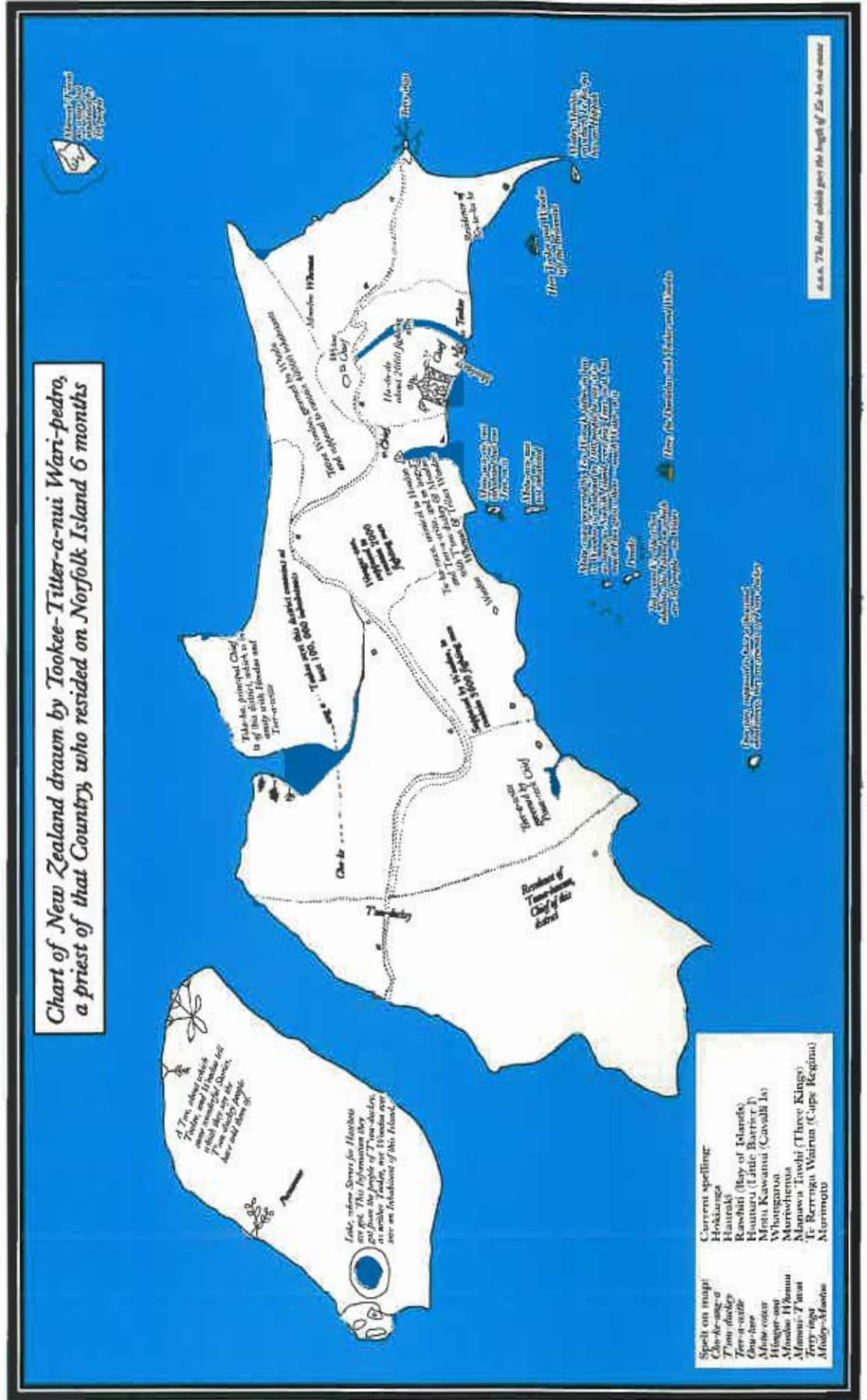


Map presumably drawn by
Ngahuruhuru & Tuki Tahua

Chart of New Zealand drawn by Tookee-Titter-a-nui Wari-pedro, a priest of that Country, who resided on Norfolk Island 6 months



