

Tangata Whenua

Introduction

This chapter provides the plan user with an historical account of the occupation by tangata whenua of the Wairarapa district, namely Ngāti Kahungūnu ki Wairarapa and Rangitāne o Wairarapa. It provides a basic understanding of the important connection, relationships and responsibilities that these two iwi and a significant number of hapū, have to this whenua (land).

The Chapter also provides plan users with information pertaining to the respective Treaty of Waitangi (Te Tiriti o Waitangi) settlements and maps showing areas of interest for Ngāti Kahungūnu ki Wairarapa and Rangitāne o Wairarapa.

This chapter offers practical examples of how Treaty of Waitangi (Te Tiriti o Waitangi) principles can be implemented alongside best practice engagement advice. This chapter provides practical examples of how Treaty of Waitangi (Te Tiriti o Waitangi) and the Wairarapa Treaty Settlement Acts provisions can be implemented alongside best practice engagement advice.

For the purpose of the District Plan, Tangata Whenua applies to uri (descendants) of Ngāti Kahungūnu ki Wairarapa and Rangitāne o Wairarapa. Ngāti Kahungūnu ki Wairarapa and Rangitāne o Wairarapa acknowledge that for many Wairarapa Māori, Mana Whenua is also referred to as Wairarapa uri whose mana derives from the whenua over centuries acknowledging their whakapapa to the whenua.

It is also acknowledged that in addition to the Mandated Iwi Authorities and Statutory Boards referred to in this chapter, there are other authorities, boards and trusts on behalf of, or as mana whenua that own and/or administer Māori land, Marae and other land and places of significance to Māori.

Te Tiriti o Waitangi/The Treaty of Waitangi

Under section 8 of the RMA, the Wairarapa District Councils, along with landowners and resource management decision-makers, must ensure that the principles of Treaty of Waitangi (Te Tiriti o Waitangi) are taken into account when making resource management decisions.

The Wairarapa District Councils, recognise that the Treaty of Waitangi (Te Tiriti o Waitangi) is a living document to be interpreted in a contemporary setting. The following principles have been developed to be relevant for resource management processes under the RMA.

Overarching principles that underpin/guide iwi engagement

Mātāpono (Principles)	Whakamārama - Brief Explanation
Kaitiakitanga	The responsibility of the two iwi and collective hapū, to protect, maintain, care and enhance the mauri and oranga of the taiao (environment) within the Wairarapa district. This is done through a te ao Māori way of being using traditional resource management tools.
Rangatiratanga Leadership and co-management	The inherent right under Te Tiriti o Waitangi, to protect the environment, wāhi tapu and taonga through kaitiakitanga practices. The inherent right through whakapapa and reiterated under Te Tiriti o Waitangi to protect the environment, including, but not exclusive to whenua, awa, moana, wāhi tapu and taonga tuku iho through kaitiakitanga practices. Active and meaningful participation of both iwi in the decision-making process.
Manaakitanga	The expression of aroha, hospitality, generosity, reciprocity by maintaining relationships with both people and the whenua. Ka puta ko te orangatonutanga.
Customary Rights	The customary rights exercised according to Ngāti Kahungūnu ki Wairarapa and/or Rangitāne o Wairarapa tikanga including rights to occupy land and rights in relation to the use of land or other natural or physical resources.
Tikanga	Principles and rules that govern the correct and right way of interacting with each other and the natural resources within the environment,
Whanaungatanga	Acknowledges that everything in the natural world is connected through whakapapa and the duty of care to our tuakana, natural resources and environment,
Taha wairua	Acknowledges the unseen and unspoken energies. A sense of spiritual connection to places and people ie your maunga, tipuna etc.

Rangitāne o Wairarapa and Rangitāne o Tamaki Nui-ā-Rua

Rangitāne o Tamaki nui-ā-Rua	Rangitāne o Wairarapa
Ko Ruahine te maunga	Ko Rangitūmau te maunga
Ko Manawatū te awa	Ko Ruamahanga te awa
Ko Kurahaupō te waka	Ko Kurahaupō te waka
Ko Rangitāne te iwi	Ko Rangitāne te iwi
Ko Ngāti Te Rangiwaka-ewa te hapū matua	Ko Ngāti Hāmua te hapū matua
Ko Mākirikiri te marae	Ko Te Oreore te marae

Rangitāne trace their descent from the explorers Kupe and Whātonga (a rangatira of the Kurahaupō waka and the grandfather of the eponymous ancestor Rangitāne).

