

SUMMARIES

HUI TAUMATA

Friday 31st May 2024

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Joseph Te Rito – Kaumatua, Omahu Marae

Ko te wāhanga o nga iwi take take o Nu Tirenī, tuturu whakamaua kia tina, haumi e taiki e. Tuatahi ko te tiriti o Waitangi, tuturu whakamaua kia tina, tina, haumi e taiki e! Tenei au tenei au ko te hokai nei taku tapu wae, ko te hokai nuku ko te hokai rangi, ko te hokai a tipuna ā Tāne nui a rangi. I pikitia ae ki te rangi tuhaha te tihi o manono. Ki ro whare atu ra, ko lo te Matua kore ānake, Ko ia ko te kete a te wānanga, ko te kete tuauri ko te kete tuatea, ko te kete aronui, ka tiritiria ka pou pou a kia papatuanuku, ka puta te ira tangata ki te whai ao ki te ao marama, Tihei Mauri Ora.

(Joe Te Rito extended a warm greeting to the many who have travelled from near and far, to this auspicious occasion. Your presence here is a testament to our shared commitment and unity as we come together to celebrate and acknowledge the significance of the occasion, emphasising the importance of unity and commitment to the principles of the Treaty of Waitangi and the shared journey of te iwi katoa).

Ko te wāhanga o ngā iwi taketake o Niu Tirenī - (Our role as the indigenous peoples of New Zealand is significant and profound. Let us firmly bind it so it is secured, join, and unite to uphold our values and traditions).

Tuatahi, ko te Tiriti o Waitangi - (First and foremost, the Treaty of Waitangi stands as a cornerstone of our identity and rights. Let us firmly bind it so it is secured and stand united in our commitment to honour its principles).

Tēnei au, tēnei au ko te hokai nei taku tapuwae – (Here I am, representing my sacred journey, both on earth and in the heavens, following in the footsteps of our ancestor Tāne-nui-a-rangi, who ascended to the lofty heavens, reaching the summit of Manono).

Ki ro whare atu ra, ko lo te Matua kore ānake, (Inside the house, there is lo the Parentless alone, He is the basket of knowledge, the basket of primal origins, the basket of sacred knowledge, the basket of pursuit and growth),

ka pou pou a kia papatuanuku – (They were distributed and firmly established in Papatūānuku),

ka puta te ira tangata ki te whai ao ki te ao marama (The human element emerged into the world of light and being, Behold, there is life).

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We gather here today to reflect on our past, celebrate our achievements, and look forward to a future where our voices are heard, and our mana motuhake (self-determination) is respected and upheld.

Thank everyone for being here, for the dedication, and for unwavering support. Together, we will continue to strengthen our communities and ensure that our heritage is preserved for generations to come.

Takuta Ferris – Te Tai Tonga-Te Pāti Māori

Ko te whakapono ki te mana o te Māori, e whakamana nei i roto i te ngakau aroha o Te iwi Māori. (Belief in the power of Māori, empowering within loving hearts of Māori)

He Whakaputanga me Te Tiriti o Waitangi mā te whakatū i te Whare Paremata Māori e whakapae ana i te pou o te kaupapa mana motuhake o Te Pāti Māori. (Belief in Māori authority, as recognised in the Declaration of Independence and the Treaty of Waitangi, is demonstrated by setting up the Māori Parliament, which challenges the core principles of the Māori Party's self-determination)

Ka honoa ki te tikanga me te kawa, ka whakapakari i te mana mokopuna, ka āwhina i te tino rangatiratanga! (Connected to tradition and protocol, it strengthens the authority of descendants and supports true sovereignty)

Ka ū ki te tikanga me te kawa, ā, ka aro ki te mana mokopuna me te whakaahei i te tino rangatiratanga. (anchored in tradition and protocol, centred on the authority of descendants, and enable true sovereignty)

Ka kīia e ia ka whakatūria te Whare Paremata Māori hei wāhanga o te whakarerekētanga o Aotearoa ki te whenua e whakamana nei i te tino rangatiratanga o ngā tangata whenua, ā, e hanga ana i te kāinga haumarua mō ngā iwi katoa. (Establishing the Māori Parliament will help transform New Zealand into a land where the Indigenous people's sovereignty is truly empowered, providing a secure home for all tribes)

