



Mana Whenua Mana Moana

Position Paper by
Mana Whenua Reference Group
Kaitiaki o Ngāti Tama, Ngāti Mutunga, Te
Ātiawa, Ngā Mahanga-a-Tairi

for the
New Plymouth Coastal Strategy

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NEW PLYMOUTH
DISTRICT COUNCIL
newplymouthnz.com

He Mihi

Tuia i runga i a Ranginui e tū nei
Tuia i raro i a Papa e takoto ake nei
Tuia iho te motu ngāherehere o Tane te waiora,
Tuia iho kia Tangaroa te whatu o te moana, e tuia rā taku kaha nei.
Tuia ki uta, tuia ki tai, tuia ki a rātou kua wehe atu ki te pō uriuri, ki te pō tangotango,
Ki te pō, oti atu ki te pō.
Nō koutou te mana, te ihi, te wehi, te tapu i uta, i tai, i te pukepuke, i te maania.
I te taiao e pakangatia nei, kia tū, kia ora hei taonga tuku iho, mā te uki whai muri....
Kāti ake rā.

Let us be one (let us be bound) with the heavens
Let us be one (let us be bound) with our mother earth
Let us be one (let us be bound) with the enduring forests of Tane the spring of life.
Let us be one (let us be bound) with the essence of the sea. (Tangaroa)
Let us bind the umbilical that nourishes our existence and relationship with the land and the sea.
Our relationship with those that have passed onto the great nights, the dark nights, the nights that have no return.
It is from you that we gain our mana, our ihi, our wehi and our tapu from the valleys, the plains, the environment that is being fought to be upheld, as a treasure to be appreciated and nurtured for future generations.....

Table of Contents

Vision	2
1. Foreword	3
1.1 Background	3
1.2 Purpose	3
2. Introduction.....	5
3. Overview	7
4. History	9
4.1 Ngāti Tama	9
4.2 Ngāti Mutunga	14
4.3 Te Ātiawa.....	22
4.4 Ngā Mahanga & Ngāti Tairi	39
5. Values.....	40
5.1 Shared Values.....	40
6. Present Regulations.....	41
7. Key Issues and Opportunities.....	42
8. General Tangata Whenua Goals and Actions.....	43
9. Local Area Tangata Whenua Actions and Goals	47
10. Glossary of Māori terms	51

Appendices

Appendix A - Statutory Context

Vision

A cherished environment which through kaitiakitanga, embraces, preserves, protects and enhances the spiritual, cultural and physical values to retain the natural rhythm of river, sea and coastland for future generations.

Vision Statement

The Tangata Whenua role as Kaitiaki is understood, supported and implemented so that the treaty partnership is reflected by using a 'two culture model' of environmental management processes which compliment each other to protect and enhance the coastal areas of New Plymouth District.

Mana Whenua Mana Moana

The contemporary Māori world view is still strongly based on traditional concepts, values, beliefs and knowledge. The words 'Mana Whenua Mana Moana' have been specifically chosen for the title of this paper because as concepts, they encompass the spiritual, environmental, social and economic dimensions of traditional values. As well as this, they define the relationship and ancestral links through whakapapa and occupation that these tangata whenua have to the whenua (land) and moana (sea).

One of the key concepts is that of kaitiakitanga which can be described as a set of practices of spiritual and physical guardianship of the environment. Kaitiakitanga confers on tangata whenua responsibilities and obligations in a manner beneficial to the resource or environment. Kaitiaki are those individuals, whanau, hapū or iwi that undertake these responsibilities.

The Vision and Vision Statement therefore, express the desire from mana whenua, for their vision to be realised. For this to occur New Plymouth District Council will need to undertake environmental planning, management and implementation practices based on the wisdom, knowledge and understanding of both tangata whenua (the indigenous people of New Zealand) and tangata treaty (those whose rights to live here stem from the Treaty of Waitangi).

1. Foreword

This Mana Whenua Mana Moana Paper has been prepared by the Mana Whenua Reference Group (MWRG) for input into the New Plymouth Coastal Strategy (Coastal Strategy). It highlights the importance of the coastal environment to mana whenua¹, by describing its history and values through stories. The paper also sets a direction for the future use and protection of the coast by mana whenua.

1.1 Background

The MWRG emerged from early discussions undertaken with mana whenua on 30 November 2004 and 26 January 2005 to determine the type and format of mana whenua consultation. Representatives from each New Plymouth iwi and hapū were invited to attend. Representatives from Ngāti Maru, Ngāti Tama, Taranaki Iwi, Te Atiawa, Otaraua, Ngāti Tairi, Ngāti Mutunga, Ngā Mahanga, Pukerangaora, Puketapu, Ngāti Rahiri and Ngāti Te Whiti attended one, or both, of these meetings. It was decided that a working party could be formed with the assistance of a professional advisor to give direction and input into any work. The working party was called the MWRG. The group was not exclusive and other mana whenua could participate as the Coastal Strategy was developed. However, not all iwi or hapū participated in this group and as such, the MWRG requested that the Coastal Strategy Project Team (CSPT) ensure that consultation with other mana whenua and tangata whenua individuals and groups still occur.

1.2 Purpose

The key purpose of this paper is to detail the issues and opportunities within the coastal environment that impact on the protection, enhancement and management of mana whenua aspirations and cultural values. The paper also briefly describes the history of mana whenua and their relationships with the coast. A Vision for the future of the coast is described and a way forward identified through strategic goals and actions for integration with the wider Coastal Strategy.

The essence of the Mana Whenua Vision and Vision Statement is for the concept of kaitiakitanga to be understood, valued and supported by local government and the wider community. The belief is that the mistakes of the past pertaining to environmental management will not be repeated if the implementation of kaitiakitanga practices becomes the basis for future sustainable management systems alongside existing management practices.

While the environmental concerns of mana whenua are described at length in this document, the issues around representation and input into decision making are as, if not more, important. The relationship between mana whenua and New Plymouth District Council has been raised in many hui over the years. While lack of consultation has been an ongoing issue in the past, the emerging issue is the lack of action on the consultation or the weight that is given to the issues that are raised by mana whenua. It is of the utmost importance that any decision regarding land and resources will be of significance to mana whenua.

Many people have contributed to this paper through two consultation hui at Muru Raupatu Pā and one at Oakura Pā. There were also public consultation meetings for the wider community.

¹ Those with customary authority exercised by an iwi or hapū in an identified area. The term is used instead of tangata whenua to take the emphasis away from separate iwi/hapū.

As mentioned above, a core group of mana whenua participated substantially to this document. The Mana Whenua Mana Moana Paper could not have been produced without them and Coastal Strategy Project Team (CSPT) would like to acknowledge the work that has been undertaken and the commitment shown to this project by the members of that group.

Mana Whenua Reference Group

Greg White – Ngāti Tama

Ewai Tuuta – Ngāti Mutunga

Alan Bisson – Ngāti Rahiri

Jack Knuckey – Pukerangiora

Grant Knuckey – Puketapu

Peter Moeahu – Ngāti Te Whiti

Andrus Underwood – Ngāti Te Whiti

Vienna Wegman – Ngāti Te Whiti

Wikitoria Keenan – Ngāti Te Whiti Ahi Kaa

Margaret Sullivan – Ngāti Tairi

Keith Manukonga – Ngā Mahanga/Ngāti Tairi

Fay Mulligan – Ngā Mahanga

There have been many other individuals, kaumātua and kuia that have contributed to this paper through attendance at the MWRG meetings or at the consultation hui which should be acknowledged, but have not been named for fear of leaving someone out.

The CSPT would also like to acknowledge the contribution of Tom Hunt who attended the early meetings with mana whenua but who passed away just after the project began. Tom was instrumental in developing the 'Kaimoana Survey Guidelines for Hapū and Iwi' and was kaitiaki for his hapū of Otaraua. Tom believed that issues between local authorities and mana whenua could be resolved as long as the relationship was built on principles of recognition, respect, equality and confidentiality and that we can develop systems which may not have the same values, but if there is respect for each other then the relationships will develop well. No reira e te kaitiaki o te hapū o Otaraua, o Te Atiawa iwi, haere atu rā ki tōu moengaroa. Rātou kia a rātou, tātou ki a tātou, tēnā koutou, tēnā koutou, tēnā tātou katoa.

Aroha Chamberlain
Coastal Strategy Project Team

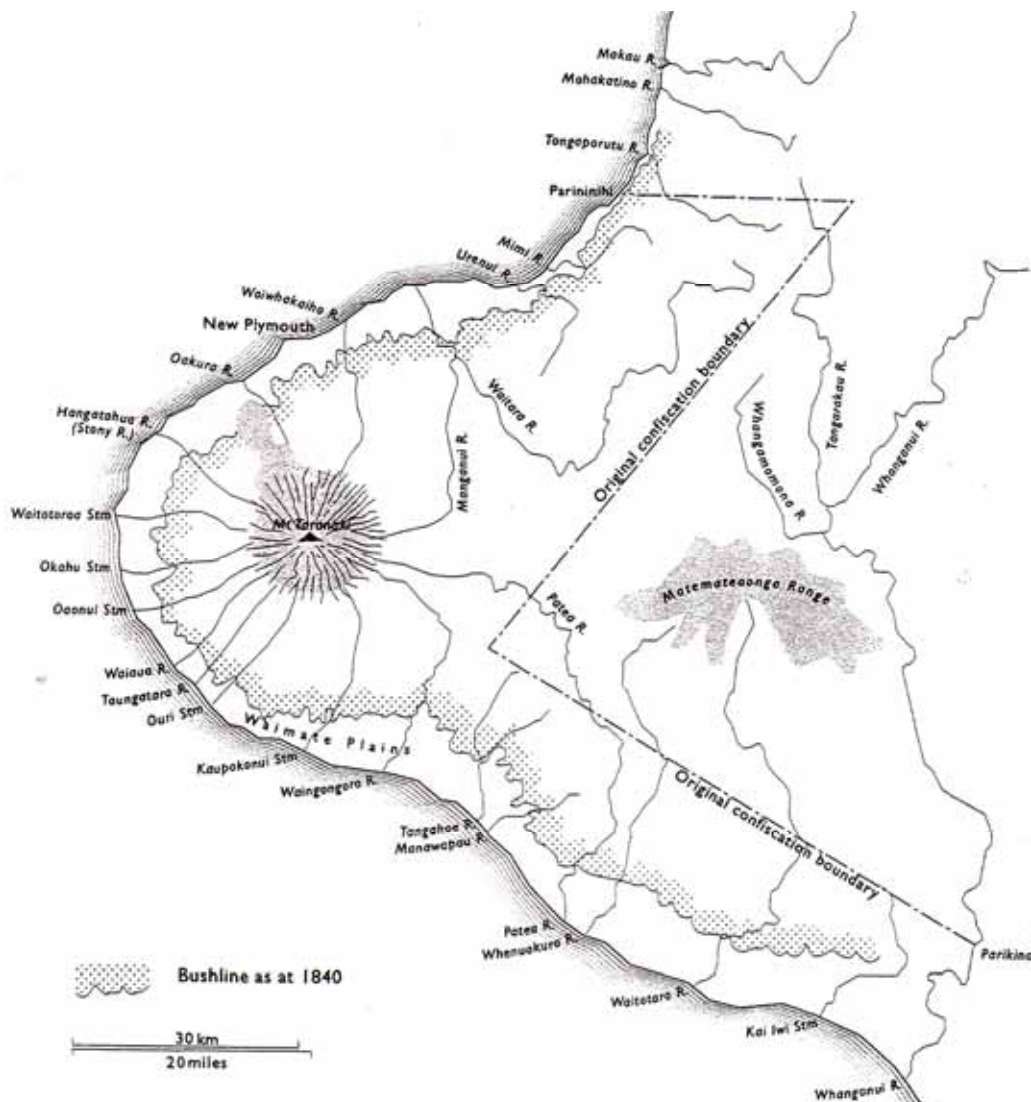
2. Introduction

New Plymouth iwi are descendents from tupuna who arrived in a great number of waka or canoes over many decades. Most iwi trace their ancestry back to the last wave of waka migration, namely Mataatua, Tainui, Tokomaru and Kurahaupo waka.²

New Plymouth District has six intertwined iwi groups being Ngāti Tama, Ngāti Mutunga, Te Ātiawa, Ngāti Maru, Taranaki and Ngāti Maniapoto.

Some of the hapū groups within the district are Hapū o Poutama, Manukorihi, Ngāti Rahiri, Pukerangioa, Otaraua, Puketapu, Ngāti Tawhirikura, Ngāti Te Whiti, Ngāti Tuparikino, Hamua Te Matehou, Ngāti Tairi and Ngā Mahanga.

The history of the area is one of confiscation and dispossession of 1.2 million acres which was taken by the Crown during the 1860 land wars. The confiscation has interfered with the relationship between tangata whenua, and the ability of mana whenua to exercise their responsibilities of kaitiakitanga and their authority over their rohe.



² New Plymouth District Council, Tangata Whenua Website <http://www.newplymouthnz.com/tangata+whenua/history.htm>

Mana whenua still exercise kaitiakitanga within the limitations of the land that is still in their ownership. Legislation such as the Resource Management Act 1991 and the Local Government Act 2002 has attempted to re-establish some authority for mana whenua over their rohe. The Treaty of Waitangi settlement process has also assisted in giving statutory acknowledgement to iwi and their relationship with the whenua. As of August 2005, only two iwi in the district have completed this process, Ngāti Tama and Ngāti Mutunga. Te Atiawa Iwi Authority entered into a Heads of Agreement with the Crown in 1999 and look forward to working on the Deed of Settlement in the near future.

The Local Government Act 2002 incorporates clauses to maintain and improve opportunities for Māori to contribute to local government decision-making processes and provides principles and requirements for local authorities that are intended to facilitate that participation. One of the most important issues for mana whenua is land and land use, whether it is in their ownership, private ownership or local authority ownership. Their responsibilities of kaitiakitanga do not alter.

The development of the Coastal Strategy has enabled mana whenua to put down on paper a brief account of their association with the land, some of the challenges they see before them, the issues that are most relevant to them, and the vision that they have for the future environment of this district.

The key issues and goals for mana whenua are summarised here:

1. Recognition of mana whenua status.
 - Role and understanding of kaitiakitanga – differing value base.
 - Identification of sites of significance, natural heritage sites, and waahi tapu.
 - Management of information, particularly pertaining to waahi tapu.
 - Appreciation of Māori cultural heritage values and historical landscapes.
 - Restricted access to sites of significance, i.e. Mikotahi.
2. Legislative Issues.
 - The consultation process.
 - The decision making process.
 - Notification and consents process.
 - Monitoring and enforcement.
3. Environmental issues.
 - Protection of boulder banks, sand dunes, natural heritage sites and areas of cultural significance.
 - Protection of flora and fauna.
 - Impacts of development.
 - Water quality.
 - Hard and soft development.
 - Effects and impacts of inappropriate use of resources, i.e. sand dredging on kaimoana.
 - Enforcement and monitoring of resource consent conditions.
 - New Plymouth District Council (NPDC) and Taranaki Regional Council (TRC) need to support mana whenua with regard to industrial pollution.
 - Research on impact of historical decisions which affect our environment today.
 - Impact and monitoring of erosion, and other natural hazards.
4. Māori land.
 - Planning of, restrictions on, and future development of Māori land.
 - Retention and affordability of coastal land.
 - Seabed and foreshore legislation – local authorities and mana whenua working together to determine how legislation enacted at a district level.

3. Overview

The following pages record some of the history of the hapū and iwi groups along the coast of the New Plymouth District. Each iwi or hapū has provided the information from different sources both oral and written. A list of these sources follows to give the readers of this document an understanding of the different information contained within each of the historical accounts provided. It should be understood that the information provided here is but a fraction of the history of each hapū and iwi and is provided to gain a better understanding and give context to the issues, opportunities, challenges, actions and goals that follow.

Contributions of Hapū/Iwi Information

Ngāti Tama

The karakia, rohe boundary, Statement of Association and Areas of Significance was taken directly from the Deed of Settlement of Historical Claims of Ngāti Tama which was agreed to between the Crown and the iwi in 2001 and passed into legislation in 2003.

Ngāti Mutunga

The tupuna, rohe boundary, Statement of Association and Areas of Significance was taken directly from the Deed of Settlement of Historical Claims of Ngāti Mutunga which was agreed to between the Crown and the iwi in 2004, ratified by the iwi in 2005 and is still awaiting the pass of legislation to enact the Deed of Settlement.

Te Ātiawa

The history and rohe of the iwi of Te Ātiawa was provided by Peter Adds through the Te Ara website. The information regarding the relationship between Te Ātiawa and the coast was taken directly from the Waitangi Tribunal Motunui-Waitara Report 1983 for the WAI 6 claim. Hapū groups were then asked to contribute their specific information.

Ngāti Rahiri

The karakia and historical information and rohe map for this hapū of Te Ātiawa was supplied by Alan Bisson, member of the hapū and part of the Mana Whenua Reference Group.

