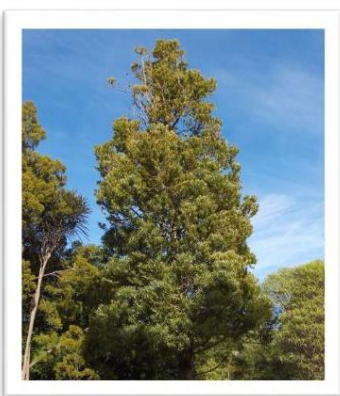
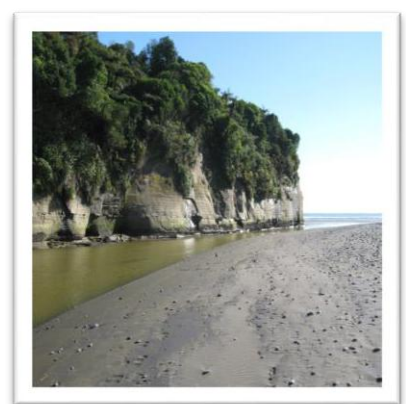
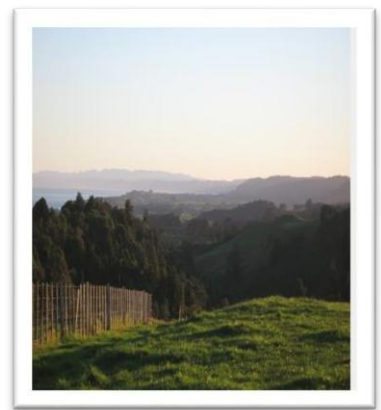


# NGĀTI MUTUNGA

CULTURALLY STRONG AND SECURE IN OUR IDENTITY

## IWI ENVIRONMENTAL MANAGEMENT PLAN



## MISSION

The mission of Te Rūnanga o Ngāti Mutunga is –

- Promoting understanding of Ngāti Mutunga values and responsibilities in our rohe;
- Protecting the environment for future generations; and
- Demonstrating Ngāti Mutungatanga through our role as kaitiaki

Ngāti Mutunga have the same fundamental goal as other environmental management agencies – which is to provide for sustainable management of the environment for the social, cultural, economic, and environmental well-being of our iwi, the wider community, now and into the future. However, we may have different perspectives on what this means and how it should be achieved.

Giving effect to this relationship and shared goals is best achieved through partnership. This may take a variety of forms, but should be underpinned by the following concepts, set out in the Memorandum of Understanding between Ngāti Mutunga and the New Plymouth District Council –

- *The parties have honesty of purpose towards building enduring and trusting relationships*
- *The parties will treat each other with mutual respect in the same manner by which they themselves wish to be treated*
- *The parties recognise the mandate and authority of the other party and will not enter into any other agreement or contract which has the potential to undermine that authority*
- *the parties will communicate with each other on important matters affecting the other in a timely manner*
- *The parties recognise that although they may have differing philosophical approaches and values, they will act in good faith towards one another*
- *The parties maintain confidentiality of commercially or culturally sensitive information*

Ngāti Mutunga expect agencies to –

- recognise that the Ngāti Mutunga Chairperson has the same mana and should engage directly with Mayors and Ministers
- engage with Ngāti Mutunga through the office of Te Rūnanga o Ngāti Mutunga
- support us by talking to us about issues of mutual interest, providing expert advice when needed and explaining issues or scientific information in a way that can be understood by iwi members
- retain and refer to information already provided, including this plan, before engaging with us. This saves everyone's time
- be informed about tikanga Māori and protocol, especially if they are coming on to the Marae
- respond to all correspondence from Ngāti Mutunga within a reasonable time
- follow-up any engagement with Ngāti Mutunga and demonstrate how Ngāti Mutunga submissions or input contributed to the final decision, policy or plan
- monitor the use and effectiveness of the plan, and report back to Ngāti Mutunga on how they have implemented the plan
- work together to lighten the load on iwi and share information as appropriate

## ACKNOWLEDGEMENTS

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- Hurimoana Haami
- Rena Kettle
- Kere Wallace
- Tammy Oxenham

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# INTRODUCTION



## ABOUT NGĀTI MUTUNGA

Prior to the arrival of tauīwi in Aotearoa, the Ngāti Mutunga iwi was an autonomous, independent and self-governing confederation of hapū, who exercised Tino Rangātiratanga over its traditional rohe.

Considerable migration occurred in the nineteenth century in which Ngāti Mutunga joined neighbouring or related groups to travel back and forth from Taranaki. This was not a single exodus, but several heke (migrations) over time mainly to the Wellington district and Wharekauri (Chatham Islands).

While the heke took place, small settlements of people throughout the rohe maintained ahi ka and were present on the return of the majority of the tribe in 1848 and 1868.

The traditional hapū no longer form distinct communities within the iwi. In more recent times, Ngāti Mutunga has interacted as a single tribal grouping which is today known as Ngāti Mutunga. The iwi today has around 1,700 members aged 18 and over, and several thousand under that age. Most are now resident outside of Taranaki.

The traditional rohe of Ngāti Mutunga is indelibly etched into both the physical and historical landscapes. The Tītoki ridge rising from the marine shelf in the northwest signals interface with Ngāti Tama.

From here, the Tītoki stream outlines the extremities of tupuna mana as far north as the Mangahia Stream from which an easterly direction is struck to Huanui, then northwest to Waitara-iti. The rohe then finds a natural eastern definition in the Waitara River as the river flows southward to the Poutiatoa precinct.

From here the border extends further south and then northwest along the Waitara River to a point where the river connects with the Makara Stream. The confines of mamawhenua are then traced in a northerly direction skirting slightly west of the Poukekewa, Poutotara and Pukemai streams.

The Mangahewa Stream provides an outline for the duration of the course to the coast. The old settlement of Te Rau o te Huia was bounded by the Waiau River and its remains mark the area of Ngāti Mutunga's southern boundary.

The area of the Ngāti Mutunga rohe described above was approximately 63,200 hectares (156,000 acres) according to a digital map calculation in 2003.

## PURPOSE OF THE IWI ENVIRONMENTAL MANAGEMENT PLAN

The primary audience for this plan is iwi members. The Iwi Environmental Management Plan (IEMP) will codify our Ngāti Mutunga values and support and educate those stepping up to work on environmental issues. The IEMP will also protect those who are providing advice on Ngāti Mutunga's position to councils by providing them with a mandated set of policies on which to base their advice.

External agencies, particularly the Taranaki Regional Council, New Plymouth District Council and the Department of Conservation are the secondary audience for the plan. The IEMP should influence environmental management in our rohe and help agencies to identify ways to work more closely and effectively with Ngāti Mutunga. The IEMP has a legal effect under the Resource Management Act (RMA), as Councils must take into account iwi management plans when preparing plans under the RMA.

The community at large is the third target group for the IEMP. The IEMP will provide the community with information on our relationship with the whenua and provide context for our values and positions. We also hope that the IEMP will provide guidance to people wanting to carry out activities in our rohe and help them to design projects which are in line with our values and objectives.



## HOW TO READ THIS PLAN

This plan is split into three parts.

**Part 1** introduces Ngāti Mutunga, this plan and its kaupapa and provides guidance on how to use the plan.

**Part 2** sets out ngā take (issues) and ngā kaupapa (policies) for resource management in the Ngāti Mutunga rohe.

For the purposes of this plan, ngā take are problems or issues which have an adverse impact on Ngāti Mutunga values. We expect those involved in resource management to include the take we have identified when identifying or prioritising issues to be managed or problems to be solved. Ngā take may exist now or be potential problems. Existing problems should be resolved in order to avoid damaging our values, and potential problems should be avoided.

For the purpose of this plan, ngā kaupapa (policies) are directions, actions or guidelines which should be followed in order to resolve issues in a way which is consistent with our values. We expect those involved in resource management to follow these policies in order to resolve the take identified in the plan.

**Part 3** sets out how this plan should be used and implemented.

**Part 4** provides extra information which supports ngā take and kaupapa set out in this plan.

## HOW TO USE THIS PLAN

# THE PLAN SUPPLEMENTS BUT DOES NOT REPLACE KANOHI KI TE KANOHI CONSULTATION WITH NGĀTI MUTUNGA

Ngāti Mutunga wants central and local government agencies involved in environmental management to use this plan to inform their day-to-day business. A guide to agencies who may wish to use the plan and their relevant functions are included in **Appendices 1 and 9**.

Ngāti Mutunga encourage agencies to use the plan to –

- develop understanding of Ngāti Mutunga values and objectives
- inform planning and policy development processes
- identify issues of mutual interest and potential areas for joint advocacy or action
- indicate areas where agencies can work with Ngāti Mutunga to carry out projects or functions – for example environmental monitoring
- indicate when and how to engage with Ngāti Mutunga on environmental issues or decisions, including when to consult with us or when to include us as an affected party for an application for resource consent
- inform plan and policy review processes – this plan may highlight policies or plans which need to be reviewed in order to achieve the objectives of Ngāti Mutunga
- indicate what submissions for Ngāti Mutunga are likely to contain

- identify conditions which should be imposed on resource consents
- gauge how well current plans and policies meet our objectives and values
- provide guidance to applicants for resource consent or other interested parties
- use this implementation chapter as a template for Memorandums of Understanding, Protocols or similar documents

This list is not exhaustive. Agencies are encouraged to use the information in the plan in whatever way helps them to provide for Ngāti Mutunga interests in environmental management and uphold our objectives.

In order to make the best use of the plan, we recommend that-

- All relevant staff are informed of the plan and know how and when to use it
- Any new staff are provided training on how to use the plan as part of their induction
- Copies of the plan are made available to staff – electronically as well as in hard copy
- Internal process guides include information on when staff should refer to the plan and when staff should engage directly with iwi. These could be included in Memoranda of Understanding or Protocols, and must be developed in consultation with Ngāti Mutunga
- Upon receiving the plan, agencies review their policies and plans and assess how these compare to Ngāti Mutunga issues and policies, with a view to prioritising review
- Agencies encourage applicants for resource consent or concessions within or impacting on our rohe to refer to the plan when designing projects. This should not replace kanohi ki te kanohi consultation with Ngāti Mutunga
- Staff read and understand the contents of the plan before meeting with Ngāti Mutunga, so that they have a good basic understanding on which to base engagement

Writing the plan is only one step in improving our engagement in environmental management. Ngāti Mutunga will also need to work hard to maintain the momentum we have gained and relationships developed through the plan writing process.

In order to implement this plan and achieve our objectives, Ngāti Mutunga will –

- Continue to develop meaningful and enduring relationships with relevant local and central government agencies
- Continue to develop and implement Memoranda of Understanding with relevant agencies
- Continue to develop our capacity to engage on environmental issues
- Encourage our rangitahi to take an interest in the environment and pursue studies in relevant fields
- Work with relevant agencies to implement the plan
- Look for opportunities to involve our people in work carried out by local and central government, such as monitoring and enforcement
- Work with our people to develop our understanding of environmental issues
- Work with other iwi groups on issues of mutual interest
- Review the plan as appropriate

- Participate in planning and decision making processes
- Seek out and support new and innovative ways of doing things in order to reduce our impact on the environment
- Work with other agencies to share ideas and information
- Participate in iwi forums, reference groups and/or other advisory bodies
- provide Cultural Impact Assessments where requested by councils or for resource consent

## EXPLANATION OF POLICY TERMS

### **To Oppose**

An activity or action that must not occur

### **To Require**

An action or activity that must be carried out by another organisation

### **To Promote**

The action or activity will be endorsed by Ngāti Mutunga. We will work in collaboration with other agencies to promote Ngāti Mutunga values associated with this action or activity

### **To Encourage**

An action or activity, to be carried out by other agencies, which is supported by Ngāti Mutunga

### **To Discourage**

An action or activity which is generally not supported by Ngāti Mutunga

### **To Identify**

An action or activity which we will work independently or in collaboration with other agencies to carry out

### **To Support**

An action, activity, policy or rule which is already in place and is encouraged by Ngāti Mutunga. We encourage implementation, and in some cases, intensification of these actions, activities, policies and rules by other agencies

### **Avoid, Remedy or Mitigate**

Ngāti Mutunga notes that the RMA, and policies and plans developed under the RMA, require that people "avoid, remedy or mitigate" where appropriate adverse impacts of their activities on the environment.

