

Reflections of Attending

Waitangi 2009

And its impact on teaching Certificate of Community Social Sciences (CCSS), Bachelor of Applied Social Science (BAppSocSci), Social Work and Bachelor of Māori Studies (BMS)

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Dedication

He Kawanga tenei ki a Yvonne Langdon Poututerangi 2010

He kawanga tenei ki a Yvonne Langdon nana i mate ai i tenei marama tonu te ono o nga ra o Pututerangi i te hohipera o Waikato. Anei e whai ake nei:

Kia hora te marino, kia whakapapa pounamu te moana. Kia tere te karohirohi i mua i tou huarahi. Ka tangi te titi, ka tangi te kaka, ka tangi hoki ko au.

E te māpihi kahurangi Yvonne, Ngāti Ranginui, Ngai Te Ahi, Ngāti Hē, he hunaōnga wahine pūrotu no Te Tairāwhiti no Ngāti Pōrou anō hoki, kei te tangi tonu te ngākau mōu, kua wehe atu i a mātau te kanohi ora e noho pani nei. Ko ēnei mātau o hoa mahi i Te Whare Takiūra o Waiāriki me ngā Pouwhakahāere o Te Ako Aotearoa e noho tonu wairangi nei i tōu wehenga. Hēoi anō, Anei te wā ka whakamāunutanga mai te pūrongo rangahau nā koutou i whakaōti ai hei kaupapa whakatakoto whakāāro e pā ana ki Te Tiriti o Waitangi. Nā rēira tēnei te mihi maioha ki a koe, nā rēira, moe mai moe mai , moe mai i roto i te ariki. Nā rēira koutou te hunga wairua ki a koutou, tātau te hunga ora e pae nei , e te pouaru, e te rangatira, ā kōrua tamariki mokopuna, ōtira, te whānau whānui huri noa, kāre he kōrero i kō atu i kō mai, tēna koutou , tēna koutou , a , tēna tātau katoa.

*The sparkling rays of the sun glistens upon the shimmering calm waters of the ocean.
The birds of the forest cry, likewise we cry.*

Our treasured loved one Yvonne, who descends from Ngāti Ranginui, Ngai Te Ahi, Ngāti He of Tauranga Moana. Treasured daughter in law of the east coast also. We are still at a loss as to why you were taken from us so suddenly. We, your workmates from Waiariki Institute of Technology and Ako Aotearoa are about to launch publicly, the research report that you were so admirably a part of, with your invaluable and treasured thoughts about the Treaty of Waitangi. It is most appropriate that we should acknowledge you for that, hence this dedication, therefore, sleep the long sleep. Sleep within the realms and care of the almighty creator.

To Louie, the children and grandchildren, the parents and grandparents, to each and everyone of you, what can we say to acknowledge you all in the thoughts of our wonderful and loving colleague , Yvonne. We are still lost for words, we thank you all.

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1. Te Ariā - Abstract

The project is an exploration of contemporary deliberations that occurred at the Waitangi Commemorations at Waitangi 2009. The research hypothesis was that those deliberations would initiate movement toward self-determination within Māori communities; whānau, hāpu, and iwi, and that Waitangi Day celebrations could serve as a regular and consistent motivation for those groups to maintain that movement. This project provides the whakapapa of colonial impacts in Aotearoa in order to contextualise our personal reflections. Links were created between the present and past which highlight that many of the issues of the past are still relevant today.

The research group is comprised of four Māori women currently employed as educators within a tertiary provider in the Te Arawa rohe. As educators we are constantly conditioned to looking at issues in an objective manner so that any results or outcomes are not 'tainted' by subjectivity. Whereas this project has been a challenge to meet the academic rigour that research requires, it has also been a breath of fresh air, an opportunity to place ourselves unconditionally within our personal reflections. As insiders of the Māori culture we believe we bring understanding and value to this project which outsiders of our culture are unable to capture.

Waitangi was relatively subdued this year and perhaps the timing of this project was not the best. We were expecting an environment of vigorous protest action; verbal and physical challenges towards the government, however that was not the case. We made important observations and gathered raw data about what contemporary issues around Te Tiriti o Waitangi mean to Māori. Our different perspectives showed that there is not a singular Māori worldview; that diversity is apparent in our reflections. As educators the experiences that we learned from attending Waitangi broadened our views on current debates around the Treaty of Waitangi.

The research can be used by our students as a resource to extend their understanding of the relevance of Waitangi Day Commemorations at Waitangi to Māori communities; whānau, hāpu, and iwi. The research could also serve as a reference tool for teachers to engage students in formal or informal debates within the classroom. The personal

reflections are part and parcel of the social work paradigm within the Certificate of Community Social Sciences (CCSS) and the Bachelor of Applied Social Science (BAppSocSci). For students on the Bachelor of Māori Studies (BMS), the personal reflections can inform the students of what they do not know and validate their own particular thoughts around Treaty issues from the past and present.

2. Te Timatanga – In the Beginning

The people of this land, tangata whenua, continue to live in a society which often pays no heed to the values, beliefs and philosophical ideologies that were, up until the arrival of the missionaries, entrenched within the social, political, economic and cultural frameworks of iwi and hapū. Compounding that situation are the costs to Māori wellbeing suffered through land loss and alienation; such that Māori were deprived not only of their strong economic base but also of the ability and more sadly the inclination, to foster their intrinsic spiritual relationship to Papatūānuku earth mother, and her ensuing connections.

Across the world the stresses of modern society impact most vigorously on smaller cultural groups who live their daily lives through the cultural lens of a more dominant society. Where eurocentricism dictates the inability of the dominant culture to perceive of the injustice being accorded to the smaller cultural group, the symptoms of this situation nearly always perpetuate negatively across the broad spectrum of social, political, economic and cultural planes (Royal, 2003). Such is the case in Aotearoa/New Zealand, where Māori are over represented per capita in poor health, low education levels, low income families, unemployment and crime rates.

3. He Tikanga tō te Māori – Māori Customs and Protocol

Prior to the arrival of Pākehā to Aotearoa tangata whenua lived within a culture and a context that was driven by Iwi and Hapū. The whānau was the basic social unit; whānau economics operated independently for subsistence activities and food gathering. Any prior rights of whānau were respected and self sufficiency meant that day to day decisions were made at this level (Walker, 2004).

The basic political unit was the hapū which consisted of a number of related whānau, all of whom descended from the same eponymous ancestor. Its main political function was defence and forming alliances with other hapū of their Iwi; the hapū was dependent on it's capability to defend its territory against attack (Walker, 2004).

Related hapū constituted an Iwi. 'Canoe ancestors, or one of their descendents who had great mana, were used as points of reference for the definition of Iwi identity' (Walker, 2004, p.65). The main function of the Iwi was to protect the interests of its members as well as to uphold and enhance the mana of the Iwi.

Waka symbolised the largest kin grouping; a loose confederation of people whose ancestors arrived in Aotearoa on the same vessel (Walker, 2004). Although no particular political, economic or social ethos presided over it, in times of need it was more likely that those who arrived here together would form an alliance rather than attempting to gain allies from those who arrived on other waka (Ministerial Advisory Committee on a Māori Perspective for the Department of Social Welfare, 1988).

Leadership tended to be based on seniority of descent usually through a male. However, female leaders were also prominent in Māori society usually identified as an 'ariki tapairu' or a 'puhi' (Walker, 2004).

Tikanga and kawa were the overarching elements that bound the people of Iwi and hapū together; for the most part the tikanga and kawa of one Iwi was the same as that of another, yet with enough subtle differences to serve as a means of plausible distinction between them. How Iwi and hapū operated on every level was pre-determined by tikanga

and then supported through the concepts of mana and tapū (Marsden, 1998).

The economy of the people was based on a collective/obligation principle which ensured that every individual within the group was obliged and accountable to every other person of that grouping and vice versa. Every effort undertaken was based on the collective/obligation principle, regardless of whether the effort had its basis in a positive or in a negative outcome for the people (Henare, 1988).

4. Ngāti Pākehā - First Settlers

'In 1642 Abel Tasman anchored at Golden Bay and his first encounter with local Māori ended in bloodshed '(King, 1997, p.23). It was 1769 when the explorer Captain James Cook arrived in New Zealand. Although there was 'European transgression of tribal customs', Maori were willing 'to trade fish but not their prized cloaks, weapons or ornaments' (Walker, 2004, pp.78-79). When Cook returned to New Zealand in 1773 he noticed Maori trading 'cloaks, tools and weapons for nails, hatchets and cloths' (Walker, 2004, p.79). Following his initial visit, Cook drew maps of New Zealand which opened the way for future travellers.

In the 1790's the first large group of white people arrived in Aotearoa; the whalers and sealers docked in the Bay of Islands (King, 2007). A rough and tough lot they were not scared off by the stories of man-eating Māori; the quest for fresh food and water as well as the awareness of bountiful whale and seal hunting grounds in Aotearoa made the lure irresistible (Vagiolli, 2000).

As more whalers arrived whaling stations were set up. Tribes in those areas conceded land in order to take advantage of what the whalers had to offer. Whalers took Māori women for wives and as was customary women of high status were married to sea captains and station managers to cement deals (Walker, 2004). While there was conflict between European and Māori early contact was mostly welcome and of benefit to both sides (Walker, 2004). Many of those first visitors found life among Māori preferable to being at sea; they accepted Māori women and the Māori way of life, embraced Māori ways and customs and chose to integrate into tribal life. With access to Māori now available, traders soon ventured here as well (Ministerial Advisory Committee on a Māori Perspective for the Department of Social Welfare, 1988).

