

# Tūtaekurī Awa

## VALUES, OBJECTIVES AND MANAGEMENT REPORT



Te Tera Wai Tuhi: Rapihana Te Kaha Hawaikirangi- Ngāti Pārau, Hinepare, Mahu, Ngāi Tawhao

## 1 Introduction

### 1.1 He kōrero paki

*Nā te manaakitanga, ka patua te mokai, ka ora ngā manuhiri*

Our tipuna Hikawera II fed a starving group of stragglers by killing 70 of their much loved dogs in order for the group to survive. The feast was prepared in the river we know as Tūtaekurī today. Tūtaekurī translates to dog excrement.

Generosity and hospitality for others was upmost.

### 1.2 Whakatauākī

*Maranga ra kia hiwa ra, aue!*

*Rapua e ngā mea ngaro e*

Rise up, be watchful!

Search after our lost treasures

### 1.3 Tautoko

This document has been endorsed by:

- Waiohiki Marae
- Wharerangi Marae
- Timikara Marae
- Moteo Marae

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### **3 Ngā Hapū o Tūtaekurī**

Our whakapapa extends back to Tangaroa, Pania and Moremore, recognising the links we have to the water bodies stretching from the Kaweka Ranges to Te Whanganui-ā-Orotu. Both Te Whanganui-ā-Orotu and Tūtaekurī Awa were centrally integral to the prosperity and survival of the tangata whenua who dwelled and still dwell in its vicinity. Tūtaekurī Awa is a taonga that represents the history and emotional attachment of Ngā Hapū o Tūtaekurī, an iconic place central to the identity of the people where they can go to be revitalised, a place that represents the hopes and aspirations of tangata whenua, the life-giving waters from which we drink. Since the 15<sup>th</sup> Century our tīpuna have lived as one with Tūtaekurī Awa. It is well-known that the mana whenua of the Tūtaekurī Awa not only treasured but protected this valuable resource. Our ancestors include the interwoven union of people belonging to; Te Tini o Toi, Ngāti WhatuMamoa and then came the arrival of Taraia, a prominent Rangatira of Ngāti Kahungunu. Generations later Ngāti Pārau, Ngāti Hinepare, Ngāti Māhu and Ngai Tāwhao formed their respective societies yet maintained ancestral, spiritual and physical links between themselves and the Tūtaekurī Awa. Today these hapū are based out of Waiohiki, Moteo, Wharerangi and Timikara Marae. Not only do we have the whakapapa to affirm our mana whenua status, but we are also current landowners and trustees living within arms reach of the awa.

### **4 Purpose of the Tūtaekurī Awa Values, Objectives and Management Report**

The purpose of this document is to briefly identify and describe the Mission Statement, Values, Objectives and Future Management aspirations of the catchment by Ngā Hapū o Tūtaekurī for the Tūtaekurī Awa. The Tūtaekurī Awa Report has been created to inform council processes such as the Tūtaekurī Ahuriri, Ngaruroro and Karamū (TANK) plan change process. Ngā Hapū o Tūtaekurī have a key role as kaitiaki of this taonga as we are the authoritative ancestral voice of Tūtaekurī. This role is provided for in the Resource Management Act 1991. We as tangata whenua are responsible for ensuring the purpose of this Act is upheld, the protection of our taonga is maintained and development of natural resources is administered in a manner consistent with our cultural preferences. Ngā Hapū o Tūtaekurī have produced the Tūtaekurī Awa Management and Enhancement Plan which is the founding document to this report and to be read in conjunction. Ngā Hapū o Tūtaekurī consist of multiple hapū working in partnership to achieve the enhancement of Tūtaekurī Awa and its mauri. At the conclusion of the TANK plan change process each marae consisting of the

four hapū within the Tūtaekurī awa catchment will make the decision individually as to whether they support the proposed TANK Plan change document as a whole or in part.

