

Lake Tūtira (including Aropaoanui River + Papakiri Stream)

Summary of Values

For Proposed Plan Change 7: Hawke's Bay Regional
Resource Management Plan

(Outstanding Water Bodies Plan Change)



159 Dalton Street . Napier 4110
Private Bag 6006 Napier 4142
Telephone (06) 835 9200
Fax (06) 835 3601
Regional Freephone (06) 0800 108 838

Lake Tūtira (including Aropaoanui River + Papakiri Stream) - Summary of Values For Proposed Plan Change 7: Hawke's Bay Regional Resource Management Plan (Outstanding Water Bodies Plan Change)

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Author:
Belinda Harper, Senior Planner

Reviewed by:
Gavin Ide, Principal Advisor Strategic Planning



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Purpose of Report

1. This report is a compilation of information previously documented on the values associated with Lake Tūtira during preparation of Proposed Plan Change 7 prior to its notification on 31 August 2019. It is one of a series of similar reports compiled for each of the respective proposed outstanding water bodies (OWB) identified in Plan Change 7.
2. The approach used by Hawke's Bay Regional Council to identify OWB in Hawke's Bay followed a process that began with a high level review documenting the values associated with 130 water bodies across the region. A short explanation is provided at the beginning of each section which discusses the relevant phase and whether Lake Tūtira was considered during that part of the process.
3. Not all OWB identified in Proposed Plan Change 7 were considered during each phase of the process. For clarity, an index table (Table 1) has been included in this report which sets out the relevant phases, report names, values and page numbers for Lake Tūtira.
4. No new research or further information was commissioned for purposes of compiling this report.
5. For further information on the Outstanding Water Body Identification Methodology and each of these phases, see the Plan Change 7 Section 32 Evaluation Report¹.
6. **Table 1: Lake Tūtira ((including Aropaoanui River + Papakiri Stream)**

Phase	Included (yes/no)	Report name /date	Relevant page numbers in associated report
High Level Review (Phase 1 & Phase 2)	Yes	Summary of Cultural Values Associated with Water Bodies in Hawke's Bay (March 2018)	28
		Summary of the Recreation, Landscape and Ecology Values Associated with Water Bodies in Hawke's Bay (March 2018)	16
Secondary Assessments (Phase 3)	Yes	Secondary assessment - Lake Tūtira (including Aropaoanui River + Papakiri Stream)	All of report
Local Expert Panel (Phase 4)	Yes	Outstanding Water Bodies in Hawke's Bay - Report of the Expert Panel (April 2019)	67
Final Evaluation (Phase 5)	Yes	Outstanding Water Bodies Plan Change - selecting a list of outstanding water bodies in Hawke's Bay (May 2019)	90, 99, 100

Plan Change 7 Overview

7. Hawke's Bay Regional Council has prepared an amendment to the Hawke's Bay Regional Resource Management Plan (RRMP) to include a list of the region's outstanding water bodies, together with a framework which prescribes a high level of protection for these water bodies in future plan making. That change to the RRMP is referred to as 'Proposed Plan Change 7' or the 'Outstanding Water Bodies Plan Change.'
8. The water bodies identified in the Outstanding Water Bodies Plan Change have been proposed as the 'best of the best' within the region, featuring an exceptional cultural, spiritual, recreation, natural character, landscape, geology, or ecology value which is remarkable in Hawke's Bay.
9. Since commencing this OWB plan change project in early 2017, a significant amount of work has been undertaken to build a clearer picture of water bodies within the region and their potential for being classed as outstanding.
10. The Outstanding Water Bodies Plan Change amends the RPS to reflect NPSFM provisions which require the protection of the significant values of outstanding water bodies. This special protection does not lessen the importance of, or value associated with other water bodies, which are managed through other parts of the Regional Resource Management Plan or Council work programme.
11. Further information about the background and purpose of proposed Plan Change 7 is online at www.hbrc.govt.nz (search #owb).

¹ <https://www.hbrc.govt.nz/assets/Document-Library/Outstanding-Water-Bodies/1.-Other-supporting-information/Section-32-Evaluation-Report.pdf>

