

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

HBRC Report No. SD18-01  
Plan Number 4978

**Strategic Development Group**

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### 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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## Overview

1. In 2017, Hawke's Bay Regional Council staff reviewed over seventy documents (see Table 12), including deeds of settlement, statutory acknowledgements, statements of association<sup>1</sup>, Treaty settlements, customary usage reports, Waitangi tribunal reports, supplied affidavits and several court cases, to identify and record the important cultural and spiritual values associated with waterbodies across Hawke's Bay.
2. The cultural values table (Table C1) includes all water bodies identified by name in reviewed documents. In total, The Table contains 118 waterbodies 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 comments. All comments received to date, have been incorporated into this version.
3. A pool of eight key values have been identified which broadly reflect the most significant cultural values associated with water bodies. The key values are listed as follows:
  - 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
4. 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 and spiritual values identified by iwi groups in the region.
5. The tāngata whenua representatives of the Hawke's Bay Regional Planning Committee recognise the long-term benefit of developing a knowledge base around freshwater and the special relationship between tāngata whenua and water bodies. The knowledge base will be cared for and developed over time (as new information becomes available from iwi groups).
6. The Council acknowledges this knowledge base is not exhaustive and is not a substitute for engagement and consultation between the Council and iwi groups under the Resource Management Act 1991.

## Readers' Guide

7. **What information does the cultural values table contain?**
8. The cultural values table contains 118 named waterbodies with an associated high level summary of the 'cultural and spiritual values' of these waterbodies to the relevant Treaty entity.
9. **How to read the cultural values table?**
10. The Table has been divided up between Treaty settlement entities, with waterbodies appearing in approximate geographic order (i.e. south to north). In particular, it provides a high level summary of the cultural and spiritual linkages each group has to a particular waterbody as detailed in their source material.

**NOTE 1:** Where several Treaty settlement entities have linkages and values back to the same waterbody, this water body is referenced multiple times in the table.

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<sup>1</sup> NOTE: Statements of Association are documents where a settling group sets out their association with an area owned by the Crown. These are acknowledged by the Crown in Statutory Acknowledgements in a Deed of Settlement and are considered cultural redress from the crown to a settling group.

**NOTE 2:** Each of the documents has been reviewed on a standalone basis (i.e. document by document). This means there is some repetition throughout the table due to various documents discussing the same spiritual and cultural values.

**11. How do I find a particular waterbody?**

12. An index of waterbodies can be found in Table 13 (in alphabetical order) and Table 14 (by Treaty settlement entity).

**13. If a waterbody is not listed does this mean it is not important?**

14. Tāngata whenua have special cultural, spiritual, historical and traditional associations with all waterbodies. Just because a waterbody is not on the list does not mean it is not important. The NPSFM and councils overall work programme will continue to recognise Tāngata whenua’s special cultural, spiritual, historical and traditional associations with all waterbodies.

**15. Does the table discuss ownership or Crown breaches of the Treaty of Waitangi?**

16. No. The content in the table focuses on the cultural and spiritual values associated with each waterbody as documented in the documents reviewed. It does not make any reference or determinations around ownership. There are many cases where several iwi groups have associations with the same waterbodies, in each case these values have been listed in a separate row next to the relevant Treaty entity.

**17. What documents were reviewed as part of this process?**

18. A full list of those documents reviewed can be found in Table 12.

**19. Can the table be amended?**

20. Yes. As new information becomes available from iwi groups.

## **Glossary of Commonly Used Abbreviations**

21. A number of abbreviations are used in the Cultural Values Table. The following provides clarification of commonly used abbreviations for easy reference.

CUS	Customary Usage Report
DOS	Deed of Settlement
N/A	Not Applicable (no such document exists)
SA	Statutory Acknowledgement
TSL	Treaty Settlement Legislation
WTR	Waitangi Tribunal Report

**Table 12: List of documents reviewed for the Cultural Values Table (Table C1)**

Document Name	Author(s)	Date
<b>He Toa Takitini</b>		
Ngāti Hori freshwater Resources Management Plan	Ngāti Hori	2009/2012
Tukituki River Catchment Cultural Values and Uses	Te Taiwhenua O Tamatea & Te Taiwhenua O Heretaunga for Hawke's Bay Regional Council	2012
Heretaunga Tamatea deed of settlement + documents schedule (specifically statements of association)	Heretaunga Tamatea and the Crown	2016
<b>Mana Ahuriri</b>		
Te Whanganui A Orotu (The Napier Inner Harbour), Traditional Use and Environmental Change, customary usage report (Wai 55)	Patrick Parsons	1992
Te Whanganui A Orotu Report 1995 (Wai 55)	Waitangi Tribunal	1995
Waiohiki Land Claim (Wai 168) Waiohiki Marae in particular has some affidavits regarding the Tūtaekuri River pages 87 – 115.	Roy Casey Pewhairangi - Researcher	1996
Tūtaekurī Awa Management and Enhancement Plan	Ngā Hapū o Tūtaekurī	2015
Mana Ahuriri deed of settlement + documents schedule (specifically statements of association)	Ahuriri Hapū and the Crown	2016
<b>Maungaharuru-Tangitū Hapū</b>		
The Mohaka ki Ahuriri report, 2004 (Wai 201)	Waitangi Tribunal Report	2004
Maungaharuru-Tangitū Hapū Deed of Settlement + Documents Schedule (specifically Statements of Association and Hapū Values)	Maungaharuru-Tangitū Hapū and the Crown	2013
Maungaharuru-Tangitū Hapū Statutory Acknowledgement	Maungaharuru-Tangitū Hapū	2014
Maungaharuru-Tangitū Hapū Claims Settlement Act 2014	Parliamentary Counsel	2014
<b>Ngai Tāmanuhiri</b>		
Ngai Tāmanuhiri deed of settlement + documents schedule (specifically statements of association)	Ngai Tāmanuhiri and the Crown	2011
Ngai Tāmanuhiri Statutory Acknowledgement	Ngai Tāmanuhiri	2012
Ngai Tāmanuhiri Claims Settlement Act 2012		2012
<b>Ngāi Tūhoe</b>		
Lake Waikaremoana and District Scoping Report	Elizabeth Cox, Waitangi Tribunal	2001
Tūhoe deed of settlement	Ngāi Tūhoe and the Crown	2013
Tūhoe Claims Settlement Act 2014		2014
<b>Ngāti Hineuru</b>		
Hineuru deed of settlement + documents schedule (specifically statements of association)	Ngāti Hineuru and the Crown	2015
Hineuru Statutory Acknowledgment		2016
Hineuru Claims Settlement Act 2016		2016
<b>Ngāti Kahungunu Iwi Incorporated</b>		
Kaitiakitanga Mo Nga Taonga Tuku Iho	Ngati Kahungunu Iwi Incorporated	1992
Additional documents provided by Ngaio Tiuka on 28-2-18: <ul style="list-style-type: none"> <li>- Regional Water Plan Hawke's Bay (1 Page)</li> <li>- Hastings District Plan (Section 12.1 – Heretaunga Plains Unconfined Aquifer Resource Management Unit)</li> <li>- Hastings District Plan (Section 2.2 –Significant Resources of the District)</li> </ul>	Hawkes' Bay Regional Council, Hastings District Council	1996, 2003

Document Name	Author(s)	Date
Statement of claim - evidence of Ngahiwi Tomoana for Wai 595 Claim	Ngahiwi Tomoana (Ngati Kahungunu Iwi Incorporated)	2003
Updating Evidence of Ngahiwi Tomoana on behalf of Ngati Kahungunu Iwi Incorporated for Wai 262 Claim	Ngahiwi Tomoana (Ngati Kahungunu Iwi Incorporated)	2006
Amended statement of claim - evidence of Ngahiwi Tomoana for Wai 595 Claim	Ngahiwi Tomoana (Ngati Kahungunu Iwi Incorporated)	2008
WAI 262 – A Report in Claims Concerning New Zealand Law and Policy Affecting Maori Cultural and Identity.	Waitangi Tribunal	2011
Initial comments on HBRC's Draft Regional Policy Statement Plan Change 5	Ngati Kahungunu Iwi Incorporated	2012
Submission from Ngati Kahungunu Iwi Incorporated on proposed amendments to Regional Policy Statement Change 5 - Land Use and Freshwater Management.	Ngati Kahungunu Iwi Incorporated	2012
The Stage 1 Report on the National Freshwater and Geothermal Resources Claim, 2012 (Wai 2358)	Waitangi Tribunal	2012
Submission to Draft Change 5 of the RPS	Te Taiwhenua o Heretaunga	2012
Submission from Te Taiwhenua o Heretaunga on Proposed Plan Change 5 to the RPS.	Te Taiwhenua o Heretaunga	2012
Kahungunu Marine & Freshwater Fisheries – strategic plan	Coastal Hapū Collective, Kahungunu Asset Holding Company Limited and Ngāti Kahungunu Iwi	2013
NKII vs HBRC, Environment Court Decision, 2015 (re. Objective 21 of Plan Change 5 - No degradation of existing groundwater quality in the Heretaunga Plains and Ruataniwha Plains aquifer systems).	Environment Court	2015
Management Plan - Mana Ake - Nga Hapu o Heretaunga 2015	Published by Te Taiwhenua o Heretaunga	2015
Ngaruroro Values and Attributes Report grievances	The Catalyst Group, Mauri Protection Agency, Te Taiwhenua o Heretaunga, Waipatu Te Ao Turoa Representative, Korongata Te Ao Turoa, Ngati Kahungunu Iwi Incorporated.	2016
<b>Ngāti Kahungunu ki Wairarapa and Tāmaki Nui ā Rua</b>		
Ngāti Kahungunu ki Wairarapa and Tāmaki Nui ā Rua agreement in principle to settle historical claims	Ngāti Kahungunu ki Wairarapa and Tāmaki Nui ā Rua and the Crown	2016
Consultation and feedback on Summary of cultural values associated with waterbodies in Hawke's Bay draft report	Hineirirangi Carberry on behalf of Rangitāne O Tamaki nui a Rua Incorporated	2018
<b>Ngāti Manawa</b>		
Ngāti Manawa deed of settlement + documents schedule (specifically statements of association)	Ngāti Manawa and the Crown	2009
Ngāti Manawa Statutory Acknowledgement	Ngāti Manawa	2012
Ngāti Manawa Claims Settlement Act 2012		2012
<b>Ngati Pāhauwera</b>		
Mohaka River National Water Conservation Order Application - Decision of a Tribunal Appointed by the Minister for the Environment to Determine the Application.	Tribunal	1990
An application for a water conservation order over the Mohaka River - Report and Recommendation of the Planning Tribunal	Planning Tribunal	1992
Mohaka River Report 1992 (Wai 119)	Waitangi Tribunal Report	1992

Document Name	Author(s)	Date
Ngāti Pāhauwera Deed of Settlement + documents schedule (specifically statements of association)	Ngāti Pāhauwera and the Crown	2010
Ngāti Pāhauwera Statutory Acknowledgement	Ngāti Pāhauwera	2012
Ngāti Pāhauwera Treaty Claims Settlement Act 2012		2012
<b>Ngāti Pāhauwera - Marine and Coastal Area application documents for customary marine title</b>		
Ngāti Pāhauwera Brief of Evidence in relation to rivers	Brent Parker	2007
Ngāti Pāhauwera Affidavits 1 of 4	James Adsett, Nell Adsett, Gerald Aranui, Maraia Aranui, Tiwana Aranui, David Bishop, Darren Botica, Colin Culshaw, William Culshaw, Raymond Edwards, Bella Gadsby, Arthur Gemmell, Kuki Green, Stuart Halliday, Hiro Hamilton, Vilma Hape,	2013/2014
Ngāti Pāhauwera Affidavits 2 of 4	Angela Hawkins, Gaye Hawkins, George Hawkins, Wiremu Hodges, Wi Derek Huata-King, Janet Huata, Tama Huata, Ani Keefe, Hazel Kinita,	2013/2014
Ngāti Pāhauwera Affidavits 3 of 4	Charles Lambert, Luis J McDonnell, Jean McIver, McRoberts, Fred Marie Moses, Anjelco Petkovich, Maadi Te Aho, Bruce Te Kahika, Isobel Thompson, Shane Tuapawa, Awhina Waaka,	2013/2014
Ngāti Pāhauwera Affidavits 4 of 4	Toro Waaka, Henare Wainohu, Frances Whale.	2013/2014
Ngāti Pāhauwera Affidavits on behalf of trustees	Toro Waaka	2013/2014
Ngāti Pāhauwera Affidavits on behalf of trustees Exhibits A to H		2013/2014
Ngāti Pāhauwera Affidavits on behalf of trustees Exhibits J to NN		2013/2014
Ngāti Pāhauwera Supplementary Affidavits on behalf of trustees		2013/2014
Ngāti Pāhauwera Supplementary Affidavits on behalf of trustees Exhibits B to H		2013/2014
Ngāti Pāhauwera Supplementary Affidavits on behalf of trustees Exhibits I to L		2013/2014
Ngāti Pāhauwera Crown Summary Report	Ministry of Justice	2014
Ngāti Pāhauwera report of independent assessor	Hon John Priestley CNZM QC	2015
Ngāti Pāhauwera letter of determination	Ministry of Justice, Hon Christopher Finlayson	2016
<b>Ngāti Ruapani ki Waikaremoana</b>		
Wai 894 Te Urewera	Waitangi tribunal Report	2009
Lake Waikaremoana	Kicky Kirikiri spoke to one of the kaumatua at Ruapani	2017
<b>Ngāti Tūwharetoa</b>		
Ngāti Tūwharetoa deed of settlement + documents schedule (specifically statements of association)	Ngāti Tūwharetoa and the Crown	2017
<b>Ngāti Whare</b>		
Ngāti Whare deed of settlement + documents schedule (specifically statements of association)	Ngāti Whare and the Crown	2009
Ngāti Whare statutory acknowledgement		2012
Ngāti Whare Claims Settlement Act 2012		2012
<b>Rongowhakaata</b>		
Rongowhakaata deed of settlement + documents schedule (specifically statements of association)	Rongowhakaata and the Crown	2011

Document Name	Author(s)	Date
Rongowhakaata Statutory Acknowledgment	Rongowhakaata	2012
Rongowhakaata Claims Settlement Act 2012		2012
<b>Tatau Tatau o Wairoa</b>		
Te Iwi o Rakaipaaka Hapu Environment and Resource Management Plan	Nga Hua o Te Taiao Rakaipaaka	2000
Kaitiaki O Te Rakato - Environment Resource Management Plan	Ngā Kaitiaki O Te Rakato Marae Mahia Mai Ta Whiti	
Iwi and Hapū of Te Rohe o Te Wairoa Deed of settlement + documents schedule (specifically statements of association)	Iwi and Hapū of Te Rohe o Te Wairoa and the Crown	2016
Summary of cultural values associated with water bodies in Hawke's Bay, Wairoa District, Turirioa, Huramua & Awamate Catchment	Ngai Tauira Ki Huramua, Allen Smith, Christine Smith	2018
Summary of cultural values associated with water bodies in Hawke's Bay, Whakaki Catchment	Ngati Kirituna Hapu – Ki Whakaki Nui-a-Rua, Allen Smith, Christine Smith	2018
<b>Other</b>		
A List of rivers and lakes deserving inclusions in as Schedule of Protected Waters (publication 97)	D.S Grindell & P.A. Guest for the National Water and Soil Conservation Authority	1986
Areas of Significant Conservation Values: HB Coastal Marine Area (Draft), 2006 (areas are identified in RCEP as 'SCA')	Hawke's Bay Regional Council	2006
Outstanding Natural Landscapes, A Māori cultural review of current schedule of Outstanding Natural Landscapes	Bayden Barber Ipurangi Developments Limited	2012
Plan Change 6 to the Hawke's Bay Regional Resource Management Plan/Ruataniwha Water Storage Scheme	Board of Inquiry into the Tukituki Catchment Proposal	2014
Ngaruroro and Clive Rivers WCO application	Fish and Game, Ngati Hori ki Kohupatiki, Jet Boating NZ, White Water NZ.	2015

**Table 13: Index of waterbodies (alphabetical order)**

Waterbody name	Region(s)	Catchment	Treaty settlement entity group(s)	Page number
Anaura Stream	Hawke's Bay	Waikari	Maungaharuru -Tangitū	26
Āniwaniwa Falls	Hawke's Bay	Wairoa	Ngāti Manawa	55
Aropaoanui River / Waikoau River	Hawke's Bay	Waikari	Maungaharuru - Tangitū	24
Aropaoanui River	Hawke's Bay	Waikari	Ngāti Pāhauwera	24
Awamate Stream	Hawke's Bay	Wairoa	Te Rohe o Te Wairoa	49
Boundary Stream	Hawke's Bay	Waikari	Maungaharuru - Tangitū	24
Clive River	Hawke's Bay	Ngaruroro	Heretaunga Tamatea	9
Esk River	Hawke's Bay	Esk	Mana Ahuriri	23
Esk River	Hawke's Bay	Esk	Ngāti Pāhauwera	23
Esk River	Hawke's Bay	Esk	Maungaharuru - Tangitū	23
Hangaroa River	Hawke's Bay	Wairoa	Te Rohe o Te Wairoa	56
Hangaroa River	Hawke's Bay/Gisborne	Wairoa	Rongowhakaata	56
Hautapu River	Hawke's Bay	Mohaka	Ngāti Hineuru	38
Heretaunga Aquifer	Hawke's Bay	Tutaekuri & Ahuriri & Ngaruroro & Karamu	Heretaunga Tamatea	13
Heretaunga Aquifer	Hawke's Bay	Tutaekuri & Ahuriri & Ngaruroro & Karamu	Ngāti Kahungunu Iwi Incorporated	14
Horomanga River	Hawke's Bay / Bay of Plenty	Wairoa	Ngāti Manawa	55
Horomanga River	Hawke's Bay / Bay of Plenty	Wairoa	Ngāti Whare	56
Huatokitoki Stream	Hawke's Bay	Porangahau	Heretaunga Tamatea	2
Huramua Stream	Hawke's Bay	Wairoa	Te Rohe o Te Wairoa	48
Ikawetea River	Hawke's Bay	Ngaruroro	Heretaunga Tamatea	10
Inangatahi Stream	Hawke's Bay	Mohaka	Mana Ahuriri	32
Kaipo River	Hawke's Bay	Mohaka	Ngāti Hineuru	32
Karamū Stream	Hawke's Bay	Karamu	Heretaunga Tamatea	8
Kopuawhara River	Hawke's Bay	Mahia	Te Rohe o Te Wairoa	59

*Summary of cultural values associated with water bodies in Hawke's Bay (as at March 2018)*

Lake Oingo	Hawke's Bay	Ngaruroro	Heretaunga Tamatea	9
Lake Opouahi	Hawke's Bay	Waikari	Maungaharuru - Tangitū	28
Lake Orakai	Hawke's Bay	Waikari	Maungaharuru - Tangitū	30
Lake Paatangata	Hawke's Bay	Wairoa	Te Rohe o Te Wairoa	46
Lake Poukawa	Hawke's Bay	Ngaruroro	Heretaunga Tamatea	8
Lake Puharau	Hawke's Bay	Mohaka	Ngāti Hineuru	32
Lake Pūrimu	Hawke's Bay	Porangahau	Heretaunga Tamatea	1
Lake Rotongaio	Hawke's Bay	Wairoa	Ngāti Pāhauwera	42
Lake Rotoroa	Hawke's Bay	Wairoa	Ngāti Pāhauwera	42
Lake Rūnanga	Hawke's Bay	Ngaruroro	Heretaunga Tamatea	9
Lake Te-Awa Waahi Section 1	Hawke's Bay	Wairoa	Te Rohe o Te Wairoa	47
Lake Te Kainga Pipi	Hawke's Bay	Wairoa	Te Rohe o Te Wairoa	47
Lake Te Pōhue	Hawke's Bay	Tutaekuri	Maungaharuru - Tangitū	18
Lake Te Roto a Kiwa	Hawke's Bay	Tukituki	Heretaunga Tamatea	6
Lake Tūtira	Hawke's Bay	Waikari	Maungaharuru - Tangitū	28
Lake Waihao	Hawke's Bay	Wairoa	Te Rohe o Te Wairoa	46
Lake Waikareiti	Hawke's Bay	Wairoa	Ngāti Ruapani ki Waikaremoana	54
Lake Waikareiti	Hawke's Bay	Wairoa	Tūhoe	54
Lake Waikaremoana	Hawke's Bay	Wairoa	Ngāti Ruapani ki Waikaremoana	51
Lake Waikaremoana	Hawke's Bay	Wairoa	Te Rohe o Te Wairoa	53
Lake Waikaremoana	Hawke's Bay	Wairoa	Tūhoe	53
Lake Waikaremoana	Hawke's Bay	Wairoa	Ngāi Tāmanuhiri	54
Lake Waikōpiro	Hawke's Bay	Waikari	Maungaharuru - Tangitū	29
Lake Whakakī	Hawke's Bay	Wairoa	Te Rohe o Te Wairoa	43
Lake Whatumā (Lake Hatuma)	Hawke's Bay	Tukituki	Heretaunga Tamatea	6
Māharakeke Stream	Hawke's Bay	Tukituki	Heretaunga Tamatea	2
Mahiaruhe Stream	Hawke's Bay	Waikari	Maungaharuru - Tangitū	25
Makahu River	Hawke's Bay	Mohaka	Mana Ahuriri	31
Makāretu River	Hawke's Bay	Tukituki	Heretaunga Tamatea	2

*Summary of cultural values associated with water bodies in Hawke's Bay (as at March 2018)*

Makaroro River	Hawke's Bay	Tukituki	Heretaunga Tamatea	3
Makeakea Stream	Hawke's Bay	Wairoa	Te Rohe o Te Wairoa	58
Mangakōpikopiko Stream	Hawke's Bay	Esk	Maungaharuru - Tangitū	23
Mangaone Caves	Hawke's Bay	Wairoa	Te Rohe o Te Wairoa	57
Mangaone River	Hawke's Bay	Tutaekuri	Mana Ahuriri	18
Mangaone River	Hawke's Bay	Tutaekuri	Maungaharuru - Tangitū	18
Mangapoike River	Hawke's Bay	Wairoa	Te Rohe o Te Wairoa	50
Mangaroa Stream	Hawke's Bay	Wairoa	Te Rohe o Te Wairoa	45
Mangatainoka Hot Springs	Hawke's Bay	Mohaka	Heretaunga Tamatea	34
Maunga Tatari Stream	Hawke's Bay	Wairoa	Te Rohe o Te Wairoa	48
Mangatutu Hot Springs	Hawke's Bay	Mohaka	Heretaunga Tamatea	34
Maraetōtara River	Hawke's Bay	Tukituki	Heretaunga Tamatea	7
Maungawhio Lagoon	Hawke's Bay	Mahia	Te Rohe o Te Wairoa	59
Maungawhio Lagoon	Hawke's Bay	Mahia	Ngāti Kahungunu Iwi Incorporated	59
Moeangiangi River	Hawke's Bay	Waikari	Maungaharuru - Tangitū	26
Mohaka River	Hawke's Bay	Mohaka	Ngāti Pāhauwera	34
Mohaka River	Hawke's Bay	Mohaka	Ngāti Hineuru	37
Mohaka River	Hawke's Bay	Mohaka	Mana Ahuriri	37
Mohaka River	Hawke's Bay	Mohaka	Ngāti Tūwharetoa	38
Morere Springs	Hawke's Bay	Nuhaka	Te Rohe o Te Wairoa	58
Ngamotu Lagoon	Hawke's Bay	Nuhaka	Te Rohe o Te Wairoa	43
Ngaruroro River	Hawke's Bay	Ngaruroro	Heretaunga Tamatea	10
Ngaruroro River	Hawke's Bay	Ngaruroro	Mana Ahuriri	12
Ngaruroro River	Hawke's Bay	Ngaruroro	Ngāti Tūwharetoa	13
Nuhaka River	Hawke's Bay	Nuhaka	Te Rohe o Te Wairoa	59
Oamaru River	Hawke's Bay	Mohaka	Ngāti Hineuru	31
Ohinepaaka Stream	Hawke's Bay	Wairoa	Ngāti Pāhauwera	42
Okahu Stream	Hawke's Bay	Wairoa	Ngāti Whare	55
Pākuratahi Stream	Hawke's Bay	Waikari	Maungaharuru - Tangitū	27

Papanui Stream	Hawke's Bay	Tukituki	Heretaunga Tamatea	3
Patumahoe Stream	Hawke's Bay	Tukituki	Heretaunga Tamatea	3
Ponui Stream	Hawke's Bay	Waikari	Ngāti Pāhauwera	30
Porangahau Estuary	Hawke's Bay	Porangahau	Ngāti Kahungunu Iwi Incorporated	1
Pōrangahau River/Porangahau Estuary	Hawke's Bay	Porangahau	Heretaunga Tamatea	1
Poututu Stream	Hawke's Bay	Wairoa	Ngāti Pāhauwera	42
Rahui Channel	Hawke's Bay	Wairoa	Te Rohe o Te Wairoa	45
Ramarama Stream	Hawke's Bay	Wairoa	Te Rohe o Te Wairoa	44
Ripia River	Hawke's Bay	Mohaka	Ngāti Hineuru	32
Rotonui Stream	Hawke's Bay	Wairoa	Te Rohe o Te Wairoa	48
Ruakituri River	Hawke's Bay	Wairoa	Te Rohe o Te Wairoa	57
Ruataniwha Aquifer	Hawke's Bay	Tukituki	Heretaunga Tamatea	7
Ruataniwha Aquifer	Hawke's Bay	Tukituki	Ngāti Kahungunu Iwi Incorporated	7
Sandy Creek (Papakiri Stream)	Hawke's Bay	Waikari	Maungaharuru - Tangitū	25
Shine Falls	Hawke's Bay	Waikari	Maungaharuru - Tangitū	25
Tangoio Falls	Hawke's Bay	Waikari	Maungaharuru - Tangitū	30
Te Awaawa Stream	Hawke's Bay	Waihua	Ngāti Pāhauwera	41
Te Hoe River	Hawke's Bay	Mohaka	Ngāti Pāhauwera	38
Te Hoe River	Hawke's Bay	Mohaka	Ngāti Hineuru	39
Te Kuta River	Hawke's Bay	Waikari	Maungaharuru - Tangitū	25
Te Ngarue Stream (Te Ngaru Stream)	Hawke's Bay	Waikari	Maungaharuru - Tangitū	27
Te Reinga Falls	Hawke's Bay	Wairoa	Te Rohe o Te Wairoa	50
Te Uwe Stream	Hawke's Bay	Wairoa	Te Rohe o Te Wairoa	44
Te Whanganui-ā-Orotu (Ahuriri Estuary)	Hawke's Bay	Ahuriri	Mana Ahuriri	19
Te Whanganui-ā-Orotu (Ahuriri Estuary)	Hawke's Bay	Ahuriri	Maungaharuru - Tangitū	22
Te Whanganui-ā-Orotu (Ahuriri Estuary)	Hawke's Bay	Ahuriri	Ngāti Pāhauwera	22
Teraawaerea Stream	Hawke's Bay	Wairoa	Te Rohe o Te Wairoa	44

*Summary of cultural values associated with water bodies in Hawke's Bay (as at March 2018)*

Tukipō River	Hawke's Bay	Tukituki	Heretaunga Tamatea	6
Tukituki River	Hawke's Bay	Tukituki	Ngāti Kahungunu Iwi Incorporated	4
Tukituki River	Hawke's Bay	Tukituki	Heretaunga Tamatea	4
Tunamaro River	Hawke's Bay	Mohaka	Ngāti Hineuru	33
Tunanui Stream	Hawke's Bay	Tunanui	Te Rohe o Te Wairoa	58
Tūtaekurī River	Hawke's Bay	Tutaekuri	Heretaunga Tamatea	15
Tūtaekurī River	Hawke's Bay	Tutaekuri	Mana Ahuriri	16
Tūtaekurī River	Hawke's Bay	Tutaekuri	Ngāti Kahungunu Iwi Incorporated	17
Waewae Creek (Waiwai Creek)	Hawke's Bay	Mohaka	Tūhoe	39
Waiau River	Hawke's Bay	Wairoa	Te Rohe o Te Wairoa	41
Waiau River	Hawke's Bay	Wairoa	Ngāti Ruapani ki Waikaremoana	41
Waiau River	Hawke's Bay	Wairoa	Ngāti Pāhauwera	42
Waihakeke Stream	Hawke's Bay	Mahia	Te Rohe o Te Wairoa	60
Waihua River	Hawke's Bay	Waihua	Ngāti Pāhauwera	41
Waikaretaheke River	Hawke's Bay	Wairoa	Te Rohe o Te Wairoa	50
Waikaretaheke River	Hawke's Bay	Wairoa	Ngāti Ruapani ki Waikaremoana	51
Waikari River	Hawke's Bay	Waikari	Ngāti Pāhauwera	30
Waikari River	Hawke's Bay	Waikari	Maungaharuru - Tangitū	31
Waikinakitangata Stream	Hawke's Bay	Tutaekuri	Maungaharuru - Tangitū	19
Waikoko Stream	Hawke's Bay/Gisborne	Wairoa	Rongowhakaata	57
Waikotikoti Stream	Hawke's Bay	Wairoa	Ngāti Whare	55
Waikotuturi Creek	Hawke's Bay	Wairoa	Te Rohe o Te Wairoa	58
Waiōeka River	Hawke's Bay/Bay of Plenty	Wairoa	Ngāi Tāmanuhiri	57
Waipātiki Stream	Hawke's Bay	Waikari	Maungaharuru - Tangitū	27
Waipawa River	Hawke's Bay	Tukituki	Heretaunga Tamatea	3
Waipunga Falls	Hawke's Bay	Mohaka	Ngāti Hineuru	33
Waipunga hot springs	Hawke's Bay	Mohaka	Ngāti Hineuru	33
Waipunga River	Hawke's Bay	Mohaka	Ngāti Hineuru	33
Wairoa River	Hawke's Bay	Wairoa	Te Rohe o Te Wairoa	49
Waitaha Stream	Hawke's Bay	Waikari	Maungaharuru - Tangitū	26

*Summary of cultural values associated with water bodies in Hawke's Bay (as at March 2018)*

Waitaha Stream	Hawke's Bay	Waikari	Ngāti Pāhauwera	27
Waitangi Estuary	Hawke's Bay	Karamu & Tutaekuri & Ngaruroro	Ngāti Kahungunu Iwi Incorporated	13
Waitio Stream	Hawke's Bay	Ngaruroro	Heretaunga Tamatea	13
Waitirohia River	Hawke's Bay	Wairoa	Te Rohe o Te Wairoa	58
Whakamahia Lagoon	Hawke's Bay	Wairoa	Te Rohe o Te Wairoa	43
Whangawehi Harbour	Hawke's Bay	Mahia	Te Rohe o Te Wairoa	60
Whangawehi Stream	Hawke's Bay	Mahia	Te Rohe o Te Wairoa	60
Wheao River	Hawke's Bay/Bay of Plenty	Mohaka	Ngāti Manawa	40
Whirinaki River	Hawke's Bay/Bay of Plenty	Mohaka	Ngāti Manawa	39
Whirinaki River	Hawke's Bay/Bay of Plenty	Mohaka	Ngāti Whare	40

