CHAPTER 10

BICULTURAL PERSPECTIVES ON MĀORI LEGAL RESEARCH

10.1 Research Involving Māori Custom Law/
Tikanga Māori

Increasingly, legal research projects undertaken at law school or in practice will involve Māori custom law and/or tikanga Māori. The role of both Māori custom law and tikanga Māori is most evident in the work of the Māori Land Court in the interpretation and application of legislation relating to Māori land. Increasingly, general statutes incorporate Māori principles and values, such as those to be found in the Resource Management Act 1991, or make explicit reference to the principles of the Treaty of Waitangi. The statutory interpretation function of the Courts in relation to these, and less obvious examples, requires knowledge of tikanga Māori and/or Māori custom law. For any analysis of the work of the Courts or of the legislature, knowledge of tikanga Māori and/or custom law is required. Both Māori custom law and tikanga Māori are preserved by and accessed through the oral tradition. In addition to its role in the Courts and in relation to legislation, the most significant role played by the oral tradition is in the work of the Waitangi Tribunal. The oral tradition also plays an increasingly important part in other areas requiring research. What follows is an introduction to the oral tradition and its role in the legal system of Aotearoa/New Zealand. An understanding of the oral tradition is essential to the construction of a research path that is both ethical and effective.

1 Tikanga Māori and Māori custom law are not necessarily interchangeable terms, though both embody values, standards, principles or norms to which the Māori community generally subscribes for the determination of appropriate conduct. For further discussion see NZLC SP9, "Māori Custom and Values in New Zealand Law", Wellington, 2001. Ani Mikaere acknowledges tikanga as the first law of Aotearoa in "Toward Recognition of Tikanga Māori", Belgrave et al (eds) Waitangi Revisited: Perspectives on the Treaty of Waitangi 2nd ed, Auckland, OUP, 2005.
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10.2 The Oral Tradition

10.2.1 Introduction

Research involving Māori principles and values (kaupapa Māori) involves understanding traditional Māori society, its beliefs about knowledge and the preservation and sharing of knowledge. Any researcher who hopes to work in this area is asking to share in and make use of this knowledge.

10.2.2 Societal structure — whānau, hapū and iwi

Prior to the colonisation of Aotearoa/New Zealand by the British, the indigenous people, now commonly referred to as Māori, were identified by tribal and sub-tribal affiliations and traditions. Each tribe maintained its own traditions concerning such things as creation and genealogy many of which are reflected in song, prayer, and stories. Tribal members continue to identify themselves by reference to geographical features of sacred significance, such as mountains, rivers, and islands, and announce their allegiance to and citizenship of collectives such as whānau, hapū and iwi.

10.2.3 Transfer of knowledge — tohunga and the role of whare wānanga

In traditional Māori society, the absence of a formal written language meant that tribal information and knowledge lived in the memories and minds of people. Oral knowledge was passed down from parents and elders to children in both informal and formal learning situations by constant recitation until it was “carved into the house of the mind”.

In formal learning situations, tohunga were the repositories of knowledge. These experts transferred knowledge by reciting whakapapa (genealogy), teaching waiata (song), telling pakiwaitara (traditional stories), karakia (spiritual incantations), whakatauaki (proverbs), or tauparapara (tribal identifications).

Knowledge would be entrusted to those who were willing and possessed the skill to learn and to retain knowledge, and these students would be taught in whare wānanga or traditional schools of higher learning. Whare wānanga have been likened to medieval monasteries where practical skills were taught based on strongly held esoteric principles, moral codes, and strict adherence to prescribed rituals.

The retention of knowledge and its use was also a very spiritual discipline. Training required a dedication to the iwi and having appropriate attributes for leadership. Elders believed that if it were correct for a person to receive certain knowledge, then that person would be blessed with the appropriate talent. Elders would explain to the learner how to deal with certain elements of historical information, the sensitivities to observe, which material could be talked about, and which should be kept more discreetly.

