

# REMEDIATION NEW ZEALAND

Assessment of Cultural Effects

Uruti Facility – Renewal of Discharge  
Consents



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## ATTACHMENTS

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## 1. Introduction

Remediation (NZ) is seeking renewal of the consents it holds from the Taranaki Regional Council (TRC) for their worm farm and composting operation in the Uruti Valley.

Remediation (NZ) Ltd is a company specialising in organic fertiliser production and sales, supplying organic fertiliser to both organic and conventional farmers.

Their Uruti Composting facility has in operation since December 2001 and holds six separate consents with the TRC. The following consents require renewal this year and applications have been made;

- The discharge of a) waste material to land for composting; and b) treated stormwater and leachate, from composting operations; onto and into land in circumstances where contaminants may enter water in the Haehanga Stream catchment and directly into an unnamed tributary of the Haehanga Stream
- To discharge emissions into the air, namely odour and dust, from composting operations.

## 2. Location of site

The site is located on State Highway 3 (1450 Mokau Road) approximately 2 kilometers south of the Uruti Village and lies within the catchment of the Haehanga Stream, which is a tributary of the Mimitangiatua (Mimi) River.

The location of the site in relation to the surrounding waterways is shown in Figure 1 below.



Figure 1. Location of Remediation (NZ) site in relation to surrounding waterways.

The Haehanga Stream flows through the Remediation (NZ) site and joins the Mimitangiata (Mimi) River near the site boundary at State Highway 3/Mokau Road. There are a number of unnamed tributaries within the site that also run to the Haehanga. The site is very near the top of the Haehanga catchment.

### 3. Regulatory Background

Remediation (NZ) have lodged application to renew these consents with the TRC, who have requested further information under s.92 of the RMA 1991.

One of the items requested by the TRC is;

1. *An assessment of potential effects on the Maori cultural values of the Mimi stream and details of how these effects will be mitigated; and,*
2. *A detailed assessment of the proposal against Objective 4.1 and Policies 4.1.1 to 4.1.6 of the Taranaki Regional Freshwater Plan (RFP).*

The TRC note that they expect that item (1) above will involve consultation with Ngāti Mutunga.

Policies 4.1.1 to 4.1.6 relate to recognising and providing for the culture and traditions of tangata whenua, incorporating customary knowledge into management of freshwater, and participation of Iwi and Hapu of Taranaki in decision making around freshwater resources, and consultation with Ngāti Mutunga is also relevant in assessing the activity against these policies.

### 3.1 Statutory Acknowledgement area

The Mimitangiatua (Mimi) River is recognised as a statutory acknowledgement area, as follows;

#### *Mimi River within the area of interest*

*The traditions of Ngāti Mutunga illustrate the cultural, historical and spiritual association of Ngāti Mutunga to the Mimi River within the Area of interest. For Ngāti Mutunga, traditions such as these represent the links between the world of the gods and present generations. These histories reinforce tribal identity, connection and continuity between generations and confirm the importance of the Mimi River within the area of interest to Ngāti Mutunga.*

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

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

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

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

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

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

*The Mimi River has nourished the people of Ngāti Mutunga for centuries. Pipi, Pūpū (cat's eye), tio (oyster) and pātiki (flounder) were found in abundance at the mouth of the river. Inanga (whitebait) were caught all along the banks of the river.*

*The Mimi River has always been an integral part of the social, spiritual and physical lifestyle of the Ngāti Mutunga people. Ngāti Mutunga also used the Mimi River for baptizing*

*babies. When members of Ngāti Mutunga were sick or had skin problems they were taken to the river to be healed.*

*All elements of the natural environment possess a life force and all forms of life are related. Mauri is a critical element of the spiritual relationship of Ngāti Mutunga whanau to the Mimi River.*

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

#### 4. Description of the Cultural Environment

##### 4.1 Mimitangiatua (Mimi) River

The full name of the Mimi River is Mimitangiatua, which Ngāti Mutunga people see as a living, breathing ancestor which is to be respected as such. The river is also known as Te Wai o Mihirau – Mihirau was a prominent woman of her time.

Ngāti Mutunga have provided a description of their associations with Mimitangiatua Awa and relevant sections of the Ngāti Mutunga Iwi Environmental Management Plan which relate to Te Puna Waioira (Freshwater). This is attached as Attachment A

##### 4.2 Mahinga Kai

The report provided by Ngāti Mutunga confirms the Mahinga kai traditionally gathered downstream from the RNZ site on the Mimitangiatua river by Ngāti Mutunga. These species are listed in Table 1.