Phase One & Phase Two: High Level Review & Summary of Values

12. In June 2017, the Council embarked on a high level review documenting the cultural, spiritual, recreation, landscape, geological, natural character and ecology values associated with 130 water bodies across the region.
13. Phase 1 involved a thorough review of over ninety documents being completed. Those documents included Deeds of Treaty Settlements, statutory acknowledgements for Treaty settlements, customary uses reports, Waitangi Tribunal reports, and other documents produced in a national and regional context between 1979 and 2018.
14. This work built a clear picture of values associated with a wide range of water bodies across the region and their potential for being classified as outstanding, prior to short listing. This work culminated in a literature review with the following two tables summarising key values associated with 130 of the region's water bodies:
 - Table C1: Cultural Values Table – Summary of Cultural Values Associated with Water Bodies in Hawke's Bay.
 - Table R2: Recreation, landscape, Ecology Values Table – Summary of the Recreation, Landscape and Ecology Values Associated with Water Bodies in Hawke's Bay
15. Table C1 included all water bodies identified by name in reviewed documents, with a high level summary of the associated 'cultural and spiritual values'. This work was sent out to all Treaty settlement entities in Hawke's Bay in December 2017 for input prior to completion.
16. Table R2 included all water bodies identified by name in reviewed documents, with a high level summary of the associated recreation, landscape, geology and ecology values, and ratings assigned in this document.
17. Appendix 1 sets out the relevant extracts from Tables C1 and R2 for Lake Tūtira.

Phase Three: Refine List & Secondary Assessments

18. In 2018, the high level review findings for 130 water bodies, and their associated values, were reported to the Council's Regional Planning Committee (RPC). The RPC selected a list of 22 candidate OWB to proceed forward a more detailed secondary assessment to see if any contained values that were clearly superior to other water bodies in Hawke's Bay.
19. The secondary assessment for Lake Tūtira is contained in Appendix 2

Phase Four: Engagement & Local Expert Panel Process

20. Phase 4 involved wider input from the public, iwi authorities, key stakeholders and territorial local authorities. Feedback from this process featured requests for an additional 20 water bodies to be identified as OWB.
21. In December 2018, Council staff contracted a local expert panel to evaluate, categorise and identify outstanding characteristics, for all value sets, from the list of 22 candidate OWB and the additional 20 water bodies put forward during engagement.
22. The local expert panel was appointed via nominations by key stakeholders, iwi authorities and city and district councils, and comprised six members² with good knowledge of the Hawke's Bay region.
23. The recommendations made by the panel were based on existing information, their local knowledge, and a set of assessment criteria they developed at their first meeting. The assessment criteria used by the panel to identify outstanding features is set out at the beginning of each subsection for each value set.
24. The expert panel recommended iwi be engaged to provide a cultural assessment of Lake Tūtira to better understand the associated cultural and spiritual values.

² Morry Black (Mauri Protection Agency), Matt Brady (DOC), John Cheyne (Te Taiao Environment), Andrew Curtis (Water Strategies Limited), Bernie Kelly (kayaking rep), Tom Winlove (Fish & Game Hawke's Bay)

Phase Five: Final Evaluation

25. Phase Five saw a final evaluation carried out to assist the Council's Regional Planning Committee to select a list of outstanding water bodies in Hawke's Bay, for inclusion in Proposed Plan Change 7.
26. This work summarised the key values of 42 water bodies nominated during Phases 3 and 4, and informed by
 - The secondary assessments
 - local expert panel findings
 - the values summary reports, and
 - stakeholder engagement.
27. The summary was presented by value-type, based on the work to date and in a format consistent with the direction given by Council.
28. Appendix 3 sets out the relevant extracts from the final evaluation for Lake Tūtira.

Appendix 1: Tables C1 and R2 - Lake Tūtira

Note: Appendix 1 contains extracts only - for further information please refer to the full reports.



Summary of cultural values associated with water bodies in Hawke's Bay

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Summary of cultural values associated with water bodies in Hawke's Bay

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14 March 2018

Prepared By:
Belinda Harper, Senior Planner

Referencing

When referencing in another report any of the values contained in this document, the author of that report must include the following text as a footnote to the referenced material:

"There are numerous water bodies in the Hawke's Bay region where two or more iwi groups have agreed, shared interests and/or contested overlapping claims. By referring to these values it is not intended to imply any exclusive rights over a particular water body for one or more iwi group, nor does it confirm the validity of the claims of any group(s) over that water body. This information is being referred to solely for the purpose of identifying the important cultural and spiritual values identified by iwi groups in the region".

