



## INTRODUCTION

The traditions of Ngāti Mutunga describe the cultural, historical and spiritual association of Ngāti Mutunga and the waterways in our rohe. For Ngāti Mutunga, these areas represent the links between our tūpuna and present and future generations. This history and relationship reinforce tribal identity, connections between generations and confirms the importance of freshwater to Ngāti Mutunga.

The relationship between Ngāti Mutunga and freshwater is acknowledged by the Crown through a series of Statutory Acknowledgements over several rivers in the Ngāti Mutunga rohe. The Statutory Acknowledgement requires that all consent authorities must send the Rūnanga copies of any application for resource consent for an activity within, adjacent to or impacting directly on these areas. A copy of the Statutory Acknowledgements and Statements of Association is included as **Appendix 11**.

## CULTURAL VALUES

Water is descended from Papatuanuku and Ranginui; it is the lifeblood of the people because it sustains the growth of plants, animals and people. Our children play and bathe in the rivers in our rohe, and many sites of significance are located along waterways. Water has spiritual qualities of mauri and wairua. These qualities are related to the physical wellbeing of the water, and are damaged by overexploitation, pollution or misuse of water.

Water is often seen as a commodity, but we see water as a Taonga to be valued and respected. Our tūpuna had considerable knowledge of the ways in which to use the resources associated with water, and tikanga for the proper and sustainable use of these resources. It is our responsibility, as Kaitiaki, to ensure that these values and tikanga, as well as the water itself, endures and is passed on to future generations.

Awa (rivers) in the rohe were and still are central to the social, spiritual and physical lifestyle of the Ngāti Mutunga people. Many pā are located along the rivers, testament to the occupation of the area by our tūpuna. The Onaero, Urenui and Mimitangiatua have been occupied by the tūpuna of Ngāti Mutunga since before the arrival of the Tokomaru and Tahatuna waka.

Ngāti Mutunga utilised the entire length of each awa for food gathering. The river mouths provided a plentiful supply of pipi, pūpū (cat's eye), pātiki (flounder), kahawai and other fish. Inanga (whitebait) were caught along the banks of the river. Tuna (eel) and piharau (lamprey eel) were caught in the upper reaches of the river. Piharau were caught using whakaparu, which was a technique developed by placing rarauhe (bracken fern) in the rapids of the river in times of flood.

The tūpuna had considerable knowledge of whakapapa, traditional trails and tauranga waka, places for gathering kai and other taonga, ways in which to use the resources of the awa, the relationship of people with the river and their dependence on it, and tikanga for the proper and sustainable utilisation of resources. All these values remain important to the people of Ngāti Mutunga today.

There are specific areas of each awa that Ngāti Mutunga people would bathe in when they were sick. The awa were also used for baptising babies.

Each river in our rohe has its own mana and has significant historical and spiritual importance to our people:

### The Onaero River



Puketapu and Pukemiro pā are situated at the mouth of the river. Other pā along the banks of the Onaero River includes Pukemapou, Moerangi, Te Ngaio, Tikorangi, Kaitangata and Ruahine which are all located upstream. Pukemapou was the home of Uenuku's two grandsons Pouwhakarangona and Poutitia. Pourangahau was the name of their famous whata kai.

### The Urenui River



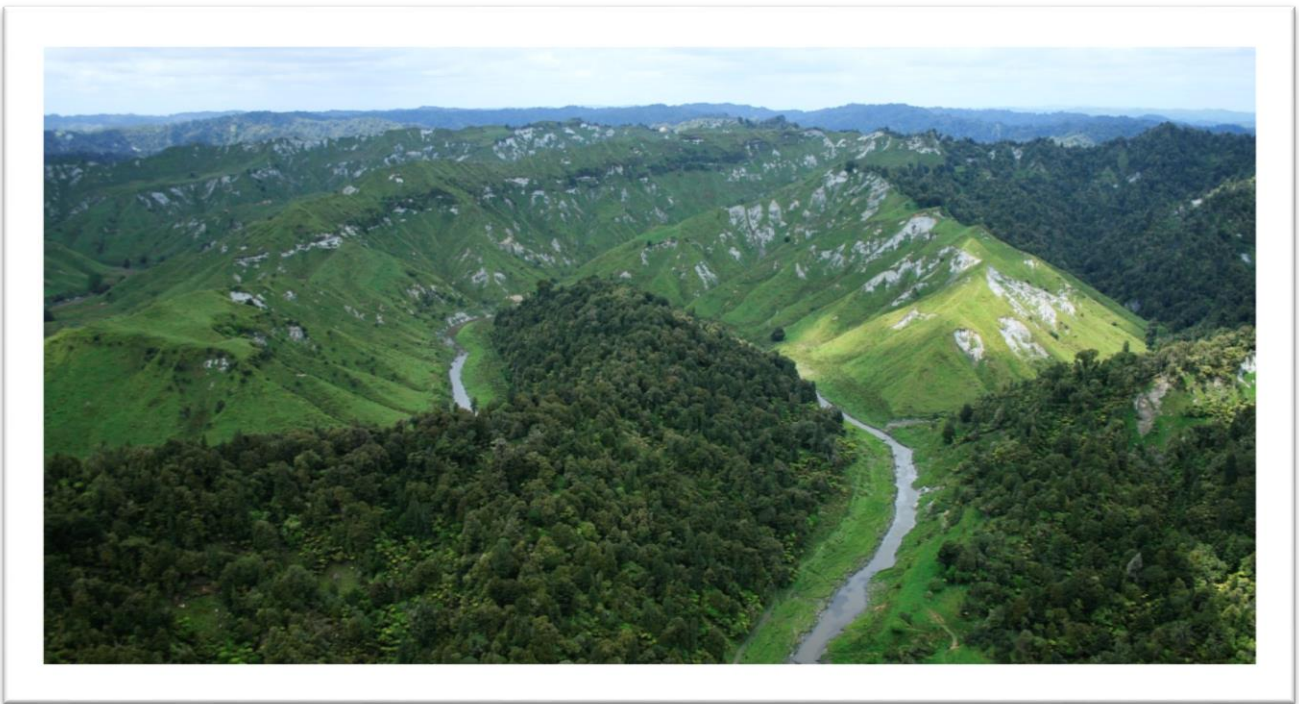
The name Urenui derives from Tu-Urenui the son of Manaia who commanded the Tahatuna waka. As an acknowledgement of his mana in the area, Manaia named the area after his son. Upon his arrival the descendants of Pohokura and Pukearuhe were residing in the area. The river was also known as Te Wai o Kura. Kura was the ancestor of the Ngāti Kura hapū who in prior times occupied this area. This name is depicted in the Ngāti Mutunga pepeha:

*Mai Te Wai o Mihirau (Mimi River) ki Te Wai o Kuranui (Urenui), koia tera ko te whakrarunga taniwha*

The Urenui River was referred to as “*he wai here Taniwha*” this figurative expression was used because of the large number of pā along the banks of the river, including Pihanga, Pohokura, Maruehi, Urenui, Kumarakaiamo, Ohaoko, Pā-oneone, Moeariki, Horopapa, Te Kawa, Pā-wawa, Otumoana, Orongowhiro, Okoki, Pukewhakamaru and Tutu-manuka. The riverbanks thus became the repository of many kōiwi.

The Urenui River is a treasured taonga and resource of Ngāti Mutunga. Traditionally the Urenui River and, in times past, the associated wetland area have been a source of food as well as a transport waterway.

### The Waitara River



The Waitara River takes its name from Te Whaitara-nui-ā-Wharematangi-i-te-kimi-i-tana-matua-i-ā-Ngarue. The Waitara River is important to Ngāti Mutunga as a boundary marker between Ngāti Mutunga and Ngāti Maru-Wharanui.

## The Mimitangiatua River



The full name of the Mimi River is Mimitangiatua. The river is also known as Te Wai o Mihirau. Mihirau was an ancestress of the Te Kekerewai hapū and was a prominent woman of her time. The name Te Wai o Mihirau is referred to in a Ngāti Mutunga pepeha:

*Mai Te Wai o Mihirau (Mimi River) ki Te Wai o Kuranui (Urenui), koia tera ko te whakararunganui taniwha*

There are many pā and kāinga located along the banks of the Mimi River. These include Mimi-Papahutiwai, Omihi, Arapawanui, Oropapa, Pukekohe, Toki-kinikini and Tupari. There were also a number of taupā (cultivations) along the banks of the river.

Arapawanui was the pā of Mutunga's famous grandsons Tukutahi and Rehetāia. They were both celebrated warriors, especially Rehetāia who took the stronghold of Kohangamouku belonging to our southern neighbours, Ngāti Rahiri.

The Mimitangiatua River and associated huhi (swampy valleys), ngahere (large swamps) and repo (muddy swamps) were used by Ngāti Mutunga to preserve taonga. The practice of keeping wooden taonga in swamps was a general practice of the Ngāti Mutunga people for safekeeping in times of war.

To the people of Ngāti Mutunga, all the rivers and their respective valleys are of the utmost importance because of their physical, spiritual and social significance in the past, present, and future.

Ngāti Mutunga sees the welfare of the people and the welfare of the water as interlinked –

*“Without healthy water you won't have a healthy rohe. And without a healthy rohe you can't have healthy people” - Jamie*

## GEOGRAPHY

The awa in the rohe cut through soft papa clay on their way from the bushland to the sea. The awa were once associated with large swampy areas, almost all of which have been drained. The awa have deep, slow moving water and form estuaries where they meet the coast<sup>16</sup>.

The upper reaches of the awa have high ecological values because they have not been modified by human activities. However, these areas are fragile. Because the land is so steep, and the underlying papa is easily eroded, alterations to the landscape or changes in land use may result in slips or erosion, increasing the sediment loads of the awa and degrading water quality<sup>17</sup>.

The lower reaches of the awa have been degraded by human uses and water quality is often poor due to increased levels of sediment and nutrients in the water<sup>18</sup>.

## OBJECTIVE

To:

- help ourselves and others understand the significance and value of the water within our rohe;
- ensure that any use of water maintains the cultural and ecological values associated with water; and
- ensure waterways are healthy and support Ngāti Mutunga customary activities

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## NGĀ TAKE - ISSUES

1. **Lack of Crown recognition of iwi ownership of rivers, leading to an inability of iwi to develop, use and protect water resources**
2. **Lack of Ngāti Mutunga participation in freshwater management**
3. **Recognition of the special significance of particular waterways to Ngāti Mutunga**
4. **Protection of the mauri and wairua of waterways**
5. **Lack of monitoring of and information on the health of waterways in our rohe**
6. **Restoration of the health and productivity of waterways**
7. **Lack of knowledge about whether current and future uses of water are sustainable**
8. **Protection of wāhi tapu and wāhi taonga associated with waterways**

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<sup>16</sup> Department of Conservation, *Wanganui Conservancy Conservation Management Strategy*, 1997

<https://www.doc.govt.nz/Documents/about-doc/role/.../wanganui-cms-1997-2007.pdf> (accessed 2019 - not been updated since.)

<sup>17</sup> Department of Conservation, *Wanganui Conservancy Conservation Management Strategy*, 1997

<sup>18</sup> Department of Conservation, *Wanganui Conservancy Conservation Management Strategy*, 1997

## NGĀ KAUPAPA - POLICIES

1. Require Crown recognition of Ngāti Mutunga customary ownership of awa in our rohe
2. Require freshwater policy, planning and management recognise and provide for the role of Ngāti Mutunga as kaitiaki of freshwater
3. Encourage the development of local and regional policies which protect and enhance the mauri, or life supporting capacity, of freshwater resources throughout our rohe
4. Encourage wise management of freshwater resources, so that they provide for us and the generations that follow
5. Encourage the development of policy which protects and enhances the customary relationship of Ngāti Mutunga with freshwater resources.
6. Encourage monitoring of the health of all waterways in the Ngāti Mutunga rohe, engagement of Ngāti Mutunga in this mahi and require the distribution of all monitoring results to Ngāti Mutunga
7. Encourage all organisations undertaking research on the health of waterways in the Ngāti Mutunga rohe to share all information and findings with Te Rūnanga o Ngāti Mutunga

## RIVERS AND STREAMS

Many rivers and streams flow through the Ngāti Mutunga rohe, including the Waiau, Onaero, Urenui, Mimitangiatua and the upper reaches of the Waitara river, where it forms the Ngāti Mutunga boundary .

Rivers are an integral part of Ngāti Mutunga history and identity. Three rivers are recognised in Statutory Acknowledgements and Statements of Association in the Ngāti Mutunga Deed of Settlement to acknowledge their significance. These are included as **Appendix 11**.

Our people have seen great changes in our rivers over the years. Our tūpuna were sustained by the rivers, they provided many resources, especially food. They were also key transport routes. The changes to these rivers have degraded their mauri and wairua, and we now find that they cannot sustain us. Many of our kai species have disappeared, and the physical appearance of the rivers has changed beyond recognition.

