

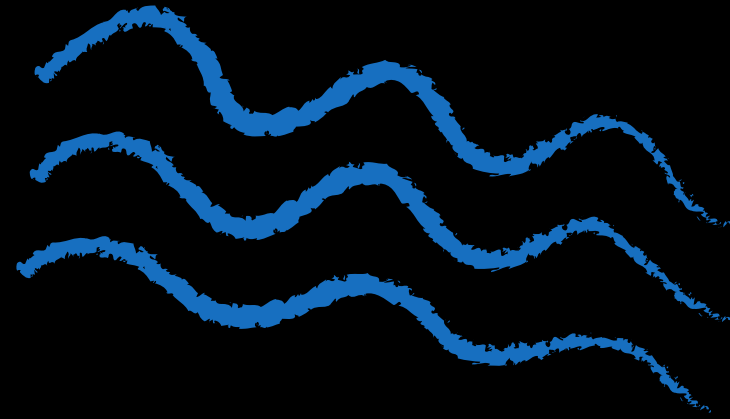


A PROPOSAL TO REVITALISE THE WAIKANAЕ AWA FROM THE MOUNTAINS TO THE SEA

OPENING KARAKIA

Ti ara ra, Ti ara ra, i a Waikanae
Ti ara mai i a Nuku
Ti ara mai i a Rangi
Ti ara mai te pūtahitanga o te wai
Tō mātāpono, Tō matatika
Ka koropupū te waipuna ki roto
Ka hora atu te waipuna ki waho.
Ti ara ra. Ti, ti, ti, hā!

Awaken, Awaken, the river Waikanae
Awaken the earth
Awaken the heavens
Awaken the convergence of our two waters
May we be guided by our principled action and ethical ways
So that our collective wellspring is imbued inherently,
And manifested throughout our community.
Awaken. All life is awoken!

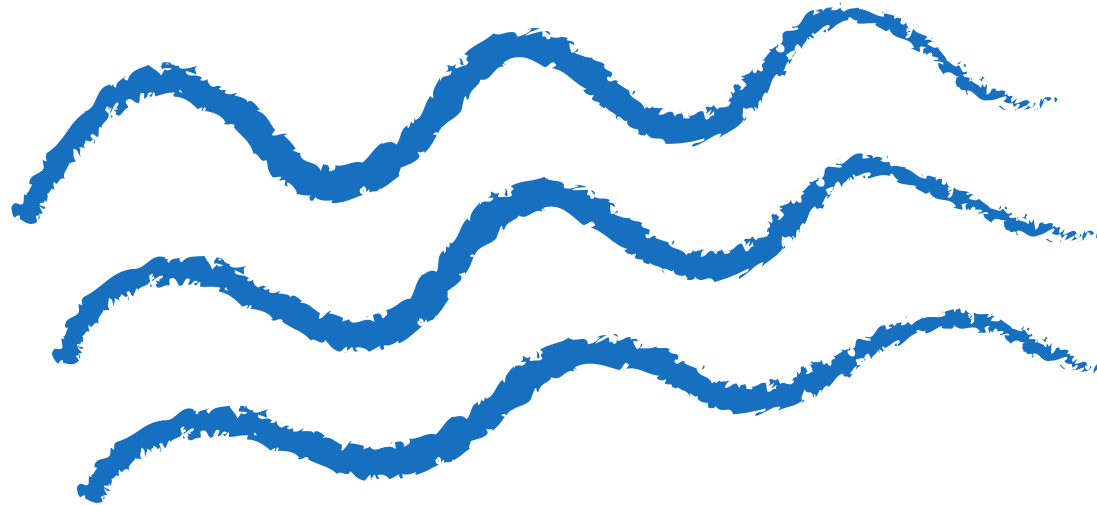


COVER ILLUSTRATION

The illustration draws on the proverb which recalls when the ancestor Haunui-a-Nanaia was crossing the river and named it. It was during a cloudless night in which the stars and moon were prevalent in the skies. When Haunui-a-Nanaia stared into the river waters, he noticed myriads of Kanae, or Mullet, swimming in shoals. What startled him was that the eyes of the Kanae were gleaming from the reflection of the stars and moon. Haunui-a-Nanaia was 'staring in amazement'. This essence is also personified by the following proverb: "Ko tōku waikanaetanga tēnei" which translates to "This is my peace and humility".