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Waterbody / Region / Catchment	Treaty settlement entity	Commentary	Key values						
		<p><u>Key</u> DOS = Deed of settlements, SA = statutory acknowledgements, TSL = Treaty settlement legislation, CUR = customary usage reports, WTR = Waitangi tribunal reports, OTHER = any other relevant documents</p> <p>No = waterbody not referred in document N/A = No such document exists.</p> <p>NOTE 1: The 'Key Values' column sets out a pool of eight key values, identified by the tāngata whenua representatives on the Council's Regional Planning Committee, which broadly reflect the most significant cultural values associated with water bodies. The relevant key values for each water body is listed in this column.</p> <p>See commentary column for further explanation about the identified key value for each waterbody.</p> <p>NOTE 2: The HBRC is aware there are numerous areas, including waterbodies, where two or more iwi groups have agreed, shared interests and/or contested overlapping claims within the HBRC region. The information presented in The Table is not intended to imply any exclusive rights over particular waterbodies for one or more iwi groups, nor does it confirm the validity of the claims of any group over that waterbody. The information is solely for the purpose of recording important cultural</p>	<p>Note: key values as follows:</p> <p>Wāhi Tapu, Wāhi taonga Wai Tapu Acknowledged in korero tuku iho, pepeha, whakatauki, waiata Mahinga kai, Pa tuna Pa, kāinga Tauranga waka Rohe Boundary Battle site</p>						
<p>Lake Tūtira</p> <p>Hawke's Bay</p> <p>Waikari</p>	<p>Maungaharuru -Tangitū</p>	<table border="1"> <tr> <td data-bbox="528 887 644 1933">DOS</td> <td data-bbox="644 887 1289 1933"> <p>Lake Tūtira is a renowned taonga (treasure) of Ngāti Kurumōkihi, the physical and spiritual well-being of the Hapū is closely linked to the well-being of Lake Tūtira. It was celebrated as a place of sustenance to replenish one's mind, body and soul. The Hapū have a whakatauākī (tribal proverb) about the lake being: "ko te waiū o ō tātau tīpuna" – "the milk of our ancestors". This whakatauākī references abundance of kai (food) that could be sourced from the lake and the lake providing spiritual sustenance.</p> <p>There are numerous sites of significance around Lake Tūtira, with major areas of occupation including the pā of Te Rewa-o-Hinetu, Oporae and Tauranga-kōau. In the northern edge of Lake Tūtira, lies the log Te Rewa-a-Hinetu, endowed with the power of moving from spot to spot. Its approach to Tautenga, a rock, was a particularly bad omen, and would signal a death in the Hapū.</p> <p>The Tūtira area, lakes, waterways and adjoining lands formed the central hub of a series of well-known and used tracks linking the Hapū with Tangitū and Maungaharuru. There was an abundance of resource in and around Lake Tūtira, with some rongoā (medicinal plants), only found in or around Lake Tūtira. For example, particular harakeke (flax) was used in pre and post birthing of children, and cleansing the blood. Harakeke (flax) was renowned for its strength and was traded with whalers. It was very good for weaving whāriki (mats) and korowai (cloaks). The area was a significant mahinga kai, particularly for tuna where its flavour was unsurpassed, this made Lake Tūtira famous for its tuna.</p> <p>The Hapū also carried out ceremonies and rituals at designated places at Tūtira, such as tohi (baptisms).</p> <p>As a prized taonga, many raids were made on Lake Tūtira. However, Ngāti Kurumōkihi have another whakatauākī, "Tūtira upoko pipi" – "Tūtira, the place where heads became soft", commemorating the success of Ngāti Kurumōkihi in defending Tūtira, their prized taonga. Tribal archives record that, other than the death of Tiwaewae, no other rangatira (chiefs) were ever taken and every raiding party was beaten.</p> <p>In 1951 Te Aturangi Anaru, a Hapū rangatira, suggested to Crown officials that the section of the lake owned by the Hapū become a wildlife refuge. In 1957 the Crown section of Lake Tūtira was gazetted as a wildlife refuge.</p> <p>Official name change from Lake Tutira to Lake Tūtira.</p> </td> </tr> <tr> <td data-bbox="528 1933 644 1977">SA</td> <td data-bbox="644 1933 1289 1977">Same as DOS</td> </tr> <tr> <td data-bbox="528 1977 644 2020">TSL</td> <td data-bbox="644 1977 1289 2020">Yes</td> </tr> </table>	DOS	<p>Lake Tūtira is a renowned taonga (treasure) of Ngāti Kurumōkihi, the physical and spiritual well-being of the Hapū is closely linked to the well-being of Lake Tūtira. It was celebrated as a place of sustenance to replenish one's mind, body and soul. The Hapū have a whakatauākī (tribal proverb) about the lake being: "ko te waiū o ō tātau tīpuna" – "the milk of our ancestors". 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SA	Same as DOS								
TSL	Yes								