We, as Ngāti Mutunga think that it is much better to avoid an adverse effect than reduce its impact or fix up the problem later. We strongly encourage Councils and other bodies operating under the RMA to require that people avoid adverse effects on the environment and any sites of cultural significance to Ngāti Mutunga. We suggest that people should only be able to remedy or mitigate adverse effects if there is no way to avoid them.

## OUTCOMES WE WANT TO ACHIEVE THROUGH THE IMPLEMENTATION OF THE PLAN

Ngāti Mutunga aim to achieve the following outcomes through the implementation of this plan:

### **Kaitiakitanga, Tino Rangatiratanga and Treaty of Waitangi**

- Ngāti Mutunga is effectively involved in management and protection of natural resources
- Agencies responsible for environmental management understand and respect the role, value and responsibilities of Ngāti Mutunga
- Partnerships between Ngāti Mutunga and agencies responsible for environmental management are developed and enhanced
- Agencies foster the capacity of Ngāti Mutunga to engage in environmental management, particularly decision making processes and planning
- Ngāti Mutunga values become embedded in the planning documents and management practices of relevant agencies

### **Environment**

- Natural and physical resources are managed in an holistic and integrated way
- The state of the natural environment is restored to a state which supports the values and customs of Ngāti Mutunga
- The life supporting capacity of the environment is protected and supported
- Ngāti Mutunga are actively involved in day-to-day management of the environment
- Ngāti Mutunga capacity to engage on environmental issues and participate in activities such as environmental monitoring is enhanced

### **Social, Economic, Health and Well-being**

- All plans, policies, strategies, regulations, laws and other methods of environmental regulation or planning identify and avoid negative effects on the health and well-being of the Ngāti Mutunga community
- Establish a sense of belonging and Kaitiakitanga amongst the whole community
- The Kaitiakitanga tradition of Ngāti Mutunga is continued through the generations



# AIR AND ATMOSPHERE



## INTRODUCTION

It can be hard to see and understand the effects that some activities have on the air and atmosphere, but we should not let “out of sight” mean “out of mind”. It is our role as kaitiaki to understand what is happening in our rohe so that we can ensure that every aspect of our environment is well managed.

## CULTURAL VALUES

Ngāti Mutunga recognises that everything has a mauri, or life force, and all elements of our environment are interconnected. In order for our people to be healthy and happy, everything around them needs to be healthy too. Thus the quality of the air we breathe and the effects of increasing levels of greenhouse gasses in the atmosphere directly affect our wellbeing.

## OBJECTIVE

To seek better understanding of issues relating to the air and atmosphere so that we can perform our kaitiaki role and engage in the development of solutions to problems caused by climate change.

## AIR QUALITY

Air quality in our rohe is generally good. While vehicle emissions, aerial spraying, sawmill operation, odours industries and activities associated with farming have adverse effects on air quality, these activities are limited in our area. There are no major industries discharging contaminants to the air in our rohe, although we note that pollutants discharged elsewhere may be blown into our area.

We are lucky that the winds in our rohe blow most pollutants away, so we do not suffer from smog. However, the wind must blow these pollutants somewhere. It is up to us to manage discharges to air in our rohe to make sure that they do not do harm to others elsewhere.

We should not take good air quality in our rohe for granted. It would be a shame to see New Zealand grappling with the types of problems and illnesses faced by countries with poor air quality.

*“Whatever you send up into the air, it's got to come down somewhere!” Kere*

## OBJECTIVE

To ensure that a high standard of air quality is maintained in our rohe, for us and future generations.

---

## NGĀ TAKE - ISSUES

1. **Lack of engagement with Ngāti Mutunga on air quality issues**
2. **Discharges and poor air quality have an adverse effect on mahinga kai, taonga species, biodiversity and wāhi tapu, as well as on cultural values and wellbeing including effects on hinengaro (mind), wairua (spirit), mauri (life force), tinana (body)**
3. **Poor understanding of effects of discharges to air, leading to poor management**
4. **Poor management and use of hazardous chemicals, resulting in discharge of these chemicals to air**

5. Spray drift, resulting in poisoning of non-target species, escape of toxins to rivers and impacts on human health
6. Burning of inappropriate materials, such as plastic, resulting in the release of toxins
7. Culturally offensive discharges, for example from crematoriums or hospitals
8. Increasing vehicle emissions leading to an increase in greenhouse gasses in the atmosphere

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## NGĀ KAUPAPA – POLICIES

1. Require councils and other agencies to provide opportunities for Ngāti Mutunga to engage in the development of local and national guidelines, standards, codes, policy statements or plans relating to air quality. This includes, for example, chemical use or application, discharge allowances and air quality standards. All such documents must provide for the Treaty of Waitangi and Sections 6, 7 and 8 of the Resource Management Act 1991.
2. Require engagement with Ngāti Mutunga when considering consents relating to discharge to air within our rohe
3. Encourage education programmes which increase awareness of mātauranga Māori, the interconnectedness of the environment and the cumulative impacts of discharges to air
4. Oppose discharges to air whose negative impacts cannot be mitigated by good environmental practice and new technologies
5. If discharges must be made, require that they avoid adverse effects on mahinga kai, taonga species, biodiversity and wāhi tapu, health and cultural values
6. Require councils to consider environmental and cultural values first and foremost when assessing applications for resource consent for discharges to air
7. Require council review of discharge consents after the first three years. 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
8. Require that consents for discharge to air last for a maximum of 10 years
9. The duration of any consent for discharge must recognise and provide for future conditions, including growth of industry or community
10. Require robust monitoring of discharge permits to assess the impact of discharge
11. Require meaningful action if conditions on discharge consents are not complied with
12. Encourage education of the community about air quality issues and the effects of poor air quality
13. Encourage the adoption of environmentally friendly use of wind power (i.e. wind farms) on a case by case basis.
14. Require monitoring of discharges to air and assess their environmental effects
15. Encourage the adoption of best practice for management of hazardous chemicals and application of spray
16. Encourage promotion of alternatives to burning of waste material, including the adoption of new technologies
17. Encourage education programmes which explain the detrimental effects of burning materials, such as plastics, and encourage proper management of these materials
18. Encourage councils to reduce the need to burn waste by providing good waste services in the rohe
19. Encourage and provide incentives for the adoption of new technologies which reduce adverse effects of activities on air quality
20. Discourage the establishment of crematoriums in the Ngāti Mutunga rohe. If a crematorium must be established it should not be located within 500 metres of sites of significance to Ngāti Mutunga
21. Encourage initiatives to reduce emissions from motor vehicles, including the adoption of new technologies and incentives to reduce use of motor vehicles
22. Require notification and the correct use of signage for all activities such as spraying of chemicals to enable people to protect themselves from spray drift or other hazards.
23. Encourage Ngāti Mutunga as an iwi and as individuals to show leadership in the development and use of sustainable technologies in our marae, homes and businesses.

## LIGHT, ODOUR, NOISE AND VISUAL POLLUTION

Our rohe is, on the whole, a quiet, peaceful place to live. We enjoy being able to see the stars at night and have fresh, odour free air to breathe.

Development which includes inappropriate artificial lighting, strong smells, noisy activities and visual pollution would make our environment less pleasant to live in. It is important to manage these issues because they affect our feelings about and relationship with a place. If we do not feel good about the places we live, work and see every day, we do not feel good within ourselves.

### OBJECTIVE

To ensure that light, smells, noise and visual pollution do not reach levels which have an adverse impact on our people or environment.

### NGĀ TAKE - ISSUES

1. **Odour from farms, particularly chicken, pig and worm farms**
2. **Potential for increasing levels of noise pollution**
3. **Potential for visual intrusion from too much light**
4. **Visual and amenity effects of ugly or inappropriate buildings**

### NGĀ KAUPAPA – POLICIES

1. Encourage councils to restrict the establishment of odorous industries in the rohe
2. Oppose the establishment of smelly industries on or near wāhi tapu, marae and any papakainga developments.
3. Require monitoring of odour from industries and ensure that they comply with existing standards and are not having an adverse effect on those living near them
4. Encourage the adoption of measures to reduce odour, including new technologies
5. Require restriction of the establishment of noisy activities in the rohe in order to preserve it's quiet, rural nature
6. Encourage restrictions on the installation of artificial lighting. Light should not reach levels which alter the rural nature of the rohe, or make it difficult to see the stars at night
7. Require engagement with Ngāti Mutunga on decision making relating to the development, design and location of structures which can be seen from sites of significance to Ngāti Mutunga
8. Support consent conditions such as planting native trees to screen large or obtrusive buildings
9. Support policies which provide for and maintain low density development similar to that already present in the rohe
10. Encourage the use of colours and building design which are in harmony with the surrounding environment
11. Discourage large scale and imposing development that intrudes on the natural character and visual amenities associated with the rural environment
12. Identify viewshafts that are of importance to Ngāti Mutunga and apply for them to be protected under the NPDC District Plan (Draft Policy on Viewshafts – Community Environment, NPDC Draft District Plan 2018 – Policy VS P2



## CLIMATE CHANGE

As our world gets warmer, many things change. Polar ice is melting, causing sea level rise. Weather patterns are changing, often resulting in more extreme weather events such as storms and cyclones. The Taranaki Regional Council provided the following information on the impacts of climate change in the Taranaki Region -

At a regional level, research indicates that, over the next 70-100 years, Taranaki's temperatures could be up to 3°C warmer, the climate could be up to 20% wetter with more varied rainfall patterns, and flooding is likely to become more frequent and severe. The effects of climate change are manifold and likely to impose significant costs on the community. Global warming is expected to lead to a rise in the average sea level due to the thermal expansion of ocean water and melting of glacial and polar ice. Rising sea levels and more extreme weather events may increase coastal erosion, threaten vulnerable beaches and low-lying areas, and increase the need for coastal protection measures. In rural areas, if extreme events such as floods and droughts become more severe and frequent, costs to farmers associated with dealing with stock losses, increased soil erosion and damage and disruptions to farm operations would be expected to increase. A wetter climate may also increase pugging of pasture and cropping soils during winter. Hotter summer days could also increase competition for water uses in some areas between agricultural irrigation and domestic and industrial uses during drier periods. Generally warmer temperatures could further facilitate the spread of some pests, diseases and lower feed-quality sub-tropical grasses such as kikuyu grass. There may also be some benefits for agriculture and forestry through improved plant growth because of longer growing seasons and rising carbon dioxide levels and the potential for new crops and associated industries to move into new areas. In urban areas, heavier rainfall will put added pressure on drainage and storm water systems and increase flooding risks in some areas. Housing areas near river banks and lake shores are likely to become more prone to floods. Roading infrastructure might need more maintenance work and new structures such as bridges may need to accommodate higher flood peaks in their design *Climate change can adversely affect ecosystems including those with conservation and biodiversity values. The public health effects of climate change include warmer winters that might alleviate cold-related illnesses and death, and hotter summers that might cause heat stress and promote the spread of subtropical diseases and their vectors. Some greenhouse gas emissions are also indirectly contributing to ozone depletion, which results in increased ultraviolet radiation and increased risk of skin cancer.*<sup>1</sup>.

