

This entire chapter has been notified using the RMA Part One, Schedule 1 process (P1 Sch1).

Tangata Whenua

Tangata Whenua

TW	Tangata Whenua
-----------	-----------------------

Introduction

The purpose of the Tangata Whenua chapter is to:

1. Enable and recognise the relationship of Tangata Whenua with their land, resources and traditions;
2. Articulate relevant matters that are significant to Tangata Whenua; and
3. Protect and mitigate activities that may impact on Tangata Whenua land, resources and traditions.

Mana Whenua and Resource Management

Over many centuries, Māori have forged a close relationship with the environment and developed an educated set of resource management practices that have sustained people and resources over generations. Since 1840, Māori systems of resource management have seldom been recognised by European approaches to resource management and planning and the Council is looking to create opportunities for better integration across the city into the future.

Tangata Whenua interests within the Council jurisdiction are represented by:

- Port Nicholson Block Settlement Trust who represent Taranaki Whānui ki te Upoko o te Ika a Maui; and
- Te Rūnanga o Toa Rangatira Incorporated who represent Ngāti Toa Rangatira.

Information required by Treaty of Waitangi Settlement Legislation:

The following table sets 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 Settlement Act 2009
Ngāti Toa Rangatira	Te Rūnanga o Toa Rangatira Inc	http://www.ngatitoea.iwi.nz/	Ngati Toa Rangatira Claims Settlement Act 2014

RECOGNITION OF IWI AND HAPŪ

History of the Hapū and Iwi Within the Rohe

Taranaki Whānui

Taranaki Whānui ki Te Upoko o Te Ika refers to the collective group composed of individuals who descend from:

- Te Āti Awa

- Ngāti Tama
- Taranaki
- Ngāti Ruanui
- other iwi from the Taranaki area, such as Ngāti Mutunga

Throughout the 1820s and 30s, members of Te Āti Awa and other tribes left their ancestral home in Taranaki and travelled south in four great migrations, eventually settling around the Kāpiti coast and Wellington Harbour. The collective name given to these iwi is Taranaki Whānui ki Te Upoko o Te Ika, or Taranaki Whānui, and their continued occupation of the Wellington area affords them the rights and responsibilities of mana whenua.

Between 1819 and 1821, following the two musket war parties led by Ngā Puhi and Ngāti Whātua along with Ngāti Toa and Te Āti Awa, much of Te Whanganui a Tara was left empty, particularly the western shoreline which includes Ngā Ūranga (today the Wellington suburb of Ngauranga). In the 1820s and 30s however, the land was reclaimed by the north Taranaki people of Ngāti Tama and Ngāti Mutunga, who later (1835) chose to migrate to the Chatham Islands, but proclaimed their interests in their lands by way of panui (proclamation) to their Te Āti Awa kin. Learning of this, Te Wharepōuri (of Te Āti Awa and Ngāti Tāwhirikura) brought some 300 people to Te Whanganui a Tara, settling at Ngā Ūranga. The Ngā Ūranga people cultivated lands along the western Harbour which later, at Te Wharepōuri's special request, the New Zealand Company made sections 5 & 6 Native Reserves.

At the time of the signing of Te Tiriti o Waitangi, Taranaki Whānui had established themselves and put down roots in the Te Whanganui a Tara area, making them mana whenua of Wellington. Since 1840, Taranaki Whānui have maintained ahi kā (permanent occupation) and established kāinga and papakāinga around the Wellington Harbour and other areas. Their traditional kāinga, papakāinga, māra kai (gardens) and mahinga kai (food gathering areas), as well as other sites of cultural significance, have now been largely destroyed by urban development.

Ngāti Toa Rangatira

Ngāti Toa Rangatira (Ngāti Toa) are a Tainui iwi descended from the eponymous ancestor Toa Rangatira, and those tūpuna that established their mana (authority) to the Raukawa Moana (Cook Strait) region through take raupatu and ringa kaha in the 1820's. Ngāti Toa established important historical and cultural associations within the rohe (tribal area) defined as 'Mai i Miria te Kākara ki Whitiaria, whakawhiti te Moana Raukawa ki Wairau ki Whakatū'.