Ko tēnei te momo whakarerekētanga i tatū ai ngā tāngata Māori ki tēnei wā. Ko te māramatanga o tēnei rā, hei iwi Māori puta noa i Aotearoa e kī ana ki tēnei kāwanatanga kua pau te roa. Kāore rawa e taea e mātou kia ārahi tēnei whare nui nei i ā mātou rangatiratanga - (The change Māori people have been longing for. Today, we realise that Māori across New Zealand are telling the government we've waited long enough. We can't let this institution dictate our sovereignty)

Hone Sadler - Ngapuhi Kaumatua - Ngā uri o Rahiri, Ngāti Wai

Tautoko ngā mahi i puta o te motu, kia to mai te korowai aroha i runga i a tātau, kia whiriwhiria, ka wānanganaga tātau te reo o Rawhio i tenei rā kia puta ake ra tetahi nga maramatanga kia tātau katoa, awhea tātau e mau ana te riri te tikanga ana kia pera e rangi kia mahara ae, i te mutunga ki o tātau tenei ai, riria te riri, pou ke te rongō. (Supports the efforts happening nationwide, so that the cloak of love envelops us, guiding our choices, and lets us deliberate upon the language of understanding today, so that clarity

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may arise for all of us, whenever we hold onto anger, remembering to act with wisdom, until eventually, our anger dissipates, leaving only peace)

Engari e whakatakatoatia ai, tetahi nga mahere e here here ai kia tatau te motu, koia tātau kua tae mai i tenei rangi. O ngā uri nā Hauraki kua tae mai. Kua tae kē mai ra i runga i te karanga te Kotahitanga. (But to be fully realized, a plan binds us together as a nation, which is why we have arrived here today. Descendants from Hauraki have arrived. The call for unity has already arrived).

Tā Herewini Parata – Te Rūnanga o Ngāti Porou

Mā kona nei ake au, u tī tā hake ai, ara me kore he tutāki, pūpū ngai awa, pūpū arero rero hi! Te Kati kō kii ko tā huri, te kati kō kii ko tā huri, ko tā huri rā Nu Tirini hi aue hi! Koina ro ra, Ngāti Kahungunu, Tākitimu waka, whakatau mai ā Ngāti Kahungunu o te raki. Ngāti Porou ki te Tonga, whakatau mai ia Horouta waka, ia Mātaatua waka kia Nukutaememeha kua tae mai i runga i te karanga o te taumata. - (Here I stand, ready to take the lead, where there is no faltering, the river flows steadily, the language flows freely! The chanting echoes, the chanting resonates, with the turning of the sun, aye, aye! That is the story, Ngāti Kahungunu, Tākitimu canoe, the arrival of Ngāti Kahungunu from the north. Ngāti Porou to the south, welcomed by the Horouta canoe, and the Mātaatua canoe to Nukutaememeha, who has arrived upon the call of the summit)

Te kōrero, te ngākau, te whakaaro. Me tangi tātau i ō tātau mate, ngā tini o mua, hei whakahōnore hoki. Āna, ko te rongō o Winston, ka tangi te maunga Hikurangi me Tihirau, me Kikiirau rānei. Ka hoatu e Winston, e piki ki Hikurangi ō Aorangi, he ingoa noa mai i Hawaikii. Ka haere mātau ki te ara nui o ō mātau tīpuna, ko Tangaroa rāua ko Paikea. Haere ki Matangireia, te huihuinga tapu, takoto mai i te rangimārie.

