



Bay of Plenty Treaty Co-governance Compendium

Bay of Plenty Treaty Co-governance Compendium UPDATE RECORD

- A. Version 1 – 11 October 2016
- B. Version 2 – 29 June 2021
- C. Version 3 – 13 January 2023



Contents

- 4. Introduction**
- 5. Traditional Associations with the Rangitāiki River**
- 7. Iwi of the Kaituna River**
- 10. *Te Ara Whānui o Rangitāiki*
Pathways of the Rangitāiki - The Rangitāiki River Document**
- 35. *Kaituna He Taonga Tuku Iho*
A treasure handed down - The Kaituna River Document**



Introduction

This Treaty Co-Governance Compendium is to be read as an attachment to and in conjunction with the Operative Bay of Plenty Regional Policy Statement, Operative Regional Natural Resources Plan, Operative Regional Coastal Environment Plan including any proposed regional plan or policy statement and any variation/change notified by Bay of Plenty Regional Council. It contains the Kaituna River Document and the Rangitāiki River Document as approved by Te Maru o Kaituna (Kaituna River Authority) and the Rangitāiki River Forum respectively.

The Compendium is intended to provide context for the Treaty Co-Governance (Part 2.12) provisions in the Operative Regional Policy Statement. Under the Ngāti Manawa Claims Settlement Act 2012, Ngāti Whare Claims Settlement Act 2012 and the Tapuika Claims Settlement Act 2014 the Regional Policy Statement must recognise and provide for the vision, objectives and desired outcomes both the Rangitāiki and Kaituna River Documents respectively. Persons wanting to understand how the Regional Policy Statement has been changed to meet this requirement can use this compendium to make that comparison. This acknowledges through the process of changing the Regional Policy Statement to give effect to the treaty settlement legislation requirements the wording of various River Document provisions is deliberately changed.

Ngā iki me ona korero

Traditional associations with the Rangitāiki River

Ngāti Manawa

Ngāti Manawa are the descendants of Apa-Hapai-Taketake and Tangiharuru, with whakapapa connections to each of the Tainui, Te Arawa and Mataatua waka. The Ngāti Manawa rohe encompasses the bed and waters of the upper Rangitāiki River. Ngāti Manawa's tipuna awa, and its tributaries, including the Wheao and Whirinaki rivers.

The Rangitāiki River and its tributaries are a living taonga that provided Ngāti Manawa with a valuable transport and trading route, eel fisheries which provided and continue to provide both physical and spiritual sustenance to the Ngati Manawa people.

The relationship of Ngāti Manawa, and their respect for the Rangitāiki River and its tributaries, gives rise to their responsibilities to protect the mana and mauri of the river and to exercise their mana whakahaere in accordance with their long established tikanga. This lies at the heart of their spiritual and physical wellbeing, tribal identity and culture.

Ngāti Whare

Ngāti Whare are the descendants of Toi Te Huatahi their rohe runs through the south-west Urewera and parts of the Kaingaroa region, including the area known as Te Whaiti-nui-a-Toi. Ngāti Whare have continued their occupation of those lands from the time of Wharepakau through to today.

The hapū of Ngāti Whare have established many papakāinga, within their rohe, including alongside the Wheao and Whirinaki rivers. These rivers played a pivotal role in the prosperity of those communities providing a secure supply of kai including tuna, koura (freshwater crayfish), and kokopu (fish), and helped the surrounding environment to flourish, which in turn provided other food sources such as aruhe (fern root), pikopiko (fern fronds), puha, pekapeka (native bat) and kereru (wood pigeon). The Rangitāiki, Wheao and Whirinaki rivers also provided means of transport and communication, and were essential for spiritual and cultural wellbeing for the people of Ngati Whare.

The middle reaches of the Rangitāiki, Whirinaki and Wheao rivers were a taonga over which Ngāti Whare and other iwi of Te Ika Whenua held mana and rangatiratanga. For Ngāti Whare, this relationship is embodied by the whakatauki - "Ko te wai ko au, ko au ko te wai" - "I am the water and the water is me".

Ngāti Awa

The Rangitāiki River was an essential resource and taonga for those hapū communities of Ngati Awa from the Ngātamawahine, Pōkairoa, Pāhekeheke, and Waikōwhewhe Streams to the original outlet of the river at Mātata, where it once converged with the Tarawera River. A number of settlements were established by the hapū of Ngāti Awa along the Rangitāiki River. Such settlements highlight the connections of Ngāti Awa with the Rangitāiki River and their occupation of the river's catchment.

The Rangitāiki River has provided the hapu of Ngati Awa with abundant food and material resources, including; water from the river to irrigate crops, flax and raopu for clothing and building, fish, birds and eels. The river provided important the Ngati Awa hapu with key links for transport, trade and in times of danger a refuge. The Ngati Awa people both past and present have a considerable knowledge of the resources of the

Rangitāiki River; the relationship of people with the river and their dependence on it, tikanga the proper and sustainable utilisation of resources. Many Ngati Awa descendants continue to live alongside the Rangitāiki River and these values still remain important today.

Ngāti Tūwharetoa (Bay of Plenty)

The Rangitāiki River was the traditional eastern boundary of Ngāti Tuwharetoa. The people of Ngati Tuwharetoa (Bay of Plenty) relied on the Rangitāiki River for the provision of kai such as eels, fish and birds, also for land to cultivate kumara, riwai. The river also provided valuable resources for clothing such as flax, raopu for building and cabbage trees for cooking baskets. Geothermal resources along the river were used for bathing, general hygiene, and the sulphurs for medicinal purposes.

The Rangitāiki also provided the people of Ngati Tuwharetoa with important linkages for travel and communication.

Ngāi Tūhoe, Hineuru, Ngāti Tūwharetoa ki Taupō and other iwi

Other iwi including Ngāi Tūhoe, Hineuru, and Ngāti Tūwharetoa ki Taupō also have traditional associations with the Rangitāiki River that should be acknowledged and recognised. Ngāi Tūhoe's relationship is recognised through the Tūhoe Claims Settlement Act 2014 and deed of settlement. The relationship of Hineuru iwi is recognised in the Hineuru Claims Settlement Act 2016.



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 Rangitihi, Tamatekapua's great-great-grandson. Through their whakapapa, Ngāti Rangiwewehi record that Tūhourangi, sometimes remembered as Rangitihi's favourite, had a son named Uenukukōpako, who fathered Whakauekaipapa, who married Rangiuuru, 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 Pikiao

“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 Pikiao Waiata “E kore a Ngāti Hinerangi” which depicts the relationship between Ngāti Hinerangi and Ngāti Hinekiri, sub-tribes of Ngāti Pikiao 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 Pikiao claim mana whenua in and around Lake Rotoiti where the iwi's settlements became established through Pikiao 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 Māhino). There he eventually married the three daughters of Te Ra, the rangatira of Ngāti Māhino at that time. Tūhourangi occupied several pa at Rotoiti, and would often clash with Ngāti Pikiao. 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 Pikiao prevailed and Te Tākinga took possession of Rotoiti. Generations on, the Ngāti Pikiao 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,

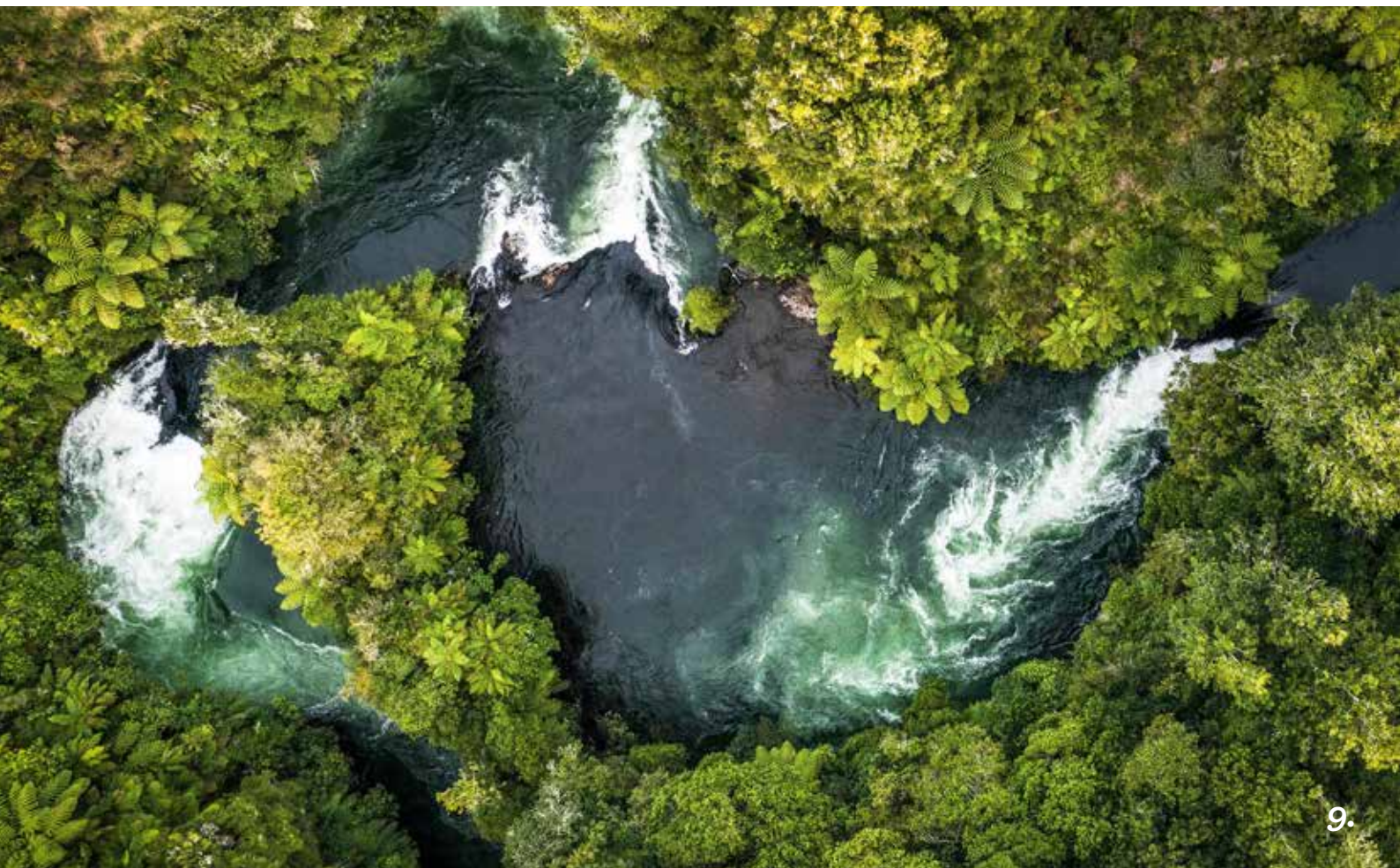
Ko Whakaue Kaipapa, Ko Rangioru ngā whare tūpuna,

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.)



TE ARA WHĀNUI O RANGITĀIKI PATHWAYS OF THE RANGITĀIKI

River document
February 2015



Just as everything in the universe takes a journey, the pathways taken – Te Ara Whānui – are reflected in the Rangitāiki River catchment.

The water, land, animals, plants and people each forge their own journey along many different pathways, united within the Rangitāiki.

February 2015
www.rangitaiki.org.nz

Prepared by the Rangitāiki River Forum
Published by Bay of Plenty Regional Council
5 Quay Street, Whakatāne
New Zealand

Foreword – The future of the Rangitāiki

Ko te wai te oranga o ngā mea katoa - Water is the life giver of all things

For the iwi, hapū and whānau of the Rangitāiki River and its tributaries, the health and wellbeing of the Rangitāiki River and its resources is intimately connected with the health and wellbeing of the people.

The waters of the Rangitāiki have, since time immemorial, sustained those living within its catchment, and the importance of the river continues today in environmental, cultural, social/recreational and economic terms. The health and wellbeing of the Rangitāiki River and its resources was a matter of fundamental concern to both Ngāti Whare and Ngāti Manawa in the negotiation of their Treaty settlements with the Crown.

This saw the establishment, through the Ngāti Whare Claims Settlement Act 2012 and the Ngāti Manawa Claims Settlement Act 2012, of the Rangitāiki River Forum with the purpose of protecting and enhancing the environmental, cultural, and spiritual health and wellbeing of the Rangitāiki River and its resources for the benefit of present and future generations.

The Rangitāiki River Forum comprises representatives of the iwi of the Rangitāiki River (presently, Ngāti Manawa, Ngāti Whare, Ngāti Awa and Ngāti Tūwharetoa (BOP)), the Whakatāne District Council and the Bay of Plenty Regional Council. Provision is also made for other iwi with recognised interests in the Rangitāiki catchment to join the Forum at a future point.

The Forum's role includes, importantly, the promotion of the integrated and coordinated management of the Rangitāiki River and the development of the Rangitāiki River Document including a vision, objectives and desired outcomes for the Rangitāiki River.

For the past two years the Rangitāiki River Forum has been working on the Rangitāiki River Document in consultation with both stakeholders and other interested groups and the public. The publication of this Document - Te Ara Whānui o Rangitāiki - represents the culmination of that work and is intended to assist all decision-makers and other persons with an interest in the Rangitāiki River and its catchment in identifying issues and advancing collective strategies and actions in relation to the present and future health and wellbeing of the Rangitāiki River.

It is therefore with great pleasure that I, on behalf of the Rangitāiki River Forum, release the inaugural Rangitāiki River Document: Te Ara Whānui o Rangitāiki – Pathways of the Rangitāiki.

E taura whiri kotahi mai anō te kopunga tae noa ki te pu au - From the source to the mouth of the sea, all things are joined together as one.

D.S. Carson

Bronco Carson
(Former) Chairman, Rangitāiki River Forum



Former Chairman
Bronco Carson



Existing Chair
Maramena Vercoe

Wawata

What is our vision? _____

A healthy Rangitāiki River,
valued by the community,
protected for future
generations. Tihei Mauri Ora.

E ora ana te mauri o te awa o
Rangitāiki, e manaakitia ana
e te iwi, e tiakina ana mō ngā
whakatipuranga o muri mai.
Tihei Mauri Ora.

Contents

Wawata – What is our vision? _____	4	Action plan _____	22
Partnership in practice: Co-governance _____	7	Ngā kōrero onamata Traditional stories _____	26
Te kaupapa o tēnei rautaki About this document _____	8	He puna kōrero Overview _____	28
Rangitāiki me ōna takiwā Rangitāiki River catchment _____	11	Profile of the Rangitāiki River _____	30
Ngā iwi me ōna kōrero Traditional associations with the Rangitāiki River _____	13	Statistics about local people _____	36
He aha ngā raruraru? What are the problems? _____	18	Economic Activities _____	38
He taonga tuku iho Desired outcomes _____	20	Possible ways we can measure progress _____	42
Te Huarahi Objectives _____	21	Te arotake Review _____	43
		Glossary _____	44
		References _____	46



Mauri

Mauri of the water is protected.

He Taiao

We want bountiful rivers that people cherish, where native habitats and customary harvesting practices sustain people, and where native species including whitebait and tuna (eels) abound.

He Tangata

A balanced, connected and respectful relationship with the rivers and resources which will be the foundation for resilient, sustainable and thriving communities in the Rangitāiki.

He Awa

We want a clean and healthy environment characterised by clean water, healthy ecosystems and the return of some threatened species. We want to see people use and enjoy this environment for their spiritual, cultural and recreational needs, and to celebrate its heritage with pride.

Rangitāiki te awa

For the many hapū and iwi who belong to the Rangitāiki River, it is regarded as a tipuna, a giver of life that sustains the mauri of all within its embrace. The Rangitāiki provides an eternal link between the past, present and future generations. They each have their own story to share and are united by their collective association with the Rangitāiki through time immemorial.

The following accounts about the origins of the Rangitāiki were given by two kaumātua of Ngāti Awa and illustrate the richness and diversity of korero-a-iwi (traditional cultural history) pertaining to the awa.

The original name of the Rangitāiki is 'Te Waikoropupu o Kaimanawa'. The name originates from ancient times when the maunga (mountains) of the central North Island were at war with one another. One of the battles fought was for the honour of Ngaruahoe and Pihanga. Tongariro (the reigning champion) and Kaimanawa became embattled and fought ferociously. In the end Kaimanawa was defeated and Tongariro emerged as the victor. Kaimanawa, however, was noted to have put up a strong defence and the energy and perspiration expended during the battle became known as 'Te Waikoropupu o Kaimanawa' in recognition of this. Today, the Kaimanawa ranges form part of the North Island volcanic plateau where the headwaters of the Rangitāiki River begin to flow.

Subsequently, when the Mataatua waka landed at Okorero (near Thornton Lagoon), Toroa (Captain of the Mataatua waka) set out to explore the local surrounds. There he came across the remains of a Marangaranga individual (Marangaranga were the earlier inhabitants of the area) lying in the river. Toroa named the awa 'Te Rangitāiki nui a Tia' or 'Te Rangitāiki nui a Toroa' in recognition of this event. The Rangitāiki continues to carry this name today.

Partnership in practice - Co-governance

For generations, the Rangitāiki River and its tributaries, including the Whirinaki, Wheao and Horomanga rivers, have played an important role in the lives of the many Bay of Plenty hapū and iwi who live alongside them.

It is a taonga, a significant cultural treasure to be shared and protected by all. As kaitiaki, hapū and iwi traditionally carried the responsibility of ensuring the health and wellbeing of the Rangitāiki River and its resources, for the benefit of present and future generations.

Crown control of the Rangitāiki River and its tributaries from the late 19th century compromised that relationship and undermined the ability of hapū and iwi to fully effect their traditional kaitiaki role. Specifically, the Rangitāiki River and its tributaries have been affected by the construction of the Matahina, Aniwhenua and Wheao power schemes. The dams have assisted New Zealand's economic growth, but at the cost of a decline in the health of the rivers. The eel fisheries and other resources that hapū and iwi rely on for cultural and physical sustenance have been severely affected.

Concern about the poor state of the Rangitāiki River and growing discontent with existing management regimes gave rise to a call by iwi for a greater role in the management of the Rangitāiki River. These concerns formed a platform for discussion between the Crown, Ngāti Manawa and Ngāti Whare as part of their respective Treaty settlement negotiations. Subsequently, the Rangitāiki River Forum (the Forum) was jointly established as a co-governance forum by the Ngāti Whare and the Ngāti Manawa settlement legislation in May 2012.

The Forum represents a partnership between Māori and the Crown. It comprises equal representation from each of the iwi – Ngāti Whare, Ngāti Manawa, Ngāti Awa, Ngāti Tūwharetoa (BoP) – that collectively claim mana whenua in the Rangitāiki catchment, and from local authorities (Bay of Plenty Regional Council and



From left:

Maramena Vercoe, (RRF Chair) General Manager, Te Rūnanga o Ngāti Manawa, Kataraina Belshaw, Strategic Engagement Manager BOPRC; Te Waiti Rangiwai, Operations Manager, Te Rūnanga o Ngāti Whare; Bronco Carson (former Forum Chair) Chairman, Te Rūnanga o Ngāti Whare; Sue Cubbon, BOPRC; Herewini Simpson, Senior Advisor (Treaty), BOPRC, Mayor Tony Bonne, Whakatāne District Council.

Absent:

Daryl Christie (Te Rūnanga o Ngāti Whare), Miro Araroa, (Te Rūnanga o Ngāti Awa), Shaneen Simpson-Almond (Tūwharetoa (BOP) Settlement Trust), and our three Councillors Tiipene, Councillor Bruning and Councillor Holmes.

