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Te Whare Wānanga o Awanuiārangi
Te Kura Whakawhānui Mātauranga
School of Indigenous Graduate Studies
The Office of Research and Innovation
Ngā Toenga a Ngā Tamariki a Iharaia, me Ngā Uri o Maungapōhatu

Te Whare Wānanga
o Awanuiārangi

Te Tiriti o Waitangi Breaches and the Erosion of Ngāti Ngahere Identity

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Kōrero Tuatahi

Te Whare Wānanga o Awanuiārangi

Ngāti Ngahere's story, the loss and damage of Reo, tikanga and mātauranga is the enduring story of identity systematically taken when Te Tiriti o Waitangi was breached. Across whenua, reo, tikanga whakapapa, whare kōrero, wānanga, tangihanga, mōteatea, kaitiakitanga and scholarship. Crown colonial actions disrupted living systems that sustained identity, severed intergenerational transmission, and diminished the very foundations through which Ngāti Ngahere know, belong, remember and remain.

Kōrero Tuarua

Te Whare Wānanga o Awanuiārangi

Crown prejudice was not born in isolation; it was woven through generations of whenua violation and alienation, dismantling the wānanga whare kōrero institutions that sustained Reo, Tikanga, whakapapa, and mātauranga. When whenua was severed, knowledge, identity, resilience, and cultural authority were disrupted from environmental wisdom. Yesterday, today, and this week Ngāti Ngahere transforms that inherited harm into evidence, renewal, resistance, their enduring voice of authority.

Kōrero Tuatoru

Te Whare Wānanga o Awanuiārangi

Ngāti Ngahere identity endures not because its knowledge was preserved in archives, but because its living voice carries the memory, whakapapa, and knowledge of generations. The testimonial voices of this week breathe life into that inheritance. The ten themes of the Discussion Paper before the Waitangi Tribunal form a carefully woven kākahu, revealing how Crown breaches, prejudice fractured relationships across generations, while seeking to restore identity, dignity, and belonging for generations yet unborn

Kōrero Tuawhā

Te Whare Wānanga o Awanuiārangi

This presentation asks the audience to see Te Tiriti breaches not as isolated historical events, but as cumulative forces that reshaped Ngāti Ngahere search for identity, across generations. Crown breaches have woven prejudice into the fabric of relationships, fracturing identity, dignity, and belonging. The ten themes in the Discussion Paper expose that enduring harm while calling the Waitangi Tribunal to reweave the kākahu and restore justice for generations yet unborn.

Te Whare Wānanga o Awanuiārangi

Theme 1

Kia Whakaaratia — Eight Critical Statements

August 2026

1. The Nature of the Prejudice

Te Whare Wānanga o Awanuiārangi

For successive generations of Ngāti Ngahere: **The Nature of the Prejudice** establishes that the erosion of Te Reo me Te Tikanga Māori, mātauranga Māori, and Kaitiakitanga constitutes profound and enduring **prejudice** arising from Crown breaches of Te Tiriti o Waitangi.

For Ngāti Ngahere this loss, erosion reach beyond cultural, intellectual decline, weakening day to day reo normalisation, and the natural acquisition of whānau, hapū kōrero tuku iho.

Wānanga marae whare kōrero relationships, and responsibilities through which identity, authority, and collective wellbeing were sustained across generations and renewed through lived cultural, and intellectual practice.

2. Kaitiakitanga as Rangatiratanga

Te Whare Wānanga o Awanuiārangi

The second critical point focuses on **Kaitiakitanga (Stewardship**) as both a Treaty taonga and constitutional expression of tino rangatiratanga.

It extends beyond environmental **Kaitiakitanga** to encompass cultural, reo tikanga governance, spiritual authority, intellectual leadership. Intergenerational obligations to protect and transmit reo, tikanga, mātauranga, whakapapa, kōrero tuku iho, wāhi tapu, whenua, waterways, ecosystems, flora, fauna, and other taonga.

These responsibilities affirm the enduring authority of whānau, hapū, iwi, and marae to safeguard them and because of Crown breeches of the Tiriti Ngāti Ngahere have been unable to practice to its full extent the customary rights of Kaitiakitanga.

3. Crown Conduct and the Foundations of Its Colonial Authority

Te Whare Wānanga o Awanuiārangi

The third point here identifies the **Crown's conduct** – violent military invasion, brutal land confiscation and alienation, unjust imprisonment and exile of rangatira, discriminatory legislation, and dismantling of Ngāti Ngahere's social, political, cultural, and economic base as attacks upon the foundations of tino rangatiratanga.

