

TE PŪNUIOTOKA

22 October 2024

Te Kaupapa





Tēnei te ruru te kōkōu nei

Kīhai i māhitihiti

Kīhai i mārakaraka

Ko te upoko nui o te ruru terekou

He pō, he ao, ka awatea

Tihei mauri ora!

***Whatu ki ruka, whatu ki raro,
whatu ki ruka ki kā tini mauka
whakahī e tū kāwekaweke mai ana,
whatu ki raro ki kā wai tuku kiri e
miri nei i te nukuroa o te whenua.
Tēnei te reo whakamānawa e toro
atu nei ki a koutou katoa. Nau mai,
tauti mai, tau mai rā ki ruka ki a
au, ki a Kāi Tahu whānui e owha
atu nei. Mauria mai rā ko te aroha,
ko kā whakaaro nui ki a rātau mā
nā rātau tēnei huarahi i para hai
whai ake mā tātau. Mauria mai
rā ko kā maharataka hai ārahi i ā
tātau mahi, e tutuki pai ai ā tātau
kōrero mō te kotahitanga o kā iwi o
te motu. Haere mai rā koutou ki a
mātau e tū maihi tuwhera ana ki te
whakamanuhiri i a koutou, tēnā rā
tātau katoa.***

Welcome to Te Pūnuiotoka,
hosted by Te Rūnanga o Ngāi Tahu
and Ngāi Tūāhuriri.

This hui follows through on the
request by the Arikini Tuheitia
for the iwi and hapū of the four
winds to gather as a people to
build 'kotahitanga'.

***Let the four winds speak as we find
our kotahitanga, ngā hau e whā,
kia kotahi rā.***

To us, kotahitanga does not imply
uniformity of thought or action.
Kotahitanga is about unity of
purpose. We see the assertion of
tino rangatiratanga as being that
unifying purpose, and this is what
Te Pūnuiotoka is about.



Grounding Rangatiratanga

This is not a hui that debates the meaning of tino rangatiratanga. It is accepted that hapū and iwi understand tino rangatiratanga and that no debate or justification is required.

From a Ngāi Tahu perspective, our starting point is as follows:

- I. In 1840, Ngāi Tahu rangatira committed to a constitutional monarchy whose right to govern rests on its obligation to protect the tino rangatiratanga of Ngāi Tahu.
- II. Our rangatiratanga pre-dated Te Tiriti o Waitangi, was confirmed in Te Tiriti o Waitangi, and was made law in the 1998 Ngāi Tahu Claims Settlement Act.
- III. Ngāi Tahu do not seek national sovereignty. We assert our tino rangatiratanga within our takiwā.

The Crown has constrained our rangatiratanga by imposing its institutional structures on our people, our land, and our taonga. A central argument of this hui is that if asserting tino rangatiratanga is the goal, our time and resource

is best spent building our own institutional strength to ground and implement our rangatiratanga.


Grounding rangatiratanga requires that we reclaim the institutional space currently occupied by Crown structures. We must build enduring institutions that give effect to our tikanga and systematically implement our authority over our lands and taonga.

At a foundational level, this requires three things:

- i. Regulatory authority over our lands and taonga
- ii. Economic self-determination and fiscal powers
- iii. Independent Title

(I) Regulatory Authority

The lessons learned over the three decades of iwi settlements are that while we have received capital and revenue streams, we do not exercise rangatiratanga over ourselves and our assets. Central and local government, the Māori Land Court, and the Māori Trustee still regulate our lands and revenue to the degree that our pā and reserves are now



'Dead Capital'. Māori know full well that if they wish to build a home on ancestral land, they will face years of wading through Crown processes. We cannot build houses, run businesses, or attract investment into our reserves because these Crown structures hinder our ability to implement innovative ways of managing and developing our lands and taonga. Businesses and whānau wanting homes and investment simply end up going elsewhere because of the high transaction costs.

When our rangatira signed Te Tiriti o Waitangi, none of them imagined they would need to acquire consent from a council, Māori Land Court, or Crown Official to develop their land, regulate the use of their taonga, or provide shelter for their people.

In short, Crown structures that regulate our lands and our relationship with our taonga are cumbersome, inefficient, and unproductive for our communities and for New Zealand. We need to reclaim this institutional space, replace Crown structures with structures of our own, and do it better.

(II) Economic self-determination and fiscal powers

Despite announcements that the Māori economy is worth over \$70 billion, there is no Māori economy. We are shopkeepers who contribute to the New Zealand economy.

Ngāi Tahu and other iwi corporations attract significant investment to build infrastructure and pay large amounts of rates and development contributions within our cities and towns. Yet very little of this, if any, is directed back into our pā and papa kāinga. Our pā and papa kāinga are lucky to have roads, lights, water, and sewerage. Many still have shingle roads.

