



February 2014

Kaituna River Re-Diversion Project

Tapuika Cultural Impact assessment



Prepared on behalf of Tapuika Iwi Authority
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1. Purpose

The purpose of this report is to provide a Cultural Impact Assessment (CIA) on behalf of Tapuika in relation to the proposed Kaituna River Re-diversion and Wetland Creation Project.

It is anticipated that this report will accompany the CIA prepared by Ngati Rangiwewehi. The report writers were commissioned by Bay of Plenty Regional Council via Ngati Rangiwewehi to prepare this CIA.

2. Tapuika Interests, Values & Associations with Kaituna River (including Maketū Estuary¹)

2.1 Values and Associations

The Kaituna River is located within the Takapu o Tapuika (Refer Appendix 2). It is known to Tapuika as Te Awanui o Tapuika or the great river of Tapuika, named by Tia for his son.

Tapuika have a long association with, and intrinsic connection to, the Kaituna River. This is evident in Tapuika oratory, customs, genealogy, sayings, songs and long-time occupation beside the waters of the Kaituna.

The Kaituna River (including the Maketū Estuary) is a taonga of great significance to a Tapuika for a number of reasons, including:

- Source of food such as tuna, watercress, inanga and kakahi (freshwater mussel).
- Source of identity as expressed in the tribal proverb '*Rangiuru is the mountain, Kaituna is the awa, Tapuika is the Iwi*'.
- Source of flax for building materials and clothing.
- Location of numerous Tapuika settlements including Te Hape a Tawakepito, Ohautira, Pukemotiti, Paengaroa, Oporouruao, Whirinaki, Te Huruhuru o Topea.
- Location of sites of significance to Tapuika along the length of the Kaituna River including Oteiere, Otamamarere, Te Ana o Kaiongaonga, Te Kuaha o Te Urutapu.
- Home of tribal kaitiaki or taniwha: Porohinaki, Pareawheawhe and Mapu²
- Highly valued fishing grounds at Papahīkahawai where kahawai, kuku, kina, and kōura were gathered.

¹ As the original outlet for the Kaituna River

² The lair of Mapu was located in the lower reaches of the Kaituna River. This waahi tapu site was destroyed in 1982 when the Bay of Plenty Catchment Commissioned widened 2.5 kilometres of the Kaituna River.

The estuary in particular provided kaimoana such as pipi, tuangi, titeko or pupu, kutae, kina, Kahawai, Patikitiki, Mōari, papaka, koura waimaori, inanga, kokopu. Raupo, wiwi, manuka and kahikatia was also an important materials used in for the purpose of building whare kauta (houses for preparing kai such as drying fish), tuapapa (floating platforms which gave access across wetland areas).

The above is not an exhaustive list. Further details about the interests, values and associations of Tapuika with the Kaituna River is provided in Appendix 1.

The relationship of Tapuika with the Kaituna River lies at the heart of the spiritual and physical wellbeing of Tapuika. As such, this gives rise to their responsibilities to protect the mana and mauri of the Kaituna River and the Maketū Estuary.

2.2 Treaty Settlement / Statutory Acknowledgements

The Crown and Tapuika Iwi Authority signed a Deed of Settlement on 16 December 2012.

Of particular relevance to this proposal are the following:

- Statutory Acknowledgement Areas – relates to the Crown's acknowledgement of Tapuika's cultural, spiritual, historical and traditional association with:
 - Kaituna River (OTS-209-26)
 - Maketū Conservation Area (Map OTS-209-19)
 - Maketū Wildlife Management Reserve (Map OTS-209-14)
 - Coastal Marine Area: Little Waihi to Wairakei (Map OTS-209-74)
- Deed of Recognition Areas – relates to Crown's obligation to consult with Tapuika regarding certain activities within the following areas:
 - Kaituna River (OTS-209-26)
 - Maketū Conservation Area (Map OTS-209-19)
- Kaituna River Co-governance - a statutory body, Te Maru o Kaituna (the Kaituna River Authority), will be established with membership drawn from local authorities, Tapuika and other iwi with associations to the Kaituna River.

