

Report- Consulting Site Visit Update 23 March 2022



Location: Te Puna o Korotangi and proposed operational road leading into the first cut

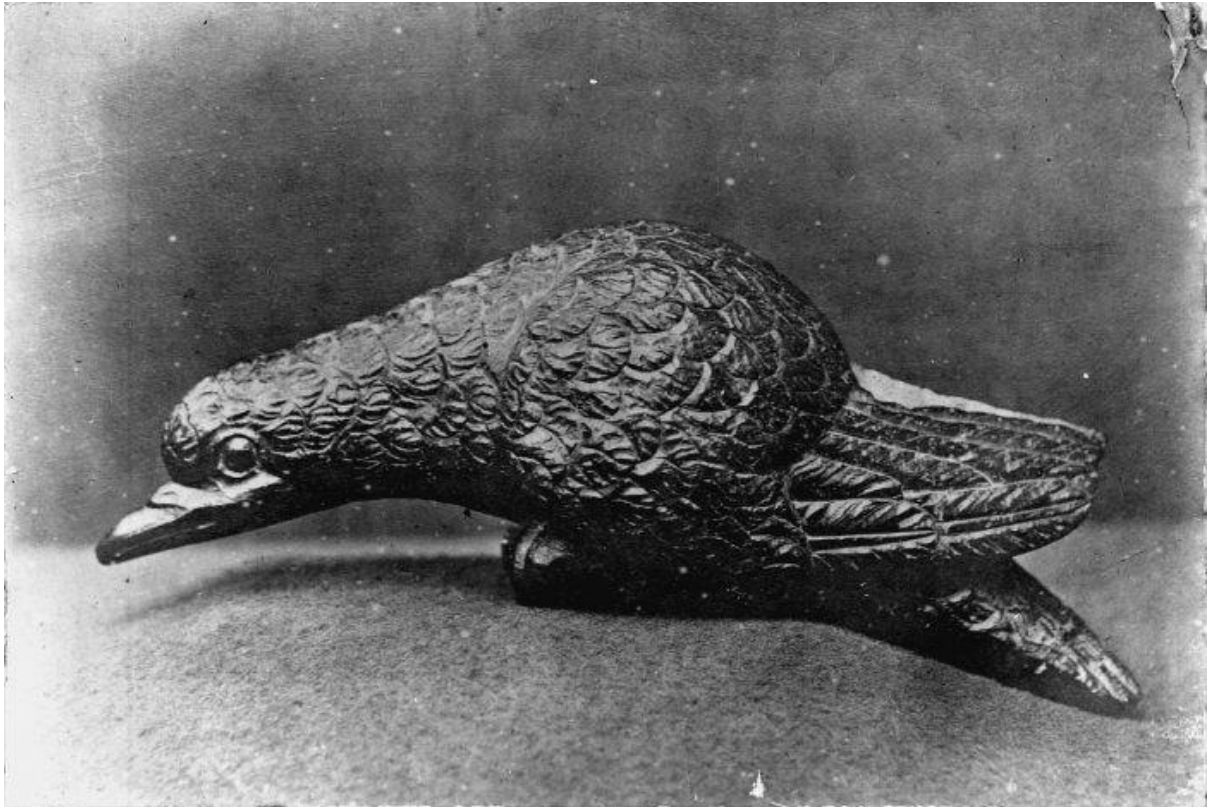
Present: Davis Apiti, Sally Strang, Sarah-Jane Luoni, Eady Manawaiti

Summary provided by Davis Apiti



Significant area proposing where first cut will start is at Te Puna o Korotangi, Maukutea.

Concerns brought up about erosion when the trees will be taken out. Look at revegetating natives into the area once cleared so that sand won't shift and to prevent damage and debris slipping back into the spring.



Korotangi or carved stone pigeon. Ref: 1/2-113696-F. Alexander Turnbull Library, Wellington, New Zealand



This is the location where the Korotangi was found and in relation to the pohutukawa tree

“An oral tradition about Maukutea relates to the Korotangi. It is said the Korotangi was a duck that led the Tainui waka to Aotearoa. Te Puna o te Korotangi and Oteohu are described as the sites where the Korotangi was found. A kaumatua from Ngāti Hikairo and Ngāti Wairere when interviewed for the *Waka Huia* programme ‘Porepore’ about Ngāti Te Wehi one hundred year poukai celebration stated that the people who held the story of the Korotangi are Ngāti Te Wehi.

