

**KAITUNA
HE
TAONGA
TUKU
IHO** A TREASURE
HANDLED DOWN

Te Maru
o Kaituna



Te Maru
o Kaituna

The Kaituna River Document

MAI MAKETŪ KI TONGARIRO • TE ARAWA WAKA • TE ARAWA TANGATA

Te Maru
o Kaituna

MOEMOEĀ – OUR VISION

**E ORA ANA
TE MAURI O
TE KAITUNA,
E TIAKINA ANA
HOKI MŌ NGĀ
WHAKATUPURANGA
Ō NĀIANEI,
Ō MURI NEI HOKI.**

**The Kaituna River
is in a healthy state
and protected for
current and future
generations.**

Ko Kaituna te awa tupua

Kaituna our guardian

Ko Kaituna te mauri ora

Kaituna our life force

Ko Kaituna te awa tūpuna

Kaituna our ancestral river

Ko Kaituna te oranga whānui

Kaituna our sustenance

Ko Kaituna te awa honohono
i te tangata

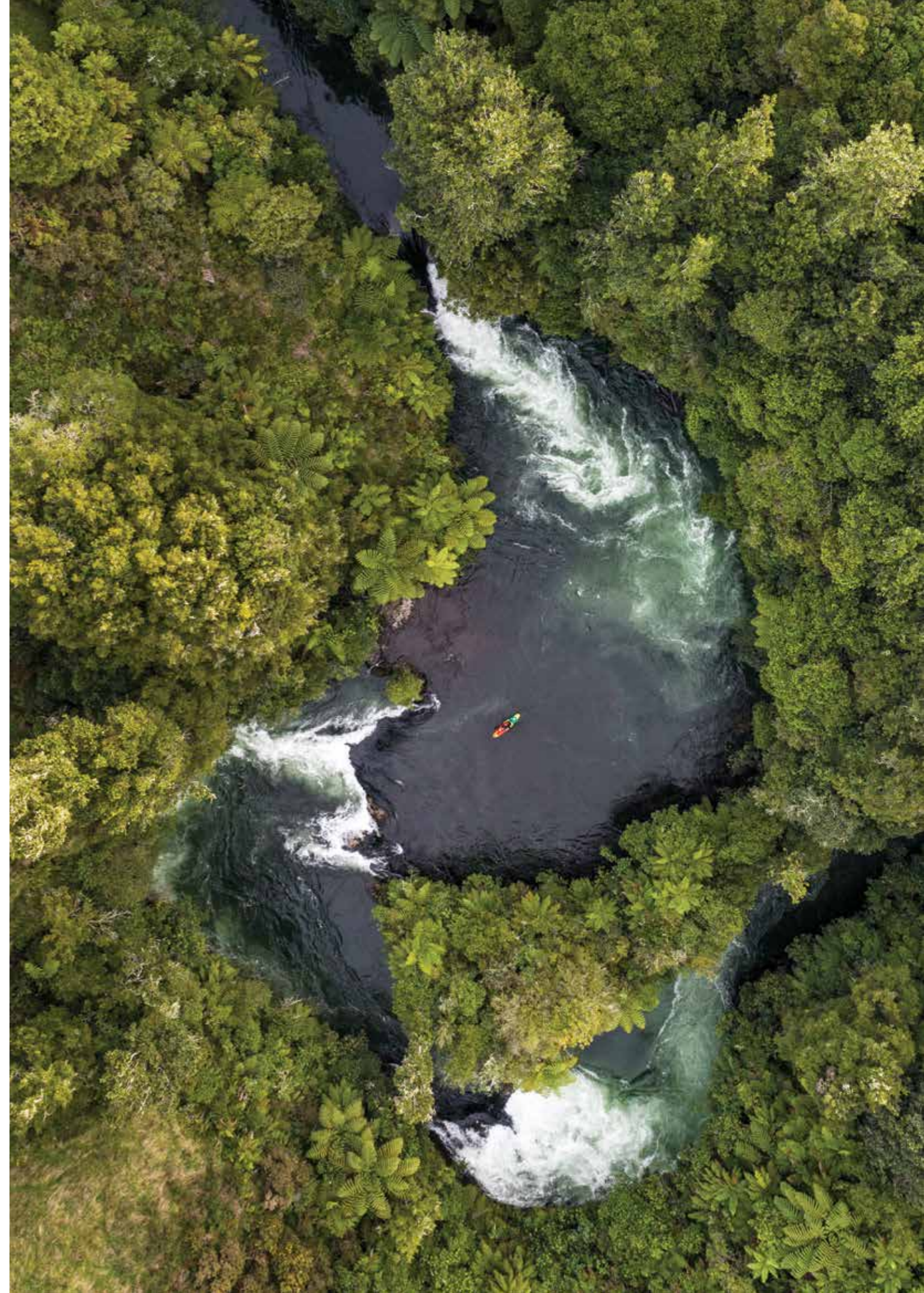
Kaituna a connector of people

From the lakes to the sea

Mai uta ki te tai

NGĀ WHĀINGA – OUR OBJECTIVES

- Objective 1** The traditional and contemporary relationships that iwi and hapū have with the Kaituna River are provided for, recognised and protected.
- Objective 2** Iwi-led projects which restore, protect and/or enhance the Kaituna River are actively encouraged, promoted and supported by Te Maru o Kaituna through its Action Plan.
- Objective 3** Water quality and the mauri of the water in the Kaituna River are restored to a healthy state and meet agreed standards.
- Objective 4** There is sufficient water quantity in the Kaituna River to:
- Support the mauri of rivers and streams.
 - Protect tangata whenua values.
 - Protect ecological values.
 - Protect recreational values.
- Objective 5** Water from the Kaituna River is sustainably allocated and efficiently used to provide for the social, economic and cultural well-being of iwi, hapū and communities, now and for future generations.
- Objective 6** The environmental well-being of the Kaituna River is enhanced through improved land management practices.
- Objective 7** Ecosystem health, habitats that support indigenous vegetation and species, and wetlands within the Kaituna River are restored, protected and enhanced.
- Objective 8** Te Maru o Kaituna in collaboration with iwi and the wider community, enable environmental, economic, social, educational and cultural aspirations for the restoration, protection and enhancement of the Kaituna River.





HE KARERE - MESSAGE FROM THE CHAIR

**Tohi ki te wai, e Para,
Hei āhua te tāngaengae ko te wai i tēnei tangaengae
Ki te mātapuna o te wai
Kai te mahi kotahi o te wai
Kai te whatu whakapiri
Ki te hauora me te toiora o te wai
Kai tuna ki uta, kai mātaimai e
Homai, whakairi ora
Tūturu, whakamaua kia tina!
Haumi e, hui e, taiki e!**

The Kaituna River can be likened to that of a parent as a provider, sustaining and nurturing the lives of those that live within its catchment. In a symbolic sense, the river is the umbilical cord which unites traditional relationships and responsibilities. A sustainable future for the Kaituna River and its catchment is of utmost importance. With the enactment of the Tapuika Claims Settlement Act 2014, there is now an opportunity for iwi, hapū and councils to share decision-making, concerning the future restoration and protection of the Kaituna River.

Te Maru o Kaituna River Authority has prepared this document *Kaituna, he taonga tuku iho - a treasure handed down*. It is a statement of partnership and co-governance to deliver our vision, which builds on community energy and commitment, as identified in previous strategies. This document represents the culmination of work to date, with the intention of it being given effect to in statutory planning documents.

With this in mind, the approach is to advance agreed collective objectives and outcomes, in relation to the restoration, protection and enhancement of the Kaituna River for the future.

Therefore, on behalf of Te Maru o Kaituna River Authority, we introduce the inaugural document *Kaituna, he taonga tuku iho - a treasure handed down*.

Ko Kaituna te awa tupua

Ko Kaituna te mauri ora

Ko Kaituna te awa tūpuna

Ko Kaituna te oranga whānui

Ko Kaituna te awa honohono i te tangata

Mai uta ki te tai

Terekaunuku Dean Flavell
Chairman, Te Maru o
Kaituna River Authority

The Purpose of The Kaituna River Document

One of the key responsibilities of Te Maru o Kaituna River Authority is to prepare and approve *The Kaituna River Document*. It contains our Vision, Objectives and Desired Outcomes to promote the restoration, protection and enhancement of the Kaituna River and its tributaries. Because it is a statutory document, it has greater legal weight than its predecessor the *Kaituna River and Ōngātoto/Maketū Estuary Strategy 2009* (the Strategy). However, it carries on the aspirations of the Strategy requiring councils to recognise and provide for the Vision, Objectives and Desired Outcomes of the river document, in their plans prepared under the Resource Management Act 1991. Councils must also take them into account when making decisions under the Local Government Act 2002.

Where the Kaituna River or river is referred to throughout this document, it has the same meaning as Section 113 of the Tapuika Claims Settlement Act 2014 and means ‘the Kaituna River, including its tributaries within the catchment area as shown on Deed Plan OTS-209-79’. This is the ‘Kaituna co-governance framework area’ of 58,000ha and is the geographic scope of this document as shown in the map on page 11.

Note to Reader

To aid readers’ understanding of te reo Māori words used throughout the text of this document, brief English translations are shown in brackets () where they first appear in the text. Fuller meanings of Māori words and phrases used are contained in the Glossary.

To help explain the different parts of this document more readily to readers, and how each part relates to the whole document, we have used the metaphor of the Awa (river) – Te Waipuna (the source or head-waters), Ngā Wai Hōhonu (the water depths), Ngā Tahatika (the riverbanks), and Te Kōngutu Awa (the river mouth). The awa analogy purposefully informs the arrangement of the contents within this document: why we have a river document and its purpose - Te Waipuna; the issues facing the river, objectives and desired outcomes for the future of the Kaituna River - Ngā Wai Hōhonu; the connections of people to the river and its history - Ngā Tahatika; and lastly, an overview of how this document was prepared and the next steps - Te Kōngutu Awa.





Who is Te Maru o Kaituna River Authority?

Te Maru o Kaituna River Authority is a co-governance partnership made up of iwi representatives from Tapuika Iwi Authority Trust, Te Kapu Ō Waitaha, Te Pumautanga o Te Arawa Trust, Te Tāhuhu o Tawakeheimoa Trust, Ngāti Whakaue, and council representatives from the Bay of Plenty Regional Council Toi Moana, Rotorua Lakes Council, Western Bay of Plenty District Council and Tauranga City Council. It is a permanent joint committee of the four councils.

The purpose of Te Maru o Kaituna is the restoration, protection, and enhancement of the environmental, cultural and spiritual health and well-being of the Kaituna River.



Te Maru o Kaituna

Our Logo

Te Maru o Kaituna River Authority's logo was inspired by Ngā Pūmanawa e Waru o Te Arawa - The Eight Beating Hearts of Te Arawa. This well-known Te Arawa history comes from the accounts of Rangitahi, Tamatekapua's great-great grandson, whom from his seven sons and one daughter, is the progenitor of the Te Arawa confederation of Iwi. Other notables who travelled to Aotearoa with Tamatekapua, were Tia (from whom Tapuika Iwi is descended), Hei (from whom Waitaha Iwi is descended) and Ngātoroirangi (the great tōhunga and chief).

Within the Te Maru o Kaituna River Authority's logo you will see nine tētekura or fronds, representing each of the nine iwi and council representatives who are members of the Authority by virtue of the Tapuika Deed of Settlement and its empowering legislation, the Tapuika Claims Settlement Act 2014.

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THE WATPUNA



A TREASURE
HANDED DOWN

PART ONE: TE WAIPUNA – THE HEADWATERS

**KO TANA WAI
HE HOROMATA
HE MĀRAMA
HE PUATA
HE ORANGA
MŌ TE TANGATA.**

**Its waters are pure,
clear, transparent, and
promote the wellbeing
of humanity. These are
worthy goals to guide
our future endeavours.**

**Te Waipuna
The Headwaters**

Ko te mātāpuna te whatinga mai o te wai e māpuna ake ana i te tarauma o Papaūkaipō e tiraha ake nei. Ko tana rite ko te ohonga ake o te mauri i te poho o te tangata, he mauri hei kawē i a ia, ā pae noa ki uta. Koia te pū, koia te pūtake, koia te puhiariki e hohoro ai, e tāwhangawhanga ai te rere o te wai.

