

TANGATA WHENUA / MANA WHENUA

Te Whakataki: Introduction

The intent of this chapter is to assist plan users to engage constructively and productively with the iwi collective of this marae, Ngāti Kahungunu mana whenua, who are the Marae, Hapū and their entities ki Heretaunga Tamatea. They also form part of the Ngāti Kahungunu collective in general, and specifically with the marae and hapū of Tamatea.

Commented [SM1]: S125.002 Ngā hapū me ngā marae o Tamatea S120, S120.008, S120.009 Heretaunga Tamatea Settlement Trust (Response provided as an action from the wānanga.)

Te Whenua: The Land

The lands of Tamatea stretch from the majestic Ruahine mountain range in the west, across the Ruataniwhā and Takapau plains to the wild and picturesque coastline from Kairākau in the north to Whangaehu in the south. Both the Ruataniwhā and Takapau Plains are dissected and drained by the Tukituki River and its many tributaries, which in turn interconnect to a network of ephemeral wetlands that stretch from the east of State Highway 2 North of Ōtāne, encompassing Te Roto-a-Tara and Poukawa, south to Lake Whatumā (Hatuma). Collectively they are known as Ngā Puna-a-Tara (the spring waters of Tara). The braided river environment of the Tukituki is the breeding ground for a diverse range of wading birds and various indigenous fish species. Water and the mauri of the water is and always has been of paramount importance to the Tangata Whenua of Tamatea.

The vegetation of the area varied from the tōtara/beech-kāmahi forests of the Ruahine foothills to the podocarp/broadleaf forest of the rolling hill country, to scrub and tussock grasslands of the Takapau and Ruataniwhā plains, to the aquatic flora and fauna of the wetlands, and on to the dune lands of the eastern seaboard. These areas are now encompassed by the Hawke's Bay Ecological Districts of: Ruahine, Heretaunga, Puketoi and Eastern Hawke's Bay.

The territorial local authority boundaries of Central Hawke's Bay District approximate the tribal takiwā or taiwhenua (territory) known to tangata whenua as Tamatea (local authority and tribal boundaries are both shown on the Planning Maps). There is some extension beyond the local authority boundaries into the Hastings District and Tararua District, and vice versa for neighbouring hapū.

Tangata Whenua: The People of the Land

Tangata whenua first settled in the Central Hawke's Bay District circa the ninth century, and over the centuries there were successive waves of people, who through warfare, marriage and land gifting established themselves on these lands. From a tangata whenua perspective, the first wave of peoples are understood as Kupe people, the second wave as Kuruhaupo people and the third wave as Takitimu people.

The founding Tūpuna, ancestors, and their deeds were acknowledged through the embedding of their names in the landscape. Te Roto-a-Tara (the lake of Tara), Ngāa-kaihinaki-a-

Whata (the hills to the East of Takapau) and the illustrious ancestor Tamatea. Tamatea was known throughout Aotearoa/New Zealand and across the Pacific Ocean. While there are varying accounts of his whakapapa (genealogy) the Ngāti Kahungunu version is:

Tamatea, Ariki-nui, mai-Tāāwhiti (Tamatea the great Lord from across the seas)

/

Rongokako (recalled in the full name of Te Mata Peak, Te Mata o Rongokako)

/

Tamatea Pōkai-whenua (Tamatea who encircles the lands i.e. the navigator, the explorer)

/

Kahungunu (the eponymous ancestor of Ngāti Kahungunu)

Tamatea Pōkai-whenua has his name immortalised in the renowned and longest place-name in the world: Te Taumata-whakatangihanga-koauau-o-Tamatea-turi-pūkaka-piki-maunga-horonuku-pōkai-whenua-ki-tana-tahu (the summit where Tamatea, with large knees, a climber of mountains, explorer and encircler of lands, played his flute to his loved one).

There are many other examples throughout Tamatea, indicating the interrelationship between tangata whenua and the land as they have held and continue to hold ahi-kā-roa (permanent residency) from the original settlement to the present day, and into the future.