Ko te whakaeke o Te Tairāwhiti, e tautoko ana i tēnei wāhanga o Te Tairāwhiti, e tau ana i runga i te karanga o te taumata, nā ngā uri o Māhingarangi. Nō reira, e Tuheitia, kua horapa tō reo ki tua atu o Aotearoa, kia whakatinana te Kotahitanga me te mana motuhake o ia tangata. E kōrero ana tō tātau mana motuhake. Whakatinana i te kotahitanga i ō haerenga ki ngā whenua o te Hauauru, mai Ratana, Taihauru ki te whenua tapu o Pewhairangi, te wāhi i hainatia te Tiriti o Waitangi. Ko tō mātau pūtake kei Hikurangi, i tipu mai i ngā kōrero o te Tiriti. Ko ngā iwi o Te Tairāwhiti, Whānau ā Apanui, Te Aitanga a Mahaki, Rongowhakaata, Ngai Tamanuhiri, Whakatohea, Ngai te Rangi, Ngāti Ranginui, Ngāti Kahungunu, Tākitimu, me Mataatua e tū kotahi ana. Heoi anō, ko te kaupapa matua, he whakatinana i ā tātau whakaaro mā te whakatū i ō tātau hononga. Kāore he tangata i whakaparahako mai ki ahau, engari kua kitea te aroha me te whakaaro nui. I tīmata mai tā tātau hīkoi i Tūrangawaewae, nō mua noa atu ōna tīmatanga. He mihi ki a koe, Tuheitia, mō te kawē i te taonga tuku iho a ō tātau tīpuna, ā, kia anga whakamua tātau. (The arrival of Te Tairāwhiti, supporting this region of Te Tairāwhiti, rests upon the call of the summit, by the descendants of Māhingarangi. (Therefore, Tuheitia, your voice has spread beyond Aotearoa, to realize unity and the inherent sovereignty of each individual. Our sovereignty speaks for itself. Manifesting unity in our journeys to the lands of the West, from Ratana, Taihape to the sacred land of Pewhairangi, the place where the Treaty of Waitangi was signed. Our foundation lies at Hikurangi, grown from the words of the Treaty. The tribes of Te Tairāwhiti, Whānau ā Apanui, Te Aitanga a Mahaki,

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Rongowhakaata, Ngai Tamanuhiri, Whakatohea, Ngai te Rangi, Ngāti Ranginui, Ngāti Kahungunu, Tākitimu, and Mataatua stand united. However, the main objective is to manifest our thoughts by establishing our connections. No one has directed me, but love and great consideration have been observed. Our journey began at Tūrangawaewae, even before its inception. A tribute to you, Tuheitia, for carrying the precious legacy of our ancestors, and leading us forward)

Tetehi atu kai kōrero o Ngāti Pīkiau Te Arawa

Tika ana te kōrero, Whakamua! Kua tae mai Ngāti Tuhaurangi, Ngāti Rongomai, Ngāti Pīkiau, me koro Bom hoki. Kua tae mai mō te Kotahitanga, ā, ko Ngāti Whakaue, Ngāti Pīkiau, me Annette Sykes hoki. I tū ana ngā whare wānanga me ō rātou maioha, ngā whare pūkenga me ō rātou maramatanga, ngā whare maere me ō rātou toki, ngā whare tapere me ō rātou manako, ngā whare tū taua me ō rātou tiaki, me ngā whare tarata me ō rātou whai.

Rahui Papa – Te Whare a te Kiingi Tainui waka

Ko te mihi ki ngā iwi o Aotearoa kua huihui mai ki runga i Ngāti Kahungunu i tēnei wā, kua tutuki, kua tutuki. Kua tutuki ngā pāti, ngā roopu, ngā kaupapa Māori katoa. Kei konei ngā wāhine Māori, ngā kaiwhakahaere, ngā roopu katoa e tautoko ana i ngā kaupapa mātauranga kua whakatakotohia i runga i Omahu i tēnei rā. Whānau, hapū, iwi kua huihui mai ki runga i ō tātau marae i tēnei rā, me te tika. He pai hoki te whakapapa ki te iwi o Kahungunu, ā, kua tae mai ngā iwi o Te Arawa, Tainui hoki i tēnei rā. Nō reira, e te papa, tēnei te mihi ki a koe, Tā Tipene, kāore e mutu te mihi ki a koe i Turangawaewae, kei konei tonu koe i tēnei rā. Nō reira, kei āku rangatira, kia kaha. Ahakoa ngā tohutohu, ngā whakaaro, kua puta mai a Bayden, kua pai ana. Nā Ngāti Kahungunu anō i whakamana te Kotahitanga, ko te Kotahitanga te kōrero, te noho i waenga i tēnei rā. E ngā rangatira mā, whakapiki mai ki runga i tō tātau kaupapa. Inā te roherohe i puta i te motu, puta i te Ao Māori, kāore au e ngaro, he kakano i ruia mai tēnei whenua.