The Wellington City area is an intrinsic and integral component of the Raukawa Moana maritime domain of Ngāti Toa and our allied iwi of Te Āti Awa, Ngāti Tama, Ngāti Mutunga and other iwi of Taranaki, Ngāti Rangatahi, Ngāti Koata, Ngāti Rarua and Ngāti Raukawa.

Ngāti Toa mana over the Wellington area was acknowledged by the symbolic gifting of the mere pounamu (greenstone club) Tawhito Whenua to Ngāti Toa chief Te Rangihaeata by the previous inhabitants at Taputeranga Island in Island Bay.

Three Ngāti Toa chiefs, Te Hiko, Tūngia and Kahe Te Rauoterangi, signed Te Tiriti at Port Nicholson (Wellington) on 29 April 1840.

Ngāti Toa, and the representative iwi authority, Te Rūnanga o Toa Rangatira, acknowledge and affirm our responsibility to uphold the mana, rangatiratanga and **mauri-mouri** of the land, waters, natural resources and people within the rohe as consistent with the kawa, tikanga and values of Ngāti Toa. The iwi exerts the intergenerational rights and responsibilities of kaitiakitanga within the rohe that are a source of spiritual, cultural, social, and physical sustenance for Ngāti Toa and the local community.

The Ngāti Toa Rangatira Treaty Settlement with the Crown acknowledges the legitimacy of the customary rights and interests of Ngāti Toa in Wellington City. Te Rūnanga o Toa Rangatira will work in partnership with Crown authorities and iwi partners to advance the kawa, tikanga and values of Ngāti Toa within Te Whanganui a Tara.

The Relationship of Hapū and Iwi with their Rohe / The Relationship of Hapū and Iwi with Ancestral Lands, Water, Sites, Wāhi Tapu, and other Taonga, and interests in Resource Management

Te Whanganui a Tara

Te Whanganui a Tara (the Wellington Harbour) has always 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 daughters) and Mokopuna. Early Māori settled on the land around the Harbour, initially on Matiu and then Motu Kairangi (Watts Peninsula and Miramar). The Harbour has always provided a trade route, not only across Te Moana o Raukawa (the Cook Strait) but also up Te Awa Kairangi (the Hutt River), and its fish and shellfish species long supported iwi who used it as their food basket.

Despite the pollution, iwi ties to Te Whanganui a Tara have remained strong and both Ngāti Toa and Taranaki Whānui can call the harbour their food basket. Ngāti Toa and Taranaki Whānui have their own special sites, wāhi tapu, and other taonga throughout the Harbour area and both iwi have Statutory Acknowledgements over Te Whanganui a Tara, included in their Deeds of Settlement, which must always be honoured.

Taranaki Whānui

Taranaki Whānui ki Te Upoko o Te Ika (Taranaki Whānui) have a long history and close affiliation with Wellington city and act as its traditional guardians.

The old Pā site of Ngā Ūranga was the home of Te Wharepōuri but had limited flat land for gardens to support the people and so Tuna (freshwater eels) were caught in weirs in the Waitohi (now Ngauranga) stream to supplement the fish caught in the Harbour. Ngā Ūranga, or 'the resting place for waka' as it is defined, was also closely associated with the island Matiu in the middle of the Harbour and the Ngā Ūranga people had connections with many sites along this part of the Harbour to Pito-One. These sites include:

- Piki-wahine - the hill above Ngā Ūranga where women and children used to go for konini fruit, seed berries from kahikatea pines and other forest foods;
- Tahataha-roa beach - the old beach made easy for waka landings amongst a dangerous rocky shoreline that was lost in the 1855 uplift when parts of the escarpment also collapsed onto the beach;
- Paroro-rangi or 'Cloudy Sky' - a small Te Āti Awa kāinga (village)
- Te Ana-puta or 'Cave-opening' - a cave a mile and a quarter north of Ngā-Ūranga that is extremely tapu; and
- Pari-karangaranga or 'Cliff of Echoes'

Ngāti Toa Rangatira

Ngāti Toa, together with the iwi of Taranaki Whānui, claim mana whenua (tribal authority) within the Wellington City area. The rights and responsibilities of mana whenua are based on traditional values that are closely linked to the environment.