**Table 14: Index of waterbodies (by Treaty Settlement Entity)**

Waterbody name	Region(s)	Catchment	Treaty Settlement Entity Group(s)	Page number
Huatokitoki Stream	Hawke's Bay	Porangahau	Heretaunga Tamatea	2
Māharakeke Stream	Hawke's Bay	Tukituki	Heretaunga Tamatea	2
Pōrangahau River / Porangahau Estuary	Hawke's Bay	Porangahau	Heretaunga Tamatea	1
Lake Pūrimu	Hawke's Bay	Porangahau	Heretaunga Tamatea	2
Makāretu River	Hawke's Bay	Tukituki	Heretaunga Tamatea	2
Patumahoe Stream	Hawke's Bay	Tukituki	Heretaunga Tamatea	3
Makaroro River	Hawke's Bay	Tukituki	Heretaunga Tamatea	3
Waipawa River	Hawke's Bay	Tukituki	Heretaunga Tamatea	3
Tukituki River	Hawke's Bay	Tukituki	Heretaunga Tamatea	4
Lake Te Roto a Kiwa	Hawke's Bay	Tukituki	Heretaunga Tamatea	6
Lake Whatumā (Lake Hatuma)	Hawke's Bay	Tukituki	Heretaunga Tamatea	6
Tukipō River	Hawke's Bay	Tukituki	Heretaunga Tamatea	6
Ruataniwha Aquifer	Hawke's Bay	Tukituki	Heretaunga Tamatea	7
Maraetōtara River	Hawke's Bay	Tukituki	Heretaunga Tamatea	7
Lake Poukawa	Hawke's Bay	Ngaruroro	Heretaunga Tamatea	8
Karamū Stream	Hawke's Bay	Karamu	Heretaunga Tamatea	8
Lake Rūnanga	Hawke's Bay	Ngaruroro	Heretaunga Tamatea	9
Clive River	Hawke's Bay	Ngaruroro	Heretaunga Tamatea	9
Lake Oingo	Hawke's Bay	Ngaruroro	Heretaunga Tamatea	9
Ikawetea River	Hawke's Bay	Ngaruroro	Heretaunga Tamatea	10
Ngaruroro River	Hawke's Bay	Ngaruroro	Heretaunga Tamatea	10
Waitio Stream	Hawke's Bay	Ngaruroro	Heretaunga Tamatea	13
Heretaunga Aquifer	Hawke's Bay	Tutaekuri & Ahuriri & Ngaruroro & Karamu	Heretaunga Tamatea	13
Tūtaekurī River	Hawke's Bay	Tutaekuri	Heretaunga Tamatea	15

*Summary of cultural values associated with water bodies in Hawke's Bay (as at March 2018)*

Mangatainoka Hot Springs	Hawke's Bay	Mohaka	Heretaunga Tamatea	34
Mangatutu Hot Springs	Hawke's Bay	Mohaka	Heretaunga Tamatea	34
Papanui Stream	Hawke's Bay	Tukituki	Heretaunga Tamatea	3
Ngaruroro River	Hawke's Bay	Ngaruroro	Mana Ahuriri	12
Tūtaekurī River	Hawke's Bay	Tutaekuri	Mana Ahuriri	16
Mangaone River	Hawke's Bay	Tutaekuri	Mana Ahuriri	18
Te Whanganui-ā-Orotu (Ahuriri Estuary)	Hawke's Bay	Ahuriri	Mana Ahuriri	19
Esk River	Hawke's Bay	Esk	Mana Ahuriri	23
Makahu River	Hawke's Bay	Mohaka	Mana Ahuriri	31
Inangatahi Stream	Hawke's Bay	Mohaka	Mana Ahuriri	32
Mohaka River	Hawke's Bay	Mohaka	Mana Ahuriri	37
Mangaone River	Hawke's Bay	Tutaekuri	Maungaharuru -Tangitū	18
Lake Te Pōhue	Hawke's Bay	Tutaekuri	Maungaharuru -Tangitū	18
Waikinakitangata Stream	Hawke's Bay	Tutaekuri	Maungaharuru -Tangitū	19
Te Whanganui-ā-Orotu (Ahuriri Estuary)	Hawke's Bay	Ahuriri	Maungaharuru -Tangitū	22
Esk River (Te Wai o Hinganga)	Hawke's Bay	Esk	Maungaharuru -Tangitū	23
Mangakōpikopiko Stream	Hawke's Bay	Esk	Maungaharuru -Tangitū	23
Boundary Stream	Hawke's Bay	Waikari	Maungaharuru -Tangitū	24
Shine Falls	Hawke's Bay	Waikari	Maungaharuru -Tangitū	25
Sandy Creek (Papakiri Stream)	Hawke's Bay	Waikari	Maungaharuru -Tangitū	25
Te Kuta River	Hawke's Bay	Waikari	Maungaharuru -Tangitū	25
Moeangiangi River	Hawke's Bay	Waikari	Maungaharuru -Tangitū	26
Anaura Stream	Hawke's Bay	Waikari	Maungaharuru -Tangitū	26
Waitaha Stream	Hawke's Bay	Waikari	Maungaharuru -Tangitū	26
Waipātiki Stream	Hawke's Bay	Waikari	Maungaharuru -Tangitū	27
Pākuratahi Stream	Hawke's Bay	Waikari	Maungaharuru -Tangitū	27
Te Ngarue Stream (Te Ngaru Stream)	Hawke's Bay	Waikari	Maungaharuru -Tangitū	27
Lake Opouahi	Hawke's Bay	Waikari	Maungaharuru -Tangitū	28
Lake Tūtira	Hawke's Bay	Waikari	Maungaharuru -Tangitū	28

*Summary of cultural values associated with water bodies in Hawke's Bay (as at March 2018)*

Lake Orakai	Hawke's Bay	Waikari	Maungaharuru -Tangitū	30
Lake Waikōpiro	Hawke's Bay	Waikari	Maungaharuru -Tangitū	29
Tangoio Falls	Hawke's Bay	Waikari	Maungaharuru -Tangitū	30
Waikari River	Hawke's Bay	Waikari	Maungaharuru -Tangitū	31
Aropaoanui River/ Waikoau River	Hawke's Bay	Waikari	Maungaharuru -Tangitū	24
Mahiaruhe Stream	Hawke's Bay	Waikari	Maungaharuru -Tangitū	25
Lake Waikaremoana	Hawke's Bay	Wairoa	Ngāi Tāmanuhiri	54
Waiōeka River	Hawke's Bay/Bay of Plenty	Wairoa	Ngāi Tāmanuhiri	57
Kaipō River	Hawke's Bay	Mohaka	Ngāti Hineuru	32
Oamaru River	Hawke's Bay	Mohaka	Ngāti Hineuru	31
Lake Puharau	Hawke's Bay	Mohaka	Ngāti Hineuru	32
Ripia River	Hawke's Bay	Mohaka	Ngāti Hineuru	32
Waipunga River	Hawke's Bay	Mohaka	Ngāti Hineuru	33
Tunamaro River	Hawke's Bay	Mohaka	Ngāti Hineuru	33
Waipunga Falls	Hawke's Bay	Mohaka	Ngāti Hineuru	33
Waipunga hot springs	Hawke's Bay	Mohaka	Ngāti Hineuru	33
Mohaka River	Hawke's Bay	Mohaka	Ngāti Hineuru	37
Hautapu River	Hawke's Bay	Mohaka	Ngāti Hineuru	38
Te Hoe River	Hawke's Bay	Mohaka	Ngāti Hineuru	39
Porangahau Estuary	Hawke's Bay	Porangahau	Ngāti Kahungunu Iwi Incorporated	1
Tukituki River	Hawke's Bay	Tukituki	Ngāti Kahungunu Iwi Incorporated	4
Ruataniwha Aquifer	Hawke's Bay	Tukituki	Ngāti Kahungunu Iwi Incorporated	7
Waitangi Estuary	Hawke's Bay	Karamu & Tutaekuri & Ngaruroro	Ngāti Kahungunu Iwi Incorporated	13
Heretaunga Aquifer	Hawke's Bay	Tutaekuri & Ahuriri & Ngaruroro & Karamu	Ngāti Kahungunu Iwi Incorporated	14
Tūtaekurī River	Hawke's Bay	Tutaekuri	Ngāti Kahungunu Iwi Incorporated	17
Maungawhio Lagoon	Hawke's Bay	Mahia	Ngāti Kahungunu Iwi Incorporated	59
Whirinaki River	Hawke's Bay/Bay of Plenty	Mohaka	Ngāti Manawa	39
Wheao River	Hawke's Bay/Bay of Plenty	Mohaka	Ngāti Manawa	40
Āniwaniwa Falls	Hawke's Bay	Wairoa	Ngāti Manawa	55

*Summary of cultural values associated with water bodies in Hawke's Bay (as at March 2018)*

Horomanga River	Hawke's Bay / Bay of Plenty	Wairoa	Ngāti Manawa	55
Te Whanganui-ā-Orotu (Ahuriri Estuary)	Hawke's Bay	Ahuriri	Ngāti Pāhauwera	22
Esk River	Hawke's Bay	Esk	Ngāti Pāhauwera	23
Aropaoanui River	Hawke's Bay	Waikari	Ngāti Pāhauwera	24
Waitaha Stream	Hawke's Bay	Waikari	Ngāti Pāhauwera	27
Ponui Stream	Hawke's Bay	Waikari	Ngāti Pāhauwera	30
Waikari River	Hawke's Bay	Waikari	Ngāti Pāhauwera	30
Mohaka River	Hawke's Bay	Mohaka	Ngāti Pāhauwera	34
Te Hoe River	Hawke's Bay	Mohaka	Ngāti Pāhauwera	38
Te Awaawa Stream	Hawke's Bay	Waihua	Ngāti Pāhauwera	41
Waihua River	Hawke's Bay	Waihua	Ngāti Pāhauwera	41
Lake Rotongaio	Hawke's Bay	Wairoa	Ngāti Pāhauwera	42
Lake Rotoroa	Hawke's Bay	Wairoa	Ngāti Pāhauwera	42
Waiau River	Hawke's Bay	Wairoa	Ngāti Pāhauwera	42
Ohinepaaka Stream	Hawke's Bay	Wairoa	Ngāti Pāhauwera	42
Poututu Stream	Hawke's Bay	Wairoa	Ngāti Pāhauwera	42
Waiau River	Hawke's Bay	Wairoa	Ngāti Ruapani ki Waikaremoana	41
Lake Waikaremoana	Hawke's Bay	Wairoa	Ngāti Ruapani ki Waikaremoana	51
Waikaretaheke River	Hawke's Bay	Wairoa	Ngāti Ruapani ki Waikaremoana	51
Lake Waikareiti	Hawke's Bay	Wairoa	Ngāti Ruapani ki Waikaremoana	54
Ngaruroro River	Hawke's Bay	Ngaruroro	Ngāti Tūwharetoa	13
Mohaka River	Hawke's Bay	Mohaka	Ngāti Tūwharetoa	38
Okahu Stream	Hawke's Bay	Wairoa	Ngāti Whare	55
Horomanga River	Hawke's Bay / Bay of Plenty	Wairoa	Ngāti Whare	56
Waikotikoti Stream	Hawke's Bay	Wairoa	Ngāti Whare	55
Whirinaki River	Hawke's Bay/Bay of Plenty	Mohaka	Ngāti Whare	40
Hangaroa River	Hawke's Bay/Gisborne	Wairoa	Rongowhakaata	56
Waikoko Stream	Hawke's Bay/Gisborne	Wairoa	Rongowhakaata	57
Waiau River	Hawke's Bay	Wairoa	Te Rohe o Te Wairoa	41
Te Uwe Stream	Hawke's Bay	Wairoa	Te Rohe o Te Wairoa	44

Teraawaerea Stream	Hawke's Bay	Wairoa	Te Rohe o Te Wairoa	44
Ramarama Stream	Hawke's Bay	Wairoa	Te Rohe o Te Wairoa	44
Mangaroa Stream	Hawke's Bay	Wairoa	Te Rohe o Te Wairoa	45
Rahui Channel	Hawke's Bay	Wairoa	Te Rohe o Te Wairoa	45
Lake Paatangata	Hawke's Bay	Wairoa	Te Rohe o Te Wairoa	46
Lake Waihao	Hawke's Bay	Wairoa	Te Rohe o Te Wairoa	46
Lake Te-Awa Waahi Section 1	Hawke's Bay	Wairoa	Te Rohe o Te Wairoa	47
Lake Te Kainga Pipi	Hawke's Bay	Wairoa	Te Rohe o Te Wairoa	47
Rotonui Stream	Hawke's Bay	Wairoa	Te Rohe o Te Wairoa	48
Lake Whakakī	Hawke's Bay	Wairoa	Te Rohe o Te Wairoa	43
Ngamotu Lagoon	Hawke's Bay	Nuhaka	Te Rohe o Te Wairoa	43
Whakamahia Lagoon	Hawke's Bay	Wairoa	Te Rohe o Te Wairoa	43
Mangapoike River	Hawke's Bay	Wairoa	Te Rohe o Te Wairoa	50
Huramua Stream	Hawke's Bay	Wairoa	Te Rohe o Te Wairoa	48
Maunga Tatari Stream	Hawke's Bay	Wairoa	Te Rohe o Te Wairoa	48
Wairoa River	Hawke's Bay	Wairoa	Te Rohe o Te Wairoa	49
Awamate Stream	Hawke's Bay	Wairoa	Te Rohe o Te Wairoa	49
Te Reinga Falls	Hawke's Bay	Wairoa	Te Rohe o Te Wairoa	50
Waikaretaheke River	Hawke's Bay	Wairoa	Te Rohe o Te Wairoa	50
Lake Waikaremoana	Hawke's Bay	Wairoa	Te Rohe o Te Wairoa	53
Hangaroa River	Hawke's Bay	Wairoa	Te Rohe o Te Wairoa	45
Ruakituri River	Hawke's Bay	Wairoa	Te Rohe o Te Wairoa	57
Mangaone Caves	Hawke's Bay	Wairoa	Te Rohe o Te Wairoa	57
Waikotuturi Creek	Hawke's Bay	Wairoa	Te Rohe o Te Wairoa	58
Waitirohia River	Hawke's Bay	Wairoa	Te Rohe o Te Wairoa	58
Makeakea Stream	Hawke's Bay	Wairoa	Te Rohe o Te Wairoa	58
Morere Springs	Hawke's Bay	Nuhaka	Te Rohe o Te Wairoa	58
Tunanui Stream	Hawke's Bay	Tunanui	Te Rohe o Te Wairoa	58
Maungawhio Lagoon	Hawke's Bay	Mahia	Te Rohe o Te Wairoa	59

Nuhaka River	Hawke's Bay	Nuhaka	Te Rohe o Te Wairoa	59
Kopuawhara River	Hawke's Bay	Mahia	Te Rohe o Te Wairoa	59
Whangawehi Stream	Hawke's Bay	Mahia	Te Rohe o Te Wairoa	60
Waihakeke Stream	Hawke's Bay	Mahia	Te Rohe o Te Wairoa	60
Whangawehi Harbour	Hawke's Bay	Mahia	Te Rohe o Te Wairoa	60
Waewae Creek (Waiwai Creek)	Hawke's Bay	Mohaka	Tūhoe	39
Lake Waikaremoana	Hawke's Bay	Wairoa	Tūhoe	53
Lake Waikareiti	Hawke's Bay	Wairoa	Tūhoe	54

## **Table C1: Cultural Values Table – Summary of Cultural Values Associated with Water Bodies in Hawke’s Bay**

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> <div style="border: 1px solid black; padding: 5px; margin: 10px 0;"> <p><b>NOTE:</b> The 'Key Values' column sets out a pool of eight key values 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> </div>		<p>Note: key values as follows:</p> <ul style="list-style-type: none"> <li>- Wāhi Tapu, Wāhi taonga</li> <li>- Wai Tapu</li> <li>- Acknowledged in korero tuku iho, pepeha, whakatauki, waiata</li> <li>- Mahinga kai, Pa tuna</li> <li>- Pa, kāinga</li> <li>- Tauranga waka</li> <li>- Rohe Boundary</li> <li>- Battle site</li> </ul>
<p>Pōrangahau River/ Porangahau Estuary</p> <p>Hawke's Bay Porangahau</p>	<p>Heretaunga Tamatea</p>	<p>DOS</p> <p>SA</p> <p>TSL</p> <p>CUS</p> <p>WTR</p> <p>OTHER</p>	<p>The Porangahau River, known locally to Maori as the Taurekaitai River, is a significant waterway for Heretaunga Tamatea which lies at the heart of their spiritual and physical wellbeing. The River has significance as a boundary and as a food gathering source.</p> <p>There are a number of significant sites which lie alongside the Porangahau River, including numerous pas. Notably, on the southern bank of the river, Opiango, a peak sacred to Ngāti PThere where a pā was located.</p> <p><b>Areas of Significant Conservation Values: HB Coastal Marine Area (Draft), 2006 (areas are identified in RCEP as 'SCA')</b></p> <p>The area is of great significance to the tangata whenua (Ngāti Kere). It is rich in archaeological sites, and provided the first authenticated records of moa hunter occupation in the North Island.</p> <p>Vast shell middens are situated in the dune systems, and pā sites occur at either end of the estuary. Twenty fishing sites existed between Porangahau township and the sea. The estuary continues to be an important source of flatfish, kahawai, eels and whitebait. Taikura Rocks are wāhi tapu.</p>	<p>Wāhi Tapu, Wāhi taonga</p> <p>Mahinga kai, Pa tuna</p> <p>Pa, kāinga</p> <p>Rohe Boundary</p>
<p>Porangahau Estuary</p> <p>Hawke's Bay Porangahau</p>	<p>Ngāti Kahungunu Iwi Incorporated</p>	<p>DOS</p> <p>SA</p> <p>TSL</p> <p>CUS</p> <p>WTR</p> <p>OTHER</p>	<p>N/A</p> <p>N/A</p> <p>N/A</p> <p></p> <p></p> <p><b>Comments on HBRC's Draft Change 5, NKII (2012)</b></p> <p>Porangahau Estuary is a location of significance. It is outstanding in the regional and national sense, with high conservation and cultural values.</p>	<p>Wāhi Tapu, Wāhi taonga</p>

Waterbody / Region / Catchment	Treaty settlement entity	Commentary		Key values
Lake Pūrimu  Hawke's Bay Porangahau	Heretaunga Tamatea	DOS	Lake Pūrimu lies at the heart of the spiritual and cultural wellbeing and identity and culture of Heretaunga Tamatea.	Wāhi Tapu, Wāhi taonga
		SA	N/A	
		TSL	N/A	
		CUS		
		WTR		
		OTHER		
Huatokitoki Stream  Hawke's Bay Porangahau	Heretaunga Tamatea	DOS	The Huatokitoki Stream flows through the Matai Moana Scenic Reserve. The land around Huatokitoki, including the reserve, was part of that gifted to cement a peace arrangement between Ngāti Kere and Ngāi Te Ao.	Wāhi Tapu, Wāhi taonga Pa, kāinga
		SA	N/A	
		TSL	N/A	
		CUS		
		WTR		
		OTHER	<b>Archaeology of the Wellington Conservancy: Wairarapa, DOC (2003)</b> Remains of pits on ridge overlooking Huatokitoki Stream. Urupā site on the East side of road to Glenburn Station, north bank of Huatokitoki Stream. Greenstone adze from same area.	
Māharakeke Stream  Hawke's Bay Tukituki	Heretaunga Tamatea	DOS	Heretaunga Tamatea has a particular cultural, spiritual, historical, and traditional association with the Māharakeke Stream. It provided a number of resources used by the hapu, including Whltau flax, which was the main type of harakeke found along the banks of this river, kaka, Inanga and tuna.	Mahinga kai, Pa tuna
		SA	N/A	
		TSL	N/A	
		CUS		
		WTR		
		OTHER		
Makāretu River  Hawke's Bay Tukituki	Heretaunga Tamatea	DOS	The Makāretu River flows east from the slopes of the Ruahine Range, near Takapau meeting the waters of the Tukituki River west of Waipukurau.  The Makāretu River takes its name from a type of scented grass that grew along its banks, and is a traditional mahinga kai which is central to the well-being of the hapu of Heretaunga Tamatea. Food sources in and around the River included karetu grass, hinau trees, aruhe, tuna, koura, ngaore and birds from the river area. In the upper section of the river was a flax swamp named Te Harakeke-a-Te Hinekai where flax was collected.  There are several wāhi tapu in the form of urupā in different locations on the higher banks above the river, and a number of crossing points on the northern bank of the upper river near Horoure pā.	Wāhi Tapu, Wāhi taonga Wai Tapu Mahinga kai, Pa tuna Pa, Kāinga
		SA	N/A	
		TSL	N/A	
		CUS		
		WTR		
		OTHER		

Waterbody / Region / Catchment	Treaty settlement entity	Commentary		Key values
		OTHER	<p><b>Tukituki River Catchment Cultural Values and Uses Report by Te Taiwhenua O Tamatea / Te Taiwhenua O Heretaunga for Hawke's Bay Regional Council (June 2012)</b></p> <p>The Makāretu River is a significant tributary of the Tukituki River. There was an abundance of mahinga kai, bird life and native plants in and alongside the Makāretu River, including pikopiko, native duck, tuna, fresh water koura, rainbow trout, few silver belly, yellow headed eel, mud eel, and moteo (the biggest ones found with huge horns), pūkeko, tūī, mallard ducks, kāuka, harakeke, blackberries, mushrooms.</p> <p>The headwaters of the Makaretu River were pristine, and here a major spring (or puna) was located which provided the purest water from the ground waters of the aquifer that had no pollution. A certain type of soft, moist, grey brown-green clay was used for cooking and only found on certain parts of the Makāretu River.</p> <p>There are significant wāhi tapu all along the Makāretu River which indicates there were many hapū living along the river for many generations. Further up is Rangitotohu, and in the area is a healing pond which is very sacred.</p>	
Patumahoe Stream Hawke's Bay Tukituki	Heretaunga Tamatea	DOS	No	Mahinga kai, Pa tuna
		SA	No	
		TSL	No	
		WTR		
		OTHER	<p><b>Tukituki River Catchment Cultural Values and Uses Report by Te Taiwhenua O Tamatea / Te Taiwhenua O Heretaunga for Hawke's Bay Regional Council (June 2012)</b></p> <p>The Patumahoe stream used to have an abundance of tuna, watercress, enough to feed the local people. It has now dried up.</p>	
Papanui Stream Hawke's Bay Tukituki	Heretaunga Tamatea	DOS	The Papanui Stream is located within the Te Aute Conservation Area. It was formerly the outlet that linked Te Roto-a-Tara wetlands area with the Tukituki River. The Papanui Stream was a rich source for tuna.	Mahinga kai, Pa tuna
		SA	N/A	
		TSL	N/A	
		CUS		
		WTR		
		OTHER		
Makaroro River Hawke's Bay Tukituki	Heretaunga Tamatea	DOS	No	Wāhi Tapu, Wāhi taonga Pa, kāinga Battle site
		SA	No	
		TSL	No	
		WTR		
		OTHER	<p><b>Tukituki River Catchment Cultural Values and Uses Report by Te Taiwhenua O Tamatea / Te Taiwhenua O Heretaunga for Hawke's Bay Regional Council (June 2012)</b></p> <p>Significant wāhi tapu on the Makaroro River re Te Whiti o Tu Pā site and Te Whiti o Tu (a significant battle between Heretaunga hapū and Ngāi Te Upokoiri and their Tūwharetoa relatives)</p>	
Waipawa River Hawke's Bay Tukituki	Heretaunga Tamatea	DOS	<p>The headwaters of the Waipawa River rise in the Ruahine Range and runs in a south-easterly direction over the Ruataniwha Plains, until it empties into the Tukituki River just southeast of the Waipawa township. It is a significant waterway for Heretaunga Tamatea which lies at the heart of their spiritual and physical wellbeing.</p> <p>A narrative exists on the way in which the Waipawa River came into existence. A large lake was located in what is now the Ruataniwha Plains. Two taniwha lived in this lake. On one occasion a boy fell into the lake and the two taniwha fought over their prey. The resulting destruction on the landscape created</p>	Wāhi Tapu, Wāhi taonga Acknowledged in korero tuku iho, pepeha, whakatauki, waiata Mahinga kai, Pa tuna

Waterbody / Region / Catchment	Treaty settlement entity	Commentary		Key values
			<p>breaks in the hills through which the lake drained away. One of the channels through which the lake drained was the Waipawa River.</p> <p>The Waipawa River is significant as a boundary and for its resources and the inland access it provided. A number of archaeological sites indicating the presence of pā and kāinga have been recorded along Pourerere Road, and near the Waipawa township. Other pā have been recorded upriver which show the strategic significance of the Waipawa River. Near the headwaters was Motu-o-Puku pā which belonged to the descendants of Te Rangitekahutia and the descendants of Te Upokoiri.</p>	Pa, kāinga Rohe Boundary
		SA	N/A	
		TSL	N/A	
		CUS		
		WTR		
		OTHER	<p><b>Tukituki River Catchment Cultural Values and Uses Report by Te Taiwhenua O Tamatea / Te Taiwhenua O Heretaunga for Hawke's Bay Regional Council (June 2012)</b></p> <p>A quarrel between two taniwha created the Waipawa and Tukituki Rivers of today. From the headwaters to the sea the Waipawa River is considered wāhi tapu. The River provided tuna, pātiki, fresh water koura, water cress and inanga.</p> <p>Pukehou Marae and Mataweka Marae were located near the Waipawa River. The great tipuna, Te Hauapu and his marae, were not far from Mataweka. Te Hauapu was a fortified marae and where he is also buried, along with other ancestors who are buried close to the awa and further up, have two urupā.</p> <p>A trading post was set up on the river. The boats would come all the way up and go all the way down to the Tukituki River mouth.</p>	
Tukituki River	Ngāti Kahungunu Iwi Incorporated	DOS	N/A	Wāhi Tapu, Wāhi taonga Pa, kāinga
		SA	N/A	
		TSL	N/A	
		WTR		
		OTHER	<p><b>Initial comments on HBRC's Draft Change 5, NKII (2012)</b></p> <p>The Tukituki headwaters are significant and should be identified as outstanding freshwater body. The River is an important water way to many Ngāti Kahungunu marae and hapu who have extensive interests and are strategically located along the water course.</p> <p>In Maori culture, the headwaters of rivers are attributed significant value due to them including the springs where our rivers originate from within Papatuanuku.</p> <p>The Tukituki Estuary is significant. It is outstanding in the regional and national sense, with high conservation and cultural values.</p>	
	OTHER	<p><b>NKII vs HBRC, Environment Court Decision, 2015</b></p> <p>The Tukituki River is a tupuna awa (ancestral river). The river was traditionally the highway that connected whanau: to other whanau, to their gardens, to trade links, to their pā sites, to their waahi tapu and to their waahi tupuna.</p>		
Tukituki River	Heretaunga Tamatea	DOS	<p>The Tukituki River is one of the four main waterbodies in Te Matau a Māui-Tikitiki-a-Taranga, Hawkes Bay. It is a significant waterway for Heretaunga Tamatea which lies at the heart of their spiritual and physical wellbeing. It was used extensively for mahinga kai, and for transporting people and goods.</p> <p>A narrative exists on the way in which the Tukituki River came into existence. A large lake was located in what is now the Ruataniwha Plains. Two taniwha lived in this lake. On one occasion a boy fell into the lake and the two taniwha fought over their prey. The resulting destruction on the landscape created</p>	Wāhi Tapu, Wāhi taonga Acknowledged in korero tuku iho, pepeha, whakatauki, waiata Pa, kāinga
Hawke's Bay Tukituki				

Waterbody / Region / Catchment	Treaty settlement entity	Commentary	Key values	
			<p>breaks in the hills through which the lake drained away. One of the channels was the Tukituki River.</p> <p>There are numerous pā located alongside the Tukituki River and a number important sites that record key events in tribal history. There are a number of sites that relate to the actions of the ancient tipuna, Mahu. Kahuranaki maunga, a site upstream of Kaiwaka on the rivers eastern bank, is of special significance to all hapu of Heretaunga Tamatea. It is said that as he lay dying Te Hapuku asked to be placed at Kaiwaka so that Kahuranaki would be the last thing he saw.</p> <p>The Tukituki River was a significant food source central to the well-being of Heretaunga Tamatea. In particular, the river mouth was renowned for the abundance of fish species that were taken there, which included kahawai, patiki, kanae, kataha, kokopu, inanga and tuna.</p>	<p>Mahinga kai, Pa tuna</p> <p>Rohe Boundary</p> <p>Battle site</p>
		SA	N/A	
		TSL	N/A	
		CUS	<p><b>Te Whanganui-a-Orotu, Traditional Use and Environmental Change, customary usage report Wai 55, Patrick Parsons (1992)</b></p> <p>Tareha, chief of Ngāti Parau, abandoned Te Pakake and Pukemokimoki establishing his people briefly at Awatoto, a little north of Te Awapuni. Ngāti Hawea under their chief Te Moananui established themselves at Waipureku a few hundred yards south of Colenso's mission station, on the Tukituki River.</p>	
		WTR		
		OTHER	<p><b>Areas of Significant Conservation Values: HB Coastal Marine Area (Draft), 2006 (areas are identified in RCEP as 'SCA')</b></p> <p>Three pā sites, Waipukureku, Matahiwi and Te Kauhanga are situated near the Tukituki River Mouth. The estuary and offshore area continue to support important traditional fisheries for kahawai (Arripus trutta), flatfish, whitebait (predominantly Galaxias maculatus) and smelt (Retropinna retropinna).</p>	
		OTHER	<p><b>Tukituki River Catchment Cultural Values and Uses, Te Taiwhenua O Tamatea / Te Taiwhenua O Heretaunga for Hawkes Bay Regional Council (June 2012)</b></p> <p>Historically, the Tukituki catchment had an abundance of mahinga kai and natural resources</p> <p>Much of the Tukituki River was navigable for canoes in the winter time and was the main transport route through Heretaunga for much of the nineteenth century.</p> <p>The Waipawa and Tukituki Rivers were created after a fierce fight took place between two taniwha draining the large lake which had previously covered the plains</p> <p>There is evidence of a rich Māori heritage of at least 7 – 8 centuries of occupation, one of the earliest periods of settlement in Aotearoa Māori history .There are a number of registered archaeological sites (i.e. pā sites, urupā, wāhi tapu and other significant areas of cultural importance) showing a heavy concentration of settlement along the coast and mouth of the Tukituki River.</p> <p>The significance of the river is referred to in whare kōrero.</p> <p>The Tukituki River mouth is a significant mahinga kai, with many whānau coming annually to do their fishing from the mouth of the Tukituki awa at Haumoana through to an area off Tenants Rd referred to as Te Ahikoura (the place to fire and cook crayfish).</p> <p>Hapū used whānau land and traditional 'possies' to have seasonal camps on the river. These nohoanga were a tradition</p> <p>The abundance of freshwater fish species able to be taken from the river mouth at the lagoon known as Waipureku to Te Ahikoura, some 4 -5 kilometres in this area is renowned. The fish species are predominantly, Kahawai, Tuna, Inanga, Kōkopu, Pātiki, Kanae, Kātaha, Koura and Shrimps.</p> <p>The Tukituki River is a tipuna The Tukituki awa was once a 'river of villages' and a 'highway' connecting whānau to their mahinga kai, to other whānau, to trade and to prosperity.</p>	