By 1814 Reverend Samuel Marsden an Anglican missionary and member of the Church Missionary Society arrived in Aotearoa. Marsden's strategy was first to civilise and then to convert. He chose his converters wisely; he brought out missionaries who had the skills of a useful trade as well as a commitment to the Bible and created new needs in Māori so that he and his missionaries became indispensable. Marsden was followed here

by Wesleyan (Methodist) missionaries and then the Catholics from France. Missionaries settled close to Māori communities, mainly in the northern part of the North Island.

Missionaries worked at creating inroads for Christianity and European civilisation via a process of cultural dislocation and social disadvantage, all of which was underpinned by an attitude of racial and cultural superiority (Vagiolli, 2000). Spiritual beliefs were central to social control within the iwi and hapū environment (Walker, 1995). Māori were easy targets when it came to convincing them that the way to salvation in a Māori as well as a Pākehā world was by way of God, Jesus Christ and The Holy Bible.

5. Te Pū – Muskets Arrive in Aotearoa

The most dramatic early effect of colonisation on Māori society was the introduction of the musket. Europeans were more than willing to trade muskets for food and cargo supplies and Māori were more than willing to acquire them. The first recorded use of the musket in Māori warfare was in 1807 at the battle that took place between Ngāti Whātua and Ngāpuhi at Moremōnui near Maunganui Bluff (King, 2007). Hongi Hika a Northern chief who fought at Moremōnui gained control of more muskets where he and his warriors raided the Southern tribes of the North Island. As the other tribes began to acquire muskets for defence, they too began to raid other tribes, the cost to Māori lives were numerous.

6. Ngā Tāngata Whai – Later Arrivals

By the early 1830s a couple of hundred permanent settlers were established in the far north at Kororāreka. It was a place rife with drunkenness, looting and prostitution.

In 1831 Māori chiefs petitioned the British Government because of the increase in escaped convicts and adventurers from New South Wales coming to New Zealand, and the growing lawlessness. The Governor of New South Wales Richard Bourke suggested to the missionary William Yates that he assist northern chiefs to prepare a letter to King William IV asking for protection (Orange, 2004).

In 1832 the Colonial Office of Great Britain appointed James Busby as British Resident to New Zealand. The key factor in sending Busby to New Zealand was the protection of the trading partnership that was important to both Māori and the British. His job was to protect the well-behaved settlers and traders and to protect Māori against the ravages of less honourable Europeans. At a time when New Zealand was considered to be part of New South Wales, Busby's orders came via Governor Bourke who resided there. Bourke was unwilling to spend part of his New South Wales budget on resourcing Busby's activities here so Busby's position was under-resourced and under-funded; he had no legislative power and no troops or police to support his peace-keeping efforts (Orange, 1987).

James Busby's installation as the British Resident to New Zealand set the stage for the introduction of British law and order and for building diplomatic ties between the Crown and Māori. In 1835 he persuaded 35 northern chiefs to sign the Declaration of Independence, asserting Māori authority over New Zealand. It was the threat of the French that convinced Busby to draw up a Declaration of Independence; he did not have permission from his superiors to draft this document but did it anyway. When the Declaration of Independence was signed in 1835 this gave the chiefs the opportunity to have sovereign power and authority within their territories and to make laws to preserve peace and the regulation of trade. As a tribally based people Māori set their own values and beliefs and any decisions made occurred through tribal forums (Orange, 1987).

Over the next four years additional signatures were added including signatures from some South Island chiefs. Those who signed the Declaration of Independence called themselves the Confederation of Chiefs of the United Tribes of New Zealand. Busby sent the Declaration to the British Government who recognised the country's independence and agreed to extend Crown protection (Orange, 2004).

The Declaration of Independence 1835 was the Māori chiefs' first attempt at securing a political constitutional position. The intention of the Declaration of Independence 1835 'was to capture a new phase of political and constitutional development in creating a Māori nation state, a departure from the exclusively tribal orientation' (Durie, 1998, p.2).

7. Ngā Nuku Taiwhenua – Land Speculation

Edward Wakefield a land agent set up The New Zealand Association in 1837 which eventually became The New Zealand Company. His idea was to systematically colonise New Zealand where certain migrants could settle and become landowners, while a chosen few would become labourers to tend to the land. However, Wakefield had to purchase Maori land at a cheap price and on sell it to migrants at a fair price. During that time a fund would accumulate which would allow migrants free passage to New Zealand (Ministry for Culture and Heritage, 2007).

The Colonial office did not support this plan because they felt it was not in the best interests of Māori. In 1839 Wakefield restructured his plan hoping that he would gain government support; fortunately this was not to be. Upon hearing rumours that the British Government was going to annex New Zealand Wakefield sent his brother Captain William Wakefield with instructions to buy as much land as he could from Māori and in September 1839 the now renamed New Zealand Company sent three ships of migrants to New Zealand (Orange, 2004). The British Government warned Wakefield that that they were operating illegally and that the land titles could not be guaranteed as legal; the Company's agents made hasty and dishonest deals which led to hostilities once the settlers arrived. To Māori the selling of land simply meant that it was being used for another purpose. Te Rauparaha the warrior chief of Ngāti Toa for example signed away large tracts of land both in the North and South Island, not realising that the New Zealand Company agents would be sending many settlers. Te Rauparaha's intentions were to accommodate a portion of settlement on the land for economic benefit and trade; practices that had been occurring before the signing of the Treaty of Waitangi – but at the same time retaining control of the larger areas (Orange, 2004).

8. Te Tiriti o Waitangi – The Treaty of Waitangi

Because of the increase in land purchase around this time (1838 – 1839) the missionaries petitioned London to intervene to protect Māori and, in 1839 William Hobson was appointed as Consul. Hobson was instructed to obtain sovereignty over all of New Zealand from as many chiefs as he could. New Zealand would now come under the authority of Sir George Gipps, Governor of New South Wales and Hobson would become Lieutenant Governor. Land agents continued to swarm into New Zealand intent on buying more land, however Hobson stopped this by proclaiming a prohibition on any further private land sales until they had been investigated by the authorities (State Services Commission, 2006).

When Hobson arrived in the Bay of Islands on 29 January 1840 he immediately set about designing a Treaty. It was Busby who helped him draft the Treaty of Waitangi which was then translated into the Māori language by the missionary Henry Williams and his son in a day or two. On 5 February 1840, Māori chiefs met to debate and discuss the hastily drawn up Treaty of Waitangi and the following day, 6 February 1840, the first chiefs of Aotearoa committed their signatures to the document (Ministry for Culture and Heritage, 2007).

The Treaty in its entirety is comprised of a preamble, three written articles and one other verbal promise which was included at the insistence of Bishop Pompalier a Catholic missionary who brought Hobson to account at the Treaty discussion over his previously extracted promise to allow Māori to pursue the religion of their own choosing, including Catholicism (Belich, 1986).

The Māori chiefs who signed the Treaty thought they were authorising the entry of a steady flow of Pākehā who would bring with them valued skills and opportunities in exchange for a moderate form of governance. The British thought that in return for introducing law, order and 'civilisation' they were to get full sovereignty; these differences were clearly apparent in the two versions of the Treaty. The Māori language version guaranteed Māori free exercise of their *rangātiratanga*, their chiefly authority, for they ceded only *kāwanatanga*, Governor's authority, whereas in the English version Māori had

ceded both. Belich (1986) discusses the ambiguity of the word sovereignty, as stated in the English version; 'nominal' sovereignty being

'...the theoretical dominion of a sovereign-even a monarch who reigns but does not govern.', and 'substantive sovereignty' as '...the actual dominion of a controlling power, whether a monarch or not, which exercises a decisive, though not necessarily absolute, influence over the whole of a country.'

(Belich, 1986, p.21).

Whatever the relevant understandings this 'ambiguity' created a strong sense of friction and relationships between Māori and the British were terse to say the least.

9. Ngā Pakanga me Ngā Ture – Wars and Laws

The practice of careless land purchase being created by The New Zealand Company agents contributed to the fractious relationship between Māori and the British and led to the first violent clash post 1840 when a group of armed settlers and a magistrate set out on 17 June 1843 for Wairau to enforce a land claim which they believed they had purchased. The ensuing battle resulted in a total of four Māori and twenty two British deaths (Belich, 1986).

After the signing of the Treaty of Waitangi and prior to the formation of Parliament, Acts were being introduced and sanctioned through the colonial office in Britain; these Acts allowed for the confiscation of Māori lands. For example the Land Claims Ordinance of 1841, stated that lands not occupied by Māori belonged to the Crown; this contradicted Article Two of the Treaty (King, 2007).

Although Māori were superior by far against untrained and ill-organised settler possees they were no real match for the British Empires' professional forces. Māori had reasonable parity in the field of small arms but their major weakness lay in the fact of not having a 'professional fighting force' such as the British had. The Māori who engaged in battle with the British over the mid to late 1800s were the same ones who had to also engage in continued inter-tribal fighting, as well as sustain the economic and social responsibilities of their tribes. Their lesser numbers were also a disadvantage and combined with the already pressing responsibilities of tribal life which they had to manage, the ensuing British 'victories' which were claimed, were not that 'victorious' after all (Belich, 1986).

The Northern wars broke out between March 1845 and January 1846. Hone Heke and Kāwiti, two northern chiefs, led Ngāpuhi warriors in the major conflict against the British in the area around the Bay of Islands. In an act of protest and defiance against the British government Heke had cut down the Union Jack at Kororāreka and the British were beying for his blood; to an extent Heke became the symbolic quarry of every Northern battle that followed including Puketutu, Ohaeawai and Ruapekapeka (Belich, 1986).