**Table 1 Mahinga kai Species – Mimitangiatua Awa (Source: Ngāti Mutunga)**

Māori Name	English Name	Formal Name
Tuna	Eel – Short finned/Long finned	<i>Anguilla dieffenbachia</i> <i>Anguilla australis</i>
Pūpū	Cat's Eye	<i>Turbo smaragdus</i>
Pātiki	Flounder	<i>Salmo trutta</i>
Piharau	Lamprey Eel	<i>Aeotria australis</i>
Inanga	Whitebait	<i>Galaxias masculatus</i>
Kokapu sp	Banded Kokopu	<i>Galaxias fasciatus</i>

Māori Name	English Name	Formal Name
Waikoura/koura	Fresh water crayfish	<i>Paranephrops planifrons</i>
	Redfin bully	<i>Gobomorphus huttani</i>
Kakahi	Freshwater Mussel	<i>Hyridella menziesi</i>
Kahawai	Kahawai	<i>Arripis trutta</i>
Aua	Yellow eyed mullet/herring	<i>Aldrichetta forsteri</i>
Pipi	Fresh water pipis	<i>Paphies australis</i>
Kanae/Hopuhopu	Grey mullet	<i>Mugil cephalus</i>
Taamure	Snapper	<i>Pagrus auratus</i>
Tipa	Scallop	<i>Pecten novaezelandia</i> <i>(bed is offshore from Mimi River Mouth)</i>

### 4.3 Water Quality

The cultural values of water are explained in the information provided by Ngāti Mutunga, which is appended, but repeated here as it is important.

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

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

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

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

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

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

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

The mana, historical and spiritual values of the Mimitangiatua River (and its tributaries, including the Haehanga Stream which runs through the site) are documented in earlier paragraphs, however summarised below;

- There are a number of pā, kāinga and taupā (cultivations) located along the banks of the Mimi River.
- One of these, Arapawanui was the pā of Mutunga's famous grandsons Tukutahi and Rehetaia. They were both celebrated warriors, especially Rehetaia who took the stronghold of Kohangamouku belonging to our southern neighbours, Ngāti Rahiri.
- The Mimi River and associated huhi (swampy valleys), ngahere (large swamps) and repo (muddy swamps) were used by Ngāti Mutunga to preserve taonga. The practice of keeping wooden taonga in swamps was a general practice of the Ngāti Mutunga people for safekeeping in times of war.

## **5. Cultural Effects**

The discharges from the Remediation (NZ) site can, and at present does on occasions, adversely affect water quality, and in turn the cultural and spiritual health of the Haehanga Stream. As the

Haehanga Stream runs to the Mimitangiata River, this also raises concerns for the larger waterway.

During discussions with them, Ngāti Mutunga have raised the following specific concerns directly to Remediation (NZ) about the operations on the site, and Remediation (NZ) have discussed mitigation measures with Ngāti Mutunga to work towards resolving these concerns. These are detailed in Table 2 below.

**Table 2. Adverse effects and Proposed Mitigation**

<b>Effects of concern to Ngāti Mutunga</b>	<b>Mitigation</b>
They want to be able to safely drink the water, swim in the river and catch and eat kai species from the streams and rivers.	Complete riparian planting  Detailed and comprehensive Management plans will be developed and these are to have input from Ngāti Mutunga
Water coming out of the site should be as good as that going into it.	Monitoring plan and reporting to show the water existing the site is as good as when it enters (Groundwater and surface water).  Engage a person to take samples and prepare reports weekly.  Utilisation of proposed dam to add water to the stream (dilution) during low flows.  Ensure that clean water coming from the catchment is diverted around the active site areas so that it does not become contaminated.
Waste water from the site should be discharged to land and not directly into the streams.	Greater utilisation of the wetland.  Commission the additional irrigation area.
The Haehanga stream and tributaries on the site are not fenced and there is no riparian planting (even though this was a requirement of previous consents). Stock are free to roam through the streams.	Complete riparian planting and fencing within the Remediation (NZ) site (in progress). The progress can be monitored by Kaumatua when they visit the site.
The culverts were perched, and fish are unable to swim upstream – fish passage must be maintained and enhanced if possible.	Ensure culverts have been repaired. This can be checked by Kaumatua when they visit the site.

