



# Te Haonga Mai

Whanganui River Maori Trust Board Newsletter

ISSUE SIX, April/May 2004



## POROPOROAKI

Rotohiko Pestall Pauro  
(Born 9 April 1945, Died 9 April 2004)

He aitua, he parekawakawa!

Ka ripiripia, ka haehaea te tau o te ata  
Mou kua taka mai hei kowhatu I te pari.

E te tuakana e Pe, haere, otira, whakangaro atu ra  
kia whakanaumahia e kui ma e koro ma  
ki runga ki tera o nga marae, e kore e taea e tatou  
te kupenga tangata, te whakakii.

Taea te pewhea, e kore koe e hoki mai,  
Ko matou ke nga mea, ka whia atu I a koe.  
Haere, haere atu ra. Tikina tou kororiatanga  
Ina kua otia e koe au na mahi I konei  
I te tamata o Paptuanuku.

Kua tangohia koe e Te Atua  
Kia noho atu koe me la  
I te tepu o Tona Aranga ake ki runga.  
Haere e koro, otira, haere e te Papa.  
Hutia to punga Whakairo

## AWA TUPUA CLAIM

The last edition of Te Haonga Mai mentioned that the Crown was preparing a Cabinet paper to submit to the cabinet policy committee at the end of March 2004. The Cabinet Paper sought cabinet's view on a separate statutory body and legislation focused on the health and well being of Awa Tupua and the principle of informed consent from Whanganui Iwi in relation to Te Awa Tupua. This was presented to Cabinet and has been declined.

A delegation met with the Minister of Treaty Negotiations and Minister of Maori Affairs on the 1<sup>st</sup> April 2004, to discuss the outcome of the cabinet paper. Following are five main points that we put on the table in reply to Cabinet response in an attempt to have our voice heard:

**1. Whanganui Iwi Rangatiratanga in relation to Te Awa Tupua**  
Whanganui Iwi seeks Crown recognition of Whanganui Iwi Rangatiratanga in relation to Te Awa Tupua. This is consistent with the historical context and circumstances that have surrounded this case since petitioning began in 1887 and were followed by legal

proceedings in 1938. The Waitangi Tribunal Report states that the authority of Atihaunui in the Whanganui River should be recognized in appropriate legislation. It should include recognition of the Atihaunui right of ownership of the Whanganui River, as an entity and as a resource, without reference to the English legal conception of river ownership in terms of riverbeds.

### 2. Resource Management Act 1991

In the Whanganui River Report the Waitangi Tribunal say that the authority to transfer powers to various bodies, including Iwi authorities, is discretionary and limited in scope. There is no process within the Act that does not leave ultimate power and control in the hands of a regional or territorial authority.

### 3. Authority

Whanganui Iwi has determined that authority for management of Te Awa Tupua shall rest with Whanganui Iwi. Authority means that the collective hapu of Whanganui will plan for, regulate and monitor use of Te Awa Tupua with the statutory authority to make decisions that are binding on all communities, an that have applied Whanganui Iwi values to the weighting of social, economic and environmental factors to that decision making.

### 4. Informed Consent

Whanganui Iwi has requested that the settlement will provide that all decisions affecting the Whanganui River requires the informed consent of Whanganui Iwi. Whanganui Iwi has always said that one of the underlying issues to the settlement of their claim is informed consent. Whanganui Iwi views this as being essential to the renewal of the relationship between Whanganui Iwi and the Crown. Whanganui Iwi believe that in a true partnership the Crown should no longer make final decisions by itself, rather, with it's treaty partner, in this case Whanganui Iwi.

### 5. Whanganui Iwi relationship with local and Regional Authorities

Whanganui Iwi relationship with the Wanganui District Council currently rests with the Whanganui Iwi Tupuna rohe Tupoho and Tamaupoko of which the boundaries of the Wanganui District sit within. The Whanganui River Maori Trust Board engages with the Wanganui District Council in support of Tupuna rohe when requested. With respect to the Horizon's regional council, the Whanganui River Maori Trust Board (on behalf of Tupuna rohe) initiated and promoted a relationship agreement. A series of meetings lead to the drafting of a Terms of Reference for relationship strategy between Whanganui Iwi and the Regional Council.

