Tangata Whenua

1. Introduction

The purpose of the Tangata Whenua chapter is to:
- Provide guidance to land use planning practitioners and applicants on adhering to statutory and best practice methods of engaging iwi / tangata whenua in resource management,
- Recognise and provide for the relationship of tangata whenua with their land, resources and traditions, and
- Articulate matters of significance to tangata whenua.

Over many centuries and across generations, Māori have formed a unique and intimate relationship with the natural environment and developed a learned set of resource management practices that have helped sustain both them and their resources. However, since 1840, Māori approaches to resource management have seldom been recognised and often disregarded in favour of European approaches which have not always put the environment first. Hutt City Council is looking to change that and create better opportunities for the integration of Māori resource management across Lower Hutt and into the future.

2. Recognition of Hapū and Iwi

Mana Whenua in Lower Hutt are:
- Taranaki Whānui ki te Upoko o te Ika a Maui (Taranaki Whānui), and
- Ngāti Toa Rangatira (Ngāti Toa).

Taranaki Whānui includes the iwi and hapu in Te Upoko o Te Ika of Te Āti Awa, Ngāti Tama, Ngāti Haumia of Taranaki, Ngāti Tupaia of Ngāti Ruanui along with connections to Ngāti Mutunga based on those living in Te Upoko o Te Ika a Maui in 1840.

The predominant iwi group in the Hutt Valley today are Te Āti Awa.

Tangata whenua interests within the Lower Hutt are represented by:
- The Port Nicholson Block Settlement Trust, for Taranaki Whānui,
- Te Rūnanga o Toa Rangatira Incorporated, for Ngāti Toa,
- The Wellington Tenths Trust and Palmerston North Reserve Trust, and
- Te Rūnanganui o Te Āti Awa ki te Upoko o Te Ika a Māui.

3. Local authority relationships

Taranaki Whānui

Hutt City Council have a Memorandum of Understanding (MoU) with Taranaki Whānui. The MoU was signed in 2017 with the intent of defining the relationship between Hutt City Council and Taranaki Whānui ki te Upoko te Ika (Taranaki Whānui) and replaces the previous MoU between Council and Taranaki Whānui / Port Nicholson Block Settlement Trust. The MoU acknowledges the Treaty of Waitangi, the United Nations Declaration on the Rights of Indigenous People, the Mana Whenua status of Taranaki Whānui, the Taranaki Whānui vision and the Hutt City Council vision. The MoU provides for the strategic relationship between the two parties, based on the following principles:
- The parties work together in partnership to ensure the mutual benefit and success of the relationship.
- The sustainable prosperity of Lower Hutt is important to both parties.
- Each party recognises the autonomy, authority and responsibilities of the other to represent their communities' interests.
- Taranaki Whanui acknowledges the autonomy, authority and responsibilities of Council when acting in its regulatory capacity and when discharging its legislative obligations.
- The principles embodied in the Treaty of Waitangi will guide this relationship.

The MoU also outlines how it's given effect to, including 'Rangatira to Rangatira' meetings held between the Chair of Taranaki Whanui and the Mayor of Council (or their nominated representative, as required), and relationship meetings held quarterly between the Chief Executive and General Managers of Council, and the Taranaki Whanui management and its nominated officials. Additionally, there is a Service Level Agreement to support the MoU between the two parties, that outlines their relationship management agreements, the services provided by Taranaki Whānui to Council, and the financial and reporting arrangements.

Hutt City Council also has MoUs with:

- Te Rūnanganui o Te Āti Awa,
- The Wellington Tenths Trust, and
- The Palmerston North Māori Reserves Trust.