Whakatāne District Council).

It provides a vehicle for participation of iwi in the governance of the Rangitāiki catchment through measures including the recognition of this document in resource and conservation management planning.

The purpose of the Forum is *to protect and enhance the environmental, cultural and spiritual health and wellbeing of the Rangitāiki River and its resources for the benefit of present and future generations.*

The Forum connects the partner agencies and guides how they will manage the Rangitāiki River catchment together. Bay of Plenty Regional Council, Whakatāne District Council, Taupō District Council and the Department of Conservation will use this document to guide their resource and conservation management activities in the catchment.

Te kaupapa o tēnei rautaki

About this document

The Rangitāiki is the longest river in the Bay of Plenty. It begins near the centre of the North Island and flows out to sea at Okorero (Thornton).

This river catchment is formed by a large number of tributaries including the Whirinaki, Wheao and Horomanga rivers. The Rangitāiki River and its tributaries provide a resource for all people of the region. In this way, it is considered by many people as a taonga. The river is also an important economic resource used by industries including hydroelectricity generation, agriculture, horticulture, forestry and tourism.

The Forum is a statutory body based on co-governance, with parties working together to achieve better outcomes. The Forum has prepared Te Ara Whānui o Rangitāiki – Pathways of the Rangitāiki (this document) to provide direction for work to improve the river’s health and guide its future management. The Forum publicly consulted on a draft Rangitāiki River Document in 2014. The Forum listened to and considered submissions, and incorporated relevant contributions into this document. The Forum has considered the interests of those in the Rangitāiki catchment when preparing this document.

Legislative context of this document

This document is required under the Ngāti Whare Claims Settlement Act 2012 and Ngāti Manawa Claims Settlement Act 2012. This legislation describes how the vision, objectives, and desired outcomes contained in this document affect Resource Management Act 1991 planning documents and conservation planning documents. This document does not contain rules, but provides pathways toward a future Rangitāiki River.

In the legislation, the Rangitāiki River means the Rangitāiki River and its catchment, including:

- The Rangitāiki River
- The Whirinaki River
- The Wheao River
- The Horomanga River.

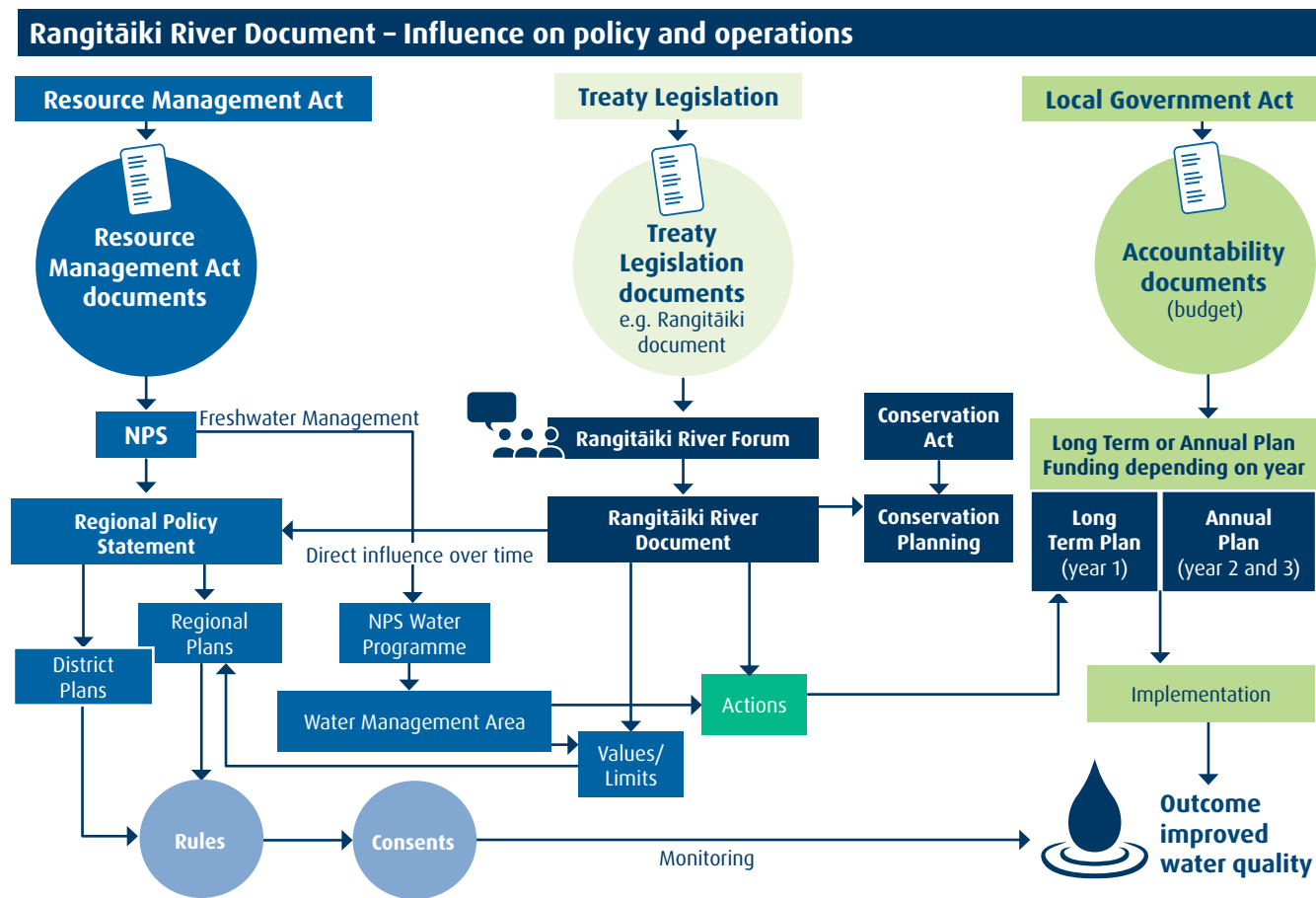
The legislation requires all persons exercising functions and powers under the Resource Management Act 1991 that affect the Rangitāiki River to have particular regard to the habitat of tuna (*anguilla dieffenbachia* and *anguilla australis*) in the Rangitāiki River.

Me huri whakamuri,
Ka titiro whakamua –

In order to plan for
the future, we must
look into the past.

- Longfin eels have been living in Aotearoa for at least one million years.
- The descendants from the Mataatua waka have been living along the Rangitāiki River for 800 years.
- The name ‘Bay of Plenty’ was first used 250 years ago during Captain Cook’s 1769 – 1770 voyage of New Zealand.
- The Kaingaroa Plateau, which experiences 230 frosts a year¹, was covered with native tussock and mānuka 175 years ago.
- The Rangitāiki Plains were drained 100 years ago.
- The dairy factory in Edgecumbe has been operating for 90 years.
- The Kaingaroa Plateau was planted with exotic trees 80 years ago.
- Some mature female tuna in the Rangitāiki River were born more than 60 years ago.
- The Rangitāiki River has been providing electricity services for more than 50 years.
- The stopbanks along the Rangitāiki River have been in place for more than 40 years.

Galatea Plains, Horomanga River, 1967.



This document can influence a range of policy and operational activities. The above diagram shows an overview of some of the relationships Te Ara Whānui o Rangitāiki has with the work of local authorities and the Department of Conservation that points towards the outcome of improved water quality.

Ka pēhea te whakamahi i tēnei rautaki? How will this document be used?

The Forum acknowledges that it will take the whole community to deliver the vision for the Rangitāiki River. Implementing this document could take various paths. While this document reflects the Forum's aspirations for the Rangitāiki River, specific planning and regulatory documents (such as the Regional Policy Statement, Regional and District Plans) and organisation and community initiatives will be important for achieving its vision.

This document will be used by the Forum, partner agencies and the community as a guide for looking after the river. Importantly, the Bay of Plenty Regional Policy Statement must recognise and provide for the vision, desired outcomes and objectives contained within this document, to the extent that it relates to resource management issues.

How this document can influence policy and operations towards water quality outcomes is presented in the diagram above.

The Forum will work with partner agencies to take a practical and affordable approach to achieve its purpose. Funding for local government and iwi authority programmes, projects and assets is set through their long-term and annual financial plans. Some actions may be achieved through Forum and community submissions to local authority Annual Plans and Long-Term Plans, and through input into the processes and systems that govern development. Other projects may be delivered in partnership with research institutes.

The Forum anticipates that partners will use this document when:

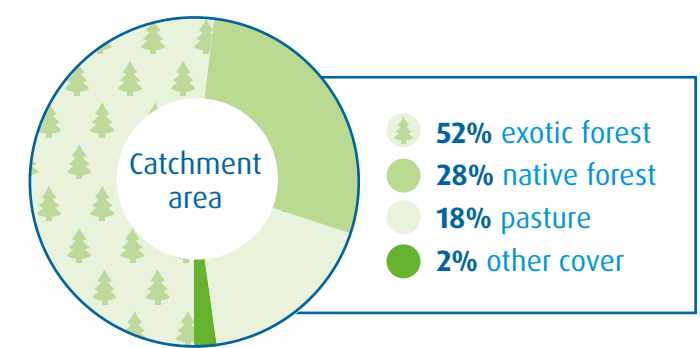
- planning activities relating to the well-being of the Rangitāiki River
- reviewing delivery of work relating to the river and seeking potential for improvement
- looking for opportunities to collaborate while prioritising resources and effort.

Progress on delivering the Forum's vision for the river, desired outcomes and objectives will be assessed annually and reported to partner agencies through the Rangitāiki River Forum.

Rangitāiki me ōna takiwā

Rangitāiki River Catchment

The Rangitāiki River catchment is **2,987 km²** (298,705 ha) and is made up of...



Rangitāiki headwaters begin near the Napier/Taupo highway and run to the sea at Thornton.

155 km

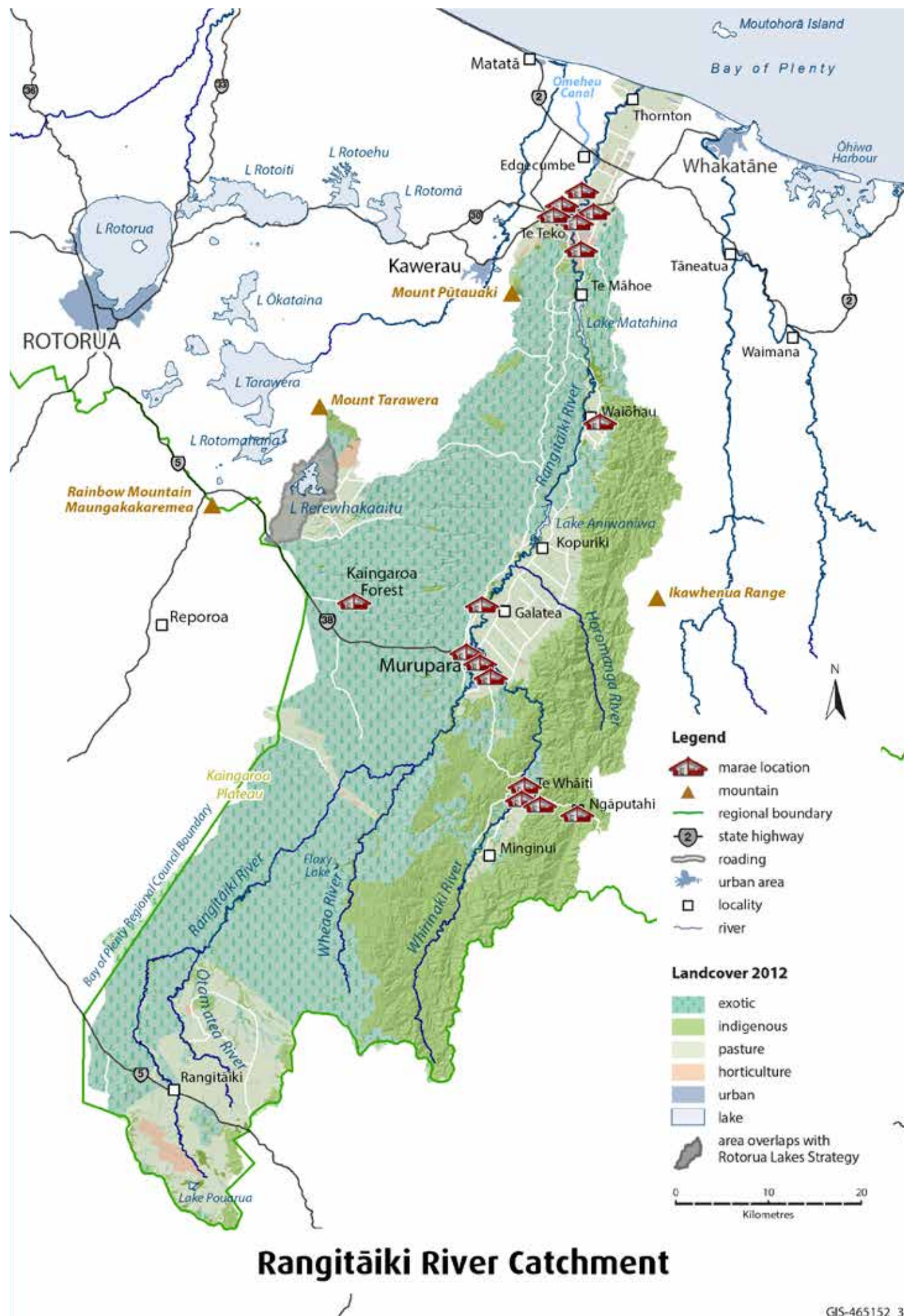
The Rangitāiki River is the longest river in the Bay of Plenty

4,500 km

of waterways in the catchment, including the Wheao, Whirinaki and Horomanga rivers

The river runs **139 km** from its source. It is **740 m** above sea level

The view of the Rangitāiki River between Lake Matahina and Āniwaniwa.



Ngā iwi me ōna kōrero

Traditional associations with the Rangitāiki River

Many people have a close relationship with the Rangitāiki catchment. Some of the traditional values have been recognised in legislation. These specific associations are summarised here.

Ngāti Manawa

Ko Tawhiuau te maunga
Ko Rangitāiki te awa
Ko Rangipo te wehenga o te tuna
Ko Ngāti Manawa te iwi
Ko Tangiharuru te tangata

Ngāti Manawa² are the descendants of Apa-Hapai-Taketake and Tangiharuru, with whakapapa connections to each of the Tainui, Te Arawa and Mataatua waka. The name (Ngāti) Manawa is derived from the tipuna Manawatu Manawaoho

Tangiharuru (the eponymous ancestor of Ngāti Manawa) journeyed from the Waikato to the Bay of Plenty with his uncle Wharepakau. There they fought and defeated the Marangaranga, the original people of the Rangitāiki valley. Ngāti Manawa subsequently settled in this area and established many kāinga along the middle and upper reaches of the Rangitāiki River. They moved seasonally within their rohe to use the resources of the Kuhawaea plains to sustain their people. The Ngāti Manawa customary rohe is a vast geographical area bounded by the Ika Whenua ranges in the east, the Taupo/Napier highway to the south, the western edge of the Kaingaroa plains and the southern edge of Rerewhakaaitu to the north.

The Ngāti Manawa rohe encompasses the bed and waters of the upper Rangitāiki River, Ngāti Manawa's tipuna awa, and its tributaries, including the Wheao and Whirinaki Rivers. They are a living taonga that provided Ngāti Manawa with a valuable transport and trading route, and an eel fishery, which for generations has sustained the Ngāti Manawa way of life and remains vital to their traditional economy. Other important tributaries for eels and fishing places were the Pokairoa, Kopuriki, Horomanga and Mangamate Rivers and Streams. Collectively, these waterways are taonga that are critical to Ngāti Manawa's spiritual sustenance and wellbeing.

The relationship of Ngāti Manawa, and their respect for the Rangitāiki River and its tributaries, gives rise to their responsibilities to protect the mana and mauri of the river and to exercise their mana whakahaere in accordance with their long-established tikanga. This lies at the heart of their spiritual and physical wellbeing, tribal identity and culture. According to Ngāti Manawa tikanga, the Rangitāiki River and its tributaries were part of the environment of successive generations of their ancestors and represent their link with the past and the future.

To Ngāti Manawa, the Rangitāiki River is a tipuna which has mana, and in turn represents the mana and mauri of Ngāti Manawa, as encapsulated in the waiata below:

E tere rā te awa Rangitāiki,
Ka tae koe ki te putahitanga ki Whirinaki,
Riporipo atu rā ki te Moana-nui-a-kiwa,
Tū tonu mai Tawhiuau i ngā tihi tapu,
Kei ngā taumata korero a ngā tipuna.
I reira tiro iho ai ki te Mania Kuhawaea,
Te nohanga o ngā uri a Ngāti Manawa.

Ngāti Whare

Ko Tuwatawata te maunga
Ko Whirinaki te awa
Ko Mataatua te waka
Ko Ngāti Whare te iwi
Ko Wharepakau te tangata

Ngāti Whare³ are the descendants of Toi Te Huatahi. Ngāti Whare take their name from their most prominent ancestor, Wharepakau-Tao-Tao-Ki-Te-Kapua (Wharepakau) of the ancient Tini-o-Toi, who settled around the Bay of Plenty. After a series of heke, Wharepakau and his whānau migrated to the Rangitāiki and Te Whāiti-Nui-a-Toi area. Together Wharepakau and his nephew Tangiharuru fought and defeated Te Marangaranga, the original occupants of the land. When the fighting ceased, Wharepakau and his whānau took up residence with Te Marangaranga on lands along the Whirinaki River, bordered by a great expanse of ancient forest rich in resources.

From that time, the descendants of Wharepakau and Te Marangaranga adopted the name ‘Ngāti Whare’ in recognition of their common ancestor⁴.

The rohe (customary territory) of Ngāti Whare runs through the southwest Urewera and parts of the Kaingaroa region, including the area known as Te Whaiti-nui-a-Toi.

Ngāti Whare have continued their occupation of those lands from the time of Wharepakau through to today.

The hapū of Ngāti Whare established many papakāinga throughout the rohe and alongside the Wheao and Whirinaki rivers, which were a major resource and played a pivotal role in the prosperity of those communities. Ngā wai o te awa (the waters of the river) ensured a secure supply of kai including tuna, koura

(freshwater crayfish) and kokopu (fish), and helped the surrounding environment to flourish, which in turn provided other food sources such as aruhe (fern root), pikopiko (fern fronds), puha, pekapeka (native bat) and kereru (wood pigeon).

The middle reaches of the Rangitāiki, Whirinaki and Wheao Rivers were a taonga over which Ngāti Whare and other iwi of Te Ika Whenua held mana and rangatiratanga. They were a vitally important food source and means of transport and communication, and essential for spiritual and cultural wellbeing. From the Te Ika Whenua perspective, the people belong to the rivers and the rivers belong to them. For Ngāti Whare, this relationship is embodied by the whakatauki - “Ko te wai ko au, ko au ko te wai - “I am the water and the water is me.”



Rangitāiki River at Te Teko, circa 1920⁶.

Ngāti Awa

Ko Pūtauaki te maunga
Ko Rangitāiki te awa
Ko Ngāti Awa te iwi

The traditions of Ngāti Awa⁵ illustrate the cultural, historical, and spiritual association of Ngāti Awa to the Rangitāiki River. For Ngāti Awa, traditions associated with the river represent the links between the world of the gods and

present generations. These histories reinforce tribal identity, connection, and continuity between generations and confirm the importance of the Rangitāiki River to Ngāti Awa.