Ko tana wai he horomata, he mārama, he puata, he oranga mō te tangata. He whāinga rangatira ēneki hei arataki i te rerenga wai o ā te tangata mahi.

The spring is the bursting forth of water that has welled up from within the depths of the earth beneath us. In Māori cultural contexts, it is often compared to the rising of energy, emotion and inspiration within a person or entity's core, an energy that will carry that entity to the completion of its objective. It is the core, the origin that gives purpose, and the connection to the spiritual that its flow is swift and true.

Its waters are pure, clear, transparent, and promote the wellbeing of humanity. These are worthy goals to guide our future endeavours.

Using the metaphor of Te Waipuna which is the source or head-waters of the river, this part provides readers of this document with important background information, how the document came to be, and what its purpose is.



About this document

Deed of Settlement

The Crown, Tapuika and Ngāti Rangiwewehi entered into negotiations in August 2008. Ngāti Rangiteaorere joined these two iwi later under the banner of Ngā Punawai o Te Tokotoru. Each iwi eventually entered into separate agreements in principle and deeds of settlement.

The Tapuika Deed of Settlement was signed in 2012 (the Deed) and sets out the historical account of Tapuika for the Kaituna River, surrounding land, the coastline, and the grievances held by the iwi against the Crown. A Crown apology acknowledging those grievances provided the foundation on which the compensation offered to Tapuika was determined. Of particular note and reference to this document, is Clause 5.4 of the Deed, which informed provisions under the Tapuika Claims Settlement Act 2014 to establish Te Maru o Kaituna River Authority, and provides for the preparation of *The Kaituna River Document*. Also of note is the Deed's acknowledgement, in Clause 5.18, that Ngāti Whakaue will join Te Maru o Kaituna through their subsequent settlement legislation.

Tapuika Claims Settlement Act 2014

The Tapuika Claims Settlement Act 2014 (the Act) is the empowering legislation that establishes Te Maru o Kaituna River Authority, and provides for the preparation of *The Kaituna River Document*. With the passing of the Act, there is now an opportunity for iwi, hapū and councils to share decision-making, in relation to the future restoration, protection and enhancement of the Kaituna River and its tributaries. The legislation can be viewed at: www.legislation.co.nz

Kaituna River and Ōngātoto/Maketū Estuary Strategy 2009

The Kaituna River and Ōngātoto/Maketū Estuary Strategy (the Strategy) was prepared by Bay of Plenty Regional Council Toi Moana, Western Bay of Plenty District Council, Tauranga City Council and Rotorua District Council, working with representatives from the community including iwi, hapū, community groups and organisations. It was adopted in September 2009 and provided "a framework for local authorities, Government agencies, tangata whenua, local communities, industry organisations, and non-governmental organisations, to co-ordinate and prioritise their actions, that will achieve the vision and outcomes of the Strategy by 2018".

The vision for the Strategy was to ensure that as a wider community, policies and plans, and our collective activities and actions "celebrate and honour Kaituna River and Ōngātoto/Maketū Estuary life as taonga".

"Whakanuia, whakamānawatia te mauri o te Kaituna me Ōngātoto hei taonga."

The four key outcomes identified in the Strategy were:

- i Improving water quality
- ii Restoring healthy ecosystems
- iii Ensuring sustainable resource use
- iv Supporting kaitiakitanga and local people's stewardship.

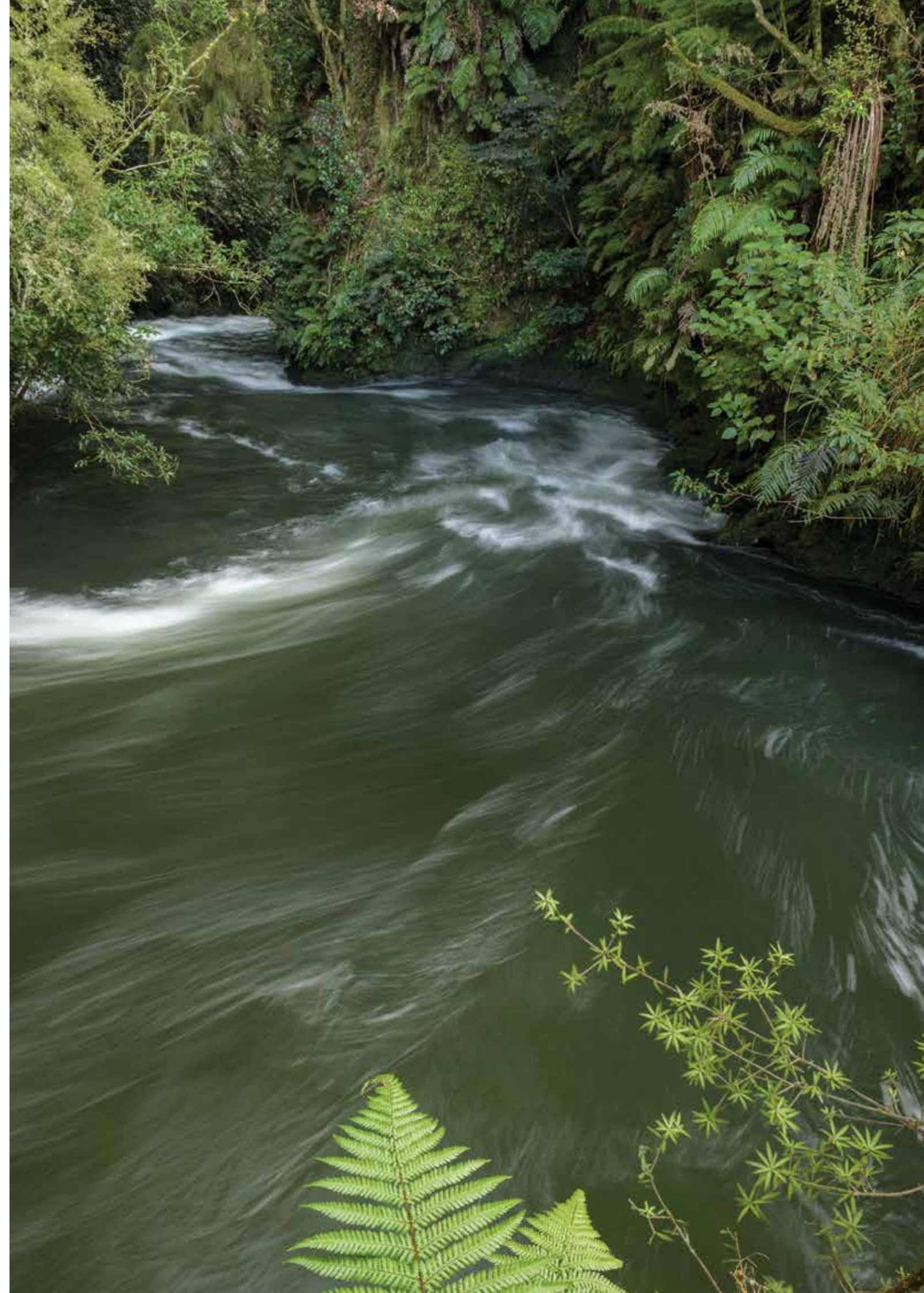
The Strategy's four key outcomes were high level and aspirational, and the goals under these, while set in 2009, are still largely relevant to the catchment. Each has been reviewed and, where considered appropriate, woven into the objectives and desired outcomes within this river document. Many of the actions listed in the Strategy have been completed, while others are ongoing and/or considered business as usual for a number of organisations. The Strategy successfully focussed community support and effort, and resulted in significant achievements for the Kaituna catchment.

In preparing this first river document, Te Maru o Kaituna has included content from the Strategy considered appropriate and consistent with the purpose of the river document. *Kaituna, he taonga tuku iho – a treasure handed down* replaces the Strategy and will build on the collaborative direction and work achieved for the next 10 years.

What is the Relevance of The Kaituna River Document in the Planning Framework?

The following diagram shows the links between the three main Acts, council planning documents and decision-making, and the influence this document has. The Vision, Objectives and Desired Outcomes in the document must be recognised and provided for when councils change resource management policy and plans. Until this occurs, councils must have regard to them when considering applications for resource consents within the catchment. Councils must also take into account the provisions in the document where they are relevant, to decisions made under the Local Government Act 2002.

Influence of The Kaituna River Document



What area does the document cover?

The Act defines the Kaituna River as meaning the Kaituna River and all its tributaries within the Kaituna co-governance framework area. The area starts at the top of the Kaituna River and is the area shown on the following map (source: Deed Plan OTS-209-79, Office of Treaty Settlements).

The Crown determined the area where the functions and role of Te Maru o Kaituna apply. The co-governance framework area does not over-ride the areas of interest or indeed the mana of iwi, hapū, Māori Land Trusts or Māori Incorporations that have an interest in or connection to the river.

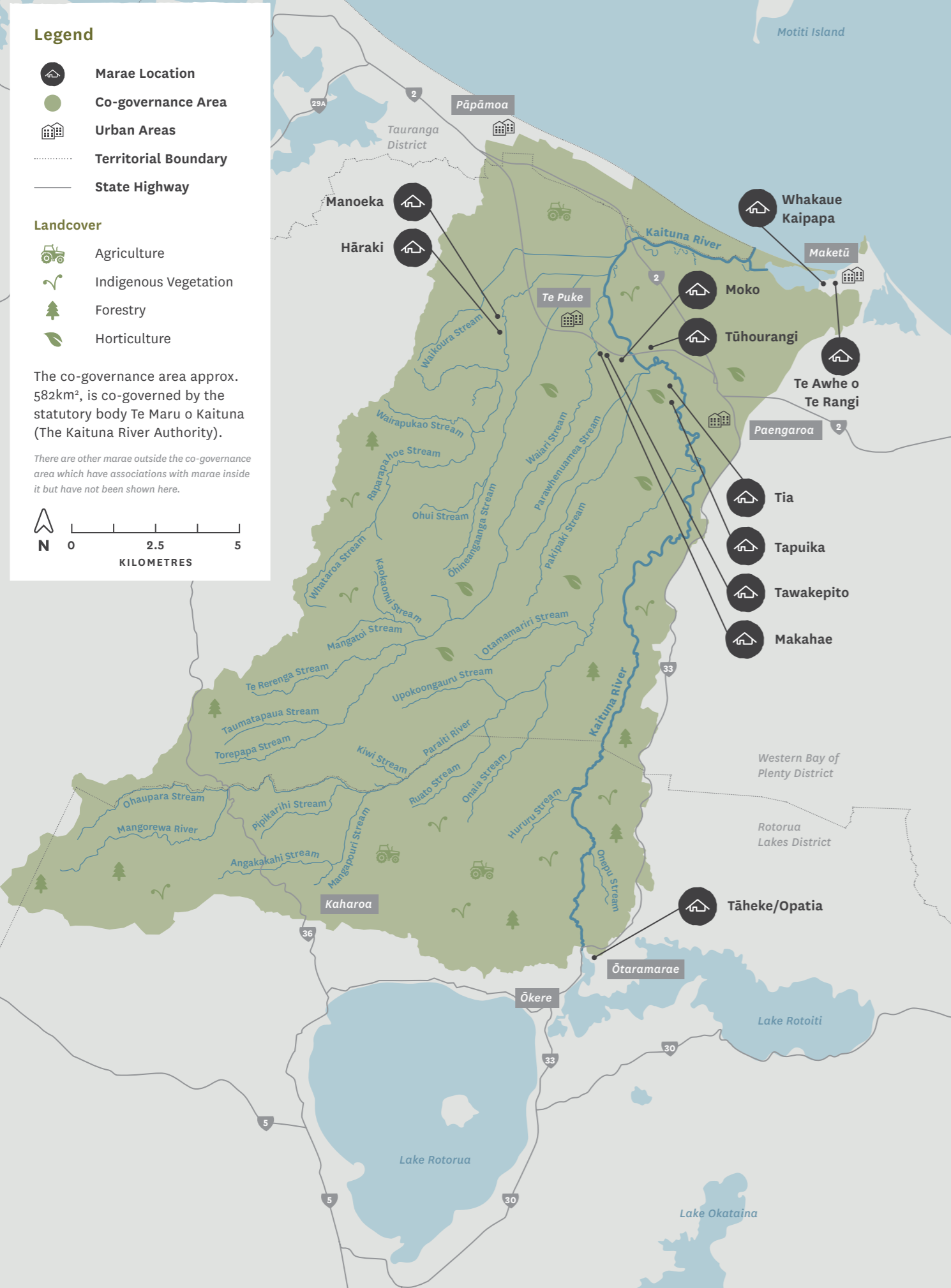
There are 1,197km of waterways in the Kaituna catchment, which include the Kaituna, Mangorewa and Paraiti rivers and more than 24 tributary streams, including the Waiari, Raparapahoe, Ōhineangaanga, Parawhenuamea, Pakipaki, Angakākahi, Kaokaonui, Kirikiri, Mangapouri, Mangatōi, Ohaupapa, Ohui, Onaia, Otamamariri, Pipikarihi, Ruato, Taumatapaua, Te Rerenga, Torepapa, Upokoongauru, Waikokoi, Waikoura, Wairapukao, Whataroa streams and Kopuaroa Canal.