10.2.4 Fundamental values and principles

The oral tradition embodies some of the fundamental values and principles upon which Māori society is based. One such principle is that knowledge is a tāonga, something of great value, which must be respected. Particular kinds of knowledge, such as whakapapa (genealogy) for example, are not considered freely accessible because of their spiritual power. These kinds of knowledge were entrusted to those who had been carefully selected as worthy recipients, individuals who would assume the responsibility of looking after such knowledge on behalf of the group.

10.2.5 The credibility of the oral tradition

The resilience of the oral tradition in the face of so many negative influences is remarkable. A major threat to its continued survival is the significant decline in the number of people who are knowledgeable in the ways of the oral tradition, partly due to the decline in the number of native Māori language speakers. Māori elders are reluctant to transfer knowledge to people who are not fluent in the language and lack an appropriate understanding of, and active commitment to, the customs, traditions, and values of their people, so knowledge disappears with them.

Additionally, the oral tradition has not been given the recognition it deserves as a form of information transfer and retention or as a legitimate source of law by the academic research community, and the legal system. Culturally bound assumptions have constructed the printed word as the official record. But the recorded histories of Aotearoa/New Zealand contain countless flaws as a result of early ethnographic and historical records being influenced by a foreign set of values. For example, during times of early settlement, land transactions in the far north were known as "tuku whenua". European settlers who became relatively bilingual translated the words "tuku whenua" to mean land sales. Yet it has been established through oral tradition that at the time the translations were written, Māori in the far north had no concept of selling land. Tragically for the people of the far north, the Crown used the translations of the transactions to assert its right of ownership over lands. When reading early records you should be alert to any cultural differences between the researcher and Māori people and to translation issues that may affect the value of such records.

10.2.6 The importance of the oral tradition in the legal system

Some of the practical implications for the oral tradition in the legal regime of Aotearoa/New Zealand include that the Treaty of Waitangi, tikanga Māori, and Māori customary law are increasingly being seen as important sources of law. As would be expected, the specialist Māori Land Court frequently refers to Māori concepts of law when interpreting and applying Māori land legislation. New Zealand's Resource Management Act 1991 provides an example of the development of special statutory provisions for Māori in general laws. The Resource Management Act stipulates that in achieving the purposes of that Act, certain matters of national importance must be recognised and provided for. One such matter is "the relationship of Māori and their culture and traditions with their ancestral lands, water, sites, waahi tapu, and other tāonga". Further, persons exercising functions and powers under the Act must have particular regard to "kaitiakitanga".

There has been a growth in the number of statutes that include specific references to the Treaty of Waitangi. For example, s 4 of the Conservation Act 1987 provides that "this Act shall be so interpreted and administered as to give effect to the principles of the Treaty of Waitangi". Section 181 of the Education Act 1989 states that "it is the duty of the Council of an institution, in the performance of its function and the exercise of its powers ... to acknowledge the principles of the Treaty of Waitangi".

On increasing occasions too, Courts are looking to the Treaty of Waitangi as an aid to statutory interpretation, even where there is no explicit reference to the Treaty in the statute, because the Treaty is part of the "fabric of New Zealand society", and viewed as being of constitutional importance.

The number of references to Māori custom law in the Courts also continues to grow. Examples include cases concerning the disposition of fisheries assets following the Sealord Deal, whether the fishing of imported species falls within customary Māori fishing rights and, of course, most recently, the aftermath of the Court of Appeal's decision in Ngati Apa v Attorney-General (the Marlborough Foreshore case).

While tikanga Māori and Māori custom law have played a critical role in settings such as the Environment Court in its deliberations concerning the Resource Management Act, the Māori Land Court and the Waitangi Tribunal, they have been less prominent in the general New Zealand Courts. The case of R v Martin provides one of the few examples from the general criminal Courts. In that case a person was charged with serious assault for thrusting a crucifix into another person's nose. The charged person claimed to be under a makutu (a curse) and this was a factor considered by the Court in the context of principles that apply to sentencing.

