



# Taakiri Tuu Hui-aa-motu



## Interim Report





# Hui aa motu - Interim Report

**“Taakiri tuu te kotahitanga. Taakiri tuu te Mana Motuhake”**

***“Stand in solidarity on the path to Mana Motuhake”***

**Naa Kiingi Tuheitia Pootatau Te Wherowhero VII**

Te iwi Maaori have worked tirelessly to pursue advancement for present and future generations by asserting their rights and interests under Te Tiriti o Waitangi. The formation of the Coalition Government in November 2023 has led to anti-Maaori sentiments being entrenched in policy and legislation.

On the 20<sup>th</sup> January 2024, over 10,000 people arrived at Turangawaewae Marae. The poowhiri warmly welcomed tangata whenua, tangata tiriti, diverse community organisations, eminent rangatira, emerging rangatahi leaders and past and present political leaders. Five forums were established to discuss and debate critical topics and the key themes from the forums are summarised below.

## Taakiritia te raa ki tua - Rangatahi forum

***“Ka puu te ruha, ka hao te rangatahi”***

***“Once the old fishing net is worn, it is put aside to make way for the new fishing net”***

***Naa Tuutaka-ngaa-hau***

**Decentralising power:** Rangatahi recognise the need to redirect their energy and effort away from Wellington to community relationships and asserting mana motuhake at home. There is an impetus by rangatahi to “de-programme” years of colonisation, including ending Maaori subservience to the Crown and Government.

**Breaking free from dependency on the system:** Rangatahi Maaori were urged to whakaaro Maaori by ceasing to communicate in English and to give precedence to atua Maaori that validate mana motuhake. Rangatahi were encouraged to take on kai sovereignty and learn mahinga kai and mahi maara practices, to break free from dependency on conventional supply and distribution systems.

**Kotahitanga requires rangatahi Maaori:** Our origins are “from a deep wellspring – we will not dry up”. Rangatahi acknowledged pakeke battling obstacles before them but also observed the historic discrepancy between leaders' rhetoric of kotahitanga, contrasting with contradictory actions. Rangatahi feel strongly about having their voices heard and want to be part of decision-making.

## Taakiritia te reo, taakiritira te tikanga – Te reo and tikanga

**“Ko toou reo he mea hanga ki te papa tuhituhi, ko tooku i hanga ki te papa ngākau,  
mai o mua ki ahau e tuu nei.”**

***“Your language is made from writing, mine is made in the papa of the mind, from the  
past down to me standing here.”***

**Naa King Pootatau Te Wherowhero**



**Te reo is a taonga:** Maaori are the kaitiaki of te reo, and it is a fundamental aspect of our identity, whether that is spoken verbally or with hand gestures and expressions for our Ngaati Turi whaanau. Preservation of te reo is paramount requiring urgent collective action to protect it. Language is inherent to identity.

**Flood our world with te reo:** Waipuketia te whenua, i te reo, kia rere, kia tika te reo, kei reira te Mana Motuhake o te reo Maori (Taa Timoti Karetu). The future of te reo lies in schools. Maaori parents must communicate with their children in Maaori at home, consistent use of language is vital. Don't fear making mistakes when speaking te reo, "Te iti reo kei a koe, whakapuaki," even if you know just a little reo, you should use it. The mana of the reo will not return if we keep speaking English.

**Te reo and tikanga thrive hand in hand:** We must embrace pepeha and whakapapa to allow mana motuhake of our language. Our younger generation have the opportunity to learn the language, however that sometimes doesn't come with tikanga. For te reo Maaori to survive, tikanga Maaori also must thrive as the two go hand in hand, E haere tahi ana te reo me ngaa tikanga. Ka hinga teetehi, ka hinga anoo teetehi. Ka ora teetehi, ka ora anoo hoki teetehi.

**Importance of te reo turi:** Ngaati Turi highlighted the shortage of trilingual interpreters. Tamariki turi navigate the world with dual identities, being deaf and Maaori. There is a disparity between hearing Maaori and deaf Maaori, emphasising the urgent need for greater access to te reo turi learning.

### Taakiritia te tuakiri – National identity

***"Ki te kotahi te kaakaho ka whati ki te kaapuia e kore e whati."***

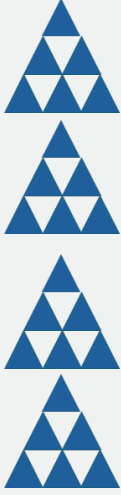
***"When a reed stands alone it can easily break, but when bound together it is unbreakable."***

#### **Naa King Taawhiao Tuukaaroto Matutaera Pootatau Te Wherowhero**

**Reimagine ourselves:** Te Tiriti provides the way forward, and we must reflect on our identity now but also consider how we will perceive and speak about ourselves in 2040. Discussion will enable us to collaborate and progress together towards the goal of "He iwi tahi taatou". We must actively shape the national identity we desire to see.

**Tangata Whenua and Tangata Tiriti:** We have honoured the union between the two peoples, this has shaped our society, and we must not retract a step from that. Maaori have a unique identity and Te Tiriti is an irreversible contractual agreement that Maaori have with the Crown, however it isn't exclusive, it is an inclusive relationship with tangata tiriti.