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1. Introducing Waikanae Ki Uta Ki Tai
2. Our work so far
3. What do we mean by "the Awa"?
4. How is the Waikanae Awa doing?
5. Our values Ngā mātāpono
6. Our priority objectives Ngā matatika
7. Ideas for action Ngā huanga
8. What next?
9. In summary



INTRODUCING WAIKANAE KI UTA KI TAI

WORKING TOGETHER FOR COMMUNITY WELLBEING BY REVITALISING THE WAIKANAE AWA

The project

Waikanae Ki Uta Ki Tai is a project about working together to catalyse community wellbeing centred on revitalising the whole of the Waikanae Awa.

The Steering Committee

We are a unique local group set up to start the project. We bring together community members who know the river, Ātiawa ki Whakarongotai Iwi and Government Agencies (Kāpiti Coast District Council - KCDC, Greater Wellington Regional Council - GWRC and Department of Conservation - DOC). Together, we are learning how to work in partnership under the Treaty of Waitangi, for the benefit of the river and the community connected to it.

Our Vision

Our vision is of Waiora; this community working together, under a treaty house partnership, to enhance the lifeforce, vitality and special nature of the whole of the Waikanae Awa.

We see the river as a living whole of which the community is an intertwined part. By protecting and revitalising the river, our community identity, wellbeing and prosperity are also enhanced.

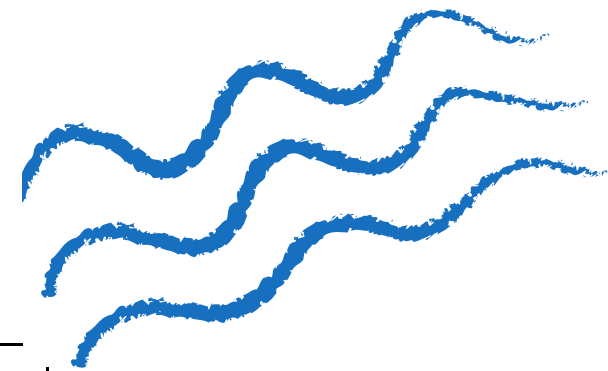
Our Mission

We want to build on all the efforts to protect and restore the river. In the spirit of Treaty partnership, our mission is to create a voice for the whole river by catalysing more connection, cohesion and capacity for work towards the vision.

This Document

The purpose of this document is to propose an approach for the revitalisation of the Awa. This approach will then inform the development of a more detailed Action Plan for the Awa.

For more information see www.waikanaeawa.org.nz



Te Whare o te Tiriti

The Treaty House



Governance

ĀTIAWA KI WHAKARONGOTAI

DEPARTMENT OF CONSERVATION D.O.C
GREATER WELLINGTON REGIONAL COUNCIL G.W.R.C
KĀPITI COAST DISTRICT COUNCIL K.C.D.C

Steering
Committee

IWI APPOINTED POU

KĀWANATANGA APPOINTED
COMMUNITY MEMBERS

Communications
Sub ctee.
Knowledge
Sub ctee.

Secretariat

ĀTIAWA KI WHAKARONGOTAI

DOC, KCDC, GWRC



Diagram 1. The Treaty House Partnership Model

OUR WORK SO FAR

A UNIQUE TREATY HOUSE PARTNERSHIP TO IDENTIFY COMMON VALUES FOR THE WAIKANAE AWA

The Project was established in 2019.

The project works in a “**Treaty House Partnership**” with Ātiawa ki Whakarongotai as the ‘Iwi house’ and with DOC, GWRC and KCDC aligning their roles as the ‘Kawanatanga (government) house’. (See **Diagram 1**)

A Governance Group oversees the work, comprised of Iwi representative John Barrett, KCDC Mayor Guru, GWRC Councillor Penny Gaylor and DOC District Manager Angus Hulme-Muir.

A Terms of Reference approved by the Governance Group tasked the Steering Committee with starting development of an Action Plan based on shared values and priorities, to support the life and health of the Awa and its community for future generations.

The Steering Committee comprises Iwi members Bill Carter, Rawhiti Higgott, Sharlene Maoate-Davis and Les Mullen, and community members Bianca Begovich, Jocelyn Prvanov, and Phillip Stroud.

The project is supported by a **secretariat** and access to a **Knowledge Sub-committee** of many experts. There is also a **Communications Sub-committee**.