The land, waterways and resources of Te Whanganui a Tara are a source of tribal identity that connect current generations to those before and after, and hold memories and potential for tribal growth and mātauranga (understanding/knowledge). They provide a spiritual base for tribal members to remember the achievements, losses and lessons of their ancestors, and provide a tangible heritage for future generations.

Ngāti Toa interests in Te Whanganui a Tara stem from the migration and conquest of the region in the early nineteenth century. Ngāti Toa chief Te Rauparaha had accompanied a Ngā Puhi raiding party to the Raukawa Moana region in 1819/20, and upon arrival at Omere on Wellington's south coast, spotted a European vessel travelling through the straits. Ngā Puhi chief Tamati Waka Nene encouraged Te Rauparaha to take possession of the land to secure trade with Pākehā. Subsequent migrations and conquests led to the mana of the land being passed to Ngāti Toa and Taranaki tribes, and the establishment of a maritime domain encompassing the lower North Island and upper South Island. The gifting of Tawhito Whenua to Te Rangihaeata at Taputeranga solidified Ngāti Toa claims to Te Whanganui a Tara and provide a tangible link to our past.

The lands, waterways and resources of Te Whanganui a Tara provided a secure and profitable future for Ngāti Toa and our allies, and many places have historic and cultural significance to Ngāti Toa.

Ngāti Toa whakapapa (genealogy) and creation stories connect us to both the natural environment and the human experience within it. Omere and Taputeranga are significant landmarks that represent important markers of tribal identity and connect present and future generations with the origins of Ngāti Toa mana in the region.

Kaimoana (seafood) is collected from several points around Te Whanganui a Tara. Makara, Rimurapa (Sinclair Head), Taputeranga (Island Bay) and Te Tangihanga a Kupe (Barrett's Reef) are traditional fishing spots. Kōura (crayfish) is collected from Karori Rock/Light and Tokohaere (Thoms Rock). Kuku (mussels) are harvested from Te Aroaro o Kupe (Steeple Rock), pātiki (flounder) from (Evans Bay), and tuare (blind eel) from Taputeranga. Tītī (muttonbirds) were caught along the cliffs near Pipinui Point.

Ngāti Toa place critical value on water management. It is incumbent that management of Wellington's waterways ensure and protect the **mauri-mouri** (lifegiving properties) for future generations, and the natural environment it supports. For instance, the Porirua Stream flows into Porirua Harbour, the pātaka (food storehouse) of Ngāti Toa. The discharge of wastewater and pollutants into waterways, and the disposal of human remains into waterways is wholly inconsistent with the tikanga of Ngāti Toa.

Other natural resources including flora, fauna and minerals were important sources of sustenance, healing and other necessities for housing, transport, clothing, tools and so forth. They were also traded extensively. Trade posts, including Port Nicholson, were, and continue to be, important economic centres of opportunity for Ngāti Toa. Food, fresh water and other resources from throughout the region were gathered to trade with whalers, sailors, settlers and other iwi.

The coastal statutory acknowledgment over Thoms Rock in the Ngāti Toa Settlement is also significant recognition of their interest along the south coast of Wellington. Thoms Rock is named after the trader and whaler Joseph Thoms who married Te Uatōrikiriki, daughter of Ngāti Toa chief Nohorua (brother of Te Rauparaha). The name also commemorates the sinking of the 'Three Brothers' and the drowning of Horomona Matakape, grandson of Nohorua, who was buried at an urupā near the Waiariki Stream, then later moved to Oteranga Bay.