Bayden Barber – Kahungunu Model - Te Kotahitanga Model – A way forward for us to reinstate Kotahitanga: A Māori Parliament for our people

Te Kotahitanga - Ko ngā iwi o te motu, mahi tahi ko tātau katoa, Te Tahu - ngā mana tuku iho, te Kīngitanga, Whare Ariki, te nekehanga Rātana, ki Waitangi.

The tribes of the land, we all work together, considering the financial aspect, yet the future is in our hands. Te Tahu - the inherited authorities, the Kīngitanga, noble houses, Rātana movement, and at Waitangi. We need to work as one.

Te Kauae Runga – whakakotahitanga, nga ope whakahaere, mangai, hahi me nga wahine mā, tane mā Unity, the organizing groups, representatives, churches, and all women and men)

Te Kauae Raro – Ko ngā iwi o te motu, mahi tahi ko tātau katoa - Tribes of the land all work together. Māori are the fastest growing population according to the latest census.

The Kawanatanga has an important role to play as they “hold the treasures of the motu” and as tax payers there are expectations of where the putea should be targeted.

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Me whakamāramatia te pūtea, engari kia māia te āhua o tō tātau ringa mō te āpōpō.
Consider the finances, but let the strength of our hands for tomorrow prevail
We need to look at ourselves and resources not solely rely on the Kawanatanga.

- “I firmly believe, we have it in our hands and it’s time to organize ourselves”.
- “We need our best minds”.

Me te Kauwae Runga, he rōpū whakahaere mō tēnei kaupapa. I te Kauwae Runga, he tauranga wāhine me ngā tāne, Kia whakaritea ai te reo o ngā tāne me ngā wāhine i te Kauwae Runga. The Upper House, it's a governing body for this cause. In the Upper House, there is equal representation of women and men, ensuring both genders have a voice

Ko te Tahuhu o te Whare - he taonga tuku iho, ko Kingi Tuheitia, Kia kaha ai ō tātou wairua, Ko te Whare Pāremata Māori mō tō tātou iwi. The Ridge of the House - a cherished treasure, Kiingi Tuheitia, strengthen our spirits, Māori Parliament is for our people.

Helmuit Modlik – Te Runanganui O Toa Rangatira

Helmuit Modlick highlighted the root causes of power imbalance for Māori along with different potential scenarios going forward. He opened by admitting shock, referring to the reassertion of the dominance and power of the Kawanatanga which disadvantage Māori and unwind “decades of work”.

Three reasons Māori are constrained in our power imbalance include Poverty, Māori are still a Minority in a democracy and Disunity amongst ourselves.

Helmuit challenged us to decide whether we will stay independent on our own or bind together to actively pursue our birthright. Details are not as important as deciding to work together.

Three possible scenarios can happen from this:

- The first is deciding to be passive and deciding it’s too hard,
- The second is to pursue the vision of Unity and then re-engage with Kawanatanga “mutual mana enhancing partnership”.
- The third possible scenario is to paddle our own waka and exert our Tino Rangatiratanga.

Every Māori voice must be heard in whatever is created.

Helmuit concluded by stating “We don’t need a new vision whanau, the vision comes through us from our Tupuna. The vision in the kupu is that hapu have their own resources, tikanga reo, and it was their expectation we would enjoy the fruits.

“Two independent groups of people willing and able to live in these beautiful islands together”. It was an inclusive vision of our Tupuna and Ngāti Toa support that vision today. If our Tupuna had the wisdom and resources to bind themselves together to the degree that was needed then they wouldn’t have lost anything, nothing would have gone. We want back things, but today we need the will and wisdom to bind ourselves together and pursue that vision. It must be an inclusive vision. Let’s go forward now whanau.

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The Ven. Ngira Simmonds – Chief of Staff to King Tuheitia Potatau Te Wherowhero VII

Tūtira mai nga iwi. Ngira began by acknowledging Kaumatua as a generation of Rangatira Māori who understand the oppression of colonialism whose wisdom and experience cannot be ignored. Equally present were Kohanga and Kura Kaupapa kids who will lead us into the future.