From the nineteenth century to today, the predominant overarching tribal name has been Ngāti Kahungunu. In addition to our proudly acclaimed iwi identity, hapū identity is paramount for tangata whenua and there are more than 15 hapū names associated with this district that are still remembered – these are listed alongside the marae with which they affiliate.

The histories and stories of the tTangata wWhenua of Tamatea very clearly illustrates their relationship with the lands and natural resources of this district. It is because of this relationship that the hapū permanently settled these lands and established themselves as tangata whenua (People of the Land) with Ahi-kā (Fires that burn on the land) or Ahi-kā-roa (Long burning fires) signifying permanent residency. At the birth of a child, the whenua (placenta) and pito (umbilical cord) were buried at a site – a tree or rock of significance to the hapū to link the child to the land and reaffirm Ahi-kā. Not surprisingly Papatūānuku, the earth mother, is personified as the nurturer of her children, encapsulated in the expression 'ūkaipō' (feeding by night i.e. breast-feeding) and the expression 'kua hoki mai ki te ūkaipō' refers to returning to the place where your pito was buried i.e. the place where you will be nurtured.

From and within this relationship, flow the values that are integral to tangata whenua identity. This environment, and associated lifestyle, has produced a worldview that is centred on interconnectedness, where all things are connected through whakapapa (genealogy).

All living things are connected through their descent from the children of Papatūānuku, the earth mother, and Ranginui, the sky father, specifically: Tāne of people and forests, Rongomātāne of cultivated foods, Haumiatiketike of the uncultivated foods and Tangaroa of the waters. Tangata whenua, the children of Tāane, have been vested with the responsibility

of guardianship and stewardship of the natural world, kaitiakitanga. Of special significance to kaitiaki is the state of well-being of the water, lands vegetation, flora and fauna. The state of well-being is encapsulated in the concept of mauri (often translated as life-force). From this world view where all living things are connected through their genealogical linkages (whakapapa), emerges a set of values that guide the relationship between tangata whenua and the natural world.

The Treaty of Waitangi: Te Tiriti o Waitangi

All features of the natural world – such as flora, fauna, water bodies and ancestral sites – are considered taonga (treasures and treasured possessions) and acknowledgement of tangata whenua status as kaitiaki is guaranteed under Article Two of the Treaty of Waitangi:

Ko te tuarua

Ko Te Kuini o Ingarangi ka waakarite ka wakaae ki nga Ranagatira ki nga hapū - ki nga tangata katoa o Nu Tirani Te Tino Rangatiratanga o ratou whenua o ratou kainga me o ratou taonga katoa...

Article the second

Her Majesty the Queen of England confirms and guarantees to the chiefs and tribes of New Zealand and the respective families and individuals thereof the full and exclusive and undisturbed possession of their Lands and Estates forests and fisheries and other properties...

Despite the promise in Article Two, land alienation in Central Hawke's Bay has been severe. From the Waipukurau Purchase in 1851² through to the present day, tangata whenua land holdings have dwindled and, as a result, many sites of cultural, historical and spiritual significance are no longer in tangata whenua ownership. The protection and culturally appropriate care of these sites is an ongoing concern for tangata whenua today.

Te Tiriti o Waitangi/Treaty of Waitangi also includes the principles of partnership, participation and protection that underpin the relationship between tangata whenua/mana whenua and the District Council.

Te Ao Hurihuri: Tangata Whenua / Mana Whenua today



Progressively throughout the twentieth century, hapū representation was vested in the marae. The most public expression of this development was evident with the formation of the treaty settlement group, He Toa Takitini, in 2003, when the people chose to be represented by marae rather than hapū. The marae of the Tangata Whenua of Tamatea are:
The contemporary representation of tangata whenua is more specifically represented by the term 'mana whenua', those who exercise authority on the land which they occupy. While in essence, tangata whenua can 'literally' translate as the same concepts, tangata whenua has connotations to Māori and the homogenous 'Indigenous' people of Aotearoa. Mana whenua, therefore, specifies locality and in doing so determines rights to exercise authority in the eyes of the crown.