In conclusion, Whanganui Iwi has initiated and will continue to support positive and constructive attempts to establish real relationships with local, regional and central government to ensure the health and wellbeing of Te Awa Tupua Whanganui.

Negotiating with the Crown in this current political climate is not an easy task however the negotiation committee are committed to continuing to strive towards a positive result for Te Awa Tupua and its people.

**Selling now at the Trust Board Office 61 Taupo Quay, Whanganui Atihaunui a Paparangi Lanyards.**

**\$10 each**



# TRUST BOARD

## HE KAIMAHI HOU

Eve Potaka joined our staff just over six months ago.



Eve moved to the Trust Board from Ngati Hauti where she was working for Te Maru O Ruahine Trust. Eve provides Office Administration including processing of accounts, payroll and all those important things that are part of keeping an office ticking.



Mere Whanarere has also recently started with the Trust Board as Kaiwhakarite.

The main focus for Mere will be to help strengthen and increase hapu representation within Te Runanga O Te Awa Tupua Whanganui.

# GENESIS

The Environment Court released their findings on 19 May 2004.

The Environment Court has determined that the appeals are allowed to the extent that the term of consent is reduced from 35 years to 10 years. The stated;

In evaluating the various matters that we are required to under the Act and evaluating the matters on which evidence was presented, we had some difficulty in weighing the metaphysical matters against the physical and scientific matters. Notwithstanding this difficulty, the Act nevertheless requires us to do so. At the end of the day what prevailed on them was;

1. the magnitude of the effects on Maori
2. the immense depth of feeling apparent from the Maori witnesses which reflects the magnitude of these effects
3. the greater ameliorating power of a fresh application over review proceedings; and
4. a term of 10 years recognises the national interest factors and provides correct balance.

One of the other changes to the conditions is that they have made allowances for a minimum residual flows of;

- 300 litres per second or the natural flow of the river immediately above the influence of the Whanganui River intake structure, which ever is less.
- 500 litres per second or the natural flow of the stream immediately above the influence of the Mangatepopo intake structure, which ever is less
- 600 litres per second at the point of discharge from the Moawhango dam into the Moawhango River

Unfortunately there were no minimum residual flows set for the streams along the Wahianoa Aqueduct.

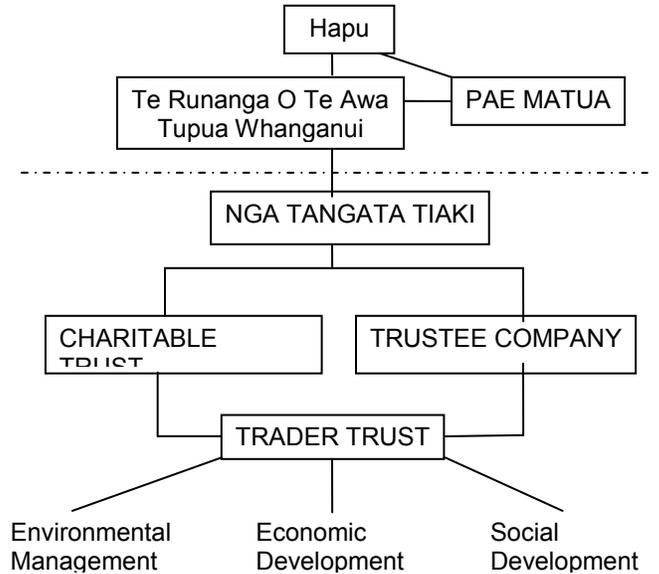
So over the next five years Genesis are required to work with Iwi to develop a cultural management plan for the Eastern and Western Diversions of the Tongariro Power Development Scheme.

This has been a significant finding for us as an Iwi in particular for those people whom have fought so hard over the decades to protect the health and wellbeing of Te Awa Tupua, if not for a day, a week or a month we should celebrate that for once someone has heard our cry.