Waterbody / Region / Catchment	Treaty settlement entity	Commentary	Key values
		<p>OTHER <b>Comments received on Draft Plan Change 5, Te Taiwhenua O Heretaunga (2012)</b></p> <p>Tukituki Awa is an obvious candidate as an outstanding freshwater body particularly as certain parts of the river are considered to be 'a taonga'.</p> <p>The Tukituki River is a tipuna (ancestor). It is integral to, and provides the compelling background to, the web of whakapapa connections shared by the different hapu along its banks. It provides the hapu with a sense of identity and interconnectedness as it runs through their lives. The whakapapa within the river and its many tributaries is reflected in the whakapapa and whanaungatanga of the people it provided for.</p> <p>The Tukituki awa was once a 'river of villages' and a 'highway' connecting whanau to their mahinga kai, to other whanau, and to trade and prosperity.</p> <p>OTHER <b>Submission from Te Taiwhenua o Heretaunga on Proposed Plan Change 5 to the RPS (2012)</b></p> <p>Identify and provide for the Tukituki River as an outstanding water body of national significance for cultural association, taonga value, trout fishery and ararau.</p> <p>OTHER <b>Outstanding Natural Landscapes - A Māori cultural review Bayden Barber, Ipurangi Developments Limited (2012)</b></p> <p>Tukituki River is recognised as a Special Landscape Area.</p> <p>The Tukituki River was a significant waterway for ngā hapū o Heretaunga. It significant as a mahinga kai, transport and as a boundary area when Ngāti Kahugununu occupied Heretaunga and the land was apportioned out between Taraia (north of the Tukituki) and Te Aomatarahi (south of the Tukituki).</p> <p>The Tukituki River was also used when Pareihe, Tiakitai and Te Wera Hauraki rowed their waka taua upstream and then dragged them across to Roto a Tara to attack and defeat Ngāti Raukawa and Ngāti Tūwharetoa in 1824.</p>	
<p>Lake Te Roto a Kiwa</p> <p>Hawke's Bay Tukituki</p>	<p>Heretaunga Tamatea</p>	<p>DOS Lake Te Roto a Kiwa is located near Te Aute. It lies at the heart of the spiritual and cultural wellbeing and identity and culture of Heretaunga Tamatea. (p106)</p> <p>SA N/A</p> <p>TSL N/A</p> <p>CUS</p> <p>WTR</p> <p>OTHER <b>A List of rivers and lakes deserving inclusions in as Schedule of Protected Waters (1986)</b></p> <p>Group two: A traditional Maori settlement Area</p>	<p>Wāhi Tapu, Wāhi taonga</p> <p>Pa, kāinga</p>
<p>Tukipō River</p> <p>Hawke's Bay Tukituki</p>	<p>Heretaunga Tamatea</p>	<p>DOS Heretaunga Tamatea has a particular cultural, spiritual, historical, and traditional association with the Tukipō River.</p> <p>Pōhatunui-a-Toru pā was located in the upper reaches of the Tukipō River, in the area between Tukipō and the Mangatewai Stream.</p> <p>SA N/A</p> <p>TSL N/A</p> <p>CUS</p> <p>WTR</p> <p>OTHER</p>	<p>Pa, kāinga</p>
<p>Lake Whatumā (Lake Hatuma)</p>	<p>Heretaunga Tamatea</p>	<p>DOS Lake Whatumā derives its name from its use as a plentiful source of kai and is a taonga of great significance. It lies at the heart of the spiritual and cultural wellbeing and identity and culture of Heretaunga Tamatea.</p> <p>Lake Whatumā was a traditional area of residence to a significant permanent population, and used by a number of</p>	<p>Wāhi Tapu, Wāhi taonga</p> <p>Pa, kāinga</p>

Waterbody / Region / Catchment	Treaty settlement entity	Commentary		Key values
Hawke's Bay Tukituki	Te Taiwhenua O Tamatea / Te Taiwhenua O Heretaunga		<p>surrounding hapū who travelled to the lake to gather resources on a seasonal basis.</p> <p>The Lake was a significant mahinga kai central to the welling of Heretaunga Tamatea. It was particularly known for eels, but also other freshwater fish, freshwater mussels, birds (including kereru), and raupo pollen. Its surrounds provided toitoi, patete, koareare.</p> <p>Official name change from Lake Hatuma to Lake Whatumā.</p>	Mahinga kai, Pa tuna
		SA	N/A	
		TSL	N/A	
		CUS		
		WTR		
		OTHER	<p><b>Tukituki River Catchment Cultural Values and Uses Report (June 2012)</b></p> <p>Lake Whatumā was particularly significant for early Māori providing a huge abundance of food and resources and was well known as an eeling lake, other food sources included kōkopu, pātiki, kokopāra, kākāhi, toitoi, koareare, raupō, pikopiko, kouka, pārerā, kawau, pūkeko, weka, and kākāhi.</p> <p>There are numerous remains of middens, tools, bones, pits, chisels and axes indicating there was a high population of Māori in the area.</p> <p>The remains of several fortified pā are still in the area including Te Moanairokia, Ohineiwhatūia, Pukekaihou, Waipukurau, Ruatangaroa, Kaimanawa, Kaitoroa.</p>	
Ruataniwha Aquifer  Hawke's Bay Tukituki	Heretaunga Tamatea	DOS	The Ruataniwha Aquifer is part of Heretaunga Tamatea's traditional rohe.	Wāhi Tapu, Wāhi taonga
		SA	N/A	
		TSL	N/A	
		CUS		
		WTR		
		OTHER		
Ruataniwha Aquifer  Hawke's Bay Tukituki	Ngāti Kahungunu Iwi Incorporated	DOS	N/A	Wāhi Tapu, Wāhi taonga
		SA	N/A	
		TSL	N/A	
		CUS		
		WTR		
		OTHER	<p><b>Initial comments on HBRC's Draft Change 5, NKII (2012)</b></p> <p>The Ruataniwha Plains Aquifer should be considered an outstanding water body because of its significant contribution to the Hastings and Central Hawke's Bay economy.</p>	
		OTHER	<p><b>Submission from NKII on HBRC's Proposed Change 5, NKII (Nov 2012)</b></p> <p>The water quality of the Ruataniwha Aquifer is exceptional. The water quality of the Heretaunga Aquifer is exceptional. Treatment as a result of 'natural water quality' hasn't happened in a thousand years.</p>	
		OTHER	<p><b>Submission from Te Taiwhenua o Heretaunga on Proposed Plan Change 5 to the RPS (2012)</b></p> <p>Identify and provide for the Ruataniwha aquifer system as an outstanding water body of national and regional significance</p> <p>Water quality in the Ruataniwha aquifer, particularly the deeper layers, is of exceptional quality.</p>	
Maraetōtara River		DOS	The Maraetōtara River rises on Mt Kahuranaki and flows northwards to enter the sea at the Te Awanga settlement. It is a	

Waterbody / Region / Catchment	Treaty settlement entity	Commentary	Key values	
Hawke's Bay Tukituki	Heretaunga Tamatea		significant waterway for Heretaunga Tamatea which lies at the heart of their spiritual and physical wellbeing. The Maraetotara River has a significant number of mahinga kai and associated defensive pā sites which were central to the wellbeing of the hapu. One of the most significant sites is the Aratipi Pā on the riverbank that was the site a major battle in the 1820's. The Maraetotara Gorge Scenic Reserve, runs along a section of the Maraetotara River. There is a track that is narrow and steep as you descend to the watercourse arriving at a well formed natural limestone arch over the river.	Wāhi Tapu, Wāhi taonga Pa, kāinga Mahinga kai, Pa tuna Battle site
		SA	N/A	
		TSL	N/A	
		CUS		
		WTR		
		OTHER		
Lake Poukawa Hawke's Bay Karamu TANK	Heretaunga Tamatea	DOS	Prior to draining, Lake Poukawa was a large area of lake and raupo wetland covering between 3,000 and 4,000 acres depending on seasonal water levels. Lake Poukawa lies at the heart of the spiritual and cultural wellbeing and identity and culture of Heretaunga Tamatea. It was an important food source, particularly known for eels.	Wāhi Tapu, Wāhi taonga Pa, kāinga Mahinga kai, Pa tuna Battle site
		SA	N/A	
		TSL	N/A	
		CUS		
		WTR		
		OTHER	<b>A List of rivers and lakes deserving inclusions in as Schedule of Protected Waters (1986)</b> <b>Group two:</b> A traditional Maori settlement Area.	
OTHER	<b>Outstanding Natural Landscapes - A Māori cultural review (2012)</b> Kaokaoroa Range, Raukawa Range, Lake Poukawa area is recognised as an outstanding natural feature and landscape. This area is very significant to Māori of Hawkes Bay. Within the bounds of the surrounding ranges of Raukawa on the west and Kaokaoroa in the east, are a multitude of significant sites. The lakes Poukawa, Roto a Tara, Roto a Kiwa were significant food gathering areas and sites of significant battles. Tikiwhata and Wekanui Pā sites are located on the Kaokaoroa range. Wekanui is said to be the burial place of Te Pareihe. Te Wheao Pā is located behind Kahuranaki Marae and was the place where Rangikoianake's sons were trained in leadership and chieftainship before being married out to different parts of Heretaunga/ Tamatea.			
Karamū Stream Hawke's Bay Karamu TANK	Heretaunga Tamatea	DOS	The Karamū Stream begins in Poukawa, traveling through Havelock North and the Karamū area, joining the Clive River at Pakowhai. It is one of the four main waterbodies in Te Matau a Māui-Tikitiki-a-Taranga, Hawkes Bay. Heretaunga Tamatea has a particular cultural, spiritual, historical, and traditional association with the Karamū Stream, it has long been an important freshwater fishery and there is a long history of occupation and travel on and around the stream. The Karamū Stream was once the main channel of the old Ngaruroro River bed, After a major flood in 1867 the main river moved to its current course leaving behind a smaller flow which was named the Karamū in reference to the Karamū trees which grew in abundance in the area.	Pa, kāinga Mahinga kai, Pa tuna
		SA	N/A	
		TSL	N/A	

Waterbody / Region / Catchment	Treaty settlement entity	Commentary		Key values
		CUS		
		WTR		
		OTHER		
Lake Rūnanga  Hawke's Bay Ngaruroro  TANK	Heretaunga Tamatea	DOS	Lake Rūnanga lies at the heart of the spiritual and cultural wellbeing and identity and culture of Heretaunga Tamatea. It provided rich sources of tuna and kakahi and was central to the well-being of the hapu of Heretaunga Tamatea.	Wāhi Tapu, Wāhi taonga Mahinga kai, Pa tuna
		SA	N/A	
		TSL	N/A	
		CUS		
		WTR		
		OTHER	<b>Ngaruroro Values and Attributes Report (2016)</b> Ngāti Upokoiri pā located on a hill alongside the Ngaruroro near Lake Runanga.	
Lake Oingo  Hawke's Bay Ngaruroro  TANK	Heretaunga Tamatea	DOS	Lake Oingo lies at the heart of the spiritual and cultural wellbeing and identity and culture of Heretaunga Tamatea.	Wāhi Tapu, Wāhi taonga Pa, kāinga
		SA	N/A	
		TSL	N/A	
		CUS		
		WTR	<b>The Mohaka ki Ahuriri report, 2004 (Wai 201)</b> After the defeat at Te Pakake Kaiwhata and his father, Tareahi, returned to their ancestral lands around Oingo Lake, near present-day Fernhill.	
		OTHER	<b>Ngāti Hori Freshwater Resources Management Plan (2009/2012)</b> Kouturoa Pā and Motukumara Pā were located on Lake Oingo.	
Clive River  Hawke's Bay Ngaruroro  TANK	Heretaunga Tamatea	DOS	The Clive River was originally the lower reaches and mouth of the Ngaruroro River. Flood control works of the 1960s changed the route of the Ngaruroro River cutting its lower reaches off to form a separate river. The Clive River empties into the Waitangi Estuary along with the Ngaruroro and Tūtaekurī Rivers. It was at this estuary, the tipuna Taraia made his preparations for a battle he was to have with another iwi.  Heretaunga Tamatea has a particular cultural, spiritual, historical, and traditional association with this the waterbody. The Clive River was an important mahinga kai, and a traditional area of settlement with a number of pā drawing on the resources of the river for sustenance. Four riverside mahinga kai sites have been listed as wāhi tapu in the Hastings District Plan.	Pa, kāinga Mahinga kai, Pa tuna
		SA	N/A	
		TSL	N/A	
		CUS		
		WTR		
		OTHER	<b>Ngāti Hori Freshwater Resources Management Plan (2009/2012)</b> Ngāti Hori have a close historic and traditional relationship with the lower Karamū Stream (also known as the Clive River) which is the former course of the Ngaruroro River.  The importance of this section of River to Ngāti Hori is reflected in the location of Kohupatiki Marae which is situated on the true left bank of the lower Karamū Stream.  This section of river was very much part of daily life providing an abundant source of mahinga kai, such as fish, waterfowl and plants.  A fisheries survey by Ngāti Hori found 8 native freshwater fish: common bully, common smelt, goldfish, inanga, mosquito fish,	

Waterbody / Region / Catchment	Treaty settlement entity	Commentary	Key values	
		<p>shortfinned eel, torrentfish and yellow eyed mullet. The Karamū Stream also supports important customary and recreational fisheries for whitebait, eel, black flounder and yellow eyed mullet.</p> <p>OTHER <b>WCO application on the Ngaruroro River and Clive River (2015)</b></p> <p>Kohupatiki marae is located on the banks of the Clive River, and is significant due to its connection to the Ngaruroro River.</p> <p>Kohupatiki marae was established directly across the river from Tanenuiarangi pā during the 1860s by Te Waka Kawatini. The Tanenuiarangi pā was established sometime during the 1700s. The name of the meeting house on kohupatiki marae is Tanenuiarangi. Ngāti Hori recently celebrated the 100 year anniversary of the whare nui.</p>		
Ikawetea River  Hawke's Bay <b>Ngaruroro</b>  <b>TANK</b>	Heretaunga Tamatea	DOS  The Ikawetea River flows into the Taruarau River and is located in the Ruahine Forest Park.  At the place where the Ikawetea River flows into the Taruarau River there is a large rock where it is said that Kahungunu sat and watched for upokororo. This place thereafter was named Te Upokororo-o-Kahungunu.  Some accounts record that it was at Te Upokororo o Kahungunu that Tamatea's mokai named Pohokura escaped. Other accounts suggest Tamatea released Pohokura at this place. Pohokura has continued to inhabit the range and is a kaitiaki for Tamatea's descendants.	Acknowledged in korero tuku iho, pepeha, whakatauki, waiata	
		SA		N/A
		TSL		N/A
		CUS		
		WTR		
		OTHER		
Ngaruroro River  Hawke's Bay <b>Ngaruroro</b>  <b>TANK</b>	Heretaunga Tamatea	DOS  The Ngaruroro River is one of the four main waterbodies in Te Matau a Māui-Tikitiki-a-Taranga, Hawkes Bay. The full name of this river is Nga-ngaru-o-nga-upokororo-mai-i-mokotuararo-ki-Rangatira, with the river taking its name from an incident in which a dog belonging to the ancient deity Mahu startled some small fish known as upokororo. As the shoal of fish dashed away they caused ngaru or ripples in the water.  The Ngaruroro has always been a significant waterway for the people of Heretaunga Tamatea, it was used as a natural highway from the coast to the mountains and is at the heart of their spiritual and cultural wellbeing.  The River was a significant food source central to the well-being of Heretaunga Tamatea. It used extensively by riverside and surrounding pā, known for kahawai, kanae, inanga, ngāore, pātiki, and tuna, karinga aruhe, wai tahere, rākau tutu, hīnaki and rauwiri.  There are a number of well-known sites along the river, such as Te Awapuni and Pokonao Kāinga (where Te Moananui and Karaitiana Takamoana lived), Pukerau the kāinga of Noa Huke, Tanenuiarangi the central gathering place of chiefs around the time of Pakeha contact, and Hautapu and Hautu and a river crossing known as Te Arawhata-a-Tikumu. A pou once stood at Whanawhana which represents an important political demarcation between hapu which remains significant.  There were a numerous pā situated along the riverbanks. Particularly notable, is the ancient pā of Pakowhai which was settled by Karaitiana Takamoana. The Repudiation Movement housed its printing press there for their newspaper, <i>Te Wananga</i> which was published from 1874 to 1878.	Wāhi Tapu, Wāhi taonga  Acknowledged in korero tuku iho, pepeha, whakatauki, waiata  Pa, kāinga  Mahinga kai, Pa tuna	
		SA		N/A
		TSL		N/A
		CUS		
		WTR		
		OTHER		

Waterbody / Region / Catchment	Treaty settlement entity	Commentary	Key values
		<p><b>OTHER</b> <b>Submission from Te Taiwhenua o Heretaunga on Proposed Plan Change 5 to the RPS (2012)</b></p> <p>Identify and provide for the Ngaruroro River as an outstanding water body of national significance due to cultural association, taonga, trout fishery and ararau.</p> <p><b>OTHER</b> <b>NKII vs HBRC, Environment Court Decision, 2015</b></p> <p>Ngāti Kahungunu and their hapu have a particular cultural connection with the Ngaruroro River. The Ngaruroro River was named by an ancestor Mahu Tapoanui, who witnessed schools of Upokororo (grayling) creating a wave-like action on the water (<i>Ngaru</i> - wave, <i>roro</i> - an abbreviated form of <i>Upokororo</i>, which were abundant at that time.</p> <p><b>OTHER</b> <b>Hapu Management Plan - Mana Ake - Nga Hapu o Heretaunga, 2015</b></p> <p>Tane-nui-a-Rangi Marae in lower Ngaruroro (1800). Ohiti pā, showing a redoubt within the pre-European pā, Ngaruroro River.</p> <p><b>OTHER</b> <b>WCO application on the Ngaruroro River and Clive River (2015)</b></p> <p>The Ngaruroro River is significant to Ngāti Kahungunu due to its mahinga kai, the presence of nohoanga (settlements), urupā (burial places), wāhi tapu (sites and places sacred to Māori people), traditional trails and other taonga.</p> <p>The importance of the Ngaruroro River to Ngāti Hori is reflected in the location of Kohupatiki marae on the true left bank of the former Ngaruroro River (now Clive River). Kohupatiki marae was established directly across the river from Tanenuiarangi pā during the 1860s by Te Waka Kawatini. The Tanenuiarangi pā was established sometime during the 1700s. The name of the meeting house on kohupatiki marae is Tanenuiarangi. Ngāti Hori recently celebrated the 100 year anniversary of the whare nui.</p> <p>The Ngaruroro River owes its name to the tidal influx of fish which penetrate well into the interior of the catchment. On one occasion explorer Mahu Tapoanui's dog disturbed a shoal of upukororo (the now extinct grayling) while crossing the river. The fish took fright and fled up the river creating waves as they went. The river has been known as Ngaruroro ever since.</p> <p>The name kohupatiki is believed to be a descriptive one. When patiki (flounder) in the river were disturbed they sent up a cloud or kohu (mud), leading to the name kohupatiki.</p> <p>Mahinga kai species of significance in the Ngaruroro catchment include tuna (eel), patiki (black flounder), inanga (whitebait), and marine wanderers (e.g. mullet and kahawai).</p> <p>Ngāti Hori and kohupatiki marae are still deeply spiritually and culturally connected to the Ngaruroro River, despite the River having been shifted.</p> <p><b>OTHER</b> <b>Ngaruroro Values and Attributes Report (2016)</b></p> <p>The waters of the Ngaruroro River are considered to be of outstanding significance for cultural and spiritual purposes in accordance with the kawa and tikanga of Ngāti Kahungunu.</p> <p>The Ngaruroro River has important associations within Ngāti Kahungunu culture and traditions because of its mahinga kai (food sources), the presence of nohoanga (settlements), urupā (burial places), waahi tapu, traditional trails and other taonga. The association with mahinga kai is particularly relevant. Mahinga kai species of significance in the Ngaruroro catchment include tuna (eel), pātiki (black flounder), inanga, koaro (whitebait), koura, kakahi and marine wanderers (e.g. mullet, herrings and kahawai).</p> <p>The Ngaruroro Awa was so vital to the existence of the Ngāti Rahunga-i-te-Rangi and Ngāti Poporo hapū that they called it Te Awa o te Atua. The river no longer flows over their lands as it once did, however, the Ngaruroro continues to recharge groundwater which still flows beneath their whenua. The physical connections between the Ngaruroro 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.</p> <p>The Clive, Lower Karamu or Ngaruroro Waimate River currently runs past Kohupatiki Marae and is the former pathway of the</p>	

Waterbody / Region / Catchment	Treaty settlement entity	Commentary	Key values
		<p>Ngaruroro that used to flow into the Waipureku and Te Awapuni (Estuary areas) and historically discharged into Te Whanganui-ā-Orotu (lagoon). These reaches were permanently diverted for flood control purposes.</p> <p>The people of Kohupatiki still recognise the pathway of the Ngaruroro River as running past their marae. Their mana resides where the Ngaruroro once flowed.</p> <p>The river has many names. Ngā Ngaru o ngā Upokororo is just one and refers to the waves made by the startled whitebait as they were pursued up the lower reaches of the river by predatory species like the kahawai.</p> <p>The ancestors of Ngāti Rahunga-i-te-rangi and Ngāti Poporo hapū held the river in such high esteem that they called it Te Awa o Te Atua- reflecting the importance of this taonga tuku iho (God-given treasure/gift), its spiritual whakapapa and origins</p> <p>Another name is Ngaru Roromoko Tuararo ki Rangatira, again giving the river eminence and association with the status of our Rangatira (leaders/chiefs). The following meaning is provided within the Heretaunga Tamatea Deed of Settlement: <i>“the river takes its name from an incident in which a dog belonging to the ancient deity Māhu startled some small fish known as upokororo. As the shoal of fish dashed away they caused ngaru or ripples in the water...”</i></p> <p>Ngāti Upokoiri pā is located on a hill alongside the Ngaruroro near Lake Runanga. The area is associated with Tamatea who trapped eels<sup>75</sup> there and kept a pet koura in the spring nearby while staying at Ohiti and whose kuri rushed across the river ahead of him. Buchanan notes a neighbouring spring as a nursery for a particular type of eel.</p> <p>The NZAA note that the pa was later reworked as a redoubt and towards the bottom of the hill are terraces and a pit, nearby over the Ohiti Road is an urupā, and across the river is another pa, kumara pits and house floor.</p> <p>Waahi taonga, history of residence / pāhī/ nohoanga, mahinga kai and cultural practices. 1) Ngāti Upokoiri, 2) Tamatea 3) Eels including a ‘particular type’, koura and kuri. Waahi tapu and another Pā nearby.</p> <p>the following Wāriu (values) and attributes being specifically identified as <b>Mauri – “the life force”</b> (Ecosystem health, Indigenous riparian margin, Natural character), <b>Uu - the milk of Papatuanuku</b> (Uu (immersion, swimming, cleansing), <b>Waimāori – water in its natural state</b> (Mauri; Ki Uta ... Ki Tai ...), Natural water quality, Natural character), <b>Wairua – spiritualvalue and energy that pervades all existence</b> (Karakia, Mana Atua), <b>Kaitiakitanga – roles and responsibilities of the kaitiaki</b> (Ahumoana / Ahuwhenua / Mahinga kai (species), Ahumoana / Ahuwhenua / Mahinga kai (practice), Te hāpai ō ... Te Tūturutanga mahi pono ...), Access, <b>Whakapapa / Ki Uta ... Ki Tai ...</b> (Fish passage, He ara haere (navigability), Whakapapa ki te wai (connectivity, Aquifer recharge), <b>Kaitiakitanga</b> (Indigenous Taonga/Tohu specieshabitat and spawning, Waahi Taonga (Waahi tapu, Ahumoana, Ahuwhenua, Mahinga kai, Pāhī (Nohoanga), Cultural practices, Tauranga waka, Heritage and History.</p> <p>The report refers to priority tangata whenua values from Plan Change 5 for the Ngaruroro catchment including: 1) Ki Uta ... ki Tai ... 2) Mahinga kai, 3) Nohoanga, 4) Taonga raranga (traditional weaving), 5) Taonga rongoā (traditional use of plants for healing).</p>	
<p>Ngaruroro River</p> <p>Hawke’s Bay</p> <p><b>Ngaruroro</b></p> <p><b>TANK</b></p>	<p>Mana Ahuriri</p>	<p>DOS</p> <p>Ahuriri Hapū states a particular cultural, spiritual, historical, and traditional association with Ngaruroro River.</p> <p>SA</p> <p>Ahuriri Hapū states a particular cultural, spiritual, historical, and traditional association with Ngaruroro River</p> <p>The Ngaruroro River was named in ancient times. When the deity tipuna Māhu Tapaonui was travelling up the river, his dog disturbed a shoal of upokororo. Māhu named the river after the disturbed ripples caused as the fish darted away. This incident occurred at Whakamarumarū.</p> <p>The Ngaruroro River was a key transport route inland and to the west coast.</p> <p>The Ngaruroro River has been a significant marker of land interests from ancient times.</p>	<p>Acknowledged in korero tuku iho, pepeha, whakatauki, waiata</p> <p>Pa, kāinga</p> <p>Rohe Boundary</p>

Waterbody / Region / Catchment	Treaty settlement entity	Commentary		Key values
		TSL	N/A	
		CUS	<p><b>Te Whanganui-a-Orotu, Traditional Use and Environmental Change, customary usage report, Wai 55 (1992)</b></p> <p>In 1844 William Colenso he set up his mission station at Waitangi which was situated at the Ngaruroro River mouth. The principal Maori settlement Te Awapuni was located to the north of Waitangi, across a stretch of water. Pareihe had established it on his return from Mahia.</p>	
		WTR		
		OTHER	<p><b>Waiohiki Land Claim (Wai 168), Roy Casey Pewhairangi (1996)</b></p> <p>The Ngaruroro River is located a few miles south, and it links Waiohiki with Pā Kowhai located approximately 2 miles south of Waiohiki. The tangata whenua of this district are the Ngāti Hawea who are the closest relatives to the people of Waiohiki. In ancient times these hapu were one family and they controlled and defended the land &amp; the waterways.</p>	
Ngaruroro River	Ngāti Tūwharetoa	DOS	No	Wāhi Tapu, Wāhi taonga
		SA	No	
Hawke's Bay		TSL	No	
<b>Ngaruroro</b>		CUS		
<b>TANK</b>		WTR		
		OTHER	<p><b>WCO application on the Ngaruroro River and Clive River (2015)</b></p> <p>The headwaters of the Ngaruroro River have cultural, spiritual, and historic significance to Ngāti Tūwharetoa.</p> <p>This area is largely in its natural state, and is commonly expressed as being the heart of the Kaimanawa Ranges.</p>	
Waitio Stream	Heretaunga Tamatea	DOS	The Waitio Stream is a tributary of the Ngaruroro River. Upokororo and eels were caught here.	Mahinga kai, Pa tuna
		SA	N/A	
Hawke's Bay		TSL	N/A	
<b>Ngaruroro</b>		CUS		
<b>TANK</b>		WTR		
		OTHER		
Waitangi Estuary	Ngāti Kahungunu Iwi Incorporated	DOS	N/A	Mahinga kai, Pa tuna
		SA	N/A	
		TSL	N/A	
Hawke's Bay		CUS		
<b>Karamu &amp; Tutaekuri &amp; Ngaruroro</b>		WTR		
<b>TANK</b>		OTHER	<p><b>Comments on HBRC's Draft Change 5, NKII (2012)</b></p> <p>The Waitangi Estuary is a location of significance, an important cultural fishery. It is outstanding in the regional and national sense, with high conservation and cultural values.</p>	
		OTHER		
Heretaunga Aquifer	Heretaunga Tamatea	DOS	The Heretaunga Aquifer is part of Heretaunga Tamatea's traditional rohe.	Wāhi Tapu, Wāhi taonga
		SA	N/A	

Waterbody / Region / Catchment	Treaty settlement entity	Commentary		Key values
<p>Karamu &amp; Tutaekuri &amp; Ngaruroro &amp; Ahuriri</p> <p>TANK</p>		TSL	N/A	
<p>Heretaunga Aquifer</p> <p>Karamu &amp; Tutaekuri &amp; Ngaruroro &amp; Ahuriri</p> <p>TANK</p>	Ngāti Kahungunu Iwi Incorporated	DOS	N/A	<p>Wāhi Tapu, Wāhi taonga</p> <p>Acknowledged in korero tuku iho, pepeha, whakatauki, waiata</p> <p>Pa, kāinga</p>
SA	N/A	TSL	N/A	
CUS		WTR		
OTHER	<p><b>Hastings District Plan (Section 12.1 – Heretaunga Plains Unconfined Aquifer Resource Management Unit) (2003)</b></p> <p>Water quality and quantity is important to local iwi. Clean water is important in relation to the provision of mahinga kai and in maintaining the life force of water which incorporates physical and spiritual values.</p>			
OTHER	<p><b>Updating Evidence of Ngahiwi Tomoana on behalf of Ngati Kahungunu Iwi Incorporated for Wai 262 Claim (2006)</b></p> <p>The aquifer has long been regarded as a taonga of Ngati Kahungunu.</p>			
OTHER	<p><b>The Stage 1 Report on the National Freshwater and Geothermal Resources Claim, 2012, (Wai 2358)</b></p> <p>The Heretaunga Aquifer was known by Ngāti Kahungunu as the Heretaunga Ararau Haukūnui, being a large water resource, represented in the many rivers, creeks, the small tributaries fed by underground springs, springs of water, swampy ground, swimming holes, rock pools and quick sands. These areas supported an abundant supply of fish and water fowl, a primary food resource.</p> <p>The area was particularly large and famous being recorded in the whakatauki that represents Ngāti Kahungunu pride: Heretaunga ararau, Heretaunga haukūnui, Heretaunga hāro te kāhu, Heretaunga takoto noa.</p> <p>In this play on words, Heretaunga ararau stands for both the myriad of waterways through the great swaps and the myriad of hapū that they linked together on the shore. Haukūnui describes the waters as a system of repo or swamps, awa or rivers and puna or springs, the life giving waters from deep within the earth. Hāro te kāhu sees the whole through the eyes of the soaring hawk, the plains standing solitary below, takoto noa, needing no other embellishment.</p> <p>The evidence of the aquifer, for Ngāti Kahungunu’s ancestors, was the numerous punawai or springs around the ‘shoreline’ of the former repo or swaps. These were on the more elevated spots where the many hapū maintained their kāinga or villages. The extraordinary clean water from the springs, and from the streams that flowed from them, was the elixir of life for the hapu, feeding and cleansing body, soul and mind, and as important for ritual as it is for bodily needs.</p>			
OTHER	<p><b>NKII vs HBRC, Environment Court Decision, 2015</b></p> <p>In describing the Heretaunga Muriwaihou (Heretaunga aquifer system) evidence from Te Hira Huata provided at the Waitangi Tribunal hearing of WAI 2358 was quoted “The extraordinary clean water from the springs, and from the streams that flowed from them, was the elixir of life for the hapu, feeding and cleansing body, soul and mind, and as important for ritual as it is for bodily needs”.</p> <p>Of great cultural relevance is how Heretaunga Muriwaihou (Heretaunga aquifer system) is embedded in Ngāti Kahungunu’s whakatauki (proverb): Heretaunga Hauukunui - Heretaunga of the life giving dewes or waters; Heretaunga Arm au - Heretaunga of Arcadian pathways; Heretaunga Haro Te Kahu - Heretaunga the beauty of which only can be appreciated by the eyes of a hawk in full flight; Heretaunga Takoto Noa-</p>			

