

Appendix 5: Engagement

Table 27: Plan Change 7: Engagement timeline

Table 28: Summary of feedback received on Plan Change 7

Table 27: Plan Change 7 – Engagement timeline

Date	Engagement
December 2017	Summary of cultural values associated with water bodies in Hawke’s Bay and general information about Plan Change 7 sent to all iwi authorities. Further information and comments requested.
March 2018	Follow up letters sent to all iwi authorities. Further information and comments requested.
June 2018	Secondary assessments and general information about Plan Change 7 sent to all iwi authorities for comments. Meetings requested.
June 2018	Secondary assessments and general information about Plan Change 7 sent to key stakeholders and city and district councils for comments. Meetings requested.
June 2018	Feedback form added to the OWB webpage inviting comments from stakeholders and members of the community
August 2018	Public notice placed in new papers providing information OWB plan change and inviting comments
August 2018	Meetings held with key stakeholders and several iwi authorities
October 2018	Panui about OWB Plan Change in Ngāti Kahungunu’s newsletter. Comments invited
December 2018	General information about the local expert panel process provided to stakeholders, iwi authorities and city and district councils. Nominations for local experts requested.
January/February 2019	All iwi authorities contacted via email, and then telephone, inviting them to sub-regional hui and/or to individually meet with Council staff.
March 2019	Sub-regional hui held.
March 2019	Individual meetings held with iwi authorities when requested

Table 28: Summary of feedback received on Plan Change 7

Name	Summary of feedback
Territorial Authorities	
Central Hawke’s Bay District Council	General discussion on Plan Change 7 – no formal comments received.
Hastings District Council	General discussion on Plan Change 7 – no formal comments received.
Napier City Council	General discussion on Plan Change 7 – no formal comments received. Specifically interested in outcome regarding Te Whanganui-a-Orotū (Ahuriri Estuary).
Wairoa District Council	General discussion on Plan Change 7 – no formal comments received.
Iwi authorities	
Tūhoe	Expressed that they do not want to be involved in process.
Ngāti Kahungunu Iwi Incorporated	General discussion on Plan Change 7. Requested Lake Poukawa be considered.
Ngāti Pārau, Te Taiwhenua o Te Whanganui-a-Orotū, Te Taiwhenua o Heretaunga, Ngāti Kahungunu Iwi Incorporated	All waterbodies are outstanding, splitting issues and waterbodies into parts does not reflect the Māori worldview. Each hapū can only advocate for the waterbodies they relate to. It is not tika to say that your waterbody is superior to another’s. Meeting notes from the Pukemokimoki Marae sub-regional hui are available below.
Ngāti Pārau	Members of Ngāti Pārau took HBRC staff members on a tour of Ōtātara pā to share some of the values attributed to the Tūtaekurī River, including manaakitanga
Maungaharuru-Tangitū Trust	Noted that all waterbodies are outstanding, however, recommend Lake Tūtira be included for cultural and spiritual values. Meeting notes from this hui are available below.

Wairoa Taiwehnuā, Rakaipaaka Iwi Trust, Ngāti Hineuru, Tātou Tātou o te Wairoa	<p>All waterbodies are outstanding. They all have mauri and are life giving, they are the veins of Papatūānuku.</p> <p>Recommended the following catchments (including all rivers, tributaries, aquifers, estuaries and lakes) to be considered by RPC:</p> <ul style="list-style-type: none"> • Mohaka • Wairoa • Nuhaka • Waiau • Kopuāwhara • Whangawehi • Mangapoike. <p>Meeting notes from the Wairoa sub-regional hui are available below.</p>
Te Taiwhenua o Tamatea	HBRC will present and discuss the OWB plan change at a Taiwhenua o Tamatea Board hui in May 2019.
Stakeholders	
Department of Conservation	<p>Requested the following waterbodies for consideration (suggested values in parenthesis, noting the suggestion was not an exhaustive list):</p> <ul style="list-style-type: none"> • Kaweka Lakes (recreation and ecological) • Ngamatea East Swamp (ecological and landscape) • Boundary Stream, including Shine Falls (recreation and landscape) • Lake Poukawa (cultural, ecological and landscape) • Pekapeka (recreation and ecological) • Putere Lakes (Cultural, recreation and ecological) • Mohaka – whole river (recreation, cultural and ecological) • Waihua (cultural and ecological values) • Upper Waiau River (ecological) • Te Hoe (ecological) • Nuhaka River (ecological and cultural) • Morere Springs (cultural and geothermal) • Tarawera (cultural and geothermal) • Lower Ngaruroro and Waitangi Estuary (ecological and landscape) • Porangahau River (ecological and landscape) • Lake Whatumā (ecological). <p>DOC also noted the need to define the special extent of an OWB, especially for estuaries and wetlands.</p>
Hawkes Bay District Health Board	Recommended “human life supporting capacity” be included as a criterion for assessing outstandingness.
NZ Forest and Bird Society	Requested lower Ngaruroro be included for all value sets. The New Zealand Forest and Bird Society also raised a number of concerns regarding the project approach to identifying a list of OWB in the region. Copies of these letters were given to the RPC in December 2018.
Fish and Game NZ	Requested lower Ngaruroro be included for all value sets
Federated Farmers	Questioned why consumptive use values were not included in Plan Change 7.
Jet Boating New Zealand (JBNZ)	Requested that the lower Ngaruroro (from the Whanawhana Cableway to the Fernhill Bridge) be included for natural form and character, human health for recreation, transport and Tauranga waka.
Hawkes Bay Canoe Club	Requested Waikaretaheke River be included for recreational values (kayaking).
Members of the community	
John Cheyne	<p>Requested the following water bodies be considered:</p> <ul style="list-style-type: none"> • Maungawhio Lagoon-Maungawhio Estuary - Lower Kopuawhara River-Pukenui dune wetlands. This is a single inter-connected wetland complex extending from Mahia to Mahanga • Opoutama Swamp • Lake Whakaki -Te Paeroa Lagoon - Wairau Lagoon. This is a single inter-connected wetland complex • Putere Lakes