Ngāti Toa

Hutt City Council have a Memorandum of Understanding (MoU) with Ngāti Toa. The MoU was signed in 2017 with the intent of establishing a strategic and operational arrangement between Hutt City Council and Ngāti Toa Rangatira (Ngāti Toa), encouraging strong and constructive relationships between Hutt City Council and Ngāti Toa that will achieve statutory obligations and address local and regional circumstances, and better enabling the parties to work towards their common goals. The MoU acknowledges Council obligations, such as those under the Resource Management Act 1991, the Local Government Act 2002 and the Treaty of Waitangi, as well as the mana and kaitiakitanga status of Ngāti Toa over its ancestral lands and natural resources. The MoU provides for the partnership between the two parties, based on the following principles:

- Each party agrees to work together in the spirit of the Treaty of Waitangi to ensure the mutual benefit and success of the relationship.
- Each party agrees to work in partnership toward the sustainable prosperity of Lower Hutt City.
- Each party recognises the autonomy and right of the other to exercise their respective authority in order to meet their responsibilities.
- Each party agrees that the principles of the Treaty of Waitangi will be the basis by which each party engages with the other.

The MoU also outlines matters of strategic significance, including but not limited to:

- Economic development,
- Environment,
- Infrastructure,
- Employment,
- Social issues,
- Health,
- Housing and energy,
- Urban growth, and
- Local democratic representation and decision-making.

It also outlines other matters, such as confidentiality, issue resolution and review. Additionally, there is a Service Level Agreement to support the MoU between the two parties, that outlines their relationship management agreement, the services provided by Te Rūnanga o Toa Rangatira to Hutt City Council, and the financial and reporting arrangements.

4. Port Nicholson Block (Taranaki Whānui ki Te Upoko o Te Ika) Claims Settlement Act 2009

The Port Nicholson Block Settlement Trust was formed in August 2008 to accept and manage the settlement package for Taranaki Whānui ki Te Upoko o Te Ika, and not long after that (2nd of September 2009) the Port Nicholson Block (Taranaki Whānui ki Te Upoko o Te Ika) Claims Settlement Act 2009 came into force. As part of the settlement process, the Crown required that the establishment of the Trust be authorised by those registered with the Port Nicholson Block Claim in 2007, a process that was undertaken in August / September 2007.

The following table and sections set out the relevant information and links to that information, required by existing or pending Treaty of Waitangi settlement legislation or related statutory documents:

Tangata Whenua	Representative Organisation	Links to Organisation Information	Links to Settlement Information
Taranaki Whānui ki te Upoko o te Ika	Port Nicholson Block Settlement Trust	https://www.pnbst.maori.nz/	Port Nicholson Block (Taranaki Whanui ki Te Upoko o Te Ika) Claims Settlement Act 2009

Schedule 1 of the Port Nicholson Block Claims Settlement Act 2009 includes a list of Statutory Areas for Taranaki Whānui.

Concerning Statutory Acknowledgements, the Port Nicholson Block Claims Settlement Act:

- Requires relevant consent authorities to have regard to Taranaki Whānui's statutory acknowledgments (section 24).
- Requires relevant consent authorities to forward summaries of resource consent applications to the trustees (section 24).
- Enables the trustees and any member of Taranaki Whānui ki Te Upoko o Te Ika to cite the statutory acknowledgement

as evidence of the association of Taranaki Whānui ki Te Upoko o Te Ika with the relevant statutory areas (section 24).
- Requires a relevant consent authority to have regard to the statutory acknowledgement relating to a statutory area in forming an opinion, in accordance with sections 93 to 94C of the Resource Management Act 1991, as to whether the trustees are persons who may be adversely affected by the granting of a resource consent for activities within, adjacent to, or directly affecting the statutory area (section 25).
- Requires each relevant consent authority, for a period of 20 years from the effective date, forward to the trustees a summary of resource consent applications received by that consent authority for activities within, adjacent to, or directly affecting a statutory area (section 29).
- Requires a regional council dealing with an application to carry out a restricted coastal activity in a statutory area, to treat it as if it were the relevant consent authority in relation to that application (section 29).