These measures did more than dispossess land; they fractured the living cultural, intellectual, spiritual, and economic environment within which reo, tikanga, knowledge, customary law, governance, and identity were sustained and renewed.

4. Whenua, Identity, and Transmission of Knowledge

Te Whare Wānanga o Awanuiārangi

The fourth point brings whenua, people, and knowledge into a single analytical frame. For Ngāti Ngahere, whenua was not merely an economic resource; it was the physical and spiritual foundation of whakapapa, identity, customary authority, and mātauranga. As access to tīpuna (ancestral) lands and traditional institutions diminished.

Opportunities to practise and transmit knowledge through everyday life diminished with them. Resulting erosion therefore flowed from disrupted knowledge systems sustaining **Kaitiakitanga** and responsibility.

5. Causation and Treaty Principles

Te Whare Wānanga o Awanuiārangi

The fifth critical point establishes causation and Treaty breach. The suppression of traditional governance, marginalisation of Te Reo me Te Tikanga Māori and mātauranga Māori, violent discriminatory colonial land and educational policies.

With this the failure to actively protect Treaty taonga interrupted ordinary transmission of reo language, knowledge, identity, and customary authority. Collectively, these Crown actions impaired Ngāti Ngahere's tino rangatiratanga, being prevented to engage active protection, partnership, reciprocity, and equity, denying Ngāti Ngahere capacity to sustain taonga and the life of that taonga.

6. Intergenerational and Cumulative Prejudice

Te Whare Wānanga o Awanuiārangi

The sixth point addresses **prejudice as intergenerational**, cumulative, and linked to material dispossession. The injury includes weakened governance, wānanga marae kōrero, whare kōrero, and traditional knowledge systems, diminishing cultural confidence, interrupting identity formation, and constraining collective self-determination.

Each generation of Ngāti Ngahere inherits not only the consequences of earlier Crown actions but also reduced capacity to restore what was disrupted.

The Tribunal should therefore assess prejudice across cultural, intellectual, spiritual, and constitutional foundations.

7. Continuing Prejudice in the Present

Te Whare Wānanga o Awanuiārangi

The seventh point turns to the present. Ngāti Ngahere continue to experience weakened intergenerational transmission of Te Reo me Te Tikanga Māori and mātauranga Māori, diminished cultural authority, disconnection from whakapapa and whenua, and reduced capacity to fulfil **Kaitiakitanga** obligations.

These effects are reflected in inequities affecting education, health, mental wellbeing, and economic opportunity.

The prejudice and subsequent trauma is continuing in lived experience, because Crown-created conditions remain intergenerationally embedded.

8. Tākiri mai ko te ata – Restoration and Treaty Justice

Te Whare Wānanga o Awanuiārangi

The eighth point Tākiri mai ko te ata as the pathway forward: restoring Ngāti Ngahere identity requires re-establishing interconnected relationships among whānau, hapū, iwi, marae, whakapapa, whenua, reo & tikanga, mātauranga, and Kaitiakitanga.

Restoration is more than cultural revitalisation; it is Treaty justice requiring renewed tino rangatiratanga, Crown Ngāti Ngahere partnership, accountability, and protection of taonga.

The Tribunal is invited to assess redress accordingly so generations exercise authority and fulfil their lived Ngāti Ngahere responsibilities.

Te Whare Wānanga o Awanuiārangi

Theme 2

Kōanga (Spring) Climate Change Summit

August 2026

1. Climate Change as Treaty-Linked Prejudice

Te Whare Wānanga o Awanuiārangi

The Summit[1]

report provides current research evidence that climate change is an escalating threat to Ngāti Ngahere whānau, hapū, iwi, marae, iwi communities, whenua and the environment. Marae leadership and scholars[2],

science leaders[3]

testimony demonstrates that climate induced natural disasters expose existing **Treaty-based vulnerabilities**.

The Tribunal should assess climate change impacts alongside the Crown's historical and continuing failures to protect Ngāti Ngahere taonga, rangatiratanga and kaitiakitanga effectively.

[1] Kōanga Climate Change Report 2026-Prepared for Te Puni Kōkiri by Professor Taiarahia Black, Dr Cary Monreal Clark, Karamea Tukukino, Richard Tūmarae and Rev Dr Hone Te Rire.