	<ul style="list-style-type: none"> • Kaweka Lakes • Lower Ngaruroro River (downstream of Whanawhana) • Waitangi - Tukituki wetland including Ngaruroro river mouth, Tukituki river mouth, Muddy Creek wetland and Waitangi wetland • Lake Poukawa and Pekapeka Swamp • Porangahau Estuary • A number of smaller wetland sites adjacent to Kaweka and Ruahine Ranges which, while small, have very significant botanical values. <p>John also noted a need to identify OWB geographically and recognise their inter-connectedness.</p>
Joy Minton	Supported inclusion of the Heretaunga Aquifer
Ngaire Lanea Pasma	Supported the inclusion of the Wairoa River and recommended the Nuhaka River and Morere Hot Springs be included.
Pieri Munro	Supported inclusion of Lake Whakakī and provided information regarding the associated marae and hapū.
Cam Ormsby	No specific comments.
L Guy, R Bell	Supported inclusion of the Tukituki River and Waipawa River, noting cultural, landscape and ecology values should be retained where possible and recreational values include fishing, boating, swimming and picnicking.

Central Hawke's Bay hui : Outstanding Waterbody Plan Change

Date: 4 March 2019

Location Pukemokimoki Marae

Attendees	
HBRC	Iwi representatives
Ellen Humphries Tom Skerman Pieri Munro Dale Meredith Paul Bailey (Councillor)	Chad Tareha, Ngati Parau and Te Taiwhenua o te Whanganui-a-Orotū Te Kaha Hawaikirangi, Ngati Parau Mike Mohe, Te Taiwhenua o Heretaunga Shade Smith, Ngati Kahugnunu Iwi Incorporated.

Meeting Notes

What happens to waterbodies that are not identified as outstanding?

- NPSFM means that we cannot allow any more degradation of *any* waterbodies.
- Catchment plans will be developed and the potential for improvement plans would be developed through this process.
- They fall into the other processes around the RMA/NPSFM – such as the TANK plan change.

Are HBRC taking a historical view of waterbodies or just looking at their current state?

- Maori cultural and spiritual values also include historical uses and values of waterbodies. Their histories are not separated from their current state.
- Histories and stories related to waterbodies exist regardless of the current state of a waterbody.
- Important to remember that the function of OWB's is to protect so that implies protecting the current state. If there is the feeling that cultural values have been degraded (or the ability to exercise those cultural values have been degraded) then protection may not be the best mechanism.

What are the pros and cons of the catchment-by-catchment approach for identifying OWB taken by Gisborne?

- Iwi and hapu are able to be engaged according to each waterbody and in a way that is not seen as 'competing' or comparing waterbodies against each other.
- There is the risk that each catchment group re-interprets the way outstanding waterbodies are defined and identified. Potential inconsistency.

How much weighting will be given to Maori values?

- The process of hui with iwi is separate to the expert panel process. In the context of outstanding waterbodies, no values are being “traded-off” against other values.
- Saying that, the intention of outstanding waterbodies was only to identify a few per region (50 nationally), so identifying *all* waterbodies as outstanding is also not an appropriate outcome.