		CUS		
		WTR	<p>The Mohaka ki Ahuriri report, 2004 (Wai 201)</p> <p>Lake Tutira was an important taonga, providing a connection between Maungaharuru and the coast, allowing for seasonal movements of the hapu. During peace Ngāi-Tatara (now Ngāti Kurumōkihi) dwelt around the coastal estuaries and the lake. During war they sheltered in the forests and the hinterland. There was intensive Maori occupation around Lake Tutira.</p> <p>Lake Tutira was an important mahinga kai, particularly renowned for its eel fishery. Lake Tutira had 'the best eels in New Zealand' 'the old people called Lake Tutira 'ko te waiu o tatou tipuna', or 'the milk of our tipuna'. Lake Tutira, was also famed for its adjoining flax swamps, kakahi, water fowl, and eels, and had significant cultural resources used for weaving, medicine, and building.</p> <p>The flax swamps at the north end of the lake were a particularly valued resource. The Papakiri Stream drained into the swamp and terminated in 'a string of deep blind holes. The lake's outlet, the Tutira Stream, run this swamp from Whakarongotuna and was an important source of tuna (eels). Between the lake and the ancient ford at Maheawha, where the stream is now crossed by the main highway, 16 pā tuna (eel weirs) were recorded, and a wharetuna (a permanent eel trap that required no watching, no baiting, and no lifting) was located at Maheawha.</p> <p>Oporae, was a small peninsula on the eastern edge of Tutira Lake, and Te Rewa, the terminal point of the spur which divides Tutira from Waikopiro Lake, were both fortified. Tauranga-koau, contained an island pā off the east shore of Tutira Lake.</p> <p>The pā on Tauranga-Koau was the site of an attack by Te Urewera, who besieged the pā on rafts (mokihi), and from this incident Ngāi Tatara became known as Ngāti Kurumōkihi (those attacked by rafts).</p> <p>Two acres on the east side of the lake, was gifted to the Crown as a memorial to Te Wae Wae, a famous warrior chief of the Ngāti Kurumokihi people, the former occupants of Tutira.</p> <p>The Maori-owned portion of Lake Tutira was constituted as the Tutira Maori wildlife refuge in 1951, and the Crown portion was gazetted as a wildlife refuge in 1957.</p>	
		OTHER	<p>Outstanding Natural Landscapes - A Māori cultural review (2012)</p> <p>Lake Tutira is recognised as an outstanding natural feature and landscape.</p> <p>Lake Tutira provided a connecting link between the seaside villages and the interior. The Ngāi-Tatara during peace dwelt about the coastal estuaries and the lake. During war they sheltered in the forests and fastness of the hinterland. The glory of the hapū was in their continued occupation of so famous a lake, in their possession of so unfailing a food supply. Lake Tūtira was also the inspiration of late Wi Te Tau Huata when composing the now famous waitata "Tutira mai ng ā iwi".</p>	

Summary of recreation, landscape and ecology values associated with water bodies in Hawke's Bay

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Summary of recreation, landscape and ecology values associated with water bodies in Hawke's Bay

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Waterbody / Region / Catchment	Treaty settlement entity group(s) with linkages back to waterbody	Commentary		Key values
		<p>Key</p> <p>64NZR = 64 New Zealand Rivers – A Scenic Evaluation</p> <p>RRS = New Zealand Recreational River Survey</p> <p>MAF & F = Submission on the Draft Inventory of Wild and Scenic Rivers of National Importance by MAFF</p> <p>W&SR = National Inventory of Wild and Scenic Rivers</p> <p>RiVAS = River Values Assessment System</p> <p>LOR & L = A List of Rivers and Lakes Deserving Inclusion in a Schedule of Protected Waters</p> <p>HTF = Headwater Trout Fisheries in New Zealand</p> <p>WONI = Potential Waterbodies of National Importance</p> <p>RAMSAR = Wetlands in NZ which meet the Ramsar criteria</p> <p>W&WH = Wildlife and Wildlife Habitat of Hawke's Bay Rivers</p>		
Lake Tūtira Hawke's Bay Waikari	Maungaharuru - Tangitu	64NZR	N/A	Recreation (fishing) Ecology (wildlife)
RRS	N/A	MAF&F	N/A	
W&SR	N/A	LOR&L	Group Two: scenic (a scenic reserve), recreation (fishing, no powered boating, camping, wildlife refuge (one island is a bird sanctuary. Historic values, scientific value – only NZ instance of artificial aeration to reduce eutrophication.	
HTF	No	WONI	No	
RAMSAR	No	W&WH	N/A	
RiVAS	No	OTHER	Geo preservation inventory Lake Tutira. One of the largest debris dammed lakes in Hawkes Bay. Lake created between 3500 - 6000 years ago by collapse of limestone and sandstone from Eastern Hill country. Classification: Regionally significant.	



Outstanding Water Bodies Plan Change

Candidate List of Outstanding Water Bodies in Hawke's Bay – Secondary Assessments for:

Heretaunga Aquifer, Karamu Stream, Lake Whakakī, Lake Whatumā, Lake Waikaremoana, Lake Tūtira (including Aropaoanui River + Papakiri Stream), Lake Waikareiti, Lower Ngaruroro River (below Whanawhana), Mangahauanga Stream, Makirikiri River, Porangahau River, Ruakituri River, Ruataniwha Aquifer, Taruarau River, Te Whanganui a Orotū (Ahuriri Estuary), Tukituki River, Tutaekuri River, Upper Mohaka River, Upper Ngaruroro River (above Whanawhana), Waipawa River, Waipunga River, Wairoa River.