The Rangitāiki River has been a treasured taonga and resource for Ngāti Awa. Traditionally, the Rangitāiki River and, in times past, the associated swamp area have been sources of food as well as communication waterways. Te Marangaranga was one group that held primacy during the pre-migration period.

They were principally located in the Rangitāiki valleys of Te Houhi and Te Whāiti. Upon the arrival of the waka Mataatua, this group inter-married with the new arrivals. In time, the Warahoe hapū of Ngāti Awa, also descendants of Te Marangaranga, occupied the lands along the Rangitāiki River. Warahoe was also the old name of the Ōrini Stream that connects the Rangitāiki and Whakatāne Rivers. The resources of the Rangitāiki River and swamp area were shared by the hapū of Ngāti Awa living in the area.

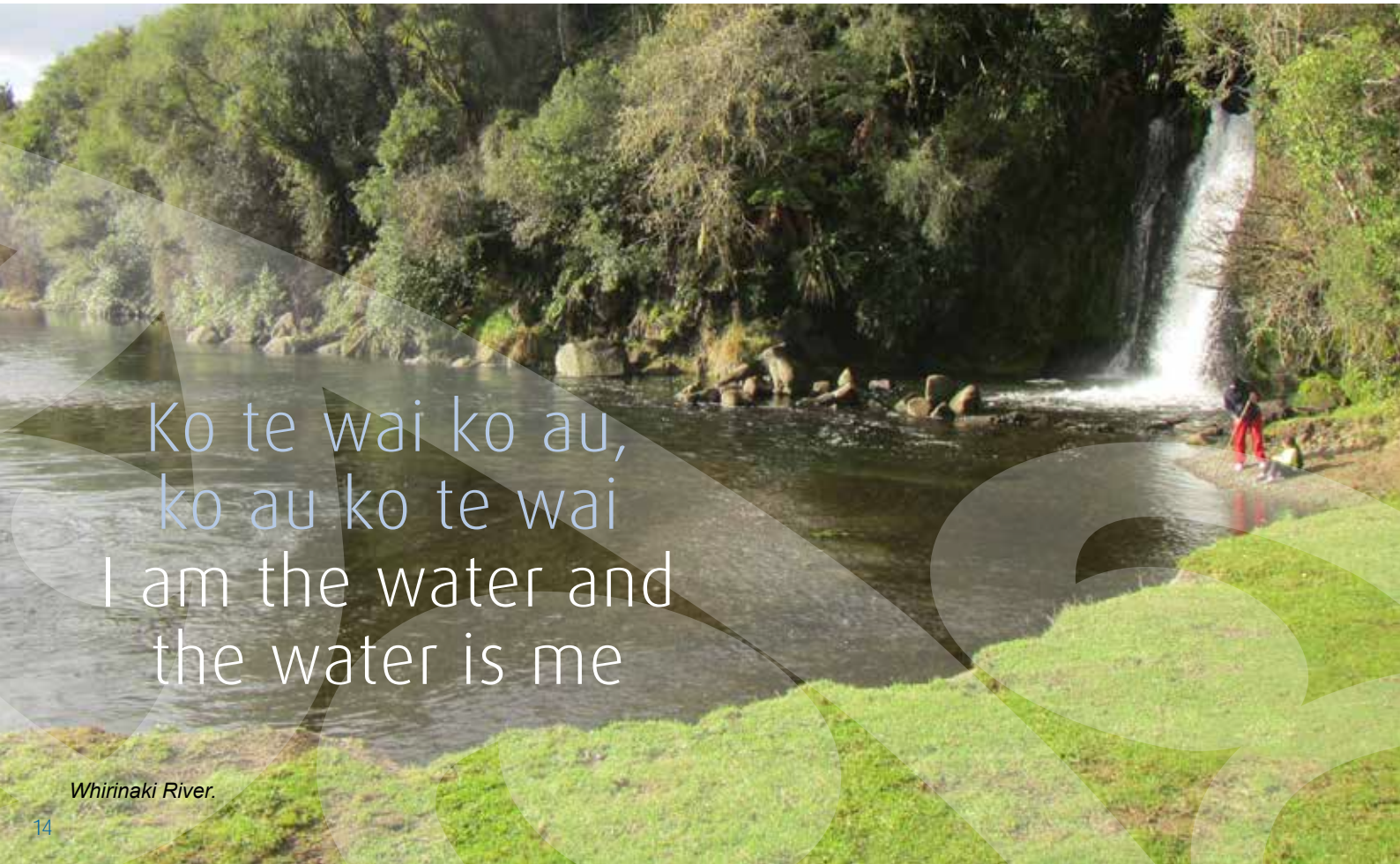
The Ngāti Awa hapū of Ngāti Pūkeko, Ngāti Hokopū and Te Patutātahi occupied the eastern bank of the Rangitāiki River. Te Pahipoto, Ngā Maihi and Te Patutātahi occupied the upper (southern) portion of the river around Te Teko. Te Tāwera, Ngāi Te Rangihouhiri II and Ngāti Hikakino occupied the western edge of the river. Te Patutātahi had a large grouping

of hapū that included Ngāti Hinanoa, Ngāti Kama, Ngāti Hina, Ngai Tāpiki and Te Whānau a Taiwhakaea II. This group occupied the important central reaches of the Rangitāiki River. Te Patutātahi are today known as Ngāi Taiwhakaea II. The Rangitāiki River was an essential resource and taonga for those hapū communities from the Ngātamawahine, Pōkairoa, Pāhekeheke and Waikōwhewhe Streams to the original outlet of the river at Mātata, where it once converged with the Tarawera River.

A number of settlements were established by the hapū of Ngāti Awa along the Rangitāiki River. Such settlements highlight the connections of Ngāti Awa with the Rangitāiki River and their occupation of the river’s catchment. One such settlement was Te Pūtere, located on the coast between the Tarawera and Rangitāiki Rivers. Te Pūtere was a block of land slightly higher than the surrounding swamp area, originally inhabited by Ngāti Patuwai and later Te Patutātahi, Te Pahipoto and Te Patuwai. Inland hapū used Te Pūtere as a fishing nohoanga (place), allowing them access to the resources of the lower reaches of the Rangitāiki River and the sea.

Further inland along the Rangitāiki River were the Ngāti Awa settlements of Te Kupenga and Te Teko, which remains one of the principal Ngāti Awa settlements along the river. Kōkōhinau Marae is another important Ngāti Awa settlement located in the Te Teko area along the bank of the Rangitāiki River.

Te Pahipoto are the hapū of Kōkōhinau. Ngā Maihi, Ngāti Tamawera and Ngai Tamaoki also had villages along the river. Ngāti Hāmua also have their kāinga and marae on the banks of the Rangitāiki River. Ōtipa Pā, occupied at different times by Ngā Maihi, Warahoe and Ngāti Hāmua, is another Ngāti Awa kāinga located along the Rangitāiki River.



Whirinaki River.

The Rangitāiki River provided the hapū of Ngāti Awa, particularly people living in pā along the river, with abundant food and material resources. Water from the river was used by Ngāti Awa to irrigate crops along the riverbanks. Flax and raupō grew well along the river and, in times past, in the swamp ground. These provided materials for clothing, building and trade for the Ngāti Awa hapū. Fish, eels and birds were also in plentiful supply. The Rangitāiki River provided the Ngāti Awa hapū with food, trade and building materials and allowed easy internal movement for the hapū of Ngāti Awa from one end of the rohe to the other. It provided refuge in times of danger.

The tipuna of Ngāti Awa had considerable knowledge of whakapapa, traditional trails and tauranga waka, places for gathering kai and other taonga. Their knowledge of the resources of the Rangitāiki River, the relationship

The Rangitāiki River has always been an integral part of the social, spiritual, and physical lifestyle of the Ngāti Awa people.

of people with the river and their dependence on it, and tikanga ensured the proper and sustainable utilisation of resources. All of these values remain important to the people of Ngāti Awa. Today, many Ngāti Awa descendants continue to live alongside the Rangitāiki River

and play an active role in its care through Te Rūnanga Ngāti Awa at a broad level and at a local level, through their hapū directly or other local entities such as the Rangitāiki Hapū Coalition.

All elements of the natural environment possess a life force and all forms of life are related. Mauri is a critical element of the spiritual relationship

of Ngāti Awa whānui to the Rangitāiki River.

The Rangitāiki River has always been an integral part of the social, spiritual, and physical lifestyle of the Ngāti Awa people.

Ngāti Tuwharetoa (Bay of Plenty)

A great river, like a full tide.

The Rangitāiki River was the traditional eastern boundary of Ngāti Tuwharetoa (Bay of Plenty)⁷. The river has changed course a number of times. Once it flowed through the great swamps that formerly existed in the area. Vegetation along the river was raupō, flax and rushes with mānuka and tī kōuka (cabbage trees) on the higher ground.

Ngāti Tuwharetoa (Bay of Plenty) people relied on the Rangitāiki River for food, in particular eels, fish and birds. The higher ground along the river banks provided places for cultivating kūmara (sweet potato) and rīwai (potato). They also gathered many resources from the river. Raupō, which was plentiful,

was gathered for the thatching of houses. Flax was used for weaving and making ropes. There was also a specific area on the riverbank that was set aside for the dyeing of flax. Tī whanake (cabbage tree) leaves were used for cooking baskets as they did not deteriorate in the boiling water pools that the people used for cooking.

Along the river, Ngāti Tuwharetoa (Bay of Plenty) people made use of the geothermal resources. Sulphur was burned for long periods in sleeping houses to control mites and bugs. A small amount combined with wild honey was taken as rongoā (medicine). It was also rubbed into hākihaki (sores). Children with hākihaki were made to sit or lie covered in warm mud for half an hour or more as a cure. Hot

pools along the river were used for bathing and general hygiene.

When Mātāriki (the Pleiades constellation) was first seen, usually before sunrise in the middle of winter, the people would set kūmara in beds in the warm earth and for two to three weeks tubers would sprout. This was the nursery from which the main crops would be planted. These were the resources that provided sustenance for the many hapū who lived up and down the banks of the Rangitāiki River.

The people travelled along the river by canoe, often to visit relatives, to the upper reaches and downstream to the sea where mullet, herring, and whitebait were caught. Specially made canoes were used for reclamation work.



Ngāti Hineuru

Ko Titiokura te maunga
Ko Mōhaka te Awa
Ko te Rongopai me
Piriwiritua ngā whare
Ko Te Hāroto te marae
Ko Hineuru te Iwi
Ko te Rangihīroa te Tangata
Ko Mataatua te waka

Hineuru and her first husband Kiripakeke produced a son, Rangihurituni; her second husband, Rakauwhakapuna, a descendant of Tangiharuru, also produced a son, Tokowaru Rakauwhakapuna. Hineuru shared her lands between them and the descendants of Rangihurituni became known as Ngāti Hineuru.

Hineuru are tangata whenua within their rohe. They have held and continue to hold ahi-kā-roa (long occupation) since the original

inhabitants first settled the land. The Hineuru rohe, although in a mountainous region, was in a pivotal position as it was the main access routes for iwi between Ahuriri to Taupō Nui a Tia, Toi Te Huatahi (Bay of Plenty) and further to Waikaremoana.

The north and north-eastern expanses^[1] of the rohe are comprised of the Rangitāiki and Kaingaroa plains, which were traditionally seasonal mahinga kai areas rather than settlement. The core areas of occupation were the high-altitude lands located to the south of the plains. Many ‘areas of interest’^[2] are shared or border those with Ngāti Whare and Ngāti Manawa, especially the upper reaches of the Rangitāiki river.

Indisputably, Ngāti Hineuru claim continued recognition of kaitiakitanga/ guardianship, trusteeship, and decision-making in respect to waterbodies and catchments within its area of interest. This kaitiaki role is an all-encompassing one, providing for the protection of biodiversity, the use and sustainable management of natural and physical resources for present and future generations, and the restoration and enhancement of damaged eco-systems^[3]. Respectfully, we request any activities and collaborations relating to waterbodies and catchments within our area of interest, must be negotiated with Hineuru Iwi Trust.

^[1] The above narrative is sourced from pp.12-16 of the ‘Ngāti Hineuru Deed of Settlement’ (2 April 2015) www.govt.nz/assets/Documents/OTS/Ngati-Hineuru/Ngati-Hineuru-Deed-of-Settlement-2-Apr-2015.pdf
^[2] This narrative is composed to include the numerous ‘shared areas of interest’ listed in the ‘Attachments to the Ngāti Hineuru Deed of Settlement’ (2 April 2015) www.govt.nz/assets/Documents/OTS/Ngati-Hineuru/Ngati-Hineuru-Attachments-2-Apr-2015.pdf
^[3] Item 5.14 page 66, Statutory Acknowledgements prepared by the Hawke’s Bay Regional Council last updated 1 May 2019.

He aha ngā raruraru?

What are the problems?_____

Cows can occasionally get into rivers and can pollute the water and degrade the special qualities.



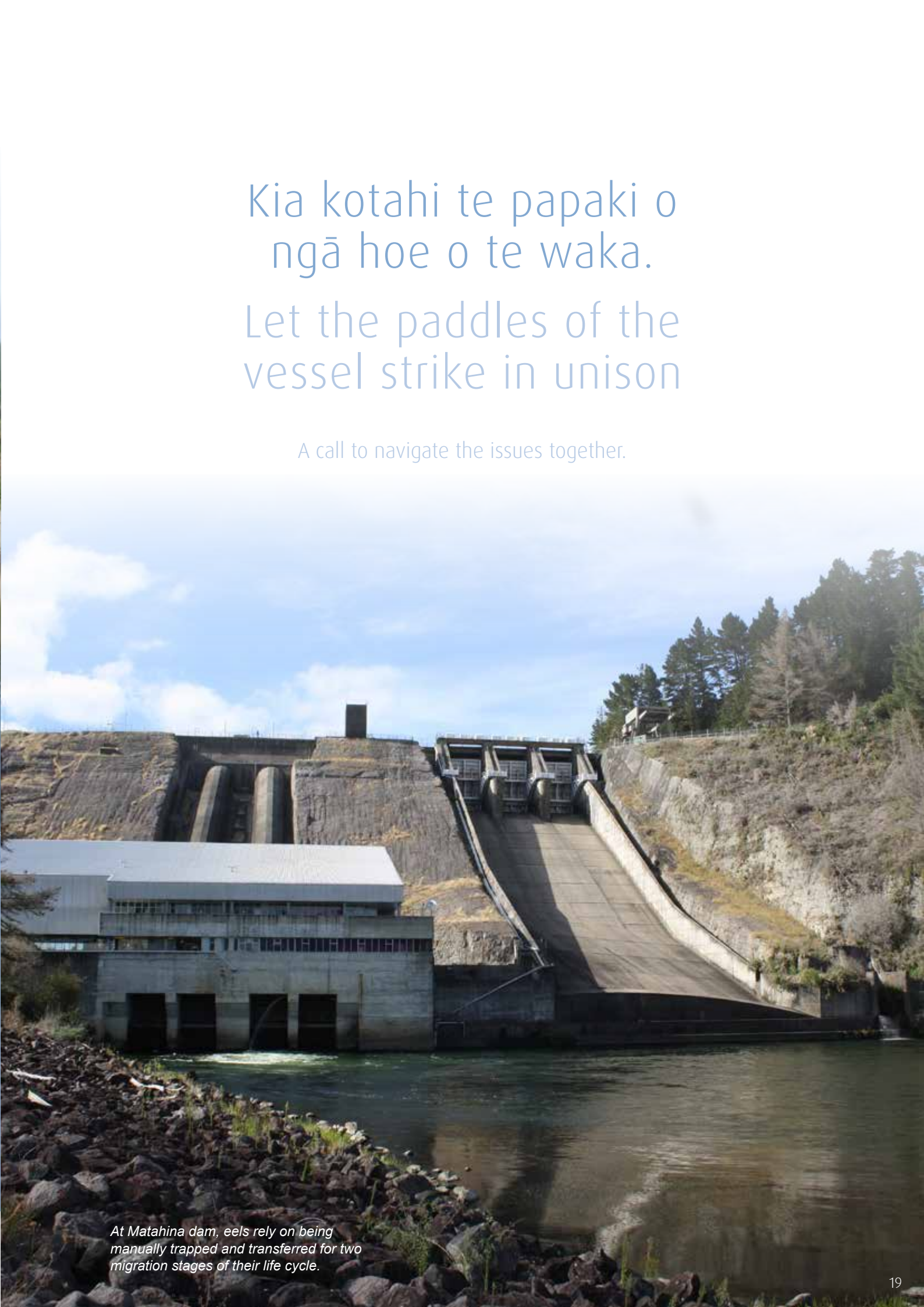
The Forum is concerned that:

The Rangitāiki River is no longer providing an abundance of food	Water quality is not always good enough for swimming or drinking	Young people no longer have strong ties with the river	The river is losing its special qualities and liveliness, becoming unfit for holding rituals and ceremonies	The river has not been looked after and its water is unsatisfactory to those who hold mana whenua (authority over the land) ⁸ .
--	--	--	---	--

Kia kotahi te papaki o
ngā hoe o te waka.

Let the paddles of the
vessel strike in unison

A call to navigate the issues together.



At Matahina dam, eels rely on being manually trapped and transferred for two migration stages of their life cycle.

He taonga tuku iho

Desired outcomes

What do we want for the Rangitāiki River for our mokopuna (future generations)?

Mauri: Mauri of the water is protected.
He Taiao: We want bountiful rivers that people cherish, where native habitats and customary harvesting practices sustain people, and where native species, including whitebait and tuna (eels), abound.

He Tangata: We want a balanced, connected and respectful relationship with the rivers and resources, which will be the foundation for resilient, sustainable and thriving communities in the Rangitāiki.

He Awa: We want a clean and healthy environment, characterised by clean water, healthy ecosystems and the return of some threatened species. We want to see people use and enjoy this environment for their spiritual, cultural and recreational needs and to celebrate its heritage with pride.

Artwork by nine-year-old Uenuku of Te Whata Tau ō Putauaki.



“Our river is a taonga tuku iho, a treasure handed down from our ancestors that we must and will fight to protect for our tamariki.”

Tania Waikato
Quoted in Te Teko Times

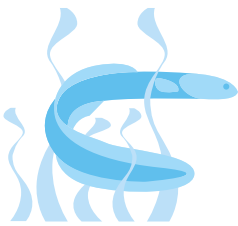
Te Huarahi

Objectives

- 1 Tuna within the Rangitāiki catchment are protected, through measures including enhancement and restoration of their habitat and migration paths.
- 2 The habitats that support indigenous species and linkages between ecosystems within the Rangitāiki River catchment are created, protected and enhanced.

Eels have a unique and important customary fishery status in the Rangitāiki, representing the wealth of the people. Long-finned eels feature in local legends as the guardian of the resource and of its people. Providing for their natural life-cycle, including migration, is crucial for their protection.

Some of New Zealand’s indigenous biota is highly threatened, with some sensitive freshwater and reptile species at risk of disappearing. The native ecosystems in the Rangitāiki catchment support these species, reduce rainfall run-off and provide for carbon sinks. While some introduced species are valued by the community and are protected, they can be detrimental to some native species.



... so the tuna (eels) are fat and plentiful in the Rangitāiki River waterways.

- 3 Water quality is restored in the Rangitāiki catchment.
- 4 Prosperity in the Rangitāiki catchment is enabled within the sustainable limits of the rivers and receiving environment.