The contributions of Treaty jurisprudence, tikanga Māori, and Māori custom law to the legal system has heightened appreciation for the oral tradition which holds the knowledge of ancient curse-making, fishing practices, forms of collective organisation, ancestral rights of ownership and use, geographical landmarks, and history surrounding the Treaty of Waitangi.
This has particularly been the case since the passing of Te Ture Whenua Māori Act 1993, Māori Land Act 1993.

Resource Management Act 1991, s 6(e): waahi tapu are sacred sites, and tāonga are treasures.

Resource Management Act 1991, s 7: kaitiakitanga is a Māori concept of guardianship of natural resources.


McRitchie v Taranaki Fish and Game Council [1999] 2 NZLR 139.

[2003] 3 NZLR 577.


10.2.7 The oral tradition and the Waitangi Tribunal

The most significant role of the oral tradition in the legal system of Aotearoa/New Zealand to date is in relation to Waitangi Tribunal claims. Oral histories and the recitation of information form a large and important part of claimant cases.

The Waitangi Tribunal was established in 1975 against a backdrop of increasing pressure from Māori to have Treaty grievances addressed by the Crown. Under its establishing statute, the Treaty of Waitangi Act 1975, any Māori person who claims to be prejudicially affected by the actions, policies or omissions of the Crown in breach of the Treaty of Waitangi may make a claim to the tribunal.\(^1\)

The tribunal has the power to inquire into claims made by Māori under the Treaty of Waitangi, then make recommendations to the Crown. Except in very limited circumstances the Crown is not bound to follow any of the tribunal’s recommendations.\(^2\)

Significantly, the tribunal’s approach when inquiring into claims is inquisitorial and brings together Māori and European concepts of law, history, research, and procedure; its primary objective is to resolve claims and provide for lasting or enduring settlements. In order to maintain credibility and accountability in the eyes of both Māori and Pakehā, a bicultural approach is necessary to avoid grievances being perpetuated. In its present-day form, roughly half of the tribunal members are Māori and half are Pakehā. Members are drawn from across disciplines for their expertise and background in relevant areas.

Although the tribunal is based in Wellington, it will often travel to sit on a marae to hear the evidence of claimants.\(^3\) Tribunal members often participate in marae protocols symbolising their respect for the authority of the marae and an acknowledgment of the validity of Māori protocols.\(^4\) The hearing of evidence on a marae can include a site visit to the places that are the subject of the grievance for example, rivers, land, lakes, and homes. It also provides for the intermingling of the tribunal and the people of the marae and an encouragement for the claimants to be a part of the decision-making process, instead of apart from it.

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1 Treaty of Waitangi Act 1975, s 6(1).

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10.2.8 The Waitangi Tribunal and issues of credibility of oral evidence

The Waitangi Tribunal has had to address issues surrounding the credibility of oral evidence. Significantly, the tribunal also recognises in its procedures that the written record is incomplete in many ways and has many faults from the perspectives of Māori people. In general, techniques to encourage witnesses to tell the truth are culture-laden. In ordinary Court proceedings in Aotearoa/New Zealand and other common law countries, these techniques include witnesses swearing on the Bible or giving an oath of affirmation in the courtroom, rules of evidence, and the cross-examination of witnesses. Oral evidence presented to the Waitangi Tribunal is often given in the presence of a witness's ancestors and the people of the marae — and this is as strong an assurance that a claimant is telling the truth as any other device.¹ The sanctity of information — the tapu (sacred) quality of the information — acquired as a result of the rituals undertaken to obtain and retain information as a tāonga (something prized) for the tribe — is also a powerful deterrent from fabricating stories.

Because obtaining elders' recollections of the past is not an easy task the tribunal has also adopted its own practices concerning cross-examination and corroboration. Cross-examination is often employed for clarification only, or it is undertaken by Māori members of the tribunal in the interests of respecting the mana of the witness and so as not to cause inadvertent offence.