The Kaituna River mostly flows into the ocean through the Kaituna Cut, with a small proportion of its volume flowing into Te Awa o Ngātoroirangi/ Maketū Estuary via Ford's Cut¹. Re-diversion works are taking place to increase the volume of fresh water flowing from the Kaituna River into the estuary, in a way that maximises the ecological and cultural benefits, while limiting adverse environmental effects.

Whilst the estuary is part of the coastal marine area, it is acknowledged that the restoration of the health of the Kaituna River, in association with the implementation of the re-diversion project, will strengthen the link between the river and the estuary, and have direct and positive impacts on the health of the estuarine ecosystems.

The Rotorua Te Arawa Lakes Strategy Group is a separate co-governance group responsible for improving the water quality in the Rotorua Te Arawa Lakes, two of which (Lakes Rotorua and Rotoiti) discharge into the Kaituna River via the Ōkere Gates.

¹ Te Awa o Ngātoroirangi/Maketū Estuary is the name used in this document when referring to the Maketū Estuary instead of the abbreviated version Ongātoro/Maketū Estuary



What will the document respond to?

Te Maru o Kaituna recognises that there are areas of the Kaituna River that are in a poor state of health and require immediate attention. Along with the other requirements councils are required to implement, like the National Policy Statement for Freshwater Management, this river document sets objectives and desired outcomes that will respond to the key issues we see facing the catchment which include:

- Increasing water demand particularly for agriculture, horticulture and municipal uses. Current water allocation exceeds region-wide limits in several sub-catchments of the Kaituna River and in the Lower Kaituna aquifer.
- Pressure on the Kaituna River due to land use intensification, urban growth and climate change.
- Trends over time show nitrates are increasing.
- Ensuring swimability at popular swimming spots.
- Mahinga kai and natural character values being impacted by waterbody modification (drainage schemes) especially in the Lower Kaituna catchment.
- The health of the Maketū Estuary. Ecological health, mahinga kai, cultural and recreational values are significantly degraded in the estuary. Te Maru o Kaituna acknowledges the Kaituna River Re-diversion and Te Awa o Ngātoroirangi/Maketū Estuary Enhancement project will significantly increase the volume of water into the estuary in a way that maximises the ecological and cultural benefits and will also re-create at least 20 ha of wetland habitat.
- Declining water quality.
- Land use and development are placing increased pressure on wetland habitats.
- Sedimentation.

Specific monitoring data and trends have not been included within this document because it will quickly become out dated over the ten year life of the document. For up to date current state information and monitoring data readers are directed to Bay of Plenty Regional Council Toi Moana's website.

While local authorities and community groups are investing a significant amount of time, effort and money over the coming ten years to help care for land, water and wildlife in the Kaituna/Maketū catchment there is more work for us all to do. If we don't take better care of our awa now, we could all lose the wide-ranging benefits we rely on from our precious resource.

This document is a signpost for local government, iwi and the wider community including existing river users and other stakeholders to collaborate in achieving our common vision:

E ora ana te mauri o te Kaituna, e tiakina ana hoki mō ngā whakatipuranga o nāianeī, o muri nei hoki.

The Kaituna River is in a healthy state and protected for current and future generations.



What is being done in and around the river?

The following illustrates some of the current initiatives and investment being made and the areas of change expected in the catchment during the life of this document. The area contains significant natural resources, taonga and recreational opportunities, which are clearly valued by not only the community residing within the catchment, but visitors from further afield.

Construction of the Kaituna River re-diversion is starting in July 2018 and programmed to be completed by June 2020. Creation of additional wetlands upstream in the Lower Kaituna Wildlife Management Reserve through Te Pourepo o Kaituna wetland creation project began in 2017 and is ongoing. Complementary work on Papahikahawai Island was completed in 2017.

Residential expansion adjoining the existing urban areas of Pāpāmoa East, Te Puke and Paengaroa is planned, with industrial and commercial activity planned at the Rangiuuru Business Park. Te Tumu and Wairakei have been specifically identified as significant urban growth areas in the SmartGrowth Strategy to cater for population growth during the period 2015-2025.

The catchment is well connected, with the Tauranga Eastern Link Corridor joining the Eastern Bay and Rotorua, to Tauranga. The East Coast Main Trunk Railway Line also passes through the area.

Urban and industrial growth, as well as changes in rural activities, bring challenges, including pressure on freshwater resources, but also provide opportunities such as economic growth and employment. Sustainable changes can also provide opportunities to ensure particularly sensitive parts of the catchment and values special to people are protected and enhanced. This river document will provide guidance and direction for the next ten years.



NGĀ WAI HIOHU



A TREASURE
HANDED DOWN

KO TE PUTANGA KI TE AO MĀRAMA HE PUTANGA ARIKI HE PUTANGA KI TE ORA.

**Emerging from
the deepest water
is comparable to
the achievement of
enlightenment, a noble
goal, the attainment of
health and prosperity.**

Ngā Wai Hōhonu The Water Depths

Ko te mata o te wai tā te kanohi e kite nei, ōna karekare, ōna riporipo. Ka ruku iho ki te takere o te awa ki tōna hōhonutanga, kei reira e huna ana ōna hōrua, ōna kōhatu, ōna hūkeritanga hei kautere ake mā ngā uri. Ko te rite ko ngā take huhua i wherawherahia rawatia e ngā uri o te Kaituna.

Kei ngā wai hōhonu o te awa ko te rua o ngā tupua, ko te kōpua o ngā taniwha, arā ko te nohoanga o ngā kaitiaki o ngā wai teretere o ngā iwi. Ko te putanga ake i ngā wai hōhonu ko te putanga ki te ao mārama, he putanga ariki, he putanga ki te ora.

The surface of the water is the most easily perceived, its ripples, its eddies. Upon plumbing the depths to the river bed, hidden there are its holes, its rocky protrusions, its sources of turbulence for us to navigate. It can be compared to the many issues when preparing this document.

In the deepest water are found the lairs of the supernatural, the pools of the taniwha, i.e. the dwellings of the guardians of the flowing waters that all people have affinity for. Emerging from such depths is comparable to the achievement of enlightenment, a noble goal, the attainment of health and prosperity.

Te Maru o Kaituna acknowledges that people wish to use the Kaituna and its tributaries for a wide range of purposes. The vision reflects the long-term aspirations of Te Maru o Kaituna for the Kaituna River and its tributaries so that they are in a state of health and wellness and safeguarded for future generations.

Using the metaphor of Ngā Wai Hōhonu or the water depths, this part of the document enables us to connect the aspirations of the Kaituna River and its people as a guide towards achieving the sustainable health and wellbeing of the river, its environment and the community.

The Vision, Objectives and Desired Outcomes

Moemoeā - Our Vision

E ora ana te mauri o te Kaituna, e tiakina ana hoki mō ngā whakatupuranga ō nāianeī, ō muri nei hoki.

The Kaituna River is in a healthy state and protected for current and future generations.

Ngā Piringa me ngā Herenga Iwi Relationships with the River

For iwi, the waterways of their rohe (iwi area) are taonga (treasured/treasures). Since the late nineteenth century, these waterways have been modified, degraded and polluted. Traditional sources of food and water have been compromised, and it has become increasingly difficult for iwi to maintain their customary relationships with their waterways. Nonetheless, iwi have maintained their association with the river and continue to advocate for its restoration and protection.

Objective 1

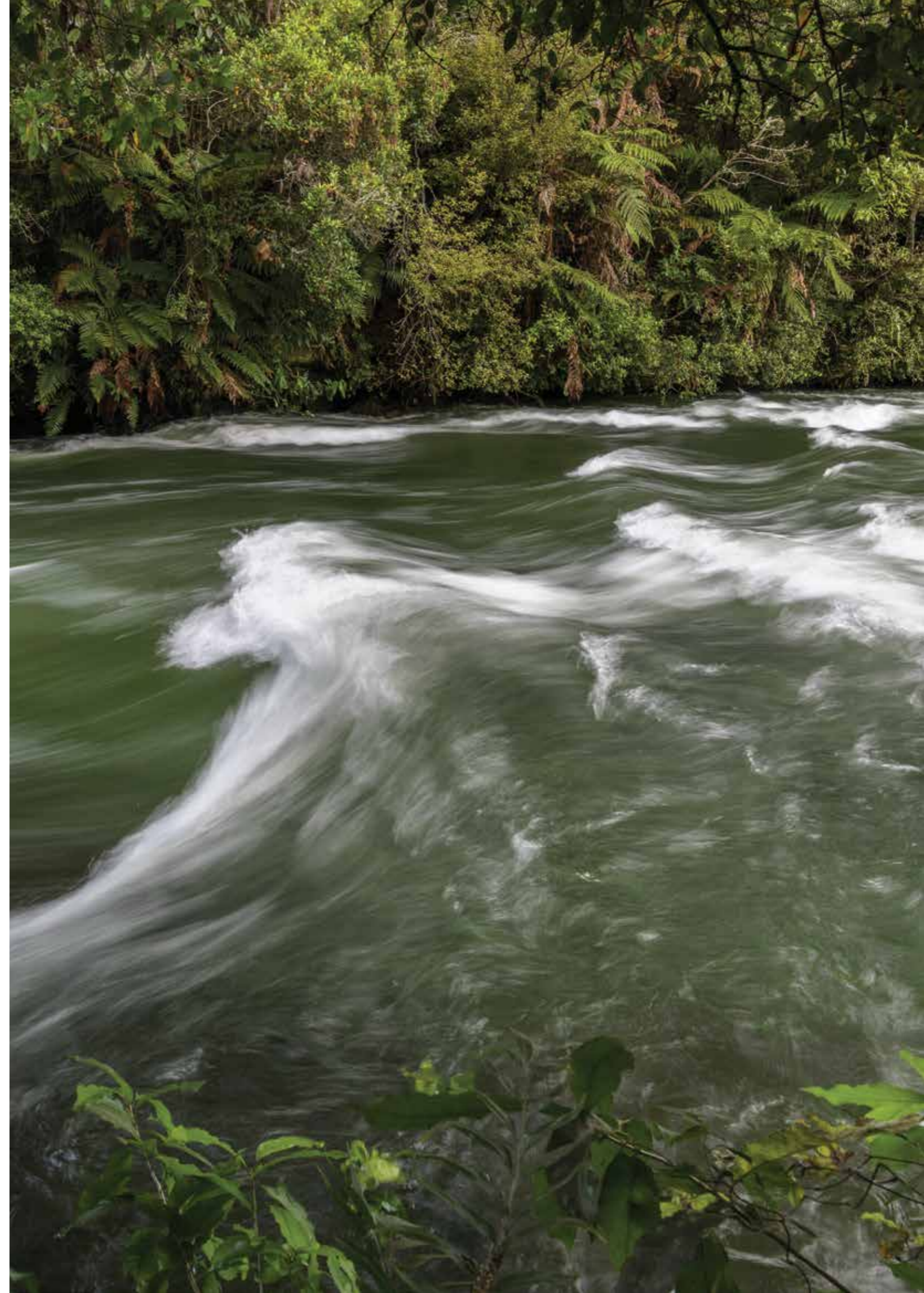
The traditional and contemporary relationships that iwi and hapū have with the Kaituna River are provided for, recognised and protected.