Waterbody / Region / Catchment	Treaty settlement entity	Commentary	Key values
		<p>Heretaunga from whence the Chiefs have departed and only the servants remain.</p> <p>OTHER <b>Comments on HBRC's Draft Change 5, NKII (Aug 2012)</b> The Heretaunga Plains Aquifer is an outstanding water body because of its significant contribution to the Hastings and Central Hawke's Bay economy.</p> <p>OTHER <b>Submission from NKII on HBRC's Proposed Change 5, NKII (Nov 2012)</b> The Heretaunga aquifer system is the manawa or beating heart of the Hastings economy, supplying water of exceptional quality for domestic, industrial and agricultural use, for most uses or purposes, it requires no treatment. Protection of the aquifer from contamination is paramount if our economy is to remain competitive. The water quality of the Heretaunga Aquifer is exceptional. Treatment as a result of 'natural water quality' hasn't happened in a thousand years. The Heretaunga Plains aquifer system is one of the region's outstanding freshwater bodies.</p> <p>OTHER <b>Submission from Te Taiwhenua o Heretaunga on Proposed Plan Change 5 to the RPS (2012)</b> Identify and provide for the Heretaunga aquifer system as an outstanding water body of national and regional significance Water quality in the Heretaunga aquifer, particularly the deeper layers, is of exceptional quality.</p> <p>OTHER <b>Hapu Management Plan - Mana Ake - Nga Hapu o Heretaunga, 2015</b> We are Kaitiaki of the Heretaunga aquifer resource as it is central to the mana and mauri of our marae hapu.</p>	
<p>Tūtaekurī River</p> <p>Hawke's Bay</p> <p>Tūtaekurī</p> <p>TANK</p>	<p>Heretaunga Tamatea</p>	<p>DOS The Tūtaekurī River is one of the four main waterbodies in Te Matau a Māui-Tikitiki-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. 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), Takutaioterangi (an important victory was won here) and Oueroa (located up from Te Umukurī 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. 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. 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. Official name change from Tūtaekurī River to Tūtaekurī River</p> <p>SA N/A</p> <p>TSL N/A</p> <p>CUS</p> <p>WTR</p> <p>OTHER <b>Submission from Te Taiwhenua o Heretaunga on Proposed Plan Change 5 to the RPS (2012)</b> 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>Wāhi Tapu, Wāhi taonga Acknowledged in korero tuku iho, pepeha, whakatauki, waiata Mahinga kai, Pa tuna Pa, kāinga Rohe Boundary</p>

Waterbody / Region / Catchment	Treaty settlement entity	Commentary	Key values
		<p>OTHER</p> <p><b>Outstanding Natural Landscapes - A Māori cultural review (2012)</b></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 Kahugunu 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 Omahu 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 Umukurī – the ovens that cooked the dogs. The offal from the slaughter was thrown into the river – hence the name Tūtaekurī.</p>	
<p>Tūtaekurī River</p> <p>Hawke's Bay</p> <p>Tutaekuri</p> <p>TANK</p>	<p>Mana Ahuriri</p>	<p>DOS</p> <p>Ahuriri Hapū states a particular cultural, spiritual, historical, and traditional association with Tūtaekurī River.</p> <p>SA</p> <p>Ahuriri Hapū states a particular cultural, spiritual, historical, and traditional association with Tūtaekurī River.</p> <p>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.</p> <p>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.</p> <p>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.</p> <p>TSL</p> <p>N/A</p> <p>CUS</p> <p>WTR</p> <p><b>The Mohaka ki Ahuriri report, 2004 (Wai 201)</b></p> <p>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>.</p> <p>Otatara 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 Otatara controlling those two regions</p> <p>When Tareha died, a steamer carrying people from Wairoa to the tangi travelled all the way up the Tūtaekurī River to Waiohiki.</p> <p>WTR</p> <p><b>Waiohiki Land Claim (Wai 168), Roy Casey Pewhairangi (1996)</b></p> <p>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>.</p> <p>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.</p>	<p>Wāhi Tapu, Wāhi taonga</p> <p>Acknowledged in korero tuku iho, pepeha, whakatauki, waiata</p> <p>Mahinga kai, Pa tuna</p> <p>Pa, kāinga</p> <p>Battle site</p>

Waterbody / Region / Catchment	Treaty settlement entity	Commentary		Key values
			<p>Otatara 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 &amp; Heretaunga. It was the boundary between Ahuriri &amp; Heretaunga and in traditional times whoever inhabited Otatara also controlled and occupied the Ahuriri &amp; Heretaunga Plains.</p> <p>The river emptied into Te Whanganui A Orotu and was a major transport route. Otatara Pā was a major intersection between Heretaunga &amp; 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><b>Outstanding Natural Landscapes - A Māori cultural review (2012)</b></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 Omahu 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><b>Tūtaekurī Awa Management and Enhancement Plan (2015)</b></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  Hawke's Bay Tutaekuri	Ngāti Kahungunu Iwi Incorporated	DOS SA TSL CUS WTR	N/A N/A N/A  	Wāhi Tapu, Wāhi taonga

Waterbody / Region / Catchment	Treaty settlement entity	Commentary	Key values
TANK		OTHER <b>Comments on HBRC's Draft Change 5, NKII (2012)</b> 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 of rivers are attributed significant value due to them including the springs where our rivers originate from within Papatuanuku.	
Mangaone River  Hawke's Bay Tutaekuri  TANK	Mana Ahuriri	DOS Ahuriri Hapū has particular cultural, spiritual, historical, and traditional association with Mangaone River.  SA Ahuriri Hapū has particular cultural, spiritual, historical, and traditional association with Mangaone River The tributary streams of the Mangaone River rise to the southeast of the Puketitiri Bush and south of Te Pōhue. From here, the Mangaone River flows directly south until it meets the Tūtaekurī River. The Mangaone River was significant as a boundary between the interests of several of the Ahuriri Hapū. Fortified Motu-o-Rūrū pā was of considerable importance and located at the junction of the Mangaone River and Waikinakitangata Stream on a high promontory. Several other pā located in the areas beside the Mangarangiora Stream and the Mangahouhou Stream, both tributaries of the Mangaone.  TSL N/A  CUS  WTR  OTHER	Pa, kāinga Rohe Boundary
Mangaone River  Hawke's Bay Tutaekuri  TANK	Maungaharuru -Tangitū	DOS Ngāti Tū's pā include Pukenui (at the head of Te Ngarue Stream), Te Pōhue, Motu-o- Rūrū at the junction of the Mangaone River and the Waikinakitangata Stream Tūkapua I is the source ancestor of Ngāti Tū. Tūkapua I is a direct descendant of Toi Kairakau, the famous navigator and seafarer who established his southernmost pā, Pā-o-Toi, at the head of the Tangoio valley.  SA No  TSL No  CUS  WTR  OTHER	Pa, kāinga
Lake Te Pōhue  Hawke's Bay Tutaekuri  TANK	Maungaharuru -Tangitū	DOS Te Pōhue was a large pā, located at the head of Te Pōhue Lake. Ngāti Tū occupied Te Pōhue pā at the head of Lake Te Pōhue, and the nearby kāinga (villages) of Kaitahi and Whāngai Takapu. The significance of this area is demonstrated by the placement of pou (posts) which were named after key tīpuna. Official name change from Lake Pohue to Lake Te Pōhue.  SA Same as DOS  TSL No  CUS  WTR <b>The Mohaka ki Ahuriri report, 2004 (Wai 201)</b> There is evidence of long-term occupation in the kāinga and wāhi tapu at Lake Te Pohue, which were on the main track inland to the Taupo district. The name Te Rere o Maruiwi was given to the Pokopoko Ravine after Maruiwi people plunged to their deaths there many generations ago while being pursued over Titiokura by Ngāti Tūwharetoa and Ngāti Apa.	Wāhi Tapu, Wāhi taonga Pa, kāinga

Waterbody / Region / Catchment	Treaty settlement entity	Commentary	Key values	
		OTHER		
Waikinakitangata Stream  Hawke's Bay <b>Tutaekuri</b>  <b>TANK</b>	Maungaharuru -Tangitū	DOS	Motu-o- Rūrū, a Ngāti Tū's pā, was located at the junction of the Mangaone River and the Waikinakitangata Stream.	Pa, kāinga
		SA	No	
		TSL	No	
		CUS		
		WTR		
		OTHER		
Te Whanganui-ā-Orotu (Ahuriri Estuary)  Hawke's Bay <b>Ahuriri</b>  <b>TANK</b>	Mana Ahuriri	DOS	Te Whanganui-ā-Orotu is a place of great significance to the Ahuriri Hapū. It is central to their existence and identity.	Wāhi Tapu, Wāhi taonga  Wai Tapu Acknowledged in korero tuku iho, pepeha, whakatauki, waiata Mahinga kai, Pa tuna Pa, kāinga Tauranga waka Battle site
		SA	<p>Te Whanganui-ā-Orotu is a place of great significance to the Ahuriri Hapū. It is central to their existence and identity. It is named after the ancestor Te Orotu, who was a descendant of the great explorer and ancestor Māhu Tapoanui, who is the very beginning of the Ahuriri people.</p> <p>For the Ahuriri Hapū, Te Whanganui-ā-Orotu has always held an elevated status, with its own mauri, wairua and spirituality.</p> <p>Te Whanganui-ā-Orotu contained islands where people lived and camped while on fishing expeditions, as well as wāhi tapu and urupā. Tapu Te Ranga is a recognised place of baptism.</p> <p>Ahuriri Hapū has a long history of settlement in Te Whanganui-ā-Orotu and this history is related in song and story, reciting the names of ancestors, kaitiaki and events.</p> <p>Te Whanganui-ā-Orotu was a significant mahinga kai resource. So greatly was it valued through the generations that songs were sung, poetry composed and dances created in praise of its productiveness. It was the most valuable part of the patrimony.</p>	
		TSL	N/A	
		CUS	<p><b>Te Whanganui-ā-Orotu, Traditional Use and Environmental Change, customary usage report, Wai 55 (1992)</b></p> <p>Kouturoa, Tiheruheru and Ohuarau were the principal settlements of Ngāti Hinepare and Ngāti Mahu on the shores of Te Whanganui-ā-Orotu between 1810 and 1824.</p> <p>Tiheruheru was known as a canoe landing with the kāinga located directly on the hill above. Extensive middens exist in this area. Ohuarau and Kouturoa were fortified pā at the southern entrance to Kouturoa Bay, just east of Tiheruheru, respectively. Kouturoa is within the boundaries of the Wharerangi Native Reserve and the fortified earthworks are still visible. The pā at Te Pakake was a communal gathering place in times of trouble. Ngāti Hinepare, Ngāti Mahu, Ngāti Parau, Ngāti Hawea and Ngāti Kurumokihī are all recorded as having occupied the pā when under threat of invasion.</p> <p>The island pā - te Iho o Te Rei, Otaia and Otiere were all located at the northern end of Te Whanganui-ā-Orotu. Ngāti Hineterangi and Te Hika O Te Rautangata were the principal inhabitants until around 1760-1780. From around 1760 – 1820 Ngāti Hineterangi, Te Hika O Te Rautangata, Ngāi Te Ruruku, Ngāti Tu, Ngāti Hinepare and Ngāti Mahu all occupied the pā's.</p> <p>These pā were the location of a number of significant battles including the great battle called Otoparuparu at Otaia River, the battle of Te Kaipo (after which twenty posts were set with the heads of the people slaughtered at these fights), and the battle at Te Iho O Te Rei, where the musket or pu was first experienced in Hawkes Bay, and immense devastation occurred.</p> <p>These pa were abandoned when the people of Heretaunga went into exile at Nukutaurua pā on Mahia peninsular, after the Waikato tribes attacked Te Pakake (a scene of massacres and burials) in 1824. The battle of Te Pakake caused large scale devastation to the local people. <i>"The Waikato and Hauraki tribes, together with others came to Ahuriri with one thousand warriors, and besieged the pā of Te Pakake in revenge for the death of Tukorehu's son, Te Arawai, killed at Roto A Tara"</i>.</p> <p>The people of Heretaunga remained in exile at Nukutaurua until after the signing of the Treaty of Waitangi in 1840, when they</p>	

Waterbody / Region / Catchment	Treaty settlement entity	Commentary	Key values
		<p>returned. No pā's and kāinga's in use prior to the exodus were re-occupied upon their return because they had blood spilt on them and they were now urupā and tapu.</p> <p><u>Traditional customs</u></p> <p>There are many traditional customs surrounding Te Whanganui-ā-Orotu. In particular, the older tribe members were very religious and strictly observed certain customs, such as using new flax baskets at the start of each fishing seas, saying a karakia before anyone entered the water, not gathering shellfish during menstruation, or eating shellfish on the beach while anyone was still in the water. If Moremore appeared while you were well out in the water you had to abandon your catch.</p> <p>There were tribal fishing zones, communal fishing areas and ancestral zones, which various sub-tribes with ancestral and occupational rights felt free to fish.</p> <p><u>Mahinga kai</u></p> <p>Te Whanganui-ā-Orotu was a significant mahinga kai, with many different kaimoana species. Different parts of Te Whanganui-ā-Orotu favoured different types of kaimoana, and the natural markers were used to indicate different fishing grounds.</p> <p><u>Moremore</u></p> <p>Moremore is the kaitiaki of Te Whanganui-ā-Orotu, and known as the guardian of the people occupying the shores of Te Whanganui-a-Orotu who are his descendants. The appearance of Moremore warned people of dangers and reinforced the customs practiced by the old people. The law of Moremore was always observed.</p> <p>Moremore lived in a cave in the sea just off Sturm's Gully. His mother, Pania, is identified with the same locality. A characteristic of Moremore was his ability to appear in any guise such as a shark, stingray or octopus. Because of his descent from the sea taniwha Tangaroa, he had command of the forces of the deep.</p> <p>The strength of belief in Moremore's powers is illustrated in the following story. On the morning of the 1931 earthquake, Moremore was seen by old Wereta Te Kape inside the Ahuriri Heads. Two young men saw him too. One raised a rifle and fired at him. Shortly afterwards the great quake struck.</p> <p>The Tareha family were decedents of Moremore and enjoy special privileges when gathering kaimoana from his cave. however, the special rights enjoyed by the Tareha's to kaimoana near Moremore's cave were balanced by the sacrifice that accompanied it - Moremore's right to the firstborn son of each generation, who was claimed by Hinewera, the lady of the sea.</p>	
		<p>WTR</p> <p><b>Te Whanganui-ā-Orotu report, Waitangi Tribunal Report, Wai 55 (1995)</b></p> <p>Te Whanganui-ā-Orotu is a place of great cultural and spiritual significance, and is present in numerous waiata's, stories, narratives and proverbs. It bears the name of Orotu, an early visitor who established his people on its shores. The hapu of Ngāti Parau, Ngāti Hinepare, Ngāti Tu, Ngāti Mahu, Ngāi Tawhao, Ngāi Te Ruruku; Ngāti Matepu all lived on the shores of Te Whanganui-ā-Orotu and belong to the iwi Ngāti Kahungunu.</p> <p>Before European settlement, the lagoon covered an area of about 9500 acres (3800 ha) and was separated from the sea by a narrow sand and shingle bank or spit. Two main rivers discharged into the lagoon, the Waiohinganga (Esk) and the Tūtaekurī . Periodically, the Ngaruroro and Tukituki Rivers flowed north to join the Tūtaekurī .</p> <p>The traditional Maori view of Te Whanganui-ā-Orotu was that of a fresh-water or brackish-water lagoon which had to be opened occasionally when the waters from the streams feeding it caused the water-level to rise to a point that menaced their homes and cultivations situated on the low ground bordering the lake. Maori tradition relates how openings to the sea were made at Keteketerau and Ruahoro near Petane, and at Ahuriri near Mataruahou (Scinde Island). While the lake was open to the sea certain sea-fish would enter, but the main catch was of fresh-water fish.</p> <p>Te Whanganui-ā-Orotu is a taonga, the inner harbour '<i>provided a vast habitat for water birds finfish, and shellfish species</i>' and</p>	

Waterbody / Region / Catchment	Treaty settlement entity	Commentary	Key values
		<p>operated as a valuable food store for tangata whenua. From the earliest of times, Te Whanganui-ā-Orotu was highly prized for its enormous food resources and its access to major river systems and forest areas. In the lake were extensive shellfish beds and fishing grounds; in the rivers and streams, eels and freshwater fish. It was known as 'a place of abundance' for freshwater fish, shellfish, and birds and much prized as a food resource by the people. It was also known as Te Maara a Tawhao (the garden of Tawhao) by Ngāti Kahungunu, Tawhao being the chief who imposed a tapu on it.</p> <p>Whatu's lament ends with a tribute to this taonga: Kia horo te haere Nga taumata ki / Te Poraiti Ko te kāinga tena i pepehatia / e o tipuna Ko rua te paia ko te Whanga He kāinga to te ata He kāinga ka awatea He kāinga ka ahiahi e tama e i (Go quickly to the heights of Poraiti; That is the land in a proverb of your ancestors; The store house that never closed is Te Whanga; A meal in the morning; A meal at noon; A meal in the evening)</p> <p>Archaeological evidence confirms that Te Whanganui-ā-Orotu was an important place to live. Excavations indicate settlement dates between the late fifteenth and early seventeenth centuries, with very early settlement on Roro o Kuri - somewhere between the twelfth and thirteenth centuries. Surrounding the harbour are 11 recorded pā, some of extensive size.</p> <p>Principal pā and kāinga sites (prior to invasions by the northern tribes and subsequent the exodus to Mahia around 1824) were: Tiheruheru, a canoe landing place with a kāinga on the hill above it; Ohuarau just east of Tiheruheru; and Kouturoa at the entrance of Kouturoa Bay. At the northern end of Te Whanganui-ā-Orotu were the island pā Te Iho o Te Rei, Otaia, Otiere and Tuteranuku. Te Pakake, a low island or sandbank inside the Ahuriri Heads, was a communal gathering place in times of war. Pukemokimoki was a fortified pā, with a canoe landing place near, located at south-western end of Mataruahou (Napier Hill), separated by shallow tidal waters.</p> <p>Te Roro o Kuri (dog's brains) was the biggest island in the lagoon, an octopus-shaped island which had ancient pā sites on almost every tentacle. It is wāhi tapu. Two of these pā, Otiere and Otaia, had a long history in tribal warfare before the exodus to Mahia. The island Tapu Te Ranga was a sacred place where certain tohi or baptismal rites were performed.</p> <p>Several significant battles occurred in this area, particularly at Te Pakake (a scene of massacres and burials) in 1824, where there was a mass exodus to the Mahia peninsular after the Waikato tribes attacked. After the treaty was signed, Ngāti Kahungunu living at Mahia were able to return to their ancestral lands in peace. No pā or kāinga in use prior to the exodus were reoccupied. Places where blood had been spilt were wāhi tapu.</p> <p>Mystically associated with Te Whanganui-ā-Orotu is Tangaroa and her two descendants: Pania, the sea maiden, and her son Moremore who was kaitiaki and caretaker of Te Whanganui-a-Orotu. Moremore served his people of Te Whanganui-ā-Orotu as a kaitiaki and caretaker appearing warn them when danger was present or when they failed to observe customary rituals and protocols. The Tareha family was particularly connected with Moremore.</p> <p>An incident linking Pania and Moremore to the 1931 earthquake highlights the importance of these revered ancestors in the lives of the people. According to Kurupai Koopu, when they started blowing up Pania's Rock in about 1929, Pania was angry with them and Moremore was seen in a form that he had never seen before - that of a completely black shark with no tail.</p>	
		<p>OTHER <b>Waiohiki Land Claim (Wai 168), Roy Casey Pewhairangi (1996)</b></p> <p><i>"The children of Tareha are the only ones who are permitted to collect kaimoana at Pania Reef - this place was where my grandmother took us to collect kaimoana or to heal our sores or cure our illnesses".</i></p> <p><i>"My great-grandfather, Kurupo I, would often take his children down to these waters to heal their sicknesses and he would perform a karakia to Moremore who would swim up to him and circle around him while he stood in the water. He is the kaitiaki of Waiohiki".</i></p>	

Waterbody / Region / Catchment	Treaty settlement entity	Commentary	Key values
		<p><i>Pania of the Reef located about a half a mile off Hawke Bay from the Port of Napier, is our ancient marker”.</i></p> <p><b>OTHER</b> <b>The Mohaka ki Ahuriri report, 2004 (Wai 201)</b>            In 1820, a taua led by Te Heuheu iii, including Ngāti Tuwharetoa, Ngāti Raukawa, and Waikato groups, attacked two islands, Parapara and Te Iho o te Rei, in Te Whanganui-a-Orotu. Because of the numbers killed in the fight on Te Iho o te Rei, one hapu still carries the name Ngāti Matepu, or ‘death by the gun’.            In 1824, the pā at Te Pakake was attacked by Waikato tribes. So disastrous was the defeat, that the most important Hawke’s Bay chiefs – including Takamoana, Tareahi, Paora Kaiwhata (who was then only a child), Te Hapuku, Tiakitai, and Kurupo Te Moananui – were all captured in battle. All but Chief Tiakitai fled the area 18 months later when they were released.</p> <p><b>OTHER</b> <b>Areas of Significant Conservation Values: HB Coastal Marine Area (Draft), 2006 (areas are identified in RCEP as ‘SCA’)</b>            Ahuriri Estuary and the larger area that formerly represented Te Whanganui-ā-Orotu (Ahuriri Lagoon) are of major significance to tangata whenua. Te Whanganui-a-Orotu was a very important source of food and was heavily populated. Consequently numerous sites of cultural, historic and archaeological significance are situated around what was its shoreline.</p> <p><b>OTHER</b> <b>Submission from Te Taiwhenua o Heretaunga on Proposed Plan Change 5 to the RPS (2012)</b>            Identify and provide for the Ahuriri Estuary as an outstanding water bodies of national significance specifically referring to wading birds migratory species, fish nursery for several taonga species, tikanga Maori and cultural/historical significance as Te Whanganui-a-Orotu.</p> <p><b>OTHER</b> <b>Tūtaekurī Awa Management and Enhancement Plan (2015)</b>            Te Whanganui-ā-Orotu and the Tūtaekurī Awa are centrally integral to the prosperity and survival of the people of Ngā Hapū o Tūtaekurī tangata whenua who dwelled and still dwell in its vicinity.</p>	
Te Whanganui-ā-Orotu (Ahuriri Estuary)  Hawke’s Bay <b>Ahuriri</b>  <b>TANK</b>	Maungaharuru -Tangitū	<p><b>DOS</b> Te Whanganui-ā-Orotu was the estuarine lagoon which formerly occupied a large area north and east of Napier until the time of the Hawke’s Bay earthquake in 1931. The estuary was a vitally important fishing and resource-gathering area for the Hapū.</p> <p><b>SA</b> No</p> <p><b>TSL</b> No</p> <p><b>CUS</b></p> <p><b>WTR</b></p> <p><b>OTHER</b></p>	Mahinga kai, Pa tuna
Te Whanganui-ā-Orotu (Ahuriri Estuary)  Hawke’s Bay <b>Ahuriri</b>  <b>TANK</b>	Ngāti Pāhauwera	<p><b>DOS</b> No</p> <p><b>SA</b> No</p> <p><b>TSL</b> No</p> <p><b>CUS</b></p> <p><b>WTR</b></p> <p><b>OTHER</b> <b>Te Whanganui-ā-Orotu report, Waitangi Tribunal Report, Wai 55 (1995)</b>            Te Whanganui-ā-Orotu is a ‘taonga’ of Ngāti Pāhauwera referred to in their tribal whakatauki, karanga, and waiata. Ngāti Pāhauwera regularly travelled between Mohaka and Te Whanganui-a-Orotu, which was a significant mahinga kai. A Ngāti Pāhauwera pā and kāinga are located at the northern end of Te Whanganui-ā-Orotu and graves of Ngāti Pāhauwera ancestors are located on islands previously in Te Whanganui-a-</p>	Acknowledged in korero tuku iho, pepeha, whakatauki, waiata Mahinga kai, Pa tuna Pa, kāinga Rohe Boundary

Waterbody / Region / Catchment	Treaty settlement entity	Commentary	Key values	
		Orotu. The area is significant as a boundary of their tipuna Te Kahu o Te Rangi.		
Esk River  Hawke's Bay  Esk	Mana Ahuriri	DOS	Ahuriri Hapū has a particular cultural, spiritual, historical, and traditional association with the Esk River.	Pa, kāinga
		SA	Ahuriri Hapū has a particular cultural, spiritual, historical, and traditional association with the Esk River.  Ahuriri Hapū refer to Esk River as Te Hukawai-o-Hinganga, named because in early times the river was narrow and deep and with the faster flow of water it produced a froth (hukawai) which often gathered along the riverbank or was seen floating by. The river flowed into the northern end of Te Whanganui-ā-Orotu until the 1931 earthquake, when the river's lower course was altered to flow out to the sea at a point just to the north of Le Quesne Road.  Te Hukawai-o-Hinganga was a traditional area of settlement.	
		TSL	N/A	
		CUS	<b>Te Whanganui-a-Orotu, Traditional Use and Environmental Change, customary usage report (1992)</b>  In 1850, Kapemaihe pā was occupied first and was located near the beach on the south side of the present day Esk River mouth, and Petane pā was located on the northern side of the present day Esk River.	
		WTR		
		OTHER		
Esk River (Te Wai o Hinganga)  Hawke's Bay  Esk	Ngāti Pāhauwera	DOS	Traditional boundary of Ngāti Pāhauwera.	Rohe Boundary
		SA	No	
		TSL	Yes	
		CUS		
		WTR		
		OTHER		
Esk River  Hawke's Bay  Esk	Maungaharuru -Tangitū	DOS	Prior to the 1931 Napier earthquake, the Esk River (known as Te Wai-o-Hingānga) flowed towards Te Whanganui-ā-Orotu (Ahuriri Estuary). Today, the Esk River flows south-east and exits at the entrance to the Esk valley at Tangitū (the sea).  The Esk River is significant as a boundary and as a mahinga kai providing a wealth of kai including Kākahi (fresh water mussels), Tuna (eels), Inanga (whitebait), Kōura (fresh water crayfish), Kohitihiti (shrimps), Kahawai and Herrings.  There are numerous sites of significance near The River including kāinga (villages), pā (fortified villages) and wāhi tapu (sacred sites). Kapemaihi a kāinga, and Nukurangi pā were located near the river mouth. Nearby is an urupā (burial ground) named Ararata – Mt Ararat. Further inland from Kapemaihi is the famous Heipipi pā.  The important status of Esk River is recognised by the Hapū in their whaikōrero (formal speeches) on their marae and in waiata (songs).	Wāhi Tapu, Wāhi taonga  Acknowledged in korero tuku iho, pepeha, whakatauki, waiata  Mahinga kai, Pa tuna  Pa, kāinga  Rohe Boundary
		SA	Same as DOS.	
		TSL	Yes	
		CUS		
		WTR		
		OTHER		
Mangakōpikopiko Stream	Maungaharuru -Tangitū	DOS	A stream flowing for approximately 12km generally south-east into Waikōmiko Stream, approximately 16km north-west of Napier, near Eskdale. The Mangakōpikopiko Stream is a tributary of the Esk River which was significant as a mahinga kai.	Mahinga kai, Pa tuna

Waterbody / Region / Catchment	Treaty settlement entity	Commentary		Key values
Hawke's Bay Esk			Official name change from Mangakōpikopiko Stream to Mangakōpikopiko Stream.	
		SA	No	
		TSL	No	
		CUS		
		WTR		
		OTHER		
Aropaoanui River  Hawke's Bay Waikari	Ngāti Pāhauwera	DOS	Aropaoanui River Valley was an area of traditional residence.	Wāhi Tapu, Wāhi taonga Mahinga kai, Pa tuna
		SA	No	
		TSL	No	
		CUS		
		WTR		
		OTHER	<b>Affidavits provided part as of Ngati Pāhauwera's MACA (2013/2014)</b> Aropaoanui is where Ngāti Pāhauwera have always gone for kaimoana, with the traditional shellfish gathering area for Ngāti Pāhauwera located here. Camping often took place in the area or travelling along the beach on a regular basis, occurred between Mohaka and Aropaoanui to get kaimoana.  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. There is also evidence of wāhi tapu sites near Aropaoanui which have been registered as historic places. There are also urupā in the area.	
Aropaoanui River/ Waikoau River  Hawke's Bay Waikari	Maungaharuru -Tangitū	DOS	The Waikoau River originates at the tihī tapu (scared 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 Arapawanui valley where it is known as the Aropaoanui River (or Arapawanui River).  The Waikoau/Arapawanui 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 Arapawanui.  Prior to the 1931 Napier Earthquake, the 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. The alluvial soils near the river mouth were easy to cultivate, and cultivations covered the valley.  The rivers feature in many kōrero (stories) of the Hapū, 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. A rock named Hinepare, is located at the mouth of the Arapawanui River.  Waikoau, the great grandson of Taurira and Mateawha occupied Te Onepu pā on the Waikoau River (Aropaoanui River). He appears from time to time at the edges of the bush in the Waikoau area as a fully tattooed warrior.  Uwaha, a Hapū kaitiaki continues to guard the Aropaoanui River to this day.	Wāhi Tapu, Wāhi taonga Acknowledged in korero tuku iho, pepeha, whakatauki, waiata Mahinga kai, Pa tuna Pa, kāinga Battle site
		SA	Same as DOS	
		TSL	Yes	
		CUS		
		WTR		
		OTHER		
		Boundary Stream	Maungaharuru -Tangitū	