‘My father said that the people who know the story or stories about the sacred bird Korotangi are Ngāti Te Wehi. He approached them and asked them for the song. He was told that those who knew it had all passed on. The information I know, I heard from the old people talking. The bird, my account starts with Parewhaita. Parewhaita was a young girl who lived at Maukutea. One day Parewhaita went down to the shore for a swim and to gather shellfish. While there she found the bird, at a place known as Taihinihini. When she found the bird, it seemed lonely and scared.

The bird looked thin and starving. When she saw the bird, she felt sorry for it and took it home to Maukutea. She cared for and fed the bird, which ate the food greedily. After tending to the bird, she took it to a certain pool where a Pohutukawa stood. They played there for a while. She tended the bird before going fishing. The bird followed her. They played some more before finally returning home to Maukutea. This was the story I had heard. Parewhaita grew older. Her parents decided to take her to Te Maika where relatives were staying. The reason for going there was to find her a husband. Parewhaita’s parents agreed to the marriage and gave her permission to take her bird. So Parewhaita took her bird to live there. Eventually, Parewhaita had children who grew jealous of the bird. They were jealous because their mother put the bird before them and gave it everything, making them feel unwanted. Parewhaita came to realise this and felt sorry for her children. She started ignoring the bird and the children tried driving it off. The bird became lonely and grew thin. The bird then decided it should return to Maukutea.

It swam the Kāwhia Harbour and returned to Maukutea. It is said that when the bird made the return journey, it became disconsolate over Parewhaita abandoning it. The bird arrived at Maukutea and returned to the pool. It stood beside the pool. It remembered the times playing with Parewhaita there. The bird grew despondent. It climbed the branches of the Pohutukawa tree where it perched and sang its song. Here are some of the words of the song the bird sang:

Kaore taku huhi raru ai.
I pungi ai ahau kia haere atu nei, kia haere atu nei i a Parewhaita.

The song loosely translates as:
I was not at fault
to be left this way.

This song is also a lament.

Taingangaru huhuka mai ai kia rewa atu
That is the lament of the bird.
The bird sat in the tree and fell into the water and turned to stone.¹

Maukutea was once a settlement of Ngāti Reko and other whānau of Ngāti Te Wehi. It is also an ancient urupa. But one of the significant places of Maukutea is where the Korotangi was found.” (*Te Kotahitanga o Ngati Te Wehi, A de Silva, 2012, p53-55*)



Photograph of Miki Apiti, Nancy Awhitu and Davis Apiti at Te Puna o Korotangi (courtesy of Te Papa Tongarewa Museum of New Zealand)

In addition, our whānau have always related closely to waterways as significant taonga – not only for food but also spiritual significance, clothing, housing, transport and trade. It has its own mauri (life force), protected by its taniwhā, which we highly respect with mana and protection.



Middens found on location indicating ancient pā site within the vicinity of proposed harvesting sites.

Excavations in Aotea Harbour have dated back as far as the 15th or early 16th century AD.

“Other natural resources available to early settlers in the area were the extensive beds of shellfish; at the present time there are tuatua and mussels on the Tasman coast, pipi in the sands of the harbour entrance, and cockles throughout the harbour (Cassels ...1973) Excavation showed that all these were exploited by the Maori population” (Excavations at Aotea, Waikato 1972-75, Aileen Fox and Richard Cassels, Records of the Auckland Institute and Museum, Vol. 20, 23 December 1983, pp65-106)



Roading was discussed. Sarah-Jane and Sally explained the continuing roading in the harvesting area.



Spring photo 1 of 3

Spring coming from underground source leading into a stream and then back into the ground. Make sure the spring is not compromised and that the trees that will be harvested either side of the stream so they are extracted safely without damaging this waterway and ensure it stays in as pristine or better condition than it is now.



