

# Lower Ngaruroro River (below Whanawhana)



## Key Cultural Values

Spiritual values

Wāhi Tapu, wāhi taonga, wai tapu

Mahinga kai, Pā tuna

Pā, Kāinga

Rohe boundary

**Table 1: List of documents reviewed**

Year	Name	Author
2004	Wai 201: The Mohaka ki Ahuriri Report	The Waitangi Tribunal
2009/ 2012	Ngāti Hori Freshwater Resources Management Plan: Operation Patiki	Ngāti Hori
2012	Submission from Te Taiwhenua o Heretaunga on Proposed Plan Change 5 to the RPS	Te Taiwhenua o Heretaunga
2014	Whakatu Arterial Link, Hawke's Bay: Archaeological Assessment	Simon Bickler and Rod Clough
2015	An Application to the Minister for the Environment for a Water Conservation Order on the Ngaruroro River and Clive River	Catalyst Group
2015	Environment Court Decision: NKII vs HBRC	Environment Court
2015	Mana Ake - Nga Hapu o Heretaunga – An Expression of Kaitiakitanga	Te Taiwhenua o Heretaunga
2016	Heretaunga Tamatea Deed of Settlement documents	Heretaunga Tamatea and the Crown
2016	Ahuriri Hapū Deed of Settlement	Ahuriri Hapū and the Crown
2016	Ngaruroro Values and Attributes Report	
2018	Cultural Values Table	Hawke's Bay Regional Council

## 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 lower Ngaruroro River 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 lower Ngaruroro River in those documents referred to in Table 1, above. For clarification, the lower Ngaruroro River 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 lower Ngaruroro River.
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. The lower Ngaruroro River is culturally significant for the people of Heretaunga Tamatea.
6. The full name of the river is Nga-ngaru-o-nga-upokororo-mai-i-mokotuararo-ki-Rangatira after 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.
7. The lower Ngaruroro River was traditionally used as a natural highway from the coast to the mountains. There are many registered waahi tapu and archaeological sites along the river, including numerous pā and kāinga. Mahinga kai species of significance in the Ngaruroro catchment include tuna, pātiki, inanga, koaro, koura, kakahi and marine wanderers (e.g. mullet, herrings and kahawai).
8. The TANK group has been progressing a cultural values framework, identifying values and attributes to characterise water quality.
9. Ahuriri Hapū also state a cultural, spiritual, historical, and traditional association with the Ngaruroro River.

### *Location*

10. The Ngaruroro River runs for a total of 160 kilometres southeast from the Kaweka Range, Kaimanawa Range and Ruahine Range and then east before emptying into Hawke Bay roughly halfway between the cities of Napier and Hastings, near the town of Clive.
11. The lower Ngaruroro River is from Whanawhana downstream. From here, the river opens to wide braided channels and is joined by the Maraekakaho River. The Ngaruroro River shares a river mouth with the Tutaekuri, Clive River and Muddy Creek. The meeting of these rivers forms the Waitangi Estuary. The Ngaruroro River is one of several rivers that helped form the alluvial Heretaunga Plains.
12. The course of the Ngaruroro River has changed several times, originally flowing down what is now the Clive River. It changed to its present course in 1867 during a major flood. In 1969, the bottom 4 km of river was diverted more directly to the coast in an effort to reduce flooding.
13. The extent of the lower Ngaruroro River and its catchment area can be seen in Figures 1 and 2.



Figure 1: Extent of lower Ngaruroro River



Figure 2: Ngaruroro catchment

## Cultural values \*

### Importance

14. The lower Ngaruroro River is significant for the people of Heretaunga Tamatea - one of six large natural groups negotiating the settlement of Ngāti Kahungunu Treaty of Waitangi claims.
15. The full name of the river is Nga-ngaru-o-nga-upokororo-mai-i-mokotuararo-ki-Rangatira after 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 (Deed of Settlement).
16. Another name is Ngaru Roromoko Tuararo ki Rangatira giving the river eminence and association with the status of Rangatira (leaders/chiefs) (Ngaruroro Values and Attributes Report).
17. The waters of the Ngaruroro River are considered to be of outstanding cultural and spiritual significance by tāngata whenua. Mahinga kai (food sources), the presence of nohoanga (settlements), urupā (burial places), waahi tapu, traditional trails and other taonga are all important aspects of this (Ngaruroro Values and Attributes Report).
18. Ngāti Hori marae, Kohupatiki is located on the banks of the Clive River and is significant due to its connection to the Ngaruroro River. The river no longer flows over their lands as it once did but the people of Kohupatiki still recognise the pathway of the Ngaruroro River as running past their marae. Their mana resides where the Ngaruroro River once flowed (Ngaruroro Values and Attributes Report).
19. Ahuriri Hapū also state a cultural, spiritual, historical, and traditional association with the Ngaruroro River. It was a key transport route inland and to the west coast. It has also been a significant marker of land interests from ancient times (Deed of Settlement).