Puketapu

The information for this hapū including the map of Kaimoana Reefs was supplied by Grant Knuckey, member of the hapū and part of the Mana Whenua Reference Group. The Puketapu rohe and Waahi Tapu site maps are digital photographs taken off paintings which hang in the wharekai at Muru Raupatu Pā.

Ngāti Te Whiti Hapū

This historical information and written account was supplied by Andrus Underwood, a member of the board of Ngāti Te Whiti Hapū Society Incorporated and member of the Mana Whenua Reference Group.

Ngāti Te Whiti Ahi Kaa

This historical information and written account was supplied by Wikitoria Keenan, a member of Ngāti Te Whiti Ahi Kaa, Chairperson of Te Ātiawa Iwi Authority and a member of the Mana Whenua Reference Group.

Ngā Mahanga and Ngāti Tairi

The information concerning these two hapū groups of Taranaki iwi was supplied by Keith Manukonga and Fay Mulligan of Te Kotahitanga a Ngā Mahanga a Tairi Society who are also members of the Mana Whenua Reference Group.

Resource Management Practices

Many of the historical accounts provide information regarding resource management practices which were undertaken by mana whenua in pre and post European times. These customs or practices managed and protected their resources for the generations to come and were seen as an effective method of land management for hundreds of years.

The Māori world view is based on whakapapa in that all things can be traced and explained through whakapapa. The whakapapa of animals, insects, plants, mountains, rivers, lakes, trees, air and other things within the natural world is inherently linked to that of tangata whenua. As such, tangata whenua have a responsibility to these living things to ensure that they are protected and managed in accordance to tikanga Māori so that they are able to be handed down to the generations to come.

Kaitiakitanga in the traditional concept was an obligation and responsibility of tangata whenua to be protectors and caretakers of the tribal estates, interests and resources. This included the ability to put in practice particular protection methods such as rāhui. The modern concept of kaitiakitanga is the responsibility on tangata whenua to advocate and practice sustainable development.

The mauri is a special power which permits living things to exist within their own realm and sphere, often described as the life force that generates, regenerates and binds the physical and spiritual elements. When the food supplies in our oceans, rivers and forests become depleted, it is possible to return the mauri through rāhui (conservation) and appropriate ritual karakia and ceremony. Maintaining and enhancing the mauri of the natural world is the focus of environmental management.

Rāhui is a form of tapu which restricts the use of land, sea, rivers, forests, gardens and other food sources. A rāhui would be put on a place by the mana of a person, iwi, hapū or whanau and would stay in place until it was lifted. There are a number of reasons why a rāhui may be placed such as:

- A particular area being set aside for a special purpose or function.
- Access may be restricted to fishing grounds to conserve them for special occasions or allow them to be replenished.
- There may be a fatality at sea or in the bush and a rāhui may be placed on that area out of respect for the dead and to prevent food from being taken for a specified time.

Tapu has many meanings and conditions associated with it. Tapu is the power and influence of the gods. Everything has inherent tapu because everything was created by the gods. The land has tapu as well as the oceans, rivers and forests, and all living things upon the earth. The word tapu is often translated as being sacred, set apart or restricted. Waahi tapu are places that are sacred or restricted and there are many reasons for areas to be waahi tapu. Historically, information regarding waahi tapu has been tightly controlled by certain members of a whanau, hapū or iwi and this continues today.

While the above is an overview, and far from comprehensive in describing all the methods and practices used by tangata whenua in the environmental management of land, sea and air, it does begin to describe and define the differing value system of the indigenous people of Aotearoa and gives a better understanding of why they are called tangata whenua.

4. History

4.1 Ngāti Tama

Karakia

Ka houpu te koonohi o Parininihi ki te moana
Ka rangona te puu o Poutama
Kaatahi ka kori nga moorehu i raro i te maunga

When Parininihi becomes exposed to the ocean
The tribe from Poutama will be heard,
Rousing its descendents from around the mountain, into action.

TOKOMARU

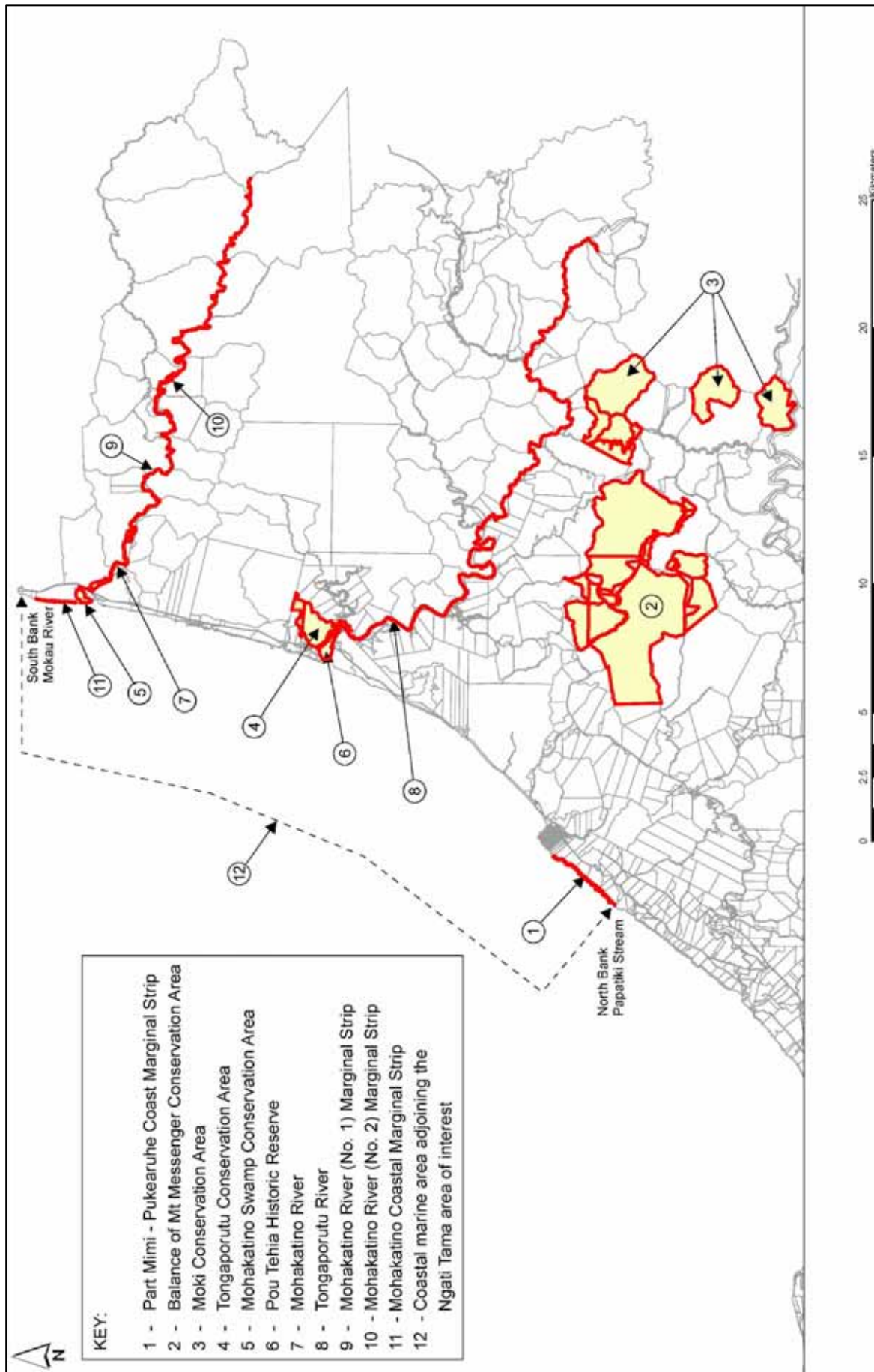
Tamariki

Whata

**Ka heke
Ka puta
Ka heke
Ka puta
Ka puta ko Ngāti Tama**

Mai Te Titoki ki Pukehinau
No Pukehinau ki Puau
No Puau ki Wairarawa
No Wairarawa ki Pukekuri
No Pukekuri ki Mokino
No Mokino ki Tapuitautu
No Tapuitautu ki Mangatitoko
No Mangatitoko ki Waitara
No Waitara ki Makarakia
No Makarakia ki Te Ahu
No Te Ahu ki Rereua
No Rereua ki Potaka
No Potaka ki Kahikatoa a Tute
No Kahikatoa a Tute ki Tieketingiroa
No Tieketingiroa ki Te Pou Atakirau
No Te Pou Atakirau ki Haumapu Kahu ki te Whakarua
No Haumapu ki Takoraparaoa
No Takoraparaoa ki Pou Arohutu
No Pou Arohutu ki Nehunui
No Nehunui ki Tepora
No Te pora ki Te Pou Whakairo
No Te Pou Whakairo ki Tiritirimatangi
No Tiritirimatangi ki Kaihapuku
No Kaihapuku ki Matukumaitua
No Matukumaitai ki Panirau a Kahu Whaka te Ngutu o Mokau
No Panirau ki Pukeruru a Tawariki
No Tawariki ki Te Totara
No Totara ki Tauwhare
No Tauwhare ki Haumapu
No Haumapu ki Te Ranginga
No Te Ranginga ki Oturi
Konei te rohe o Ngāti Tama

Ngāti Tama



Statement of Association of Ngāti Tama

To Ngāti Tama, the land has important cultural, spiritual, traditional and historical values for them. Ngāti Tama, are the registered proprietor and Kaitiaki of the land on behalf of the Ngāti Tama people who have a long history of association with the land. In exercising rights and obligations as Kaitiaki of the land, and recognising Ngāti Tama's position as Tangata Whenua having mana whenua over the land, Ngāti Tama will manage the land in accordance with Ngāti Tama tikanga (custom).

Ngāti Tama hope that by recording the following areas of significance as part of the New Plymouth Coastal Strategy, the residents of the New Plymouth District will become more informed about the Ngāti Tama rohe, and gain more understanding about the relationship that Ngāti Tama have with their whenua which has developed during hundreds of years of occupation in the area.

Areas of Significance for Ngāti Tama

Mimi-Pukearuhe Coast

This is an area of high historic importance to Ngāti Tama and contains some significant pa sites including Titoki, Whakarewa, Otumatua, and Pukearuhe.

The Papatiki Stream is tapu to Ngāti Tama because of the way in which it was used by northern invaders after a battle in pre Pakeha times.

There remain important kaitiaki links to the patiki (flounder/sole) and tāmure (snapper) breeding grounds, as well as other fish resources.

A very important feature of the area is the presence of high papa rock cliffs. A unique fishing method is developed by Ngāti Tama, using the ledges hewn out by nature at the bottom of these cliffs. Mako (shark), tamure and arara (trevally) were caught off these ledges in abundance. Koura (freshwater crayfish), kutae (mussels), kina (sea eggs), paua and other resources also contributed to a reliable and plentiful supply of fish in season from the area. Ngāti Tama developed a number of different ways of preserving these supplies for later consumption, using every part of the fish. This tradition has survived and continues to be used by Ngāti Tama as a form of aroha koha (reciprocal contribution) at special hui.

Where the cliffs incline to sea level there are a number of tauranga waka (canoe berths) formerly used for fishing canoes. These have a special significance to Ngāti Tama in their identification with the area as physical symbols of an historical association with it.

Mt Messenger Conservation Area

This is an important area containing Ngāti Tama pā sites and mahinga kai sources of birds and fish.

The once great Katikatiaka Pā was located here, inhabited by the descendents of Uerata who were among the fighting elite of Ngāti Tama. It was an important vantage point, built in two divisions, and extending to the seaward cliff tops. Tihi Manuka, a refuge pā, also situated in the area, was directly connected to an important inland track.

Kiwi, kahurangi, kereru, eels, inanga and paua slug were traditional resources found here. Papa clay types found here were used for dyeing muka. A range of temperate zone flora was also available to Ngāti Tama from this area including beech, rata, rimu and a variety of ferns. Important mahinga kai streams include Te Horo, Ruataniwha, Waipingao and Waikaramarama.

Moki Conservation Area

This area is important as an inland walking track that Ngāti Tama used to travel overland to Wanganui and an alternative route from the coast to neighbouring iwi and also contains a pā site, the Tihi Manuka pā.

Tongaporutu Conservation Area

Te Umukaha Pā was an important defence link in this area in the chain of Ngāti Tama fighting pā along the coast. Close by, on the opposite bank, stood the mighty Pukeariki, which served as a refuge for the local people in times of war. Pukeariki was also an important beacon point in the coastal network where fires were lit at strategic points along the coast to carry pre-arranged messages between settlements.

Mohakatino River

The area is near the site of the landing of the Tokomaru waka and the original site of Ngāti Tama residence. As a consequence, it holds significant value to Ngāti Tama. Marae-Rotohia, for centuries the ancient house of learning of Tokomaru descendants, was established in this area by Rakeiora, one of the Tokomaru waka chiefs and tohunga (specialist in traditional knowledge), and faithfully guarded by Ngāti Tama during their dominion.

The area was also a valuable source of mahinga kai, such as tuna (eels), inanga (whitebait) and koura (freshwater crayfish). A diverse range of vegetation such as nikau, beech, rata, rimu and fern varieties provided food and also building and ornamental materials. Kokako, kereru, kiwi and kaka were significant among the fauna of the area.

Mohakatino Coast

Along this beach between the Mohakatino and Mokau Rivers, Ngāti Tama engaged in numerous battles with the northern iwi. One of these battles was “Ngā-tai-pari-rua” in 1815 which as its name indicates, was fought during two high tides.

Because of such battles and the communities in the area, there are a number of urupā (burial sites) of significance to Ngāti Tama in the vicinity.

The mataitai resources along this beach are of great value to the tribes associated with them, and were often a cause for dispute.

Mohakatino Swamp

This is an area that has many significant waahi tapu.

It is also valuable to Ngāti Tama due to it being an historical garden area where the cultivation of taewa (potato varieties) and kumara (sweet potato) was a specialist activity. The garden kaitiaki were the local people from Pā Hukunui and Pukearirua. The area was also used by Ngāti Tama for access to mahinga kai and cultivation of other crops.

Pou Tehia Historic Reserve

Pou Tehia Pā was one of two significant Ngāti Tama fighting pa on the banks of the Tongaporutu. The other pā was the mighty Pukeariki Pā which provided refuge of the areas occupants in time of war, as well as being the lookout and beacon point in the Ngāti Tama network of coastal strongholds.

On the northern bank of the Tongaporutu, Umukaha Pā and Omaha Pā formed part of that defence network. Many urupā (burial sites) are to be found on both sides of the river. These provided the last resting places for the communities and their defenders.

Tongaporutu River

This area can be considered part of the heart of Poutama country, to whose fighting fame some notable Ngāti Tama warriors contributed. It was the battleground of many a hostile incursion and on the southern bank stood Pou Tehia Pā. A little westward on the headland, stood Pukeariki Pā and offshore was Te Kaeaea's island pā, Pā Tangata.

The proximity and quantity of sea and forest resources, the abundance of river and agricultural produce, the subtropical climate and relatively protected river inlet, was a paradise for the closely linked coastal population.



4.2 Ngāti Mutunga

Ngā Tupuna

Ngāti Mutunga descends from a number of ancestors who lived in the area occupied today by ngā uri o ngā tūpuna o Ngāti Mutunga. These ancestors include Tokauri, Tokatea, Mihirau, Heruika, Pūrakino, Rakaupounamu, Uenuku (son of Ruawahia), Hineweo, Hinenō, Te Hihiotū, Kahukura and Mutunga. Ngāti Mutunga also descends from ancestors who arrived on the Tokomaru, Tahatuna and Ōkoki waka such as Taitaawaro, Manaia and Ngānganarūrū. Over generations the descendants of these tūpuna intermarried and became generally known as Ngāti Mutunga³.

Rohe

Mai Titoki ki Te Rau o Te Huia

From Titoki to Te Rau o Te Huia

This pepeha relates to the northern and southernmost coastal pā of Ngāti Mutunga. Our area of interest extended beyond these two pā as described below.

The traditional rohe of Ngāti Mutunga is indelibly etched into both physical and historical landscapes. The Titoki ridge rising from the marine shelf in the northwest signals interface with Ngāti Tama. From here, the Titoki Stream outlines the extremities of tūpuna mana as far north as the Mangahia Stream from which an easterly direction is struck to Huanui, then northeast to Waitara-iti. The rohe then finds a natural eastern definition in the Waitara River as the river flows southward to the Pouiatua precinct. From here the border extends further south and then north-west along the Waitara River to a point where the river connects with the Makara Stream. The confines of manawhenua are then traced in a northerly direction skirting slightly west of the Poukekewa, Poutotara and Pukemai streams. The Mangahewa Stream then provides an outline for the duration of the course to the coast. The old settlement in the district of Te Rau o Te Huia was bounded by the Waiāu Stream and its remains mark the area of Ngāti Mutunga's southern boundary.