Protection and maintenance of waterbodies is not a new kōrero.

- We know where the majority of our issues are and we need to be doing better to protect and respond to those issues.
- The societal desire to protect is not there, words are not followed through by the whole community.
- The NPSFM recognises agencies haven’t been doing as good a job as they should of. Plan changes and the RMA tools are often slow – it is a long process to put in new rule, and they are often too late for the issues.

It may be helpful to consider “outstanding waterbodies” as a tool, and focus on the purpose of that tool, rather than trying to rank all our waterbodies in terms of “best” or “better” than another.

- It protects and maintains, holds waterbodies as they are now.
- It does not provide for improvement or restoring degraded waterbodies.
- From this lens, a better approach would be to rank the most degraded waterbodies and outstanding could be those at the bottom of the list (e.g. least degraded, needing least improvement works).

Could HBRC include provisions that allow for more waterbodies to be identified and include if more information found later on?

- Can see no reason why not, however, it would still need to go through a plan change process etc.
- In theory, we could identify all waterbodies, but the reasoning has to be defensible as the plan change process is open to challenge (e.g. from consumptive users).

Are tributaries automatically protected if the mainstem/part of a waterbody is identified?

- Main tributaries should be explicitly identified
- A whole-of-catchment/hollistic approach would be best, mountains to sea.
- There still has to be a judgement as to whether it is the whole catchment that is outstanding and for what reasons.

General comments

- Splitting the issues apart does not reflect the Maori worldview, where a more hollistic view is required. Water should be more important than money and we should be looking after all waterbodies
- Each hapu can only advocate for the awa they relate to. It’s not right to rank your own waterbody above another’s
- All these hui add a lot of extra voluntary mahi and take up a lot of time on top of everyday life and work commitments.

Maungaharuru-Tangitū Trust : Outstanding Waterbody Plan Change**Date: 18 March 2019****Location HBRC offices**

Attendees	
HBRC	MTT representatives
Tom Skerman Pieri Munro Joella Brown Ellen Humphries Brendan Powell Dale Meredith	Tania Hopmans Bevan Taylor

MEETING NOTES

MTT noted that *all* water bodies are outstanding in accordance with Te Ao Maori.

Noting this, there is significant korero recorded for Tūtira and MTT want to make a robust case to put forward the lake as an outstanding waterbody for cultural and spiritual values. MTT noted a concern among Maori when providing cultural evidence for this kind of process that it would be attacked in later processes.

Hapu values report is now confirmed and MTT requested that information should be incorporated into any recommendations regarding Lake Tūtira.

MTT requested that HBRC work with them to “fill in the gaps” to make sure the right, defensible information is provided. This included suggestions to develop a proposed criteria and an analysis of the test used to determine outstanding cultural value in other contexts (e.g. other regions OFWB identification, WCOs, Maori Compass).

Staff expressed their discomfort determining a criteria for cultural values considering they are a value that should not be compared and are subjective and best determined by the individual hapu who affiliate to those waterbodies. As pakeha and not having a hapu affiliation with these waterbodies, staff feel it is not their place to determine the appropriate standard.

For an initial starting place, staff shared with MTT the draft “criteria” developed by the expert panel. MTT noted that this list included very broad terms, nothing surprising. MTT recommended that karakia be added to that list.

MTT noted that they wanted to take advantage of this opportunity to double-up the tools/layers of protection for Tūtira. MTT are concerned the NPSFMs direction to maintain and improve water quality may not be enough to protect cultural values. There is concern that cultural values are too often put in the “too-hard basket” and if they were not identified now, they would never be or would have to be traded off against consumptive or competitive uses in a plan change process.

Northern Hui : Outstanding Waterbody Plan Change

Date: 18 March 2019

Location: Wairoa

Attendees	
HBRC	Iwi representatives
Pieri Munro	Katerina Kawana, Wairoa Taiwhenua
Tom Skerman	Johnina Symes, Rakaipaaka Iwi Trust
Joella Brown	Graeme Symes, Rakaipaaka Iwi Trust
Ellen Humphries	Nigel How, Chair Wairoa Taiwhenua, Trustee 2N Whakakī
Dale Meredith	Te Rangihau Gilbert, Ngati Hineuru
Kurt Ridling	Phillip Beattie, Te Hononga o Ngā Awa - Tātau Tātau o te Wairoa
Nathan Heath	William (Bill) Blake, Wairoa Taiwhenua

HBRC opened the hui by presenting on the OFWBs plan change and the process taken to identify outstanding water bodies in the region so far. The below is a summary of discussions arising throughout and following the presentation.

