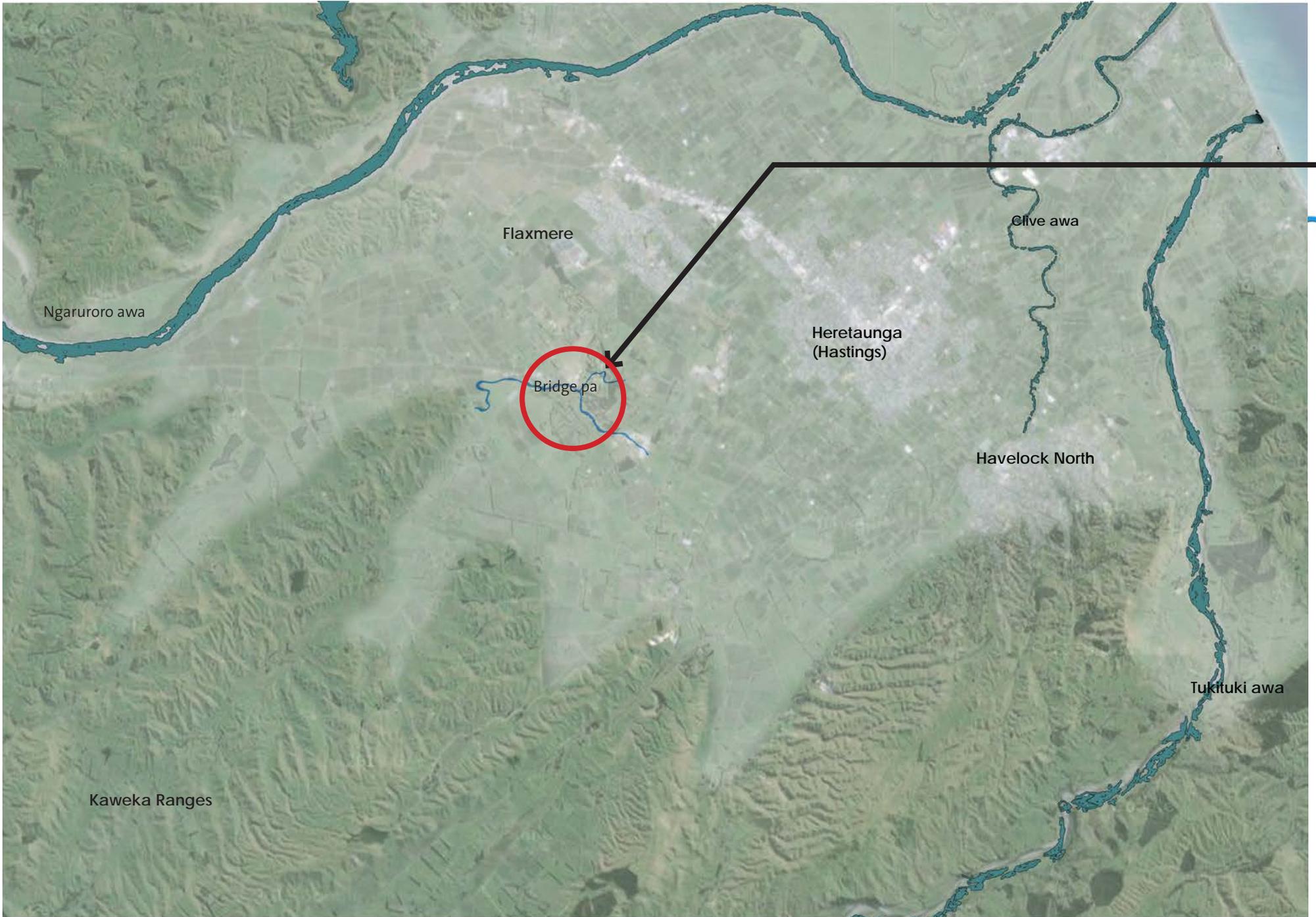


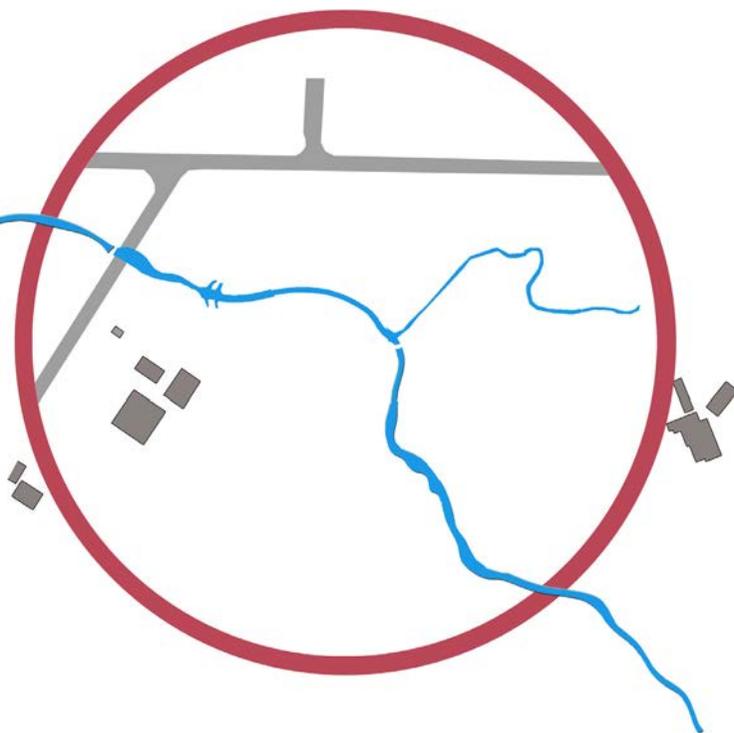


REAWAKENING THE AWA
TE KAREWAREWA

Boffa Miskell







Our story begins in Bridge Pa.

Bridge Pa is a small settlement located on the sunny Heretaunga Plains. It is framed to the west by Kaweka Maunga, to the south by the localised hills of Raukawa.

The Ngaruroro awa flows from the maunga, sustaining life and energy on the Plains. At Bridge Pa, the Paritua Stream becomes Te Karewarewa as it flows past two marae, standing proudly on its banks.

On the south bank is Mangaroa Marae, home to Ngati Poporo and Ngati Rahunga hapu. On the north bank sits Korongata Marae, a hapu with their roots in Ngati Poporo. Both marae are part of the wider collective, Ngati Kahungunu ki Heretaunga iwi. These people have called Heretaunga home for generations.

Downstream the whanau of Hirata Huata live with Papa-tū-a-nuku, sheltered from Rangi-nui by Tāne-mahuta and the trees that flank the awa.

With a temperate climate, today Bridge Pa's prevailing industries are agriculture and viticulture.

Te Karewarewa was once the linear heart of Bridge Pa, sustaining life as Wai Maori, a taonga to the people of Bridge Pa. The mauri of this awa connected directly with the lifeforce of the people of Bridge Pa, as the steadily flowing stream reassured the people that their mind body and soul will be sustained.





The awa was a place that once flourished.

It was a time when whanau and whenua worked as one, nourishing and caring for one another.