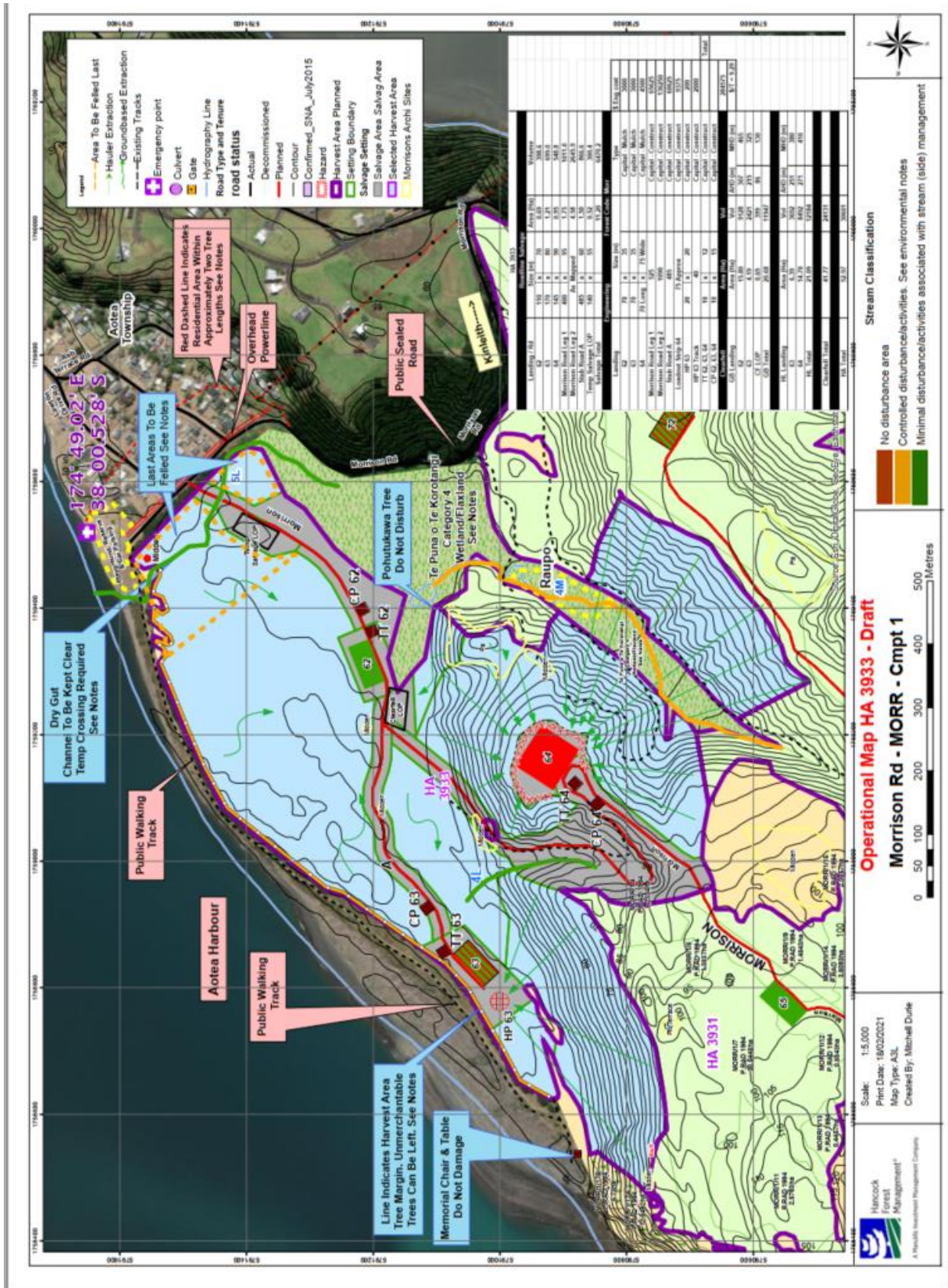
Spring photo 2 of 3



Spring photo 2 of 3



Indicating where proposed roading and work stations will be located.



