

Lake Tūtira

(including Papakiri Stream, Waikoau River/ Aropaoanui River)



Key Cultural Values

Spiritual Values

Wāhi Tapu, wāhi taonga, wai tapu

Mahinga kai

Pā, Kāinga, ara

Table 1: List of documents reviewed

Year	Name	Author
2004	Wai 201: The Mohaka ki Ahuriri report	Waitangi Tribunal
2010	Ngāti Pāhauwera Deed of Settlement documents	Ngāti Pāhauwera and the Crown
2016	Maungaharuru-Tangitū Deed of Settlement documents	Maungaharuru- Tangitū and the Crown
2017	Bay Buzz: Saving Lake Tūtira	Bridget Freeman
2018	Māori Television: Lake Tūtira gets multi-million dollar makeover	Aroha Treache
2018	Govt gives \$1.5 million to improve the mauri of Lake Tūtira	Gisborne Herald

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 Lake Tūtira (including Papakiri Stream and Waikoau/Aropaoanui River¹) 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 identified in the documents referred to in Table 1, above. For clarification, Lake Tūtira (including Papakiri Stream and Waikoau /Aropaoanui River) have 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 any of those water bodies.
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 of the 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. Lake Tūtira is a taonga of Ngāti Kurumōkihi. The physical and spiritual well-being of the Hapū is closely linked to the well-being of the lake. It was celebrated as a place of sustenance to replenish one's mind, body and soul. The Hapū have a whakatauaāki (tribal proverb) about the lake being: "ko te waiū o ō tātau tīpuna" – "the milk of our ancestors". This whakatauaāki references the abundance of kai that could be sourced from the lake and the lake providing spiritual sustenance.
6. Lake Tūtira was famous for the best flavoured tuna (eel). Some rongoā (medicinal plants) are 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. Other harakeke was renowned for its strength and was traded with whalers. It was very good for weaving whāriki (mats) and korowai (cloaks).
7. The inlet to Lake Tūtira is Papakiri Stream (or Sandy Creek) and is also integral to the identity and mana of the Hapū. Its importance is due to its connection with Lake Tūtira and its reputation as an outstanding mahinga kai site.
8. Aropaoanui 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 Aropaoanui. Ngāti Pāhauwera also have a connection with the river and the Aropaoanui River Valley was an area of traditional residence. The alluvial soils near the Aropaoanui River mouth were easy to cultivate and cultivations covered the valley.
9. The Tūtira 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.
10. As a prized taonga, many raids were made on Lake Tūtira. However, Ngāti Kurumōkihi have another whakatauaāki, "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 (chief) were ever taken and every raiding party was beaten.
11. Project Te Waiu o Tūtira (the milk of Tūtira) aims to improve water quality and ecological habitat in Lakes Waikōpiro and Tūtira. The project has been formed out of a partnership between Maungaharuru-Tangitū Trust, Hawke's Bay Regional Council, Ministry for the Environment and Tūtira local residents.

¹ Note: Aropaoanui River is also known as Arapawani River.

Location

12. Lakes Tūtira and Lake Waikōpiro are located alongside SH2 north of Napier. The lakes were formed by a land slip at least 7200 years ago. Lake Waikōpiro flows into Tūtira under a narrow strip of land, and the two lakes are effectively one lake during high water levels. In 1982, the Papakiri Stream was diverted away from Lake Tūtira due to it being the main supply of sediment and nutrients during storms.
13. Lake Tūtira is surrounded by a wildlife reserve, a regional park and private land. Lake Tūtira is one of the most scientifically studied lakes in New Zealand with core samples showing evidence from storms and eruption ash falls.
14. The Aropaoanui River/Waikoau River originates at the tihi tapu (sacred 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 Aropaoanui valley where it is known as the Aropaoanui River.
15. The location of Lake Tūtira, the Waikoau /Aropaoanui River and Papakiri Stream can be seen in Figures 1 and 2, below. Figure 2 provides some additional facts about Lake Tūtira.



Figure 1: Lake Tūtira and Aropaoanui River



Figure 2: Lake Tūtira and Papakiri Stream

Cultural values *

Importance

Lake Tūtira

16. Lake Tūtira is a renowned taonga of Ngāti Kurumōkihi, the physical and spiritual well-being of the Hapū is closely linked to the well-being of the lake. It was celebrated as a place of sustenance to replenish one's mind, body and soul (Deed of Settlement).
17. It provided an important connection between Maungaharuru and the coast, allowing for seasonal movements of the Hapū. During peace Ngāti Kurumōkihi dwelt around the coastal estuaries and the lake. During war they sheltered in the forests and the hinterland. There was intensive Māori occupation around Lake Tūtira and numerous sites of significance (Wai 201 Report).
18. Lake Waikōpiro and Lake Orakai are also taonga of Ngāti Kurumōkihi. They are regarded as the "eyes of Tūtira". There are numerous sites of significance around the lakes (Deed of Settlement).

