issue 1, pp. 105-125.

86. Often a word in te reo Māori can refer to a concept, a principle, or an action, as well as a value. For example, mahinga kai can be an area, a site, or the activity of growing, gathering, and/or preparing kai. Within our regional plan, the meaning is reduced to “food production”.
87. Māori was an oral language, a poetic language steeped with layers upon layers of meaning, dialectal variations, vocabulary, and local adaptations. The learning and speaking of Māori, required translation from a spoken, to a written language and the depth of meaning of many words, phrases, names of people, places and things was open to misinterpretation in the process.
88. ¹¹Orthography is a set of conventions for writing a language, including norms of spelling, hyphenation, capitalization, word breaks, emphasis, and punctuation.
89. ¹²Etymology is the study of the history of words. By extension, the etymology of a word means its origin and development throughout history Colenso writes: ‘Of errors on the part of foreigners and colonists, arising from their ignorance of Māori language; especially of Māori proper names for persons, places, and things. He explains: ‘in Māori - every orthographical error is more or less of a serious one; and as it is in the writing, so it is in the pronunciation, and consequently, in the meaning and etymology.’ In contrast to English, an error in the orthography and/or etymology may result in ‘an entire change in the meaning of the word, or the subject, or even causing the word or words so spelt erroneously to mean anything else, or to be wholly misunderstood.’ he then gives a number of examples, one relevant to this study is Awatoto/Awatōtō.
90. The following whakataukī provides an example of the Māori worldview of one natural relationship to inform, guide or minimise risk in nature. It evolved from remembering and respecting the many children of Ranginui and Papatūānuku.

E kore a Parawhenua e haere ki te kore a Rakahore

Parawhenua will not come out in the absence of Rakahore.

¹¹ <https://en.wikipedia.org/wiki/Orthography>

¹² <https://en.wikipedia.org/wiki/Etymology>

91. Parawhenua-mea is the personification of an Atua of water and mountain streams, while Rakahore is the personification and Atua of rocks. The whakataauakī means that mountain springs and streams would not flow without the solid rock from which they issue, as the two are reliant on each other. Parawhenua-mea is also one of the Atua of deluge and defacement in nature, related to storms and flooding, and was one of the wives of Kiwa (as was Hinemoana).
92. This whakataauakī supports the relationship embodied in the concept and value, Ki Uta ki Tai (from the mountains to the sea). All natural elements are interdependent to a certain degree, as each is overseen by the Atua, the children of Rangi and Papa, and these relationships between the Atua, and between tāngata whenua and the Atua, must be upheld and continued to maintain integrity within the natural world or as we would say 'our whānau or our whanaunga.
93. To eliminate or diminish one can cause an imbalance, thus creating the potential to cause harm to ourselves or to others. The health and well-being of the Ngaruroro, and Te Karamū would be diminished if this balance is not maintained and the Ki Uta ki Tai principle value upheld.

WAAHI TAPU

94. There are numerous other waahi tapu recorded along with their locations, in the Hastings District Plan. To assist the hearings' panel, I have attached Appendix Two¹³ to my brief of evidence showing a list of those waahi tapu and waahi taonga I consider relevant to these proceedings and the TToH submissions, along with their approximate locations.
95. Although now separated in terms of regional planning, the whakapapa of the Karamū and Ngaruroro are intertwined and the connections between the Karamū and the Ngaruroro remain strong, with many sites of Māori occupation along their banks.

¹³ ***APPENDIX TWO: Waahi Tapu sites and areas and Waahi Taonga from Hastings District Plan***

96. In addition, there are recorded urupa, battle sites, mahinga kai sites, and tauranga waka along both the Karamū and the Ngaruroro and their tributaries. Today the Ngaruroro continues to recharge the Heretaunga Aquifer which is the main contributor to the Karamū River as it supplies recharge to the Karamū through its many ngā puna (springs).
97. Where there are former pa sites, battle sites, and urupa as identified in Appendix Three¹⁴, I consider them to have outstanding cultural and spiritual values from a historic heritage perspective. These are part of our history embedded within the awa and the whenua. For the other sites and areas in Appendix Two of my evidence, I consider their cultural and spiritual values to be significant values.

KI UTA KI TAI

98. The Ki Uta ki Tai (“mountains to the sea”) principle and value is an acknowledgment of the whakapapa and interconnectedness between the maunga where our awa originate, and from their source flowing through and under the whenua, down to the sea. Ki Uta ki Tai respects the whakapapa and integrated nature within our river catchments.

MAHINGA KAI

99. Mahinga kai sites and areas are prolific throughout the Ngaruroro, Karamū catchments. Mahinga kai is also an action or activity, the practice of harvesting or gathering kai. It includes the associated practices of food preparation – both cooking and preserving kai.
100. Mahinga kai values have been diminished in the lower Ngaruroro River and Te Karamū and its tributaries. The partial exclusion of tangata whenua and mātauranga Māori from management has resulted in reduced well-being, lower diversity of diet from natural resources, reduced transmission of mātauranga Māori and knowledge of harvesting/preserving technologies, reduced traditional management of and connection with each other and with the environment.