Atua ensured the people of Bridge Pa had fertile soils and a plentiful supply of water. Inanga and Tuna could be seen jumping as they danced down Te Karewarewa, and watercress on its banks bloomed, expectantly awaiting harvest. Fruit trees grew laden on the banks.

Tamariki swam in the crystal water, while Kaumātua watched over in the warm sun.

Tupuna once around the awa, providing kaitiaki. It was a place to connect with friends, with whanau, and with Papa-tū-ā-nuku.

‘Wai Maori’

The water must remain pure so that it may continue to protect, preserve and sustain life for future generations.

Water has many different purposes such as healing and life-giving properties, and is used for ritual purposes.

Water is for human consumption, for everyday purposes and to sustain the habitat of fresh water fisheries.





Now is the time for aroha.

Many years have passed. In response to developing land use, the course of Te Karewarewa has changed, and it's volume has diminished. The community has turned it's back on the awa.

Today Te Karewarewa is a dumping ground. You'll find old steel sheets, rotting pig bellies, and ashes from burnt out fires. Broken bottles are strewn across the bed. No longer is the awa thriving with fish. The Tamariki swim elsewhere, and the plentiful fruit trees flanking the banks have long since disappeared.

It's mana has been lost.

But the time's are changing...

The Hawke's Bay Regional Council, together with Mangaroa Marae, Korongata Marae and Hirata Huata Whanau wish to re-engage. To re-establish kiatiaki.

This document provides guidance on how together we can save Te Karewarewa, restoring its glory as the centrepiece to the Bridge Pa community.