Following the Northern Wars, two outbreaks occurred further south; one in the Wellington area and another at Wanganui. In comparison to the Northern Wars, these were quite small scale. Again, the New Zealand Company's shonky land deals were at the crux of the problem and relations were further fraught by the continued support by government for settler land claims; Māori were resentful. Relations between the respective iwi in the Wellington area were not particularly cordial and in 'total only about 200 Māori warriors gathered to wage battle against 700-850 regular soldiers, 200 militia and 2 warships' (Belich, 1986, p.73). Although successful in both Wellington and Wanganui, Governor George Grey himself had exaggerated those victories. However, the desired effect had been reached – the British were not to be taken lightly, and what was also very apparent was that the coercion of Māori in their tribal areas was no easy task (Belich, 1986).

The second phase of the Taranaki war (May-July 1860) coincided with the establishment of the Kingitanga movement as well as a more strategic approach to warfare from the combined forces. For the first time the British had to face a combined force of tribal strength as Māori came together under the unifying banner of the King Movement. Initial success gave impetus to the combined Māori factions but it also spurred the British on to quickly bring in reinforcements and to be more absolute and decisive in subsequent battles (King, 2007).

By the end of 1860 there had been no considerable change to the balance of power and weak British leadership was often given as the reason behind this lack of success. Coupled with the British lack of strong command was the fact that Māori had begun to display strategic cunning by holding battles to terrain that gave them the advantage of inaccessibility and evasiveness. By now Māori also realised that when the British forces were making moves against tribes in the south, a threat by Māori to towns in the north was all that was required to draw those same British forces to its defence. Māori began to loot and destroy Pākehā homes, household equipment and stocks, which had a subsequently demoralising effect on the settler population and deprived British forces of food supplies (Vaggioli, 2000).

The pā had become an effective tool of war; the modern pā was a depot where Māori could advance from and retreat to when required; they were portable and could be built

very quickly. Their effectiveness at reigning in the British within a flexible cordon meant that the British could be penned into a restricted area, even when Māori manpower was no match for colonial troops (Belich, 1986). Governor Thomas Gore-Browne (1855-1861), decided that the Kingitanga tribes had to be stopped and when the ultimatum he delivered to King Tawhiao, son of the first Māori King Potatau Te Wherowhero, was ignored, he made the decision to invade Waikato. However in September 1861 he was replaced by George Grey who suspended Gore-Browne's plan; Grey had his own plan (Orange, 1987).

10. Te Whakaekenga o Waikato – The Waikato Invasion

Grey's plans were aimed at crushing the influence of the Kingitanga. When John Gorst was appointed resident magistrate for Waikato, he used his newspaper *Te Pīhoihoi Mokemoke* to ridicule the King movement by printing articles and cartoons that portrayed the Kingitanga as a 'laughing stock'. When this failed Grey began a plan of military tactics. He developed strategies that would set the colonial forces up for speedy invasion and strong attacking positions, including building roads to Mangatāwhiri and Raglan, building a redoubt at Te Ia on the Waikato River and having bulletproof steamers ready for launching. His *coup d'état* was possibly building the Great South Road which would give the British a strong position from which to launch a direct attack on Waikato. War was imminent (Ministry for Culture and Heritage, 2007).

Wiremu Tāmihana Tarapipipi Te Waharoa 'took a leading role in forming the King Movement (Kingitanga) and the election of Potatau Te Wherowhero as the first Māori King. Accordingly he became known as "Kingmaker"' (Ministry for Culture and Heritage, 2009). Both Wiremu Tāmihana and King Tawhiao were keen that peace should reign and agreed that magistrates and courts be established in the Waikato. However a less conciliatory group among Ngāti Maniapoto were ready to fight; war was imminent (Ministry for Culture and Heritage, 2007).

In 1863 The Suppression of Rebellion Act was passed which enabled the government to curtail the 'rebellious activities of Māori' mainly those living in the Waikato area who were opposing the Crown (Orange, 2004).

On 12 July 1863 British troops crossed the Mangatāwhiri stream which The Kingitanga had declared an aukati (a defining line not to be crossed). The invasion of the Waikato had begun (Ministry for Culture and Heritage, 2007).

On 17 July 1863 General Duncan Cameron, an officer of the British Army, attacked and defeated a Māori force at Koheroa. Three months later the British moved southward during which time the Kingite warriors had set up their defensive, the Meremere Line,

which ran from Pukekawa in the west to Paparata in the east including Meremere (Cowan, 1995).

On 29 October 1863 the gunboat Pioneer exchanged fire with Māori at the Meremere entrenchments to little avail. Later Cameron returned to the redoubt with six hundred men and two gun detachments on board (Cowan, 1995).

Upon realising what was happening, Kingite warriors tried to repulse the British force by an attack early next morning but were repulsed and so retreated (Belich, 1986). Because there was flooding at the time they managed to escape from the rear and were later seen crossing the lagoon in canoes from Meremere towards Paparata and the Thames. Cameron immediately left the Queen's Redoubt to land at Meremere and found it deserted; two heavy guns, one musket, and three canoes were all that remained. The British had blocked both north and south exits and the river blocked the west, but the Kingites had escaped via the eastern route without any casualties (Belich, 1986).

The loss at Meremere was not particularly important because Māori knew they could form new lines further up the Waikato, but the British had fared quite badly. Cameron argued that the skirmishes had been against disorganised groups of Māori who had been banished from their iwi on the proclamation of July 12, however it is obvious now that the style of fighting the Kingites used was as deliberate, effective and well organised as any guerrilla warfare. Māori had shown they were a threat to British communications and Cameron was on edge. Over the ensuing months, he was continually reminded of this. Because he had engaged huge man-power which was obviously too cumbersome against the skill and speed of Māori, Cameron now had to reorganise into much smaller striking forces (Belich, 1986).

Three weeks after the Meremere battle, Cameron attacked Rangiriri. Rangiriri was the Kingitanga's Second Line which they had been building while the Meremere battle was happening. The Rangiriri Line spanned at least 1,000 metres, the entire distance from the Waikato River to Lake Waikare. A series of sophisticated trenches, parapets and bunkers, with a small yet strong redoubt at the centre which had its own sophisticated network of tunnels, parapets and terraced firing lines, was very strong (Belich, 1986).

Māori fought bravely against Cameron's men at Rangiriri; the line was crucial in keeping the British out. However, high casualties, low fighting numbers and having ensured that their commanding chiefs were safely dispatched from the battle scene, meant the 116 Māori still there lifted the white flag. British forces entered the pa and Māori surrendered their arms (Belich, 1986).

After Rangiriri were the Paterangi Line (the third line), the Battle of Orakau, the Battle of Gate Pa and the Te Ranga engagement. The Battle of Gate Pa was a turning point for Cameron; having been strategically and tactically outwitted there he could see no further point in attacking pa that were so well fortified and he refused to engage further at either Tauranga or Waikato. Grey and the colonial government had to agree (Belich, 1986).

The defeat at Gate Pa heralded an end to the land wars of that period. Grey then turned his attention back to the North and began a methodical implementation of the runanga system as a means of controlling Māori in more subtle ways.

11. Te Hanga Runanga – Establishing Runanga

In his second term as Resident of New Zealand, Grey familiarised himself with the Māori culture and language. He had a hidden agenda though - to acquire land for settlers he had to find a way for Māori to bend to state directives. He designed a structure that adapted a traditional construct of Māori decision-making with a construct based on the English system of councils. He also used his knowledge of South African tribal groups to develop his plan further and engineered a mechanism of control over Māori; the rūnanga (Cox, 1993).

The Rūnanga System was implemented with Taitokerau chiefs being the first group to set one up. Ngāpuhi opposed the Kingitanga Movement and was the iwi which had been fully exposed to colonisation. The rūnanga system meant there were twenty Māori districts under a European Commissioner and it as the earliest example of Māori sitting at the head of a European styled institution (Cox, 1993).

12. Te Nohoanga Torangapū – Political Endeavours

Following the signing of the Treaty of Waitangi settlers insisted on the implementation of a formal government. As a result, in 1852 The Constitutional Act was passed by Governor George Grey. The Act provided for provincial government which was presided over by superintendents. A two tier system of Parliament based on the Westminster model from Britain sat above provincial government; the House of Commons and the House of Lords. Under the Act only men over 21 could vote providing they owned property (King, 2007) and as very few Māori had individual title to land, the number of eligible Māori voters was scant.

In 1867 provision was made for Māori custom and participation in the provincial and national parliamentary system when four Māori seats were established under the Māori Representation Act 1866 and all Māori males over 21 years could vote (Orange, 2004). As more Māori were now eligible to vote on individual land title criteria, this legislation was invoked so as to prevent a Māori majority in Parliament. By 1872 Māori sat in the Legislative Council and as they were subject to the laws administered by European magistrates and judges, they were entitled to sit on juries; depending on what the jury was required for (Orange, 2004).

The four Māori seats that were established were temporarily meant to be in place for five years however, in 1876 they became permanent. By 1996 under the Mixed Member Proportional (MMP) system the Māori seats increased to five then rose to seven in 2002.

13. Ngā Torangapū Māori – Māori Politics

Māori formed their own political structures as a means of self government. One Māori political institution, Ko Huiarau, is said to have began in 1808. Today, members of Ko Huiarau believe Māori sovereignty originated before the Treaty of Waitangi. They claim their descent from a line of chiefs who signed the 1835 Declaration of Independence (Simmons, 1991).

