

Te Waka Āwhina 2015

“Tū Māori ake” - Seeking that which is above

Keynote: Te Kahautu Maxwell

Te Waka Āwhina o Aotearoa National Training Hui by Māori for Māori within
local government

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The University of Waikato, Hamilton

Te Waka Āwhina 2015 Seeking that which is above Kaupapa - Philosophy o Aotearoa “Tū Māori ake”
E ngā mana, e ngā reo, e ngā karangatanga, nei rā te powhiri ki a koutou katoa ‘MĀ TE MĀORI, MŌ
TE MĀORI’ Te Waka Āwhina o Aotearoa National Training Hui by Māori for Māori within local
government Āwhea: 2 – 4 February 2015 Ki whea: The Gallagher Academy of Performing Arts, The
University of Waikato, Hamilton Hau kāinga: Te Puku o te Ika

Tū Māori Ake

Kaore te pō nei mōrikrika noa!	Alas for this unhappy night!
Te ohonga Ki te ao mapu kau noa au	Waking to the world I search about in
Ko te mana tuatahi	vain. The first power
ko Te Tiriti o Waitangi	is the Treaty of Waitangi,
Ko te mana tuarua	The second power
ko Te Kooti Whenua	is the Land Court,
Ko te mana tuatoru	The third power
ko Te Mana Motuhake	is the Māori Autonomy
Ka kīa i reira	It is said to be within
ko Te Rohe Pōtae o Tūhoe	the tribal lands of Tūhoe
He rongō ka houhia	Peace will be established
ki a Ngati Awa	with Ngati Awa
He kino anō rā	Yet another evil
ka āta kitea iho	can be seen
nga Mana Maori	the Maori Authority
ka mahue kei muri	will be eroded
Ka uru nei au	I entered into
ki te mahi kaunihera	council employ
e rua aku mahi	I had two positions
e noho nei au	I presided over
Ko te hanga i nga rori	the laying of roads

ko te hanga i nga tiriti	the building of streets
Pukohu tairi	Mist covers
ki Pōneke ra	The Wellington skyline
ki te kainga ra	the home
i noho ai te minita	where the Minister resides
Ki taku whakaaro	I perceive
ka tae mai te poari	The arrival of the boards
hei noho i te whenua	to inhabit the land
e kootitia nei	that has been surveyed
Pa rawa te mamae	Pain arises
ki te tau o taku ate	In the pit of my soul
E te iwi nui	Oh to all the people
e tū ake ki runga ra e	Stand up
Tirohia mai rā	Observe
te hē o aku mahi	my mistaken acts
Māku e kī atu	Let me exclaim
‘Nōhia nōhia!’	‘Occupy, occupy!’
Nō mua iho anō rā	As in ancient times
nō ngā kaumātua	as with the elders
Nā taku ngākau	My soul
i kimi ai ki te ture	will search the law
Nō konei hoki au	Now I shall exclaim
i kino ai ki te hoko	Evil is in selling
Hei aha te hoko!	Alas! Do not sell!

I am honoured to be invited to speak to Te Waka Awhina in your annual hui; this year focused around "Tū Māori Ake" Seeking that, which is above.

I thought to open with this mōteatea by the Ringatū prophet Te Kooti Arikirangi Te Turuki who came to prominence during the Māori land wars of the 1860s. I chose this mōteatea because it talks about the founding document of this land Te Tiriti o Waitangi which local governments have a statutory responsibility to engage with Māori and to recognise the Treaty of Waitangi.

The mōteatea talks about the role of councils during the 1860s, the building of infrastructure, roads and streets all forms of colonisation and the erosion of the Mana Māori Motuhake, the right for Māori to self-govern within its own tribal domains. His lyrics urge Māori to remain steadfast, to occupy the lands and not to sell. He composed this song because of the mass land confiscations and the alienation of Māori lands by Māori.

The first effective measures to set up any form of local government were taken after the provinces were established under the New Zealand Constitution Act of 1852 (U.K.) and made responsible for local government. The provincial councils adopted various approaches, with the result that, by 1867, 21 municipal local government units had been constituted under no fewer than 14 separate provincial ordinances (<http://www.teara.govt.nz>).

How ironic or may it be spiritual intervention from up above Te Kooti received a visitation from the Arch Angel Michael on the 2 February 1867 while incarcerated on Wharekauri (Chatham Islands) He was accused of fighting for the Hauhau against the colonial troops in the battle of Waerengahika November 1865.

I have not come here today to lecture to you about local government and its functions because I'd be highlighting what very little I know. I have come to talk to you today about being Māori and being proud to be Māori.

