

I TE ROOPU WHAKAMANA I TE TIRITI  
IN THE WAITANGI TRIBUNAL

WAI 3300  
WAI 2214

IN THE MATTER of the Treaty of Waitangi Act 1975

AND Tomokia ngā tatau o Matangireia - the Constitutional  
Kaupapa Inquiry

AND the Wai 2214 claim by Margaret Mutu on behalf of  
herself, Te Rūnanga-a-Iwi o Ngāti Kahu Charitable  
Trust and Ngāti Kahu

---

FURTHER STATEMENT OF POSITION OF PROFESSOR MARGARET MUTU FOR  
WĀNANGA Ā-ROHE PHASE

Dated this 18th day of December 2025

---

RECEIVED

Waitangi Tribunal

**28 Jan 26**

Ministry of Justice  
WELLINGTON



Level 5, 50 Kitchener Street  
Po Box 461  
AUCKLAND

Solicitor Acting: Coral Panoho-Navaja / Neuton Lambert / Jack C Alexander  
Ph. (09) 379 5026

E mail: [coral@wpalawyers.co.nz](mailto:coral@wpalawyers.co.nz) / [neuton@wpalawyers.co.nz](mailto:neuton@wpalawyers.co.nz) /  
[jack@wpalawyers.co.nz](mailto:jack@wpalawyers.co.nz)

## MAY IT PLEASE THE TRIBUNAL

### Introduction

1. This Further Statement of Position sets out further comments I wish to make detailing the position of Ngāti Kahu on Māori notions of constitutionality following Wānanga Tuaono of Tomokia Ngā tatau o Matangireia - the Constitutional Kaupapa Inquiry (Wai 3300).
2. It is intended that these comments be considered as supplementary to my existing Statement of Position dated 13 November 2025, and my presentation at Wānanga Tuaono on Tuesday 2 December 2025 (including the PowerPoint slides which accompanied my presentation).<sup>1</sup>

### Further comments

3. During the presentation of Dr Hope Tupara on behalf of the Maori Women's Welfare League (Wai 2959)<sup>2</sup> on day three of Wānanga Tuaono, Professor Emeritus David Williams asked the following question:

*“So, if the moemoea of a future constitution which is Whakaputanga and Te Tiriti-based and hapū-centric and it all comes to pass, I suggest – I want to know whether you would suggest that there would still be a role for the Māori Womens Welfare League?”*

4. While I agree with the answer Dr Tupara gave to Professor Williams' question, I wish to make the following comments detailing the position of Ngāti Kahu on national-level Māori cooperation in a post-constitutional transformation context.
5. When we, as Māori, operate under our own mana, hapū make decisions for ourselves.
6. When problems arise that our hapū need help with, we go to our neighbouring hapū to seek support. If we are still unable to resolve the problems with the support of neighbouring hapū we look wider to other hapū within our iwi, then regionally to other iwi and, if it's really bad, we

---

<sup>1</sup> Wai 3300, #B052; #B052(b)

<sup>2</sup> Wai 3300, #B081.

then look nationally. That is where national Māori bodies formed to defend ourselves from successive Crown governments became necessary.

7. If we still are unable to solve our problems with that national-level support we then look internationally, hence our participation in United Nations bodies.
8. However, when the constitutional transformation envisaged in the report of Matike Mai Aotearoa becomes a reality, with He Whakaputanga and Te Tiriti active as the basis of the country's constitution, hapū will no longer have to join forces to fight against a coloniser and there would be no need to form national Māori bodies to do so.
9. Having said that, I would add that under He Whakaputanga, hapū will still come together regularly. But, instead of coming together to fight against colonising governmental oppression, it would be to maintain good relationships with other hapū, make laws, regulate trade, and keep the peace. All of this would occur within the Rangatiratanga sphere.

**Dated at Auckland this 18th day of December 2025**



---

**Professor Margaret Shirley Mutu**