

Tūtaekurī River

Summary of Values

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

(Outstanding Water Bodies Plan Change)





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Tūtaekurī River - Summary of Values

**For Proposed Plan Change 7: Hawke's Bay Regional Resource Management Plan
(Outstanding Water Bodies Plan Change)**

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Purpose of Report

1. This report is a compilation of information previously documented on the values associated with the Tūtaekurī River 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 the Tūtaekurī River 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 the Tūtaekurī River.
4. No new research or further information was commissioned for the 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: Tūtaekurī River index**

Phase	Included (yes/no)	Report name /date	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)	15 - 17
		Summary of the Recreation, Landscape and Ecology Values Associated with Water Bodies in Hawke's Bay (March 2018)	14
Secondary Assessments (Phase 3)	Yes	Secondary assessment - Tūtaekurī River	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)	45, 46, 91, 105

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 the Tūtaekurī River.

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 Tūtaekurī River is set out 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 the Tūtaekurī River 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 final evaluation for the Tūtaekurī River.

Appendix 1: Tables C1 and R2 - Tūtaekurī River

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>Tūtaekurī River</p> <p>Hawke's Bay</p> <p>Tutaekuri</p> <p>TANK</p>	<p>Heretaunga Tamatea</p>	<p>DOS</p> <p>SA</p> <p>TSL</p> <p>WTR</p> <p>OTHER</p> <p>OTHER</p>	<p>The Tūtaekurī River is one of the four main waterbodies in Te Matau a Māui-Tikiti-a-Taranga, Hawkes Bay. It lies at the heart of the spiritual and cultural wellbeing and identity and cultural of Heretaunga Tamatea. It forms part of the rohe boundary and provided an excellent transport route from Heretaunga into Mokai Patea and beyond.</p> <p>A string of riverside pā were built along the banks of the Tūtaekurī River, including: Tahunamoā (built by Taraia and Te Raroakiaki (the famous whare), Takutaiooterangi (an important victory was won here) and Oueroa (located up from Te Umukūri where Te Huhuti was raised), who drew resources from the river and wetlands, including inanga, ngaore, and kakahi and food such as koareare and pungapung from raupo plants.</p> <p>The Tūtaekurī River takes its name from an incident that occurred when Hikawera came to the aid of a starving party of travellers. He ordered 70 dogs be prepared to feed the hungry wanderers. The place where this occurred became known as Te Umukuri. The offal was thrown into the river hence the name Tūtaekurī. Hikawera had a pā at Waiohiki on the Tūtaekurī.</p> <p>Prior to the 1931 Napier earthquake, the Tūtaekurī River flowed into the southern end of Te Whanganui a Orotu. At this time, the river mouth area provided a rich source of shellfish varieties including tuangi, pipi, pupu and kuku.</p> <p>Official name change from Tūtaekurī River to Tūtaekurī River.</p> <p>N/A</p> <p>N/A</p> <p>Submission from Te Taiwhenua o Heretaunga on Proposed Plan Change 5 to the RPS (2012) Identify and provide for the Tūtaekurī River as an outstanding water body of national significance for various reasons including cultural association, taonga value, trout fishery and ararau.</p> <p>Outstanding Natural Landscapes - A Māori cultural review (2012) Eskdale, Tūtaekurī Valley (Dartmoor - Puketapu - Omaruanui) is recognised as a Special Landscape Area. The Tūtaekurī River got its name from an incident some 400 years ago. A party of Ngāti Kahugunu had heard optimistic reports about the overabundance of food at Porangahau and had trekked</p>	<p>Wāhi Tapu, Wāhi taonga Acknowledged in korero tuku iho, pepeha, whakatauki, waiata Mahinga kai, Pa tuna Pa, kāinga Rohe Boundary</p>