<b>Effects of concern to Ngāti Mutunga</b>	<b>Mitigation</b>
	Ensure monitoring and repair of culverts is included in management plans to avoid this happening again.
Ngāti Mutunga are concerned about previous incidents such as the dead eels, hydrocarbons in the stream and the abatement notice relating to elevated ammonia levels in the stream.	Management plans and monitoring have been developed with a mind to reducing the risk of this happening again.
The maximum rainfall (43 mm/hr) used in the application by Remediation (NZ) may be a bit light.	This has been reviewed by the applicant in their application.
The site needed to be tidied up generally. The untidiness does not given them confidence that it is being managed appropriately.	Management plans and improved detail in job descriptions for site and management staff are intended to address this, along with better recording of materials coming to site. This is documented in the site management plans.
Ngāti Mutunga are concerned about what will happen to this site when it is no longer needed. They are worried they may end up with a legacy situation like the closed NPDC municipal dump on Okoki Road, where there is ongoing pollution occurring and a legacy environmental risk.	Exit planning was discussed, and a general exit plan has been developed and included as part of overall site management plan. Full detail regarding the exist plan won't be able to be determined until the circumstances of the site at the time of exit are known, and it is suggested that this be addressed appropriately by way of conditions on consent that will require certain standards to be met before the consent can be surrendered.
Biosolids (human waste) should not be allowed. This has significant cultural effects and is degrading to the waterways.	This has been removed from the consented materials list. It has not been received at site for many years.
The Iwi are concerned the compost piles onsite are building up and want to know what the plan was to use it. They would like to know what is in it, and to see it used productively, and had concerns about it being used for bunding material if it was contaminated.	Compost piles have been tested and results provides to Ngāti Mutunga. It has been confirmed that the material is appropriate to use around the site. Remediation (NZ) still prefers to keep the material onsite due to its association with drilling muds, however if an appropriate opportunity arose to use the material offsite this would be considered.

## 6. Ngāti Mutunga Iwi Environmental Management Plan

The Ngāti Mutunga Iwi Environmental Management Plan is a guiding document in assessing the likely effects of these activities on the cultural values of Ngāti Mutunga. It identifies issues, policies and objectives relating to Te Puna Waiora (Freshwater). Those most relevant are listed in Table 3 below and discussed in relation to the Remediation (NZ) site, and it is noted that the key issues raised to date by Ngāti Mutunga are also covered in the policies and objectives.

**Table 3. Ngāti Mutunga Iwi Environmental Management Plan**

<b>Policy</b>	<b>Discussion</b>
<b>RIVERS AND STREAMS</b>	
1. Encourage recognition of the cultural importance of the rivers to Ngāti Mutunga and advocate for co-management of rivers in our rohe.	Remediation (NZ) recognises the cultural importance of the Mimitangiatua and Haehanga to Ngāti Mutunga and will honour this by continued consultation and engagement with them, and ensuring their involvement in the management and monitoring plans for the site.
4. To prioritise the restoration of rivers in the Ngāti Mutunga rohe	The riparian planting and fencing that Remediation (NZ) is undertaking was reviewed during the site visit, and will continue to undertake will assist Ngāti Mutunga in achieving this.
5. Encourage the everyday use of the full name of the Mimitangiatua River as well as on all new signage or maps in the area.	All documents and signage prepared by Remediation (NZ) will refer to the full name of the Awa – Mimitangiatua followed by the abbreviated name (Mimi) in brackets. While a small step, it will be a start!
<b>WATER QUALITY</b>	
2. Require consultation with Ngāti Mutunga on any application for resource consent in our rohe .	Consultation is currently occurring and one of the purposes of this report is to document the consultation, issues identified and outcomes.
3. Require that discharge consents include scientifically sound, understandable, and culturally relevant information so that Ngāti Mutunga can assess the impact of the application	Ngāti Mutunga have provided information so that this report can be prepared. It is hoped that this report assists Ngāti Mutunga in assessing the impacts of the application, and clearly identifies the mitigation proposed by Remediation (NZ)

Policy	Discussion
	as it relates to specific concerns. Ongoing discussion is encouraged.
4. Identify ways to support our people to carry out their role as kaitiaki	Remediation (NZ) is open to ideas from the Iwi as to ways their people can be involved with the site and 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	A site visit with Ngāti Mutunga Kaumatua and Iwi representatives has occurred and Remediation (NZ) is open to further visits as required.
7. Encourage annual monitoring and reporting by councils on the effects of land management practices on water in the Ngāti Mutunga rohe.	The Taranaki Regional Council prepares an annual monitoring report for the site. Remediation (NZ) will ensure that Ngāti Mutunga receives a copy of this report each year.
8. Support the development and use of cultural indicators <sup>1</sup> to assess water quality.	Remediation New Zealand is considering how cultural health indicators can be incorporated into the Management plans where relevant.
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.	Water quality monitoring (TRC and Remediation (NZ)) and analysis of the results is now guiding management decisions made on the site and will continue to guide these decisions into the future.  Riparian Management being undertaken on the site at present
11. Oppose any point source or indirect discharge of human effluent to water	Biosolids to be removed from consent to eliminate this potential from the discharge.
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.	Application of all discharges (treated or untreated) is to be to land. Methods to achieve this include better utilisation of the engineered wetland onsite to treat contaminants and utilisation of the already consented irrigation area expansion.
14. Encourage innovative approaches to water use and wastewater disposal,	Use of the engineered wetland would be in accordance with this policy.

