

Whataangaanga and surrounds

Cultural values, names and associations

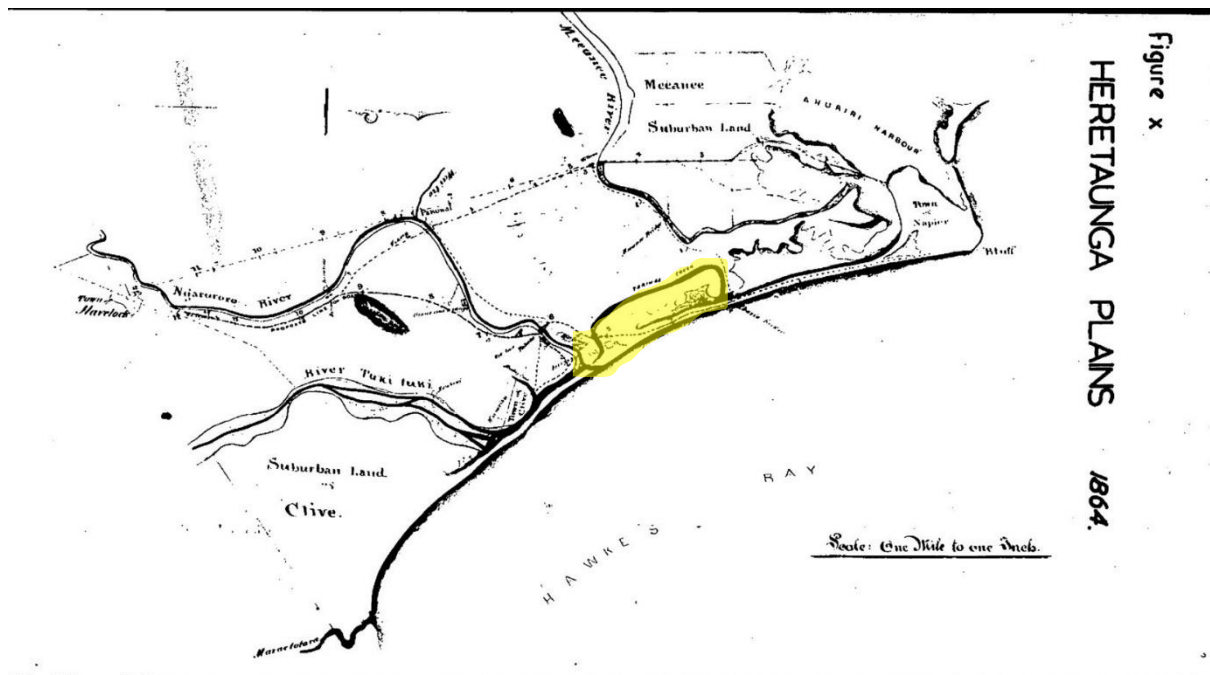


Figure x

HERETAUNGA PLAINS 1864.

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The Tutaekuri flowed past tidal lagoons to the inner harbour. Once it was possible to canoe south from Petane across that harbour, Te Whanganui-a-Orotu, round the inner flanks of Mataruahou to the Awatoto Channel just inside the south-running shingle tongue of the island. From here the Awaapuraho, or Tareha's Creek as it was later known, led by an occasional portage into the Waitangi. This latter short swamp-fed stream joined the Ngaruroro before its mouth, thus giving canoe passage to the interior beyond Pakipaki, and, from their common outlet, a direct route into the Tukituki, which permitted a heavy pull, on occasions, beyond Patangata to Te Waipukurau.

Colenso in Bagnell²

¹ Map from Yule 1958 accessed at <https://knowledgebank.org.nz/text/historical-geography-of-a-hawkes-bay-region-an/>

² WILLIAM COLENZO by A.G. Bagnall and G. C. Petersen, published by A. H. & A. W. Reed 1948
<https://www.waitangi.com/colenso/colenso3.html>

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From the site of old ferry wharf at Waipureku looking towards Whataangaanga which would have been the Awapuni pā and the ferry landing.³

³ Authors photograph taken 11 November 2021.

Introduction

Purpose

The purpose of this report is to inform Ravensdown of the traditional NAMES, and their historical and cultural associations, within the area of their business operation at Awatoto, Napier, the block known as **Whataanganga**.

Ravensdown commissioned the report as part of their application for Resource Consent renewals to discharge to air and to water. The report will consider how Ravensdown's Resource Management Consent may impact the values of the Mana whenua: the health of natural environment and the wellbeing of the community; their traditional pursuits and access to natural resources.

Methodology

The names and associations section of the report will be compiled based on interviews with nominated people and a literature review.

Te Aranga design principles have helped frame how the values and associations are translated to the cultural outcomes desired by Mana whenua.

Te Aranga Design principles

The Te Aranga principles are a set of outcome-based principles founded on intrinsic Māori cultural values, intended to provide a clear process on how to positively engage with iwi as mana whenua, and shape the environment to highlight Māori culture and identity.

The key objective of the principles is to enhance the protection, reinstatement, development and articulation of our cultural landscapes enabling all of us to connect to and deepen our 'sense of place'.

Mana
Whakapapa
Taiao
Mauri Tu
Mahi Toi
Tohu
Ahi Kā

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Report commission

This report was commissioned by Ravensdown on 20 October 2021. It is compiled by Aramanu Ropiha in collaboration with the Mana whenua working group. The report is conditionally submitted on 26 November 2021.

⁴ <https://www.kahuenvironmental.co.nz/blog/te-aranga-maori-cultural-landscape-principles-november-in-planning>

Confidentiality

This report contains historical, cultural intellectual property in relation to Whataangaanga Block and surrounds. The timeframe for compiling the report has not provided opportunity for consultation or full investigation of some information crucial to identifying the boundary specific values, names and associations of this area of interest. Until the work is finalised and supported by appropriate mandate, it is to be considered 'in progress' and confidential; and only to be used for the purpose it was prepared: Ravensdown's consent renewal application.