## OBJECTIVE

To

- restore the physical and spiritual health of the rivers
- re-establish the relationship between the people and the rivers
- educate others in the community about the importance of the rivers in our rohe including their history, the meaning of their names and our relationship with them

## NGĀ TAKE - ISSUES

1. **The degradation of rivers in the Ngāti Mutunga rohe, and the resulting loss of the relationship between Ngāti Mutunga and the rivers**
2. **Lack of understanding within the community of the cultural significance of the rivers, and the importance of restoring their physical and spiritual health**

## NGĀ KAUPAPA - POLICIES

1. Encourage recognition of the cultural importance of the rivers to Ngāti Mutunga and advocate for co-management of rivers in our rohe.
2. Require Council's to engage with Ngāti Mutunga on all planning and policy processes or applications for resource consent relating to or affecting freshwater within our rohe
3. Encourage councils to give the views of Ngāti Mutunga on issues relating to river management significant weight due to our deep and longstanding association with the rivers
4. To prioritise the restoration of rivers in the Ngāti Mutunga rohe
5. Promote educational programmes which explain the relationship between Ngāti Mutunga and the rivers and encourage restoration of the rivers
6. Encourage the everyday use of the full name of the Mimitangiatua River as well as on all new signage or maps in the area
7. Require that all Septic Tanks and Sewage Treatment systems are fit for purpose, regularly checked and maintained and systems for commercial premises have appropriate maintenance plans
8. Require the implementation of a bylaw by the NPDC that requires all on -site sewage systems be "installed, repaired, extended, operated and maintained, in a safe and sanitary manner, with no, or minimum adverse effects on the surrounding natural environment, or are a health nuisance and in a manner that is culturally sensitive".

## WATER QUANTITY

Compared to other parts of New Zealand, water bodies in the Ngāti Mutunga rohe are not facing problems because of too much water being taken from them.

However, Ngāti Mutunga consider that, as there may be more applications to take water from our water bodies in future and the nature and operation of ground water systems in Taranaki are not well understood<sup>19</sup>, a precautionary approach<sup>20</sup> should be taken to allocating water. If water takes are not well managed, particularly the cumulative effect of taking water from several points within a catchment, there can be serious effects on water quantity and quality. This may damage the mauri and wairua of the waterways, and affect the health of the plants, animals and people reliant on the waters.

<sup>19</sup> Taranaki Regional Council, Taranaki

<sup>20</sup> For the purpose of this plan, the precautionary principle is that, if a policy or action could have a serious detrimental effect, then it is up to the person wanting to carry out the action or adopt the policy to prove that there will be no detrimental effect. If there is not enough information to prove that there will be no detrimental effect then the action should not go ahead, or the policy should not be adopted. When we advocate a precautionary approach, we mean that decision makers or people carrying our activities related to resource use should not do something unless they can prove that it will not have any serious detrimental effect on our cultural values or the environment.



*“There used to be heaps of little springs and streams along the river bank. That’s where we used to make our kaanga pirau” – Hurimoana*

## OBJECTIVE

To ensure that water bodies within the Ngāti Mutunga rohe to continue to sustain our communities.

### NGĀ TAKE – ISSUES

1. **Lack of ability to exercise our responsibilities as kaitiaki, due to our limited ability to participate in the management of water quantity**
2. **Limited extent of existing knowledge about water resources and effect on water management from current decision making**
3. **Cumulative effects of water abstractions on surface and groundwater quantity and quality, including less water in springs**
4. **Poor control and monitoring of use and effects of taking water, including groundwater**
5. **Perception of water as a commodity, which can be bought and sold through resource consents for water take**
6. **Lack of access**

### NGĀ KAUPAPA - POLICIES

1. Require consultation with Ngāti Mutunga on all applications to take water within the Ngāti Mutunga rohe
2. Require that consent applications to take water include scientifically sound, understandable, and culturally relevant information so that Ngāti Mutunga can assess the impacts of applications
3. Require that decision makers adopt a precautionary principle when considering applications for resource consent to take water
4. Require that consent applications to take water or water abstraction take into account:
  - a. Extent of knowledge of the water resource
  - b. Ability to monitor the effect of any water take
  - c. What might happen in the future (e.g. changes in rainfall or land use, climate change)
  - d. Mechanisms to monitor the effects of water being taken including the use of Cultural Health Indicies that reflect Ngāti Mutunga values
5. Encourage the restoration of natural water levels and flows in all water bodies
6. Encourage water users to use water wisely, for example by adopting the most efficient irrigations methods available
7. Encourage alternative methods of harvesting water, such as collecting rainwater

8. **Require that any water take avoid adverse effects on the life supporting capacity or cultural values of any water body**
9. **Prioritise the restoration of water bodies which have high cultural or ecological value**
10. **Require limitation of the duration of any consent to take water to a maximum of 5 years**
11. **Oppose the transfer of consents to take water. If consents are not being used, they should be surrendered to the issuing council**
12. **Require more thorough monitoring of waterways in our rohe – especially after rainfall when rivers are likely to be polluted – e.g. from diffused run-off of effluent or nutrients from farmland**
13. **Require that all cultural health monitoring is carried out by mana whenua**

## WATER QUALITY

Dairy farming is the predominant land use on the coastal plains. It is important to manage the environmental effects of this activity, which include the discharge of farm dairy shed effluent to land or waterways, and poor river water quality caused by stock walking in waterways or damaging riparian zones.

The Ngāti Mutunga rohe is not on the sewage mains, which means that all of our communities are reliant on old, inefficient septic tanks. The run off from these septic tanks, particularly in urban areas such as Urenui, can pollute our waterways. Our water sources are also contaminated by road run off, and the seepage of water through polluted sites such as the old Urenui dump.

It is our Kaitiaki responsibility to ensure that water in our rohe is healthy; because it is the health of the water and the life it supports which determines the health of the people reliant on these resources.

*“When you look down at Snapper flat, that’s all covered in what we call “the sewerage of Urenui”” - Kere*

*“We have no frogs left. There were heaps when I was a kid, now you never hear the frogs” - Hurimoana*

*“You can’t hear the frogs, so you know they aren’t there, but what else has gone too?” - Hurimoana*

*“Diluted shit is still shit” - Jamie*

*“The water in the dams on the farms is dead. Nothing can live in them” - Hurimoana*

## OBJECTIVE

To ensure that our drinking water sources within the rohe are clean and safe, kai species are abundant and healthy and our kids can swim in our rivers and streams.

## NGĀ TAKE - ISSUES

3. Lack of ability to exercise our responsibilities as Kaitiaki, and limited ability to participate in the management of water quality
4. Physical and spiritual contamination of water as a result of several factors including:
  - a. Poor land management practices
  - b. Erosion resulting in sedimentation and disturbance to the land's ability to absorb and retain water
  - c. Degraded, or absent, riparian areas, and drained wetlands
  - d. Discharge of contaminants into waterways, including seepage from old dump sites, septic tanks, storm water drains and road run off
  - e. Dead stock dumped in waterways
  - f. Stock walking, urinating and defecating in waterways and increasing the erosion of the river banks
  - g. Chemicals used for pest control and fertilizer entering waterways through run-off
5. Adverse effects on, and loss of mahinga kai species due to poor water quality
6. Cumulative effects <sup>21</sup> over time of land use and discharge activities on water quality
7. Potential for contamination of groundwater due to poor surface water quality and leaching
8. Lack of access to Mahinga kai sites and for iwi to be able to practice kaitiakitanga

### Ngā Kaupapa - Policies

27. Require that agencies recognise and provide for the role of Ngāti Mutunga as kaitiaki in all water quality management
28. Require consultation with Ngāti Mutunga on any application for resource consent in our rohe
29. Require that discharge consents include scientifically sound, understandable, and culturally relevant information so that Ngāti Mutunga can assess the impact of the application
30. Identify ways to support our people to carry out their role as kaitiaki

## CULTURAL HEALTH INDICATORS

- Wairua – awakens the senses
- Mauriora – Ngāti Mutunga can maintain access and customary practices including kaitiakitanga
- Water is safe to drink
- Native riparian vegetation
- Mahinga kai species safe to eat
- Abundant and diverse range of mahinga kai species (including birds and vegetation)
- Catchment land use - including water takes and discharges are sustainable
- Riverbank condition
- Degree of modification to the river bed and channel
- Sediment in the water
- Water quality throughout the catchment
- Flow characteristics and variations Flood flows – frequency and degree of flooding
- movement of water

<sup>21</sup> Cumulative environmental effects are effects on the environment caused by the combined results of past, current and future activities. Smaller effects, when combined, form a larger result. (Paraphrased from Wikipedia, 2015)

31. To encourage the use of site visits as a tool to assist Ngāti Mutunga to assess potential cultural effects of discharge consents
32. Encourage the promotion of sustainable land management practices by central and local government to protect water quality
33. Encourage annual monitoring and reporting by councils on the effects of land management practices on water in the Ngāti Mutunga rohe
34. Require that all exploration, prospecting and mining activities avoid direct discharge of contaminated waters to any waterways or waters adjacent to or flowing into coastal estuaries or waters as a result of mining and extraction activities
35. Support the development and use of cultural indicators<sup>22</sup> to assess water quality. See side panel for a list of indicators of stream health<sup>23</sup> Ngāti Mutunga has worked over the last two years to develop a draft Cultural Health Index Monitoring method that has been used in conjunction with the SHMAK testing of sites on Ngāti Mutunga awa. Copies are available from the Ngāti Mutunga Iwi Office in Urenui<sup>24</sup>
36. Encourage the restoration of water bodies to the highest quality possible in terms of traditional uses. This means that drinking water should be fit to drink, rivers should be capable of sustaining mahinga kai species and all water should be safe to swim and bathe in
37. Oppose any point source or indirect discharge of human effluent to water
38. Oppose the use of water as a receiving environment for contaminants. This includes treated wastewater, even though it may be “clean”, the discharge may still be culturally unacceptable. Diluted contaminants are still contaminants, which harm the mauri and wairua of water
39. Encourage and support education programmes which promote awareness of the impacts of discharge of contaminants on Ngāti Mutunga values
40. Encourage innovative approaches to water use and wastewater disposal, including using the best available technology and reducing water use
41. Require the assessment of soils (for example, soil type and percolation) when considering the suitability of a site for discharge of wastewater to land
42. Require that the duration of any consent for discharge of wastewater recognise and provide for future conditions, including growth of industry or community which may increase pressure on papatuanuku or waterways to absorb discharges
43. Require review provisions as a condition of consent for consents involving discharge of contaminants to land or water. The review should consider the environmental and cultural effects of the discharge, and whether technological improvements have made it possible to manage this discharge in a better way. If technology has improved, but not been adopted the consent holder should explain why he or she has not done so

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<sup>22</sup> The Cultural Health Index is a tool to facilitate the input and participation of iwi into land and water management processes and decision making. The result is the Cultural Health Index (CHI) for streams, developed by linking Western scientific methods and cultural knowledge about stream health. It was developed by Ngāi Tahu and the Ministry for the Environment

<sup>23</sup> Based on Tipa, Gail and Tierney, Lauren; Ministry for the Environment, *Cultural Health Index*, 2003,

<sup>24</sup> Based on: Tipa, Gail and Tierney, Lauren; Ministry for the Environment, *Cultural Health Index*, 2003; A review of Indicators Use for Cultural Health Monitoring of Freshwater and Wetland Ecosystems in New Zealand, C Bishop 2019; Pauling, C. (2007). STATE OF THE TAKIWĀ: Ngā Wai Pounamu, Te Waipounamu Freshwater Report 2007: Cultural Health Assessment of South Island Waterways. Christchurch, Te Rūnanga o Ngāi Tahu:

44. Require decision makers to assess the effects of a discharge to water against the state that water should be in, not its current, degraded state
45. Encourage and support the restoration of wetlands and riparian areas, where appropriate, due to their natural ability to absorb pollution
46. Require the use of buffer zones, riparian areas and other natural mechanisms to prevent storm water and other wastewater from entering waterways
47. Require robust monitoring of discharge permits to assess the impact any discharge is having on the health of waterways and check that conditions are complied with
48. Require meaningful action if conditions on discharge consents are not complied with
49. Support policies which acknowledge that effects on the environment and cultural values are the most important considerations when assessing applications for resource consent for discharges, rather than economic factors
50. Require the disposal of dairy effluent to land rather than water
51. Encourage the creation of contingency plans or other methods to reduce the risk of any spill event. Such plans of measures should include consideration of cultural values
52. Require fencing of all waterways where stock are grazed to reduce bank erosion

## REPOREPO/WETLANDS

In the past, the Ngāti Mutunga rohe contained many wetland areas. These areas were a rich source of biodiversity and supported many species of importance such as raupo and harakeke (see table below for further important wetland and riparian species). Wetlands also fulfil important environmental functions. They store water and regulate water flow during heavy rains or dry periods. They also filter contaminants from water and soils. Wetlands were also places of great cultural significance, where taonga were hidden for protection.

98.5% of wetland areas in the Taranaki region have been drained or filled in since the arrival of pakeha, mainly to create land for farming. In particular, the extensive wetlands associated with the Mimitangiatua River are gone. Wetlands are now small, scarce and even more precious. They are also often surrounded by farm land, and in danger of further degradation through drainage or poor land use.

Artificial wetlands have been developed to store storm water and road run off. These areas should be managed and monitored to protect environmental and aesthetic values.

The loss of wetlands has changed our relationship with our taonga species and traditions associated with those species. It has also altered the land's ability to store and replenish water resources and removed an important cleansing element from the hydrological system.

*"That's where they put all our taonga and our carvings, in the swamps, to preserve and protect them" - Hurimoana*

## OBJECTIVE

To protect existing wetlands and restore them to a state where they can support Ngāti Mutunga customary activities and provide natural and valuable ecosystem services.