¹⁴ **APPENDIX TWO: Waahi Tapu sites and areas and Waahi Taonga from Hastings District Plan**

101. This sometimes culminates in rāhui (temporary closures). Species affected by poor management include kākahi (due to riverbed disturbances, sedimentation, and diminished populations of native fish species), much reduced (freshwater) koura, and watercress being displaced by cow cress.
102. I am a hunter and gatherer of kai either on, in, or around our waters and lands, and I have practiced the values of mahinga kai over many decades. Like many of our whānau from local and distant marae / hapū, we converge annually to do our fishing from the mouth of the Ngaruroro and upstream toward Pakiaka, next to the old Pākowhai bridge, approximately 6 km inland.
103. We ask that for the purposes of Change 7, the broader definitions and connections of “mahinga kai” are acknowledged and included in the glossary. The current glossary meaning for mahinga kai¹⁵ in the RPS and RRMP is insufficient.
104. I live approximately 10 kilometres upstream from the mouth of Te Karamū River at Watson Rd. I have fished and continued to put my hinaki in to catch and feed the tuna/eels.
105. I continue to tell my children and grandchildren our whenua is a taonga relevant to the history and the exploration travels of our tipuna on Te Karamū River.
106. There are places where we regularly gather and cook our kai along our awa, which we refer to as “paahi¹⁶” or “nohoanga”. Over the years these spots gain their own wairua and mauri as our whānau come to associate them with a sense of nurturing and well-being, and places of solace and contentment.

¹⁵ In the operative Regional Resource Management Plan “mahinga kai” means “food production”.

¹⁶ Defined here as a temporary camping place, but also as a place of learning, for teaching our young ones, or a place of solace.

107. The abundance of freshwater fish species 4 -5 kilometres +upriver, was well known back in the 1960s. The fish species are predominantly:
- Kahawai
 - Tuna – eel
 - Inanga - whitebait
 - Kokopu – smelt and cockabully
 - Patiki - flounder
 - Kanae - mullet
 - Kātaha - herring
108. Kōkopu or smelt were fished on Te Karamū upstream to Mangateretere in the 1950s but now their populations have diminished to the stage where it is rare to catch enough to feed a family. We need to ensure a greater abundance of freshwater fish, particularly within the Waitangi Estuary up to the Kohupatiki area and beyond.
109. We live close to the awa approximately 30 metres on the highest rise. We smell kokopu during the season, walrus and seals have been known to swim up and rest on our riverbanks. With the annual tuna heke each year, we have caught long-fin eels, for monitoring purposes only and then released them.
110. I have witnessed many of nature's classic natural wonders, “Te kōtuku rerenga tahi,” the white heron that flies singly, the flight of that beautiful, rare bird of the swamps and the lagoons. As it swoops and dives into the river to catch elvers and other fish.
111. Above and close by in the skies I have witnessed a duel between Te Haaro, the hawk, and the Karearea, the falcon.

112. As with the Ngaruroro, Te Karamū awa still provides my whānau with great pride and joy. We would not need to go far or travel great distances to get our kai. It was virtually under our noses.
113. Our whakataukī tells of Heretaunga haukunui, or Heretaunga of the “life-giving dew”, a place where anything and everything would grow well, both on the Whenua and within Te Karamū. The life-giving dew is the first manifestation of the relationship between the Wai, the Whenua, and Rangi (water, the land, and the sky) and therefore represents all waterways within our rohe.
114. This special relationship is etched and imbued within our pēpeha, in our tribal identity and part of our essence, who we are. Where our waters flow from. What our awa and maunga are, and more importantly for whom we seek to uphold our values - The next generation and those to come. To leave in the care of the next generation an environment that is safe and healthy and that provides for their future, a place to gather and play, to work and enjoy and feast from.
115. Although managed separately within regional plans the whakapapa connection between our maunga, the Ngaruroro and Te Karamū remains strong. The Ngaruroro recharges the Heretaunga Aquifers, which in turn discharge and feed into Te Karamū. Rakahore is part of this process with the aquifers consisting of rocks, gravels and sands, allowing the aquifers to flow.

MAURI

116. Mauri - life essence or spiritual life force - comes from the realm of the creator, and as such requires an ethical approach within planning constructs. The Regional Resource Management Plan already contains requirements for specific consideration of mauri through the management of land use and development and freshwater¹⁷ and direction for regional plans¹⁸.

¹⁷ Regional Policy Statement – Objective LW3 (c).

¹⁸ Regional Resource Management Plan, Policy LW1 (3) (b).

117. A river is a living being. It has mauri – spiritual life force – that weaves itself through the people, connecting the people with their rivers. Because it nurtures and sustains our people, it is given the utmost respect. Any damage done to the river is perceived as harm done to the mauri of the river and to the mana and health of our people and humanity overall.
118. Of absolute importance to Ngāti Kahungunu iwi and hapū is the preservation and protection of mauri. To see to the preservation and protection of mauri also provides for the conservation of species, of biodiversity, the outcomes of which are the restoration and regeneration of ecosystems.

HERETAUNGA AND RUATANIWHA AQUIFER - MURIWAI HOU

119. Local tangata whenua refer to the Heretaunga Aquifer as Haukunui or muriwai hou. Muriwai hou or the aquifer waters are likened to the amniotic fluid within the womb. It is in this context that the protection of the Heretaunga aquifer (Muriwai hou) should be regarded the same as the care and protection provided by a mother for her unborn child. Mr Tomoana will provide further evidence on this aspect, in his evidence.
120. I consider the Ruataniwha Plains Aquifer System to be an outstanding water body due to its function where it supplies water to the Tukituki and Waipawa Rivers before they make their journey through the hills and down past Waipawa and Waipukurau. To my knowledge, there are no other rivers in the region that flow from one side of a range to the other.
121. In our cultural traditions, it was the actions of our taniwha, ¹⁹Te Umu o Pua and Awarua o Porirua (Ruataniwha – 2 Taniwha) that gouged the land and created the outlets, following an infamous fight between themselves at a large lake that was situated to the north of Takapau. The outlets Maharakeke, Porangahau, Makaretu, Te Mangatewaiiti, Tukipo, and the Tukituki meet at the junction at Pukeora, the entrance earlier to Lake Whatuma. The Makaroro, Mangaonuku flow with the Waipawa to connect into the Tukituki Awa at Waipawa township.