Māori see the world as a unified system in which all elements are linked. Climate change validates this perspective – we can see that changes to one part of the system may affect many other parts.

Many of the effects of climate change will directly affect Ngāti Mutunga values.

As storms become more frequent and powerful and sea level rises, we will see increasing coastal erosion. This erosion endangers many sites of significance and may make it harder for us to access mahinga kai.

Changes in temperature and weather patterns will threaten indigenous species, including taonga and mahinga kai species. Some scientists predict that increasing levels of carbon dioxide in the atmosphere will make sea water slightly more acidic. More acidic sea water will make it harder for shellfish to make and repair their shells and affect their ability to grow and breed. This could include kai species such as *Kūtai/Kuku* (mussels), pipi and tuangi (cockles) and may cause a drop in their populations. This will also affect species that eat shellfish, although scientists are not sure exactly what the effects will be. Indigenous plants and animals may not be able to live in their current habitats any more. Because much of their habitat is already damaged and fragmented, it may be hard for these species to move to more suitable areas.

Indigenous plants and animals may also be threatened by predators and pests which are able to outcompete them or invade new areas as environmental conditions change. We have already lost much of our indigenous biodiversity through land confiscation, clearing and the introduction of pest species. Further losses will have significant cultural, social and economic impacts.

<sup>1</sup> Taranaki Regional Council, *Regional Policy Statement for Taranaki 2017 update* (accessed March 2019)

Ngāti Mutunga acknowledges that a concerted effort on behalf of all people is needed to minimize and manage the effects of climate change. We support the protection of cultural, spiritual and environmental values while providing for the wise use and development of resources. It is our role as kaitiaki to ensure that the world we pass on to our mokopuna is in good condition. It is too late to prevent climate change; we can already see some of the changes. Now we must balance the need to develop with the need to limit further emissions of greenhouse gasses and adapt to our changing environment.

## OBJECTIVE

To:-

- educate our people on the potential effects of climate change
- support and encourage initiatives which reduce greenhouse gas emissions while providing for the wise use and development of resources
- work with other groups to adapt to the changing climate.

## NGĀ TAKE – ISSUES

1. Greenhouse gas emissions, particularly increasing vehicle emissions and intensive farming practices contribute to climate change. The effects of climate change, for example rising sea levels and increasing storms, may damage sites of significance, including wāhi tapu
2. Climate change may have an adverse effect on mahinga kai, particularly seafood, and make it harder for us to live from the land
3. We do not have a good understanding of the causes and effects of climate change and how we can play a part in reducing the effects of climate change, which makes it harder for people to take action on this issue
4. Science relating to climate change needs to include the Māori world view
5. Climate change and policy responses to the issue may increase existing disparities for Māori
6. We do not have a good understanding of how climate change and policy responses may affect Māori
7. Alternative energy sources may be available
8. Climate change policy may have a negative impact on indigenous biodiversity by encouraging people to plant exotic species rather than indigenous species

## NGĀ KAUPAPA – POLICIES

1. Encourage and support the development of regional and local programmes to reduce greenhouse gas emissions in consultation or partnership with Ngāti Mutunga
2. Identify ways in which the Rūnanga and Marae could reduce emissions of greenhouse gases and to support our people in their kaitiaki role by encouraging reduction of greenhouse gas emissions
3. Encourage the adoption and development of best practice and new technologies which reduce the emission of greenhouse gasses

4. Encourage and support research into the impacts of climate change on indigenous species and food chains, particularly fish. Require any reports on these impacts within our rohe to be distributed to Ngāti Mutunga
5. Encourage communication within and between communities to share ideas about how to reduce greenhouse gas emissions and manage the effects of climate change
6. Encourage education programmes which explain global environmental processes, climate change, its effects on the community and what we can do to reduce greenhouse gas emissions
7. Encourage and support the involvement of Māori people and mātauranga (traditional Māori knowledge) in research on issues related to climate change
8. Require consideration of the effects of climate change policy on all aspects of Māori communities, including economic, health, housing and governance and ensure that existing problems are not made worse
9. Encourage consultation with Ngāti Mutunga on the effects and adoption of new technologies, and capacity building for the Ngāti Mutunga Rūnanga and people, to enable them to participate in the development of programmes which reduce greenhouse gas emissions
10. Encourage all national, regional and local policies or programmes relating to climate change to provide for the Māori world view and principles of the Treaty of Waitangi
11. Encourage and engage in the development of national, regional and local responses to climate change. Such programmes should not limit, remove or restrict future options for development of Ngāti Mutunga assets or resources or ability to exercise Kaitiakitanga
12. Identify ways to participate in planning to adapt to the changing climate
13. Encourage the adoption of alternative energy sources provided they do not have an adverse effect on indigenous biodiversity or cultural values
14. Require that all national, regional and local policies or programmes relating to climate change avoid adverse effects on indigenous biodiversity and support the regeneration of indigenous forests
15. Support any proposed legislation that is in line with these objectives and policies – eg Proposed Zero Carbon Bill 2018.
16. Oppose any activities that involve the extraction or use of fossil fuels.

## ENERGY

There are two aspects to energy –

1. The effects of generating energy; and
2. The effects of using energy.

The Taranaki region generates energy from both renewable and non-renewable sources. Renewable sources of energy, such as sunshine, wind and water, come from natural sources that do not get used up or run out. Non-renewable sources of energy include coal, oil and gas. These resources get used up in the generation process and are in limited supply. Use of these fuels will also emit greenhouse gasses.

Any method of generating energy on a large scale may have environmental and cultural effects. The use of non-renewable energy sources may be inefficient, unsustainable, result in environmental destruction and contribute to climate change. Generating energy from renewable sources may be more environmentally friendly because it does not emit as much greenhouse gas, but, as with any form of development, it can have cultural and environmental effects such as changes to river systems and loss of natural landscapes.

New Zealand's demand for energy is increasing. This may lead to an increase in development for energy generation and increasing environmental and cultural effects. These issues can be managed by encouraging wise and efficient use of energy and promoting the use and development of small scale renewable energy sources such as solar panels.

The installation of equipment used for energy generation will involve earthworks. **This section should be read alongside the section on Earthworks, set out in the Plains chapter on page 86.**

## OBJECTIVE

To provide for development while managing the adverse effects of the generation and use of energy.

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### NGĀ TAKE – ISSUES

1. Potential for development and use of new renewable sources
2. Potential for adverse impacts of energy generation on indigenous species, cultural values and the environment
3. Scale of energy generation
4. Demand for energy is increasing, leading to the development of more energy generation schemes

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### NGĀ KAUPAPA – POLICIES

1. Encourage the development of renewable energy in preference to non-renewable energy. Encourage the use of mātauranga Māori and the involvement of Māori researchers in investigations into this mahi
2. Encourage research into more efficient or environmentally friendly ways to generate electricity
3. Oppose the use of nuclear generators within the rohe and throughout Aotearoa



4. Require agencies of the Crown to recognise and provide for the right of Ngāti Mutunga to develop resources, including renewable energy resources
5. Require assessment of all applications to develop new electricity generation schemes to include consideration of potential effects on indigenous biodiversity, sites of significance and cultural values
6. Prohibit the installation of power generation machinery on or near wāhi tapu or sites of significance e.g. wind turbines
7. Require any new development to provide for continuous access of Ngāti Mutunga to sites of significance
8. Encourage councils to ensure that the scale and location of any new energy development does not unreasonably detract from the natural landscape and character of the area
9. Require Ngāti Mutunga participation in processing and application for resource consent for new energy development within the rohe. Engagement should include a kanohi ki te kanohi meeting to discuss the proposal, pictures of the proposed structures and locations as well as an explanation of the proposal in plain English so that Ngāti Mutunga can fully understand and assess the application
10. Identify ways to reduce energy use at the Marae and Rūnanga office, possibly through an energy strategy
11. Encourage education programmes which raise awareness about why and how to conserve energy
12. Encourage and promote programmes which make it easier for our people to adopt energy efficient measures, such a subsidised home insulation
13. Encourage efficient use of existing infrastructure and the adoption of new technologies which improve efficiency

# WHENUA NGAHARE/BUSHLAND



## INTRODUCTION

The traditions of Ngāti Mutunga illustrate the cultural, historical and spiritual association of Ngāti Mutunga and the bushland. 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 bushland to Ngāti Mutunga.

This relationship has been acknowledged by the Crown through a Statutory Acknowledgement over Crown owned land in the area; including Mataro scenic reserve, the parts of Mt Messenger Conservation Area within the Ngāti Mutunga rohe, the Taramoukou Conservation Area, the Tangitu Conservation Area and Miro Scenic reserve. A Statutory Acknowledgement formally acknowledges the historical connection of the iwi to the land. All consent authorities must send the Rūnanga copies of any application for resource consent for an activity within, adjacent to or impacting directly on any of these areas.

## CULTURAL VALUES

The bushlands are a significant mahinga kai source which sustained the physical and spiritual wellbeing of Ngāti Mutunga in the past. The medicinal qualities of the plant life in the bushlands are known and valued by Ngāti Mutunga.

Birds were a particularly important mahinga kai resource. Our tūpuna caught kaka, kiwi, kahurangi and kererū. Our tūpuna would hollow out Miro logs to make drinking troughs for birds such as kererū, and then wait in hiding to catch them.

Tuna, inanga and kōura (freshwater crayfish) were found in the streams. The pāua (slug) is another traditional resource found in the bushland.

Paru (mud) found in some areas of the bushlands was used for dying muka (flax fibre).

The range of plants in the area also provided materials for waka, weaving, building and clothing.

Many pā were in the bushland, including Ruahine, Whakairongo, Takapuikaka and Tikorangi. These pā were used as sites of refuge during times of war. Many other temporary kāinga and campsites were established throughout the bushland. These were used seasonally as a base for gathering food. Some of these sites have been damaged or destroyed by human activities.

Our tūpuna established and used ara tawhito (old pathways) throughout the bushland. They also knew the history of the area, where to gather mahinga kai and ways to use the resources provided by the bushland. Proper and sustainable resource management has always been at the heart of the relationship between Ngāti Mutunga and the bushland. Ngāti Mutunga retains these values and knowledge to this day.

## GEOGRAPHIC AREA

The bush area of the rohe consists of steep, erosion prone hill country, formed from sand and mudstones, which sits behind the narrow strip of uplifted marine terraces (referred to in this plan as the plains). Many of the issues and policies set out in the plains section, particularly those relating to land management, will apply to activities carried out in the bushland area. **This section should be read in conjunction with the Plains chapter starting on page 72.**

The bushland was predominantly covered in forest. Some areas close to the coast were milled by settlers, or cleared to make way for farm land; however, these areas may be poorly suited to farming because of the shallow soils and steep slopes which make the area prone to erosion. Some cleared areas are reverting back to native scrub and forest.

A significant amount of land in the rohe is owned and administered by the Department of Conservation. Some of these areas are home to distinctive or endangered plants and animals, including kiwi. Information on all Department of Conservation owned land, including species found in the areas, is included as **Appendix 2**

## BUSHLAND ECOSYSTEMS

Ecosystems are communities of living things that interact with each other and their physical environment.

Much of the bushland area is covered in mature or regenerating native forest. This forest ecosystem supports a diverse array of plants and animals, as well as performing important natural functions such as storing carbon, releasing oxygen for us to breathe and acting as a natural filter for water.