			to the coast, but found the reports were false and had to return. They reached the hills between Waiohiki and Omaha starving. Hikawera II, a son of Te Huhuti and Te Whatuiapiti was occupying the lands of his grandfather including Oueroa Pā. He ordered 70 dogs to be killed to help feed the travellers. Near the old mill on the Koropiko Road is a spot called Te Umukuri – the ovens that cooked the dogs. The offal from the slaughter was thrown into the river – hence the name Tūtaekurī.	
Tūtaekurī River Hawke's Bay Tutaekuri TANK	Mana Ahuriri	DOS	Ahuriri Hapū states a particular cultural, spiritual, historical, and traditional association with Tūtaekurī River.	Wāhi Tapu, Wāhi taonga Acknowledged in korero tuku iho, pepeha, whakatauki, waiata Mahinga kai, Pa tuna Pa, kāinga Battle site
		SA	Ahuriri Hapū states a particular cultural, spiritual, historical, and traditional association with Tūtaekurī River. The Tūtaekurī River flows out of the Kaweka Ranges in a south-easterly direction towards the coast flowing out to sea through the lower course of the old Waitangi Stream. Up until the 1930s the Tūtaekurī River flowed into the southern end of Te Whanganui-ā-Orotu, but was diverted for flood prevention. The Tūtaekurī River, and its floodplain and associated swamps were resources of high significance for Ahuriri Hapū. Many kāinga were established along the course of the Tūtaekurī River. The Tūtaekurī River got its name from an incident occurring some 400 years ago. A party of Ngāti Kahungunu had trekked to obtain food on the coast at Porangahau but had been unsuccessful. They were starving when they reached the hills between Waiōhiki and Omāhu. Hikawera, a key tipuna ordered 70 dogs (kurī) to be killed to help feed the travellers. The dogs were cooked at Te Umukuri. The offal (tūtae) was thrown into the river, hence the name.	
		TSL	N/A	
		CUS		
		WTR	The Mohaka ki Ahuriri report, 2004 (Wai 201) The Tūtaekurī River was a significant resource for the people of Waohiki <i>“is part of us and we are part of it, it symbolises our very existence”</i> . Otatarā Pā is wāhi tapu as an ancient pā as well as an urupā. It held a prominent position over the Tūtaekurī River and is ‘the guardian of all people who live in its shadow’. It was an elaborately fortified pā which was constructed by Turauwha at some point before the sixteenth century, and its surrounds are taonga of immense cultural, historical, and spiritual value. It was an important strategic location in the network of waterways with whoever inhabited Otatarā controlling those two regions When Tareha died, a steamer carrying people from Wairoa to the tangi travelled all the way up the Tūtaekurī River to Waiohiki.	
WTR	Waiohiki Land Claim (Wai 168), Roy Casey Pewhairangi (1996) The Tūtaekurī River is a significant taonga to the people of Waiohiki. <i>“This is our river, we have lived it, loved it and saw it ruined before our very eyes. It was like a mother to us when we were young because it fed us eels watercress, whitebait and all sorts of other food and this was also our playground. Our ancestors planted fruit trees right along the river banks we had fruit off all types to eat. These were very happy days”</i> . The Tūtaekurī River derived its name by the slaughter of dogs to provide food for people from Wairoa who were returning home after an unsuccessful kaimoana gathering expedition to Porangahau. Hikawera ordered the dogs be prepared and cooked to feed these starving people and the viscera was discarded by the river hence its name. Otatarā Pā was a fortified pā which held a prominent position over the Tūtaekurī River, it was the gate keeper to the inland waterways of both Ahuriri & Heretaunga. It was the boundary between Ahuriri & Heretaunga and in traditional times whoever inhabited Otatarā also controlled and occupied the Ahuriri & Heretaunga Plains.			