Kaitiakitanga and Consultation

In 1992, Ngāti Kahungunu Tribal Leaders were pondering how to manage the demands of 'sustainable resource management' with multiple Local and Regional Councils across the Iwi rohe. They produced 'Kaitiakitanga Mo Nga Taonga Tuku Iho' in December 1992. They explain:

'The Māori role as tangata whenua – being born of the earth – was to wisely manage the physical world and to assist him in this task he was given the gifts of Mana, Wairua, Tikanga and Reo; being respectively the power of Representation, Spirituality, Values and belief system and language. Being as it was a management and guardianship role, he had Kaitiakitanga.'

Through whakapapa, this role is passed from generation to generation.

*'To understand the sanctity of Whakapapa and the notions of Mana, Turangawaewae, Kaitiakitanga and Tino Rangatiratanga is to understand not only the need to consult but whom it is that ought properly to be consulted.'*⁵

Consultation with Mana whenua needs to be appropriately undertaken through the resource consent application process.

Disclaimer

This Cultural values, names and associations report is prepared for Ravensdown on behalf of members of the Mana whenua group affiliated to Kohupatiki Marae and of Ngāti Hinemoa, Ngāti Hori, Ngāti Hawea hapū. The author is aware that Ngāti Pārau Hapū Trust are submitting their own reports representing Ngāti Pārau interests.

⁵ <https://www.hbrc.govt.nz/assets/Document-Library/Plans/Iwi-Hapu-Management-plans/NKI-Taonga-Tuku-Iho-1992.pdf>

Cultural Outcomes

Mana whenua have identified the following cultural outcomes for this area and look to lead in partnership with Ravensdown to achieve them. Through the achievement of these outcomes, the community is expressing **kaitiakitanga, manaakitanga and rangatiratanga**.

Whakapapa; Ahi kā; Mahi Toi; Tohu

- Significant sites and cultural landmarks are acknowledged.
- Engagement and research on the use of correct ancestral names.
- Creative interpretation ensures that hapū narratives are captured; appropriately designed and expressed.
- The cultural landscape is explored; historical, physical, environmental, political, and social experience is honestly depicted.
- Māori names are celebrated, both traditional and new.

Mana; Mauri Tū; Taiao; Ahi kā

- Mana whenua is recognised, engaged and respected. *Te Tiriti*
- The natural environment is protected, restored and enhanced. *Taiao*
- Environmental health is protected, mauri is enhanced. *Tangata*



Mai Te Whataangaanga ki Te Kauae a Māui

⁶ Authors own photograph November 2021.

Layers upon layers

**Ko Ngaruroromokotūāraro te awa
Ko Taraia te Tipuna
Ko Whataangaanga te whenua
Ko Waitangi te awa iti
Ko Te Paa Awapuni o nga Rangatira tokorima
Ko Tareha, Te Waka Kawatini, Takamoana, Puhara, Te Ota**

Whataangaanga Block as shown on this 1873 map of James Rochfort, was bounded by Taumatua block to the south, the Waitangi Creek separating it from the Waikahu block and the banks of the Ngaruroro River. To the north was a small block known as Pukeroa, separating Whataangaanga from Te Whare o Maraenui Block.



The order of the Native Land Court dated 17 December 1866 defined the boundary as follows:

Text is removed as it is under investigation – transcribing and translating in context of the history of the area.

Within this text, are the cultural values directly associated with the land and surrounding waters. The text doesn't name Waitangi Stream, Waitangi or Awapuni Pā, places that may not have a physical presence but have immense cultural value and spiritual significance to the hapū of Heretaunga.

Te Awapuni Pā, strategically located at the mouth of the Ngaruroro River was one of few places along the coast of Te Matau a Māui where waka could access the rivers and travel inland. It was in use leading up to the battle of **Pakake Pā** about 1824, as was **Tanenuiarangi Pā**, on the banks of the **Ngaruroromokotūāraro**.

Some twenty years later, Awapuni is described by Bishop Selwyn as ‘a large and important native settlement known as Awapuni.’ and he notes its location as ‘*On the Ahuriri side of the Waitangi River...*’ The Bishop is in the area to agree a site for the new mission station as a base for William Colenso. He meets with the Chiefs at Awapuni Pā in May 1842.

In the mid 1850s, Karaitiana is the Principal Chief at Awapuni Pā and holds strategic position on both sides of the rivers’ mouth. Gary Baines, Author of Clive, 2013 speaks;

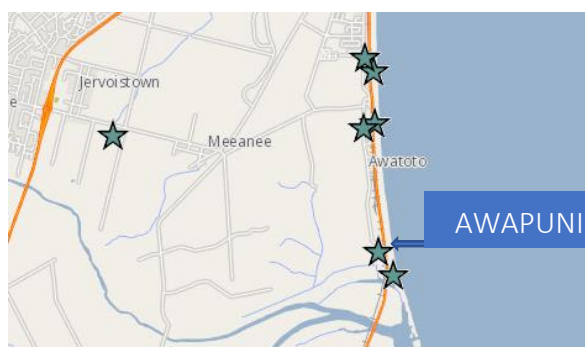
‘As early as 1855 the early settlers in the area formed a company to establish a punt through to Clive – that was in 1855. It was a flat-bottomed platform with hand rails on the sides. Drays could be driven on to it. Horses led, and the punt then poled, and drawn across with ropes both sides of the punt, so it could be steadied by the current etcetera, by ropes across to the other side which is the Waitangi area, and from there to Napier. So that point there is a very focal point in the early settlement of Hawke’s Bay.