5. Ngāti Toa Rangatira Claims Settlement Act 2014

Ngāti Toa Rangatira's claims were heard by the Waitangi Tribunal in two inquiries, the Wellington District Inquiry (1991-1999) and the Northern South Island (Te Tau Ihu) Inquiry (2000-2004), with reports on the two inquiries released in 2003, and 2007-2008, respectively. The Ngāti Toa Rangatira Deed of Settlement was signed by both the Crown and Ngāti Toa Rangatira on 7 December 2012, and is the final settlement of all historical Treaty of Waitangi claims of Ngāti Toa Rangatira resulting from acts or omissions by the Crown preceding the 21 September 1992. It is made up of a package that includes:
- An agreed upon historical account,
- Crown acknowledgments which form the basis for a Crown apology to Ngāti Toa Rangatira,
- Cultural redress, and
- Financial and commercial redress.

The Deed of Settlement was passed into law in 2014 through the Ngāti Toa Rangatira Claims Settlement Act 2014.

The following table and sections set out the relevant information and links to that information, required by existing or pending Treaty of Waitangi settlement legislation or related statutory documents:

Tangata Whenua	Representative Organisation	Links to Organisation Information	Links to Settlement Information
Ngāti Toa Rangatira	Te Runanga o Toa Rangatira Inc	http://www.ngatitoa.iwi.nz/	Ngati Toa Rangatira Claims Settlement Act 2014

Schedule 1 in the Ngāti Toa Rangatira Claims Settlement Act includes a list of Statutory Areas for Ngāti Toa.

Concerning Statutory Acknowledgements, the Ngāti Toa Rangatira Claims Settlement Act:
- Requires relevant consent authorities to have regard to Taranaki Whānui's statutory acknowledgments (section 26).
- Requires relevant consent authorities to provide summaries of resource consent applications, or copies of notices of resource consent applications, to the trustee of the Toa Rangatira Trust (section 26).
- Enables the trustee of the Toa Rangatira Trust and members of Ngati Toa Rangatira to cite the statutory acknowledgement as evidence of the association of Ngati Toa Rangatira with a statutory area (section 26).
- Requires a relevant consent authority to have regard to the statutory acknowledgement relating to a statutory area in deciding, under section 95E of the Resource Management Act 1991, whether the trustee of the Toa Rangatira Trust is an affected person in relation to an activity within, adjacent to, or directly affecting the statutory area and for which an application for a resource consent has been made (section 27).
- Requires each relevant consent authority to, for a period of 20 years starting on the effective date, provide the following to the trustee of the Toa Rangatira Trust for each resource consent application for an activity within, adjacent to, or directly affecting a statutory area:
  - If the application is received by the consent authority, a summary of the application, or
  - If notice of the application is served on the consent authority under section 145(10) of the Resource Management Act 1991, a copy of the notice.

6. Involvement and participation with tangata whenua

The Council recognises that the need to consult with tangata whenua stems from Te Tiriti o Waitangi / the Treaty of Waitangi principle of partnership, requiring both parties to act reasonably and make informed decisions. The Council also acknowledges engaging and consulting with tangata whenua often leads to a better understanding of issues and opportunities. In many cases, this will result in stronger, more trusting relationships, and positive outcomes of mutual benefit.

The Resource Management Act has different requirements for consulting with tangata whenua, whose contribution to measuring effects on Māori cultural values is set out under Part II of the Act. For this reason, Council engages and consults with tangata whenua on a wide range of resource management-related matters.

The Council has responsibility to Mana Whenua under the Resource Management Act (RMA). The RMA requires the Council to consider tangata whenua matters of significance in Resource Management processes. This includes:

- Section 6(e): Recognition and protection of Māori and their culture and traditions with their ancestral lands, waters, sites, wāhi tapu and other taonga.
- Section 7(a): Having particular regard to the exercise of kaitiakitanga or the iwi's exercise of guardianship over resources.
- Section 8: Regarding the principles of the Treaty of Waitangi and their application to the management of resources.
- Section 74(2)b: Recognition of any planning document recognised by an iwi authority.
- The obligation to consult with iwi over consents, policies, and plans.