Hui ā motu focused on de-centralising power – there's a mindset change, constitutional change and administration change that needs to happen.

Mindset change – Mana Māori Motuhake rests on all marae. We are here, we are strong. "We need to break free from the dependency of the system."

Te Reo and Tikanga go hand in hand.

Kotahitanga requires rangatahi input along with those who are deaf and blind.

Te Tiriti and He whakaputanga are inseparable.

Tangata Tiriti – we should be deciding how they fit into our whare not the other way around. Individual action for collective benefit, everything stems from the Taiao (environment).

"Tino rangatiratanga can be described as full and complete political authority over our world". Hold on for the ride. Be Māori all day everyday.

Hope Tupara: Māori Womens Welfare League

Hope highlighted the need for our own Māori led structures such as Banks and IRD.

In the working group let's make sure we have 50/50 (Women and Men). There's only one option. Anyone going to set up a bank? We need our own IRD, Banks because we're putting our money in the wrong banks.

What do we want to have achieved by 2040? We don't want to have the same conversations in 2040.

Annette Sykes: Māori Parliament for Te Arawa

Annette Sykes magnified the importance of Mana Motuhaka within our whānau and hapu and fiercely advocates for the acknowledgement of mana wāhine.

She shared 10 resolutions (see verbatim) and urges us to use our own models and not rely on Pākehā models.

"You cannot dismantle the colonisers house with the colonisers tools". Annette opened with this quote in reference to the men who spoke before her adapting Pākehā models and saying they're ours. "We have to go back further than that. Ngāti Pikiao have gone back to our earliest cosmology to declare independence for Ngāti Pikiao". We have to ask ourselves "Do we need a whare paremata or do we need something so much more than what is brought by colonisers?"

Resolution – Aotearoa belongs to Hapu and iwi under our Tino rangatiratanga and Mana Māori Motuhake. We start from where we all start not just in our iwi but in our own structures of hapu and whānau. "All Māori MPs should be standing up altogether irrespective of what party you are and asserting our Tino Rangatiratanga". The call for establishing a house of unity should come from whānau, hapu and iwi and it must include women. You cannot continue to not acknowledge women. We must mention our women! Whina Cooper etc!

We need to stop worrying about Kawanatanga, we have to start looking at ways we organise ourselves. "I didn't like the models because you didn't recognise the soul of independence which was founded by people like Ratana and Kīngitanga. Do not use

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structural analysis you're putting in your models to undermine our rights. We need to maintain our pursuit of excellence.

When we are under attack we must stand up and fight back. Colonial arrogance must stop, they gave us Māori wards and then this week they try to dissolve them.

Waihoroi Shortland – Te Tai Tokerau (Māori)

Ko ēnei ngā kōrero nui o tēnei wiki - kua tata ki te tahi miriona ngā Māori e ora ana i tēnei motu. Koinā te kōrero nui o te wiki nei, kei te kī atu i te motu he Māori tātou. Whakatika tātou i runga i ō koutou poroporoaki. He pēnei te nuinga o ngā tau kua pahure, inā tika i ā tātou rangatira hei ārahi. Kotahi miriona tērā i te timatanga o ngā rau tau. Ko te whakatū i pōhatu i ngā wāhi e ngaro ai ngā Māori i te memeha. Pēnei hoki, i runga i te ngākau Māori i kaha atu tēnei ngākau māori etahi atu pea i kitea koe ki tenei motu. Kahore ano rātau i kite i te kaha o tenei ngākau Māori. He pupu nei i roto i au , pupuna i roto i a koutou. koina te ngākau i toia mai ia koutou ki konei i tenei ra. Ae nā te Kiingi te reo i hoia tātau, nā to ngākau koe i tō mai ki konei, kia rongu koe, kia kite koe, kia whakae ranei koe ae koia nei te ara. Ki te whakae tatau koia nei whaia. Whaia kia eke, whaia kia tūtuki, kua e tuohu i tetahi atu mea eke noa.