Papakiri Stream

19. The inlet to Lake Tūtira is Papakiri Stream (or Sandy Creek) and is also 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 site.

* 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.

20. 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).

Aropaoanui River/Waikoau River

21. The Aropaoanui River/Waikoau River originates at the tihi tapu (sacred 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 Aropaoanui valley where it is known as the Aropaoanui River.
22. Aropaoanui River/Waikoau 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 Aropaoanui.
23. Ngāti Pāhauwera also have a connection with the river and the Aropaoanui River Valley was an area of traditional residence. Aropaoanui is where Ngāti Pāhauwera have always gone for kaimoana, with the traditional shellfish gathering area for Ngāti Pāhauwera located here.

Project Te Waiu o Tūtira

24. Lake Tūtira has had ongoing water quality issues for a long time. It has been likened to a stagnant sink of water, collecting a century of sediment and nutrients from surrounding farmland. Over the years, the lake has been the scene of mass fish deaths and multiple algal blooms.
25. Project Te Waiu o Tūtira (the milk of Tūtira) aims to improve water quality and ecological habitat in Lakes Waikōpiro and Tūtira. The project has been formed out of a partnership between Maungaharuru-Tangitū Trust, Hawke's Bay Regional Council, Ministry for the Environment and Tūtira local residents. The total cost of the project is expected to be \$3.5m over five years.
26. Outcomes for the project include a community-driven Integrated Catchment Management Plan for Tūtira and cultural monitoring programme.

Spiritual Values

27. Ngāti Kurumōkihi carried out ceremonies and rituals at designated places at Tūtira, such as tohi (baptisms).
28. Tihi tapu (the sacred peak) of Te Puku is located at the southern end of Lake Waikōpiro.
29. The Aropaoanui River originates at the tihi tapu (sacred peaks) of the central area of Maungaharuru.
30. 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.
31. Waikoau, the great grandson of Tauira and Mateawha occupied Te Onepu pā on the Waikoau/Aropaoanui River. He appears from time to time at the edges of the bush in the Waikoau area as a fully tattooed warrior.
32. A rock named Hinepare, is located at the mouth of the Waikoau/Aropaoanui River.
33. Uwha, a Hapū kaitiaki continues to guard the Waikoau/Aropaoanui River.

Acknowledged in korero tuku iho, pepeha, whakatauki, waiata

34. Lake Tūtira was also the inspiration of late Wi Te Tau Huata when composing the now famous waiata "Tūtira mai ngā iwi".

Wāhi tapu, wāhi taonga, wai tapu

35. There is evidence of wāhi tapu sites near Aropaoanui which have been registered as historic places. There are also urupā in the area.

Mahinga kai

36. The Hapū have a whakatauki (tribal proverb) about the lake being: "ko te waiū o ō tātau tīpuna" – "the milk of our ancestors". This whakatauki references abundance of kai that could be sourced from the lake and the lake providing spiritual sustenance.

37. 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 site, particularly noted for the best flavoured tuna (Deed of Settlement).
38. 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 Tūtira Stream, run this swamp from Whakarongotuna and was an important source of tuna. Between the lake and the ancient ford at Maheawha, where the stream is now crossed by the main highway, 19 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 (Wai 201 Report).
39. Papakiri Stream also has a reputation as an outstanding mahinga kai.
40. The alluvial soils near the Waikoau/Aropaoanui River mouth were easy to cultivate and cultivations covered the valley.

Pā, Kāinga, ara

41. The Tūtira 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.
42. Prior to the 1931 Napier earthquake, the Waikoau/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.
43. Major areas of occupation included the pā of Te Rewa-o-Hinetu, Oporae and Tauranga-kōau.
44. Te Rewa-o-Hinetu pā, is located between Lake Tūtira and Lake Waikōpiro. It was a large and fortified spur which almost completely separated Lakes Tūtira and Lake Waikōpiro.
45. Oporae was a small peninsula on the eastern edge of lake.
46. Tauranga-kōau was an island pā off the east shore.
47. Waikoau, the great grandson of Taurira and Mateawha occupied Te Onepu pā on the Waikoau/Aropaoanui River.
48. 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.