[2] Dr Wayne Ngata, Ngāti Ira, Te Aitanga a Hauiti, Ngāti Porou, Te Pā o Hinemaurea, Victor and Jock Walker Trustees of Te Aitanga-ā-Hauiti Centre of Excellence Trust, Uawanui Environmental Sustainability. Whitiaua Ropitini Lead Project Leader & Trustee Rangatira marae

[3] Dr Chris Massey Principal Scientists – Surface Geosciences – Lead Landslide Research Strategy. Te Aomania Te Koha Ngāti Porou, Masters of Environmental Science – Landslide Susceptibility Modelling for Whareponga Valley

2. Marae and Whenua as Expressions of Rangatiratanga

Te Whare Wānanga o Awanuiārangi

Marae and whenua are expressions of **Kaitiakitanga**, whakapapa, identity, authority, and collective survival. The Summit evidence therefore gives practical meaning to tino rangatiratanga; Ngāti Ngahere must be enabled to determine how its people, taonga, whenua, reo and tikanga are protected.

The Tribunal should treat this Summit evidence publication as the Crown's obligation to support sovereign self-directed decision-making looking directly at climate change-induced disasters.

3. Historical Breaches and Present Climate Vulnerability

Te Whare Wānanga o Awanuiārangi

The central Treaty issue is **Cumulative Prejudice, Land Confiscation, Alienation, Discriminatory Legislation, Suppression of Customary Governance**, and failure to protect taonga did not end with their enactment.

This diminished Cultural, Knowledge base through which Ngāti Ngahere exercises rangatiratanga today.

The Tribunal should therefore assess climate vulnerability as connected to Historical Crown Treaty Breaches, not as an isolated problem.

4. Active Protection Requires Meaningful Ngāti Ngahere Authority

Te Whare Wānanga o Awanuiārangi

Active protection requires more than consultation after decisions are settled.

It requires the Crown to act proactively, with adequate information, resources, and genuine Ngāti Ngahere participation in decisions affecting climate – induced disasters risk, disaster planning, whenua, and taonga.

Partnership and good faith require Ngāti Ngahere's authority to be respected, not merely heard.

The Tribunal should examine whether Crown Systems Enable Preparedness and Protection.

5. Mātauranga Māori and Science Must Work Together

Te Whare Wānanga o Awanuiārangi

The Summit also establishes that mātauranga Māori and scientific knowledge are complementary, not competing authorities.

Ngāti Ngahere's own knowledge, reo, tikanga observation, whakapapa, and experience of whenua must sit alongside scientific hazard assessment and emergency management.

This approach accords with Treaty partnership and the protection of taonga, while strengthening practical resilience.

The Tribunal should recognise Mātauranga Knowledge as Integral to Climate Change Adaptation.

6. Climate Resilience, Redress, and Mokopuna

Te Whare Wānanga o Awanuiārangi

Finally, climate change resilience must be understood as a question of intergenerational justice and Treaty redress.

Ngāti Ngahere cannot be expected to discharge **Kaitiakitanga** where Crown colonial and contemporary conduct has progressively weakened the foundations of that responsibility.

The Tribunal should consider these climate change findings and recommendations that restore capacity, protect taonga, resource marae-led preparedness, and rebuild the conditions for tino rangatiratanga to endure for mokopuna.

Te Whare Wānanga
o Awanuiārangi

Theme 3

Whakaora Taiao, Whakaora Whenua

August 2026

1. Whakaora Taiao, Whakaora Whenua as Rangatiratanga

Te Whare Wānanga o Awanuiārangi

First, the Tribunal should recognise that Whakaora Taiao, Whakaora Whenua, Maungapōhatu me Pūtauaki is climate change evidence based research framework to support Ngāti Ngahere tino rangatiratanga and **Kaitiakitanga**.

Its significance lies in restoring authority over whenua, wai, mātauranga, and taonga, while reconnecting generations through te reo and tikanga.

This restoration must inform the Tribunal's assessment of present and future prejudice that has impacted Ngāti Ngahere.

2. The Evidence of Intergenerational Loss

Te Whare Wānanga o Awanuiārangi

Second, the evidence demonstrates that Crown brutal land confiscation, alienation, discrimntory legislation, and suppression of traditional tikanga governance did more than dispossess land.

It weakened the pūtahitanga wānanga institutional and cultural foundations through which Ngāti Ngahere exercised kaitiakitanga and transmitted mātauranga.

Environmental consequences cannot be separated from Treaty breaches, because cultural authority and environmental Kaitiakitanga (stewardship) were diminished together across generations and remains so today.

3. Evidence of Capability, not Incapacity

Te Whare Wānanga o Awanuiārangi

Third, Whakaora Taiao, Whakaora Whenua - Maungapōhatu me Pūtauaki research provides affirmative evidence of capability, not incapacity.