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Outstanding Water Bodies Plan Change

Candidate List of Outstanding Water Bodies in Hawke's Bay – Secondary Assessments for:

Heretaunga Aquifer, Karamu River, Lake Whakakā , Lake Whatumā, Lake Waikaremoana, Lake Tūtira (including Aropaoanui River + Papakiri Stream), Lake Waikareiti, Lower Ngaruroro River (below Whanawhana), Mangahauanga Stream, Makirikiri River, Porangahau River, Ruakituri River, Ruataniwha Aquifer, Taruarau River , Te Whanganui a Orotū (Ahuriri Estuary), Tukituki River, Tutaekuri River, Upper Mohaka River, Upper Ngaruroro River (above Whanawhana), Waipawa River, Waipunga River, Wairoa River.

June 2018
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Prepared by:

Belinda Harper, Senior Planner

Kurt Ridling, Senior Planner (Untracked Limited)

Reviewed by:

Gavin Ide: Manager Policy and Planning

Ceri Edmonds: Senior Planner

Lake Tūtira

(including Papakiri Stream, Waikoau River/ Aropaoanui River)



Key Cultural Values

Spiritual Values

Wāhi Tapu, wāhi taonga, wai tapu

Mahinga kai

Pā, Kāinga, ara

Table 1: List of documents reviewed

Year	Name	Author
2004	Wai 201: The Mohaka ki Ahuriri report	Waitangi Tribunal
2010	Ngāti Pāhauwera Deed of Settlement documents	Ngāti Pāhauwera and the Crown
2016	Maungaharuru-Tangitū Deed of Settlement documents	Maungaharuru- Tangitū and the Crown
2017	Bay Buzz: Saving Lake Tūtira	Bridget Freeman
2018	Māori Television: Lake Tūtira gets multi-million dollar makeover	Aroha Treache
2018	Govt gives \$1.5 million to improve the mauri of Lake Tūtira	Gisborne Herald

Discussion

Purpose of report

1. The purpose of this report is to assist the RPC members to determine whether any of the cultural values associated with Lake Tūtira (including Papakiri Stream and Waikoau/Aropaoanui River¹) are outstanding for the purposes of the National Policy Statement for Freshwater Management (NPSFM).
2. This report presents the summarised findings of the cultural values identified in the documents referred to in Table 1, above. For clarification, Lake Tūtira (including Papakiri Stream and Waikoau /Aropaoanui River) have been identified as potentially outstanding for the cultural value set only. In accordance with decisions made by the RPC in May 2018, this report does not discuss the recreation, landscape and ecology values associated with any of those water bodies.
3. The report summarises the values into a series of categories. It is recognised that isolating the values into categories can be problematic from a Māori worldview and many of the values are part of a narrative that doesn't fit neatly into categories. However, the intention is not to take a reductionist or isolated approach to cultural values but to try and gain an appreciation of their significance and the level of detail available to progress a plan change. In preparing the reports, it became obvious that all of the waterways are part of a wider cultural landscape that weaves people and the environment into a rich history of cultural and spiritual association.
4. Ultimately, the Regional Planning Committee will need to decide what the appropriate threshold is for outstanding cultural values. Any objectives, policies or rules that are proposed to support outstanding waterbodies will be subject to scrutiny and potential challenges by those who may be affected by a plan change.

Overview

5. Lake Tūtira is a taonga of Ngāti Kurumōkihi. The physical and spiritual well-being of the Hapū is closely linked to the well-being of the lake. It was celebrated as a place of sustenance to replenish one's mind, body and soul. The Hapū have a whakatauaākī (tribal proverb) about the lake being: "ko te waiū o ō tātau tīpuna" – "the milk of our ancestors". This whakatauaākī references the abundance of kai that could be sourced from the lake and the lake providing spiritual sustenance.
6. Lake Tūtira was famous for the best flavoured tuna (eel). Some rongoā (medicinal plants) are only found in or around Lake Tūtira. For example, particular harakeke (flax) was used in pre and post birthing of children, and cleansing the blood. Other harakeke was renowned for its strength and was traded with whalers. It was very good for weaving whāriki (mats) and korowai (cloaks).
7. The inlet to Lake Tūtira is Papakiri Stream (or Sandy Creek) and is also integral to the identity and mana of the Hapū. Its importance is due to its connection with Lake Tūtira and its reputation as an outstanding mahinga kai site.
8. Aropaoanui River is one of the most significant awa in the taikiwā (traditional area of the Hapū). It links two of the most culturally and historically important areas of the Hapū, being Tūtira and Aropaoanui. Ngāti Pāhauwera also have a connection with the river and the Aropaoanui River Valley was an area of traditional residence. The alluvial soils near the Aropaoanui River mouth were easy to cultivate and cultivations covered the valley.
9. The Tūtira lakes, waterways and adjoining lands formed the central hub of a series of well-known and used tracks linking the Hapū with Tangitū and Maungaharuru.
10. As a prized taonga, many raids were made on Lake Tūtira. However, Ngāti Kurumōkihi have another whakatauaākī, "Tūtira upoko pipi" – "Tūtira, the place where heads became soft", commemorating the success of Ngāti Kurumōkihi in defending Tūtira, their prized taonga. Tribal archives record that, other than the death of Tiwaewae, no other rangatira (chief) were ever taken and every raiding party was beaten.
11. Project Te Waiu o Tūtira (the milk of Tūtira) aims to improve water quality and ecological habitat in Lakes Waikōpiro and Tūtira. The project has been formed out of a partnership between Maungaharuru-Tangitū Trust, Hawke's Bay Regional Council, Ministry for the Environment and Tūtira local residents.