Early Contact



Te Pahi

Early Contact



An exchange between Ruatara and Marsden, 1814, Rangihoua

Summary

- **European transgressions against tikanga**
- **Maori side of the story**
- **Maori investigation of the New World**

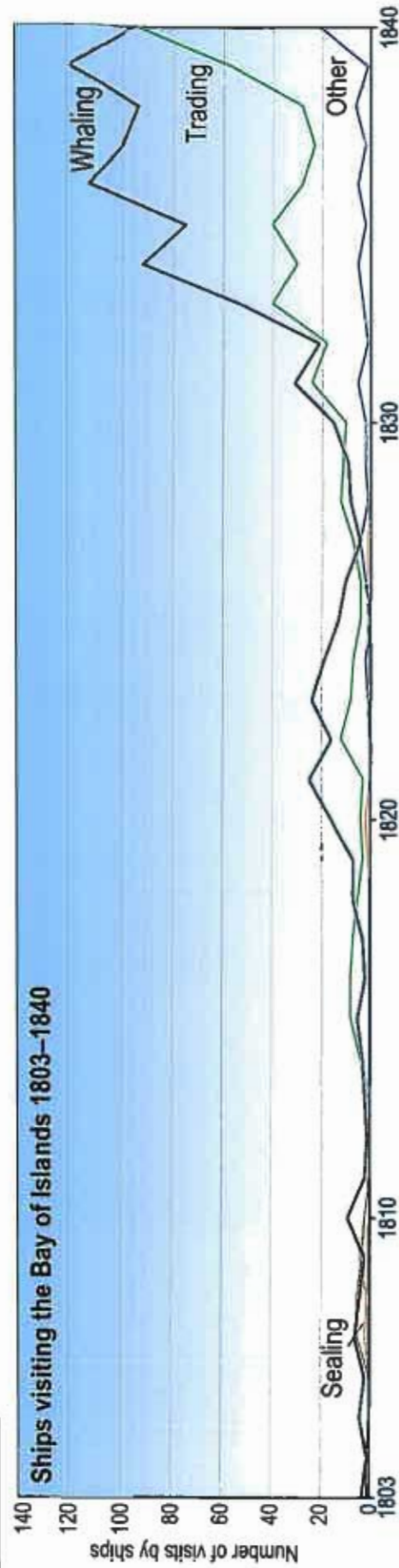
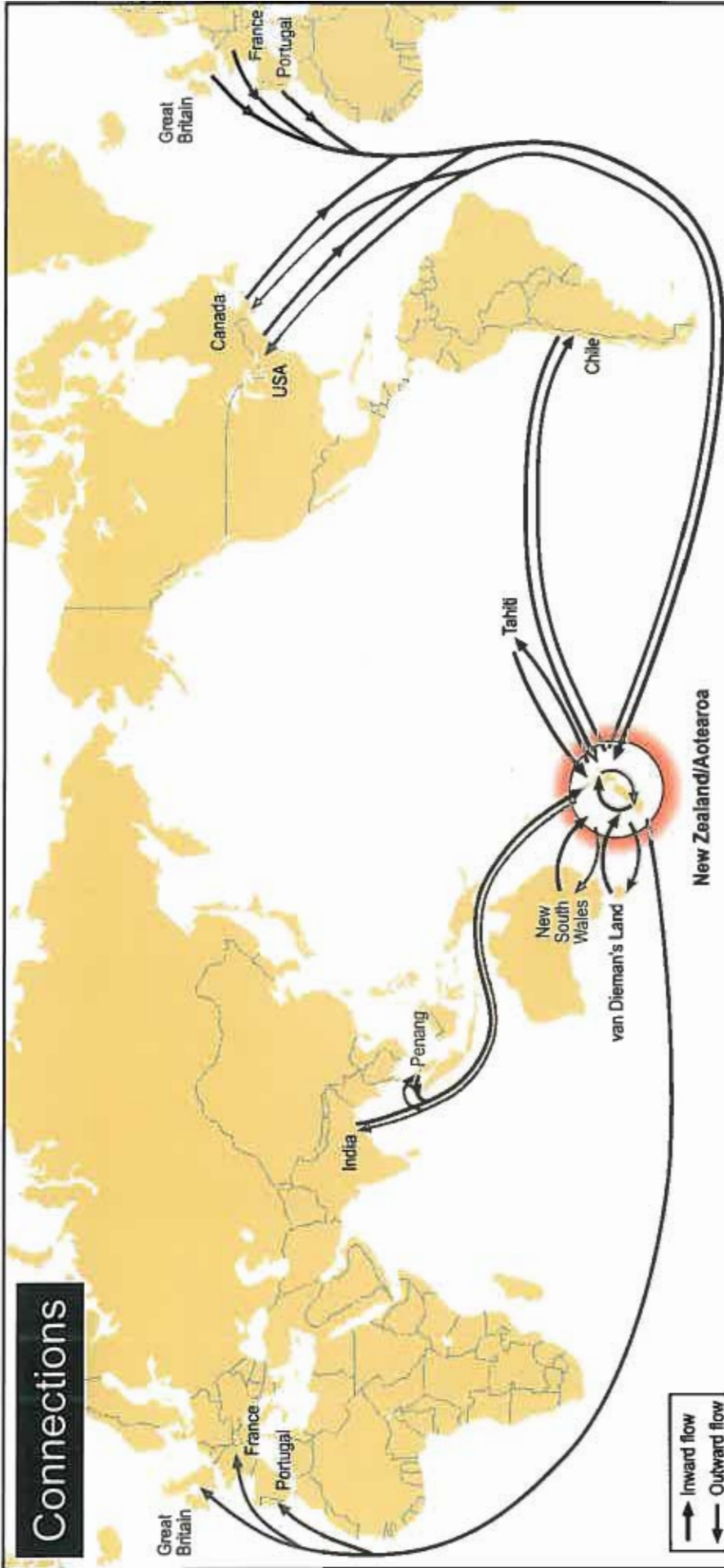