Rangitāne tradition records their centuries-long history of settlement in Wairarapa and Tamaki nui-ā-Rua before 1840 and their special association with many places including the Wairarapa Lakes, eastern coast, and Te Tapere Nui o Whātonga (also known as Seventy Mile Bush).

The Wairarapa and Tararua District councils acknowledge Rangitāne as manawhenua of Wairarapa and Tamaki Nui a Rua through their whakapapa to Hāmua and Rangiwaka-ewa.

Rangitāne trace their connection to the coastal marine area from Te Aho a Maui (Cape Turnagain) to Turakirae back to the earliest Māori ancestors. The archaeological sites of early Māori coastal settlement, such as those in Palliser Bay, date from the period of Rangitāne occupation. Traditionally, Rangitāne maintained their ancestral relationship with the coastal area for at least 28 generations through migrations to seasonal fishing camps, and knowledge of ancestral relationships and usage rights. The associations to the coastal marine area include the interests of Te Hika o Pāpāuma.

Rangitāne Values

- **Rangitāne ki runga** - Rangitāne above (that which aligns to the celestial knowledge)
- All things pertaining to Rangitāne whakapono, ngā atua, te orokohanga, Te tīmatanga, tātai arorangi
- **Rangitāne ki raro** - Rangitāne below (that which aligns to terrestrial existence)

- The people, those who laid the path for us to follow, those who are here today and continue to work toward realising Rangitānetanga and those who will come tomorrow to carry the legacy forward
- **Rangitāne ki waho** - Rangitāne without (that which is yet to be discovered)
- Those things that will eventually be a normal every day and essential part of Rangitāne culture and technological advancement
- **Rangitāne ki roto** - Rangitāne within (that which is inherent)
- Those characteristics, aspects, knowledge, sayings, histories, whakapapa, which are uniquely and inherently Rangitāne

Rangitāne Settlement Principles

- **Kotahitanga** – to develop a post-settlement governance model that embraces kotahitanga, so that over time, the people of Rangitāne o Wairarapa and Rangitāne o Tamaki nui-ā-Rua work as one;
- **Mana Motuhake** – although kotahitanga is sought, it is acknowledged that there are situations when it is appropriate to respect the ongoing mana and autonomy of Rangitāne o Wairarapa and Rangitāne o Tamaki nui-ā-Rua and their beneficiaries. This may include social, cultural, and commercial matters;
- **Te Mana Tika** – to ensure that the post-settlement governance model promotes getting the best governors and managers to achieve iwi aspirations; and
- **Rangitāne Rangatiratanga** – to develop a PSGE model that enhances the identity of Rangitāne as an iwi in Wairarapa and Tamaki nui-ā-Rua.

Rangitāne Settlement Journey

In 2010, Rangitāne chose to establish a new, single-purpose entity to hold the mandate for Treaty settlement negotiations on behalf of Rangitāne.

Rangitāne o Wairarapa Inc and Rangitāne o Tamaki nui-ā-Rua Inc (“the Rūnanga”), who collectively represent both iwi on iwi matters, agreed to the establishment of the Rangitāne Settlement Negotiations Trust (“the Trust”) for the specific purpose of negotiating the settlement of Rangitāne historical claims.

Mandate hui were held in 2011. The Crown recognised the Trust’s Deed of Mandate on 11 October 2011.

The Trust and the Crown then entered into negotiations for the comprehensive settlement of Rangitāne historical Treaty claims. Terms of Negotiation were signed by both parties in August 2012, after which the Trust and Crown began negotiating towards an Agreement in Principle.

The Agreement in Principle, which recorded the general nature and scope of the Deed, was signed between the Trust and the Crown on 28 March 2014.

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On 11 May 2016, the Trustees of both Rangitāne Settlement Negotiations Trust, and Rangitāne Tū Mai Rā Trust (the PSGE) initialled a Deed of Settlement. This Deed then went out for ratification by iwi members. Followed by an official ceremony held at Mākirikiri Marae in Dannevirke on 6 August 2016.

On 14 August 2017, the Rangitāne Tū Mai Rā (Wairarapa Tamaki nui-ā-Rua) Claims Settlement Act 2017 was given Royal Assent by Her Excellency The Rt Hon Dame Patsy Reddy GNZM, QSO, DStJ, Governor-General of New Zealand.