The area of the Ngāti Mutunga rohe described on the next page was approximately 63,200 hectares (156,000 acres) according to a digital map calculation in 2003⁴.

Iwi and Hapū

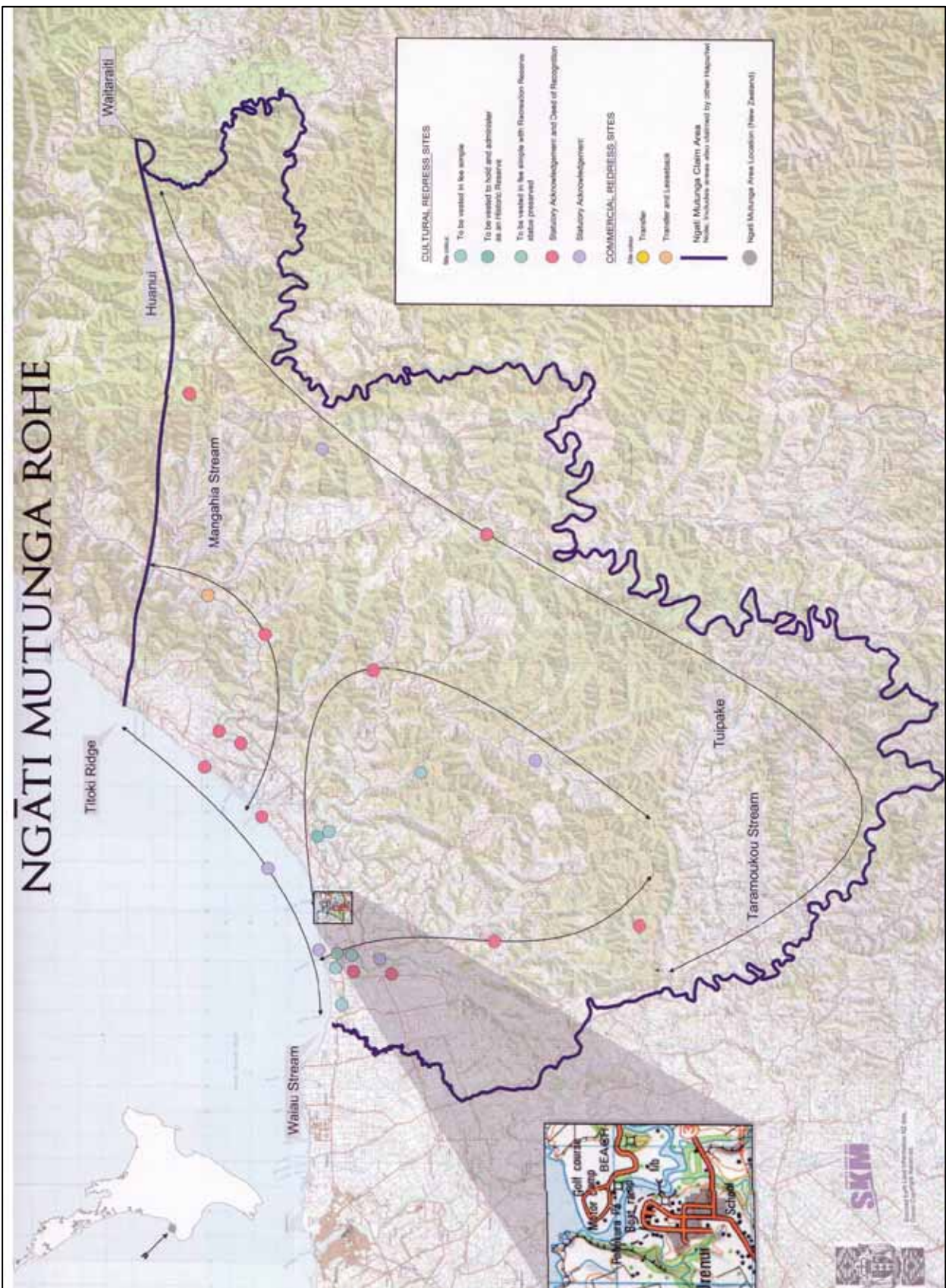
Prior to the arrival of tauīwi in Aotearoa, the Ngāti Mutunga iwi was an autonomous, independent and self governing confederation of hapū. These hapū included Te kekerewai (also known as Ngāti Rangi, made up of the sub-groupings Ngāti Te Uruwhakawai, Ngāti Korokino, and Ngāti Tutewheuru), Ngāti Hinetuhi (descendants of Te Hihiotū), Ngāti Aurutu (descendants of Aurutu), Ngāti Okiokinga (descendants of Okiokinga), Ngāti Kura (descendants of Hinenō), Ngāti Uenuku (descendants of Uenuku, son of Ruawāhia), Ngāti Tupawhenua (descendants of Uenuku, son of Ruawāhia), and Kaitangata (descendants of Tūkaweriri, Hineweo and Te Ito). Ngāti Mutunga exercised tino rangatiratanga over its traditional rohe.

These historical hapū no longer form distinct communities within Ngāti Mutunga. In more recent times Ngāti Mutunga has interacted as a single tribal grouping that is known today as Ngāti Mutunga⁵.

³ Ngāti Mutunga Deed of Settlement

⁴ Ibid

⁵ Ibid



Heke

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, of course, 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 throughout the rohe maintained ahi kaa and were present on the return of the majority of the tribe in 1848 and 1868⁶.

Areas of Significance to Ngāti Mutunga

The traditions of Ngāti Mutunga illustrate the cultural, historical and spiritual association of Ngāti Mutunga to a number of sites described below. 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 these sites to Ngāti Mutunga.

Statutory Acknowledgements

In the Deed of Settlement of the Historical Claims of Ngāti Mutunga, Statutory Acknowledgement by the Crown of the association of Ngāti Mutunga with the following certain areas listed below. Also listed are some within the rohe of the Statements of Association to these areas provided by Ngāti Mutunga in the Deed of Settlement are documented.

- Part of Mimi-Pukearuhe Coast Marginal Strip.
- Waitoetoe Beach Recreation Reserve.
- Mimi Scenic Reserve.
- Mimi Gorge Scientific Reserve.
- Mataro Scenic Reserve.
- Mt Messenger Conservation Area within the Area of Interest.
- Taramoukou Conservation Area.
- Onaero River Scenic Reserve.
- Onaero Coast Marginal Strip.
- Onaero River Marginal Strip.
- Urenui River Marginal Strip.
- Coastal Marine Area adjoining the Area of Interest.
- Tangitu Conservation Area and Miro Scenic Reserve.
- Onaero River.
- Urenui River.
- Waitara River within the Area of Interest.
- Mimi River within the Area of Interest.

Statements of Association

The Statements of Association provided by Ngāti Mutunga in the Deed of Settlement document some of the relationships that the iwi have with certain areas in their rohe.

Mimi-Pukearhue Coast

This is an area of high historic importance to Ngāti Mutunga and contains some significant pā sites including Titoki, Ruataki, Pukearito and Whakarewa. Regular rūnanga (meetings) were held in this area at Wai-iti.

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.

⁶ Ibid

There remain important kaitiaki links to the pātiki (flounder/sole) and tāmure (snapper) breeding grounds, as well as other fish resources.

A very important feature of the area is the presence of high papa rock cliffs. A particular fishing method was employed by Ngāti Mutunga, which used the ledges hewn out by nature at the bottom of these cliffs. Mako (shark), tāmure and araara (trevally) were caught from these ledges in abundance.

Kōura (fresh water crayfish), kūtae (mussels), kina (sea eggs), pāua and other resources also contributed to a reliable and plentiful supply of seasonal fish from the area. Ngāti Mutunga developed a number of different ways of preserving these supplies for later consumption, using every part of the fish. This tradition has survived and continues to be used by Ngāti Mutunga as form of aroha koha (respectable contribution) at special hui.

Where the cliffs incline to sea level there are a number of tauranga waka (canoe berths) formerly used for fishing canoes. These have special significance to Ngāti Mutunga in their identification with the area as physical symbols of an historical association with it.

Waitoetoe Beach Recreation Reserve

The Waitoetoe Beach Recreation reserve is situated near Arapawanui which was the pā of the brothers Tukutahi and Rehetāia (Mutunga's grandsons). Other important pā includes Te Teketeke-o-Terehua (which is now a urupā), Omihi and Whakaahu. Ngāti Mutunga cultivated the area in former times. Waitoetoe was also a favourite fishing place and reef of Ngāti Mutunga. Tuatua, pipi, kūtae and a number of fish species were caught off the coast here.

The coastal area was also generally known as Wai-roa (long waters) or Wai-ki-roa, which was the name of the long stretch of coastline from Waitoetoe to Titoki in the north. At low tide Ngāti Mutunga would walk along the beach from Waitoetoe to Wai-iti.

Ngāti Mutunga have always maintained a considerable knowledge of the lands of the Waitoetoe Beach Recreation Reserve and surrounding area, its history, the traditional trails of the tūpuna in the area, the places for gathering kai and other taonga, and the ways in which to use the resources of the Waitoetoe Beach Recreation Reserve. Proper and sustainable resource management has always been at the heart of the relationship of Ngāti Mutunga with the Waitoetoe Beach Recreation Reserve.

Mt Messenger Conservation Area within the Area of Interest

The Mt Messenger Conservation Area and its surrounding area are of great cultural significance to Ngāti Mutunga. Mt Messenger Conservation Area was a significant mahinga kai source from which the physical and well-being of Ngāti Mutunga was sustained, and the spiritual well-being nourished.

The medicinal qualities of the plant life in the Mt Messenger Conservation Area were also important to Ngāti Mutunga. These cultural aspects of the area constitute an essential part of the heritage of Ngāti Mutunga.

This is an important area containing Ngāti Mutunga pā sites and mahinga kai sources of birds and fish. The streams also supplied tuna (eels) and kōura (freshwater crayfish).

Kaka, kiwi, kahurangi, kererū, tuna, inanga (whitebait) and the pāua slug were traditional resources found here. To ensnare some of the abundant bird life within the area known today as Mt Messenger Conservation Area, the people of Ngāti Mutunga would hollow out miro logs as drinking troughs for birds such as kererū and wait in hiding for them.

Papa clay types found here were used for dyeing muka. A range of temperate zone flora was also available to Ngāti Mutunga from this area including beech, rata, rimu and a variety of ferns. A range of materials was also collected from the area for waka building and clothing.

The traditional values of mana, mauri, whakapapa and tapu are central to the relationship of Ngāti Mutunga with the Mt Messenger Conservation Area. One of the roles of Ngāti Mutunga as tangata whenua is to protect the mauri of the Mt Messenger Conservation Area. Whakapapa defines the genealogical relationship of Ngāti Mutunga to the area. Tapu describes the sacred nature of the Area to Ngāti Mutunga. Mana, mauri, whakapapa and tapu are all important spiritual elements of the relationship of Ngāti Mutunga with the Mt Messenger Conservation Area. All of these values remain important to the people of Ngāti Mutunga today.

Taramoukou Conservation Area

The Taramoukou Conservation Area and its surrounding area are of great cultural significance to Ngāti Mutunga. Taramoukou was a significant mahinga kai source and a range of plants were gathered as food and for medicinal purposes. The Mangahewa, Makara and Taramoukou streams also supplied tuna and kōura. A range of materials was also collected from the area for waka, building and clothing.

Important Ngāti Mutunga pā sites in and nearby the area include Ruahine, Whakairongo, Takapuikaka and Tikorangi. These inland pā were used as places of refuge in times of war. They were also important seasonal food gathering pā. Many other temporary kāinga and campsites can be found throughout the conservation area.

Coastal Marine Area adjoining the Area of Interest

A taniwha named Rangitotohu protects the Taranaki coastline. This taniwha is remembered in the whakatauaiki: “Ka kopa, me kopa, ki te ana o Rangitotohu” (Gone, disappeared as if into the cave of Rangitotohu). Rangitotohu would snatch passers-by and draw them into his cave. If a person was to violate rahui (temporary restrictions) or be disrespectful when fishing or gathering kaimoana they would be snatched by Rangitotohu.

The resources found along the coast of Ngā Tai a Kupe (the tides of Kupe) have, since time immemorial, provided the people of Ngāti Mutunga with a constant supply of food resources. The reefs off the coast provided kōura (freshwater crayfish), pāua, kina (sea eggs), kūtae (mussels), pūpū (cats eye), pāpaka (crabs), pipi, tuatua, and many other species of reef inhabitants. Hāpuku (groper), moki (trumpeter fish), kanae (mullet), mako (shark), pātiki (flounder) and tāmure (snapper) swim freely between the many reefs that can be found stretching out into the waters of Ngā Tai a Kupe and along the Ngāti Mutunga Coastline.

Names such as Pakihi, Maruwehi, Onepoto, Waitoetoe, Waikiroa, Paparoa, Kukuriki, and Owei depict the whereabouts of either a fishing ground or fishing reef.

A very important feature of the coastline is the presence of high perpendicular papa rock cliffs. These cliffs were broken by the Mimi, Urenui, and Onaero rivers which roved their way out into the wide expanse of Ngā Tai a Kupe. A unique fishing method was developed by Ngāti Mutunga, using the ledges hewn out of nature at the bottom of these cliffs. Mako, tāmure (snapper), kahawai, and araara (trevally) were caught off these ledges in abundance.

The cliffs on the shores also provided a plentiful supply of titi (mutton bird) and karoro (seagull). Kororā (penguin) were also harvested at certain times of the year. Ngāti Mutunga referred to Ngā Tai a Kupe as “te pātaka o te iwi” (the cupboard of food of the people). The coastline was Ngāti Mutunga livelihood in prior times. It provided Ngāti Mutunga with all the resources of life they required to survive.

All along the shoreline from Tiktoki to Waiau food can be gathered depending on the tides, weather, and time of year.

Ngāti Mutunga has, and continues to exercise, its customary rights on the coastline from Titoki in the north to Waiau in the south. Ngāti Mutunga iwi and whānau have, and continue to exercise, food gathering according to the values and tikanga of Ngāti Mutunga.

Where the cliffs incline to sea level there are a number of tauranga waka (canoe berths) formerly used for fishing canoes. These have special significance to Ngāti Mutunga in their identification with the area as physical symbols of an historical association with it.

There are many sites of cultural, historical and spiritual significance to Ngāti Mutunga along the coastal area from Titoki to Waiau. Important kāinga are situated along this coastal area. These include Pihanga (originally the home of Uenuku), Maruwehi (the pā of Kahukura) and Te Kaweka (the birth place of Mutunga) which are situated on the cliffs near the mouth of the Urenui River, Oropapa, Te Mutu-o-Tauranga which is on the coast north of the Urenui River, Pukekohe, Arapawanui, Omihi, Hurita (near Mimi), Ruataki, Pukekaritua and Titoki (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 as they were sites used for this ritual.

Throughout the years Ngāti Mutunga has exercised custodianship over the Coastal Marine Area and has imposed rahui (temporary restrictions) when appropriate, restricting the taking of mussels, 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.

Tangitu Conservation Area and Miro Scenic Reserve

Ngāti Mutunga have always maintained a considerable knowledge of the lands of the Tangitu Conservation Area, the Miro Scenic Reserve and the surrounding area, its history, the traditional trails of the tūpuna in the area, the places for gathering kai, and other taonga and the ways in which to use the resources of the Tangitu Conservation Area and the Miro Scenic Reserve. Proper and sustainable resource management has always been at the heart of the relationship of Ngāti Mutunga with the Tangitu Conservation Area and the Miro Scenic Reserve. The sustainable management of the resources of the area remains important to Ngāti Mutunga today.

Onaero River

The Onaero River was important to Ngāti Uenuku (also known as Ngāti Tupawhenua). Ruaoneone had Ruawahia and from Ruawahia came Uenuku, the ancestor of Ngāti Uenuku. Kaitangata also has a strong association with the Onaero River.

Puketapu and Pukemiro pā are situated at the mouth of the river. Other pā along the banks of the Onaero River include 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.

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. 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.

Ngāti Mutunga people have used the Onaero River to access sacred sites along its banks. The Onaero River and its banks have been occupied by the ancestors of Ngāti Mutunga since before the arrival of the Tokomaru and Tahatuna waka. The Onaero River was a spiritual force for the ancestors of Ngāti Mutunga and remains so today.

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 Onaero 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.

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 Onaero River.

The Onaero River has always been an integral part of the social, spiritual and physical lifestyle of the Ngāti Mutunga people. 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 baptising babies.

Urenui River

The name Urenui derives from Tu-Urenui the son of Manaia who commanded the Tahatuna waka. Upon landing Manaia named the river after his son Tu-Urenui as an acknowledgement of his mana in the area. 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 has been a reassured 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.

The people of Ngāti Mutunga lived in many pā located along the banks of the Urenui River. 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. These pā included Pihanga, Pohokura, Maruwehi, 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 koiwi tangata.

Ngāti Mutunga utilised the entire length of the Urenui River for food gathering. The mouth of the river provided a plentiful supply of kutae, pipi, and pūpū. Pātiki, kahawai and other fish were caught throughout the year depending on the tide and the moon. Inanga were caught by the kete full. Tuna and piharau were caught in the upper reaches of the river.