Te Wakamininga

Te Wakaminenga

- **Te Wakaminenga and Travel**
- **Te Wakaminenga and Societal Structures**
- **Te Wakaminenga and the Law**
- **Te Wakaminenga and Other Societal Institutions**
- **Te Wakaminenga and the Heart of Maori Society**

Connections



Map and chart data from: Richards, R. and Chisholm, J., *Bay of Islands shipping arrivals and departures, 1803-1840*, 1992.

Te Wakaminenga

- Te Wakaminenga and Travel
- Te Wakaminenga and Societal Structures
- Te Wakaminenga and the Law
- Te Wakaminenga and Other Societal Institutions
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Te Wakaminenga - Phase 1

Whangaroa



0 20km

after: Plate 36, M. McKinnon (ed).
B. Bradley, and R. Kirkpatrick,
*Bateman Historical Atlas/Ko
Papatuanuku e Takoto Nei*, 1997.

Te Wakaminenga - Phase 2



after: Plate 36, M. McKinnon (ed).
B. Bradley, and R. Kirkpatrick,
*Bateman Historical Atlas/Ko
Papatuanuku e Teko Nei*, 1997.

Te Wakaminenga - Phase 3



Hokitanga-nui-a-Kupe



0 20km

after: Plate 36, M. McKinnon (ed).
B. Bradley, and R. Kirkpatrick.
*Bateman Historical Atlas/Ko
Papatuanuku e Takoto Nei*, 1997.