## 5 Background to Atua

We are conscious that mauri is directly influenced by the inter-relatedness of atua that protect the different environmental realms of the Tūtaekurī Awa, and that a catchment approach is needed to fully understand the full scope of effects on the awa's environmental integrity. Therefore we direct readers wanting to understand our full aspirations for Tūtaekurī Awa, and the Awa's interconnectedness to land use activities in the sub-catchments that drain into it to refer to *Tūtaekurī Ngā Hapū Awa Management Plan, Hawaikirangi, H., Hawaikirangi, T. K., & Ormsby, C. 2014.*<sup>1</sup>

The sacred spiritual power that our atua, or spiritual guardians hold, cannot be ignored when viewing our awa. *Te Orokohanga (creation story) tells of how darkness became light, nothing became something, Ranginui, our sky father, and Papatūānuku, our earth mother, were separated, and from there nature evolved. The creation story tells of Te Ao Mārama (the world of life and light), bringing forth the ability to live and grow in this world. Our atua are responsible for making and protecting our natural world*<sup>2</sup>. All living organisms that are visible and unseen are recognised in the essential functioning of all aspects of the river; therefore all systems within and around the river are taken into consideration. We recognise and believe each aspect of Tūtaekurī Awa life is fostered, replenished and protected by atua.

A balance in the well-being of the natural and supernatural world is essential to the mauri of the awa. In alliance with the spiritual realm, is the physical world which it influences. The spiritual guardians stated below are those we consider requiring support and respect during enhancement within the realms of Tūtaekurī awa which they protect (see Figure 1 to conceptualise it). To help align scientific thinking with the spiritual values, a brief description of each atua's sphere is included:

**Papatuanūku** – the earth mother (land) incorporates the scientific areas of; geology, soil science, soil chemistry, agriculture and botany. Papatūānuku's realm of responsibility and protection considerations for the Tūtaekurī awa include; sediment, gravel and neighbouring land

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<sup>1</sup> Hinewai Hawaikirangi, Te Kaha Hawaikirangi, Cameron Ormsby

<sup>2</sup> <https://teara.govt.nz/en/maori-creation-traditions/print>

management, to enable good quality habitat growth and help reduce any negative impacts on the realms of Tangaroa and Tāne Mahuta.

**Tāne Mahuta** – the spiritual guardian of the forest and all living things that dwell within, incorporating the scientific areas of; botany and zoology. Tāne Mahuta’s realm of responsibility and protection for the Tūtaekurī awa includes; the health and proliferation of native plant and animal species including ngā manu, to harbour and encourage indigenous biodiversity, to mitigate any damage or possible harm to the realms of Tangaroa, and to foster the whenua it grows above.

**Tangaroa** – the spiritual guardian of water bodies and all living things that dwell within, incorporating the scientific area of freshwater ecology and marine biology. Tangaroa’s realm of responsibility and protection for the Tūtaekurī awa includes; the quantity and quality of water to ensure native species proliferation and biodiversity, sensitive life-stage development, maintaining linkages between the awa and the marine area, and to support the ecosystems of Tāne Mahuta and Papatūānuku.

**Tāwhirimātea** – the spiritual guardian of wind, incorporating the scientific area of meteorology. Tāwhirimātea’s realm of responsibility and protection for the Tūtaekurī awa includes; climate and climate change considerations, storms and weather patterns, and air quality that does not jeopardise the eco-systems of Papatūānuku, Tāne Mahuta and Tangaroa.