Through digital mapping, oral histories, waiata, mōteatea, wāhi tapu knowledge, and hazard datasets, Whakaora Taiao, Whakaora Whenua - Maungapōhatu me Pūtauaki demonstrates that its knowledge systems are living instruments of pūtahitanga, governance, adaptation, and protection.

This is significant for the Tribunal, Whakaora Taiao, Whakaora provides research evidence to Answer The Question: What Was Impaired, and What Can Be Restored? The answer is Capability Itself.

4. Treaty Principles Must Operate in Reality

Te Whare Wānanga o Awanuiārangi

Fourth, Treaty principles require the Crown's obligations to be assessed against these realities. Tino rangatiratanga, active protection, partnership, equity, and redress are engaged where Crown conduct has diminished Ngāti Ngahere authority and taonga.

The Tribunal should therefore examine whether Crown responses restore, rather than merely acknowledge, Ngāti Ngahere's capacity to decide, lead, protect, and transmit knowledge across generations.

5. Resilience as a Treaty Outcome

Te Whare Wānanga o Awanuiārangi

Fifth, environmental resilience such as Whakaora Taiao, Whakaora Whenua Maungapōhatu me Pūtauaki must be understood as a Treaty outcome, not simply a technical or scientific research objective.

The digital repository and community wānanga will demonstrate how mātauranga Māori and scientific data can operate together under Ngāti Ngahere leadership.

This is partnership grounded in cultural authority, reciprocal learning, and active protection the Tribunal should recognise evidence of this whakapapa whanaungatanga capability.

6. Redress Must Restore the Conditions of Leadership

Te Whare Wānanga o Awanuiārangi

Finally, the central issue is redress with substance.

If Crown breaches impaired Ngāti Ngahere's authority to care for whenua and taiao, then redress must help restore the conditions in which that authority can be exercised.

The Tribunal must recognise Whakaora Taiao, Whakaora Whenua, Maungapōhatu me Pūtauaki research framework provides both evidence and direction: restore reo, tikanga, knowledge, capability, participation, and decision-making, so resilience is led by Ngāti Ngahere and its whakapapa connectivity to Maungapōhatu.

Te Whare Wānanga o Awanuiārangi

Theme 4

Tangihanga as Living Scholarship

August 2026

1. Identify — Tangihanga as Living Scholarship

Te Whare Wānanga o Awanuiārangi

First, the Tribunal is invited to view **tangihanga** as the search for Ngāti Ngahere living scholarship - not as a peripheral cultural practice.

But as a centralised continuing whare kōrero through which whakapapa, Te Reo me Tikanga Māori, mātauranga Māori is a key insight into connecting biographies of oral histories.

Wairua and collective memory are immersive, taught, practised, renewed, and carried forward across generations by whānau, hapū, iwi, marae, kāinga within Tangihanga tikanga structures, continuously and collectively.

2. Tangihanga as Living Scholarship Evidence – The Living Record

Te Whare Wānanga o Awanuiārangi

Second, the evidence lies within the practice of **Tangihanaga**: karanga, whaikōrero, tauparapara, karakia, apakura, waiata, mōteatea, rau rākau, whakapepeha, haka, whakapapa, inculcated in Te Kawa o te Marae and the whare.

Tangihanga – is central to the ethos in the Search for Identity.

These oral evidential forms of knowledge through them, Ngāti Ngahere restores kōrero tuku iho, teaches obligations, restores identity, and demonstrates that Tangihanga scholarship remains embodied, communal, spiritual, and intergenerational.

3. Tikanga Tangihanga Principle – Tino Rangatiratanga

Te Whare Wānanga o Awanuiārangi

Third, **Tangihanga and tikanga** principle is clear in its direction: tino rangatiratanga must be understood in relation to Ngāti Ngahere's authority over the cultural pūtahitanga of **tangihanga**, knowledge systems, relationships, with enduring responsibilities through which identity is sustained.

Tangihanga therefore engages more than cultural, intellectual recognition.

It concerns the practical capacity to exercise reo, tikanga, maintain whakapapa, transmit mātauranga, and discharge Kaitiakitanga for tūpāpaku according to Ngāti Ngahere rangatiratanga.

4. Crown Breach – Disruption and Consequence

Te Whare Wānanga o Awanuiārangi

Fourth, the Tribunal should confront causation of Tangihanga without abstraction.

Ngāti Ngahere destructive land alienation, erosion of mana whenua, suppression of Te Reo me Te Tikanga Māori, and disruption of whakapapa structures produced historical loss, and damage.