Rangitāne Hapū and Whānau

The hapū and whānau of Rangitāne o Wairarapa and Rangitāne Tamaki Nui-ā-Rua are;

Whakaoriori Hapū / Tipuna

Ngāti Hāmua	Te Ahuahu	Ngāi Tamahau
Ngāti Te Raetea	Ngāti Hineteorangi	Ngāti Whatui
Ngāti Tangatakau	Ngāti Te Noti	Ngāti Tohinga
Ngāti Tapatapa	Ngāti Te Ao	Ngāti Te Hina
Ngāti Te Kai	Ngāti Maruinga	Ngāti Aomataura
Ngāti Mātangiuru	Ngāti Te Kōrou	Ngāti Moeroa

Te Haupounamu Hapū / Tipuna

Ngāti Hāmua	Ngāti Hikarahui	Ngāti Pakaiahi
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Ngāti Te Kōrou

Hupenui Hapū / Tipuna

Ngāti Hāmua	Ngāti Moe	Ngāti Hinekura
Ngāti Meroiti	Ngāti Tohenga	Ngāti Te Kōrou
Ngāti Pa-te-ika		

Huangerua / Kaiwaiwai Hapū / Tipuna

Ngāti Hāmua	Ngāti Whakamana	Ngāti Tukoko
Ngāti Te Kōrou	Ngāti Tipi	

Te Moana o Te Raki Hapū / Tipuna

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Ngāti Hāmua	Te Hika o Papauma	Ngāti Te Umu
Ngāti Te Korou		

Te Moana Hauauru Hapū / Tipuna

Ngāti Hāmua	Ngāi Tumapuhia-arangi	Ngāti Te Ao
Ngāti Tuhakeke	Ngāti Te Korou	

Te Moana o Tonga Hapū / Tipuna

Ngāti Hāmua	Ngāti Whakamana	Ngāti Tukoko
Ngāti Meroiti	Ngāti Te Kōrou	Ngāti Tipi
Hinemataonga	Ngāti Ahuru	

Rangitāne Statutory Areas

- Rewa Bush Conservation Area
- Lowes Bush Scenic Reserve
- Oumakura Scenic Reserve
- Pukeahurangi/Jumbo
- Pukeamoamo/Mitre

Rangitāne consider their lands, mountains, rivers, wetlands, and lakes as taonga, as part of their identity, as significant sources of food and other resources, and as integral to their spiritual and material well-being. Rangitāne Sites of Significance can be viewed at www.tumaira.nz.

Te Taiao

Rangitāne understand that their environment has been degraded over time through deforestation, introduction of exotic species and pests, agricultural and industrial waste, road works, and drainage works, and these changes have detrimentally affected the relationship of Rangitāne communities to many of their urupā (burial places) and sacred sites and have been a source of distress and grievance for Rangitāne.

Historic environmental legislation before the late 1980s did not provide for the recognition of Māori cultural values and practices and limited the ability of Rangitāne to exercise kaitiakitanga (or stewardship) over their natural environment or taonga.

Rangitāne claim their rightful governance and planning position on all environmental planning, management, and governance in their tribal rohe.

Ngā Rūnanga o Rangitāne

Rangitāne o Wairarapa Inc was first established with the introduction of the Runanga Act 1989. Rangitāne kaumātua Kuki and Jim Rimene were some of the first to rally behind the iwi entity to ensure that Rangitānetanga was being catered for. In those early days the focus was researching whakapapa and education. There was a strong demand for many to learn te reo and in particular to recapture the local Rangitāne kōrero. It was a busy time as Rangitāne kaumātua were also putting together their Waitangi Tribunal claim (WAI 175) and working with their Rangitāne whanaunga in Manawatu, Tamaki Nui a Rua, and Wairau to establish their iwi entities. Soon after that the four takiwa (branches) of Rangitāne formed Te Runanganui o Rangitāne committee which was a forum to discuss common issues. Another project was developing at the time and that was the establishment of the Kurahaupo Waka Society which brought together Rangitāne, Ngāti Apa, and Muaupoko.

Rangitāne o Tamaki nui-ā-Rua Incorporated which is based in Tamaki nui-ā-Rua (Dannevirke) provide a range of free health and cultural services for whānau in their community from Norsewood to Eketāhuna.