### GENERAL POLICIES

1. **Require recognition of the customary right of Ngāti Mutunga to access and use the resources of native forest ecosystems**
2. **Encourage understanding of the forests as taonga, to be treasured and protected for future generations**
3. **Promote the management of whole ecosystems and landscapes, as well as individual species**
4. **Encourage the protection and appreciation of native forest ecosystems and the essential ecosystem services they provide**
5. **Encourage integrated management of forests across land ownership and use boundaries**

## 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 bushlands are home to a wide range of species, including some which are now rare or endangered. The Ngāti Mutunga taonga species list, included as **Appendix 5**, sets out species of importance to Ngāti Mutunga which may be found in the bushland. Many species which were plentiful are now hard to find, and some, such as the Kōkako, have disappeared entirely. Numbers of birds are declining – korihi o ngā manu (birdsong) can barely be heard anymore.

Information on the conservation value of the bushlands is included in **Appendix 2**.

### OBJECTIVE

To support the protection and enhancement of biodiversity in the bushlands.

### NGĀ TAKE – ISSUES

1. **Loss of biodiversity as a result of -**
  - a. **Loss of habitat**
  - b. **Competition or predation by pest species introduced through human activities**



## NGĀ KAUPAPA – POLICIES

1. Require that activities avoid (rather than remedy or mitigate) the adverse effect of land use and development on indigenous biodiversity in the bushlands
2. Encourage the restoration of whenua ngahere ecosystems using generally-accepted best practice conservation standard for the species being protected
3. Ensure that consideration to cultural values is given when identifying ecosystems, habitats and areas with significant indigenous biodiversity values
4. Encourage protection of breeding sites through intensive sustainable pest control and fully documented monitoring of taonga species to best practice conservation standards. This includes the standards set by the Specialist Group for that species (ie the kōkako Specialist Group)
5. Identify ways to work with owners of indigenous forests to protect these areas
6. Support and promote all efforts to control and eradicate pests in native forest ecosystems including the use of aerial 1080 poison which we support due to its effectiveness in the difficult to access ngahere of Ngāti Mutunga – until an equally economic and effective product is available
7. Encourage the adoption of holistic pest management strategies which tackle all pest species to accepted best practice conservation standards
8. Support efforts to update data on the distribution, conservation status and habitats of native species including monitoring, banding and recording of information on all taonga bird species
9. Support identification and protection of native fish habitats in the rohe

## BIOPROSPECTING

Bioprospecting is the collection of biological material (e.g. plants, animals, micro-organisms) and the analysis of its material properties, or its molecular, biochemical or genetic content, for the purpose of developing a commercial product. For example, the collection, testing and use of native plant species to develop medicines.

Bioprospecting is not currently regulated in New Zealand. Now anyone can look for potential products in our rohe without consulting or involving Ngāti Mutunga. They may also be able to claim ownership of any ideas or products they develop using indigenous species.

Bioprospectors may want to use mātauranga to help them develop products – for example deriving commercial medicines from species used for Rongoa.

Bioprospecting is linked to the Waitangi Tribunal Wai 262 flora and fauna claim. Key concerns raised in the claim are that the existing regulatory system does not support Māori control of the use of mātauranga, and that indigenous flora and fauna are protected taonga under Article 2 of the Treaty of Waitangi<sup>2</sup>.

## OBJECTIVE

<sup>2</sup> Ministry of Business, Innovation and Employment, *Bioprospecting: Report on recent consultation*, [http://www.med.govt.nz/upload/63139/Cab%20paper\\_%20Bioprospecting.pdf](http://www.med.govt.nz/upload/63139/Cab%20paper_%20Bioprospecting.pdf) [accessed December 2008]



To recognise that Ngāti Mutunga may engage in bioprospecting and protect intellectual property rights in products developed from indigenous species.

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## NGĀ TAKE – ISSUES

1. Lack of control over bioprospecting in New Zealand
2. Ngāti Mutunga consider that we have a development right in all indigenous species, so should be the first to benefit from any commercial use of indigenous species
3. Current intellectual property laws do not meet the needs of tangata whenua, because intellectual property is awarded to an individual, not a group
4. Tangata whenua are unable to obtain or use intellectual property rights to protect or commercially exploit (where appropriate) their traditional knowledge, cultural property and biological resources
5. People can currently access and use taonga species for commercial gain without tangata whenua permission
6. Potential for bioprospecting activities to damage indigenous plants and animals and the relationship of tangata whenua to them
7. Potential for bioprospecting activities to block access to sites of significance
8. Some knowledge should not be used for commercial gain
9. Some bioprospectors may seek intellectual property rights for creations or inventions based on traditional knowledge or practices
10. Potential use of genetic engineering to develop products from materials found through bioprospecting

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## NGĀ KAUPAPA – POLICIES

1. Encourage the development of national controls on bioprospecting
2. Require Crown recognition of iwi ownership of intellectual property in indigenous species
3. Encourage the revision of intellectual property laws so that they provide for knowledge held collectively by tangata whenua
4. Encourage revision of intellectual property laws to enable tangata whenua to protect or commercially exploit (where appropriate) their traditional knowledge, cultural property and biological resources
5. Require any controls on bioprospecting to provide for -
  - a. Benefit-sharing with tangata whenua for any commercial use of indigenous species
  - b. Tangata whenua involvement in bioprospecting activities including granting permission to prospect in their rohe
  - c. Protection of conservation and environmental values
  - d. Tangata whenua access to sites of significance
  - e. Tangata whenua to veto any application which misuses cultural knowledge

## 6. Oppose granting of intellectual property to third parties making applications for uses based on Mātauranga Māori

## 7. Oppose genetic engineering of indigenous species

### 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 bushlands provided a wide variety of essential resources. For example birds provided kai and feathers for weaving. Some species of tree are used for building kāinga or waka, carving and making tools. Plants provide kai and materials for weaving and rongoa.

European settlement completely disrupted traditional mahinga kai cycles by destroying habitat (for example by clearing forests and draining wetlands) and introducing species which eat or outcompete native species (for example, possums, cats, trout). The confiscation of land also separated Ngāti Mutunga from our traditional resources, leaving us unable to live from the land as our tūpuna did.

The loss of native bird species has been particularly dramatic in terms of changing the relationship between Ngāti Mutunga and Mahinga Kai. The government has addressed this problem through the Wildlife Act 1953, which makes it illegal to hunt or kill most native bird species. Ngāti Mutunga are gravely concerned about the loss of native species, particularly birds, and are opposed to illegal poaching of indigenous species.

Native trees are also threatened by habitat loss, pests such as possums and illegal logging. Under the Forests Act 1949 privately owned native forest can only be logged “sustainably” – that means that the forests must continuously provide a full range of products and amenities, in perpetuity, while retaining the forests' natural values. Only single trees and small groups of trees can be felled for timber production<sup>3</sup>. Native trees on Crown owned land cannot be logged. However, there is evidence that illegal logging is going on in the bushland of our rohe.

Ngāti Mutunga understands the importance of protecting and preserving these species, but should be able to sustainably harvest them where appropriate.

### OBJECTIVE

To

- protect and restore populations of indigenous species, especially birds, and other rare or threatened species to restore customary use and associations and provide a basis for their use in mahinga kai now and in the future
- retain our traditions around mahinga kai, and pass those traditions on to future generations

### NGĀ TAKE – ISSUES

<sup>3</sup> Ministry for Primary Industries, formerly Ministry of Agriculture and Fisheries,

<https://www.mpi.govt.nz/growing-and-harvesting/forestry/indigenous-forestry/>

[viewed March 2019]

1. The confiscation, sale and development of land has made it difficult for Ngāti Mutunga to access mahinga kai
2. Loss of the species and knowledge associated with mahinga kai
3. The further decline of populations from poaching, unsustainable harvesting and illegal logging
4. Loss and degradation of habitat

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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 in this region
3. Support initiatives which provide for Ngāti Mutunga access to sites associated with mahinga kai in this region
4. Support the protection, restoration and enhancement of indigenous biodiversity
5. Support the monitoring and enforcement of current restrictions of the hunting of native birds and harvest of native trees
6. Encourage more stringent protection of the Pukeko, which is currently listed as a game bird in the Wildlife Act 1953
7. Encourage effective working relationships with the Department of Conservation in regard to customary use of native plants, birds, marine mammals, and other traditional materials on conservation lands. This includes
  - a. the continuation and codification of current arrangements with the Department of Conservation where the Rūnanga is provided with the bodies of native birds which have died accidentally or naturally, so that the feathers can be used for weaving
  - b. the development of similar agreements for native trees which have died or fallen down naturally in Crown owned land. Ngāti Mutunga would like to be offered these trees for customary uses such as the building of waka and carving
8. Support and develop mechanisms to provide for the sustainable harvest of mahinga kai species for customary use
9. Support the restoration of key mahinga kai areas and species, and the tikanga associated with managing those places and species
10. Encourage the incorporation of the knowledge of tangata whenua with regards to native birds, plants and other traditional materials, and its value in understanding how to protect and enhance biodiversity
11. Promote joint management of key mahinga kai places and species on conservation land
12. Encourage collaborative research and monitoring projects between Ngāti Mutunga and scientists that address customary use issues using both Mātauranga Māori and mainstream science
13. Require and support initiatives to tackle illegal logging

## Species Recovery

Species recovery focuses on enhancing the recovery of threatened native plant and animal species in coastal, land and freshwater ecosystems. This is achieved through such initiatives as habitat enhancement, breeding programmes, species transfer and predator control<sup>4</sup>.

Some species, such as kōkako, have been deliberately removed from the rohe because pressure from pests and habitat destruction was likely to cause extinction. Other rare and threatened species which may be found in the rohe include –

- Kāka
- Kākāriki
- Kārearea (Falcon)
- Kererū (New Zealand Pigeon)
- Kiwi (The North Island Brown Kiwi)
- Mātātā (Fernbird)
- Para (King Fern)
- Pekapeka (Long and Short Tailed Bats)
- Pua-o-te-rēinga (Woodrose)
- Tainui (Golden Tainui)
- Titipounamu (Rifleman)

## Five year Habitat/Species Priority Plan for Te Rūnanga o Ngāti Mutunga

The following plan identifies the priorities for the work that Te Runanga intends to carry out over the next five years in the area of habitat and species restoration

Priority Habitat/Species for restoration within the Ngāti Mutunga rohe 2018 - 2023		
Habitats:	Comments	Current work
Estuaries	<p>Specifically, Mimitangiatua and Urenui to access effects of:</p> <ul style="list-style-type: none"> <li>• septic tank runoff,</li> <li>• SH3 Mount Messenger bypass,</li> <li>• upstream industry contamination,</li> <li>• run off from closed refuse sites</li> </ul>	<p>Curious Minds</p> <p>Proposed Estuarine Vulnerability Assessment TRC</p> <p>Curious mind project to assess the Mimitangiatua and Urenui estuaries – to be carried out with Mimi, Urenui and Uruti school and the TRC during 2019</p>
Riparian margins of all waterway	Significant erosion occurring, limited riparian fencing and planting happening in the Ngāti Mutunga rohe.	Propagation of seedlings at Ngāti Mutunga office for

<sup>4</sup> Te Ao Marama Inc. (2008) Te Tangi a Tauira Iwi Resource Management Plan for Murihiku. Te Ao Marama Inc, Southland. (accessed March 2019)