## NGĀ TAKE – ISSUES

4. **Changes to the relationship of Ngāti Mutunga with wetlands, including inability to access important cultural materials and kai species as a result of the draining of wetlands**
5. **Continued drainage and modification of wetland areas, leading to a loss of species and disruption of the natural water cleansing system provided by wetlands**
6. **Impacts of surrounding land use on remnant wetland areas**

## NGĀ KAUPAPA - POLICIES

8. **Require consultation with Ngāti Mutunga as an affected party on any application for resource consent which includes disturbance of wetlands**
9. **Require, as a condition of consent, a Ngāti Mutunga cultural monitor be on site if there is to be any physical disturbance of wetlands. This is necessary to ensure that any exposed Taonga are treated appropriately**
10. **Encourage the protection and enhancement of existing wetlands**
11. **Require the protection of wetlands from drainage and modification as a result of inappropriate subdivision or land use and poor land management practices**
12. **Encourage more effective Taranaki Regional Council policies about the drainage of wetlands through the freshwater plan which is currently being updated (2019)**

**13. Encourage local and central govt to provide incentives through direct funding and rates relief – priority**

**14. Encourage prioritisation of protection and restoration of wetlands through SNA programme**

## RIPARIAN ZONES

Riparian zones are the border areas between land and waterways. Like wetlands, these areas were historically rich in biodiversity and are often associated with mahinga kai species (see table below for further important wetland and riparian species).

Riparian zones perform important ecosystem functions such as reducing bank erosion, providing habitat for kai species, keeping water cool by shading waterways, and filtering contaminants and sediment from water flowing into waterways.

Riparian zones have been cleared around most waterways in the Ngāti Mutunga rohe as a result of clearing land for farming. This has resulted in poor water quality in our waterways and loss of biodiversity.

While Ngāti Mutunga advocates the restoration of riparian areas, we are aware that in the lower parts of rivers riparian replanting may not be feasible due to high bank erosion rate. We encourage fencing off all riparian areas and replanting with suitable indigenous species in areas where this will be effective.

The Taranaki Regional Council has a Riparian Management Strategy (1993). If landowners are eligible the TRC provides support with the planning and supplying good quality suitable plants for the replanting of riparian zones

If people are carrying out restoration planting within the Ngāti Mutunga rohe we encourage them to use the following guides produced by the Taranaki Tree Trust and to use nurseries that eco-source their stock:

*Restoration planting in Taranaki – A guide to the North Taranaki Ecological District*

*Restoration planting in Taranaki – A guide to the Egmont Ecological District*

(Available via the TRC website)

## OBJECTIVE

To encourage the re-establishment of riparian areas and restore them to a state where they can perform their natural functions and support Ngāti Mutunga customs.

## NGĀ TAKE – ISSUES

- 5. Loss of riparian zones leading to high water temperatures in rivers and streams, loss of mahinga kai species and poor water quality**
- 6. Degradation of riparian zones as a result of stock access**
- 7. Impact of adjacent land uses on riparian areas**
- 8. Erosion of river banks due to lack of vegetation**

## NGĀ KAUPAPA - POLICIES

- 6. Encourage fencing of riparian zones and streambeds to protect them from stock**

7. Encourage and support the establishment/restoration and protection of riparian zones
8. Require that riparian restoration uses indigenous species that would historically have been found in the area, including those listed in the table below
9. Require and support control and, where appropriate, eradication of noxious weeds and exotic species in riparian areas
10. Oppose planting of willow or other pest weed species in riparian areas

### Ngāti Mutunga Riparian Plant Species

#### Stage 1 Planting:

Māori Name	English Name
Harakeke	Flax
Tī Kōuka	Cabbage tree - <i>Cordyline australis</i>
Karamū	<i>Coprosma robusta</i>
Toetoe	<i>Austroderia fulvida</i> , <i>A. toetoe</i>
Pukatea	<i>Laurilia novae-zelandiae</i>
Rewarewa	<i>Knightea exclesa</i>
Māhoe	Whitey wood - <i>Melicytus ramiflorus</i> ,
Korimiko	<i>Hebe stricta var stricta</i>
Titoki	<i>Alectryon excelsus</i>
Makomako	<i>Aristotelia serrata</i> - Wineberry
Mānuka	<i>Leptosperum scoparium</i>
Kānuka	<i>Kunzea ericoides</i>
Porokaiwhiri	Pigeonwood - <i>Hedycarya arborea</i>
Kahikatea	<i>Dacrycarpus dacrydioides</i>
Rangiora	<i>Bracyglottis repanda</i>
Tutu	<i>Coriaria arborea</i>



**Stage Two Planting:** Once these are established – trees that need shade or shelter could be added ie tawa, puriri, karaka, kawakawa, hangehange, kiekei, turepo, nikau, wharangi, raurakau, kotukutuku etc can be planted beneath the canopy

### Important Ngāti Mutunga Wetland Plant Species

Māori Name	English Name
Harakeke	Flax
Kahikatea	<i>Dacrycarpus dacrydioides</i>
Kakaha	Swamp Astelia – <i>Astelia grandis</i>
Kānuka	Kānuka – <i>Kunzea ericoides</i>
Karamū	Coprosma, swamp coprosma; <i>Coprosma robusta</i> , <i>C. tenuifolia</i>
Kiekie	<i>Freycentia banksia</i>
Kiokio	<i>Swamp Kiokio – Blechnum minus</i>
Kutakuta	<i>Eleocharis sphacelate</i>
Mānuka	Mānuka – <i>Leptospermum scoparium</i>
Pohuehue	Small leaved pohuehue: <i>Muehlenbeckia complexa var complexa</i>
Pukatea	<i>Laurilia novae-zelandiae</i>
Pukio	Sedges: <i>Carex secta</i> <i>C. virgata</i> , <i>Isachne globosa</i>
Raupō	Bullrush <i>Typha orientalis</i>
Ti Kōuka	Cabbage tree
Toetoe whatu manu	Giant umbrella sedge – <i>Cyperus ustulatus</i>
Toetoe	<i>Austroderia fulvida</i> , <i>A. toetoe</i>
Tūhara	<i>Machaerina sinclairii</i> , <i>Machaerina spp</i>

## RIVERBEDS

Several activities affect riverbeds, including using, erecting or removing any structures (e.g. bridges and culverts), extracting resources such as gravel and reclaiming or dredging or flood control works. These activities may affect cultural values such as water quality and flow, and the plants and animals which live in rivers.

The courses of some awa in our rohe have been altered and straightened. Flow rates in these rivers can now be dangerously fast during flood. Such flows endanger people, are detrimental to many taonga species and can exacerbate bank erosion.

## OBJECTIVE

To provide for and allow for sustainable uses of riverbeds (e.g., flood protection, bridges etc.) where avoiding significant adverse effects in the natural character and ability of riverbeds to support plant and animal species.

## NGĀ TAKE – ISSUES

### 3. The erection of structures or activities on or in riverbanks and riverbeds which prohibit natural river flow, including:

- a. Gravel extraction
- b. Dredging river mouths
- c. Bridges
- d. Culverts
- e. Straightening of river courses

**Resulting in loss of habitat for kai species, stream bed degradation and bank erosion**

### 4. Potential for unconsented gravel removal

## NGĀ KAUPAPA - POLICIES

- 9. Require that activities or structures in riverbeds or banks avoid (rather than remedy or mitigate) adverse effects on ecological and cultural values
- 10. Require that consideration of applications for resource consent to dredge river mouths include an assessment if the impact on ecological, cultural, natural and community values associated with the riverbank or riverbed and surrounding areas (e.g. adjacent wetlands, bird nesting sites, in stream life, community use of the area; inanga/whitebait habitat).
- 11. Require assessment of the following factors when considering applications for consent to extract gravel:
  - a. cultural values associated with the river (e.g. mahinga kai species habitat)
  - b. amount of material to be extracted
  - c. avoiding rather than remedying or mitigating adverse effects
  - d. monitoring the impact of the extraction
  - e. assessing the cumulative effects of extraction

12. **Require that no structure in a river bed or on the bank impede the passage of native fish**
13. **Require that the structures in streambeds are placed and installed in a way which minimises disturbance of the streambed**
14. **Oppose alteration of river courses**
15. **Oppose the extraction of gravel from streams for commercial purposes**
16. **Encourage monitoring of small streams to check for unconsented gravel extraction**

## ACCESS TO WATERWAYS

Ngāti Mutunga need to access waterways in order to carry out customary activities, for example the harvesting of mahinga kai species for customary activities such as weaving.

Because Ngāti Mutunga lands were confiscated and sold, Ngāti Mutunga has lost the ability to access sites of significance and resources. We now have a limited understanding of our rights to access waterways and cannot carry out customary practices relating to waterways.

## OBJECTIVE

To obtain access to sites of significance along waterways and work with relevant authorities to better understand our existing access rights.

## NGĀ TAKE – ISSUES

3. **Lack of understanding about access rights and access points**
4. **Lack of access which means that Ngāti Mutunga are unable to access mahinga kai sites or exercise kaitiakitanga**

## NGĀ KAUPAPA - POLICIES

3. **Encourage and support education programmes which explain access rights**
4. **Identify ways to work with landowners and relevant agencies to obtain access to sites of significance**

## MAHINGA KAI

Mahinga kai is about mahi ngā kai – the way we gather resources, where we get them from, how we process them and what we produce. These places, processes and skills are an essential element of Ngāti Mutungatanga. Our tūpuna were able to feed, clothe and house themselves using the resources provided by papatuanuku.

Waterways were once an important source of mahinga kai, but as the years pass we have seen a marked decrease in the availability of mahinga kai. Some of our customary food sources are not available at all, while other species, once plentiful, have become scarce.

This loss is related to many of the issues discussed in this section – including taking water from water bodies, the pollution of water with contaminants, changes or loss of habitat for kai species, as well as the introduction of predators and pest species which have reduced the populations of kai species.

“I haven’t had a good feed of watercress all year” - Hurimoana

“We used to catch so many whitebait we would feed them to the chooks, or dry them on corrugated iron and chew them like chewing gum” - Les

“Our family has been fishing for whitebait on the river forever” - Stephen

## OBJECTIVE

To improve the health of our waterways to a state where they can support mahinga kai, so that we can teach our mokopuna and their mokopuna to harvest and process food the way our tūpuna did.

Key mahinga kai species associated with freshwater/estuarine environments include:

Māori Name	English Name	Formal Name
Aua	Yellow eyed mullet	<i>Aldrichetta forsteri</i>
Inanga	Whitebait	<i>Galaxias masculatus</i>
Kahawai	Kahawai	<i>Arripis trutta</i>
Kākahi	Freshwater Mussel	<i>Hyridella menziesi</i>
Kanae	Grey mullet	<i>Mugil cephalus</i>
Kōaro		<i>Galaxius brevipinnis</i>
Kōkopu sp	Giant Kokopu Banded Kokopu Short-jawed Kokopu	<i>Galaxias argenteus</i> <i>Galaxias fasciatus</i> <i>Galaxias postvectis</i>
Pātiki	Flounder	<i>Salmo trutta</i>
Piharau	Lamprey Eel	<i>Aeotria australis</i>
Pīpi	Fresh water pipis	<i>Paphies australis</i>
Pūpū	Cat’s Eye	<i>Turbo smaragdus</i>
Tuangi	Cockles	<i>Austrovenus stutchburyi</i>
Tuna	Eel – Short finned/Long finned	<i>Anguilla dieffenbachia</i> <i>Anguilla australis</i>
Waikoura/kōura	Fresh water crayfish	<i>Paranephrops planifrons</i>

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## NGĀ TAKE – ISSUES

6. Inability to effectively engage in the management of mahinga kai species
7. Loss of mahinga kai species due to
  - a. Overharvest
  - b. Habitat degradation and destruction
  - c. Poor water quality and impacts of poor land use on water, including loss of riparian areas
  - d. Introduction of pest species and predators – particularly trout and carp
8. Inability to access and harvest resources and mahinga kai
9. Loss of methods to transfer knowledge around mahinga kai between generations
10. Depletion of whitebait stocks due to overfishing and lack of compliance with current fishing restrictions – particularly the use of large nets which block off too much of the river

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## NGĀ KAUPAPA - POLICIES

17. Require that the significance of mahinga kai resources and cultural values associated with them are provided for in management of waterways
18. Require consultation with Ngāti Mutunga on any application for resource consent which may have an adverse impact on freshwater fish
19. Require decision makers to consider the effect of applications for resource consent on mahinga kai and freshwater fishery species
20. Require that Fish & Game New Zealand and DOC consult with Ngāti Mutunga before releasing exotic species into rivers in the Ngāti Mutunga rohe
21. Encourage the restoration of key mahinga kai areas and species, and preserve the tikanga associated with managing those places and species
22. Identify ways to work with landowners to obtain agreement to access mahinga kai and fishing sites
23. Encourage and support the restoration of waterways to a standard where they can provide for mahinga kai and freshwater fisheries
24. Identify and support options for restoring populations of kai and taonga species no longer found in our waterways
25. Promote education programmes which support the retention of knowledge around mahinga kai
26. Support review of whitebait management in partnership with Ngāti Mutunga. Any review should consider which government department is responsible for managing whitebait
27. Encourage and support working with the community, particularly those who own land adjacent to waterways, to manage whitebait fishing
28. Encourage introduction of a rahui on whitebait every second year
29. Encourage education programmes which explain the lifecycle and habitat of whitebait, and encourage protection of whitebait habitat

30. Require increased monitoring and enforcement of regulations relating to whitebait
31. Require that the Taranaki Regional Council Freshwater Plan be amended so that the building of whitebait stands on any part of our waterways becomes a prohibited activity – this is due to the negative effect that they have on the flow and erosion of our rivers. They also promote overfishing and prevention of access.
32. Encourage people to sustainably fish whitebait for themselves and their whanau only.

# PLAINS



## INTRODUCTION

The traditions of Ngāti Mutunga illustrate the cultural, historical and spiritual association of Ngāti Mutunga and the plains. These areas represent the links between our tūpuna and present and future generations. This history and relationship reinforce tribal identity, connections between generations and confirms the importance of the plains to Ngāti Mutunga.

Intensive land use in this area is putting pressure on soil, water and marine resources. Increasing development threatens our wāhi tapu and taonga, which may be disturbed by farming activities, building construction and earthworks.