<b>Policy</b>	<b>Discussion</b>
including using the best available technology and reducing water use	
15. Require the assessment of soils (with regard to, for example, soil type and percolation) when considering the suitability of a site for discharge of wastewater to land	Soil assessment is in progress, to determine the receiving capacity of the soil that is irrigated.
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	Remediation (NZ) is agreeable to review conditions being imposed on any renewed consents.
19. Encourage and support the restoration of wetlands and riparian areas, where appropriate, due to their natural ability to absorb pollution	Riparian restoration is in progress.
20. Require the use of buffer zones, riparian areas and other natural mechanisms to prevent storm water and other wastewater from entering waterways	Buffer zones are in place for irrigated wastewater and riparian areas are being implemented.
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	A new monitoring plan is being developed for the site.
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	New contingency plans are being developed.
26. Require fencing of all waterways where stock are grazed to reduce bank erosion	In progress.
<b>RIPARIAN ZONES</b>	

<b>Policy</b>	<b>Discussion</b>
1. Encourage fencing of riparian zones and streambeds to protect them from stock	Riparian planting is in progress.
2. Encourage and support the establishment/restoration and protection of riparian zones	Riparian planting is in progress.
3. Require that riparian restoration uses indigenous species that would historically have been found in the area, including;  Harakeke (flax)  Manuka  Kanuka  Ti Kouka (Cabbage Tree)  Raupo  Koromiko  Karamu  Toetoe  Kutakuta  Pohuehue (Meuhlenbeckia)  Pukio (Sedge)  Manahi (pond weed)	Remediation NZ has ensured that these species are used for the riparian planting.
4. Require and support control and, where appropriate, eradication of noxious weeds and exotic species in riparian areas	Weed control, including release of plants to encourage establishment, is to be part of the riparian management plan.
5. Oppose planting of willow or other pest weed species in riparian areas	No pest plants or weeds will be used as riparian species.
<b>MAHINGA KAI</b>	
1. Require that the significance of mahinga kai resources and cultural values associated	Moving all discharges to land is a key method to protect mahinga kai, as is the imposition of standards on the water quality

<b>Policy</b>	<b>Discussion</b>
with them are provided for in management of waterways	at appropriate points within and downstream of the site.
2. Require consultation with Ngāti Mutunga on any application for resource consent which may have an adverse impact on freshwater fish	In progress
5. Encourage the restoration of key mahinga kai areas and species, and preserve the tikanga associated with managing those places and species	Riparian management  Removal of biosolids from the consent  Discharge to land, not water.
6. Identify ways to work with landowners to obtain agreement to access mahinga kai and fishing sites	Not applicable at this time – unlikely to want to access for mahinga kai.
7. Encourage and support the restoration of waterways to a standard where they can provide for mahinga kai and freshwater fisheries	Repairs and maintenance of culverts to ensure fish passage, and effective riparian management is a key restoration tool in this case.

#### <sup>1</sup> CULTURAL HEALTH INDICATORS

- shape of the river
- sediment in the water
- water quality throughout the catchment
- flow characteristics
- flow variations
- flood flows
- sound of flow
- movement of water
- fish are safe to eat
- uses of the river
- natural river mouth environment
- water quality
- abundant and diverse range of mahinga kai species
- riparian vegetation
- use of river margin
- temperature
- catchment land use
- riverbank condition
- water is safe to drink

## 7. TRC Policies & Objectives Relating to Cultural Relationship Values

OBJ 4.1.1 of the Regional Freshwater Plan (RFP) for Taranaki is:

**To recognise and provide for the cultural relationship and values of Iwi and hapu of Taranaki with water, and with ancestral land and sites, wāhi tapu and other taonga associated with fresh water, and the beds of rivers and lakes, in a manner reflective of their status as Tangata Whenua and in accordance with Tikanga Maori.**

There are six policies associated with this objective and these are listed in Table 4 below, along with commentary in relation to the proposed activities.

