

**Mana Whenua  
and Wellington City Council  
Agreement**

# **Tākai Here**

**Kia tina, kia whena,  
kia tina toka te manawa ora!**



**Absolutely Positively  
Wellington City Council**  
Me Heke Ki Pōneke



# Kaupapa

**Te matatū<sup>1</sup>**

**Te kakau o te hoe<sup>2</sup>**

**Te tinana o te hoe<sup>3</sup>**

**Te rapa o te hoe<sup>4</sup>**

**Te koinga o te hoe<sup>5</sup>**

**4**

**5**

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**10**

# Te matatū<sup>1</sup>

Tūpiki Ora refers to the way we will bind the waka to which Te Rangapū Ahikāroa and Te Kaunihera o Pōneke/Wellington City Council will work together to ensure each binding, lashing, knotting and tying of our waka is safe and fit for our collective purposes. This strategic partnership will come to life through and be underpinned by these shared values and tikanga.

This critical role we all play in this partnership is likened to that of a hoe or paddle. Like a hoe draws water to propel the waka forward, this partnership will look ahead and plan for the opportunities and future of Wellington.

<sup>1</sup> Face of the Paddle - Purpose

# Te kakau o te hoe<sup>2</sup>

The kakau speaks to the accountability of each partner to ensure that they meet their responsibilities, uphold the shared values, and keep this partnership strong and moving in a positive direction. The kakau must be sturdy and intact not to weaken the hoe as it provides control over the direction of the hoe.

## Ngā kaihoe Partners

The partners to this agreement are:

### Te rangapū ahikāroa

- Te Āti Awa is represented by Te Rūnanganui o Te Āti Awa ki te Upoko Te Ika a Māui and includes:
  - Pipitea Marae, Te Tatau o te Pō Marae and Waiwhetu Marae
- Taranaki Whānui is represented by Port Nicholson Block Settlement Trust.
- Ngāti Toa Rangatira is represented by Te Rūnanga o Ngāti Toa Rangatira and includes:
  - Takapūwāhia Marae, Hongoeka Marae, Whakatū Marae and Wairau Pā.

### Local government authority

- Wellington City Council

## **Ngā mouri toka o ngā uaratanga Values**

For this waka to take full flight, embracing the cultural narratives of Te Rangapū Ahikāroa represents a commitment to an enduring partnership that is built through open conversations consistent with two world views. Cultural narratives are how Māori articulate their heritage, traditions, spiritual connections to the environment and act as powerful enablers in connecting our past to the present resulting in a platform for a sustainable future. The narratives that surround the kāhui mouna provide and serve as founding principles towards our core values. These core values guide our ways of being and doing and therefore are the vital pillars that inform how we should conduct ourselves within the processes and protocols. The values below provide a small insight into how these narratives will guide us as partners and how we will conduct ourselves whilst undertaking the processes and protocols as partners in Wellington City.

### **Matua te mana**

The absolute care, reverence and respect

Mana Whenua are highly anchored on manaakitanga resulting in being inclusive and collaborative. The true essence of respect for one another to place and space will be adhered to through rituals, protocols, collaborations, engagements, and communications. To each have the authority to execute all protocols and rituals with the total support of all involved. Mana enhancing and Mana responsible are vital concepts that are intrinsic values that guide one and all on this waka. This respect requires substantial, long-term, sustainable, and nurturing of intergenerational partnerships.

### **Matua te tapū**

The absolute potential, spirituality and sacredness

Man is neither height nor centre of creation. This belief is core to Māori epistemology. It underpins Māori ways of knowing and speaking that acknowledge kinship networks that extend to animals and plants, wind and rocks, mountains and oceans. We have retained the language and protocols that enable us to dialogue with our non-human kin, creating mutually intelligible discourses across differences in material, vibrancy, and genealogy. This is achieved through wairua.

Naturally, we will be respectful of all humanity and the potential, spirituality, and sacredness to which every one of them brings with them. Our respect for the sacredness of each environment we happen to engage in is also essential and comes with much respect from humanity. Caring for and protecting the environment and its living things is a core value of engagement.

### **Matua te kōhine**

**The absolute femininity, equilibrium, grounding and regard**

The tradition for Māori has always been to maintain balance within everything, and therefore the importance and significance of balance in all aspects of this agreement is an important aspect. We have the balance right through the processes, engagements, interactions, protocols, ensuring that there is tapu, there is noa, where there is ao there is pō. Femininity throughout these processes will be observed and respected in all aspects. In good faith, we are actively working together, with honesty and transparency is a two-way street that isn't unbalanced.

### **Matua te toa**

**The absolute warrior, success, attainment and gain**

Being of Warrior Spirit, to succeed, attain, gain, and create solutions and opportunities for success, attainment in all situations. This will be achieved by positive energy and conduct throughout rituals, protocols, engagements, communications, interactions and advancement of our kaupapa. A solution-focused and positive attitude is the guiding principle that gives impetus to a way of doing that brings aroha and kotahitanga to our work together.