**Kotahitanga for our national identity:** It is necessary for Maaori and allies to unite, and share a narrative to ensure no one is left behind. Some hapuu prescribe to an iwi identity, and others prefer to prioritise their hapuu identity. Together, there is a need to continue to shape our desired national identity and stand firm against threats. Puutahitanga (coming together), ooritetanga (equity), and kotahitanga are separate yet important considerations.



## Taakiritia te Oranga: Taangata, Tahua – People and economic wellbeing

**“E kore e taea te oranga moo te tangata i te aroha me te pipi anake.”  
“We can no longer live on love and pipi alone.”**

**Naa Taa Hemi Henare**

**Individual action for collective benefit:** Be rebels in our kaupapa, don't get angry, get organised. Action must begin within our own communities. Whether addressing issues such as drug abuse, parental struggles to provide kai, gang involvement, or homelessness, the solutions must come from within te ao Maaori. Maaori collective action should advocate for change, to reclaim Maaori identity and connections to whenua.

**Everything stems from te taiao:** It is all interconnected - health and well-being with access to kaainga, kai, and a healthy environment. It is important to reconnect with whenua and wai to address environmental concerns. We cannot speak our pepeha when our whenua, maunga, awa are dead. Oranga does not exist without taiao.

**Coupling economic development with tikanga Maaori:** Maaori now have greater capacity, equipped with professionals such as lawyers, accountants, health practitioners, and a \$100 billion economy. There is an opportunity to reimagine an alternate economic system that prioritises oranga and aligns with Maaori values, where wealth and opportunity circulates within

Maaori communities, benefiting everyone multiple times over. The future holds the potential for reimaging a new Maaori economy that prioritises kaitiakitanga, guided by tikanga and founded on mana rather than monetary wealth.

**A vision of Maaori healthcare:** 100 years ago, Princess Te Puea Herangi advocated for the establishment of a Maaori hospital, in 1984 Mason Durie presented Te Whare Tapa Whaa. The

vision of establishing a Maaori hospital and healthcare system is attainable, where rongoaa and medicine coexist.

### Taakiritia Te Tiriti – Te Tiriti and Te Taiao

**“Kua mate te motu i te hoari whakawai. He tau ariki te tau, he tau whaangai te tau, he tau pai te tau, he tau whakaahuru te tau, he tau iraaia te tau, he tau ngehe te tau. Kua te tau e pokea, kua te tau e reewenatia. Koia hoki te tuuturutanga i ngohe ai ngaa mea nanakia, i rarata ai ngaa mea matakana.”**

***“The land has been savaged by the sword. Let it be a great year, a prosperous year, a good year, a warm year, a fallow year, a year of achievement. Don't let the year be one of pressure or vengeance. For this gives reason for the deceitful and distrustful to gather together and converge.”***

**Naa King Taawhiao Tuukaaroto Matutaera Pootatau Te Wherowhero**



**Tino rangatiratanga:** Te Tiriti and He Whakaputanga, are inseparable. Tino rangatiratanga can be described as full and complete political authority over our world. Political 'inconvenience' may hinder the implementation of tino rangatiratanga, but the meaning remains clear to Maaori, that tino rangatiratanga is born in the whenua, and belongs to us.

**The importance of applying tikanga:** Despite legal accommodations for tikanga, the Paakehaa legal system dominates tikanga and kawa. Tikanga has been subverted by environmental law through the Paakehaa interpretation of Te Tiriti. Ture Taiao Makere Kupu such as katiakatitanga and waahi tapu, in legislation is meaningless when detached from te ao Maaori.

**Submissions and resolutions:** Individuals, hapuu, iwi and hapori Maaori presented written submissions, additionally, in-person iwi representatives presented resolutions. Te Arawa highlighted two resolutions - if Government erodes tino rangatiratanga and mana Motuhake, hapuu will move to secede from the New Zealand Government; and that He Whakaputanga and Te Tiriti provide a constitutional framework. Ngaati Kahungunu spoke of their Declaration of Rights – 'Te Whakaputanga i ngaa Mana Tika a Ngaati Kahungunu', that directs their collective hapuu and iwi. Ngaapuhi reminded the panel and the audience that to find solutions and models, we must turn to lessons from the past, the answers are already here, our tuupuna had them. There were calls to 'take eyes off Wellington' pointing to decentralisation of power. Taa Mason

Durie in his written submission proposed an independent Aotearoa-wide Taumata Maaori.

Others strongly opposed the removal of Te Mana o te Wai from legislation, and suggested all Maaori MPs should oppose any legislation aiming to extinguish Maaori rights.

### **Koorero whakakapi | Summary**

The Hui aa Motu at Turangawaewae Marae, provided a platform for ngaa hau e whaa, igniting the necessary conversations, setting the stage for continuing dialogue and action. Gatherings at Ratana and Waitangi built on this momentum, demonstrating to political authorities that Maaori are unwavering in pursuit of mana motuhake. We are taking our mission to Kahungunu and Tairawhiti, and following this will be a haerenga to Te Waipounamu. At Koroneihana, we will convene, share insights, and plan the next steps. Kotahitanga and solidarity are crucial to affirming the place of tangata whenua in Aotearoa.

Feedback from the continued hui around the motu will be collated and added to this report. A more fulsome report will be released during Koroneihana in August this year.

**"Ehara taku toa i te toa takitahi, engari he toa takitini."  
"My strength is not that of a single warrior but that of many."**

**Naa Paterangi Ngaati Kahungunu**