6.1 Taranaki Whānui

The Port Nicholson Block Settlement Trust is the mandated iwi authority for Taranaki Whānui and has responsibility for protecting and enhancing the mana of Taranaki Whānui across the many political, economic, social and environmental spheres. The Port Nicholson Block Settlement Trust is also an iwi authority under the RMA and as such, manages local government relationships and resource management matters on behalf of Taranaki Whānui.

Consultation with Mana Whenua under the RMA should be directed through The Port Nicholson Block Settlement Trust. They can be contacted at reception@portnicholson.org.nz.

6.2 Ngāti Toa

Te Rūnanga o Toa Rangatira is the mandated iwi authority for Ngāti Toa and has responsibility for protecting and enhancing the mana of Ngāti Toa across the various political, economic, social and environmental circles. Te Rūnanga o Toa Rangatira is also an iwi authority under the RMA and the trustee of the Ngāti Toa Post-Settlement Governance Entity (the Toa Rangatira Trust). As such, Te Rūnanga o Toa Rangatira manages local government relationships and resource management matters on behalf of Ngāti Toa.

Consultation with tangata whenua under the RMA should be directed through Te Rūnanga o Toa Rangatira. They can be contacted at resourcemanagement@ngatitoa.iwi.nz.

7. History of Hapū and Iwi within the Rohe

Te Whanganui-a-Tara (Wellington Harbour) was discovered in the early twelfth century by the legendary Polynesian explorer Kupe. Originally occupied by Ngai Tara and then Ngāti Rangi, the Heretaunga (Hutt) Valley has been occupied by several iwi over the centuries. By the beginning of the nineteenth century, Ngāti Ira were settled along the east coast of Te Whanganui-a-Tara from Waiwhetū to Turakirae and up the valley, while the western side of the harbour, from Thorndon to Ngāūranga, was largely uninhabited. The inhabitants of the Hutt Valley were the hapū Rakaiwhakairi and Ngāti Kahukuraawhitia.

In 1819-20 a tauā (war party) of northern iwi from predominantly Ngā Puhi, Ngāti Whatua and Ngāti Toa along with some from Taranaki came down the west coast of the North Island and into Te Whanganui a Tara and around into the Valley. The impact of the tauā effectively ended the occupation of the valley by Ngāti Kahukuraawhitia and Rakaiwhakairi.

Four years after the tauā in a series of heke (migrations) starting in 1824-25 a group of Taranaki hapū from the iwi of Ngāti Mutunga, Te Āti Awa, Ngāti Tama, Taranaki (iwi) and Ngāti Ruanui along with Ngāti Toa from Kawhia settled along the Kapiti Coast with some of the hapu from Taranaki coming into the harbour. In 1832 the Ngāmotu people of Te Āti Awa from around Otaka Pā near modern day New Plymouth followed the earlier migrations to Waikanae and then into Te Whanganui a Tara with some moving around to Wairarapa.

In 1835 Ngāti Mutunga and some of Ngāti Tama in Te Whanganui a Tara migrated to the Chatham Islands. Ngāti Mutunga transferred their interests in Wellington by way of pānui (proclamation) to Te Āti Awa who returned from the Wairarapa to occupy pā and kāinga around the harbour.

On the 20th of September in 1839, the New Zealand Company ship the ‘Tory’ arrived in Te Whanganui-a-Tara and was met off Matiu (Somes) Island by the Te Āti Awa rangatira Te Puni and Te Wharepōuri. Negotiations began almost immediately and the land that came to be known as Port Nicholson (which the Company believed was everything between the South Coast and the Tararua Range, as well as the islands in the harbour and part of inland Porirua) was sold. As part of the purchase one tenth of the land was supposed to be set aside for Māori along with their existing pā, cultivations and urupā.