The Crown breaches of Te Tiriti forcefully impaired, dislocated **Tangihanga tikanga conditions necessary for cultural transmission.**

Where Ngāti Ngahere descendants were displaced from whenua, marae, language, and wānanga, their ability to participate fully in tangihanga and fulfil whānau, hapū, marae obligations was correspondingly diminished.

5. Treaty Context Protection in Practice

Te Whare Wānanga o Awanuiārangi

Fifth, within the Treaty context, the Crown's obligations cannot be reduced to preserving cultural remnants while living authority is impaired.

The protection of taonga and the recognition of tino rangatiratanga require conditions in which Ngāti Ngahere can practise, transmit, and govern its own reo and tikanga.

Active protection therefore has practical content: safeguarding the living knowledge systems through which Te Reo, mātauranga, whakapapa, wairua, and tangihanga remain visible to support Reo and Tikanga and it enduring qualities.

6. Waitangi Tribunal Tangihanga Assessment - Why It Matters

Te Whare Wānanga o Awanuiārangi

Finally, the significance for the Tribunal is this: tangihanga provides a measure of whether Te Tiriti guarantees have remained living realities for Ngāti Ngahere.

Its vitality - or impairment - reveals the consequences of Crown Colonial and Contemporary conduct upon identity, authority, and Kaitiakitanga with the ethos of Tangihanga.

The Tribunal should therefore assess Tangihanga as evidence of enduring Crown impact, cultural resilience, and the continuing exercise of Ngāti Ngahere rangatiratanga.

Te Whare Wānanga o Awanuiārangi

Theme 5

Te Tūkino, Te Hahani o Te Ture Kāwanatanga (Koronia)

August 2026

1. Native Lands Act 1862 – Converting Rangatiratanga into Crown Title

Te Whare Wānanga o Awanuiārangi

The Native Lands Act 1862 transformed customary tenure into a Crown-supervised legal process.

It recognised Native custom only after ownership was raptured, surveyed, and certified, while seeking to assimilate Māori ownership to British law.

This was not neutral recognition: it relocated authority from hapū and iwi institutions to a **Colonial Court and Crown-Derived Title.**

For Ngāti Ngāhere, the critical issue here is customary relationships, collective decision-making, and mātauranga attached to whenua were legally displaced, contrary to Article 2's guarantee of rangatiratanga and undisturbed possession.

2. New Zealand Settlements Act 1863 – Raupatu through Statutory Power

Te Whare Wānanga o Awanuiārangi

The New Zealand Settlements Act 1863 converted political and military conflict into statutory authority for taking Māori land.

Once a district was proclaimed, the Governor could take land and deem it Crown land, extinguishing existing customary title, interests, and claims, with compensation restricted by statutory conditions.

The legislation therefore transformed customary territorial authority into a vulnerability controlled by executive decision.

For Ngāti Ngahere, evidence of affected whenua, occupation, allegiance, resistance, confiscation boundaries, and compensation must be assessed cumulatively. The Treaty context is Article 2 protection, requiring active Crown protection rather than LEGSLATIVE DISPLACMENT.

3. Native Lands Act 1865 – Institutionalising Individualisation

Te Whare Wānanga o Awanuiārangi

The Native Lands Act 1865 made the Native Land Court a permanent mechanism for determining Māori ownership and converting customary interests into Crown-derived titles.

Its preamble sought the **"extinction, the termination, the end" of proprietary customs** and conversion into Crown title.

The ten-owner rule further narrowed collective representation, despite customary interests being held through whakapapa, hapū relationships, shared occupation, and reciprocal responsibilities.

This matters for Ngāti Ngāhere because title individualisation could separate land from the collective hapū, iwi that maintained Reo & tikanga, wānanga, wāhi tapu, environmental knowledge, and authority. The Treaty issue is loss of rangatiratanga through imposed tenure.

4. Confiscated Lands Act 1867 – Administering the Consequences of Raupatu

Te Whare Wānanga o Awanuiārangi

The Confiscated Lands Act 1867 did not merely acknowledge earlier confiscation; it supplied machinery for administering land already taken under the Settlements legislation.

The Governor could reserve and grant portions of confiscated land as compensation or provision, thereby placing the disposition of **Māori territorial resources within Crown discretion**.

This converted whenua from a taonga governed through customary authority into an administrative resource controlled by the State.

For Ngāti Ngāhere, the evidence should examine whether confiscation and subsequent grants fragmented traditional estates, displaced communities, and disrupted cultural reo & tikanga transmission. Such consequences engage Article 2's protection of lands and taonga.

5. Native Land Act 1873 – Fragmentation, Succession and Alienation

Te Whare Wānanga o Awanuiārangi

The Native Land Act 1873 abolished the ten-owner limitation and required all owners to appear in titles as tenants in common.