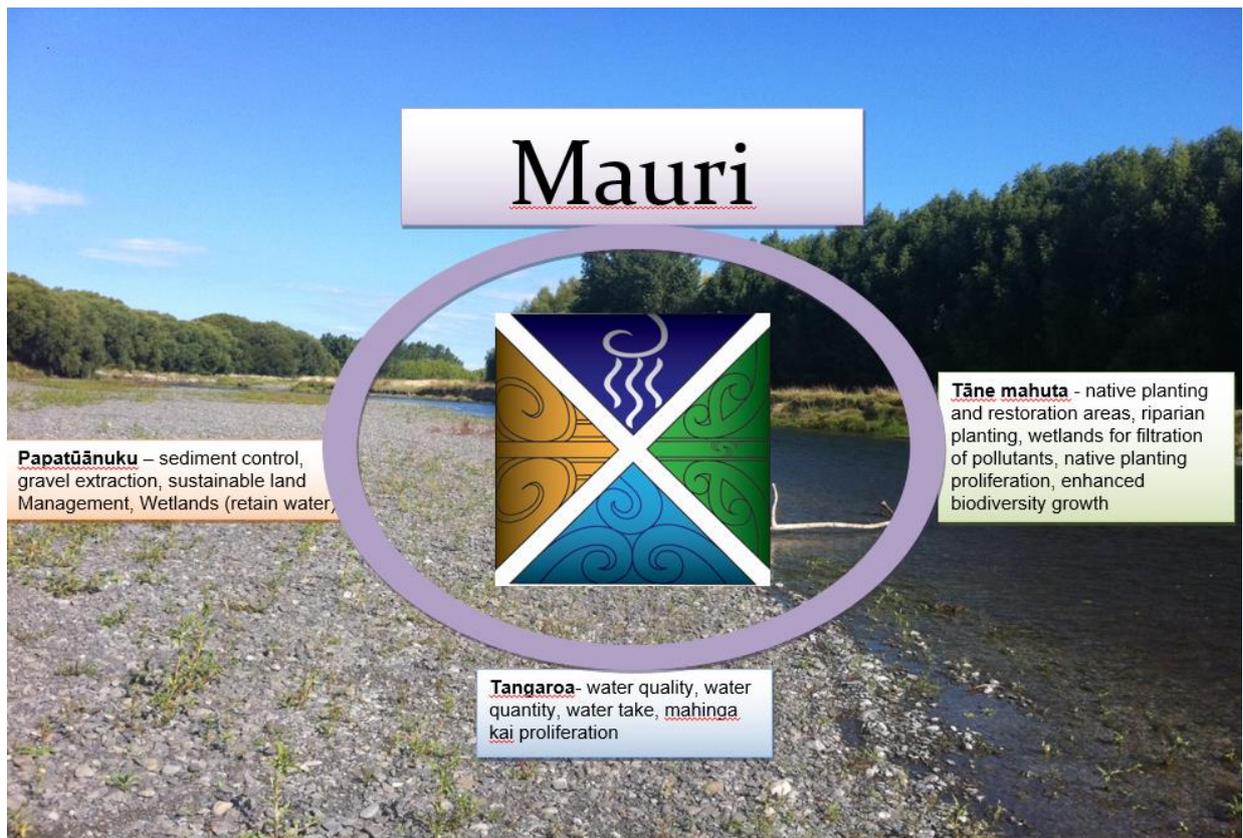


Figure 1: Te Mana Atua and its interconnection with mauri

## 6 Our Mission statement

*TO RESTORE AND ENHANCE THE MAURI OF THE TŪTAEKURĪ AWA*

## 7 Hapū Values for the Tūtaekurī Awa

### 7.1 Value One: Mauri (life force)

Mauri is the essence that has been passed from atua (guardians); Ranginui and Papatūānuku to their progeny Tāne Mahuta, Tangaroa, Tawhirimatea and other atua, then down to all living things through whakapapa (genealogy). Our role as kaitiaki is to protect, restore and enhance our atua and the life force they provide, which includes the Tūtaekurī Awa (River) and all indigenous life it contains.

### 7.2 Value Two: Wai Māori (Fresh water)

The recreational use of the awa includes tohi, (baptism, ritual), kaukau (swimming), it is also a place for wānanga, for learning and passing on knowledge, for whakawhanaungatanga (coming together), and to improve hauora (health) and wairua (spirit).

The hapū also place high importance on the protection of water for drinking, and the levels of our aquifers to maintain a safe and secure supply for whanau households.

### 7.3 Value Three: Whakapapa (Generational)

The hapū of the Tūtaekurī whakapapa to Tangaroa, our connection to the river is intertwined and echoed in our genealogy. The awa is our tipuna and its wairua remains. As kaitiaki of our awa and tipuna the deterioration of its mauri must be prevented, so it is protected and enhanced for future generations.

#### 7.4 Value Four: Identity

The Tūtaekurī Awa is a taonga to our hapū and is acknowledged in our pepeha. The awa is a symbol of our identity and our connection to place.

The naming of the Tūtaekurī Awa through the manaakitanga (hospitality) of Hikawera II<sup>3</sup>, entrenched in our history, this value is still held firmly in our hapū today.

#### 7.5 Value Six: Mahinga Kai/taonga species

Mahinga kai species such as the tuna, pātiki, inanga, koura, kakahi and koaro were some of the species that historically provided our hapū with their sustenance. The sustainability and enhancement of all native species are of high value and importance to the ecosystem, as mahinga kai and as children of ngā atua. Our role as kaitiaki is to restore and enhance our native species and ensure their health and abundance.