Commented [SM2]: S122.005 Rongomaraeroa Marae Trustees. TW Topic, Key Issue 6

Commented [SM3]: S125.007 Ngā hapū me ngā marae o Tamatea, TW Topic, Key Issue 6



For the purpose of this Plan and for Central Hawke's Bay District Council, the individual and collective also exercise, as mana whenua, mana motuhake¹. Mana, through self determination and control over ones own destiny, is determined by nine marae representing 20 hapū in the rohe. Their authority is self-described below in their statements of identity.

Commented [SM4]: S125.002 Ngā hapū me ngā marae o Tamatea S120, S120.008, S120.009 Heretaunga Tamatea Settlement Trust (Response provided as an action from the wānanga.)

MARAE	HAPŪ	PEPEHA
<p>Pukehou <i>State Highway 2, Pukehou</i></p>	<p>Ngāi Te Rangī-te-<u>K</u>ahutia, Ngāti Puk<u>u</u>etutu, Ngāi Te Hurihanga-i-<u>t</u>e-rangi, Ngāi Te <u>W</u>hatuiāpiti</p>	 <p><u>Ko Kauhehei te maunga</u> <u>Ko Te Roto-a-Tara te waiū, ko Roto-a-Kiwa te roto. Ko Te Wai-nui-ā-rapa te wairere, ko te Tukituki te awa.</u> <u>Ko Keke Haunga te whare-tipuna,</u> <u>Ko Kauhehei te whare-kai.</u> <u>Ko Tamaiwa te whare-kāuta,</u> <u>ko Papa-aruhe te papa-kāinga.</u> <u>Ko Ngāi Te Whatu-i-āpiti, Ngāi Te Hurihanga-i-te-rangi, Ngāi Te Rangī-te-kahutia, Ngāti Pukututu ngā hapū.</u> <u>Ko Te Whātuiāpiti te tipuna, ko Renata Pukututu te tangata.</u> <u>Ko Tākitimu te waka.</u> <u>Ko Pukehou te marae</u> <u>Tihei mauri ora!</u></p>
<p>Whatuiāpiti <i>Te Aute Trust Road, Patangata</i></p>	<p>Ngāi <u>T</u>e Whatuiapiti</p>	

Commented [SM5]: S122.001 Rongomaraeroa Marae, S125.006 Ngā hapū me ngā marae o Tamatea, Tangata Whenua Topic, Key Issue 1

¹ separate identity, autonomy, self government, self determination, independence, sovereignty, self authority.



MARAE	HAPŪ	PEPEHA
		<p><u>Ko Kauhehei te maunga</u> <u>Ko Papanui te awa</u> <u>Ko Te Whātuiāpiti te marae</u> <u>Ko Tākitimu te waka</u> <u>Ko Ngāi Te Whātuiāpiti me Ngāti Kahungunu</u> <u>ngā iwi</u></p>
Kairākau	Ngāi Tamatera Ngāi Te Ōatua Ngāi Hikatoa	 <p><u>Ko Pōnui raua ko Tukituki ngā awa</u> <u>Ko Te Apiti te maunga</u> <u>Ko Ngāi Te Oatua, Ngāi Tamatera, Ngāti</u> <u>Hikatoa ngā hapū</u> <u>Ko Tumāpuhia te tangata</u> <u>Ko Kairākau te whenua tapu</u> <u>E tū Kairākau!</u></p>
Te Tapairu Pā <u>Marae Road,</u> <u>Waipawa</u>	Ngāti Marau, Rangitāne	 <p><u>Ko Ruahine te maunga</u> <u>Ko Tukituki me Waipawa ngā awa</u> <u>Ko Tākitimu te waka</u> <u>Ko Tamatea Arikiniui te tangata</u> <u>Ko Te Tapairu Pā te marae</u> <u>Ko Amiria te whare kai</u> <u>Ko Te Whaea O Katoa te whare karakia</u> <u>Ko Ngāti Mārau me Ngāti Te Rangitotohu ngā</u> <u>hapū</u> <u>Ko Ngāti Kahungunu te iwi</u></p>

