

Ngāti Mutunga

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

Food can be gathered all along the shoreline from the coastal Whakarewa Pā by the Papatiki Stream in the north, to the Waiau Stream in the south, depending on the tides, weather and season. The coastline provided Ngāti Mutunga tūpuna with most of the resources they needed to survive.

Reefs and sandy shallows off the coast provided kōura, pāua, kina, kūtae/kuku, tipa, pūpū, pāpaka, tuatua, oti, and many other species of kaimoana. Hāpuku moki, kanae, mako, pātiki and tāmure swam in great numbers between the many reefs which can be found stretching out into the waters of Nga Tai a Kupe and along the Ngāti Mutunga coastline. Ngāti Mutunga tūpuna knew and named the fishing grounds and reefs, including Pakihi, Maruehi, Onepoto, Waitoetoe, Waikiroa, Paparua, Kukuriki and Owei.

The high papa cliffs are an important feature of the coast. These cliffs are broken where the Mimitangiatua, Urenui, Onaero and Waiau rivers flow through to wai-ki-roa. Ngāti Mutunga used ledges hewn in the cliffs to fish for mako, Tāmure, kahawai and ara (trevally). These cliffs also provided plentiful supplies of seabirds including titi and karoro.

Ngāti Mutunga continue to exercise their customary rights on the coastline throughout the rohe, in particular food gathering, according to the tikanga and values of Ngāti Mutunga. Throughout the years Ngāti Mutunga has exercised custodianship over the coast and has imposed rahui when appropriate; for example, restricting the harvest of kutae, pipi, tuatua and other kaimoana. This kaitiaki duty to manage coastal resources

sustainably has always been at the heart of the relationship between Ngāti Mutunga and the coast.

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

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

Ngāti Mutunga have many stories relating to the coastal environment. The whakatauaiki “ka kopa, me kopa, ki te ana o Rangitotohu”) remembers a taniwha, who protects the Taranaki coastline. If a person was to violate rahui or act disrespectfully when fishing or gathering kaimoana they would be snatched and drawn into his cave. Other taniwha are also known from the Ngāti Mutunga coast.

Along the beaches there are a number of tauranga waka. These have special significance for Ngāti Mutunga in their identification with the area as physical symbols of historical association. The presence and number of the tauranga waka also show the importance of the coastal area as a means of transport.

Note: In addition to the values shown in the following table the values of kaitiakitanga and mouri also apply to all sites. All values are addressed through the policies within this Plan and will be further considered through consenting processes.

Area	Commentary	Sites of significance to Māori within the CMA			Values associated with sites	Map reference
		TRC Number	NZAA Number	Description		
Coastal marine area	<p>Coastal area adjacent to the land from Titoki ridge (Whakarewa Pā site) to right bank of Waiau Stream.</p> <p>The resources found along the coast of Nga Tai a Kupe have, since time immemorial, provided the people of Ngāti Mutunga with a constant supply of food resources.</p> <p>Ngāti Mutunga developed a number of different ways of preserving these resources for later consumption, using every part of the fish. This tradition has survived and continues to be used by Ngāti Mutunga as a form of aroha koha at special hui.</p> <p>Ngāti Mutunga has and continues to exercise, its customary rights on the coastline from Titoko ridge/Whakarewa Pā in the north to Waiau in the south. Ngāti Mutunga iwi and whānau have gathered and continue to gather food according to the values and tikanga of Ngāti Mutunga.</p> <p>There remain important kaitiaki links to the pātiki, kōura and tāmure breeding grounds, as well as other fish resources.</p> <p>Another one of the Kaitiaki responsibilities that Ngāti Mutunga traditionally fulfilled and has continued to the present day is to protect the mouri of the coast and rivers – this is highlighted in the following whakataukī –</p> <p><i>‘Ka takahia noatia te mouri o te moana’.</i></p> <p>Lest the sea’s potency be defiled needlessly.</p> <p>Ngāti Mutunga has exercised custodianship over the coastal marine area by imposing rahui when appropriate, restricting the taking of Kūtae, pipi, tuatua and other kaimoana. Proper and sustainable management of the coastal marine area has always been at the heart of the relationship between Ngāti Mutunga and the coastal marine area.</p>	B1	Q18/4	Whakarewa Pā	Wairuatanga Historic site	Map Link Map - 6
		B2	Q18/8	Ruataki Pā/garden		Map Link Map - 6
		B3	Q18/9	Ruataki 2 Pā		Map Link Map - 7
		B4	Q19/31	Pā		Map Link Map - 7
		B5	Q19/33 Q19/9	Arapāwa Pā - 1		Map Link Map - 7
		B6		Arapāwa Pā - 2		Map Link Map - 7
		B7	Q19/327	Arapāwa Pā - 3		Map Link Map - 7
		B11	Q19/3	Whakaahu Pā		Map Link Map - 7
		B12	Q19/26	pā		Map Link Map - 7
		B13	Q19/4 Q19/13 Q19/321 Q19/322	Pukekohe Pā		Map Link Map - 8
		B14	Q19/312 Q19/315	Pukekohe Pā/midden - 2		Map Link Map - 8
		B15	Q19/23	Te Mutu o Tauranga pā/midden/spring		Map Link Map - 8