These services range from social workers, Tamariki ora nurses, Te Ohu Auahi Mutunga quit coaches, AoD counsellors, asthma management support, mental health support, cultural and whakapapa support, te reo support, specialised counselling services, environmental leadership and economic development to name a few.

Statutory Relationships

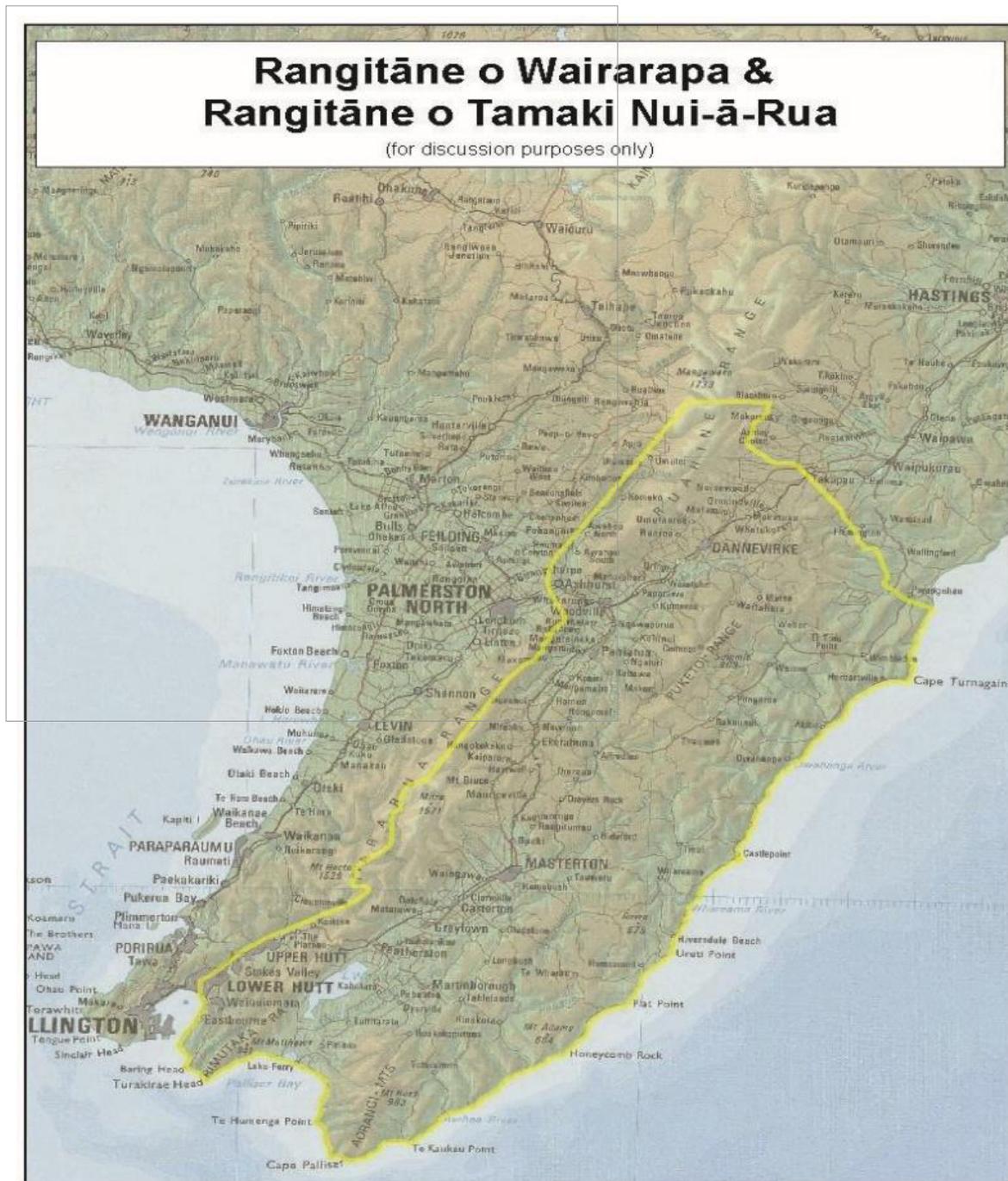
Under the Rangitāne Deed of Settlement – Statutory Acknowledgements that Local Government Councils of Wairarapa and Tararua along with the Regional Councils of Hawkes Bay, Horizons Regional Council, and Greater Wellington Regional Council are expected to have a statutory relationship with Rangitāne Iwi through the Post Settlement Governance Entity Rangitāne Tu Mai Ra Trust. At a local level this relationship is working very well and while Horizons is the first and only regional council to respond to this obligation, hence a closer working relationship has ensued. Greater Wellington and Hawkes Bay are yet to respond.