**To become kaitiaki of this taonga,
we must reconnect with tupuna to
enhance waiora.**





Kaitiaki.

Te Karewarewa is the life source, a whole entity that spiritually and physically connects whenua, tupuna and whanau who share a bond as kaitiakitanga.

Through the healing of this awa, we collectively seek the return of life, water quality and mana. The awa is a reflection on the people and we a reflection of the Awa.

Enhancing Te Karewarewa provides opportunities to respect and remember those who have passed before us, as well as acknowledging the present as we re-engage community through fun and mahinga kai.

Our project seeks to capture significant memories of the past so that the future generations can appreciate the importance of awa for the strength of hapu. It also seeks to provide opportunities for the generations to come to fashion their own stories of this important place for the people.

**Kei te ora te Wai kei te ora te whenua
kei te ora te tangata.**

**If the water is healthy the land and
the people will also be healthy.**



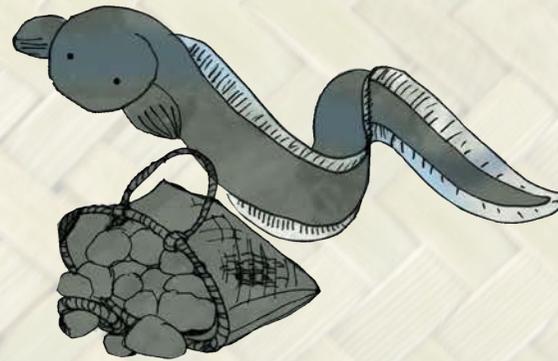
Tupuna

Our forefathers stand tall above us, looking down to protect us and to give us strength



Waiora

The opening of a fern frond is the demonstration of new life, of health and of strength



Tuna

Let the tuna grow strong and let the koura return.

Kai

Bring the community together through community gardens, rongoa and fruit trees



Takaparata

The taniwha of the awa is our protector and our reminder to be safe. It was a Hammerhead shark the patrolled the river that use to run through here Ngaruroro River

Nga Uara / The Values:

- Rangatiratanga: maintaining the right to make decisions about the awa.
- Kotahitanga: One whakaaro around the uplifting of the life force of the awa.
- Manakitanga: Having the ability to manaaki visitors from different regions through the mahinga kai provided for by the whenua.
- Kaitiakitanga: Maintaining the guardianship.
- Mōhiotanga: utilising the whenua and the awa as a learning tool for our tamariki and future generations.
- Whanaungatanga: the awa acting as a focal point for the connection of whanau at Bridge Pa.

Hiahia / Requirements:

- Provide the tamariki and whanau the opportunity to pick fruit off their own trees on the bank.
- Te Karewarewa the name of the river, is also the name for freshwater koura. Help koura to be strong and tuna to return.
- Uplift the health of the awa and allow the water to flow freely.
- Acknowledge the wairua of takaparata.
- Re-engage with our community through fun, kai and wairua o te awa.
- Encourage the growth of watercress in the shallows.
- Respect and remember those who have been before us.
- Give strength to the awa for those who will follow.
- Create gardens that can provide rongoā.

