

Mahinga kai

24. The long history of Māori occupation and travel on and around the Karamū Stream has enabled hapū to accumulate extensive knowledge of its natural resources and to develop sustainable management practices around the use of fisheries, forests, and kai in and around the Karamū Stream.
25. The Karamū Stream has long been an important freshwater fishery for hapū in Heretaunga. The lakes Poukawa, Roto a Tara, Roto a Kiwa were also significant food gathering areas.
26. Lake Poukawa and its eel fishery are of considerable cultural importance to the people of Te Hauke and their hapū Ngai Te Rangikoianake. The lake was extensively fished by commercial eel fishers in the 1960's to mid 1970's, to the extent that Mitchell (1984) recommended that such activity should be prohibited.
27. In 1996, a survey of the eel stock (Jellyman and Bonnett 1996) indicated that eels were in good condition and the stock was showing signs of recovery – at that stage the lake was not closed to commercial eel fishing although there was an informal arrangement that such fishing would not take place. Since then, the lake has been declared a non-commercial fishery, and eels are only harvested by local Tāngata Whenua for customary purposes. The present survey was a follow-up to that of 1996, to see whether specific management recommendations from that survey that had been implemented, were having some beneficial effects.
28. For Te Hauke iwi, the depletion of eels from the lake represents a severely depleted resource - the history of Lake Poukawa is directly related to the eels of the lake, and the mana of each chief of Te Wheao is related to control of the lake and its resources (Hawkes Bay Regional Council 1988). In recognition of these high traditional values, the regional council's policy is that water management should not affect the eel fishery (Hawkes Bay Regional Council 1988).
29. The Trustees have banned all commercial fishing from taking place within Lake Poukawa. The eel fishery at present sustains customary events primarily located at Kahuranake Marae, Te Hauke and local whanau requirements (Jellyman and Sykes).

Pā, Kāinga

30. The Whakatu area in the lower Karamū catchment was occupied for a number of centuries prior to the arrival of Europeans. Various hapū, and in particular those associated with Rangitane, are linked with the early settlement of the region, with the subsequent arrival of Ngāti Kahungunu during the mid-16th century.
31. A number of pā sites are recorded near the rivers that flow, or once flowed, across the area and some of the various hapū historically associated with the land continue to live in the area (Bickler and Clough).
32. These pā include Ruahāpia, Piringaitiowaikato, Taunoke and Herepu. These pā all drew on the resources of the river for sustenance (Deed of Settlement).
33. Te Wheao Pā is located behind Kahuranaki Marae (near Lake Poukawa) and was the place where Rangikoianake's sons were trained in leadership and chieftainship before being married out to different parts of Heretaunga Tamatea.
34. The Kahuranaki Marae website has the following story about the origin of the name 'Poukawa':

According to Hori Tupaea, grandson of Te Hapuku and a chief who dominated the affairs of his people for many years, the name Poukawa arose thus:

Directly behind Te Hauke in the hills, stood a pā called Te Wheao. He said that it became famous because of the large number of chiefs and chiefly families who lived in it. Two of these chiefs were Te Rangikawhiua, the paramount chief, and Te Rangi-Hirawera of a lineage junior to that of Te Rangikawhiua. It was obvious from the beginning that there was little room for these two fiery, headstrong chiefs. The lesser chief decided to leave Te Wheao and seek another area in which to live. This he found at the north-eastern edge of the lake. In due course, Te Rangihirawera began to claim a portion of the lake as his. Naturally, the paramount chief became annoyed at the audacity of the lesser chief. Te Rangihirawera went ahead with the carving up of the lake and obtained from the nearby forest a long totara pole and drove this into the part of the lake which produced the best and fattest eels, leaving only the part which contained the lean or kawa eels for the paramount chief. Thus the two words comprising the name Pou (pole) and kawa (lean or tasteless) came into being. Eventually Te Rangihirawera was driven off and finally killed.