The Kaupapa of the working group:

- Working under the "Treaty House Partnership" model
- Investing in the time to get to know and understand each other
- Working in a wananga format with consensus decision making
- Starting with values and creating an overall big picture approach

The steps we are taking:

- An initial round of engagement with some community groups and mana whenua
- Visiting key sites on the Awa and talking with experts
- Learning from the Iwi Kaitiakitanga Plan
- Finding common values
- Articulating common priority objectives
- Generating example action ideas
- Reviewing the knowledge that we have and the knowledge that we need

WHAT DO WE MEAN BY “THE AWA”?

THE AWA IS MORE THAN YOU THINK

We share a very wide understanding about what the Waikanae Awa is.

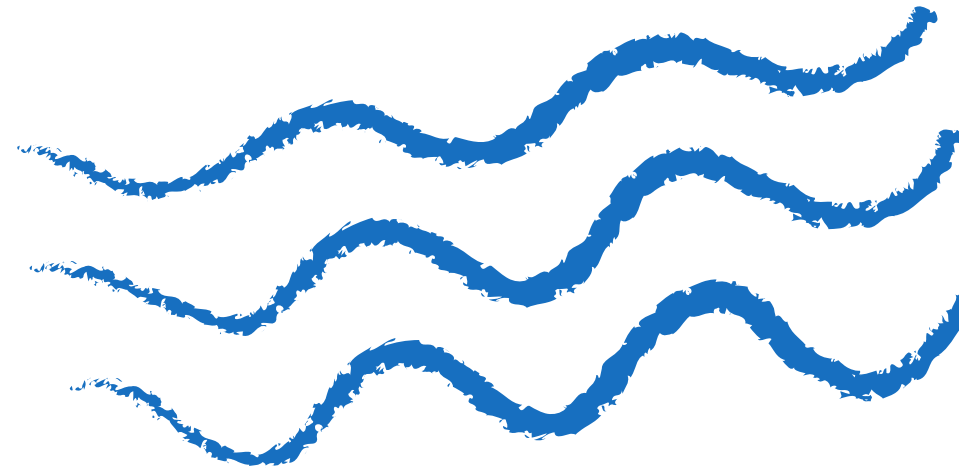
- It is not just now – it is knowledge handed down and history. It is the patterns, rhythms and flows of processes like flooding, erosion, fish migration, and seasons. It is the future, down the generations
- It is not just the water - it is the landforms, rocks and soils. It is the vegetation cover, the wildlife, and the habitats. It includes all the forms of land use by people, from those of us who make a living off the land to those who live on the land in our houses
- It is not just the river and the riverbed – it is the entire catchment above and below; the flows of the water from the sky, through the earth and in the plants, animals and people that live in it and drink it. It is out to sea. It is the water that flows out of the physical catchment to provide our tap water and comes back in as wastewater
- It is people - it is the connection with the Awa that we all share, the spiritual values, the place to fish, the place to play, the identity for our district, and the knowledge we have about the values and stresses of the Awa.

It is this wide understanding of the Waikanae Awa that underpins the scope of the project.

Diagram 2 indicates the physical extent of two of the main “catchments” of the Waikanae Awa; the river basin catchment and the tap water and sewage catchment.

Diagram 3 is a summary of the state of the Waikanae Awa and some of the issues and pressures it faces.

Diagram 4 illustrates some of the many interconnected aspects of the Waikanae Awa both in and out of the riverbed.