2.3 Iwi Management Plan – Nga Aukati Taonga o Tapuika me Waitaha

Nga Aukati Taonga o Tapuika me Waitaha is a joint Iwi Management Plan prepared by Tapuika and Waitaha in 1993.

Of particular relevance to this proposal are the following policies:

- The need for resource managers to take into account Maori spiritual values such as mauri, tapu, mana, wehi and karakia
- The need to protect those characteristics of the coastal environment that are of special value to Tapuika, including Te Arawa Whanui, including waahi tapu, tauranga waka, mahinga kai, mahinga mataitai and taonga raranga
- That all waahi tapu identified by the Tapuika Iwi Authority be protected from modification or desecration
- The right to modify waahi tapu shall remain solely with the Iwi of Tapuika
- Recognition of Tapuika kaitiakitanga over our natural resources

Tapuika is currently preparing a new Environmental Plan to replace Nga Aukati Taonga o Tapuika me Waitaha.

3. Cultural Impact of Proposal

The proposal involves re-diverting about 20% of the flow of the Kaituna River into Ōngātoro/Maketū Estuary. Based on information provided to date³, the works will include:

- Excavation of the river bed and bank to create the proposed re-diversion channel and to deepen and widen Ford's Cut
- Placement of a bridge or a series of culverts under Ford Road
- Removal of stopbanks/causeways between Papahikahawai Island, Maketū Spit and the low-lying land north of Ford's Cut
- Flow in the existing channel between Ford Road and Ford island would be blocked
- Restoration/creation of wetlands within the project area (~20ha)



3.1 Impact on Sites of Significance

As shown on the aerial photo overleaf, the location and extent of archaeological sites of Maori origin in the vicinity of the project area gives an indication of the settlement patterns along the banks of the Kaituna River.

Te Tumu was also the site of battles in the mid 1830's which focused on the taking of Te Tumu Pā. The sand dunes to the east of The Cut are also considered important. Historically many battles have been fought along this part of the coastline where kōiwi (human remains) were removed during the 1940s and re-located further up the Kaituna River.

³ <http://www.boprc.govt.nz/media/305028/kaituna-river-rediversion-project-newsletter-sept-2013-web-only-.pdf>



Source: Tauranga City Council (Webview-Xtra)

Therefore, it is likely that more sites of significance to Tapuika will be located along the banks of the Kaituna River within the project area. This can be identified via site meeting with a Tapuika Representative (Dean Flavell) during the Detailed Design stage of the project.

The proposed works could have significant long term effects on sites of significance to Tapuika are disturbed or destroyed via:

- Excavation of river bed and/or bank material
- Machinery movements
- Deposition of excavated material

A range of recommendations are included in Section 4 to avoid (or mitigate) these effects.

Outcome Sought:

That sites of significance to Tapuika are acknowledged and protected as a result of the proposed works.

3.2 Impact on Mahinga Kai and Taunga Ika Resources

Mahinga kai is associated with activities on the land/whenua (including the edges of waterways) and taunga ika are specific to fishing or kai moana gathering places.

The Kaituna River has been known to have an abundance of fish, eel and inanga in these areas. Over the past 50 – 60 years, The Cut has also become important to Tapuika fishermen. Bird hunting, including duck shooting, occurs

on Papahīkahawai/Maketū Estuary) as evident by the construction of maemae/maimai (shooting platforms).

The proposed works could have short term impacts on mahinga kai resources in terms of:

- Direct disturbance to habitat or spawning sites during the excavation of river bed and/or bank material
- Reduced water quality from increased sediment loads in the river during the excavation of river bed and/or bank material
- Disturbance to fish and eel passage during the excavation of the river bed

A range of recommendations are included in Section 4 to avoid or mitigate these effects.

Outcome Sought:

That effects on mahinga kai resources as a result of the proposed works are minimised as far as practicable.