Map of first cut showing planned roading, worksites and loading zones

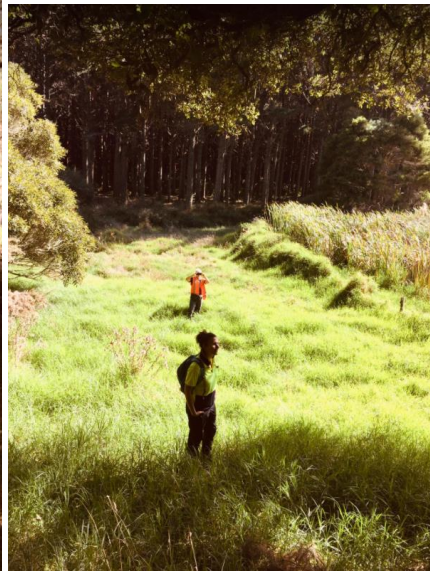
Second Site Visit – 10 March 2022

Location: Te Puna o Korotangi and proposed operational road leading into the first cut, paa site top of Te Puna o Korotangi

Present: Davis Apiti, Sally Strang, Sarah-Jane Luoni, Eady Manawaiti, Warren Gumbley (archaeologist)



Summary provided by Davis Apiti



Heading towards Te Puna o Korotangi. This is where they want to put a track through for the extraction of trees. I expressed that this would not be possible because of the sacredness of the area and the damage that it would cause. We will need to look for an alternative solution.



Middens located at the bottom of the paa site as shown here. Indication of ancient occupation.