	Negative effect on water temperature, flood events, habitat for inanga etc	planting at Urenui river behind Okoki Pa.  Pest control has been implemented at Okoki Pa and Pukemiro
Reporepo/wetlands	Under increasing pressure of drainage due to subdivisions and farm development	Kimihia Kermit Project
Semi-Coastal Forest	Rare forest type in Taranaki – best example is on Public Conservation Land in the Taramoukou Forest.  Contains rare vegetation types and habitat for taonga species such as Matuku and Mātātā. Under threat due to lack of good quality pest control.	Have obtained funding to prepare a Management Plan for the Taramoukou – to be completed by July 2019  DOC Community Fund application made March 2019 for funding to begin construction of track infrastructure 2019/2020
Priority Species	Comments	Current work
Pohutukawa at Paparoa	Under threat of: <ul style="list-style-type: none"> <li>• Myrtle rust,</li> <li>• possum browsing and</li> <li>• Erosion.</li> </ul>	Close monitoring for myrtle rust.  Seedling propagation in conjunction with Atawhai industries and DOC
Inanga	Vulnerability to overfishing  Damage to spawning habitat (see above)	Freshwater monitoring programme  Application to Wai-ora fund 2019
Piharau	Vulnerability to overfishing  Damage to spawning habitat (see above)  Lack of information about current distribution and health	Freshwater monitoring programme
Tuna/Eel	Effect of commercial fishery  Loss of habitat/barriers to moving upstream  Lack of knowledge about current Tuna population and distribution  Lack of knowledge about distribution about short/long finned tuna within Ngati Mutunga rohe and their relative abundance	Freshwater monitoring programme  Integral part of FRW monitoring programme



Kōkako	<p>Were removed from Ngāti Mutunga forests in 1990's to preserve Ngāti Mutunga/Ngāti Tama lineage (descendants from these have been returned (2017) to Ngāti Tama Forests at Parinnihi)</p> <p>30 adult kōkako recently returned (2018) to forests within Ngāti Mutunga – Kōkako sourced from Hauturu</p>	<p>Translocation and pest control by East Taranaki Environmental Trust</p>
Western Brown Kiwi	<p>Decreasing numbers due to lack of effective pest control within large forest blocks within rohe</p> <p>Some signs of numbers increasing in forest remnants where good pest control is happening</p>	<p>ETET – pest control programme</p> <p>Kiwis for Kiwi egg lift programme (included survey in Ngāti Mutunga northern forests late last year)</p> <p>Pest control has been implemented at Okoki Pa and Pukemiro</p> <p>Proposed pest control at Te Urenui and Pohokura pa site under a Taranaki Regional Council KNE – 2019/2020</p>
Kororā	<p>Problems at Wai-iti with dog predation</p> <p>Problems at Urenui due to vandalism of nesting boxes</p>	<p>Monitoring by Nga Motu Society of nest sites at Urenui Beach Domain</p> <p>Ngāti Mutunga has made an application for funding to increase the level of predator control at both Wai-iti and Urenui – to include cats, stoats and rats. NPDC is also fencing the dune area to make the beach access areas more noticable and replanting it with plants that will discourage people accessing this area and so damaging the nest.</p> <p>Ngāti Mutunga has applied for funding to construct concrete nesting boxes that are more likely to prevent predation and be vandalism proof</p>

Ngāti Mutunga believes that it is possible to eradicate pests and restore forests to a state where it is safe to return these species as has happened this year with Kōkako being returned to Ngāti Mutunga forests.

Further information on the conservation values of the rohe is included as **Appendix 2**.

## OBJECTIVE

To protect and restore populations of absent, rare, threatened or declining indigenous species.

### NGĀ TAKE – ISSUES

1. **Protection of habitat**
2. **Potential for the use of recovery tools such as:**
  - a. **Sanctuaries**
  - b. **Breeding programmes**
  - c. **Species re-introduction**
3. **Protection of bird breeding and feeding areas**
4. **Exclusion of stock and effective and sustainable pest management/eradication**
5. **Recognition of Ngāti Mutunga cultural values as part of species restoration programmes**

### NGĀ KAUPAPA – POLICIES

1. Support identification and protection of areas with significant biodiversity or conservation value
2. Oppose any activity which may compromise the habitat, diversity and abundance of native bird species
3. Support species recovery and habitat enhancement programmes being run by the Department of Conservation and other groups
4. Support identification of areas which may be suitable for sanctuaries, and work with the Department of Conservation to establish sanctuaries
5. Support and encourage scientific research that assists in the conservation and recovery of native birds
6. Encourage the development of pest management/eradication initiatives
7. Require recognition of the cultural, spiritual, historic and traditional association of Ngāti Mutunga with native species in all management of those species
8. Identify options for Ngāti Mutunga active participation and co-management of any species recovery and habitat enhancement programmes
9. Encourage consultation with Ngāti Mutunga if Māori names are to be given to birds which will be released in the rohe

## PEST MANAGEMENT

As well as land clearance, biodiversity (and 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.

### OBJECTIVE

To support pest management for the purposes of restoring indigenous biodiversity, but ensure that pest control operations avoid non-target adverse effects on the environment and our cultural values.

Ensure we are kept updated and informed on current and newly introduced methods of pest control and ensure the most effective and appropriate methods are used under any given circumstance.

### 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**

### NGĀ KAUPAPA – POLICIES

1. Encourage the recognition and management of the following pest species – mustelids (stoats, weasels and ferrets) goats, rats, possums Myrtle Rust, in addition to those already identified in Department of Conservation and Taranaki Regional Council pest management strategies (Listed in Appendix 4)
2. 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
3. Require all agencies to conduct pest management operations in a way that minimises cultural impact on non-target species
4. Encourage those assessing pest control options to give environmental and cultural considerations greater weighing than cost considerations
5. Encourage the development of comprehensive community pest management programmes, to be carried out by all landowners in the area

6. **Require contractors to avoid the transportation of pests on machinery used for earthworks, boats and other vehicles**
7. **Discourage planting of exotic plants which may become weeds, and encourage and support planting of indigenous species or taonga plants**
8. **Encourage monitoring and research on pests in the Ngāti Mutunga rohe, and encourage information sharing with Ngāti Mutunga**
9. **Require Te Rūnanga o Ngāti Mutunga to carry out effective and sustainable pest eradication programmes on land owned by Te Rūnanga – eg Key Native Ecosystem programmes the Rūnanga is running with the TRC over the Okoki and Pukemiro sites**

## 1080 (SODIUM FLOUROACETATE)

1080 poison is used to control possum populations in the Taranaki region and throughout the country. Possum control is undertaken to protect forest biodiversity and native species, and to reduce the risk of tuberculosis spreading from possums which carry the disease into farmed cattle and deer.

Possums consume a huge amount of native vegetation. Over time, the types of trees found in forests will change as possums eat all the more edible trees, especially canopy species including Rata and Kohekohe. If left uncontrolled possums will destroy forests, leaving nowhere for native animals to live. As well as eating forest plants, possums eat threatened giant land snails and the eggs of native birds such as the Kiwi, Kōkako and Kererū. They also compete for food with native species such as Kaka.

As well as killing possums, 1080 poison will kill rats, stoats and wild cats – species which also prey on native birds, invertebrates, seeds, bats and lizards. It may also kill deer and pigs, more introduced animals which damage native forests.

Aerial application of 1080 has been the main tool for control of possums over large areas. There are some other options for use in bait stations and ground-based application, including cholecalciferol toxin (vitamin D3), zinc phosphide, cyanide and trapping, but these options are very labour intensive and therefore expensive. It is hard to carry out these operations, which require people to set baits or traps, in large rugged areas like North Taranaki.

The use of 1080 is controversial for several reasons for Ngāti Mutunga:

- People do not fully understand the effects of 1080
- It is offensive to pour poison onto papatuanuku
- Pigs and deer, species some community members hunt, may also be killed by the poison
- There are concerns about the effect of poison on non-target species, particularly native birds and insects
- Dogs are very susceptible to the poison, and any dog which eats a poisoned possum carcass will get sick or die
- Animals which have ingested 1080 may take up to 24hrs to die causing pain and stress for the animal

Ngāti Mutunga considers that the detrimental effects of 1080 should be considered alongside the benefits. Scientific studies, some with a specific Māori focus (e.g. tuna) have shown that the poison does not significantly affect native birds, 1080 bait is designed so that birds won't eat it and 1080 is not taken up by plants in such

quantities that it would harm any person using that plant for kai or rongoa<sup>5</sup>. Possums are a much bigger threat to native bird and plant species than 1080.

## OBJECTIVE

To ensure that 1080 is only used when it is the most appropriate form of pest control available

## NGĀ TAKE – ISSUES

1. **Damage to native ecosystems caused by possums**
2. **The potential impact of 1080 on non-target species**
3. **Ngāti Mutunga role in deciding when, where and how 1080 is applied**
4. **Lack of community understanding of the effects and use of 1080**

## NGĀ KAUPAPA – POLICIES

1. Support the use of 1080, provided it is the most appropriate option in the circumstances
2. Discourage the use of 1080 in areas which could be managed by shooting or trapping possums
3. Require best practice be used in all 1080 operations, including the lowest possible rates of application stated in ERMA controls for 1080 that all contractors must give effect to
4. Require monitoring of the effects of all 1080 operations in the rohe on native bird species as part of operations
5. Require that cost considerations not take precedence over cultural and environmental values when assessing possible pest control methods
6. Encourage the Department of Conservation, Taranaki Regional Council and contractors to collect (or permit others to collect) poisoned carcasses to avoid poisoning of other species which come into contact with dead possums, so long as poisoned carcasses can be disposed of safely.
7. Support investigation into the effects of and alternatives to 1080
8. Support working in partnership with the Department of Conservation, Taranaki Regional Council and contractors to ensure that the 1080 is applied in a way that avoids or minimises effects on cultural values while providing maximum benefit to native forest ecosystems
9. Require the Department of Conservation, Taranaki Regional Council and contractors to provide for Ngāti Mutunga involvement in deciding when, where and how 1080 will be used in the rohe – for example, Ngāti Mutunga may prioritise pest control in a specific area due to its cultural values

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<sup>5</sup> Waiwai, James; Doherty, Jim; Ogilvie, Shaun; Ataria, Jamie; Waiwai, Lisa and Te Whanau Pani Turipa; *Impacts of 1080 on Taonga Species*, 27/11/2007



10. **Require any information provided on pest control strategies to be written in plain English and supported by a kanohi ki te kanohi meeting**
11. **Encourage the Department of Conservation and Taranaki Regional Council to hold community hui to discuss the use of 1080**

## LAND USE AND DEVELOPMENT

Land in the bushland may be subject to increasing development pressure from land uses such as farming, forestry and mining. Department of Conservation owned land may be subject to development pressure through mining, increasing tourism or commercial use of the land.

Many of the activities described in the plains section may occur in the bushland area or be associated with land use and development in the bushland area. **This section should be read in conjunction with the Land Use and Development section of the Coast chapter on page 94.**

### OBJECTIVE

To ensure wise use of land which avoids adverse effects on the environment and cultural values.

### GENERAL POLICIES

1. **Require recognition of the Ngāti Mutunga right to development, as provided by the Treaty of Waitangi**
2. **Require recognition of the relationship of Ngāti Mutunga with our ancestral lands, water, wāhi tapu and sites of significance when assessing any proposed development in the bushland**
3. **Discourage inappropriate development in Bushland areas**
4. **Require protection of the natural character of the bushland for future generations**
5. **Require planning for future development to recognise and provide for cumulative effects on the land, water, biodiversity and cultural**
6. **landscape of the bushland**

## VEGETATION CLEARANCE AND BURNING

Vegetation clearance and burning is less common now than in the past, but privately owned areas of bushland may still be cleared or burned to remove pest plants such as gorse or convert it to pasture or exotic forest.