Rangitāiki communities have seen a continuous decline in water quality and fear further decline. The Forum and the community have strong values and expectations for the water to be swimmable, abundant, suitable for ceremonies at places, and able to sustain customary food sources. The ability to source safe drinking water in as many places as possible within the catchment is important to the community.

A healthy catchment that supports cultural, environmental and spiritual wellbeing is needed for healthy and sustainable communities. Agreed limits on how water is used can ensure the needs of the community are met longterm.



... so it is safe for people to swim in, take food from, and find drinking water in as many places as possible.

- 5 The relationship between communities and the Rangitāiki catchment is recognised and encouraged.
- 6 The practice of kaitiakitanga in decision-making for managing the resources of the Rangitāiki catchment is recognised and provided for.
- 7 Naturalness of the river and the landscape of the Rangitāiki catchment is respected.
- 8 Access to the Rangitāiki River and its tributaries is maintained and enhanced.

Rangitāiki communities have seen an increasingly distant relationship between the people and the river, despite the fact that the river is one of the greatest taonga in the community. Much of the rich knowledge and history about the river is gradually being lost to its people.

The Crown acknowledges the historical and enduring relationship between iwi and the Rangitāiki River. Iwi and others are committed to protecting and enhancing the river while restoring and protecting their relationship with the river according to their tikanga and values.

Existing infrastructure and modifications have harnessed the river. This came at a cost to the local communities’ heritage, their special relationship with the river and the river’s ability to provide for future generations.

Access to the Rangitāiki River and public areas alongside its waterways promotes outdoor recreation and enables people to maintain cultural and spiritual connections by visiting significant sites.



... so the Rangitāiki River and its waterways stay special.



Action Plan

This plan indicates the actions that the Forum anticipates will make the vision and objectives more tangible, promote coordinated management, and strengthen the influence of “Te Ara Whānui o Rangitāiki – Pathways of the Rangitāiki”.

Actions listed here remain subject to each organisation’s decision-making processes. This plan indicates the likely lead agencies for these actions, while recognising most actions require joint effort. The Forum encourages councils, rūnanga, agencies, researchers, businesses, the community and individuals to undertake actions or initiatives.

The timeframes are dependent on funding, practicality, and other factors. Leading agencies are expected to assess the practicality and affordability as they consider and plan for implementation. This plan should not be considered as absolute, as the actions will evolve and need to be responsive to change.

The Action Plan for the Rangitāiki		Indicative lead organisation
Objective 1 Tuna within the Rangitāiki catchment are protected, through measures including enhancement and restoration of their habitat and migration paths.		
Strategic Action A	1.1. Develop a plan and solutions to provide access for migrating tuna in Rangitāiki waterways. This Strategic Action covers: 1.1a Work with hydro-generation companies and researchers on tuna access projects. 1.1b Analyse research and make recommendations on tuna restoration programmes. 1.1c Develop a plan in conjunction with river users to address tuna access up the rivers and streams to the sea.	Iwi
Contributing actions	1.2 Recognise and encourage the use of rāhui as a mechanism to support the protection of tuna. 1.3 Advise Crown agencies to work with communities to protect, monitor, and promote a better understanding of tuna in the Rangitāiki catchment, including potentially ceasing long-finned eel commercial take in the Rangitāiki catchment.	Iwi
Objective 2 The habitats that support indigenous species and links between ecosystems within the Rangitāiki catchment are created, protected and enhanced.		
Contributing actions	2.1 Implement projects in the Rangitāiki catchment with the local community to protect and restore wetlands and habitats.	Regional Council
	2.2 Encourage restoration with appropriate vegetation along waterways, where suitable.	Regional Council
	2.3 Work with industries, landowners and agencies to support protection and enhancement of biodiversity in habitats in the catchment. The use of native plants is encouraged where practical.	Regional Council
	2.4 Implement a coordinated programme to identify, prioritise, protect and enhance the existing ecosystems, significant sites and connections in the Rangitāiki catchment.	Regional Council and Department of Conservation
	2.5 Industries use best practice in their operation to provide for indigenous species habitat and links between ecosystems.	Industry sectors
	2.6 Work with industries, landowners and agencies to seek opportunities to regenerate indigenous cover in the catchment.	Regional Council and Department of Conservation

The Action Plan for the Rangitāiki		Indicative lead organisation
Objective 3 Water quality is restored in the Rangitāiki catchment.		
Strategic Action B	3.1 Develop sustainable environmental flow and Rangitāiki catchment load limits (eg. nutrients, sediments and bacteria) through the Freshwater National Policy Statement framework, including establishing: <ul style="list-style-type: none">the current state and anticipated future statefreshwater objectiveslimits for meeting freshwater objectives.	Regional Council
Contributing actions	3.2 Initiate strategies for managing water, wastewater and stormwater in the district, in consultation with the community and tangata whenua, including investigations into treatment and discharge options. 3.3 Identify, forecast and assess emerging pressures on the resources in the Rangitāiki catchment and likely opportunities and targets for restoring water quality.	District Council
		Regional Council
Objective 4 Prosperity in the Rangitāiki catchment is enabled within the sustainable limits of the rivers and receiving environment.		
Contributing actions	4.1 Work with rural industries, iwi, landowners, the community and other willing stakeholders in the Rangitāiki catchment to articulate their aspirations for prosperity and values for freshwater through the Freshwater National Policy Statement framework. 4.2 Understand the status of water allocation and efficiency of use (including irrigation). 4.3 Work with landowners to complement best management practice as proposed by their industries and other authorities. 4.4 Engage in Rangitāiki catchment freshwater debates and issues. 4.5 Work with hydroelectric power companies and other commercial and industrial sectors on actions designed to achieve a healthy Rangitāiki River. 4.6 Put in place a programme to understand the physical resources of individual farms within the Rangitāiki catchment and drive toward a more planned farm system and awareness approach. 4.7 Encourage businesses to engage in sustainable business practices and a restorative economy (moving away from a “take, waste, pollution” economy). 4.8 Promote opportunities that enable economic development in the Rangitāiki catchment within sustainable limits (for example new technologies).	Regional Council
		Regional Council
		Industry sectors
		Forum partners
		Forum partners
		Regional Council
		Industry sectors
		All

The Action Plan for the Rangitāiki		Indicative lead organisation
Objective 5	The relationships between communities and the Rangitāiki catchment is recognised and encouraged.	
Contributing actions	<p>5.1 Develop and implement a Cultural Health Index (CHI) for the Rangitāiki, Whirinaki, Wheao and Horomanga Rivers, which incorporates mātauranga Māori methods.</p> <p>5.2 Identify where and how rubbish is entering waterways, and then prevent it by promoting better waste/pollution management with industries and communities.</p> <p>5.3 Support children and young people in the Rangitāiki catchment to learn and participate in ecological regeneration and environmental sustainability.</p> <p>5.4 Support schools in the Rangitāiki catchment through funding environmental projects.</p> <p>5.5 Support community-based projects that improve the Rangitāiki catchment environment, raise environmental awareness and use the enthusiasm and skills of the local communities through funding, education and advice.</p> <p>5.6 Monitor and report progress on protecting and enhancing the environmental, cultural and spiritual health and wellbeing of the Rangitāiki River and its resources for the benefit of present and future generations.</p>	<p>Iwi, Regional Council</p> <p>Community, District Councils</p> <p>Local authorities, Iwi</p> <p>Regional Council, Iwi</p> <p>Local authorities</p> <p>Forum partners</p>

Objective 6	The practice of kaitiakitanga in decision-making for managing the resources of the Rangitāiki catchment is recognised and provided for.	
Contributing actions	<p>6.1 Develop protocols for recognising and exercising iwi and hapū mana including kaitiakitanga in identified resource management decision-making processes.</p> <p>6.2 Collect an inventory of wāhi tapu in the Rangitāiki catchment.</p> <p>6.3 Develop a protocol for accessing, holding and using the wāhi tapu information.</p> <p>6.4 Conduct a survey to collect information on tikanga associated with the rivers of the Rangitāiki catchment.</p> <p>6.5 Encourage the industry sector to actively inform iwi and local communities about their environmental and social performance in the Rangitāiki catchment.</p>	<p>Iwi, consent authorities</p> <p>Iwi</p> <p>Iwi, consent authorities</p> <p>Iwi</p> <p>Industry sectors</p>

The Action Plan for the Rangitāiki		Indicative lead organisation
Objective 7	Naturalness of the river and the landscape of the Rangitāiki catchment is respected.	
Contributing actions	<p>7.1 Develop a river sustainability 100-year strategy to outline how the rivers and drainage schemes in the Rangitāiki catchment can be sustainably managed.</p> <p>7.2 Develop a strategy to manage flood risk.</p> <p>7.3 Explore alternative options for riverbank management and protection on a case-by-case basis.</p> <p>7.4 Install eco-passages where structures (such as culverts) impede the lifecycle of fish in the river.</p> <p>7.5 Survey and map the status of river and other habitats and then enhance the biodiversity where possible.</p> <p>7.6 Progressively remove structures that impede cultural and recreational access where appropriate, and remedy or adapt structures to minimise effects.</p>	<p>Regional Council</p> <p>Regional Council</p> <p>Regional Council</p> <p>Regional Council</p> <p>Regional Council</p> <p>Regional Council</p>

Objective 8	Access to the Rangitāiki River and its tributaries is maintained and enhanced.	
Contributing actions	<p>8.1 Survey and map existing access points, esplanade strip/reserves and marginal strips for recreation opportunities.</p> <p>8.2 Identify existing and new priority public access points linkages, as well as areas and time periods where public access should be restricted.</p> <p>8.3 Provide and maintain safe and identifiable public access points along the margins of the rivers in the Rangitāiki catchment, where appropriate.</p> <p>8.4 The Whakatāne District Plan continues to manage the acquisition of esplanade reserves/strips and access strips for public access, recreation and conservation purposes.</p> <p>8.5 Support appropriate amenities (signage, interpretation, education and rubbish disposal).</p> <p>8.6 Work with communities, landowners and industries to consider opportunities to create appropriate access, including vehicle, walking, bicycle and waka access to the river.</p>	<p>Local authorities</p> <p>Local authorities</p> <p>Local authorities, Department of Conservation</p> <p>Whakatāne District Council</p> <p>Local authorities, Department of Conservation</p> <p>Local authorities</p>

Ngā kōrero onamata

Traditional stories

In Māori mythology, taniwha are beings that live in deep pools in rivers, dark caves, or in the sea, especially in places with dangerous currents or deceptive breakers. Taniwha were often considered as omens of uncertain times ahead and were therefore highly respected as kaitiaki (protective guardians) of people and places, or in some traditions as dangerous, predatory beings⁹. There were a number of taniwha and tipua (guardian spirits) associated with the Rangitāiki River.

Hākai Atua was a taniwha of the Ngāti Awa hapū of Ngai Tamaoki and resided close to their kāinga (village)¹⁰. Hākai Atua travelled the river and was a kaitiaki who protected the Ngai Tamaoki people.

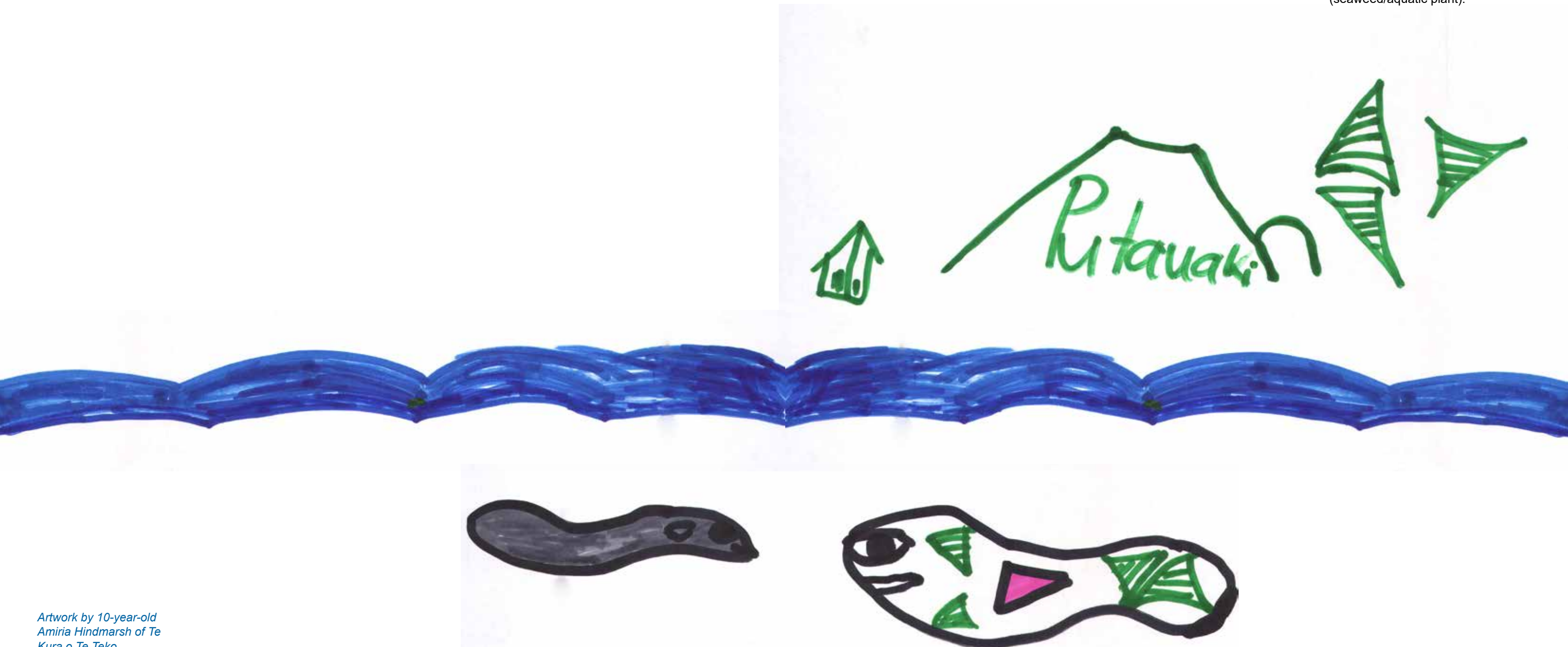
Hine-i-Whāroa was a tipua in the form of a white eel that lived in the Rangitāiki River¹¹. Hine-i-Whāroa was the kaitiaki of all the other eels that lived in the river. Hine-i-Whāroa became the kaitiaki that limited the number of eels that could be caught by the people thereby ensuring that the fishery would survive. No matter how hard the people tried to catch Hine-i-Whāroa to clear the way so they would have unrestricted access to all eels, they could never do so.

Hotupuku was a taniwha that once lived on the Kaingaroa Plains¹². It was a cannibalistic, legged and tailed taniwha that was slain by warriors.

Murupara was a friendly gigantic eel-like taniwha with no scales¹³. Its name meant “to wipe off the mud”. Murupara dwelt in a cave below the old Kiorenu River¹⁴.

Raukawarua was a taniwha who lived at Kōkōhinau¹⁵. To the people of Pahipoto, Raukawarua was supposed to be a kaitiaki of other taniwha that lived in the river. Raukawarua became known as the rangatira of Ngāti Awa, the chief of the river tribe and of all other river creatures.

Rimurimu was a tipuna (ancestor) of the Ngāti Awa hapū of Warahoe and Ngā Maihi who lived along the Rangitāiki River between Te Teko and Matahina¹⁶. Rimurimu was only recognisable to the Warahoe hapū and only revealed itself to warn the people of danger. Rimurimu came about after Miro, daughter of Hikareia (a chief of Warahoe), drowned herself after her plan to be with her lover was thwarted. Miro chanted Te Punga i Orohia. A line in the chant refers to her being a rimu. Miro then took the form of Rimurimu (seaweed/aquatic plant).



Artwork by 10-year-old
Amiria Hindmarsh of Te
Kura o Te Teko.

He puna kōrero

Overview

Stories that have been passed down through generations tell us that Tiwakawaka was the first to explore the Bay of Plenty, later followed by Toi Te Huatahi, the founding ancestor of many tribes who lived around the Rangitāiki River. The upper reaches of the Rangitāiki Valley were first settled by the Marangaranga, the descendants of Toi. Back then, volcanic eruptions and floods were the only major factors that changed the physical landscape of the Rangitāiki River.

Many years later, the Mataatua waka brought more people to the Bay of Plenty. The river provided their iwi with a rich source of food. The rhythm, pattern and continuity of the Rangitāiki River shaped and created the culture of the people who lived there over generations.

This has changed dramatically as people have adopted ways of cultivating the land more effectively. In the 20th century, engineering and technology solutions altered the Rangitāiki River catchment landscape to what we see today. A law passed in 1910 allowed 40,000 hectares of Rangitāiki wetland to be drained and converted into fertile grazing land. Later in the 1930s, people discovered applying cobaltised super phosphate to previously barren areas made them suitable for farmland and large scale forestry. Soil became richer and more fertile in areas previously incapable of supporting farming or planting pines.