Waterbody / Region / Catchment	Treaty settlement entity	Commentary		Key values
Hawke's Bay Waikari		SA	Same as DOS	
		TSL	No	
		CUS		
		WTR		
		OTHER		
Shine Falls Hawke's Bay Waikari	Maungaharuru -Tangitū	DOS	Shine Falls is located within the Boundary Stream Scenic Reserve, which is integral to the distinct identity and mana of the Hapu.	Wāhi Tapu, Wāhi taonga
		SA	Same as DOS	
		TSL	No	
		CUS		
		WTR		
Te Kuta River Hawke's Bay Waikari	Maungaharuru -Tangitū	DOS	The Te Kuta River mouth forms part of an ancient coastal trail to travel between Arapawanui and the Te Kuta River mouth - Te Puta-o-Hinetonga.	Wāhi Tapu, Wāhi taonga Pā, kāinga
		SA	Same as DOS Kāinga, pā, nohoanga, urupā and other Wāhi tapu along the cliffs between Arapawanui, moeangiangi and Te Kuta.	
		TSL	No	
		CUS		
		WTR		
Sandy Creek (Papakiri Stream) Hawke's Bay Waikari	Maungaharuru -Tangitū	DOS	The inlet to Lake Tūtira called Sandy Creek (or Papakiri Stream), is 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.  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).	Mahinga kai, Pa tuna
		SA	Same as DOS	
		TSL	Yes	
		CUS		
		WTR		
Mahiaruhe Stream Hawke's Bay Waikari	Maungaharuru -Tangitū	DOS	The outlet from Lake Tūtira was a deep, slow-flowing waterway called Mahiaruhe Stream (the first part of which is also known as the Tūtira Stream) located at the north-west edge of The Lake. It joined up with Waikoau River (Aropaoanui River) just past the ancient ford known as Maheawha (where the Napier-Wairoa Road crosses the awa today).  The Mahiaruhe Stream is 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 (place for gathering food).  The Tūtira and Maheawha Streams were regarded as exceptional mahinga kai for tuna (eels). Along the Tūtira Stream alone were 16 named pā tuna (eel weirs). At Maheawha (the ford), and elsewhere, there were also whare tuna (eel houses). It is believed that there were immense numbers of tuna that never visited the lake, instead communing with the stream by	Mahinga kai, Pa tuna
		SA		
		TSL		
		CUS		
		WTR		

Waterbody / Region / Catchment	Treaty settlement entity	Commentary		Key values
			means of holes in the banks of the awa. Tīpuna (ancestors) confirmed this belief by the fact that although the pā tuna traversed the entire width of the Tūtira Stream, catches were as heavy in the downstream pā tuna as the upstream pā tuna.	
		SA	Same as DOS	
		TSL	Yes	
		CUS		
		WTR		
		OTHER		
Moeangiāngi River  Hawke's Bay Waikari	Maungaharuru -Tangitū	DOS	The Moeangiāngi River flows south east from the Tūtira area into the Moeangiāngi valley, exiting into the sea. The Moeangiāngi River is of great importance due to its proximity to Moeangiāngi, one of the principal settlements of the Hapū.  There are a number of significant sites along the Moeangiāngi River where the Hapū including - kāinga (villages) and pā (fortified villages), tirohanga (lookouts), urupā (burial grounds) and other wāhi tapu (sacred sites). On the northern side of the awa (river) were two pā, one adjacent to a tributary.  The River was a significant mahinga kai (food gathering area) and the alluvial soils near the river mouth were easy to cultivate. The River flowed onto nearby reefs which provided an abundance of kaimoana (seafood).	Wāhi Tapu, Wāhi taonga Mahinga kai, Pā tuna Pa, kāinga
		SA	Same as DOS	
		TSL	Yes	
		CUS		
		WTR		
		OTHER		
Anaura Stream  Hawke's Bay Waikari	Maungaharuru -Tangitū	DOS	The Anaura Stream lies within the takiwā (traditional area) of the Hapū. It flows south-east from its origin at Maungaharuru, into the Waikari River and out to Tangitū (the sea).  The eponymous ancestor for Ngāi Tahu is Tahumatua II. Tahu's descendant, Te Keu-o-te-Rangi fathered four children who lived on different parts of the Anaura Stream, the Waikari River and its tributaries. Tīpuna (ancestors) have identified the kāinga (villages) and pā (fortified villages) of Ngāi Tahu in the lower and upper Waikari River areas.	Pa, kāinga
		SA	Same as DOS	
		TSL	Yes	
		CUS		
		WTR		
		OTHER		
Waitaha Stream  Hawke's Bay Waikari	Maungaharuru -Tangitū	DOS	The Waitaha Stream lies within the takiwā (traditional area) of the Hapū. It flows south-east from its origin at Maungaharuru out to Tangitū (the sea).  The eponymous ancestor for Ngāi Tahu is Tahumatua II. Tahu's descendant, Te Keu-o-te-Rangi fathered four children who lived on different parts of the Anaura Stream, the Waikari River and its tributaries.  Tīpuna (ancestors) have identified the kāinga (villages) and pā (fortified villages) of Ngāi Tahu as far north as the Waitaha Stream.	Pa, kāinga
		SA	Same as DOS	
		TSL	Yes	
		CUS		
		WTR		

Waterbody / Region / Catchment	Treaty settlement entity	Commentary		Key values
		OTHER		
Waitaha Stream  Hawke's Bay Waikari	Ngāti Pāhauwera	DOS	No	Wāhi Tapu, Wāhi taonga Pa, kāinga
		SA	No	
		TSL	No	
		CUS		
		WTR		
		OTHER	<b>Affidavits provided as part of Ngati Pāhauwera's MACA (2013/2014)</b> Affidavits state there are a number of significant Pā sites and Wāhi tapu sites in the area around the Waitaha Stream.	
Waipātiki Stream  Hawke's Bay Waikari	Maungaharuru -Tangitū	DOS	The pā and wāhi tapu site, Te Wharangi, is located on the hill to the north of the Waipātiki River mouth. The Waipātiki River was a significant mahinga kai.  Waipātiki Scenic Reserve is of great spiritual, cultural and historical significance and is located on the Waipātiki Stream Official name change from Waipātiki Stream to Waipātiki Stream	Wāhi Tapu, Wāhi taonga Mahinga kai, Pa tuna Pa, kāinga
		SA	No	
		TSL	No	
		CUS		
		WTR		
		OTHER		
Te Ngarue Stream (Te Ngaru Stream)  Hawke's Bay Waikari	Maungaharuru -Tangitū	DOS	Te Ngarue Stream was a significant mahinga kai. Ngāti Tū's pā, Pukenui, is located at the head of Te Ngarue Stream. Official name change from Te Ngaru Stream to Te Ngarue Stream	Mahinga kai, Pa tuna Pa, kāinga
		SA	Same as DOS	
		TSL	Yes	
		CUS		
		WTR		
		OTHER		
Pākuratahi Stream  Hawke's Bay Waikari	Maungaharuru -Tangitū	DOS	The Pākuratahi Stream flows from the hills in the north east along the Pākuratahi valley and exits at the coast at Tangoio Beach, via the same mouth as the Te Ngarue Stream. The name Pākuratahi derives from "pākura" which is another name for the pūkeko (purple swamp hen).  The importance of the Pākuratahi Stream to the Hapū lies in its proximity to important kāinga (villages), pā (fortified villages), wāhi tapu (sacred places), Tangitū (the sea) including its rocks and reefs, and as a mahinga kai (food gathering place). Panepaoa, a small hill, and two notable pā's Ngāmoerangi and Te Rua-a-Tunuku, and an urupā, are located near The Stream. A small hill Ngāmoerangi and Panepaoa feature in the story of Māui-tikitiki-a-Taranga fishing up Te Ika a Māui (the North Island of New Zealand). Official name change from Pākuratahi Stream to Pākuratahi Stream.	Wāhi Tapu, Wāhi taonga Mahinga kai, Pa tuna Pa, kāinga
		SA	Same as DOS	
		TSL	Yes	
		CUS		
		WTR		
		OTHER		

Waterbody / Region / Catchment	Treaty settlement entity	Commentary		Key values
Lake Opouahi  Hawke's Bay Waikari	Maungaharuru -Tangitū	DOS	<p>Lake Opouahi is a deep spring-fed lake. It is regarded as a particularly spiritual place by Ngāti Kurumōkihi, deemed to be the life-blood of their ancestors. The lake was a significant source of kai for the Hapū supplying uniquely tasting tuna, kākahi, kōura and kōkopu. Oral traditions tell of tuna known as the kēhua tuna (ghost eels), who were famed as the kaitiaki (guardian) of Ngāti Kurumōkihi and the area. Patupaiarehe (fairies) are also known to dwell in the area. A tipuna (a supernatural being) in a form similar to a white pig would appear at a time of misfortune, either after the event, or as a warning.</p> <p>Matarangi and Kōkopuru pā and the Waikoau Conservation Area are located close to Lake Opouahi where a number of Ngāti Kurumōkihi chiefs have been based.</p>	Wāhi Tapu, Wāhi taonga  Acknowledged in korero tuku iho, pepeha, whakatauki, waiata  Mahinga kai, Pa tuna  Pa, kāinga
		SA	Same as DOS	
		TSL	Yes	
		CUS		
		WTR		
		OTHER		
Lake Tūtira  Hawke's Bay Waikari	Maungaharuru -Tangitū	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 tipuna" – "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>	Wāhi Tapu, Wāhi taonga  Wai Tapu  Acknowledged in korero tuku iho, pepeha, whakatauki, waiata  Mahinga kai, Pa tuna  Pa, kāinga  Battle site
		SA	Same as DOS	
		TSL	Yes	
		CUS		
		WTR	<b>The Mohaka ki Ahuriri report, 2004 (Wai 201)</b>	

Waterbody / Region / Catchment	Treaty settlement entity	Commentary	Key values
		<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>	
<p>Lake Waikōpiro</p> <p>Hawke's Bay</p> <p>Waikari</p>	<p>Maungaharuru -Tangitū</p>	<p>DOS</p> <p>Lake Waikopiro together with Lake Orakai is regarded as the "eyes of Tutira". The Lake is a renowned taonga (treasure) of Ngāti Kurumokihi. Tihi tapu (the sacred peak) of Te Puku is located at the southern end of Waikōpiro</p> <p>Te Rewa-o-Hinetu pā, is located between Lake Tūtira and lake Waikōpiro. Te Rewa-o-Hinetu pā was a large and fortified spur which almost completely separated Lakes Tūtira and Waikōpiro.</p> <p>Lake Waikopiro was part of a central hub of a series of well-known and used tracks linking the Hapū with Tangitū (the sea in the east) and Maungaharuru (the Maungaharuru Range in the western interior).</p> <p>SA</p> <p>Same as DOS</p> <p>TSL</p> <p>Yes</p> <p>CUS</p> <p>WTR</p> <p>OTHER</p>	<p>Wāhi Tapu, Wāhi taonga</p> <p>Pa, kāinga</p>

Waterbody / Region / Catchment	Treaty settlement entity	Commentary		Key values
Lake Orakai  Hawke's Bay Waikari	Maungaharuru -Tangitū	DOS	Lake Orakai and Lake Waikopiro are regarded as the "eyes of Tutira" and is a renowned taonga (treasure) of Ngāti Kurumokihī.  Lake Orakai was part of a central hub of a series of well-known and used tracks linking the Hapū with Tangitū (the sea in the east) and Maungaharuru (the Maungaharuru Range in the western interior).	Wāhi Tapu, Wāhi taonga
		SA	Same as DOS	
		TSL	Yes	
		CUS		
		WTR		
		OTHER		
Tangoio Falls  Hawke's Bay Waikari	Maungaharuru -Tangitū	DOS	Located within the Tangoio Falls Scenic Reserve.	Pa, kāinga
		SA	No	
		TSL	No	
		CUS		
		WTR		
		OTHER	<b>Explore Hawkes Bay DOC pamphlet, (2010)</b>  In pre-European times there was a pā near Tangoio Falls, although no evidence of it remains.	
Ponui Stream  Hawke's Bay Waikari	Ngāti Pāhauwera	DOS	No	Mahinga kai, Pa tuna
		SA	No	
		TSL	No	
		CUS		
		WTR		
		OTHER	<b>Affidavits provided as part of Ngati Pāhauwera's MACA (2013/2014)</b>  The Ponui Stream runs down to the sea. The area is significant to Ngāti Pāhauwera as a mahinga kai, who have particular knowledge of fishing spots, shellfish beds, and eeling spots.	
Waikari River  Hawke's Bay Waikari	Ngāti Pāhauwera	DOS	It was a traditional area of residence, urupā and place of spiritual and cultural significance.  The Waikari River is significant to Ngāti Pāhauwera as taonga and the mauri of their spiritual and material wellbeing. It was important to Ngāti Pāhauwera as a highway, provider of mahinga kai and other resources important to Ngāti Pāhauwera for cultural and commercial reasons  Ngāti Pāhauwera have always gathered kai up the Waikari River, flounder, mullet, whitebait, herrings, smelts and kawai freshwater crayfish.	Wāhi Tapu, Wāhi taonga  Mahinga kai, Pa tuna  Pa, kāinga  Battle site
		SA	Yes – same as DOS	
		TSL	Yes	
		CUS		
		WTR		

Waterbody / Region / Catchment	Treaty settlement entity	Commentary	Key values
		<p>OTHER</p> <p><b>Affidavits provided as part of Ngāti Pāhauwera's MACA (2013/2014)</b></p> <p>The Waikari River was significant to Ngāti Pāhauwera, as a mahinga kai. It also provided other important resources such as hangi stones, pumice, and drift wood.</p> <p>The area was used for camping and gatherings with concerts, weddings and birthday celebrations often taking place down on the beach.</p> <p>There are some significant pā sites and wāhi tapu sites in this area. there is an urupā on the southern side of the Waikari River not far from the camp, and an old pā site called Te Kuta at the mouth of the Waikari River</p> <p>The Battle of Wharekiri occurred at a coastal pā just south of the Waikari River mouth. The inhabitants were decimated by a contingent under Tamamutu from Tūwharetoa.</p>	
<p>Waikari River</p> <p>Hawke's Bay</p> <p>Waikari</p>	Maungaharuru -Tangitū	<p>DOS</p> <p>The Waikari River begins at Maungaharuru, flowing south-east out to Tangitū (the sea). It lies within the takiwā (traditional area) of Ngāi Tahu and was a significant settlement area with nohoanga (camping sites), kāinga and pā (fortified villages), urupā (burial grounds) and other wāhi tapū (sacred places) located along the River. The Te Kuta Recreation Reserve is located on the Waikari River</p> <p>The eponymous ancestor for Ngāi Tahu is Tahumatua II. Tahu's descendant, Te Keu-o-te-Rangi fathered four children, some of which lived on the Waikari River. Tīpuna (ancestors) have identified the kāinga (villages) and pā (fortified villages) of Ngāi Tahu in the lower and upper Waikari River areas.</p> <p>The Waikari River was used as a highway to and from the hinterlands to gather resources, and has long been recognised as important mahinga kai, proving habitat for many fish species particularly tuna. The Waikari River flows onto Omoko, a fishing reef located at the mouth of the river, which was a site renowned for Grouper.</p> <p>The following Hapū whakatauaikī (tribal proverb) "<i>Pātōtō ki te ata, pātōtō ki te pō</i>" refers to the sound of the sea lapping up against the river mouth during the day and night, bringing a bounty of kaimoana with each incoming and outgoing tide.</p> <p>SA Same as DOS</p> <p>TSL Yes</p> <p>CUS</p> <p>WTR</p> <p>OTHER</p>	<p>Wāhi Tapu, Wāhi taonga</p> <p>Acknowledged in korero tuku iho, pepeha, whakatauki, waiata</p> <p>Mahinga kai, Pa tuna</p> <p>Pa, kāinga</p>
<p>Makahu River</p> <p>Hawke's Bay</p> <p>Mohaka</p>	Mana Ahuriri	<p>DOS</p> <p>No</p> <p>SA</p> <p>The Makahu River is a tributary of the Mohaka River which contained renowned eeling grounds in its upper reaches.</p> <p>The Makahu flows generally north from the Kaweka Ranges until it reaches the Mohaka River in rough hill country. About half of the river's length is within Kaweka Forest Park.</p> <p>TSL N/A</p> <p>CUS</p> <p>WTR</p> <p>OTHER</p>	Mahinga kai, Pa tuna
<p>Oamaru River</p> <p>Hawke's Bay</p> <p>Mohaka</p>	Ngāti Hineuru	<p>DOS</p> <p>The portion of the Kaimanawa State Forest Park within Hineuru's rohe is drained by the Kaipō and Oamaru Rivers which are tributaries of the Mohaka River, which was significant as a mahinga kai resource.</p> <p>SA Yes – same as DOS</p> <p>TSL No</p> <p>CUS</p>	Mahinga kai, Pa tuna

Waterbody / Region / Catchment	Treaty settlement entity	Commentary		Key values
		WTR		
		OTHER		
Kaipō River	Ngāti Hineuru	DOS	The portion of the Kaimanawa State Forest Park within Hineuru's rohe is drained by the Kaipō and Oamaru Rivers which are tributaries of the Mohaka River, which was significant as a mahinga kai resource.	Mahinga kai, Pa tuna
Hawke's Bay		SA	Yes – same as DOS	
Mohaka		TSL	No	
		CUS		
		WTR		
		OTHER		
Lake Puharau	Ngāti Hineuru	DOS	Lake Puharau was located near the northern mouth of the Waipunga River. It had a plentiful eel population. A kāinga and cultivation area of the same name were also located there.	Mahinga kai, Pa tuna Pa, kāinga
Hawke's Bay		SA	Yes – same as DOS	
Mohaka		TSL	No	
		CUS		
		WTR		
		OTHER		
Ripia River	Ngāti Hineuru	DOS	<p>The Ripia River is a major tributary of the Mohaka River, and flows south-east from the Ahimanawa Range into the Mohaka River.</p> <p>The Ripia River is of great significance to Hineuru, who have a particular cultural, spiritual, historical, and traditional association with the River.</p> <p>The Ripia River was utilised as a mahinga kai, rather than being a focal point of settlement, and was abundant with fish species, including tuna, trout and the koura. Hangi stones were gathered from the river.</p> <p>The forest around the Ripia River was very dense and provided many important resources including harakeke, toitoi, birdlife and a range of plants used for medicinal purposes.</p> <p>The Ripia River provided the people with drinking water, and was a source of spiritual cleansing, wairua, and was felt to have healing properties (e.g. aids with the healing of women after they had given birth, used for the washing of Tupapaku and an important part of the ta moko process.</p>	Wai Tapu Mahinga kai, Pa tuna
Hawke's Bay		SA	same as DOS	
Mohaka		TSL	Yes	
		CUS		
		WTR		
		OTHER		
Inangatahi Stream	Mana Ahuriri	DOS	No	Acknowledged in korero tuku iho, pepeha, whakatauki, waiata
Hawke's Bay		SA	The Inangatahi stream is a tributary of the Mohaka River. This waterway was named after Tāwhao's travels in the Puketitiri area. On one such trip, Tāwhao had brought a supply of inanga to eat. The place where he stopped to eat the inanga was named Inangatahi.	
Mohaka		TSL	N/A	
		CUS		
		WTR		

Waterbody / Region / Catchment	Treaty settlement entity	Commentary	Key values
		OTHER	
Waipunga River  Hawke's Bay <b>Mohaka</b>	Ngāti Hineuru	<p>DOS</p> <p>Hineuru has a particular cultural, spiritual, historical, and traditional association with Waipunga River.</p> <p>The Waipunga River acted as a boundary and is one of the iwi's most important taonga. The River is associated with many important mahinga kai, kāinga, pā. The River it has numerous settlements and hundreds of sites significance.</p> <p>Hineuru had a large zone of permanent settlements along the Waipunga River where the Tarawera township exists today. It has been permanently occupied by Hineuru iwi since the time of their ancestress Hineuru.</p> <p>The Waipunga River was abundant with fish species, including tuna, trout and the koura. Hangi stones were gathered from the river.</p> <p>The forest around the Waipunga River was very dense and provided many important resources including harakeke, toitoi, birdlife and a range of plants used for medicinal purposes.</p> <p>The Waipunga River provided the people with drinking water, and was a source of spiritual cleansing, wairua, and was felt to have healing properties (e.g. aids with the healing of women after they had given birth, used for the washing of Tupapaku and an important part of the ta moko process.</p>	Wāhi Tapu, Wāhi taonga Wai Tapu Pa, kāinga Mahinga kai, Pa tuna Rohe Boundary
		SA	Yes – same as DOS
		TSL	Yes
		CUS	
		WTR	
		OTHER	
Tunamaro River  Hawke's Bay <b>Mohaka</b>	Ngāti Hineuru	<p>DOS</p> <p>The Tunamaro River is a tributary of the Ripia River. It was an important river for spiritual reasons. It was home to the longest and finest eels in the area, and the forests surrounding that river were the habitat of many kiwi.</p>	Mahinga kai, Pa tuna
		SA	Yes – same as DOS
		TSL	No
		CUS	
		WTR	
		OTHER	
Waipunga Falls  Hawke's Bay <b>Mohaka</b>	Ngāti Hineuru	<p>DOS</p> <p>The Waipunga Falls were a landmark and taonga of great beauty, which features three parallel columns of water.</p>	Wāhi Tapu, Wāhi taonga
		SA	Yes – same as DOS
		TSL	Yes
		CUS	
		WTR	
		OTHER	
Waipunga hot springs  Hawke's Bay <b>Mohaka</b>	Ngāti Hineuru	<p>DOS</p> <p>The Waipunga hot springs are near the Tarawera township and were used for bathing, rongoa and cooking.</p>	Wāhi Tapu, Wāhi taonga
		SA	Yes – same as DOS
		TSL	No
		CUS	
		WTR	<b>The Mohaka ki Ahuriri report, 2004 (Wai 201)</b> A few hot springs are associated with fault lines at Tarawera Ngāti Hineuru highly prized the hot springs on the bank of the Waipunga River.

Waterbody / Region / Catchment	Treaty settlement entity	Commentary	Key values
		OTHER	
Mangatutu Hot Springs  Hawke's Bay <b>Mohaka</b>	Heretaunga Tamatea	DOS	The Mangatutu Hot Springs are located in the upper reaches of the Mohaka River in the Kaweka State Forest Park and were utilised in pre-European times.
		SA	
		TSL	
		CUS	
		WTR	
		OTHER	
Mangatainoka Hot Springs  Hawke's Bay <b>Mohaka</b>	Heretaunga Tamatea	DOS	The Mangatainoka Hot Springs are located in the upper reaches of the Mohaka River in the Kaweka State Forest Park and were utilised in pre-European times.
		SA	
		TSL	
		CUS	
		WTR	
		OTHER	
Mohaka River  Hawke's Bay <b>Mohaka</b>	Ngāti Pāhauwera	DOS	<p>The Mohaka River is significant to Ngāti Pāhauwera as taonga and the mauri of their spiritual and material wellbeing. It was significant as a highway, provider of mahinga kai and other resources important to Ngāti Pāhauwera for cultural and commercial reasons.</p> <p>It was a traditional area of residence, urupā, places of spiritual and cultural significance.</p> <p>Te Heru o Tureia is near the Mohaka River and is of paramount importance as a kāinga, mahinga kai and the burial place of high-ranking Ngāti Pāhauwera ancestors, including Te Kahu o Te Rangī.</p> <p>1869 an attack occurred on a Ngāti Pāhauwera mahinga kai and kāinga on the lower part of the Mohaka River valley – many were wounded, killed or taken prisoner.</p>
		SA	No
		TSL	Yes
		CUS	
		WTR	<p><b>Wai 119: The Mohaka River Report (1992)</b></p> <p>Ngāti Pāhauwera have a strong spiritual and cultural association with the Mohaka River. "Ko Pāhauwera te awa, ko te awa ko Pāhauwera (Pāhauwera is the river, the river is us)", "the river is a tipuna, an ancestor". Many of Ngāti Pāhauwera are said to be descents of Maree, Popoia and Paikea who are three taniwha who live in the Mohaka River.</p> <p>The River is a taonga of Ngāti Pāhauwera - it is an integral part of Ngāti Pāhauwera's tribal identity which is personalised and glorified in many ways including through a number of chants, waiata, whakatauki.</p> <p>The lower reaches of the Mohaka River flows through Ngāti Pāhauwera's traditional tribal territory from the Te Hoe River junction to its mouth. The river was an essential a part of the tribe's food gathering, means of communication, mana as a tribe and was of major economic importance.</p> <p>Hangi stones from the Mohaka River are of special significance to Ngāti Pāhauwera. The Ngāti Pāhauwera whakatauki "Mohakaharara, taupunga, opunga" 'united in our diversity' refers to the different types of hangi stones which will not break when fired – a symbolic reference to the unity within Ngāti Pāhauwera. Frequently hangi stones were given as koha to other marae.</p> <p>The Mohaka River was significant as a mahinga kai with various types of fishing at the mouth of the Mohaka River, in the estuary</p>

Waterbody / Region / Catchment	Treaty settlement entity	Commentary	Key values
		<p>and further up the river. Eel weirs were located along the river, and Kahawai was often spoken of as being the most highly prized, sought after and succulent of fish. The kahawai of Mohaka is celebrated in the whakatauki by Tureia.</p> <p>Among the other traditional resources procured from the river and adjacent forest and shoreline were birds, rats, timber, firewood, fruit of the kiekie, medicinal plants, dye made from mixing river clay and pigeon oil, and puha. Timber was washed down the river and used for firewood, for building and for canoes.</p> <p>The Water in the Mohaka River is of paramount importance to Ngāti Pāhauwera. The spirituality of the river, the mana, the sacredness and the authority relates to Ngāti Pāhauwera solely. The waters of the Mohaka have healing properties with some Ngāti Pāhauwera families going down to the waterfalls for spiritual cleansing, when sick.</p> <p>There are numerous archaeological sites on the river, with a pattern of permanent settlement concentrated around river crossings on the Mohaka River. The lower Mohaka River contains 13 pā sites, 8 village areas, 4 pit sites, wāhi tapu, urupā, and a number of historical sites. The upper Mohaka River (from Kakariki flats to the Te Hoe River) contains 37 recorded sites – 10 pit sites, two papakainga, eight pā, one midden, two findspots, 10 areas of pits and terracing, and five historic sites.</p> <p>The Mohaka River was an important part of a traditional network of Maori tracks and waterways and was significant as a highway. It was used for transport and communications and for longer journeys between Mahia, Ahuriri, Heretaunga and Taupo.</p> <p>The Mohaka River had a unifying function, with different hapu utilising the river as highways or mahinga kai. The Mohaka River's full name is Mohakaharara, not Mohaka by itself. This is a peaceful joining, a noble joining. It remains as a unifying force within Ngāti Pāhauwera, to unify the tribes. The belief is that it binds us together.</p> <p><b>OTHER Affidavits provided as part of Ngati Pāhauwera's MACA (2013/2014)</b></p> <p>The Mohaka River mouth and surrounding coastal area was significant to Ngāti Pāhauwera. The area was used for different types of gatherings and was important as a mahinga kai, with knowledge of particular fish breeding grounds, fishing spots, shellfish beds and eeling spots.</p> <p>This area of the coast provided numerous resources. Pumice, drift wood and hangi stones were often collected, which were used for various traditional purposes, including for artistic purposes. For example, affidavits talk about how pumice was collected from the beach to clean feet in the days before soap. Traditionally, pumice was also used keep cray pots hidden, by tricking people into thinking it was just a bit of pumice floating in the water, not realising the pumice had a crayfish pot attached to it.</p> <p>Affidavits confirm the significance of Hangi stones to Ngāti Pāhauwera, noting they are part of their history, with several Ngāti Pāhauwera chiefs named after hangi stones. There are a number of different hangi stones, with each having its own properties. Taupunga is a greyish stone used for sinkers, Opunga is a whitish trachyte rock also used for sinkers and weapons, Poutama is a pinkish stone obtained mainly from the top of the Mohaka River, Kowhaturi/Kowhatuma kauri is a black/blue type of stone; and Haruru. Hangi stones with a hole in it would be used as an anchor, and decorated hangi stones are put on urupā as alternatives to flowers.</p> <p>Driftwood was used for fishing and carving and reti boards. Matai driftwood is very hard and good for making weapons.</p> <p>Pumice, drift wood and hangi stones were often used as a source of trade for resources from other iwi's.</p> <p>Affidavits talk about Te Huki urupā which overlooks the Mohaka River.</p> <p>Affidavits recognise Te Umu toto a Hoeata and Whakaparera as being Wāhi tapu areas located on the foreshore and seabed. A fight took place between Parakiwai and Ngāi Tahu after Tahu refused Parakiwai permission for him and his family to fish south of the river mouth at Te Umu Toto a Hoeata. The fight took place at Whakaparera, with Parakiwai being the victor.</p>	

Waterbody / Region / Catchment	Treaty settlement entity	Commentary	Key values
		<p>Affidavits talk about several battles, including:</p> <ul style="list-style-type: none"> <li>- The battle of Otia occurred on the southern side of the Mohaka River mouth where people were killed and a chief named Kupe was wounded.</li> <li>- A battle between Tureia and Ngāi Tahu was on the southern side of the Mohaka River mouth and along the coast to Te Umutoto o Hoeata (The blood filled oven of Hoeata).</li> <li>- There were people killed in the same battles as the Ngāi Tahu waka Te Riu o te whenua landed at the mouth of the Ruakituri or Coquet stream just above the Mohaka Bridge.</li> </ul> <p>The battle with the sons of Rakaihikuroa and the killing of Ngāi Tahu rangatira Tawhirangi and his sister and their people occurred on the northern side of the Mohaka River.</p>	
		<p><b>OTHER</b></p> <p><b>Tribunal Report – WCO Mohaka River (1990)</b></p> <p>The whole Mohaka River system has outstanding spiritual and cultural values.</p> <p>The tribunal states <i>“On a practical level it is the lower river, below willow flat, and the river mouth that is of day to day significance to the Ngāti Pāhauwera and the upper reaches to the Ngāti Tuwharetoa”</i>.</p> <p>The Mohaka River has cultural and spiritual significance for Ngāti Pāhauwera; it is seen as the life force or spirit of the tribe that binds people together. It is the link with their tipuna and a source of mana “the Mohaka is the soul of the iwi”. The Mohaka River is particularly significant as a traditional food source, for religious, medicinal purposes and hangi stones, firewood. Along its banks are ancestral pā sites, papa kāinga, mahingakai, and wai tapu areas.</p> <p>Places of special significance to the early Maori along the Mohaka River are as follows:</p> <ul style="list-style-type: none"> <li>- An important eeling ground near the Te Mata Block</li> <li>- A large tapu boulder known as Rangi Kapua located where the Ripia River enters the Mohaka River. The boulder marks the site where two chiefs were murdered: A bright red patch known as Taura Mateawha marks the point where the mythical beauty Mateawha flung herself to her death</li> <li>- Te Purotupā (near SH5 bridge) here Ngāti Tuwharetoa fought and defeated the Maruiwi tribe, and followed the refugees up the gorge near the old coach road where most of the surviving Maruiwi plunged to their deaths</li> <li>- Highly prized hangi stones which have their source in the Waipunga Stream</li> <li>- Numerous sites of a number of urupā or burial grounds along the Mohaka River</li> <li>- The spirit of Te Kooti is permanently stamped on the Mohaka River</li> <li>- Te Kooti's lookout (Te Hoe and Mohaka confluence)</li> <li>- A boulder fortress is located on the Maungaharuru side of the Mohaka River near where Boundary Road in the Mohaka forest cuts out above the River</li> <li>- A fortress, which takes the form of several colossal boulders, is located in the Mohaka River about half a mile upstream from the Willow Flat bridge. Several of Te Kooti's followers were swept to their deaths during a midnight crossing of the boulders and a whitewater rafting tragedy at this spot revived stories of a tapu on it</li> <li>- The legend of Ten Matakainga (deceased) involves the Mohaka River</li> </ul>	
		<p><b>OTHER</b></p> <p><b>Planning Tribunal Report – WCO Mohaka River (1992)</b></p> <p>The Mohaka River is a taonga of Ngāti Pāhauwera, commonly used for swimming, fishing, eeling and collecting wood and hangi stones.</p> <p>The Mohaka River has many pā and villages close to the river. There are sites of pits which were used for storing food. Middens, deposits of oven's remains, graves, urupā and wāhi tapu are known to exist. There are also remains of early European settlements.</p>	