# TE RUNANGA O TE AWA TUPUA O WHANGANUI

Whanganui Hapu have determined that Te Runanga O Te Awa Tupua Whanganui and its operating entities shall be the organisations to take our Iwi in to the future.

The rúnanga organisational structure is presented below.



The most critical part of this structure is Hapu representation and participation at the highest level. If Hapu are not participating then how will we as an Iwi truly know if the direction and achievements of the Runanga are the aspirations of the people that it represents?

Mere will be out and about conducting research from the current representatives, and hapu about participation within the rúnanga to date. The purpose of this is to gauge what our current understandings are, because we can't improve something unless we have something to measure that against.

# KEI HEA TENEI TAONGA?

Have you seen this blanket that Aunt Martha has tucked under her arm? It is tartan blue and green and was left up at Matahiwi last year March 6 at the signing of the terms of negotiations.

Please check amongst your blankets for this taonga as it has been in the family for generations.

If you find it please send it or drop it in to the Trust Board at 61 Taupo Quay, Whanganui and we will ensure that it is returned to Aunt Martha.



# IWI REGISTRATIONS

Here are some key questions and answers about the Iwi Registration.

## **Who coordinates the Whanganui Iwi Registration Database?**

The Trust Board coordinates the Whanganui Iwi Registration Database.

## **We don't need to register with the Whanganui Iwi, our whakapapa tells us we belong! So why do we need one?**

The Trust Board would never imply that if you are not on the database then you are not considered part of Whanganui Iwi!

Previously we all lived together in communities where we were easily accessible, in and around our Marae. Today we are spread far and wide, from Matahiwi to Morocco, and communicating with us as a people has become a mammoth job. No longer can we rely solely on whānau to tell whānau because for some of us that can be a costly exercise.

The Trust Board use the information that it gathers to communicate with our whānau, not so much on a local level because we have hui that we can attend if we choose to, Awa FM to listen too, or the Trust Board Office to visit. The communication is more for those of us who live outside of our Iwi Takiwa.

## **What else does the Trust Board have to have the Whanganui Iwi database for?**

Unfortunately in this western world that we live in when you say that you represent a population of people then you have to prove it.

The Whanganui River Maori Trust Board was in-acted in 1988 to primarily settle the Whanganui River Claim. However before settlement can occur we must quantify (be able to count, and prove) our Iwi population whom we are to receive settlement for. The only way to do this is for you to say you belong to the Iwi (that means a signed form with your details on). The Whanganui Iwi Registration forms and database helps us to do this.

The western world uses the 2001 Census as their measuring point.

The 2001 Census said that 9780 people identified Te Atihaunui a Paparangi as their Iwi. The Trust Board currently has 3302 enrolled on the Iwi register, that's 33%, still a long way off the 9780 and we know there are even more than that because not everyone fills in the Census.

## **Who can register?**

All those of you that can whakapapa back to hapu of Whanganui Iwi. If you are over the age of 18 then you need to complete your own form, for those under the age of 18 your mum or dad will need to do it for you.

## **Where can I get a registration form from?**

You can phone the Trust Board Office on 06 345 8160 and we will send one out to you.

If you live in Whanganui then you can call in to the office at 61 Taupo Quay and pick some up for you and your whānau.

If you do actually live in Morocco or anywhere else overseas and you have access to the internet then you can print one off our website; [www.wrmtb.co.nz](http://www.wrmtb.co.nz). You will need to post it back to us though.