Ngāti Mutunga people have used the Urenui River to access sacred sites along its banks. The Urenui River and its banks have been occupied by the ancestors of Ngāti Mutunga since before the arrival of the Tokomaru and Tahatuna. Such ancestors included the descendants of Tokatea. The Urenui River was a spiritual force for the ancestors of Ngāti Mutunga, and remains so today.

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 Urenui 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 Ngāti Mutunga today.

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 to the Urenui River. Ngāti Mutunga also used the Urenui River for baptising babies. When members of Ngāti Mutunga were sick or had skin problems they were taken to the river to be healed.



The Urenui River has always been an integral part of the social, spiritual and physical lifestyle of Ngāti Mutunga.

4.3 Te Ātiawa

Te Ātiawa of north Taranaki is one of several closely related tribes originating from the ancestor Awanuiarangi. According to tribal traditions, Awanuiarangi had a semi-divine origin. He was conceived from the union of an earthly mother, Rongoueroa, and Tamarau-te-heketanga-a-rangi, a spirit that descended from the sky.

Despite the slight difference in name, Ngāti Awa and Te Ātiawa share a common ancestry. Several traditions describe how the people of Awanuiarangi settled originally in Northland, but were forced to move south following disagreements with other local tribes. They relocated to both the Bay of Plenty, where the Ngāti Awa people today reside, and to Taranaki, where Te Ātiawa live. It is not clear from these traditions whether the two areas were settled at the same time, or whether one was settled after the other.

In the 1820s many Te Ātiawa had moved south from Taranaki, as part of a larger contingent of tribes. They occupied the Kapiti Coast, Wellington and various locations at the top of the South Island.

There are several other Awa tribes, created when the descendants of Awanuiarangi split in 1820. They share some aspects of their history, tradition and genealogy. But they are now independent political units with their own authority. Perhaps the most obvious expression of separate identity is the current affiliation of the Bay of Plenty Ngāti Awa people with the Mataatua canoe, and Te Ātiawa in Taranaki with the Tokomaru canoe.

Te Ātiawa in Taranaki are located on the coast between Nukutaipari, near New Plymouth, and Te Rau o Te Huia, near Motunui. Before the arrival of Europeans this territory sustained Te Ātiawa, who cultivated some 32 km of coastline and a large undulating fertile plain that extends inland for several kilometres. The inland boundary is somewhat contested, but two markers that are generally acknowledged are a promontory on the north-east slopes of Mt Taranaki, called Tāhuna-tū-tawa, and the inland Matemateaonga Ranges.⁷

Motunui-Waitara Report

*Ātiawa were never against progress,
They just didn't want to be its victims*
- Aila Taylor
- Waitara- Motunui Claim

Some of the following information is taken from the Waitangi Tribunal Motunui-Waitara Report 1983 for the WAI 6 claim. This information was imparted by kaumātua and iwi members to the Waitangi Tribunal members at a series of hearings held at Owae Marae, and many of those who gave evidence at that time have now passed on. However, their words remain as an important source of history and for guidance into the future.



*Seafood (kai moana)...
paddle crab*

The WAI 6 claim was brought by Aila Taylor on behalf of the hapū of Te Ātiawa, and was based on the failure of the Crown to properly control discharge of sewage and industrial waste into the sea between New Plymouth and Waitara which adversely affected fishing grounds and caused irreversible damage to a larger area of seabed on which the iwi relies as a source of food.

⁷ Peter Addis, Te Ara website

<http://www.teara.govt.nz/NewZealanders/MaoriNewZealanders/TeAtiAwaTaranaki/1/en>

The findings and subsequent recommendations of this claim resulted in the provision of the land based treatment plants that we have today and therefore protected the coast from further pollution so that all people today can enjoy this coastal environment.

Te Ātiawa coastlines extend for some 30-35 miles along the coast of the North Taranaki bight and provide an abundant source of seafood. Collectively they constitute one of the most extensive traditional fishing reefs and are referred to in song and legends as a source of pride and prestige as well as food.

The reefs and seabed play a role in recording and transmitting cultural values as is evidenced by the oral traditions and histories regarding Poutamawhiria, Owae Waitara and Waiongona. These and other names along the coast demonstrate the richness of the history associated with the mana whenua of this area and act as signposts of their long standing occupation and for the generations to come.



The possession of the reefs and subsequent coastline was seen as very important in the occupation and possession of the land in the rohe of Te Ātiawa. It is significant to note that just as the adjoining land is divided amongst the various hapū of Te Ātiawa, so also are the reefs. The coastline offers an abundance of kaimoana and has a very important intrinsic cultural value manifested in manaaki (token of esteem) for manuhiri (visitors). It is a matter of tribal prestige and honour, not only that guests should never leave hungry, but that guests should be suitably impressed by an abundance of traditional foods prepared for them, and this maintains tribal mana and standing. It is therefore important to note that any activities that the council allow along the coast which have a detrimental effect on the kaimoana of this rohe, would also have a detrimental effect on the relationship between the council and mana whenua.

Particular cultural preferences or customs that governed the Te Ātiawa stewardship of their coastline from very early times display how the hapū tended, harvested and conserved their kaimoana. These customs are a manifestation of a complex Māori spiritual conception of life and life forces which compels them to insist upon a much higher standard in the maintenance of clean water and the preservation of natural states than that to which the rest of society is accustomed. Another important note here is that those who have control and authority of the coastline need to understand or have knowledge of the cultural preferences of the hapū of Te Ātiawa.

Today the hapū of Te Ātiawa are Ngati Rahiri, Manukorihi, Otaraua, Pukerangiora, Puketapu, Ngāti Tawhirikura, Hamua Te Matehou, Ngati Tuparikino and Ngāti Te Whiti. Some of their stories are told in the following paragraphs.

4.3.1 Ngāti Rahiri

Tapatū ki a Rangi e tū iho nei

Tapatū ki a Papa e whakaahurangi nei

Tūngou atu ki a Hine-nui-te-pō

E aro ai ki runga, ki raro, ki waho, ki roto

Ki ngā kaokao o te paerangi

Kia poua ki ngā oha o ngā tipua o ngā mātua tīpuna

Ki a Tama i te ao mārama

Tihei! Mauri Ora!

Ngāti Rahiri is of the waka Tokomaru. Initially Raahiri begat Rahiri of Oromaahoe ki Waitangi in North Auckland. He then left his northern land with his grand-daughter Uewhati and for a time lived at Tauranga. Raahiri finally moved to Taranaki and married Raakei of Ngāti Mutunga and begat Ngāti Raahiri of Motunui. They built their pā at Te Motunui and called it Te Patunga Taniwha a Raahiri. Today the area is still called Te Taniwha. In early days the area was renowned for its multitude of Kaimoana and abundance of crops.

Ngāti Rahiri consider themselves to be a hapū of the great Te Ātiawa iwi. In the 1900's Ngāti Rahiri were considered an iwi in their own right made up of seven hapū.⁸

In 1859 Ngāti Rahiri were the owners and guardians of some 35,000 acres of rich, fertile land extending along the coast from Titirangi in the west to Rau o te Huia in the east, and inland as far as Tarata and Taramoukou. In a period of 25 years control was lost over this land. Seasonal trading took place between Ngati Rahiri and inland tribes of Te Ātiawa in pre and post European times.⁹

Inland tribes moved to the coast for short periods of time during the fishing and kaimoana season.

Up until the 1950s and 60s families from inland still came and camped on the beaches at Motunui, fished for shark and collected kaimoana to be dried and stored for the winter months. Unfortunately these are no longer practiced however there are still those amongst us of Ngāti Rahiri who hold fast to the knowledge of the correct times, places and methods of harvesting and enhancing the continued well being of kai taonga on the coastline at Te Matai Whetu at Motunui.

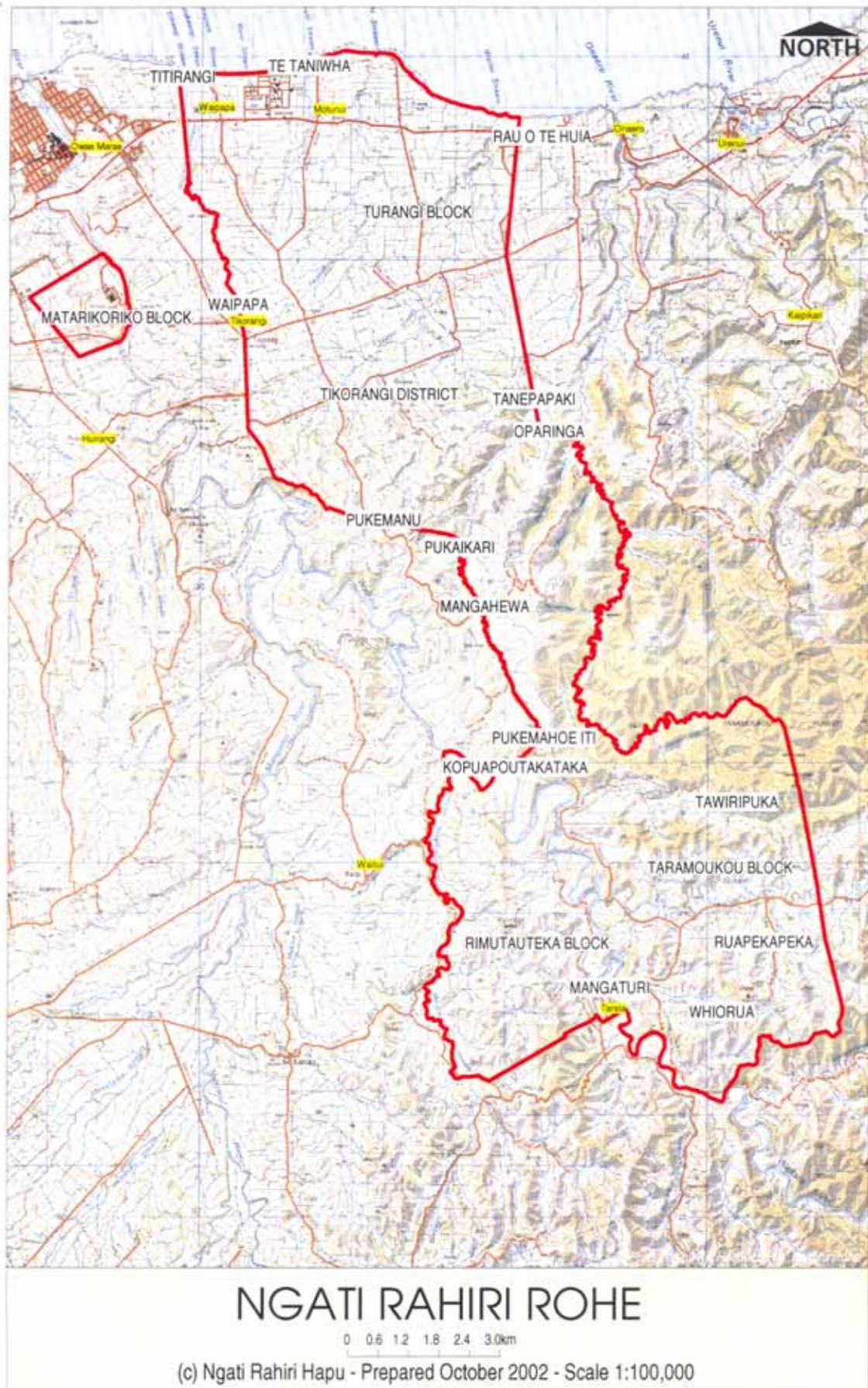
It is now up to the present generation to ensure that these taonga are still present for future generations to partake of. We are very active in ensuring every effort possible is made for the continued well-being of our moana beds, waterways, waahi tapu, land and air within our boundaries for the benefit of all of us and our descendants.

Main concerns for us at the present time are the possibility of pollution from the Pohokura site and the planned pipe lines out to sea, further oil and gas exploration, the depreciating effect of the Methanex Plant and now another cloud on the horizon in the shape of a sand dredging barge. Couple this with continued erosion and over harvesting of kai moana beds will ensure our vigilance for many years to come.

⁸ Government Records/Compensation Court notes 1866 and West Coast Royal Commission reports 1880-1884.

⁹ Evidence found in excavations of archaeological finds at the Pohokura production site at Motunui.

Ngāti Rahiri Rohe



Waahi Tapu Sites

Of Māori cultural sites, waahi tapu are sites of spiritual value which can be loosely classed as sacred sites, however, this modern translation of tapu, does not fully convey the deep spiritual value of waahi tapu. There are intricate and indissoluble bonds which link appropriate iwi, hapū and whanau to the most important waahi tapu sites with each of these groups having their own definition of waahi tapu, being valid only to them. As such, Ngāti Rahiri would never be so presumptuous to define waahi tapu for some other group. In many instances, the existence or location of waahi tapu are known only to local whanau who would never consider making that information public, while waahi tapu may be known to a few kaumatua who have passed on, taking the knowledge of such sites with them.

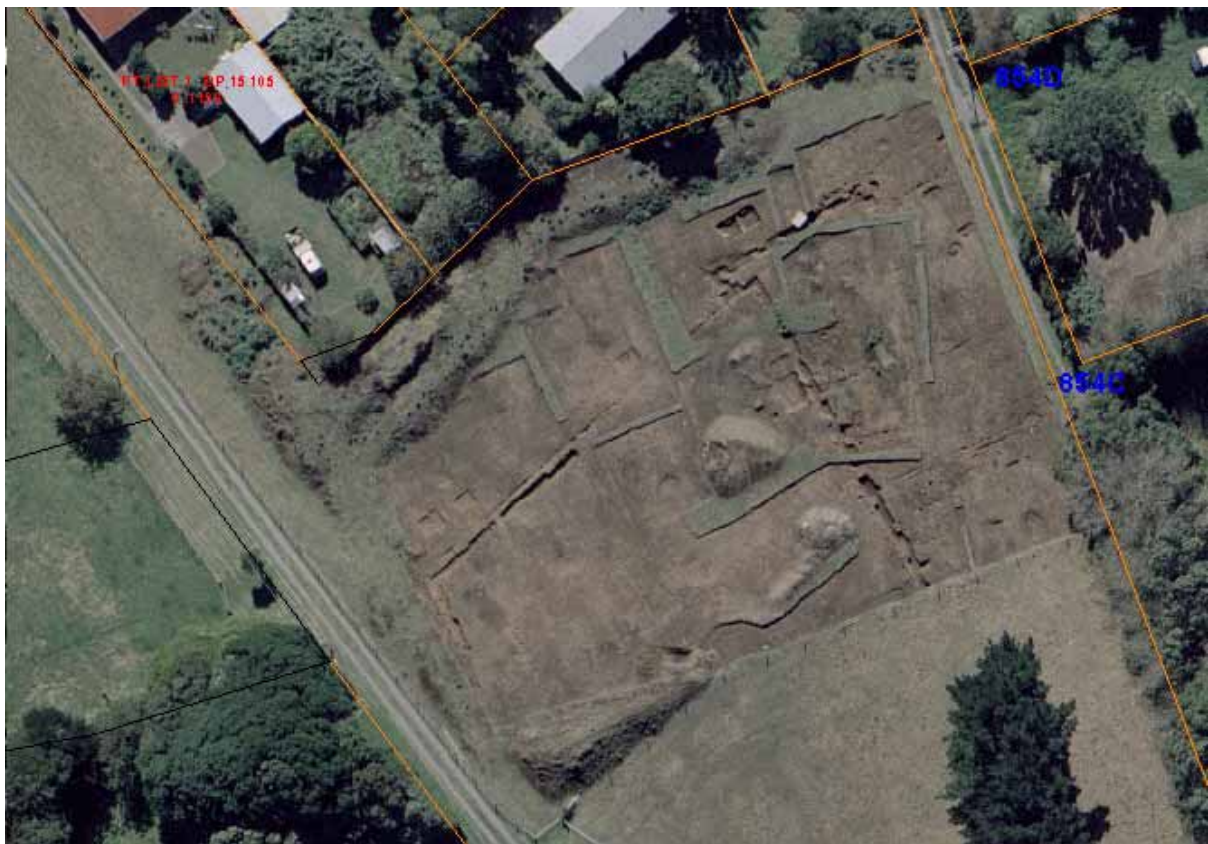
4.3.2 Puketapu

Puketapu is a hapū of Te Ātiawa whose large coastal rohe lies between that of their close relations of Ngāti Tawhirikura, Ngāti Te Whiti to the south and Manukorihi, Otaraua in the north. This rohe contains the Waiongana River which is believed to be the area which was first settled by tangata whenua on this coast. Historically this hapū were involved in all types of fishing as is referenced by some oral history surrounding a large fishing fleet which was deep sea fishing and blown offshore.

