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Ko tenei tono na nga Kaumatua me nga Kuia o te Maori Party o Te Hiku o te Ika. Kei roto ano ko nga tautoko a nga tai tamariki e noho huihui ana me nga Kaumatua/Kuia. Ko enei korero e pa ana mo te wai, he taonga e tukuna iho ana e Ihoa hei oranga mo nga tangata me te Ao katoa.

E tino whakahe ana matou i te mahi tukino a te tangata i nga wai.

This submission is on behalf of the Kaumatua and Kuia of the Maori Party of Te Hiku o te Ika It is also supported by the younger generation who meet regularly with the Kaumatua and Kuia. This submission deals with Water, a gift from God for the benefit of Man and the Whole World.

We object strongly to the ways water is being abused by Man.

Wai Maori, Wai ariki.

I te timatatanga, ka piri a Rangī, raua ko Papa. Ka whakawehea raua, e a raua tamariki -na Tanemahuta, raua i wehe. Kahore nga tamariki katoa, i whakaae, ka noho he riri, ki a ratou.

Ko te tohu o te aroha, a Ranginui, ki a Papatuanuku, ko te takanga iho, o aana roimata, ki runga ki a Papatuanuku.

Ko enei roimata, he wai, i heke mai ki runga ki te whenua, e mohiotia nei, he Wai Maori, he Wai Ariki.

He wa ano, ka hoki te wai nei ki te rangi, koia te mimititanga, o te wai. I etahi wa, e kitea ana tenei, he kohu, e maranga ana i te ata, i te ahiahi. E ai ki te Maori, ko enei, he roimata na Papatuanuku, ki a Ranginui.

Fresh Water

In the beginning Ranginui and Papatuanuku were close together. They were separated by their children – Tanemahuta separated them. Not all their children agreed on this and conflict remained amongst them. As a sign of Ranginui’ love for Papatuanuku, his tears fall down upon her.

These tears , in the form of rain which fall to earth on to Papatuanuku, is Fresh Water.

In time water returns to the heavens through evaporation. This is seen in the form of rising mists in the mornings and evenings. It is claimed that these are Papatuanuku’, tears for Ranginui.

Te Mahi a te Wai Maori

He mahi ano ta te wai nei, kia tae mai ki te whenua. Ko tana mahi, he hauora. He mauri ta nga mea katoa, na reira kia mau tonu te mauri, ki roto ki tena, ki tena, ki tena ,me inu wai te katoa. Ko nga rakau, nga kararehe , nga kirehe, nga manu, nga ika, nga tangata, ka ngaro, ka mate, ki te kore he wai.

Ki te whakarereketia te wai ,ka kore te wai ra e kaha, ki te whakaora, kua mau i te wai. Ki te mau i te wai, kua ngoikore, kua mau i te mea katoa - kua wairangitia.

He Korero na tetahi Kuia no Muriwhenua.

‘Hutia te rito o te harakeke, kei hea ra te komako e ko, whakataerangitia, rere ki uta, rere ki tai.....

Water has its purpose on earth. It gives life. Everything has a ‘life force’, so that this life force may continue within everything, water is necessary. ALL LIVING MATTER will perish, and die, without water.

If water is altered then it becomes contaminated and its powers are lessened and it becomes ill. If Water is contaminated, everything becomes affected and becomes diseased – life is confused.

Quote from a Kuia of Muriwhenua

‘Remove the centre shoot of the flax, where is the Bellbird my dear? It becomes suspended. It flies here, it flies there.....’

Te Whakaaro nui/Aroha a te Maori mo te wai.

I nga wa onamata, he nui te whakaaro, a te Maori, mo te wai. Ka haere ki te tiki wai hei inu, he karakia ano. He wahi ano i tohungia nga wai, mo te inu, mo te tohi, mo te horoi tangata ora, mo te tupapaku. He ture ano i takototia mo enei wai. Ko etahi o enei tikanga, i mauria mai ki nga tau tata nei. Ko etahi o aua ture, i kite ahau i te wa o taku tamarikitanga: Kua he ipu mangu, e mauria hei koko ake i te wai hei inu, hei whakamaoa kai ranei. Kua koe ,e pokanoa ki te kaukau, i roto i te puna wai inu. Ko enei ture katoa, kia mau tonu te mauri, o tena puna wai, o tena puna wai.

The Respect for Water:

In early times Maori had a great respect for water. When water was collected for drinking, or whatever purpose, prayers were given. Places [of water] were set aside for drinking, baptising, washing the living, and washing the dead. Laws were set for these waters. Some of these old practises were carried out up to more recent times. Some of these laws I had to observe during my early childhood: A black container was not to be used to scoop up drinking water, or water for cooking. Do not dare to swim in water used for drinking. These laws were there so the Mauri [life force] of all the water sources, would be retained.

He aha i karangatia ai he Wai Maori, he Wai Ariki

I te wa i hangaia enei kupu, ko te tangata Maori anake, kei tenei Ao, ki tana nei titiro. Ko tana whakapono, i haere mai taua, mai nga ariki. Kahore atu, kei tua atu, i te tangata, me ki, koia ka karangatia te wai, i ahu mai ano i te rangi ,he **Wai Maori**.

E rua wahanga, ki te kupu Maori. **Ma** me **Ori**. **Ma** = kahore he paruparu. He mea Wairua.