Commented [SM6]: S122.001 Rongomaraeroa Marae, S125.006 Ngā hapū me ngā marae o Tamatea, Tangata Whenua Topic, Key Issue 1

Commented [SM7]: S122.001 Rongomaraeroa Marae, S125.006 Ngā hapū me ngā marae o Tamatea, Tangata Whenua Topic, Key Issue 1

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Commented [SM9]: S122.001 Rongomaraeroa Marae, S125.006 Ngā hapū me ngā marae o Tamatea, Tangata Whenua Topic, Key Issue 1

MARAE	HAPŪ	PEPEHA
Mataweka <u>Tapairu Road,</u> <u>Waipawa</u>	Ngāi Toroiwaho	 <p> <u>Ko Ruahine te maunga Ko Tukituki, ko</u> <u>Waipawa nga awa</u> <u>Ko Ngāi Te Whātūiāpiti, ko Ngāi Toroiwaho, Ko</u> <u>Ngāi Te Hauapu ngā hapū</u> <u>Ko Nohomaiterangi te whare tipuna</u> <u>Ko Mataweka te marae</u> </p>
Pourēre	Ngāi Te Ōatua	<p> <u>Ko Te Atua, ko Pukerangi, o Rangitapu ngā</u> <u>maunga tapu</u> <u>Ko Pourēre to moana</u> <u>Ko Wharepūkākāhu, ko Ouēpoto ngā awa</u> <u>Ko Ngāi Te Ōatua te hapū</u> <u>Ko Tumāpuhia te tangata</u> </p> <p><u>Tihei Mauri Ora!</u></p>
Rongomaraeroa <u>Pah Road,</u> <u>Porangahau</u>	Ngāti Kere Ngāti Manuhiri Ngāti Hinetewai Ngāti Pihere	 <p> <u>Ko te Awapūtahi te maunga</u> <u>Ko Taurekaitai te awa</u> <u>Ko Rongomaraeroa te marae</u> <u>Ko Ngāti Kere te hapu</u> <u>Ko Ngārangihwakaūpoko te tangata</u> </p>

Commented [SM10]: S122.001 Rongomaraeroa Marae, S125.006 Ngā hapū me ngā marae o Tamatea, Tangata Whenua Topic, Key Issue 1

Commented [SM11]: Photo pending, waiting on approval from photopgrapher

Commented [SM12]: S122.001 Rongomaraeroa Marae, S125.006 Ngā hapū me ngā marae o Tamatea, Tangata Whenua Topic, Key Issue 1

Commented [SM13]: S122.001 Rongomaraeroa Marae, S125.006 Ngā hapū me ngā marae o Tamatea, Tangata Whenua Topic, Key Issue 1

MARAE	HAPŪ	PEPEHA
<p>Te Rongo a Tahu <u>Polson's (stock route), Takapau</u></p>	<p>Ngāi Tahu Makakanui Ngāi Toroiwaho Ngāi Kikiri o Te Rangī</p>	 <p><u>Ko Te Rangī-Tapu-ā-Whata te maunga</u> <u>Ko Whatumā te waiū</u> <u>Ko Ngāi Te Kikiri o te Rangī,</u> <u>ko Ngāi Tahu Mākakanui,</u> <u>ko Ngāi Toro-i-waho ngā hapū.</u> <u>Ko Te Rongo-a- Tahu te marae Ko Tākitimu te waka</u> <u>Ko Ngāti Kahungunu te iwi</u></p>
<p>Rākautātahi <u>Snee Road, south of Takapau</u></p>	<p>Ngāi Rangitotohu Ngāti Marau</p>	 <p><u>Ko Ruahine te maunga</u> <u>Ko Manawatū, ko Mākaretū ngā awa</u> <u>Ko Ruataniwha te mania</u> <u>Ko Te Poho o Te Whātuiāpiti te whare tipuna</u> <u>Ko Ngāti Mārau, ko Ngāi Te Rangitotohu, ko Ngāi Te Rangitekahutia ngā hapū</u> <u>Ko Rākautātahi te marae</u></p>