The New Zealander



Waikato, Hongi & Kendall (London 1820)

Te Wakaminenga

- **Te Wakaminenga and Travel**
- **Te Wakaminenga and Societal Structures**
- **Te Wakaminenga and the Law**
- **Te Wakaminenga and Other Societal Institutions**
- **Te Wakaminenga and the Heart of Maori Society**

The *Boyd* Incident

- Attack on *Boyd* as *utu* for maltreatment of Te Ara
- Pakeha retribution against Te Pahi
- Centrality of Maori Law
- Connections between these incidents

The Flag



Kauri & Copper Trade





The Missionaries

The Missionaries

- **Negative Impact on Maori**
- **Conflict amongst missionaries**
- **Problems with missionaries' land dealings**
- **Missionaries and Te Reo**
- **Kendall's dictionary**

Mission Stations



The Missionaries

- **Negative Impact on Maori**
- **Conflict amongst missionaries**
- **Problems with missionaries' land dealings**
- **Missionaries and Te Reo**
- **Kendall's dictionary**

The Letter to King William IV

Letter to King William IV

- Missionaries involvement?
- Key phrase: “Kia meinga koe hei hoa mo matou”

Letter to King William IV

Ki a Kingi Wiremu te rangatira atawai o ingarangi

E Kingi Wiremu ko matou ko nga rangatira o niu tireni e huihuia nei ki tenei kainga ki te kerikeri, e tuhituhi atu nei ki a koe, e rongo ana hoki matou ko koe te rangatira nui o tarawahi, nou hoki nga kaupuke maha e u mai nei ki to matou wenua. He hunga rawa kore matou he oi ano o matou taonga he rakau, he muka, he poaka, he kapana, he oi ka hokona enei mea ki ou tangata, ka kite matoa i te taonga o te pakeha. Ko tou kainga anake te atawai ana ki a matou nou ano hoki nga mihaneri e ako nei i a matou ki te wakaono ki a ihowa te atua ki a ihu karaiti ano hoki tana tamaiti kua rongo matou ko te iwi o marion tenei me ake u mai ki te tango i to matou kainga, koia matou ka inoi ai kia meinga koe hei hoa mo matou hei kai tiaki i enei motu kei tata mai te wakato i nga tau iwi, kei haere mai nga tangata ke ki te tango i to matou wenua. A ki te mea ka tutu e tahi o ou tangata ki a matou, ka noho nei hoki he hinu ki te wenua nei he mea oma mai i runga i te kaupuke mau ra pea ratou e riri ki a rongo ai, kei (no) noa (nohoa) te riri o te tangata maori no matou tenei pukapuka no nga rangatira o te iwi maori o Nu Terani.

Letter to King William IV

To King William the rangatira who has the wellbeing of England

Dear King William **we collectively** are the rangatira of New Zealand. **We were brought together** to this **village** at Kerikeri, we are writing (letter) to you, we are told without doubt that you are the big chief across the way (sea), yours are the many ships that have come to our Country. We are people without, the only resources we have are timber, flax fibre, pigs, potatoes. These we exchange with your people. We have seen the resource of the Pakeha. Your village alone has/is embrac(ing)ed us. Your own missionaries are teaching us to have faith in the god Jehovah and his only son Jesus Christ. We have heard that this nation of Marion are coming upon us to **take our village**. That is why **we ask (of you)** that you **be(come) a friend with us as guardians** of these islands for those that **provoke (incite)** from strange tribes are near, which would bring foreigners to take away our land. It will also mean some of your people will **make mischief**, and they will live off the **fat of this land**, they who have deserted from ships. Perhaps if you chastise them they will listen, or else **the anger of tangata Maori will be upon them**. This letter is from us the (collective) rangatira of **the Maori nation** of New Zealand.