Objective 2

Iwi-led projects which restore, protect and/or enhance the Kaituna River, are actively encouraged, promoted and supported by Te Maru o Kaituna through its Action Plan.

Desired Outcomes

- a Access for tangata whenua to the Kaituna River and identified sites of significance are provided for.
- b Pou and other appropriate markers are erected adjacent to the Kaituna River where considered appropriate by iwi, to indicate sites of special significance.
- c Priority restoration, protection and enhancement projects are identified by Te Maru o Kaituna in their Action Plan.
- d Te Maru o Kaituna members promote and take into account priority projects in their long-term and annual plan processes.
- e Information on the environmental state of the Kaituna River is regularly exchanged between iwi and relevant agencies.
- f Appropriate sites along the Kaituna River are identified and set aside for taunga waka (traditional waka landing places).
- g Iwi and hapū associations with the Kaituna River are strengthened through recognition of iwi/hapū management plans in the management of land use, access to the river and protection of cultural heritage.





Te Mauri me te Rēto o te Wai Water Quality and Quantity

As the population increases, there will be greater demand placed on the use of freshwater. The past 200 years has seen the degradation of water quality in parts of the Kaituna River catchment. It is important that measures are taken to ensure any further decline is halted, so future generations have places to swim and fish, and sources of drinking water are protected. Mahinga kai species of particular value and importance to the Kaituna community include tuna (eels), inanga (whitebait), kōura (crayfish), kuku (mussels), and other shellfish.

The challenge is to make sure there is sufficient water within the river system of the right quality and quantity to protect the values we hold dear, while at the same time allowing use of our awa within sustainable limits.

Objective 3

Water quality and the mauri of the water in the Kaituna River are restored to a healthy state and meet agreed standards.

Objective 4

There is sufficient water quantity in the Kaituna River to:

- a Support the mauri of rivers and streams.
- b Protect tangata whenua values.
- c Protect ecological values.
- d Protect recreational values.

Objective 5

Water from the Kaituna River is sustainably allocated and efficiently used to provide for the social, economic and cultural well-being of iwi, hapū and communities, now and for future generations.

Desired Outcomes

- a Limits for contaminants in the Kaituna River are established to ensure the water:
 - i Is clean and safe for swimming in locations where people wish to swim, with specific locations identified and recommended by Te Maru o Kaituna.
 - ii Provides safe drinking water sources.
 - iii Is suitable to sustain plentiful kai awa (food sourced from the river) and kai moana (food sourced from the sea) within the Maketū Estuary which is safe to eat. Tuna (eels) are of particular importance; and
 - iv Is suitable for cultural ceremonies.
- b Mātauranga Māori (Māori knowledge) is acknowledged and used as a credible tool alongside science, to support the objectives of *The Kaituna River Document*.
- c Abstraction of groundwater from aquifers is sustainably managed to:
 - i Protect puna (spring) flows.
 - ii Meet the relevant objectives in *The Kaituna River Document*.



Mahinga Whenua Land Use

How we use the land has a direct bearing on our aspirations to improve the well-being of the Kaituna River. Some members of the community, including iwi, have raised concerns that current land use will continue to result in poor outcomes for the river. Provision of land for urban growth and to support the expansion of local industry must be balanced with long-term environmental goals.

Objective 6

The environmental well-being of the Kaituna River is enhanced through improved land management practices.

Desired Outcomes

- a An appropriate mix of rules, incentives and industry leadership is used to improve land management practices.
- b Rural land management is improved over time by adopting best practice techniques, taking advantage of technological and information advances and through more efficient use of inputs such as fertiliser, stock or crop quantity and/or outputs such as discharge quality and quantity limits.
- c Consented activities for agriculture, forestry, horticulture, industry, urban development, including the disposal of stormwater and wastewater are managed so that the ecological and cultural health of the Kaituna River is maintained or improved.
- d Kaitiakitanga (guardianship) and rangatiratanga (autonomy, authority, and ownership) are integrated into the management of land use, access to the river and protection of cultural heritage in specific locations in the catchment.

Te Oranga o Te Pūnaha-hauropi Ecosystem Health

Use of the river requires closer and more considered management, so that native flora and fauna within the waterways may return to their natural habitats and ecosystems. Areas for improvement within the catchment will be prioritised for action in combination with Objectives 3, 4, 5 and 6. The restoration of habitat for tuna (eels), inanga (whitebait), kōura (crayfish), kuku (mussels) and other taonga species of fish is a key priority of Te Maru o Kaituna.

Objective 7

Ecosystem health, habitats that support indigenous vegetation and species, and wetlands within the Kaituna River are restored, protected and enhanced.

Desired Outcomes

- a Identify, maintain and improve ecosystems that support and sustain indigenous flora and fauna.
- b Explore opportunities to create, increase and enhance the extent and quality of wetlands in the lower Kaituna catchment.
- c Promote the removal of pests.
- d Priority restoration, protection and enhancement projects are identified by Te Maru o Kaituna in their Action Plan.
- e Te Maru o Kaituna members promote and take into account priority projects in their long-term and annual plan processes.

Ngā Herenga o Te Maru o Kaituna Te Maru o Kaituna in Collaboration with Iwi and the Community

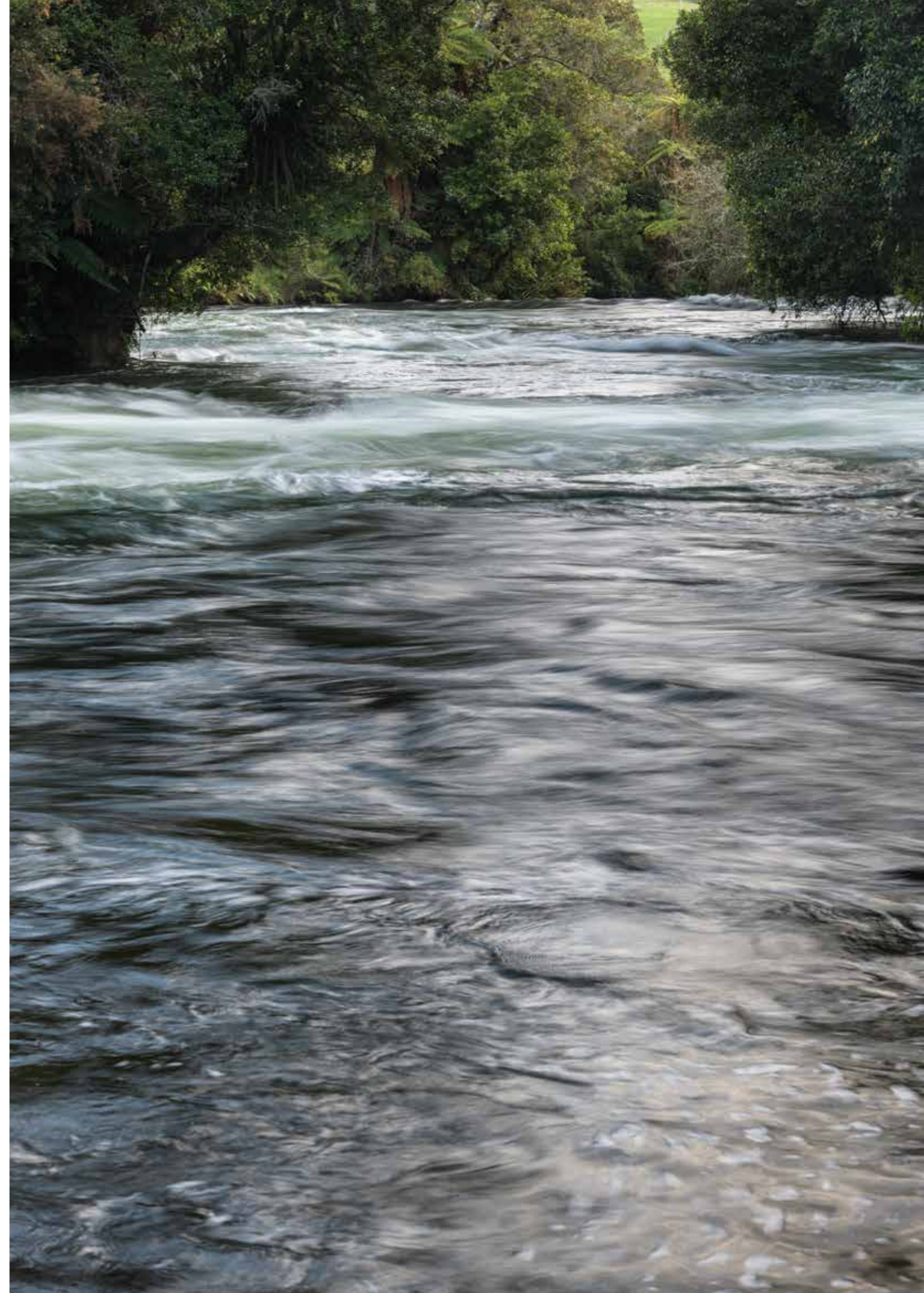
The purpose, role and functions of Te Maru o Kaituna are set out in the Act. This objective signals Te Maru o Kaituna's intention to work collaboratively with local iwi, the wider community and industry. It recognises that the vision for the river cannot be achieved without the support of all who have an interest in it.

Objective 8

Te Maru o Kaituna in collaboration with iwi and the wider community enable environmental, economic, social, educational and cultural aspirations for the restoration, protection and enhancement of the Kaituna River.

Desired Outcomes

- a Environmental education programmes are promoted by Te Maru o Kaituna.
- b Economic development opportunities for iwi and hapū which respect the cultural associations they have with the Kaituna River; promote greater understanding of those associations; and restore, protect or enhance the well-being of the Kaituna River.
- c Support collaborative relationships that foster and enable sustainable industry and business practices to actively enhance the Kaituna River.
- d Recreational activities along the Kaituna River do not compromise safety or priorities of Te Maru o Kaituna for the restoration, protection and enhancement of the Kaituna River.



NGĀ TAHAŪKA



A TREASURE
HANDED DOWN

KO TE TAHATIKA TE KAIARATAKI I TE RERE O TE WAI I TŌNA PŪTAKETANGA MAI KI TŌNA PUTANGA ATU.

The riverbank is what guides the flow of water from its origins to its final outcome.

Ngā Tahatika The Riverbanks

Ko te tahatika te kaiarataki i te rere o te wai i tōna pūtaketanga mai ki tōna putanga atu. Koia hoki te whakawhitinga o te tangata i tōna tūranga waewae ki tōna tūranga waiwai, he māmā hoki taua whakawhitinga.

He mōhio te tangata ki te rere o tōna awa, tae atu ki ōna pānga ki ngā mana me ngā reo e takahi nei i ōna tahatika. Koinei te tūtakitanga o te tangata tētehi ki tētehi - he wā tōna e ngāwari ai te ngunguru o te rere o te kōrero, he wā tōna e tāheke ai, e riporipo ai te rere o te kupu i puta ai te kōrero "e rua ngā taha o te awa", ā, ka ea te kōrero.

The riverbank is what guides the flow of water from its origins to its final outcome. It is also the interface by which people transition from their terrestrial dominions to their aquatic domains, which for them was a natural transition.

People are familiar with the current of their rivers, including its relationships with the various jurisdictions and parties that frequent its banks. It is a point of contact between people - at times the flow of discourse is an amicable murmur, and at other times it is dissonant and turbulent, from which condition the proverb arose "there are two banks of the river", and this was an accepted conclusion to the discussion.