3.3 Impact of Historical Modifications to the Kaituna River

Although the proposed works will rectify, to a limited extent, modifications to this part of the Kaituna River. However, it is important and essential to Tapuika that the significant adverse impacts of historical modifications to the Kaituna River are acknowledged. These include:

- loss of land taken under the Public Works Act at Te Karangi
- decline in the quality and numbers of eels due to the removal of the trees and natural vegetation along the banks of the river and streams
- decline in shellfish at Maketū Estuary due to silt build up as a result of diverting the river flow to the sea at Te Tumu
- resource-rich wetlands were drained
- compromised traditional water supplies of Tapuika communities at Waitangi, Otukawa and Paengaroa
- destruction of waahi tapu sites

Outcome Sought:

That the significant adverse impacts of historical modifications to the Kaituna River are acknowledged.

3.4 Positive Impact of Proposed Works

Increasing the flow of water into the Maketū Estuary and creating/restoring 20ha of wetlands will result in improved habitat for fish, eel and inanga. This, along with returning part of the Kaituna River to its original outlet, will help to restore the mauri of Maketū Estuary, albeit at the expense of Papahīkahawai Island⁴.

The Kaituna River Re-diversion and Wetland Creation Project will provide Tapuika with an opportunity to be involved in wetland restoration planning. This is to ensure the restoration and enhancement of mahinga kai areas.

Outcome Sought:

That Tapuika are involved in restoration of wetlands within the project area.

⁴ Long term impacts on Papahīkahawai (including loss of land and income) to be addressed by Ngāti Rangiwewehi

4. Recommended Consent Conditions / Mitigation Measures

4.1 Impacts on Sites of Significance to Tapuika

- Site visit to be held with Tapuika representatives during the Detailed Design stage of the project to identify potential areas to avoid (in terms of excavation/deposition/machinery movement).
- Prior to and during any works, appropriate tikanga is to be endorsed by Tapuika and Ngāti Rangiwewehi, in regards to karakia me ngā tikanga me ngā wairua mo te mauri o te awa.
- Onsite earthwork monitoring by approved Tapuika representatives before and during excavation.
- Accidental discovery protocols to be in place - via resource consent condition and in accordance with Te Taonga Tuturu Act - prior to the commencement of work (Tapuika are registered with the Ministry of Culture & Heritage as a collector of Maori artefacts). This protocol is to include the immediate notification of Tapuika representatives in the event that a site or objects of significance is discovered during works.
- Council contributes to Tapuika's cultural mapping programme to map and document the historical and contemporary significance of waahi tapu within this part of the roheinkscape.

4.2 Impacts on Mahinga Kai and Taunga Ika Resources

- Consideration of timing and staging of works to minimise any impacts on fish passage, aquatic habitats and spawning areas.
- Tapuika are involved in wetland restoration planning to ensure that the enhancement of mahinga kai and cultural harvesting resources. This includes the ability to impart traditional knowledge in terms of wetland plant species and method of restoration.
- Inclusion of information / interpretation panels near the new/restored wetlands regarding the history and value of the area. Tapuika are to be involved in any planning associated with interpretation panels to ensure the accuracy of information.
- Tapuika are interested in any opportunities for the development of educational projects / resources and research developments that may transpire or associated to the project. This could include a partnership between Tapuika and Council in relation to mahinga kai restoration projects.

Appendix 1 – Statements of Association from Treaty Settlement Background Document⁵

Kaituna River

The rivers, streams and wetlands within the Takapu o Tapuika were an important source of food, building materials, clothing and dyes. However, the relationship between Tapuika and their waterways was not solely constrained to food gathering and other uses but also incorporated an intrinsic connection with the mauri of the waterways and the tribal kaitiaki or taniwha whose raNgātiratanga over the streams and rivers provide evidence of Tapuika's occupation within the Takapu o Tapuika.

Ko Rangioru te maunga
Ko Kaituna te awa
Ko Tapuika te lwi

The Kaituna River is known to Tapuika as Te Awanui o Tapuika or the great river of Tapuika, named by Tia for his son. The source of Te Awanui o Tapuika, a spring, is located in the Ohau channel.