The first immigrant ship, the ‘Aurora’, arrived on the 22nd of January in 1840. With settlement made difficult by

floodwaters they turned their attention to Thorndon and Te Aro, but the Māori living there maintained that no deal had been made with them and refused to part with their land. The attention turned back to the Hutt Valley as the best location for agricultural settlement. However, Ngāti Rangatahi (originally from Whanganui) and Ngāti Tama had been encouraged to occupy land in the Valley by Ngāti Toa rangatira Te Rangihaeata who maintained that the company's deal with Te Āti Awa was invalid as he had not consented to it.

In the early 1840s the numbers of European settlers placed increasing pressure on hapū living in the valley. In early 1846 the new governor, George Grey, turned his attention to the Wellington region and arrived with soldiers and two navy vessels. Ngāti Rangatahi and Ngāti Tama withdrew from the Hutt Valley and as soon as they departed settlers began to take possession of the land and soldiers destroyed Maraenuku Pā (now the site of the Melling electricity substation) and the village's chapel and urupā (cemetery) were desecrated. Incensed by these actions, Ngāti Rangatahi and Ngāti Tama returned to the disputed land and attacked settlers' property.

On the 3rd of March in 1846, following an attack by Māori at Taitā, Governor Grey declared martial law. In the early hours of 16 May the British garrison at Boulcott's Farm was attacked by Topine Te Mamaku of Ngāti Hāua-te-rangi, who had brought 200 warriors from Whanganui to support his Ngāti Rangatahi kin and Te Rangihaeata. Eight British troops were killed or suffered mortal injuries during the attack along with an unknown number of Topine's men.

Several more skirmishes between Māori and the militia took place in the valley over the next few weeks. By mid-1846 the conflict had moved out of the valley and was focused on Ngāti Toa in the Porirua area where British troops were reinforced by the Hutt Militia and by Te Puni's men from Pito One and other Te Āti Awa from various pā around the harbour. The final battle of the Hutt Valley campaign took place at what is now known as Battle Hill along the Paekākāriki Hill Road.

Following the Hutt Valley campaign the main Tangata Whenua settlements in the lower valley were the Te Āti Awa pā of Pito One at the western end of the beach, Hīkoikoi Pā at the eastern end of the beach at the river mouth, Paetutu Kāinga at the eastern end of present-day Jackson Street and Waiwhetū Pā at the mouth of the Waiwhetū Stream across the river from Hīkoikoi.

In 1847 the McCleverty awards allocated land for Māori in Wellington. As part of these awards several 100-acre sections were allocated in the Hutt Valley as Native Reserves. Most of Pito One Pā was retained along with the land at Waiwhetū Pa in present-day Seaview. However, the land of the other pā and kāinga was lost and the occupants moved onto other sections in the valley with many moving onto Hutt Section 19 in the present-day suburb of Waiwhetū.

The pressures of colonisation and the loss of land resulted in the Māori population around the harbour dropping in the 1850s. Many left and returned to Taranaki where land had been purchased for them by Governor Grey while others moved to the Hutt Valley to live with their relations. By the mid-1850s most of the remaining Māori population of Te Whanganui a Tara were living in the Hutt.

The 1850s also saw a major change where land that had been communally owned by hapū could be subdivided into individual ownership. This enabled the Crown to purchase subdivided land and then on-sell it but with the establishment of the Native Land Court soon after 1865, Māori were able to subdivide the land and sell it to parties other than the Crown.

The change to individual ownership and increasing colonial dominance in the area led to the disappearance of traditional Māori settlement in Lower Hutt. By the late 1800s most of the Māori living in Lower Hutt were living on Hutt Section 19.

In the 1920s the last traditional pā site left in Māori ownership in Lower Hutt was Waiwhetū Pā located in the estuary at the confluence of Te Awa Kairangi and the Waiwhetū Stream. In 1928 the Hutt River Board took the land of the pā, except for Owhiti Urupā, through the Public Works Act for river protection works. The land taken was never used for river protection but was instead developed into the industrial area along Seaview Road.