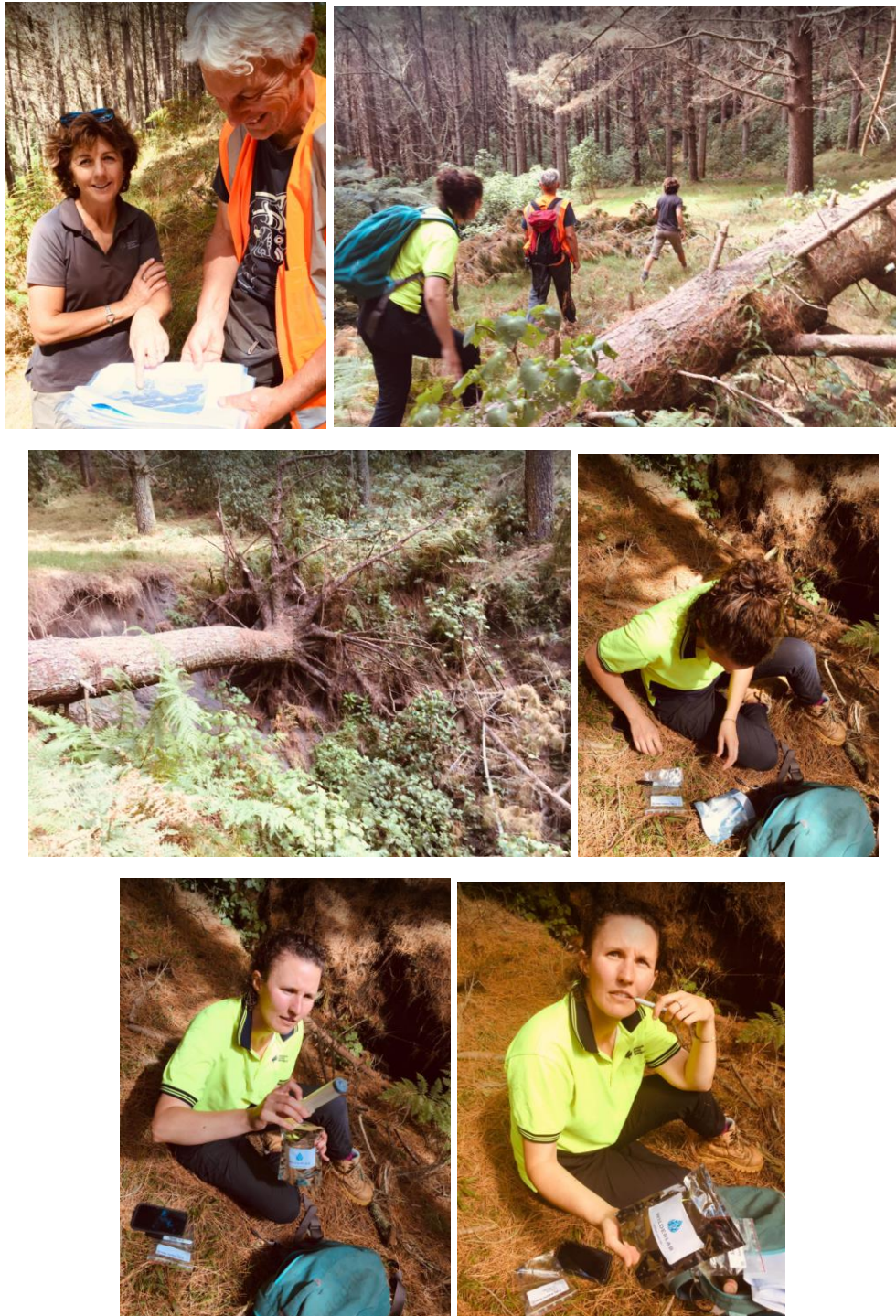


Consulting with Warren Gumbley. Looking at the paa site situated above Te Puna o Korotangi. It was good work together to to hear different points of views, ideas and concerns in regards to the trees on the paa site and how to extract them safely without damage to the kumara pits and to the paa site itself. Solutions for this and how to remove trees of various sizes and ages are still being considered by all parties.



Further up past the paa site, heading further in to the wetlands. Sarah-Jane is checking the stream, using the Wilderlab kit, which shows exactly what species are in the water – eg native fish, tuna, koura, wild cats, stoats, rats. I ensured everything was carried out respectfully and informed about the processes that Sarah=Jane was undertaking. I found it very interesting that this technology was available and can be further used to study our harbour and waterways as a tool to understand and know what they contain. This kit is worth \$150 and is sent away for analysis. Marked as Korotangi Stream.

We hope this information will be openly shared with us as kaitiaki.