He Wakaputanga

He Wakaputanga

- Transfer of information into the future
- Selection of England
- He Wakaputanga = the emergence
- He Wakaputanga o Te Wakaminenga o Nga Rangatira
- “Ko matou”

He Wakaputanga

- He Wakaputanga and the Tribes
- He Wakaputanga and the Heart of Maoridom
- Summary
- After He Wakaputanga

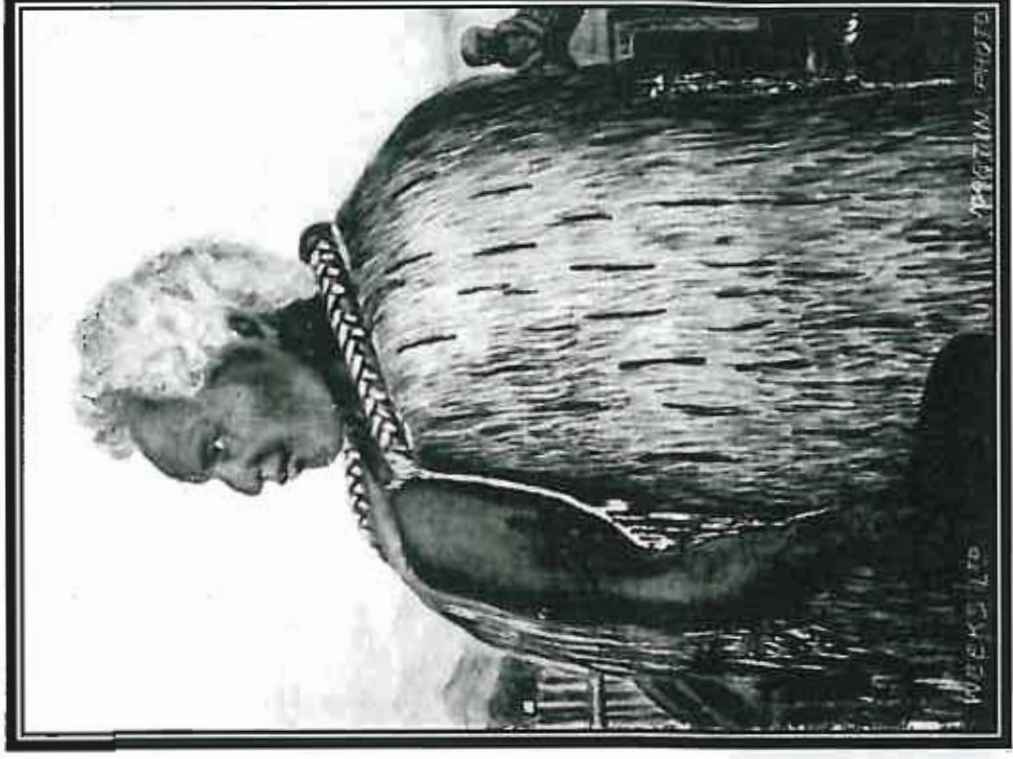
He Wakaputanga signatories 1835-1837