I am a survivor of the 1860s muruwhenua land confiscation policy period of Aotearoa's dark history. On the 2 March 1865 almost 150 years ago today the missionary, Reverend Carl Sylvius Volkner was executed by hanging in Ōpōtiki by Kereopa Te Rau of Ngāti Rangiwewhi who had travelled to Ōpōtiki with the Paimārire movement known as the Hauhaus. Volkner was accused of spying for Governor George Grey, informing the government of the Te Whakatōhea deliberations about coming to the assistance of Waikato in their fight against the Pakeha Ōrakau in 1864.

The Te Whakatōhea rangatira Mokomoko was accused of the murder. He surrendered in October 1865 and was tried in Auckland on the 27 March 1866 and executed in Mount Eden Prison by hanging. According to Te Whakatohea the rope had belonged to Mokomoko and was taken from him as he was catching his horse. He played no part in Völkner's death but found himself an accessory to the act through ownership of the rope. His descendants claim that earlier he had tried to help Völkner escape.

As he stood on the gallows he said; "Tangohia te taura i taku kakī kia waiata ahau i taku waiata. Hai konei rā e te ao pākehā e mate harakore ana ahau hei aha?" "Take the rope from my neck so I can sing my song. Farewell pākehādom I am dying an innocent man for what reason?"

Serious consequences for Te Whakatohea followed the killing of Völkner. The government mounted a punitive expedition in which people were killed defending their lands and homes. Dwellings and crops were destroyed and shipping, Te Whakatohea's means of commerce, was burnt at the moorings. In addition, the tribe's fertile farming lands, the basis of an effective economy, was confiscated 150,000 acres. The years that followed were to be years of subservience to the new masters of the land, decline in tribal numbers and general poverty

I am in my 20th year as an academic here at the University of Waikato. I am a Senior Lecturer and I am Pou Tikanga (Head of the Māori Society and Traditions Department) within the Te Pua Wānanga ki te Ao. I am Te Whakatōhea born and bred and have whakapapa to a number of other iwi. I am a member of the Te Whakatōhea Māori Trust Board and a number of its subsidiaries. I am

a tohunga of the Haahi Ringatū a speaker of Te Reo Māori and a practitioner of my traditions. I have been part of the land occupations of the 90s and vigorously opposed the \$1 billion Treaty fiscal settlement process and the global Treaty settlement offer of \$40 million that was offered Te Whakatōhea and rejected by Te Whakatōhea in 1998.

I was raised by my grandparents up until my grandfather passed away when I was 10 years old. Raised and taught the traditions and stories of my tīpuna. My strength has always been my māoritanga knowing who I am, where I come from and being proud to me Māori. When I was young I thought I was cursed because of my upbringing now when I look back I still believe I'm cursed. However I am grateful for my upbringing. It's my upbringing that has opened the doors to the world. The job I have and love is due to my knowledge of things Māori.

I am a Māori male with a full face moko employed by the University of Waikato within the School of Māori and Pacific Development. Like you working in a Pākehā institution having to comply to the rules and policies of the organisation. It is a continual struggle it's tiring but we have to represent the interests of Māori our students and our iwi stakeholders. Ensuring the University upholds its commitment to partnerships with Māori, as intended by the Treaty of Waitangi as set out in its charter; "We are committed to meaningful partnerships under the Treaty of Waitangi and to providing leadership in research, scholarship and education relevant to the needs and aspirations of iwi and Māori communities. We value our relationship with Tainui as mana whenua, and we are committed to the iwi forum of Te Rōpū Manukura as a partner of the University. We are dedicated to supporting our Māori student and staff communities with a focus on leadership and academic excellence."

Māori students are 20% of the student population here on campus yet that is not reflected by the number of senior academic appointments but it is getting better with the recent appointments of another professor and 3 associate professors in 2014 making a total 3 professors and 3 associate professors in this the 51st year of the University of Waikato.

We have a key responsibility as facilitators of Māori participation in our organisations that fosters Maori capacity to contribute to the decision-making processes.

Like with all organisations it takes time but how long will it take to fulfil the true meaning of partnership as intended by our tīpuna when they signed the Treaty of Waitangi in good faith. 7 Te Whakatōhea rangatira signed what we call the Treaty of Ōpōtiki on the 27 May 1840.

Ōpōtiki Township celebrated its centenary in 1973. Besides the Hamilton City Council I have a relationship with the Ōpōtiki District Council where I am a ratepayer as well as a member of the Te Whakatōhea Trust Board. The Trust board has a fairly good relationship with the Council working closely together on a number of issues namely the Ōpōtiki Harbour development project and the establishment of the Whakatōhea Mussel farm.