Waterbody / Region / Catchment	Treaty settlement entity	Commentary	Key values	
		OTHER	<p><b>Submission from Te Taiwhenua o Heretaunga on Proposed Plan Change 5 to the RPS (2012)</b></p> <p>Identify and provide for the Mohaka River as an outstanding water body of national significance for various reasons, including cultural association, taonga value, renowned trout fishery, ararau, etc.</p>	
<p>Mohaka River</p> <p>Hawke's Bay</p> <p><b>Mohaka</b></p>	<p>Ngāti Hineuru</p>	<p>DOS</p> <p>SA</p> <p>TSL</p> <p>CUS</p> <p>WTR</p> <p>OTHER</p>	<p>Hineuru has a particular cultural, spiritual, historical, and traditional association with Mohaka River.</p> <p>The Mohaka River is a site of great historical significance to Hineuru. It has three major tributaries: the Taharua, the Waipunga and the Te Hoe Rivers.</p> <p>Hineuru had settlements and a number of significant historical pā, kāinga sites, wāhi tapu along the Mōhaka River, and it was used as a key transport route inland. Orangikapua a kāinga and wāhi tapu is located on the Mohaka River near to its junction with the Ripia River. People killed here, and it was the site of a large cemetery.</p> <p>Rahui and Tangataiti were appointed as guardians of the principal access route from Tarawera to the Coast. The brothers were eventually killed in defence of this route, and as a result a rahui was placed over the river.</p> <p>The significance of the Mohaka River is expressed in the Hineuru waiata.</p> <p>Hineuru kaumatua describe the wealth of resources provided by the Mohaka River. It was significant as a mahinga kai resource, the river was plentiful with fish species tuna, trout and koura.</p> <p>Three types of volcanic stone were found in the Mohaka River. Taupanga, (a speckled greyish rock used for hangi), Opunga, (a "whitish rock used for hangi and adzes"); Kowhatu Makauri a blue stone (used for adzes and patu, and hangi). Hangi stones were an important resource which were gathered and used to heat dwellings as well as to cook food.</p> <p>The forest around the Mohaka River was very dense and provided many important resources including harakeke, toitoi, birdlife and a range of plants used for medicinal purposes.</p> <p>The Mohaka River provided the people with drinking water, and was a source of spiritual cleansing, wairua, and was felt to have healing properties (e.g. aids with the healing of women after they had given birth, used for the washing of Tupapaku and an important part of the process of ta moko).</p> <p><b>Wai 119: The Mohaka River Report (1992)</b></p> <p>Ngāti Hineuru had an agreement with Ngati Pāhauwera which allowed them to fish at the river mouth at certain times when the kahawai was running. In return, Pāhauwera had access to hinterland areas when food on the coast was scarce. Hence the Ngāti Pāhauwera whakatauki: Tangitu ki te moana, maungaharuru ki uta.</p> <p>Yes - same as DOS</p> <p>Yes</p> <p><b>Wai 119: The Mohaka River Report (1992)</b></p> <p>Ngāti Hineuru had an agreement with Ngati Pāhauwera which allowed them to fish at the river mouth at certain times when the kahawai was running. In return, Pāhauwera had access to hinterland areas when food on the coast was scarce. Hence the Ngāti Pāhauwera whakatauki: Tangitu ki te moana, maungaharuru ki uta.</p>	<p>Wāhi Tapu, Wāhi taonga</p> <p>Wai Tapu</p> <p>Acknowledged in korero tuku iho, pepeha, whakatauki, waiata</p> <p>Mahinga kai, Pa tuna</p> <p>Pa, kāinga</p> <p>Battle site</p>
<p>Mohaka River</p> <p>Hawke's Bay</p> <p><b>Mohaka</b></p>	<p>Mana Ahuriri</p>	<p>DOS</p> <p>SA</p>	<p>Ahuriri Hapū has a particular cultural, spiritual, historical, and traditional association with the Mohaka River.</p> <p>Ahuriri Hapū has a particular cultural, spiritual, historical, and traditional association with the Mohaka River.</p> <p>The Mohaka River was a key transport route providing a route inland to the Kaimanawa district, and access to the Rangitikei River and therefore to the west coast of the North Island.</p> <p>The upper Mohaka River contained renowned eeling grounds and Ahuriri Hapū established transient camps there during the eeling season.</p> <p>The Mohaka River has been used as a significant boundary marker to define areas of interest.</p> <p>The Mohaka River is also associated with the arrival of Taraia I's party into Ahuriri and Heretaunga. Passage 11 of the Moteatea Te Tangi a Rawiri Tareahi Mo Ahuriri refers to the</p>	<p>Wāhi Tapu, Wāhi taonga</p> <p>Acknowledged in korero tuku iho, pepeha, whakatauki, waiata</p> <p>Mahinga kai, Pa tuna</p> <p>Rohe Boundary</p>

Waterbody / Region / Catchment	Treaty settlement entity	Commentary	Key values	
		<p>Mohaka River (The Lament of our ancestor Rawiri Tareahi for our beloved homeland Ahuriri).</p> <p>Kau ana au i taku awa o Mohaka ki Ranga a Tāwhao; E takoto mai ra i te take o te taupae ki Kaweka; Haere tonu atu ki Maharakeke; Ki te tahatika o Ngaruroro ko; Tumataita ko Ngāti Ruapirau; Te tunga o Kohurau o Umukiwi e. (I travel upstream of the Mohaka River to Ranga a Tāwhao; Lying at the feet of the Kaweka Ranges; And made my way to Maharakeke; At the edge of the Ngaruroro River, Is the pā of Tumataita of the Ngāti Ruapirau; Where stands two more pou Kohurau and Umukiwi.)</p> <p>This place is on the southern side of the Mohaka River close to the junction with the Mangatutunui Stream.</p>		
		TSL	N/A	
		CUS		
		WTR	<p><b>Wai 119: The Mohaka River Report (1992)</b></p> <p>Ngāti Hinepare and Pāhauwera had a pact for the use of the Mohaka River, the whakatauki is: Manahou ki uta. Pāhauwera ki te moana.</p> <p>This pact illustrates an agreement regarding uses in relation to the coastal areas and the hinterland.</p>	
		OTHER		
Mohaka River	Ngāti Tūwharetoa	DOS	No	Wāhi Tapu, Wāhi taonga
		SA	No	
		TSL	No	
		CUS		
Hawke's Bay Mohaka		WTR	<p><b>Wai 119: The Mohaka River Report (1992)</b></p> <p>Ngāti Tūwharetoa have a strong affiliation with the Upper Mohaka River, which results in a special relationship with Ngāti Pāhauwera because the River is shared by both. If Ngāti Tūwharetoa did things up the river that Ngāti Pāhauwera didn't like - there was consultation between the two.</p>	
		OTHER	<p><b>Tribunal Report – WCO Mohaka River (1990)</b></p> <p>The whole Mohaka River system has outstanding spiritual and cultural values.</p> <p>The tribunal states “on a practical level it is the lower river, below willow flat, and the river mouth that is of day to day significance to the Ngāti Pāhauwera <u>and the upper reaches to Ngāti Tūwharetoa.</u></p> <p>Mangatutu Hot Springs and Mangatainoka Hot Springs located in the upper reaches of the Mohaka River have been used since the beginning of Maori occupation. They were of special significance to the early Maori.</p>	
Hautapu River	Ngāti Hineuru	DOS	<p>The Hautapu River flows into the Te Hoe River, which is located in the far eastern reaches of the Hineuru rohe. The rivers act as a natural boundary to other iwi and hapu.</p> <p>Ngatapa was an important Hineuru pā located on the junction of the Te Hoe and Hautapu Rivers, which was settled permanently. Ngatapa was a site of cultivations, urupā and wāhi tapu sites.</p>	Wāhi Tapu, Wāhi taonga Mahinga kai, Pa tuna Pa, kāinga Rohe Boundary
		SA	Yes - same as DOS	
		TSL	No	
		CUS		
		WTR		
		OTHER		
Hawke's Bay Mohaka				
Te Hoe River	Ngāti Pāhauwera	DOS	Hangi stones in the Te Hoe River are a significant resource for Ngāti Pāhauwera.	Mahinga kai, Pa tuna
		SA	No	
		TSL	Yes	

Waterbody / Region / Catchment	Treaty settlement entity	Commentary		Key values
Hawke's Bay Mohaka		CUS		
		WTR		
		OTHER		
Te Hoe River  Hawke's Bay Mohaka	Ngāti Hineuru	DOS	<p>Hineuru has a particular cultural, spiritual, historical, and traditional association with Te Hoe River.</p> <p>The significance of Te Hoe River stems from its importance as a traditional boundary marker, and a mahinga kai resource.</p> <p>Ngatapa was an important Hineuru pā located on the junction of the Te Hoe and Hautapu Rives, which was settled permanently. Ngatapa was a site of cultivations and wāhi tapu sites where dead are buried.</p> <p>Where the Te Hoe River meets the Mohaka River, there is a concentration of sites of significance, particularly wāhi tapu sites (urupā). An important wāhi tapu site (Pahiakai) is located in this area.</p> <p>The Te Hoe River was abundant with fish species, including tuna, trout and the koura. Hangi stones were gathered from the river.</p> <p>The forest around the Te Hoe River was very dense and provided many important resources including harakeke, toitoi, birdlife and a range of plants used for medicinal purposes.</p> <p>The Te Hoe River provided the people with drinking water, and was a source of spiritual cleansing, wairua, and was felt to have healing properties (e.g. aids with the healing of women after they had given birth, used for the washing of Tupapaku and an important part of the ta moko process.</p>	Wāhi Tapu, Wāhi taonga Wai Tapu Mahinga kai, Pa tuna Pa, kāinga Rohe Boundary
		SA	Yes - same as DOS	
		TSL	Yes	
		CUS		
		WTR		
		OTHER		
Waewae Creek (Waiwai Creek)  Hawke's Bay Mohaka	Tūhoe	DOS	<p>Waewae Creek is a tributary of the Mohaka River.</p> <p>Official name change from Waiwai Creek to Waewae Creek.</p>	Mahinga kai, Pa tuna
		SA	Yes same as DOS	
		TSL	Yes	
		CUS		
		WTR		
		OTHER		
Whirinaki River  Hawke's Bay (headwaters) / Bay of Plenty Region Mohaka	Ngāti Manawa	DOS	<p>The Whirinaki River flows in to the Rangitaiki River and is part of Ngāti Manawa's rohe. The Whirinaki River is taonga that is critical to Ngāti Manawa's spiritual sustenance and wellbeing. It known by the people as the 'kind' river due to its gentle current.</p> <p>There are many traditional mahinga kai areas and pā along or adjacent to the Whirinaki River. The River was a good food source and provided habitat for freshwater food sources including tuna, the koura, the kakahi, morihana and kokopu. The mana of the iwi was renowned for the succulent, sweet tasting, large tuna.</p>	Wāhi Tapu, Wāhi taonga Mahinga kai, Pa tuna Pa, kāinga
		SA	Yes – same as DOS	
		TSL	Yes	
		CUS		
		WTR		
		OTHER		

Waterbody / Region / Catchment	Treaty settlement entity	Commentary	Key values	
Whirinaki River  Hawke's Bay (headwaters) / Bay of Plenty Region <b>Mohaka</b>	Ngāti Whare	DOS	<p>The Whirinaki River, known traditionally as Whirinaki-a-Tane, is located within the Te Urewera National Park. It is of extreme cultural significance to Ngāti Whare and has customarily had an important role in sustaining the people of Ngāti Whare physically and spiritually.</p> <p>The River is a traditional area of residence for Ngāti Whare, who over many generations, have developed tikanga which embody their respect for the Whirinaki River and all life and resources within it. Ngāti Whare oral tradition is recorded in a korero which regards the Whirinaki River as their sacred river</p> <p>The Whirinaki River contains a number of important mahinga kai sites, where kokopu, koura, tuna, whio and parera were caught.</p> <p>The Whirinaki River contains a number of sites of significance. Particularly, notable is the Te Whaiti-nui-a-Toi Canyon, which is one of the most sacred sites of Ngāti Whare. Te Whaiti-nui-a-Toi Canyon is the home of Hineruarangi, kaitiaki (guardian) of Ngāti Whare. Other sites of significance include:</p> <ul style="list-style-type: none"> <li>- Te Wai-karakia-a-Wharepakau, which is a small pool on the Whirinaki River where Wharepakau recited sacred incantations here to invoke the atua.</li> <li>- Te Wai-karakia a Wharepakau, which are cliffs along the Whirinaki River where Wharepakau fell from the cliffs into the river and died.</li> <li>- Te Ana-a-Wharepakau, which is a cave located at a confluence in the upper Whirinaki River where Wharepakau lived for a time after his conquest of Te Marangaranga.</li> </ul>	Wāhi Tapu, Wāhi taonga Acknowledged in korero tuku iho, pepeha, whakatauki, waiata Mahinga kai, Pa tuna Pa, kāinga
		SA	Yes - same as DOS	
		TSL	Yes	
		CUS		
		WTR	<p><b>Wai 894 Te Urewera, Waitangi tribunal Report, 2009</b></p> <p>The Whirinaki River is sacred to Ngāti Whare. It is known as Whirinaki-a-Tane because it originates from the Great Forest of Tane. It gave birth to the various streams and tributaries, and these streams are the children and grandchildren of Whirinaki. All of the streams congregate at The Great Canyon of Toi, in the valley. The region along the Whirinaki River became known as Te Whaiti-nui-a-Toi – the great canyon of Toi.</p> <p>The tipuna Hineruarangi, kaitiaki (protector) of Ngāti Whare lives in a cave near Te Whaiti-Nui-a-Toi, a famous part of the Whirinaki River where it becomes very narrow. According to some stories she is a woman and human, but she is really a celestial being. When she flies it is a sign that a chief within the Ngāti Whare district has died, she may be seen flying around the river, she is a shag and the bird is completely white. The name of her cave is The Sheltering Palm of Hineruarangi and is over there, not here but just below there (referring to a place in the canyon of Te Whaiti-nui-a-Toi).</p>	
OTHER				
Wheao River  Hawke's Bay/Bay of Plenty <b>Mohaka</b>	Ngāti Manawa	DOS	<p>The Wheao River is a key source of Ngāti Manawa's spiritual and material wellbeing and a taonga of great significance to Ngāti Manawa. The Wheao River is part of the environment of successive generations of Ngāti Manawa's ancestors and part of the ancestral link with both the past and the future.</p> <p>The Wheao River was a pristine, primary area for fishing tuna and trout. It provided habitat for freshwater food sources such as the koura, the kakahi, morihana and kokopu.</p> <p>The river is a site of a freshwater tuna (eel) fishery of vital significance to Ngāti Manawa, which for generations has sustained their way of life. The mana of the iwi was renowned for the succulent, sweet tasting, and large tuna, and contributed greatly to the standing of Te Ika Whenua.</p>	Wāhi Tapu, Wāhi taonga Mahinga kai, Pa tuna
		SA	Yes – same reasons same as DOS	
		TSL	Yes	
		CUS		

Waterbody / Region / Catchment	Treaty settlement entity	Commentary		Key values
		WTR		
		OTHER		
Te Awaawa Stream	Ngāti Pāhauwera	DOS	No	Wāhi Tapu, Wāhi taonga Pa, kāinga Battle site
Hawke's Bay Waihua		SA	No	
		TSL	No	
		CUS		
		WTR		
		OTHER	<b>Affidavits provided as part of Ngati Pāhauwera's MACA (2013/2014)</b> Kōiwi (bones) are exposed on the side of the Te Awaawa Stream but most have been eroded into the sea. The kōiwi are from a battle, which occurred by the Mohaka River, with the sons of Rakaihikuroa and the killing of Ngāi Tahu rangatira Tawhirangi and his sister and their people. Te Huki had a pā just south of Te Awaawa, A few kilometres on was the pā of Mamangu that overlooks the Takapau beach.	
Waihua River	Ngāti Pāhauwera	DOS	The Waihua River is a traditional boundary of Ngāti Pāhauwera. It is significant to Ngāti Pāhauwera as taonga and the mauri of their spiritual and material wellbeing. It was important as a highway, provider of mahinga kai and other resources important to Ngāti Pāhauwera for cultural and commercial reasons.	Wāhi Tapu, Wāhi taonga Mahinga kai, Pa tuna Rohe Boundary
Hawke's Bay Waihua		SA	No	
		TSL	Yes	
		CUS		
		WTR		
		OTHER	<b>Affidavits provided as part of Ngati Pāhauwera's MACA (2013/2014)</b> Affidavits discuss the significance of the Waihua River mouth and surrounding coastal area to Ngāti Pāhauwera. Specifically, the affidavits contain testimonials and evidence which demonstrate the area is important as a mahinga kai, with knowledge of particular fishing spots, shellfish beds and eeling spots. Waihua river mouth has hosted long term fishing competitions attracting people from around New Zealand. There is an urupā at Waihua which overlooks the ocean, and a coastal pā, on the area known today as the Island, at the mouth of the River. Ureiro is a pā built by Mamangu on the north side of Waihua River.	
Waiau River	Te Rohe o Te Wairoa	DOS	The Waiau River has spiritual significance to Ngāi Tamaterangi. The river adjoins a wāhi tapu site which is significant as being the place where Tamaterangi collected hangi stones after his defeat at Opuku. Ngāi Tamaterangi had a number of settlements along the Waiau River, and was a valuable source of water, food, transport and trade. It was particularly significant as transport route from Waikaremoana to Te Moananui a Kiwa.	Wāhi Tapu, Wāhi taonga Mahinga kai, Pa tuna
Hawke's Bay Wairoa		SA	Yes - same as DOS	
		TSL	N/A	
		CUS		
		WTR		
		OTHER		
Waiau River	Ngāti Ruapani ki	DOS		Mahinga kai, Pa tuna
		SA		

Waterbody / Region / Catchment	Treaty settlement entity	Commentary		Key values
Hawke's Bay Wairoa	Waikaremoana	TSL		
		CUS		
		WTR		
		OTHER	<b>Statement taken by Kicky Kirikiri who spoke to one of the Kaumatua at Ruapani 18 July 2017</b> Lake Waikaremoana runs into the Waikaretaheke River, flowing southeast to reach the Waiiau River 20 KM northwest of Wairoa, feeding the Wairoa reservoir which provides the township with water.	
Waiiau River  Hawke's Bay Wairoa	Ngāti Pāhauwera	DOS	Traditional boundary of Ngāti Pāhauwera	Rohe Boundary
		SA	No	
		TSL	Yes	
		CUS		
		WTR		
		OTHER		
Lake Rotoroa  Hawke's Bay Wairoa	Ngāti Pāhauwera	DOS	Lake Rotoroa is located near the Waiiau River, which was significant as a mahinga kai. Bed of part of Lake Rotoroa - vested in Ngāti Pāhauwera.	Mahinga kai, Pa tuna
		SA	No	
		TSL	No	
		CUS		
		WTR		
		OTHER		
Lake Rotongaio  Hawke's Bay Wairoa	Ngāti Pāhauwera	DOS	Lake Rotongaio is located near the Waiiau River, which was significant as a mahinga kai. Bed of Lake Rotongaio vested in Ngāti Pāhauwera	Mahinga kai, Pa tuna
		SA	No	
		TSL	No	
		CUS		
		WTR		
		OTHER		
Ohinepaaka Stream  Hawke's Bay Wairoa	Ngāti Pāhauwera	DOS	No	Mahinga kai, Pa tuna
		SA	No	
		TSL	No	
		CUS		
		WTR		
		OTHER	<b>Affidavits provided as part of Ngati Pāhauwera's MACA (2013/2014)</b> The Ohinepaaka Stream is a popular eeling stream for the locality.	
Poututu Stream  Hawke's Bay	Ngāti Pāhauwera	DOS	No	Wāhi Tapu, Wāhi taonga Battle site
		SA	No	
		TSL	No	
		CUS		

Waterbody / Region / Catchment	Treaty settlement entity	Commentary	Key values	
Wairoa		WTR		
Ngamotu Lagoon  Hawke's Bay Wairoa	Te Rohe o Te Wairoa	DOS	<p><b>Affidavits provided as part of Ngati Pāhauwera's MACA (2013/2014)</b></p> <p>The Potutu Stream is very tapu due to kōiwi and taonga being found in this area. Stories passed down through generations tell of blood being still in this area. Ngāti Pāhauwera people have areas at Poututu that they will not go to because they have been warned off by their families.</p>	Mahinga kai, Pa tuna
Whakamahia Lagoon  Hawke's Bay Wairoa	Te Rohe o Te Wairoa	DOS	<p>The Whakamahia lagoon was a river mouth lagoon situated on the western side of the mouth of the Wairoa River, approximately 350 acres in size.</p> <p>The Whakamahia lagoon was an important mahinga kai for local Maori, providing tuna, patiki (flounder), kakahi (pipi), whitiko (periwinkle), tuangi (cockle) and kuku (freshwater mussel), and was a good place to collect driftwood.</p>	Mahinga kai, Pa tuna
Lake Whakakī  Hawke's Bay Wairoa	Te Rohe o Te Wairoa	DOS	<p>Lake Whakakī is surrounded by other smaller lakes and lagoons on the narrow coastal plain between the Wairoa and Nuhaka Rivers. This area was traditionally home to a rich variety of kai moana, including tuna and shellfish. Many birds harvested for food also made their home there. The Whakakī wetlands were an important mahinga kai for local Maori.</p> <p>Awa Wahi is the place where the Whakaki Lake was opened to delay pursuing enemies and allow the tangata whenua to escape to Moumoukai.</p>	Mahinga kai, Pa tuna
		SA	Yes – same as DOS	
		TSL	N/A	
		CUS		
		WTR		
		OTHER	<p><b>Summary of cultural values associated with water bodies in Hawke's Bay, Wairoa District – Whakaki Catchment (2018)</b></p> <p>Te Whakaki Lagoon is of spiritual and cultural significance to Ngati Kahukura, Ngati Kirituna and hapu of Te Whakaki Nui-a-Rua. The natural environmental features of Whakaki Lagoon and its surrounds are unique and are found nowhere else in the catchment.</p> <p>Whakaki Lagoon is situated between Wairoa and Nuhaka and in the past was part of an extensive coastal wetland. Until the early 1900's exit of the lagoon waters to the sea occurred only</p>	

Waterbody / Region / Catchment	Treaty settlement entity	Commentary		Key values
			<p>when floodwaters naturally overtopped the sandbar, or Ahikaa and tangata whenua opened the bar manually to facilitate subsidence of floodwaters</p> <p>The Whakaki Lagoon is an outstanding habitat for wetland birds, including several rare and iconic species; eels, bullies, inanga and other native fish; beds of native aquatic macrophytic plants; fringes of primarily native vegetation, including saltmarsh ribbon wood, rushes, sedges and wetland turfs. The Beach and dune system involves such species as mat daisy (<i>Raoulia</i> aff. <i>hookeri</i>) cushion fields; spinifex; native invertebrates and lizards.</p>	
Te Uwe Stream	Te Rohe o Te Wairoa	DOS	No	<p>Wāhi Tapu</p> <p>Acknowledged in korero tuku iho, pepeha, whakatauki, waiata</p> <p>Mahinga kai, Pa tuna</p> <p>Pa, kāinga</p>
Hawke's Bay Wairoa		SA	No	
		TSL	N/A	
		CUS		
		WTR		
		OTHER	<p><b>Summary of cultural values associated with water bodies in Hawke's Bay, Wairoa District – Whakaki Catchment (2018)</b></p> <p>Te Uwe Stream is of spiritual and cultural significance to Ngati Kahukura, Ngati Kirituna and hapu of Te Whakaki Nui-a-Rua, with Whakaki marae located nearby. The Te Uwe Stream is regarded as tapu, due to the nature of the tribal inhabitations and historical pa fortifications, who lived in and around the site.</p> <p>Te Uwe Stream is acknowledged in Korero Tuku iho, Pepeha, Whakatauki and Waiata, and a traditional water source for Ngati Kirituna, Ngati Kahukura. Mahinga kai - Long Fin Tuna, Morehana, Kōura, Fresh Water Muscle and plant species.</p>	
Teraawaerea Stream	Te Rohe o Te Wairoa	DOS	No	<p>Wāhi Tapu</p> <p>Acknowledged in korero tuku iho, pepeha, whakatauki, waiata</p> <p>Mahinga kai, Pa tuna</p> <p>Pa, kāinga</p>
Hawke's Bay Wairoa		SA	No	
		TSL	N/A	
		CUS		
		WTR		
		OTHER	<p><b>Summary of cultural values associated with water bodies in Hawke's Bay, Wairoa District – Whakaki Catchment (2018)</b></p> <p>Teraawaerea Stream is of spiritual and cultural significance to Ngati Kahukura, Ngati Kirituna and hapu of Te Whakaki Nui-a-Rua. The Teraawaerea Stream is regarded as tapu, due to the nature of the tribal inhabitants and historical pa fortifications, who lived in and around the site.</p> <p>Teraawaerea Stream is acknowledged in Korero Tuku iho, Pepeha, Whakatauki and Waiata, and a traditional water source for Ngati Kirituna, Ngati Kahukura. Mahinga Kai - Long Fin Tuna, Morehana, Kōura, Fresh Water Muscle and plant species.</p> <p>Teraawaerea Stream is a Traditional breeding ground for indigenous and migrating birds i.e. Godwit for the whole entire catchment of Whakaki Nui-a Rua pre circa 1864. Site is an extensive indigenous fish sanctuary i.e. mullet, tuna, kōura.</p>	
Ramarama Stream	Te Rohe o Te Wairoa	DOS	No	<p>Wāhi Tapu</p> <p>Acknowledged in korero tuku iho, pepeha, whakatauki, waiata</p> <p>Mahinga kai, Pa tuna</p> <p>Pa, kāinga</p>
Hawke's Bay Wairoa		SA	No	
		TSL	N/A	
		CUS		
		WTR		
		OTHER	<p><b>Summary of cultural values associated with water bodies in Hawke's Bay, Wairoa District – Whakaki Catchment (2018)</b></p> <p>Rama Stream from Kohatupoapoa (Smashing of the stones)</p> <p>Ramarama Stream is associated with is of spiritual and cultural</p>	

Waterbody / Region / Catchment	Treaty settlement entity	Commentary		Key values
			<p>significance to Ngati Kahukura, Ngati Kirituna and hapu of Te Whakaki Nui-a-Rua. The Ramarama Stream is regarded as tapu, due to the nature of the tribal inhabitants, and historical pa fortifications, who lived in and around the site.</p> <p>Ramrama Stream is acknowledged in Korero Tuku iho, Pepeha, Whakatauaki and Waiata, and a traditional water source for Ngati Kirituna, Ngati Kahukura. Mahinga Kai - Long Fin Tuna, Morehana, Korua, Fresh Water Muscle and plant species.</p> <p>Ramrama Stream is a traditional breeding ground for indigenous and migrating birds i.e. Godwit for the whole entire catchment of Whakaki Nui-a-Rua pre circa 1864. Site is an extensive indigenous fish sanctuary i.e. mullet, tuna, kōura.</p> <p>The stream was an important source of food, including whitebait (Inanga), flounder (mohoa), mullet (kanae) and eel, tuna, fresh water muscles, Korua (fresh water crayfish) and Kana kana lampreae.</p>	
<p>Mangaroa Stream</p> <p>Hawke's Bay</p> <p>Wairoa</p>	<p>Te Rohe o Te Wairoa</p>	<p>DOS</p> <p>SA</p> <p>TSL</p> <p>CUS</p> <p>WTR</p> <p>OTHER</p>	<p>No</p> <p>No</p> <p>N/A</p> <p></p> <p></p> <p><b>Summary of cultural values associated with water bodies in Hawke's Bay, Wairoa District – Whakaki Catchment (2018)</b></p> <p>Maungaroa Stream is of spiritual and cultural significance to Ngati Kahukura, Ngati Kirituna and hapu of Te Whakaki Nui-a-Rua. This Tributary is regarded as tapu, due to the nature of the tribal inhabitants, and historical pa fortifications, who lived in and around the site.</p> <p>Maungaroa Stream is acknowledged in Korero Tuku iho, Pepeha, Whakatauaki and Waiata, and a traditional water source for Ngati Kirituna, Ngati Kahukura. Mahinga Kai - Long Fin Tuna, Morehana, Korua, Fresh Water Muscle and plant species.</p> <p>Maungaroa Stream was an important source of food, including whitebait (Inanga), flounder (mohoa), mullet (kanae) and eel, tuna, fresh water muscles, Kauroa (fresh water crayfish) and Kanakana lampreae.</p> <p>Maungaroa Stream is a traditional breeding ground for indigenous and migrating birds i.e. Godwit for the whole entire catchment of Whakaki Nui-a-Rua pre circa 1864. Site is an extensive indigenous fish sanctuary i.e. mullet, tuna, kōura.</p>	<p>Wāhi Tapu</p> <p>Acknowledged in korero tuku iho, pepeha, whakatauki, waiata</p> <p>Mahinga kai, Pa tuna</p> <p>Pa, kāinga</p>
<p>Rahui Channel</p> <p>Hawke's Bay</p> <p>Wairoa</p>	<p>Te Rohe o Te Wairoa</p>	<p>DOS</p> <p>SA</p> <p>TSL</p> <p>CUS</p> <p>WTR</p> <p>OTHER</p>	<p>No</p> <p>No</p> <p>N/A</p> <p></p> <p></p> <p><b>Summary of cultural values associated with water bodies in Hawke's Bay, Wairoa District – Whakaki Catchment (2018)</b></p> <p>Rahui Channel is the main outlet channel from Lake Whakaki. There is a small sub catchment between Rahui Channel and Paaka (opening).</p> <p>Rahui Channel is of spiritual and cultural significance to Ngati Kahukura, Ngati Kirituna and hapu of Te Whakaki Nui-a-Rua. Rahui Channel is regarded as tapu, due to the nature of the tribal inhabitants, and historical pa fortifications, who lived in and around the site. There are extensive Waahi Tapu Sites in and around the Rahui Channel and traditional Urupa. These are of a great importance to hapu, and Iwi of Te Rohe O Te Wairoa. Extensive work has been undertaken on the sand dune to locate historical sites.</p> <p>Rahui Channel is acknowledged in Korero Tuku iho, Pepeha, Whakatauaki and Waiata, and a traditional water source for Ngati Kirituna, Ngati Kahukura. Mahinga Kai - Long Fin Tuna,</p>	<p>Wāhi Tapu</p> <p>Acknowledged in korero tuku iho, pepeha, whakatauki, waiata</p> <p>Mahinga kai, Pa tuna</p> <p>Pa, kāinga</p>