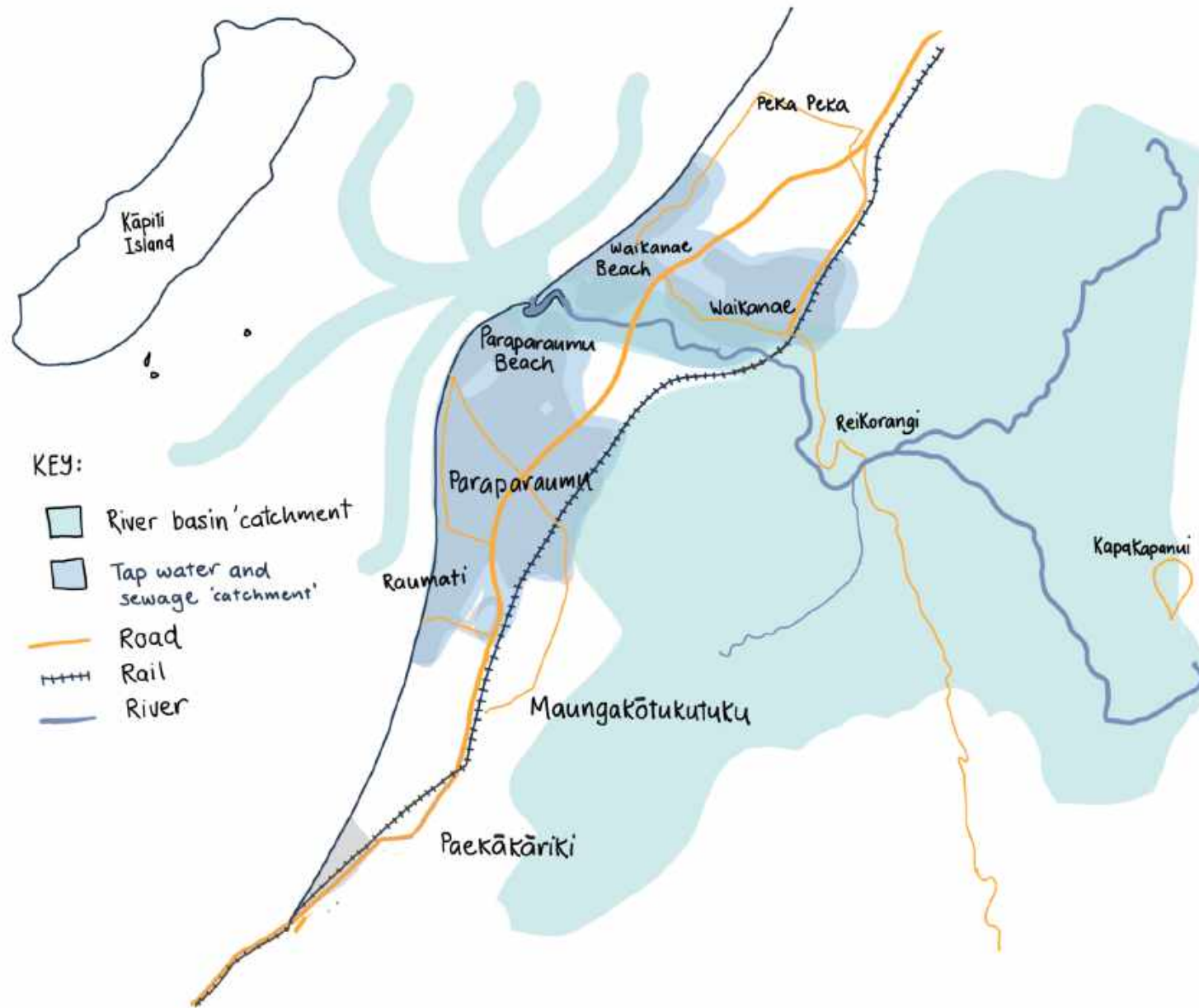


Diagram 2. Two of the main “catchments” of the Waikanae Awa; the river basin and the tap water and sewerage network

Sparkiness came from nature - we are the stream & earth's

The Mullet, Kanae, were so abundant in the estuary they inspired the Awa's name



Kei Te Pehea

How is the



the AWA tall right

Once flowed through dense forest down to the dunes

THE AWA flows ALL OUR mains That is Water



As Mana Whenua, Te Atiawa ki Whakarongotai live a rich life in connection with the Awa

There is not yet a continuous corridor for wildlife and recreation from the Mountains to the sea

The conditions in the



Past

Pre

Diagram 3: A summary of the state of the Waikanae Awa and some of the pressures it faces

Te Awa?

Waikanae Doing!

Mountains to the sea  Waikanae Kiutaki Tai

25km Mountains to the sea

We rely on water under the ground in dry times 

THE ESTUARY

The Estuary and Marine Environment is a treasured home for wildlife and Kai. But it is struggling with too much sediment washed off the land.

Pollution from the roads and drains can make its way to the Awa and the sea 

THE MAURI

can we all work together to enhance the mauri of the Awa and People?



the AWA needs room to breathe
a growing district could stress the AWA
Climate change is a big threat

Through us All:
Tap water comes from the AWA!
for 39,000+ people

the Awa don't always let us thrive. We can't always swim. 