Although presented as more accurate recognition of ownership, the system translated collective customary relationships into divisible legal shares.

Succession multiplied owners, complicating administration and making land increasingly vulnerable to partition and alienation. Te Ara records that buyers' eagerness ultimately overwhelmed Māori reluctance to sell.

For Ngāti Ngāhere, the critical evidence is whether this statutory structure progressively separated whakapapa, whenua, residence, reo & tikanga, with its economic resources. The Treaty concern is cumulative erosion of collective rangatiratanga.

6. Native Land Alienation Restriction Act 1884 - Crown Control Disguised as Protection

Te Whare Wānanga o Awanuiārangi

The Native Land Alienation Restriction Act 1884 demonstrates the contradiction within Crown policy.

It prohibited private dealings in extensive districts and also restricted Māori themselves from contracting to sell interests, while expressly preserving the Crown's ability to purchase.

Thus "protection" simultaneously constrained Māori agency and strengthened Crown purchasing power.

For Ngāti Ngāhere, the legal question is whether the Crown's regulation substituted governmental control for genuine rangatiratanga over alienation. **The Treaty principle is not merely preventing exploitation; Article 2 requires protection of Māori authority to decide collectively whether whenua and taonga should be retained, leased, or alienated.**

7. Native Land Settlement Act 1907 – State Determination of “Surplus” Land

Te Whare Wānanga o Awanuiārangi

The Native Land Settlement Act 1907 empowered the Governor, following Commission findings, to declare Māori land apparently unnecessary for occupation available for sale or leasing and place it under Māori Land Board administration.

The statutory assumption that officials could determine what Māori land was “required” exposed a fundamental flaw.

For Ngāti Ngāhere, the Tribunal should investigate whether officials measured land merely economically rather than according to whakapapa, wāhi tapu, customary use, future generations, mahinga kai, and Kaitiakitanga. That evidential question directly engages Article 2 rangatiratanga conflict between Crown development priorities and Māori customary concepts of whenua.

8. Native Land Act 1909 – Consolidating Crown Administration of Māori Land

Te Whare Wānanga o Awanuiārangi

The Native Land Act 1909 consolidated an extensive administrative system governing customary and Māori freehold land. It defined customary land through Crown legal categories and established Māori Land Boards across the North Island, continuing the institutional supervision of ownership and dealings.

Earlier protections had therefore evolved into a complex regime in which statutory bodies, courts, boards, and officials could influence alienation, leasing, succession, and development.

For Ngāti Ngāhere, this matters because cumulative administrative control can constitute prejudice even where individual transactions appear formally lawful. The Tribunal should assess substance, prejudice - consent, authority, and cumulative loss.

9. From Land Loss to Loss of Intellectual and Cultural Authority

Te Whare Wānanga o Awanuiārangi

Theme Five argument is that whenua was not merely an economic asset. Article 2's "taonga" encompasses a wider field of Te Ao Māori-valued possessions, while Waitangi Tribunal guidance recognises that intangible possessions such as genealogical knowledge and important customs will fall within that understanding.

Consequently, legislative individualisation and alienation as you have seen affect customary intellectual authority directly by removing the physical places through **which mātauranga, whakapapa, wānanga, reo, tikanga, wāhi tapu, and Kaitiakitanga were practised and transmitted.**

For Ngāti Ngāhere, "intellectual property" should therefore be framed carefully as customary knowledge and authority rather than imposed modern copyright terminology.

10. Cumulative Causation - The Tribunal Must Assess the Legislative System

Te Whare Wānanga o Awanuiārangi

Theme Five present these statutes as a cumulative causal system rather than isolated enactments.

From 1862, Crown law redefined customary ownership; from 1863, confiscatory legislation enabled raupatu; from 1865 onward, courts individualised title; later statutes facilitated administration, alienation, settlement, and Crown control.

Waitangi Tribunal findings elsewhere have recognised that such interconnected land policies eroded hapū, iwi political, cultural, and economic organisation and produced enduring prejudice. For Ngāti Ngāhere.

The Tribunal should therefore assess causation, loss of authority, cultural disruption, intergenerational consequences, and the continuing effects on health, mental wellbeing and development.

Tiwhatiwha te pō.

Te Whare Wānanga
o Awanuiārangi

Theme 6

Ngāti Ngahere Land Maps

August 2026

1. New Zealand Constitution Act 1852 – Constitutional Baseline

Te Whare Wānanga o Awanuiārangi

The 1840 Ngāti Ngahere map establishes the evidential baseline: whenua held through whakapapa, tikanga, and collective rangatiratanga.