		B16	Q19/5	Oropapa Pā		Map Link Map - 8
		B17	Q19/6	Maruehi Pā		Map Link Map - 8
		B21		pā		Map Link Map - 8
		B23		Wahapakapaka kāinga /garden		Map Link Map - 9
		B26	Q19/172	Otamaringa Pā		Map Link Map - 9
		B27	Q19/135	Motuwhare Pā		Map Link Map - 9
		B24	Q19/170	midden	Historic site	Map Link Map - 9
		B25	Q19/171	midden		Map Link Map - 9
		B30		Arapāwa Tauranga Waka	Wairuatanga Access	Map Link Map - 7
		B33		Whakaahu Tauranga Waka		Map Link Map - 7
		B37		Otamaringa Tauranga Waka		Map Link Map - 9
		B32	Q19/309	urupā	Wairuatanga Historic site	Silent File Contact the Council for more information
Mimitangiatua River (Mimi)	As with all the Ngāti Mutunga awa, the Mimi river has always been an integral part of the social, spiritual and physical lifestyle of Ngāti Mutunga. 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:	B9	Q19/2	Arapāwanui Pā	Wairuatanga Historic site	Map Link Map - 7
		B8	Q19/233	Wairoa Kāinga	Historic site	Map Link Map - 7
		B31		Wairoa Tauranga Waka	Wairuatanga Access	Map Link Map - 7

	<p><i>Mai Te Wai o Mihirau (Mimi River) ki Te Wai o Kuranui (Urenui), koia tera ko te whakaranguanui taniwha</i></p> <p>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. Arapawanui was the pā of Mutunga's famous grandsons Tukutahi and Rehetaia. There were also a number of māra/taupā (cultivations) along the banks of the river.</p> <p>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.</p> <p>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.</p> <p>As with the other awa of Ngāti Mutunga, the whole length of the river was used for food gathering.</p> <p>Mouri is a critical element of the spiritual relationship of Ngāti Mutunga whanau to the Mimi River. The Mimitangiatua is of the utmost importance because of its physical, spiritual and social significance in the past, present and future.</p>	B38		Mimitangiatua River	Mahinga kai Whitebaiting Fishing	Map Link Map - 7
		B32		Tauranga Ika	Wairuatanga Access	Silent File Contact Council for more information
Onaero River	<p>The Onaero River was important to Ngāti Uenuku (also known as Ngāti Tupawhenua). Kaitangata also has a strong association with the Onaero River.</p> <p>The Onaero River and its banks have been occupied by the tupuna of Ngāti Mutunga since before the arrival of the Tokomaru and Tahatuna waka. Ngāti Mutunga people have used the Onaero River to access wāhi tapu along its banks. 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</p>	B22	Q19/83	Puketapu/Pukemiro Pā	Wairuatanga Historic site	Map Link Map - 8
		B36		Onaero Tauranga Waka	Wairuatanga Access	Map Link Map - 8
		B39		Onaero River	Mahinga kai Fishing Whitebaiting	Map Link Map - 8

	<p>grandsons Pouwhakarangona and Poutitia. Pourangahau was the name of their famous whata kai.</p> <p>Ngāti Mutunga utilised the entire length of the Onaero River for food gathering. The mouth of the river provided a plentiful supply of pipi, Pūpū, pātiki, kahawai and other fish. Inganga were caught along the banks of the river. Tuna and piharau were caught in the upper reaches of the river.</p> <p>The Onaero River was a spiritual force for the ancestors of Ngāti Mutunga and remains so today. As with the other important awa of Ngāti Mutunga there are specific areas of the Onaero River that Ngāti Mutunga people would bathe in when they were sick. The river was also used for tohi - for instance for the baptism of babies.</p>					
Urenui River	<p>The Urenui River has been 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 communication waterway.</p> <p>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.</p> <p>This name is depicted in the Ngāti Mutunga pepeha:</p> <p><i>Mai Te Wai o Mihirau (Mimi River) ki Te Wai o Kuranui (Urenui), koia tera ko te whakarangunga taniwha</i></p> <p>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, Kumarakaiaimo, 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.</p> <p>Ngāti Mutunga utilised the entire length of the Urenui River for food gathering. The mouth of the river provided a plentiful supply of pipi, Pūpū, pātiki, kahawai and other fish. Inganga were caught along the banks of the river. Tuna and piharau were caught in the upper reaches of the river. Piharau were caught using whakapāru, which was a technique developed by placing rarauhe in the rapids of the river in times of flood.</p> <p>The Urenui River has always been an integral part of the social, spiritual and physical lifestyle of the Ngāti Mutunga people. Mouri is a critical element of the spiritual relationship of Ngāti Mutunga to the Urenui River. Ngāti Mutunga also used the Urenui River for tohi - for instance for the baptism of babies. When members of Ngāti Mutunga were sick or had skin problems they were taken to the river to be healed.</p>	B19	Q19/7	Pohokura Pā	Wairuatanga Historic site	Map Link Map - 8
		B20	Q19/71	Kumara kai amo Pā		Map Link Map - 8
		B18		kāinga	Historic site	Map Link Map - 8
		B34		Pohokura Tauranga Waka	Wairuatanga Access	Map Link Map - 8
		B35		Urenui Tauranga Waka		Map Link Map - 8
		B40		Urenui River	Mahinga kai Fishing Whitebaiting	Map Link Map - 8

Wai-iti/Papatiki Stream	<p>This is an area of high historic importance to Ngāti Mutunga and contains some significant pā sites including Ruataki, Pukekarito, and Whakarewa. Regular runanga were held in the area of Wai-iti.</p> <p>The Papatiki Stream is located in the area. It is tapu to Ngāti Mutunga because of the way in which it was used by northern invaders after a battle in pre-Pakeha times.</p>	B28		Papatiki Tauranga Waka	Wairuatanga Access	Map Link
		B29		Wai-iti Tauranga Waka		Map Link
Waiiau stream	The importance of this stream is that it marks the southwestern boundary of the Ngāti Mutunga rohe with Te Atiawa.					