After Sally arrived, we continued going through the forestry block.

A number of trees have fallen into the top stream further past the paa site, which will need to be carefully extracted so no environmental damage is caused to this stream. This stream comes from the ground and disappears further along into the ground. It is an important water source and indication of quality.

Another test was taken at this stream.

Marked as Maukutea Stream Sample 2.



More indication of occupation with midden sites such as this discovered throughout our site visit.

We were amazed at the variety of sizes of shellfish.



Finishing off our visit at the entrance way to Dave Morrison's Forestry Block. Warren Gumbley, Sally Strang and Sarah-Jane Luoni.

Roading and Safety Assessment

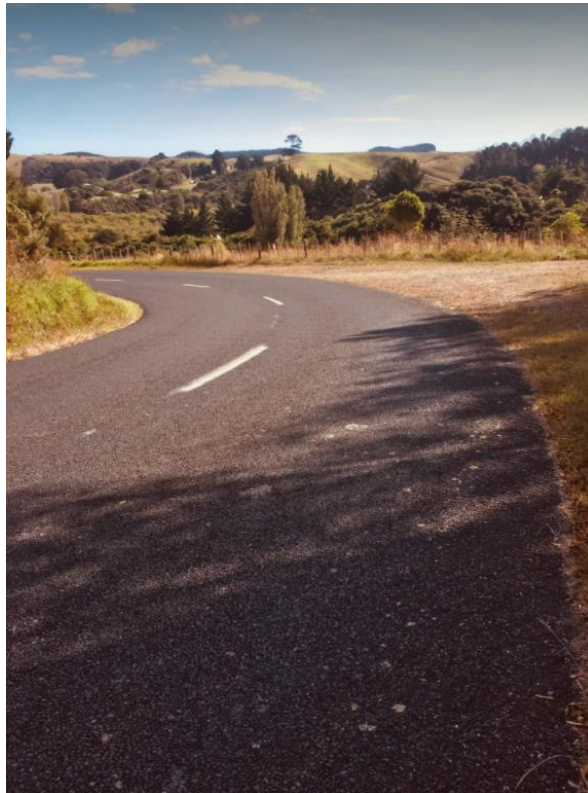


Main blindspot – Kāwhia main road to the Aotea turnoff.

Strongly recommend safety mirrors and warning signage for oncoming traffic in both directions.

Also recommend cutting into the side of the hill to make the turn safer to see oncoming vehicles as that is where most accidents have happened due to lack of visibility.