In 1943 Hutt Section 19 was taken from its Māori owners through the Public Works Act for housing purposes. Once part of Section 19 the land that is today Te Whiti Park was used as a military base for the remainder of the Second World War but was never used for housing. Many of the whanau that were living on Hutt Section 19 were then rehomed in the houses built in what is now Puketapu Grove and the area around it.

Today, Lower Hutt has transformed completely from the landscape that the hapū migrating from Taranaki encountered in the late 1820s. The last remnants of the pā that existed when the NZ Company arrived in 1839 are Owhiti Urupā, which was once part of Waiwhetū Pā, and Te Puni Urupā, formerly part of Pito One Pā. The main Mana Whenua groups in Lower Hutt are from various hapū of Te Āti Awa. They originate largely from Ngā Motu (New Plymouth) in Taranaki. These people are beneficial owners in the Wellington Tenths Trust and the Palmerston North Māori Reserve Trust and are members of the Port Nicholson Block Settlement Trust.

8. The Relationship of Hapū and Iwi with the Rohe

Prior to the arrival of the NZ Company in 1839 the valley of Te Awa Kairangi was a dense forest extending to roughly 1500m from the shore at Pito One where the forest gave way to coastal scrub down to the waterline.

Descriptions of the Valley by early English settlers describe coastal scrub extending inland approximately one mile from the beach at Pito One with the forest then taking over. Early survey maps from the 1840s note the valley being heavily forested with totara, kahikatea, rimu, maire, tawai and tawa.

Charles Heaphy in 'Notes on Port Nicholson and the Natives' in 1839 writes about the forest and how dense it was:

"As seen from the ship, or the hills, a lofty pine wood appeared to occupy the whole breadth and length of the Hutt Valley, broken only by the stream and its stony margin. This wood commenced about a mile from the sea, the intervening space being a sandy flat and a flax marsh. About the Lower Hutt and the Taita, it required a good axe-man to clear in a day a space large enough to pitch a tent upon."

Te Awa Kairangi (also known as Heretaunga, Te Wai-a-Ōrutu and the Hutt River) was and remains of utmost importance to local Māori and tangata whenua. Its name means 'bringer of food from the heavens' or 'highly treasured waters' and the awa (river) was central to Māori life in the valley before the arrival of European settlers.

It flowed through the valley from its source in the Tararua Ranges through to the sea. In the lower valley it was joined by the Waiwhetū Stream, which flows down the eastern side of the valley from its source in the hills around Naenae. The confluence of Te Awa Kairangi and the Waiwhetū along with two smaller streams—the Ōkoutū, which flows through Central Hutt, and the Awamutu, originating in present-day Waiwhetū before flowing through the eastern side of Moera—formed a large estuary with several large islands in the delta.

Feeding into the Ōkoutū was a small stream called the Rotokākahi Stream, which was later filled in during colonisation with its area becoming the Lower Hutt CBD. 'Rotokākahi' also referred to the line that was cut across the valley by Te Kāeaea of Ngāti Tama in the 1840s. This line symbolised the division between Māori land to the north and land designated for settlers to the south.

The Wainuiomata River and its tributaries were also of great importance to tangata whenua of the Hutt Valley.

Māori settlements were primarily along the river and in the estuarine area, particularly at the mouths of rivers and streams. This area was rich in resources, such as fish (both fresh water and salt) and shellfish, with birds easily found on the estuary mudflats and in the forest. The forest provided timber for building waka, pā palisades and other structures, along with various medicinal plants.

The main form of travel up the valley was by waka along the rivers and streams, which were much deeper than they are today. Te Awa Kairangi was navigable by waka as far as present-day Upper Hutt, and waka could travel up the Waiwhetū well beyond Te Arohanui-ki-te-Tangata Marae at Puketapu Grove. This changed following the 1855 earthquake which lifted the riverbeds and made them unnavigable. The uplift in the estuary area was estimated to be 1.8-2.1m and resulted in some of the islands becoming connected to the mainland. The earthquake significantly altered the mouths of the streams.