### TANK Group

20. The TANK group has been working since 2012 on land and water management issues for the Tutaekuri, 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 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.
23. The physical connections between the Ngaruroro River 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.

\* 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.

### ***Wāhi tapu, wāhi taonga***

24. The following waahi tapu sites are identified in Hastings District Plan:

- W12 - Urupā
- W13 - Battlefield – Urupā
- W56 - Lake Omahu and Edges
- W57 - Puketapu - Battlefields, Old Pā, Sites, Burial Caves
- W58 - Lake, Swamp and Edges
- W59 - Urupā
- W66 - Lake and Edges, Burial Sites
- W67 - Lake and Edges, Burial Sites
- W110 – Pā Site

25. The location of these sites can be seen in Figure 3, below.



Figure 3: Waahi Tapu Sites in Hastings District Plan

### ***Mahinga kai***

26. The River was a significant food source, central to the well-being of Heretaunga Tamatea. Mahinga kai species of significance in the Ngaruroro catchment include tuna (eel), pātiki (black flounder), īnanga, koaro (whitebait), koura, kakahi and marine wanderers (e.g. mullet, herrings and kahawai).

27. Ngāti Upokoiri pā, located on a hill alongside the Ngaruroro River near Lake Runanga, is associated with Tamatea who trapped eels there and kept a pet koura in the spring nearby. A neighbouring spring is noted as a nursery for a particular type of eel.

### ***Pā, Kāinga, ara***

28. The lower Ngaruroro River was used as a natural highway from the coast to the mountains. 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-Tikumū.

29. There were a numerous pā situated along the riverbanks. Particularly notable, is the ancient pā of Pākōwhai which was settled by Karaitiana Takamoana. The Repudiation Movement housed its printing press there for their newspaper, *Te Wananga* which was published from 1874 to 1878 (Deed of Settlement).

30. Ngāti Upokoiri pā is located on a hill alongside the Ngaruroro River near Lake Runanga. The pā was later reworked as a redoubt and towards the bottom of the hill are terraces and a pit. Nearby is an urupā, and across the river is another pā, kumara pits and house floor (Ngaruroro Values and Attributes Report).

31. 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.
32. In 1844 William Colenso set up his mission station at Waitangi which was situated at the Ngaruroro River mouth. The principal Māori settlement Te Awapuni was located to the north of Waitangi, across a stretch of water. Pareihe had established it on his return from Mahia (Wai 55 Report).

#### **Rohe boundary**

33. The Ngaruroro River has been a significant marker of land interests from ancient times. A pou once stood at Whanawhana which represents an important political demarcation between hapū, which remains significant (Deed of Settlement).

#### **Archaeology**

34. The archaeological sites located in close proximity to the lower Ngaruroro River are shown in Figures 4, 5 and 6, below.



Figure 4: Archaeological Sites on the lower Ngaruroro River – lower section



Figure 5: Archaeological Sites on the lower Ngaruroro River – upper section



Figure 6: Archaeological Sites on the lower Ngaruroro River – middle section

**Statutory Acknowledgement Area of Interest**

35. Figure 7 details the Heretaunga Tamatea Area of Interest.



Figure 7: Heretaunga Tamatea Area of Interest

## Resource Management Plans

36. 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 lower Ngaruroro River. 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

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

### Regional Resource Management Plan

Specific water quality standards apply to Ngaruroro River between Fernhill Bridge and Expressway Bridge

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

Specific water quality standards apply to Ngaruroro River downstream of Expressway Bridge

- 150 Faecal Coliforms (cfu/100ml)
- 25 Suspended Solids (mg/l)

Minimum Flow and Allocatable Volumes for Specified Rivers

- 2,400L/s at Fernhill Bridge

Heretaunga Plains unconfined aquifer (Schedule 5a)

Catchments Sensitive to Animal Effluent Discharges (Schedule 6b)

Minimum Flow Rivers (Schedule 7)

Rivers Considered for Riparian Protection (Schedule 8)

### Regional Coastal Environment Plan

Specific water quality standards apply to Ngaruroro River downstream of Expressway Bridge

- 150 Faecal Coliforms (cfu/100ml)
- 25 Suspended Solids (mg/l)