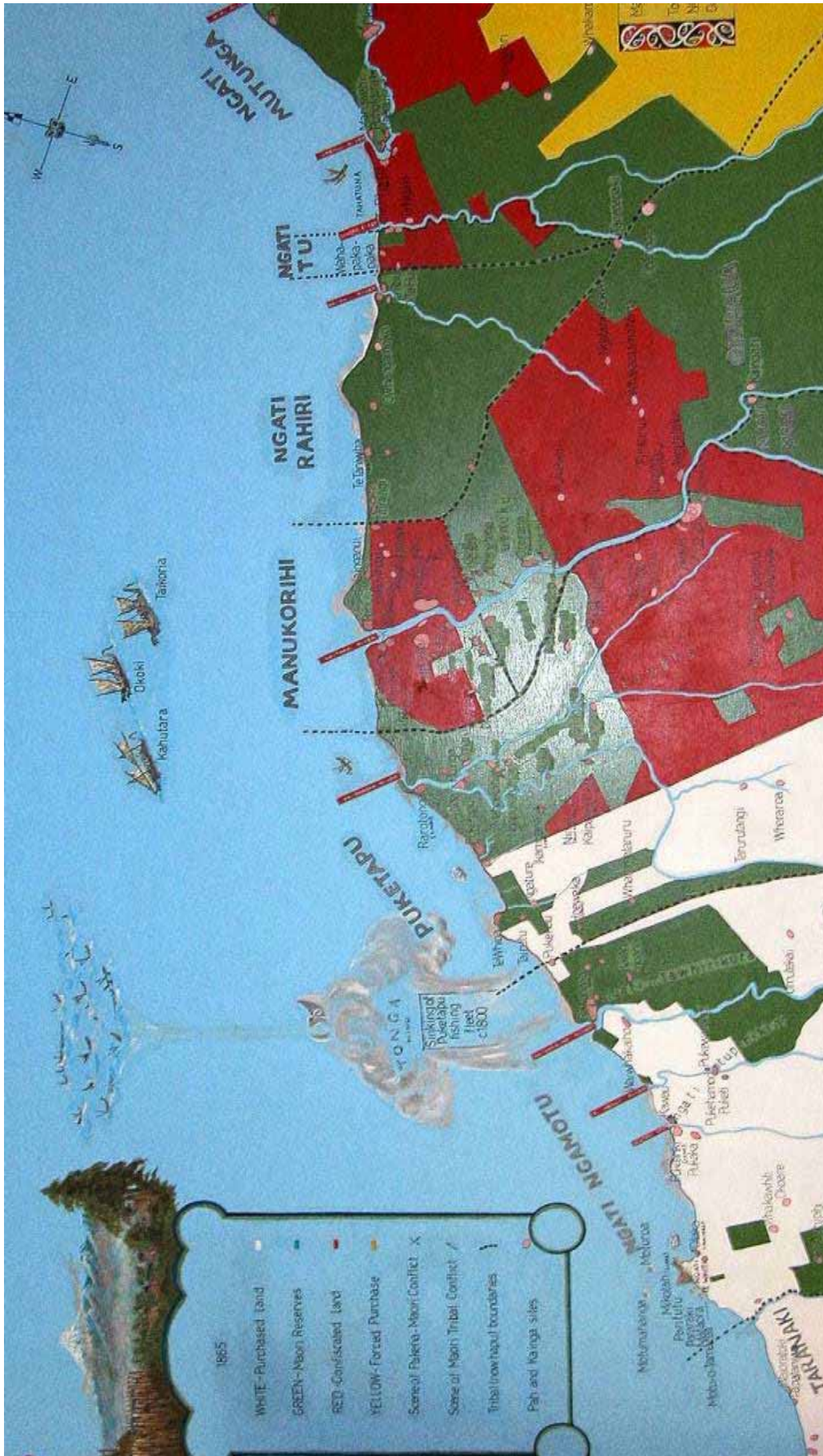
The coastal area of this hapū contains a number of sand dunes and boulder banks which cushion the sea from major erosion. Both historically and today, these areas are of great importance to the hapū not only for the natural coastal environment that is preserved by them, but also because of the waahi tapu that are contained within them.

Some of the more well known of these waahi tapu are Waiongana, Mangaoraka, Mahoetahi, Ngapuketuru, Hoewaka, Mangati and Oropuriri. This last waahi tapu named here has recently been excavated by archaeologists which show some of the history of occupation on that site.

This last waahi tapu named here Oropuriri is pictured below having recently been excavated by archaeologists. The routine archaeological investigation undertaken prior to the development of the Bell Block bypass, initially unearthed the largest whare ever excavated in New Zealand, and eventually unearthed a full gun-fighting pa. There are still a large number of historical and waahi tapu sites of tangata whenua occupation along the coast which have yet to be documented and recorded on the New Plymouth District Plan.



Puketapu Rohe



Waahi Tapu Sites



4.3.3 Ngāti Te Whiti Hapū

Puke Ariki

Ngāti Te Whiti mana whenua can be traced back to Te Rangi Apiti Rua when he built his pā at Puke Ariki in the 1600's. Later, the marae atea was named Parahuka, after Rua Roa's overly generous brother Aniwaniwa.

The whenua is considered waahi tapu as it was used as an urupā and housed a marae atea. Puke Ariki Pā itself was demolished in the late 1800's and now Puke Ariki museum stands in its place. By the 1850's Puke Ariki was again the hub of political activity. At a hui in 1859 Wiremu Kingi Te Rangitāke delivered his refusal to sell land to Governor Brown – this led directly to the 1860's land wars. Puke Ariki was flattened in the late 1880s and used to reclaim part of the foreshore. A railway line and station was built there. Railways sold the land to the Crown in the 1990's who leased it to the New Plymouth District Council. Again the face of the land changed to the foreshore walkway. In 1996 the Crown approved the land's return through the Māori Land Court. After a lengthy Court process the land was vested in interim trustees on behalf of Ngāti Te Whiti Hapū on 19 March 2004, and on 25 February 2005 the land was vested in the Puke Ariki Land Trust.

Ngāmotu

Mikotahi was one of several islands collectively known as the Ngāmotu or Sugar Loaf Islands. Because of their unique geological features they were important to the pre European Māori as places of refuge and defensive strategy during times of inter-tribal conflict. It is recorded that Mikotahi was especially important to the Ātiawa tribe for use as a stockade during the 1832-33 devastating Waikato invasions. The designation on the New Plymouth District Council's proposed District Plan 2002 of Mikotahi as a waahi tapu site confirms its continuing special importance to Ngāti Te Whiti/Te Ātiawa.

During the 1830s Ngāti Te Whiti occupied a large area incorporating Ngāmotu Beach and lands above. The Pā was Otaka and the fishing village Matapu. In 1832 Otaka was attacked by invading Waikato Māori fresh from defeating the large Pukerangiora Pā on the banks of the Waitara River. Waikato was finally defeated by local hapū Ngāti Te Whiti under the leadership of Poharama Te Whiti and Te Wharepouri with several Te Ātiawa chief including Tautara, Te Puni, Tawakitia, Ngatata Pourutu and Te Raru. With the use of three cannons belonging to local Pakeha traders led by John Love and Richard Barrett the outcome was victorious. Although the local iwi was victorious the continual threat of further invasions from the north caused many Ātiawa to move to Whanganui-A-Tara known as Wellington.

One of the defenders and Paramount Chief of Ngāti Te Whiti, Poharama, lies in the urupā near Hakarau St which has the Cool Stores. Future Māori leader Te Whiti o Rongomai was born here during the siege of Otaka. It is said Poharama died in 1889. John Love and Richard Barrett married two sisters from Ngāti Te Whiti Hapū namely Hikanui and Rawinia. During the 1840s Ngāmotu Beach was the base of their whaling station along with William Keenan.

Pakeha from Britain

From 1841 the first settlers landed at Ngamotu Beach. Later arrivals anchored off the mouth of the Huatoki Stream in central New Plymouth (Puke Ariki). A foundation stone for the breakwater was laid in 1881 and by 1887 Moturoa wharf was established.

We know Captain Cook arrived in our waters in 1770, he named the islands we called Moturoa and Motumahanga – Sugar Loaf Islands.

Ngāti Te Whiti Hapū was a well established community stretching from Paritutu, along the foreshore to the east and on the land above the beach. There are some monuments and signs that acknowledge the names we used.



Moturoa Oilfield

In 1865 first attempts were made to explore the petroleum resource of the small Moturoa oilfield. In 1954 the trademark Peak was registered. Ngāti Te Whiti still has a vested interest in a well near the Yacht Club down at the beach known as Greymouth Petroleum.

Grey's Trust Land

Governor Grey set aside 100 acres known as the Whiteley lease land. Just recently we had a significant piece of land given back, situated at the bottom of Bayly Rd, from the Grey's Trust. There is also an urupā on this land which is very clear to our hapū. We are surrounded by Westgate and have a Memorandum of Understanding with them and the New Plymouth District Council which we appreciate.

Kaimoana Beds

One important issue our hapū is concerned with is access and flourishing of our kaimoana beds. We have been removed from Ngamotu Beach which once had a thriving community, and seen the area taken over by Westgate. We have issues with sand dumping because our seafood from the rocks diminishes. We still have access but the food is diminishing even with quotas enforced, and a concern is sand taking from the seabed. We are against the Nga Motu Marine Park because of the “no take” and feel there is no evidence that it can become a nursery with an overflow of fish being available in time.

4.3.4 Ngāti Te Whiti Ahi Kaa

Ko Taranaki ki runga

Ko Ngā Motu ki raro

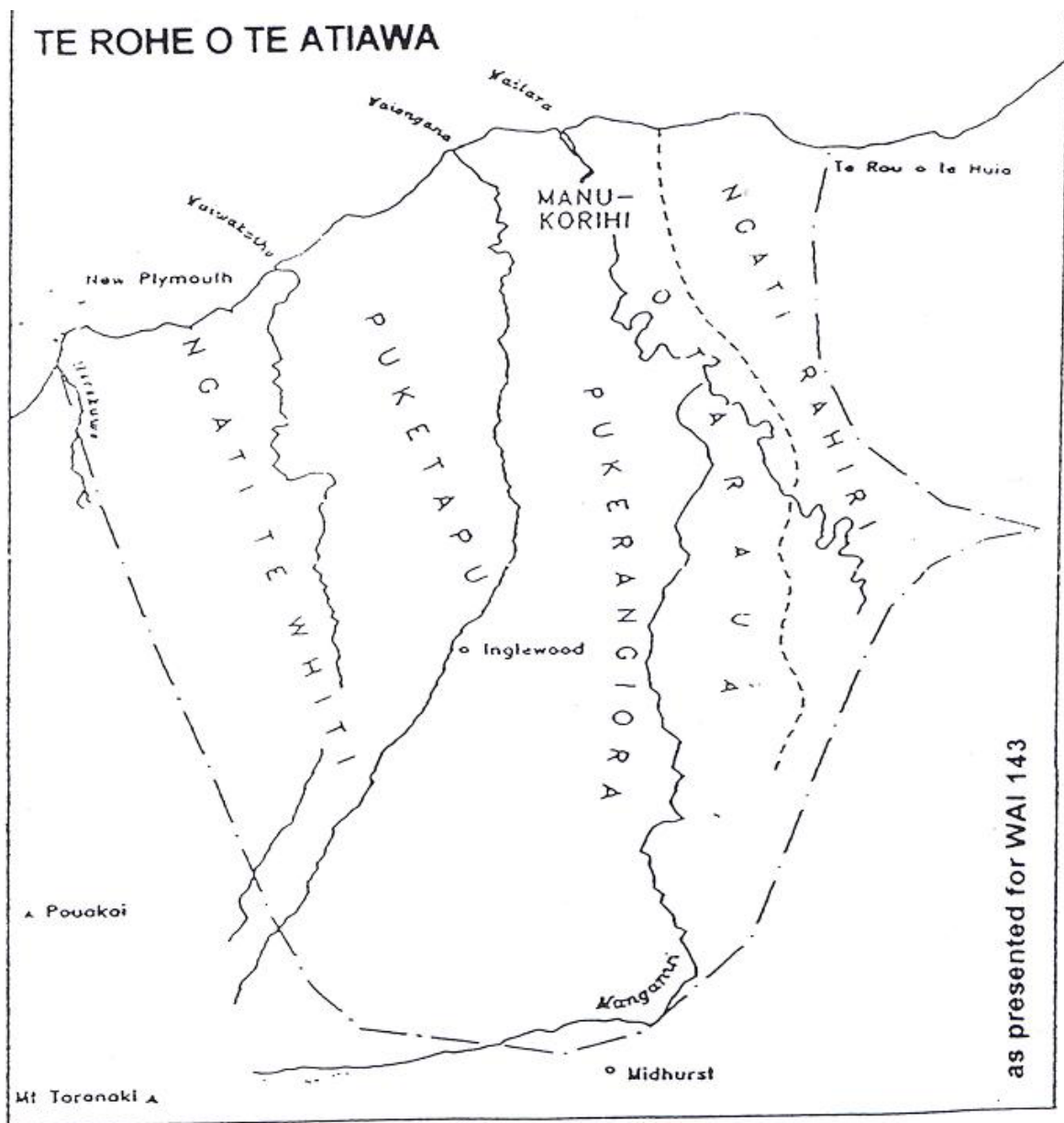
Ko Te Herekawe mai Te Waiwhakaiho te whenua

Ko Ngāti Te Whiti kei waenganui.

Ngāti Te Whiti Ahi Kaa is one of the representative groups of Ngati Te Whiti and incorporates the hapū of Ngāti Te Whiti, Ngā Motu and Ngāti Tuparikino. Our legitimacy is based on Whakapapa and the support and mandate of our Kaumatua and members.

Ngāti Te Whiti is the Mana Whenua of New Plymouth. The Ngāti Te Whiti rohe (land estate) extends from the Herekawe to the Waiwhakaiho River, inland to its headwaters on Taranaki and back to the Herekawe. Ngāti Te Whiti traces descent from its eponymous ancestor, Te Whiti O Rongomai 1, who lived in the late 1700s and are today's embodiment of the many former hapū and whanau groupings who lived within the present day area of New Plymouth. The Ngāti Te Whiti Mana Whenua is founded on customary precepts of discovery, descent, kinship and ahi kaa roa (long term occupation).

Ngāti Te Whiti Rohe



Coastal Boundary

Today, the coastal boundary is important for two reasons, firstly, because of its symbolic reminders of the Ngāti Te Whiti past and cultural identity and, secondly, because of its continuing resource value.

Ngāti Te Whiti Cultural Identity and History

Ngāti Te Whiti Pā/settlements were situated in diverse locations – inland, behind the bushline, along watercourses, the coast and often in close proximity to natural resources. The existence of some 70 pā has been corroborated by Ngāti Te Whiti written and oral accounts and archaeological evidence.

Waahi Tapu

The coastal boundary includes many former pā and waahi tapu, such as Waiwhakaiho, Purakau, Autere, Kerau, Waimanu, Te Kawau, Puke Ariki/Pukerangi, Rungapiko, Otaka, Moturoa, Paritutu, Onuku Taipari, Te Mahoe and many urupā (burial grounds).

Rivers and Watercourse

The rivers, streams, estuaries and creeks such as Waiwhakaiho, Te Henui, Huatoki, Mangaotuku, Hongi Hongi, Tutu and Herekawe were important sources of natural and food resources such as bird-life, nikau, mamaku, ti, karaka, hinau berries; timber and puna for building; harakeke for clothing, baskets and rope, and raupo for thatching.

The larger rivers, Waiwhakaiho, Te Henui and Huatoki were used as highways and the Ngāti Te Whiti coast formed part of a Taranaki communications system. Smith describes the use of Te Henui as a highway to the sea and subsequent fishing grounds by the inhabitants of inland Pā Parihamore, Puketarata and Pukewharangi (Smith: 1910: 243). All rivers and creeks provided fish, eels and lamprey whilst the river bush provided birds, pigeons and parrots. Whilst there were probably many tauranga waka, perhaps the most important was located at the mouth of Te Henui. Post contact settlement has changed many of these rivers. Te Henui has been realigned, the Hongi Hongi and Tutu have been covered because of port development and the Mangaotuku has been culverted to prevent flooding. The Huatoki was covered for railway purposes and then later uncovered to beautify an inner city commercial development.

The ocean provided a rich bounty of fish and the fishing grounds off Te Henui and Ngā Motu were well known. Fish and Kaimoana have always been a necessary part of the Ngāti Te Whiti diet and important cultural values, although, as with most areas of traditional life, it was subject to rigid protocols, such as Rahui and the prevention of all forms of despoliation. Kaimoana was gathered from coastal reefs such as Arakaitai, Kawarua, Tarawhata and Papamoā. Kaimoana is still harvested from coastal reefs such as Arakaitai and Kawarua although some reefs, such as Tarawhata and Papamoā, no longer exist because of port development.