### **Matua te pononga**

**The absolute humility of service and contribution**

The importance of humility and service is significant to provide manaakitanga, care and safety to each other. This is a critical attribute between parties where humility predicts effective leadership and relationships. Humility is associated with minimising status differences, listening to subordinates, soliciting input, admitting mistakes, and changing course when a plan seems not to work.

# Te tinana o te hoe<sup>3</sup>

The tinana of the hoe can take many different shapes and lengths and is used to drive the hoe through the water. Here, it can be likened to the effective leadership and commitment required to drive the achievement of the goals and aspirations to see Wellington and its people thrive.

## Te manawanui Protocols and practice

In entering this partnership, there is a commitment to work together in the best interest of our hapori and communities towards the sustainable prosperity of Wellington.

We will act and maintain integrity, honesty and openness on matters about both parties. We will keep an open, meaningful, transparent approach to discussing and co-designing matters of importance pertaining to Te Āti Awa Taranaki Whānui and Ngāti Toa Rangatira interests.

The policies and practices developed and implemented concerning this partnership should embed the respective tikanga of Te Rangapū Ahikāroa iwi, including their Manakohi, Mātauranga Māori and Kaupapa Māori values.

We will exchange information promptly, agree on key outcomes and clarify each other's contributions, respective roles and responsibilities clearly for each interaction.

Parties will always consider each other's perspectives and maintain mutual respect at all times, particularly in public statements, including when there is disagreement.

## Mātāpono Operating principles

The partners commit to the following principles:

### Te Tiriti o Waitangi

Recognise that Te Tiriti o Waitangi forms the underlying foundation of the relationship.

### Rangatiratanga

Recognise and respect each other's autonomy, mandates, constraints, and priorities, and acknowledge and respect their differences.

### Mahi tika Cultural governance

Recognise that the policies, practices, roles, and responsibilities developed under this agreement will reflect the tikanga and values of Iwi.

### Toitū te whakaahu Sustainable development

Recognise that there will be individual and shared opportunities to invest and support the development, aims, aspirations and positive outcomes of Te Rangapū Ahikāroa, their Ahi Kā, and communities.

### Te auaha Innovation

Recognise that working together means partners will seek to develop new, creative, and innovative models to achieve desired outcomes. Where innovations are introduced, they will be formally evaluated to measure their effectiveness.

<sup>3</sup> The body of the paddle – Operational aspects

# Te rapa o te hoe<sup>4</sup>

The rapa is the most visible part of the hoe and can be covered with carvings showing ownership, pride, and acknowledging important factors. Here that can be likened to the equal representation and value of Te Rangapū Ahikāroa and the Wellington City Council in this partnership. This symbolises our agreement that all parties must be present and visible in all decision making.

## Hua awhero

### Desired outcome/vision

Each partner to this agreement is different and has their own unique experiences. It is essential to accept these differences and appreciate the wealth of knowledge that people have and bring them together to create a feeling of unity. From this way of working, new ideas should be envisioned, ambitious goals set, and plans for the future formed. The partners for this agreement will create a priority set of outcomes each year that align to the agreed long term Māori strategy between partners. This will indicate up to 5 priorities for collaboration and will

be decided before Pūanga/Matariki each year. Both documents will be centred on the shared values and tikanga in this agreement but will indicate more specific outcomes and shared priorities.

## Haepapa Roles and responsibilities

Through clarifying expectations, contributions, respective roles and responsibilities, key outcomes can be achieved. By being represented in this partnership, Te Rangapū Ahikāroa expects to be fully and actively engaged from the outset in

the design, delivery and evaluation of services for the protection and wellbeing of the environment and the tamariki, taiohi, rangatahi, tāngata, kaumātua and whānau that reside within it.

Wellington City Council also has a role in maintaining public confidence and expects this partnership to be open and honest, to focus on issues and not the parties individually and to always maintain integrity on matters pertaining to both parties. This understanding also recognises the autonomy and the right of the other to exercise their mana motuhake to meet their responsibilities.

4 The blade of the paddle – the outcomes

# Te koinga o te hoe<sup>5</sup>

The koinga is the point of impact for the hoe, and as it meets the water, it goes in first and comes out last. It is entirely reliant on what the upper parts of the hoe are doing. This partnership considers the koinga as the people of Pōneke/Wellington City. Our people will experience the benefits or the consequences of the decisions that are made through this partnership.

There is always a need to look forward and think about the future and how our current actions impact that future. This partnership is accountable to Māori and the community for its actions and how it is carried out. The partners understand this responsibility and will cooperate fully and honestly with the appropriate scrutiny.