Ngāti Mutunga know that we must look after the earth and soil for them to continue to sustain us. We also know that all elements of the environment are interrelated – the health of the land affects the health of the water and vice versa. Misuse of the resources provided by the plains will not only impact on people's ability to grow crops and animals on the land, it will also affect waterways and the sea.

*“We had to walk past our ancestral land every day on the way to school, and see it being farmed by someone else. You lose all hope – you know you are never going to get it back” - Greg*

## CULTURAL VALUES

Ngāti Mutunga considers all land within our rohe to be ancestral land. It was once densely populated by our tūpuna, who were attracted to the area due to the plentiful resources provided by the land, rivers and sea. Many pā sites are found on the plains, testament to the occupation of the land by our tūpuna.

Due to the confiscation of our land by the Crown, very little of our ancestral land is currently owned by Ngāti Mutunga. Most of the land within our rohe is now held by the Crown and private owners. The role of Ngāti Mutunga as kaitiaki has been undermined by the loss of ownership and resulting loss of relationship between the iwi and the land. Changing land uses have removed the resources our tūpuna relied on to survive, and we are losing our knowledge of mahinga kai and skills associated with living from the land.

## GEOGRAPHIC AREA

The plains are an area of uplifted marine terrace located next to the coast. Land in this area is heavily modified – almost all indigenous vegetation has been removed, and most of the swampy areas have been drained. The predominant land use is now lifestyle blocks, agricultural industry (chicken farming) and dairy farming.

## OBJECTIVE

To ensure the land supports both commercial and cultural land uses, now and into the future.

## EROSION

All soils are subject to natural processes of erosion. This has been exacerbated by human modification of the land. Clearing land for farming, the loss of riparian zones, inappropriate use of steep lands and poor land management have all resulted in erosion.

*“You just need to take a drive up the road to see it – the hills are scarred where the land is all slipping away”*

## NGĀ TAKE – ISSUES

1. **Poor land management resulting in erosion – particularly into waterways or the sea**

## NGĀ KAUPAPA – POLICIES



1. Encourage the adoption of appropriate land management practices on all land
2. Oppose the removal of existing stands of vegetation which are helping to reduce erosion
3. Encourage the retirement of erosion prone land
4. Encourage planting of indigenous species to stabilise soil
5. Support re-vegetation and exclusion of stock from disturbed sites with indigenous species as soon as practicable
6. Support monitoring of soil loss in the Ngāti Mutunga rohe, and require distribution of all reports or other information on soil loss and erosion to Ngāti Mutunga
7. Encourage fencing of all stream edges to keep stock out
8. Encourage use of gravel or other materials such as lime chips on farm tracks to stop erosion from dirt roads
9. Require that the Taranaki Regional Council Compulsory Riparian planting scheme be expanded to include lifestyle blocks and drystock farmers.

## SOIL DEGRADATION AND LAND MANAGEMENT

Intensive farming on the plains puts pressure on soil resources, and could result in problems such as soil compaction, loss of nutrients and contamination of the soil by chemicals. Any soil contamination can also spread to waterways and ground water as a result of water running off or through land.

### NGĀ TAKE – ISSUES

1. **Poor land management practices resulting in**
  - a. **Loss of soil quality**
  - b. **contamination of soil with chemicals**
2. **Cumulative effects of poor land management**

### NGĀ KAUPAPA – POLICIES

1. Encourage land management practices which avoid (rather than remedy or mitigate) damage to soils
2. Encourage land management practices that avoid contaminating soils with chemicals, including reducing the use of fertiliser and chemicals
3. Support monitoring of soil health in the Ngāti Mutunga rohe, and require distribution of all reports or other information on soil health to Ngāti Mutunga

## MAHINGA KAI

Mahinga kai is about mahi ngā kai – the way we gather resources, where we get them from, how we process them and what we produce. These places, processes and skills are an essential element of Ngāti Mutungatanga. Our tūpuna were able to feed, clothe and house themselves using the resources provided by papatuanuku. The

loss of land and species has taken away the resources we depend on, and now we are losing the traditions and stories associated with mahinga kai.

## OBJECTIVE

To

- restore populations of indigenous species, especially taonga, rare or threatened species, in order to provide a basis for mahinga kai
- retain our traditions around mahinga kai, and pass those traditions on to future generations

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## NGĀ TAKE – ISSUES

5. **Protection of the species and knowledge associated with mahinga kai**
6. **Access to mahinga kai**
7. **Loss of species and resources associated with mahinga kai**

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## NGĀ KAUPAPA – POLICIES

1. Promote understanding of the link between the well-being of Ngāti Mutunga and mahinga kai
2. Require appropriate consultation with Ngāti Mutunga regarding issues which may be of significance for mahinga kai – those that will impact on freshwater, the coast or indigenous biodiversity
3. Support initiatives which provide for Ngāti Mutunga access to sites associated with mahinga kai
4. Support the protection, restoration and enhancement of indigenous biodiversity
5. Ensure that plant pest and animal/bird control programmes avoid adverse impacts on mahinga kai species or to areas of cultural significance

## BIODIVERSITY

Biodiversity is the diversity of living things, their habitats and the ecosystems they are part of. Biodiversity underpins mahinga kai. Without the myriad of species which our tūpuna used for all aspects of mahinga kai, we lose our ability to live from the land.

The plains area of the Ngāti Mutunga rohe was home to a wide range of species, including some which are now rare or endangered. Since the arrival of people in New Zealand, biodiversity has been in decline. The clearing of the plains in the Ngāti Mutunga rohe by pakeha settlers has removed most of the indigenous species in this area. This has led to a loss of habitats, mainly coastal and semicoastal forest and swamps.

## OBJECTIVE

To support the protection and enhancement of biodiversity.

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### NGĀ TAKE – ISSUES

- 2. Change in location of and relationship to taonga species through:**
  - a. Loss of habitat, particularly swamps and forests**
  - b. Loss of access to taonga species**

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### NGĀ KAUPAPA – POLICIES

- 1. Ensure that indigenous biodiversity is protected within the rohe, as well as the region**
- 2. Require applicants for resource consent avoid (rather than remedy or mitigate) adverse effects of use and development on indigenous biodiversity**
- 3. Encourage the restoration of ecosystems which support indigenous biodiversity or taonga species**
- 4. Promote the consideration of cultural values when identifying ecosystems, habitats and areas with significant indigenous biodiversity values**
- 5. Support the use of local genetic stock for the re-establishment or restoration of indigenous vegetation**

## PESTS

Biodiversity (and therefore our ability to carry out mahinga kai) has been damaged by the introduction of pest species. Introduced plants and animals are decimating populations of indigenous species by, for example, eating them and taking over their habitat. Ngāti Mutunga see both pest control - managing existing pests, and biosecurity - keeping potential pests out of our rohe, as important ways to protect biodiversity and mahinga kai.

Issues and policy relating to the use of 1080 to control possums are addressed in the bushland section.

## OBJECTIVE

To support pest management and ensure that pest control operations avoid adverse effects on the environment and our cultural values.

To take a more active role in pest control within the Ngāti Mutunga rohe

Encourage and support private land owners to carry out sustainable and effective pest control over their land

Promote education about the value and importance of pest control

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## NGĀ TAKE – ISSUES

1. **Impact of pest species on indigenous plants and animals**
2. **Lack of engagement with Ngāti Mutunga on biosecurity and pest control**
3. **Lack of understanding within iwi of biosecurity and pest control**
4. **Impacts of pest control methods on non-target species**
5. **Lack of co-ordination for pest management between adjacent landowners, leading to a situation where it is very hard to control pests because they keep re-invading from neighbouring properties**

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## NGĀ KAUPAPA – POLICIES

1. Encourage the recognition and management of the following pest species – mustelids (stoats, ferrets and weasels) possums, goats, rats, deer, pigs, cats, in addition to other species identified in Department of Conservation and Taranaki Regional Council pest management strategies
2. Promote the protection and survival of indigenous species as a consideration for all resource management decisions
3. Require agencies to monitor the effects of pest control on non-target species – particularly taonga species (listed in Appendix 4) or those associated with mahinga kai
4. Require all relevant agencies to conduct pest management operations in a way that minimises impact on non-target species
5. Encourage those assessing pest control options to give environmental and cultural considerations greater weighting than cost considerations
6. Encourage the development of comprehensive community pest management programmes, to be carried out by all landowners in the area
7. Require contractors to avoid the transportation of pests on machinery used for earthworks, boats or other vehicles
8. Discourage planting of exotic plants which may become weeds, and encourage and support planting of indigenous species or taonga plants
9. Encourage monitoring and research on pests in the Ngāti Mutunga rohe, and require copies of all reports or information be provided to Ngāti Mutunga
10. Require that Ngāti Mutunga carry out effective and sustainable pest control over all properties that Te Rūnanga o Ngāti Mutunga own.

## 11. Encourage Te Rūnanga o Ngāti Mutunga and iwi members to actively participate in the Predator free 2050 campaign.

### NATURAL AND AMENITY FEATURES

Amenity values are the things which make our communities nice to live in for example a clean and quiet environment, scenery, recreational facilities such as parks and reserves and attractive towns and urban areas. For Ngāti Mutunga these include our ability to enjoy natural features and landscapes, as well as recognition of cultural and spiritual values.

Inappropriate land use, such as subdivision, building houses, earthworks, removing indigenous vegetation, quarrying and planting exotic forests may stop Ngāti Mutunga and the community at large enjoying the areas we live in.

Ngāti Mutunga has traditionally protected areas which have amenity value for them, such as areas of indigenous vegetation. However, the confiscation of our lands and transfer into private and Crown ownership has made it harder for us to preserve areas which have high amenity value for us.

*"We need things to look a bit more Māori around here, just to keep a balance" - Hurimoana*

### OBJECTIVE

- To support the development of our communities and landscapes in a way which makes the landscapes we live in pleasant for everyone
- To see recognition of Ngāti Mutunga values and history in our landscapes, in order to promote community understanding of the iwi and its history

### NGĀ TAKE – ISSUES

1. **The community have a poor understanding of Ngāti Mutunga culture and history, making it harder for us to protect sites of significance and our cultural values**
2. **Mono-cultural public spaces, with no reference to Ngāti Mutunga history or culture**
3. **Ensuring that views of sites of importance to Ngāti Mutunga are not obstructed by development**

### NGĀ KAUPAPA – POLICIES

1. Encourage the erection of signage and pou in the Ngāti Mutunga rohe. These features should be in both Te Reo Māori and English, and provide an explanation of Ngāti Mutunga history, values and association with a certain site
2. Promote understanding of the idea that different landscapes of sites may be significant for different groups, and that it may be against tikanga to disclose the location of some sites of significance
3. Support protection of outstanding natural and cultural features from inappropriate subdivision, use and development
4. Encourage the development of spaces which have scenic, aesthetic, recreational or cultural value
5. Support the recognition of Mahi Tamariki as a heritage building which should be protected and enhanced
6. Encourage consultation with Ngāti Mutunga when identifying heritage buildings and areas

7. **Encourage the recognition of cultural features and views from and of certain areas as outstanding features which require protection**
8. **Utilise provisions in the NPDC District Plan to identify and protect view shafts that are important to Ngāti Mutunga**

## NATURAL HAZARDS

Natural hazards in the Ngāti Mutunga rohe include earthquake, tsunami, erosion, volcanic activity, landslip, subsidence, sedimentation, wind, drought, fire and floods.

All the things that cause natural hazards (for example rain, wind, waves, and volcanic activity) are forces of nature which we cannot control. These natural processes and events only become hazards when they affect people and property, or other features valued by people.

Ngāti Mutunga consider that nature will do what it will do, and it is better to make sure that human activities are not situated in areas where they are likely to be affected by a natural hazard than to waste energy and money trying to interfere with natural processes.

We acknowledge the role of natural processes and features which keep natural hazards in check – such as coastal dunes which protect the land from storm events, or the regulation of water flow by forests and wetlands. We support the retention of such features.

We recognise that in some areas or situations it may be too late or impossible to avoid natural hazards and that it is important for communities to be educated and prepared to deal with emergencies when they happen.

## OBJECTIVE

To avoid development in natural hazard areas, and to recognise the role that natural features have in mitigating potential hazards.

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## NGĀ TAKE – ISSUES

1. **Building in coastal hazard areas**
2. **Removal of natural features which provided protection from natural hazards**

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## NGĀ KAUPAPA – POLICIES

1. **Require councils to avoid development or building in natural hazard areas**
  2. **Encourage and support recognition of coastal areas Waitoetoe beach, Urenui beach, Onaero beach and Mimitangiatua river mouth as high erosion areas which are not suitable for development**
  3. **Support the retention of natural features which mitigate natural hazards**
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## SIGNIFICANT NATURAL AREAS

The declaration of "Significant Natural Areas" is a method used by the New Plymouth District Council to protect areas of significant indigenous vegetation or habitat of indigenous fauna. The New Plymouth District Plan sets out the criteria the council use to decide whether an area is significant. If the council declare that an area is a Significant Natural Area, the landowner can not disturb any vegetation without getting resource consent from the council.

While Ngāti Mutunga supports the protection of indigenous biodiversity on private land, we do not support Significant Natural Areas as a method to do this. As kaitiaki, Ngāti Mutunga have traditionally protected our land and resources. Although our ability to protect land was destroyed by loss of ownership through confiscation, some iwi members have been able to protect small areas in private ownership. Because this land was protected by tangata whenua it still supports indigenous flora and fauna, so some areas have been declared to be Significant Natural Areas.

