

# Karamū Stream



## Key Cultural Values

Spiritual Values

Wāhi Tapu, wāhi taonga, wai tapu

Mahinga kai, Pā tuna

Pā, Kāinga

**Table 1: List of documents reviewed**

Year	Name	Author
2009	The eel (tuna) stocks of Lake Poukawa, Hawkes Bay	Don Jellyman and Julian Sykes
2009/2012	Ngāti Hori Freshwater Resources Management Plan: Operation Patiki	Ngāti Hori
2012	Rei Ora Newsletter: Tāngata Whenua as Environmental Guardians	Te Taiwhenua o Heretaunga
2013	Board of Inquiry for Tukituki Catchment Proposal: Statement of Evidence of Margaret McGuire on behalf of Operation Patiki and Kohupatiki Marae	Margaret McGuire
2014	Whakatu Arterial Link, Hawke's Bay: Archaeological Assessment	Simon Bickler and Rod Clough
2016	Heretaunga Tamatea Deed of Settlement	Heretaunga Tamatea and the Crown
2018	Cultural Values Table	Hawke's Bay Regional Council
	Working towards a model for determining water allocation for customary fisheries: the case of Ngāti Hori ki Kohupatiki	M. Durette & M. Barcham
2018	Kahuranaki marae website	Kahuranaki marae

## Discussion

### *Purpose of report*

1. The purpose of this report is to assist the RPC members to determine whether any of the cultural values associated with the Karamū Stream are outstanding for the purposes of the National Policy Statement for Freshwater Management (NPSFM).
2. This report presents the summarised findings of the cultural values attributed to the Karamū Stream in those documents referred to in Table 1, above. For clarification, the Karamū Stream has been identified as potentially outstanding for the cultural value set only. In accordance with decisions made by the RPC in

May 2018, this report does not discuss the recreation, landscape and ecology values associated with the Karamū Stream.

3. The report summarises the values into a series of categories. It is recognised that isolating the values into categories can be problematic from a Māori worldview and many of the values are part of a narrative that doesn't fit neatly into categories. However, the intention is not to take a reductionist or isolated approach to cultural values but to try and gain an appreciation of their significance and the level of detail available to progress a plan change. In preparing the reports, it became obvious that all waterways are part of a wider cultural landscape that weaves people and the environment into a rich history of cultural and spiritual association.
4. Ultimately, the Regional Planning Committee will need to decide what the appropriate threshold is for outstanding cultural values. Any objectives, policies or rules that are proposed to support outstanding waterbodies will be subject to scrutiny and potential challenges by those who may be affected by a plan change.

### Overview

5. The Karamū Stream is culturally significant for the people of Heretaunga Tamatea.
6. There are many sites of historical and cultural significance, including numerous pā. The Karamū Stream has long been an important freshwater fishery for hapū in Heretaunga. Lake Poukawa is a significant customary tuna fishery. The Lake Poukawa area has been the scene of many battles.
7. Ngāti Hori have a strong association with Te Karamū. They are kaitiaki (guardians) of the lower Karamū Stream and have a close historic and traditional relationship with the Karamū and the former Ngaruroro River. The importance of the Lower Ngaruroro and Karamū Rivers to Ngāti Hori is reflected in the location of Kohupatiki Marae, which is situated on the true left bank of the lower Karamū.
8. In a more contemporary context, Ngāti Hori have a registered hapū management plan with the Hawke's Bay Regional Council. They have indicated that their cultural values in the Karamū Stream, especially in customary fisheries, are dependent on the restoration of minimum flow levels that have been impacted due to the extensive historic river diversion.
9. The TANK group has been progressing a cultural values framework, identifying values and attributes to characterise water quality.

### Location

10. The Karamū Stream and its tributaries drain the Poukawa Basin, the Kōhinerākau, Kaokaoroa and Raukawa Ranges and a large part of the Heretaunga Plains. It has a total catchment area of approximately 510 km<sup>2</sup>.
11. The Karamū Stream begins in Lake Poukawa (also known as Te Wai-nui-a-Tara), which is a small shallow lake situated approximately 15 km south of Hastings. From Lake Poukawa the Karamū Stream travels through to Maungawharau, Havelock North, and then into the Karamū area, where it passes Ruahāpia, joining the Clive River at Pākōwhai and then out to Waipūreku, Clive.
12. The current Karamū Stream was once a former course of the Ngaruroro River, until 1867 when a large flood changed the course of the river.
13. The catchment area for the Karamū Stream can be seen in Figure 1.



Figure 1: Karamū catchment

## Cultural values \*

### Importance

14. The Karamū Stream is culturally significant for Heretaunga Tamatea, who are one of six large natural groups negotiating the settlement of Ngāti Kahungunu Treaty of Waitangi claims. There are many sites of historical and cultural significance including pā along its banks. The stream once formed part of the Ngaruroro River, which was navigable from Clive to Bridge Pa and allowed boats and waka to carry passengers between these locations until the 1867 flood.
15. At some points along its length the Karamū Stream has different names. From Hawke's Bay to Pākōwhai it is now known as the Clive River. From Pākōwhai to Awanui it is known as the Karamū Stream. From Awanui to Longlands and around Flaxmere it is known as Te Awa-o-te-Atua. From Te Awa-o-te-Atua to Poukawa, also known as Te Wainui-a-Tara, it again takes the name Karamū Stream (Deed of Settlement).
16. Ngāti Hori - a hapū of Ngāti Kahungunu ki Heretaunga, have a strong association with Te Karamū. They are kaitiaki (guardians) of the lower Karamū Stream and have a close historic and traditional relationship with the Karamū and the former Ngaruroro River. The importance of the Lower Ngaruroro and Karamū Rivers to Ngāti Hori is reflected in the location of Kohupatiki Marae, which is situated on the true left bank of the lower Karamū.
17. Ngāti Hori's knowledge of the Karamū Stream and the species it supports comes from an unbroken and ongoing relationship stemming back hundreds of years. Local Ngāti Hori fishermen know intimately the patterns of the waterways and its species, and the older members of the wider Ngāti Hori community are able to recall the waterway as it once was compared to the waterway in its present state (Durette & Barcham).

