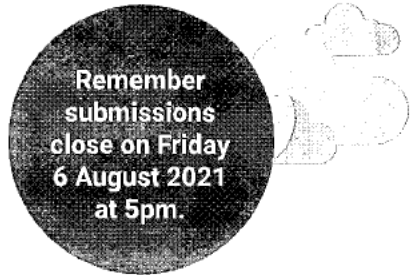


Proposed District Plan submission form

Clause 6 of the First Schedule, Resource Management Act 199.

Feel free to add more pages to your submission to provide a fuller response.



To: Central Hawke's Bay District Council			
1. Submitter details			
Full Name	Last <i>Tipene</i>	First <i>Anthony</i>	
Company/Organisation (if applicable)	<i>Rongomaraeroa Marae Trustees</i>		
Contact Person (if different)	<i>Anthony Tipene</i>		
Email Address			
Address		Postcode	
Phone	Mobile	Home	Work
2. This is a submission on the Proposed District Plan for Central Hawke's Bay			
3. <input type="checkbox"/> I could <input type="checkbox"/> I could not – gain an advantage in trade competition through this submission (Please tick relevant box)			
If you could gain an advantage in trade competition through this submission please complete point 4 below:			
4. <input checked="" type="checkbox"/> I am <input type="checkbox"/> I am not – directly affected by an effect of the subject matter of the submission that:			
(a) adversely affects the environment; and (b) does not relate to trade competition or the effects of trade competition. (Please tick relevant box if applicable)			
Note: If you are a person who could gain an advantage in trade competition through the submission, your right to make a submission may be limited by clause 6(4) of Part 1 of Schedule 1 of the Resource Management Act 1991.			
5. <input checked="" type="checkbox"/> I wish <input type="checkbox"/> I do not wish – to be heard in support of my submission in person (Please tick relevant box)			
6. <input checked="" type="checkbox"/> I will <input type="checkbox"/> I will not – consider presenting a joint case with other submitters, who make a similar submission, at a hearing. (Please tick relevant box)			
7. Do you wish to present your submission via Zoom? <input type="checkbox"/> Yes <input checked="" type="checkbox"/> No			
8. Please complete section below (insert additional boxes per provision you are submitting on):			
The specific provision of the plan that my submission relates to:			
<i>Tangata whenua.</i>			
Do you: <input type="checkbox"/> Support <input type="checkbox"/> Oppose <input checked="" type="checkbox"/> Amend (Please tick relevant box)			
What decision are you seeking from Council?			
Reasons: <i>Lack of engagement with Tangata whenua.</i>			
Please note: All submissions will be treated as public documents and will be made available on Council's website. However, you may request that your contact details (but not your name) be withheld. If you want your contact details withheld, please let us know by ticking this box. <input checked="" type="checkbox"/>			

Submission of Rongomaraeroa Marae/Hapū/ whānau on proposed Central Hawkes Bay District Plan, 2021.

Page 1 .

Line one

what is Ngā tangata whenua o Tamatea? Song, poem, haka?

Line 8-10 the settlements of Tamatea ? Tamatea Arikinui or Tamatea pokaiwhenua neither occupeid the land.

Line 11 Pukehou marae, Whatuiapiti marae, Kairakau marae,

Line 13 why Whangaehu if that is that the most southern boundary ?

Line 14 Hikatoa hapū, Kere hapū. Pihere are they a hapū of Kere?

There are 9 hapu associted with Pōrangahau they need to all be acknowledged with several traditional Marae one at Te Paerahi, one at Wimbledon.

The last **11 lines** are about Takapau – the poem has a biase towards Takapau. why ?

Note :

There are several maunga kōrero that need to be included in the plan. Porangahau has the largest area, coastal area and the oldest standing active Marae in the Tamatea region. Yet the plan lacks content to acknowledge this fact. The poem lacks depth and lacks consultation with local tangata whenua of Porangahau if this is appropriate or we want to be acknowledged in such a token manner. We are consulting on something that already been decided upon which makes a “mockery of the statement” that each Marae holds their own “rangatiratanga”. If that was the case Ngāti Kere would have had the oppotunity to express their mana, rangatiratanga with integrity and dignity. Archaeological evidence on the coastline of Porangahau dates back to 11 Century so we have occupied this land for 800-900 years. Yet our mana status has been marginalised to organisations that have been formed in the last 10-40 years.