Changes to the Rangitāiki River catchment landscape accelerated drastically after the World Wars and the depression. Poverty limited the ability of people to look after their resources for future generations. Virgin land was divided up and sold for farming. Land that was not suitable for farming was planted with fast-growing pine for a good economic return. Meanwhile, tangata whenua became restricted in accessing traditional food

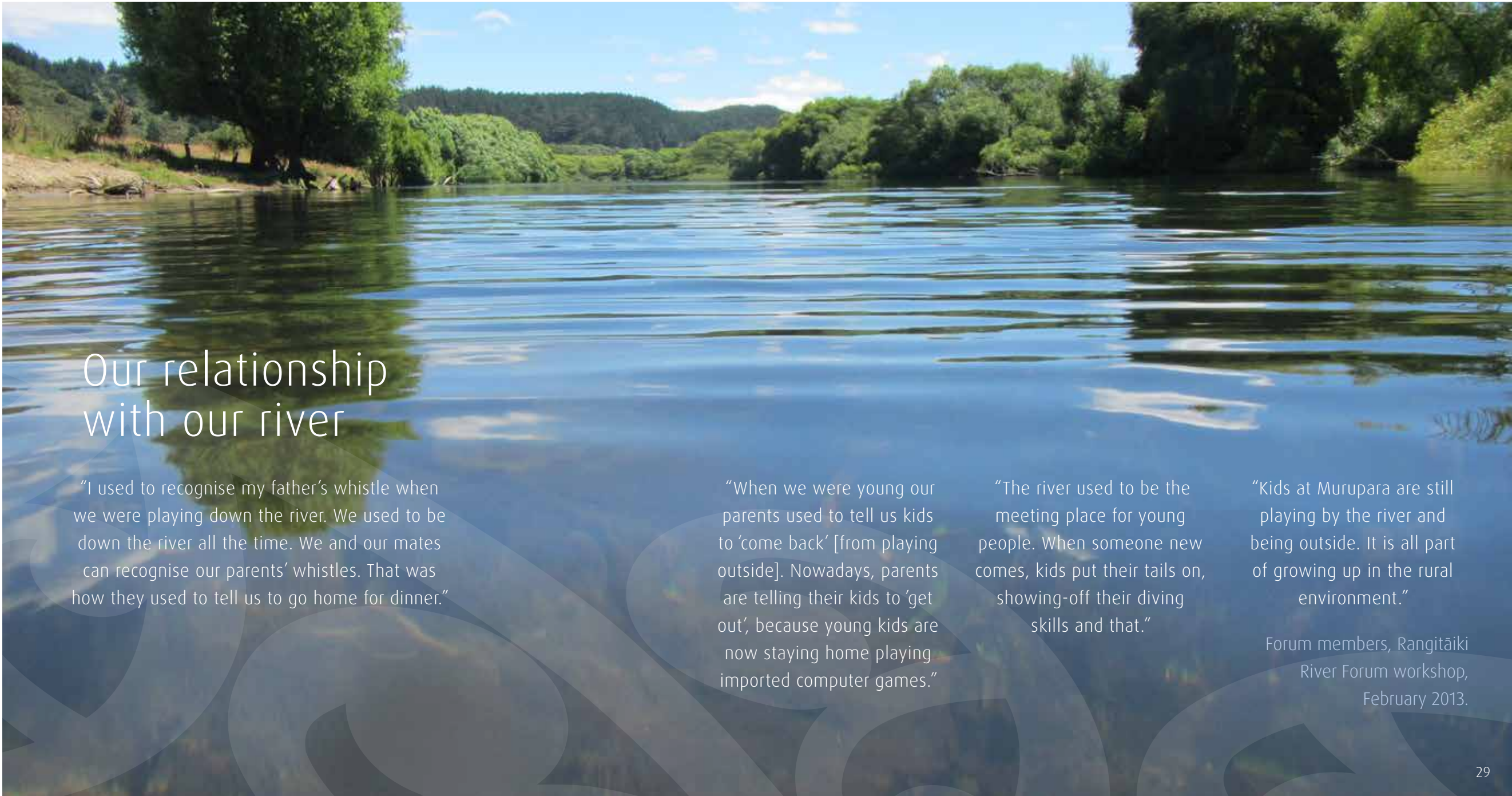
sources along the Rangitāiki River. Eel weirs were taken off to make way for logs being carried down the river. Later, in the 1960s, 1970s and 1980s, the Government carried out large-scale infrastructure projects - constructing hydro-electricity schemes, piping sewerage, and building stopbanks and culverts and then planting willow to protect surrounding farmland from floods. The combination of hydro-electricity, forestry and pasture land makes the Rangitāiki River catchment a rural

production engine room for New Zealand. Forestry and dairy industries have boomed in the Rangitāiki catchment, which has become one of the country's primary producing areas with a strong export focus. In the process of making the Rangitāiki catchment profitable, many activities have changed the natural pattern of the Rangitāiki River and diminished its natural features and characteristics. In the 1960s, the local community underwent rapid change; their

livelihood shifted from an eel culture to a forestry culture in one generation. When the forestry sector reduced hiring in the 1980s, many people had no choice but to move away or become unemployed. Many of the natural resource benefits from the Rangitāiki River are exported, while the costs are borne within the catchment. The Rangitāiki catchment energises the nation and the region, but there are limited examples of wealth

generated from the river being reinvested back into restoring and preserving its health and wellbeing. The degradation of the Rangitāiki River has reduced its spiritual values and compromised the ability of iwi to exercise kaitiakitanga (stewardship) and conduct their tikanga (customs) and kawa (ceremonies). The interactions between the river and its people have become restricted as the community

aspirations for the Rangitāiki River have dwindled. People are spending less time learning how the river contributes to their environmental, cultural and spiritual wellbeing, and how to look after it. It will take time, clear direction and smart thinking to restore and protect the health and wellbeing of the Rangitāiki River and its communities, and to reinvigorate the community's relationship with the river.



Our relationship with our river

"I used to recognise my father's whistle when we were playing down the river. We used to be down the river all the time. We and our mates can recognise our parents' whistles. That was how they used to tell us to go home for dinner."

"When we were young our parents used to tell us kids to 'come back' [from playing outside]. Nowadays, parents are telling their kids to 'get out', because young kids are now staying home playing imported computer games."

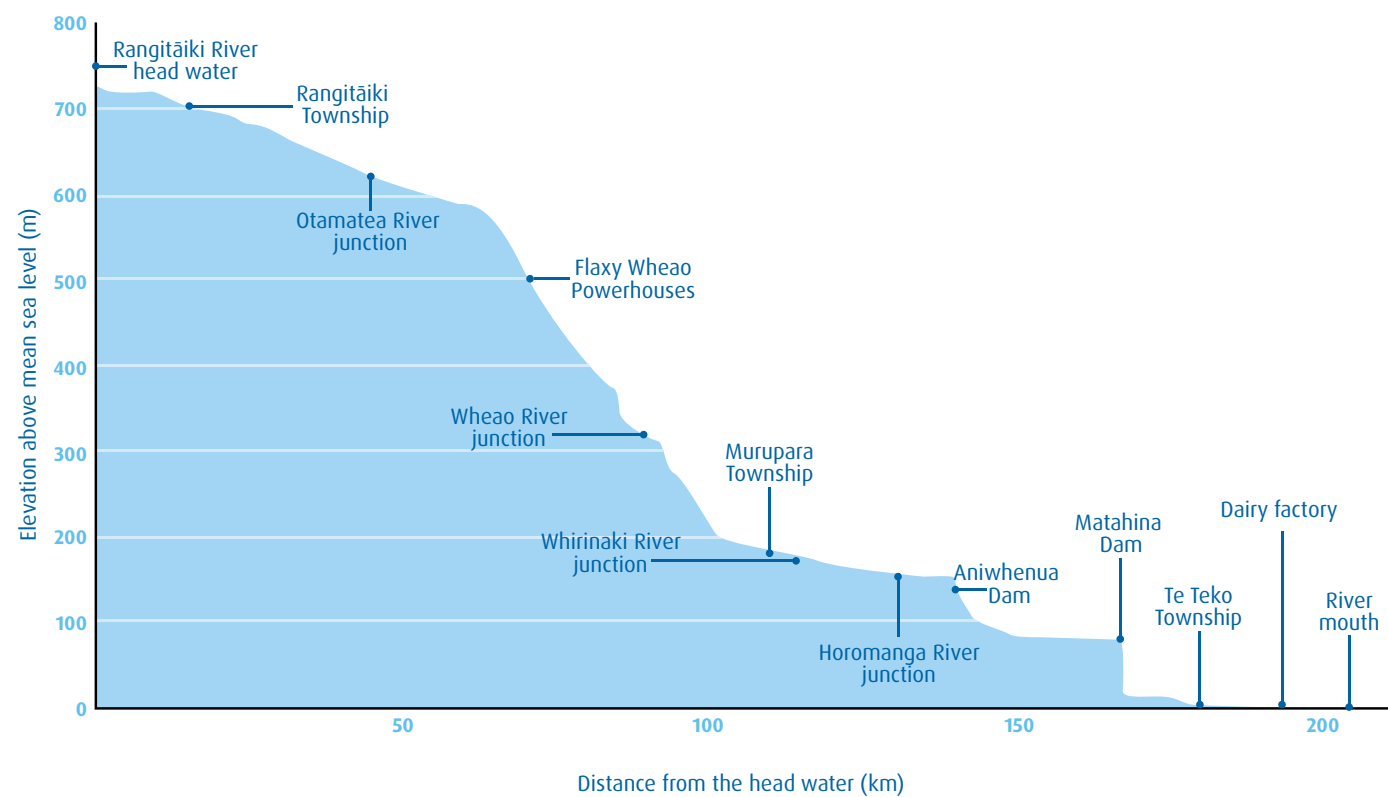
"The river used to be the meeting place for young people. When someone new comes, kids put their tails on, showing-off their diving skills and that."

"Kids at Murupara are still playing by the river and being outside. It is all part of growing up in the rural environment."

Forum members, Rangitāiki River Forum workshop, February 2013.

Profile of the Rangitāiki River

Rangitāiki River Elevation Profile along river



The overall health of waterways throughout the Rangitāiki catchment may be assessed by measuring different parameters such as:

1. Water quantity (including the flow, volume and its variability)
2. Water quality (including nutrients, sediment loads or turbidity, the amount of bacteria in the water, and conductivity or the presence of “salt” in water)
3. Ecology (including plants, invertebrates and fish).

By looking at these different parameters, we can assess the overall health of waterways throughout the Rangitāiki catchment. About half (47 percent) of the approximately 4,400 kilometres of waterways in the catchment are small headwater streams. The larger main stem rivers such as the Rangitāiki River and Whirinaki River contribute only 13 percent of the total waterway length. To simplify analysis, the main stem of the Rangitāiki catchment has been divided into five areas:

1. A lowland area downstream from Edgecumbe
2. A reach around Te Teko
3. A mid-reach in the Galatea Plains, including Lakes Āniwaniwa (Aniwhenua) and Matahina
4. The upper area upstream from Murupara
5. The Whirinaki catchment.

Many small headwater streams flow from native bush, pine forest or pasture into the larger rivers, potentially changing their condition downstream. By looking at these five areas in the Rangitāiki and the smaller headwater streams, a broad picture of the catchment’s overall health can be established.

Water quantity

The Te Teko reach

The Aniwhenua and Matahina Dams have greatly altered flows at Te Teko¹⁷. River flow increases in response to electrical generation and often peaks twice a day. Periods of low stable flow are also common.

Upstream from Murupara

When it rains in the upper catchment, rainfall quickly soaks into the pumice soils. This means river flows upstream from Murupara are groundwater-dominated¹⁸. Large floods that rise and fall quickly are rare.

The Whirinaki

The Whirinaki catchment is dominated by hard greywacke rock. Rainfall does not soak into this, but instead runs quickly off the catchment. River flows are rainfall-dominated, meaning large floods that rise and fall quickly are common¹⁹.

Overall Rangitāiki catchment

Irrigation is an important use of water in the Rangitāiki catchment. Limited water is available above the Matahina power scheme because the flow is maintained for generating electricity. Increased irrigation would support land use intensification but risks affecting water quality.

Water quality

Downstream from Edgecumbe

The Fonterra Dairy Factory and Edgecumbe’s stormwater are the two main discharges to the river. Increasing trends in phosphorus and nitrate-nitrogen have been observed at the Rangitāiki River estuary, although there is no apparent increase in algal biomass.

The Te Teko reach

Total nitrogen concentration has increased since 1999, while phosphorus concentrations have decreased slightly. Average water clarity (1.2 metres) is below the recommended national guideline for swimming (1.6 metres)²⁰. This may be due to the large amounts of small algae (phytoplankton) found in Lake Matahina above the dam. Despite the low clarity, water quality exceeds national guidelines for bacteriological contamination for safe swimming most of the time.

The Galatea mid-reach

The Murupara sewage treatment plant is one of two main points discharging treated contaminants into the Rangitāiki River²¹. Both Lakes Āniwaniwa (Aniwhenua) and Matahina have high to very high levels of nutrients

or algal growth. Levels of nutrients such as nitrogen are high in Lake Āniwaniwa (Aniwhenua) but lower in Lake Matahina.

Upstream from Murupara

Nutrients have been increasing steadily in the past 15 years²², possibly reflecting land use intensification associated with dairy farming near State Highway 5. In many cases, high nitrogen concentration levels lead to excessive algal growth, which is bad for the more sensitive invertebrates in the water. The high concentration of nitrate in the Otamatea River and in Rangitāiki at State Highway 5 are enough to potentially affect river ecosystems. Average water clarity (2 metres) is greater than recommended national guidelines, but data suggests that clarity is decreasing over time. Bacteriological contamination is low most of the time, meaning the river is generally safe to swim in.

The Whirinaki

Average clarity in the Whirinaki (1.8 metres) is above recommended guidelines for swimming. Nutrient levels (particularly phosphorus) are increasing²³, but levels of ammonia have decreased. As with other areas, it is generally safe to swim there.

Overall Rangitāiki catchment

Water quality in the Rangitāiki River degrades progressively downstream²⁴. Water quality (in terms of levels of nutrients, bacteria, and clarity) ranges from fair to excellent south of Murupara²⁵, to low to fair in downstream from Matahina. Nitrogen levels are increasing in the upper Rangitāiki catchment, but appear to be reduced in Lake Āniwaniwa due to uptake by the large amount of water weed. Levels of bacterial contamination in the Rangitāiki River are generally low enough to allow for swimming most of the time. However, more bacteria are washed into the rivers during times of rainfall and it is during these times that levels may exceed those that are safe for swimming. Bacterial levels are also generally higher in the lowland parts of the river.

Water quality in small streams shows a significant effect of land-use activities. Streams from pasture sites have higher nutrient levels and bacterial contamination, while streams from native forest have low nutrient and bacterial levels. Streams from pine forests have moderate nutrient and bacterial levels.

Ecology

Stream health has been classified into “excellent”, “good”, “fair” or “poor” categories on the basis of their invertebrate communities. Of the 117 sites surveyed²⁶ throughout the Rangitāiki catchment, 102 streams (almost 90 percent) supported invertebrate communities indicative of excellent or good health. Only four streams were regarded as being in “poor” condition. Two of these streams drain pasture areas and two drain pine forests. Overall, streams draining native bush were in the best ecological condition, followed by streams in pine plantations and pasture.

Downstream from Edgecumbe and the Te Teko reach

Ecological health of the Rangitāiki River downstream from Edgecumbe and in the Te Teko reach was in “fair” condition. The ecological health of the river here differs greatly from what could have been predicted in its natural state. It has been modified with land drainage, stopbanks and riprap to minimise bank erosion.

Exotic water weeds (macrophytes) are common in the channel. Water flows are controlled by the Matahina Dam.

All these pressures have reduced its overall health. A wide range of

fish are found in the river, including whitebait, bullies, tuna (shortfin and longfin eels) and kōkopu. The Matahina Dam stops the successful migration of many of these fish, so a trap-and-transfer programme has been implemented.

The Galatea mid-reach

The ecological health of the Rangitāiki River above the Matahina Dam was in “good” condition, while above Lake Āniwaniwa (Aniwhenua) it is regarded as being in “excellent” condition.

The shallow Lake Āniwaniwa supports dense growths of aquatic weed such as hornwort and curly oxygen weed. This impacts aquatic life and lake users. However, these plants may also be taking up nutrients from the water and improving water quality below the Aniwhenua Dam.

Large rainbow trout are common in the river and lakes behind the dams, as well as many of the small tributary streams.

The diversity of native fish decreases above the dams, so that above Lake Āniwaniwa, tuna and koaro are the only migratory fish found. Their presence above the dams reflects the success²⁷ of the trap-and-transfer programme run

by Kōkopu Trust²⁸. This programme may have increased the distribution and numbers of shortfin eels above Lake Āniwaniwa, although recent surveys have shown that the distribution of longfin eels may be increasing. While successful in allowing for the upstream movement of tuna, considerable challenges lie ahead to ensure that mature adult eels can still migrate downstream²⁹.

Populations of the non-migratory dwarf galaxias have also been found in small streams flowing from the Ikawhenua Ranges. These fish are found mainly in streams where there are no trout.

Upstream from Murupara and the Whirinaki

Ecological health of waterways above Murupara is generally regarded as being “excellent” in the upper reaches of the Rangitāiki River and in the Whirinaki. The ecological health of waterways here is very similar to what was predicted in a natural state. While tuna are found at sites throughout the Whirinaki, their abundance decreases further inland.

Overall Rangitāiki catchment

Land use changes in the past have been quite dramatic as native vegetation was cleared for either pine plantation or pasture. These activities have impacted on stream health. However, the degree of land use change appears to have stabilised in the past 10-15 years³⁰. This suggests that stream health may not have changed much in recent times. Comparison of invertebrate communities through repeated surveys confirms this, as the current ecological health of selected sites in the Rangitāiki catchment has remained similar to what it was in the 1970s and 1980s.

Ngā ika wai maori – native freshwater fish

The Rangitāiki, Wheao and Whirinaki Rivers were taonga (treasure). For Māori, the rivers were steeped in tribal lore and history, as well as being a main source of material and spiritual sustenance and wellbeing. In the Rangitāiki River, eels were a secure food source available at any time.

Many native New Zealand freshwater fish (ikawai) are valued by Māori as mahinga kai (traditional food sources). Most of these fish,

such as kōkopu and tuna, are night creatures. They like dark cool places and are active at night³¹. They don’t come out during the day and don’t live in freshwater fulltime; they migrate between rivers and the sea.

The native freshwater fish could live in rivers, lakes, wetlands and groundwaters. Over thousands of years, some of them have developed excellent skills of climbing steep waterfalls as they venture inland to spawn or to feed. Today, due to competition with other bigger, hungrier and equally athletic fish, most native fish are now living in small streams, many of which are less than a metre wide.

Unlike game fish, ikawai are not protected under New Zealand legislation. Although native fish are protected in Department of Conservation land, hydroelectric dams and large irrigation projects are turning running waters into lakes, changing the river flow and restricting fish movement along river systems. Pollution and aggressive animals and plants can also make life harder for native fish. The long-term decline of ikawai populations has impacts on our communities around the Rangitāiki.

The hurdles for tuna

The Rangitāiki River is home to many paewai (also known as tuna kūwharuwharu or longfin eels), a fish unique to Aotearoa and the largest and longest-living of its kind. Tuna flourish in connected waterways with plenty of cover, food and resting pools along the way.

For tuna, life in the Rangitāiki River has become harder in recent decades. It is more difficult for tuna to find good food because of a variety of changes, including the reduced riparian area, declining water quality, increasing levels of nitrate in parts of the river (as a result of more fertiliser and manure in the water) and sediments. Blocked or concrete waterways (such as dams and culverts) mean that the tuna’s vital journey from the sea to Rangitāiki River and back has become impossible without human help.

The future survival of paewai is threatened. It is possible that New Zealand could lose this special taonga tuku iho forever.



Eels and eeling and the rivers have always been the life blood of the people of the Ika Whenua valley.

Quote from Waitangi Tribunal, 1998:12, Wai 212.

Importance of tuna for Rangitāiki iwi

Hapū and iwi of the region are well known for the prized tuna from the Rangitāiki. As well as being a key food source, tuna were a vital part of traditional trade and economies and highly prized as koha in gift exchange. For this reason, tuna are regarded by many as a taonga and often feature in pūrākau (ancient legend), whakapapa, and depicted in whakairo (carving) that adorn many marae; a testament to their importance.

Many varieties of tuna were traditionally caught by people who lived along the Rangitāiki and its tributaries, including black eels (mataamoe), silver-bellied eels (paewai), blind eels (piharau), and yellow-bellied eels. In many instances, specific individuals and families had special knowledge of fishing methods and had the responsibility to pass their knowledge on to the next generation. Places where specific varieties of eels could be caught were well known and were often named and treated with great care. There were a number of traditional fishing methods, including hīnaki, retireti, rama tuna, fern beds or boxes and line fishing. Many iwi had their own maramataka (fishing calendar) and carefully managed their eel fishery in accordance with tikanga.

Crown control of the Rangitāiki and its tributaries from the late 19th century has had a huge impact on tuna and those that depended upon them. The eel fisheries and other resources that were traditionally relied upon for cultural and physical sustenance have been severely impacted. Specifically, the construction of the Matahina, Aniwhenua, and Wheao power schemes now inhibit the ability of both young elvers to travel upstream and the downstream journey of adult eels out to sea to spawn. Flood control measures that required the removal or changes to their habitat, together with commercial harvesting of tuna, has also contributed to their decline.

There are several contributing factors to rejuvenating tuna stocks in the Rangitāiki which lie beyond the immediate reach of this Forum. However, protecting and enhancing tuna habitat and migration paths form a key objective of this document and are a step towards that outcome.



Adapted from Ngāti Manawa Claims Settlement Act, Te Ika Whenua Energy Assets Report 1993 and Parliamentary Commissioner for the Environment “On a pathway to extinction? An investigation into the status and management of the longfin eel”, April 2013.