35. Interestingly, a 1931 article in The Journal of the Polynesian Society includes the following contribution:

Old Māoris and Pakehas acquainted with the ancient history of the district assert that Poukawa Lake derived its name from the incident of the totara pole. It has been their opinion that the pole must still exist, and that, when the lake level was lowered as a result of the present drainage operations, the head of the pole would be revealed. This opinion seems to have been borne out by the recent discovery, which was the result of close watching on the part of the officers in charge of the drainage works.

The pole is about four inches in diameter, the surface being water-worn, and the outside encrusted with a limestone deposit. Further investigations will be made when the lake has been drained to a lower level, and the Minister indicated that, if the pole appears to be identical with that placed in the lake by one of the old Māori chiefs, his Department would make suitable arrangements for protection so as to prevent the pole being removed or damaged in any way.

Conflict

36. Ngāti Hori, descend from Tahatu-o-te-rangi. Tahatu-o-te-rangi accepted a peace offering to end several decades of conflict with the northern tribes Ngapuhi, Tainui, Tuwharetoa, Ngāti Maniapoto and Ngāti Raukawa. These iwi all had, at differing times, attempted to make claim on the fertile and plentiful lands of the Heretaunga Plains, and the teeming waters of Te Whanganui-a-Orotu (Margaret McGuire Evidence).
37. The lakes Poukawa, Roto a Tara and Roto a Kiwa were sites of significant battles.
38. Some of the significant nineteenth century conflicts associated with this area are highlighted through the life and times of Raniera Te Ahiko, a nineteenth century historian associated with Ngāti Te Upokoiri. Below is a summary from Te Ara Encyclopedia:
39. Raniera Te Ahiko was born in the late eighteenth or early nineteenth century at Taumata-o-he pā near the junction of the Mangatahi Stream and the Ngaruroro River in Hawke's Bay. This pā belonged to Te Umairangi, principal chief of Ngāti Te Upokoiri.
40. Raniera's life was to be shaped by his upbringing amidst the warlike Ngāti Te Upokoiri. He witnessed many battles in which they were involved, and came to know intimately the remote interior of the Ruahine Range and the upper Ngaruroro River. After the battles with Ngāti Kahungunu and Ngāti Te Whatu-i-apiti at Mangatoetoe and with Ngāti Kahungunu and Ngāti Kurapare at Kirikiri-tatangi, Raniera was living with Ngāti Hinepare at Te Korea on the Mangaone River near present-day Dartmoor.
41. Sometime before 1820, Tangi-te-ruru and Te Peehi Turoa raided Hawke's Bay. The local tribes gathered at Te Rae-o-Tahumata near Omaha under the protection of the chiefs Whakato and Pakapaka, staying together until the danger had passed.
42. In 1820 Ngāti Tuwharetoa and Ngāti Te Upokoiri unsuccessfully besieged Ngāti Kahungunu's island pā at Te Roto-a-Tara, near Pukehou. Ngāti Te Upokoiri then withdrew to inland Patea, in the upper Rangitikei region.
43. In 1823 a second expedition of Ngāti Tuwharetoa and Ngāti Te Upokoiri was defeated by a combined force of Nga Puhi, Ngāti Te Whatu-i-apiti and Ngāti Kahungunu at Te Whiti-o-Tu on the upper Waipawa River; Raniera then lived with his family at Pohokura in the mountains for a year as a refugee.
44. About 1824 Ngāti Te Upokoiri went to Kapiti Island to get firearms for a further expedition. They then accompanied Te Momo-a-Irawaru to Te Roto-a-Tara, where the subsequent battle saw Ngāti Te Upokoiri and Ngāti Raukawa suffer great loss of life. The surviving Ngāti Te Upokoiri chiefs sought refuge in the eastern Ruahine with Raniera, who had remained behind. They launched reprisal raids on Poukawa and Kairakau, then journeyed to exile in Manawatu.