In a true Māori economy, public revenue generated from our lands and taonga would fund infrastructure and essential services in our communities. If designed and implemented effectively, economic self-determination and fiscal powers for hapū and iwi would unlock this possibility. And, if coupled with regulatory authority, it would create a competitive investment climate for land, assets, and resources currently shackled by archaic Crown structures. This would be to our benefit, and to the benefit of the wider New Zealand economy.



(III) Independent Title

There is no 'Māori land' because our land ultimately falls under Crown Title. We are committed to the constitutional monarchy of our country but our lands and taonga must eventually fall under the mana of our ancestors rather than the Crown.

Ngāi Tahu Research Centre & Tulo Centre of Indigenous Economics

We recognise that grounding rangatiratanga in the way we are suggesting is a large and complex task. The Ngāi Tahu Research Centre, based out of the University of Canterbury, has been exploring this kaupapa for some time. This exploration led us to Chief Manny Jules and the Tulo Centre of Indigenous Economics based in British Columbia, Canada.

The Tulo Centre is the result of years of work and commitment by Chief Manny and other First Nation leaders in Canada to unpick and overcome the constraints preventing their nations from developing into prosperity.

The mission of the Tulo Centre is to assist indigenous peoples to build and implement legal and administrative frameworks that attract investment into their communities and create the conditions for enduring economic and social development.

We believe the Tulo model can help us ground our rangatiratanga, and this is why we have invited Chief Commissioner Manny Jules, Grand Chief Mike LeBourdais, and Chief Derek Epp to speak at the hui.


Tikanga

The tikanga of Ngāi Tahu is

***'aroha ki te tangata,
tetahi ki tetahi'.***

***Ko ngā kaikōrero he manuhiri,
nā reira me ū ki ngā tikanga
o te manaaki, me te kawa o
Ngāi Tūāhuriri nā runga i ngā
kōrero o Pita Te Hori -
"kia atawhai ki te iwi"***

Our speakers and panel members are our guests and our tikanga is to treat them with respect, according to our law's hospitality. Each of them has been invited to participate



because we believe they have something valuable to contribute to the kaupapa.

This is not a hui that aims for uniformity in thought and feeling. The kaupapa of tino rangatiratanga requires a rigorous and robust exchange of ideas. We are putting our ideas and guest speakers forward in the spirit of kotahitanga and with a genuine desire to contribute productively to our collective wānanga as iwi Māori.

**Agreement is not necessary.
Respect and courtesy are.**

He hoa ma kia rongo koutou. He tu tonu ano na ta matau korero ki etahi e pono ana ki etahi he whakakore atu ki etahi tohunga. Ko etahi tohunga e whakakore mai ki etahi tohunga. He penei tonu ano te tu o nga tangata Maori.

Friends, hear me. There is another status belonging to our narration. To some it is true, to others, it is a refutation of other experts. The other experts refute the first. This is still the way of the Maori people, disagreements between experts on sacred lore [...]

– Matiaha Tiramōrehu

Conclusion

Our hope is that Te Pūnuiotoka will offer an insight into how Ngāi Tahu are looking to assert our tino rangatiratanga into the future. We believe there is a strong economic rationale for the pathway we are proposing, and that political change that enables this pathway is good for New Zealand as a whole. Grounding rangatiratanga is our opportunity to have a genuine stake in the development of our regions and the prosperity of our nation.

The Ngāi Tahu Research Centre has partnered with the Tulo Centre, and we will continue to develop and advance our thinking on how to apply the Tulo model in our context as hapū and iwi. We believe wholeheartedly in this kaupapa and are open to sharing our ideas and knowledge with hapū and iwi around the motu.

Justin Tipa

Kaiwhakahaere

Te Rūnanga o Ngāi Tahu

Te Maire Tau

Upoko

Ngāi Tūāhuriri

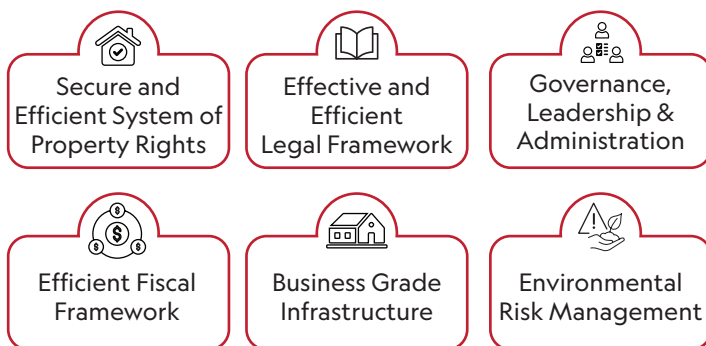
Creating a Competitive Investment Climate

(Based on Tulo Model)

COMPARATIVE ADVANTAGES



IWI & HAPŪ INSTITUTIONS



COMPETITIVE ADVANTAGES

More public revenues, improved public services, more investment & innovation

**Hosted by Ngāi Tūāhuriri
& Te Rūnanga o Ngāi Tahu**

Venue: Tuahiwi Marae
219 Tuahiwi Road, Tuahiwi, RD 1, Kaiapoi

