



THE WHANGANUI RIVER CHARTER ON TINO RANGATIRATANGA AND IWI WATER RIGHTS

In recognition of the 1993 United Nations International Year for the World's Indigenous Peoples:

The Hapu and Iwi of the Whanganui River Maori Trust Board convened a National Hui-a-Iwi on Tino Rangatiratanga and Iwi water rights at Ngapuwaiwaha Marae, Taumarunui, 18th & 19th September 1993.

Arising out of the Hui-a-Iwi the Whanganui River Charter on Tino Rangatiratanga and Iwi water rights was developed.

The Whanganui River Charter on Tino Rangatiratanga and Iwi water rights.

REAFFIRMS the Tino Rangatiratanga of Hapu and Iwi which has existed since time immemorial.

CONFIRMS the inalienable right of Hapu and Iwi to care for, protect, manage, and use their waters

RECOGNISES that hapu and Iwi regard the environment as a living entity of which people are but a part, and for which each generation has an obligation to care for, protect, and enhance the environment for the use and enjoyment of their descendants

NOTES that in the exercising of Tino Rangatiratanga, Hapu and Iwi practice complex management and control systems for the care, protection, use and development of the environment

ACKNOWLEDGES that as a result of the constitutional and political relationship established between Hapu, Iwi and the Crown under the Treaty of Waitangi, two distinct environmental management value systems have since applied

CONSIDERS that the failure by the Crown to recognise the environmental management value systems of Hapu and Iwi has had a detrimental effect upon the environment and the lives of Hapu and Iwi and has restricted their ability to meet their obligations to their descendants and the environment

The Whanganui River Charter hereby affirms the following principles of Tino Rangatiratanga and calls upon all concerned to actively redress the political and ecological imbalance which has occurred.

1. THE PRINCIPLE OF TINO RANGATIRATANGA AND KAITIAKITANGA (INTERGENERATIONAL RESPONSIBILITY)
Hapu and Iwi have inherited an inter-generational responsibility to ensure that they pass on to their descendants an environment which has been enhanced by their presence and efforts
2. THE PRINCIPLE OF HAPU/IWI DETERMINATION
Hapu and Iwi continue to apply their own tikanga in respect of the Tiakitanga of their waters. Any negotiations with Hapu and Iwi must therefore recognise the uniqueness of their interests and aspirations
3. THE PRINCIPLE OF INTERDEPENDENCY
Waters are Taonga and are interdependent with all other Taonga of the environment, physically, social and cultural. Any activity involving waters will thereby directly impact on the rest of the environment
4. THE PRINCIPLE OF COLLECTIVITY
Hapu and Iwi are collective identities whose responsibilities and aspirations extend beyond any individual, organisation and generation
5. THE MOURI PRINCIPLE
Waters come from Papatuanuku and Ranginui, they are part of the Mouri of the people. If Mouri of waters is damaged so too will be the Mouri of the people
6. THE PRINCIPLE OF DEVELOPMENT
Hapu and Iwi have the right to the development of their resources
7. THE PRINCIPLE OF USE MANAGEMENT
In the exercising of Tino Rangatiratanga, Hapu and Iwi maintain the right to grant or withhold permission for the use or development of their environment.

For further information please contact: Whanganui River Maori Trust Board PO Box 323, Whanganui Ph:(06) 3458160, wrmtb@wrmtb.co.nz