¹ Note: Aropaoanui River is also known as Arapawani River.

Location

12. Lakes Tūtira and Lake Waikōpiro are located alongside SH2 north of Napier. The lakes were formed by a land slip at least 7200 years ago. Lake Waikōpiro flows into Tūtira under a narrow strip of land, and the two lakes are effectively one lake during high water levels. In 1982, the Papakiri Stream was diverted away from Lake Tūtira due to it being the main supply of sediment and nutrients during storms.
13. Lake Tūtira is surrounded by a wildlife reserve, a regional park and private land. Lake Tūtira is one of the most scientifically studied lakes in New Zealand with core samples showing evidence from storms and eruption ash falls.
14. The Aropaoanui River/Waikoau River originates at the tihī tapu (sacred peaks) of the central area of Maungaharuru, flowing through the Waikoau Conservation Area, joining the Mahiaruhe Stream at Lake Tūtira. From here it enters into the Aropaoanui valley where it is known as the Aropaoanui River.
15. The location of Lake Tūtira, the Waikoau /Aropaoanui River and Papakiri Stream can be seen in Figures 1 and 2, below. Figure 2 provides some additional facts about Lake Tūtira.



Figure 1: Lake Tūtira and Aropaoanui River

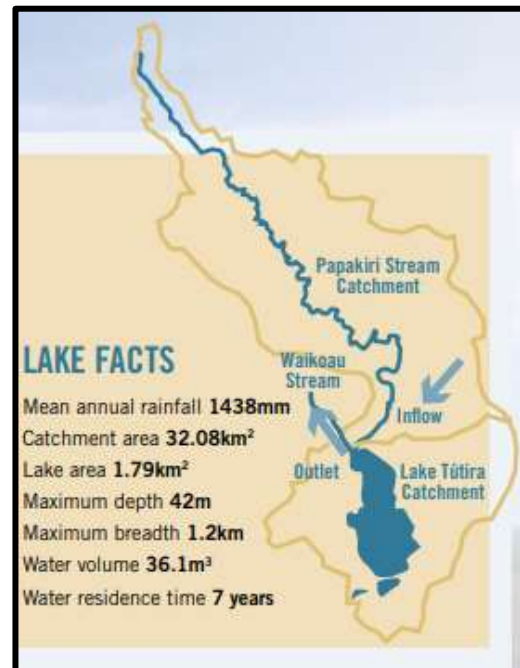


Figure 2: Lake Tūtira and Papakiri Stream

Cultural values *

Importance

Lake Tūtira

16. Lake Tūtira is a renowned taonga of Ngāti Kurumōkihi, the physical and spiritual well-being of the Hapū is closely linked to the well-being of the lake. It was celebrated as a place of sustenance to replenish one's mind, body and soul (Deed of Settlement).
17. It provided an important connection between Maungaharuru and the coast, allowing for seasonal movements of the Hapū. During peace Ngāti Kurumōkihi dwelt around the coastal estuaries and the lake. During war they sheltered in the forests and the hinterland. There was intensive Māori occupation around Lake Tūtira and numerous sites of significance (Wai 201 Report).
18. Lake Waikōpiro and Lake Orakai are also taonga of Ngāti Kurumōkihi. They are regarded as the "eyes of Tūtira". There are numerous sites of significance around the lakes (Deed of Settlement).

Papakiri Stream

19. The inlet to Lake Tūtira is Papakiri Stream (or Sandy Creek) and is also integral to the distinct identity and mana of the Hapū. Its importance is due to its connection with Lake Tūtira and its reputation as an outstanding mahinga kai site.

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

20. It is said that in ancient times there was a very large wetland area comprising several hundred acres at the northern end of Lake Tūtira, and that the Papakiri Stream never flowed directly into the lake. Instead, the waters of the Papakiri Stream worked their way through the wetland, and then into the Mahiaruhe Stream (the outlet flowing from the lake).