Our treated Wastewater is Returned to the Awa 

More than 60 kinds of birds make the Estuary Home

Will the connection and the wisdom be carried on by our MokoPuna?



Present ▶▶

▶▶ Future?



Diagram 4. Some of the interconnected aspects of the Waikanae Awa

NGĀ MĀTĀPONO OUR VALUES

These are the six powerful values that are shared by both the Iwi and the community that honour the river and underpin this work. The values and how they apply to the Waikanae Awa are described on the following pages.

- **WHAKAPAPA**
- **MANA**
- **MAURI**
- **WAIKANA**
- **MĀRAMATANGA**
- **TE AO TŪROA**

NGA MĀTATIKA OUR PRIORITY OBJECTIVES

Based on these shared values, we propose six priority objectives for the revitalisation of the Waikanae Awa.

Whakapapa:

Support our shared connection to the Waikanae Awa, making it central to our Community's identity and prosperity.

Mana

Support innovation in the use of land and water so that the Waikanae Awa has room to breathe and flourish.

Mauri

The community's life has vitality and health because the Waikanae Awa is clean and vibrant.

Wairua

The spiritual significance of the Waikanae Awa is understood by all, celebrated and safeguarded.

Māramatanga

A shared diverse array of insights about the Waikanae Awa is brought together so these are understood by the whole of our community.

Te Ao Turoa

The Waikanae Awa is safe and abundant so natural patterns are observed and thrive.

WHAKAPAPA

Whakapapa is about lineage, descent and connections.

For local Iwi, Ātiawa ki Whakarongotai, their intergenerational relationship to the Waikanae Awa has fundamentally informed their collective identity.

As mana whenua they whakapapa to te taiao and whakapapa implies their inherited responsibility as kaitiaki to care for all that is living and existing within their rohe. The Awa has provided kai, and a place to heal and immerse in nature. It is important to be aware that some spaces are to be left alone, to show reverence for certain historical events that have occurred.

The community too is intertwined with the Awa, making it central to their identity and prosperity.

[The Awa is a living ancestor.](#)

Together, we can be good ancestors for our mokopuna by caring for the Awa.



MANA

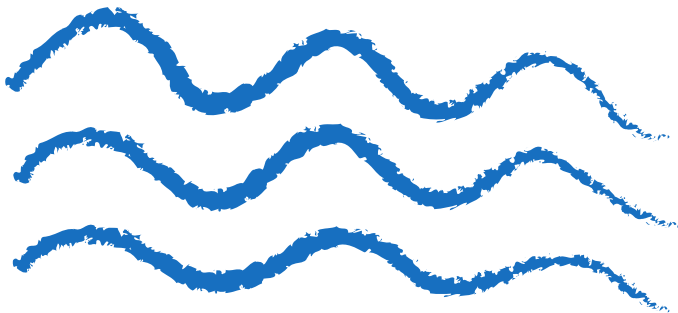
Mana is about authority, influence and strength.

Mana is the authority that Ātiawa ki Whakarongotai holds as mana whenua and the responsibilities that come with it. Their ability to exercise their kaitiakitanga appropriately greatly affects their mana.

Mana flows through strong relationships through Te Tiriti between Iwi and Kawana.

The community recognises that [the Awa has authority](#). We all need to prioritise its needs so it can sustain us all. The Waikanae Awa has its own integrity and value. The Awa has the power to bring our community together.

Together we can provide an influential voice for the Awa



MAURI

Mauri is about the essential quality and vitality of a being or entity.

In te ao Māori, mauri is a systemic quality; when the mauri of our environment is well, the mauri of all that live in it is well. Mauri gives rise to the diversity and abundance of life on which our survival relies. The Waikanae Awa has its own distinct mauri which we can celebrate, protect and enhance.

The community recognizes that if the Waikanae Awa is flourishing and clean then the community can be fully vital and healthy. [The Awa needs room to breathe](#) and to be a healthy, diverse and sustainable ecosystem.

To sustain and enhance the mauri of the Awa we can take action such as preventing contamination from entering waterways. This in turn means we need to consider the way we use water and land.

Together we can ensure the Awa is clean, vital and healthy.

WAIKANAĒ



Wairua is about the non-physical spirit or soul of a person, place or thing. Wairua is about mental, emotional, psychological and spiritual well-being gained from interacting with the Awa.

For Ātiawa ki Whakarongotai, being kaitiaki is important to their well-being. Different parts of the Awa are imbued with different wairua. Some areas are sacred and not to be disturbed.