Te Rūnanga o Toa Rangatira is the representative mandated authority for Ngāti Toa and will work in partnership with the Council for the active protection, recognition and management of taonga pertinent to the culture and traditions of the iwi, and the ongoing relationship between tangata and whenua.

ENVIRONMENTAL OUTCOMES

Ngāti Toa Rangatira

For Ngāti Toa, the environment is sustained through:

- Reclaimed connections and mātauranga relevant to their natural resources;
- Empowered kaitiaki who are leaders and co-managers of their natural environment;
- Their commitment to environmental sustainability; and
- Their ability to adapt to the impacts of climate change.

Environmental Management Perspectives and Values of Hapū and Iwi

Ngāti Toa Rangatira

Ngāti Toa recognises the importance of a healthy and sustainable environment in terms of their tribal identity and whakapapa connections to maunga, moana and awa. They want to play a leadership and co-management role in this regard, aiming to see kaitiaki, and the iwi as a whole, have a greater influence and role in

environmental management decision-making, both across the region and country. Ngāti Toa also recognise the opportunity to confirm their commitment to sustainability, and to actively plan for their need to adapt to the inevitable effects of climate change. They also express a desire to revitalise and reconnect to their rohe and hapū based strengths, having reflected on past times when each hapū held the skills relevant to specific environmental roles, that collectively contributed to the wellbeing of the iwi.

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

Te mauri-mouri o te Whenua - all things are connected

All things have a **mauri-mouri** (lifeforce) which unites them and can be devalued or enhanced by activities or natural processes. **mauri-Mouri** stems from the belief that the Atua (gods) created everything, and therefore everything is connected, including the spiritual realm, physical realm, the Atua, the environment, the people and their ancestors. **mauri-Mouri** 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-mouri** 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-mouri** for environmental sustainability. As mana whenua of the Wellington District, Ngāti Toa have kaitiaki responsibilities to protect their taonga and the **mauri-mouri** inherently linked with the natural environment. 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.

Description of Resources Significant to Tāngata Whenua / Mana Whenua

Taranaki Whānui

Taranaki Whānui settled near the coast and made use of its plentiful resources. The Wellington harbour became their food basket, providing a variety of fish, shellfish and other kai moana. Freshwater environments, such as the Waitohi (now Ngauranga) stream, provided Tuna (freshwater eels) that were caught in weirs, as well as water for drinking and karakia. The land provided a wide array of vegetation that supported biodiversity and animal life, and produced food and resources for Taranaki Whānui, such as konini fruit and seed berries from kahikatea pines for eating, as well as flax for weaving.

Taranaki Whānui have used many of Wellington's natural resources and established mahinga kai sites (sites of food gathering) throughout the district. Knowledge of different sites has been passed down through generations, enhancing kaitiakitanga through innate connections with earth, sea and water. Access to traditional resources for mahinga kai, as well as traditional practices like weaving, is crucial to Taranaki Whānui. Having safe and unbarred access to traditional grounds is important to the iwi and their mana, but gradually becoming less attainable due to developments (infrastructure, earthworks, etc) and destruction of land and waterways. As well as allowing access, there are areas in which Taranaki Whānui want to restrict access due to the significance of the site, which must be protected. Wāhi tapu / tūpuna are areas that have history Taranaki Whānui would like to be protected. While many sites and areas of significance have already been destroyed or are on private land, it is still important to preserve the story of the site in some way.

Ngāti Toa Rangatira

Coastal settlement and the use of marine resources largely influenced the way of life of those Ngāti Toa Rangatira living near the harbour that provided a variety of paua, mussels, crayfish, eels, flounder and other kai moana. Freshwater environments also provided fish species harvested for kai, and water itself was a resource used for drinking and karakia. The terrestrial environment provided a wide range of vegetation that encouraged biodiversity, supported animal life and produced food and resources for Ngāti Toa, such as titi (mutton birds) for eating, rongoā plants for medicine and flax for weaving. There are also many historical gardens and kumara pits scattered throughout the rohe of Ngāti Toa.