The ferry landings both sides ... that side and that side ... were leased from Karaitiana Takamoana from Te Awapuni Pa at Waitangi, so he was across here – he had the Pa across the river there, where Colenso was. And he leased the ferry site – grazing site he called it – to the Clive settlers for the ferry.’⁷

It was at Awapuni that Donald McLean negotiated with the Chiefs to purchase the Hāpuku [Waipukurau] Block, the Ahuriri Block and the Mōhaka Block.⁸

The location of the pā and the mission station are uncertain. The clues that were left by these missionaries, the old maps and oral histories applied to a landscape that has been intensively modified by nature’s forces and man’s intervention, erasing all evidence of both sites.⁹

The New Zealand Archaeological Association (NZAA) website record shows the approximate location of Awapuni and Napier’s District Plan map also shows approximate location. NZAA registration V21/299 is as an archaeological site with no above ground remains.¹⁰



NZAA archsite¹¹



Napier District Plan GIS map

⁷ <https://knowledgebank.org.nz/audio/baines-gary-history-of-clive/>

⁸ Campbell, Story of Napier 1874-1974 pg 5

⁹ Mooney, Kay. C. 1970s. The History of the County of Hawke’s Bay, Vol. II: 97

¹⁰ Ropiha, A. 2017 Cultural Values Report Mai Te Matau a Maui

¹¹ <https://archsite.eaglegis.co.nz/NZAAPublic>

The map below¹² shows the probable location [author's view] based on the archsite and Napier Council's maps, and the 1878 Rochfort map. The approximate location is also noted in the



Williams dictionary records the meanings of puni as:

1. *Stopped up, blocked* – He awa puni; [describing the physical characteristic of the closed river mouth];
3. *Place of encampment* n. Ka mutu te patu ka hoki ki te puni, *encamp* v.; [describing the use];
6. *an incantation*, [describing the metaphysical; two well-known ancient uses of incantation or karakia at that location concerning Ruawharo and Taraia].

Awapuni was known throughout these layers of time as a place of safety with abundant food and fresh water to replenish supplies, to tie up the waka, camp, to plan, rest and prepare for the next movement.

It was notably, a gathering place and meeting place for chiefly considerations and decisions. Awapuni in many ways symbolises Te Ao Hurihuri *the tumultuous world* that the people repatriating encountered; and had to adjust to.

It has immense spiritual and cultural significance to the people of Heretaunga.¹³

Cultural outcome: Significant sites and cultural landmarks are acknowledged.

¹² Napier Council's GIS map 25 November 2021

¹³ Parsons, P. 1995. Ahuriri Estuary and Surrounds Places of Spiritual Significance to the Māori.

Waitangi

Does Waitangi mean ‘weeping waters’? There are plenty of reasons, including lives lost, in the local history that the river and this swampy marsh filled delta may earn such a name; Is Waitangi, commemorating an event of such significance that the water’s wept’? Is there any connection between the meanings attached to the names Awatoto – river of blood with Waitangi – weeping waters? or is this conjecture just conveniently obvious?

OR is Waitangi a *new* name used to mark the Treaty of Waitangi signing on June 24, 1840 aboard HMZ Herald anchored off Waipureku and the combined mouth of the Tukituki and Ngaruroro? Is this the origin of the name Waitangi in this location, to then become the Waitangi River, Waitangi Stream, Waitangi Creek, Waitangi Mission, Waitangi Estuary, Waitangi Regional Park?

The Chiefs who negotiated with Bishop Selwyn in 1842 called the proposed site of Colenso’s mission station, **Kowhakaroro**¹⁴, the origin of this name dating back to **Taraia** (c.1550). Buchanan also associates the name **Tarahanga**¹⁵ with this same place and event.¹⁶

Wells provides this translation from Māori of the Deed of Gift, which describes the size and location of the land gifted:

*Hear, all men that we the chiefs of this village at **Te Awapuni** in Heretaunga, Tareha, Te Waka Kawatini, Takamoana, Puhara and Te Ota, give up this dwelling place to Victoria, Queen of England, who will return it to the [Missionary] Society of the Church of England as a residence for our teacher for ever and ever. This dwelling place is on the side of the **Waitangi**; its name is **Kowhakaroro**. The extent of the land is 110 fathoms long by 110 fathoms broad, beginning at the canoe anchorage at Korokoro Tiakiwai.*

*This deed is written and agreed to on the 12 December in the year 1843 of our Lord.*¹⁷

Wells then says ‘*The name Kowhakaroro seems to have ceased to exist from this time forward – moving through identities as Te Awapuni, Te Awatoto, the Waitangi mission...*’

Perhaps Wells fails to grasp that all of these names can be in use at the same time, for the same, or nearby place – in reference to *it’s* specific time and association. This is the celebration of names the mana whenua aspire to, not for a time, but ‘from this time forward’.

Fire!

On the 8th of January 1853, the mission house and all its buildings at Waitangi burnt to the ground.

In 1862 the old Māori chapel at Awapuni, that is said to have once held 600 people but had long been abandoned, burnt to the ground.

In 1863, Colenso finally leaves the mission site after a prolonged dispute and the land is returned to Māori ownership, with a bill for compensation to be paid to Colenso.

Cultural outcome: The cultural landscape is explored; historical, physical, environmental, political, and social experience is honestly depicted.

¹⁴ Kowhakaroro was one of two moa feathers Taraia wore in his head dress, Te Rauopiopio the other.