10.2.9 Conclusion

The oral tradition of the Māori has survived to play an increasingly significant role in this country's legal system, particularly in relation to the proceedings of the Waitangi Tribunal, the Māori Land Court and the Environment Court. The oral tradition provides a world-view about knowledge and of the intricacies of Māori beliefs and understandings of the world. A researcher who has an understanding of the oral tradition also understands that the research path must be structured in a way that recognises that people who are asked to share knowledge (the sources of the knowledge) are important participants in the research project. This is in contrast to written sources of law that are the subjects of research and are used by the researcher.
10.2.10 Ethical conduct in human research projects

Law school research projects that involve interviews with people are subject to institutional ethics regulations. Such regulations set standards of ethical conduct and there are a number of common requirements:

- The benefits of the research must justify any risk to the participants;
- The researcher must put the findings of the research in the public domain;
- The researcher must obtain the informed consent of the participants and such consent must be freely given;
- The researcher must comply with the Privacy Act 1993 and the Official Information Act 1982;
- The researcher must respect the cultural sensitivities of the participants; and
- For projects involving Māori principles and values (kaupapa Māori projects), a researcher must have knowledge of Māori beliefs and practices to achieve a successful research outcome.

Māori continue to be a heavily researched people, and can be very suspicious of research into their lives. The dominance of “western” models of research, which view knowledge as a commodity to be obtained, used, and distributed as determined by researchers, has long given cause for concern. Māori are not only reasserting the legitimacy of Māori knowledge but are also beginning to articulate culturally appropriate research protocols and methodologies, such as obtaining necessary permissions, and adopting appropriate methods of conducting and recording interviews. Māori people are also reclaiming control over other research issues such as initiation, who benefits from the research, and representation.


10.2.11 Structuring research projects to meet the concerns of Māori people

As stated above, there has been a decline in the number of people who have specialist knowledge of the oral tradition and there are many demands made on those who remain. Knowledge is a tribal tanga and different tribes may have different knowledge. There is no right to such knowledge and it must be remembered that there is a spiritual dimension to the knowledge that must be understood and respected by the researcher. Māori people with knowledge of the oral tradition are more likely to agree to participate in a research project if the researcher has knowledge of te reo (language) and tikanga. Knowledge of te reo and tikanga allows the researcher to make an appropriate approach to holders of the knowledge within the oral tradition. An appropriate approach
10.3 Legal Research and Writing in New Zealand

will express the reciprocity of the process (utu) in relation to the benefits for Māori people, the research community and society in general of the research project findings. Dissemination of research findings should be discussed in relation to cultural appropriateness. Show that you will value the knowledge that you are asking for. Structure your research project so that you have face-to-face (kanohi ki te kanohi) contact with the people whose participation you seek. It should be noted that there are some Māori people and organisations who say that it is inappropriate for non-Māori people to undertake research involving Māori. There are also a number of books available to assist with appropriate research methodologies including:


I The authors acknowledge the ideas of lecturers and former lecturers at the University of Waikato School of Law including Marama Henare, Judge Stephanie Milroy, Matiu Dickson and Craig Coxhead.

10.3 Using Written Resources

10.3.1 Introduction

The oral tradition, while playing an important role, is not the only source of information in Māori legal research. Written resources, though sometimes flawed and incomplete, can provide corroboration of information from other sources, and enhance understanding of such oral information. A competent researcher will also be familiar with key written resources.

10.3.2 Māori Land Court judgments

As stated in Chapter 6, the best lead into a topic is by way of a standard text. Before looking at primary legal materials such as judgments of the Māori Land Court and Māori Appellate Court, researchers should understand the historical development of the Courts and their changing functions. The Māori Land Court, for example, has its origins in the Native Land Court and the function of that Court in the nineteenth century was to facilitate alienation of Māori land. Records should be read with this in mind. In the 1900s until the passing of Te Ture Whenua Māori Act 1993, the Māori Land Act 1993 the function of the Court could be described as one of rationalising and controlling Māori land. Since 1993 an important role of the Court has been the retention of Māori land in Māori ownership, and the effective development of such land. The judgments of the Court (and of the Māori Appellate Court) ought to be analysed in the light of the Judges’ understandings of their functions and in the wider context of social and political development of the colony. Boast, Erueti, McPhail and Smith Māori Land Law has an excellent chapter on the development of Māori land law from 1862–1993. There is no formal series of
published reports for Māori Land Court and Appellate Court judgments. Efforts have been made to collate these decisions and the best known is Tai Whati: Judicial Decisions Affecting Māoris and Māori Land 1959–1983. Free access to certain judgments are available in electronic form. The web address for free access can be found at paras 10.4.2 and 10.4.5. Correct citation of Māori Land Court and Māori Appellate Court decisions is also covered in para 16.3.2.