#### 7.6 Value Seven: Kaitiakitanga

Historically, a formal relationship between Regional Government and tangata whenua of the Tūtaekurī Awa had not existed, therefore, the tino rangatiratanga<sup>4</sup> for tangata whenua has not yet been realised. We understand that our future moving forward, is one that needs to be laid down with positive, productive and meaningful partnerships.

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<sup>3</sup> Ancestor whom named the Tūtaekurī Awa

<sup>4</sup> Self-determination

## 8 Tūtaekurī Awa Objectives (Objectives for the Tūtaekurī catchment)

Ngā Hapū o Tūtaekurī Objectives for achieving the restoration and enhancement of the Tūtaekurī catchment.

### 8.1 Objective One: The maintenance and enhancement of Mauri Wai – Life-force of Water

- a. Ensuring that Tangaroa is able to support diverse ora and ecosystems within the greater Tūtaekurī awa catchment,
- b. Ensuring that water quality and mauri in the awa is restored and enhanced,
- c. Ensuring the microbial quality of the awa is suitable for swimming in and gathering mahinga kai from by our whānau,
- d. Ensuring that water quality issues caused by nitrification and periphyton growth within the awa are rectified,
- e. Ensuring that the diffuse discharge of soluble inorganic nitrogen and dissolved reactive phosphorus are controlled so that they are not problematic,
- f. Ensuring that the quantity of ground and surface water that flows through the Tūtaekurī awa catchment is able to sustain our whānau with a security of all year round supply of drinking water indefinitely,
- g. Ensuring that good environmental water management policies and practices are adopted and adhered to by water users.

### 8.2 Objective Two: The Promotion of Mauri Ora – Life-force of Life

- a. Ensuring that Tāne Mahuta is able to support diverse ora and indigenous ecosystems within the greater Tūtaekurī awa catchment,
- b. Ensuring that the percentage of native forestry cover increases each year,
- c. Enhanced riparian planting of site specific native plant species that will contribute to improved habitat creation for native and mahinga kai species, and improvement of water quality,
- d. The establishment, protection and restoration of kūkūwai (wetlands) located within our awa's catchment,
- e. To ensure that rare and threatened habitats located throughout our awa's catchment are identified, protected and enhanced.

### 8.3 Objective Three: The restoration of Mauri Whenua – Life-force of Land

- a. Ensuring that Papatūānuku is able to support diverse ora and ecosystems within the greater Tūtaekurī awa catchment,
- b. Ensuring that the discharges from urban and industrial run off are managed to eliminate, mitigate and treat potential contaminants before entering wai (water),
- c. Ensuring that excessive sediment generation sourced from erosional forces are locked into Papatūānuku through native planting initiatives, and the reintroduction of wetlands and vegetation to filter sediment, nutrients and preserve water in the land scape,
- d. Ensuring that good environmental land management policies and practices, which restore the ecological health and mauri of the Tūtaekurī awa are adopted and adhered to by government agencies, businesses and land owners within the Tūtaekurī awa catchment.

#### **8.4 Objective Four: Kaitiakitanga – Guardianship is promoted and upheld**

- a. Engagement as partners in the implementation of Ngā Hapū o Tūtaekurī Values, Objectives and Management Report and the Tūtaekurī Awa Management and Enhancement Plan,
- b. The safeguard of wahi tapū and taonga, and the requirement to engage with the appropriate hapū if there is a potential risk impacting those sites,
- c. Formation of a working group comprising of key management and staff from the Hawke’s Bay Regional Council, authorities, landowners and Ngā Hapū o Tūtaekurī members to discuss the operational requirements of our combined work towards the rehabilitation of the Tūtaekurī Awa and its mauri,
- d. The development of a monitoring programme to measure the implementation of this report and the Tūtaekurī Awa Management and Enhancement Plan.
- e. Joint quarterly review meetings between Hawke’s Bay Regional Council and Ngā Hapū o Tūtaekurī members,
- f. Joint development and delivery of restoration and education programmes to; Hawke’s Bay Regional Council employees, tangata whenua, schools, local residents and community members,
- g. Joint ventures for safe and healthy swimming and development of recreational areas close to marae,
- h. The requirement of environmental offsetting amongst industry where adverse environmental effects are a risk,
- i. Undertaking a Mana Whakahono-a-Rohe agreement with relevant councils,
- j. The access to and use of natural resources (i.e. fire wood, gravel, rongoā), by our whānau to the Tūtaekurī awa, through currently restricted gates,

## 9 Management and Parameters for Protecting Ngā Atua (avoid, mitigate or remedy)

Ngā Hapū o Tūtaekurī Management and Parameters for the restoration and enhancement of the Tūtaekurī catchment.