Aperahama Edwards – Te Tai Tokerau (Māori)

Ko te ringa o te ao Māori, ko tō tātou āpōpō e waihanga ana. Me ū tonu ki te whakapono. Ko te tautoko o te hui ko te Kotahitanga, koirā te pūtake, te rangatiratanga, e haka pūtahi ana te haka o te tā moko me te Tiriti o Waitangi. He mana tō tēnā hapū, tō tēnā iwi, ko te whai kaha. Kua tae te wā kia whakatū tātou i te whare o te rangatiratanga. Ko te poutokomanawa o taua whare ko te Kotahitanga. Kia kua tētahi e waiho i te whare. Kua tata eke tātou ki te rua rau tau o te tomokanga o te Whakaputanga me te Tiriti o Waitangi – kua tae te wā kia whakaara anō tātou i te whare o te rangatiratanga.

- Māori world is shaping our future. We must hold firmly to our faith. Support of the gathering is unity; that is the foundation, the sovereignty, unifying the haka and the design of the Treaty of Waitangi.
- Each hapū and iwi has its mana and strength. The time has come to build the house of sovereignty. The central pillar of that house is unity. No one should be left out of the house. We are nearing the two hundredth anniversary of the Declaration and the Treaty of Waitangi – it is time to rebuild the house of Sovereignty.)

Cushla – Ikaroa Rāwhiti MP

Cushla urges whānau to vote for governments who respect Mana Motuhake.

“We want to be at every table, from vision making, decision making to execution” At the moment we are just involved with the execution but not at the tables of decision making. Hapū are always asked to deliver kai packs etc. Although we're in different parties (in parliament) it's good to look around and see our Māori faces and hear our reo.

Kāti e hika mā!, kahore au kua tae ki te kōrero, kua tae au ki te whakarongo. kua tautoko ngā mihi katoa i mua i ahau. He whakahirahira te whai wāhi ahau ki konei, ā, nā reira ka whakapai ahau i te rōpū mahi e Kahungunu ā tēnā koutou.

He māmā ake te ngākau te mātakitaki i te memeha me te whakakore o ngā kaupapa Māori. Kei konei tātou ki te kōrero mō te ara whakamua me te āhua o taua hanganga. Me pōti tātou mō tētahi kāwanatanga e aroha ana, e manaaki ana ki te Māori, e whakanui ana i te mana motuhake Māori. He reo tō tātou, ā, me rongu rātou i tō tātou reo. Kia hoki rā

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anō tātou ki te kāwanatanga, me whakarite kia noho mai ō tātou reo, ō tātou kanohi ki roto i te whare. Me noho tātou ki ia tēpu, ki ia kōrero.

We are here to talk about the way forward and what that structure might look like.

We need to VOTE for a government that is sympathetic and empathetic to Māori and respects Māori self-determination. We have a voice, and they need to listen to our voice. Until such time we are back in government, I want to ensure our voices and our faces are present in the house. We want to be at every table and in every discussion.

Sir Tipene O'Regan

Sir Tipene O'Regan's kōrero was based around advancing the concept of the Principles of the Treaty and highlighting the need for the Treaty to grow and adapt with us.

The greatest threat to us is the loss of one of the greatest gifts we received by the government and that is the principles of the Treaty of Waitangi. The Privy Council in London decided that paragraph 3 in the Te Reo Māori case "The principles of the treaty must necessarily include but are not limited to the actual words in the Treaty in itself". The wreckage of the principles of the Treaty is the present aim of the Act party and by association of Shane Jones and the fast track. We've got to advance the concept of the principles of the Treaty. "The Treaty is not some rat nibbled nullity in the archives, it's got to have the capacity to grow, and be applied and evolve". Te Tiriti is a living dream. "the Treaty must be able to grow and evolve with us, not frozen in time like an architect".

There are Tangata Tiriti – people who are here by right of Treaty. The Treaty belongs to all of us who are citizens of this country. Te Tiriti is not just a taonga for us Māori but a Taonga for us all. We remember that, we drive to that and we'll get there.