Ngāti Toa have utilised Wellington's natural resources and established mahinga kai sites (sites of food gathering) in the district area. The knowledge of different sites has been passed down through the generations, enhancing kaitiakitanga through an inherent connection with the area and environment. Access to traditional resources for mahinga kai, as well as rāanga and whakairo is important to Ngāti Toa. Having safe unobstructed access to traditional grounds is an essential value that is gradually becoming unattainable due to new developments and the further destruction of land and waterways. As well as allowing access, there are some areas where Ngāti Toa want to limit entry due to the significance of the site, which must be protected. Wāhi tapu / tūpuna are areas that have history Ngāti Toa would like to be preserved. Although many sites and areas of significance have been destroyed or are on private land, it is still a necessity to preserve the story of the site in some way.

Relevant Iwi Authorities

Taranaki Whānui

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. The Deed of Settlement was signed on 19 August 2008 at a service held at Pipitea Marae attended by some 700 people. 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. At the end of the period for voting on the formation of the Trust and the initial Trustees, 96.8% of those who voted supported the proposal that had been presented.

Ngāti Toa Rangatira

The Ngāti Toa Rangatira Claims Settlement Act 2014 came into force on 23rd of April 2014. The Settlement date was 1st of August 2014, and the effective date was 1st of February 2015. This Act required a statutory acknowledgement of statutory areas, and statements of association and of coastal values made by Ngāti Toa Rangatira in respect to those statutory areas.

In 1986, Ngāti Toa lodged the Ngāti Toa Tribunal Claim (Wai207), covering the entirety of their traditional rohe from Whangaehu in the North-East to the Tararua Ranges, South to Turakirae Heads, across Cook Strait to Kaikoura, and West to Arahura. However, because the claim was so extensive the Waitangi Tribunal divided it into three separate districts of inquiry:

- The Wellington / Port Nicholson Block District Inquiry (Wai145) heard by the Waitangi Tribunal 1991-1999;
- The Northern South Island Inquiry/Te Tau Ihu (Wai 785) heard by the Waitangi Tribunal 2000-2004; and
- The Porirua ki Whanganui District Inquiry.

In November 2005, the Minister in Charge of Treaty Negotiations and the Minister of Māori Affairs recognised the mandate of the Ngāti Toa Rangatira Negotiating Team to represent Ngāti Toa Rangatira in negotiating a comprehensive historical Treaty settlement, and the Crown signed Terms of Negotiation with Ngāti Toa Rangatira on 24 September 2007. This was then followed by a co-signed Letter of Agreement between the Crown and Ngāti Toa Rangatira on the 11th of February 2009, providing for the full and final settlement package.

Statutory Acknowledgements

There are two Statutory Acknowledgements over Te Whanganui a Tara included in the Deeds of Settlement with Taranaki Whānui (Port Nicholson Block Deed of Settlement) 2008 and Ngāti Toa Rangatira and Toa Rangatira Trust. These statutory acknowledgments require consultation over resource consent matters in or affecting the Harbour.

Council Obligations:

The Council has certain obligations and duties it must exercise when managing resource consent applications within, adjacent to, or directly affecting a statutory area. These are:

- To have regard to the statutory acknowledgment when making decisions on whether the Trustee of the Toa Rangatira Trust is an affected person on resource consent applications submitted for activities within, adjacent to, or directly affecting a statutory area.
- Until 1 February 2035, to provide either summaries of resource consent applications lodged with Council, and copies of notices of resource consent applications that have been served on Council under section 145(10) (where the matter is lodged with the Environmental Protection Authority), to the Trustee of the Toa Rangatira Trust where the resource consent application is for an activity within, adjacent to, or directly affecting a statutory area.

TANGATA WHENUA / MANA WHENUA – LOCAL AUTHORITY RELATIONSHIPS

Taranaki Whānui

The Council acknowledges Taranaki Whānui as mana whenua. The Council works in partnership with Taranaki Whānui, and engages through the iwi authority, the Port Nicholson Block Settlement Trust.

