



Resource Management Act 1991  
**Further Submission on a  
 Publicly Notified Plan Change  
 To The Whanganui District Plan**

In accordance with Form 6 – RM (Forms, Fees and Procedure)  
 Regulations 2003



WHANGANUI  
 DISTRICT COUNCIL

Te Kaunihera a Rohe o Whanganui  
 Whanganui District Council

17 FEB 2017

RECEIVED

TO: Whanganui District Council, PO Box 637, Whanganui

Name: (print in full) Ian Wallace Brougham

This is a further submission on Plan Change No. 50 to the Whanganui District Plan.

1. I support or oppose the submission of: .....

The Four Submissions I oppose

(Please state name and address of person making original submission and submission number of original submission)

2. The particular parts of the submission I/we support ~~or~~ oppose are:

The name  
1. Tangata Whenua I oppose as it has been used as its true meaning  
is. Ancest ones/of the People before us/meaning Maori was Maori  
change it to mean Themselves

(Clearly indicate which parts of the original submission you support or oppose, together with any relevant provisions of the Proposed Plan Change. Use additional pages if more room is required)

3. The reasons for my/our support or opposition are: .....

The Attachment I have sent tells you about Tangata Whenua  
who is the

(Please state in summary the nature of your submission giving clear reasons). Use additional pages if more room is required.

4. I seek the following decision from the Council:

that the council investigate the our True New Zealand  
History

(Give precise details. Use additional pages if required)

5. I ~~do~~/do not\* wish to be heard in support of this submission (\*please delete one).

6. If others make a similar submission I would/~~would not~~\* be prepared to consider presenting a joint case with them at any hearing (\*please delete one).

**7. Address for service:**

Ian Brougham  
I. Brougham

**Signature:**

I. Brougham

(Person making submission or person authorised to sign  
on behalf of person making submission)

**Day time phone No:** 06 344 4155**Email:** ian.barbara@extra.co.nz**Date:** 17-02-2017

A copy of your further submission must be served on the person/organisation who made the original submission within 5 working days after you have lodged your further submission with the Whanganui District Council.

Ian Brougham  
Wanganui  
Email [ianbarbara@xtra.co.nz](mailto:ianbarbara@xtra.co.nz)  
Phone 063444155  
Date: 16-02-2017

To Mayor Hamish McDouall, all Councillors, and Rachael Pull

Here-by put my submission in opposing the name Tangata Whenua being used on Plan Change No:50 to the Wanganui District Plan.

#### TANGATA WHENUA

The true meaning for Tangata Whenua was the (ancient ones' or 'the people before us') before Maori changed it to mean themselves since the 1950's.

Tanata Whenua in old dictionaries reads 'original inhabitants' People of the Land.

Books of events' pg 18 by Ranginui Walker. The traditions are quite clear on one point wherever crews disembarked there were already Tangata Whenua. "Prior inhabitants" The canoe ancestors of the 14<sup>th</sup> century merged with these tangata whenua tribes.

The answer is to be found in the Maori description of the physical appearance of the Fey folk. They are depicted in the legends as white skinned, blonde or red haired and blue eyed they are further, said to have been the original pre-Maori inhabitants of New Zealand.

"To the ends of the earth and back again" Pg 222 We have already noted the statement by well respected Ngapuhi paramount chief Mr David Rankin that when his ancestors arrived in Northland they found a red headed, fair skinned people already in residence.

The contention that New Zealand was settled by a fair – skinned people before the coming of Maori is also backed up by "Maori people of New Zealand (Pg 50).

"Maori tribes of New Zealand confirms (Pg19 that before the coming of the Maori to New Zealand another people had already settled here.

The Patupairehe and Turehu living in secluded mountains, they are said to be the first tangata whenua (people of the land).

Ancient Celtic New Zealand Pg 8 Tangata whenua: This term from the Maori language of New Zealand means "people of the land", In its modern usage it denotes 'indigenous' population or the first occupants of New Zealand.. Maori elders of the 19<sup>th</sup> century said it meant, 'ancient people whom Maori encountered upon arrival from Hawaiki.

Te Ika A Maui or New Zealand and its inhabitants Pg 46 Besides Gods, the natives believed in the existence of other beings who lived in communities, built pas, and

were occupied with similar pursuits to those of men, These were called Patu-paearehe. Their chiefs residences were on top of lofty hills and they said to have been the spiritual occupants of this country prior to the arrival of Maori. There are several things to warrant the idea that the Maori were not the first inhabitants of the land.

Occupation of New Zealand by Maori Pg3. The Tiriti o Waitangi makes no mention of Tangata Whenua. It recognised the people that signed it as tangata maori. When the tangata maori arrived in the 14<sup>th</sup> century, tangata maori arrived to an inhabited country

Ian Brougham