Further attempts by Māori at self-government led to the establishment of the Kingitanga. Under the Kingitanga Movement, tribes consolidated their strength in numbers to counter British forces intent on grabbing land. In 1852 Tāmihana Te Rauparaha, Te Rauparaha's son, met Queen Victoria in England (Walker, 2007). When he returned to Aotearoa Tāmihana wanted to create a monarchy for Māori. He believed that Iwi Māori would be better protected if they united as one, and not be susceptible as individual tribes to a divide and rule method of colonisation by European (Ministry for Culture and Heritage, 2008).

Mātene Te Whiwhi, cousin of Te Rauparaha, and later Wiremu Tāmihana travelled around the North Island trying to persuade chiefs to put their names forward for the position. Most of the important chiefs declined the kingship (Cox, 1993).

Due to his whakapapa (genealogy lineage) Pōtatau Te Wherowhero of Ngāti Mahuta (Tainui) was approached several times by Wiremu Tāmihana to accept the role of King. Finally in April 1857 Potatau Te Wherowhero agreed to become King and in June 1858 was crowned King.

'At his acceptance speech Pōtatau stressed the spirit of unity symbolised by the kingship, likening his position to the 'eye of the needle through which the white, black and red threads must pass'. He called on his people to 'hold fast to love, to the law, and to faith in God' (Ministry for Culture and Heritage, 2008).

When Pōtatau died his son Tāwhiao became king. Thereafter, successive monarchs came from the Pōtatau lineage. The Kingitanga survived the Waikato Wars of the 1860s and the Kingitanga continues to exist under the leadership of King Tūheitia Paki.

Te Kauhanganui was created in 1889 (Waikato – Tainui, 2007). The Waikato Tribes supported it as an extension of the Kingitanga Movement. Currently, 'Waikato-Tainui's tribal parliament Te Kauhanganui is the sole trustee of the tribal group and has 193 members - representation of 65 Marae associated with the Waikato Raupatu Claims settlement finalised with the crown in 1995' (Waikato - Tainui, 2007).

The Kōtahitanga movement was another attempt at Māori self government. It was formed due to the loss of Māori lands and political representatives most of which were European paid little interest in Māori issues. The Kotahitanga Movement set up a Māori Parliament or Paremata Māori as 'an alternative forum' to the 'Pākehā Parliament' (Ministry for Culture and Heritage, 2007).

Another Māori political movement gained momentum when parliamentarians, Apirana Ngata, Peter Buck and Maui Pōmare were earlier exposed to politics at Te Aute College. It was not until the early 1900s that The Young Māori Party became a political party. They were perceived as proponents of the Western ideology of assimilation; they believed in Māori land development and that Māori needed to learn the ways of the Pākehā (Hill, 2004).

In the 1920s the Rātana Independent Movement was founded by Tahupotiki Wiremu who became known as a mouthpiece 'mangai' of the Holy Spirit because he had had a vision of the Holy Spirit (Ministry for Culture and Heritage, 2009). After 1935, Rātana sought an alliance with the New Zealand Labour Party. Rātana candidates stood in Māori electorates under the Labour Party and were successful for many years (Raureti, 1992).

14. Nekeneke ki Te Taone – Urbanisation

While some Māori were already living in urban centres before World War II, after WWII the expediency of Māori migration en masse to urban centres highlighted the lack of employment opportunities in rural areas. At the same time, Māori land did not provide enough sustainability for rural Māori families to survive as 'marginal and uneconomic incorporations and dairy farms under Ngata's land development schemes were abandoned for the security of wage labour and a pay cheque that did not dry up with the cows' (Walker, 2004, p.198). Some Māori had other reasons to migrate to the cities, some to experience the urban lifestyle and some who sought independence from restrictive cultural norms.

Employment in the city attracted Māori to potentially earn higher wages. Yet, in reality Māori lacked the necessary skills for most jobs. According to Walker (1979),

The first wave of Māori migrants were in the main poorly educated. They were not equipped with skills to take advantage of the wider range of jobs in the town and cities. Because they were poor they were forced to seek jobs and homes in the run-down, inner-city areas – the traditional reception areas the world over, for new migrants (p.33).

The impact of urbanisation caused many social problems for Māori families living in the city. Alcohol, financial woes and dislocation of Māori from their tribal roots caused much stress and strain on family relationships. 'Some Māori working long hours led to their children having to look after themselves while Māori youth sought company with Māori gangs' (Walker,1979, p.38). Claimant witnesses for the Te Whānau o Waipareira Waitangi Tribunal Claim (Waitangi Tribunal, 1996) saw many social problems in the city. One claimant witness said:

The root of the problem...arose from the breakdown of the traditional whānau links. These whānau links were no longer a guarantee in the new urban environment. Māori were not used to meeting responsibilities like mortgage payments. These were never a concern back home. Unemployment was not a huge issue at the time, in fact there was plenty of work. Our commitments were rather with budgeting and the matter of alcohol abuse by our men in local pubs. These were the social problems of the time (p.35).

Urbanisation presented many challenges for Māori often resulting in hardship. Another claimant witness who had worked at the Department of Māori Affairs over many years said:

Around [1967] we began getting many inquiries from Māori who would tell us that they [had] lost their jobs, had no money or food and no where to stay. Many of them wanted to go home.... These people would come to us because they had no families in the city or had fallen out with their families. (Waitangi Tribunal, 1996, p.35).

Another account from the same claimant witness showed social problems rose during the 1960s and 1970s.

A key issue at the time was housing, where clients were individuals who came to the city that were feeling lonely and isolated from whānau networks. During that time, around two thirds of Māori households were in mortgage arrears where people had serious problems with budgeting and would spend their money on alcohol. Women of the household would contact them when serious arrears occurred. By then, the whole family was falling apart (Waitangi Tribunal, 1996, p.35).

While urban Māori were dislocated from their tribal roots, many of them from different tribal backgrounds formed close relationships with each other through employment, sports clubs and social clubs. Urban marae were built to provide a substitute tūrangawaewae for them; urban Māori engaged with urban marae to reconnect with their Māori values and cultural practices. Voluntary associations had played a major part in providing support networks for Māori living in the city. Māori committees and the Māori Women's Welfare League assisted those families that were financially struggling by paying for food and providing budgeting advice. 'Church groups fostered Māori cultural values through church membership' (Walker, 2004, p.199).

Metge stated that:

Migration, especially to urban areas, is often associated with diminished knowledge and interest in Tikanga Māori on the part of individuals and families. At the same time, movements to revive Māori ways and protest against land loss and self-determination have mostly had their origin among urban residents conscious of cultural loss (1995, p.22).

The cultural loss that Māori experienced in the city was compounded by the government policy of integration in the 1960s. The Hunn Report 1961 looked at ways of improving Māori social development in the areas of Māori land, Māori housing, and education but defined integration as 'to combine not fuse the Māori and Pākehā elements to form one nation wherein Māori culture remains distinct' (p.15). The problem here was the matter of interpreting what integration actually meant and the practical nature of what it looked like when applied to Māori migrants. Supposedly, the practical nature of integration involved the pepper-potting scheme where Māori families were to be dotted within Pākehā neighbourhoods. 'Building houses for Māori in urban areas was the first priority, but measures to ensure a 'mixed community' were also an essential element of government policy' (Williams, 2001, p.85).

Erik Schwimmer in his book 'The Māori People in the Nineteen-Sixties', replaced integration with 'inclusion' and 'biculturalism' as the word 'integration' became too ambiguous to interpret. (1968, p.11). Schwimmer refers to Talcott Parsons 'inclusion' theory based on Negro Americans.

'Inclusion' in Talcott Parsons' sense, does not imply assimilation. He acknowledges that religious and ethnic groups will continue to have their own attitudes and organisations and this 'pluralism' or cultural diversity is a necessary part of American life. However under conditions of 'inclusion' allegiance to ethnic or religious groups will be one involvement which cuts across many other involvements of the same people (1968, p.12).

Schwimmer described biculturalism as:

Biculturalism in New Zealand is a most unsystematic and elusive phenomenon. Everybody learns one culture in his childhood and owes it primary allegiance. The bicultural person, in addition, accepts as legitimate the values of the second culture, is to some extent familiar with these values, and can turn to them, if necessary, for subsidiary relationships (1968, p.13).

In addition Schwimmer said:

It is the conscious confrontation and reconciliation of two conflicting value systems, both of which are accepted as valid. Any degree of familiarity with a second culture will soon lead to a contradictory situation where there are two alternative correct ways of acting, such as a Pakeha and a Māori way. In such a situation, we have to make a choice; and we can be called bicultural only if we have made such a choice while aware of the value conflict involved in it (1968, p.13).

Schwimmer did not take into account how dominant one culture could be over another culture. His interpretations of biculturalism do not look at how power and control was located within the relationships between Māori and Pākehā. Tension arises between two sets of competing values each vying for superiority. The least dominant culture would need to compromise and negotiate their values. As with integration in the Hunn Report 1961, there did not seem to be a blueprint of how it was meant to work; both cultures, Māori and Pākehā, were left to their own devices to figure it out between them.

15. Ka Tangi Te Mauri – Contemporary Māori Protest

The late 1960s was a time when increased numbers of young Māori were realising the benefits of a tertiary education and using that new found knowledge and confidence to create a voice for Māori. By 1970, Ngā Tamatoa had emerged; their protests on Māori Sovereignty, The Treaty of Waitangi and the Māori language raised their profile. Often they were perceived by the media in a negative light as troublesome, but their focus never wavered from the plight and struggles of Māori. Māori concerns over the continued loss of their land became a prominent feature of protest during the 1970s and 1980s (Harris, 2004).