He Wakaputanga Nga Rangatira



Tamati Waka Nene



Te Ruki Kawiti

He Whakaputanga – Nga Rangatira



Te Wherowhero



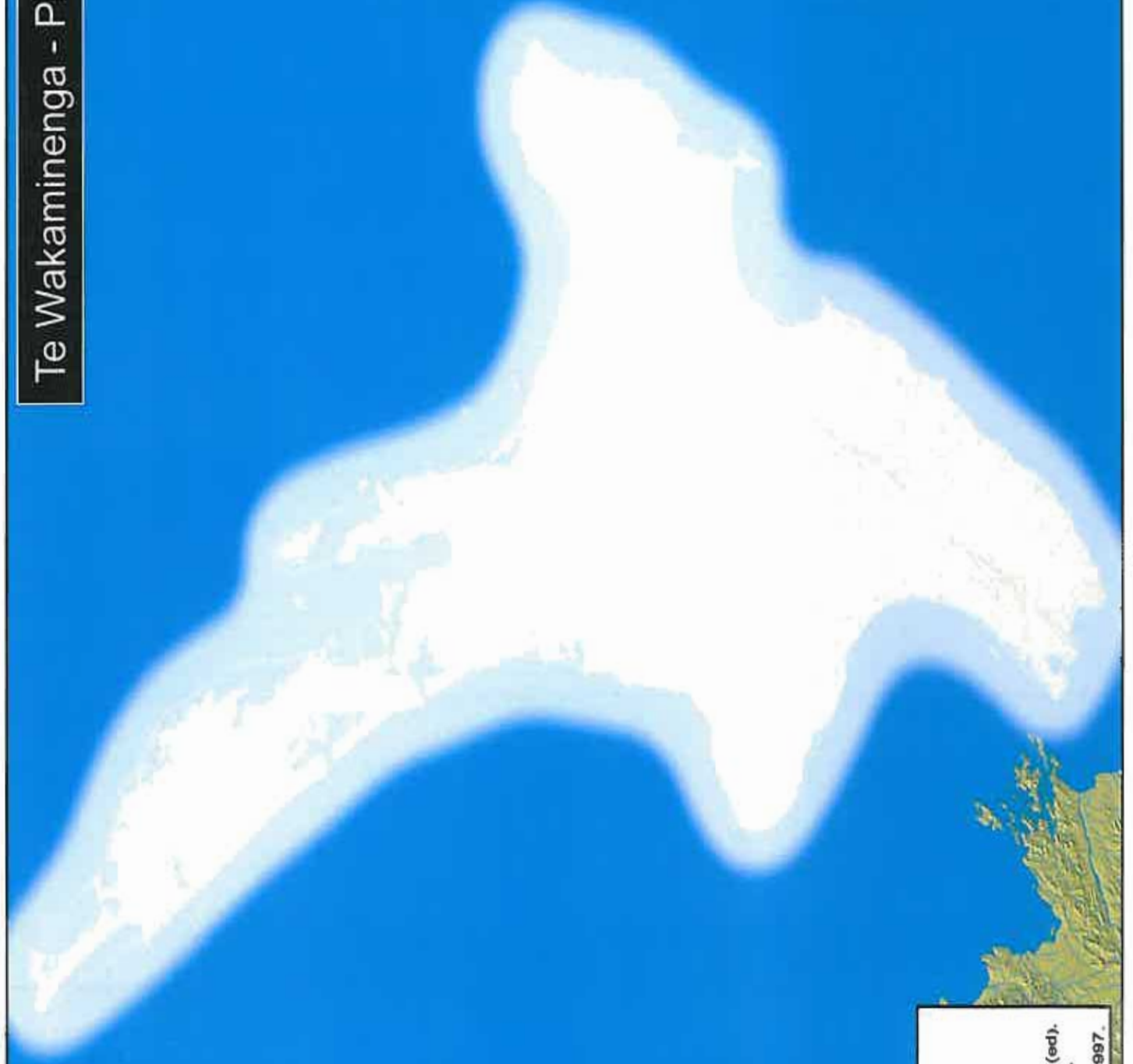
Te Hapuku

Nga Rangatira



Te Heuheu & Iwikau

Te Wakaminenga - Phase 4



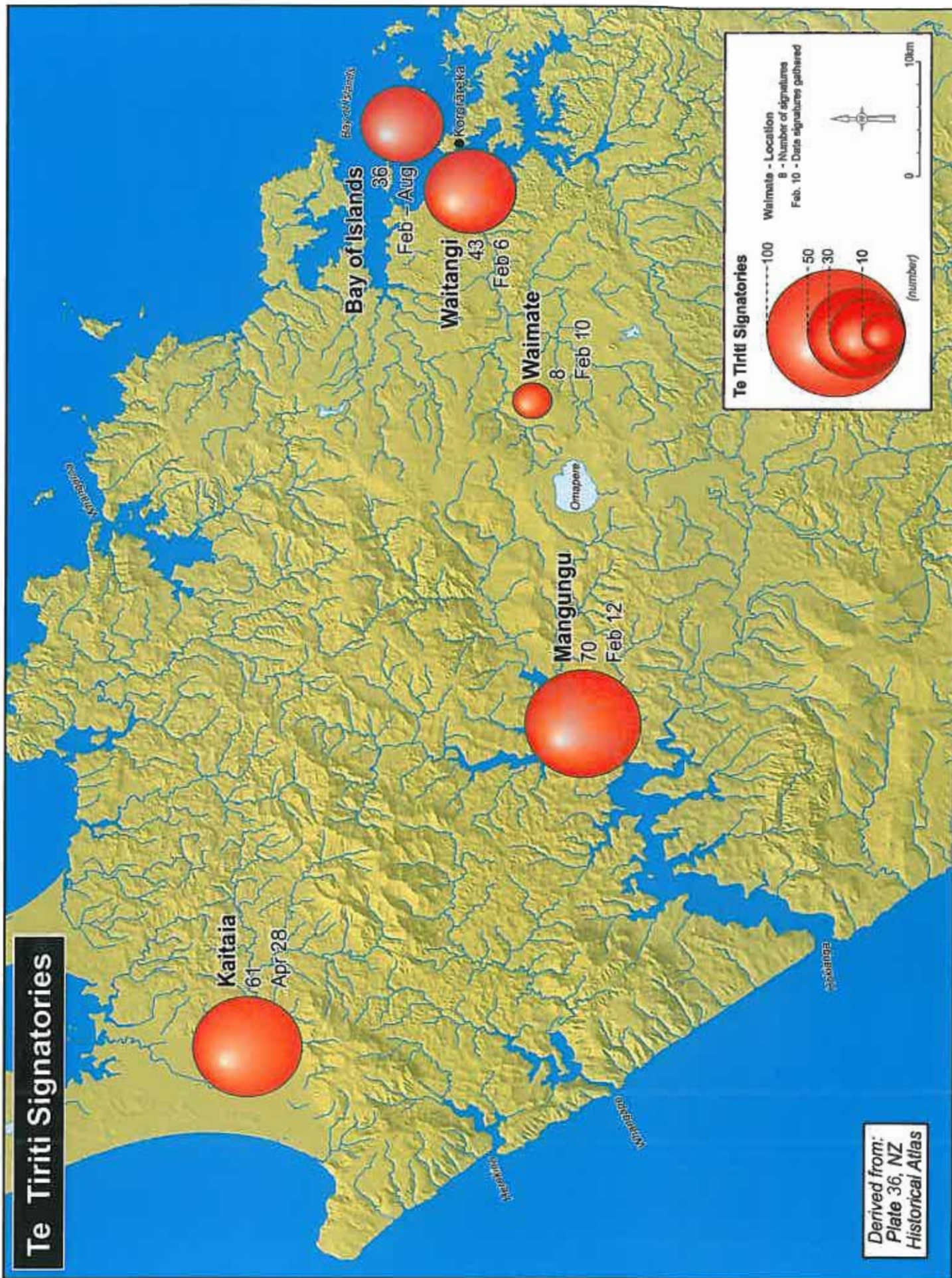
0 20km

after: Plate 36, M. McKinnon (ed),
B. Bradley, and R. Kirkpatrick,
*Bateman Historical Atlas/Ko
Papatuanuku e Takoto Nei*, 1997.



Te Tiriti

Te Tiriti Signatories



Derived from:
Plate 36, NZ
Historical Atlas



Conclusion



Nga Hapu Ngapuhi, your time is now.

**Gather your legends, your history,
your culture, your rituals, your art
forms and develop your own
future.**

***Rapua he mea ngaro - hei tapiri.
Seek that of the past – to build a
future.***

***Haumi e to create
Hui e to develop
Taeki e to evolve***