Waterbody / Region / Catchment	Treaty settlement entity	Commentary	Key values												
		<p>Morehana, Korua, Fresh Water Muscle and plant species.</p> <p>Rahui Channel is a traditional indigenous and migratory sanctuary and extensive indigenous fish sanctuary.</p> <p>Rahui Channel was an important source of food, including whitebait (Inanga), flounder (mohoao), mullet (kanae) and eel, tuna, fresh water muscles, Kauroa (fresh water crayfish) and Kanakana lamprae.</p>													
<p>Lake Paatangata</p> <p>Hawke's Bay</p> <p>Wairoa</p>	<p>Te Rohe o Te Wairoa</p>	<table border="1"> <tr> <td data-bbox="612 445 724 479">DOS</td> <td data-bbox="732 445 1347 479">No</td> </tr> <tr> <td data-bbox="612 490 724 524">SA</td> <td data-bbox="732 490 1347 524">No</td> </tr> <tr> <td data-bbox="612 535 724 568">TSL</td> <td data-bbox="732 535 1347 568">N/A</td> </tr> <tr> <td data-bbox="612 580 724 613">CUS</td> <td data-bbox="732 580 1347 613"></td> </tr> <tr> <td data-bbox="612 624 724 658">WTR</td> <td data-bbox="732 624 1347 658"></td> </tr> <tr> <td data-bbox="612 692 724 725">OTHER</td> <td data-bbox="732 692 1347 1330"> <p><b>Summary of cultural values associated with water bodies in Hawke's Bay, Wairoa District – Whakaki Catchment (2018)</b></p> <p>Paatangata is a sub catchment of Lake Whakaki. Due to ecological environmental issues which have occurred over a number of years Paatangata has become a separate lake system. There is an abundance of native birds and water fowl.</p> <p>Paatangata is of spiritual and cultural significance to Ngati Kahukura, Ngati Kirituna and hapu of Te Whakaki Nui-a-Rua. Paatangata is regarded as tapu, due to the nature of the tribal inhabitants, and historical pa fortifications, who lived in and around the site. There are extensive Waahi Tapu Sites in and around Paatangata and traditional Urupa. These are of a great importance to hapu, and Iwi of Te Rohe O Te Wairoa. Extensive work has been undertaken on the sand dune to locate historical sites.</p> <p>Paatangata is acknowledged Pepeha, Whakatauki and Waiata, and a traditional water source for Ngati Kirituna, Ngati Kahukura. Mahinga Kai - Long Fin Tuna, Morehana, Korua, Fresh Water Muscle and plant species</p> <p>Paatangata is a traditional indigenous and migratory sanctuary.</p> <p>Paatangata was an important source of food, including whitebait (Inanga), flounder (mohoao), mullet (kanae) and eel, tuna, fresh water muscles, Kauroa (fresh water crayfish) and Kanakana lamprae.</p> </td> </tr> </table>	DOS	No	SA	No	TSL	N/A	CUS		WTR		OTHER	<p><b>Summary of cultural values associated with water bodies in Hawke's Bay, Wairoa District – Whakaki Catchment (2018)</b></p> <p>Paatangata is a sub catchment of Lake Whakaki. Due to ecological environmental issues which have occurred over a number of years Paatangata has become a separate lake system. There is an abundance of native birds and water fowl.</p> <p>Paatangata is of spiritual and cultural significance to Ngati Kahukura, Ngati Kirituna and hapu of Te Whakaki Nui-a-Rua. Paatangata is regarded as tapu, due to the nature of the tribal inhabitants, and historical pa fortifications, who lived in and around the site. There are extensive Waahi Tapu Sites in and around Paatangata and traditional Urupa. These are of a great importance to hapu, and Iwi of Te Rohe O Te Wairoa. Extensive work has been undertaken on the sand dune to locate historical sites.</p> <p>Paatangata is acknowledged Pepeha, Whakatauki and Waiata, and a traditional water source for Ngati Kirituna, Ngati Kahukura. Mahinga Kai - Long Fin Tuna, Morehana, Korua, Fresh Water Muscle and plant species</p> <p>Paatangata is a traditional indigenous and migratory sanctuary.</p> <p>Paatangata was an important source of food, including whitebait (Inanga), flounder (mohoao), mullet (kanae) and eel, tuna, fresh water muscles, Kauroa (fresh water crayfish) and Kanakana lamprae.</p>	<p>Wāhi Tapu</p> <p>Acknowledged in korero tuku iho, pepeha, whakatauki, waiata</p> <p>Mahinga kai, Pa tuna</p> <p>Pa, kāinga</p>
DOS	No														
SA	No														
TSL	N/A														
CUS															
WTR															
OTHER	<p><b>Summary of cultural values associated with water bodies in Hawke's Bay, Wairoa District – Whakaki Catchment (2018)</b></p> <p>Paatangata is a sub catchment of Lake Whakaki. Due to ecological environmental issues which have occurred over a number of years Paatangata has become a separate lake system. There is an abundance of native birds and water fowl.</p> <p>Paatangata is of spiritual and cultural significance to Ngati Kahukura, Ngati Kirituna and hapu of Te Whakaki Nui-a-Rua. Paatangata is regarded as tapu, due to the nature of the tribal inhabitants, and historical pa fortifications, who lived in and around the site. There are extensive Waahi Tapu Sites in and around Paatangata and traditional Urupa. These are of a great importance to hapu, and Iwi of Te Rohe O Te Wairoa. Extensive work has been undertaken on the sand dune to locate historical sites.</p> <p>Paatangata is acknowledged Pepeha, Whakatauki and Waiata, and a traditional water source for Ngati Kirituna, Ngati Kahukura. Mahinga Kai - Long Fin Tuna, Morehana, Korua, Fresh Water Muscle and plant species</p> <p>Paatangata is a traditional indigenous and migratory sanctuary.</p> <p>Paatangata was an important source of food, including whitebait (Inanga), flounder (mohoao), mullet (kanae) and eel, tuna, fresh water muscles, Kauroa (fresh water crayfish) and Kanakana lamprae.</p>														
<p>Lake Waihao</p> <p>Hawke's Bay</p> <p>Wairoa</p>	<p>Te Rohe o Te Wairoa</p>	<table border="1"> <tr> <td data-bbox="612 1341 724 1375">DOS</td> <td data-bbox="732 1341 1347 1375">No</td> </tr> <tr> <td data-bbox="612 1386 724 1420">SA</td> <td data-bbox="732 1386 1347 1420">No</td> </tr> <tr> <td data-bbox="612 1431 724 1464">TSL</td> <td data-bbox="732 1431 1347 1464">N/A</td> </tr> <tr> <td data-bbox="612 1476 724 1509">CUS</td> <td data-bbox="732 1476 1347 1509"></td> </tr> <tr> <td data-bbox="612 1520 724 1554">WTR</td> <td data-bbox="732 1520 1347 1554"></td> </tr> <tr> <td data-bbox="612 1588 724 1621">OTHER</td> <td data-bbox="732 1588 1347 2157"> <p><b>Summary of cultural values associated with water bodies in Hawke's Bay, Wairoa District – Whakaki Catchment (2018)</b></p> <p>Waihao is a sub catchment of Lake Whakaki. Due to ecological environmental issues which have occurred over a number of years Waihao has become a separate lake system. There is an abundance of native birds and water fowl.</p> <p>Waihao is of spiritual and cultural significance to Ngati Kahukura, Ngati Kirituna and hapu of Te Whakaki Nui-a-Rua. Waihao is regarded as tapu, due to the nature of the tribal inhabitants, and historical pa fortifications, who lived in and around the site. There are extensive Waahi Tapu Sites in and around Waihao and traditional Urupa. These are of a great importance to hapu, and Iwi of Te Rohe O Te Wairoa. Extensive work has been undertaken on the sand dune to locate historical sites.</p> <p>Waihao is acknowledged Pepeha, Whakatauki and Waiata, and a traditional water source for Ngati Kirituna, Ngati Kahukura. Mahinga Kai - Long Fin Tuna, Morehana, Korua, Fresh Water Muscle and plant species.</p> <p>Waihao is a traditional indigenous and migratory sanctuary, and was an important source of food, including whitebait (Inanga), flounder (mohoao), mullet (kanae) and eel, tuna, fresh water</p> </td> </tr> </table>	DOS	No	SA	No	TSL	N/A	CUS		WTR		OTHER	<p><b>Summary of cultural values associated with water bodies in Hawke's Bay, Wairoa District – Whakaki Catchment (2018)</b></p> <p>Waihao is a sub catchment of Lake Whakaki. Due to ecological environmental issues which have occurred over a number of years Waihao has become a separate lake system. There is an abundance of native birds and water fowl.</p> <p>Waihao is of spiritual and cultural significance to Ngati Kahukura, Ngati Kirituna and hapu of Te Whakaki Nui-a-Rua. Waihao is regarded as tapu, due to the nature of the tribal inhabitants, and historical pa fortifications, who lived in and around the site. There are extensive Waahi Tapu Sites in and around Waihao and traditional Urupa. These are of a great importance to hapu, and Iwi of Te Rohe O Te Wairoa. Extensive work has been undertaken on the sand dune to locate historical sites.</p> <p>Waihao is acknowledged Pepeha, Whakatauki and Waiata, and a traditional water source for Ngati Kirituna, Ngati Kahukura. Mahinga Kai - Long Fin Tuna, Morehana, Korua, Fresh Water Muscle and plant species.</p> <p>Waihao is a traditional indigenous and migratory sanctuary, and was an important source of food, including whitebait (Inanga), flounder (mohoao), mullet (kanae) and eel, tuna, fresh water</p>	<p>Wāhi Tapu</p> <p>Acknowledged in korero tuku iho, pepeha, whakatauki, waiata</p> <p>Mahinga kai, Pa tuna</p> <p>Pa, kāinga</p>
DOS	No														
SA	No														
TSL	N/A														
CUS															
WTR															
OTHER	<p><b>Summary of cultural values associated with water bodies in Hawke's Bay, Wairoa District – Whakaki Catchment (2018)</b></p> <p>Waihao is a sub catchment of Lake Whakaki. Due to ecological environmental issues which have occurred over a number of years Waihao has become a separate lake system. There is an abundance of native birds and water fowl.</p> <p>Waihao is of spiritual and cultural significance to Ngati Kahukura, Ngati Kirituna and hapu of Te Whakaki Nui-a-Rua. Waihao is regarded as tapu, due to the nature of the tribal inhabitants, and historical pa fortifications, who lived in and around the site. There are extensive Waahi Tapu Sites in and around Waihao and traditional Urupa. These are of a great importance to hapu, and Iwi of Te Rohe O Te Wairoa. Extensive work has been undertaken on the sand dune to locate historical sites.</p> <p>Waihao is acknowledged Pepeha, Whakatauki and Waiata, and a traditional water source for Ngati Kirituna, Ngati Kahukura. Mahinga Kai - Long Fin Tuna, Morehana, Korua, Fresh Water Muscle and plant species.</p> <p>Waihao is a traditional indigenous and migratory sanctuary, and was an important source of food, including whitebait (Inanga), flounder (mohoao), mullet (kanae) and eel, tuna, fresh water</p>														

Waterbody / Region / Catchment	Treaty settlement entity	Commentary	Key values														
Lake Te-Awa Waahi Section 1  Hawke's Bay <b>Wairoa</b>	Te Rohe o Te Wairoa	<table border="1"> <tr> <td data-bbox="606 232 724 277">DOS</td> <td data-bbox="727 232 1347 277">muscles, Kauroa (fresh water crayfish) and Kanakana lampreae.</td> </tr> <tr> <td data-bbox="606 282 724 327">SA</td> <td data-bbox="727 282 1347 327">No</td> </tr> <tr> <td data-bbox="606 331 724 376">TSL</td> <td data-bbox="727 331 1347 376">No</td> </tr> <tr> <td data-bbox="606 380 724 425">TSL</td> <td data-bbox="727 380 1347 425">N/A</td> </tr> <tr> <td data-bbox="606 430 724 474">CUS</td> <td data-bbox="727 430 1347 474"></td> </tr> <tr> <td data-bbox="606 479 724 524">WTR</td> <td data-bbox="727 479 1347 524"></td> </tr> <tr> <td data-bbox="606 528 724 1211">OTHER</td> <td data-bbox="727 528 1347 1211"> <p><b>Summary of cultural values associated with water bodies in Hawke's Bay, Wairoa District – Whakaki Catchment (2018)</b></p> <p>Te-Awa Waahi Section 1 is a sub catchment of Lake Whakaki. Due to ecological environmental issues which have occurred over a number of years Waihao has become a separate lake system. There is an abundance of native birds and water fowl.</p> <p>Te-Awa Waahi Section 1 is of spiritual and cultural significance to Ngati Kahukura, Ngati Kirituna and hapu of Te Whakaki Nui-a-Rua. It is the traditional Resting Place of Tipuna Puku-Tuna which abides by the boundary of Whakaki.</p> <p>Te-Awa Waahi Section 1 is regarded as tapu, due to the nature of the tribal inhabitants, and historical pa fortifications, who lived in and around the site. There are extensive Waahi Tapu Sites in the area and traditional Urupa. These are of a great importance to hapu, and Iwi of Te Rohe O Te Wairoa. Extensive work has been undertaken on the sand dune to locate historical sites.</p> <p>Te-Awa Waahi Section 1 is acknowledged Pepeha, Whakatauaki and Waiata, and a traditional water source for Ngati Kirituna, Ngati Kahukura. Mahinga Kai - Long Fin Tuna, Morehana, Korua, Fresh Water Muscle and plant species.</p> <p>Te-Awa Waahi Section 1 is a traditional indigenous and migratory sanctuary, and was an important source of food, including whitebait (Inanga), flounder (mohoao), mullet (kanae) and eel, tuna, fresh water muscles, Kauroa (fresh water crayfish) and Kanakana lampreae.</p> </td> </tr> </table>	DOS	muscles, Kauroa (fresh water crayfish) and Kanakana lampreae.	SA	No	TSL	No	TSL	N/A	CUS		WTR		OTHER	<p><b>Summary of cultural values associated with water bodies in Hawke's Bay, Wairoa District – Whakaki Catchment (2018)</b></p> <p>Te-Awa Waahi Section 1 is a sub catchment of Lake Whakaki. Due to ecological environmental issues which have occurred over a number of years Waihao has become a separate lake system. There is an abundance of native birds and water fowl.</p> <p>Te-Awa Waahi Section 1 is of spiritual and cultural significance to Ngati Kahukura, Ngati Kirituna and hapu of Te Whakaki Nui-a-Rua. It is the traditional Resting Place of Tipuna Puku-Tuna which abides by the boundary of Whakaki.</p> <p>Te-Awa Waahi Section 1 is regarded as tapu, due to the nature of the tribal inhabitants, and historical pa fortifications, who lived in and around the site. There are extensive Waahi Tapu Sites in the area and traditional Urupa. These are of a great importance to hapu, and Iwi of Te Rohe O Te Wairoa. Extensive work has been undertaken on the sand dune to locate historical sites.</p> <p>Te-Awa Waahi Section 1 is acknowledged Pepeha, Whakatauaki and Waiata, and a traditional water source for Ngati Kirituna, Ngati Kahukura. Mahinga Kai - Long Fin Tuna, Morehana, Korua, Fresh Water Muscle and plant species.</p> <p>Te-Awa Waahi Section 1 is a traditional indigenous and migratory sanctuary, and was an important source of food, including whitebait (Inanga), flounder (mohoao), mullet (kanae) and eel, tuna, fresh water muscles, Kauroa (fresh water crayfish) and Kanakana lampreae.</p>	Wāhi Tapu Acknowledged in korero tuku iho, pepeha, whakatauki, waiata Mahinga kai, Pa tuna Pa, kāinga
DOS	muscles, Kauroa (fresh water crayfish) and Kanakana lampreae.																
SA	No																
TSL	No																
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Lake Te Kainga Pipi  Hawke's Bay <b>Wairoa</b>	Te Rohe o Te Wairoa	<table border="1"> <tr> <td data-bbox="606 1216 724 1261">DOS</td> <td data-bbox="727 1216 1347 1261">No</td> </tr> <tr> <td data-bbox="606 1265 724 1310">SA</td> <td data-bbox="727 1265 1347 1310">No</td> </tr> <tr> <td data-bbox="606 1314 724 1359">TSL</td> <td data-bbox="727 1314 1347 1359">N/A</td> </tr> <tr> <td data-bbox="606 1364 724 1408">CUS</td> <td data-bbox="727 1364 1347 1408"></td> </tr> <tr> <td data-bbox="606 1413 724 1458">WTR</td> <td data-bbox="727 1413 1347 1458"></td> </tr> <tr> <td data-bbox="606 1462 724 2154">OTHER</td> <td data-bbox="727 1462 1347 2154"> <p><b>Summary of cultural values associated with water bodies in Hawke's Bay, Wairoa District – Whakaki Catchment (2018)</b></p> <p>Te Kainga Pipi is a sub catchment of Lake Whakaki. Due to ecological environmental issues which have occurred over a number of years Waihao has become a separate lake system. There is an abundance of native birds and water fowl.</p> <p>Te Kainga Pipi is of spiritual and cultural significance to Ngati Kahukura, Ngati Kirituna and hapu of Te Whakaki Nui-a-Rua. It is the traditional Resting Place of Tipuna which abides by the boundary of Whakaki.</p> <p>Te Kainga Pipi is regarded as tapu, due to the nature of the tribal inhabitants, and historical pa fortifications, who lived in and around the site. There are extensive Waahi Tapu Sites in the area and traditional Urupa. These are of a great importance to hapu, and Iwi of Te Rohe O Te Wairoa. Extensive work has been undertaken on the sand dune to locate historical sites.</p> <p>Te Kainga Pipi is acknowledged Pepeha, Whakatauaki and Waiata, and a traditional water source for Ngati Kirituna, Ngati Kahukura. Mahinga Kai - Long Fin Tuna, Morehana, Korua, Fresh Water Muscle and plant species.</p> <p>Te Kainga Pipi is a traditional indigenous and migratory sanctuary, and was an important source of food, including whitebait (Inanga), flounder (mohoao), mullet (kanae) and eel, tuna, fresh water muscles, Kauroa (fresh water crayfish) and Kanakana lampreae.</p> </td> </tr> </table>	DOS	No	SA	No	TSL	N/A	CUS		WTR		OTHER	<p><b>Summary of cultural values associated with water bodies in Hawke's Bay, Wairoa District – Whakaki Catchment (2018)</b></p> <p>Te Kainga Pipi is a sub catchment of Lake Whakaki. Due to ecological environmental issues which have occurred over a number of years Waihao has become a separate lake system. There is an abundance of native birds and water fowl.</p> <p>Te Kainga Pipi is of spiritual and cultural significance to Ngati Kahukura, Ngati Kirituna and hapu of Te Whakaki Nui-a-Rua. It is the traditional Resting Place of Tipuna which abides by the boundary of Whakaki.</p> <p>Te Kainga Pipi is regarded as tapu, due to the nature of the tribal inhabitants, and historical pa fortifications, who lived in and around the site. There are extensive Waahi Tapu Sites in the area and traditional Urupa. These are of a great importance to hapu, and Iwi of Te Rohe O Te Wairoa. Extensive work has been undertaken on the sand dune to locate historical sites.</p> <p>Te Kainga Pipi is acknowledged Pepeha, Whakatauaki and Waiata, and a traditional water source for Ngati Kirituna, Ngati Kahukura. Mahinga Kai - Long Fin Tuna, Morehana, Korua, Fresh Water Muscle and plant species.</p> <p>Te Kainga Pipi is a traditional indigenous and migratory sanctuary, and was an important source of food, including whitebait (Inanga), flounder (mohoao), mullet (kanae) and eel, tuna, fresh water muscles, Kauroa (fresh water crayfish) and Kanakana lampreae.</p>	Wāhi Tapu Acknowledged in korero tuku iho, pepeha, whakatauki, waiata Mahinga kai, Pa tuna Pa, kāinga		
DOS	No																
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Waterbody / Region / Catchment	Treaty settlement entity	Commentary		Key values
Rotonui Stream  Hawke's Bay Wairoa	Te Rohe o Te Wairoa	DOS	No	Wāhi Tapu Acknowledged in korero tuku iho, pepeha, whakatauki, waiata Mahinga kai, Pa tuna Pa, kāinga
		SA	No	
		TSL	N/A	
		CUS		
		WTR		
		OTHER	<p><b>Summary of cultural values associated with water bodies in Hawke's Bay, Wairoa District – Whakaki Catchment (2018)</b></p> <p>Rotonui Steam is a tributary of Lake Whakaki.</p> <p>Rotonui is of spiritual and cultural significance to Ngati Kahukura, Ngati Kirituna and hapu of Te Whakaki Nui-a-Rua. Rotonui is regarded as tapu, due to the nature of the tribal inhabitants, and historical pa fortifications, who lived in and around the site. There are extensive Waahi Tapu Sites in the area and traditional Urupa. These are of a great importance to hapu, and Iwi of Te Rohe O Te Wairoa.</p> <p>Rotonui is acknowledged Pepeha, Whakatauki and Waiata, and a traditional water source for Ngati Kirituna, Ngati Kahukura. Mahinga Kai - Long Fin Tuna, Morehana, Korua, Fresh Water Muscle and plant species.</p> <p>Rotonui is a traditional indigenous and migratory sanctuary.</p>	
Maunga Tatari Stream  Hawke's Bay Wairoa	Te Rohe o Te Wairoa	DOS	No	Wāhi Tapu, Wahi taonga Acknowledged in korero tuku iho, pepeha, whakatauki, waiata Mahinga kai, Pa tuna Pa, kāinga Battle site
		SA	No	
		TSL	N/A	
		CUS		
		WTR		
		OTHER	<p><b>Summary of cultural values associated with water bodies in Hawke's Bay, Wairoa District – Turirioa, Huramua &amp; Awamate Catchment (2018)</b></p> <p>The Manga Tatari Stream is a tributary of the Wairoa River and is of spiritual and cultural significance to Ngai Tauria iwi and hapu of Te Rohe o Te Wairoa, and is acknowledged in Korero Tuku iho, Pepeha, Whakatauki and Waiata</p> <p>The Manga Tatari Stream is regarded as tapu, due to the nature of the tribal inhabitants, and historical pa fortifications, who lived in and around the site. Rituals and traditions belonging to Ngai Tauria Iwi predate the inhabitation of Ngati Kahungunu O Te Wairoa to the region.</p> <p>The Manga Tatari Stream supplied the second largest Pa Palisade with water in the Huramua District. Fortification of Pa Tuna is found in existing stream-way.</p> <p>The Manga Tatari Stream was an essential communicative road and inner access point for other hapu and whanau groups which lived in and around the community of Huramua.</p> <p>The water way was used as a transport route and supply line for neighbouring tribal altercations that involved the Crown. The Manga Tatari Stream was a customary water source Ngai Tauria Iwi, which supplied attributing water to three Pa Palisades on the left hand side of the stream.</p> <p>The location was traditional mooring point for all Tribal waka which where moored in the stream, abundance of Maori rongoa found in this region also. Staging point for attacks to Ngati Kahungunu invades from Turanga nui-a kiwa (Tairawhiti-Gisborne)</p> <p>Wahi tapu and wahi taonga in this area are Pa Palisade adjacent to this water body, Historical Waka found in Stream in clay embankment, First Epidemic Influenza Outbreak (Koiwi – Human bones occupy site) and battle site.</p>	
Huramua Stream  Hawke's Bay	Te Rohe o Te Wairoa	DOS	No	Wāhi Tapu, Wāhi taonga Acknowledged in korero tuku iho,
		SA	No	
		TSL	N/A	

Waterbody / Region / Catchment	Treaty settlement entity	Commentary		Key values
Wairoa		CUS		pepeha, whakatauki, waiata Mahinga kai, Pa tuna Pa, kāinga Battle site
		WTR		
		OTHER	<p><b>Summary of cultural values associated with water bodies in Hawke's Bay, Wairoa District – Turirioa, Huramua &amp; Awamate Catchment (2018)</b></p> <p>Huramua Stream, is a tributary of the Wairoa River and is of spiritual and cultural significance to Ngai Tauira iwi and hapu of Te Rohe o Te Wairoa, and is acknowledged in Korero Tuku iho, Pepeha, Whakatauki and Waiata.</p> <p>The Huramua Stream is regarded as tapu, due to the nature of the tribal inhabitants and historical pa fortifications, who lived in and around the site. Rituals and traditions belonging to Ngai Tauira Iwi predate the inhabitancy of Ngati Kahungunu O Te Wairoa to the region.</p> <p>Huramua Stream is associated with two taniwha of the region and is listed also on archaeological society of New Zealand site as historical area.</p> <p>The Huramua Stream flanks all presiding Pa Palisades of the river region and was a customary water source for Ngai Tauira Iwi, supplying water to three Pa Palisades on the left hand side of the stream. Fortification of Pa Tuna found in Huramua Stream.</p> <p>The Huramua Stream is Wahi Tapu and Wahi Taonga for Traditional Boat Building Yards (Whare Taonga – School of Boat building (Traditional Waka) adjacent to watercourse), Pa Palisade – Horehau Marae (Chief Iwi Katere).</p> <p>The Huramua Stream Territorial highway and communicative links with retrospective hapu of Wairoa River. It was original mooring of the Tākitimu canoe upon maintenance and repairs where conducted in this stream way, this stream used as a major avenue for trading and commerce including non-European settlement to the area. It was a mooring for Agricultural Settlers to the Turirioa Region</p>	
Wairoa River  Hawke's Bay Wairoa	Te Rohe o Te Wairoa	DOS	<p>The Wairoa River is of spiritual significance to the iwi and hapu of Te Rohe o Te Wairoa. The river is regarded as tapu. It is bound by rituals and traditions, which stem from gods and belongs to their ancestors.</p> <p>The water of the Wairoa River was used for purification, ancient chants and prayers. It is said that the Takitimu waka came up the Wairoa River and landed at Makeakea Stream. Te Reinga Falls, the starting point of the river, is associated Hinekorako and Ruamano, which were taniwha carried to Aotearoa on the Takitimu waka.</p> <p>The Wairoa River Mouth is associated with two taniwha engaged in an ongoing struggle between Tapuwae and Te Maaha. There were a number pā close to the river, and the River was used as a major avenue for trading and commerce.</p> <p>The river was an important source of food, including whitebait (Inanga), flounder (mohoao), mullet (kanae) and eel.</p>	
		SA	Yes – same as DOS	
		TSL	N/A	
		CUS		
		WTR		
		OTHER	<p><b>Summary of cultural values associated with water bodies in Hawke's Bay, Wairoa District – Turirioa, Huramua &amp; Awamate Catchment (2018)</b></p> <p>The Wairoa river is an important source of food, including whitebait (Inanga), flounder (mohoao), mullet (kanae) and eel, tuna, fresh water muscles, Kaura (fresh water crayfish).</p>	
Awamate Stream  Hawke's Bay	Te Rohe o Te Wairoa	DOS	No	Wāhi Tapu, Acknowledged in korero tuku iho, pepeha, whakatauki, waiata
		SA	No	
		TSL	N/A	
		CUS		

Waterbody / Region / Catchment	Treaty settlement entity	Commentary	Key values	
Wairoa		WTR	<p>Mahinga kai, Pa tuna</p> <p>Pa, kāinga</p> <p>Battle site</p>	
		OTHER		<p><b>Summary of cultural values associated with water bodies in Hawke's Bay, Wairoa District – Turirioa, Huramua &amp; Awamate Catchment (2018)</b></p> <p>Awamate Stream is of spiritual and cultural significance to Ngai Tauira iwi and hapu of Te Rohe o Te Wairoa, and is acknowledged in Korero Tuku iho, Pepeha, Whakatauki and Waiata.</p> <p>The Awamate Stream is regarded as tapu, due to the nature of the tribal inhabitants, and historical pa fortifications, which lived in and around the site. The rituals and traditions belonging to Ngai Tauira Iwi predates the inhabitancy of Ngati Kahungunu O Te Wairoa to the region.</p> <p>The stream is an important, mahinga kai, providing a customary water source Ngai Tauira Iwi, which supplied attributing water to three Pa Palisades on the left hand side of the stream. Main water supply for Ngati Peehi Ki Aranui (Aranui Marae). Awamate Stream home to a number of historical Pa Tuna sites, these sites adjacent to Frasertown district township. Pa Tuna associated in this area</p> <p>Awamate Stream is associated with two taniwha of the region. This area is the convergence of Waiau and Hangarua waterways in which they meet then flow into the Wairoa River catchment important source of food, including whitebait (Inanga), flounder (mohoao), mullet (kanae) and eel, tuna, fresh water muscles, Kauroa (fresh water crayfish) and Kanakana lamprae</p> <p>Historical battle site of Ngai Tauira Iwi and Ngati Kahungunu ki te Wairoa where five thousand people died in tribal confrontation which changed the occupation of iwi within the region. the area is a historical burial site which is wāhi tapu</p> <p>The area is a Biblical Refuge of (Ramoath Gilead) – Spiritual and Cultural sanctuary for Ngati Mihi ki Ramoto and Ngati Peehi ki Aranui (Aranui Marae).</p>
Mangapoike River  Hawke's Bay Wairoa	Te Rohe o Te Wairoa	DOS	<p>Pa, kāinga</p> <p>Battle site</p>	
		SA		Yes – same as DOS
		TSL		N/A
		CUS		
		WTR		
		OTHER		
Te Reinga Falls  Hawke's Bay Wairoa	Te Rohe o Te Wairoa	DOS	<p>Acknowledged in korero tuku iho, pepeha, whakatauki, waiata</p>	
		SA		Yes – same as DOS
		TSL		N/A
		CUS		
		WTR		
		OTHER		
Waikaretaheke River	Te Rohe o Te Wairoa	DOS	<p>The Waikaretaheke River is of spiritual significance to the iwi and hapu of Te Rohe o Te Wairoa. The creation story for the river is linked with the taniwha, Haumapuhia, and the creation of the Lake Waikaremoana.</p>	<p>Acknowledged in korero tuku iho, pepeha,</p>