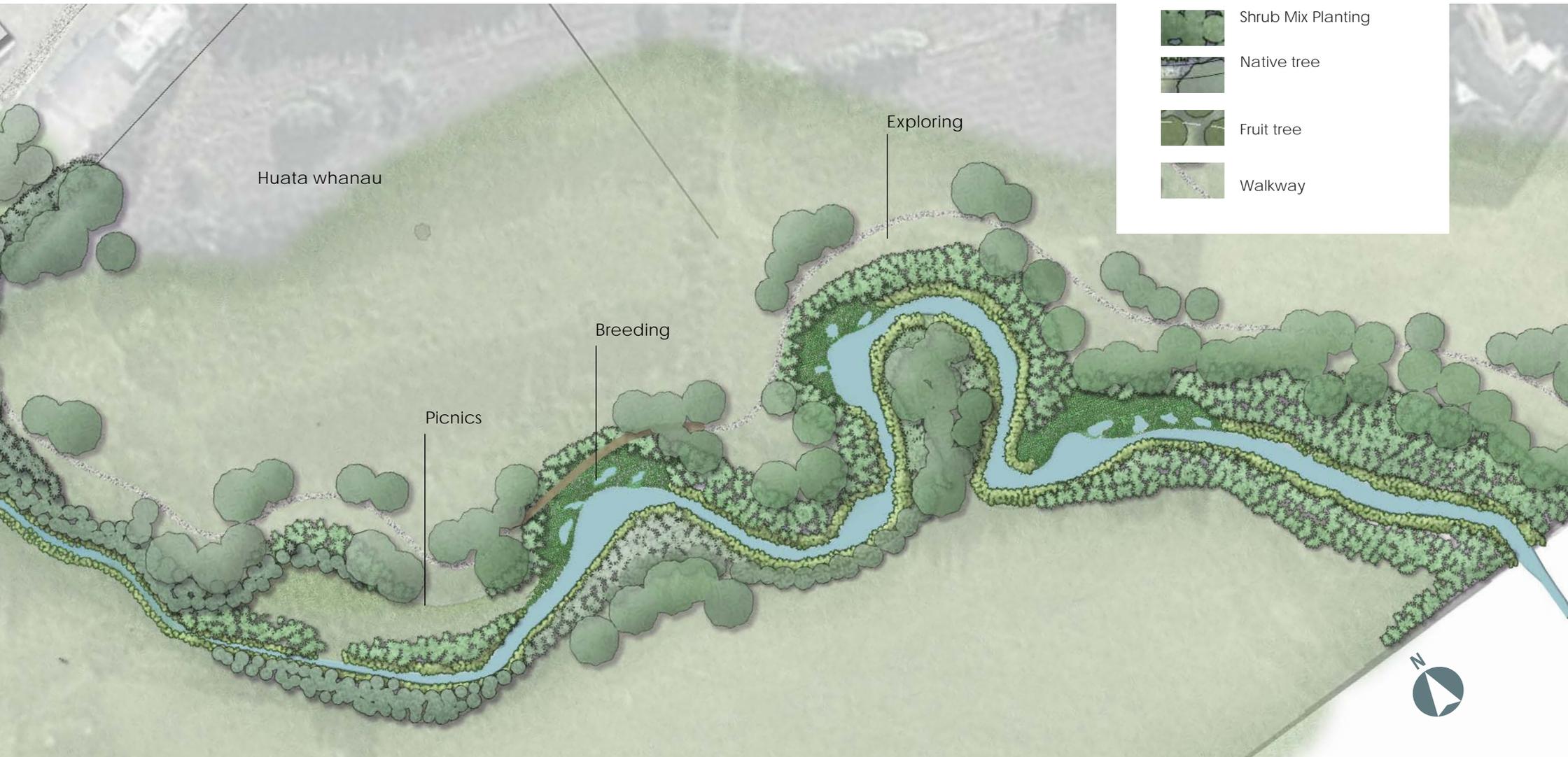
Nga Maumaharatanga / Reflecting Past:

- He tohu maunmahara mo the rangatira who have passed but played a role in the kaitiakitanga of wai.
- Continuing of the tamariki swimming in the deep ponds.
- Waahi for catching tuna and koura that were abundant in the water.
- Kotahitanga: uniting the community waahi iriiri he tohu rangatira mo te taniwha takaparata.
- Encourage others to engage and enjoy.

I roto te ao Māori
All water begins was a sacred
gift from the Atua (deities) to
sustain life.



Proposed Overall Concept Plan







Native Plant Lists



Stream Margin Planting. 2m from water edge.

- *Austroderia fulvida* - Toetoe
- *Carex virgata* - Pukio
- *Carex secta* - Purei
- *Carex geminata* - Rautahi
- *Cyperus ustulatus* - Upoko Tangata



Flax Mix Planting

- *Cordyline australis* -
- *Phormium cookianum* subsp. *hookeri* - Wharariki
- *Phormium tenax* - Harakeke



Shrub Mix Planting

- *Coprosma propinqua* - Mingimingi
- *Cordyline australis* - Cabbage Tree
- *Hebe stricta* - Koromiko
- *Kunzea ericoides* - Kānuka
- *Leptospermum scoparium* - Manuka
- *Phormium tenax* - Harakeke



Specimen Trees

- *Dacrycarpus dacrydioides* - Kahikatea
- *Hedycarya arborea* - Porokaiwhiri
- *Melicytus ramiflorus* - Mahoe
- *Pittosporum eugenoides* - Tarata
- *Podocarpus totara* - Totara
- *Pseudopanax crassifolius* - Horoeka
- *Sophora microphylla* - Kowhai