## **Whakapai ake** **Continuous** **improvement**

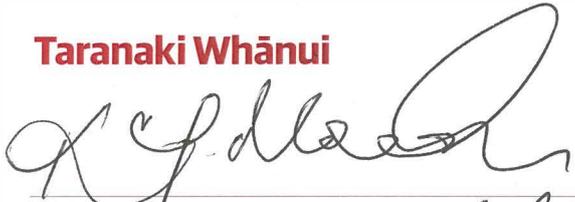
The parties to this agreement commit to ensuring regular discussions around this agreement are held between parties and will re-sign and re-commit to the agreement each triennium.

## **Hohou rongo** **Disputes resolution**

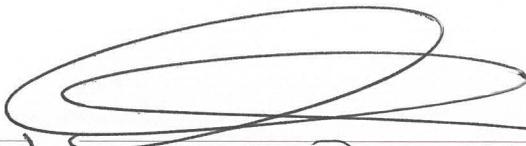
The parties to this agreement commit to act to uphold the intent and principles of this agreement while upholding the mana of all involved. Where misunderstandings and disputes arise, the parties commit to working together to resolve these, using culturally appropriate tools and practices, for the mutual benefit of the partners.

<sup>5</sup> The tip of the paddle - the beneficiaries of the outcomes

**Taranaki Whānui**



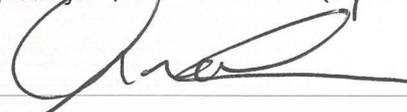
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Signed By: K. Puketapu-Jenkins



Signed By: Lee Hunter.



Signed By: Mairi Lake.



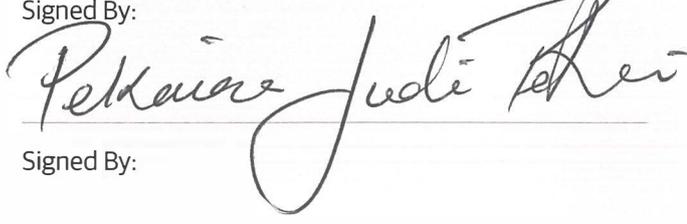
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## Te Rūnanganui o Te Āti Awa

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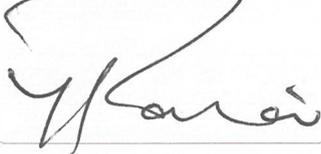
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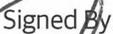


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### Ngāti Toa Rangatira

  
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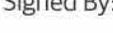
  
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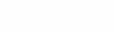
  
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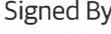
  
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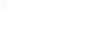
  
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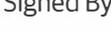
  
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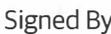
  
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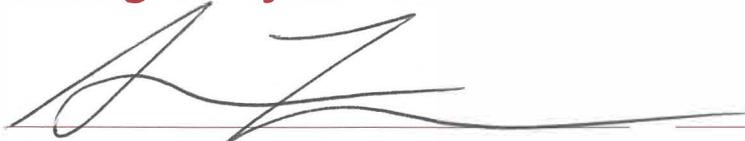
  
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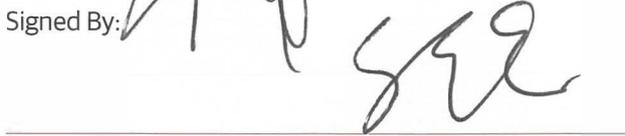
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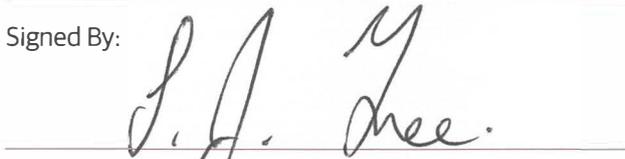
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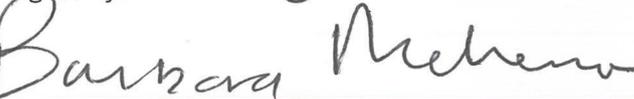




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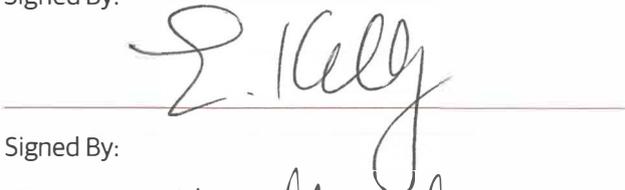
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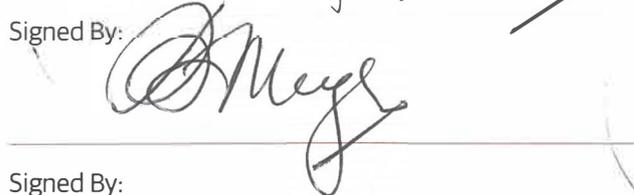




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*Cybilson, witness*

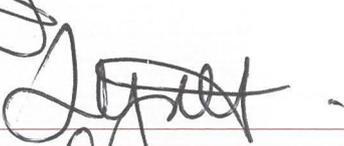
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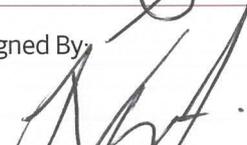
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