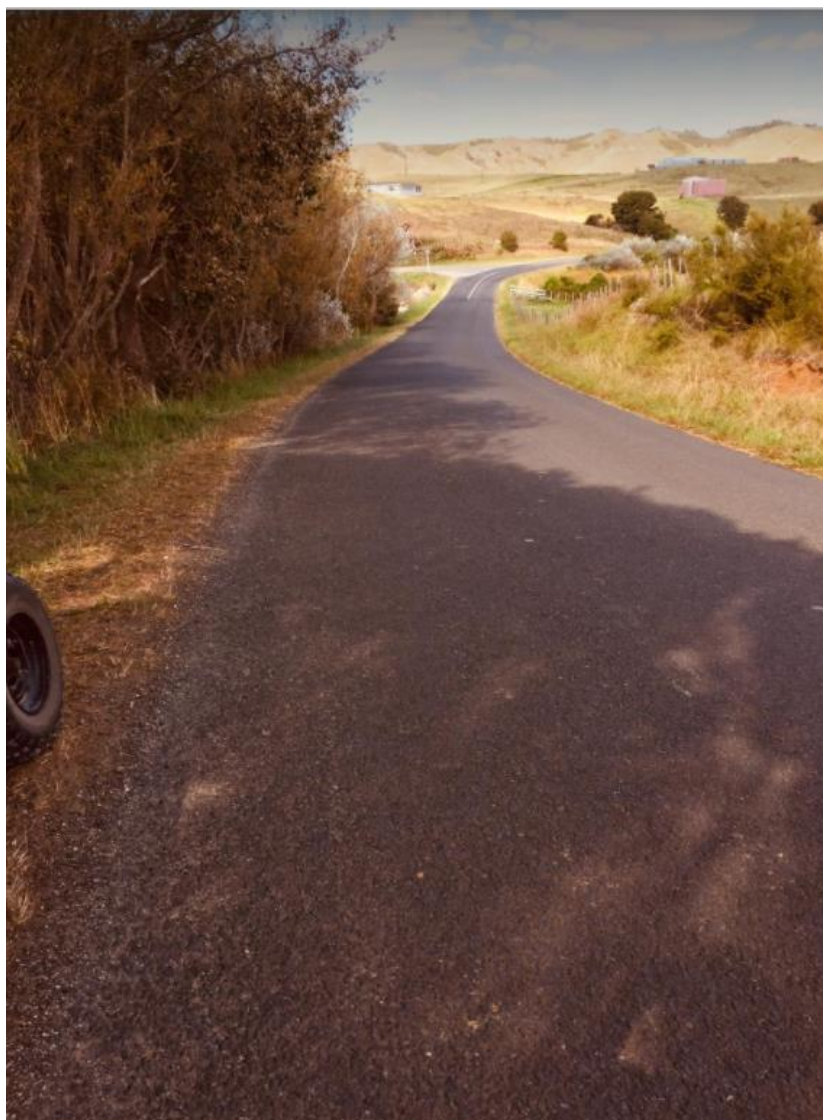




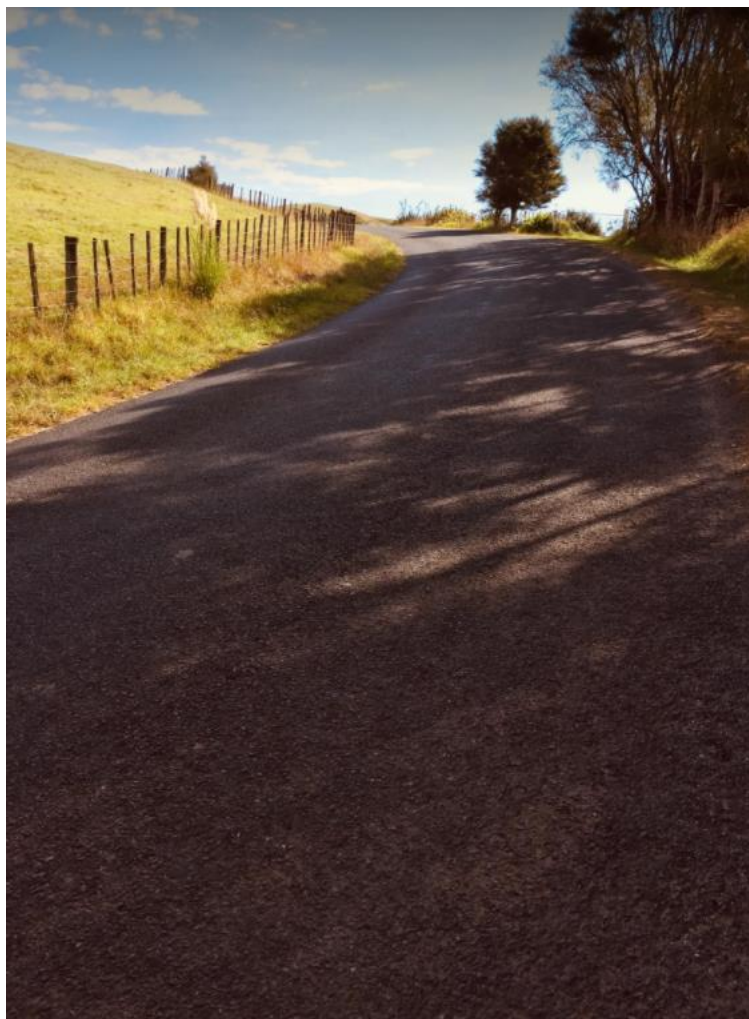
Navigating sharp corners with oncoming traffic will need to be mitigated



Going towards Mokai Kainga and heading towards Aotea Road is a steep incline, blind spot and sharp corner