Raniera Proctor : "The Kohanga Generation is here"

Raniera's kōrero is focused around using the Kohanga generation to advance the movement towards a Mana Motuhake Future. His recommendation for the whare is Love, love for our whānau and love for our mothers. "Old ideas of institutions are crumbling around us and are seeking some answers". Raniera affirms we are here to create solutions. "The Kohanga generation is here, we're here to serve the kaupapa, there are 50,000 kohanga graduates". Raniera quotes Māori Marsden "We must return to the source". We must all figure out where our centre is and then figure out the distance between there and where we are now and why. Mana motuhake is hard Kohanga Reo has experienced that, Kawanatanga is easy – look at the flash buildings for their babies and look at the buildings for our babies. Can we see a Mana Motuhake future? Utilise us. Half of the population is under 27, lets put the focus on them and look after them. Make them the generation that believes. "It might take a generation but Ruatoria wasn't born in a day" Lets work together, I look forward to seeing all your babies in kohanga, kura and wānanga.

Rāwiri Wright: Mauri challenge to Kotahitanga

Mena kei a mātau te mauri, me whakapono koutou ki taua muri. Mā ngā iwi e tiaki, ā, mā te whakakotahi, ka puawai te mauri. Ko te kāwanatanga e titiro ana ki a mātau, engari kāore i te tirohanga a te Māori ki a ia anō. He rerekē ō mātau tirohanga ki te ao anō. He tauira, ko te mana orite he mea e whakahe ana te kāwanatanga, nā to rātau mataku. Ko te whare manene e arahi ana i a mātau, he mauri manene hoki te whare miere. Kei te pera hoki i te tahuu o te mātauranga me ā rātau marau.

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If we possess the essence, you must believe in that future. Through collective effort, our essence will flourish. The government looks upon us, not through a Maori lens, but with a different perspective. Our view of the world is also distinct. For instance, co-governance is heavily criticized by the government due to their fear. The leadership guiding us is akin to the essence guiding a beehive. Is the education system and their curriculum similar Rāwiri focused his kōrero on Mauri Taketake and Mauri Manene. If we as Māori believe Mauri is life force then we need to expand our thinking and know there's a Mauri that belongs to us which is Mauri Taketake. For those who have come from overseas they have Mauri Manene. Some of the organisations created have Mauri Manene at heart and any attempts to add Tikanga Māori is just tinkering just window dressing.

Rāwiri addressed Institutional racism and systemic racism through stating none of us should be surprised at what the co-governance government is doing to us because the Mauri is Manene. An example of Mauri Manene is the Education System. Referencing people have said "we need a system that supports Te Reo Māori, in the home and school and is based on Tikanga Māori", Rāwiri highlighted Kura Kaupapa Māori Aho Matua. Why do Māori not attend Kura Kauapapa? 1) MOE dresses itself up as white Saviourism for Māori under achievement. 2) Majority Māori parents still choose to support an education system whose mauri is from another land – Mauri Manene. Easy to follow Pākehā path. We need to continue to be brave, we need to break away from dominant culture paradigms and to recreate our own paradigms – our own versions of reality sourced from mauri taketake – he taonga tuku iho!.

We need to challenge our own ways of thinking, are our preferred ways of doing based on mauri taketake or mauri manene?

Emma Gardiner – Murua Te Reo: "Use the Reo in all of your engagements with the government"

Murua te reo, murua me te raupatu, me whakamahia te reo ki te kawanatanga hoki ki te kainga whakamohia atu. Murua te reo i te kura, i te mahi, i te ao whanui. Ko te whakamahi o te reo ki te whakaputa i te whakaaro, te mārama, te mātau, me te whakaaturanga o te ao Māori. Murua te reo.

Suppress the language, suppress the confiscation, and use the language in governance and in the home. Suppress the language in school, in work, and in the wider world. The use of language is to express thought, understanding, knowledge, and representation of the Māori world. Suppress the language

The Kawanatanga have appropriated the reo and now are trying to erase it.

Murua te reo – Reo can be used as a form of protest, retribution, but also a carthartic process of reclamation and empowerment.

We may not all be fluent but that's ok, the main thing is if we can get this scale then we can make that impact.

Emma left a challenge to go home and use the reo within your whānau and amongst your friends. Murua te reo.

Jeremy Tātēre MacLeod

Toitū te reo Māori Language Festival 8-9 August 2024.

