

Statement of

Ngāti Kahurangi Sovereign Nation

Authorised by the whānau, hapū and marae through

Te Rūnanga-ā-Iwi o Ngāti Kahurangi

for Ngāti Kahurangi Hui Taumata 31 May 2024

Ka mihi a Ngāti Kahurangi ki a Ngāti Kahurangi, nā koutou i karanga tēnei hui taumata kia haere tonu te mahi whakakotahi i ngā whānau, i ngā hapū, i ngā marae, i ngā iwi, i ngā rōpū Māori puta noa. Kia whai ai hoki tātou katoa i ngā wawata o rātou mā kua whetūrangitia. Nō reira e ngā tini mate, takoto mai rā, haere, okioki atu.

Ngāti Kahurangi's thoughts that we bring to this Hui Taumata can be summarised as:

1. Ka pūmau tonu te mana motuhake me te tino rangatiratanga o ngā whānau, o ngā hapū, o ngā iwi katoa puta noa i te motu, ā, mō ake tonu atu – *The Mana Motuhake and Tino Rangatiratanga of the whānau, hapū and iwi endure forever.*
2. This government's attacks on our legal, human and Tiriti rights are happening because we have no recognised constitutional protection.
3. The constitution of New Zealand is He Whakaputanga o te Rangatiratanga o Nu Tiriti 1835 and Te Tiriti o Waitangi 1840 that guarantee the mana and tino rangatiratanga of the whānau, hapū and iwi as pre-existing, on-going and enduring.
4. Ngāti Kahurangi reminds governments that they must honour Te Tiriti and stop violating and attempting to nullify both He Whakaputanga and Te Tiriti, including attempting to implement the more than 20 policies contained in the 2023 National-ACT and National-NZ First coalition agreements that aim to remove our rights that we have clawed back over the last 50 years. We ask National Iwi Chairs Forum to convey our concerns to the New Zealand Government that they are ignoring their international obligations that prevent them making any decisions that impact on us without our free, prior and informed consent.
5. Ngāti Kahurangi support the kaupapa listed by the iwi chairs on 1 February 2024 to fight the Crown's
 - a. Unilateral constitutional reform and redefining of Te Tiriti o Waitangi including removing or changing references in legislation to the principles of Te Tiriti o Waitangi



- b. Dismantling and repurposing the Waitangi Tribunal
 - c. Policies and legislation to negatively impact the Tiriti o Waitangi right of whānau, hapū and iwi
 - d. Dismantling Te Mana o Te Wai, the Māori Health Authority, Māori Wards
 - e. Removal of section 7AA of Oranga Tamariki Act (which protects Te Tiriti rights of Māori children)
 - f. Seabed and offshore sand mining
 - g. Inaction on landlocked Māori lands
 - h. Fast-track Approvals legislation
 - i. Marginalisation and belittling of te reo Māori
 - j. Continued access to and utilisation of hapū/iwi owned water, geothermal and minerals resources
6. Tangata whenua can never be made invisible in our own country (as current anti-Māori government policies aim to do, especially the proposed Principles of the Treaty of Waitangi Bill).
 7. Education for our people on He Whakaputanga, Te Tiriti and our human rights (as set out in the United Nations Declaration on the Rights of Indigenous Peoples) is super-urgent so that people can resist and respond to the increasing vitriol and racism that is being directed at us since the coalition agreements were announced.
 8. We need to highlight our great stories and successes that benefit our country when everyone works together in harmony.
 9. Constitutional transformation (as per the report of Matike Mai Aotearoa) is now URGENT – work needs to start urgently on implementing constitutional transformation, and to strengthen and resource our structures and systems that support us in the exercise of our mana motuhake – to make our own decisions about our own lives, lands, territories and resources completely free from interference by the Government (the Rangatiratanga sphere in the Matike Mai Aotearoa report).
 10. For Ngāti Kahurangi, the Rangatiratanga sphere
 - a. has existed for centuries (in our whānau, hapū and marae) and will remain but needs strengthening and resourcing in order to empower Māori to give effect to tikanga (law) and to restore the full power and authority of mana motuhake
 - b. is value-based and as such, can be repurposed for 21st century realities
 - c. has institutions that realise each of the values such as mana, tapu, tikanga, kaitiakitanga, whanaungatanga, manaakitanga, kotahitanga, etc.
 - d. operates in accordance with tikanga



- e. reflects the consensus-seeking decision-making processes of our marae.
11. Resourcing to enable us to make our own decisions about our own lives and to fully exercise our mana motuhake is crucial.
 12. Ngāti Kahurangi recognise and acknowledge our rangatahi as those who will provide the leadership necessary to implement the Rangatiratanga Sphere by 2040 and will guide and support them in their future action.
 13. Ngāti Kahurangi call on our tauwhiri allies to put pressure on government to stop them attacking us and removing the few rights we have won over the past 50 years, and to return our stolen resources (because governments have never listened to Māori). Raising public awareness and media engagement is needed to mobilise support for requiring the government to recognise Māori rights.
 14. Ngāti Kahurangi tautoko all challenges, including legal action, taken against government policies, legislation and actions that breach Māori rights under He Whakaputanga and Te Tiriti o Waitangi.

Professor Margaret Mutu
Chairperson, Te Rūnanga-ā-Iwi o Ngāti Kahurangi