Feedback from iwi representatives will be reported to RPC at the mid-May meeting.

Meeting Notes

The key message from iwi representatives is that *all waterbodies are outstanding, they are the veins of Papatūānuku*. Water is a mauri and it has mauri. It is a living thing, providing for all life and the waterways in Wairoa are all connected (dye testing in 1920s proved this interconnectedness with dye turning up in surprising places after being introduced at Lake Waikaremoana). We must treat the water as a living body, a person. You cannot cut off some of the veins, otherwise you will lose that part of your tinana. Rakaipaaka representatives requested that HBRC use this veins analogy in reporting back to Regional Planning Committee (RPC).

There was concern that this was just another consultation process. There was a resounding plea from participants to be taken seriously.

Iwi representatives were frustrated that waterbodies previously nominated and included in their Deed of Settlement were not included and the values information not captured. They requested that these be added for RPC consideration. They emphasised that spiritual, cultural, ecological, and social values of each waterbody can easily be demonstrated, however, they cannot change the HBRC and RPC decision making process. Note that some kōrero regarding specific waterbodies was shared and is recorded in the section below.

HBRC noted that the list of waterbodies that conversation centred on were selected unanimously by the RPC. HBRC committed to update the cultural values table to reflect the Deed of Settlement and ensure RPC is provided with that information.

Iwi representatives also noted that a number of rivers have their headwaters in Gisborne (e.g. Ruakituri, Hangaroa and Mangapoike Rivers), therefore it is important to liaise with Gisborne District Council regarding their management.

Attendees are seeking *true* partnership and noted that partnership is not forcing Te Ao Māori to fit the current system. Rather, we need to start adjusting our current way of doing things to fit Te Ao Māori. Time and time again, issues with water (e.g. Havelock North) have proven the current system is not working. The key to solving our water problems is to need to look and act holistically.

HBRC noted that some iwi, noting that all water bodies are outstanding, are using this plan change as an opportunity to utilise a different tool. HBRC, as an organisation, try to look holistically across the region and have different people and programmes targeted at achieving different goals, for example improvement where water quality is poor and protection where it is pristine.

Attendees were concerned by split between cultural and other values and the split between Māori values and other cultural values. They have interest in other values and see Wairoa as one community, not split up into all these segments.

Values that are being recommended by the panel for consideration by RPC are considered are:

- Amenity/Recreation
- Ecology
- Landscape
- Natural Character
- Cultural and Spiritual

KORERO SHARED

Stories regarding some specific waterbodies were shared.

Whangawehi

In 1842, Bishop Pompallier landed on Mahia. The French arrived in Wairoa first and by the time the Missionary Williams arrived there, the French had baptised the people there as Catholics.

Kopuāwhara

Four women went to learn the waiata at the tree. On a clear night you can hear them down on Mahanga Beach.

Opoutama

William Blake was looking for human bones while they were digging in Blue Bay. He saw something white and got out to check, it was only a pipi shell but he tasted the water and it was fresh.

Mangawhio

The estuary washed out by the sea, Kopuāwhara flows into it.

Wairoa River

Mormon started near the bridge there. Baptism there.

Waipata

William would get drinking water from there as a kid. When he went back as an adult, his wife told him off for taking what is not his to drink. They used to wash their clothes down by the mouth of the river before high tide, and the suds washed out by the tide.

Mangapoike

One of Gisborne's 2 main water supplies.

The name of each river gives its significance.

Each part of the river is important for traditional fishing grounds, some areas are fished commercially. The kai are a sign of healthy water, without kai in the water, the water is not well.

Tour of Ōtātara pā
Date: 15 April 2019
Location: Ōtātara pā

Led by Chad Tareha and Te Kaha Hawaikirangi of Ngāti Pārau
Informal notes taken by HBRC Staff

Ōtātara and Hikurangi pā

There are actually 2 pā sites – Hikurangi and Ōtātara. Ōtātara was the home of the single warriors. The hapū kōrero puts about 6,000 people at Hikurangi while local historian, Patrick Parsons, puts approximately 10,000 people at this pā.

The pā was originally built by Ngāti Awa who lived here for about 200 years.

There are several pou that are replicas of what would have been there. They represent their ancestors and face all directions, like defenders of the pā would have.

You can see a lot of terraces cut into the hills. Some which slant away from the hill which allowed for drainage, are for whare (houses) or kuamara storage pits. Others which slant towards the hill to retain water, were for kumara growing.