Management of Resources

Resources were important for survival and were subject to strict protocol and management and conservation practices. For example, women did not accompany men to offshore fishing grounds and the rahui was used as a conservation, prohibition or health measure. Food was also important for cementing inter-hapū relationships either as trade, gift exchange or haakari and as a means of demonstrating Manaakitanga. Manaakitanga remains the prime obligation of the Mana Whenua to guests and the reputation of a hapū can rise or fall on the way it provides for, and takes care of, its Manuhiri (guests). Important resources, were communally owned and protected and Ngāti Te Whiti Whanau were allocated unsatisfactory usage rights.

a) Ngā Motu

One of the important coastal areas, both in former eras and the present, is Ngā Motu (the Islands) and associated waters. Ngā Motu was one of the first habitation areas and the islands and reefs were all named by Ngāti Te Whiti. Ngā Motu was renamed the Sugar

Loaf Islands by explorer James Cook in 1770 because they reminded him of the way sugar was stored – in heaps or loaves – in England. All of the islands Ngā Motu are located on the Ngāti Te Whiti/Ngāti Tairi boundary and the two hapū occupied different islands, except for Pararaki which was never occupied. A urupā is located on one of the inner Ngā Motu reefs.

As well as resources, Ngā Motu were also a military frontier because of their strategic position and were often the site of vigorous battles. The first whalers arrived in the late 1820s and resided on the mainland at Otaka. The whalers fished off Ngā Motu and traded their catches in Sydney and Ngāti Te Whiti people, such as Te Wharepouri, often went along for the ride and adventure. In the early 1830s the whalers participated in the battle and defeat of Waikato by Ngāti Te Whiti and its allies. Many Ngāti Te Whiti and Te Ātiawa left the area following the battle and resettled on both sides of the Cook Strait. Those who remained moved to Mikotahi and Moturoa Islands because of the security they provided. In 1839 Barrett and Te Wharepouri returned to Ngā Motu with the Wakefields and Ernst Dieffenbach to negotiate the first New Plymouth land sales. Many of the whalers formed close relationships with Ngāti Te Whiti women and many of the descendants of these unions continue to live in New Plymouth.

b) Impact of Port Development

In 1881 Port Taranaki was constructed close to Ngā Motu and the impact on the area has been considerable and significant. The shape of Paritutu was changed because the rock was blasted away with a view to using it for the construction of the port. The shape of Moturoa was altered in the 1920s when the port company carried out major quarrying. There has been extensive land reclamation around the port for the construction of the power station and at Ngā Motu Beach to provide port facilities. One important mussel and paua reef was covered with the power station development whilst a reef and waahi tapu site was covered with the Ngā Motu Beach reclamation. The beach itself, which once stretched from the present day Belt Rd to Mikotahi has also been drastically altered and reduced.

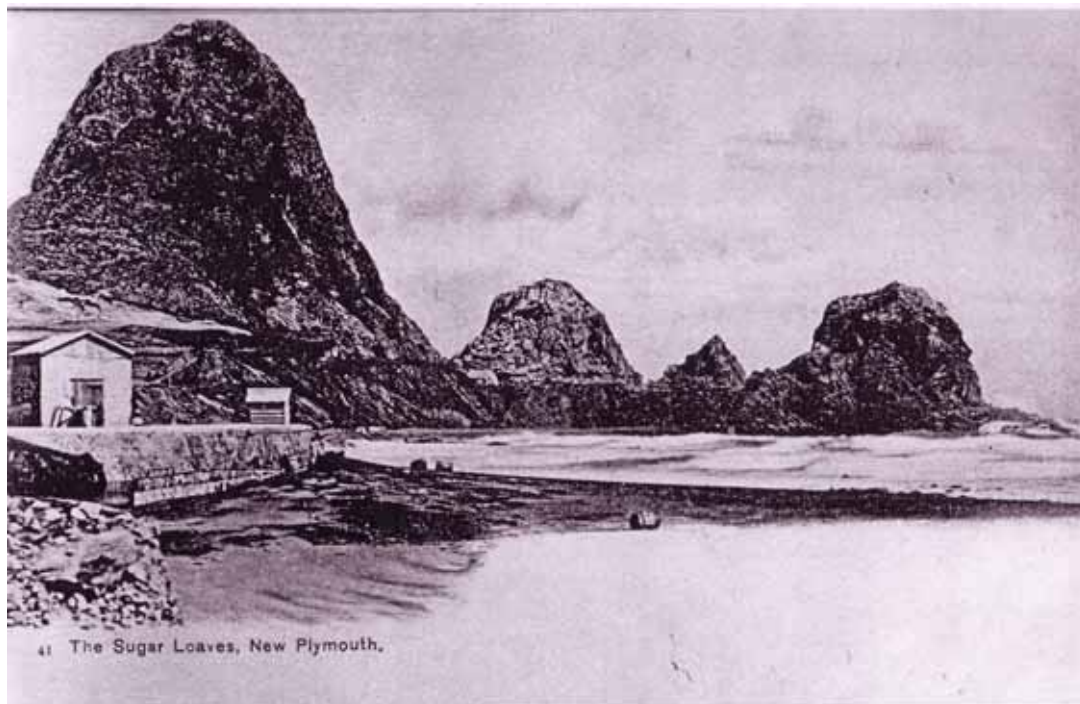
Although Ngāti Te Whiti have actively objected to various Harbour Board projects its views have had little impact. One controversial Harbour Board action was the demolition of a Ngāti Te Whiti settlement between the Hongi Hongi and Tutu Streams in 1935 and the removal of Ngāti Te Whiti families for health reasons. This action was challenged in the Court by Ngāti Te Whiti families on the bases that the health scare was a ploy and that Ngāti Te Whiti had an inalienable right to the land through continual and undisturbed possession but they were unsuccessful against the empowering legislation used by the Harbour Board. One issue of concern is the closing of access to waahi tapu such as Mikotahi. Although not related to Harbour Board or port company activities, Ngāti Te Whiti has, in recent decades, had to contend with oil exploration, the Marine Park and a proposed Marine Reserve. Ngāti Te Whiti has objected to these projects on the basis of an inalienable customary right to gather kaimoana.



Quarrying Paritutu in the 1920s

Coastal Boundary as a Continuing Resource Base

Ngāti Te Whiti Ahi Kaa view the coastal boundary as a continuing resource base even if it has been greatly diminished in terms of available resources and land. The one remaining resource and customary right is the harvesting of Kaimoana which is still practised by Ngāti Te Whiti Ahi Kaa families for cultural reasons. The Ngāti Te Whiti Ahi Kaa stance with the proposed Marine Reserve was based on the right of Ngāti Te Whiti to exercise a customary right. Interest in the continuation of the Kaimoana resource also ensures that Ngāti Te Whiti Ahi Kaa place a high value on having a benign coastal environment and preventing despoliation and pollution of any kind.



Our relationship with the land and the landscape was that of guardianship, survival and heritage. Rather than size or monetary value, land and its constituent resources were perceived in physical terms - an ability to sustain economic survival - and in spiritual terms - as turangawaewae and birthright. The ultimate aim was communal well-being and balance, the physical was dependent of the spiritual and one could not exist without the other.

The land was important as the turangawaewae of Ngāti Te Whiti. Ngāti Te Whiti were able to maintain the land and landscape in total until 1841 when the arrival of the English settlers, the migrations, land sales, depopulation, warfare and Land Court decisions precipitated Ngāti Te Whiti displacement and removal from the inner city to Ngā Motu. Although the Ngāti Te Whiti land base has been all but extinguished, Ngāti Te Whiti Ahi Kaa still retains a cultural and spiritual attachment to the land. In 2004 a waahi tapu site on the New Plymouth foreshore Walkway was returned to Ngāti Te Whiti by the government through the Māori Land Court. In 2003 land at Ngā Motu Beach was returned to Ngāti Te Whiti by the Grey Institute Trust.

Conclusion

As a provider of resources the geographical landscape represented the sum total of the past and contemporary Ngāti Te Whiti experience and the extent of the social, political and economic boundaries and domains.

One of the most important settlement and resource areas was Ngā Motu and this remains one of the most prominent coastal features of the New Plymouth coastline.

Ngāti Te Whiti people have lived and died on the New Plymouth coastal boundary for a millennium or more and our past and present social history is inextricably connected with the New Plymouth coastline and its land. Ngāti Te Whiti draws its Mana Whenua from the land and through the land, the Ngāti Te Whiti Mana Whenua survives to the present day.

4.4 Ngā Mahanga a Tairi & Ngāti Tairi

Ngā Mahanga a Tairi arrived by their own waka to the Taranaki coast in the early 10th century where they moved inland and settled in the Okato District. Through marriages and strength with those already settled Ngā Mahanga a Tairi became the dominant iwi of these times and expanded extensively north their tribal territory. In the 12th century, Ngāti Tairi separated amicably and moved to settle in the Oakura district.

As Ngā Mahanga a Tairi grew in population, many other hapū emerged and settled amongst its tribal territory. Moeahu and his followers moved outside Ngā Mahanga a Tairi rohe and settled as a southern neighbour south of the Waiweranui River.

Ngā Mahanga a Tairi expanded extensively north, even as far as Ohura in the mid 15th century. Over time due to battles and alliances the Ngā Mahanga a Tairi boundary consolidated back to the Waiwakaiho River.

Close whakapapa links through marriage assisted in the settlement of the Te Henui, Merrilands and Coronation Ave areas for Ngāti Tuparikino. From here emerged Ngāti Te Whiti hapū who settled in the area between Te Henui, Paritutu and inland including rugby park area. Inland from here are numerous pā and waahi tapu of Te Pakakohi and Ngā Mahanga a Tairi whom a historical alliance was shared.

With the arrival of the whalers and settlers (who in turn created the town of New Plymouth), access and travel between territories became more common and settlement amongst previous enemies became more acceptable because of the trade and alliances with the new arrivals. Debate has existed regarding the boundary between Te Ātiawa and Ngā Mahanga a Tairi. One reason could be associated with close whakapapa ties between Te Ātiawa, Ngāti Te Whiti, Ngāti Tuparikino and Ngā Mahanga a Tairi.

Ngā Mahanga a Tairi are also closely connected to the hapū south of the Waiweranui River. These hapū as well as Ngā Mahanga a Tairi are in the Taranaki iwi rohe. Ngā Mahanga a Tairi are known to be an iwi but with the advent of colonised history, the iwi has been described as a hapū.

Of the many pā, papakainga and marae that have existed throughout the Ngā Mahanga a Tairi rohe, the land confiscation, government colonisation and laws that isolated and relinquished Māori rights, there are now only two fully functioning pā today. They are Puniho Pā, Tarawainuku Marae, situated south of Okato township and the home of the Ngā Mahanga people and Okorotua Marae (called today Oakura Pā) north of Oakura township and the home of the Ngāti Tairi people. These people make up the Ngā Mahanga a Tairi iwi who are kaitiaki for their tribal area.

5. Values

5.1 Shared Values

Key values/visions identified in priority order by the MWRG included:

- Spiritual Values.
 - Karakia – incantation or chant to invoke the appropriate rites for every important matter in the life of Māori.
 - Waiata – a traditional method of oral history to record stories, whakapapa and events of importance. There are many forms of waiata used for specific purposes and thus the English equivalent word ‘song’ does not describe completely the meaning of the word waiata.
 - Mauri - life force and the essential essence of all being.
 - Wairua - the spirit/soul of the environment.
 - Whakatauki - meaning emphasise something or a proverb/saying.
 - Kaitiakitanga - The responsibilities and obligations as kaitiaki include nurturing of papatuanuku through the maintenance, protection and enhancement of land and sea and to ensure her health and vitality for the benefit of our future generations. Culturally, spiritually and physically these realms include:
 - Protection of waahi tapu.
 - Protection of waahi taonga.
 - Protection of mahinga kai practices.
 - Provision of maanakitanga activities.
 - Protection of other spiritual and cultural sustenance spiritual and physical guardianship.
 - Maramatanga - meaning clarify and definition.
 - Whanaungatanga- relationship.
- Wai - Fresh water is the life force and the well being of the sea to the shore is important. The waterways are the blood veins of Papatuanuku and these carry life and give life to all facets of the environment.
- Significance of the natural environment tangata (land) and moana (sea).
- Protection of natural resources (flora and fauna) and cultural heritage sites.
- The coastline is still our food basket. It is part of our heritage. It sustains the whanau.
- Access to kaimoana and beach.
- Sand dunes and rock banks important.
- Kainga on the coast.
- Aesthetic value.
- Concern raised over the port and power station.

6. Present Regulations

The existing instruments and structures guiding management and protection of cultural and tangata whenua values are outlined in detail in Appendix A. Below is a summary of the matters relevant to the Coastal Strategy.

There is a range of legislation and plans identified in Appendix A that relate to requirements to recognise and protect tangata whenua values, traditions, heritage, sites of significance and culture in relation to the coast, water, and soil.

Te Tiriti o Waitangi/The Treaty of Waitangi established a partnership, and imposes on the partners the duty to act reasonably and in good faith. This 'partnership' status is between the Crown (and those fulfilling statutory obligations of the Crown such as local authorities) and tangata whenua only and therefore infers the rights of tangata whenua to be at the decision making level and for the views of both Treaty partners to be given equal standing.

The Proposed New Plymouth District Plan and Taranaki Regional Plan provisions offer the most detailed approach of how this will be implemented.

Although the Coastal Strategy will mainly focus on the landward side of the mean high water springs (or the dry part of the beach) an integrated holistic approach means goals and actions that relate to the coastal marine area and waterways can be included in the strategy.

The Resource Management (Foreshore and Seabed) Amendment Act 2004 deals with a number of issues of relevance to the Coastal Strategy, including the creation of foreshore and seabed reserves and provision for a management plan prepared in respect of such reserves as well as impacts on resource consents from customary rights orders. These issues will all need to be discussed in consultation with mana whenua and recognised within the Coastal Strategy.

7. Key Issues and Opportunities

Key issues identified by the MWRG in priority order include:

- Recognition of tangata whenua and engagement of tangata whenua.
- Weight on advice given by tangata whenua/mana whenua decisions and views.
- Benefits to mana whenua. Concern over the strategy placing more restrictions on mana whenua wanting to develop their coastal properties.
- Impacts of development on environment, heritage sites and cultural impacts. Protection of heritage issues.
- Natural hazards effect on the environment e.g. loss of picnic tables due to erosion.
- Kainga on the coast.
- Coastal Development - Hard and Soft. Meaning that hard structures or alterations to the foreshore (e.g. surf breaks) need notified resource consent application.
- Future development of Māori land.
- Concern over the management of information such as the identification of waahi tapu sites.
- Protecting undeveloped natural areas by identifying sites of significance.
- Erosion monitoring.
- Council lead initiatives to educate the public in the ways of tangata whenua.
- Effects of using land, seawater, sand, stones and wood inappropriately e.g. sand dumping/dreading.
- Enforcement of resource consents including monitoring of conditions. NPDC & TRC need to support tangata whenua with regard to industrial pollution.
- Future residential development.
- Future impacts on reefs.
- Differing value base.
- Water quality - constant threat of pollution from accidental spillages at sea on land.
- Industry trivialising tangata whenua viewpoints.
- Marine reserves - mixed views on these.
- Pohokura - matters raised in submissions hearings.
- Recognise development proposals of mana whenua. Do not place more restrictions on coastal development projects.
- Council to recognise and determine how legislation such as the ownership of the seabed and foreshore will be enacted at a district level.
- The Coastal Strategy boundary.
- Protection of boulder banks, sand dunes and driftwood.
- Restricted access to Mikotahi.

8. General Tangata Whenua Goals and Actions

The following goals and actions have been developed by the MWRG to provide direction over the future management of the coast.