**Table 4. TRC Policies**

Reference	Policy	Discussion
POL 4.1.1	Wāhi tapu and other sites or features of historical or cultural significance to Iwi and hapu of Taranaki, and the cultural and spiritual values associated with fresh water, will be protected from the adverse effects of activities, as far as practicable.	The cultural and spiritual values of freshwater and the means of mitigating the potential and actual effects on them from the exercise of the consents sought are discussed in detail in this report.
POL 4.1.2	Adverse effects of activities on mahinga kai and the habitats of species harvested by Tangata Whenua, will be avoided or mitigated to the fullest extent practicable.	Mitigation measures for ensuring mahinga kai and their associated habitat are protected to the fullest extent practicable are identified throughout this report.
POL 4.1.3	Access to mahinga kai and identified areas of historical or cultural significance to Iwi and hapu of Taranaki associated with fresh water, will be maintained or enhanced, except where restrictions are appropriate to achieve the purpose of the Act, the Regional Policy Statement for Taranaki and this Plan.	Access for Mahinga Kai has not been identified as a need by Ngāti Mutunga.
POL 4.1.4	The aspirations of Iwi and hapu of Taranaki to develop fresh water within their rohe will be recognised and provided for, where this is appropriate and consistent with the purpose and principles of the Act, the Regional	These have been reflected in this report and in the consultation with Ngāti Mutunga. Remediation (NZ) is committed to addressing the matters raised by Ngāti Mutunga during consultation with them about the Uruti site, and have appreciated the ideas that have been provided.

Reference	Policy	Discussion
	Policy Statement for Taranaki and this Plan.	
POL 4.1.5	Opportunities for incorporating the customary knowledge of Iwi and hapu of Taranaki about river and lake resources, and for involving kaitiaki, as a means of promoting sustainable management or protecting taonga of fresh water, will be recognised and utilised by the Taranaki Regional Council where appropriate.	Information gathered through discussion with Ngāti Mutunga has been incorporated in this assessment and the Management plans.
POL 4.1.6	Procedures and approaches will be adopted to enable Iwi and hapu of Taranaki to participate in fresh water management decision making.	Achieved by way of the RFWP and the consent process. Also achieved at a site level through consultation and Ngāti Mutunga involvement in management plans.

## 8. Conclusions & Recommendations

The Haehanga Stream and the Mimitangiatua River hold high cultural and spiritual significance for Ngāti Mutunga, and this is clearly identified and detailed in the Ngāti Mutunga Iwi Environmental Management Plan.

While recognising the role facilities such as the Uruti Composting Facility have in waste management and recycling, in exercising their role as kaitiaki, Ngāti Mutunga need to be assured that effects on the Haehanga Stream are remedied in the first instance (e.g. riparian planting to remedy the current state of stream banks and cease stock access), and avoided, monitored and mitigated into the future.

Risk and environmental mitigation measures have been identified by Remediation (NZ) which will result in environmental improvement in the Haehanga Stream, and this in turn will assist in mitigating a number of the cultural effects.

Key to mitigating the cultural and spiritual effects is ensuring there is no direct discharge of the material managed on the site to waterways. Also key is ensuring there is appropriate monitoring in place to identify if activities are causing adverse changes in water quality trends early, and taking action before this can result in adverse environmental effects. Riparian fencing and planting will allow the stream banks to repair, and will assist in restoring the water quality and the health of the Haehanga Stream.

It is recommended that Remediation (NZ) continue their engagement with Ngāti Mutunga in relation to the environmental management of the Uruti facility, and maintain this into the future. Expectations of both parties could be formalised by way of a Memorandum of Understanding (MOU).

# Attachment A – Ngāti Mutunga Information and Iwi Environmental Management Plan

## Ngāti Mutunga associations with Mimitangiatua Awa

The importance of the Mimitangiatua awa to Ngāti Mutunga has been recorded both in the Deed of Settlement Ngāti Mutunga made with the Crown and also in the Iwi Environmental Management Plan.

The Ngāti Mutunga people see the Mimitangiatua river as a living and breathing ancestor which is to be respected as such.

A summary of this information follows:



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

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

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

There are several Tauranga waka sites in the lower reaches of the river and many Tauranga ika and mahinga kai sites.

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

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

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

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

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

The Mimitangiatua river nourished the people of Ngāti Mutunga for centuries – Pipi, pupu, tio and Pataki were found in abundance at the mouth of the river. Inanga, tuna, flounder, snapper, herrings, kahawai, mullet also provided an important source of food from this river for Ngāti Mutunga up until recent times.

The Mimi River has always been an integral part of the social, spiritual and physical lifestyle of the Ngāti Mutunga people. Ngāti Mutunga used the Mimi River for baptising babies and other ceremonies. When members of Ngāti Mutunga were sick or had skin problems they were taken to the river to be healed.