This is frustrating on three counts, firstly because if the land had not been protected by iwi there would be no Significant Natural Area, secondly because the prohibition on development implies that we cannot be trusted to manage our land the way we have always done and thirdly because there is no consultation or agreement required from landowners to declare a Significant Natural Area. The iwi consider that establishing Significant Natural Areas is akin to confiscation, and consider that it is more appropriate to use other protection mechanisms that work with land owners.

*"If we hadn't looked after the bush ourselves, it wouldn't be there for people to admire today" – Hurimoana*

## OBJECTIVE

To obtain fair compensation for the land which has been confiscated and to permit some development of the land for cultural purposes so long as the conservation value of the land is retained.

## NGĀ TAKE – ISSUES

1. **Confiscation of land through the establishment of Significant Natural Areas**
2. **Inability to develop land which has been declared a Significant Natural Area**
3. **Lack of recognition of iwi role in preserving areas so that they still have significant natural values**
4. **Assumption that iwi cannot be trusted to protect indigenous biodiversity on our land**

## NGĀ KAUPAPA – POLICIES

1. **Require that the council allow development on Significant Natural Areas for cultural purposes, so long as the flora and fauna on the land are protected**
2. **Require landowner consent for the establishment of any future Significant Natural Areas**
3. **Encourage council to pay landowners fair compensation for the loss of land designated as Significant Natural Areas**

4. **Encourage the use of Ngā Whenua Rahui and QEII covenants to protect indigenous biodiversity rather than Significant Natural Areas**

## WASTE

Waste disposal is a significant issue for Ngāti Mutunga because waste contaminates the mauri and wairua of everything it comes into contact with.

Waste can be solids, liquids or gasses and can come from anywhere – for example houses, gardens, shops, farms, and factories – it's just anything we do not want or need and decide to dispose of.

*"Every landfill has a water system under it, so no matter where you dump rubbish, it's gonna come back to get you" - Geep*

## OBJECTIVE

To ensure that waste is well managed in our rohe now and in the future in order to protect the mauri and wairua of the land, water and sea.

### NGĀ TAKE – ISSUES

1. **Lack of information on and involvement in management of the tip site at Okoki and other previous Council refuse sites, and potential seepage of contaminated water from the site**
2. **Poor management of farm waste**
3. **Illegal dumping – especially to water bodies or land adjacent to water bodies**
4. **Lack of recycling facilities in rural areas leading to dumping of waste**
5. **Contamination of soil and water which has been in contact with waste**
6. **Misuse of existing waste facilities**
7. **Poor location and management of landfills, leading to environmental degradation**
8. **Release of odour, dust, greenhouse gasses and ozone depleting substances from landfills**
9. **Dumping of fill or rubbish onto returned lands**

### NGĀ KAUPAPA – POLICIES

1. **Encourage the use of best practice and conditions on resource consents to ensure that solid waste disposal does not adversely affect tangata whenua values**
2. **Require decision makers to consult with Ngāti Mutunga on proposed waste disposal developments**
3. **Encourage the development of education programmes and incentives to reduce waste**
4. **Identify ways to reduce waste on the Marae and at the Rūnanga office and by educating our people about waste reduction**
5. **Encourage and promote community-based recycling schemes**
6. **Encourage education of landowners about good waste management, and require checking for illegal dumpsites on farms.**



7. **Encourage the adoption of the highest environmental standards for any resource consent relating to waste disposal**
8. **Require consideration of all applications for resource consent to include assessment of the cumulative and long-term impacts of associated waste on the environment and cultural values**
9. **Require Council to clean up and monitor old dump sites, contamination of waterways and effects on soil quality, and report the results of monitoring to Ngāti Mutunga**
10. **Encourage monitoring and clean-up of illegal dumping**
11. **Encourage communication within and between communities to share ideas about good waste management**
12. **Discourage the establishment of landfills in the Ngāti Mutunga rohe. Should new landfills be essential, support the installation of impermeable liners, leachate collection and landfill gas management systems as a condition of consent**
13. **Oppose waste disposal near wāhi tapu, groundwater bores, waterways or mahinga kai sites**

## HAZARDOUS SUBSTANCES AND NEW ORGANISMS

The Hazardous Substances and New Organisms Act 1996 regulate Hazardous Substances and New Organisms. People wanting to introduce, use, manufacture, import, export, develop, or release Hazardous Substances or New Organisms must seek permission from the Environmental Protection Agency (EPA), which replaced the earlier Environmental Risk Management Authority (ERMA).

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### HAZARDOUS SUBSTANCES

A hazardous substance is one which can harm people or the environment. Hazardous substances may be things that we use every day, but if they are not managed or disposed of properly, they can endanger people and the environment.

Hazardous substances may contaminate soil and buildings, making it unsuitable for growing food or living on. If a site is contaminated with hazardous substances it is referred to as a contaminated site. The TRC has conducted a survey of potentially contaminated sites in the region and no contaminated sites were found in our rohe.

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### NEW ORGANISMS

A new organism is something which is not currently found in New Zealand. A new organism could be imported from another country or developed through genetic modification. These organisms could be introduced to New Zealand accidentally or on purpose and may damage indigenous species by eating them or taking over their habitat.

## OBJECTIVE

To

- educate ourselves about this issue and how it applies to our rohe
- keep ourselves informed of activities relating to hazardous substances and new organisms with a view to better engagement on these issues

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## NGĀ TAKE – ISSUES

1. **Lack of understanding and engagement on issues relating to hazardous substances and new organisms**
2. **Potential detrimental effects on the environment, mahinga kai and our cultural values from hazardous substances and new organisms**
3. **Potential detrimental effects on the environment, mahinga kai and our cultural values from sites contaminated by hazardous substances**

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## NGĀ KAUPAPA – POLICIES

1. Encourage distribution of understandable information on hazardous substances and new organisms to Ngāti Mutunga
2. Require engagement with Ngāti Mutunga on any application relating to hazardous substances or new organisms in our rohe
3. Require EPA to inform and engage Ngāti Mutunga on any application relating to genetically modified organisms in our rohe, including field trials
4. Encourage the use of a Cultural Impact Assessment to determine the effect of any application relating to hazardous substances or new organisms within the Ngāti Mutunga rohe
5. Support regulation and monitoring of all discharges of hazardous substances
6. Promote education programmes which teach the community how to manage hazardous substances and waste
7. Support locating facilities dealing with hazardous substances in areas away from human habitation, wāhi tapu, water bodies, groundwater bores and mahinga kai sites.
8. Encourage communication between community members to help identify contaminated sites such as old sheep dips
9. Support the identification and clean-up of contaminated sites
10. Encourage councils to set a timeline for clean-up of contaminated sites
11. Encourage publication and distribution of information on contaminated sites in the rohe
12. Support the restriction of use of contaminated sites

## SUBDIVISION, DEVELOPMENT AND CHANGING LAND USE

The Ngāti Mutunga rohe was once densely populated by our tūpuna, who were drawn to the area by its abundant resources. It's no surprise to us that Pākehā wished to settle here too, and that we are now seeing increasing numbers of subdivisions which provide for even more residents.

Increasing numbers of people living in the area means increasing pressure on resources and infrastructure. Subdivision is more than drawing lines on the map; it enables changes in land use, which may result in damage to the environment and our cultural values.

### OBJECTIVE

To encourage well planned development that avoids adverse effects on our cultural values, protects the environment and provides a great quality of life for everyone – now and in the future.

### NGĀ TAKE – ISSUES

1. **Inability of Ngāti Mutunga to live on ancestral land**
2. **Ability to develop papakainga housing**
3. **Impact of development on or near wāhi tapu and sites of significance and remaining indigenous vegetation**
4. **Cumulative effects of subdivision and changing land use**
5. **Insufficient infrastructure (particularly water and sewage) to support development**
6. **Lack of monitoring of impacts of development including cumulative impacts**
7. **Development in areas which may be prone to natural hazards**
8. **Changes in the character and appearance of the area (e.g. from farms to residential)**
9. **Increasing pressure on land from changes in land use – e.g. potential development of new crops such as vineyards, industries and farming methods**
10. **Lack of information about and understanding of issues associated with changing land use**

### NGĀ KAUPAPA – POLICIES

1. **Support policies and rules which provide for the development of papakainga housing**
2. **Prohibit development within 50 metres of the outer extent of a wāhi tapu or archaeological site, and monitor compliance with this rule**
3. **Require that Ngāti Mutunga be an affected party for any proposed subdivisions within the Ngāti Mutunga rohe and any building locations, utilities, access ways or other earthworks to ensure that they do not impact on wāhi tapu or sites of significance**
4. **Require engagement with Ngāti Mutunga through council planning processes to identify areas where subdivision is not appropriate**

5. Require council to engage with iwi in the early stages of project development to ensure that the iwi can influence all aspects of subdivision, including the location of road and infrastructure such as storm water drainage systems
6. Require subdivision proposals in the rohe to include provisions for one or more of the following, before obtaining resource consent:
  - a. Site visit;  
Archaeological assessment (walk over/test pitting), or a full archaeological description;
  - b. Cultural Impact Assessment;
  - c. Cultural monitoring;
  - d. Accidental Discovery Protocol (Appendix 7)
  - e. Recommended consent notices/conditions.
7. Encourage application for consent for all activities involved in subdivision at the same time, to enable Ngāti Mutunga to understand and comment on all aspects of the proposal
8. Require all applications for subdivision to include the location of building platforms, utilities, access ways and significant earthworks so that Ngāti Mutunga can assess whether the proposed subdivision will affect a wāhi tapu or site of significance
9. Require potential buyers or new owners of land in the rohe to be notified of the existence, but not the type or location of wāhi tapu sites on properties. This could be given effect to by including a note in LIM reports or on property titles
10. Require purchasers of new lots to be notified of the likelihood of finding taonga on the property due to the formerly dense population of Ngāti Mutunga in the area, and require them to notify Ngāti Mutunga if they discover taonga
11. Require consultation on and promote the use of Ngāti Mutunga names for new subdivisions or roads
12. Require the use of accidental discovery protocols and monitoring agreements between Ngāti Mutunga and applicants for subdivision
13. Require that the council consider cumulative effects and future land uses when assessing applications to subdivide
14. Require planting of appropriate indigenous vegetation as a condition of subdivision
15. Oppose further subdivision and development of the Urenui area until the community is connected to mains sewerage or community land-based sewage treatment facility
16. Encourage innovative methods to manage water demands in new subdivisions – for example by requiring the installation of rainwater storage tanks and grey water systems as part of all new building permits within the Ngāti Mutunga rohe issued by NPDC.
17. Discourage the establishment of odour generating or noisy industries near houses
18. Require subdivision along waterways to provide for Ngāti Mutunga access to those waterways
19. Require restrictive covenants or conditions on new titles which prohibit use of pest plant species
20. Encourage monitoring of the environmental and cultural effects of changing land uses

21. **Require the distribution of information relating to predictions of changes in land use and potential impacts of these uses to Ngāti Mutunga**
22. **Encourage policies which slow the rate of subdivision**
23. **Encourage “eco” or environmentally friendly development**
24. **Require that the NPDC review and update the existing Urenui Structure plan – (it was due to be reviewed in 2016)**

## EARTHWORKS

“Earthworks” include any disturbance of the ground. Earthworks can be required for several reasons – for subdivision, building, development of roads, and installation of infrastructure, fencing and land improvement.

Any earthworks in the Ngāti Mutunga rohe have the potential to uncover taonga or disturb urupā and other wāhi tapu. Earthworks could also disturb mahinga kai and other sites of cultural importance.

Because of the long history of Ngāti Mutunga use and occupation of our rohe and the density of former populations, the landscape is dotted with wāhi tapu, Urupā, buried taonga and other cultural or archaeological sites. These sites are likely to be unmarked, and Ngāti Mutunga themselves do not know where many of them are.

**This section should be read alongside the chapter on Cultural Landscapes and Wāhi Tapu on page 117.**

*“It's not how much they dig that matters to us, it's where they do the digging” - Kris*

## OBJECTIVE

To provide for the use and development of land while protecting wāhi tapu, taonga and cultural sites.

## NGĀ TAKE – ISSUES

1. **Lack of Ngāti Mutunga involvement in planning and consenting relating to earthworks**
2. **Small scale earthworks which, under current rules, do not require resource consent cannot be controlled and may damage wāhi tapu, sites of significance, artefacts and kōiwi**
3. **Disturbance of wāhi tapu, sites of significance, artefacts, kōiwi by earthworks**
4. **Displacement of mahinga kai or taonga species by earthworks**
5. **Monitoring of earthworks to ensure that consents are complied with**
6. **Unconsented (or retrospectively consented) earthworks**
7. **Lack of process around accidental discovery of wāhi tapu, sites of significance, artefacts and kōiwi**
8. **Lack of understanding by those carrying out earthworks as to what wāhi tapu, sites of significance, artefacts and kōiwi look like**
9. **Potential for earthworks close to waterways to adversely impact on water quality and mahinga kai species if sediment is not adequately controlled**

## NGĀ KAUPAPA – POLICIES

1. **Require that all applications for resource consent involving earthworks include provisions for one or more of the following, before obtaining resource consent:**
  - a. **site visit;**
  - b. **archaeological assessment (walk over/test pitting), or a full archaeological description;**
  - c. **cultural impact assessment;**
  - d. **cultural monitoring;**
  - e. **accidental discovery protocol;**
  - f. **recommended consent notices/conditions.**
2. **Require all earthworks which will be carried out using machinery to be a discretionary activity under both the District and Regional freshwater plans**
3. **Require the management of the effects of earthworks on wāhi tapu or sites of significance as well as environmental effects**
4. **Require monitoring of earthworks activities to ensure consent conditions are complied with**
5. **Require action on any unlawful or unconsented damage to wāhi tapu or sites of significance from earthworks. This should include –**
  - a. **Ngāti Mutunga notifying councils and/or Heritage New Zealand Pouhere Taonga (HNZPT) of any suspected illegal activities**
  - b. **councils notifying the HNZPT of any suspected illegal activities**
  - c. **Prosecution by HNZPT**

**If councils or the HNZPT decide not to act on or prosecute illegal activities, Ngāti Mutunga require them to communicate this decision and explain their reasoning**
6. **Require replanting of indigenous vegetation disturbed or removed by earthworks**
7. **Require applications for activities involving earthworks within 50 m of any waterway to identify ways to avoid adverse effects on water quality (through, for example, increased erosion or run-off from stock piles)**
8. **Require anyone who is carrying out earthworks to receive training from Ngāti Mutunga on identifying taonga and sites of significance and compliance with accidental discovery protocols**

## STOCK TRANSPORT

Dairy farming is the main land use on the plains. Movement of stock is a key part of this industry. Poorly managed stock transport can have adverse environment and cultural effects, especially if effluent from transport trucks is not disposed of properly. Ngāti Mutunga supports the recent installation of effluent disposal facilities and note that these units have markedly improved effluent management.