¹⁵ Tarahanga – abundance of Tara terns

¹⁶ Buchanan, J.D.H. Edited by DR Simmons 2004 *Maori History and Place Names of Hawkes Bay*. Reed.pg 54-55

¹⁷ Wells, P. *The Hungry Heart – Journeys with William Colenso*, 2001. Random House, Auckland, NZ. Pg 142

Orthography and etymology

An orthography is a set of conventions for writing a language, including norms of spelling, hyphenation, capitalization, word breaks, emphasis, and punctuation.¹⁸

Etymology is the study of the history of words.[1]By extension, the etymology of a word means its origin and development throughout history.¹⁹

Māori was an oral language, a poetic language steeped with layers upon layers of meaning, dialectal variations, vocabulary and local adaptations. The learning and speaking of Māori, required translation from a spoken, to a written language and the depth of meaning of many words, phrases, names of people, places and things was open to misinterpretation in the process.

Colenso writes:

‘Of errors on the part of foreigners and colonists, arising from their ignorance of Māori language; especially of Māori proper names for persons, places, and things.’²⁰

He explains:

‘in Māori - every orthographical error is more or less of a serious one; and as it is in the writing, so it is in the pronunciation, and consequently, in the meaning and etymology.’

In contrast to English, an error in the orthography and/or etymology, may result in ‘an entire change in the meaning of the word, or the subject, or even causing the word or words so spelt erroneously to mean anything else, or to be wholly misunderstood.’ he then gives a number of examples, one relevant to this study is Awatoto/Awatōtō.

Awatoto [short sound no macron] has been given the meaning bloody river, river of blood, blood red river, a meaning arrived at by separating the name into two awa-toto; river-blood. It is possible that sometime past, there may have been an event that turned the water into a river of blood; it may be as described in the draft report on the Human Health Effects, prepared for this consent process, which states:

*Nga raho a tuna (Kukuraho, river bullrush Bobbuschoenus fluviatilis) because this was historically harvested for food and is possibly the reason for the name of the area, Awatoto blood red river due to the reddish orange brown colour due to the iron oxides on the roots of this plant at times. So this species has significance in this area for Māori.*²¹

This was supported by the late Heitia Hiha, who advised that that Awatoto was named after the rush that in a certain time of year releases red into the water.²²

Colenso believes the name should be Awatōtō, or Araotōtō [ō = oo, long sound] meaning the dragging river or passage he refers to as ‘*that little long and winding creek ... as I have known to my sorrow in early travelling (toilsome canoe voyaging, or dragging) through it*’.²³

¹⁸ <https://en.wikipedia.org/wiki/Orthography>

¹⁹ <https://en.wikipedia.org/wiki/Etymology>

²⁰ Misspelt Māori Placenames, in Colenso, volume II issue 1, January 2011.

²¹ Environmental Medicines Ltd, 2021, Environmental Health Effects Assessment draft.

²² J Mauger, shared her personal experience.

²³ Colenso Vol. II. 2011.

When pointing out boundaries for Whataangaanga, Te Waka Kawatini refers to 'Te Awatoto marua', translating to a hollow, or passage through which waka were dragged. Macrons or the double oo were not used in written reo so the emphasis is unstated. The meaning then could lie in the context as both examples have relevant context, the other clue is the addition of the word marua or is it mārua?

Buchanan records the old name for Awatoto as '*Te Ruahoru, reputed to be near the railway crossing.*' *Horu was the red ocre highly prized by Maori for the painting of carvings, store houses, canoes and monuments. Te Ruahoru means the hole from which the ochre is dug.*²⁴

Does this lend credence to the 'blood river' meaning? The red ochre perhaps giving the water the red appearance, and could this contribute to the redness in the plants caused by iron oxides at certain times as mentioned above?

Awatōtō, along with **Awapari** and **Awaapūraho**, are three names for awa (channels) or parts of the same channel, located at the northern end of Whataangaanga block. Awatōtō being the passage through which waka were hauled, or the action of hauling, between the shore and the channel leading to Te Whanganui a Orotū; Awapari being the channel, or part thereof, *where* the tide penetrated or *when* the tide came in; and Awaapūraho – awa (channel) a-pūraho refers to both to lashing a waka and the open part of the taurapa *stern* of a waka, possibly referring to the area where waka were lashed together or tied up. The three names can be applied to one awa as together, they describe the location – pari – incoming tide; the action – tōtō – dragging; and the association with waka. Coupled with Kawatini's reference, hapū knowledge and supported by Colenso's personal experience; the relationship between orthography and etymology leads to the intended meaning for Awatōtō. It also reminds us that the whole landscape was waterway, that waka provided the quickest, smoothest, safest and most practical mode of travel around the district.

The example of Awatoto/Awatōtō, is the reason why the names deserve and demand proper investigation to ensure the correct associations and meanings are applied. Without this deeper level of investigation, erroneous translations, interpretations and assumptions around names, previously researched, written and referenced, become imbedded in the 'cultural memory' and aren't easily corrected or layers of meanings understood and acknowledged.

Cultural outcome: Engagement and research on the use of correct ancestral names.

A waka culture

Throughout the history of the region we learn that the rivers were the roads for both coastal and inland areas. The waterways: rivers, creeks, lagoons allowed for travel by canoe between Waipukurau and Petane, as related by Colenso on the cover page. Waka and the three awa joining at the estuary were synonymous. Life depended on both.

Today it is a lifestyle that engages, includes, promotes health and well being and cultural connection.

²⁴ Buchanan pg 46

Waka tawhito - Te Waka o Meihana Takihi is the only remaining waka of four that were built

*'by people from the East Coast Ngāti Porou tribes, presented to Karaitiana and his brothers and nephew- four canoes of varying sizes. It is believed that these gifts were given as an act of gratitude for the kindness and hospitality the people had experienced at Pakowhai'*²⁵

The waka is known to have been used on these awa but it is not known when they fell into disuse or what happened to them, except for this one. There is an entry the journals of Te Otene Meihana²⁶ dated July 16, 1891. It reads,

"Hurae 16 1891.