			<p>The river emptied into Te Whanganui A Orotu and was a major transport route. Otatara Pā was a major intersection between Heretaunga & Ahuriri and it permitted access to eel weirs, fern root groves and kumara plantations in the hinterland and into Te Whanganui A Orotu well known for its abundance of food and kaimoana.</p> <p>The River was a significant source of mahinga kai, children swam and played in the river, and large quantities of eel and whitebait was caught. Game was hunted along its banks, water was drawn from it to irrigate gardens, firewood was cut on its banks for hangi, cooking and heating. The Tūtaekurī provided the sustenance and economic base for Ngāti Parau enabling it to flourish and become the envy of other hapu in the rohe. Evidence of food storage sites can still be found along both sides of the river.</p> <p>A quick-sand swamp in Waiohiki is a burial ground of these ancestors, it is a very special place of major significance and is tapu. The swap provided black pigment for dying piupiu, puha and watercress.</p> <p>A ten acre site at Te Whare O Maraenui located on the eastern bank of the Tūtaekurī River contains a urupā (cemetery), of those who died during the battle at Te Pakake Pā. Today this site would be located in the suburb of Maraenui on the eastern side of Riverbend Road in the vicinity of Bledisloe Road.</p>	
		OTHER	<p>Outstanding Natural Landscapes - A Māori cultural review (2012)</p> <p>Eskdale, Tūtaekurī Valley (Dartmoor - Puketapu - Omaruanui) is recognised as a Special Landscape Area.</p> <p>The Tūtaekurī River got its name from an incident some 400 years ago. A party of Ngāti Kahungunu had heard optimistic reports about the overabundance of food at Porangahau and had trekked to the coast, but found the reports were false and had to return. They reached the hills between Waiohiki and Omaha starving. Hikawera II, a son of Te Huhuti and Te Whatuiapiti was occupying the lands of his grandfather including Oueroa Pā. He ordered 70 dogs to be killed to help feed the travellers. Near the old mill on the Koropiko Road is a spot called Te Umukuri – the ovens that cooked the dogs. The offal from the slaughter was thrown into the river – hence the name Tūtaekurī.</p>	
		OTHER	<p>Tūtaekurī Awa Management and Enhancement Plan (2015)</p> <p>Ngā Hapū o Tūtaekurī have significant ancestral, spiritual and physical links between themselves and the Tūtaekurī awa. It is a taonga that represents the history and emotional attachment of Ngā Hapū o Tūtaekurī, it is central to their identity, a place of the life-giving waters that represents the hopes and aspirations of tangata whenua.</p> <p>He Kōrero paki (their story) of Ngā Hapū o Tūtaekurī centres around the Tūtaekurī awa which tells of their tipuna Hikawera II feeding a starving group of stragglers by killing 70 pairs of their much loved dogs in order for the group to survive. The offal from the feast was thrown into the river we know as Tūtaekurī today. Tūtaekurī translates to dog excrement. Generosity and hospitality for others was upmost.</p> <p>Tūtaekurī awa was integral to the prosperity and survival of the people of Ngā Hapū o Tūtaekurī who dwelled in its vicinity.</p>	
Tūtaekurī River	Ngāti Kahungunu Iwi Incorporated	DOS	N/A	Wāhi Tapu, Wāhi taonga
Hawke's Bay Tutaekuri		SA	N/A	
		TSL	N/A	
		CUS		
		WTR		
		OTHER	<p>Comments on HBRC's Draft Change 5, NKII (2012)</p> <p>The Tūtaekurī headwaters are important and significant and should be identified as an outstanding freshwater waterbody. The River is an important waterway to many Ngāti Kahungunu marae and hapu who have extensive interests and are strategically located along the water course. In Maori culture, the headwaters</p>	

			of rivers are attributed significant value due to them including the springs where our rivers originate from within Papatuanuku.	
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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
Tutaekuri River Hawke's Bay Tutaekuri TANK	Heretaunga Tamatea Mana Ahuriri Ngāti Kahungunu Iwi Incorporated	64NZR	Mangaone River – Sea = Ordinary (scored 4) Assessment took into account vegetation, banks & riverbed, landscape, wilderness quality, water quality, water movement and other qualities. Scoring = Dull (0 -3), Ordinary (4 – 6), Interesting (7-9), Impressive (10 – 15), Exceptional (over 16)	Ecology (biodiversity, native fisheries) Natural character
		RRS	Scenic value = picturesque Recreational value = Intermediate Scenic values graded on a six point scale: dull, uninspiring, moderate, picturesque, impressive, exceptional. Recreational values graded on a five point scale: insignificant, low, intermediate, high, exceptional.	
		MAF&F	No	
		W&SR	No	
		LOR&L	Group Two: recreation (fishing and hunting)	
		HTF	No	
		WONI	Potential water body of national importance for aquatic biodiversity values (biodiversity dimension of natural heritage). Type: 2 (contains sections or sites of national importance for biodiversity)	
		RAMSAR	No	
		W&WH	<u>Tutaekuri River</u> The Tutaekuri River was rated of 'high' value to wildlife. 43 bird species was recorded, including 19 wetland species. Contains a significant breeding population of banded and black-fronted dotterels. <u>Waitangi Estuary</u> The combined Ngaruroro/Tutaekuri river mouth (Waitangi Estuary) was rated 'moderate-high' value to wildlife. Forty-two wetland species of birds. Most are migratory birds, including black -billed gulls and	