As Mana Whenua of Wellington, Taranaki Whānui are afforded rights and responsibilities through Te Tiriti o Waitangi / The Treaty of Waitangi and the RMA that the Council accommodates. The Council has a Memorandum of Understanding (2010) with the Port Nicholson Block Settlement Trust and a mutually beneficial relationship where Taranaki Whānui are included in decision-making processes that affect them (e.g. resource management, active protection, etc.) Council acknowledge Taranaki Whānui as not only Mana Whenua but kaitiaki (guardians of the land), with the right to practice Kaitiakitanga, as well as providing for their traditional and cultural values. They also ensure that Taranaki Whānui's contribution to Wellington's heritage and future is fully and publicly acknowledged and work closely with them to explore opportunities for the city regarding settlement of their Te Tiriti o Waitangi / Treaty of Waitangi claims. An example of the partnership between Taranaki Whānui and Council is the Council's work with the Port Nicholson Block Settlement Trust to host Waitangi Day celebrations in the city.

Formally, the Council has a Memorandum of Understanding with Taranaki Whānui. The MOU between the Council and the Port Nicholson Block Settlement Trust (Taranaki Whānui) was signed in 2010, replacing the previous MOU, and acknowledges the Treaty of Waitangi, the United Nations Declaration of the Rights of Indigenous Peoples, etc. as well as the 3.1 Port Nicholson Block Claims Settlement Act 2009, the Port Nicholson Block Settlement Trust Vision, and the Council Vision. The MOU also sets out principles and how to give effect to them.

Ngāti Toa Rangatira

The Council acknowledges Ngāti Toa Rangatira as mana whenua. The Council works in partnership with Ngāti Toa Rangatira, and engages through the iwi authority, Te Rūnanga o Toa Rangatira.

As mana whenua of Wellington, Ngāti Toa are afforded rights and responsibilities through Te Tiriti o Waitangi / The Treaty of Waitangi and the RMA that the Council accommodates. The Council has a Memorandum of Understanding (2017) with Ngāti Toa Rangatira and a mutually beneficial relationship where Ngāti Toa are included in decision-making processes that affect them (e.g., resource management and active protection). The Council acknowledges Ngāti Toa as not only Mana Whenua but Kaitiaki, with the right to practice Kaitiakitanga, as well as providing for their traditional and cultural values. They also ensure that Ngāti Toa's contributions to Wellington's heritage and future are fully and publicly acknowledged and work closely with them to explore opportunities for the city regarding settlement of their Te Tiriti o Waitangi / Treaty of Waitangi claims.

Formally, the Council has a Memorandum of Understanding (MOU) with Ngāti Toa Rangatira. The MOU between the Council and Ngāti Toa Rangatira was signed in 2017 and acknowledges the Treaty of Waitangi, the United Nations Declaration of the Rights of Indigenous Peoples, the Mana Whenua status of Ngāti Toa, as well as the Ngāti Toa Rangatira Claims Settlement Act 2014, and the Rūnanga Vision.

HAPŪ AND IWI PLANNING DOCUMENTS

The Council will encourage the preparation and lodgement of Iwi/Hapū Management Plans. Where the plans have been lodged with the Council, Council will be guided by their contents to the extent that they are relevant to the resource management issues of the District.

INVOLVEMENT AND PARTICIPATION WITH TANGATA WHENUA / MANA WHENUA

The Council recognises that the need to consult with mana 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 mana 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 1991 has different requirements for consulting with mana 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 mana whenua on a wide range of resource management-related matters.

Specific Involvement and Participation or RMA Consultation Processes with Tāngata Whenua / Mana Whenua

The Council has responsibility to mana whenua under the RMA. The RMA requires the Council to consider mana 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) 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; and
- (all sections cited) the obligation to consult with iwi over consents, policies, and plans.

Ngāti Toa Rangatira

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 mana whenua under the RMA should be directed through Te Rūnanga o Toa Rangatira. Contact can be made via: resourcemanagement@ngatitoea.iwi.nz.

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. Contact can be made via: reception@portnicholson.org.nz