2 Wellington, NZ, Department of Māori Affairs, 1984 (and supplements).

10.3.3 Māori Land Court and LINZ records

Searching for information about Māori land often requires access to a range of databases, pamphlets, internet sites, and other resource material held by various agencies. For information about specific Māori land records, the Māori Land Court is the first port of call. There are seven Māori Land Court Registry offices around New Zealand. Situated in those offices is the historical record of Māori title and ownership information, including the Māori Land Court Minute Books — a valuable source of information on Māori land, whakapapa, and iwi histories covering the seven Māori Land Court districts of Tairāwhiti, Waikato-Maniapoto, Aotea, Taitokerau, Takitimu, and Te Wai Pounamu. Collections of these minute books from 1865-1975 (approximately) are also available at some libraries on microfilm and in bound volumes.

At these Māori Land Court Registry offices, researchers can also access the computerised Māori Land Information Base (MLIB) in order to locate individual Māori land blocks on a computer-generated map and information such as the size of each Māori land block, an indication of the number of owners, topographical information such as roads and rivers, and relevant information such as, for example, whether an incorporation or trust manages the land.

The MLIB service was first developed in 1997 and provides a snapshot of Māori freehold land as at August 2000. The Māori Land Court in consultation with Māori has recently approved the release of this information on the internet.

While the Māori Land Court holds the majority of Māori land records, some of those records are registered with Land Information New Zealand. The LINZ website has some helpful pages designed to assist with research into Māori land information and to help researchers understand how to access information held by LINZ such as property titles, survey plans, Crown grants and indexes.1

1 At http://www.linz.govt.nz.

10.3.4 Waitangi Tribunal Reports

The Waitangi Tribunal was established in 1975 (see para 10.2.7 above) and any Māori person who claims to be prejudicially affected by the actions, policies, or omissions of the Crown in breach of the Treaty of Waitangi may make a claim to the tribunal. Historical claims, such as those that relate to treaty breaches

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dating back to 6 February 1840, require research reports from professional historians which focus primarily on the loss of ancestral lands. The types of land alienation that might be researched in this context include early Crown purchases, land confiscation, early Native Land Court transactions, public works takings and land consolidation and development schemes. Oral histories form a significant part of claimants' cases and are intended to inform the Waitangi Tribunal or the Office of Treaty Settlements as to how a claimant group established their interests in a particular area and how those interests were maintained. Such evidence might include the origins of the particular hapū or iwi, their historical links and relationships with other hapū or iwi, the traditional tribal area of the group, their sites of significance, how they used natural resources, and any oral histories relating to acts or omissions of the Crown. Claimants usually undertake this type of research themselves, although the Crown Forestry Rental Trust (CFRT) may assist where the claim involves or could involve Crown Forest licensed land. The CFRT's recent publication Claimant Assistance and Research Services, 2006, outlines the trust's claimant assistance policies and research services and contains a helpful introductory guide to preparing reports on these kinds of traditional knowledge and oral history projects. A .pdf copy of this publication can be downloaded from http://www.cfrt.org.nz. In order for a claim to be successful claimants must demonstrate that they suffered harmful consequences as a result of a Crown Treaty breach. The Waitangi Tribunal or the CFRT may commission socio-economic reports or environment impact reports to consider, for example, links between land alienation and socio-economic marginalisation in areas such as health, housing, education, and employment depending upon the issues raised by the particular claimant group.