Whitebait in the Rangitāiki

The Rangitāiki River is home to three types of whitebait, which normally lay their eggs in freshwater. After the eggs hatch, they quickly migrate to sea before they come back to lay eggs³¹. Traditionally, the abundance of whitebait provided local iwi with essential food in a protein-limited world.

Īnanga (or whitebait or small fry) are common and they don’t need to travel very far inland. They breed on seasonally flooding estuarine wetlands, and their life-cycle is dependent on the dynamic of freshwater and seawater exchange. The massive (40,000 hectare) Rangitāiki/Tarawera/Whakatāne saltmarsh wetland used to offer an ideal breeding ground for Īnanga right in the middle of the Bay of Plenty. When Īnanga go to sea all at once, they attract many other fish to feed on them. Today, we can find Īnanga in the Rangitāiki River, Western Drain, Waikamihī Stream, Mangaone Stream, Reid’s Central Canal and upstream of the Otarere Stream/Drain of the Rangitāiki Plains and the Whakatāne River.

Banded kōkopu (sometimes called kōkopu tawhara, moruru, para, kopu, korewhariwha, kōkōpuruau, koopakopako, ruao, ruwao, or Māori trout or native trout) are the travellers of the family. As part of the whitebait family, the junior banded kōkopu look the same as baby Īnanga.

In the wild, banded kōkopu like to live in small boulder streams in native forest. Banded kōkopu are known to climb falls in a small forest stream and perpendicular rock faces. Māori traditionally harvested Banded kōkopu with rama (torches) at night. Today, the limited numbers may be too critical for feeding people. One common neighbour of the banded kōkopu – New Zealand grayling, was once common in New Zealand waters but now they’re all gone. However, we can still find banded kōkopu in the Rangitāiki River, Lake Matahina, Otarere Stream/Drain, Ngakauaroa Stream/Drain, Waikamihī Stream and Mangaone Stream of the Rangitāiki River.



Whitebaiting along the Rangitāiki River.

Giant kōkopu (or kōkopu, raumahehe, kokopara, para, bull trout or like the banded kōkopu - Māori trout or native trout) are the agile giant, although they are the same size as other whitebait in the family when hatched. The giant kōkopu is special to the lower Rangitāiki. With some luck you may find the secretive giant kōkopu in the Rangitāiki River, Ngakauaroa Stream/Drain, Western Drain, Awaiti Canal, Omeheu Canal, Waikamihī Stream, and Te Rahu Canal of the Rangitāiki River.

Besides whitebait, a science research project³² recently discovered koaro in the Rangitāiki catchment. That research also found trout presence has diminished the habitat and survival of dwarf galaxiid.

Statistics about local people

In 2011, an estimated 8,230 voters were registered in the Rangitāiki River area - about 52 percent of them are on the general roll and the other 48 percent are registered Māori voters. The high Māori population is also reflected in the 2013 Census.

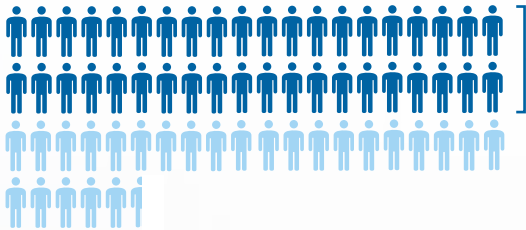
The 2013 Census shows in the Rangitāiki River catchment there were:

- 6,560 people usually living in the catchment in 2013.
- More than half of the population (61 percent) is Māori. This is a higher proportion compared to the region (31 percent) or the nation (17 percent).
- About 25 percent of the population are children (14 years old or under), but only 10 percent are elderly (65 years and over).
- About two-thirds of the families in the catchment have at least one child. This was a higher proportion compared to the region (56 percent) or the nation (59 percent).

The rural industries (including agriculture, forestry and fishing) are the dominant employment in the Rangitāiki catchment, with over a third of residents working in the rural sector. In comparison, less than one-tenth of people in the Bay of Plenty work in the rural sector. The Census also showed people in the Rangitāiki catchment are more likely to have physical jobs (41 percent), twice as likely to work from home (21 percent), more likely to work long hours, and less likely to hold a skilled or highly skilled job than the average residents of the Bay of Plenty. This could be partly because of the rural working-and-living environment and the jobs it has to offer. On the other hand, only a few residents in the Rangitāiki catchment population are employed in health care or social assistance.

6,560 people live in the Rangitāiki catchment (approx)

1 person icon = 100 people



61% of the Rangitāiki River catchment is represented by Māori

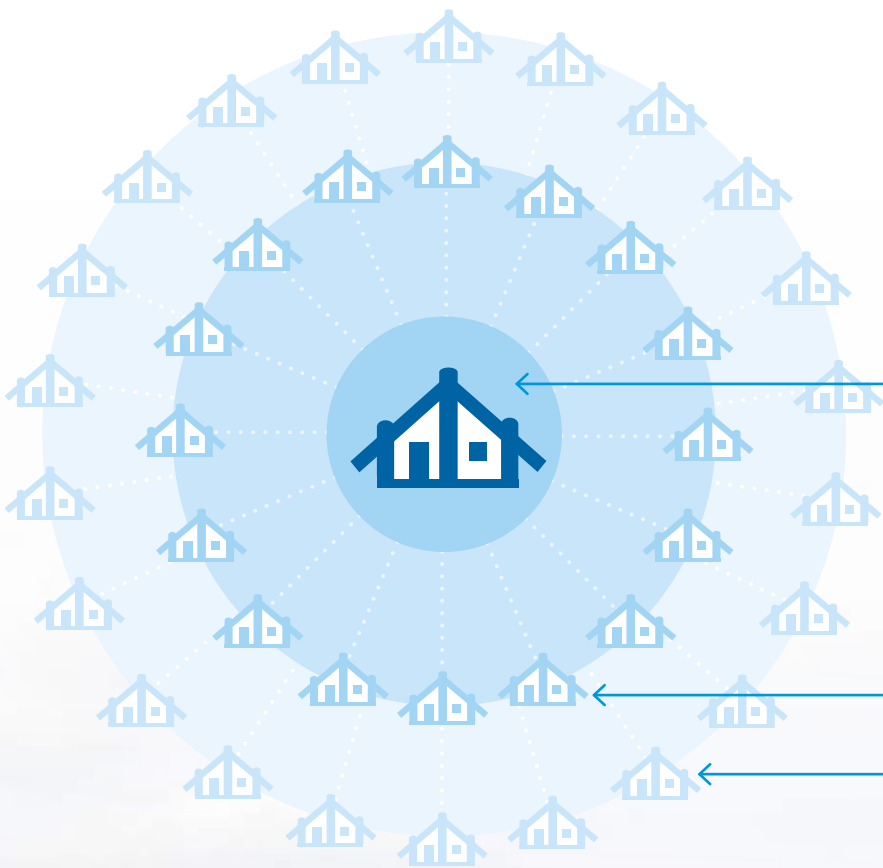


25% of the people in the Rangitāiki River catchment are children (14 years old and under)



10% of the people in the Rangitāiki River catchment are elderly (65 years and over)

Rangitāiki River at Thornton is a popular swimming spot in summer.



Several Iwi

have an interest in the Rangitāiki River catchment

There are

16 Marae

and 22 Hapū

in the Rangitāiki catchment area

approximate

Economic Activities



A conservative estimate of the wealth generated from the river and its catchment is somewhere between **\$169 and \$239 million per year.**

Direct economic benefits from natural resources in the Rangitāiki River catchment are simplistically estimated and presented here. The primary sector also brings social benefits to the rural communities.

Economic overview

Growing trees on the Rangitāiki generates around \$94 million GDP (gross domestic product) per year. Exotic forest covers about 156,600 hectares in the catchment. Forestry also provides a range of environmental benefits.

About 54,100 hectares of pastoral farm is located in the Rangitāiki catchment. Growing pasture animals on the Rangitāiki catchment generates somewhere between \$37 million (if all in dry stock) and \$107 million (if all in dairy) GDP per year.

Hydro-electricity generation from three hydropower schemes contribute significantly to New Zealand's ability to generate electricity from renewable sources. They provide more reliable electricity, water-based recreation opportunities, jobs and a means to manage flood events.

A conservative estimate of the wealth generated from the river and its land from the above sectors is somewhere between \$169 and \$239 million per year.

Recreation, tourism and other sectors contribute to the Rangitāiki catchment's economy, but it is difficult to translate into a dollar value. The Fish and Game

Council estimates anglers spend between 15,000 to 25,000 days fishing in the Rangitāiki River catchment each trout season (see 'trout fishing'). Other than anglers, walkers and hunters, the Rangitāiki catchment is also frequented by campers, horseriders, jetboat riders, waterskiers, kayakers, rafters, free-floating tubers and people who simply come for a scenic picnic or a swim.

These industries also require goods and services, and so form a part of the Rangitāiki River community and support the economy of other sectors. The estimated collective incomes for the local people and households is somewhere around \$93 to \$121 million per year (an estimate from Census 2013 result). Investment in community initiatives for restoring waterways through the Environmental Enhancement Fund has an estimated value of \$356,000 for the period between 2001 and 2013. While they have not been quantified in this document, we know that many individuals, businesses, hapū, organisations and government agencies have been looking after the Rangitāiki River.

Kaingaroa Forest

Kaingaroa Forest is the largest exotic forest in the North Island and the largest softwood plantation in the Southern Hemisphere. It covers 150,000 hectares from northeast of Lake Taupō to south of Kawerau. It supplies logs domestically and internationally and provides a major source of trees for timber, pulp and paper industries in the region.

Before the 1950s, the only economical use for this vast area of land was to grow trees. It was uneconomical for pasture and grazing stock. Scientists later found its soil lacked the mineral cobalt, and this deficiency made stock ill with bush sickness.

During the 1923-1936 depression, the Government formed the New Zealand Forest Service to plant the

Kaingaroa Plains as a 'make-work' project. The idea was to keep men employed and it was hoped it would also be an economical decision. Later this state-owned asset was sold to investors.

Today, these forestry assets are a distinct feature on an internationally competitive scale. This commercial plantation provides the logs for high-tech value-adding processing facilities within easy distance. This is a unique feature distinct from other forestry in New Zealand.

Kaingaroa Forest is one of the crown jewels of international forestry, being one of the oldest and largest softwood plantations in the world. It is an important consideration in the Rangitāiki catchment.



Farming in Rangitāiki

Dairy farmers work to the local conditions

Dairy farmers in the Rangitāiki catchment are working toward improving stream health. This includes better stock exclusion, effluent control and nitrogen management.

In 2003 the Dairying and Clean Streams Accord extended good practice beyond regulatory bottom lines. Fonterra engaged with stakeholders and took responsibility for improving dairy farming practices. In July 2013, the new Sustainable Dairy: Water Accord (SDWA) was signed by all dairy companies in New Zealand, along with DairyNZ and other interested organisations.

Source: Fonterra submission October 2014

Glen and wife Karen farm a 1,000-cow dairy unit at Rangitāiki near Taupō. For farmers, the high altitude and colder climate means a short growing season. It makes Rangitāiki a tough environment to farm, especially in comparison to their neighbours on the versatile Rangitāiki Flood Plain. Glen and Karen chose a grass variety that can handle the harder environment.

Source: PGG Wrightson Seed 2012



Farmers on the Rangitāiki Station grow pasture and crops to sustain the land

The farming practices employed on the Rangitāiki Station focus on developing the top soil and managing pasture rejuvenation. Their success won two Bay of Plenty Ballance Farm Environment Awards in 2012, recognising their meticulously planned cropping programme, outstanding pasture management and livestock conditions.

Landcrop's Rangitāiki Station is a large-scale farm of almost 9,700 hectares, including 730 hectares of silage and some forestry. Rangitāiki Station's high altitude (range 700–800 metres above sea level) makes it tough country to farm, because of the short growing season and high wintering costs. On the farm, a team of 20 permanent staff manage 52,400 animals, comprising 19,090 deer, 28,600 sheep, 1,500 beef cattle and up to 2,300 dairy cows (including winter grazers).

Source: New Zealand Farm Environment Trust, 2012

"From a land point of view we have a responsibility to leave it better than we found it. A healthy planet is vital for life to prosper now and in the future. The land will still exist in some form long after ourselves and future generations have departed."

Ross Shepherd, Rangitāiki Station Farm Business Manager Quoted in Beef + Lamb New Zealand website, 2012



Trout fishing

The Rangitāiki River holds wild trout (introduced around the turn of the 20th century) and is recognised for providing great fishing waters by New Zealand freshwater anglers³³. The trout habitats and fisheries in the Rangitāiki River, Lake Matahina, Lake Āniwaniwa, Wheao River and Lake Flaxy are significant for the Bay of Plenty region.

The lower and mid Rangitāiki River holds many trout in a variety of fast water and long run habitats. There are several cold water stream inflows that provide good summer fishing at their stream mouths when the river is warm and these tributaries also have spawning runs of trout that are targeted by anglers during the autumn.

Lake Āniwaniwa (previous name Lake Aniwhenua) was one of the North Island's most productive lakes, with many trophy fish caught. In more recent years, Āniwaniwa still provides good rainbow and brown trout to shoreline fly and spoon, or stalking from drifting boats. During summer the lake is affected by weed in the water, so the better fishing is in the spring and autumn.

The Wheao River and associated Flaxy hydro lakes and canals provide some large trout with mainly spring-fed flows so can be fished at times when other rivers and streams are flooded. It is also popular with anglers around the world and contains some trophy-sized fish that are keenly sought after by visiting fly fishers.

Hydro electricity generation

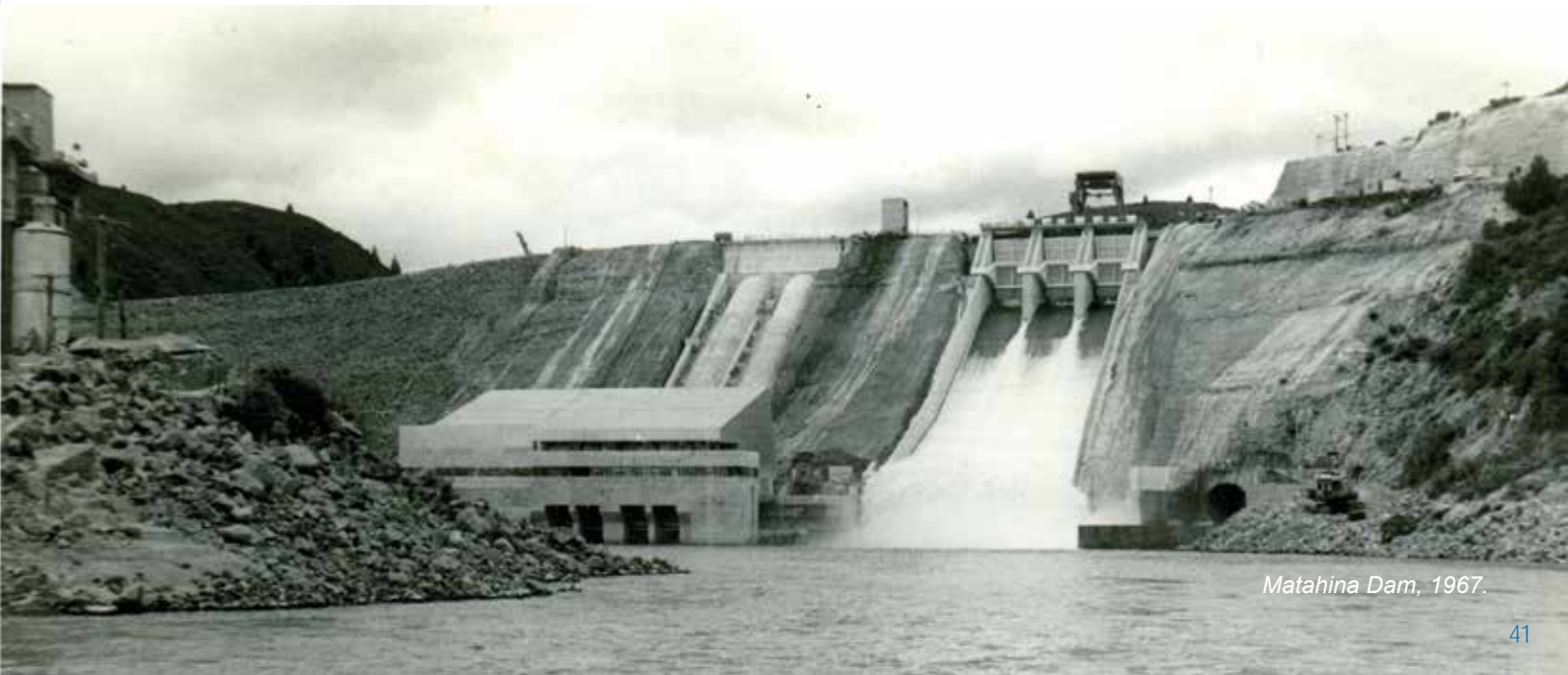
There are three major hydropower schemes on the Rangitāiki River; Matahina, Aniwhenua (at Āniwaniwa) and Flaxy-Wheao. Together they generate approximately 130 megawatts of renewable energy with an annual average of 540 gigawatt hours (GWh), which is equivalent to supporting roughly 70,000 average New Zealand households*, or supplying approximately 20 percent of the region's electricity demand without using fossil fuels. These schemes are important infrastructure in the region.

Matahina Dam was commissioned in 1967 and was the first hydro electricity dam built on the Rangitāiki River. This 86-metre high dam is the largest earth dam in the North Island. The Matahina Hydropower Scheme was granted a resource consent in 2013 to continue operating for a further 35 years.

Aniwhenua Dam was built on the Rangitāiki River in the late 1970s. The Aniwhenua system diverts water from the dammed Lake Āniwaniwa through a 2.2-kilometre canal and two generators, and then releases the water back to the Rangitāiki River. The resource consent for the Aniwhenua Dam system expires in 2026.

The Flaxy-Wheao Scheme was the third hydro electricity generation system commissioned. This scheme had its beginnings in 1974 and was commissioned in 1980. Water from the Flaxy Station is discharged into the 4.7 kilometre Rangitāiki canal which stretches from the intake of the Rangitāiki River to the Wheao Powerhouse. All of the water used in this scheme is then discharged to the Wheao River. The resource consent for the Flaxy-Wheao system expires in 2026.

*One gigawatt hour (GWh) is required to meet the average consumption of 131 residential connections. This Trustpower calculation is based on Ministry of Economic Development, New Zealand Energy Data File, 2010, Tables G.6a.



Matahina Dam, 1967.

Possible ways we can measure progress

We can measure our progress towards our vision through:

Monitoring

- Natural environment regional monitoring network (NERMN) freshwater module
- National freshwater objective framework monitoring
- Water quality measurements (nutrients and bacteria)
- Environmental quality index
- Cultural health index
- Macro invertebrate community index.

Observations of conditions

- Identified sites
- Wetland conditions
- Aquatic ecosystems.

Size of areas and number of sites for

- Net amount of significant indigenous ecosystem.

Surveys

- Community survey on relationships with the rivers
- Perception of rūnanga (iwi authority)
- Iwi/hapū community survey
- Census information associated with community prosperity of the Rangitāiki catchment.

Reports

- Resource consent compliance in the catchment
- Section 32 analysis (efficiency and effectiveness) reports for the Regional Plans and District Plans and changes in relation to the implementation of the vision, objective and desired outcomes in this document.