The Māori voice had hitherto not been heard since the quelling of Māori tribal resistance to colonial imposition at the turn of the century. The initial call for the inclusion of te reo into the mainstream education curriculum in New Zealand by young Māori stalwarts was the motivating force behind the call to bring about broad and major changes to a society in which Māori cultural ideologies were non-existent (Harris, 2004).

The Land March in 1975 led by respected leader Whina Cooper highlighted Māori frustrations about the alienation of Māori Land. 'Not one more acre of land' became the focus of The Land March, a defining period at the time where Māori assertion of their identity came to the fore.

By 1977, protests over land rights at Bastion Point in Auckland by Ngāti Whātua effectively changed the mood of the political landscape of New Zealand at the time. The National government under Robert Muldoon wanted housing to be built on Ngāti Whātua land. Ngāti Whātua land was minimal due to the Crown dispossessing them of most of it. The protest that followed lasted for 506 days; in the end the state intervened and sent police in to remove the protesters and demolish their makeshift dwellings (Waitangi Tribunal, 1987). As a result of the vigorous protest at Bastion Point, the Waitangi Tribunal recommended that land be returned to Ngāti Whātua.

In 1978, another protest over Māori land came to the fore in Raglan. Eva Rickard, Māori rights activist, made a stand against the Raglan Golf course for the lease of their

ancestral land. The government used the land for an emergency airstrip during World War II. After they finished using it, instead of giving the land back to the tribe, they passed the land onto the local city council who then leased it to the Raglan Golf Club. The golf course initially had 9 holes and it was extended to 18 holes where it encroached on sacred land (Waikato Times, 2008). Eva and her people protested for the return of their land but were arrested for trespass. Later that year the lands were returned to the tribe.

16. Te Taraipiūnara o Waitangi – The Waitangi Tribunal

While under the Norman Kirk led Labour government, Minister of Māori Affairs Matiu Rata proposed that a tribunal be set up to hear Treaty of Waitangi grievances. In 1975, the Waitangi Tribunal came into being through the Treaty of Waitangi Act 1975. It could make recommendations to Government in relation to Treaty claims, which were not binding on the Crown. The Tribunal became a body of inquiry which initially investigated only current claims; in 1985 retrospective claims back to 1840 were allowed (Ministry for Culture and Heritage, 2008).

The Treaty of Waitangi Act 1975 sets out the powers, roles and responsibilities of the Waitangi Tribunal. It gives effect to the Waitangi Tribunal to interpret and determine the meaning of both the English and Māori versions of the Treaty. The role of the Tribunal is to investigate the totality of the affected parties' grievances and weigh up whether and how the Crown has breached the principles of the Treaty (Ministry for Culture and Heritage, 2008).

Major Treaty settlements with Māori claimants were reached after 1992. In that year a settlement on commercial fisheries was signed, vesting \$170 million with the Waitangi Fisheries Commission to enable it to buy 50% of Sealord Products Ltd, a large Nelson-based fishing company. The allocation of the fishery resource and proceeds caused much disagreement among Māori, particularly between coastal and inland tribes, traditional iwi and newer urban authorities (Ministry for Culture and Heritage, 2008).

In 1995, Treaty grievances became part of the political agenda due in part to an election the following year and the First Past the Post electoral system being replaced by Mixed Member Proportional Representation. National took the 'fiscal envelope' to Māori but it was rejected. The fiscal envelope was an initiative by the government to settle all Treaty settlements at the capped rate of one billion dollars. Hepi Te Heuheu, Ārikinui of Tūwharetoa called a meeting of Māori leaders at Hīrangī in the Taupo region. There he 'stated that Māori were no longer content to react to proposals unilaterally formulated by government, and that until the country had a constitution that allowed Māori to determine

policies for Māori there would be continuing disquiet and an ongoing sense of injustice' (Dictionary of New Zealand Biography, 2009).

In 1995, the Treaty Settlement between the Crown and Tainui included \$170 million dollars in cash and land. Tainui negotiated directly with the Crown for compensation of land that was confiscated during the Waikato invasion. A stipulation in the Tainui Deed of Settlement stated that should any other tribe receive more money than them for a Treaty grievance, Tainui will be compensated accordingly.

Kai Tahu had the same stipulation attached to their 1998 Deed of Settlement of \$170 million. Their grievance referred to dubious purchases of Kai Tahu land for low prices in the 1840s, loss of their cultural practice of food gathering, and the loss of exclusive rights to pounamu which were taken over by the Crown (Waitangi Tribunal, 1991). After their Deed of Settlement was signed, like Tainui, Kai Tahu invested in business ventures; the Kaikoura Whale Watch has been an extremely successful tourism venture.

High profile Treaty settlements have dominated the political landscape in New Zealand. One of the main issues of Treaty settlements is mandated representation for all tribes. This became apparent in the historical claims for Te Arawa when the Crown accepted the mandate of Te Kaihautu o Te Arawa as the preferred representatives in negotiating the Treaty settlement. The mandate of Te Kaihautu O Te Arawa is disputed by some hapū. Affected parties were not given the opportunity to address their grievances on an equal footing with other groups within Te Arawa. As a result of the flawed negotiation process, division occurred (Waitangi Tribunal, 2005).

By 2008, the Deed of Settlement for the Central North Island Collective was signed between the Crown and seven iwi and hapū. Those groupings were Ngāti Tūwharetoa, Ngāi Tūhoe, Ngāti Whakaue, Ngāti Manawa, Ngāti Whare, Ngāti Raukawa, Ngāti Rangitahi and the Affiliate Te Arawa Iwi/Hapū. Over 400 million dollars was handed over to these groupings and the ownership of forest land in the Central North Island was returned to them (CNI Forests Iwi Collective Deed of Settlement, 2008).

17. Te Takutai Moana – Foreshore and Seabed

In 1997, Te Tau Ihu, a collective of eight tribes from Te Waipounamu, challenged their customary rights to the foreshore and seabed, in the Māori Land Court. This occurred as a result of being excluded from the mussel farming industry in the Marlborough Sounds. The Crown objected to the Māori Land Court determining the title of the foreshore and seabed and challenged that determination in the Court of Appeal. Initially, the Court of Appeal ruled that the Māori Land Court could not decide on title to the foreshore and seabed. A petition from Te Tau Ihu to the Court of Appeal ended in an unexpected result when the full bench of the Court of Appeal agreed that indeed the Māori Land Court had jurisdiction over determining title of the foreshore and seabed (Hickford, 2007).

As a result of the Te Tau Ihu court case, the Crown legislated to determine that they had title to the Foreshore and Seabed.

The Foreshore and Seabed Act was passed in November 2004. It vested ownership of the foreshore and seabed in the Crown and guaranteed public access. Its passage was contentious. Many Māori argued that the legislation ignored their customary rights and breached the Treaty of Waitangi. A hīkoi of about 15,000 people marched on Parliament in May 2004 to protest against the legislation (Ministry for Culture and Heritage, 2008).

In 2008, Ngāti Porou negotiated with the Crown over the Foreshore and Seabed where an agreement was signed to protect the customary rights of the iwi and provide public access to the coastal areas of the tribe. The negotiations and agreement were done within the parameters of the Foreshore and Seabed Act 2004 (New Zealand Herald, 2008).

18. Te Pāti Māori – The Māori Party

Many Māori reacted to the Foreshore and Seabed Hikoi by calling for a Māori political party to be formed. The Māori Party was established and two leaders were chosen, Hon Tariana Turia and Dr Pita Sharples. Hon Tariana Turia crossed the floor in Parliament over the controversial Foreshore and Seabed legislation resulting in her resigning from the Labour Party. Dr Pita Sharples came from a background in education, kapahaka and was a staunch advocate for Māori rights.

In the 2008 General Elections, the National Party won the majority of seats in Parliament. The Māori Party became a coalition partner that positioned them to effect change where Māori issues were concerned. As part of the coalition agreement the National Party and the Māori Party agreed to review the Foreshore and Seabed Act 2004. Within the same agreement, the co-leaders of the Māori Party were given portfolios outside of Cabinet. Dr Pita Sharples was sworn in as the Minister of Māori Affairs. Hon Tariana Turia became Minister of Disability Issues and the Minister of the Community and Voluntary Sector.

One early challenge to the Māori Party came just two days prior to the 2009 Waitangi Commemoration, by Ngā Puhī kaumātua Kingi Taurua, who stated that 'Pita Sharples and Tariana Turia would face tough questions at Waitangi about the Māori Party's promise to overturn the Foreshore and Seabed legislation. Kingi says 'they have so far failed to deliver'. 'The seabed and foreshore' he says 'belongs to Māori, and the government used legislation to take it away'. Taurua claims that Sharples and Turia will be unable to negotiate anything now that they are in partnership with the "enemy" (Taurua, 2009).

In keeping with the coalition agreement between the National Party and the Māori Party, a Ministerial Review panel on the Foreshore and Seabed legislation was appointed on the 4 March 2009. The report was released in July 2009 where the Ministerial Review panel recommended that the Foreshore and Seabed Act 2004 be repealed. A number of options were outlined in the report detailing ways in which the repeal could occur that would maintain public access to the foreshore while addressing the customary rights of iwi and hapū (Ministry of Justice, 2009).