The Constitution Act 1852 created institutions that could recognise Māori custom yet reserved Crown control over acquisition.

The map therefore exposes a constitutional contradiction: Treaty promises under Article 2 existed alongside structures that progressively displaced Māori authority and transformed customary relationships into property.

2. Native Lands Act 1862 – Statutory Conversion of Custom

Te Whare Wānanga o Awanuiārangi

The Native Lands Act 1862 shifted ownership determination into a Crown-created court process, requiring surveys, investigation, and formal recognition of interests.

Ngāti Ngahere maps showing tribal estates becoming surveyed blocks therefore evidence institutional displacement, not mere cartography.

The legal principle of tino rangatiratanga is tested against this transfer of authority, while Article 2 requires assessing whether statutory title-making respected collective governance.

3. Native Lands Act 1865: Extinction of Customary Proprietary Authority

Te Whare Wānanga o Awanuiārangi

The Native Lands Act 1865 explicitly sought “extinction” of Māori proprietary customs and conversion into titles derived from Crown.

Maps showing collective estates becoming named interests and bounded parcels therefore evidence a reconstitution of whenua.

For Ngāti Ngahere, the principle is that ownership cannot be assessed solely by Crown title: Article 2 protects rangatiratanga and taonga, including relationships, knowledge, tikanga.

4. New Zealand Settlements Act 1863: Raupatu and Spatial Dispossession

Te Whare Wānanga o Awanuiārangi

The New Zealand Settlements Act 1863 authorised the Governor to proclaim districts and take land for settlements, deeming taken land Crown land, subject to statutory compensation rules.

Where Ngāti Ngahere maps show contraction during raupatu, they provide spatial evidence requiring correlation with proclamations, military occupation, and dispossession.

The Treaty test is protection: Crown power could not erase rangatiratanga through legislation.

5. Suppression of Rebellion Act 1863: Coercive Legal Context

Te Whare Wānanga o Awanuiārangi

The Suppression of Rebellion Act 1863 authorised executive orders, detention, courts martial, and protection from judicial challenge.

Read beside Ngāti Ngahere maps, it supplies the coercive context for territorial change: mapped loss must be examined alongside resistance, military action, and punishment.

Treaty analysis therefore asks whether Crown enforcement impaired rangatiratanga and undisturbed possession and whether statutory coercion aggravated land alienation.

6. Native Land Act 1873 – Maps as Legal Instruments and Evidence

Te Whare Wānanga o Awanuiārangi

The Native Land Act 1873 made surveys compulsory and approved maps evidentially authoritative, linking boundaries to memorials, partitions, sales, and freehold conversion.

Ngāti Ngahere maps therefore become primary evidence of how Crown law translated whenua into alienable estates.

Their evidential significance extends beyond acreage: the Tribunal should assess fragmentation against Article 2, active protection, rangatiratanga and taonga, tikanga, and mātauranga.

Te Whare Wānanga o Awanuiārangi

Theme 7

Te Wairua, Te Reo, and Te Mātauranga Embodied in Mōteatea

August 2026

Theme Seven centres on Eight Mōteatea

Te Whare Wānanga o Awanuiārangi

The proposition that Te Wairua, Te Reo, and Te Mātauranga embodied in mōteatea constitute living historical scholarship, eyewitness testimonial accounts, and Te Ao Māori jurisprudence.

Across these eight mōteatea, five by Te Kooti Ārikirangi Tūruki, two by Rua Kēnana, and one other “Kāore te mokemoke” these mōteatea demonstrate restoration, renewal, whakapapa, law, memory, spirituality, unjust violent political colonial experience, identity, and rangatiratanga across generations.

These mōteatea are knowledge systems

Te Whare Wānanga o Awanuiārangi

These mōteatea are authoritative knowledge systems through which Māori remembered, interpreted, challenged, and transmitted the consequences of Crown colonial atrocities and conduct.

Read alongside Articles 2 and 3 of Te Tiriti o Waitangi, and other legislative acts of parliament (see slide 66-67) these mōteatea demonstrate that protection of taonga requires protection of their living reo and tikanga language sources, meaning, transmission, performance, and authority which has been denied to successive generations of Ngāti Ngahere.

Theme Seven therefore invites the Tribunal to read, and understand the depth of mōteatea as substantive evidence of reo and tikanga, law, history, wairua, continuity, an enduring Te Ao Māori intellectual scholarship and sovereignty, which for Māori has changed and added new oral and written evidence to the course of Aotearoa intellectual history.