The relationship of Tapuika with the Kaituna River and the lands adjoining the river lies at the heart of the spiritual and physical wellbeing of Tapuika. It is our identity, it is who we are as a river people expressed in the tribal proverb, 'Rangioru is the mountain, Kaituna is the awa, Tapuika is the lwi'. To Tapuika the Kaituna River is a taonga of immeasurable importance a gift from the Gods, imbued with great mana. Its waters are as precious as the shimmering greenstone.

The traditions of Tapuika confirm the intrinsic connection of Tapuika to the Kaituna River and the mauri or life force of the River. These traditions are expressed in the oratory, customs, genealogy, sayings, songs and long-time occupation of Tapuika beside the waters of the Kaituna.

The mauri or life force of the Kaituna River is an important element that governs the use and wellbeing of the river. The mauri of the Kaituna River is the integral essence that binds together the spiritual elements and the natural elements.

The Tapuika belief is that as descendants of the god Puhāorangi they are the link between the spiritual world and the natural world as expressed in the following proverb:

Poua ki te rangi
From the heavens
Poua ki te whenua
To the land
Anei a Tapuika e tu atu nei
Here stands Tapuika

As such Tapuika are responsible for protecting and ensuring respect for the mauri of the river as expressed through Tapuika custom, laws, and sacred sanctions.

⁵ Deed of Settlement Schedule: Documents

The presence of tribal taniwha Porohinaki, Pareawheawhe, Mapu - guardians of the Kaituna River engendered fear in those who transgressed and showed disrespect for the river. To Tapuika their presence on the river represented the power and authority of the spiritual world, their raNgātiratanga over the river undisputed. They were the protectors of the river and of the people, providing warnings when the tribe was in crisis.

The Tapuika song Tera Koia Nga Uru Whetu recounts the numerous Tapuika settlements along the Kaituna River – Te Hape a Tawakepito, Ohautira, Pukemotiti, Paengaroa, Oporouruaa, Whirinaki, Te Huruhuru o Topea and many others. There are many sacred places of Tapuika along the length of the Kaituna River including Oteiere, Otamamarere, Te Ana o Kaiongaonga, Te Kuaha o Te Urutapu.

The Kaituna River is a provider. It sustains and nurtures all who live by its waters. It has been a pataka awa for Tapuika for generations. Its river banks crowded with watercress, its waters filled with tuna, Kakahi (fresh water mussels), Koura (freshwater crayfish), inanga and koaro. Its tributaries fed numerous swamps where flaxes of untold varieties were harvested to make clothes and building materials. The name Kaituna is derived from the eating of eels which were caught in abundance.

The Kaituna River is the umbilical cord that joins the tribes of the river together. From its commencement at Okere Falls, to the Kaituna plains to its outlet at Te Tumu, the river tribes are joined together through whakapapa and a united responsibility to ensure the Kaituna is protected for the generations yet to come.

Coastal Marine Area Little Waihi to Wairakei (as shown on deed plan OTS-209-74)

The traditions of Tapuika affirm the cultural, historic and spiritual association of Tapuika to the coastal marine area from Wairakei stream on the coast at Papamoa to Little Waihi from the arrival of the Te Arawa waka to the present day.

As the Te Arawa waka lay offshore between Motiti Island and the Wairakei stream, Tia stood to taumau (claim) the land for his son Tapuika

*'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 that range of mountains
To the peak in the distance there
To the river flowing in the distance
I claim this land as the belly of my son Tapuika*

According to Tapuika customary traditions, by naming the land after parts of his son's body Tia rendered the land the claim applied to tapū thus ensuring that the claim for his son would be respected by others.

The ancient path of the Wairakei Stream flowed out to sea at Papamoa. Tapuika would gather tuatua (ocean pipi) at its outlet into the ocean. Wairakei is the acknowledged boundary of the Iwi of Te Arawa waka.

Along the coast midway between Wairakei and Maketū is Kerikeripatuiwi the burial place and waahi tapū of the raNgātira Tatahau of Tapuika. Kerikeripatuiwi is named after the whale bone patu of Tatahau. Tapuika also consider Kerikeripatuiwi to be the traditional boundary between Tapuika and one of their neighbouring iwi on the coastline.