However in saying that 132 years of local government in Ōpōtiki, a population of 8,973 at the 2006 Census. Of those, 4884 identified as Māori in 2006, which represents over 54% of the population. The population structure is relatively youthful when compared to NZ, with 27.5% under 15 years, compared to 21.5% for NZ as a whole. Opoiki's population was 0.9% of the NZ population at 2006.

The Ōpōtiki District encompasses 25% of the Bay of Plenty region. Approximately 50% of the Bay of Plenty coastline falls within the Ōpōtiki District, and close to 52% of the landmass is in DoC estate, with a further 12% managed through Ngā Whenua Rāhui, in association with DoC (www.odc.govt.nz).

Local Government Act 2002, the Crown has a responsibility to "take appropriate account of the principles of the Treaty of Waitangito facilitate participation, by Maori, in local decision-making".

The Ōpōtiki District Council has 7 members 3 of which are Māori and the Deputy Mayor is Māori. This representation is good for Māori. The Coast Community Board has 5 members all Maori 4 members representing Te Whānau-a-Apanui and 1 representing Ngāi Tai.

However there is a lot of room for improvement. There is no iwi representation at present on council and no Takawaenga Kaupapa Māori Advisor as there is with a number of other councils that have created these positions throughout the country.

The Ōpōtiki District Council services three major iwi groupings in the area Te Whakatōhea, Ngāi Tai and Te Whanau a Apanui. All are currently involved in various stages of Treaty Settlement negotiations. No doubt the areas highlighted here for improvement will be addressed once the iwi have completed the Treaty negotiations. I look forward to seeing this development Te Whakatōhea hope to settle this year after 150 years of subservience to the new masters of the land. Te Whakatōhea like Tainui has achieved, will be in a position to rebuild its economic might and start to address with both local and central government the health, housing, education, employment and the raft of other issues that Te Whakatōhea have been a victim of for the last 150 years since the invasion by the colonial troops and the wrongful execution of my tipuna Mokomoko which resulted in the confiscation of 150,000 acres of Te Whakatōhea lands and the collapse of the Whakatōhea economy to become a slave in our kingdom.

The former Minister of Māori of Development Dr Pita Sharples said in his 2009 address to Te Waka Āwhina; The message for Māori is clear – local decisions affect your whānau, hapū and iwi as well as your wider community and putting your hand up to be counted as a local body politician on any one of the mechanisms available is one of the ways we can make a difference.

With the next local elections in 2016, it's important that more Māori not only get out there and vote but consider seriously putting themselves forward as candidates.

I will close here with the Mokomoko's mōteatea as he stood on the gallows before he was executed.

<p>Tangohia te taura i taku kakī kia waiata ahau i taku waiata! Hai konei rā e te ao pākehā e mate harakore ana ahau hei aha?"</p> <p>Kāore te tākiri e tute nei ki te moenga</p> <p>Kai te hori te tangata tēnei au kei te rāweke</p> <p>He pono te kī nei taku rauika ki te moenga</p> <p>Koia kei te tangata mate</p> <p>Kau au ki a te uira</p> <p>Whakarewha te titiro te hukinga mate i a hamuti</p> <p>He wareware noa te eke noa i te kaipuke</p> <p>He ahi mumura te pānga mai o te whakamā</p> <p>Me kawe ki tawhiti</p> <p>Hei hōmai mō te mekameka</p> <p>Te rerenga otirā ko te Kāwana kei Ūropi</p> <p>Māna e, kī mai me tau au ki te tauwati</p> <p>Hei tūtaki ake mō te kūaha o te pouaka</p> <p>Haramai, nei au ka tūraki mate ki te moenga e...</p>	<p>Take the rope from my neck so I can sing my song. Farewell pākehādom I am dying an innocent man for what reason?</p> <p>Violent shaking will not rouse me from my sleep</p> <p>They treat me like a common thief</p> <p>It is true I embrace eternal sleep</p> <p>For that is the lot of man condemned to die</p> <p>Shielded from the harsh light</p> <p>With narrow eyes I reflect on the retribution taken due to these lies</p> <p>Remember how I was taken on board the ship</p> <p>The memory of it burns me with shame</p> <p>Bring me justice from distant lands</p> <p>To break these shackles</p> <p>Where the sun sets is a government in Europe</p> <p>He will say I must hang as a watch on a chain</p> <p>Then shut the door of my coffin box</p> <p>Welcome oh death here I am execute me to sleep in eternit</p>
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Tēnā koutou katoa.