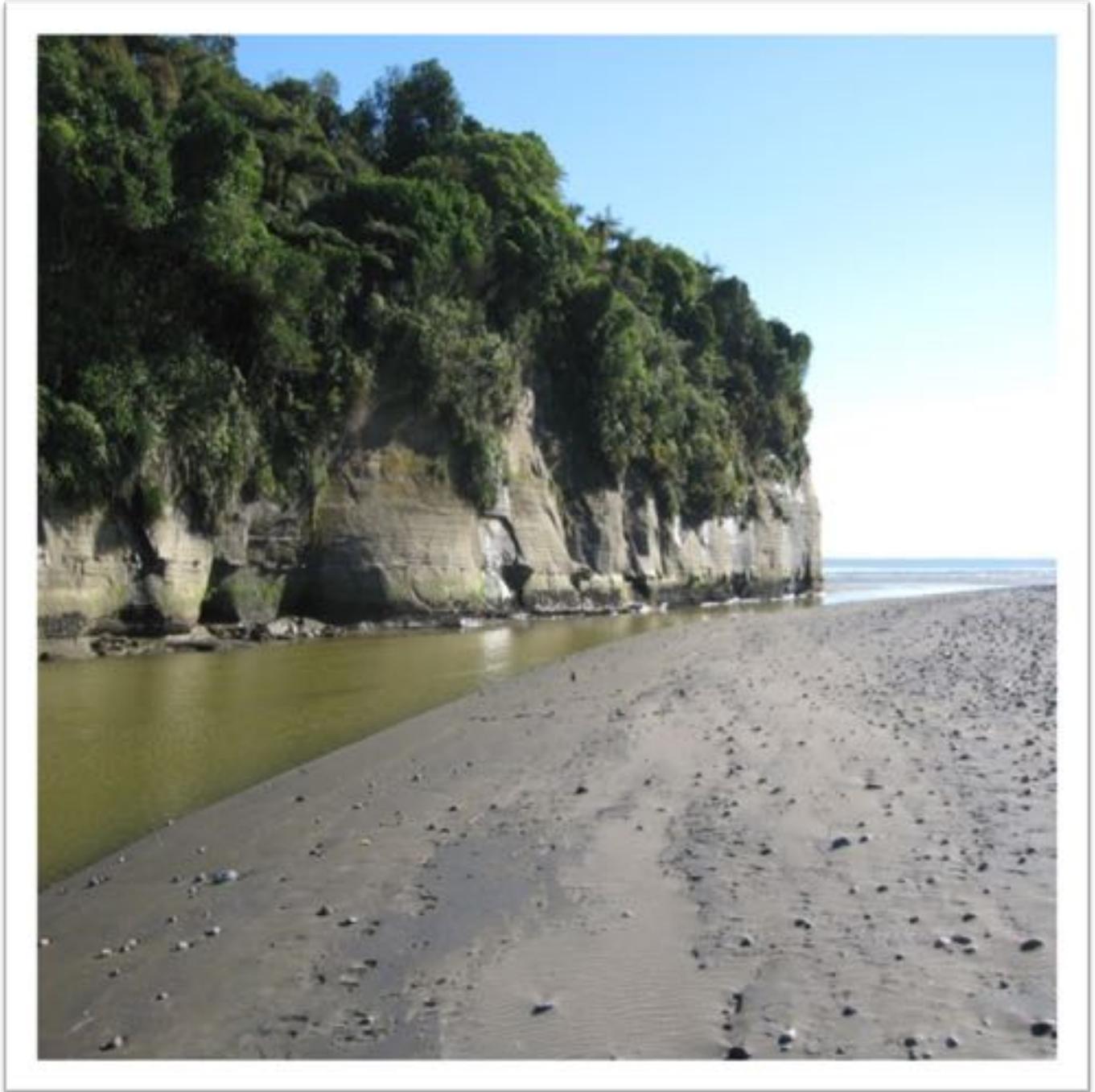
All elements of the natural environment possess a life force and all forms of life are related. Mauri is a critical element of the spiritual relationship of Ngāti Mutunga whānui to the Mimi River

The Mahinga kai that Ngāti Mutunga Kaumatua have identified as currently being directly affected by the operation of the Remediation New Zealand site includes the habitats of the following Taonga species:

Māori Name	English Name	Formal Name
Tuna	Eel – Short finned/Long finned	<i>Anguilla dieffenbachia</i> <i>Anguilla australis</i>
Pūpū	Cat's Eye	<i>Turbo smaragdus</i>
Pātiki	Flounder	<i>Salmo trutta</i>
Piharau	Lamprey Eel	<i>Aeotria australis</i>
Inanga	Whitebait	<i>Galaxias masculatus</i>
Kokapu sp	Banded Kokopu	<i>Galaxias fasciatus</i>
Waikoura/koura	Fresh water crayfish	<i>Paranephrops planifrons</i>
	Redfin bully	<i>Gobomorphus huttani</i>
Kakahi	Freshwater Mussel	<i>Hyridella menziesi</i>
Kahawai	Kahawai	<i>Arripis trutta</i>
Aua	Yellow eyed mullet/herring	<i>Aldrichetta forsteri</i>
Pipi	Fresh water pipis	<i>Paphies australis</i>
Kanae/Hopuhopu	Grey mullet	<i>Mugil cephalus</i>
Taamure	Snapper	<i>Pagrus auratus</i>
Tipa	Scallop	<i>Pecten novaezelandia</i>  (bed is offshore from Mimi River Mouth)