[The Awa and the community spirit are intertwined.](#)

Both members of the Iwi and the community value qualities such as the beauty and peace of the Awa. Both can relay spiritual, emotional, psychological and social impacts felt as a result of changes to the Awa. The work to protect and respect qualities and wāhi tapu places is in the interests of both Iwi and the community at large.

Together we can celebrate and safeguard the spiritual/non-physical values of the river.

MARAMATANGA

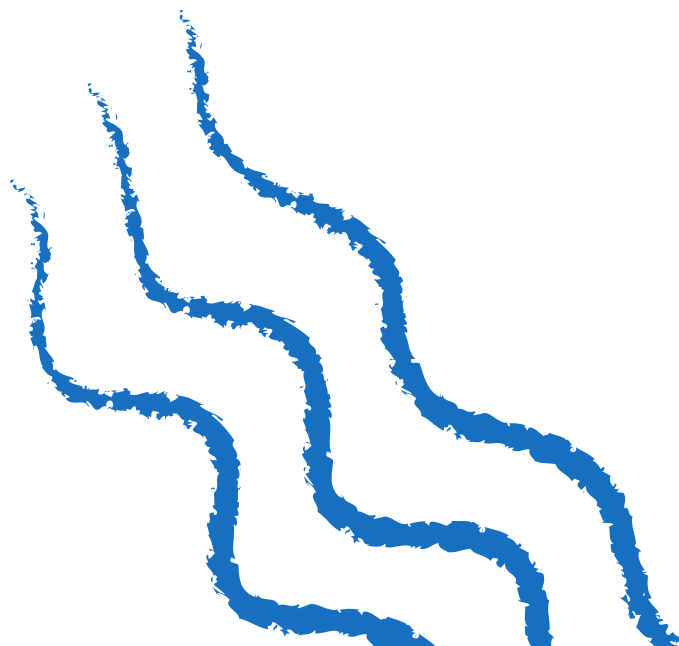
Māramatanga is about insight, understanding, and meaning.

Iwi see knowledge is a part of the environment itself; it's a part of the whole Awa system. The passing on of that knowledge is critical to the succession of future kaitiakitanga of the Awa.

The community recognise that there are many ways of knowing, including that **the Awa has its own history and wisdom.**

Both value a diverse array of insights about the Waikanae Awa; mātauranga, science, practical experience, and more. We need robust insights in order to take meaningful, long lasting action.

Together we can create and share new insights.



TE AO TŪROA

Te Ao Tūroa is about the enduring natural order, balance and pattern that is fundamental to the world we live in.

For Iwi, this informs the wholistic Māori view of kaitiaki; that the health of one component of the environment can't be understood in isolation from the whole and that the sustainability of activities needs to be considered. Returning valued mahinga kai species to abundance, for example, will take an approach which values the wisdom in the natural order.

Community value that **the Awa endures.** They also value balance in the Awa system and the importance of ensuring that all critical parts are protected, well-functioning and connected. A greater appreciation of the cycles and processes that make up and sustain the Awa and the human activities that have impacted on them will help us understand how unique the Waikanae is and how to better manage our impact on it day to day. For example, to protect valued species, we need habitat, and habitat, in turn, is connected to processes such as water flow, sedimentation, temperature and light.

Together we can revitalise and sustain the natural habitats and processes of the Awa.

NGĀ HOHENGA IDEAS FOR ACTION



The ultimate aim of the Waikanae Ki Uta Ki Tai project is to create an action plan for the Waikanae Awa. We have proposed 6 Values and 6 Priority Objectives that could underpin that action. This section proposes 6 types of Action that we think the Waikanae Awa most needs.

SIX TYPES OF ACTION

- 1.To create connection to the Awa
- 2.To create insightful information about the Awa
- 3.To create understanding of our impact on the Awa
- 4.To create positive behaviour for the Awa
- 5.To create revitalised habitat for key taonga
- 6.To create a voice for the Awa

EXAMPLES OF ACTION

To help understanding of what the proposed values and priority objectives could mean in practice, here are some examples of action that could be taken for the Waikanae Awa.

At this stage, these action ideas are indicative only. We are not formally proposing them, but we hope that they will provide a flavour of the types of action we think are needed.

These action ideas are listed according to types of action, but, of course, many of these ideas could fit under more than one type.