			<p>white-fronted terns, spotless crane, bittern and white herons</p> <p>The common lizard (<i>Leiopisma nigriplantare maccanni</i>) was recorded on the river mouth shingle bars.</p>	
		RiVAS	<p>Nationally significant for native fishery value</p> <p>Locally (upper) and regionally significant (lower) for native birdlife</p> <p>Regionally significant for salmonid angling</p> <p>Regionally significant for kayaking</p> <p>Nationally significant (upper) for natural character, regionally significant (middle) for natural character, locally significant (lower) for natural character.</p>	



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.

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Tūtaekurī River



Key Cultural Values

Wāhi Tapu, wāhi taonga

Mahinga kai, Pā tuna

Pā, Kāinga

Rohe boundary

Table 1: List of documents reviewed

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

Discussion

Purpose of report

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

Overview

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

Location

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



Figure 1: Extent of the Tūtaekurī River



Figure 2: Tūtaekurī catchment (in dark green)

Cultural values *

Importance

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

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

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

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

TANK Group

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

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

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

Spiritual Values

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

Wāhi tapu, wāhi taonga, wai tapu

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

Mahinga kai

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

Pā, Kāinga, ara

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

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

Conflict

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

Rohe Boundary

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

Archaeology

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

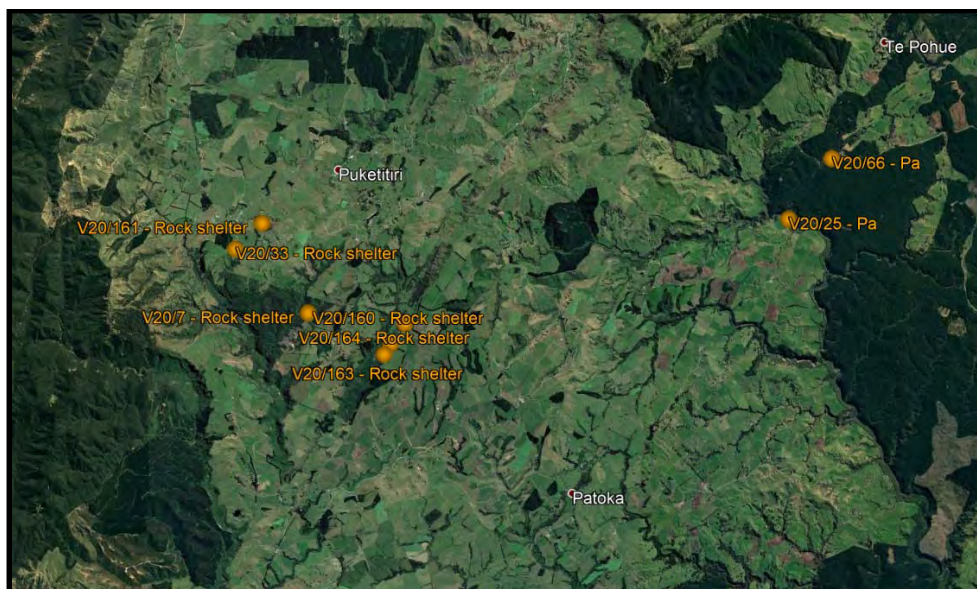


Figure 3: Archaeological Sites in the upper Tūtaekurī River catchment

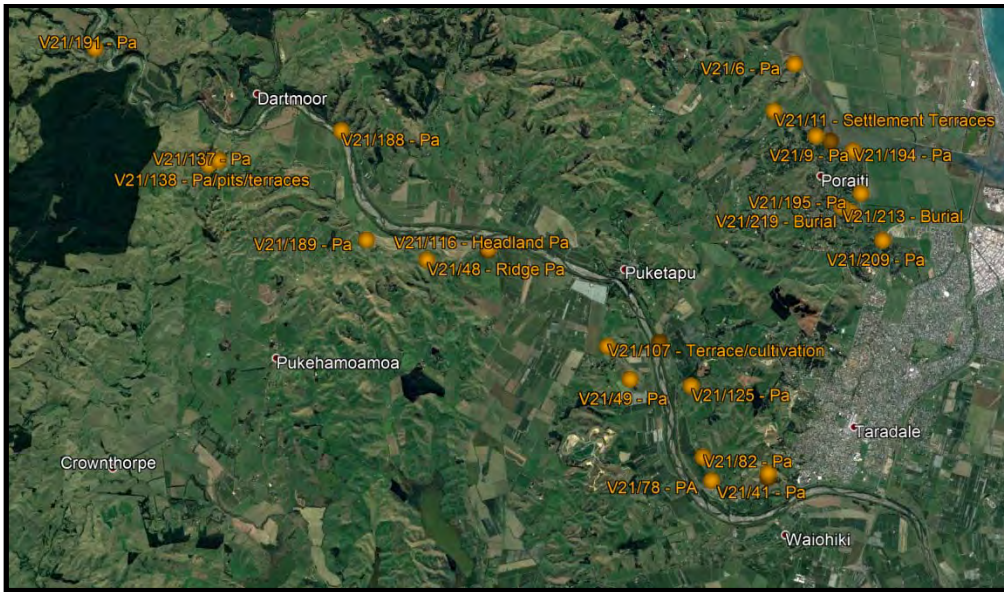


Figure 4: Archaeological Sites in the lower Tūtaekurī River catchment

Statutory Acknowledgement Area of Interest

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

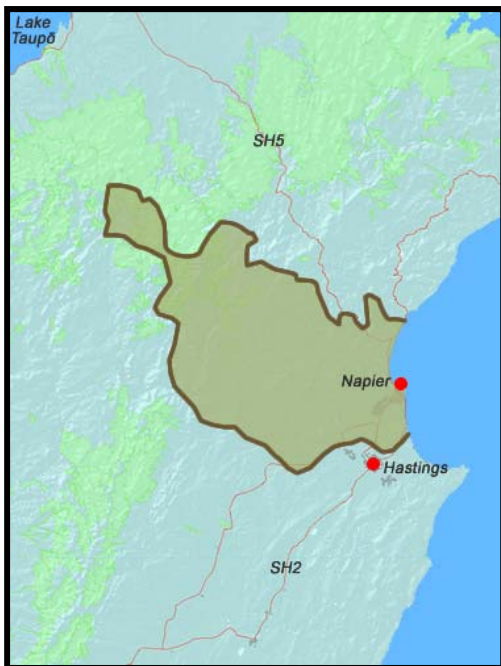


Figure 5: Ahuriri Hapū Area of Interest

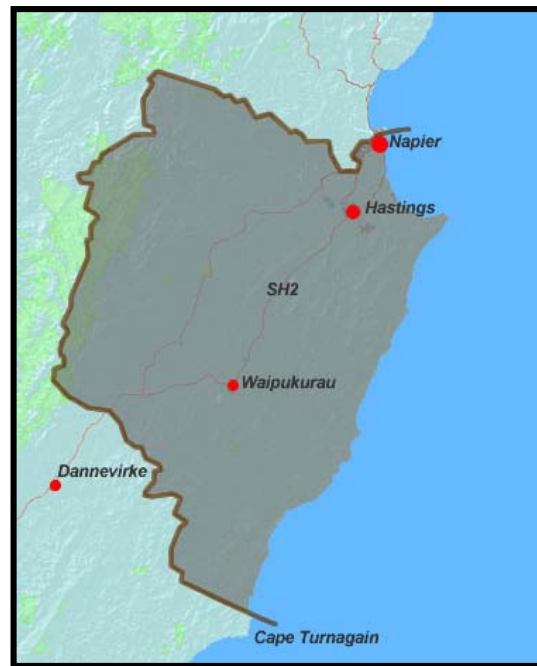


Figure 6: Heretaunga Tamatea Area of Interest

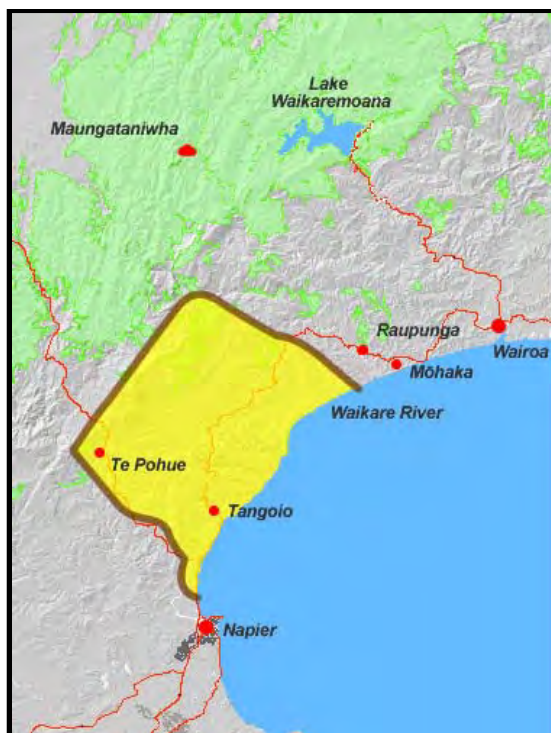


Figure 7: Maungaharuru-Tangitu Area of Interest

Resource Management Plans

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

Iwi and Hapū Resource Management Plans

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

Regional Resource Management Plan

The following water quality standards apply upstream of Redclyffe Bridge:

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

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

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

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

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

Minimum Flow and Allocatable Volumes for Specified Rivers

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

Known Productive Aquifer Systems below lower reaches (Schedule 4)

Minimum Flow Rivers (Schedule 7)

Rivers Considered for Riparian Protection (Schedule 8)

Regional Coastal Environment Plan

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

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

Waitangi Estuary is within Significant Conservation Area 11

Known Productive Aquifer Systems below lower reaches (Schedule O)

Stock Management Areas – Waitangi Estuary (Schedule R)

Estuary is within the Coastal Environment

Proposed Hastings District Plan

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

Waahi Tapu sites – Appendix 50

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

Napier District Plan

Open Spaces Environments River Conservation Zone – Chapter 47

Archaeological Sites – Appendix 13B

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

Appendix 3: Final Evaluation - Tūtaekurī River