Archaeology

45. The archaeological sites located in close proximity to the Karamū Stream are shown in Figures 2, 3 and 4.



Figure 2: Archaeological Sites in close proximity to the Karamū Stream – upper catchment



Figure 3: Archaeological Sites in close proximity to the Karamū Stream – middle catchment



Figure 4: Archaeological Sites in close proximity to the Karamū Stream – lower catchment

Statutory Acknowledgement Area of Interest

46. Figure 5 details the Heretaunga Tamatea Area of Interest.



Figure 5: Heretaunga Tamatea Area of Interest

Resource Management Plans

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

Iwi and Hapū Resource Management Plans

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

Ngāti Hori Freshwater Resources Management Plan 2009-12, Operation Patiki Kohupātiki Marae

Mana Ake - An Expression of Kaitiakitanga, Te Taiwhenua o Heretaunga

Regional Resource Management Plan

Minimum Flow and Allocatable Volumes for Specified Rivers - Karamū

- 1,100L/s at Floodgates

Minimum Flow and Allocatable Volumes for Specified Rivers - Poukawa

- Poukawa Inflow Site No 1, Poukawa Site No 1a, Poukawa Inflow Site No 6, Poukawa Stream

3.4 Scarcity of Indigenous Vegetation and Wetlands

- Lake Poukawa/Pekapeka Swamp a priority wetland for Works and Services from HBRC

Hastings District Plan

Appendix 50: Waahi Tapu Sites

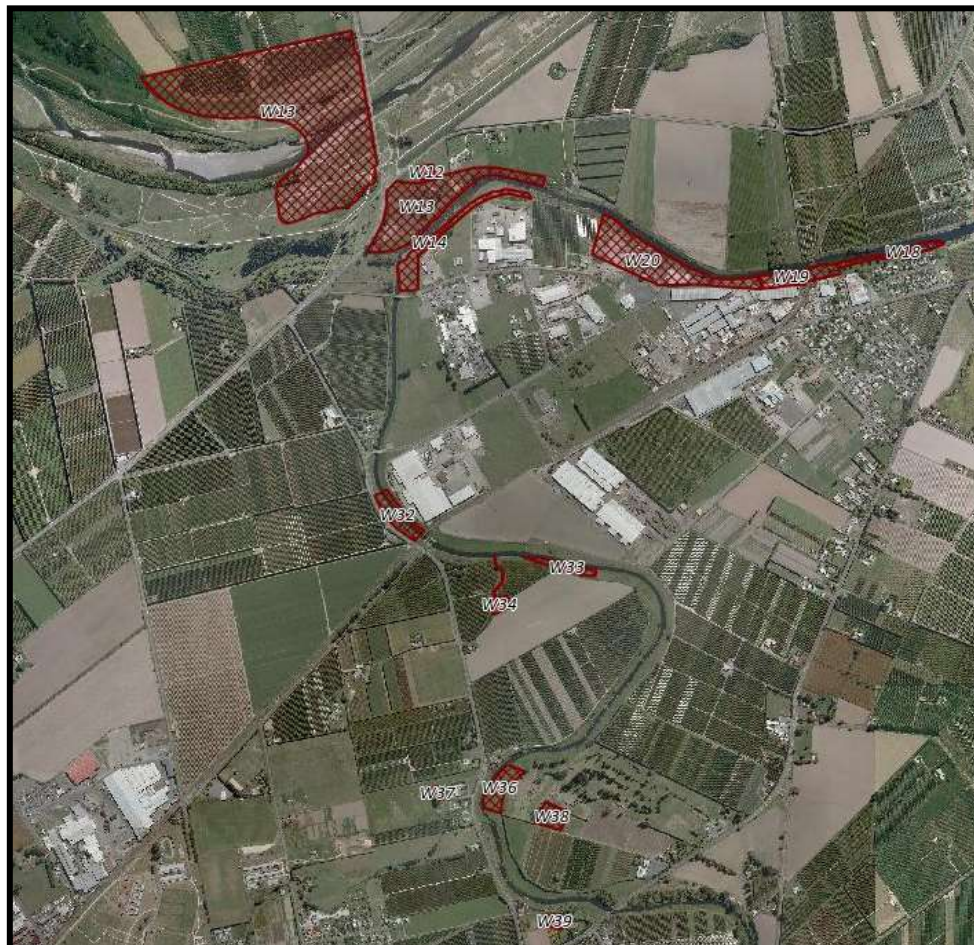


Figure 6: Waahi Tapu Sites in Hastings District Plan