### 9.1 Papatūānuku

#### Future management of Papatūānuku

- a. The use of wetlands for filtering potential contaminate runoff, retaining water in Papatuanuku and providing ecosystem habitat.
- b. Ensuring that the discharges from urban and industrial run off are managed to eliminate, mitigate and treat potential contaminants before entering land or water,
- c. The setting of regulatory requirements for the forestry sector to adopt stringent sediment control and forest management practices atop their forestry blocks for implementation at all stages of the forestry cycle,
- d. Targeted native planting of erosion prone land in the Tūtaekurī catchment,
- e. Ensuring that the adverse effects of contaminants (i.e. faecal matter, nutrients, hazardous substances) is minimised by achieving balance in sustainable stocking rates for areas of the Heretaunga Plains flood control scheme that are grazed. Targeted riparian planting of waterways bordering and draining farming and horticultural land activities. Identifying point source discharges from tile or nova-flow drainage systems and consideration of these in management regimes.
- f. The management and regulation of output based nutrient leaching standards for primary industries within our awa catchment. Also, the adoption of set values for leached nutrients from primary industries at levels that will enhance the mauri of our awa, its tributaries, and its groundwater to enable the proliferation of all freshwater species.
- g. Ensuring that hill country land utilises best management practices to minimise erosion, sediment supply, and nutrient losses,
- h. Ensuring that hydraulic fracturing does not occur in the Tūtaekurī awa catchment, and atop neighbouring catchments that share underground aquifers,
- i. Confining vehicle access in areas where persistent rubbish dumping in the awa margin occurs,
- j. Exclusion of public vehicles from the river gravels during bird nesting seasons,

- k. Appropriately identifying best land for activities to be undertaken, if in the case the land use is not suitable for that activity,
- l. Land management plans and community working groups are established to meet the values, objectives, water quality limits and rules to enhance the mauri of the Tūtaekuri Awa.

## **9.2 Tāne Mahuta**

### Future management for Tāne Mahuta

- a. Ngā Hapū o Tūtaekurī believes that a rehabilitation strategy for the re-establishment of native vegetation throughout the Tūtaekurī awa catchment is required. This strategy should be focused on the re-establishment of riparian margins along waterways, the re-establishment of the native forest canopy and taekai (lower canopy) below it, and the protection and re-establishment of native nesting habitat for manu and ngāngara species.
- b. The transition of exotic edge protection with native plantings within the boundaries of the Heretaunga Plains flood protection scheme where practicable.
- c. The undertaking of indigenous enrichment under-planting within the boundaries of the Heretaunga Plains flood protection scheme where exotic edge protection is provided.
- d. Development of a rehabilitation strategy targeted towards the protection and restoration of all wetland habitats; rare and threatened habitats; and habitats considered outstanding, located throughout our awa's catchments.

## **9.3 Tangaroa**

### Future management for Tangaroa

- a. Native riparian planting along all streams, tributaries and river margins in the Tūtaekurī Awa catchment for the purpose of improving water quality, improving habitat and retaining water in the landscape.
- b. Regulation so that stock are prohibited from accessing streams and river margins within the Tūtaekurī Awa catchment.
- c. Stock fencing occur in unison with riparian planting to prevent against nuisance weed growth.