"No tenei ra ahau i haere ai ki te Kohupatiki kite tiki i te waka a Karaitiana kia whakahokia mai ki Pakowhai he oi kaore i whakahokia mai e nga tangata o reira."²⁷

Te Waka o Meihana Takihi was used in the Queen's Festival, fundraising efforts to build the Hastings War Memorial Library c1951-52.



The picture show's whanau from Pakipaki in the waka float.²⁸



Te Waka in the 1980s, recovered for restoration.

Te Waka o Meihana Takihi is cared for locally under the stewardship of his descendants.

²⁵ Private collection

²⁶ Journal No 2 p 46 – Te Otene Meihana.

²⁷ Private collection.

²⁸ Photograph from private collection.

Ngā Tukemata o Kahungunu was built and carved by Jim Edwards, being completed in 1996. Jim and his wife Marie, who live riverside, have been doing tours up and down the Clive River since 2000.²⁹

In April 2019 Nga Tukemata o Kahungunu was removed from the river as it was no longer safe to operate with the amount of weed and sediment build up in the river.



"This place is our home, we don't want to go anywhere else because this is home," Jim.³⁰

Edwards said although *"they used the waka to "educate" rather than make money, when tours are not able to be run it took a toll. Our one is there for all, men, women, children, tourists, whoever, that's why we're so proud of what we do because it truly benefits the community."*³¹

The waka is waiting for the river to be dredged so it can resume its place and purpose. Two and a half years and the waka waits.

Heretaunga Ararau o Kahungunu Waka Ama Roopu has been based on the banks of the Clive River since 2001. The waka paddle the three Awa: Clive, Ngaruroro and Tutaekuri The Kaupapa of the roopu is:

*To provide Community-based Waka Ama programs that encourage both Whanau and individual participation, competition and healthy lifestyle, promoted within a safe, nurturing and fun environment.*³²



²⁹ M Edwards interview 24 November 2021.

³⁰ <https://www.pressreader.com/new-zealand/hawkes-bay-today/20190412/281487867732192>

³¹ <https://www.nzherald.co.nz/hawkes-bay-today/news/waka-removed-from-clive-river-hawkes-bay-but-it-might-never-go-back/JV2TTA3EUIKEXY7R4MYIOYV3QM/>

³² <http://heretaungawakaama.co.nz/>



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The Roopu have a short video on their website sharing their Kaupapa. Please go to <http://heretaungawakaama.co.nz/> to view.

Waka taurua: a fleet of small waka which are sailed on the awa.

Hawkes Bay Rowing Club is very active on the Clive River with a long association with the area.

Whai atu te ngakau nui me te kaha o nga mokopuna o Taraia

Hawkes Bay Kayak Racing club³⁴ established in October 2005, the club is based at Farndon Park alongside the rowing club.

The contemporary waka culture is alive on the rivers. Some of these groups have international representatives within their membership and the river is renowned as a result. But the river is in trouble, as related by every person who was interviewed for this report.

The river needs support to be able to sustain the load, both in water quality and in water use.

The traditional waka, Nga Tukemata o Kahungunu, was the first to cease operation due to the conditions in the awa. He longs to return to the water³⁵. Waka ama teams have had to abandon the water and have reported visual pollution.³⁶ Mana whenua and community will benefit from a whole of community approach to restoring this area so that traditional waka, waka ama and other paddling, rowing and sailing craft, can safely access these awa.

Cultural outcome: Environmental health is protected, mauri is enhanced. *Tangata*

³³ Photograph from the public information board and used with permission of the Roopu.

³⁴ <https://www.hbkrc.org/>

³⁵ Marie Edwards 24 November 2021

³⁶ Concerns raised in interviews 22, 24 & 26 November 2021.

The loss of land

As early as 1839, the Chiefs were engaging in land deals. Leasing land provided an income without alienating the land. From 1850, Donald McLean set about acquiring large tracts of land for the crown. The Native Lands Act 1865 came into effect to manage the registration of all lands. It had the ability to determine the status of the lands, whose names would appear on the title, order the issue of Crown Grants and Certificates of title, often with the intention of effecting the sale of lands out of Hapū ownership.

Survey

On 17 December 1866, the Whataangaanga block ownership is decided in the Native Land Court. Te Waka Kawatini works with Samuel Locke to investigate the land; to complete the survey of the block he identifies the boundary markers, referencing the flora and fauna, traditional uses and identifies people and places in his language of the time.

The author's initial investigation of this text (written in longhand, time damaged and worn, photocopied, scanned and inexpertly transcribed) is inadequate for the purpose of this report. Further work is needed complete the translation; to ascertain the names and associations, specific to the boundary points, and to ensure their origin is accurately explained.



From Whataangaanga looking towards ngā maunga: Te Mata, Kahuranaki and Kohinerakau³⁷

Cultural outcome: Māori names are celebrated, both traditional and new.

³⁷ Authors own photograph November 2021.

Crown Grant

At the hearing of the Native Lands Court on 17 December 1866 the claim for Whataangaanga was heard. All three named on the Grant claimed descent from **Taraia** and/or his younger brother, Tuwhakawhiurangi, as their whakapapa connection to the Block.

The court hears that there was an arrangement to lease the block, survey pegs were being pulled out, land within the area was being sold and people displaced. There was a concern the land was already sold. Two of the chiefs called, declined to be on the crown grant; one did not appear when called. When called, the surveyor Samuel Locke stated,

'I know no reason why this land should be made inalienable. The claimants have other land in the province.'