¹⁹ Kōrero with John Nepe Apatu 2023

122. It is said that these rivers/streams were all joined together and fed the Ruataniwha aquifer.
123. In my opinion, the Ngaruroro, the Waitangi Estuary, Te Karamū, and the Heretaunga Plains and Ruataniwha Plains Aquifer Systems should be classified as Outstanding Water Bodies from a cultural and spiritual perspective. In addition, I believe that the following freshwater bodies and estuaries should also be included due to the values inherent within them or that they are used for in their natural state.
124. It is my considered opinion that the water bodies specified in Appendix One attached to my evidence should be included in Change 7 as outstanding water bodies. In addition, their outstanding values and significant values as noted, should be recognised and provided for in the plan change to inform the appropriate development of regional plans and plan changes in subsequent decision-making processes.
125. Without including the significant value in Change 7, they will not have the required level of protection they deserve.
126. Having read Mr Coffin's and Ms Harper's evidence, I agree that the inclusion of Lake Runanga and Lake Oingo as outstanding water bodies is out of scope as they were not included in our original submissions or further submissions. Te Taiwhenua o Heretaunga has asked for them to be included in a table of outstanding water bodies in the regional plan as part of the PC9 hearings.

Signed:



Date:

30/08/23

Marei Apatu

Te Kaihautū

Te Taiwhenua o Heretaunga

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Publication Rauemi

“Wai Heretaunga” an education rauemi produced by Ngāti Hawea, Ngāti Hori o Waipatu
Marae 2023

Cultural Impact Report

A special acknowledgement to my whanaunga; For the report “Whataangaanga and surrounds”. Cultural values, names, and associations. By Aramanu Ropiha Ravensdown. 2021

Recorded Interviews of Kaumatua undertaken in 1996 with;

Tama Tōmoana

Sue Panapa

Rangi Logan

Tom Manaena

APPENDIX ONE: List of Outstanding Water Bodies and their values

Outstanding Water Body	Outstanding Value ²⁰	Significant Value
Ngaruroro River ²¹	Ecology - Native fish Ecology – Bird habitat Kōhanga ika Cultural/Spiritual–Waahi Tapu Cultural/Spiritual-Waahi Taonga Whakapapa o te Wai Ki Uta ki Tai	Mahinga kai ²² Nohoanga Tauranga waka Aquifer recharge Mauri
Heretaunga Plains Aquifer System	Ecology – Stygofauna Whakapapa o te Wai Cultural/Spiritual - Waiora Cultural/Spiritual - Mauri	Ki Uta ki Tai Mauri
Ruataniwha Plains Aquifer System	Ecology – Groundwater dependent ecosystems Cultural/Spiritual: Waiora, Wāhi taonga, Mauri, Whakapapa o te Wai Geology: Hydrology	Cultural/spiritual: Ki Uta ki Tai Hauora – cleansing Puna-wai Natural character: Natural spring flows
Karamu River	Ecology - Native fish Ecology – Bird habitat Cultural/Spiritual–Waahi Tapu Cultural/Spiritual-Waahi Taonga Whakapapa o te Wai Ki Uta ki Tai	Mahinga kai Nohoanga Puna-wai Mauri Tauranga waka
Lake Oingo, Lake Runanga, Huri moana Swamp, Kautuku Swamp	Cultural/Spiritual–Waahi Tapu Cultural/Spiritual-Waahi Taonga	Mahinga kai Nohoanga

²⁰ From a regional perspective

²¹ Including Waitangi Estuary from mean high water springs up to source (whole of river)

²² As defined in my evidence

Lake Poukawa and Pekapeka Swamp	Cultural/Spiritual–Waahi Tapu Cultural/Spiritual-Waahi Taonga	Mahinga kai Kōhanga ika
Ahuriri Estuary	Cultural/Spiritual–Waahi Tapu Cultural/Spiritual-Waahi Taonga Ecology – Kōhanga ika, Bird habitat	Tauranga waka

APPENDIX TWO: Waahi Tapu sites and areas and Waahi Taonga from Hastings District Plan

SITE	MAP REF ²³	LEGAL DESCRIPTION	SIGNIFICANCE	LOCATION
W1	52	Korongata 2B4 Blk II Te Mata SD Korongata IB Blk II Te Mata SD	Baptisms in river	Bridge Pa
W5	43	Part Lot 2 DP 13597, Sec 1 SO 10635	Old Kainga, fishing village	Haumoana
W6	43	Pt Lot 89 Deeds Plan 504 Blk III Clive SD - Reserve 26	Mahinga Kai	Haumoana
W7	43	Pt Lot 3 DP 11790 Blk II Clive SD	Rangatira – Special Island	Haumoana
W8	43	Lot 3 DP 11790	Old Pa Site	Haumoana
W9	43	Sec 1 SO 10830	Pa Site - Kauhanga	Haumoana
W10	42, 43	Riverbank – Part Sec 12 Blk III SD	Mahinga Kai	Haumoana
W12	34	Pt Pakowhai Māori Reserve 4 Blk XIII Heretaunga SD	Urupa	Pakowhai/Whakatu
W13	33, 34	Pakowhai 5C1, 5B2, 5A1 Blk XII Heretaunga SD Lot 1 DP 17171 Blk XII Heretaunga SD Sec 1 SO9684 Blk XII Heretaunga SD Res 28 Pakowhai 5A2 5A3 Blk XII Heretaunga SD Part Pakowhai Māori Reserve 1; Part Pakowhai Māori Reserve 2; Sec 1, Sec 2 and Sec 3 SO 10742; Part Pakowhai Māori Reserve 3; Pt Lot 1	Battlefield - Urupa	Pakowhai/Whakatu