The arrival of Europeans in the Valley led to widespread forest clearance, with timber milled for growing towns and settlements, and the rest cut and burned to form farmland. The earthquakes of 1848 and 1855 dramatically changed Te Awa Kairangi making it much shallower and much more prone to flooding across the plain. The river was straightened and contained within stop banks, resulting in a landscape that bears little resemblance to the awa Māori once knew. Many streams disappeared with colonisation, either completely or partially, as they were transformed into drains and culverts. Despite these changes many of our indigenous fish species are still present in the rivers and streams today.

The significance of Te Awa Kairangi and other waterways, as well as the land in the Valley itself, remains. It is of paramount importance to Māori and tangata whenua that the mana and mouri of these water bodies, environments and landscapes are enhanced and then maintained.

In 1839 at the estuary and along the shoreline were three Te Āti Awa pā. Waiwhetū on the eastern side at the mouth of the Waiwhetū Stream and Hīkoikoi on the western side of the estuary. At the western end of Pito One beach was Pito One Pā. Travelling west around Te Whanganui a Tara from Pito One were the Te Āti Awa pā at Ngāūranga, the Ngāti Tama pā at Kaiwharawhara and then the inner harbour Pipitea and Kumototo Pā of Te Āti Awa along with Te Aro Pā of Taranaki (iwi) and Ngāti Ruanui.

Te Whanganui-a-Tara has been of great importance to Māori since the arrival of Kupe many centuries ago when he named the Harbour islands Matiu and Makaro (after his nieces or some say daughters) and Mokopuna. Māori have always settled close to its shores, with ready access to mahinga kai, and the harbour provided a trade route, not only

across Te Moana o Raukawa (the Cook Strait) but also up Te Awa Kairangi.

Both Ngāti Toa and Taranaki Whānui call the harbour their food basket, as it has long provided them with many fish and shellfish species. Despite the pollution that has affected Te Whanganui-a-Tara and its mouri (life force) since colonisation, iwi connections to the harbour and its waters remain strong. There are numerous special sites, wāhi tapu and other taonga throughout the harbour area, along with Statutory Acknowledgements over Te Whanganui-a-Tara included in their Deeds of Settlement.

9. Hapū and Iwi Values

9.1 Taranaki Whānui

Taranaki Whānui have a number of inherent tangible and intangible values they closely identify with. They are:

Kaitiakitanga

Kaitiakitanga essentially means ‘guardianship’ and is intricately linked to tino rangatiratanga (sovereignty). Kaitiakitanga often entails a diverse set of tikanga or practices that can only be expressed, determined and/or articulated by Mana Whenua in resource management practice. The root of Kaitiakitanga is ‘tiaki’, to guard or protect, which includes principles of:

- Guardianship,
- Care,
- Wise management, and
- Resource indicators, where resources themselves indicate the state of their own mouri.

The prefix ‘kai’ denotes the agent by which tiaki is performed. A kaitiaki is the person who performs the tasks of guardianship. The addition of a suffix brings us to kaitiakitanga, or the practice of guardianship, and the assumption that guardianship is used in the Māori sense meaning those who are genealogically linked to the resource. Kaitiaki can be iwi, hapū, whanau and/or individuals of the region. Whilst tribal authorities themselves may not be considered kaitiaki, they can represent kaitiaki and help/guide them in their duties.

Kaitiakitanga can be exercised through:

- Maintaining wahi tapu/sacred sites, wahi tupuna/ancestral sites and tāonga,
- The management and control of fishing grounds,
- Sustainable resource management, and
- Environmental protection.

Mouri

Mouri is the ‘life force’ or ‘essence’ found in both animate and inanimate resources that, despite the diversity of all life forms and the natural world, binds them. Specific tikanga or ‘practices’ are observed to maintain the mouri of parts of the natural world, that are expressed through the ethic of kaitiakitanga. Complex and unique types tikanga have been developed by Taranaki Whānui in order to protect and enhance the mouri of particular resources.