Waterbody / Region / Catchment	Treaty settlement entity	Commentary		Key values
Hawke's Bay Wairoa			Traditionally the Waikaretaheke River was an important source of eels, korokoro and whitebait. It was also used for transport and navigation by Ngāti Kahungunu.	whakatauki, waiata Mahinga kai, Pa tuna
		SA	Yes – same as DOS	
		TSL	N/A	
		CUS		
		WTR		
		OTHER		
Waikaretaheke River  Hawke's Bay Wairoa	Ngāti Ruapani ki Waikaremoana	DOS	N/A	Battle site
		SA	N/A	
		TSL	N/A	
		CUS		
		WTR	<b>Lake Waikaremoana and District Scoping Report, Waitangi tribunal, 2001</b> The outlet to Waikaremoana is the Waikaretaheke River. William Colenso visited Waikaremoana in 1843. Colenso described several villages on the way up the Waikaretaheke River, and a potato plantation about 3 miles from the lake.	
OTHER	<b>Statement taken by Kicky Kirikiri who spoke to one of the Kaumatua at Ruapani 18 July 2017</b> Lake Waikaremoana runs into the Waikaretaheke River, flowing southeast to reach the Waiau River 20 KM northwest of Wairoa, feeding the Wairoa reservoir which provides the township with water. Is the longest river in our region and needs to be taken care of. A major battle occurred on the Waikaretaheke River not far from the Piripaua Power station.			
Lake Waikaremoana  Hawke's Bay Wairoa	Ngāti Ruapani ki Waikaremoana	DOS	N/A	Wāhi Tapu, Wāhi taonga Wai Tapu Acknowledged in korero tuku iho, pepeha, whakatauki, waiata Mahinga kai, Pa tuna Pa, kāinga Battle site
		SA	N/A	
		TSL	N/A	
		CUS		
		WTR	<b>Lake Waikaremoana and District Scoping Report, Waitangi tribunal, 2001</b> The many pā, urupā and wāhi tapu around the edge of Waikaremoana indicate a long history of habitation in the Waikaremoana region. The waters of Lake Waikaremoana are regarded as a taonga to the Tuhoe, Ngāti Ruapani and Ngāti Kahungunu people. The western part lake Waikaremoana is called Wairauoana, which is separated from the rest of the lake by the treacherous Straits of Manaia. To the south of the lake is the towering cliff Panekire. Te Onepoto pā was located near the outlet of the lake The creation of Waikaremoana was caused by Mahu's daughter who, having been changed into a taniwha, desperately struggled to get to the sea before the sun rose. Haumapuhia Falls to the south of the lake, previously was in the form of the taniwha that had created the lake. Nga Hoe a Kupe, 'one of the most significant groups of rocks adjacent to the shore'. Lake Waikaremoana is the scene of numerous battles. Ngāti Ruapani resided at the lake. Around 1660 Tuhoe arrived and a number of battles occurred resulting in a number of Ngāti Ruapani chiefs being killed. In 1823 Ngāti Ruapani were attacked on the northern shore of the lake, whereupon they fled to another fortified pā on the southern shores. In 1824, an infamous massacre occurred at Te Ana-o-Tikitiki (a cave on the northern shore of the lake) two Tuhoe hapu were living at the lake without defences and a great number of people were killed. Numerous battles occurred between Tuhoe and Ngāti Ruapani,	

Waterbody / Region / Catchment	Treaty settlement entity	Commentary	Key values
		<p>with Ngāti Kahungunu came to the aid of Ngāti Ruapani. In 1826 peace was finally settled at the lake.</p> <p>Between 1865 and 1870 battles between the crown and the Pai Marire (mainly made up of Rongowhaakata, Tuhoe and Ruapani) Te Kooti was sheltered by Tuhoe. In 1870, Ngāti Kahungunu forces occupied Matuahū pā on the northern shores of the lake, destroying large amounts of food and gardens and running raids up into the Urewera from there.</p> <p><b>WTR</b></p> <p><b>Wai 894 Te Urewera, Waitangi Tribunal Report, 2009</b></p> <p>Of most importance to the people of Lake Waikaremoana was Toi's descendant Mahu-tapoa-nui. Mahu and his family are described as the discoverers and very first occupants of the land around Lake Waikaremoana.</p> <p>It was from Mahu's daughter, Haumapuhia, that the name of the lake is derived. Haumapuhia, disobeyed Mahu when he asked his children to fetch water. As punishment she was drowned and turned into a taniwha. Her ceaseless thrashing on being turned into a taniwha on her struggles to find an outlet to the sea she upturned the hills. Her thrashing about led to the formation of the various bays, inlets and features of the present Lake, and agitated its waters – hence its name Waikaremoana (the sea of rippling waters).</p> <p>The high-born chief Ruapani is a significant tipuna who established his mana at Lake Waikaremoana after his encounter with Mahu. Ruapani's encounter with Mahu and his people was a significant moment in the history of the lake. Although Ruapani was young, Mahu immediately acknowledged his mana, and recognised his spiritual powers. To Ngāti Ruapani, the lake became his simply when he dipped his foot in it. As Ruapani said to Mahu : 'Kati ra kua maku nga rekereke i nga waikarekare o tenei moana' ('it is enough that my heels are made wet by the rippling waters of this sea').</p> <p>Mahu told his people of this saying soon afterwards, commenting on Ruapani's mistake in calling the lake a sea. But Mahu's hara (sin) in drawing attention to this mistake weighed on him, and to avoid retribution he decided to leave the area and went to the Bay of Plenty. He sent a messenger to Ruapani acknowledging his saying, and stating that his people would still like 'moana' to be part of the lake's name. Thus, Mahu conceded the lake to Ruapani</p> <p>Ngāti Ruapani established settlements around the shores of Waikaremoana, over generations. Pā constructed by Ngāti Ruapani families included Whakaari (to make known), Ma-tuahu (a place of worship), and Te Maara-a-te-atua (the gifts of the land from God)</p> <p>The southern shores of Lake Waikaremoana, were named Onepoto by Ruapani, as it reminded him of a beach at Turanganui. On the northern side of Waikaremoana there was a pā called Pukehuia. 'Pukehuia is a significant whanau name of Ngāi Tamaterangi.'</p> <p>Numerous battles occurred on the shores of Lake Waikaremoana, involving Tuhoe, Ngāti Ruapani and Ngāti Kahungunu notably, the killing of Tuhoe Chiefs Te Umuariki and Kokotangiao Tuhoe at Hopuruahine (on the northern shore of the lake) and the massacre of Te Ana o Tikitiki. In 1828 a tatau pounamu was negotiated and peace settled in the region. In 1870 crown forces attacked Waikaremoana believing Te Kooti was there, and while very few were killed, they destroyed all pā, kāinga, and food supplies in the lake region.</p> <p>Lake Waikaremoana is also the home of a guardian spirit: Waikaremoana whanaunga kore ki runga; Kaore hoki i te roimata te pehia kei aku kamo; Me he Wai utuutu kite Wha-ngaro-manga e; Ko Haumapuhia te Tuoro e ngunguru, i raro ra e—a; I hokari nga ringa me nga waewae a Haumapuhia; katahi ka pokare nga wai, koia i kiia</p> <p>tona ingoa ko Waikaremoana (The sea of rippling waters that is beholden to no one is above; The tears well up in my eyes and I am unable to suppress them; Like a reservoir of water at Te Wha-ngaro-manga; Hamapuhia is the guardian spirit murmuring below Hamapuhia stretched out her arms and legs; and the waters were agitated and disturbed; that is why the name Waikaremoana was given, the sea of rippling waters).</p>	

Waterbody / Region / Catchment	Treaty settlement entity	Commentary	Key values
		<p>OTHER</p> <p><b>Statement taken by Kicky Kirikiri who spoke to one of the Kaumatua at Ruapani 18 July 2017</b></p> <p>Lake Waikaremoana was formed by Haumapuhia, daughter of Maahu who tried to reach the sea before the sun rose when she turned to stone. The Lake is of extreme significance to Ngāti Ruapani ki Waikaremoana with the Kaumatua stating “<i>Our people see themselves as being a part of the Lake and the Lake being a part of us</i>”.</p> <p>There are numerous sites of waahi tapu around the lake and hapu and kāinga were dotted around the Lake in the days prior to it becoming a part of the National Park. Patekaha is tapu in that the seriously ill were sent there and it is a urupā. Urupā are all around the lake in amongst the hills and caves.</p> <p>History tells of the people who lived on its shores, cultivated the land, fought and died there. Every bay, valley, point, hill and Mountain have their stories to tell not only with the Crown but also with neighbouring Iwi so the whole area is sacred to our people.</p> <p>There was a massacre at Tikitiki where Ruapani from outside of Waikaremoana killed the old men, women and children and threw the bodies down the cliff into the Lake. At Tumatawhero, Onepoto people fleeing the constabulary who were hunting Te Kooti, were shot as they tried to flee in canoes.</p> <p>Waikaremoana spring water is found all around the region. This is known as the Lake waters were dyed and the coloured water was found all around the Waikaremoana region, Tuai, at the two Marae, on Maori land in the area and at Ruakituri and Te Reinga and further afield.</p> <p>The spring at Waimako Marae also feeds the Tuai village via the Wairoa District Council waterline. Springs at Piripaua feed the homes down there.</p> <p>Hydro stations at Kaitawa, Tuai and Piripaua use these waters for power on the national grid. It is the largest natural reservoir in the region.</p>	
<p>Lake Waikaremoana</p> <p>Hawke’s Bay</p> <p><b>Wairoa</b></p>	<p>Te Rohe o Te Wairoa</p>	<p>DOS</p> <p>Lake Waikaremoana is situated 65 km north of Wairoa in the Te Urewera National Park. It is significant to Te Rohe o Te Wairoa who have a long history of association with the lake.</p> <p>The Waikaretaheke River is of spiritual significance to the iwi and hapu of Te Rohe o Te Wairoa. The creation story for the Waikaretaheke River is linked with the taniwha, Haumapuhia, and the creation of the Lake Waikaremoana.</p> <p>SA</p> <p>Yes – same as DOS</p> <p>TSL</p> <p>N/A</p> <p>CUS</p> <p>WTR</p> <p>OTHER</p>	<p>Wāhi Tapu, Wāhi taonga</p> <p>Acknowledged in korero tuku iho, pepeha, whakatauki, waiata</p>
<p>Lake Waikaremoana</p> <p>Hawke’s Bay</p> <p><b>Wairoa</b></p>	<p>Tūhoe</p>	<p>DOS</p> <p>Lake Waikaremoana is located in the Te Urewera National Park and is culturally significant to Tūhoe who have a long association with the lake. There were many Pā, kāinga and food supplies around the lake, in particular, colonies of kawau at Waikareiti and Waikaremoana were spiritually significant to Tūhoe, while young kawau at other colonies were a customary food source.</p> <p>SA</p> <p>N/A</p> <p>TSL</p> <p>N/A</p> <p>CUS</p> <p>WTR</p> <p><b>Lake Waikaremoana and District Scoping Report, Waitangi tribunal, 2001</b></p> <p>The many pā, urupā and wāhi tapu around the edge of Waikaremoana indicate a long history of habitation in the Waikaremoana region. The waters of Lake Waikaremoana are regarded as a taonga to the Tuhoe, Ngāti Ruapani and Ngāti Kahungunu people.</p>	<p>Wāhi Tapu, Wāhi taonga</p> <p>Acknowledged in korero tuku iho, pepeha, whakatauki, waiata</p> <p>Mahinga kai, Pa tuna</p> <p>Pa, kāinga</p> <p>Battle site</p>

Waterbody / Region / Catchment	Treaty settlement entity	Commentary	Key values
		<p>The western part lake Waikaremoana is called Wairauamoana, which is separated from the rest of the lake by the treacherous Straits of Manaia. To the south of the lake is the towering cliff Panekire. Te Onepoto pā was located near the outlet of the lake</p> <p>The creation of Waikaremoana was caused by Mahu's daughter who, having been changed into a taniwha, desperately struggled to get to the sea before the sun rose.</p> <p>Haumapuhia Falls to the south of the lake, previously was in the form of the taniwha that had created the lake. Nga Hoe a Kupe, 'one of the most significant groups of rocks adjacent to the shore'.</p> <p>Lake Waikaremoana is the scene of numerous battles. Ngāti Ruapani resided at the lake. Around 1660 Tuhoe arrived and a number of battles occurred resulting in a number of Ngāti Ruapani chiefs being killed. In 1823 Ngāti Ruapani were attacked on the northern shore of the lake, whereupon they fled to another fortified pā on the southern shores. In 1824, an infamous massacre occurred at Te Ana-o-Tikitiki (a cave on the northern shore of the lake) two Tuhoe hapu were living at the lake without defences and a great number of people were killed. Numerous battles occurred between Tuhoe and Ngāti Ruapani, with Ngāti Kahungunu came to the aid of Ngāti Ruapani. In 1826 peace was finally settled at the lake.</p> <p>Between 1865 and 1870 battles between the crown and the Pai Marire (mainly made up of Rongowhaakata, Tuhoe and Ruapani) Te Kooti was sheltered by Tuhoe. In 1870, Ngāti Kahungunu forces occupied Matuahu pā on the northern shores of the lake, destroying large amounts of food and gardens and running raids up into the Urewera from there.</p>	
<p>Lake Waikaremoana</p> <p>Hawke's Bay</p> <p>Wairoa</p>	<p>Ngāti Tāmanuhiri</p>	<p>DOS Ngāti Tāmanuhiri have ancestral and customary connections from Paritu in the south to Pouawa in the north, and inland to Tutamoe and onto the headwaters of the Motu, Waipaoa and Waioeka rivers, stretching towards Lake Waikaremoana.</p> <p>1865 Crown forces marched on the Turanga pā at Waerenga a Hika. A group, numbering up to several hundred, escaped to Lake Waikaremoana. At least 71 of the pā's occupants were killed during the five-day siege.</p> <p>SA No</p> <p>TSL No</p> <p>CUS</p> <p>WTR</p> <p>OTHER</p>	<p>Pa, kāinga</p> <p>Battle site</p>
<p>Lake Waikareiti</p> <p>Hawkes Bay</p> <p>Wairoa</p>	<p>Ngāti Ruapani</p>	<p>DOS N/A</p> <p>SA N/A</p> <p>TSL N/A</p> <p>CUS</p> <p>WTR</p> <p>OTHER <b>Lake Waikaremoana and District Scoping Report, Waitangi tribunal, 2001</b></p> <p>Lake Waikareiti is a smaller lake to the north of Waikaremoana, which contains six bush-clad islands, and is much less accessible than Waikaremoana. Although the two lakes look very close on a map, the smaller lake is significantly higher than Waikaremoana - within the 4 kilometres between them, the land rises 1,500 feet, making Waikareiti the highest lake in the North Island.</p> <p>The waters of Lake Waikareiti is a taonga of Ngāti Ruapani people. There was a large Ngāti Ruapani and Ngāti Hika settlement and cultivations at the edge of the lake, Patekaha Island contained a Ngāti Ruapani pā, and is an urupā.</p>	<p>Wāhi Tapu, Wāhi taonga</p>
<p>Lake Waikareiti</p>	<p>Tūhoe</p>	<p>DOS Lake Waikareiti is located in the Te Urewera National Park, near Lake Waikaremoana. Colonies of kawau at Lake Waikareiti</p>	

Waterbody / Region / Catchment	Treaty settlement entity	Commentary		Key values
Hawke's Bay Wairoa			were spiritually significant to Tūhoe, while young kawau at other colonies were a customary food source.	Wāhi Tapu, Wāhi taonga Mahinga kai, Pa tuna
		SA	N/A	
		TSL	N/A	
		CUS		
		WTR	<b>Lake Waikaremoana and District Scoping Report, Waitangi tribunal, 2001</b> The waters of Lake Waikareiti is a taonga of the Tuhoie. Tuhoie had cultivations there, and were buried there.	
OTHER				
Āniwaniwa Falls Hawke's Bay Wairoa	Ngāti Manawa	DOS	Ngāti Manawa occupied and exercised tino rangatiratanga over the Rangitaiki River valley from the Wheao River to the Āniwaniwa Falls. Official name change from Aniwaniwa Falls to Āniwaniwa Falls.	Wāhi Tapu, Wāhi taonga
		SA	Yes – same as DOS	
		TSL	No	
		CUS		
		WTR		
OTHER				
Okahu Stream Hawke's Bay Wairoa	Ngāti Whare	DOS	The Okahu Stream is located within the Te Urewera National Park and is an awa of particular significance to Ngāti Whare.	Wāhi Tapu, Wāhi taonga
		SA	Yes - Same as DOS	
		TSL	No	
		CUS		
		WTR		
OTHER				
Waikotikoti Stream Hawke's Bay Wairoa	Ngāti Whare	DOS	The Waikotikoti Stream is located within the Te Urewera National Park and is an awa of particular significance to Ngāti Whare.	Wāhi Tapu, Wāhi taonga
		SA	Yes - Same as DOS	
		TSL	No	
		CUS		
		WTR		
OTHER				
Horomanga River Hawke's Bay (headwaters) / Bay of Plenty Region Wairoa	Ngāti Manawa	DOS	The Horomanga River is significant as a traditional boundary. It was an important river for eeling and fishing, and was known for its fern root that tastes like banana or coconut. The mana of the iwi was renowned for the succulent, sweet tasting, and large tuna. The Horomanga River was used as a pathway to the Kuhawaea Plains and Urewera's. The Horomanga Wash is a special taonga. The Ngāti Manawa fortified pā, was situated on the banks of the Horomanga River and was immortalised in Te Arawa "kaioraora", which was composed to commemorate the killing of their ancestor, Tionga. It was here at Kaimokopuna that Te Wharekauri Tahana, the last fully tattooed warrior and cannibal of Ngāti Manawa, lived.	Wāhi Tapu, Wāhi taonga Mahinga kai, Pa tuna Rohe Boundary
		SA	Yes – reasons same as DOS	
		TSL	Yes	
		CUS		

Waterbody / Region / Catchment	Treaty settlement entity	Commentary		Key values
		WTR		
		OTHER		
Horomanga River	Ngāti Whare	DOS	The Horomanga River is located within the Te Urewera National Park and is an awa of particular significance to Ngāti Whare.	Wāhi Tapu, Wāhi taonga
		SA	Yes - same as DOS	
Hawke's Bay (headwaters) / Bay of Plenty Region		TSL	Yes	
Wairoa		CUS		
		WTR		
		OTHER		
Hangaroa River	Te Rohe o Te Wairoa	DOS	<p>Te Rohe o Te Wairoa has a particular cultural, spiritual, historical, and traditional association with the Ruakituri and Hangaroa Rivers.</p> <p>Ngāi Kohatu have a korero about the formation of these rivers. According to tradition, Ruamano and Hinekorako were kin taniwha. Atop a hill one day Ruamano and Hinekorako heard the sound of the sea. Deciding to heed its call they began to race to the sea. Ruamano came via the Ruakituri River and Hinekorako via the Hangaroa.</p> <p>This story is the source of the old people's belief that has always associated Ruamano with the Ruakituri River and Hinekorako with the Hangaroa River. In their estimation, Ruakituri was a male river and Hangaroa a female.</p> <p>Te Reinga marae is situated at the confluence of the Ruakituri and Hangaroa Rivers. The joining of these two rivers below marks the beginning of the Wairoa River. Eel weirs were located at Tauwharetoi on the Ruakituri, River and at Pohaturua on the Hangaroa River.</p>	<p>Wāhi Tapu, Wāhi taonga</p> <p>Acknowledged in korero tuku iho, pepeha, whakatauki, waiata</p> <p>Mahinga kai, Pa tuna</p>
		SA	Yes- same as DOS	
Hawke's Bay/Gisborne		TSL	N/A	
Wairoa		CUS		
		WTR		
		OTHER		
Hangaroa River	Rongowhaka ata	DOS	<p>The Hangaroa River is of great cultural and historical importance to Rongowhakaata. The Hangaroa River is symbolic of the convergence of Rongowhakaata with their Turanga and inland whanaunga, and the rangatira Ruapani down to the descendants' nga hapu o Rongowhakaata.</p> <p>The river and its tributaries were rich in kaimoana, inanga, koura, eels and kakahi (fresh water mussels) which were harvested by using the elaborate pā tuna (eel weirs), where hinaki ownership and responsibility was apportioned to whanau and then joined as one for the collective benefits of the hapu. Paihau swamp was also frequented by the hapu for eels.</p> <p>The Hangaroa River provided access to rich resources. Te Umotai was a significant marker on the river, and a place where substantial mahinga kai were obtained to sustain surrounding kāenga. A number of places in this area were deemed important and a rahui was placed on them.</p> <p>The Hangaroa River is the repository of many koiwi tangata. Numerous urupā and wāhi tapu sites are in the area, particularly notable wāhi tapu sites along the Hangaroa River include Te Ihootu-Hata, Te Wai o Tua Watea, Korohake, and Ngutuhouhou.</p>	<p>Wāhi Tapu, Wāhi taonga</p> <p>Mahinga kai, Pa tuna</p>
		SA	Yes – for same reasons in DOS	
Hawke's Bay (headwaters) / Gisborne.		TSL	Yes	
Wairoa		CUS		
		WTR		

Waterbody / Region / Catchment	Treaty settlement entity	Commentary	Key values	
		OTHER		
Ruakituri River  Hawke's Bay/Gisborne <b>Wairoa</b>	Te Rohe o Te Wairoa	DOS	<p>Te Rohe o Te Wairoa has a particular cultural, spiritual, historical, and traditional association with the Ruakituri and Hangaroa Rivers.</p> <p>Ngāi Kohatu have a korero about the formation of these rivers. According to tradition, Ruamano and Hinekorako were kin taniwha. Atop a hill one day Ruamano and Hinekorako heard the sound of the sea. Deciding to heed its call they began to race to the sea. Ruamano came via the Ruakituri River and Hinekorako via the Hangaroa.</p> <p>This story is the source of the old people's belief that has always associated Ruamano with the Ruakituri River and Hinekorako with the Hangaroa River. In their estimation, Ruakituri was a male river and Hangaroa a female.</p> <p>Te Reinga marae is situated at the confluence of the Ruakituri and Hangaroa Rivers. The joining of these two rivers below marks the beginning of the Wairoa River. Eel weirs were located at Tauwharetoi on the Ruakituri, River and at Pohaturoa on the Hangaroa River.</p>	Wāhi Tapu, Wāhi taonga  Acknowledged in korero tuku iho, pepeha, whakatauki, waiata  Mahinga kai, Pa tuna
		SA	Yes – same as DOS	
		TSL	N/A	
		CUS		
		WTR		
		OTHER		
Waiōeka River  Hawke's Bay (headwaters) / Bay of Plenty Region. <b>Wairoa</b>	Ngāi Tāmanuhiri	DOS	Ngāti Tāmanuhiri have ancestral and customary connections from Paritu in the south to Pouawa in the north, and inland to Tutamoe and onto the headwaters of the Motu, Waipaoa and Waiōeka Rivers, stretching towards Lake Waikaremoana.	Wāhi Tapu, Wāhi taonga
		SA	No	
		TSL	No	
		CUS		
		WTR		
		OTHER		
Waikoko Stream  Hawke's Bay (headwaters) / Gisborne. <b>Wairoa</b>	Rongowhaka ata	DOS	<p>Waerenga a Kuri is located beside the Waikoko Stream (which flows into the Hangaroa River which was a significant mahinga kai). It has a rahui placed on it.</p> <p>Kuri was the son of Ngaherehere who was a significant ancestor of the Rongowhakaata people.</p>	Mahinga kai, Pa tuna
		SA	Yes – for same reasons in DOS	
		TSL	Yes	
		CUS		
		WTR		
		OTHER		
Mangaone Caves  Hawke's Bay <b>Wairoa</b>	Te Rohe o Te Wairoa	DOS	<p>The Mangaone Caves were a very significant to Ngāti Rakaipaaka, providing underground pathways that kept them safe during tribal wars.</p> <p>The caves were used as sanctuaries and for living in. Parts of the caves contained healing waters utilised to heal the sick and for drinking and cooking purposes, while Koiwi (human bones) were placed in other parts of these caves.</p>	Wāhi Tapu, Wāhi taonga  Wai Tapu
		SA	Yes – same as DOS	
		TSL	N/A	
		CUS		

Waterbody / Region / Catchment	Treaty settlement entity	Commentary		Key values
		WTR		
		OTHER		
Waitirohia River	Te Rohe o Te Wairoa	DOS	No	Wāhi Tapu, Wāhi taonga
Hawke's Bay Wairoa		SA	No	
		TSL	N/A	
		CUS		
		WTR		
		OTHER	<b>Te Iwi o Rakaipaaka Hapu Environment and Resource Management Plan, 2000</b> The Waitirohia River is a significant physical focus point of the iwi.	
Waikotuturi Creek	Te Rohe o Te Wairoa	DOS	Waikotuturi Creek is a tributary to the Wairoa River. It was said here, that the movements of a taniwha, a white flounder, were once used as a tohu to tipuna that something of significance was going to occur.	Acknowledged in korero tuku iho, pepeha, whakatauki, waiata
Hawke's Bay Wairoa		SA	Yes – same as DOS	
		TSL	N/A	
		CUS		
		WTR		
		OTHER		
Makeakea Stream	Te Rohe o Te Wairoa	DOS	The iwi and hapu of Te Rohe o Te Wairoa say that the Takitimu waka came up the Wairoa River and landed at Makeakea Stream.	Tauranga waka
Hawke's Bay Wairoa		SA	Yes – same as DOS	
		TSL	N/A	
		CUS	N/A	
		WTR		
		OTHER		
Tunanui Stream	Te Rohe o Te Wairoa	DOS	The Tunanui Stream joins the Nuhaka river at Whiorau (near the Rakaipaaka Bridge), and flows out to sea. The Nuhaka River was significant as a Mahinga kai.	Mahinga kai, Pa tuna
Hawke's Bay Nuhaka		SA	Yes – same as DOS	
		TSL	N/A	
		CUS		
		WTR		
		OTHER		
Morere Springs	Te Rohe o Te Wairoa	DOS	The Morere Springs, meaning 'the waters of life which come into this world from the other world' are thermal springs located near Nuhaka. Morere Springs and the surrounding area was a source of natural healing waters, kiekie and other traditional materials used for raranga whariki, kete and traditional rongoa.	Wāhi Tapu, Wāhi taonga Wai Tapu
Hawke's Bay Nuhaka		SA	Yes – same as DOS	
		TSL	N/A	
		CUS		
		WTR		

Waterbody / Region / Catchment	Treaty settlement entity	Commentary		Key values
		OTHER		
Nuhaka River  Hawke's Bay <b>Nuhaka</b>	Te Rohe o Te Wairoa	DOS	<p>The Nuhaka River begins in the Wharerata Range, passing through Whiorau where it joins the Tunanui Stream and flows out to sea. The river flows through numerous significant riverside sites that form the 'life blood of Rakaipaaka; he waiora, he wai Maori'. Ko au te awa ko te awa ko au (we are the river and the river is us).</p> <p>Tapu places to celebrate life (baptism), and commemorate death (urupā) are located on the banks of the Nuhaka River. The river was also an important mahinga kai. Papanui is a traditional inanga site protected by a kaitiaki, in the form of a large white flounder, which will appear when kai should not be gathered from the fishing ground. Kuia warned nga wāhi ne this would occur if kai was gathered while in a tapu state (menstruating). Rangiahua Pā overlooked the river and Pā Harakeke was located at the river mouth.</p>	Wai Tapu Acknowledged in korero tuku iho, pepeha, whakatauki, waiata Mahinga kai, Pa tuna Pa, kāinga
		SA	Yes – same as DOS	
		TSL	N/A	
		CUS		
		WTR		
		OTHER	<b>Te Iwi o Rakaipaaka Hapu Environment and Resource Management Plan, 2000</b> The Nuhaka River is a significant physical focus point of the iwi.	
Maungawhio Lagoon  Hawke's Bay <b>Mahia</b>	Te Rohe o Te Wairoa	DOS	<p>The Maungawhio Lagoon is the outlet for the Kopuawhara River, which flows from Wharerata Ranges and out to the sea at Mahia. It was here that the Takitimu waka arrived at Mahia and became stuck. Ruawhara, the tohunga of Takitimu left the waka, but assisted it to continue its journey with the saying 'Mahia nga mahi mai i Tawhiti'.</p> <p>Ruawhara, the guardian of the gods of the earth and ocean, had a pā at Wahatoa which overlooked the sea entrance to Maungawhio Lagoon.</p> <p>The name Maungawhio means 'the whistling, howling hills' and refers to the strong winds which pass over the lagoon. The shallowness and configuration of the lagoon made it a site of a variety of birdlife and invaluable mahinga kai.</p>	Acknowledged in korero tuku iho, pepeha, whakatauki, waiata Mahinga kai, Pa tuna Pa, kāinga
		SA	Yes – same as DOS	
		TSL	N/A	
		CUS		
		WTR		
		OTHER		
Maungawhio Lagoon  Hawke's Bay <b>Mahia</b>	Ngāti Kahungunu Iwi Incorporated	DOS	N/A	Mahinga kai, Pa tuna
		SA	N/A	
		TSL	N/A	
		CUS		
		WTR		
		OTHER	<b>Initial comments on HBRC's Draft Change 5, NKII (2012)</b> Maungawhio Lagoon is a location of significance. It is outstanding in the regional and national sense, with high conservation and cultural values.	
Kopuawhara River	Te Rohe o Te Wairoa	DOS	The Kopuawhara River flows from Wharerata Ranges into the Maungawhio lagoon and out to sea at Mahia.	Mahinga kai, Pa tuna
		SA	Yes – same as DOS	
		TSL	N/A	

Waterbody / Region / Catchment	Treaty settlement entity	Commentary		Key values
Hawke's Bay Mahia		CUS		
		WTR		
		OTHER		
Whangawehi Stream  Hawke's Bay Mahia	Te Rohe o Te Wairoa	DOS	The catchment of the lies in the high hills of the Mahia peninsula The catchment of the stream includes important stands of native bush that are important source Mahinga Kai and traditional sources for Rongoa. The Whangawehi Stream has traditionally been an important source of resources and is a culturally significant place. The kaitiaki of the river is known as is Moremore. Also along Whangawehi is Whenua ki te Whenua - a bottomless pit where the placenta of most Children born in the area were taken by the father of the new born. Hence the whakatauki 'whenua ki te whenua'.	Acknowledged in korero tuku iho, pepeha, whakatauki, waiata Mahinga kai, Pa tuna
		SA	Yes – same as DOS	
		TSL	N/A	
		CUS		
		WTR		
		OTHER		
Whangawehi Harbour  Hawke's Bay Mahia	Te Rohe o Te Wairoa	DOS	Whangawehi Stream, known as a significant mahinga kai flows into Whangawehi Harbour. On the entrance to the Whangawehi Harbour, there is a rock font, located at the Coronation Reserve, which was used by William Williams to baptise local Maori in 1842. The font is still in use and a hole in the nearby rock was used to store bibles and the rock walls were used as a blackboard for missionary teaching.	Mahinga kai, Pa tuna
		SA	Yes – same as DOS	
		TSL	N/A	
		CUS		
		OTHER		
Waihakeke Stream  Hawke's Bay Mahia	Te Rohe o Te Wairoa	DOS	The Waihakeke Stream is located in the Kaiuku reserve. It contains tapu logs considered to have been used to bring the Takitimu waka onshore, and the site of an important pā, where Maori, from as far south as the Wairarapa, took refuge during the Musket Wars.	Wāhi Tapu, Wāhi taonga Pa, Kāinga
		SA	Yes – same as DOS	
		TSL	N/A	
		CUS		
		OTHER		