Wetland Planting

- *Typha orientalis* - Raupo
- *Juncus Gregiflorus* - Common Rush
- *Carex secta* - Purei
- *Carex virgata* - Pukio

Exotic Plant Lists



Exotic specimen trees such as:

- *Salix babylonica* - Weeping Willow
- *Eucalyptus faicifolia* - Red flowering gum
- *Populus nigra* - Lombardy poplar
- *Populus alba* - White poplar



Fruit trees providing kai including:

- Apple Trees, Oranges, Fejoas, as well as vegetable gardens for further mahinga kai

Other Items



Fruit trees providing kai



Wetlands to provide habitat



Ponds for tamariki to swim



Open space to play



Walkways to connect Bridge Pa

Steer with skill the canoe,
lest the outgoing tide
endangers the lives of those
on board



Whanau together.

To achieve our goal we need to work together.

The plans on the previous pages present a vision for the awa. One of lush planting and growth. Of restored water. Of life. But to get there, we need to work together as one whanau. We are all kaitiaki, we all have responsibility.

This involves collecting rubbish. Removing bottles and freeing organic debris. But this is also a chance for the community to come together, get their feet wet, and re-experience the sights and sounds of the water.

The stages to success are a cycle of continued commitment for Te Karewarewa.







Retaining the connection.

Signage

Interpretative / naming signage to help people understand the significance of Te Karewarewa. Keep signage positive - people don't respect (or obey) signage that tells them what they can or can't do. Rather, encourage people to respect this place by helping them to learn its significance to the community.

Encourage Visitors

People provide life. When a place is busy, undesirable crime (eg dumping) is more difficult, as there are people around providing passive surveillance. Whilst visitors can create problems in their own right, generally a place that is more regularly used is more loved, and therefore more looked after. Also, there's no better satisfaction to a restoration project than seeing people enjoy it.

Artwork and Sculpture

Introducing cultural art and sculpture helps reinforce mana. It shows that a place is respected, that it has meaning. Opportunities should be sought to encourage locals to develop art that references the significance of Te Karewarewa, or remembers those tupuna that have passed before us.

Tamariki

Encouraging children to be involved provides them with a lifelong connection to a place. Cleaning up Te Karewarewa will allow tamariki to reconnect with the waterway - to fish, to swim, to drink. The trees they plant now will grow to provide shade as they grow old.

Technical Support

Today there are many technical experts that are specialists in their field. Whilst outsiders to this community, they can provide insight to science - such as managing water quality, encouraging fish growth, and developing biodiversity. Many experts are willing to share their knowledge, for everyone to learn and contribute.

Plant for Biodiversity

Consider the use of exotic trees as an establishment or nurse crop. Fast growing exotics can provide canopy cover for slower growing native species and leaf fall into the stream can provide nutrient for growth of invertebrates. Various species also provide food for fauna during winter months.



Mangaroa Marae

Ko tākitimu te Waka Our Canoe is Tākitimu
 Ko Tamatea Ariki Nui Te tangata Tamatea Ariki Nui is our ancestor
 Ko Kahuraunaki te Maunga Our Mountain is Kahuraunaki
 Ko Ngaruroro te Awa Our River is Ngaruroro
 Ko Ngāti Rāuhūnga i te rangi me Ngāti Poporo nga hapu Ngāti Rāuhūnga and Ngāti Poporo are our family groups
 Ko Karewarewa te manga roa Te Karewarewa is our source of water
 Ko Takaparata te Taniwha Our Guardian is Takaparata
 Ko Maungaroa te Marae Our Marae is Maungaroa

Representative Signatures



Korongata Marae

Ko Tākitimu te waka Our Canoe is Takutimu
 Ko Te Awa a Te Atua te whenua The land
 Ko Kahuraunaki te maunga Our Mountain is Kahuraunaki
 Ko Ngaruroro te awa Our River is Ngaruroro
 Ko Ngāti Poporo te hapu Our Hapu is Ngati Poporo
 Ko Karewarewa te wai u Te Karewarewa is our sustaining waters
 Ko Korongata te Marae Our Marae is Korongata

Representative Signatures



Hawke's Bay Regional Council

Safeguarding your environments
Kaitiaki Tukuiho

Natural Resource Knowledge and Management

Natural Hazard Assessment and Management

Regional Strategic Planning

Water Quality, Water Flow

Increasing Biodiversity

Representative Signatures

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