These were all traditionally gathered downstream from the RNZ site on the Mimitangiatua river

# TE PUNA WAIORA/FRESHWATER



## INTRODUCTION

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

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

## CULTURAL VALUES

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

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

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

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

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

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

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



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

#### The Urenui River



The name Urenui derives from Tu-Urenui the son of Manaia who commanded the Tahatuna waka. As an acknowledgement of his mana in the area, Manaia named the area after his son. Upon his arrival the descendants of Pohokura and Pukearuhe were residing in the area. The river was also known as Te Wai

o Kura. Kura was the ancestor of the Ngāti Kura hapū who in prior times occupied this area. This name is depicted in the Ngāti Mutunga pepeha:

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

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

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

### The Waitara River



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

## The Mimitangiatua River



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

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

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

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

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

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

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

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

## GEOGRAPHY

The awa in the rohe cut through soft papa clay on their way from the bushland to the sea. The awa were once associated with large swampy areas, almost all of which have been drained. The awa have deep, slow moving water and form estuaries where they meet the coast<sup>1</sup>.

The upper reaches of the awa have high ecological values because they have not been modified by human activities. However, these areas are fragile. Because the land is so steep, and the underlying papa is easily eroded, alterations to the landscape or changes in land use may result in slips or erosion, increasing the sediment loads of the awa and degrading water quality<sup>2</sup>.

The lower reaches of the awa have been degraded by human uses and water quality is often poor due to increased levels of sediment and nutrients in the water<sup>3</sup>.

## OBJECTIVE

To:

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

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## NGĀ TAKE - ISSUES

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

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<sup>1</sup> Department of Conservation, *Wanganui Conservancy Conservation Management Strategy*, 1997

<sup>2</sup> Department of Conservation, *Wanganui Conservancy Conservation Management Strategy*, 1997

<sup>3</sup> Department of Conservation, *Wanganui Conservancy Conservation Management Strategy*, 1997

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## NGĀ KAUPAPA - POLICIES

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

## RIVERS AND STREAMS

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

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

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

## OBJECTIVE

To

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

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## NGĀ TAKE - ISSUES

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

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## NGĀ KAUPAPA - POLICIES

1. Encourage recognition of the cultural importance of the rivers to Ngāti Mutunga and advocate for co-management of rivers in our rohe.
2. Require Council to engage with Ngāti Mutunga on all planning and policy processes or applications for resource consent relating to freshwater within our rohe
3. Encourage councils to give the views of Ngāti Mutunga on issues relating to river management significant weight due to our deep and longstanding association with the rivers
4. To prioritise the restoration of rivers in the Ngāti Mutunga rohe
5. Promote educational programmes which explain the relationship between Ngāti Mutunga and the rivers and encourage restoration of the rivers
6. Encourage the everyday use of the full name of the Mimitangiatua River as well as on all new signage or maps in the area

## WATER QUANTITY

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

However, Ngāti Mutunga consider that, as there may be more applications to take water from our water bodies in future and the nature and operation of ground water systems in Taranaki are not well understood<sup>4</sup>, a precautionary approach<sup>5</sup> should be taken to allocating water. If water takes are not well managed, particularly the cumulative effect of taking water from several points within a catchment, there can be serious effects on water quantity and quality. This may damage the mauri and wairua of the waterways, and affect the health of the plants, animals and people reliant on the waters.

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

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<sup>4</sup> Taranaki Regional Council, Taranaki our Place our Future

<sup>5</sup> For the purpose of this plan, the precautionary principle is that, if a policy or action could have a serious detrimental effect, then it is up to the person wanting to carry out the action or adopt the policy to prove that there will be no detrimental effect. If there is not enough information to prove that there will be no detrimental effect then the action should not go ahead, or the policy should not be adopted. When we advocate a precautionary approach, we mean that decision makers or people carrying our activities related to resource use should not do something unless they can prove that it will not have any serious detrimental effect on our cultural values or the environment.