## OBJECTIVE

To encourage the adoption of industry best practice in the region in order to minimise adverse effects of stock transport on the environment and our cultural values.

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### NGĀ TAKE – ISSUES

1. **Stock movement on roads, resulting in urine and faeces on roads and in waterways**
2. **Lack of information on stock transport and its environmental effects, particularly the environmental impact and management of effluent disposal sites**
3. **Effects of run-off from washing down transport trucks**

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### NGĀ KAUPAPA – POLICIES

1. Discourage use of roads for moving stock, and encourage development and use of over or underpasses where possible
2. Encourage the stand down of stock before transport, to minimise urination and defecation during transportation
3. Support installation and use of effluent disposal sites
4. Require Ngāti Mutunga involvement in the selection of locations for future effluent disposal sites
5. Encourage the adoption of best practice for stock transport, including storage of effluent and procedures for washing trucks

## FORESTRY

There are increasing areas of exotic forests being established within the Ngāti Mutunga rohe and there is potential for the establishment larger areas of exotic forests in the future. The planting, growth and harvest of forests can have detrimental environmental effects, especially if forests are mismanaged or inappropriate species are planted. These effects may include erosion, changes in water flow over land, loss of indigenous vegetation and escape of plantation species into surrounding areas.

Forestry may also have a detrimental effect on sites of cultural significance to Ngāti Mutunga, including the disturbance of wāhi tapu, taonga and mahinga kai sites. The establishment of forests may also prevent Ngāti Mutunga from accessing sites of significance.

## OBJECTIVE

To ensure that exotic forests avoid adverse effects on the environment and our cultural values.

### NGĀ TAKE – ISSUES

1. **Adverse environmental effects of forestry on waterways, including passage of streams and rivers, water quality and quantity**
2. **Adverse environmental effects of clear felling**
3. **The establishment of forests may make it harder to access mahinga kai and sites of significance**
4. **Potential development of industries associated with forestry such processing plants and sawmills, and their adverse effects on the environment**
5. **Potential for escape of plantation species into surrounding areas**
6. **Disturbance of buried taonga, unknown wāhi tapu and other sites of significance when planting or harvesting**

### NGĀ KAUPAPA - POLICIES

1. Encourage the protection of waterways through the establishment of buffer zones and appropriate location of roads and other infrastructure
2. Encourage replanting with appropriate species (see section on riparian planting for suggested plants) after felling to avoid erosion other than on or within 50 metres of the extent of any wāhi tapu or site of significance
3. Require the adoption of best practice in forest management to minimise adverse effects on the environment
4. Require monitoring and distribution of information on the environmental effect of forests to Ngāti Mutunga
5. Encourage planting of species which have a low environmental impact and are well suited to local conditions
6. Require forest managers to ensure that Ngāti Mutunga maintain access to wāhi tapu and sites of significance within forest boundaries



7. Require consultation with Ngāti Mutunga on the location of forests to avoid adverse effects on the environment and cultural values
8. Require all forests to have an environmental management plan in place which sets out how adverse effects on the environment will be avoided
9. Require forest managers to manage plant and animal pests in the forests
10. Require forest managers to put measures in place which reduce the likelihood of seeds escaping from the forest and invading surrounding areas
11. Require as a condition of consent that forest managers have an accidental discovery protocol in place with Ngāti Mutunga before planting or harvesting can commence.
12. Provide for forest managers to receive training from Ngāti Mutunga on identifying taonga and sites of significance and compliance with accidental discovery protocols
13. Prohibit development of plantations on or within 50 m of the outside extent of any wāhi tapu
14. Require that all Resource Consents issued for forest harvest include:
  - Clear sediment control plans
  - Requirement for the management and disposal of all slash produced by the operation
  - An accidental find protocol

# TAKUTAI/COAST



## INTRODUCTION

The traditions of Ngāti Mutunga illustrate the cultural, historical and spiritual association of Ngāti Mutunga and the coast. For Ngāti Mutunga, these areas represent the links between our tūpuna and present and future generations. This history and relationship reinforce tribal identity, connections between generations and confirms the importance of the coast to Ngāti Mutunga.

This relationship has been **acknowledged by the** Crown through a Statutory Acknowledgement over the coastal marine area in the Ngāti Mutunga Deed of Settlement. All consent authorities must send the Rūnanga copies of any application for resource consent for an activity within, adjacent to or impacting directly on the coastal marine area.

## CULTURAL VALUES

Food can be gathered all along the shoreline from Tītoki to Waiau, depending on the tides, weather and season. The coastline provided our tūpuna with most of the resources they needed to survive.

Reefs and sandy shallows off the coast provided Kōura (crayfish), Pāua, Kina, Kūtai/Kuku (mussels), Pūpū (cat's eyes), Pāpaka (crabs), Pipi, Tuatua and many other species. Hāpuku (groper), Moki, Kanae (mullet), Mako (shark), Pātiki (flounder) and Tāmure (snapper) swam in great numbers between the many reefs which can be found out from the shore. Our tūpuna knew and named our fishing grounds and reefs, including Pakihi, Maruehi, Onepoto, Waitoetoe, Waikiroa, Paparoa, Kukuriki and Owei.

The high papa cliffs are an important feature of the coast. These cliffs are broken where the Mimitangiatua, Urenui, Onaero and Waiau rivers flow through to wai-ki-roa. Ngāti Mutunga used ledges hewn in the cliffs to fish for Mako, Tāmure, Kahawai and Ara Ara (trevally). These cliffs also provided plentiful supplies of Tīfī (mutton bird), Karoro (sea gull) and Kororā (penguin).

As Ngāti Mutunga, we continue to exercise our customary rights on the coastline throughout the rohe, most importantly food gathering according to the tikanga and values of Ngāti Mutunga. Throughout the years Ngāti Mutunga has exercised custodianship over the coast and has imposed rahui when appropriate, for example restricting the harvest of Kūtai/kuku, Pipi, Tuatua and other kaimoana. This kaitiaki duty to manage coastal resources sustainably has always been at the heart of the relationship between Ngāti Mutunga and the coast.

There are many sites of cultural, historical and spiritual significance to Ngāti Mutunga along the coast. These include Pihanga (originally the home of Uenuku), Maruwhi (the pā of Kahukura) and Kaweka (the birthplace of Mutunga) which are situated on cliffs near the mouth of the Urenui River. Oropapa and Te Mutu-o-Tauranga are situated on the coast north of the Urenui River. Pukekohe, Arapawanui, Omihī and Hurita are near the Mimitangiatua estuary and Ruataki, Pukekarito and Tītoki are near Wai-iti.

Ngāti Mutunga people were often cremated, rather than buried in urupā. Many of the points jutting out into the sea along the Ngāti Mutunga coastline are tapu because they were sites used for this ritual. Our tūpuna also lie buried along the coast.

Ngāti Mutunga have many stories relating to the coastal environment. The whakatauaiki "ka kopa, me kopa, ki te ana o Rangitotohu" (gone, disappeared, as if into the cave of Rangitotohu) remembers the taniwha Rangitotohu, who protects the Taranaki coastline. If a person was to violate rahui or act disrespectfully when fishing or gathering kaimoana they would be snatched by Rangitotohu and drawn into his cave.

Along the beaches there are several tauranga waka. These have special significance for Ngāti Mutunga in their identification with the area as physical symbols of historical association.

## GEOGRAPHY

The coast is exposed to the west, with high energy wave and wind conditions, and is dominated by high papa cliffs. These cliffs are broken by the four key rivers in the rohe –Mimitangiatua, Urenui, Onaero and Waiiau. These waterways form sandy beaches and estuaries.

The coast has been modified by human and natural activities over time. Large amounts of rock were removed from beaches along our rohe at the beginning of the 20<sup>th</sup> century and crushed to gravel to be used for roads<sup>25</sup>. Removal of these rocks may have increased strong erosional processes already at work along the coast.

For the purpose of this plan, Ngāti Mutunga considers that the coastal environment includes;

1. The coastal marine area as defined in the Resource Management Act 1991. This includes the foreshore, seabed and coastal water, and the air space above the water extending from mean high water springs to the limits of the territorial sea - 12 nautical miles from mean high water springs;
2. The Exclusive Economic Zone – which runs from mean low water springs to 200 nautical miles off shore; and
3. Landward features that are normally within 1 km of mean high-water springs.
4. Tidal reaches of the Urenui, Onaero, Mimitangiatua, Waitoetoe rivers and the Waiiau Stream (as at spring high tides)

Land use has a strong impact on coastal processes, so neither the coast nor the land should be considered in isolation.

## OBJECTIVE

To:

- provide for the relationship between Ngāti Mutunga and the coast;
- ensure that the coast is managed in an integrated way which recognises the cultural values of Ngāti Mutunga and the impacts of land use on coastal areas; and
- ensure that coastal resources are restored and protected.

## GENERAL POLICIES

1. **Encourage recognition of the relationship between Ngāti Mutunga and the coast by consulting with Ngāti Mutunga on all applications for resource consent in the coastal area**
2. **Require consultation with Ngāti Mutunga for any activity within, adjacent to or impacting on Statutory Acknowledgment areas**
3. **Encourage integrated management of the coast. This requires understanding and considering the effects of land-based activities on the coastal environment**
4. **Promote communication and collaboration between all groups with an interest in the coastal environment**

<sup>25</sup> Graham Duckett, personal communication, 16/12/2008

5. **Promote protection, enhancement and respect for coastal areas and species**
6. **Support continued research of coastal erosion processes and their effects**
7. **Require recognition of the cultural values of Ngāti Mutunga in the management of coastal areas**
8. **Require, and identify ways to support, the implementation, revision and updating of the Mana Whenua Mana Moana plan (2006)**

## THE LAND, BEACH AND SEABED

Activities on land, the beach and seabed have a profound impact on the health of coastal species and functioning of coastal processes. Anyone carrying out activities in these areas must understand the relationships between all elements of coastal systems and avoid potential adverse effects of their activities.

## LAND USE AND DEVELOPMENT

The health of the land and waterways has a direct effect on the health of the coast. Most things that go into rivers or streams will eventually wash down into the sea. To keep our coast healthy, we must keep the land and waterways healthy too. It is vital to consider the effect that any activity on land will have on the coast when assessing its impacts. The issues and policies set out in the subdivision, development and changing land use and earthworks sections of the Plains chapter (pages 76 and 78 respectively) will apply to this area, as well as the specific issues and policies set out below.

Coastal land in the rohe is under pressure from increasing development or more intensive land use in areas close to the coast. Many of our Pā sites are situated along the coast. In addition, many of our tūpuna were buried or cremated close to the sea. This means that any development has the potential to disturb an urupā, Pā or other tapu site. Ngāti Mutunga consider that the use and development of land must be balanced with the protection of the coastal environment and values associated with the area.

*"They buried our people all along the coast, that's why it's not good to build there" – Hurimoana*

## OBJECTIVE

To encourage well planned development that avoids adverse effects on the cultural and environmental value of coastal areas.

## NGĀ TAKE – ISSUES

1. **Ngāti Mutunga are unable to exercise our Kaitiaki duty because they are not fully engaged in planning, policy and decision making in the coastal environment**
2. **Current planning documents justify restrictions on development in the coastal area because it is a hazard zone but do not recognise the existence of urupā and other wāhi tapu along the coast as a reason to restrict development in the area**
3. **Development in the coastal area is likely to disturb wāhi tapu and other sites of cultural significance**

4. Development in the coastal area may also have an adverse effect on natural features such as indigenous vegetation, mahinga kai species and dune systems
5. Development or building design which is out of keeping with the nature of the coast may make the area less attractive and less pleasant
6. Land based activities, particularly those which have an adverse effect on freshwater, may damage the coastal ecosystem

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## NGĀ KAUPAPA – POLICIES

1. Require engagement with Ngāti Mutunga on all decisions related to coastal land use and development to ensure that the spiritual and historical association of Ngāti Mutunga with the coastal environment is recognised and given effect to
2. Require the involvement of Ngāti Mutunga in resource allocation and management decisions for coastal resources
3. Encourage recognition that development in coastal areas should be restricted for cultural reasons as well as to avoid damage from natural hazards
4. Prohibit building within 200 metres of the mean spring high tide line
5. Require engagement with Ngāti Mutunga on proposed subdivisions or developments to ensure that they do not impact on wāhi tapu or cultural values
6. Encourage the involvement of Ngāti Mutunga in coastal monitoring
7. Require that any Assessment of Environmental Effects includes an assessment of cultural effects and potential cumulative effects on the natural character of the coastal environment
8. Require that activities involving the development or use of land in the coastal area avoid (rather than remedy or mitigate) potential adverse effects on kaimoana and mahinga kai species
9. Encourage the restoration and protection (including by replanting) of areas of native vegetation along the coast. Discourage use of plants considered pest species in the coastal area (pest species recognised by the Department of Conservation and Taranaki Regional Council are listed in Appendix 5)
10. Oppose development on or any other disturbance (including by motor vehicles) of remaining dune systems, unless the activity is required to protect the dunes
11. Oppose any building or development in coastal hazard zones and any activity which may necessitate protection work or maintenance
12. Encourage the use of building design and colours which are in harmony with the surrounding coastal environment
13. Discourage large scale and imposing development that intrudes on the natural character and visual amenities associated with the coastal environment
14. Encourage good land management practices

## STRUCTURES IN THE COASTAL AREA

Coastal structures include marinas, wharves, boat ramps, groynes, sea walls and moorings. These structures may be built to:

- slow down or prevent coastal erosion (for example, groynes and sea walls)
- increase access or mooring sites (for example, marinas, bridges, causeways and boat ramps)
- support coastal subdivisions (for example, power poles and storm water pipes)

Some of these structures are erected on the beach, and some (such as oil platforms) are offshore. These structures may provide economic benefit, add to the amenity value of the beach or may be necessary for safety reasons. However, some structures (and the activities associated with erecting them) may disturb wāhi tapu, limit the use of the beach or give the impression that whoever erected the structure "owns" that part of the beach. They may also have a detrimental effect on coastal species and disrupt the functioning of coastal ecosystems.