Burning destroys nutrient retention and, in the long term, breaks down the structure of the soils unless there is continual over sowing with grasses and application of fertiliser. The removal of vegetation cover, particularly on steeper slopes, can have significant effects in terms of topsoil loss, regeneration of natural organic matter, stability, effects on water quality, moisture retention and widespread erosion. Furthermore clearance provides habitat for infestation of exotic pest plants and exacerbation of damage by pest animals such as rabbits<sup>6</sup>.

<sup>6</sup> Te Ao Marama Inc. (2008) Te Tangi a Tauira Iwi Resource Management Plan for Murihiku. Te Ao Marama Inc, Southland. (accessed March 2019)

Land clearance may involve the use of herbicides which have a detrimental effect on other species which come into contact with them. If not applied carefully, herbicides may drift into neighbouring areas or contaminate streams, damaging the health of native species and people.

Ngāti Mutunga agree that clearing and burning of land is necessary in some situations to manage pest species such as gorse, but consider that any clearing or burning activity should avoid adverse effects on the environment and cultural values.

**NOTE:** For areas of over 5Ha a Resource Consent is require to burn vegetation along with a Land Management Plan in place for TRC which looks at issues such as land slope.

## OBJECTIVE

- To encourage wise land use which avoids the need to clear or burn areas of bushland
- To ensure that any necessary clearing or burning is carried out in a way which avoids adverse effects on the environment and cultural values

## NGĀ TAKE – ISSUES

### 1. Clearing or burning of land, leading to

- Increased erosion
- Nutrient loss
- Sediment in waterways
- Disturbance of wāhi tapu or sites of significance
- Establishment of pest plant species
- Loss of native species
- Poisoning of non-target species

## NGĀ KAUPAPA – POLICIES

1. Encourage control of pest plants such as gorse so that land does not have to be cleared or burnt
2. Discourage the clearance or burning of vegetation on steep slopes (ie >28 degrees)
3. Require consultation with Ngāti Mutunga on clearance or burning on or within 50m of the extent of any wāhi tapu and other sites of significance (This would require a Heritage Authority and a Resource Consent now)
4. Require any vegetation clearance operation to have the following measures in place:
  - Methods to reduce erosion, such as re-sowing the area
  - Methods to keep fire or herbicide inside the target area
  - Methods to control pests after vegetation has been removed
5. Oppose the use of toxic herbicides or those which bio-accumulate

6. **Require protection of indigenous vegetation in areas or adjacent to areas that are to be burned or cleared (e.g. forest remnants)**
7. **Require replanting of areas which have been burned unintentionally to avoid soil exposure and erosion, nutrient loss, and invasion of undesirable plant and animal pest species by the landowner or person responsible for the land.**
8. **Require areas of vegetation damaged or destroyed by non-compliant or unconsented activity to be restored by the land owner**

## FORESTRY

While there are (increasing) amounts plantation forests in the Ngāti Mutunga rohe at the moment, there is potential for the establishment of 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 require activities related to forestry to avoid adverse effects on the environment and the cultural values of Ngāti Mutunga.

## NGĀ TAKE – ISSUES

1. **Disturbance of buried taonga, unknown wāhi tapu and other sites of significance when planting or harvesting trees**
2. **Inability to access mahinga kai and sites of significance**
3. **Impacts of forestry operations on waterways, including passage of streams and rivers, water quality and quantity**
4. **Increased erosion, nutrient loss and pest invasion caused by clear felling**
  5. **Effects of the potential development of associated industries such processing plants and sawmills, which may include increased traffic, the development of roads through forests and the use of hazardous substances**
  6. **Potential for plantation species to escape into surrounding areas and become pest plants**

## NGĀ KAUPAPA - POLICIES

1. **Oppose development of plantations on or near wāhi tapu**
2. **Require monitoring and distribution of information on the environmental effects of forests to Ngāti Mutunga**
3. **Require as a condition of consent that forest managers enter into an accidental discovery protocol with Ngāti Mutunga**

4. Require consultation with Ngāti Mutunga on the location of forests to avoid adverse effects on the environment and cultural values
5. Require forest managers to receive training from Ngāti Mutunga on identifying taonga and sites of significance and compliance with accidental discovery protocols
6. Require that Ngāti Mutunga maintain access to cultural sites, materials, and mahinga kai within forest boundaries
7. Require the adoption of best practice in forest management to minimise adverse effects on the environment
8. Encourage planting of species which have a low environmental impact and are well suited to local conditions
9. Encourage the protection of waterways through the establishment of buffer zones and appropriate location of roads and other infrastructure
10. Encourage all forests to have an environmental management plan in place which sets out how adverse effects on the environment will be avoided
11. Encourage replanting after felling to avoid erosion (other than on or within 50 m of a wāhi tapu) add
12. Require forest managers to manage plant and animal pests in the forests
13. Encourage forest managers to put measures in place which reduce the likelihood of seeds escaping from the forest and invading surrounding areas
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 finds protocol

## MINING AND PROSPECTING

The bushland area of the Ngāti Mutunga rohe may contain deposits of hydrocarbons and minerals which could form the basis of future mining activities. Smaller scale quarrying operations may also be established to extract gravel or similar materials.

Anyone who wants to prospect, explore or mine minerals or hydrocarbon must get a permit from Crown Minerals. The policy and procedures for processing these requests are set out in the Crown Minerals Act 1991 and programmes and guidelines developed by Crown Minerals.

The potential environmental effects of these activities are managed through the Resource Management Act 1991. The Taranaki Regional council will consider the environmental impacts of each proposal on a case by case basis. Any person wanting to prospect, explore or mine must get both a permit under the Crown Minerals Act 1991 and resource consent. New Plymouth District Council resource consent matters to consider include traffic generation, earthmoving etc.

Neither a permit under the Crown Minerals Act 1991 nor consent under the Resource Management Act 1991 provide a right of access to land. Land access is determined by direct negotiation with the landowner<sup>7</sup>.

While mining operations may also bring economic benefits to the region, prospecting, exploration and mining all have the potential to disturb wāhi tapu and other sites of significance and disrupt natural ecosystems.

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

Ngāti Mutunga maintains that highest priority will always be given to the land, sea, sky. Ko Ranginui ki runga, ko Papatuanuku ki raro, ko ngā tamariki-mokopuna kei waenga.

**As most prospecting, exploration and mining activities will require disturbance of the ground, these policies should be read in conjunction with policies on Earthworks set out in the Plains chapter on page 86.**

## OBJECTIVE

To assert ownership of hydrocarbon and mineral resources in the rohe and ensure that Ngāti Mutunga is involved at all levels in any current or future prospecting exercises.

## NGĀ TAKE – ISSUES

1. **Crown assertion of ownership of resources**
2. **Inability of Ngāti Mutunga to develop hydrocarbon and mineral resources**
3. **Ngāti Mutunga engagement in consenting processes for exploration, prospecting and mining**
4. **Lack of understanding and implementation of MED programmes and protocol**

<sup>7</sup> Ministry of Business, Innovation and Employment - Legislation

<https://www.mbie.govt.nz/building-and-energy/.../crown-minerals-act-regime/>

(accessed March 2019)



**5. Potential effects of prospecting, exploration and mining on the environment including:**

- a. Damage to wāhi tapu and sites of significance, including through seismic surveys**
- b. Damage to forest ecosystems and biodiversity, for example through forest clearance or the contamination of waterways**
- c. Damage to culturally important landscapes**

**6. Adverse effects of gravel extraction for example plant pest spread and river bed disturbance**

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**NGĀ KAUPAPA – POLICIES – CHECK TARANAKI, ACTS STILL RELEVANT**

1. Require recognition of iwi ownership of resources
2. Require, as a condition of resource consent, all applications relating to exploration, drilling and mining to include;
  - a. a kanohi ki te kanohi meeting with Ngāti Mutunga to discuss their application and identify opportunities to work together and share benefits of the proposal
  - b. a Cultural Impact Assessment for any proposed mining, exploration or prospecting
3. Require that consultation information sent to Ngāti Mutunga from the Ministry of Business, Innovation and Employment (MBIE) be written in plain English, include information on potential environmental effects and include a map showing iwi boundaries and other landmarks so that Ngāti Mutunga can properly assess the potential impacts of an application
4. Encourage implementation of the protocol between MBIE and Ngāti Mutunga and compliance with consultation requirements set out in the 2012 revision of the Minerals Programme for Petroleum (2005) and Minerals Programme for Minerals (2013) as well as recognition of Treaty requirements under the Crown Minerals Act 1991
5. Encourage MBIE staff to meet with Ngāti Mutunga to explain their programmes for Minerals and Petroleum, particularly iwi consultation sections into plain English so that Ngāti Mutunga can understand them
6. Encourage information sharing (with the permission of Ngāti Mutunga) on the location of wāhi tapu or sites of significance where any exploration, prospecting or mining will be opposed by Ngāti Mutunga
7. Require that any prospecting, exploration and mining activities avoid disturbance of areas of cultural or environmental significance
8. Oppose the use of seismic surveys on or within 50 m of the identified extent of any wāhi tapu
9. Oppose any activity which may compromise wāhi tapu or other sites of significance, including indirect effects such as unintended collapse of banks or increased erosion
10. Encourage consideration of the effects of the infrastructure required to support prospecting, exploration, drilling and mining activities when assessing applications
11. Encourage effective waste and stormwater management systems for all prospecting, exploration and mining activities
12. Require that the highest environmental standards are applied to any consent application involving mining or extraction activities

13. Require that the highest environmental standards are applied to any gravel extraction activity to minimise the risk of plant pest and seed spread into the rohe, including steam cleaning of machinery and trucks
14. Oppose any application for petroleum activities within the Ngāti Mutunga rohe which will use hydraulic fracturing.
15. Review the current activities within the Ngāti Mutunga rohe that involve hydraulic fracturing to ensure that they are being monitored using both western and cultural health indicators relevant to Ngāti Mutunga
16. Ensure that the waste produced by hydraulic fracturing is being disposed of according to best industry standards and cultural health indices relevant to Ngāti Mutunga
17. Ngāti Mutunga reserve the right to assess and address all permit and consent applications relating to exploration, drilling and mining within the Ngāti Mutunga rohe with authority to either accept or decline in accordance with the terms and conditions as set out in the Iwi Environmental Management plan.

## INFRASTRUCTURE

Infrastructure such as roads, sewage and gas mains, pylons and cell phone towers support our social and economic activities. We could not carry out many of our day to day activities without them.

However, these structures and activities may disturb wāhi tapu or sites of significance, damage the environment and have an adverse effect on the health and well-being of those who live near them. These activities may also include earthworks; therefore, **this section should be read in conjunction with the Natural and Amenity Features and Earthworks sections of the Plains chapter (pages 70 and 78 respectively).**

Some structures, such as power lines and gas pipes, pass through the airspace above and land underlying our rohe. Ngāti Mutunga considers that we have an ownership right to these spaces and seek recognition of and compensation for this usage. Any live electric wire will be surrounded by an electromagnetic field. Communication facilities, such as cell phone towers, use radio waves, formed from radiofrequency electric and magnetic fields<sup>8</sup> to transmit information. Concerns have been raised about the effects of electromagnetic fields on human health. There does not seem to be agreement on whether or not electromagnetic fields are dangerous, and the risks to human health vary depending on the type and strength of the electromagnetic field. These electromagnetic fields may also disrupt the mauri and wairua of the environment and have an adverse cultural effect on our people.

There is also now the Resource Management (National Environmental Standard for Telecommunication Facilities) Regulations 2008. DP8 NES apply, but NES covers radio frequency emissions.