Based on these various research reports and evidence presented in relation to a claim, the Waitangi Tribunal decides whether, on the balance of probabilities, that claim is well founded. The tribunal reports its findings and makes its recommendations in writing and the resultant reports range from brief, one-page statements to the 1200-page, three-volume Ngāi Tahu Report 1991 (Wai 27). The more comprehensive of these reports make available to researchers a wealth of historical evidence. Waitangi Tribunal Reports are published both in hard copy and on the internet at http://www.waitangi-tribunal.govt.nz/. Documents filed as part of the claims process are also useful sources of information to which researchers can gain access. A claim is initially brought by way of a "statement of claim". This document has no prescribed form but must include a general description of the subject of the claim being made against the Crown and the prejudice suffered by the claimants. If the claim complies with the requirements of the Treaty of Waitangi Act 1975 it is registered and given a "Wai" number. The Wai number is assigned sequentially according to the date and time of registration. A "record of inquiry" is then set up for the claim. This record includes the statement of claim (which may be amended when the claimant's research has been completed) and all documentary evidence submitted in support of the claim. The record of inquiry has an index of documents that assists with searches. Generally, the public has access to a document once it has been entered on the record. A new publication by Tim Shoebridge Waitangi Tribunal Bibliography, 1975-2005 Wellington, Waitangi Tribunal, 2006 lists the publications released by the tribunal in its first
30 years, including its official reports and its research, educational, and corporate publications. In this publication, research reports commissioned for tribunal inquiries are listed by author, geographical locality, and subject.


Referencing protocols for Waitangi Tribunal Reports are discussed at para 16.3.2.2. Further information on Māori-related resources (including electronic resources) can be found below.


10.4 Other Related Resources

10.4.1 Legislation

This is too broad a topic to single out particular enactments for notice; however, there is a useful tool designed to serve those who are interested in legislation affecting Māori at http://www.library.auckland.ac.nz/dbtw-wpd/mll/basic.htm. This summarises legislation from 1840-1995 including private and local Acts which has affected Māori people and Māori land. The Māori Land Court website also provides access to Acts, rules and regulations relevant to Māori at http://www.justice.govt.nz/maorilandcourt/.

Law reports

The earliest collection of Māori land cases was compiled by Francis Fenton: Important Judgments Delivered in the Compensation Court and Native Land Court, 1866-1897 Auckland, Henry Brett, 1879.

A further compilation was made in 1983, covering the years 1958-1983, and supplemented up to 1985. This was Tai Whati (see below).

In addition to access to legislation relevant to Māori, the website of the Māori Land Court offers free access to selected decisions of the Māori Land Court, and the Māori Appellate Court: http://www.justice.govt.nz/maorilandcourt/.

There is access to Tai Whati, Judicial Decisions Affecting Māoris and Māori Land 1958-1983 together with the 1984-1985 Supplement, as well as collections from 1986-2003.

LexisNexis Status Publishing offers subscription-based access to Māori Land Court judgments from 1958—; see http://www.lexisnexis.co.nz/. LexisNexis Status describe this database as “static”—the publication is updated as cases are received from the Courts.
10.4.3 Legal Research and Writing in New Zealand

Tom Bennion Maori Law Review Wellington, 1993 is a monthly review publishing unreported versions of cases affecting Maori interests — some editions are also available online: http://www.bennion.co.nz/mlr/.

10.4.3 Official information

The New Zealand Gazette — Te Kahiti o Aotearoa is the official publication of the Government of New Zealand. Free online access to editions from 2000 onwards is available at New Zealand Gazette On-line: see http://www.gazette.govt.nz/ hosted by the Department of Internal Affairs. Researchers wishing access to earlier editions (from 1841 onwards) have to contact gazette@parliament.govt.nz. The archived materials is particularly useful to anyone conducting research on historical events affecting Maori interests.

10.4.4 Secondary

See the following titles in The Laws of New Zealand, Maori Affairs; Maori Land; Treaty of Waitangi; Culture and Heritage (which contains a section on Maori Culture and Heritage).

