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IN THE WAITANGI TRIBUNAL
OF NEW ZEALAND

IN THE MATTER of the Treaty of Waitangi Act 1975

AND

IN THE MATTER of the Te Paparahi o Te Raki Inquiry

RECEIVED
Waitangi Tribunal
28 APR 2010
Ministry of Justice
WELLINGTON

SUMMARY OF BRIEF OF EVIDENCE OF HONE PEREKI SADLER

Dated 27 April 2010

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MAY IT PLEASE THE TRIBUNAL

1. **HONE PEREKI SADLER** will present evidence on the following topics:

Personal Background

2. Personal background, hakapapa, and Iwi/hapu affiliations.

Ngāpuhi world view

3. Te Wharetapu o Ngāpuhi

4. Naming of Ngāpuhi

5. Mātauranga Māori including:

   5.1. Information on the basis of Mātauranga Māori;

   5.2. The use of pakiwaitara to provide information to the initiated and leaders;

   5.3. The use of karakia, mōteatea, waiata to convey knowledge.

6. An explanation of tikanga and how it derives from the Ngāpuhi world view

   6.1. Epochs of Te Kore, Te Pō, Ranginui and Papatuanuku and Te Aomārama;

   6.2. Mana;

   6.3. Tapu;

   6.4. Ihi; and

   6.5. Wehi.

7. An explanation of the Maui traditions.

8. Ngāpuhi world view based on a creation tradition and atuatanga.

9. A discussion of how the world view defines roles and responsibilities.

10. Hakapapa as a tool of analysis:

    10.1. Theogenic and cosmogenic underpinnings;

    10.2. Use of hakapapa to analyse phenomena and embed phenomena in their understandings.

11. An explanation of waiata that relate to Te Tiriti.

He Whakaputanga/Te Tiriti

12. World view defined roles of those involved in the events in 1835 – 1840.

13. The Ngāpuhi world view also underpinned the actions of the tūpuna involved in the events of 1835-1840 and beyond

He Whakaputanga

14. Tūpuna clearly understood the contents of He Whakaputanga.

15. Had relationship with Pākehā for at least 20 years prior.

16. Ngāpuhi intentions based around:

    16.1. Relationships;

    16.2. Trading;

    16.3. Enabling Crown to deal with their settlers.

17. Eurocentric attitude of Crown officials minimalised Māori input into Whakaputanga. Crown officials emphasised Te Puhipi and Te Wiremu's intentions. They were trying to craft the world they were coming to, into something they understood rather than viewing it from the Māori input.

18. He Whakaputanga was written by someone with some fluency in te reo o Ngāpuhi unlike Te Tiriti.

Te Tiriti

19. Ngāpuhi were literate and knowledgeable.

20. Te Tiriti legitimised Pākehā people living here.

21. Settlers dependent on Māori for protection. About 2,000 Pākehā were resident and there were reports of about 100,000 Māori resident. Will refer to Tāmati Waka Nene's role in Northern War.

22. Māori wanted to retain the benefits of Pākehā settlers such as trade. Hongi Hika had been to England and Sydney and had seen the benefits. They were willing to share to access the benefits that Pākehā brought.

23. They were also aware of the customs of Pākehā society. Te Tiriti formalised the ability of the Crown to deal with their own settlers. Māori tolerated the settlers but it was for the Crown to take care of their own.

HONE SADLER