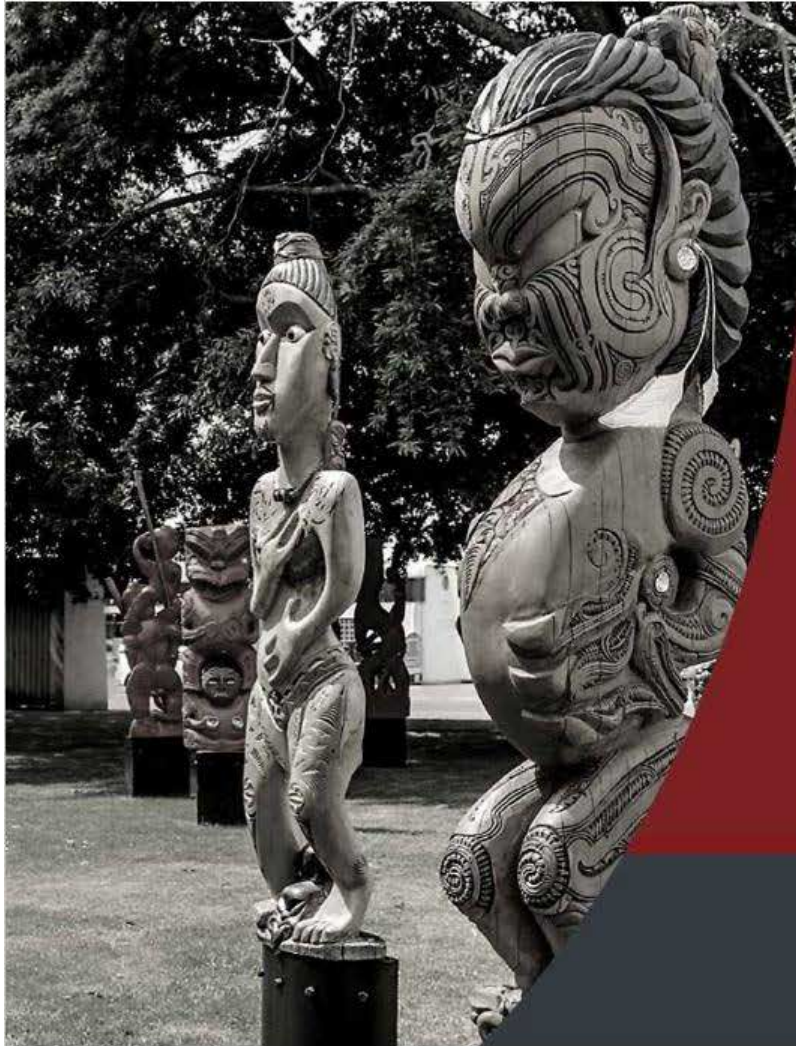
²³ The map reference is to the number of the map contained in the Hastings District Plan.

		DP 5302; Pakowhai 5A2 Sec 1 SO 9684 Pakowhai 5B3 Pakowhai Māori Reserve 5C		
W14	41	Pt Mangateretere West Blk X Blk XII Heretaunga SD Lots 1 3 DP 13557 Lot 3 15 Esplanade Res Blk XII Heretaunga Lot 2 DP 12384 Lot 2 DP 13557 3 Blk XII Heretaunga SD	Battlefield - Urupa	Pakowhai/Whakatu
W15	35	Riverbed	Mahinga Kai -Tauranga Waka	Pakowhai/Whakatu

SITE	MAP REF	LEGAL DESCRIPTION	SIGNIFICANCE	LOCATION
W16	35	Riverbed	Mahinga Kai -Tauranga Waka	Pakowhai/Whakatu
W18	42	Riverbed	Mahinga Kai -Tauranga Waka	Pakowhai/Whakatu
W19	41	Lot 1 DP 334867, Lot 3 DP 23973, Lot 2 DP 24935 Blk XVI Heretaunga SD, Lot 11 DP 23775 – Esplanade Reserve	Old Pa Site – Te Ngaue Pa	Pakowhai/Whakatu
W20	34	Lot 2 DP 7221, Lot 1 DP 24935 Blk XVI Heretaunga SD, Lot 1 DP 334867, Lot 3 DP 23973, Lot 2 DP 24935 Blk XVI Heretaunga SD	Mahinga Kai - Tauranga Waka	Pakowhai/Whakatu
W21	18	Secs 11 13 15 SO 5677 Secs 1-4 SO 10870 Blk VI Te	Pa Tuna – Waka Reserve	Pekapeka Swamp

		Mata SD, Sec 9 10 12 16 Blk VI Te Mata SD, Pt Lot 4 DP 5062 A on SO 10016 Blk XII Te Mata SD		
W26	86	Riverbed	Waingongoroa - wahitohi, makikau	Waimarama
W32	41	Lot 2 DP 22494 Blk XVI	Old Pa Sites, Urupa, Pa Site	Ruahapia
W33	41	Karamu AYIB, AYIA, AY2 Blk XVI Heretaunga SD	Tauranga Waka	Ruahapia
W36	48	Karamu C2C2B5 Blk XVI Heretaunga SD	Tauranga Waka - Mahinga Kai	Waipatu
W37	48	Karamu C2C2B5 Blk XVI Heretaunga SD	Urupa - Pareranui	Waipatu
W39	48	Pt Lot 2 DP 11378 Pt Sec 21 Blk XVI	Karamu Pa Site	Waipatu
W51	73	Riverbed	Bathing place of Hinetemoa	Paki Paki
W53	78	Riverbed	Special Sands - Taraia's Dog	Paki Paki
W55	78	Peka Peka 2A3C Blks I VIII	Old Pa Site - Mawhai	Paki Paki
W56	24	Lot 2 DP 20301 Lot 1 DP 23741 Lot 1 DP 24033 Omahu 254B 2D11 Pts 2D10B 2D14 Blk X Heretaunga SD	Lake and Edges	Omahu
W57	24, 30	Lot 1 DP 14007 Blk X Heretaunga SD, Lot 1 DP 1409 Blk X Heretaunga SD interest in R/W DP Easement DP 28342, Lot 2 DP 16411 Blk X Heretaunga SD interest in R/W Easement DP 28342	Puketapu - Battlefields, Old Pa Sites, Burial Caves	Omahu
W58	15	Lot 3, 8, 2 DP 17585 Blk X	Lake, Swamp and Edges	Omahu