<sup>8</sup> New Plymouth Regional Council, *New Plymouth District Plan*, 15 August 2005. The updated District Plan is due to be notified in June 2019.

## OBJECTIVE

To

- ensure that infrastructure structures and activities avoid adverse effects on wāhi tapu and sites of significance, the environment and the health and well-being of the people
- require recognition of and compensation for the use of Ngāti Mutunga air and soil space for infrastructure works

## NGĀ TAKE – ISSUES

1. **Lack of recognition of and compensation for the use of air and soil space for infrastructure works**
2. **Potential for activities involved in the installation of infrastructure works to damage wāhi tapu or sites of significance**
3. **Potential adverse effects of electromagnetic fields on the health of people, including cultural health**

## NGĀ KAUPAPA – POLICIES

1. Require compensation for the use of Ngāti Mutunga space above and below the land in our rohe
2. Encourage location of wires which generate electromagnetic fields as far from houses as is practicable
3. Oppose the erection of pylons and cell phone towers in areas where they may be visually intrusive
4. Encourage continuing research into the health and cultural effects of electromagnetic fields
5. Require compliance with best practice and health guidelines for electromagnetic fields
6. GIS MOUs with Ngāti Mutunga operational plan

## MANAGEMENT OF DEPARTMENT OF CONSERVATION OWNED LANDS

The Department of Conservation owns and manages a significant amount of land in the bushland area. The Conservation Areas wholly or partly in this rohe are -

- Taramoukou (1638 ha) in the headwaters of the Onaero River
- Pouiatoa (3854 ha) between the Urenui River headwaters and mid reaches of the Waitara River
- Urenui (113 ha) between Urenui and Piko Rd
- Makino (7189ha, only part of which is in the rohe of Ngāti Mutunga)
- Rerekino (524 ha)
- Mount Messenger (2900ha, only part of which is in the rohe of Ngāti Mutunga)
- Moki Conservation Area (3517 ha)

- Autawa Conservation Area (179ha)
- Tangitu Conservation Area (522 ha)

There are many scenic reserves in the rohe, including

- Moki Scenic Reserve
- Miro Scenic Reserve
- Uruti Scenic Reserve
- Mataaro Scenic Reserve
- Onaero River Scenic Reserve
- Mirionui Scenic Reserve
- Pehu Scenic Reserve

These areas are mainly fragmenting of native forest that were protected at the time of land clearance for farming or native logging. Some of these include good stands of native trees and are valuable habitat for native species. Some include rare or threatened plants.

There is one scientific reserve in the rohe, Mimi (Mimitangiatua) Gorge Scientific Reserve in the lower Mimitangiatua River. This site is of significance because of presence of a rare shrub *Brachyglottis turneri*.

Most reserves are at risk from stock damage because of the challenges and expense of fencing in steep, erodible papa country, although cliffs protect some sites. They are also vulnerable to weed invasion because they border onto farms or cleared land. These reserves are constantly at risk of damage from possums, goats, pigs and high rat/stoat numbers impacting on the bird life.

A detailed description of each reserve, including its conservation values is included as **Appendix 3**.

## OBJECTIVE

To support and become more involved in work to protect and restore Department of Conservation owned areas.

## GENERAL POLICIES

1. **Require recognition of the significance of these areas to Ngāti Mutunga**
2. **Require any development of new Conservation Areas to be carried out in partnership with Ngāti Mutunga**
3. **Identify options for the sustainable harvest of mahinga kai resources from Conservation Areas**
4. **Identify options to support iwi involvement in conservation management**
5. **Discourage the development of further tracks or structures in Conservation Areas other than for the purposes of pest control**
6. **Require protection of wāhi tapu and sites of significance within Department of Conservation land**

7. **Encourage collaboration with the community, land owners and other conservation interest groups to protect Conservation Areas**
8. **Support pest management and species recovery initiatives**

## CONCESSIONS

A concession is an official authorisation to carry out commercial activities in an area managed by the Department of Conservation. Concessions are required for:

- accommodation facilities;
- water, air or land transport services;
- commercial education or instruction activities;
- guiding (including fishing, hunting, tramping, walking, climbing/ski tours, kayaking/canoeing);
- ski fields;
- attractions (e.g. bungee jumping);
- services such as shops, tearooms, restaurants, garages, or hire services;
- grazing;
- baches;
- telecommunication facilities;
- collecting some resources, for example sphagnum moss;
- filming; and
- beehives.

Different forms of authorisation are required for mineral exploration, mining, tourism activities involving marine mammals, and to hunt wild animals for commercial gain<sup>9</sup>.

Concessions will not be granted for activities which compromise natural and historical values or are inconsistent with the values for which the area is managed.

People who obtain a concession must pay a fee for the privilege of obtaining commercial benefits from public land.

There is currently very little commercial activity in the bushland. However, there is scope to develop business opportunities, for example mountain bike tours or guided walks.

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<sup>9</sup> Department of Conservation, <https://www.doc.govt.nz/get-involved/apply-for-permits/business-or-activity/> [Accessed March 2019]

Ngāti Mutunga have an interest in any commercial activity taking place on Conservation land because of our deep historical connection with the area and the potential for commercial activities to infringe on wāhi tapu and sites of significance or cultural values

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## NGĀ TAKE – ISSUES

1. **Ngāti Mutunga involvement in consideration of applications for concessions**
2. **Potential for Ngāti Mutunga to develop commercial activities on conservation land**
3. **Environmental effects of proposed activities, including the cumulative effects of multiple activities in one area (for example wood used for campfires, toilet facilities, increasing access to remote areas)**

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## NGĀ KAUPAPA – POLICIES

1. Require consultation with Ngāti Mutunga on every application for concessions within our rohe
2. Encourage applicants for concessions to meet kanohi ki te kanohi with Rūnanga representatives to discuss their proposal
3. Identify options for Ngāti Mutunga to develop commercial activities on conservation land
4. Oppose applications for concession activities which may have an adverse effect of the environment or cultural values, including ability to access mahinga kai
5. Require enhancement of conservation values to be given a high weighting in all
6. Require that any concessions affecting Ngāti Mutunga rohe be evaluated by the local DOC office.
7. Oppose use or development of tracks on or near wāhi tapu or sites of significance
8. Support concession activities that support and enhance natural, ecological and cultural values, particularly those activities that include education about responsible tourism and reducing impacts on the environment
9. Encourage monitoring of the effects of concession activities, and require a review of operations if the activity is having an adverse effect on the environment or cultural values
10. Oppose any concessions being issued by DOC for Mouna Taranaki (Egmont National Park) until the current Mouna negotiations are completed.

## CULTURAL INTERPRETATION

Tourism operators or other commercial users of conservation land may wish to make reference to the history and culture of Ngāti Mutunga. We support sharing information about our people, beliefs, the land and our history but any such information must be accurate and appropriate. If incorrect or sensitive information is provided it is disrespectful to all of our people, past and present.



This section should be cross referenced with information on Wāhi Ingoa in the Cultural Landscapes and Wāhi Tapu chapter on page 117.

## OBJECTIVE

To ensure that any information relating to Ngāti Mutunga is accurate and appropriate.

## NGĀ TAKE – ISSUES

1. The potential for misinformation about Ngāti Mutunga people, beliefs, land and history
2. Use of te reo and Māori symbols/graphics by non-Māori for commercial benefit
3. Protection of Ngāti Mutunga pakiwaitara, pūrākau and korero tuku iho (cultural history)
4. Potential need for resources to enable te Rūnanga o Ngāti Mutunga to provide correct, mandated information

## NGĀ KAUPAPA – POLICIES

1. Require that no interpretation or information relating to Ngāti Mutunga history, values, traditions or beliefs (including place names) be provided to any clients as part of any commercial guiding, filming or interpretation activity unless the interpretation and information is endorsed as appropriate and accurate by te Rūnanga o Ngāti Mutunga
2. Promote understanding that any interpretation and information relating to Ngāti Mutunga is best prepared and delivered by Ngāti Mutunga. If concessionaires seek to use cultural history in their operations, it is recommended that a Ngāti Mutunga representative is employed as part of the concession activity to provide and/or interpret such information
3. Oppose use of te reo and Māori symbols/graphics by non-Māori for commercial benefit
4. Support the installation of interpretive signage explaining Ngāti Mutunga history and connection with the land in appropriate places (for example areas covered by statutory acknowledgements and on Ngāti Mutunga properties), as agreed in consultation with the Rūnanga
5. Identify and encourage development of sources of funding to support the need to provide correct information which has been approved by the Rūnanga
6. Priority

## MOUNGA TARANAKI

Mounga Taranaki is of immense cultural and spiritual importance to all iwi in Taranaki. The special relationship between Ngāti Mutunga and Taranaki is acknowledged in the Ngāti Mutunga Deed of Settlement, but no redress has been provided to any iwi in Taranaki in relation to Mounga Taranaki yet.

*It is said that Taranaki once lived harmoniously with Ruapehu and Tongariro in the Central Plateau. Then Tongariro and Taranaki both fell in love with the beautiful bush-cloaked Pihanga.*

*Tongariro was betrothed to Pihanga, but she loved Taranaki. Tongariro and Taranaki quarrelled and after a mighty fight, Taranaki fled towards the coast. Guiding Taranaki was a huge carved stone, named Toka-a-Rauhoto. As they went, Taranaki gouged a great furrow in the land which was later to become the Whanganui River. Whilst*

*sleeping in his present position, Taranaki was prevented from falling into the sea by a spur from the range of mountains called Pouakai. Only his companion Rauhoto, the stone, can free him...but for now she is content for him to stay. Today the carved stone of Rauhoto can be seen at the Puniho Pā, keeping an eye on the still captive Taranaki, who weeps mist and rain for his lost love, Pihanga.*

*The mountain has been a powerful influence on the people of Taranaki from the earliest days of occupation and remains so today.*

*Two historical leaders, Rua Taranaki and Tahurangi enhanced the mana of the Mouna by ascending to its highest peak, lighting the way for Kaitiakitanga. This achievement led to the claim by Rua Taranaki over the Mouna, surrounding lands, rivers and forests, through to the moana. Generations later, a descendant of this leader shared those claims and benefits with the people of the great waka migration. Guiding principles were laid down by those tohunga most skilled in knowledge. Such principles formed a common ancestral ethic in respect of te ao kohatu (the ancient world). From this common ethic the pre-European Tangata Whenua culture evolved.*

*It created traditions and rituals of human expression encompassing whanaungatanga (family links) in an environment which Tangata Whenua shaped to suit their cultural aspirations. The Mouna has provided many natural resources important to Tangata Whenua for cultural expression, food, medicine and building. The oral recording of specific events helped shape the way Tangata Whenua applied the resources of their surrounding environment and prepared them for the changes in te ao hurihuri (the modern world)<sup>10</sup>.*

The park contains a range of significant plants and animals and provides recreational opportunities for people from the Taranaki region and beyond.

The Mouna is managed as a national park by the Department of Conservation. In the National Parks Act 1980, national parks are defined as “areas of New Zealand that contain scenery of such distinctive quality, ecological systems, or natural features so beautiful, unique, or scientifically important that their preservation is in the national interest”.