MWRG Action Plan

What We Want to Achieve - Goals	What we Will do - Actions	How We will Do it	Priority	Who Will Lead it
G1. The appropriate management of information (including waahi tapu sites and sites of cultural importance).	A1. Voluntary. To develop a protocol for the management of culturally important information.	<ul style="list-style-type: none"> - Council to work with iwi/hapū to develop a protocol. - Each hapū will determine what (if any) information will be held by the council and how it will be used. - A preferred consultation process for notified resource consent applications for each hapū should also be determined. 	High	Council, each hapū, Iwi Liaison Subcommittee
G2. Identify and assess mana whenua natural assets/resources.	A2. Research. Where appropriate and relevant identify significant cultural natural assets/resources within the NPCA area to develop a street map. Build on existing information and fill the information gaps about the coasts natural resources, e.g. North Taranaki Kaimoana Survey and this paper. Provide a street map describing the relationship/connection between people and the coast sign posts, place names, waahi tapu etc.	<ul style="list-style-type: none"> - Each hapū will determine the amount of information (if any) that is provided. - Identify significant cultural natural assets/resource through Iwi/Hapū Management Plans (I/HMP). - Give effect to I/HMP and further research. - Investigate sources of funding. - Support iwi/hapū in gathering information. 	Medium	Each hapū in conjunction with NPDC and TRC

G3. Protect and maintain significant natural sites/forms/river estuaries.	A3. Statutory and Voluntary. Where appropriate work with mana whenua to identify and list sites and areas of significance and establish a protocol for their protection and where appropriate managed use.	<ul style="list-style-type: none"> - The council to work with iwi hapū to develop a protocol. This may involve each hapū identifying one area of importance to be managed. - Identify protection mechanisms through I/HMP and District Plan, e.g. similar to approach used for SNA's (e.g. could be Significant Coastal Areas), Regionally Significant Landscapes, Sites of Significance, Natural Heritage Areas. - Identify in any future relevant strategic/ statutory plans. - Investigate monitoring options available to iwi/hapū and potential funding sources. - Identify mechanisms for the recognition of mana whenua interests in all resource consent applications. - Support New Plymouth District Council Iwi Liaison Subcommittee. 	Urgent / High	Each hapū and NPDC, TRC and DoC
	A4. Statutory. I/HMP for relevant rohe, which defines the importance of natural sites/forms/river estuaries for that area.	<ul style="list-style-type: none"> - Each hapū (when ready and if desired) to develop their own I/HMP. - Investigate funding for I/HMP. - Give effect to I/HMP in District Plans and other territorial plans 	Medium	Each hapū in conjunction with NPDC
G4. Protection of flora and fauna (particularly migrating birds/wildlife).	As above.	As above plus: <ul style="list-style-type: none"> - Revegetation/replanting of local species where appropriate, potentially sourced from local nurseries. - Kaitiakitanga of the area given a role in managing this. 	As above	As above
G5. Protection of culturally important sites e.g. waahi tapu, urupā etc.	As above.	As above plus examine processes for the council to assist with the care for these areas.	As above	As above

G6. Recognise the relationship, knowledge, and role of Māori as kaitiaki of coastal areas.	A5. Voluntary. Representation on decision-making bodies as appropriate such as on the hearings commission, community boards etc.	<ul style="list-style-type: none"> - Identify decision-making bodies which representation is sought. - Iwi Liaison Subcommittee to decide on suitable key tangata whenua representatives/candidates. - Work closely with relevant staff to develop a case. - Up skill people where necessary. - Approach the bodies and seek formal representation. 	High	Iwi/ hapū, NPDC Iwi Liaison Subcommittee in conjunction with the decision making body, e.g. NPDC and TRC
	A6. Voluntary. Develop monitoring programmes which provides the council with relevant information.	<ul style="list-style-type: none"> - Investigate monitoring options available to iwi/hapū and potential funding sources. - Develop I/HMPs, which include monitoring. 	High	Iwi/ hapū and NPDC
G7. The ability for mana whenua to afford to live on coastal Māori land.	A7. Statutory. Differential rating options.	<ul style="list-style-type: none"> - Investigate opportunities for differential rating, how it might work and who it should apply to in consultation with the public. 	Medium	NPDC
G8. Encourage wider appreciation of Māori cultural heritage values and landscapes within the coastal environment.	A8. Education. Where there is an agreement with mana whenua, promote opportunities to improve public knowledge of cultural heritage sites and landscape (e.g. naming of sites, interpretation signs, heritage trails).	<ul style="list-style-type: none"> - Working closely with the council's asset management and reserves teams. 	Medium	Hapū and NPDC
	A9. Education. Hold wananga/workshops (e.g. at Puke Ariki) where people would come to learn about the traditional values and environmental management.	<ul style="list-style-type: none"> - Work with the council. - Include in I/HMP. 	High/medium	Iwi/hapū and NPDC
	A10. Education. Provision of facilitation and support to new and existing cultural groups.	Community Development Plan 2002-2012.	Medium	
	A11. Facilitate access to Treaty, cultural awareness and Te Reo education for community groups on coastal issues.	Community Development Plan 2002-2012.	Medium	

<p>G9. To support a range of opportunities for mana whenua to develop their land and resources in accordance with their own management plans.</p>	<p>A12. Statutory. I/HMP and Plan Change or Variation.</p>	<ul style="list-style-type: none"> - Work with mana whenua to prepare I/HMP's that identify economic opportunities for their people. - Promote a Plan Change or Variation to introduce I/HMPs as a formal mechanism in the District Plans. - Investigate funding opportunities within the council. 	<p>High/medium</p>	<p>Iwi/ hapū in conjunction with NPDC</p>
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9. Local Area Tangata Whenua Actions and Goals

Challenges	Suggested Goals	Examples of Actions
Tongapurutu		
The relationship between tangata whenua (Ngāti Tama) and the rest of the community.	G - Encourage greater understanding and wider appreciation of Māori cultural heritage values within the coastal environment of Tongapurutu.	A - Develop an Iwi/Hapū Management Plan for Ngāti Tama. A - Where there is agreement with Ngāti Tama to promote opportunities to improve public knowledge of cultural heritage sites (e.g. interpretation signs, heritage trails).
Urenui/Onaero		
Pollution of rivers and their margins.	G - To protect and enhance Urenui and Onaero Rivers.	A - Investigate the extent of pollution received in the Urenui and Onaero Rivers. A - Provide recommendations on how to reduce pollution levels.
There are important Māori heritage sites within Urenui and Onaero that need to be recognised and protected.	G - Encourage a wider appreciation of Māori cultural heritage values within the coastal environment of Urenui and Onaero.	A - Where there is agreement with Ngāti Mutunga to promote opportunities to improve public knowledge of cultural heritage sites (e.g. interpretation signs, heritage trails).
Waitara		
Depletion of kaimoana beds due to erosion and over harvesting particularly in the Motonui area.	G - Recognise the importance of these kaimoana beds to tangata whenua.	A - Investigate options to identify suitable resolutions to this issue. A - Support community led monitoring of harvesting and other ecological enhancement and restoration measures.
Concern by tangata whenua over pollution created by existing industry.	G - Recognise the importance of the sea to tangata whenua.	A - To investigate options to resolve, avoid or mitigate this issue.
There are important Māori and European heritage sites within Waitara that need to be recognised and protected.	G - Protect and enhance those features that contribute to the historical pohutukawa coastal landscape and 'sense of place' values.	A - Promote opportunities to provide interpretation information on Māori and European heritage for visitors to Waitara.

Challenges	Suggested Goals	Examples of Actions
Bell Block		
Future of the area used for former oxidation ponds (previously taken under the Public Works Act) is now a home to wild fauna.	Agree a future use of this area of land.	Discuss with the community options for the future of this area of land.
The Bell Block area is rich with heritage sites from past wars that are not currently mapped in the District Plan and thus not afforded the protection needed.	G - Protect areas of significance to tangata whenua within the Bell Block area. G - Recognise the importance of the area for tangata whenua and the wider community	A - Work with Puketapu to identify and list sites and areas of significance and establish protocol for their protection and, where appropriate managed use.
The Bell Block to Waitara area has significant ecological areas and values to both tangata whenua and the wider community that need to be protected and enhanced.	G - Retain and enhance the natural environment and its flora and fauna.	A - Work with the community and tangata whenua to close off large bush/ wetland areas, develop walkways, where appropriate. A - Support community replanting initiatives in appropriate areas e.g. pingao on sand dunes. A- Support organisations (such as DoC and the Ornithological Society) in the protection of habitats.
The sandunes and boulder banks between Bell Block and Waitara are natural heritage areas which need protecting.	G - Recognise the importance of the sand dunes and boulders to the environment and the role they play to curb erosion.	A - Investigate protection options for sand dunes and boulders by recognising that they are natural heritage sites in the same way as other significant natural areas (SNA).
Fitzroy/East End		
There are important Māori heritage sites within Fitzroy/Eastend (such as Ngāti Te Whiti waka landing site) that need to be recognised and protected.	G - Encourage a wider appreciation of Māori cultural heritage values within the coastal environment of Fitzroy/East End.	A - Where there is agreement with Ngāti Te Whiti to promote opportunities to improve public knowledge of cultural heritage sites (e.g. interpretation signs, heritage trails).
The Fitzroy/East End area has important ecological areas and values to tangata whenua that need to be protected and enhanced.	G - Retain and enhance the natural environment its flora and fauna.	A - Support community replanting initiatives in appropriate areas, e.g. sand dunes.

Challenges	Suggested Goals	Examples of Actions
New Plymouth City Waterfront		
There are areas of cultural historical importance in New Plymouth including Ngamotu Beach, the Wind wand area, the port and kaimoana beds that need to be recognised and protected.	G - Recognise the importance and history of these areas to tangata whenua. G - Encourage a wider appreciation of Māori cultural heritage values within the coastal environment at Ngamotu Beach.	A -Work with Ngāti Te Whiti to determine the best way to protect and or promote these sites.
Limited access to Mikotahi.	G - Provide suitable preferably unrestricted access to Mikotahi.	A - Westgate, Contact Energy and Ngāti Te Whiti to liaise about whether access requirements can be accommodated. A - Investigate opportunities for a walkway to Mikotahi either via the back of Contact Energy or along the base of Paritutu seaward side for all.
Concern over the impact of industries at the port and Motunui.	G - Recognise the importance of the sea to tangata whenua.	A - To investigation options to resolve avoid or mitigate this issue.
Oakura		
There are significant sites for tangata whenua that are not currently mapped in the District Plan and thus not afforded the protection needed. There is also concern over the effect of erosion on these significant sites.	G - Protect areas of significance to tangata whenua within the Oakura area. G- Recognise the impact of past erosion protection structures on the coastal environment.	A - Work with Ngāti Tairi to identify and list sites and areas of significance and establish protocol for their protection and, where appropriate managed use. A - Support the establishment and functioning of coast care groups in the area.
Okato		
There are Māori and European heritage sites at threat in/on the land surrounding Okato and these need protection.	G - Recognise the potential for heritage resources to be lost or adversely impacted by development and use of land.	A - Provide economic incentives and assistance for heritage protection and management (e.g. fencing or rates relief).

10. Glossary of Māori terms

Māori term	English equivalent in context
Aotearoa	New Zealand
hapū	clan
harakeke	New Zealand flax, <i>Phormium tenax</i>
hui	conferences
iwi	kin groups, public, communities
kai	food
kaitiaki	guardian
kaitiakitanga	guardianship
kaumatua	male elder, elders
kokako	blue-wattled crow, <i>Callaeas cinerea cinerea</i>
kuia	female elder, elders
kumara	sweet potato
mana	authority, control; prestige, standing
mana whenua	those with customary authority exercised by an iwi or hapū in an identified area
marae	meeting house
mauri	life principle, principle
Pakeha	European, non-Māori
pohutukawa	a tree, <i>Metrosideros excelsa</i>
rangatiratanga	independence, dominion
reo	language
rohe	area relevant to hapu group
taiao	environment, world view
tamariki	children
tangata whenua	local people, native people
taonga	assets, belongings
taonga tuku iho	treasures handed down from the ancestors
tapu	inviolable
te reo (te reo Māori)	the Māori language
Te Tiriti o Waitangi	Treaty of Waitangi
tikanga	culture, cultural, customs
tino rangatiratanga	independence
tupuna	ancestor
waahi tapu	places or things that are sacred or spiritually endowed
wairua	spirit
wananga	seminar, workshop
whakapapa	genealogy, heredity
whanau	family (extended)
whenua	land

Appendix A

Statutory Context

Treaty of Waitangi

Te Tiriti o Waitangi and The Treaty of Waitangi provides for the exercise of kawanatanga (governance) by the Crown, while actively protecting tino rangatiratanga (full authority) of tangata whenua in respect of their natural, physical and spiritual resources.

"The Treaty established a partnership, and imposes on the partners the duty to act reasonably and in good faith"¹⁰. This 'partnership' status is between the Crown (and those fulfilling statutory obligations of the Crown such as local authorities) and tangata whenua only and therefore infers the rights of tangata whenua to be at the decision making level and for the views of both Treaty partners to be given equal standing.

The principles of the Treaty of Waitangi are now included in many statutes which have relevance for the Coastal Strategy. However, a relationship based on principles of respect, recognition, equality and confidentiality will be more effective and long lasting than any piece of legislation¹¹.

Local Government Act 2002

The Local Government Act 2002 (LGA 2002) has a new general empowering framework that reflects a gradual shift of decision-making away from the national stage to localities and the communities that comprise them. Along with the new purpose and powers for local authorities has come an enhanced imperative to provide opportunities for citizens and communities to be involved in decision-making through Long-Term Council Community Plans (LTCCP). Section 93 (6) states that the purpose of a long-term council community plan is to –

- “ (a) Describe the activities of the local authority; and
- (b) Describe the community outcomes of the local authority's district or region; and
- (c) Provide integrated decision-making and co-ordination of the resources of the local authority; and
- (d) Provide a long-term focus for the decisions and activities of the local authority; and
- (e) Provide a basis for accountability of the local authority to the community; and
- (f) Provide an opportunity for participation by the public in decision-making processes on activities to be undertaken by the local authority.”

Taranaki's four local authorities undertook consultation to identify community outcomes in March 2004. There are specific outcomes related to mana whenua and cultural heritage. The New Plymouth District Community Outcomes, as stated in the LTCCP include:

Together... The place of Māori is recognised and respected. Relationships that are mutually beneficial are built between Māori and the wider community.

Prosperous... Development and population growth in the region is encouraged but managed in a manner that does not compromise the natural or social environment.

Sustainable... Taranaki's heritage is identified, recognised and protected.

¹⁰ P. Cooke – New Zealand Māori Council vs Attorney General, 1987

¹¹ Tom Hunt – Capacity Building hui between NPDC and Otaraua Hapū, 2004

Local Government Act 2002 - sections which relate to Māori

4 Treaty of Waitangi

In order to recognise and respect the Crown's responsibility to take appropriate account of the principles of the Treaty of Waitangi and to maintain and improve opportunities for Māori to contribute to local government decision-making processes, Parts 2 and 6 provide principles and requirements for local authorities that are intended to facilitate participation by Māori in local authority decision-making processes.

14 Principles relating to local authorities

- (1) In performing its role, a local authority must act in accordance with the following principles:
 - (a) a local authority should –
 - (i) conduct its business in an open, transparent, and democratically accountable manner; and
 - (ii) give effect to its identified priorities and desired outcomes in an efficient and effective manner:
 - (b) a local authority should make itself aware of, and should have regard to, the views of all of its communities; and
 - (c) when making a decision, a local authority should take account of –
 - (i) the diversity of the community, and the community's interests, within its district or region; and
 - (ii) the interests of future as well as current communities; and
 - (iii) the likely impact of any decision on each aspect of well-being referred to in section 10:
 - (d) a local authority should provide opportunities for Māori to contribute to its decision-making processes:
 - (e) a local authority should collaborate and co-operate with other local authorities and bodies as it considers appropriate to promote or achieve its priorities and desired outcomes, and make efficient use of resources; and
 - (f) a local authority should undertake any commercial transactions in accordance with sound business practices; and
 - (g) a local authority should ensure prudent stewardship and the efficient and effective use of its resources in the interests of its district or region; and
 - (h) in taking a sustainable development approach, a local authority should take into account –
 - (i) the social, economic, and cultural well-being of people and communities; and
 - (ii) the need to maintain and enhance the quality of the environment; and
 - (iii) the reasonably foreseeable needs of future generations.
- (2) If any of these principles, or any aspects of well-being referred to in section 10, are in conflict in any particular case, the local authority should resolve the conflict in accordance with the principle in subsection (1)(a)(i).

77 Requirements in relation to decisions

- (1) A local authority must, in the course of the decision-making process, –
 - (a) seek to identify all reasonably practicable options for the achievement of the objective of a decision; and
 - (b) assess those options by considering –
 - (i) the benefits and costs of each option in terms of the present and future social, economic, environmental, and cultural well-being of the district or region; and
 - (ii) the extent to which community outcomes would be promoted or achieved in an integrated and efficient manner by each option; and
 - (iii) the impact of each option on the local authority's capacity to meet present and future needs in relation to any statutory responsibility of the local authority; and
 - (iv) any other matters that, in the opinion of the local authority, are relevant; and

- (c) if any of the options identified under paragraph (a) involves a significant decision in relation to land or a body of water, take into account the relationship of Māori and their culture and traditions with their ancestral land, water, sites, waahi tapu, valued flora and fauna, and other taonga.
- (2) This section is subject to section 79.

81 Contributions to decision-making processes by Māori

- (1) A local authority must –
 - (a) establish and maintain processes to provide opportunities for Māori to contribute to the decision-making processes of the local authority; and
 - (b) consider ways in which it may foster the development of Māori capacity to contribute to the decision-making processes of the local authority; and
 - (c) provide relevant information to Māori for the purposes of paragraphs (a) and (b).
- (2) A local authority, in exercising its responsibility to make judgments about the manner in which subsection (1) is to be complied with, must have regard to –
 - (a) the role of the local authority, as set out in section 11; and
 - (b) such other matters as the local authority considers on reasonable grounds to be relevant to those judgments.