SITE	MAP REF	LEGAL DESCRIPTION	SIGNIFICANCE	LOCATION
W66	14	<p>Lots 1-2 Pt 3 DP 14778 Omahu 2A2B</p> <p>Lot 2 DP 17039 Omahu Pt 2B Blks IXX Heretaunga SD</p> <p>Ohiti Waitio 3A Blk IX Heretaunga SD</p> <p>Ohiti Waitio 1B2Blk IX Omahu 4C13A, 43C13B, 4C5, 4C4, 4C6, 2C2, 2A2C, 1B3B6B3, Lot 1 DP 23947 Blk IX Heretaunga SD Awahuri Ohiti Waitio 5A Lot 6 DP 23296 Blk XII Matapiro SD Pt Awahuri MI 762 Lots 2 3 5 DP 23491 Blk IX Heretaunga</p>	Lake and Edges - Burial Sites	Omahu
W67	14	<p>Omahu 3B13B2B Blks VI X Heretaunga SD</p> <p>Lots 17, 18 19 DP 3099 Blk X Heretaunga SD</p> <p>Lots 1 2 DP 24466 Pt Lot 16 DP 3099 Blk X Heretaunga SD Omahu 2D7 3DBI 3CB4, 3CB5 Blk X Heretaunga SD Lots 19 22 25 Pt 20 DP 3630 Lot 1 DP 6446 Blks V VI Heretaunga</p>	Lake and Edges - Burial Sites	Omahu



Outstanding Water Bodies – Plan Change 7

Marei Boston Apatu



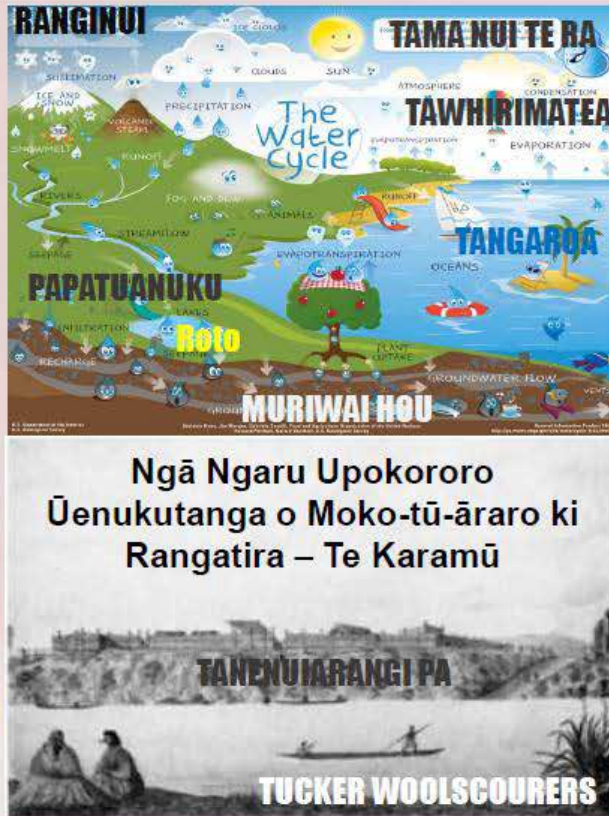
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*Ko Wai Au?
Who am I?*