Using the metaphor of Ngā Tahatika or the riverbanks, enables us to present the traditional associations that people have with the Kaituna River. Reminding ourselves of the past provides a solid foundation to build a positive future for the river, its environment and the people living within it.

The importance of the Kaituna River

The story of the Kaituna is framed within lived human experiences, so we can only imagine what it might have been like without our relatively recent intervention in the area. The river was here long before the appearance of people, and so is older than the histories we have that describe our associations with it.

Kaituna e! He taonga kitea! Behold the Kaituna! A renowned treasure!

From the perspective of mātauranga Māori, time starts for the Kaituna at that point when Tāne-mahuta thrust his parents Papatūānuku and Ranginui apart, so that the heavens and the earth were forever divided. There in the cauldron of that separation, the earth took form under the stewardship of the different Atua. The birth of the Kaituna began with the tears Ranginui shed on being separated from Papatūānuku. His weeping continued for some time until even the bowels of the earth were full, creating the vast oceans, lakes and rivers.

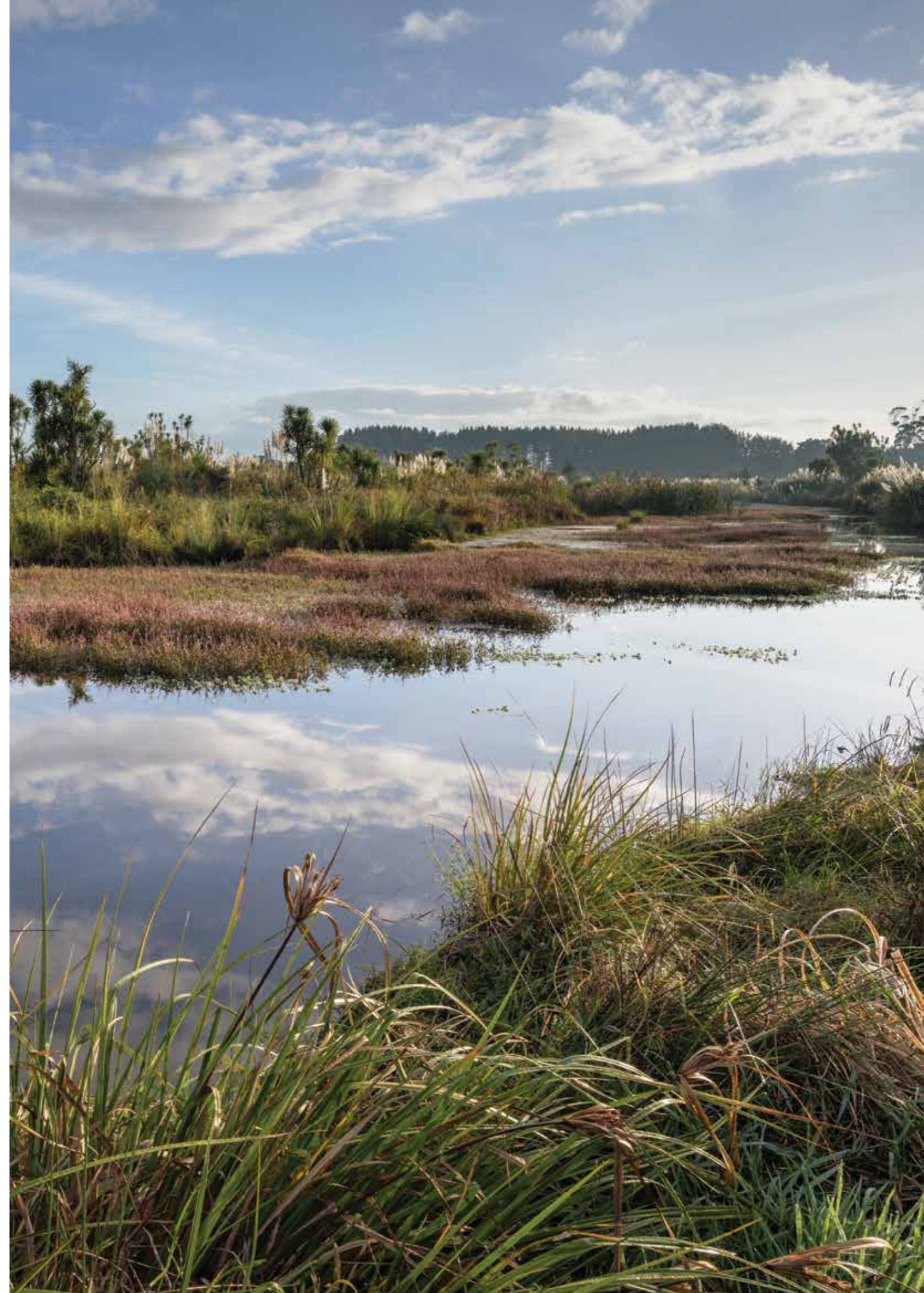
The course of the Kaituna and its tributaries were also shaped by Māui and his brothers in their haste to carve up Te Ika a Tapu Māui, and the ructions of Rūaumoko shaking the earth in anger at the work of his older brothers and their subsequent abandonment of him.

As time passed, Tangaroa's children began to populate the Kaituna with all manner of creatures. Spiritual guardians were assigned to protect them by establishing dominions or ecosystems that sustained their development and growth. The Kaituna was alive, an entity whose life-force supported the tuna, inanga, kuku (mussels), pipi, kōura, kahawai, pātiki (flounder), harakeke and other plants. The water was pure, its essence still holding the mauri of Ranginui's tears.

Eons later, the children of Tāne-mahuta appeared and spread forth from Hawaiki-nui, Hawaiki-roa, Hawaiki-pāmamao (distant Hawaiki from where Māori believe they came, according to historical oral records).

When Te Arawa waka arrived, the crew observed that places along the coast and as far inland as Rotorua, already had small but industrious populations. From Te Arawa waka, the descendants of Ngātoroirangi, Tamatekapua, Tia and Hei began to venture forth, establishing Pa sites along the Kaituna from Maketū through to Ōkere and beyond. They adapted to the local conditions, experimented with the soil to cultivate the prized kūmara, and developed new methods of fishing and hunting. They discovered the qualities of the harakeke (flax) and the versatility of the tōtara. Ancient grottos became the dwelling places of taniwha (powerful creatures/guardians), and a plethora of tapu (sacred) sites marked the places of sacred events and memorialised great rangatira (chiefs).

The story of the Kaituna had taken a turn and become a human journey expressed through waiata (songs), tauparapara (incantations), karakia (prayers) and whakataukī (proverbs).



The Iwi of the Kaituna

Its plains, valleys, tributaries and coastal margins have informed the identity of the iwi who have been sustained by the river. The summarised histories which follow are snapshots covering nearly 800 years of settlement that have been gathered from Iwi Management Plans (IMPs), Treaty settlement legislation, Iwi Reports commissioned to inform the Kaituna River and Ōngātoto/Maketū Estuary Strategy, and documentation gleaned from court records and short papers. These summaries are silhouettes of times past, and are intended to provide the reader with rudimentary knowledge from an encyclopaedic library of iwi and hapū history and traditions associated with the Kaituna River.

Tapuika

“Tapuika the River” – Te Awanui o Tapuika.

Tapuika consider the Kaituna River a tupuna, and consequently revere it as a living entity. There are several hapū which constitute Tapuika-iwi-whānui: Ngāti Tuheke, Ngāti Maruukukere, Ngāti Kuri, and Ngāti Moko.

Prior to its anchorage at Maketū, Te Arawa Waka was moored at sea at a place known by Tapuika as Te Tū-Aro-a-Tia. The eponymous ancestor Tia, eldest son of Atuatua, made claim for his son Tapuika to all natural resources, land, water and sea existing from the point of where he recited this taumau (claim):

“Mai i nga pae maunga ki te toropuke e tu kau mai ra ki te awa e rere mai ana, waiho te whenua ko te takapu o taku tamaiti a Tapuika.”

“From the range of hills in the distance, to the large hill formation before me (known today as Pāpāmoa Regional Park) to the river that flows towards me, hence to the sea, I claim these lands as the belly of my son Tapuika.”

By identifying landmarks from where Te Arawa waka was positioned at sea, Tia was able to assert mana whenua (local authority over land) status, and because the waka was at sea, he also asserted mana moana (local authority over the sea) to the coastline and its fisheries as part of Te Takapu o Tapuika. As stated in the Deed, the children and grandchildren of Tapuika settled throughout Te Takapu, occupying and establishing numerous hapū. It is by virtue of their Treaty Settlement that this river document has been prepared and named *Kaituna, he taonga tuku iho – a treasure handed down*.

Waitaha

Waitaha iwi descend from Hei, who was father to Waitaha, and from whom Waitaha iwi take their name. Hei was a twin brother to Tia, whose son was Tapuika from whom that iwi take their name. Hei, like his twin, also laid claim to parts of the adjoining whenua around Pāpāmoa. Hei did not sojourn long in the area, but instead made his way up through Hauraki, where he later died.

His son Waitaha remained and settled the coastal area. He had many sons and daughters, whose descendants travelled further east, west and inland, settling at Rotoiti, Matawhaura, Rotoehu, Rotomā, and Hauraki. Waitaha today maintain their strong connections to the coastal margins and to the lower Kaituna catchment.

Ngāti Rangiwewehi

Ngāti Rangiwewehi trace their descent from Ohomairangi, a rangatira who dwelt at Hawaiki, and who is the eponymous ancestor of Te Arawa-iwi-whānui. In time, the descendants of Tamatekapua, captain of the Te Arawa, were led by Rangitihī, Tamatekapua's great-great-grandson. Through their whakapapa, Ngāti Rangiwewehi record that Tūhourangi, sometimes remembered as Rangitihī's favourite, had a son named Uenukūpako, who fathered Whakauekaipapa, who married Rangioru, a woman of high rank from Tapuika. Their eldest son was named Tawakeheimoa, father of Rangiwewehi.

Their rohe begins on the north-western side of Lake Rotorua which includes the Mangorewa, Kaharoa, and Maraeroa–Oturoa blocks. Continuing west of Lake Rotorua, the iwi held claim over some areas of land, and the hill country around Ōtānewainuku. Travelling north from Lake Rotorua to the Maketū coastline and Te Puke area, Ngāti Rangiwewehi occupied areas there, where they still maintain their rights and traditions today.

Ngāti Pīkiao

“Ngā Toitōi i tiaki o te awa Ōkere.”

It is the cockabullies (Ngāti Hinerangi/Hinekiri) that will guard the river Ōkere.

The phrase “Ngā Toitōi i tiaki o te awa Ōkere” comes from a Ngāti Pīkiao Waiata “E kore a Ngāti Hinerangi” which depicts the relationship between Ngāti Hinerangi and Ngāti Hinekiri, sub-tribes of Ngāti Pīkiao and the Ōkere River, which is the first part of the river commonly referred to as Kaituna. The Ōkere River begins at Maraetakaroro and Motuōhiwa and cascades through meandering rapids of Te Rerenga a Tutea to the gorges of Te Pākira, Te Wairoa and Te Ākau, down to the most sacred place upon the river, Kohangakāeaea. From Kohangakāeaea to the Mangorewa River outlet, the river is known as the Kaituna, and from the Mangorewa to where the river meets the sea, the river is known as Awarua.

Ngāti Pīkiao claim mana whenua in and around Lake Rotoiti where the iwi’s settlements became established through Pīkiao II and his son, Te Tākinga. Te Tākinga spent the majority of his life at Rotoehu, living with his relatives from Waitaha-ā-Hei (Ngāti Mākino). There he eventually married the three daughters of Te Ra, the rangatira of Ngāti Mākino at that time. Tūhourangi occupied several pa at Rotoiti, and would often clash with Ngāti Pīkiao. It was on one such occasion that the sons of Te Tākinga were killed. Exacting utu from Tūhourangi meant that nothing short of war with his cousins would satisfy his anger. Eventually, Ngāti Pīkiao prevailed and Te Tākinga took possession of Rotoiti. Generations on, the Ngāti Pīkiao Marae remains a statement of their mana whenua to the lake and the Ōkere River.