Clearly there was disagreement around the sale of this land. It is immediately made General land, able to be sold. Money for the survey is owed so the title is held by the Surveyor. The political environment is tense with Court hearings concerning many blocks of land, calling the people to follow the proceedings of the court while also conducting their everyday business. Not all claimants were able to attend the hearings at the time and place designated.

The Crown Grant for **Whataangaanga Block, containing 303 acres was on 17 December 1866** granted to Te Waka Kawatini, of Ngāti Hinemoa; Karauria Tamaiwhakakiteaterangi, of Ngāti Hinemoa; and [Koroninia?? Korouiuia?? Korouiria??] Te Hopu, Ngaituehu. .³⁸

Almost two years later, in August 1868, Grantees for the Block Whataangaanga Block No2 are named as Te Waka Kawatini, Karaitiana, Manaena, Paora Torotoro, Te Meihana, Henare Tōmoana, Karauria Pupu, Tareha Moananui, Wiremu Maiaia.

Court records show that on 22 November 1909, the Whataangaanga No1 Block was transferred from Te Waka Kawatini to Matenga Pekapeka, of Ngāti Hinemoa³⁹

Mana whenua are principally Ngāti Hinemoa - Whataangaanga No1; Awapuni Pā - Ngāti Hinemoa, Ngāti Pārau, Ngāti Hori, Ngāti Hawea.

and Whataangaanga No2 Ngāti Hinemoa, Ngāti Pārau, Ngāti Hori, Ngāti Hawea .⁴⁰

Crown Purchases and abstract titles of Hawkes Bay reads:

"Ngāti Hinemoa were the descendants of Tuwhakawhiurangi, a half brother of Taraia I. His wife, Hinemoa, was the daughter of Tupurupuru, a full brother of Taraia. Te Waka Kawatini was the chief of this hapu from the late contact period to Land Court days. Their lands were concentrated north of the mouth of the Ngaruroro...

One derivative hapu was Ngāti Tuehu, descendants of Hinemoa's son – Rangituehu."⁴¹

³⁸ MB 1 Napier 192-193 20121866

³⁹ NA 345 22111909

⁴⁰ Ngāti Parau MACA Historical report. 2020, Martin Fisher

⁴¹ Bound copies held in Hastings War mMemorial Library

Alienation

The Block record shows that a Certificate of Title 144/286 was issued for Whatangaanga from the 17 December 1866 Court hearing, status General Land, in the name of the three claimants, to be delivered into the possession of Samuel Lock, Surveyor, of Napier.

The Native Land's Act provided for the title to be produced to record the hereditaments, to the block.⁴²

The Native Lands Act 1865

The following extract from the NATIVE LANDS ACT 1865 shows one example of how the law enabled the people to be alienated from their lands.

IV. CROWN GRANTS.

Certificate of Title.

XLVI. On the receipt by the Governor of the aforesaid certificate of the Court to be issued. Grants made in favor of persons it shall be lawful for him to cause a grant from the Crown to be made and issued under the public seal of the Colony of the lands comprised in the certificate to the persons named therein for the estate or interest therein described or mentioned and if the certificate shall have been accompanied with any such recommendation of the Court as aforesaid it shall be lawful for the Governor to insert in the grant any such restrictions on alienability limitations or conditions or some of them as may be expressed in such recommendation.

XLVII. If any person shall by deed executed and attested as hereafter provided purchase or otherwise acquire the estate or interest in land of the Native owners of or in any land parcel of any Native land comprised in any such certificate of title not containing any restrictions conditions or limitations it shall be lawful for the Governor to cause a grant from the Crown to be made and issued of the land comprised in such deed to such purchaser in fee simple Provided that such deed shall be delivered up and surrendered as hereafter provided with -respect to Crown Grants on subdivision of hereditaments.

The Marist Brothers

Despite the continuation of succession in the court by hereditaments, by 1870, ownership of the land has passed to the Catholic Mission who were based at Meeanee. The land is no longer referred to as Whataangaanga, but the 'Waitangi Block'. Mannix advises:

'by the end of 1876, we have Reignier administering over 1000 acres of Marist land in Hawkes Bay.'

In August 1884, 461 acres of the land at Waitangi was put up for sale but failed to attract one buyer. Two successful sales followed until the Mission retained only 461 acres in 1884, including the Whataangaanga No 1 block [or as they called it, Waitangi 1].⁴³

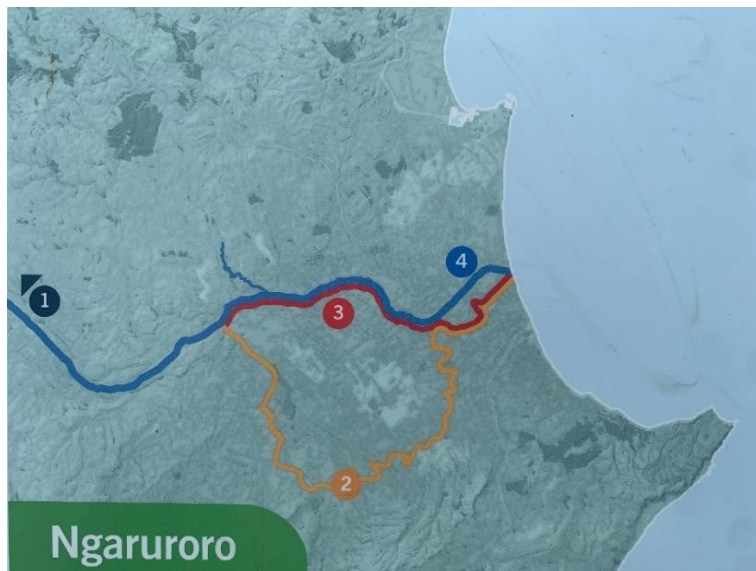
⁴² The Hawkes Bay Herald, 22 August 1868

⁴³ Mannix J.J., Mission Residence and Properties 1850-1971. 1980.