Mandated Iwi Authority – Rangitāne Tu Mai Ra Trust

As the mandated Iwi Authority Rangitāne Tu Mai Ra Trust legislated under its own Act - Rangitāne o Wairarapa, Rangitāne o Tamaki Nui a Rua Deed of Settlement 2017 has the responsibility to protect and enhance the mana of Rangitāne Iwi (Wairarapa-Tamaki nui a Rua) across political, social, environmental, and economic platforms, hence consultation with tangata whenua under the RMA should be directed to the Trust at info@tumaira.nz.

Map of Area of Interest

The following map sets out the Rangitāne o Wairarapa and Rangitāne o Tamaki Nui-ā-Rua area of interest used for the purposes of negotiations with the Crown for the settlement of the Rangitāne o Wairarapa and Rangitāne o Tamaki Nui-ā-Rua - historical Treaty claims.



Ngāti Kahungunu Ki Wairarapa

Ngāti Kahungunu iwi and hapū living in Tāmaki nui-a-Rua and Wairarapa trace their origins back to the Tākitimu voyaging waka and its leader, Tamatea-arikinui. According to renowned Wairarapa scholar Te Mātorohanga, it was “curiosity that brought Tamatea-arikinui and the Tākitimu waka to Aotearoa...he came as a chief; there was no cause of wrong doing towards his people or his islands at Hawaiki; nothing but his desire to see the island of his ancestors, of Kupe, of Toi.” Tākitimu, said Te Mātorohanga, was a very sacred waka.

“...A canoe of the ancients, a canoe of old, a canoe of thy offspring, a canoe of the gods, a very sacred canoe is my ‘Tākitimu’...”

Ngāti Kahungunu ki Wairarapa Tāmaki nui-ā-Rua tradition records their whakapapa and settlement through centuries of take-raupatu, take-tīpuna, take-tuku, ahi-kaa and ringa kaha and hold special association with many places around the Wairarapa (inland and coastal).

The Wairarapa District Councils acknowledge Ngāti Kahungunu ki Wairarapa as mana whenua of the Wairarapa through their whakapapa to the many inland and coastal hapū of Wairarapa.¹

Ngāti Kahungunu Ki Wairarapa Tāmaki Nui-Ā-Rua Treaty Settlement Journey

The following section provides a timeline of key activities and phases of the Ngāti Kahungunu ki Wairarapa Tāmaki Nui-a-Rua Treaty Settlement journey:

February – March 2012	Ngāti Kahungunu ki Wairarapa gave the trustees of the Ngāti Kahungunu ki Wairarapa Tāmaki Nui-ā-Rua Treaty Settlement Trust a mandate to negotiate a deed of settlement with the Crown
November 2012	The Crown recognised the mandate on 29 November 2012.
June 2013 – May 2016	The trustees of the Ngāti Kahungunu ki Wairarapa Tāmaki Nui-ā-Rua Treaty Settlement Trust and the Crown: <ul style="list-style-type: none">• By terms of negotiation date June 2013, agreed to scope, objectives and general procedures for the negotiations; and• By agreement dated 7 May 2016, agreed, in principle, that Ngāti Kahungunu ki Wairarapa Tāmaki nui-a-Rua Treaty Settlement Trust and the Crown were willing to enter into a deed of settlement on the basis set out in the agreement; and