Ngāti Mutunga acknowledges that some structures are necessary or useful, but overall prefer structures to be kept to a minimum in the coastal area.

## OBJECTIVE

To maintain the natural appearance of the coastal area and operation of coastal processes by minimising the erection of structures.

*"We need to be the ones who fit in with nature, rather than building things to make nature fit in with us"*

– Hurimoana

## NGĀ TAKE – ISSUES

1. **Ngāti Mutunga are unable to exercise our Kaitiaki duty because they are not fully engaged in planning, policy and decision making relating to coastal structures and maintenance**
2. **People trying to change natural processes, rather than letting nature take its course**
3. **Structures and work to erect or maintain them (including dredging and reclamation) may:**
  - a. **disturb wāhi tapu,**
  - b. **damage the habitat of taonga species and disrupt coastal ecosystems**
  - c. **change the beach in ways which make it dangerous**
  - d. **impede access to the coast or unlawfully give the impression that an area cannot be accessed by the public**
  - e. **obstruct views of or from the coast**
  - f. **cause light pollution**
4. **Ratepayers may end up meeting the costs of protection works or maintenance required to protect structures in areas prone to erosion or other natural hazards**

## NGĀ KAUPAPA – POLICIES

1. **Require engagement with Ngāti Mutunga on all decisions related to the erection of structures to ensure that the spiritual and historical association of Ngāti Mutunga with the coastal environment is recognised and given effect to**
2. **Require consultation with Ngāti Mutunga on the development of access ways to coastal areas in order to ensure that they do not impact on wāhi tapu**
3. **Discourage the erection of structures on the beach**
4. **Encourage understanding of coastal processes, particularly erosion, and the limits of human ability to manage the effects of these processes in the long term**
5. **Oppose building seawalls or other structures to manage erosion unless the positive effects of allowing the works are significantly greater than the adverse effects**
6. **Oppose any structure or maintenance work that poses danger to beach users – for example by taking sand in such a way that it leaves an underwater “hole” in the beach that swimmers could fall into**
7. **Oppose the erection and encourage the removal of structures which impede access to the beach (unless such structures are required to protect areas of environmental or cultural significance) or give the impression that an area cannot be accessed by the public**
8. **Encourage efficient and sustainable use of coastal areas**
9. **Promote a precautionary approach toward new proposals if the effects of new proposals are not known or understood**
10. **Oppose the erection of any structure which may obstruct views of or from the coast**
11. **Oppose any use of lights on coastal structures if they may adversely affect the natural character of the coastal marine area or marine birds**
12. **Oppose development on or near to tauranga waka, cultural, archaeological and mahinga kai sites**
13. **Oppose installation of structures which require intensive maintenance**
14. **Require users of structures to maintain them rather than letting costs fall on ratepayers**

## COASTAL ACCESS AND CAMPGROUNDS

Because of the rich history of Ngāti Mutunga in our rohe, and the concentration of wāhi tapu in the coastal area, accessing and camping on the coast often conflicts with the protection of sites of significance to the iwi.

The beautiful beaches of Mimitangiatua, Waitoetoe, Urenui, Onaero and Waiau, and campgrounds at Wai-iti, Urenui and Onaero draw many people into the area. While Ngāti Mutunga understand why so many people want to spend time here and appreciate the economic benefits tourism brings to the community, the sheer numbers of people camping on or accessing the coast puts a lot of pressure on the environment and sites of significance.

Ngāti Mutunga own the underlying title for the reserves on which the Urenui and Onaero campgrounds have been established. Ngāti Mutunga sought the return of these lands because they are sites of immense cultural significance and several Pā and Urupā are located within the reserves. However, Ngāti Mutunga are owners in



name only, as all decision making and administrative power rests with the New Plymouth District Council, who administer the reserves according to their Reserves Policy.

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## NGĀ TAKE – ISSUES

1. **Lack of Ngāti Mutunga involvement in decision making and planning on Ngāti Mutunga owned land**
2. **Inability of Ngāti Mutunga to access wāhi tapu and sites of significance**
3. **Uncontrolled access to wāhi tapu by the general public, resulting in damage to and desecration of sites of significance**
4. **Protecting and enhancing coastal areas so that they can be enjoyed by everyone, now and in the future**
5. **Insufficient public toilets and leakage from septic tanks due to high visitor numbers over summer may result in contamination of the environment**
6. **Visitors fail to treat the coastal environment with respect because they do not understand the cultural values associated with the area or the impact their activities have on the environment**
7. **There is little monitoring or enforcement of rules relating to the use of campgrounds, leading to the encroachment of private users on public spaces**

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## NGĀ KAUPAPA – POLICIES

1. Require the recognition of Ngāti Mutunga ownership of reserves by involving the Rūnanga as a partner in all decision making and planning relating to Ngāti Mutunga owned reserves
2. Encourage the erection of interpretive signs explaining the cultural and environmental significance and sensitivity of the coastal environment, and our connection with the land on reserves. The content of any sign is to be developed in consultation with Ngāti Mutunga
3. Provide for Ngāti Mutunga to access, use and protect coastal environment landscapes, wāhi tapu and mahinga kai sites and the history and traditions that are linked to these landscapes
4. Require restriction of public access to wāhi tapu through fencing and signage
5. Require, as a condition of consent, any activity on a reserve to include suitable methods to protect wāhi tapu on or near reserves
6. Ensure that all coastal regions are sustained and protected for all New Zealanders and visitors to enjoy now and in the future
7. Encourage education among tourists and other visitors about the cultural importance of the coastal environment and its links to inland rivers, lakes and land.
8. Identify and encourage ways of working with the community and organisations which have an interest in the coast to promote protection of the coast and encourage responsible tourism
9. Require all public toilets and campground facilities to be connected to mains sewerage as soon as practicable, and encourage building of more public toilets in appropriate locations
10. Require monitoring and enforcement of existing rules, including issuing abatement notices where necessary. The iwi may support this by notifying the New Plymouth District Council of breaches

## COASTAL MINING AND EXTRACTION ACTIVITIES

The west coast of the north island contains areas of mineral rich black sand – both on beaches and on the seabed. It may be possible to collect this sand and process it to extract minerals such as iron. The Crown has granted several prospecting permits which allow companies to assess whether it would be possible to extract enough iron or other minerals from the sand from the seabed to make a profit. Exploration is still underway, and no applications for resource consent have been approved for mines or sand extraction businesses, however Ngāti Mutunga are concerned about the effects any future mining or sand extraction may have.

Smaller scale mining or extraction activities may also be carried out in the coastal area to obtain materials for building or roading.

Mining and extraction activities may damage the sea floor and harm species living in the area. The removal of sand or other materials from the sea floor may also interfere with natural coastal processes and have unforeseen effects on the coast, including increased erosion and changes to beach formation.

Ngāti Mutunga considers that we own mineral resources within our rohe and have a right to develop them.

This section focuses on specific issues and policies relating to coastal mining and resource extraction but **should be read in conjunction with the Bushland section on Mining and Prospecting (page 40) and the Plains section on Earthworks (page 86).**

### OBJECTIVE

To

- assert ownership of mineral resources in the rohe
- oppose the development of these resources if any adverse environmental effects are likely to occur
- ensure that Ngāti Mutunga are involved at the earliest possible stage in any current or mining and resource extraction activities or applications for future activities

### NGĀ TAKE – ISSUES

1. **Crown assertion of ownership of mineral resources**
2. **Inability of Ngāti Mutunga to develop mineral resources**
3. **Potential damage to the environment and risk to taonga species and mahinga kai activities such as seabed mining, bottom trawling and drilling and discharges**

### NGĀ KAUPAPA – POLICIES

1. **Require recognition of iwi as owners of resources**
2. **Require payment of royalties to iwi for any existing resource consents**
3. **Require consultation with Ngāti Mutunga in respect to removal of any sand, rock, gravel or stones from coastal areas for commercial purposes**

4. Encourage implementation of the protocol between MBIE and Ngāti Mutunga and compliance with consultation requirements set out in the Minerals Programme for Minerals (Excluding Petroleum) (2008), as well as recognition of Treaty requirements under the Crown Minerals Act 1991
5. Promote a precautionary approach toward all proposals for mining or resource extraction in the coastal area
6. Oppose the issueing of any prospecting permits and the establishment of commercial mining or extraction activities in coastal areas
7. Encourage protection of nursery and spawning areas within coastal environments from mining and extraction activities.
8. Require that all existing exploration, prospecting and mining activities avoid direct discharge of contaminated waters to any waterways or waters adjacent to or flowing into coastal estuaries or waters as a result of mining and extraction activities
9. Require that the highest environmental standards are applied to any consent application involving mining or extraction activities within coastal waters
10. Oppose removal of sand or stones for non-commercial use in coastal areas of cultural significance

## OFF SHORE PETROLEUM EXPLORATION

The Taranaki Basin has always been the focus for hydrocarbon (oil, gas and petroleum) exploration and production in New Zealand. The first well was drilled in 1865 and petroleum has been continuously produced from the basin since about 1900. The Maui, Kapuni and Pohokura fields are the major sites of production. Exploration of the area is still underway; recent discoveries include the Tui and Maari fields.

Prospecting for and extracting hydrocarbon has boosted the economy in the Taranaki region. This benefit must be balanced against potential damage to the environment and sites of significance to Ngāti Mutunga.

Ngāti Mutunga considers that we own hydrocarbon resources both within and offshore of our rohe and have a right to develop them.

## OBJECTIVE

To assert ownership of hydrocarbon resources in the rohe, and investigate the development of these resources so long as any adverse environmental effects can be avoided.

## NGĀ TAKE – ISSUES

1. **Crown assertion of ownership of hydrocarbon resources**
2. **Prospecting, exploration, mining and associated activities may have an adverse effect on sites of cultural significance to Ngāti Mutunga and coastal species and habitats as a result of:**
  - a. **disturbance of the sea bed**
  - b. **increased waste**
  - c. **oil spills or leakages on the environment**
  - d. **infrastructure required to support mining activities**
  - e. **effects of seismic surveys on plants and animals**

## NGĀ KAUPAPA – POLICIES

1. Require recognition of iwi as owners of resources
2. Require payment of royalties to iwi for any existing resource consents.
3. Require that understandable information on all prospecting, exploration, drilling and mining activities within the coastal rohe is provided to Ngāti Mutunga
4. Encourage implementation of the protocol between MBIE and Ngāti Mutunga and compliance with consultation requirements set out in the Minerals Programme for Petroleum (1 January 2005) as well as recognition of Treaty requirements under the Crown Minerals Act 1991.
5. Require that any prospecting, exploration, drilling and mining activities avoid disturbance of areas of cultural significance and environmental value
6. Require that measures are in place to prevent and manage oil spills before the commencement of prospecting, exploration, drilling and mining
7. Require consideration of the land-based infrastructure required to support prospecting, exploration, drilling and mining activities when assessing applications
8. Require effective waste management systems for all prospecting, exploration, drilling and mining activities
9. Require that the highest environmental standards are applied to any consent application involving mining or extraction activities within coastal waters

Do we just want to say no to this!

## COASTAL WATER QUALITY AND USE

The quality and health of coastal water is of utmost importance to Ngāti Mutunga because:

- Clean water supports healthy kai, if the water is dirty our kaimoana get sick and so do we
- Clean water supports healthy ecosystems, if the water is contaminated it may upset the balance and function of the ecosystem
- Seawater is used for rongoa and cleansing. If water is contaminated, it loses its mauri and wairua and cannot be used in rongoa

Coastal water quality may be affected by discharges directly into the sea, indirect discharges of contaminants into the sea or by contaminated water running into the sea from rivers and streams. While the number of direct discharges into the sea has been decreasing over time, sea water may still be contaminated by urban storm water, sediment, agricultural run-off or industrial wastes in rivers and streams. These effects are most noticeable after heavy rain.<sup>26</sup> **This section should be read in conjunction with chapters on Water Quantity and Water Quality in the Freshwater section (pages 56 and 57 respectively).**

The Taranaki Regional Council monitors water quality at recreational beaches – including Onaero, Urenui and Wai-iti over summer. The Taranaki Regional Council considers that seawater in Taranaki is generally safe to swim in.<sup>27</sup>

<sup>26</sup> Taranaki Regional Council, *Regional Coastal Plan for Taranaki, Draft Plan notified 2018*

<sup>27</sup> Taranaki Regional Council, *Coast*, <https://www.trc.govt.nz/environment/maps-and-data/bathing-water-quality/> [Accessed March 2019]

Although it is not common, seawater may also be extracted for industrial use. The removal of large quantities of water may have a detrimental effect on coastal species. Returning "used" water to the sea may also harm the environment if the water is contaminated during processing.

