

21 July 2015

Ta Tamati Reedy
Chairman
Te Taura Here o Ngati Porou ki Poneke
P O Box 5269
Lambton Quay
Wellington

Tena koe e te Papa otira koutou o Ngati Porou kei Poneke

Tena hoki tataui i o tataui mate, i nga koka, i a Parae, ia Henrietta, i a Makere i a Jossie hoki, otira te pukahu o o tataui mate o te upoko o te lka, puta noa i te motu, tau rawa mai ki te wa kainga nei, no reira rataui kua wheturangitia kia rataui tataui nga mahuetanga iho kia ora tataui.

My apologies for the delay in responding to your letter of 24 June 2015, however the matters raised were of such importance, that it was referred to the next Te Runanganui Board of Directors (TRONPnui) Hui held Monday 20 July 2015.

In response to your concerns please note the following:

1 Proof of Identity

- a) This is required when a person applies to be enrolled on the TRONPnui register. Acceptable forms of identification are a birth certificate and / or a passport. The requirement for a birth certificate or passport has been a requirement since 2008.

There are two main reasons for the requirement for proof of identity:

- b) Proof of identity is necessary because belonging to an iwi confers beneficiary Membership status that have rights and privileges / benefits attached to it both now and in the future. Once someone is registered, those rights are secured for them and they become potentially eligible for benefits like education scholarships and the like.

In this current cyber-connected global society, identity theft and the creation of false identities is unfortunately the reality in which we now live. There are non-Maori and non-Ngati Porou people who look to create fictitious identities to gain access to resources that they are not legally or morally entitled to.

This was not a concern thirty years ago when TRONP began its iwi register, but times have changed, and there are now many avenues for unscrupulous people with criminal/intent to exploit opportunities for self-gain. In years to come TRONPnui, as part of our future vision, may be providing significant distributions. A collection of undetected false registrations made today could result in a significant transfer of value/wealth in the future to people who are not entitled to it and thereby stealing

resources from Ngati Porou and our descendants.

- c) The other related reason for proof of identity is to avoid duplications or multiple registrations of a person on the register. Some people had been registered under different names. This happens with someone (usually a parent or grandparent) simultaneously registers a group of their tamariki or mokopuna and may not include their full names or record slight variations in the name or order of names. At some point in the future, one of those children might enquire if they are on the roll, and if there was an error in their name when it was first registered the administrator may not recognise that error and therefore initiate a new registration under the persons “correct” name rather than correct the erroneous existing record. The majority of duplications can be avoided and / or corrected if a Birth Certificate (which has the date of birth and full name on it) is presented.

2 Cost of Providing Identity

Birth Certificates are a recognised form of Identification and it is believed this cost is an investment in oneself. Some would advocate that a driver’s licence should be sufficient prove identity, however NZTA who issue drivers license’s require the same two forms of proof of identity that we require , to similarly prevent people from obtaining a driver licence fraudulently. Requiring particular forms of identification improves the integrity of our register in the same way that it does with the drivers licence system to protect law-abiding drivers.

3 Inconsistency between processes for online registration and paper registration

There is acknowledgment that the paper registration process (*which has been in place for 30 years*) and the online registration process (*which was introduced approximately 7 years ago*) are inconsistent. These systems are now aligned, furthermore any person who registers online is required to print / fill out and sign the ‘declaration form’. Once this is received by our office their registration will be validated.

4 Availability of Support

The concern regarding non responses to email or phone enquiries taking up to 2 weeks is unclear as no complaint have been received by the TRONPnui. TRONPnui has a permanent administrator who monitors all queries relating to registrations and during elections the TRONPnui engages additional resources. We have received numerous acknowledgments of the timely and expeditious support provided to those who have contacted the office with registration enquiries.

5 Access to the register

Under the First Schedule, Section 7 of the Te Runanganui o Ngāti Porou Trust Deed, we are unable to provide you and/or Te Taura Here o Ngāti Porou ki Pōneke with a copy of the TRONPnui register, however the Register is available for 'inspection'–

- a) During business hours 8.30am to 5.00pm , Monday to Friday
- b) by Adult Members of Ngati Porou who are able to inspect the register for their own personal details

Please note:

- c) The register can be viewed /sighted only (Section 7, *does not allow copies to be made, or information to be taken via any medium*)

6 Communications between the TRONPnui and Ngāti Porou ki Pōneke Taurahere.

With regards to your comments relating to “slow and selective” communication from the Runanganui, that is a matter of opinion. I know for a fact that TRONPnui representatives have had numerous interactions with Te Taura here o Poneke , including attendance at Taura here hui over the years, collaboration between the TRONPnui and the Taura here in the organisation and running of the successful 2014 Ta Apirana Ngata Memorial Lectures and the more recently Ngāti Porou Taura here Matariki dinner.

Ka nui taku mihi kia koe me te Taura here o Ngāti Porou mo nga kaupapa maha kua oti i a koutou te whakarite mo nga uri o nga whanau me nga hapu o Ngāti Porou mai i Potikirua ki te Toka a Taiau kei Poneke e noho ana, kaoreha i te hui whakakao i a Ngāti Porou hei whakanui i te aranga o Matariki. Heoi ano ka mau tonu to tatau Runanganui o Ngāti Porou ki nga ture mo te rehita ki runga i te rarangi ingoa.

Kia tau te ia o te mauri kia koutou kia tatau

Naku na



Selwyn Tanetua Parata

Chairman

Te Runanganui o Ngāti Porou.