CREATE UNDERSTANDING OF OUR IMPACT

1. Provide a clear 'mountains to sea' view of key sites and issues for the Awa
2. Improve our understanding of the overall impact of discharges and take from the Awa (for example, the volumes permitted for abstraction, the ability to use groundwater at times of low flow to both reduce and augment river take (and its clear benefit for the natural river environment), and the impact of increased nitrogen and phosphorous from treated effluent discharges on the lower reaches of the river)

CREATE CONNECTION

1. Protect and preserve sacred sites of significance along the Awa
2. Start an annual Awa festival in accordance with seasonal, local Mātauranga Māori and upholding Tikanga-ā-Iwi traditional practices
3. Create opportunities for rangatahi to connect with their whakapapa by the Awa
4. Catalyse new communication and sharing of information about the Awa
5. Develop a track from mountains to the sea to give a full experience of the Awa
6. Ensure kohanga reo and schools have an Enviro-Schools or equivalent programme that focus on different aspects of the Awa

CREATE NEW INSIGHTS

1. Develop the first coordinated monitoring programme for the Awa, including building on existing iwi monitoring
2. Facilitate citizen science projects that build on the existing data

EXAMPLES OF ACTION

CREATE A VOICE FOR THE AWA

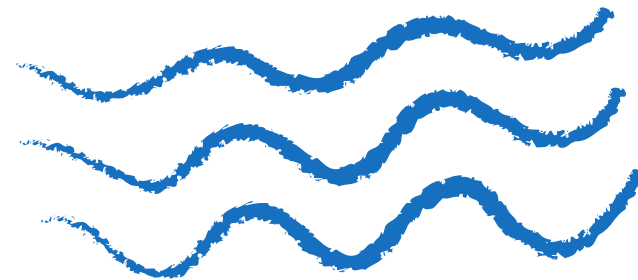
1. Participate in developing standards such as minimum flows, discharges to fresh and seawater, and water quality objectives for the Waikanae (e.g. the Kāpiti whaitua process)
2. Support improvements to stormwater systems and strategy
3. Review the sources and infrastructure that manage the river's whole 'water cycle'

CREATE POSITIVE BEHAVIOURS

1. Develop programs to educate about how to minimise harm caused by stormwater discharges – e.g. tipping paint in drains, washing cars, etc
2. Apply solutions that prevent contaminants, excess nutrients and rubbish from entering all waterways
3. Identify opportunities to prevent activities that cause erosion and sediment entering our waterways.

REVITALISE HABITAT

1. Support catchment-wide plant and animal pest management strategies (e.g. With Waikanae Jobs for Nature)
2. Create opportunities for restoration groups to communicate and coordinate with each other and the wider revitalisation effort
3. Protect, maintain and enhance all mahinga kai opportunities which includes places, species and activities associated with cultural harvest including through reseeded stocks
4. Identify a set of Waikanae 'taonga' to focus action on
5. Assess opportunities to protect, maintain and create ecological connectivity e.g. riparian vegetation



IN SUMMARY



WHAT NEXT?

The purpose of this document is to propose an approach for the revitalisation of the Waikanae Awa.

Our work so far has focused on finding the common ground to create this Proposal. Now we are focusing on engaging with partners and interested members of the community to hear their views.

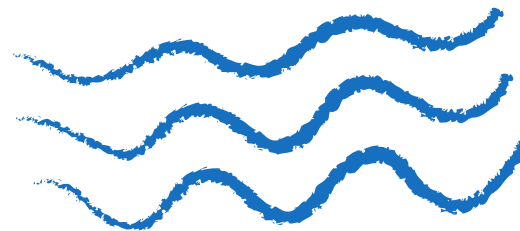
Once we have heard back from partners and interested people, the steering group will finalise this document.

The next step for the project is to create a more detailed Action Plan. The process of the development of the Action Plan is still being designed. A wider range of people will be needed to contribute to both development and delivery.