19. Ō Mātou Ake Whakaaro – Personal Reflections

The history of Aotearoa/New Zealand is entrenched between Māori and Pākehā. Māori believe that the past holds the key to the present, that people do not know where they are heading until they know where they have been. Therefore, it is imperative that both sides understand each other; which means that Pākehā and tauwiwi need to know more about the Māori experience; the loss of Māori culture, land, dignity and voice. Although these losses have been a heavy burden for Māori they have also served to unite Māori by creating a common bond to redress the wrongs of the past.

As Māori researchers, our history has helped shaped our contemporary worldview of the commemorations at Waitangi. A common theme between the researchers was to experience first-hand the significance of the interaction between Māori and Māori, Māori and the Crown at Waitangi. Our reflections are personal insights into our own worldview in relation to the deliberations that occurred at Waitangi. With this in mind, we have used pseudonyms to replace our real names.

Waitangi has been a place of contested space between Māori and the Crown since the signing of the Treaty of Waitangi. Waitangi is a symbol of oppression, domination, power and control not only from the Crown but amongst hapū of the Northland area.

Mere wrote: It became noticeable at the pōwhiri for the government on Te Tii Marae. The Prime Minister John Key arrived quite late to the pōwhiri and held many people up. Would he arrive late to a CHOGM meeting. On the other hand, the hosts could have brought onto the marae those people who waited for awhile. Yet, through my observations at Waitangi it didn't seem as though the Ngāpuhi hosts were united on this very important occasion.

The grass roots of the Māori communities are staying within tent city which is located on the left hand side of Te Tii marae. It is within tent city that informal discussions take place on issues of the Treaty. One particular group was discussing Māori Incorporations. The basis of their discussion was about creating an independent governance system using waka as the linkages to the incorporation, some type of Māori representation in response

to issues around Māori land. Their discussion seemed confusing as it used western models of governance to describe how Māori can self govern. One of the speakers mentioned the importance of the United Tribes Flag as a symbol of Māori autonomy. He believed that the Tino Rangātiratanga flag did not represent all Māori and that the United Tribes flag did.

I notice the formal area of Te Tii Marae empty and only used when manuhiri arrive. It has no life, no warmth like tent city. Tent city is where all the stalls are and people are vibrant and some are here for the politics. These are people who come to Waitangi to participate in a Māori event, to show pride in their identity as Māori and to be part of the atmosphere. To me this is the grass roots of Māori communities. It is a contrast to the formal rigidity of the marae, it seems separate from the rest, the marae feels out of place or is it the other way round, tent city out of place. The marae seems hierarchical to me.

Unity and solidarity has been exemplified in the historical context of this research through the Kingitanga Movement. At the Waitangi Commemorations 2009, the Kingitanga movement showed a strong presence through the attendance of Tainui and King Tūheitia. Their presence often overshadowed their Ngāpuhi hosts with their display of unity, solidarity and sheer numbers of their people they brought there. At Waitangi, Tainui had their own large marquees with their name sprawled across it to house their people. Tainui came to Waitangi to participate in the commemorations by bringing their waka taua and displayed their skills in negotiating rough seas while paddling their waka on Waitangi Day. One question on my mind at the time was why Tainui had led out their waka first rather than Ngāpuhi. This question I posed to a Ngāpuhi spokesperson who responded that Tainui were manuhiri and that this was history in the making as it had been some years since Tainui had brought their waka or themselves to Waitangi.

The Ngāpuhi spokesperson also said that Tainui were the key to the Ngāpuhi Treaty claims as he and others wanted to know why Pōtatau Te Wherowhero had signed the Declaration of Independence and not the Treaty of Waitangi. He said he would like to pose this question to Tainui and gather as much information as possible to assist Ngāpuhi in their Treaty claims. To him (the Ngāpuhi spokesperson), the Declaration of Independence was the most important document in his eyes.

The breakdown of the traditional organisation of Māori society has resulted in modern day problems of governance around hapū and iwi. At Waitangi, it became obvious that various factions in Ngāpuhi either identified as autonomous hapū or iwi. During the whaikōrero on the host side for the pōwhiri of the government, one prominent speaker mentioned that the Declaration of Independence was of more importance than the Treaty of Waitangi. Of further note he commented that the Treaty of Waitangi was signed by hapū not by iwi. The speaker for the host side stood firm on what he believed in and it seemed as though he would not waiver from his position. The speaker remains hopeful for the future of the Treaty that the Crown will honour the partnership between them. My view is that although it sounded right, there has to be some real inroads into addressing socio-economic inequalities to even look at an equal partnership. Without being too deep, what does equality look like and is it achievable in reality.

Of note, while the speaker was speaking about hapū one tends to reflect on how the voice of the hapū gets lost amongst the larger groups, minimising their opportunity as a stand alone group. Yet, in most cases of Treaty Settlements the Crown will only deal with iwi.

At Waitangi, an iwi forum was organised for iwi leaders to meet and discuss Treaty Settlements and economic development. Their findings were to be presented to the Prime Minister, John Key. From asking people, this was for iwi leaders only. It seemed an elitist forum to me. It occurred the same time as the government pōwhiri as the occasion was not running on time. I did not get the opportunity to go there but it seemed exclusive rather than inclusive. Why not have a grassroots forum and present their findings to the Prime Minister?

With the government imposing their ideal 'iwi' mechanism for managing assets and cash ructions will continue between Māori over Treaty Settlements. Of equal importance is the role that hapū play in Treaty Settlements, whether they will have the opportunity to settle in their own right. The Crown has the option of choosing their preferred group to negotiate with. One can look at the recent case study within this report of the Te Arawa Mandate for historical claims to notice that issues of representation disadvantaged greatly smaller groups.

What became obvious at Waitangi was an allegiance to flags from factions of Māori communities. In stark contrast to Hone Heke chopping down the flagpole with the Union Jack attached to it in 1845, Māori showed a sense of pride in acknowledging their particular flags. For example, on Waitangi day a group of Māori did a haka to the Kōtahitanga flag at Te Tii Marae. I wondered why they treasured the flag so much and what did the flag mean to them. Maybe, it's a symbol of their Māori identity or a symbol of independence or both. The Tino Rangātiratanga flag was everywhere in tent city and it is the flag that most Māori in tent city relates to as the flag that represents their Māori identity.

In hindsight, this event has been a competing of value systems vying for a position of power and control amongst Māori from young and old, dispossessed and confused. There needs to be a follow up study on how other Māori communities around the regions commemorate Waitangi Day. Much of this study is a snapshot of Māori communities that were there at Waitangi at that time and place.

Kiri wrote -*Ngā Whakawehewehetanga – Divisory Strategies*

When missionaries landed in Aotearoa in 1814 they had in mind specific strategies of divide and conquer; from the first onset of colonisation missionaries have been a crucial tool of colonising governments. They serve as precursors for more vile methods of marginalising indigenous peoples. Their strategy was to 'first convert, then civilise,' and as Aotearoa was one of the last places in the Pacific Basin to be colonised by the English, they had had adequate practice. Over the ensuing 195 years Pākehā have kept developing and refining their tactics and Māori have been subject to an onslaught of both overt and covert strategies which have continued to sideline and demoralise a once proud people. It came as little surprise to me then, when the Prime Minister, Mr John Key, was almost 2 hours late to his official pōhiri onto Te Tī Marae at Waitangi, on Thursday 5 February 2009. Instead of going onto Te Tī at 9am that morning we went on at 11am; many of those waiting at the gate with us were elderly, both Māori and Pākehā, and it was a brilliantly sunny February day. There was little shade and few seats at the tomokanga. A very elderly couple who I would guess to be in their eighties at least, were obviously feeling worse for wear and many of us did what we could to make their wait as comfortable as possible. It may well have been that Key's flight was late, or diverted, or

any number of reasons, but standing there in that searing heat I could not help but think, 'here we go again, Māori being played off by Pākehā at the expense of our custom and our culture'. It construed as a typically Pākehā strategy; keep Māori waiting in an attempt to show who is "really in power here". I wish we had gone on without him!

I wished that Ngāpuhi had taken the upper hand and begun the pōhiri at the scheduled time; there were at least one hundred other people waiting to be welcomed onto the marae that day. My own philosophy about people is that we are all equal, all as important as the other, at least to someone! The sad thing about situations like this is that the real people, the grassroots people, the people who need the opportunities, are once again relegated to a lesser position because of the compromises made.

It came around though! As John Key approached the tomokanga at Te Tī he was pounced upon by two young men who perhaps had not appreciated the two hour wait. They in turn were jumped on by John Key's supporters and dragged away by security and plain-clothed policemen. When it came time for John Key to speak on the marae he referred to his two attackers as 'no-hopers'. On reflection, I can't help thinking how good he is at stroking the egos and patting the backs; what is really sad is that for the most part it appears that Māori are supporting him instead of supporting our own. His comments about the 'no-hopers' trying to thump him would have been better unspoken in my opinion.

But what about when our own people make us look like idiots! I had spotted Rāwiri Paratene of Māori TV interviewing a young (15 years?) gang member (Bloods they call themselves) in full regalia, complete with red bandana tied across his lower face. He had been involved in the standoff that I had witnessed at the rear entrance to the marae grounds earlier in the day. I will never understand why our young people see such attraction in a Black American culture that they have no blood association with. Is it that their older generation does not take enough responsibility for them from birth; something is going wrong in Māori families and in Māori society. When Māori culture and society was fragmented by the divisory tactics of the settler government, what was lost was the ability and also the desire to maintain cultural links across whānau, hapū and iwi, It also meant that many of us lost our sense of Māoriness and our previously intrinsic

association with age-old concepts like tapū, noa, mauri, aroha, manaakitanga, whanaungatanga, tautokotanga and mana, to name but a few. However when I think more deeply about it, if we don't acknowledge the problems, how can we ever devise the solutions. I just wish it wasn't like this; our kids should be emulating their own tūpuna, not some black American hangup...