Ori=Te kikokikotanga, e taea te whakaparuparu.

Ki etahi atu rohe, ko te wai, mai i nga ariki, koia ko te kupu Wai Ariki. Kei te tika raua tahi.

Why Fresh water was called Wai Maori and Wai Ariki.

When these words were created there was only one race as far as the Maori knew. There was no other greater being than Man on Earth and as rain came from above the word given was Wai Maori. The Word Maori is has two parts. **Ma** & **Ori** **Ma** = clean [spiritual part of the being] **Ori** = [the visual, physical part which can be made unclean.]

In other regions, as the rain came from Heavenly beings, they called it **Wai Ariki**.

They are both correct

Te whakarereketanga o te wai.

He aha ra, te wai i whakarereketia ai? He tini nga whakautu mo tenei patai. Ko etahi whakarereketanga, he pai, ko etahi kahore i pai. I te mea kua whakarereketia, te wai Maori/Ariki, kua kore e taea te karanga, he wai Maori,/Ariki, tuturu.

Na te whakarereketanga, ka ngoikore te Mauri, o te wai. Na tenei ngoikorenga, ka mauui nga tini mea, i hangaia e Ihoa.

Na wai ra i mauui ai? Na taua te tangata.

Mo te aha? Mo te Mana.

Mo te aha te Mana? Mo te whakanui i a taua.

Mai i nga karaipiture: `He horihori nga mea katoa.'

Me pehea te whakaora? He tini nga whakautu. Ma te tangata tena e rapu, e whakatika mai.

Changing Water

Why was water changed? There are many reasons. Some changes have been good, others not so good. Because fresh water has been changed we can no longer call it FRESH Water.

Because of the change the Life force of water has been weakened. This weakness has affected many of Gods creations.

Who caused these illnesses? Man.

For what? Power.

What purpose has Power? I gives us Control.

Quote from Scripture: `Everything is Vanity.'

How can we cure this? There are many ways. Let man search and provide that.

Na wai ra te Wai?

Na wai ra te wai, e tau nei ki runga ki tenei whenua, o Aotearoa, Te Wai Pounamu, me Whare kauri.? Na Ihoa i homai ki ahau, te Maori, enei whenua hei Kaitiaki. Kua takoto ke nga korero, mo aku tika ki te whenua nei, i roto i nga korero e pa ana, ki nga tono whenua, te Takutai moana, me etahi atu tono. I te mea,ko ahau te Maori, te Tangata Whenua, te Kaitiaki o te whenua, me ona rawa katoa, na reira, ka ki ahau, mo te wai, kei ahau te tika, te korero mutunga.

Ka tae mai te pakeha, ka hainatia he tiriti. He tiriti whakaaetanga, kia mahi tahi ahau te Maori, me te Pakeha. He tini nga kaupapa i whakatauhia e te pakeha, kihai te Maori i mohio. Ko te whenua, te tuatahi, ko te moana, me te takutai tera, ko te hinu kei te whenua tera,ko nga ture maha, ko etahi atu, ko etahi atu. I tenei ko te wai. He aha atu ano?

Who owns the Water?

Who owns the water which falls on to these lands of the North Island, South Island, and the Chatham Islands? God gave to me, the Maori, these lands to be Guardians. The claims of ownership have been written in all the many Iwi Land Claims, rights to the Foreshore and Seabed, and other

Claims. As I, the Maori, the Guardian of the Land and all its belongings, I say, for the Water, I have the Rights, and Final say

When the pakeha arrived a treaty was signed, agreeing that Maori and Pakeha would work together. There have been numerous issues set by the pakeha, of which the Maori had no knowledge of. There was the Land, one, the foreshore seabed issue, underground minerals, numerous laws and a whole lot of others. This time it is the Water. What else is there?

Tohea te tohe:

I ki te rangatira ra a Ta Himi Henare: `Kua tawhiti rawa ta tatou haerenga kia kaua e haere tonu.'

Ko ta nga tupuna: Tohea te tohe.

Me pena ahau. He maha o te iwi Maori i tohe i te tohe mate, kihai i kite i nga hua a o ratou tohenga. Ka tohe tonu tatou.

Continue the Pursuit.

The late Sir James Henare said: We have come too far, not to go any further.

Our tupuna said: Continue the pursuit.

I must continue. So many of our people pursued their quests and never saw the outcomes. We must continue.

Hei mutunga

Ki te karauna Kaati, te Kawanatanga Kaati, nga Kaunihera-a-rohe Kaati. He rite koutou ki te kehua, kahore e kitea ana, engari e rongono ana i te ngau. Na koutou ra te Karaitianatanga i mau mai ki ahau. Horo taku whakaae atu ki te korero i mauria mai ra e koutou, `Maungarongo ki te whenua, whakaaro pai ki nga tangata katoa.' Heoi, huri tuara mai ana koutou ki ta koutou korero i kawea mai. Koia ahau ka ki, `Kaati tenei. Whakarongo mai ki taku iwi Maori, me o ratou korero.

In Closing

To the Crown, Enough. The Government, Enough, the District Councils, Enough. You are like a ghostly being, invisible, but your bite is felt. You brought Christianity to me. I readily accepted the words you brought, `Peace on Earth, Goodwill to all mankind.' However, you turned your back on your message you brought. That is why I say, Enough. Listen to my Maori people, and what they have to say.'