82 Principles of consultation

- (1) Consultation that a local authority undertakes in relation to any decision or other matter must be undertaken, subject to subsections (3) to (5), in accordance with the following principles:
 - (a) that persons who will or may be affected by, or have an interest in, the decision or matter should be provided by the local authority with reasonable access to relevant information in a manner and format that is appropriate to the preferences and needs of those persons:
 - (b) that persons who will or may be affected by, or have an interest in, the decision or matter should be encouraged by the local authority to present their views to the local authority:
 - (c) that persons who are invited or encouraged to present their views to the local authority should be given clear information by the local authority concerning the purpose of the consultation and the scope of the decisions to be taken following the consideration of views presented:
 - (d) that persons who wish to have their views on the decision or matter considered by the local authority should be provided by the local authority with a reasonable opportunity to present those views to the local authority in a manner and format that is appropriate to the preferences and needs of those persons:
 - (e) that the views presented to the local authority should be received by the local authority with an open mind and should be given by the local authority, in making a decision, due consideration:
 - (f) that persons who present views to the local authority should be provided by the local authority with information concerning both the relevant decisions and the reasons for those decisions.
- (2) A local authority must ensure that it has in place processes for consulting with Maori in accordance with subsection (1).
- (3) The principles set out in subsection (1) are, subject to subsections (4) and (5), to be observed by a local authority in such manner as the local authority considers, in its discretion, to be appropriate in any particular instance.
- (4) A local authority must, in exercising its discretion under subsection (3), have regard to –
 - (a) the requirements of section 78; and
 - (b) the extent to which the current views and preferences of persons who will or may be affected by, or have an interest in, the decision or matter are known to the local authority; and

- (c) the nature and significance of the decision or matter, including its likely impact from the perspective of the persons who will or may be affected by, or have an interest in, the decision or matter; and
 - (d) the provisions of Part 1 of the Local Government Official Information and Meetings Act 1987 (which Part, among other things, sets out the circumstances in which there is good reason for withholding local authority information); and
 - (e) the costs and benefits of any consultation process or procedure.
- (5) Where a local authority is authorised or required by this Act or any other enactment to undertake consultation in relation to any decision or matter and the procedure in respect of that consultation is prescribed by this Act or any other enactment, such of the provisions of the principles set out in subsection (1) as are inconsistent with specific requirements of the procedure so prescribed are not to be observed by the local authority in respect of that consultation.

Resource Management Act 1991

The Resource Management Act 1991 (RMA) sets out how we manage our environment, including air, water, soil, biodiversity, the coastal environment, noise, subdivision and land use planning in general.

Part II Section 5 of the RMA sets out the overarching purpose, being the sustainable management of natural and physical resources. Subsection 5(2)(c) of the Resource Management Act defines sustainable management as “managing the use, development and protection of natural and physical resources in a way, or at a rate, which enables people and communities to provide for their social, economic and cultural wellbeing...while avoiding, remedying or mitigating adverse effects of activities on the environment”.

Sections 6, 7, and 8 provide for a number of specific matters which council must ‘recognise and provide for’, ‘have particular regard to’ and ‘take into account’, when undertaking its functions under the RMA.

Of relevance to the management and protection of heritage values, section 6 (Matters of National Importance) is as follows:

- (e) The relationship of Māori and their culture and traditions with their ancestral lands, water, sites, waahi tapu, and other taonga.”

‘Ancestral lands’ refers specifically to that land which has been owned by ancestors. In considering the reference to ‘waahi tapu, and other taonga’ reference needs to be given to the definition of these terms.

Waahi tapu refers to those places and waters that are sacred to Māori. The term “taonga” is specifically mentioned in Article II of the Māori-language text of the Treaty of Waitangi and there is a considerable volume of commentary from the Waitangi Tribunal on its meaning.

Section 7 outlines ‘Other Matters’ that council must have ‘particular regard to’ in undertaking its functions. Of relevance to heritage values, these include the recognition and protection of the heritage values of sites, buildings, places or areas.

Anyone exercising functions and powers are required to have particular regard to other matters in achieving the purpose of the Act. These matters are listed in section 7 and are as follows:

- “ (a) Kaitiakitanga;
- (aa) The ethic of stewardship)...”

Section 8 outlines council's responsibilities under this act with respect to the Treaty of Waitangi: In achieving the purpose of this Act, all persons exercising functions and powers under it, in relation to managing the use, development, and protection of natural and physical resources, shall take into account the principles of the Treaty of Waitangi (Te Tiriti of Waitangi)

The principles reflect the underlying importance of the Treaty as being the guiding document in the relationship between Māori and the Crown. The council has statutory responsibilities in its role as an agent of the Crown to take account of the principles of the Treaty when managing the natural and physical resources of the region.

Of particular relevance to the management and protection of heritage values, the Principles of the Treaty include the Principle of Rangatiratanga and the Principle of Active Protection. The Second Article of the Treaty guarantees to Māori the control and enjoyment of those resources and taonga which it is their wish to retain. The preservation of a resource base, restoration of Iwi self-management, and the active protection of taonga, both material and cultural, are necessary elements of the Crown's policy of recognising rangatiratanga. The guarantee of rangatiratanga given in Article II is consistent with an obligation to actively protect Māori interests and values in their lands, water, waahi tapu and other taonga, to the fullest extent practicable, and to give a priority to these when they may be adversely affected.

New Zealand Coastal Policy Statement

The purpose of the New Zealand Policy Statement (NZCPS) is to achieve sustainable management of the coastal environment. The NZCPS sets national policies for the management of the coastal environment. It is intended to "guide local authorities in their day-to-day management of the coastal environment".

The NZCPS describes matters of national significance and contains policies about preserving the natural character of the coast, Māori values, subdivision, use and development of the coastal environment and international obligations. The policy statement also outlines matters which should be contained in regional coastal plans and matters to be considered when making decisions on coastal permits.

District and Regional policy statements and plans must give effect to the NZCPS. The policies of the NZCPS are explored in more detail in the discussion of the management themes in Part 3: Priority issues for management of the coast.

The NZCPS acknowledges the importance of cultural heritage in the coastal environment. Policy 1.1.3 states that it is a national priority to protect the following features, which are essential or important elements of the natural character of the coastal environment:

- " b) Characteristics of special spiritual, historical, or cultural significance to Māori identified in accordance with tikanga Māori; and
a) significant places or areas of historic or cultural significance".

New Zealand Coastal Policy Statement - provisions of particular relevance for Māori

Policies and/or statements of particular relevance to Māori include:

- The recognition (up front) that the tangata whenua are the kaitiaki of the coastal environment.
- Protection, as a national priority, of the characteristics of special spiritual, historical or cultural significance to Māori, identified in accordance with tikanga Māori.
- Provision for the identification of the characteristics of the coastal environment of special value to the tangata whenua in accordance with tikanga Māori. Including the right of the tangata whenua to choose not to identify all or any of them.

- Protection of the characteristics of the coastal environment of special value to the tangata whenua being carried out in accordance with tikanga Māori, and that provision be made to determine, in accordance with tikanga Māori, the means whereby the characteristics are to be protected.
- Where characteristics have been identified as being of special value to tangata whenua, the local authority should consider:
 - The transfer of its functions, powers and duties to iwi authorities in relation to the management of those characteristics (section 33 of the RMA).
 - The delegation of its functions, powers and duties to a committee of the local authority representing and comprising representatives of the relevant tangata whenua in relation to the management of those characteristics (section 34 of the RMA).
- Policy statements and plans should make provision for papakainga housing and marae developments in appropriate places in the coastal environment.
- Restrictions depriving the public of access to and along the coastal marine area can only be imposed where such a restriction is necessary to protect (amongst others) Māori cultural values.
- Policy statement and plans should, as far as practicable, identify the access which Māori people have to sites of cultural value to them, according to tikanga Māori.
- In relation to land of the Crown in the coastal marine area, policy statements and plans are to recognise and facilitate the special relationship between the Crown and the tangata whenua as established by the Treaty of Waitangi.
- General guidelines in relation to land of the Crown in the coastal marine area which are:
 - Taking into account the principles of the Treaty of Waitangi.
 - Making provision for consultation with tangata whenua which is early, meaningful and ongoing and which is as far as practicable in accordance with tikanga Māori.
 - Having regard to any relevant planning document recognised by the appropriate iwi authority.
 - Where appropriate involving iwi authorities and tangata whenua in the preparation of plans and policy statements, in recognition of the relationship of Māori and their culture and traditions with their ancestral lands.
 - Where practicable, and with the consent of the tangata whenua, incorporate in policy statements and plans and in the consideration of applications for resource consents, Māori customary knowledge about the coastal environment, in accordance with tikanga Māori.
- Rules being made as soon as possible with the object of enhancing water quality in the coastal environment and in particular where there is a particular tangata whenua interest in the water.
- Rules should provide that a discharge of human sewerage direct into water, without passing through land, may only occur where there has been consultation with the tangata whenua in accordance with tikanga Māori and due weight has been given to sections 6, 7 and 8 of the RMA.

Taranaki Regional Coastal Plan

The purpose of the Taranaki Regional Coastal Plan (TRCP) is to promote the sustainable management of natural and physical resources in relation to the coastal marine area of Taranaki. The following issues, objectives and policies are particularly relevant to this Position Paper.

Issue 3: The Protection of Social and Cultural Values

The Taranaki Regional Council (TRC) is required to promote the management of natural and physical resources in a way, or at a rate, that enables people and communities to provide or their social and cultural wellbeing. Objective 3(b) and (d) recognise the importance of heritage or cultural sites and provide protection from development in coastal marine areas.

Issue 5: The Relationship of Tangata Whenua with the Coastal Marine Area

Objective 5 recognises the cultural relationship of iwi o Taranaki with the Taranaki coastal marine area, including:

- The exercise of tino rangatiratanga by iwi and hapū in the coastal marine area.
- The role of tangata whenua as kaitiaki of coastal resources.
- The values and perspectives of tangata whenua with respect to the spiritual qualities of water (its mauri and wairua).
- The protection of mahinga mataitai and the customary use of the coastal marine area as a source of kaimoana.
- The protection of waahi tapu eg, urupā, coastal battlegrounds, tauranga waka, mauri stones, toko taunga ika, mahinga mātaimai, and landscape features determining iwi or hapū boundaries.

Policies relevant to the Coastal Strategy include:

Policy 5.1

“Procedures will be adopted which seek to recognise and accommodate the mana moana rights of iwi and hapū over their mahinga mātaimai and other taonga in the coastal marine area and their role as kaitiaki within coastal management procedures, where appropriate and consistent with the purposes of the Act.”

Policy 5.3

“Procedures and approaches shall be adopted to enable iwi o Taranaki to participate as a partner in coastal management decisions”.

Taranaki Regional Fresh Water Plan

The plan recognises and provides for the relationship of Tangata Whenua and Iwi and hapū of Taranaki and their culture and traditions with their water, sites, waahi tapu and other taonga. Policy 4.1.1 protects cultural sites of significance. Policy 4.1.3 maintains access to areas of cultural significance that are associated with freshwater. While Policy 4.1.6 provides iwi with an opportunity to participate in water management and decision-making.

Taranaki Regional Soil Plan

Māori cultural tradition and spiritual values with ancestral lands water sites waahi tapu and other taonga are recognised and provided for in this plan.

New Plymouth District Plan

The New Plymouth District Plan gives particular regard to the traditional relationship of tangata whenua with the natural environment of the district. Specific regard is given to the following policies:

- Policy 19.1 the use of land for traditional Māori activities.
- Policy 19.2 waahi tapu and other taonga should be protected from subdivision, land use and development that will destroy or alter their cultural and spiritual values. Subdivision, land use or development should not adversely affect the relationship, culture or traditions that tangata whenua have with waahi tapu and other taonga.
- Policy 19.3 the cultural and spiritual values of tangata whenua should be recognized and provided for in the resource management of the district.
- Policy 19.4 the principles of the Treaty of Waitangi (Te Tiriti o Waitangi) will be taken into account in the management of the natural and physical resources of the district.

Historic Places Act 1993

The purpose of the Historic Places Act (HPA) is to promote the identification, protection, preservation and conservation of historical and cultural heritage of New Zealand. The protection of historic and cultural heritage is a shared responsibility between the Historic Places Trust, Department of Conservation, regional and district councils and the community. The HPA outlines the functions and powers of the Historic Places Trust and deals with the establishment of heritage covenants, protection of archaeological sites, and the registration of historic places, areas, waahi tapu and waahi tapu areas.

The Historic Places Trust register is linked to the District Plan through provisions in the RMA, and it is intended that the District Plan provide the mechanism for protecting such registered items. The register itself does not equal automatic protection, and is primarily an advocacy tool. An archaeological authority is required from the Historic Places Trust before work is undertaken that destroys, damages or modifies an archaeological site.

Te Ture Whenua Māori Act 1993

The Te Ture Whenua Māori Act further amends the laws relating to Māori lands, and to determine certain claims and disputes in relation to Māori lands, and to confer jurisdiction upon the Māori Land Court and the Māori Appellate Court and for other purposes.

Part 1 of Te Ture Whenua Māori Act 1993 outlines the constitution of the Māori Land Court, along with its objectives, jurisdiction and powers. Section 6 (2) of this Act binds the Māori Land Court to the definitions of Te Ture Whenua Māori Act 1993. In the Act Māori Land means Māori customary land and Māori freehold land.

Foreshore and Seabed Act 2004

The Foreshore and Seabed Act (FSA) enacted late 2004 reserves the public foreshore in perpetuity for the common heritage of all New Zealanders. It vests legal and beneficial ownership of the public foreshore and seabed in the Crown.

The four key aspects of the legislation are: Crown ownership; public access and navigation; customary rights; and other key areas like the foreshore and seabed register and a process for redress for vesting of local authority land. Under this system Māori would need to apply for a Customary Rights Order or for Territorial Customary Rights. Stringent tests would apply which require the demonstration of continuous uninterrupted occupation from 1840 onwards.

This piece of legislation is controversial as it removes the ownership of the foreshore and seabed from Māori. The Ngāti Apa Court of Appeal decision made clear that the purported transfer of sovereignty in 1840 did not affect existing property rights. The Crown was considered to be wrong to equate sovereignty with ownership.

The Resource Management (Foreshore and Seabed) Amendment Act 2004

In order to implement the FSA, amendments were required to other legislation. The main elements of the Resource Management (Foreshore and Seabed) Amendment Act 2004 relate to:

- 3.1 protection of customary rights orders.
- 3.2 provision for a management plan prepared in respect of a foreshore and seabed reserve to be accommodated in policy statements and plans prepared under the Resource Management Act 1991.
- 3.3 subdivisions.
- 3.4 reclamations.

These are discussed below in detail.

3.1 Protection of Customary Rights Orders

The effect of a customary rights order is that the activity, use or practice specified in the order is protected under the RMA. Activities carried out under a customary rights order are called recognised customary activities. The Resource Management (Foreshore and Seabed) Amendment Act amends the RMA in order to:

- Recognise and provide for the protection of recognised customary activities as a matter of national importance in all decision-making under the RMA. This includes during the development of policy statements and plans and in determining applications for resource consents.
- Enable the exercise of a recognised customary activity without a resource consent and despite rules in plans prepared under the RMA.
- Require a consent authority to decline resource consent for a proposed activity that the consent authority considers would have a significant adverse effect on a recognised customary activity, unless the holder of the customary rights order has given its written approval. Exceptions are provided for the maintenance of, and new consents for, existing infrastructure works and associated operations.
- Enable the Minister of Conservation, in consultation with the Minister of Māori Affairs, to impose controls on the exercise of a recognised customary activity where it will have a significant adverse effect on the environment. These controls cannot prevent the exercise of a recognised customary activity.

Existing lawful activities will not be affected by customary rights orders. However, upon expiry of resource consent, a local authority will not be able to grant a new resource consent if it considers that the activity has a significant adverse effect on a recognised customary activity, unless the holder gives written approval.

3.2 Foreshore and Seabed Reserve

If a foreshore and seabed reserve is established, the applicant group and representatives of the regional council and Crown will agree on a board and a charter to administer the reserve. The functions of the board include the development of a management plan for the area. Councils will then have to recognise and provide for that management plan in relevant policy statements and plans prepared under the RMA. Regional councils will be obliged to undertake a review of relevant policies and plans after a management plan is finalised. If councils decide to change their plans to recognise and provide for that management plan, they will need to publicly notify the proposed changes and consider public submissions.

3.3 Subdivisions

If a section of land, which includes foreshore and seabed land is subdivided, that part of the land that is within the foreshore and seabed will become owned by the Crown. Depending on the size of the subdivision, compensation may be payable by the Crown.

3.4 Reclamations

The Resource Management (Foreshore and Seabed) Amendment Act 2004 amends section 355 of the Resource Management Act 1991 which deals with the vesting of reclaimed land. The Minister of Conservation can not transfer freehold title over reclaimed land. There are some limited exceptions to this: Where resource consent to carry out a reclamation has been granted before 25 November 2004; and if there is a specific statute or legal agreement providing for the vesting of the reclaimed land. For all other parties, only lesser rights can be vested. Port companies will have an automatic right of renewal on leases over reclaimed land necessary for port infrastructure. Other holders of leases over reclaimed land, that are due to expire, will have their applications considered first.

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