Kua Whakarerekēngia Tō Tātou Tikanga –Changes in Protocol

They say that change is a good thing, and sometimes it is. However, the culture and tikanga of hapū and iwi across Aotearoa/New Zealand has been changing ever since the colonisers arrived here. It is hard to comprehend why we are still so eager to accommodate more change when what we are putting at risk is ourselves as a culture and as a people.

When John Key finally arrived I was shocked to see that security people, Māori wardens and tangata whenua, made a path through the middle of the gathering for him and his Ministers to go onto the marae, ahead of the women; they were all males at the front of the manuhiri party, alongside the kaikaranga. If Mr John Key wanted to strike a chord with Māori, if he wanted to be seen as a PM who had cultural awareness, if he saw it as part of his role to accept that tikanga behoved him to enter onto the marae behind the womenfolk; that would have been the mark of a great leader.

I have to wonder if a younger generation would have done the same.

This generation was born around the 1930s and 1940s, and to an extent they are the generation who were pushed toward living life like the Pākehā. It was the belief of their parents that in order to succeed in the world at that time they had to forgo their own culture and embrace the Pākehā way of life. In my opinion they subjugated themselves for the sake of 'peace and harmony,' that false image that was perpetuated to the world when I was a child, that New Zealand had perfect race relations.

It was the children of these people who then became the 'shakers and movers' of the sixties and seventies, often to the contempt and disgust of their parents who did not approve of noisy protest and 'disrespectful' actions. Māori parents of that day

encouraged their children into tertiary education in order that they, 'whai i te matauranga o te Pakeha,' and so the sixties and seventies produced a new breed of young Māori; educated, intelligent, academic and articulate. Education had enabled them to read between the lines and to see with fresh eyes, and they did not like what they saw. I am thankful to that group, without them Māori might not be where we are today in terms of Treaty of Waitangi redress, Māori appropriate education, te reo Māori in schools, iwi social services and Māori-based commercial enterprise.

Waitangi Day is an event celebrated by many New Zealanders, both Pākehā and Māori. It commemorates an important day in the history of this country and my expectations are that each Treaty partner be true to his own culture. Key, as the only Pākehā to take part in the whaikōrero at his pōhiri, spoke English; that is what I had expected of him. Every other kaikōrero at that pōhiri was Māori. Every other speaker on Keys side, the manuhiri side, spoke in Māori. So I was flabbergasted when the majority of the kaikōrero from Ngāpuhi spoke in English. Kaumātua who compromise our culture, who denigrate the one last bastion that Māori have left by doing whaikōrero in English on the marae, who see themselves as honouring the Prime Minister by that action; are creating a new era in the history of this country that Māori can ill-afford.

The waiata that followed each of Ngāpuhi's whaikōrero were quite contemporary. I wonder where Ngāpuhi's waiata mōteatea and waiata pātere are – I don't understand this – sing your waiata tawhito! Ko te ao hurihuri tēnei, some say! Āe, he tika tēnā ēngari, mā te hurihuringa o tēnei ao ka whakarerekēngia anōtia pea, ka whakakorengia pea, tō tātou tikanga, tō tātou oranga Māori. The politics I have witnessed from Ngāpuhi leaders has been to accommodate Pākehā, so that tikanga is severely compromised!

Kotahitanga – Māori Unity

Right up until the urbanisation policies of previous New Zealand governments when Māori moved into the towns and cities to provide a workforce for the factories, to become cleaners and housemaids, to eke a living from the town because the cash economy of the Pākehā had put an end to barter and payment by produce, Māori had been a communal people. The pepper-potting policies that positioned Māori throughout suburbia and marginalised them from extended whānau, had created a new type of Māori. Whānau were no longer on hand in times of need. One's neighbour was neither friendly nor helpful. There was no "aunty's house" down the road to send young Haami to when he played up. Māori lost their connections to extended whānau, to their previously in-built support systems and to their tūrangawaewae; many over a single generation lost their reo.

*In the tent of the Waitangi Action Committee there was an overwhelming sense of Māori joined together again. I could feel the sense of wairua as people chatted and smiled and remembered. Many of the people in here were connected to Ngā Tamatoa back in the seventies, or they walked beside Whina Cooper in the 1975 Land March to Wellington. They are singing a song. The words are,
"How long must we wait for the things they promised at the TOW
We won't be assimilated to the Pakeha..."*

Another waiata, "...strong and noble, strong and free, and still I cry...". Women in the audience stand to join in singing. The words are poignant; electric... the tears are stinging at my eyes. Iri's voice is singing behind me...proud Māori women prepared to stand up and be counted, to stand as a challenge to Pākehā. It's an expression of protest through waiata. Those women who stood to sing Tōtara Tree are still standing to acknowledge their agreement with the kaupapa being laid down here; one of them has been smiling the whole time...she looks so proud...wahine Māori, ataahua, whakahīhī!

There are all sorts of people in this tent, kids, teens, young, older, old, kaumātua, clear faces, faces with moko – white and brown... Seems to me that Māori women are certainly going to lead the Māori struggle; one out of 12 people on stage is male; what does that say about Māori men??? Annette Sykes is up there, so is Angeline Greensill.

The audience is totally captivated and enthralled by the kōrero and the waiata; people are fully focused on the stage, all the attention is there. As I look around the length and breadth of this huge marquee there isn't a single person in here who isn't totally engrossed in the kōrero that is being spoken. Kua hoki mai te ngākau Māori, kua hoki mai te whakahīhī, kua hoki mai te kōtahitanga!

...We begin the whakaeke onto the marae ātea. I don't recall when I last heard karanga such as I'm hearing now. Too often today the karanga is so rough and raw – it has no tune, no melody, no melancholy, no wairua. These calls make my spine tingle and the hairs on my neck stand up. I remember hearing karanga like this when I was a kid, at our marae back home – the old kuia, kuia morehu, wailing, sorrowful, mournful – the rears sting at my eyes as I shiver in the burning sun. I might never hear karanga like this again, so I wallow in it, drinking in the beauty of the 4 or 5 voices carrying out the initial rituals of encounter. Āe marika!

Ngā Hakī, Nga Tohu – Flags and Symbols

When James Busby took on the task of ensuring that Māori traders travelling to Australia and England by ship were legally able to land in those ports to trade, he could surely never have foreseen the unique symbol which that very flag would assume for Māori in the late 20th and the 21st century. The flags are so prominent at Waitangi, flags from all people and from many countries. The Pacific Basin peoples have come to Waitangi to join Māori in celebrating independence and their flags dance on the breezes of Tangaroa. The Kōtahitanga flag is here, the Declaration of Independence flag is here, the Tino Rangātiratanga flag is here; Pita Sharples has been delegated the task of determining which flag will fly on behalf of Māori beside the New Zealand ensign next year; I wonder which it will be?

Inside the Waitangi Action Group marquee Hone Harawira is responding to a question about why flags are so important to Māori, and what the significance is of flying a Māori flag beside the NZ one next year. It's about raising consciousness, he says. When Māori see a Māori flag flying there for the first time, they will cry and it will raise the hearts of people, says Harawira. Things like flags mean more to Māori than the symbol itself; they

are about hope being fulfilled, about dreams coming to fruition, Māori aspirations and everything else that we are looking for as a nation...

There are also many and varied styles of Māori t-shirts being sold here. Every second Māori is wearing a Māori t-shirt, all keen to express their Māoriness, their pride and their commitment to things Māori. The harakeke visors and pōtae being sold here are a huge hit too. Harawira's kōrero about flags applies to these t-shirts and hats as well. They are symbols of pride; they say, "This is who I am, I am Māori, I am proud...", I've worn my Māori design pāreu every day, in some style or other. It has been a shawl, a sunshade, a skirt, a hat, but mostly for me it has been a political statement about what makes me proud, about who I am, about being Māori...!

My final evaluation of this visit is that it has been an exercise in political posturing and mana munching. I'll never come here again on Waitangi Day; perhaps it is best celebrated(?) in the regions. I don't think we have captured what we set out to do as stated in the research proposal. I think our expectations have not been borne out by what we have observed and overheard; there was some naivety in the assumption we made about what would occur here. The kōrero and the reflections have been worthwhile but they have not been what we expected to experience.

I'm wondering how much benefit our Māori communities will derive from the knowledge and information they get here. It is all about politicking between and within groups, and not much more; about Māori/ Pakeha relations where once again Māori are the ones making the compromises:

- *Consultation between government and iwi leaders*
- *Saying the right thing (what you know the listeners want to hear)*
- *Doing the right thing (what you know the watchers want to see)*

He mea whakamiharo!

Iri wrote: Ngāpuhi has had a long relationship with the National Party and I wondered whether this relationship would show favour with other iwi and hapū, especially now, that National is in coalition with the Māori Party.

Discussions around Māori Justice System: Some spoke about the Pākehā Justice system- Te Ture Whenua Act and how their land had been ripped off under this Act. They spoke about regaining their tino Rangātiratanga through developing a Māori Justice system. I found this to an interesting kōrero and reflected on what would that look like? Could these kaumātua be planning to use this take as a negotiation strategy for their Waitangi claims or have they already submitted a claim? Would a Māori Justice system be a transliteration of Pakeha law? Who of ngā hapū katoa o te motu be the trailblazers of this kaupapa? Will there be a Nga Puhi, Te Arawa, Tainui Justice law that would be THE LAW for all Māori? I thought of Moana Jackson and how over the last twenty years he has been on a political quest for a Māori Justice system. Have these kaumātua sought his whakaaro?