Management of the park is guided by the Egmont National Park Management Plan, prepared by the Department of Conservation. The vision for this plan is as follows –

*Taranaki Te Mouna He tapu! He tapu! He tapu!*

*The scenery, ecosystems and natural features of Egmont National Park are preserved. The full range of indigenous plants and animals remain and all major animal and weed threats to the park have been eradicated or controlled. The intrinsic worth of the park is recognised. The park is renowned for the preservation of its natural, historic, cultural and landscape values.*

*Recreation is fostered and tourism allowed where it is not inconsistent with conservation and national park values. The public has freedom of entry and access to the park for inspiration, enjoyment and recreation. The increasing numbers of visitors are aware of how their activities impact on the environment and natural features of the park, and know more about the park's natural, cultural and historic values. The impacts of people on the park are managed effectively and reduced where possible. Land adjacent to the park is managed to protect and enhance the natural, historic and landscape values of the park<sup>11</sup>.*

Policies relating to the use and management of conservation lands generally, as set out in the preceding sections will also apply to the National Park.

This section will be revised at the completion of the Mouna settlement which is currently in progress.

<sup>10</sup> Department of Conservation, *Egmont National Park Management Plan*, February 2002, <https://www.doc.govt.nz/about-us/our-policies-and-plans/statutory-plans/statutory-plan-publications/national-park-management/egmont-national-park-management-plan/> [Accessed March 2019]

<sup>11</sup> Department of Conservation, *Egmont National Park Management Plan*, February 2002, <https://www.doc.govt.nz/about-us/our-policies-and-plans/statutory-plans/statutory-plan-publications/national-park-management/egmont-national-park-management-plan/> [Accessed March 2019]

## OBJECTIVE

To work with the Department of Conservation and ngā iwi o Taranaki to protect the cultural and spiritual relationship between tangata whenua and the Mouna.

### Ngā Take – Issues

1. **Recognition of the significance of Mouna Taranaki to Ngāti Mutunga and all iwi in Taranaki**
2. **Participation of Ngāti Mutunga in management of the park**
3. **Potential desecration of cultural values associated with Mouna Taranaki**
4. **Impacts of tourism and recreation on the Mouna, environment and cultural values of tangata whenua**
5. **Use of the name “Egmont National Park”, which does not provide for the historic relationship of iwi in Taranaki with the Mouna**

## NGĀ KAUPAPA – POLICIES

1. Provide for all tangata whenua in Taranaki, current and future generations, to access, use and protect Mouna Taranaki, and the history and traditions associated with the mountain
2. Encourage an effective working relationship between Ngāti Mutunga and the Department of Conservation, to address issues such as visitor management, natural resource use and development on conservation land and customary use
3. Require the relationship between Ngāti Mutunga and the Mouna to be recognised and provided for in all management decisions relating to the national park
4. Require that the status of tangata whenua as kaitiaki be recognized by providing opportunities for iwi to play a key role in the identification, protection and management of their cultural and historic heritage within Egmont National Park
5. Support the work of the Department of Conservation in protecting and managing natural and cultural resources within the national park, and identify opportunities for Ngāti Mutunga to support the Department of Conservation in their work
6. Support monitoring and management of the effects of visitors to the park
7. Require renaming of the national park to Taranaki National Park
8. Support and participate alongside Nga Iwi o Taranaki in the current negotiations with the Crown for the Mouna Settlement

## WĀHI TAPU

Many sites sacred to Ngāti Mutunga are found in the bushland. Pā and nohoanga sites are scattered through the area, as well as ara tāwhito which linked areas used for living and food gathering.

**The issues and policies set out in the Cultural Landscapes and Wāhi Tapu chapter (page 117) will apply to activities in the bushland area and should be read alongside this chapter.**

Cumulative effects <sup>12</sup> over time of land use and discharge activities on water quality

1. **Potential for contamination of groundwater due to poor surface water quality and leaching**
2. **Lack of access to Mahinga kai sites and for iwi to be able to practice kaitiakitanga**

#### Ngā Kaupapa - Policies

1. Require that agencies recognise and provide for the role of Ngāti Mutunga as kaitiaki in all water quality management
2. Require consultation with Ngāti Mutunga on any application for resource consent in our rohe
3. Require that discharge consents include scientifically sound, understandable, and culturally relevant information so that Ngāti Mutunga can assess the impact of the application
4. Identify ways to support our people to carry out their role as kaitiaki
5. To encourage the use of site visits as a tool to assist Ngāti Mutunga to assess potential cultural effects of discharge consents
6. Encourage the promotion of sustainable land management practices by central and local government to protect water quality
7. Encourage annual monitoring and reporting by councils on the effects of land management practices on water in the Ngāti Mutunga rohe
8. 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
9. Support the development and use of cultural indicators<sup>13</sup> to assess water quality. See side panel for a list of indicators of stream health<sup>14</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>15</sup>
10. 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

<sup>12</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)

<sup>13</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>14</sup> Based on Tipa, Gail and Tierney, Lauren; Ministry for the Environment, *Cultural Health Index*, 2003,

<sup>15</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:

11. Oppose any point source or indirect discharge of human effluent to water
12. 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
13. Encourage and support education programmes which promote awareness of the impacts of discharge of contaminants on Ngāti Mutunga values
14. Encourage innovative approaches to water use and wastewater disposal, including using the best available technology and reducing water use
15. Require the assessment of soils (for example, soil type and percolation) when considering the suitability of a site for discharge of wastewater to land
16. 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
17. 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
18. 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
19. Encourage and support the restoration of wetlands and riparian areas, where appropriate, due to their natural ability to absorb pollution
20. Require the use of buffer zones, riparian areas and other natural mechanisms to prevent storm water and other wastewater from entering waterways
21. 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
22. Require meaningful action if conditions on discharge consents are not complied with
23. 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
24. Require the disposal of dairy effluent to land rather than water
25. 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
26. 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

1. **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**
2. **Continued drainage and modification of wetland areas, leading to a loss of species and disruption of the natural water cleansing system provided by wetlands**
3. **Impacts of surrounding land use on remnant wetland areas**

## NGĀ KAUPAPA - POLICIES

1. **Require consultation with Ngāti Mutunga as an affected party on any application for resource consent which includes disturbance of wetlands**
2. **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**
3. **Encourage the protection and enhancement of existing wetlands**
4. **Require the protection of wetlands from drainage and modification as a result of inappropriate subdivision or land use and poor land management practices**
5. **Encourage more effective Taranaki Regional Council policies about the drainage of wetlands through the freshwater plan which is currently being updated (2019)**



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

7. 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

1. Loss of riparian zones leading to high water temperatures in rivers and streams, loss of mahinga kai species and poor water quality
2. Degradation of riparian zones as a result of stock access
3. Impact of adjacent land uses on riparian areas
4. Erosion of river banks due to lack of vegetation

## NGĀ KAUPAPA - POLICIES

1. Encourage fencing of riparian zones and streambeds to protect them from stock

2. Encourage and support the establishment/restoration and protection of riparian zones
3. Require that riparian restoration uses indigenous species that would historically have been found in the area, including those listed in the table below
4. Require and support control and, where appropriate, eradication of noxious weeds and exotic species in riparian areas
5. 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
Ti Kōuka	Cabbage tree - <i>Cordyline <u>australis</u></i>
Karamū	<i><u>Coprosma robusta</u></i>
Toetoe	<i><u>Austroderia fulvida</u>, <u>A. toetoe</u></i>
Pukatea	<i><u>Laurilia novae-zelandiae</u></i>
Rewarewa	<i><u>Knightea excelsa</u></i>
Māhoe	Whitey wood - <i><u>Melicytus ramiflorus</u></i> ,
Korimiko	<i><u>Hebe stricta var stricta</u></i>
Titoki	<i><u>Alectryon excelsus</u></i>
Makomako	<i><u>Aristotelia serrata</u></i> - Wineberry
Mānuka	<i><u>Leptospermum scoparium</u></i>
Kānuka	<i><u>Kunzea ericoides</u></i>
Porokaiwhiri	Pigeonwood - <i><u>Hedycarya arborea</u></i>
Kahikatea	<i><u>Dacrycarpus dacrydioides</u></i>
Rangiora	<i><u>Bracyglottis repanda</u></i>
Tutu	<i><u>Coriaria arborea</u></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	<u><i>Dacrycarpus dacrydioides</i></u>
Kakaha	Swamp Astelia – <u><i>Astelia grandis</i></u>
Kānuka	Kānuka – <u><i>Kunzea ericoides</i></u>
Karamū	Coprosma, swamp coprosma; <u><i>Coprosma robusta</i>, <i>C. tenuifolia</i></u>
Kiekie	<u><i>Freycentia banksia</i></u>
Kiokio	<u>Swamp Kiokio – <i>Blechnum minus</i></u>
Kutakuta	<u><i>Eleocharis sphacelate</i></u>
Mānuka	Mānuka – <i>Leptospermum scoparium</i>
Pohuehue	Small leaved pohuehue: <u><i>Muehlenbeckia complexa</i> var <i>complexa</i></u>
Pukatea	<u><i>Laurilia novae-zelandiae</i></u>
Pukio	Sedges: <u><i>Carex secta</i> <i>C. virgata</i>, <i>Isachne globosa</i></u>
Raupō	Bullrush <u><i>Typha orientalis</i></u>
Ti Kōuka	Cabbage tree
Toetoe whatu manu	Giant umbrella sedge – <u><i>Cyperus ustulatus</i></u>
Toetoe	<u><i>Austroderia fulvida</i>, <i>A. toetoe</i></u>
Tūhara	<u><i>Machaerina sinclairii</i>, <i>Machaerina</i> spp</u>

## 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

### 1. 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**

### 2. Potential for unconsented gravel removal

## NGĀ KAUPAPA - POLICIES

1. Require that activities or structures in riverbeds or banks avoid (rather than remedy or mitigate) adverse effects on ecological and cultural values
2. 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).
3. 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

4. **Require that no structure in a river bed or on the bank impede the passage of native fish**
5. **Require that the structures in streambeds are placed and installed in a way which minimises disturbance of the streambed**
6. **Oppose alteration of river courses**
7. **Oppose the extraction of gravel from streams for commercial purposes**
8. **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

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

## NGĀ KAUPAPA - POLICIES

1. **Encourage and support education programmes which explain access rights**
2. **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	<u><i>Aldrichetta forsteri</i></u>
Inanga	Whitebait	<u><i>Galaxias maculatus</i></u>
Kahawai	Kahawai	<u><i>Arripis trutta</i></u>
Kākahi	Freshwater Mussel	<u><i>Hyridella menziesi</i></u>
Kanae	Grey mullet	<u><i>Mugil cephalus</i></u>
Kōaro		<u><i>Galaxius brevipinnis</i></u>
Kōkopu sp	Giant Kokopu Banded Kokopu Short-jawed Kokopu	<u><i>Galaxias argenteus</i></u> <u><i>Galaxias fasciatus</i></u> <u><i>Galaxias postvectis</i></u>
Pātiki	Flounder	<u><i>Salmo trutta</i></u>
Piharau	Lamprey Eel	<u><i>Aeotria australis</i></u>
Pipi	Fresh water pipis	<u><i>Paphies australis</i></u>
Pūpū	Cat's Eye	<u><i>Turbo smaragdus</i></u>
Tuangi	Cockles	<u><i>Austrovenus stutchburyi</i></u>
Tuna	Eel – Short finned/Long finned	<u><i>Anguilla dieffenbachia</i></u> <u><i>Anguilla australis</i></u>
Waikoura/kōura	Fresh water crayfish	<u><i>Paranephrops planifrons</i></u>



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## NGĀ TAKE – ISSUES

1. Inability to effectively engage in the management of mahinga kai species
2. 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
3. Inability to access and harvest resources and mahinga kai
4. Loss of methods to transfer knowledge around mahinga kai between generations
5. 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

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

14. Require increased monitoring and enforcement of regulations relating to whitebait
15. 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.
16. Encourage people to sustainably fish whitebait for themselves and their whanau only.