## OBJECTIVE

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

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### NGĀ TAKE – ISSUES

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

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### NGĀ KAUPAPA - POLICIES

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

11. Oppose the transfer of consents to take water. If consents are not being used they should be surrendered to the issuing council
12. Require more thorough monitoring of waterways in our rohe – especially after rainfall when rivers are likely to be polluted – e.g. from diffused run-off of effluent or nutrients from farmland

## WATER QUALITY

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

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

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

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

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

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

*“Diluted shit is still shit” - Jamie*

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

## OBJECTIVE

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

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## NGĀ TAKE - ISSUES

1. Lack of ability to exercise our responsibilities as Kaitiaki, and limited ability to participate in the management of water quality
2. Physical and spiritual contamination of water as a result of several factors including:
  - a. Poor land management practices
  - b. Erosion resulting in sedimentation and disturbance to the land’s ability to absorb and retain water
  - c. Degraded, or absent, riparian areas, and drained wetlands
  - d. Discharge of contaminants into waterways, including seepage from old dump sites, septic tanks, storm water drains and road run off
  - e. Dead stock dumped in waterways

- f. Stock walking, urinating and defecating in waterways
  - g. Chemicals used for pest control and fertilizer entering waterways through run-off
3. Adverse effects on, and loss of mahinga kai species due to poor water quality
  4. Cumulative effects <sup>6</sup> over time of land use and discharge activities on water quality
  5. Potential for contamination of groundwater due to poor surface water quality and leaching

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### 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

### CULTURAL HEALTH INDICATORS

- shape of the river
- sediment in the water
- water quality throughout the catchment
- flow characteristics
- flow variations
- flood flows
- sound of flow
- movement of water
- fish are safe to eat
- uses of the river
- natural river mouth environment
- water quality
- abundant and diverse range of mahinga kai species
- riparian vegetation
- use of river margin
- temperature
- catchment land use
- riverbank condition
- water is safe to drink

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<sup>6</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)

9. Support the development and use of cultural indicators<sup>7</sup> to assess water quality. See side panel for a list of indicators of stream health<sup>8</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
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 Ngāi 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 (with regard to, 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

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<sup>7</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. –<http://www.mfe.govt.nz/publications/water/cultural-health-index-jun03/cultural-health-index-jun03.pdf>

<sup>8</sup> Tipa, Gail and Tierney, Lauren; Ministry for the Environment, *Cultural Health Index*, 2003, <http://www.mfe.govt.nz/publications/water/cultural-health-index-jun03/cultural-health-index-jun03.pdf> [Accessed December 2008]

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

## 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.

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## 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

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## 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

## 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 excellent 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 Ngati 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.

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## 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

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## 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<sup>12</sup>

## Important Wetland and Riparian Plant Species

Māori Name	English Name
Harakeke	Flax
Mānuka	Mānuka
Kānuka	Kānuka
Tī Kōuka	Cabbage tree
Raupō	Bullrush <u><i>Typha orientalis</i></u>
Kōromiko	Kōromiko <u><i>Veronica stricta</i></u>
Karamū	Coprosma, swamp coprosma; <u><i>Coprosma robusta</i></u> , <u><i>C tenuifolia</i></u>
Toetoe	<u><i>Austroderia fulvida</i></u> , <u><i>A. toetoe</i></u>
Kutakuta	<u><i>Eleocharis sphacelata</i></u>
Pohuehue	Small leaved pohuehue: <u><i>Muehlenbeckia complexa var complexa</i></u>
Pukio	Sedges: <u><i>Carex secta</i></u> <u><i>C. virgata</i></u>
Manahi	Pond weed

### 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 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

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### 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 of 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

## 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 ngō 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 importance 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
Tuna	Eel – Short finned/Long finned	<i>Anguilla dieffenbachia</i> <i>Anguilla australis</i>
Pūpū	Cat’s Eye	<i>Turbo smaragdus</i>
Pātiki	Flounder	<i>Salmo trutta</i>
Piharau	Lamprey Eel	<i>Aeotria australis</i>

Inanga	Whitebait	<i>Galaxias masculatus</i>
Kokapu sp	Giant Kokapu Banded Kokapu Short-jawed Kokapu	<i>Galaxias argenteus</i> <i>Galaxias fasciatus</i> <i>Galaxias postvectis</i>
Koara		<i>Galaxius brevipinnis</i>
Waikoura/koura	Fresh water crayfish	<i>Paranephrops planifrons</i>
Kakahi	Freshwater Mussel	<i>Hyridella menziesi</i>
Kahawai	Kahawai	<i>Arripis trutta</i>
Aua	Yellow eyed mullet	<i>Aldrichetta forsteri</i>
Pipi	Fresh water pipis	<i>Paphies australis</i>
Kanae/Hopuhopu	Grey mullet	<i>Mugil cephalus</i>

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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