Manaakitanga

Manaakitanga is to extend love and compassion to others, and is expressed by Taranaki Whānui through acts of kindness, generosity and hospitality.

Whakapapa

Whakapapa means ‘genealogy’ or the line of descent from one’s ancestors, and can also refer to the intrinsic framework that binds all tangible and intangible things.

Tāonga

The term tāonga is used in section 6(e) of the Act and in Article II of the Treaty, meaning ‘treasures’ that encompass all things tangible and intangible and derive their meaning at both the physical and spiritual levels. At a physical level, taonga include papatuanuku or ‘land’, moana or ‘water bodies’, and wai or ‘water’.

Tāonga Tuku Iho

Tāonga Tuku Iho are the ‘treasures of our heritage’ and can be anything handed down, from heritage to heirlooms and treasured possessions, that should be protected.

Papatuanuku

Taranaki Whānui’s view should be sought whenever decisions are to be made about land in their rohe which may reduce, or even negate, the land’s capacity to support life. It should also be remembered that the land - Papatuanuku - possesses the capacity to regenerate water polluted or made tapu by human waste. Also associated with land are such things as wahi tapu (sacred sites), wahi tupuna (ancestral sites) and other tāonga. These sites in and on the land constitute a major element of Māori heritage, and decisions about the use of land or water should always aim to respect and conserve them.

Moana

Moana is a word that can refer to large bodies of fresh water or the open sea. Activities and uses that would damage the mouri and the mana of the moana, such as the discharge of pollutants into the sea, should be avoided by any means necessary.

Wai

Water, fresh and otherwise, is a vital resource to Taranaki Whānui (and all Māori) thats mana and mouri should be both protected and enhanced.

9.2 Ngāti Toa

Ngāti Toa have a number of inherent tangible and intangible values they closely identify with. They are:

Te Mauri o te Whenua - all things are connected

All things have a mauri (lifeforce) which unites them and can be devalued or enhanced by activities or natural processes. Mauri stems from the belief that the Atua (gods) created everything, and therefore everything is connected, including the spiritual realm, physical realm, the environment, the people and their ancestors. Mauri is used to measure the cause and effect of activities to determine their impact on the environment and our connection with it. Ngāti Toa are not separate from Te Taiao (the environment), and what impacts the whenua impacts the people. This relationship is reciprocated in the health of the whenua as an indicator of the health of the people, as Ngāti Toa rely on Te Taiao for their physical and cultural wellbeing. Therefore, it is essential to the iwi health and wellbeing that the mauri of the Ngāti Toa environment (including earth, plants and waterways) is not devalued or degraded, meaning the effects of activities within their rohe are never more than minor or irreversible.

Mana

To have mana is to have authority and influence, as well as the ability to apply tikanga, and to have a mandate to make decisions. It can be inherited through whakapapa (genealogy) or gained through ones’ actions. Ngāti Toa need to practice their mana at all levels, through governance and management arrangements, partnerships, and maintaining their own autonomy. Examples of Ngāti Toa exercising their mana include the development of Memoranda of Understanding with local councils, providing employment opportunities for iwi members, hosting manuhiri, gathering traditional kai from their rohe, and providing for the wellbeing of their people.

Kaitiakitanga

The primary objective of kaitiakitanga (guardianship) is to protect and enhance mauri for environmental sustainability. As Mana Whenua of the Wellington District, Ngāti Toa have kaitiaki responsibilities to protect their taonga and the mauri inherently linked with the natural environment and its resources. This can be achieved through participation and decision-making in resource management processes with local councils, such as responding to resource consents and co-developing policies to protect their interests.

Ki Uta Ki Tai

Ngāti Toa’s world is inherently connected and recognised in the principle of Ki Uta Ki Tai (from the mountains to the sea). This holistic view represents that the Ngāti Toa catchment and any issues concerning the environment cannot be addressed in isolation.