Ngāti Whakaue

Ko Tongariro te maunga,

Ko Kaituna te awa,

Ko Te Awa o Ngātoroirangi te moana,

Ko Maketū te papa tapu,

Ko Tāpati te marae,

Ko Whakaue Kaipapa, Ko Rangiuru ngā whare tūpuna,

Ko Whakaue Kaipapa te tangata,




Ko Ngāti Whakaue te iwi.

Through whakapapa, conquest, kith and kinship, Ngāti Whakaue are tied to this land, Maketū. They can trace their lineage to Tamatekapua the kaihautū (captain) of Te Arawa waka. The lower Kaituna catchment and the Maketū Estuary have sustained the people for many generations. The Ngāti Whakaue ki Tai marae, Tāpati, is located on the shores of the Maketū Estuary.

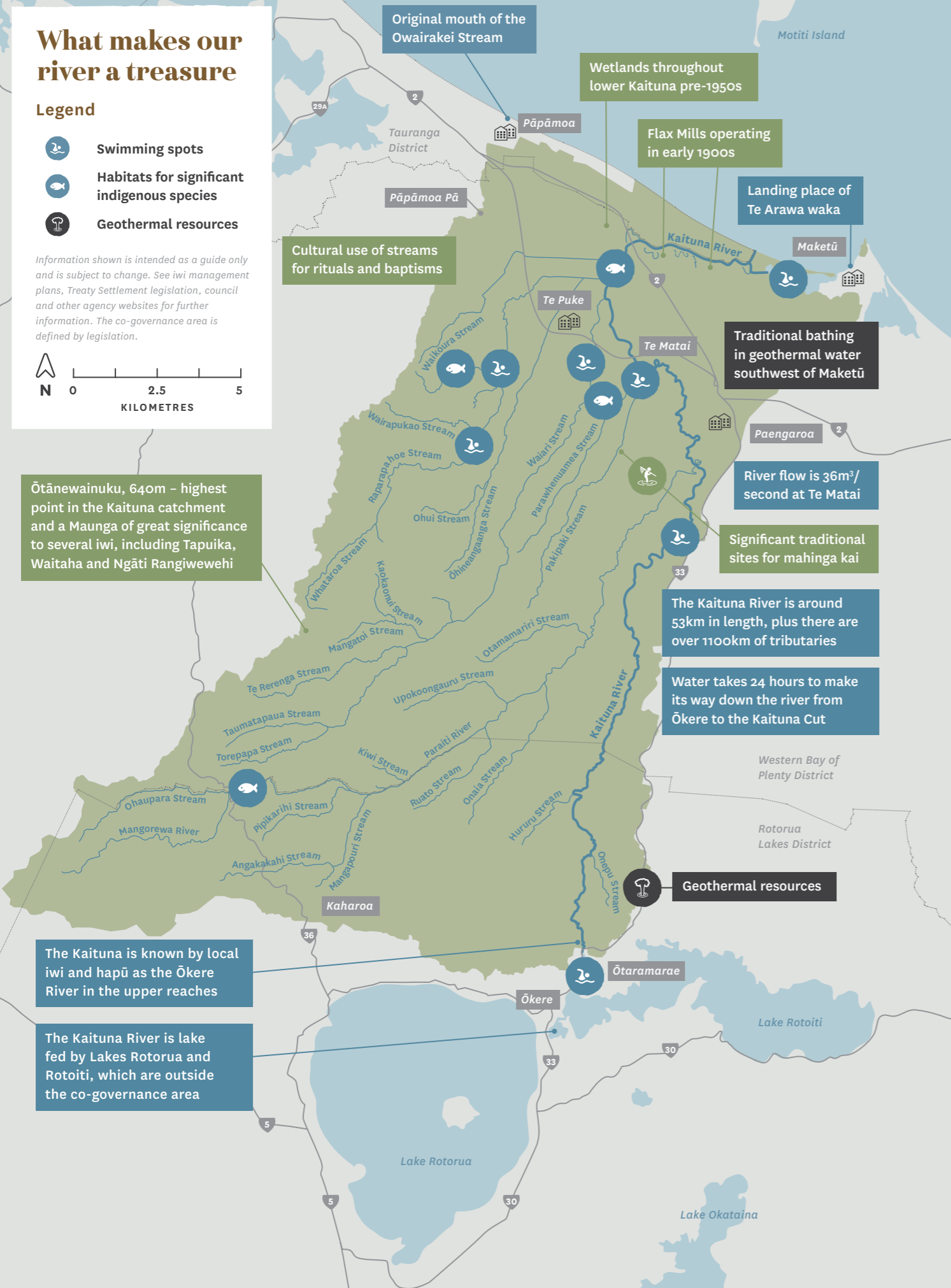
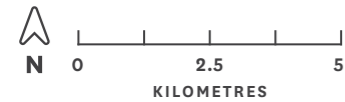
Historically, Ngāti Whakaue ki Maketū have three significant boundary areas. The iwi/hapū that originated from the Te Arawa Waka fought and defended extensively to retain their rights to the coastal areas. Ngāti Whakaue ki Maketū have the same eponymous ancestor, Tamatekapua, as their relatives from Ngāti Whakaue, and it is from Whakaue Kaipapa that they both obtain their name and identity. Although there is a distinction made between those occupying the coast and those occupying the hinterlands, both are one in the same iwi, and both acknowledge the importance of their inland and coastal territories. (Source: Tapsell, Historic Maketū, Reed, reprinted 2000.)

What makes our river a treasure

Legend

-  Swimming spots
-  Habitats for significant indigenous species
-  Geothermal resources

Information shown is intended as a guide only and is subject to change. See iwi management plans, Treaty Settlement legislation, council and other agency websites for further information. The co-governance area is defined by legislation.



Ōtānewainuku, 640m – highest point in the Kaituna catchment and a Maunga of great significance to several iwi, including Tapuika, Waitaha and Ngāti Rangiwewehi

The Kaituna is known by local iwi and hapū as the Ōkere River in the upper reaches

The Kaituna River is lake fed by Lakes Rotorua and Rotaiti, which are outside the co-governance area

Pakehā history

The first Pākehā to settle in Maketū was the Danish trader Phillip Tapsell who arrived, in November 1830². As demand for land in the Tauranga area increased, the Tauranga Working Mens Land Association was formed in 1877. They petitioned the government for 3,000 acres (12 km²) of land in Te Puke, and the first of these settlers arrived in 1879. The land surrounding the lower Kaituna was originally covered in flax, with flax milling being the first industry in the area³. In the early period of Pākehā settlement, the estuary was used as a port for the flax trade.

From the late 1800s to early 1900s, the Kaituna River was a major transport route for trade between Tauranga and Te Puke, with scows navigating the Maketū Bar transporting flax and agricultural supplies to settlements inland. Loading and unloading points were at Canaan's (Kenana) Landing and Ford's Landing (Ōtaiparea). Settlers arrived in Tauranga from England and made their way to their new home. Men rode or walked, while the women and children came from Tauranga by boat, first to Maketū, then up the Kaituna River to Canaan Landing, and then by waka up the Waiari Stream.

The drained area around the Kaituna River was found to be very suitable for crops, with maize and wheat being grown extensively, and flax milling continuing as an industry until around the late 1930s. In the early 1900s, dairy production transformed the coastal Bay of Plenty into a thriving agricultural region, with the opening of the Te Puke Dairy Factory in 1902, providing future employment and prosperity.

In 1901, New Zealand's fourth power station was opened at Ōkere Falls, providing electricity to the tourist centre of Rotorua. The year 1913 saw the completion of the rail line from Mount Maunganui to Te Puke, which by 1928 connected through to Auckland, thus ending the freight service by scow through the Kaituna River. Roads across the swamps opened up much of the farming land used today.

² Tapsell Historic Maketū, Reed, reprinted 2000.

³ Lower Kaituna River and Te Tumu – The Ford Family History from 1907 – 2008.

Kaituna River changes

Many changes have occurred to the Kaituna River over the years, both naturally occurring and man-made ones. Key dates and events are:

- | | |
|----------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 1901 | Ōkere Falls Power Station opened generating electricity for Rotorua township making it the fourth town in New Zealand to have electricity. |
| 1907 | The flooded river broke out directly onto the beach at Te Tumu, as it apparently had done every 30-50 years during exceptionally large floods. |
| 1922 | Ford's Cut was constructed by the newly formed Rivers Board in an attempt to direct floodwaters from the Kaituna River towards the estuary entrance. |
| 1926 | Parliament passed the Kaituna River District Act which gave the River Board significant powers to drain, divert or stopbank areas in the catchment. |
| 1936 | Ōkere Falls Power Station was closed. |
| 1956 | The Kaituna River Board diverted the river away from the Maketū estuary and out to sea at Te Tumu (now known as Te Tumu Cut or the Kaituna Cut). |
| 1960s - 1980s | Large-scale river straightening, stopbanks and drainage works carried out by the Bay of Plenty Catchment Commission/Board (later to become the Bay of Plenty Regional Council Toi Moana). |
| 1970s | The Tauranga Acclimatisation Society purchased 486 acres (203ha) of land adjacent to the Kaituna River and gifted it to the Crown for the purpose of establishing a wildlife management reserve. |
| 1982 | The Ōkere Gates were constructed to regulate the flow of water from Lake Rotoiti into the Kaituna River. |
| 1984 | The 1956 diversion of the Kaituna River to sea at Te Tumu, combined with stopbanking and encroachment into the estuarine wetlands by agriculture, had brought about a gradual but significant decline in condition of the estuary. |
| 1989 | The Ōhau Weir was constructed to control water level fluctuations in Lake Rotorua. |
| 1996 | The Department of Conservation opened four culverts allowing four percent of the river flow to be re-diverted into the estuary. |
| 2008 | The Ōhau wall was built to divert Lake Rotorua water outflow directly to Ōkere Falls, its purpose being to improve the water quality of Lake Rotoiti. |



**KO KAITUNA
TE AWA
HONOHONO I
TE TANGATA
MAI UTA
KI TE TAI.**

*Kaituna, a connector
of people from the
lakes to the sea.*



The Kaituna River Course

The base map is an aerial view of the Kaituna River and surrounding region in 1939, with detail illustrated to indicate man-made changes to the river's course by 2018.





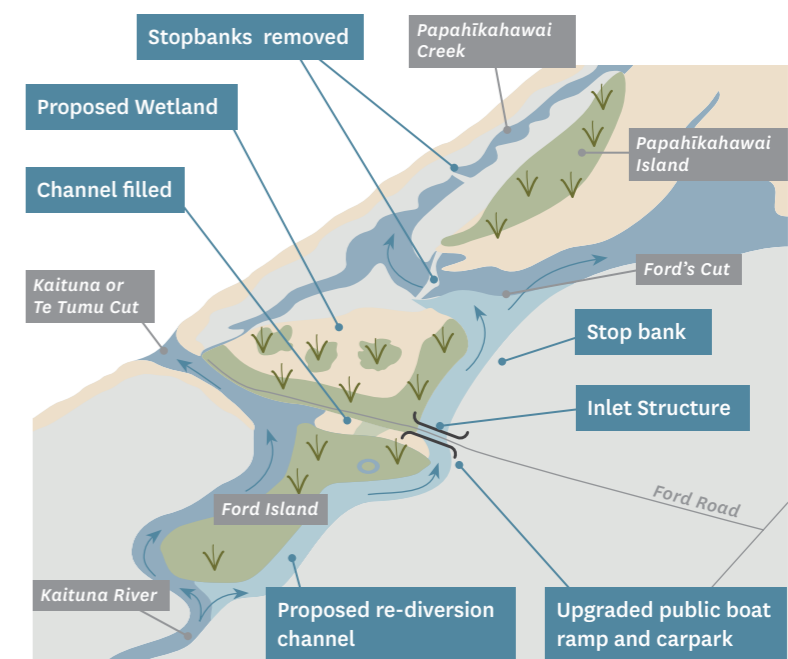
Kaituna River Re-diversion and Te Awa o Ngātoroirangi/Maketū Estuary Enhancement

By the early 2000s it became clear that the four percent river flow re-diversion was not enough to sustain the health of the estuary, so Regional Council staff began investigating options to increase the flow, and consulted with the community on these.