Conflict

49. As a prized taonga, many raids were made on Lake Tūtira. However, Ngāti Kurumōkihi have another whakatauaāki, "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 (chief) were ever taken and every raiding party was beaten (Deed of Settlement).
50. The rivers feature in many kōrero (stories) of Ngāti Kurumōkihi, 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.
51. The pā on Tauranga-Kōau was the site of an attack by Te Urewera, who besieged the pā on rafts (mokihi), and from this incident Ngāi Tataara became known as Ngāti Kurumōkihi (those attacked by rafts).

52. The archaeological sites located in close proximity to Lake Tūtira, Papakiri Stream and Aropaoanui River are shown in Figures 3, 4 and 5, below.

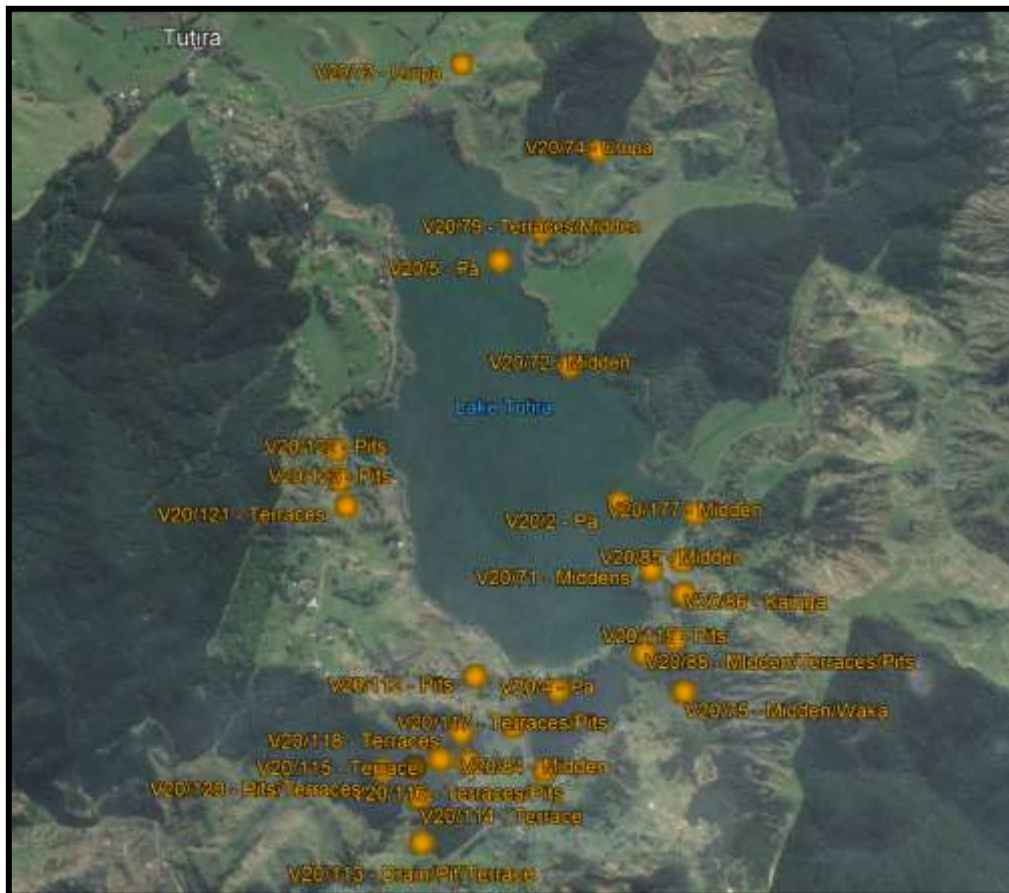


Figure 3: Archaeological sites in close proximity to Lake Tūtira



Figure 4: Archaeological sites in close proximity to Aropaoanui River (upper)



Resource Management Plans

54. 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 Lake Tūtira. 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

Regional Resource Management Plan

Specific water quality standards apply to Aropaoanui River

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

Catchments Sensitive to Animal Effluent Discharges (Schedule 6b) – Lake Tūtira

Rivers Considered for Riparian Protection (Schedule 8) – Aropoanui River

Hastings District Plan

Appendix 50: Waahi Tapu Sites



Figure 8: Waahi Tapu Sites in Hastings District Plan – Lake Tūtira



Figure 9: Waahi Tapu Sites in Hastings District Plan – Aropaoanui River