¹ See list of hapū

November 2016	Ngāti Kahungunu ki Wairarapa Tāmaki nui-a-Rua have, by a majority of 93%, ratified and approved, in November 2016, the Trustees of the Ngāti Kahungunu ki Wairarapa Tāmaki nui-a-Rua Treaty Settlement Trust receiving the redress to be provided by the Crown to Ngāti Kahungunu ki Wairarapa Tāmaki nui-a-Rua in settlement of their historical claims, and approved the Trustees of the Ngāti Kahungunu ki Wairarapa Tāmaki nui-a-Rua Treaty
December 2016	<p>The Crown, on 12 December 2016, recognised that the results of the ratification referred to in clause 1.19 demonstrated sufficient support from Ngāti Kahungunu ki Wairarapa Tāmaki nui-a-Rua for the Trustees of the Ngāti Kahungunu ki Wairarapa Tāmaki nui-a-Rua Treaty Settlement Trust to receive the redress under this deed.</p> <p>The Ngāti Kahungunu ki Wairarapa Tāmaki nui-a-Rua Treaty Settlement Trust have, since the intialling of the deed of settlement, by the majority of 72%, ratified this deed and approved its signing on their behalf by the Trustees of the Ngāti Kahungunu ki Wairarapa Tāmaki nui-a-Rua Treaty Settlement Trust.</p> <p>Each majority referred to in clause 1.19 and clause 1.21 is of valid votes cast in a ballot by eligible members of the Ngāti Kahungunu ki Wairarapa Tāmaki nui-a-Rua Treaty Settlement Trust.</p>
November 2018	In November 2018, following two applications for resumption made in the Waitangi Tribunal, the Crown deferred signing this deed.
December 2018	Between December 2018, the Ngāti Kahungunu ki Wairarapa Tāmaki nui-a-Rua Treaty Settlement Trust and the Crown continued good faith negotiations against the backdrop of litigation in the Waitangi Tribunal and the High Court.
July 2021	In July 2021, the Ngāti Kahungunu ki Wairarapa Tāmaki nui-a-Rua Treaty Settlement Trust and the Crown reached an agreement on an enganced settlement package that would allow the settlement to proceed.
September 2021	In September 2021, the claimant community of the Ngāti Kahungunu ki Wairarapa Tāmaki nui-a-Rua Treaty Settlement Trust voted in favour of the enhanced treaty settlement package. Of those who voted , 68% voted in support.

October 2021	The Trustess of the Ngāti Kahungunu ki Wairarapa Tāmaki nui-a-Rua Treaty Settlement Trust approved entering into, and complying with this deed by resolution of Trustees on 18 October 2021. On the 29 October 2021 Ngāti Kahungunu ki Wairarapa Tāmaki nui-a-Rua and the Crown signed the Deed of Settlement at Te Papa Tongarewa in Wellington.
February 2022	In February 2022 the Ngāti Kahungunu ki Wairarapa Tāmaki nui-ā-Rua Treaty Settlement Bill was introduced into Parliament.
December 2022	In December 2022 the Ngāti Kahungunu ki Wairarapa Tāmaki nui-ā-Rua Treaty Settlement Bill was enacted and became the Ngāti Kahungunu ki Wairarapa Tāmaki nui-ā-Rua Treaty Settlement Act 2022.

Statutory Area

Ngāti Kahungunu ki Wairarapa did not sign The Treaty of Waitangi (Te Tiriti o Waitangi), and subsequent statutory legislation marginalised Ngāti Kahungunu ki Wairarapa, and this marginalisation is acknowledged by the Crown, including that they did not always act in good faith towards Ngāti Kahungunu ki Wairarapa.²

Ngāti Kahungunu ki Wairarapa whakapapa to all taonga tuku iho created from Ranginui and Papatuanuku throughout Wairarapa, and as kaitiaki of these taonga, including themselves, it is integral for Ngāti Kahungunu ki Wairarapa to uphold the mana of all taonga within their boundaries.

There are many inland and coastal reserve and property sites listed under the Ngāti Kahungunu ki Wairarapa Tāmaki nui-ā-Rua Deed of Settlement that have been vested with the Ngāti Kahungunu ki Wairarapa Tāmaki nui-a-Rua Treaty Settlement Trust.

² https://www.tearawhiti.govt.nz/assets/Treaty-Settlements/FIND_Treaty_Settlements/Ngati-Kahungunu-ki-Wairarapa-Tamaki/DOS_documents/Ngati-Kahungunu-Rua-Deed-of-Settlement-Historical-Claims-Part-3.pdf



Ngāti Kahungunu ki Wairarapa-Tamakinui a Rua Claim Boundary

NOTE: This area of interest is for the purposes of the negotiations for the settlement of the Ngāti Kahungunu ki Wairarapa-Tamaki Nui a Rua Claims and does not delineate iwi boundaries.