Aropaoanui River/Waikoau River

21. The Aropaoanui River/Waikoau River originates at the tihi tapu (sacred peaks) of the central area of Maungaharuru, flowing through the Waikoau Conservation Area, joining the Mahiaruhe Stream at Lake Tūtira. From here it enters into the Aropaoanui valley where it is known as the Aropaoanui River.
22. Aropaoanui River/Waikoau River is one of the most significant awa in the taikiwā (traditional area of the Hapū). It links two of the most culturally and historically important areas of the Hapū, being Tūtira and Aropaoanui.
23. Ngāti Pāhauwera also have a connection with the river and the Aropaoanui River Valley was an area of traditional residence. Aropaoanui is where Ngāti Pāhauwera have always gone for kaimoana, with the traditional shellfish gathering area for Ngāti Pāhauwera located here.

Project Te Waiu o Tūtira

24. Lake Tūtira has had ongoing water quality issues for a long time. It has been likened to a stagnant sink of water, collecting a century of sediment and nutrients from surrounding farmland. Over the years, the lake has been the scene of mass fish deaths and multiple algal blooms.
25. Project Te Waiu o Tūtira (the milk of Tūtira) aims to improve water quality and ecological habitat in Lakes Waikōpiro and Tūtira. The project has been formed out of a partnership between Maungaharuru-Tangitū Trust, Hawke's Bay Regional Council, Ministry for the Environment and Tūtira local residents. The total cost of the project is expected to be \$3.5m over five years.
26. Outcomes for the project include a community-driven Integrated Catchment Management Plan for Tūtira and cultural monitoring programme.

Spiritual Values

27. Ngāti Kurumōkihi carried out ceremonies and rituals at designated places at Tūtira, such as tohi (baptisms).
28. Tihi tapu (the sacred peak) of Te Puku is located at the southern end of Lake Waikōpiro.
29. The Aropaoanui River originates at the tihi tapu (sacred peaks) of the central area of Maungaharuru.
30. In the northern edge of Lake Tūtira, lies the log Te Rewa-a-Hinetu, endowed with the power of moving from spot to spot. Its approach to Tautenga, a rock, was a particularly bad omen, and would signal a death in the Hapū.
31. Waikoau, the great grandson of Taurira and Mateawha occupied Te Onepu pā on the Waikoau/Aropaoanui River. He appears from time to time at the edges of the bush in the Waikoau area as a fully tattooed warrior.
32. A rock named Hinepare, is located at the mouth of the Waikoau/Aropaoanui River.
33. Uwha, a Hapū kaitiaki continues to guard the Waikoau/Aropaoanui River.

Acknowledged in korero tuku iho, pepeha, whakatauki, waiata

34. Lake Tūtira was also the inspiration of late Wi Te Tau Huata when composing the now famous waiata "Tūtira mai ngā iwi".

Wāhi tapu, wāhi taonga, wai tapu

35. There is evidence of wāhi tapu sites near Aropaoanui which have been registered as historic places. There are also urupā in the area.

Mahinga kai

36. The Hapū have a whakatauākī (tribal proverb) about the lake being: "ko te waiū o ō tātau tīpuna" – "the milk of our ancestors". This whakatauākī references abundance of kai that could be sourced from the lake and the lake providing spiritual sustenance.

37. There was an abundance of resource in and around Lake Tūtira, with some rongoā (medicinal plants), only found in or around Lake Tūtira. For example, particular harakeke (flax) was used in pre and post birthing of children, and cleansing the blood. Harakeke (flax) was renowned for its strength and was traded with whalers. It was very good for weaving whāriki (mats) and korowai (cloaks). The area was a significant mahinga kai site, particularly noted for the best flavoured tuna (Deed of Settlement).
38. The flax swamps at the north end of the lake were a particularly valued resource. The Papakiri Stream drained into the swamp and terminated in 'a string of deep blind holes. The lake's outlet, the Tūtira Stream, run this swamp from Whakarongotuna and was an important source of tuna. Between the lake and the ancient ford at Maheawha, where the stream is now crossed by the main highway, 19 pā tuna (eel weirs) were recorded, and a wharetuna (a permanent eel trap that required no watching, no baiting, and no lifting) was located at Maheawha (Wai 201 Report).
39. Papakiri Stream also has a reputation as an outstanding mahinga kai.
40. The alluvial soils near the Waikoau/Aropaoanui River mouth were easy to cultivate and cultivations covered the valley.