*No Wai Au
Where do my
waters flow
from?*

*Ma Wai Ra
Who am I
doing this for?*



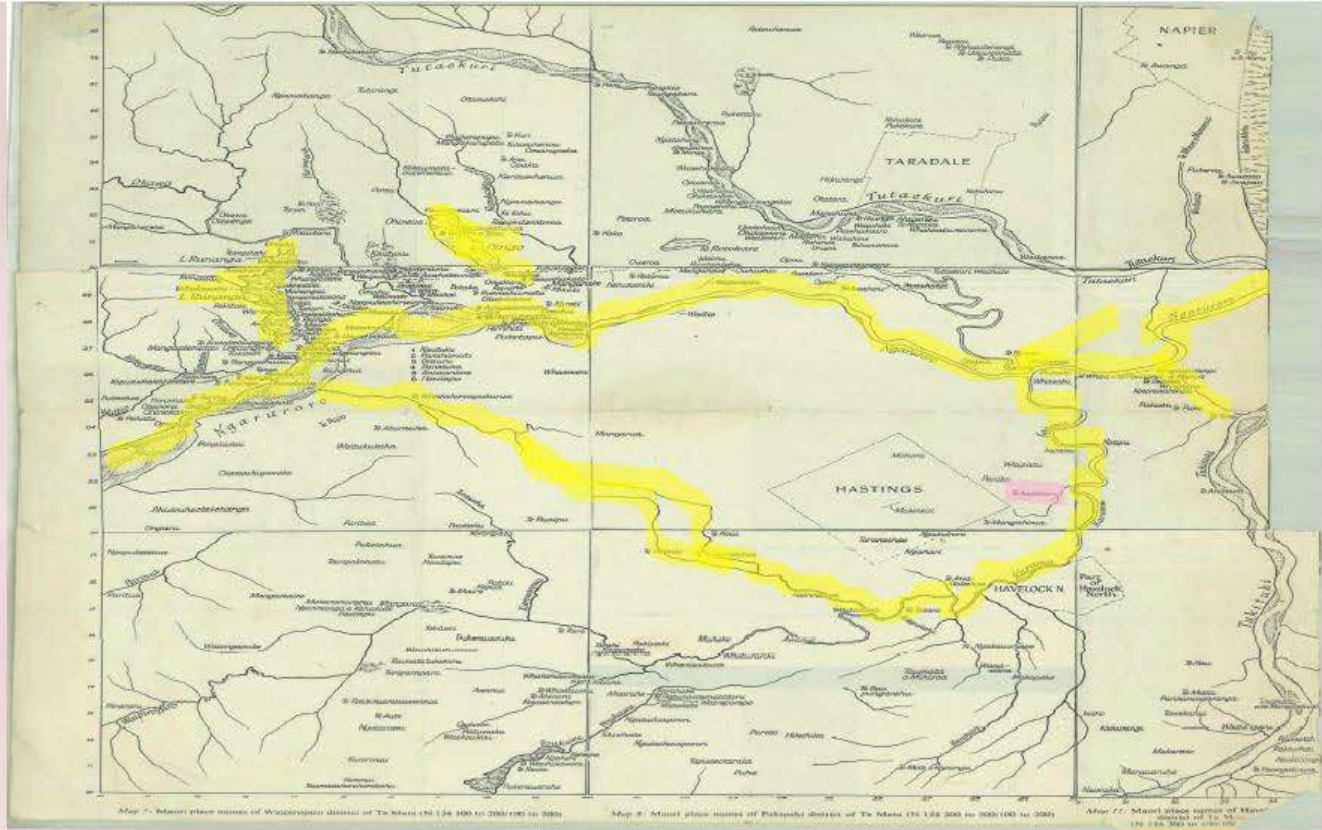
*As the veins carry the life blood of the physical body,
so the veins of Tangaroa carries life giving water
within and over Papatūānuku*




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**Ngā Ngaru
Upokororo
Ūenukutanga
o Moko-tū-
araro ki
Rangatira –
Te Karamū**

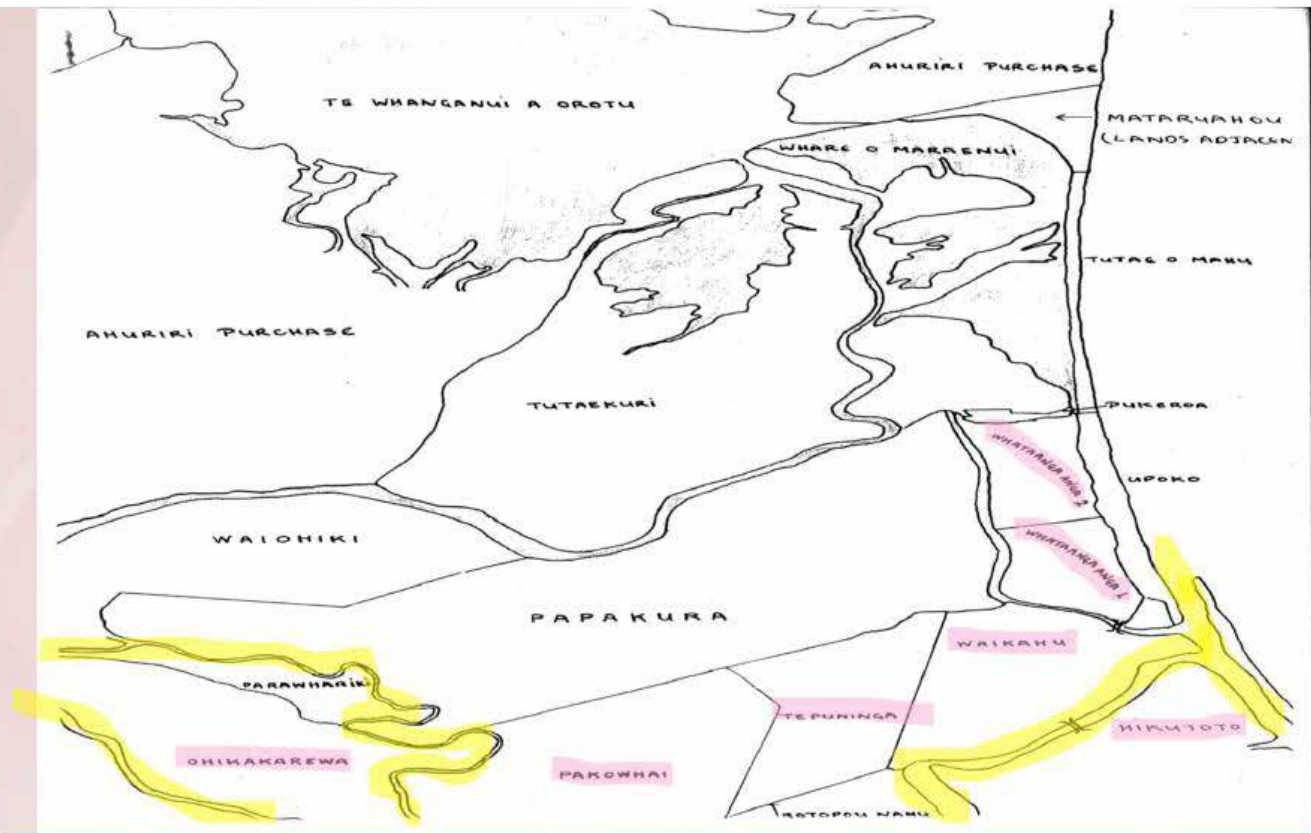


*The Maori History and Place
Names of Hawkes Bay*
By JD Buchanan
Circa 1850



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**Ngā Ngaru
Upokororo
Ūenukutanga
o Moko-tū-
araro ki
Rangatira –
Te Karamū**