Ngāti Kahungunu Ki Wairarapa Tāmaki Nui A Rua Treaty Settlement Trust: Values and Guiding Principles

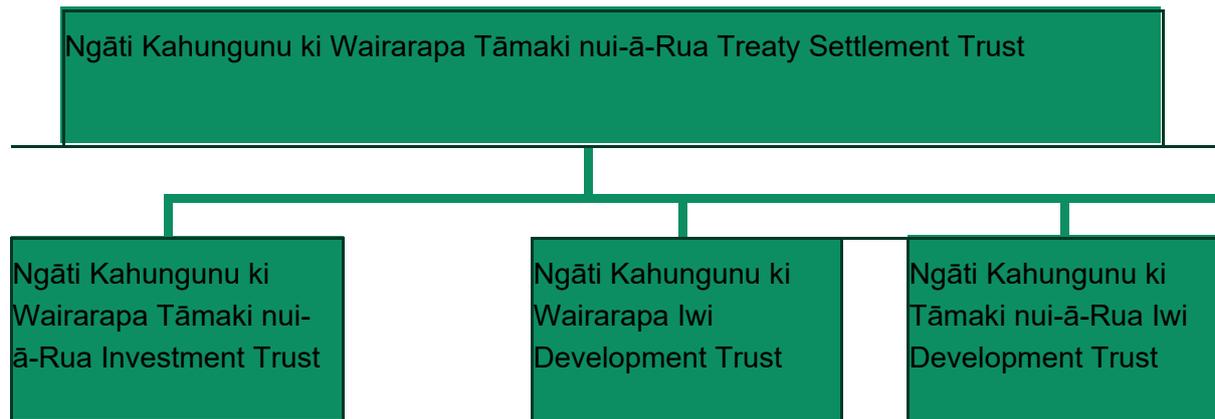
The organisational values and guiding principles of the Ngāti Kahungunu ki Wairarapa Tāmaki nui-a-Rua Treaty Settlement Trust are included in the diagram below:



These values and guiding principles set our strategic direction and help to inform the work that we do as we move into the post-settlement phase.

Ngāti Kahungunu Ki Wairarapa Tāmaki Nui-Ā-Rua Treaty Settlement Trust

The Ngāti Kahungunu ki Wairarapa Tāmaki nui-a-Rua Treaty Settlement Trust structure is as follows:



Investment Trust	To establish an economic base for the whānau and hapū of Ngāti Kahungunu ki Wairarapa Tāmaki nui-ā-Rua, on behalf of the Settlement Trust.
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Iwi Development Trusts	To promote and advance the educational, economic, environmental, social and cultural advancement and wellbeing of Ngāti Kahungunu ki Wairarapa Tāmaki nui-ā-Rua on behalf of the Settlement Trust.
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Mandated Ngāti Kahungunu Ki Wairarapa Crown Partner

Ngāti Kahungunu ki Wairarapa Tāmaki nui-ā-Rua Treaty Settlement Trust is the mandated Crown partner, and is legislated under its own Act of Parliament. Its role is to receive, administer, manage, protect and govern the objectives and purposes of the settlement outlined under the Settlement Trust Deed.

Ngāti Kahungunu Ki Wairarapa Charitable Trust (Known and Referred to as Kahungunu Ki Wairarapa)

Kahungunu ki Wairarapa was established in 2007, and is mandated through Ngāti Kahungunu Iwi Incorporated to act for the ultimate benefit of all Ngā Uri a Kahungunu including Tangata Whenua Members.³

The objectives of Kahungunu ki Wairarapa is to:

- Represent Kahungunu ki Wairarapa
- Advocate on behalf of Kahungunu ki Wairarapa
- Communicate with and on behalf of Kahungunu ki Wairarapa
- Promote Kahungunutanga
- Promote the educational, spiritual, economic, social and cultural advancement of Kahungunu ki Wairarapa

Statutory Relationships

Under the Ngāti Kahungunu ki Wairarapa Tāmaki nui-ā-Rua Treaty Settlement Act 2022, statutory acknowledgements are expected from all Wairarapa and Tararua Territorial and Regional Authorities within the statutory area. These are also extended out under He Kawenata Hou ('A New Covenant') relationships with specific relationships with the Department of Conservation, Heritage New Zealand Pouhere Taonga and the Ministry of Environment.