Continuing south along the coast are Te Paraoa and Takaihuahua the coastal fishing pā of the Tapuika raNgātira Paruhiterangi built above the sand dunes overlooking the sea. Paruhiterangi gifted the two pā to another iwi who had recently arrived in the district. According to Tapuika tradition, many years later Te Koata, seeking revenge for the killing of his father at Te Karaka, a short distance inland on the Kaituna River, reclaimed the two pā for himself and his hapū.

The remnants of the pā can still be seen in the sand dunes today. Continuing further south along the coast is Te Tumu pā, once owned by Tapuika. The Te Tumu Battles of the mid 1830's focused on the taking of this pā.

From Te Paraoa to Te Tumu was the favourite fishing ground for Tapuika. A great variety of fish was caught from shore with an aho (fishing line). Kahawai was fished throughout the year. Juvenile kahu (kingfish) were fished during the summer months as they chased their prey in the shallow waters a short distance from the beach while tamure (snapper) were caught inshore from September to December. Kumukumu (gurnard) was favoured for its tastiness and was caught during the spring. However the aua (yellow eyed mullet) was caught with kaharoa (large seine nets) made by Tapuika living inland. The base of the net was weighted down with mātāhē (sinkers) with hue (gourds) used as pōito or floats. The ends of the net were attached to a rakau (stick) with each end being dragged along the bottom of the sand trapping the fish as the ends of the nets came together. This method of netting fish could be also undertaken by using two waka. When sufficient fish were collected they would be divided up into individual piles for each family.

A short distance from Te Tumu and just inland from the coast is Papahikahawai. This was an area known for kahawai which would be trapped as they entered the Maketū estuary.

A short distance south of Papahikahawai at the former mouth of the Kaituna River as it flowed into the sea is Koaretaia the burial cave said to contain the bones of Tapuika, his son Makahae and other raNgātira of Tapuika.

A short distance from Koaretaia can be seen the cliffs of Maketū. The cliffs at the base are covered in rocks. This area is prone to swift currents with waves lashing against the rock-strewn beach. This was a favoured area for kina and juvenile kuku (mussels) clinging to the rocks there. However only the strongest of swimmers could dive for the larger kina further out from the beach, due to the strong currents. Further out from the cliffs in deeper waters was a favoured fishing ground for crayfish. Koura tāruke (crayfish pots) filled with bait were used to catch crayfish. The pots were made from young mānuka stems, which were bent around a frame of kareao (supplejack) vine and mānuka, and then tied with harakeke (flax).

Continuing south is the headland of Maketū. The promontory sticking out to the sea is known as Te Okureitanga o Tamatekapua. As the Te Arawa waka travelled towards Maketū, Tamatekapua, the captain of the waka and a key ancestor for many Arawa iwi, claimed the promontory by naming it after the bridge of his nose. Around the headland of Okurei (the shortened name for the peninsula) west of Maketū, the waters were known for particularly large and juicy kuku. While kuku had to be dived for, the taste of the mussels out from the beach made it worthwhile. The headland separates Maketū from Little Waihi. On the western side of the headland above the cliffs overlooking the sea is the ancient Tapuika pā Mataitangaroa. Further around the headland overlooking Little Waihi Estuary is Owhara the pā owned by Ngakohua, the eldest son of the Ruangutu a veritable chief of Tapuika during the 1500's. It was Ngakohua who gifted Owhara pā to his cousin Tamapahore and his tribe. Eventually both Mataitangaroa and Owhara would pass into the hands of the tribe of Tamapahore through conquest. The area above the headland is a waahi tapū burial ground of Tapuika and Te Arawa filled with the many warriors who fought to retain possession of Maketū and Little Waihi Estuary. After many generations both Maketū and Little Waihi would return to the ownership of the tribes of Te Arawa. The Tapuika lands at Waewaetutuki are on the western side of Maketū and the Little Waihi Estuary.

Below the headland, the cliffs descend onto a rock strewn beach, where the waters of the Little Waihi estuary flow out to sea. The estuary here is known for the abundance of shellfish including pipi and oysters. On the western side of the estuary the lagoon was known for patiki (flounder).

Appendix 2

Takapu o Tapuika (Area of Interest)