### Ngāti Hori Freshwater Resources Management Plan

18. In a more contemporary context, Ngāti Hori have a registered hapū management plan with the HBRC, Ngāti Hori Freshwater Resources Management Plan 2009/2012. This plan covers from the river's mouth to where the Karamū Stream flows past Kohupatiki up to Pākōwhai the beginning of the Raupare stream.
19. Ngāti Hori is concerned about the continued deterioration of the Karamū Stream and in particular a decline in their customary fisheries, especially the pātiki which are a key aspect to the identity of Kohupatiki as a marae. Ngāti Hori has indicated that their cultural values in the Karamū Stream, especially in customary fisheries, are dependent on the restoration of minimum flow levels that have largely been destroyed due to the extensive historic river diversion. Flow levels in the Karamū Stream are thus of primary importance to Ngāti Hori's role as kaitiaki of the area and the species once well supported by the stream system (Ngāti Hori Freshwater Resources Management Plan).

### TANK Group

20. The TANK Collaborative Stakeholder Group has been working since 2012 on land and water management issues for the Tutaekurī, Ahuriri, Ngaruroro and Karamū catchments. Its purpose is to recommend limits and measures for a workable plan change. TANK's collaborative membership includes more than 30 groups, representing tāngata whenua, primary sector, councils and environmentalists.
21. The TANK Group has been progressing a cultural values framework, identifying values and attributes to characterise water quality.

### Spiritual Values

22. The name Karamū encapsulates a sacred corpus of oral traditions that describe the deeds of tūpuna, imbuing the land with character, shape and mana in order to protect it, and kaitiakitanga to maintain and develop it (Deed of Settlement).

### Wāhi tapu, wāhi taonga, wai tapu

23. Waahi tapu are recorded in the Hastings District Plan along the old river banks and for the most part comprise family burial grounds dating from the 19<sup>th</sup> and 20<sup>th</sup> centuries. Ruahāpia Marae is located west of the Karamū Stream with associated cemeteries nearby (Bickler and Clough).

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

### **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-16<sup>th</sup> 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

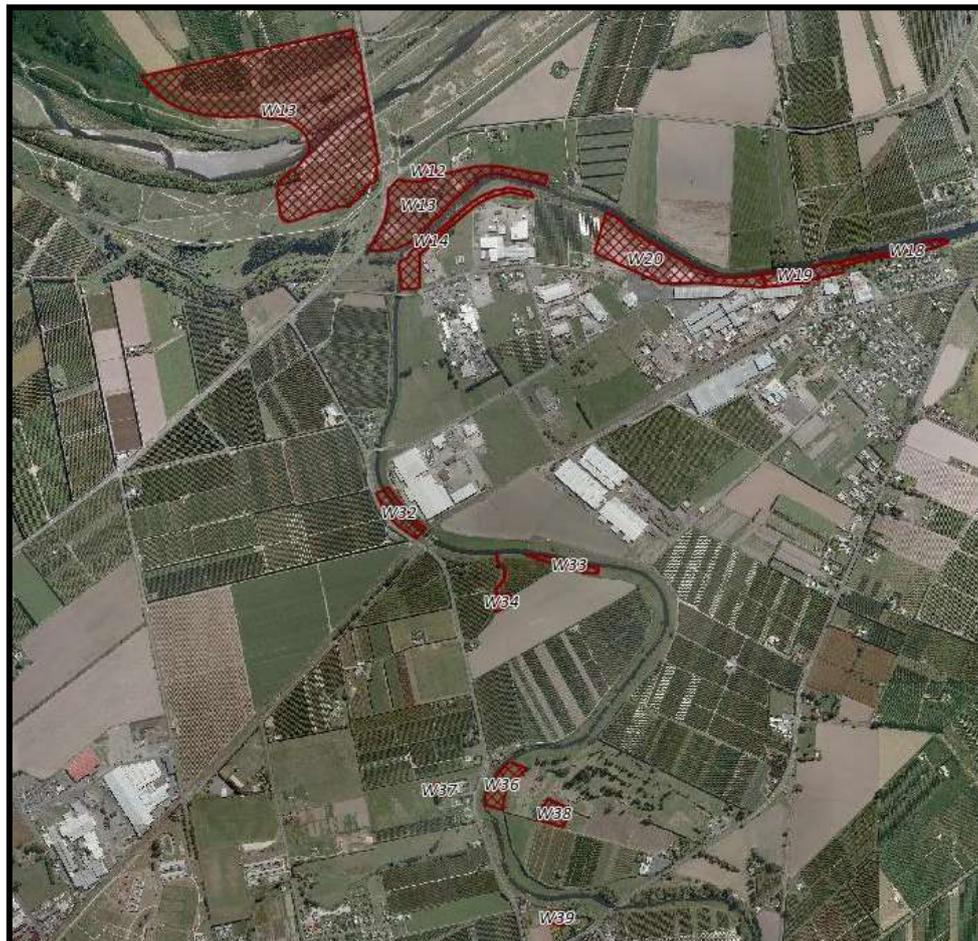


Figure 6: Waahi Tapu Sites in Hastings District Plan