*Map showing the Native
Land Blocks*

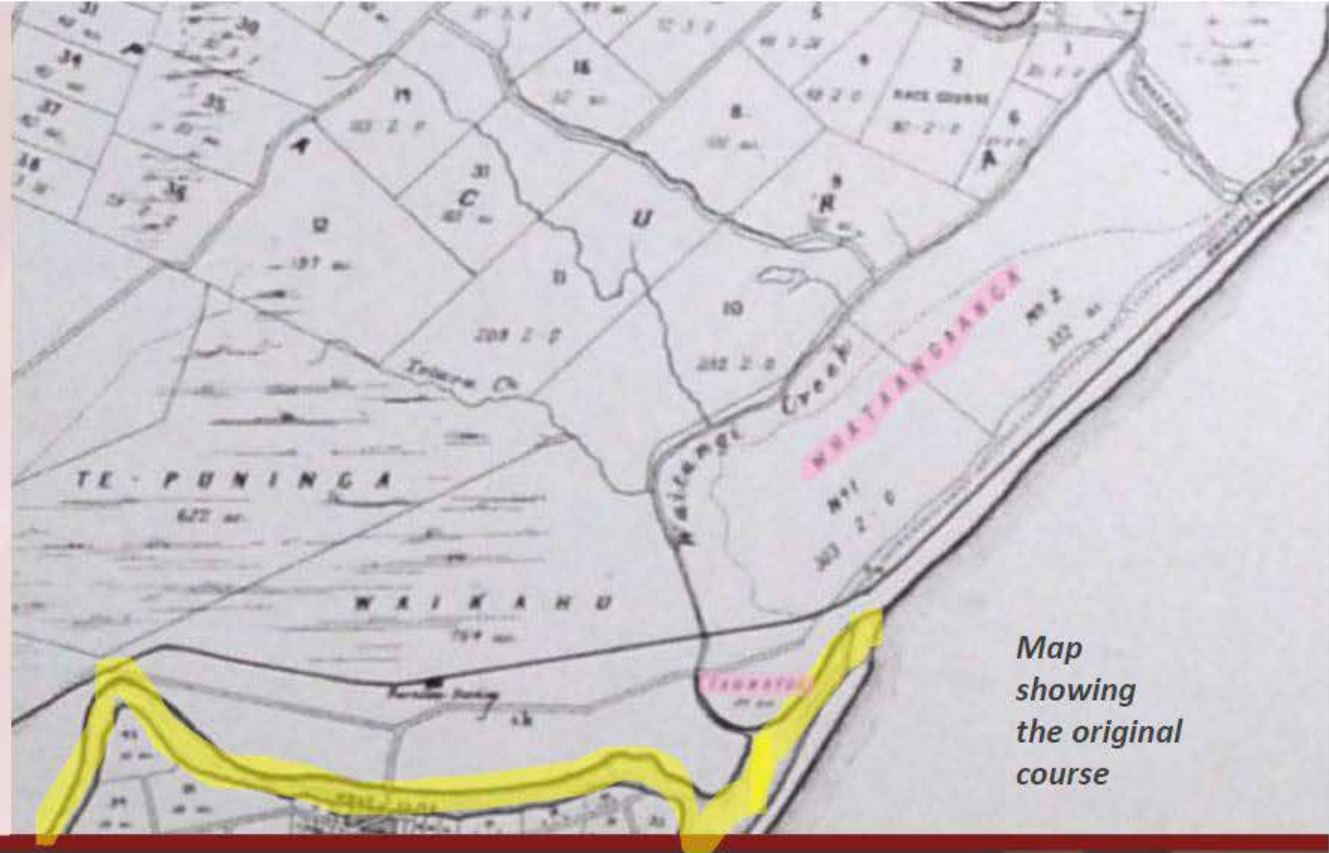


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Upokororo
Ūenukutanga o
Moko-tū-araro ki
Rangatira –
Te Karamū**

*The order of the
Native Land Court
dated 17 December
1866 defined the
boundary as follows:*



*Map
showing
the original
course*



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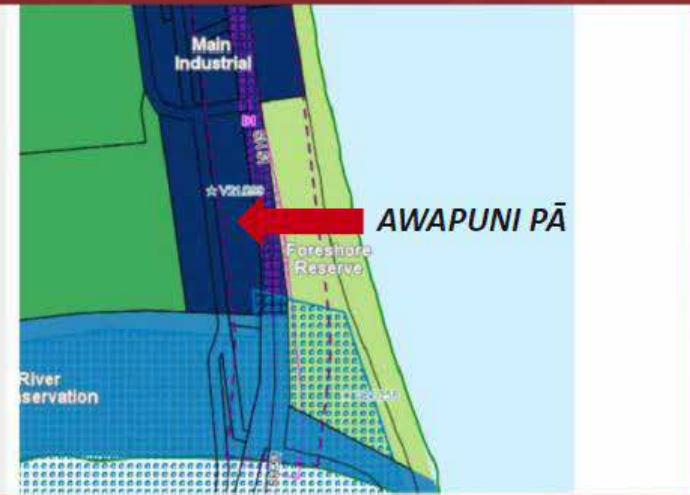
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Ngā Ngaru Upokororo Ūenukutanga o Moko-tū-araro ki Rangātira – Te Karamū