³ <https://register.charities.govt.nz/CharitiesRegister/ViewCharity?accountId=f237dc89-248a-dc11-98a0-0015c5f3da29&searchId=14eeb7d6-8867-4935-88d1-4dcec4c5b98f>

Hapū (Of The Ngāti Kahungunu Ki Wairarapa Tāmaki Nui-Ā-Rua Treaty Settlement Trust)

Mere Te Huinga	Ngāti Maahu	Ngāti Te Aokino
Ngāi / Ngāti Te Rangitāwhanga	Ngāti Marere	Ngāti Te Aomatarahi
Ngāi Hangarākau/Ngāti/Ngāi Te Hangarākau	Ngāti Mariunga	Ngāti Te Atawhā
Ngāi Tahu/Tahu Makakanui	Ngāti Maru	Ngāti Te Hau
Ngai Tahuahi	Ngāti Matangihia	Ngāti Te Hauaitu
Ngāi Tāneroa/Taneroroa	Ngāti Mātangiuru	Ngāti Te Hina/Te Hina Ariki
Ngāi Te Ao	Ngāti Matehau	Ngāti Te Kai
Ngāi Te Rautangata	Ngāti Meroiti	Ngāti Te Kari
Ngāi Tūkaihara	Ngāti Moe	Ngāti Te Kawekairangi
Ngāi Tūmapuhia-a-Rangi	Ngāti Mopuna	Ngāti Te Korou
Ngāi Tuohungia	Ngāti Muretū	Ngāti Te Noti
Ngāi Tūtemiha	Ngāti Ngāpuoterangi	Ngāti Te Raetea
Ngāi/Ngāti Te Aomataura	Ngāti Pakuahi	Ngāti Te Rore
Ngāti Hakeke	Ngāti Pākuia	Ngāti Te Tohinga
Ngāti Hāmua	Ngāti Parakiore	Ngāti Te Tomo
Ngāti Hikarahui	Ngāti Pārera	Ngāti Te Umuiti
Ngāti Hikarara	Ngāti Pāteika	Ngāti Te Whaiwhenua
Ngāti Hikawera	Ngāti Pōhatu	Ngāti Te Whātui
Ngāti Hinaariki	Ngāti Pōhoi	Ngāti Te Whiunga
Ngāti Hinearangi	Ngāti Puha	Ngāti Tūhakeke
Ngāti Hinekōrako	Ngāti Punarewa	Ngāti Tūkōkō
Ngāti Hinemau	Ngāti Puta	Ngāti Tūmanawa
Ngāti Hinepare	Ngāti Raekaumoana	Ngāti Tumanuhiri
Ngāti Hinerangi	Ngāti Rakaihikuroa	Ngāti Tunuiarangi
Ngāti Hinerāumoā	Ngāti Rakāipaaka	Ngāti Tūranga
Ngāti Hinetauira	Ngāti Rākairangi	Ngāti Tūtawake
Ngāti Hinetea	Ngāti Rangaranga	Ngāti Tūtohangarangi
Ngāti Hinetearorangi	Ngāti Rangiakau	Ngāti Ūpokoiri
Ngāti Hinewaka	Ngāti Rangitātāia	Ngāti Waipūhoro

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Ngāti Hōpara	Ngāti Rangitehewa	Ngāti Wananga
Ngāti Horohanga	Ngāti Raukau	Ngāti Whai-tongarerewa
Ngāti Ira	Ngāti Rongomaiaia	Ngāti Whakamana
Ngāti Kahukura-a-whitia	Ngāti Rua	Ngāti Whatangarerewa
Ngāti Kahukuranui	Ngāti Ruawahia	Ngāti Whatuiāpiti
Ngāti Kaihuitū	Ngāti Ruawahine	Ngāti Wheke
Ngāti Kaingaahi	Ngāti Tahitokuru	Ngāti/Ngāi Rākaiwhakairi
Ngāti Kaiparuparu	Ngāti Taitama	Te Hika o Pāpāuma
Ngāti Kaitahi	Ngāti Takoto	Tū mai te uru
Ngāti Kaiwahie	Ngāti Tamahau	
Ngāti Kakawa	Ngāti Tamaiwhakakitea	
Ngāti Kauhi	Ngāti Tāmanuhiri	
Ngāti Kaumoana	Ngāti Tangatakau	
Ngāti Kirikōhatu	Ngāti Tāpatu	
Ngāti Komuka	Ngāti Tauiao	
Ngāti Kōura	Ngāti Te Ah	