The purpose of the re-diversion is to significantly increase the volume of water (particularly fresh water) flowing from the Kaituna River into Te Awa o Ngātoroirangi/Maketū Estuary, in a way that maximises the ecological and cultural benefits (particularly wetlands and kai moana), while limiting the economic cost and adverse environmental effects to acceptable levels. The re-diversion will re-create at least 20 hectares of wetland habitat, partially restoring the landscape to what it looked like before 1956. The Kaituna Cut will remain open for flood protection and boating access, as shown in the adjacent figure.

Construction of the Kaituna River re-diversion is starting in July 2018 and programmed to be completed by June 2020. Creation of additional wetlands upstream in the Lower Kaituna Wildlife Management Reserve through Te Pourepo o Kaituna wetland creation project began in 2017 and is ongoing. Complementary work on Papahikahawai Island was completed in 2017.

Overview of work to re-divert Kaituna River and enhance Te Awa o Ngātoroirangi/Maketū Estuary



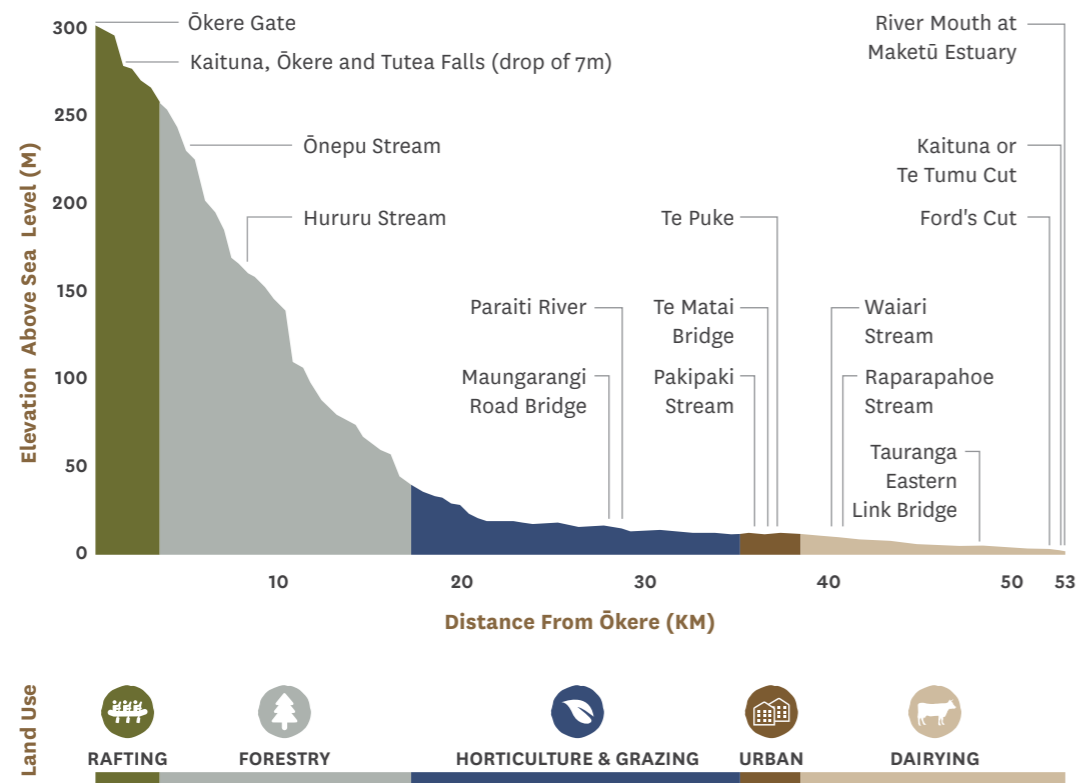
Where we are now

This part of the document provides a brief overview of the catchment and its people. It outlines what we use land and water in the catchment for.

Kaituna River Catchment

The Kaituna River is around 53 km in length, running from top of the river at Ōkere entering the coastal marine area through both the Kaituna or Te Tumu Cut and Ford's Cut. As illustrated below, the first 23km is fast flowing and drops some 260m through a number of waterfalls and an incised gorge. The remaining 30km is a slow and meandering river, dropping just 20m in altitude to the sea. There are 1,197km of waterways in the Kaituna catchment, which include the Kaituna, Mangorewa and Paraiti Rivers and 24 tributary streams including the Waiari, Raparapahoe, Ōhineangaanga, Parawhenuamea, Pakipaki, Angakākahi, Kaokaonui, Kirikiri, Mangapouri, Mangatoi, Ohaupapa, Ohui, Onaia, Otamamariri, Pipikarihi, Ruato, Taumatapaua, Te Rerenga, Torepapa, Upokoongauru, Waikokoi, Waikoura, Wairapukao, Whataroa streams and Kopuaroa Canal.

Kaituna River Elevation Profile



Its people

According to the 2013 census:

- There are 13,554 people usually living within the Kaituna co-governance area.
- Just under two thirds of the population (64 percent) in the area are of European descent and just under a quarter of the population (22 percent) is Māori.
- Twenty two percent of the population are children (14 years old and under) while 17 percent are over the age of 65 years old, with the remaining 61 percent between the ages of 15 and 64 years.
- Just over a third of the population (36 percent) live in rural areas or small rural settlements which include Maketū and Paengaroa, while the remainder live in urban areas. Of those living in urban areas, nine percent live within the Tauranga urban area and 55 percent live in Te Puke.

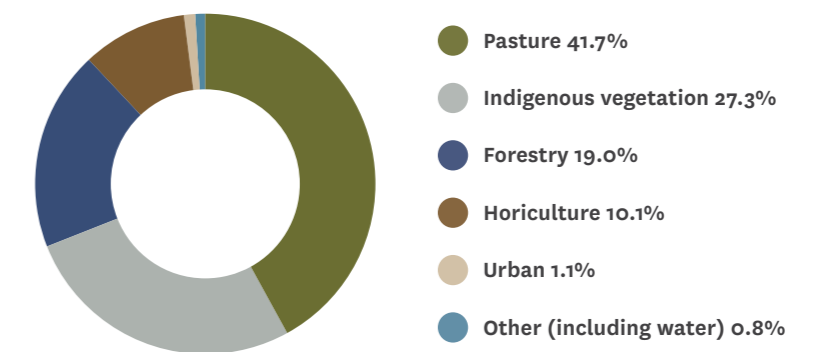
The proportion of the population living in urban Tauranga will have increased since the 2013 census due to the rapid urban growth of Pāpāmoa East and is expected to increase significantly over the life of this document. Future urban growth in the Te Tumu area has the potential to accommodate an estimated 15,000 people once fully developed.

What we use land in the catchment for

As illustrated below, just over a quarter or 27.3 percent of the catchment is covered in indigenous or native vegetation, 41.7 percent is in pasture which is predominantly at the top of the catchment at higher elevations less suitable for horticulture and also down on the peat lowlands. More than half of the pasture within the catchment is used for dairy farming while the remainder is mostly used for grazing sheep and beef with small pockets of lifestyle mixed uses. We have 60 properties in dairy within the catchment, 14 in the Mangorewa/Paraiti River catchment and the rest in the lowlands of the Kaituna River catchment. Horticulture uses make up a little over 10 percent of the catchment and is concentrated in and around Te Puke. Kiwifruit is the predominant crop, with other horticulture such as vegetable crops making up less than 1 percent. We have 654 properties with kiwifruit on them which have a total area of 5,371ha.

While urban areas made up only 1.1 percent of the land cover in 2012, this has increased to 3 percent by 2017, as a result of the recent residential growth in Pāpāmoa East. Proposed urban growth in Te Puke, Te Tumu and Wairakei will see this increase further into the future.

Percentage of landcover in the Kaituna River Catchment





What we use water in the catchment for

Demand for fresh water particularly for agriculture, horticulture and for drinking supply is predicted to double in the Western Bay between 2005 and 2055 but the amount of water in our rivers, streams and groundwater aquifers is limited.

Fresh water in the catchment is currently used for a variety of activities including for:

- Municipal and domestic water supply
- Stock drinking water
- Dairying
- Irrigation
- Frost protection
- Industry/manufacturing
- Recreation and tourism.

Current water allocation exceeds region-wide limits in several sub-catchments of the Kaituna River and in the Lower Kaituna aquifer. Once used much of the water is then returned back into the catchment either onto land or directly into water bodies. About two thirds of the discharges of water are to land while the other third are discharges to water.

Of the discharges to land, half are from dairying activities. Others include discharges of treated wastewater and temporary discharges for example from consented earthworks sites.

Recreation and Tourism

The first 2km of the Kaituna River contains grade 5 whitewater rapids, including the Kaituna Falls, Ōkere Falls and Tutea Falls which are a complex of three short but charming waterfalls claimed to be the world's highest commercially rafted waterfalls. Easy access and an interesting historic walk make these "three friends" a very popular attraction among locals and tourists. The Kaituna River itself is used for recreational whitewater kayaking, rafting, sledging and canoe slalom throughout the upper reaches. This includes not only the most commonly run section from Ōkere to the Trout Pool but also the three subsequent gorges known as Awesome, Gnarly and Smokey Gorges which offer harder examples of white water for recreational users. The Kaituna offers reliable flows, exciting whitewater and a range of opportunities for beginners through to advanced local, national and international recreational users.

Commercial rafting began in the upper Kaituna in the late 1980s which boosted domestic and international tourism in the area. Currently over 40,000 people a year raft, sledge or kayak the upper Kaituna through commercial providers.

The Mangorewa Rivers in the Pyes Pa Road to Maungarangi Road section offer exciting grade 3 – 4 whitewater recreation during times of high flow and the Waiari River offers stunning crystal clear grade 2 – 3 whitewater recreation through its gorge section.

THE KONGGUTU AWA



A TREASURE
HANDED DOWN

KA KAREKARE TE WAI I TE WHATI O TE HOE I TE MATI O TE TANGATA.

**The action of paddles
and propellers
causes the river to
ripple, as do other
actions of people.**

Te Kōngutu Awa The River Mouth

Ka māpuna ake te wai i te mātāpuna, ka tere rā ki te hikuwai. Ka kawea mai e ōna hikuawa he orowaru kē, he rere kē. Ka huka te wai i te tāheke, ka huka te wai i te tuna heke. Ka karekare te wai i te whati o te hoe, i te mati o te tangata. Ka kawea te awa e te tahatika, ka horo te tahatika i te awa. Ka whatiwhati mai te heru o te tai, ka pakaru atu te kōngutu awa ki te moana a Kiwa.

Katoa aua terenga kōrero, katoa aua kohinga manako ka whakakaongia, ka whakaterengia ki waho ki te moana i te kōngutu awa, i te ngutu tangata.

As the water rises up out of the spring, it flows on to the headwaters. Its tributaries contribute an alternative rippling sound, and a distinct current. The water can become turbulent in the rapids, and swirl with the migration of aquatic species including eels. The action of paddles and propellers causes the river to ripple, as do other actions of people. The river is driven by its banks, which in turn are eroded by the river itself in those same interactions. Upon reaching the ocean, the river mouth flows out to sea.

The culmination of past and present contributions to the discourse, and the accumulated aspirations are ultimately embodied and enacted by the mouths of both the river and its people.

Using the metaphor of Te Kōngutu Awa which is the river mouth, provides an appropriate way of representing how the community contributed towards this document and also how the key initiatives of restoration and enhancement can help us build a positive future for the awa and the people living within it. It also outlines the next steps which include implementation of the document, development of our Action Plan, monitoring and reporting on progress.

How was the document developed?