Te arotake Review

This document, Te Ara Whānui o Rangitāiki – Pathways of the Rangitāiki: River Document, will be reviewed at least every 10 years.

The review will look at progress, scientific information, observation, best-practice development and community and agency feedback. If necessary, the Forum may amend this document or part of it at any time in consultation with the community.

Te aroturuki me te whakatakotoranga – Monitoring and reporting

Progress against this document will be monitored by the partner agencies and reported annually to the Rangitāiki River Forum. Monitoring and reporting will identify any areas for improvement.

The following have been identified as potential areas to be monitored against the document's vision, desired outcomes and objectives.

- Aquatic habitats are improved, ensuring young tuna (elvers) are able to reach the upper river and mature tuna are able to reach the sea to spawn
- Aquatic habitats (relative to their types and fish migration paths) are improved
- Ecosystems are healthy and fully functioning
- Significant indigenous biodiversity and natural characters are identified, preserved and protected
- Degraded ecosystems, habitats and biological communities are restored (if practical) and rehabilitated
- The extent of wetlands is maintained and enhanced
- Erosion, silt or sediment does not adversely affect the aquatic ecosystems
- The degree to which aquatic ecosystems are affected by the changed flow of the river is measured
- Water quality supports healthy aquatic ecosystems
- The water meets the reasonably foreseeable needs of future generations
- Values of water (ecological, cultural, recreational and amenity) are maintained
- Water quality in at-risk catchments is improved over time
- The state of degraded water quality is improved
- Land use impacts are within the sustainable limits of the river (receiving aquatic environment)
- Resources are used or allocated within their limits (design parameters or carrying capacity)
- Public health and safety (by providing potable water and managing sewage) is maintained
- Cultural and traditional relationships (including ancestral lands, water, sites, wāhi tapu and other taonga) are consistently recognised and provided for in resource management decisions
- Local government and iwi authorities are engaged consistently and positively
- Stakeholders and iwi authorities are satisfied with their involvement in resource management decision-making
- Decision-making takes kaitiakitanga and the Treaty of Waitangi into account
- Co-management arrangements agreed
- When subdividing, changing use and/or developing land, esplanade reserves or public rights are identified, acquired or enhanced
- Accumulative and existing effects on the environment are assessed when making decisions
- Adverse effects from infrastructure are avoided, remedied or mitigated
- Existing renewable electricity generation capacity and efficiency is increased
- Level of public access along rivers is maintained or improved.



Glossary

Māori	English translation
Awa	river/stream/creek
Hapū	sub-tribe
Heke	migration
Iwi	tribe
Kai	food
Kaitiaki	guardian
Kaitiakitanga	guardianship
Kaumātua	elder
Kawa	Marae protocol/traditional ceremonies
Kōrero	to speak, discussion or story
Mana whenua	authority or mana associated with possession and occupation of tribal lands
Matauranga Māori	traditional Māori knowledge
Maunga	Mountain
Mauri	life-force, life supporting capacity
Mihi	greeting/acknowledgement
Mokopuna	grandchild/grandchildren
Nohoanga	settlement, reserve
Paewai	Anguilla dieffenbachii (longfin eel) (Section 2.6 of Ngāti Manawa Deed of Settlement: Schedule)
Taiao	environment
Tamariki	children
Tangata	person
Taniwha	water spirit/guardian
Taonga	treasure or anything prized
Taonga tuku iho	heirloom/something handed down from another generation
Tauranga waka	landing place for vessels
Tikanga	customs or correct procedure/meaning
Tipua	guardian spirits
Tipuna	ancestor
Tuku	release/presentation or offering
Tuna	freshwater eels found in New Zealand rivers/streams
Uri	descendant(s)/someone's child or children
Wāhi tapu	sacred site(s)
Waka	canoe
Whakapapa	genealogy/descent

English terminology

- Created**
something having been brought into existence.
- Enhance**
the state of improving quality, value or status.
- Lead organisation**
lead organisations are the likely organisations which will drive or coordinate actions within the action plan. However, the actions listed remain subject to each organisation's individual decision-making process.
- Nutrient**
is a substance contributing to nourishment. Nutrients can be contaminants; for example, nitrates and phosphates can have adverse effects on water quality. (Regional Policy Statement of the Bay of Plenty, 2014)
- Prosperity**
a condition in which a person or community is doing well financially.
- Protected**
the state of not being harmed or damaged.
- Rangitāiki catchment**
means the area shown on OTS-076-034 and OTS-095-024 maps published by the Office of the Treaty Settlement; the area is indicated on the map in section 3 of this document. It generally shows the area from which rain flows into the Rangitāiki River.
- Restored**
the state of being returned to an original or former condition.
- Sustainable**
the use of natural resources is kept at a steady level that is not likely to damage the environment.
- Valued**
generally means to be held in regard, especially in respect of merit.
- Note: the above are based on relevant dictionary definitions, unless stated otherwise.*



References

1

Smale, M., 2007, “The frost flats of Rangitāiki”, *New Zealand Geographic*, Issue 085 May – June 2007.

2

Adapted from *Ngāti Manawa Claims Settlement Act 2012, Te Ika Whenua Rivers Report 1998 and Te Ika Whenua Energy Assets Report 1993*.

3

Adapted from *Ngāti Whare Claims Settlement Act 2012, Te Ika Whenua Rivers Report 1998 and Te Ika Whenua Energy Assets Report 1993*.

4

Section 6(2)-(3) *Ngāti Whare Claims Settlement Act 2012*.

5

Adapted from the *Ngāti Awa Claims Settlement Act 2005*.

6

Image courtesy of <http://mp.natlib.govt.nz/detail/?id=36933&l=mi>.

7

Adapted from the *Ngāti Tuwharetoa (Bay of Plenty) Claims Settlement Act 2005*.

8

Section 7(15) of *Ngāti Manawa Claims Settlement Act 2012*.

9

<http://en.wikipedia.org/wiki/Taniwha>.

10

Ngāti Awa Claims Settlement Act 2005.

11

Ngāti Awa Claims Settlement Act 2005.

12

Reed, A.W., edited by Calman, R., 2008, *Taniwha, Giants and Supernatural Creatures – He Taniwha, He Tipua, He Patupaiarehe*, Traditional Māori Stories Volume 1, a Raupō Book Published by the Penguin Group.

13

Merito me Peti Hetaraka Reunion 93-94: *Rangitahi Marae, Murupara 1880 – 1994, page 7 Reed, A.W., 2010, Place Names of New Zealand*, p.265, North Shore, N.Z., Raupō.

14

Te Ika Whenua – Energy Assets Report 1993.

15

Ngāti Awa Claims Settlement Act 2005.

16

Ngāti Awa Claims Settlement Act 2005.

17

2010, *NERMN River and Stream Channel Monitoring programme 2005-2010*, Bay of Plenty Regional Council.

18

Boubée, J. and Hudson, N., 2009, *Assessment of the state of the Rangitāiki River within the Ngāti Manawa rohe*, NIWA client report for Ngāti Manawa.

19

Boubée, J. and Hudson, N., 2009, *Assessment of the state of the Rangitāiki River within the Ngāti Manawa rohe*, NIWA client report for Ngāti Manawa.

20

Donald, D., 2012, Health of Rangitāiki River, power-point presentation to the Rangitāiki River Forum, Bay of Plenty Regional Council.

21

Donald, D., 2012, Health of Rangitāiki River, power-point presentation to the Rangitāiki River Forum, Bay of Plenty Regional Council.

22

Donald, D., 2012, Health of Rangitāiki River, power-point presentation to the Rangitāiki River Forum, Bay of Plenty Regional Council.

23

Boubée, J. and Hudson, N., 2009, *Assessment of the state of the Rangitāiki River within the Ngāti Manawa rohe*, NIWA client report for Ngāti Manawa.

24

Donald, D., 2012, Health of Rangitāiki River, power-point presentation to the Rangitāiki River Forum, Bay of Plenty Regional Council.

25

Boubée, J. and Hudson, N., 2009, *Assessment of the state of the Rangitāiki River within the Ngāti Manawa rohe*, NIWA client report for Ngāti Manawa.

26

Suren, A.M., 2014, *An ecological assessment of waterways throughout the Rangitāiki catchment*. Bay of Plenty Regional Council Environmental Report 2014/11

27

Kearney, M., Kerrison, B. and Kayes, P., 2013, *Recruitment of elver into the Rangitāiki catchment 2010 - 2013*, Te Whare Wānanga o Awanuiārangi client report prepared for Te Rūnanga o Ngāti Awa.

28

Kearney, M., Kerrison, B. and Kayes, P., 2013, *Distribution and abundance of shortfin Anguilla australis and longfin A. dieffenbachia eel in the Whakatāne Region*, Te Whare Wānanga o Awanuiārangi client report prepared for Te Rūnanga o Ngāti Awa.

29

Kearney, M., Kerrison, B., Sisley, M. and Kayes, P., 2013, *Assessing distribution and harvest of freshwater eels within the Rohe o Ngāti Awa*, Te Whare Wānanga o Awanuiārangi client report prepared for Te Rūnanga o Ngāti Awa.

30

Boubée, J. and Hudson, N., 2009, *Assessment of the state of the Rangitāiki River within the Ngāti Manawa rohe*, NIWA client report for Ngāti Manawa.

31

www.teara.govt.nz.

32

Suren, A.M. presentation “Rangitāiki Ecological Survey” to the Rangitāiki River Forum on 24 September 2014.

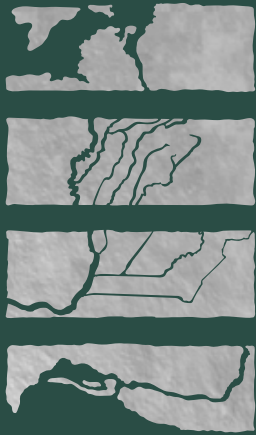
33

www.riverfishing.co.nz.
www.trout-fishing-new-zealand.com.
Eastern Fish and Game New Zealand.



A decorative Maori pattern in a lighter shade of blue, featuring stylized, swirling motifs that resemble traditional carvings or weaving patterns, located in the top left corner of the page.

For more information or to request
further hard copies of this document
please contact 0800 884 880.
Electronic copies can be downloaded
from www.rangitaiki.org.nz



KAITUNA HE TAONGA TUKU IHO

A TREASURE
HANDED 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

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

Kaituna our guardian

Kaituna our life force

Kaituna our ancestral river

Kaituna our sustenance

Kaituna a connector of people

From the lakes to the sea

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: <div><div>a</div>Support the mauri of rivers and streams.<div>b</div>Protect tangata whenua values.<div>c</div>Protect ecological values.<div>d</div>Protect recreational values.</div>
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 Rangitihī, 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.

NGĀ KAI Ō ROTO – CONTENTS



Kupu Whakataki
Preface

Moemoeā - Our Vision _____ ii

Ngā Whāinga - Our Objectives _____ iv

He Karere - Message from the Chair _____ vii

The Purpose of The Kaituna River Document _____ viii

Note to the Reader _____ viii

Who is Te Maru o Kaituna River Authority? _____ x

Our Logo _____ xi



PART ONE
Te Waipuna
The Headwaters

About this document _____ 7

What area does the document cover? _____ 11

What will the document respond to? _____ 13

What is being done in and around the river _____ 15



PART TWO
Ngā Wai Hōhonu
The Water Depths

The Vision, Objectives and Desired Outcomes _____ 21

Ngā Piringa me ngā Herenga -
Iwi Relationships with the River _____ 21

Te Mauri me te Rēto o te Wai -
Water Quality and Quantity _____ 24

Mahinga Whenua - Land Use _____ 25

Te Oranga o Te Pūnaha-hauropi - Ecosystem Health _____ 26

Ngā Herenga o Te Maru o Kaituna - Te Maru o Kaituna
in Collaboration with Iwi and the Community _____ 27



PART THREE
Ngā Tahatika
The Riverbanks

The importance of the Kaituna River _____ 33

The Iwi of the Kaituna _____ 35

Pakehā history _____ 40

Kaituna River changes _____ 41

Where we are now _____ 49



PART FOUR
Te Kōngutu Awa
The River Mouth

How was the document developed? _____ 57

Public and stakeholder engagement _____ 57

The design of this document _____ 59

Implementation and Review _____ 61



Tāpiritanga
Appendices

Kuputaka - Glossary _____ 64

Ngā puna kōrero - References _____ 67

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 kawe 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 Ōngātoro/Maketū Estuary Strategy 2009

The Kaituna River and Ōngātoro/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 Ōngātoro/Maketū Estuary life as taonga”.

“Whakanuia, whakamānawatia te mauri o te Kaituna me Ōngātoro 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.

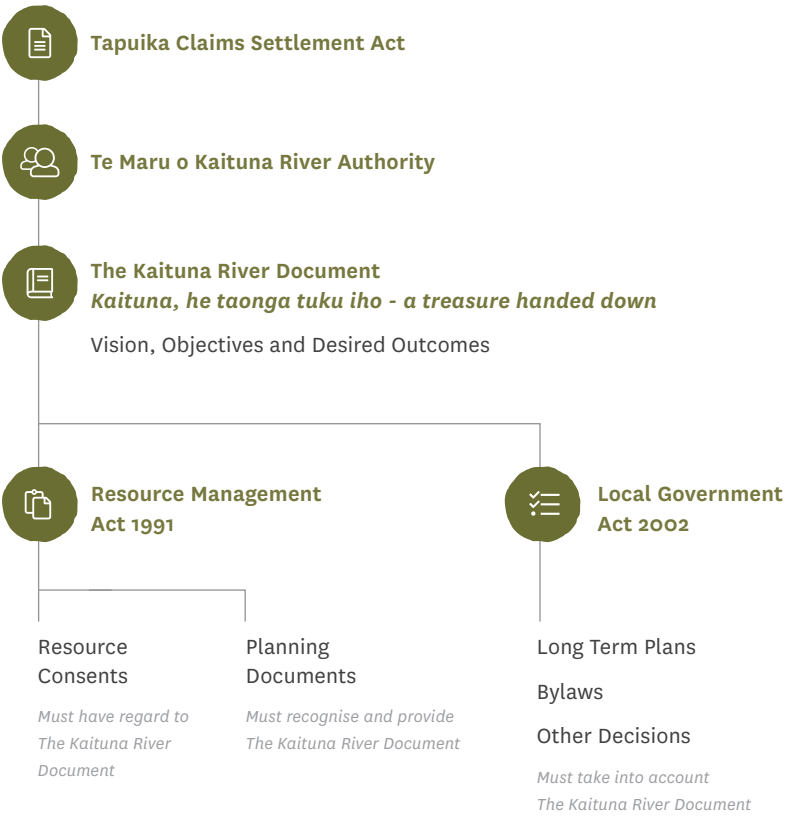
The Strategy’s four key outcomes were high level and aspirational, and the goals under these, while set in 2009, are still largely relevant to the catchment. Each has been reviewed and, where considered appropriate, woven into the objectives and desired outcomes within this river document. Many of the 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 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 whakatupuranga ō nāianeī, ō 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?

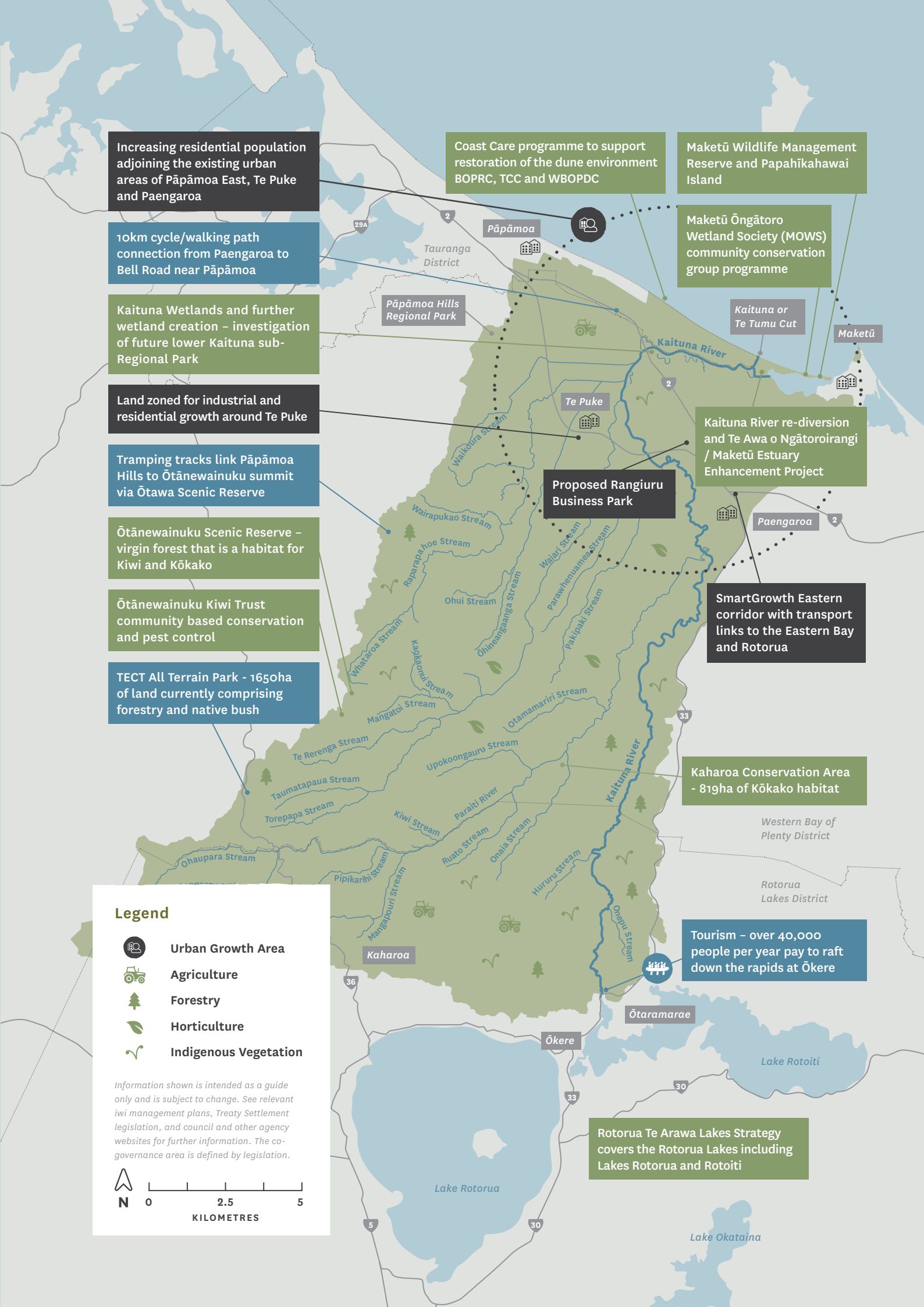
The following illustrates some of the current initiatives and investment being made and the areas of change expected in the catchment during the life of this document. The area contains significant natural resources, taonga and recreational opportunities, which are clearly valued by not only the community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