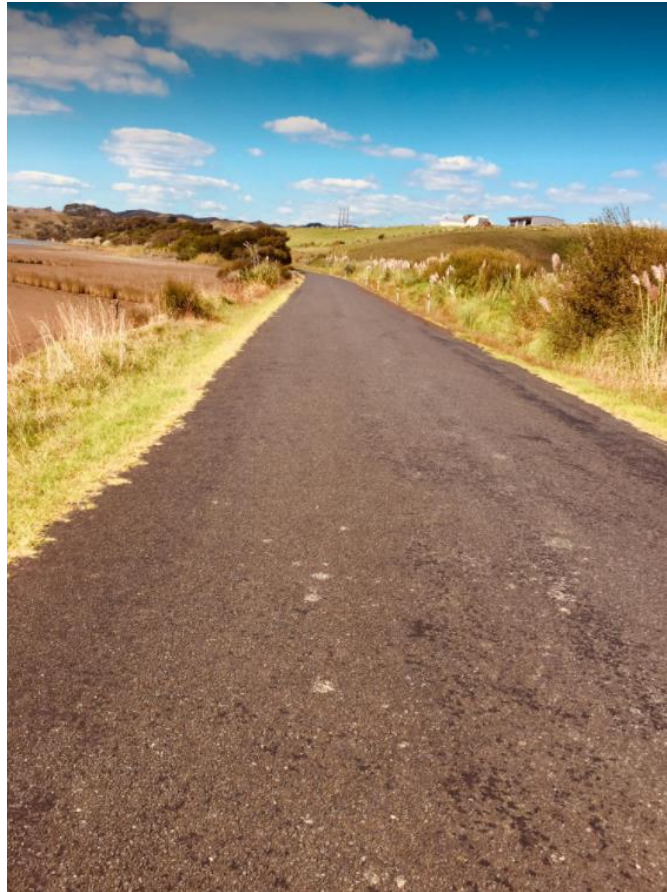


Narrow roads and inconsistent road marking are potential hazards



Dangerous blindspot heading up to Te Papa o Whatihua

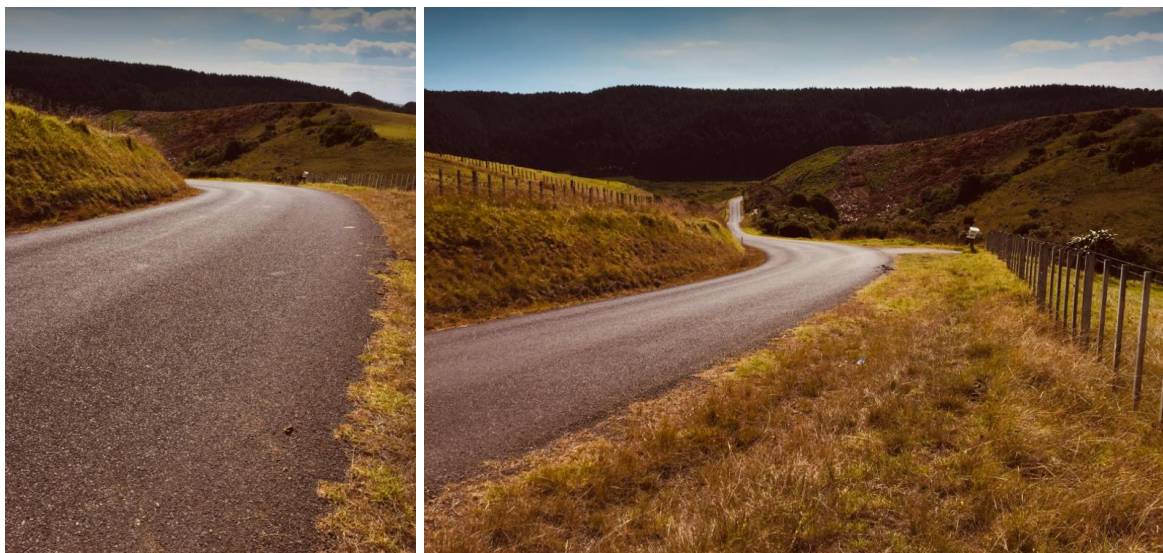
Slow down and/or truck sign recommended



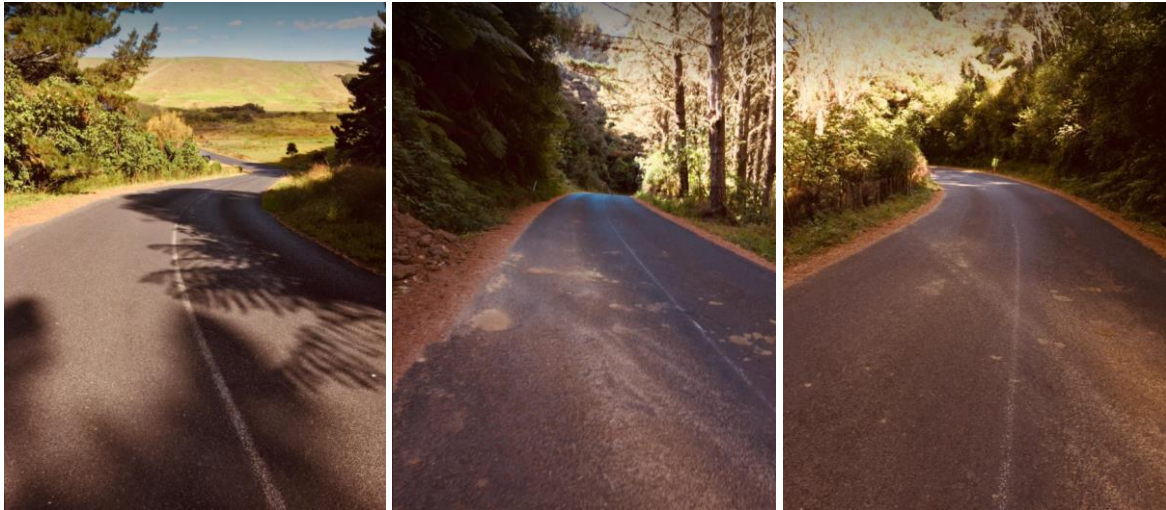
This road is prone to flooding and the swamp is encroaching towards the road. The weight of the trucks could impede the quality of the tarseal.

No clear road markings or signage.

Stock moving and people on horses are potential hazards and the truck drivers need to be acutely aware at all times and drive cautiously. Recommend lowering the speed limit for this area.



Deceivingly steep hill and another blind spot and sharp turn at the bottom



This section is very steep and windy with sharp corners. There are often slips that occur. Must navigate this area with great caution and care, keeping in mind the local residents are also reliant on this road.



Very sharp at the top by the Aotea subdivision.





Very steep incline / decline towards Aotea Village