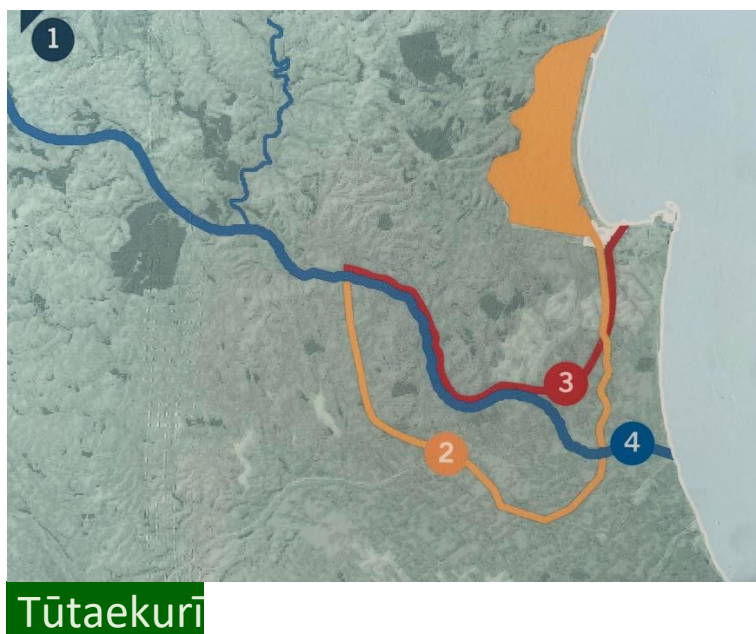
Change

Not only are the names, histories and associations layered in time and occupation, the natural environment too, has been subject to immense change in a short time.

The flooding and flood controls had the greatest impact on the physical landscape as shown in the interpretation maps located at **Te Atea a Rangi, the Star Compass**, in the Regional Park:



1. headwaters
2. original course
3. post 1867 flood
4. flood control works



1. headwaters
2. original course
3. post 1867 flood
4. flood control works

These physical changes were accompanied by the colonial period of land sales, where the people had to re-establish livelihoods again and again. As they vacated their homes, they took with them the knowledge of survival, of the places they would source the various foods, the rongoā, the resources for building and the cultivation grounds, the places they bathed, washed clothes, birthed babies, cared for young, cared for the elderly, where children played, where lovers met, battles were fought, ancestors died and were buried. These are the places where they lived and roamed throughout their lives. They have been replaced with industry, animals and crops.

The current situation.

While the physical environment may not be recognisable to the ancestors today, they have left pūtiki, or ‘knots’ for their descendants to follow.

“A! te **puutiki** wharenuī o Kahungunu, a Tamatea.’ Knot in a plant marking the way.”

Williams Dictionary

The Hapū of Heretaunga and Ahuriri have always been involved in the fight to retain, restore and reinstate what once was; and to protect their taonga tuku iho. They have developed and lodged plans, wrote affidavits and submissions to hearings, protested injustices and given evidence in courts across the country and even taken the argument to the Privy Council to protect their remaining lands and rights⁴⁴.

The growing body of knowledge, plans, strategies and reports lodged and within the records of local and central government agencies include:

- Kaitiaki mo nga Taonga Tuku Iho 1992 <https://www.hbrc.govt.nz/assets/Document-Library/Plans/Iwi-Hapu-Management-plans/NKI-Taonga-Tuku-Iho-1992.pdf>
- Cultural Values and Uses of the Tukituki Catchment. 2012 <https://www.hbrc.govt.nz/assets/Document-Library/RWSS-Final-RMA-Reports/Assessment-Reports/RWSS-A5a-Cultural-Values-Assessment-Taiwhenua-o-Tamatea-and-Taiwhenua-o-Heretaunga-June-2012.pdf>
- Operation Pātiki, Ngāti Hori Freshwater Management Plan, 2009-2012. [20130204-Ngati-Hori-Management-Plan-4-Dec-12.pdf \(hbrc.govt.nz\)](https://www.hbrc.govt.nz/assets/Document-Library/Plans/Iwi-Hapu-Management-plans/Management-Plan-Tutaekuri-Awa-Management-and-Enhancement-Plan-2015.pdf)
- Ngāti Hawea ki Ruahāpia – Hapu Management Plan, Karamu Stream Enhancement
- Tutaekuri Awa Management and Enhancement Plan. 2015 <https://www.hbrc.govt.nz/assets/Document-Library/Plans/Iwi-Hapu-Management-plans/Management-Plan-Tutaekuri-Awa-Management-and-Enhancement-Plan-2015.pdf>
- Ngāti Pārau MACA Historical Report. <https://ir.canterbury.ac.nz/bitstream/handle/10092/102608/Ngati%20Parau%20MACA%20historical%20report%20FINAL.pdf?sequence=2&isAllowed=y>
- Ngaruroro Values and Attributes Report 2016 <https://www.kahungunu.iwi.nz/environment--natural-resources>
- A water conservation order for the Ngaruroro and Clive Rivers
- Kahungunu Ki Uta Ki Tai, Marine and Freshwater Management Plan. 2008. <https://www.kahungunu.iwi.nz/environment--natural-resources>
- Statutory acknowledgements and recognitions over rivers in Treaty settlements [within]. <https://www.hbcoast.co.nz/assets/Document-Library/Cultural-Values-Report-Clifton-to-Tangoio-Coastal-Hazards-Strategy-212..-.pdf>
- Mana Ake, Ngā Hapū o Heretaunga. 2015. <https://www.hbrc.govt.nz/assets/Document-Library/Plans/Iwi-Hapu-Management-plans/20150520-Management-Plan-Mana-Ake-Nga-Hapu-o-Heretaunga-2015-published-by-Te-Taiwhenua-o-Heretaunga.pdf>

⁴⁴ McGuire vs Hastings District Council <https://wellington.govt.nz/-/media/property-rates-and-building/resource-consents/files/wellington-airport/wial-right-of-reply/07-mcguire-v-hastings-district-council-2002-nzlr-577--35056379-v-1.pdf?la=en&hash=46C9266B89D11C359BC06F37DFFA96CFB5F8AC53>

All of these documents, the Waitangi Tribunal reports and evidence, Cultural Values Reports and Impact Assessments; all of them, contain statements of values related to the land and water. This report will not repeat their content as the information is readily available through the links above.