The New Zealand Legal Information Institute supports free access to public legal information online at http://www.nzlii.org/. NZLII provides online, searchable access to some volumes of the Waikato Law Review/Taumauri, Auckland University Law Review, Otago Law Review, and Victoria University of Wellington Law Review. These publications contain a number of articles on Maori legal issues. Future databases may include Maori Land Court and Maori Appellate Court decisions.

Numerous books, chapters of books, articles, and learned papers are useful for Maori legal research. It seems patronising to single any out, but some have proved seminal. For greater depth, see Jill Durney's bibliography, and the University of Waikato Law Library's Maori research resources (see Online Resources, below):


Richard Boast Foreshore and Seabed Wellington, LexisNexis, 2005, provides an overview of the common law relating to the foreshore and seabed, contextualises the Court of Appeal's Ngati Apa decision in 2003, and discusses the policy, history, and key provisions of Foreshore and Seabed Act 2004.
10.4.5 Online resources

Much of the material summarised above, particularly paras 10.4.1 “Legislation” and 10.4.2 “Law Reports”, is also available electronically.

There is a very good guide to resources for Māori legal research created by the staff of the Law Library at the University of Waikato:

Jill Durney, of the Macmillan Brown Library at the University of Canterbury, maintains a portal to Māori resources, and in particular, a Māori bibliography:

See also Māori Government, Law and Politics on the Te Puna web directory:

The Māori Land Court has a website that offers both factual and practical information about the operation of the Court and access to primary legal information, including relevant legislation and decisions of the Māori Land Court up to 2003: http://www.courts.govt.nz/maorilandcourt/.

The Waitangi Tribunal website is a valuable repository of information surrounding the activities of the tribunal. Available for downloading from this site is a series of volumes which make up the Rangahau Whāmūi National Overview 1997 a research programme report made by Professor Alan Ward to the tribunal summarising common threads from historical claims and showing the impacts of Crown policies throughout the country on control and possession of lands and waters. Also available from this website are selective news bulletins, information on how to prepare a claim, information for schools, and most important, access to the reports themselves. You can also view current research in progress — at present there is a wealth of research material on Wai 262, a vast claim in preparation relating to conservation and indigenous intellectual property rights: http://www.waitangi-tribunal.govt.nz/. Printed copies of the reports are available from the publisher, Legislation Direct, Wellington.

Te Puni Kokiri, the Ministry of Māori Development, has a bilingual website:
http://www.tpk.govt.nz/. TPK is the government's principal policy adviser on Māori issues, and works with other government departments and agencies to improve outcomes for Māori. The webpages contain a range of facts and statistics about the position of Māori in New Zealand. There is also a link (under Business) to the Māori Land Information Base that can be used to locate individual Māori land blocks, and contains information about Māori freehold land, and there are links to other Māori-related websites.

The Māori Independence site: http://aotearoa.wellington.net.nz/ is devoted to the independence movement, and provides access to founding documents.

Māori.org is “a site for information on matters Māori”:
http://www.maori.org.nz/. It offers access to a wide range of resources, including a discussion forum, FAQs, a Māori email directory, and useful links. It also offers advice on Māori protocol.

The Federation of Māori Authorities Inc website offers networking opportunities for Māori entrepreneurs, and a great deal more: http://www.foma.co.nz (accessed July 2006).
Māori legal studies often involve looking at law-related information about other indigenous cultures. Victoria University of Wellington hosts an “online institute” called “Indigenous Peoples and the Law”: http://www.kennett.co.nz/law/indigenous/ (accessed July 2006) that provides a great cluster of links to national and overseas sites, plus interactive pages on topical issues.

Once again, the University of Waikato Law Library offers a very good webpage on legal matters affecting indigenous peoples at http://www.waikato.ac.nz/library/resources/law/s_indig.shtml.

Aboriginal Law and Legislation is a Canadian-based site giving access to resources from a number of comparable jurisdictions, and also to relevant international instruments: http://www.bloorstreet.com/300block/ablawleg.htm.