Commented [SM14]: S122.001 Rongomaraeroa Marae, S125.006 Ngā hapū me ngā marae o Tamatea, Tangata Whenua Topic, Key Issue 1

Commented [SM15]: S122.001 Rongomaraeroa Marae, S125.006 Ngā hapū me ngā marae o Tamatea, Tangata Whenua Topic, Key Issue 1

NOTE: Other hapū historically associated with the lands and district of Tamatea include: Ngāi Pouwharekura, Ngāi Ta Ao, Ngāti Honomōkai, Ngāi Upokoiri, Ngāti Te Ruatōtara, Ngāi Tūrāhui, Ngāi Te Opekai, Ngāi Parakioro.

Many Māori living in and around Waipukurau are not of Tamatea heritage, but they are regarded, locally, as integral to the Māori identity of Tamatea. These people are represented through affiliation to one of the Tamatea marae or through the Waipukurau Community Marae.

Commented [SM16]: S122.001 Rongomaraeroa Marae, S125.006 Ngā hapū me ngā marae o Tamatea, Tangata Whenua Topic, Key Issue 1

Commented [SM17]: Correspondence from Matua Brian dated (xxx) indicates further amendments to the final lines of the pepeha will be provided. These will be forwarded to the Panel on their receipt.

Commented [SM18]: Comment from Darryn Russell: I am not sure this is required in this section? I have struck through to highlight but when the final perusal by mana Whenua is undertaken perhaps this could be considered.

MARAE	HAPŪ	LOCATION
Waipukurau Community Marae	Ngā Mata-a-waka	Takapau Road, Waipukurau

Where hapū or marae share whenua, this is not representative of a boundary, rather it highlights these are where whakapapa and shared interests are strongest.

In addition, the collective above, in part, constitutes the Post-Settlement Group Entity (PSGE), Heretaunga Tamatea Settlement Trust (HTST). HTST negotiated a settlement of all historical claims with the crown. The settlement determines HTST to represent the 'Treaty' partner with the defined rohe of HTST.

Therefore the nine marae, 20 hapū and PSGE represent Mana Whenua for the CHB District Council and this District Plan. Associated collective interests are also noted as being parties identified as part of the District Plan.

Ngā Reo o te Takiwa: Representative Voices

For the purposes of the District Plan, tangata whenua interests are represented by:

Individual marae: where issues specific to the respective areas of interest occur. Each marae exercises its own rangatiratanga through their role as kaitiaki.

Ngāti Kahungunu Iwi Incorporated (NKII): for issues that extend beyond the boundary of the Tamatea Rohe. Ngāti Kahungunu Iwi Incorporated is recognised as an iwi authority under the RMA for issues across Hawke's Bay. NKII's genesis was as a mandated Iwi Authority to receive the Māori Fisheries allocation in the 1992 Fisheries Settlement. Its mission is to advance the kaupapa of enhancing the mana and wellbeing of Ngāti Kahungunu.

Representatives of Māori land owners and managers: for issues specific to their land holdings.

Aorangi Māori Trust Board (AMTB): in agreement with the Crown, AMTB has co-management rights over the Department of Conservation owned land on the southern shore of Lake Whatumā.

Heretaunga Tamatea Treaty Settlement Trust (HTTST): for issues identified in the Heretaunga Tamatea Claims Settlement Act 2018. The HTTST represents the treaty settlement interests of the Tamatea hapū and marae, to ensure the betterment of the hapū and marae. HTTST is the mandated voice and representative entity which includes considering the extent to which proposed planning policy and development may impact on the historical, cultural and spiritual interests of the various hapū and those areas under statutory acknowledgement and/or the Heretaunga Tamatea Claims Settlement Act 2018.

Commented [SM19]: S125.002 Ngā hapū me ngā marae o Tamatea S120, S120.008, S120.009 Heretaunga Tamatea Settlement Trust (Response provided as an action from the wānanga.)