Pā, Kāinga, ara

41. The Tūtira lakes waterways and adjoining lands formed the central hub of a series of well-known and used tracks linking the Hapū with Tangitū and Maungaharuru.
42. Prior to the 1931 Napier earthquake, the Waikoau/Aropaoanui River was very deep and was used as a means of transport for waka. In later times, the awa was used for commercial purposes to transport bales of wool from the interior to the coastline.
43. Major areas of occupation included the pā of Te Rewa-o-Hinetu, Oporae and Tauranga-kōau.
44. Te Rewa-o-Hinetu pā, is located between Lake Tūtira and Lake Waikōpiro. It was a large and fortified spur which almost completely separated Lakes Tūtira and Lake Waikōpiro.
45. Oporae was a small peninsula on the eastern edge of lake.
46. Tauranga-kōau was an island pā off the east shore.
47. Waikoau, the great grandson of Taurira and Mateawha occupied Te Onepu pā on the Waikoau/Aropaoanui River.
48. Looking from Aropaoanui towards the east to the very top of the hill, on the other side of the river, are visible remains of many terraces.

Conflict

49. As a prized taonga, many raids were made on Lake Tūtira. However, Ngāti Kurumōkihi have another whakatauaāki, "Tūtira upoko pipi" – "Tūtira, the place where heads became soft", commemorating the success of Ngāti Kurumōkihi in defending Tūtira, their prized taonga. Tribal archives record that, other than the death of Tiwaewae, no other rangatira (chief) were ever taken and every raiding party was beaten (Deed of Settlement).
50. The rivers feature in many kōrero (stories) of Ngāti Kurumōkihi, including a kōrero relating to the defeat of a chief from another district. The name of this battle was Wai-kōau, the waters of the shag.
51. The pā on Tauranga-Kōau was the site of an attack by Te Urewera, who besieged the pā on rafts (mokihi), and from this incident Ngāi Tataara became known as Ngāti Kurumōkihi (those attacked by rafts).

Archaeology

52. The archaeological sites located in close proximity to Lake Tūtira, Papakiri Stream and Aropaoanui River are shown in Figures 3, 4 and 5, below.



Figure 3: Archaeological sites in close proximity to Lake Tūtira



Figure 4: Archaeological sites in close proximity to Aropaoanui River (upper)



Figure 5: Archaeological sites in close proximity to Aropoanui River (lower)

Statutory Acknowledgement Area of Interest

53. Maungaharuru-Tangitū Area of Interest and Ngāti Pāhauwera Area of Interest, can be seen in Figures 6 and 7, respectively.



Figure 6: Maungaharuru-Tangitū Areas of Interest



Figure 7: Ngāti Pāhauwera Area of Interest

Resource Management Plans

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

Iwi and Hapū Resource Management Plans

Kahungunu ki Uta, Kahungunu ki Tai: Marine & Freshwater Fisheries Strategic Plan

Regional Resource Management Plan

Specific water quality standards apply to Aropaoanui River

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

Catchments Sensitive to Animal Effluent Discharges (Schedule 6b) – Lake Tūtira

Rivers Considered for Riparian Protection (Schedule 8) – Aropaoanui River

Hastings District Plan

Appendix 50: Waahi Tapu Sites



Figure 8: Waahi Tapu Sites in Hastings District Plan – Lake Tūtira



Figure 9: Waahi Tapu Sites in Hastings District Plan – Aropaoanui River



Outstanding Water Bodies Plan Change

Selecting a list of outstanding water bodies in Hawke's Bay

HBRC Report Number: SD19-18
Publication Number: 5400

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Prepared by:

Belinda Harper, Senior Planner

Dale Meredith, Senior Planner

Reviewed by:

Ceri Edmonds: Policy and Planning

Dale Meredith: Senior Planner

Tom Skerman: Group Manager Strategic Planning

Cultural and Spiritual values

Lake Tūtira is a taonga of Ngāti Kurumōkihi. The physical and spiritual well-being of the hapū is closely linked to the well-being of the lake. It was celebrated as a place of sustenance to replenish one's mind, body and soul. The hapū have a whakataukāki (tribal proverb) about the lake, referring to Tūtira as 'ko te waiu o tatou tipuna' (the milk of our ancestors).

Lake Tūtira was a significant mahinga kai, famous for the best flavoured tuna (eel). Some rongoā (medicinal plants) are only found in or around Lake Tūtira. The lake has designated areas where ceremonies and rituals, such as tohi (baptisms) are carried out.

The Tūtira lakes, waterways and adjoining lands formed the central hub of a series of well-known and used tracks linking the hapū with Tangitū and Maungaharuru. As a prized taonga, many raids were made on Lake Tūtira, meaning that it was the scene of many battles.

Information reviewed indicates the water body contains the following key values:

- Wāhi Tapu, Wāhi taonga
- Wai Tapu
- Battle site
- Pa, kāinga
- Mahinga kai, Pa tuna
- Acknowledged in korero tuku iho, pepeha, whakatauki, waiata.

The local expert panel recommended that Lake Tūtira needed cultural assessment.

Feedback received from Maungaharuru-Tangitū Trust supports Lake Tūtira being identified as an outstanding water body for the purposes of the NPSFM.