Note: Appendix 3 contains extracts only - for further information please refer to the full report.



Outstanding Water Bodies Plan Change Selecting a list of outstanding water bodies in Hawke's Bay

HBRC Report Number: SD19-18
Publication Number: 5400

Outstanding Water Bodies Plan Change

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

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Ecology values

River	MCI (MCI score is the 5 year median value (2009-2013))
Tutaekuri River	128 at Lawrence Hut

Cultural and Spiritual values

The Tūtaekurī River is one of the four main waterbodies in Te Matau a Māui Tikitiki-a-Taranga, Hawke's Bay. It is of importance to Heretaunga Tamatea, Mana Ahuriri and Ngāti Kuhungunu, who all share significant ancestral, spiritual and physical links with the river. It forms part of the rohe boundary between Heretaunga and Ahuriri.

The river takes its name from an incident about 400 years ago when a group of people from Wairoa who had travelled south to Porangahau seeking food, but found none, were on their return trip. Hikawera fed these starving wanderers at Te Umukuri (named for the ovens that cooked the dogs), killing 70 of his dogs and then disposing of their offal in the river (hence the river's name). The river was re-named the Tūtaekurī in honour of this event.

Prior to the 1931 Napier earthquake, the Tūtaekurī River flowed into the southern end of Te Whanganui o Oretū/ Ahuriri Estuary. It now flows into the ocean just to the north of the Ngaruroro River. The river's ancient pathway to the estuary has been channelised beside Riverbend Road and Douglas McLean Avenue.

The river provided a major transport route into Mokai Patea (Taihape) and beyond. River resources included inanga (whitebait), ngaore, kakahi and, from raupo (flax) plants, koareare and pungapung.

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

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

The local expert panel found that the Tūtaekurī River needed further cultural assessment.

Some of the cultural values associated with Te Whanganui-a-Orotū were discussed during a tour of Ōtātara pā led by Ngāti Pārau, particularly the significance of manaakitangi related to the origin of the river's name.