Huhana Lyndon – Green Party

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Huhana affirms the need for constitutional transformation and the continuation of wānanga. She expresses feeling embattled, hurt, and as if our voices haven't been heard. Fast track 7AA, growing like a Prison. Huhana acknowledges all of the whānau who rallied across the motu. She states the importance of politicians to listen to iwi Māori. "200 years into the wānanga but what is the action". She thanks everyone who has mobilised. Māori ward hearings are next week. "You're not being respected in the fast track applications and it's disgusting". "Rangatiratanga sits within our hapu and iwi". Huhana pleads to the motu to utilise her and those in parliament to echo the voices of whats happening in the kainga.

Toni – (Kaunihera ki Whakatāne)

Toni's kōrero focuses on the importance of having Māori representation in local government through our Māori ward seats. It's taken 20 Years for the realisation of establishing Māori seats in local governments. In 2019 there were only 3 councils that had Māori voices, then the legislation changed with Nanaia Mahuta which allowed for 45 seats. "Central government may make the legislation down in Pōneke but it's actually at the home grounds in our hapori and local government where the fire hits the hangi stones. And thats where the damage is done in those council rooms and we fought to be in those rooms because we decolonise the space with our presence". Consequently, when Māori are in the local council rooms, non-Māori cannot make the decisions they made when Māori were not in that room. Even without saying anything, our presence in those rooms has an impact. Relationships across our rohe have improved because we have Māori representation in local government. We have to make sure we vote and educate our whānau around the system. We need to keep our Māori ward voices.

Daphne Te Rito Luke: Te Piringa Hapu Perspective

Daphne spoke about their Hapu led response to the Cyclone Gabrielle. (Reading outcome stastics). They provided 986,119 meals over 13 months. Utaina Omahu is their Mantra. Hapu led and Crown resourced.

Martin Halliday

Kotahitanga for Māori is to achieve equity for all. Our whakapapa can not be disestablished. Second term counsellor for the Paraparaumu ward. Māori should be working together to self determination as collaborative people and New Zealanders.

Nika Rua

Nikarua highlights the importance of standing united and holding those in power accountable. We are not a people who can be confined, we are the descendants of warriors, leaders and visionaries. It's time to cut the ties to this colonial mindset and reclaim our destiny. By uniting our time, efforts and goals we can create a future where our Mokopuna can drive. Let us harness our power of our whenua and indidgenuity to create sustainable enterprises that reflect our values and serve our people. Every Taimaiti must grow up understanding the richness of their Māoritanga. We owe it to our Mokopuna to create a world where they can stand tall. Let us rise together and embrace our unity, strength and purpose. We're almost 1 million Māori. The journey of Kotahitanga must be taken with love and courage. "Yesterday we marched for our mokopuna and today we

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plan for our mokopuna”. He states we no longer should react and respond to the crown but put our energy into our mauri motuhake future.

Kiingi Tūheitia

Amazing things happen here at this Marae. The King recalls a Young fulla stopped him when he come to see those here affected by the floods, he gave him some smoked eel. “He lost everything but still wanted to give me something - Thats Mana motuhake, we should grow, lets be like that young fulla. Mana Motuhake that gives more and more. Mana is responsible and I know our people can do it and do it well. Mana Motuhake is ours. Lastnight he watched a video of his Mum at Waimarama for a Kohanga reo hui, “The sun comes, dries the clay and it falls. Don’t put our Tikanga on iron, it won’t stick. It comes from the whenua – thats where we belong”.

- E te iwi Māori, lets keep talking, keep thinking and keep sharing. I know its hard. “Mana motuhake means we have to listen to all of our rohe.”
- Ngai Tahu will be calling us together later this year, I want to listen to them before making decisions.
- To the Kawantanga, hear the cry of my people, this is not good we need to talk soon but not now I want to hear from my rohe first.
- Remember what happened here at this Marae after the floods, they helped everyone, Māori, Pākeha and everyone. Kotahitanga, we want to include everyone.
- Be strong my people, stay together.
- Kotahitanga, just keep being Māori all day every day.
- Change is coming.

So what do you really think about a Māori Parliament? Are you fullas sure? Mixed responses. We have to think hard about this. It’s a good dream, lets put it that way.

See you all at the Koroneihana in August then at Ngai Tahu later this year.