Commented [SM20]: This section has been moved from the end of this section in response to wānanga feedback

Commented [SM21]: S125.002 Ngā hapū me ngā marae o Tamatea S120, S120.008, S120.009 Heretaunga Tamatea Settlement Trust (Response provided as an action from the wānanga.)

Commented [SM22]: S120.009 Heretaunga Tamatea Settlement Trust, TW Topic Report Key Issue 1

Te Taiwhenua o Tamatea: as a collective and representative voice for the marae of Tamatea. The Taiwhenua was incorporated in 1990 and its geographic boundaries, which align closely with the local authority boundaries, are registered with the Māori Land Court. Te Taiwhenua O Heretaunga also has some overlap with northern Central Hawke's Bay.

Ngāti Kere Hapū Authority: [tangata whenua in the Pōrangahau rohe.](#)

Commented [SM23]: S134.001 Ngāti Kere Authority, TW Topic Report Key Issue 1

Tangata Whenua me te Ture: The Resource Management Act

The RMA includes a number of provisions to provide for consideration of tangata whenua including the requirement to take into account the principles of the Treaty of Waitangi.

Section 5: relates to 'sustainable management', which in turn is linked to the social, economic and cultural well-being of communities

Section 6: all persons shall recognise and provide for the following matters of national importance: (e) the relationship of Māori and their culture and traditions with their ancestral lands, water, sites, wāhi tapu, and other taonga, and (f) the protection of historic heritage from inappropriate subdivision, use and development, and (g) the protection of protected customary rights.

Section 7(a): all persons exercising powers under the RMA in relation to managing the use, development, and protection of natural and physical resources shall have particular regard to kaitiakitanga, which is defined in the RMA as 'the exercise of guardianship by the tangata whenua of an area in accordance with tikanga Māori in relation to natural and physical resources; and includes the ethic of stewardship'.

Section 7(aa): all persons exercising powers under the RMA in relation to managing the use, development, and protection of natural and physical resources shall have regard to the ethic of stewardship.

Section 8: obliges those exercising authority under the RMA to take into account the principles of the Treaty of Waitangi (Te Tiriti o Waitangi):

- The Principle of Tino Rangitiratanga (full chiefly authority – tribal self-regulation of resources in accordance with their customary preferences)
- The Principle of Partnership
- The Principle of Kawanatanga (the Crown's right to govern)
- The Principle of Active Partnership and Consultation
- The Principle of Active Protection
- The Principle of Hapū/Iwi Resource Development

Section 35A: identifies a duty on local authorities to keep records of iwi and hapū. A local authority must keep and maintain the contact details of iwi and hapū authorities or any groups that represent the hapū within its district or region. The records to be kept include any planning documents that are recognised by the iwi authority and are lodged with the council,

as well as records of any area of the region or district over which one or more iwi exercise kaitiakitanga.

Section 36B: sets out provisions for local authorities who want to make a joint management agreement

Section 74(2A): requires a territorial authority when preparing or changing a District Plan to take into account any relevant planning document recognised by an iwi authority and lodged with the territorial authority, to the extent that its content has a bearing on the resource management issues of the district.

Schedule 1 of the Act: includes a requirement when preparing a policy statement or plan for council to consult with the Tangata Whenua of Tamatea.

Section 58L-U Mana Whakahono ā Rohe: this section provides for one or more iwi authorities to invite one or more local authorities to enter into a Mana Whakahono ā Rohe (iwi participation arrangement), which is a mechanism to discuss, agree and record ways in which tangata whenua may, through their iwi authorities, participate in the resource management and decision-making processes under the RMA. Mana Whakahono ā Rohe can also assist councils to comply with their statutory duties under the RMA, including the implementation of sections 6(e), 7(a) and 8.

Guiding Principles for Mana Whakahono ā Rohe:

Amongst other things, parties must endeavour to:

- enhance the opportunities for collaboration amongst all participating authorities; to work together in good faith and in the spirit of cooperation;
- communicate with each other in an open, transparent and honest manner;
- commit to meeting statutory time frames and minimise delays and costs involved in a process; and
- recognise that Mana Whakahono ā Rohe does not limit iwi participation.