NOTHING AWAIT



A TREASURE
HANDED DOWN

PART TWO: NGĀ WAI HŌHONU – THE WATER DEPTHS

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

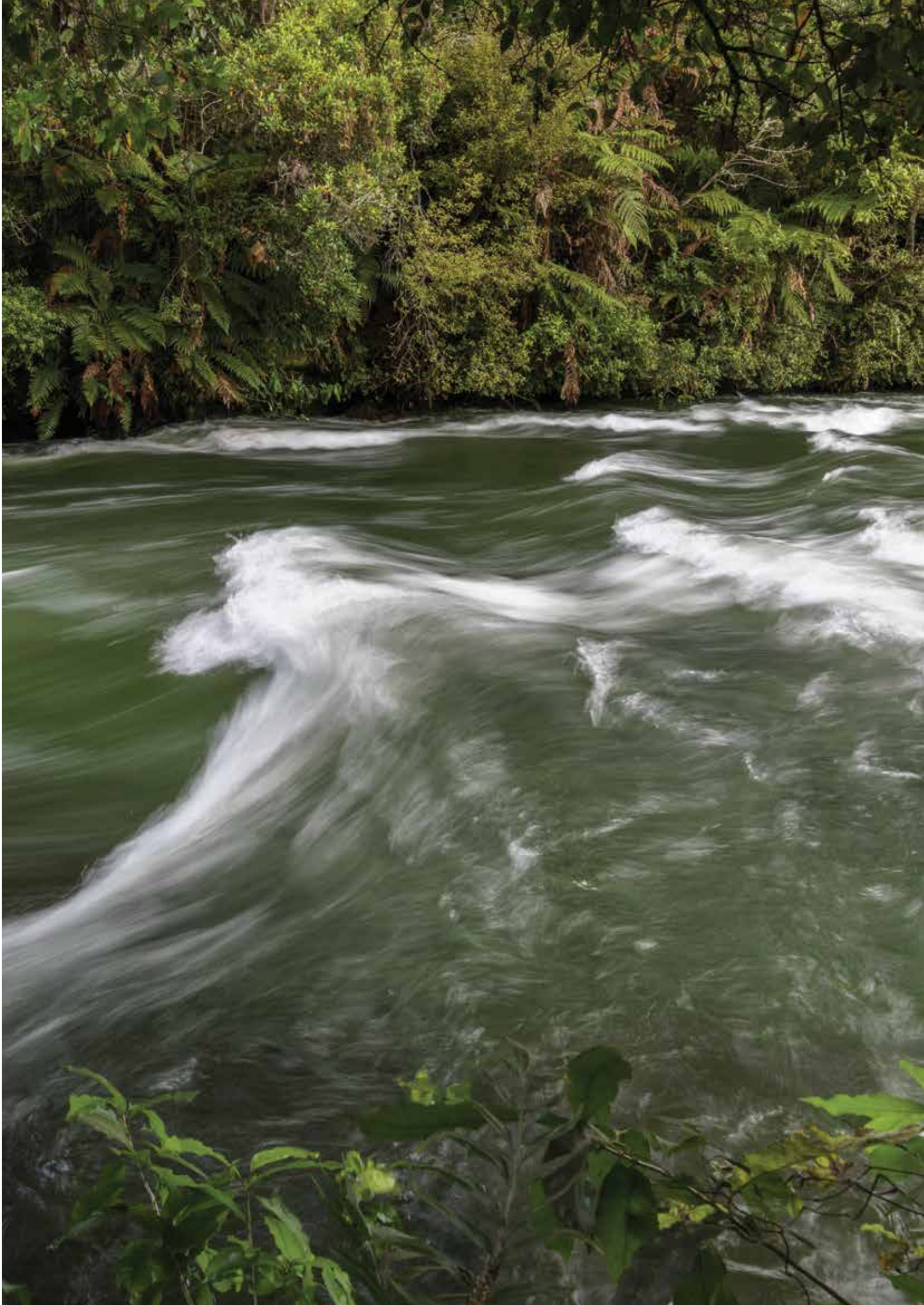
The traditional and contemporary relationships that iwi and hapū have with the Kaituna River are provided for, recognised and protected.

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

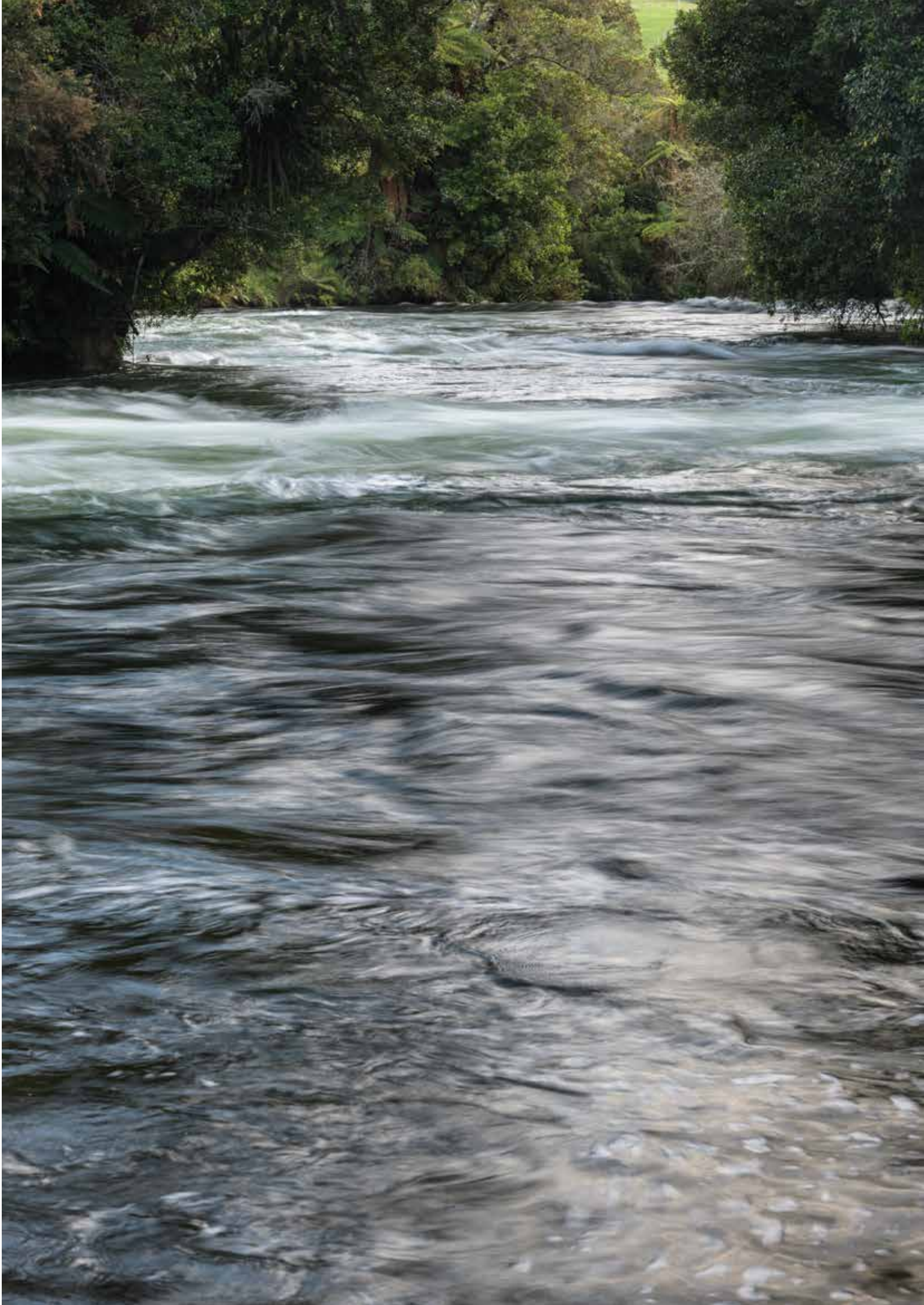
The purpose, role and functions of Te Maru o Kaituna are set out in the Act. This objective signals Te Maru o Kaituna’s intention to work collaboratively with local iwi, the wider community and industry. It recognises that the vision for the river cannot be achieved without the support of all who have 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 tūtatakitanga 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 Rangitihi, Tamatekapua’s great-great-grandson. Through their whakapapa, Ngāti Rangiwewehi record that Tūhourangi, sometimes remembered as Rangitihi’s favourite, had a son named Uenukukōpako, 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 Pikiao

“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 Pikiao Waiata “E kore a Ngāti Hinerangi” which depicts the relationship between Ngāti Hinerangi and Ngāti Hinekiri, sub-tribes of Ngāti Pikiao 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 Pikiao claim mana whenua in and around Lake Rotoiti where the iwi’s settlements became established through Pikiao 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 Pikiao. 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 Pikiao prevailed and Te Tākinga took possession of Rotoiti. Generations on, the Ngāti Pikiao 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.

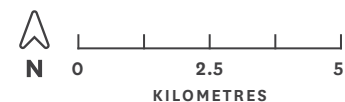
Historically, Ngāti Whakaue ki Maketū have three significant boundary areas. The iwi/hapū that originated from the Te Arawa Waka fought and defended extensively to retain their rights to the coastal areas. Ngāti Whakaue ki Maketu have the same eponymous ancestor, Tamatekapua, as their relatives from 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

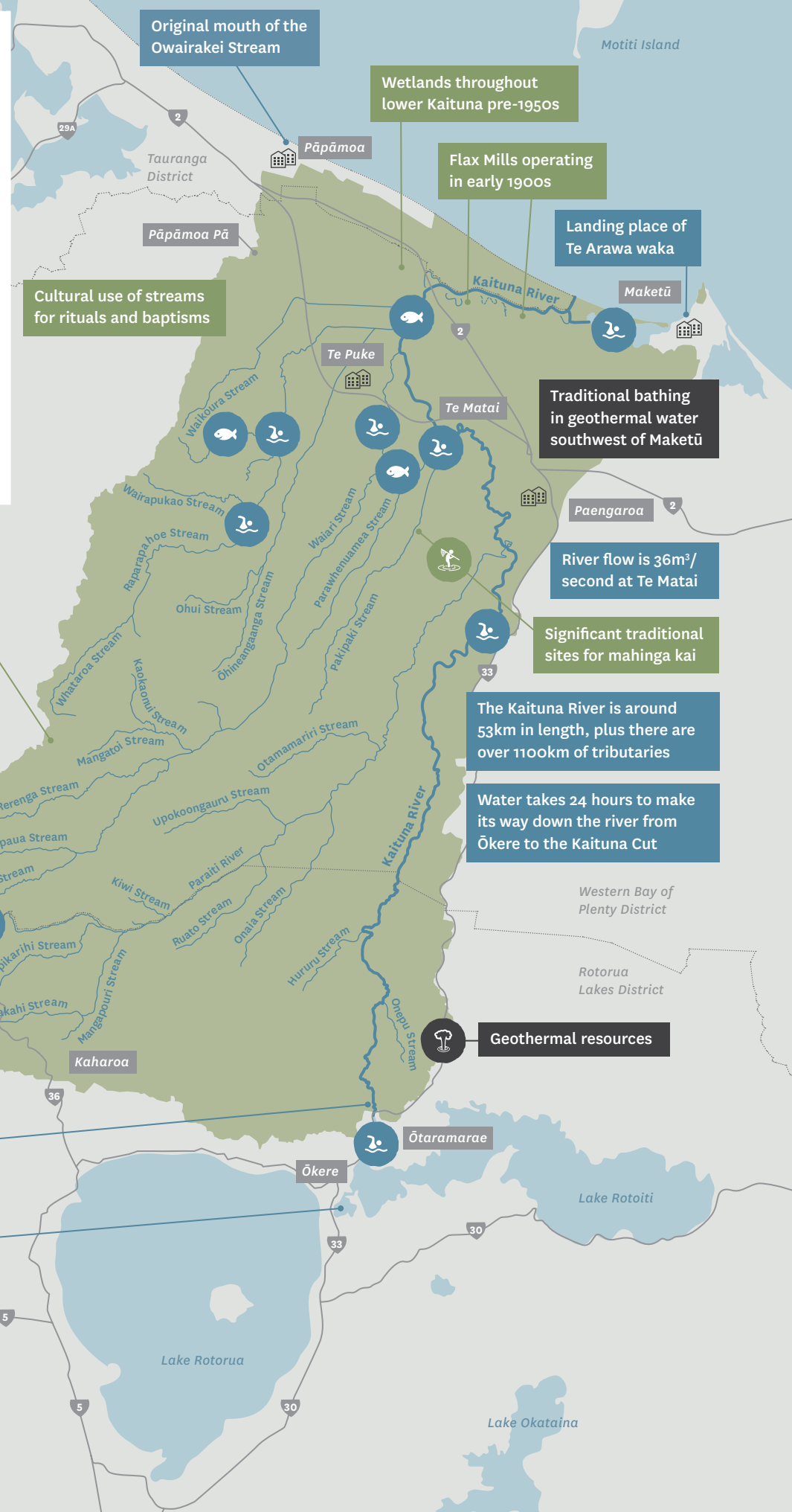
Information shown is intended as a guide only and is subject to change. See iwi management plans, Treaty Settlement legislation, council and other agency websites for further information. The co-governance area is defined by legislation.



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 Rotoiti, which are outside the co-governance area



Pākehā 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.





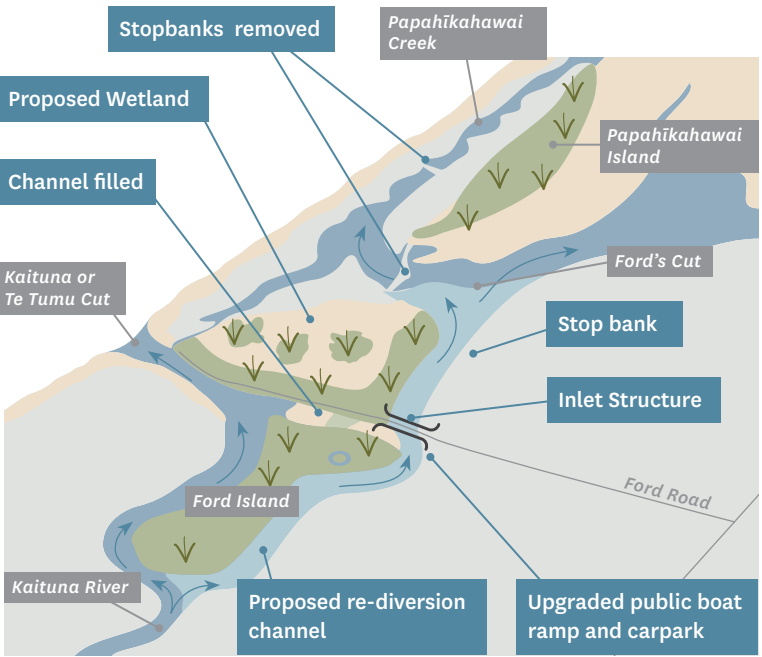
Kaituna River Re-diversion and Te Awa o Ngātoroirangi/Maketū Estuary Enhancement

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



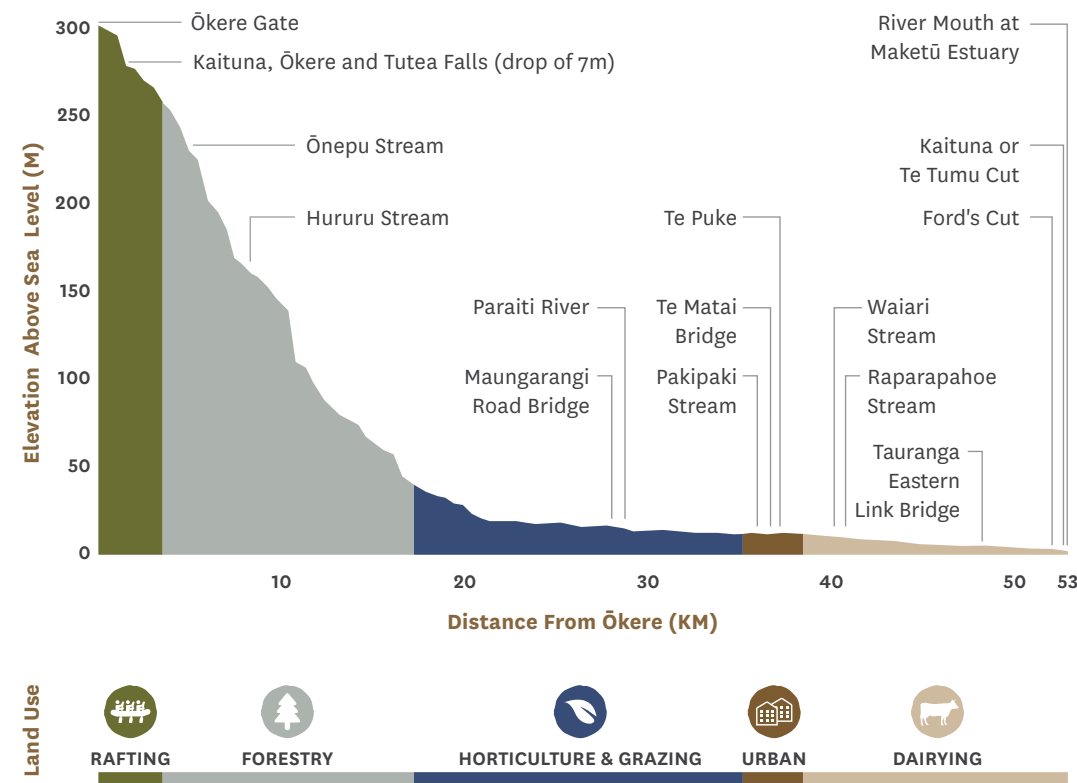
Where we are now

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.

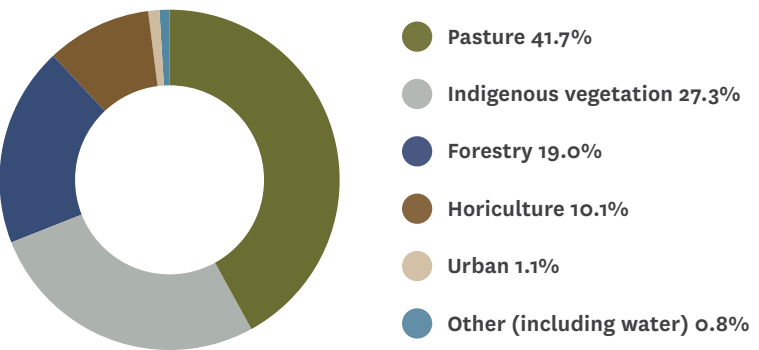
The proportion of the population living in urban Tauranga will have increased since the 2013 census due to the rapid urban growth of Pāpāmoa East and is expected to increase significantly over the life of this document. Future urban growth in the Te Tumu area has the potential to accommodate an estimated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



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".

-  **Te Waipuna**
The Headwaters
-  **Ngā Wai Hōhonu**
The Water Depths
-  **Ngā Tahatika**
The Riverbanks
-  **Te Kōngutu Awa**
The River Mouth

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 Pīkiao 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
Papatuānuku	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)
Rangatiratanga	(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

Ngā puna kōrero

References

Bay of Regional Council Toi Moana
Kaituna River and Ōngātoto/Maketū Estuary
Strategy 2009

Bay of Regional Council Toi Moana
A brief history of the Kaituna River and the
Maketū Estuary: A Pākehā perspective.
(Draft)

Flavell, D. 2008
Mātauranga onamata i nga mahi o ngā
Tupuna a Tapuika – iwi history report

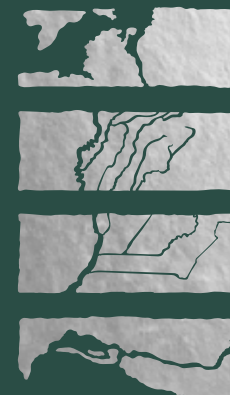
Ford G. and Ford D. 2008
Lower Kaituna River and Te Tumu: The Ford
Family History from 1907-2008

Tapsell
Historic Maketū, Reed, reprinted 2000.



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