In a post-settlement environment, there is a range of representative organisations; and whānau and hapū and marae, may choose to utilise one or more of these or to self-represent their kaitiakitanga. The tangata whenua groups with interests in this area of inquiry include:

Kohupatiki Marae and Waiohiki Marae; Heretaunga Tamatea Settlement Trust; Mana Ahuriri Trust; Te Taiwhenua o Te Whanganui a Orotu; Te Taiwhenua o Heretaunga; Ngāti Kahungunu iwi Incorporated; Nga Tangata Kaitiaki o Kahungunu ki Te Matau a Māui rohe moana.

Mana whenua are principally Ngāti Hinemoa; with Ngāti Pārau, Ngāti Hōri, Ngāti Hawea [association with Awapuni Pa].

Ravensdown today. The land known to Mana whenua as Whataangaanga is the site of the Ravensdown fertiliser works. The plant has been part of the landscape since it commenced operations in October 1954, as the East Coast Farmers Fertiliser Company.⁴⁵

After almost 70 years, the company has an opportunity to develop a foundation relationship with Mana whenua of Whataangaanga, returning a benefit to the lands and waters and to their people.



Whataangaanga, the Ravensdown, Awatōtō site.⁴⁶

⁴⁵ Campbell Dr. M.D.N. 1975, Story of Napier 1874-1974 (Footprints Along the Shore). Napier City Council.

⁴⁶ Photograph from the Waitangi Regional Park interpretation board.

A shared future of possibilities

Ravensdown has proposed a **Habit Abundance Restoration Project, HARP** as a condition of the resource consent renewal. The first objective for the Project is:

Mā mahi ngātahi te taiao me ngā taonga o te wahapū o Waitangi e whakapai ake.

Wholistically partnering improvements for the habitat and taonga of the Waitangi Estuary.'

Partnership for this project includes Ravensdown, Mana whenua, Regional Council and members of the Technical Focus Group.

Through HARP, Mana whenua anticipates working in partnership with Ravensdown, its Technical Focus Group and Regional Council, to improve the habitat for taonga of the Waitangi Estuary; and in so doing, will advance their Cultural outcomes of:

Mana; Mauri Tu; Taiao; Ahi kaa

- Mana whenua is recognised, engaged and respected. *Te Tiriti*
- The natural environment is protected, restored and enhanced. *Taiao*
- Environmental health is protected, mauri is enhanced. *Tangata*

The Mana whenua group acknowledge that Ravensdown proposes an improvement to the current process for discharging waste to air and water in their application for resource consent renewal.

Mana whenua group has agreed to partner with Ravensdown for HARP, however, they believe this partnership has greater potential than an environmental enhancement project and are keen to explore a broader scope of opportunity toward a more holistic set of environmental, cultural and social outcomes.

Intellectual property: Mana whenua assert the right of control over the interpretation and management of cultural and intellectual property. The following three components are integral to ensuring the integrity of the development when Mana whenua cultural values are being applied. They are:

1. A cultural landscape assessment and masterplan; supported by
2. A grand narrative; with
3. A cultural design strategy.

Cultural outcome: Creative interpretation ensures that hapū narratives are captured; appropriately designed and expressed

Heritage New Zealand Pouhere Taonga Act 2014

The area of interest is culturally significant and in close proximity to a registered archaeological site. Full examination of the projects through the lens of Heritage NZ is critical. Where earthworks are undertaken, cultural monitoring by Mana whenua is required and accidental discovery protocols agreed.⁴⁷

Recommendations:

1. that Ravensdown invest in **Rangatiratanga - Leadership** through a long-term relationship with mana whenua to achieve all cultural outcomes over the long term⁴⁸. This relationship includes:
 - 1.1 The proposed habitat abundance restoration project as stage one:- is just stage one of a bigger project; and
 - 1.2 that the partnership brings in other industry operating at Whataangaanga for ongoing enhancement staged projects: Mana, Mauri Tu; Taiao.
 - 1.3 a second concurrent project runs in conjunction with the restoration project; Names and associations is project two that researches the names and associations used through time, for the area of the estuary, and interprets the findings consistent with the **cultural outcomes of Whakapapa; Ahi kaa; Mahi Toi; Tohu.**

and

2. that Ravensdown, in acknowledgement of the waka culture of the early inhabitants of the area; and of the positive social impact associated with waka today, invests in restoring the culture of waka on the rivers. **Manaakitanga - fostering potential.**

and

3. that Ravensdown, in partnership with Mana whenua; establish a **Whakatipu Kaitiaki policy** to provide scholarships and internships specifically targeting rangatahi Māori, actively investing in mana whenua capacity and capability to engage with the environmental and other issues related to the Ravensdown operations.

Mana whenua seek to imbed these cultural outcomes, with projects plans and measurements, in the resource consent renewal conditions alongside the proposed Habitat Abundance Restoration Project.

⁴⁷ <https://www.heritage.org.nz/protecting-heritage/archaeology/standard-archaeological-authority-process>

⁴⁸ Long-term in this context begins with the duration of the resource consent i.e. 35 years.

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