**So if you think you and your whānau would like to be on the Iwi Register take some time out to fill it in and return it to our office.**

## HUI DATES

### WHANGANUI RIVER MAORI TRUST BOARD

16 July 2004	Trust Board Office	1.00pm
17 September 2004	Trust Board Office	1.00pm
12 November 2004	Trust Board Office	1.00pm

## RIVERCLAIM HUI

28 May 2004	Ngati Rangi Office	11.00am
04 June 2004	Trust Board Office	11.00am
11 June 2004	Trust Board Office	11.00am
18 June 2004	Trust Board Office	11.00am
25 June 2004	Trust Board Office	11.00am
02 July 2004	Tamahaki Office	11.00am
09 July 2004	Tamahaki Office	11.00am
16 July 2004	Tamahaki Office	11.00am
23 July 2004	Tamahaki Office	11.00am
30 July 2004	Tamahaki Office	11.00am

## TE RUNANGA O TUPOHO

13 June 2004	Te Ao Hou Marae	10.00am
15 August 2004	Parikino Marae	10.00am
17 October 2004	Atene Marae	10.00am
20 October 2004	Atene Marae	10.00am
12 December 2004	Pungarehu Marae	10.00am

# TAMAHAKI

## WHARENUI TIEKE MARAE

Matua tama wairua tapu me nga anahera pono me te Mangai ae.



Early December 2003 saw the completion of our Wharenuui in Tieke after many shedded tears of both sadness and happiness. Sadness for those of our whanau who have passed over the veil and happiness because we have been able to fulfil some of their dreams and aspirations on their behalf.

To the Whanganui River Maori Trust Board, Te Puni Kokiri, WINZ, Internal Affairs, Department of Conservation, Jamie O'Leary Builders, Pipiriki Inc, Nga Poro Trust, Te Whanau o Tieke and all our Whanganui Iwi for all their mahi, aroha and awahi. You all have enabled us collectively to complete our Wharenuui.

We are now in the process of adorning our whare and Aunty Martha and Archie have kindly offered their services for Tukutuku panels. We are looking forward to the future and all the joy it will bring.

To all those we may have forgotten to thank please accept this as a personal acknowledgment.

*E mihi tino aroha tino nui kia koutou katoa mo ou koutou tautoko ki tenei kaupapa o koutou aroha awahi me manaakitanga ki te Hapu o Hinekura raua Te Whanau o Tieke.*

*No reira tena koutou, tena koutou, tena koutou katoa*

The building process is now complete.

## NEW DOC SUPERVISOR



Ngati Kurawhatia are very pleased with the recent appointment of Eddie Te Huia as the new Pipiriki Field Centre Supervisor. About fifty people gathered at Paraweka Marae in Pipiriki on Monday, May 17.

"Eddie will be well supported by his people in his work and he knows he will always be able to count on us as we will count on him to look after the taonga of our awa and ngahere", Tamahaki Kaumatua Hokio Ngataierua-Tinirau.



# SEABED AND FORESHORE HIKOI

What a magnificent show of support the hikoi received from the time it entered Te Atihauuni a paparangi.

Our Hinengakau whānau greeted the hikoi on May the 1st at Otukau along with our Tuwharetoa whānau and escorted them through to Te Puke Marae.

The Hikoi arrived at Te Puke Marae just on dusk, what a wonderful site it was as car by car turned the corner to drive up towards the marae. There were lights and flags for miles with horns tooting loud and proud. Whanau came from near and far to put on the biggest haka powhiri seen on that Marae for some time.



Some of the Whanau take pride of place at the front of the march in Raetihi.



On 2 May the Hikoi travelled to Otoko for lunch, yet again met by another wicked haka powhiri and lunch, provided by the whānau.



Here we can see the clearing where the many spokespersons on the day stood to voice their opposition to the legislation.

Soon you will be asked to follow up this kaupapa by going to the polling booths and voting in a by-election for Tariana Turia. That's when the hard work begins...



After lunch the hikoi travelled on to Whanganui and at 4.00pm arrived to one of the most fearsome Haka powhiri the lwi have displayed this decade. The ihi and wehi could be felt for miles and more than a shiver down the spine was felt by all who were in attendance.



In this shot the hikoi This view is taken from inside parliament looking out on to the grounds, what a magnificent sight



This picture is representative of those who participated in the hikoi from our old right down to our very young. Some people have never marched before in their lives, however they came out on this day in Whanganui to show their objection to the proposed seabed and foreshore