There are no urupā at this site. The ancestors used to lay the bodies on platforms in the trees and after a few months, clean the bones and take them up the river to the Kaweka Ranges.

During the 1930s earthquake, some of Ōtātara fell away, exposing good gravel. Much of Napier's road are made of Ōtātara. They stopped excavating when they found human bones there. Heritage NZ stepped in and put a blanket cover over Ōtātara and Hikurangi. Ōtātara is now significantly smaller because of the excavation.

The area is tapū but also noa so you can eat there.

After Ngāti Awa had lived for about 200 years at Ōtātara, Taraia attacked. He attacked Ōtātara first and failed, then tried to attack Hikurangi and failed. However, Taraia was a master strategist and noticed when attacking the pā that when one was attacked, people from the other rushed to help the other. He sent the majority of his forces to attack Ōtātara and a small group waited till the forces from Hikurangi went down to support Ōtātara then Taraia took Hikurangi relatively easily. In the night, Turauwha dug a deep trench between the two pā to save Ōtātara.

Both sides had lost a lot of people and decided to make a peace treaty, confirmed with a marriage.

Taraia went back up north to gather the rest of his whānau. As he returned, Turauwha saw how many people were coming, and misinterpreting Taraia's intentions, fled up the Tūtaekurī to the mountains. His people could only stay there for one season and then had to come back down to the coast for kai. They made another peace treaty with Taraia and Taraia gave his son/nephew(?), Rangituehu, to Turauwha to be raised up as their chief.

Tūtaekurī

The Tūtaekurī used to be known as Te Wai o Mahurangi (the river of Mahurangi). A chief named Tara lost his dog named Mahurangi but found it again drinking from the waters of the awa (river).

The named Tūtaekurī comes from the hospitality shown by Hikuwera II. A group from Mahia travelled all the way to Porangahau for kai, however upon arriving there found there was no kai so began the journey back to Mahia. Hikuwera II saw the group looking very frail and sick. They had only taken enough food for the journey there and were not going to make it back to Mahia. Hikuwera II invited them to stay and ordered his people to prepare a hākari (big feast). As part of the hākari, they cooked 140 dogs in 2 hangi pits (70 dogs in each pit), as well as lots of kai (e.g. tuna) from the awa. To replenish the awa, they threw the entrails (tūtae) of the dogs (kurī). The river is a tohu, a sign of manaaki (hospitality, generosity, protection). Hikuwera looked after the Mahia whānau for a few weeks and after they returned and told their chief of the manaaki shown to them by Hikuwera, their chief sent his daughter as a gift to Hikuwera. This was Hikuwera's 3rd wife and Ngāti Pārau are the descendants of the 2nd and 3rd wives. Manaakitanga remains an important value for Ngāti Pārau.

The river used to flow very different to modern times. It used to flow on the other side of Ōmaranui Hill. There remains the Tūtaekurī Waimate (dead waters of Tūtaekurī). It also used to flow down where Riverbend Road goes. It has been manually modified.

The river also used to flow much stronger. In the 1880s, steamboats brought mourners up to the pā for Tareha's funeral. Those steamboats required about 18ft of water to sail.

Some say the awa should have its own link with Ranginui (rather than sharing the Waitangi Estuary with the Ngaruroro) as it has its own mana. This is also an important aspect for native species as the river is an important whakapapa link for native migratory species.

The marae of Ngāti Pārau has moved about 4 times.

Waioheke

The pressure of the aquifer used to lift the land here, giving the name.

Mataruahau (Bluff Hill)

A chief was washing his face in a spring when he saw his reflection for the first time but thought it was a second face. Mata (face) rua (two) hau (new).

Cape Kidnappers

Captain Cook had Tupaia, a translator from Tahiti and his son on board the ship. The iwi at Cape Kidnappers saw his son and thought he was Maori so kidnapped him. Because he looked like them, he was allowed to roam free and eventually swam back to the Endeavour.

Tupaia gave Maori their name because in Tahitian, 'maori' means normal. The people looked just like him, so they were normal.

Captain Cook never landed in Hawkes Bay because he could see too many signs of life. He could also see a lot of elderly people who still had many teeth, a sign that the people were peaceful and prosperous.

Another name for Cape Kidnappers is Matariki. This is because if you stand where the gannets nest and look straight out over the point, it points to where Matariki rises.

Ahuriri

There was a big flood in what is now known as Ahuriri that threatened the people there (Whatumamoa, descendants of Orotu). They were working hard to dig a channel to divert the flood waters when Ahuriri (from the South Island) was sailing past and saw them working. He went and helped them and the Whatumamoa people were so grateful they named the area after him.