5 KEY CONSIDERATIONS ABOUT DELIVERY

These are some key questions to be answered in the next phase:

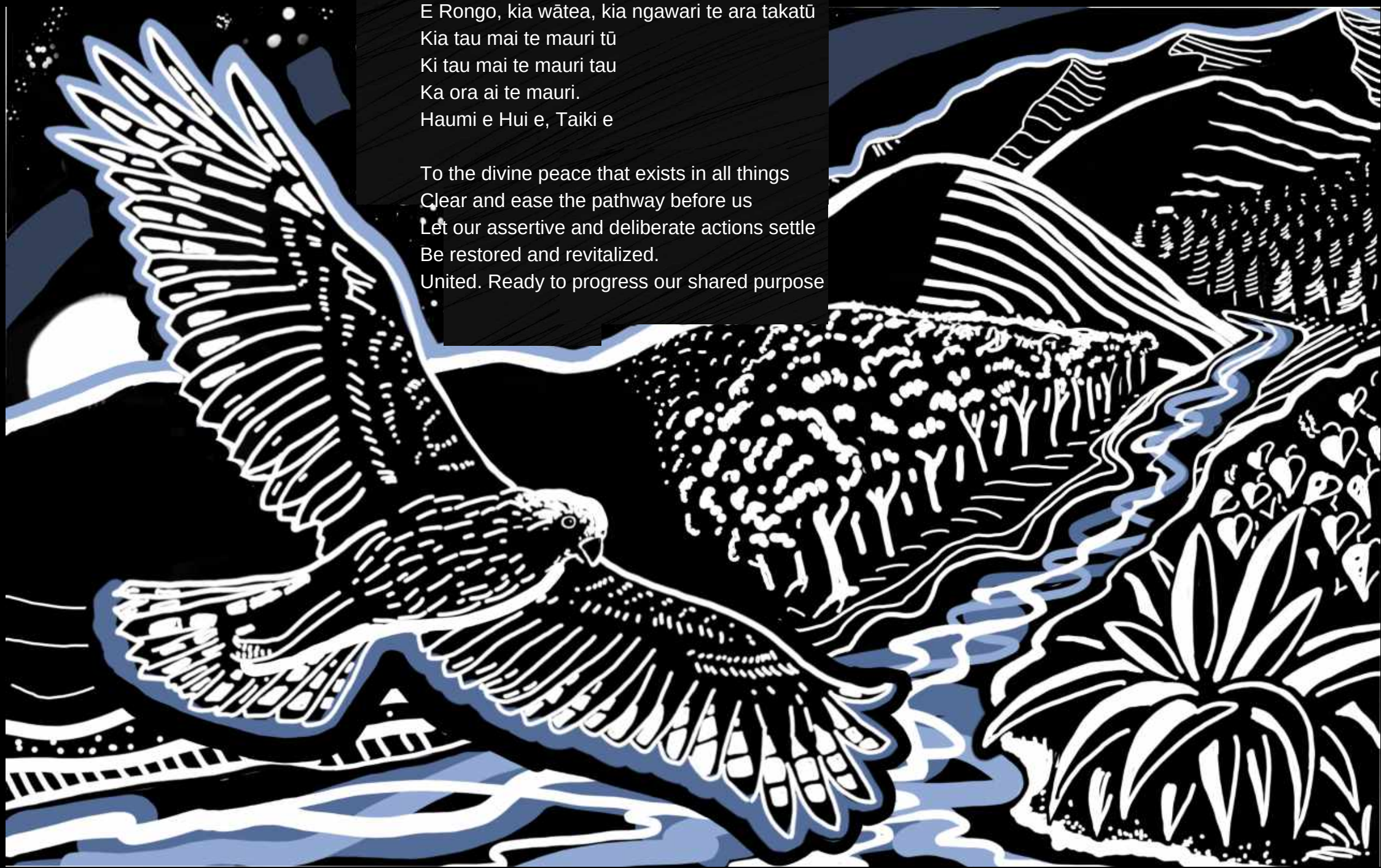
1. How can collaboration and the connecting-up of all the different action throughout the Awa be supported?
2. How can the relationships and common ground we have established through the Waikanae Ki Uta Ki Tai project be built on in forthcoming processes?
3. How can we boost connection, communication and action amongst the community?
4. Do we have the right entities or organisational structures to deliver the types of action we envisage?
5. How can we ensure sustained resourcing?



CLOSING KARAKIA

E Rongo, kia wātea, kia ngawari te ara takatū
Kia tau mai te mauri tū
Ki tau mai te mauri tau
Ka ora ai te mauri.
Haumi e Hui e, Taiki e

To the divine peace that exists in all things
Clear and ease the pathway before us
Let our assertive and deliberate actions settle
Be restored and revitalized.
United. Ready to progress our shared purpose



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NOVEMBER 2021