I thought about the stories my kaumātua have told us over the years, as to why our tūpuna didn't sign Te Tiriti o Waitangi. Some have said they were told we didn't need a treaty to tell us what we need to do. Some have said that Te Arawa was well aware of troubles Ngā Puhi and Tainui were having with the Pākehā, and that we used the strategy of being a friend of Queen Victoria to sustain our lands, even erecting a bust of her on Te Paepae i ouru at Ohinemutu back in the late 1800's, where it stayed up until a few years ago when it was claimed in the Daily post that some Te Arawa radicals stole it. Yeah right, how can you steal something that was given to you ... oh yeah, you know this one well, neha....

Kingi also spoke about the significance of the Declaration of Independence which specifies an agreement between the Confederation of Northern Chiefs and the Queen of England. Tika to korero Kingi,.... but why are you making a point of this.... are Ngā Puhi planning to use the DOI in negotiations? ... and are the rest of Māoridom be governed by the Te Tiriti o Waitangi? I'm definitely going watch this space.

John Keys spoke about National's relationship with the Māori Party and what their vision is for Māori and New Zealanders. He also stated he wanted a Māori flag to fly alongside the NZ flag and has asked the Māori Party namely Peter Sharples to find a flag. Wow! That's saying something for this government neh.

I asked Hone what the significance of a Māori flag was? He stated that it is symbolic and would boost Māori pride..... if only life was that easy. What if the symbol fails to sustain Māori pride where to from there?

Huri wrote - Discussions around Hapū, Iwi, Waka structures. I found these discussions a bit hard to follow so Iri and I went further down the line of tents to see what was happening. Mere and Kiri remained at the discussions. Nothing was happening so we returned back to where the discussions were happening. A New group discussion was happening. A koroua from one of the northern iwi was talking about hapū iwi structures and how Māori needed to take control over their own destinations by coming together through iwi Waka structures, tikanga and kawa (Mere took this kōrero down). Another koroua took offence at this and stood up to give his opinion which started a bit of a heated response around the meaning of tikanga verse kawa. We finally went home after having a bite of a kai. It was late but the group had a kōrero about the day, and to clarify our plans for Thursday.

Māori creation histories stem from the beginning of time before the human person came to be and it is these histories that give meaning to the stories that are past down from generation to generation. This is where Māori get tikanga from. Tikanga are our customs and traditions, they are the foundations on which hapū and iwi define their values and beliefs and give meaning to the principles of practice and implementation. Each iwi is different because of their histories which define their tikanga. And, while I agreed with the second koroua about the meaning of Tikanga (Tika - being true) and Kawa (Kawa is from the gods) is the customs we practice to implement the tikanga. These things are reliant on the values and beliefs of the hapū iwi. I also appreciated what the first koroua was trying to get across to the people. It was about Māori taking responsibility for their own political structures and implementing them. This koroua was

sharing his ideas on how Māori could achieve this by demonstrating to people on how this could be achieved through hapū, iwi, waka connections.

Pōhiri day. Left to attend the pōwhiri at Te Ti. We managed to get a brilliant spot to park the van, close to the Marae grounds. The raising of the Kōtahitanga flag takes place. I still can't get the process about all the huha in the raising of the flag on the Marae. A group of young men performed the haka tautoko supported by some of the women I presume from the Marae while a kuia performed a karanga as the flag was raised. While the ceremony itself was very moving it seemed that Māori had turned to worshipping a flag. It reminded me of the new flag raising practice that Ngāti Mahanga ki Aramiro now use. Once upon a time the Aramiro flag flew on the flag post now the flag of Piki flies there.

I now have an even greater appreciation for why Hone Heke cut down the flag pole at Waitangi. In objection to the union jack a symbol of dominance representation of another culture. Māori have adopted this symbolic practice and flags fly at most Marae, usually when something formal is occurring there. I know in Tainui for example whenever there is a tangi the flag of that Marae is raised in the morning and taken down at night but none the less when people see the flag fly they know immediately that there is a tūpāpaku laying in state. However with the Kōtahitanga flag being raised at Waitangi, this seemed to imply the unity of all Māori. And the rituals that took place in the raising of the flag are not rituals I was familiar with it seemed an adaptation of the Pākehā military ceremonies they carry out when raising flags for formal occasions.

We hear that the Prime minister is running late and has asked that the pōwhiri be delayed until 11am. The Māori party arrives, as does some members of the national party. By this time I was getting annoyed with the delay. I kept thinking that Tangata whenua should just go ahead with the pōhiri, and bugger the Prime Minister why should they hold up everything for him. Whats' that about?

It seemed that again Māori were compromising their kawa and tikanga by waiting until the Prime Minister arrived. There was no consideration for the people who arrived on time or for the elders who were suffering because of the extreme heat and had to wait

and wait. My aroha went out to them. In the old days manuhiri would of taken offence to this and left and gone home.

Whakapapa defines the membership, role and individual standing within each hapū in relation to the iwi. The land and the environment is interlinked with whakapapa, they are not seen as something separate but as part of the whole. The social, economical and political process is maintained through manaaki and aroha, while any wrong doings are restored through muru (redress) or utu (compensation or revenge). It is these values and beliefs that strengthen the development of mana within hapū, iwi.

As we gathered by the entrance way Titiwhai Harawira and her minder come out to the roadway just before the Prime Minister arrived. I found this odd, I thought she would remain with the tangata whenua to welcome everyone. She's looking frail that's sad. Her minder walks back into the Marae grounds growling about the tangata whenua, something to do with the manuhiri is ready!!!!!! Finally the Prime Minister arrives, we are waiting by the entrance way when he turned up. As he got out of his car two young Māori men confronted him. Peter Sharples steps in to help protect the Prime Minister. The Prime Minister looks a bit frazzled but straightens his jacket. Titiwhai puts her hand through his. She said something to him, I couldn't hear what she said but I heard him say to her that she could put her hands in his. The Māori wardens are in a panic, they gather the young members together to make a guard of honor by joining hands to protect the Prime minister. His security people didn't respond well to the situation, not a good look for them. As they led one of the young men who attacked the Prime Minister away the young man said the national party isn't going to help Māori and the Māori party isn't going to help Māori either. Wow! It sounded like he mistrusted and felt betrayed by the Māori party. The incident happened very quickly and was over in a matter of minutes. That would be shown on the News for sure! Controversy at John Keys first official visit to Waitangi.

Matiu Rata's wife was suppose to be the manuhiri kaikaranga to bring the Prime Minister and all of us on but with Titiwhai & her minder there her minder did the karanga instead. Clearly this was a snub to Mrs Rata and of cause meant that Titiwhai and her minder were in their element, the lime light. While Titiwhai looks frail she still knows how to hug

the limelight. Someone made a comment and Tau Henare who I was standing beside said its' the bloody drama Queens. I'm not sure what that was about however I thought inappropriate at the time and disrespectful. Next minute the tangata whenua kai karanga started to call us all and everyone was moving forward, The Prime Minister and his entourage and as I stood there waiting to fall into line I realised that most of the men were following behind the Prime Minister. I couldn't help thinking what about me, who was going to protect my back if all the men were in front and what about the kuia that were there, what about them, who was going to protect them. This isn't right this process is back to front. This made me feel uncomfortable and unsafe. I kept thinking if this was the old days and there was an attack on manuhiri while the pōhiri was happening, how will these men protect me and the rest of the women? We are the bearers of the generations, we'd be wiped out before these guys could do anything, and a whole generation would be missed out on. No respect.

Have we lost all this mana and has this process now become just an exercise in practice for show. Sad I think. None the less the pōhiri went ahead anyway.

20. Te Korero Whakamutunga - Conclusion

The aim of this research was a multi disciplinary approach to maintaining currency in our teaching practice on the contemporary understanding around the Treaty of Waitangi in relation to our Māori indigenous community. As a modern democracy Aotearoa/New Zealand has an obligation to its people to ensure that they are all aware of the emerging trends of the indigenous peoples and their claim to a place in their own home land; taking responsibility to ensure the historical foundations of Aotearoa/New Zealand are not lost in translation. Te Tiriti o Waitangi is about the partnership between Māori and the Crown. It is about the rights of those involved in the partnership to exercise their right to contribute equally in the engagement of the articles of Te Tiriti o Waitangi which outlines the underpinning values and beliefs of the partnership and shared ownership. It also outlines the parameters of the relationship, and the roles and responsibilities of each partner.

As educators it is important that we expose students to the history of our past in order for them to understand the relevance Te Tiriti o Waitangi has in today's society. It is about the moving tide of endurance that is entrenched within our social, political and legal institutional policies, and is the bases for partnership. Students are often exposed to media reports of Waitangi commemorations that focus on the Prime Minister and politicians' visits to Waitangi and apart from Māori media; the indigenous voice is not often heard. Students need to hear the indigenous voice to appreciate the struggles of the past.

The idea of attending the Waitangi commemorations was to listen to and reflect upon the Māori communities' formal and informal deliberations and discussions, and to determine what impact being privy to those deliberations has on our teaching in our particular disciplines. It was also an opportunity to reflect upon the ways in which Māori communities think about Te Tiriti o Waitangi and how it is being applied inside of their chosen professional and community projects. The researcher's identified that we can enhance our teaching practice by utilising our research as a guide to provide an environment for vigorous and healthy debate without prejudice within our teaching disciplines.

E kore e ngaro te kākano i ruia mai i Rangiātea.

('I shall never be lost; the seed which was sown from Rangiatea.')

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