- d. The requirement for water takes to have the highest efficiency in the use of water, including the promotion of business accreditation of environmental standards for use of water.
- e. That the process for resource consent applications (to use of water or discharge contaminants, namely from commercial use), is reformed to meet a criteria based on conditions that add value to the hapū and community and to restore and enhance mauri in the Tūtaekurī catchment,
- f. Ngā Hapū o Tūtaekurī want to see a strategy developed that identifies inefficient users of consented water takes and require those users to transition into efficient water use,
- g. When discretionary water takes are being assessed, that the continued supply of water for drinking water purposes is evaluated and prioritised, with particular reference to those Whānau who source groundwater from shallow bores.
- h. The development of a strategy for the enhancement of aquatic eco-systems within the TANK catchments, particularly in regards to enhanced shading, the establishment of in-stream habitat, the re-establishment of significant sized wetlands, the protection and establishment of fish spawning habitat, and addressing fish passage obstructions.
- i. Low flow settings are raised to achieve hapū values, an increase from 2000l/s to 2800 l/s with a goal to reaching further significant increases over an agreed period of time.
- j. Every land owner including authorities must manage stormwater management to prevent potential contaminate entering the environment, with the implementation of on-site management and mitigation, in network mitigations, and mitigation such as wetlands before storm water enters the environment.
- k. Limits are set to meet the values of the hapū, include (but not exclusively) temperature, phosphorus, suspended solids, turbidity, nitrogen, MCI, E.coli, PH, and Heavy Metals. Measuring and monitoring these limits should be undertaken at sub-catchment level e.g Fresh Water Management Units to identify areas requiring improvement.
- l. Promotion of environmental offsetting amongst industry where adverse environmental effects are created,
- m. Establishment of new minimum flow sites on Tūtaekurī awa tributaries including the Mangatutu and Mangaone, 200 metres upstream of their confluence with the main stem,

and a new minimum flow site at Waiohiki, sufficient to protect cultural and instream values between Waiohiki and the coastal environment margin

#### **9.4 Realisation of Kaitiakitanga**

##### Enhancement of recognition for mana whenua as partners over the Tūtaekurī awa.

- a. Engagement in partnership and the implementation of Ngā Hapū o Tūtaekurī Values, Objectives and Management Report and the Tūtaekurī Awa Management and Enhancement Plan,
- b. The active protection and recognition of wahi tapū and taonga site to mana whenua, and the requirement for engagement with mana whenua if activities pose a potential impacts.
- c. The access to and use of natural resources (i.e. fire wood, gravel, rongoā), by our whānau to the Tūtaekurī awa, through currently restricted gates,
- d. Formation of a working group comprising of key management and staff from the Hawke's Bay Regional Council, authorities, landowners and Ngā Hapū o Tūtaekurī members to discuss the operational requirements of our combined work towards the rehabilitation of the Tūtaekurī Awa and its mauri,
- e. Joint quarterly review meetings between Hawke's Bay Regional Council and Ngā Hapū o Tūtaekurī members,
- f. Joint development and delivery of restoration and education programmes to; Hawke's Bay Regional Council employees, tangata whenua, schools, local residents and all community members,
- g. Joint ventures for safe and healthy swimming and development of recreational areas close to marae,
- h. Undertaking the establishment and implementation of a Mana Whakahono-a-Rohe agreement,

- i. The development of a monitoring programme in both the awa (cultural monitoring programme) and the implementation of this report and the Tūtaekurī Awa Management and Enhancement Plan.
- j. Joint annual review meetings between Hawke’s Bay Regional Council and Ngā Hapū o Tūtaekurī members,
- k. Hapū/marae to have a greater role in the management of our taonga as treaty partners, including water allocation and levying of extracted resources (i.e. gravel and water).
- l. The establishment of environmental offsetting funds and investment, to work alongside landowners and agencies in the restoration and enhancement of the Tūtaekurī Catchment,

Ngā Hapū o Tūtaekurī further aim to realise our role of kaitiakitanga in regards to the management of the Tūtaekurī Awa. We want to ensure that our aspirations for the Tūtaekurī Awa are realised and that decision making regarding the development of policy that affects the awa, and its restoration requires partnership with Ngā Hapū o Tūtaekurī.

## **10 Working in partnership**

We as mana whenua of Tūtaekurī awa, regard this taonga an integral part of our history and future. This report has partly described our needs to restore the Tūtaekurī awa and its mauri.

In partnership with Hawkes Bay Regional Council, authorities, landowners and hapū of the Tūtaekurī Awa, we must all work collectively to achieve the protection, restoration and enhance of the Tūtaekurī Awa.

### **Whakataukī whakamutunga**

*Nā tō rourou, nā taku rourou ka ora ai te iwi*

With your food basket and my food basket the people will thrive.

## 11 Acknowledgements

Ngā mihi nui to those Marae komiti who endorsed and feed into the creation of this report. To whānau and hapū of the Tūtaekuri Awa, also a big thank you for your contribution to this document. To the Hawke's Bay Regional Council who in part supported the commission of this report. Lastly specific acknowledgement to the Marae and persons listed below:

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