NZAA archsite

<https://www.nzta.co.nz/NZAAP/011/>



Napier District Plan GIS map



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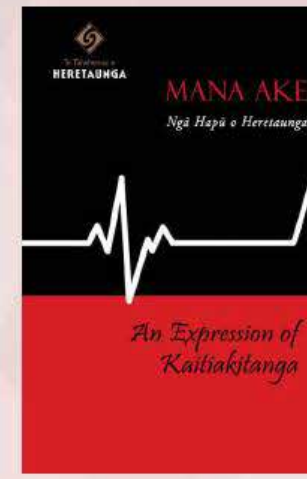
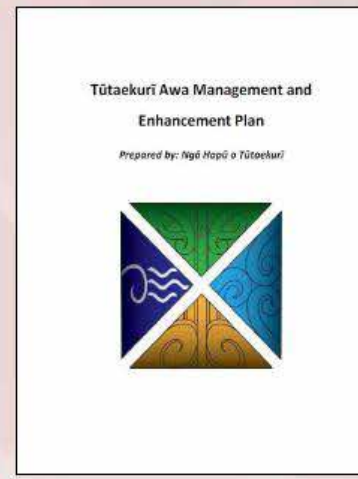
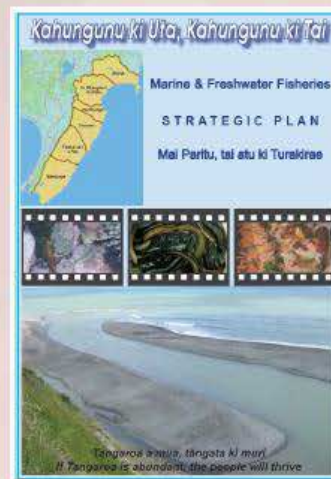
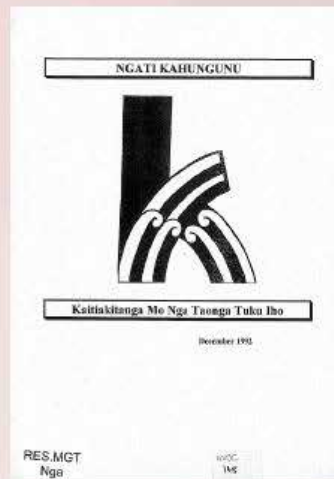
***Ngā Ngaru Upokororo Ūenukutanga
o Moko-tū-araro ki Rangatira –
Te Karamū***



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Ngā Ngaru Upokororo Ūenukutanga o Moko-tū-araro ki Rangatira – Te Karamū



We have referred to our Takitimu knowledge tribal experts and Iwi Plans



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**Ngaruroro
Values and Attributes Report**

28 October 2016

Te Tira Wai Tuhi

Kate McArthur - The Catalyst Group

Morry Black - Mauri Protection Agency

Marei Apatu - Te Taiwhenua o Heretaunga

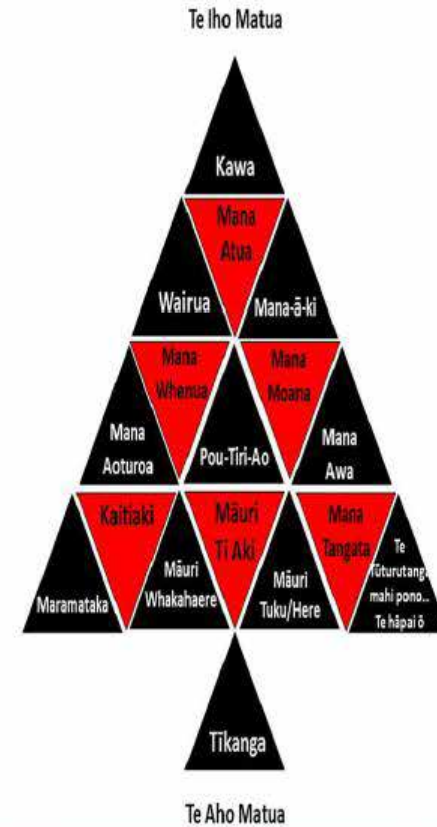
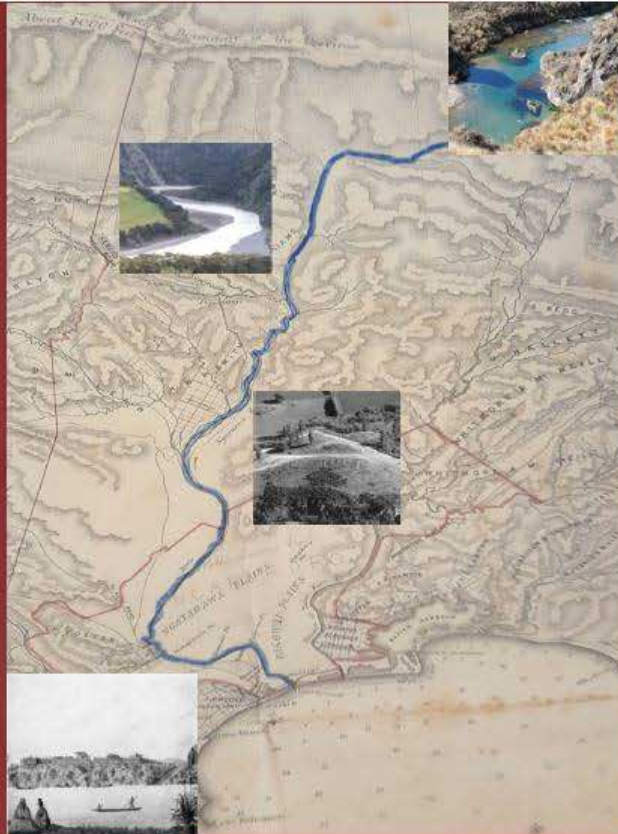
Ngatai Huata – Auaha, Te Runanganui, Waipatu

Te Ao Turoa Representative

Joella Brown – Te Runanganui, Korongata Te Ao

Turoa Representative

Ngaio Tiuka - Ngāti Kahungunu Iwi Incorporated



VALUES (Wariu) – ATTRIBUTES (Huanga)



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