*"The sea is a medicine for us" - Kere*

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## NGĀ TAKE – ISSUES

1. **Ngāti Mutunga are unable to exercise our Kaitiaki duty because they are not fully engaged in planning, policy and decision making in the coastal environment and have insufficient information on current coastal activities and monitoring to assess the health of coastal water**
2. **Damage to and death of coastal species due to poor water quality caused by:**
  - a. **Contamination from point source discharges**
  - b. **Contamination from diffuse discharges**
  - c. **Influx of contaminated waters from rivers and streams**
  - d. **Smothering of the sea floor by sediment washed from the land**
  - e. **Discharge from ships**
  - f. **Dumping of rubbish from land, ships and structures in the sea**
  - g. **Oil and diesel spills**
  - h. **Disturbance of the sea floor stirring up sediment**
  - i. **Contamination by hazardous substances, particularly antifoul (substances used to remove or prevent the build-up of marine species such as seaweed and barnacles on ships hulls or other surfaces submerged in seawater for long periods of time)**
3. **Damage to coastal species and processes caused by abstraction of seawater**
4. **Degradation of the mauri and wairua of coastal water through contamination makes it unfit for rongoa and other cultural purposes**

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## NGĀ KAUPAPA – POLICIES

1. Identify opportunities for Ngāti Mutunga to participate in monitoring programmes in the rohe. Encourage any organisation monitoring or studying coastal water quality to engage with Ngāti Mutunga, including distribution of all results and reports to the Rūnanga
2. Require engagement with Ngāti Mutunga on all applications for activities which may have adverse effects on coastal water quality in our rohe
3. Encourage understanding among all land and coastal users that upstream activities have cumulative effects downstream and, in the sea.
4. Encourage commercial and recreational boat users to recognise the impacts of discharge on coastal water quality
5. Promote the establishment and restoration of coastal wetland and riparian areas to help manage non-point source pollution in coastal areas.

6. Oppose any discharges to coastal waters
7. Oppose discharge of sewage or grey water directly into coastal waters
8. Encourage good land management and support measures which reduce erosion
9. Encourage understanding of the potential effects of antifoul and hull cleaning on coastal species
10. Encourage development and use of sewage and chemical collection facilities in port areas
11. Discourage the use, disposal and transportation of hazardous substances. Encourage the adoption of methods or equipment which minimises the risk of spills
12. Encourage the adoption of better wastewater treatment systems, including investigation and improvement of existing sewage infrastructure
13. Require the development of plans to manage oil or diesel spills
14. Encourage education programmes or other methods which support good waste management both at sea and on land
15. Encourage agencies and developers to avoid unnecessary discharge or beach disturbance when undertaking coastal protection works
16. Encourage restoration of water quality to its original pristine state
17. Support initiatives to prevent spread of aquatic pest species
18. Oppose taking of coastal water for commercial purposes
19. Encourage protection and enhancement of the mauri of coastal waters

## COASTAL ECOSYSTEMS

Ecosystems are communities of living things that interact with each other and their physical environment. Coastal ecosystems are important to almost everyone because they support human activities such as gathering food, commercial fishing, swimming and walking, boating, tourism and transport.

Human activities may disrupt the balance of coastal ecosystem. Because everything in the natural world is connected, damaging or changing one part of an ecosystem may have an adverse effect on other parts of the system. Ngāti Mutunga recognise the inter connectedness of all aspects of the environment, including people, and support the protection of ecosystems and all their components.

The Ngāti Mutunga rohe contains different types of ecosystem, notably the muddy estuaries of Onaero, Urenui and Mimitangiatua and papa cliff communities.

The Department of Conservation has identified the Mimitangiatua as a particularly significant ecosystem because it contains -

- "Tidal mudflats, saltmarsh and sand dune habitat, uncommon in north Taranaki;
- Habitat of migratory and wading birds;
- Whitebait spawning area in upper estuary;
- Feeding ground for snapper and trevally;
- Nursery area for juvenile marine species and flounder; and
- Kororā/Blue penguin breeding sites"<sup>28</sup>.

As Ngāti Mutunga, we value all coastal areas within our rohe, and appreciate the human dimensions of the landscape, including important cultural and historic sites along the coast.

## OBJECTIVE

To protect and maintain all coastal ecosystems, so that the coast can continue to support Ngāti Mutunga customs, lifestyle and history for the whole community now and in the future.

## NGĀ TAKE – ISSUES

1. **Loss of areas of native coastal vegetation, habitats and species as a result of:**
  - a. **Development**
  - b. **Pollution**
  - c. **Poor land management resulting in erosion**
  - d. **The erection of structures in the coastal area**
  - e. **Drainage of wetlands**

<sup>28</sup> Department of Conservation, *Wanganui Conservation Management Strategy*, 1997.

**f. Invasion from pest species**

**2. Protection of the natural character of coastal environments**

**3. Enhancement of coastal ecosystems through species restoration and replanting**

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**NGĀ KAUPAPA – POLICIES**

1. Oppose coastal activities which may have an adverse effect on areas of native coastal vegetation, wetlands or underwater habitats
2. Encourage and identify ways to participate in research and monitoring of the effects of land-based activities on coastal ecosystems
3. Discourage activities which have an adverse impact on particularly sensitive areas such as dune remnants and estuaries
4. Support communication sharing between agencies about biosecurity risks and how these can be managed
5. Encourage protection of coastal species and areas, particularly those with cultural significance
6. Encourage education programmes or other methods which promote understanding of ecosystem functioning and the impacts of human activities on ecosystem functioning
7. Support restocking and replanting of coastal areas with indigenous species

**BIODIVERSITY**

Biodiversity is the diversity of all living things. Biodiversity underpins mahinga kai. Without the myriad of species which our tūpuna used for all aspects of mahinga kai, we lose our ability to live from the land.

The Ngāti Mutunga rohe is home to a wide range of marine species. Many of these species were an important food source for our tūpuna, including kōura, pāua, kina, kūtai/kuku, pūpū, pāpaka, pipi, tuatua, hāpuku, moki, kanae, mako, pātiki and tāmure.

*"They call it snapper flats because all the snapper used to come in and eat the shellfish, but they don't come anymore" – Lewis*

*"The riverbanks never used to be so muddy, there used to be heaps of shellfish" – Lewis*

**OBJECTIVE**

To support the protection and enhancement of biodiversity.

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**NGĀ TAKE – ISSUES**

**3. Loss of biodiversity as a result of -**

**a. Loss of habitat**



- b. Overfishing**
- c. Poor water quality**
- d. Potential discharge of waste products from processed fisheries.**
- e. Competition or predation by pest species introduced through human activities**

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## NGĀ KAUPAPA – POLICIES

1. **Avoid (rather than remedy or mitigate) the adverse effect of use and development on indigenous biodiversity**
2. **Encourage the restoration of coastal ecosystems**
3. **Promote the consideration of cultural values when identifying ecosystems, habitats and areas with significant indigenous biodiversity values**
4. **Encourage the use of local genetic stock for the re-establishment or restoration of indigenous species**
5. **Encourage identification of species which could be restored. Support restocking of depleted populations, and identify options for Ngāti Mutunga involvement in this mahi**
6. **Encourage protection of spawning sites**

## MAHINGA KAI

Mahinga kai is about mahi ngā kai – the way we gather resources, where we get them from, how we process them and what we produce. These places, processes and skills are an essential element of Ngāti Mutungatanga. Our tūpuna were able to feed, clothe and house themselves using the resources provided by papatuanuku. The coasts are a particularly rich source of resources. Kaimoana were and continue to be of great cultural, social and economic significance. Traditional foods and their maintenance are essential to the continued health and well-being of Ngāti Mutunga.

Many kaimoana species have disappeared due to loss of habitat, poor water quality, increasing sediment running down rivers and overharvesting by humans. As a result, we are losing the traditions and stories associated with mahinga kai.

*“We have to buy mussels now – there’s heaps in the shop but none down the beach” – Tammy*

*“There’s not much there, and what is there might not be so good to eat anymore” - Kere*

*“We always collected enough kai for **all** of our people”*

*“Paparoa gets stripped every summer”*

## OBJECTIVE

To

- restore populations of indigenous species, especially kaimoana, rare or threatened species, in order to provide a basis for mahinga kai

- retain our traditions around mahinga kai, and pass those traditions on to future generations

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## NGĀ TAKE – ISSUES

1. **Loss of the species and knowledge associated with mahinga kai**
2. **The confiscation, sale and development of land has made it harder for Ngāti Mutunga to access mahinga kai**

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## NGĀ KAUPAPA – POLICIES

1. **Promote understanding of the link between the well-being of Ngāti Mutunga and mahinga kai**
2. **Require consultation with Ngāti Mutunga on any application which may have an adverse effect on mahinga kai**
3. **Support initiatives which provide for Ngāti Mutunga access to sites associated with mahinga kai**
4. **Support the protection, restoration and enhancement of indigenous biodiversity**
5. **Promote identification and protection of areas with significant biodiversity value**

## CUSTOMARY FISHING

Catching fish or shellfish to feed whanau or manuhiri is an important part of our culture. Ngāti Mutunga manages our customary fishing under the Kai Moana Customary Fishing Regulations 1998.

Anyone carrying out customary fishing must get a permit from a person authorised to act as a Kaitiaki for Ngāti Mutunga. This permit will specify

- when and where fishing will take place and how fish will be caught
- who will be taking the fish
- what can be caught, including how many and what size
- the fishing method for each species
- why the fish are being caught

Customary fishers must take the permit with them when they go fishing and show it to fisheries enforcement officers on request.

Kaitiaki must tell the Fisheries NZ (part of MPI) what they have issued permits for so the government can allow for customary use when it sets next year's catch limits.

The Rūnanga can also issue permits to take fish, shellfish and some freshwater species for important events such as hui and tangi through Regulation 27 of the Amateur Fishing Regulations.

## OBJECTIVE

To provide for the sustainable management of our customary fisheries.

### NGĀ TAKE – ISSUES

1. **Restrictive nature of customary fisheries regulations**
2. **Use of customary fishing regulations**

### NGĀ KAUPAPA – POLICIES

1. Encourage less restrictive customary fishing regulations which allow Ngāti Mutunga to permit customary fishing for a wide range of community uses
2. Encourage fisheries regulations to provide for Ngāti Mutunga to take our commercial and customary quota at the same time
3. Encourage iwi members to utilise the customary fishing regulations and always get a permit before taking fish for customary purposes
4. Work with neighbouring iwi to sustainably manage customary fisheries

## COMMERCIAL FISHING

Fisheries NZ (part of MPI) manages fisheries through a process which aims to ensure that fisheries are managed sustainably – this includes both the number of fish caught and the impact of fishing on the environment.

Several management tools are used; these include “input controls” which restrict how and where fishing occurs, and “output controls” which limit the total quantity of fish taken.

The Quota Management System (QMS) was introduced in 1986. It is an “output control” and restricts the total commercial catch for virtually all the main fish stocks found within New Zealand waters.

Every year the government sets a commercial catch limit for each QMS species. For that year quota owners receive an annual catch entitlement, which is a proportion of the catch limit set for the species. The proportion of the catch limit that each quota owner receives is determined by their quota shares for that species. This is the total amount of fish the quota holder can catch.

As well as the QMS, commercial fishers are restricted by the following “input controls”:

- Closed areas
- Closed seasons
- Size limits
- Gear restrictions
- Prohibited species

## OBJECTIVE

To require sustainable management of commercial fisheries which makes ample provision for customary fisheries.  
(Changes to commercial fishing in conjunction with customary fishing rights to come into place 2019)

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### NGĀ TAKE – ISSUES

1. **As Ngāti Mutunga, we are unable to exercise our Kaitiaki duty because we are not fully engaged in planning, policy and decision making relating to fisheries**
2. **Allowable catch for commercial fishers may be set too high, leaving no fish for customary or recreational fishers**
3. **Damage to fragile habitats through destructive fishing methods such as bottom trawling**
4. **There is insufficient information on some fisheries stocks to set an accurate total allowable catch. In some cases the allowed catch rate may be too high, resulting in depletion of fisheries**
5. **Some fishing boats do not comply with regulations, resulting in overfishing**
6. **Accidental catching of marine birds and mammals**

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### NGĀ KAUPAPA – POLICIES

1. Require that Ngāti Mutunga be provided with the opportunity for effective input and participation into the Ministry of Primary Industries – Fisheries New Zealand processes. This includes aspects of research, planning and stock assessment, methods of sustainable harvest, biosecurity and compliance issues and review of quota management systems
2. Encourage implementation of the Fisheries Protocol (included as Appendix 13)
3. Require total catch limits to make ample provision for customary fisheries
4. Encourage and support collaboration between relevant government agencies, interest groups, iwi and fishing companies to develop and implement sustainable fishing practices
5. Oppose bottom trawling
6. Encourage and support research and monitoring of fisheries stocks and the effects of fishing
7. Encourage the development and use of fishing methods and technologies which reduce accidental catch of marine birds and mammals
8. Encourage monitoring an enforcement of fisheries regulations. Identify opportunities for Ngāti Mutunga to participate in this mahi, including notifying authorities of illegal practices