1. Definition of Māori terms are inaccurate or misused such as the term.

Tapu – a place sacred to Māori, and the community in the traditional, ritual, spiritual, religious and mythological sense. E.g. Taikura rock is well respected by Māori and the Porangahau community.

Page 3 Tūhono mai, tūhono atū. TW - M1

This document adopted by the Taiwhenua and Council, ironically was not at any stage brought to the whānau, hapū of Porangahau for input.

Second paragraph suddenly the term “**mana whenua**” is used to give them special status ? Council who are you referring to here ?

“...as well as increasing cultural capacity and capability of council to effectly engage with TANGATA WHENUA?” and then it goes back to tangata whenua.

Tangata whenua is that the same as Mana whenuawho maintains the mana over these lands in Tamatea.

Tangata whenua or Mana whenua – to have both would be confusing and mana, destroying of the rights of Tangata whenua.

Nga hapū o Porangahau. Ngāti Kere do not the Mana status to:-

Kahungunu Inc,
Heretaunga tamatea settlement trust,
Aorangi Trust over Hatuma, Tamatea
Taiwhenua or any other authority

To have “mana” status over our whenua, kainga, awa, moana and taonga. The Treaty of Waitangi is the document we should give heed to and focus on local iwi, hapū and whānau rights.

Ngā hapū o Porangahau we will accept support with RMA issues, resourcing issues, that they are entitled to through fisheries and other financial assistance given to Marae, but we do not give them the right of mana status.

* The appointment of a Pou Whatuia – progressive how ? after more then 150 years the appointment of one Māori staff member is progressive.

Does this reflect the RMA or Te Tiriti rights and principles?

point 12 .

Mana whenua/ Tangata whenua

These are very distinct terms that are very different – when are you referring to Mana whenua, then tangata whenua.

Tangata whenua – people of the land, **Tangata whenua** have not ceded their mana to any other iwi or authority.

Tangata whenua status remains with **Ngāti Kere iwi authority** and **Rongomaraeroa Marae**. We do not cede our mana to any other modern authority.

Cultural values

Tuākana/Teina

Modern Authorities vs Traditional Authorities.

Rongomaraeroa Marae is the oldest operating Marae in Tamatea, Ngāti Kere's whakapapa is part of the original peoples of the region. The plan does not reflect this fact .

Whakapapa to Kupe, Whatuiāpiti, Kurahaupo, Rangitane, Te Aomatarahi and Te Angiangi people who occupied the land, 800-1000 years of history and connection has been not been acknowledged.

Tamatea did not occupy the land but he is well acknowledged. Our Marae are hardly mentioned in contrast.

Part 1 Tangata whenua

The Te Tiriti o Waitangi or Treaty of Waitangi is not part of Māori whakapapa. Treaties are a European paradigm .

The Treaty of Waitangi should be moved to its own section .

Part 2

Define terms :- Cultural Values, Māori Values, Archaeological values .
Archaeological sites with Cultural values are wāhi tapu ?

Given the importance of these matters under section 6(f) of the RMA, this should be included in this section of the plan.

Conclusion :

The plan has many positive changes then negative so we commend the Council for their continued efforts. Authentic engagement built on Māori values kia whai kiko ai ngā kōrero e takoto ana, to give substance to what is proposed and to fulfil the obligations of the Treaty of Waitangi.

We commend the great efforts of Darrin De Clerk and his staff for the continued support and Pam Kupa in her new roll as Pou whātua and we hope to continue to foster a strong partnership with the CHBDC.

Our Mayor Alex Walker has also supported us through the years and we will continue to build on these positive relationships .

Ngā mihi manahau

Anthony Tipene- Matua

Chair Rongomaraeroa Marae Trustees

Ps: we would like to give a presentation supporting this submission with Ngāti Kere and the CHBDC.