In preparing and approving this document, Te Maru o Kaituna has considered informal feedback and formal submissions, representing the views of the range of appointing organisations around the table as well as the wider community. Existing policies and plans covering the catchment area have been considered alongside informal stakeholder and public feedback and formal submissions. This has all contributed to the aspirational vision, objectives and desired outcomes contained in this river document.

Public and stakeholder engagement

Feedback on the draft

In August-September 2016, there was an early engagement process which gathered views from iwi, stakeholders and the wider public on a draft vision, objectives and desired outcomes. Engagement was undertaken with many groups over a six week period. There were meetings held with iwi, local authorities, environmental groups and business interests to ensure a range of views were heard.

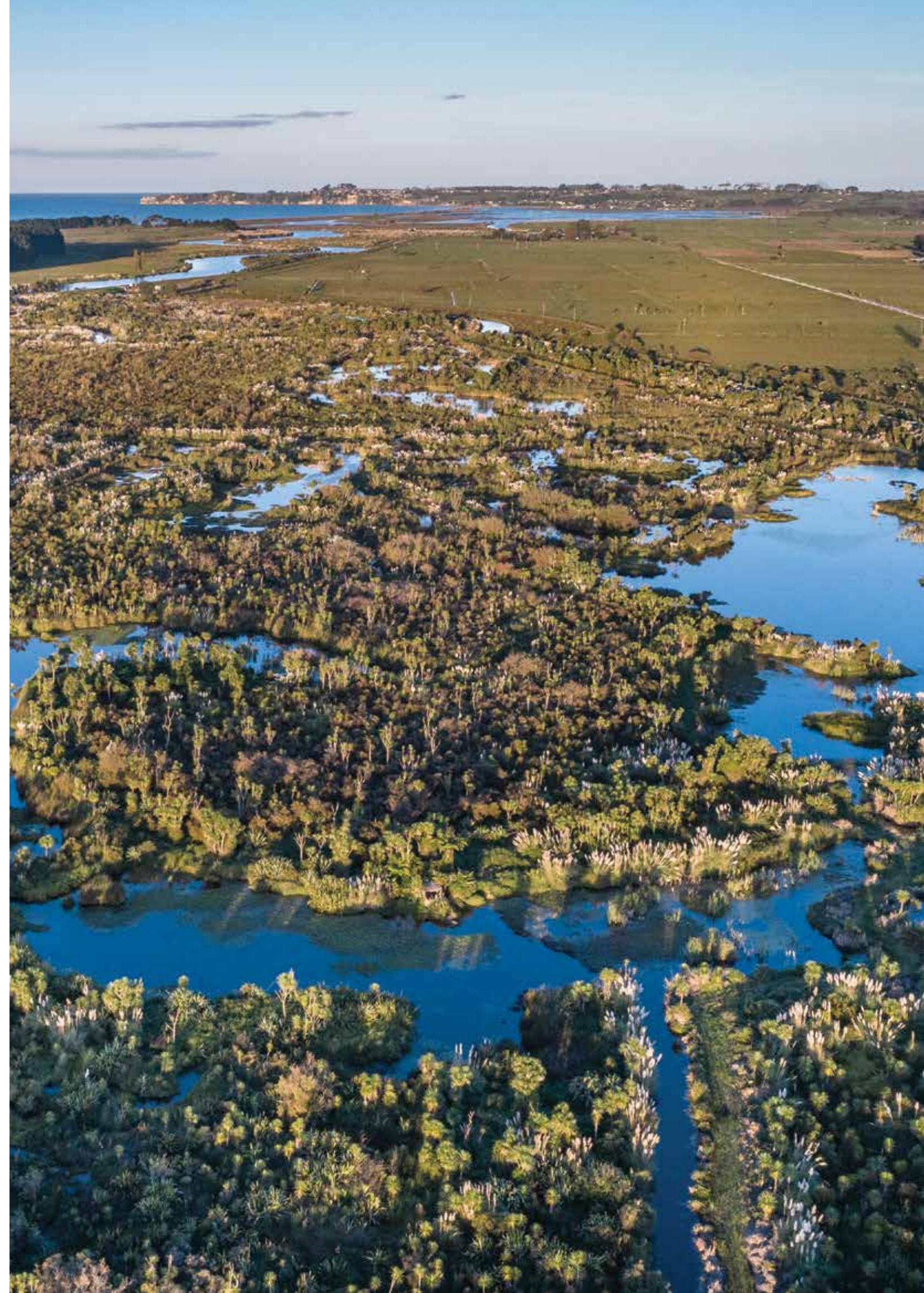
During the early engagement period there were:

- 400 hard copy consultation brochures distributed.
- 120 email/hard copy brochures sent out.
- 10 off-site hui/meetings with 45 attendees.
- 25 visitors to the public information session.
- 68 pieces of written feedback received.

Notification and formal submissions

The proposed version of the document was a reflection of community and iwi feedback from more than 100 individuals and organisations. It was publicly notified on 27 May 2017, 62 formal submissions were received, 24 submitters presented to Te Maru o Kaituna at their hearing which was held in August 2017.

This document is the first *The Kaituna River Document* and was approved by the Te Maru o Kaituna River Authority in June 2018.





The design of this document

The river document's logo represents the different parts of the Kaituna River which includes Te Waipuna – the source or headwaters, Ngā Wai Hōhonu – the water depths, Ngā Tahatika – the riverbanks, and Te Kōngutu Awa – the river mouth. This is further reflected in the river analogy used to structure the information within the document.

As your eye moves down the logo you will see the river, forming at the edge of Lake Rotoiti and its progression down through the Kaituna catchment showing its many tributaries to the Māketu estuary and the place where the river meets the sea. The symbolism denotes that each part of the Kaituna has unique characteristics yet all are integral to its personality.

Te Maru o Kaituna wanted to ensure that the document would be relevant, clear in its purpose while at the same time set goals to ensure that the Kaituna River would be protected for future generations. Above all, it represents a conscience, one that speaks on behalf of the river and its people to remind us that this water body and its tributaries are indeed "he taonga tuku iho – a treasure handed down to us".



Implementation and Review

Te Maru o Kaituna is responsible for monitoring the implementation and effectiveness of this document and reporting back to the community on its progress. This document must be reviewed at least every 10 years. If necessary, Te Maru o Kaituna may amend this document at any time. A consultative process may be required depending on the nature and extent of the amendments.

Te Maru o Kaituna intends to develop an Action Plan which will sit alongside the river document. Material we intend to consider when developing the Action Plan will include:

- Any relevant outstanding actions from the Kaituna River and Ōngātoto/Maketū Estuary Strategy 2009 Implementation Plan (Chapter 8).
- Relevant actions listed in iwi management plans. For example, any relevant actions in the Tapuika Environmental Management Plan 2014, Waitaha Iwi Management Plan 2014 and Ngāti Pikiao Iwi Resource Management Plan 1997.
- Projects listed in the long-term plans and annual plans of relevant councils, including actions under Bay of Plenty Regional Council Toi Moana's Integrated Catchment Management (Kaituna Activity) and the Kaituna Catchment Control Scheme.
- Matters raised in submissions which we have noted as being relevant to consider when developing the Action Plan.
- Other actions or methods contained in relevant plans or strategies of organisations with functions relevant to the Kaituna River such as the Department of Conservation and Fish and Game New Zealand.





Kuputaka Glossary

Atua	Gods that Māori believe helped shape the world
Awa	River, stream or creek
Hapū	Sub-tribe
Harakeke	Flax
Hikuawa	Tributary
Hikuwai	Headwaters
Horomata	Pure, undefiled
Hōrua	Hole
Hūkeritanga	Turbulence
Inanga	Whitebait
Iwi	Tribe
Kai	Food
Kai awa	Food sourced from the river
Kaihautū	Leader, presenter, producer; the fogleman or captain in a waka (beats time)
Kai moana	Food sourced from the sea or in this context from the Maketū estuary
Kaitiakitanga	Guardianship, stewardship, balancing use and protection of natural resources
Kaituna River or river	has the same meaning as Section 113 of the Tapuika Claims Settlement Act 2014 and means the Kaituna River, including its tributaries within the catchment areas shown on Deed Plan OTS 209-79 (refer map on page 11 of this document)
Karakia	Prayer
Karekare	Ripples
Kōngutu Awa	River mouth
Kōpua	Deep pool
Kōura	Crayfish
Kuku	Mussels of several species
Local authority	A regional council or territorial authority
Mahinga kai	Place where food is grown and/or prepared – resource, food sources

Mana	Authority, power, prestige, honour
Mana whenua	Those with ancestral authority over the land area in question or local authority over land
Mana moana	Those with ancestral authority over the sea area in question or local authority over the sea
Māpuna	To well up
Marae	Meeting place
Mātauranga Māori	Māori knowledge
Maunga	Mountain, mountain peak
Mauri	Life force – inanimate and animate objects contain mauri. Traditionally mauri was the “gift of life”, the spark captured in the saying “Tihei Mauriora” – behold the breath of life
Orowaru	Rippling sound of water
Papatūānuku	Earth Mother
Pātiki	Flounder
Pipi	Small edible bivalve
Pou	Post/pillar; to erect or establish
Puata	Transparent, clear
Puhiariki	A long line of feathered tufts suspended from the apex of the taurapa/sternpost of a traditional Māori ocean-going vessel. It was used as a navigation aid, and represented the connection to atua who would be invoked to ensure a safe voyage and successful arrival at the intended destination. Its counterpart, the puhimoana or puhikaimoana, was suspended somewhat lower on the taurapa, was also used as a navigation aid, and was representative of the connection to the ocean and earthly concerns.
Rangatira	Chief(s)
Rangiratanga	(principles of) autonomy, authority, ownership
Ranginui	Sky Father
Riporipo	Eddy; whirlpool
Rohe	Iwi area
Rūaumoko	God of Earthquakes

Tahatika	The riverbanks
Tāheke	Waterfall
Takere	Bed of a stream, river, or ocean
Tāne-mahuta	Name of one of the Māori pantheon
Tangaroa	God of the Sea – often regarded as the primal force
Taniwha	Powerful spirit guardian(s)/powerful creature(s) protects the tapu, enforces the tikanga
Tapu	A form of control. In a religious sense it means ‘sacred’, where only certain persons may be permitted to act, or where an object is rendered untouchable. Tapu can be lifted through karaki (incantations or prayer), through partaking of food or specific use of water
Tarauma	Chest, breast, torso, synonym of uma and stemming from the same root
Taonga	Highly prized and treasured/treasure(s)
Taumau	Claim over land; to reserve for oneself
Taunga waka	Traditional waka landing place(s)
Tauparapara	Incantation to begin a speech
Tāwhangawhanga	Headlong, stretched
Te Ika a Tapu Māui	The fish of Māui or the North Island
Tikanga	Protocols
Tupua	Spirit(s) of ancestors who have become demigods which celebrate the mana of the iwi / hapū in the land, rivers, lakes and coastal areas
Tūpuna	Ancestors (singular - Tupuna - ancestor)
Tuna	Eel/s
Utu	A reciprocal act to repay, respond, avenge, reply
Wai Hōhonu	Water depths
Waiata	Songs
Waipuna	Source or head-waters
Waka	Sailing vessel, or canoe
Whakapapa	Genealogy/descent line
Whakataukī	Proverb, significant saying, aphorism

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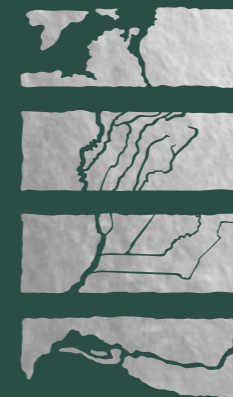
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**KA PAKARU ATU
TE KŌNGUTU
AWA KI TE
MOANA
A KIWA.**

Upon reaching the
ocean, the river mouth
flows out
to sea.



**A TREASURE
HANDED DOWN**



Te Maru
o Kaituna

Kaituna River Document

MAI MAKETŪ KI TONGARIRO • TE ARAWA WAKA • TE ARAWA TANGATA