The Core of Theme Seven

Te Whare Wānanga o Awanuiārangi

The core of Theme Seven: five Te Kooti Ārikirangi Te Tūruki mōteatea:

(1) Ka tū au ka korikori (1866),

(2) Kāore te pō nei mōrikarika noa (1883),

(3) E pā to reo, (1887),

(4) Pinepine te kura (1888),

(5) Tērā te ahi te kā mai (1890);

(6) Rua Kēnana mōteatea: Kāore te whakamā i ahau i te taura whiu kau, (1916),

(7) Moe hurihuri ai (1917)

(8) Nā Harehare: Kāore te mokemoke (1922).

The purpose therefore of Theme Seven is to explain mōteatea are legal jurisprudence, and sit alongside article 2, article 3 of the Treaty context and other legislative acts of parliament (see slide 66-67).

The Tribunal must address the significance of THEME SEVEN: demonstrating how Te Wairua, Te Reo, Te Mātauranga o te Mōteatea narratives demonstrate mōteatea as Living historical Scholarship narratives will inform the Tribunal's assessment.

1. Ka tū au ka korikori (1866): Mōteatea as a Contemporary Jurisprudence

Te Whare Wānanga o Awanuiārangi

"Ka tū au ka korikori" (1866) to be treated as traditional and contemporary legal memory: a record of movement, resolve, disruption, forced exile, unjust criminalisation and survival in Te Kooti Ārikirangi Tūruki's own historical voice and those of his people of Rongowhakaata, Te Aitanga a Māhaki and Ngāi Tāmanuhiri.

Its authority lies in whakapapa, eyewitness accounts, and disciplined restoration of meaning through te reo. Ka tū au ka korokori read against Article 2, the mōteatea asserts rangatiratanga over knowledge itself; alongside Article 3, it challenges any legal order that recognises citizenship while allowing the Indigenous memory not to be diminished.

The Tribunal should therefore receive the Ka tū au ka korokori as oral and written evidence. Tūhoe Ahurei since 1972, Tūrangawaewae 1990 & Te Matatini February 2025, Ōpōtiki Mai Tawhiti

…

2. Kāore te pō nei mōrikarika noa (1883): Law remembered, law contested

Te Whare Wānanga o Awanuiārangi

“Kāore te pō nei mōrikarika noa” (1883) places law itself under Māori scrutiny. Its narrative juxtaposes Te Tiriti, the Native Land Court, mana motuhake, land retention, and the consequences of Crown law legislative violence entering Māori domains.

That jurisprudence in a living form, doctrine. In this manner morikarika is aligned alongside whenua, whakapapa, collective authority, and consequence.

The evidence of mōrikarika therefore requires the Tribunal to ask not merely what law purported to achieve, but whose law prevailed, whose mana was displaced, and whether Article 2 rangatiratanga remained meaningful when legal legislation dismissed and reordered Māori relationships with whenua took away the customary and intellectual property rights of generations of Ngāti Ngahere & Te Iwi Māori.

3. E pā tō reo (1887): Te Reo as the medium of Tikanga authority

Te Whare Wānanga o Awanuiārangi

"E pā tō reo" (1887) demonstrates why te reo and tikanga, mātauranga Māori cannot be separated from the mātauranga carried within it. **Te Reo & Tikanga (language) is not simply the waka through which evidence is applied; it is itself evidence, carrying metaphor, whakapapa, wairua, tikanga, and inherited, insightful commentaries, famous text, historical legal concepts**.

The Tribunal has expressly recognised te reo as a taonga and connected its survival with the survival of Māori culture. Accordingly, Article 2 requires more than preservation of vocabulary:

It requires restoration and protection of its authority, contexts, relationships, and knowledge systems through which we understand and transmit meaning, as we see it today, this has been denied over successive generations to Ngāti Ngahere.

4. Pinepine te kura (1888): Historical adaptation as living scholarship

Te Whare Wānanga o Awanuiārangi

"Pinepine te kura" (1888) demonstrates that mōteatea are neither static commentaries nor frozen historical texts. Te Kooti adapted an established Ngāti Kahungunu oriori, transforming inherited whakapapa and historical knowledge to speak to his own experience of exclusion, violent pursuit, peace, and return.

That very act of adaptation is itself mātauranga: knowledge is restored, preserved precisely because it can speak again, it has a voice, it is the voice of the people.

The Tribunal should therefore recognise transmission, interpretation, and performance as evidence of continuity. The legal question is consequently not whether the mōteatea belongs only to yesterday, but its authority, philosophy and scholarship continues to inform Māori identity, memory, and rangatiratanga today in article 2 & 3 Te Tiriti o Waitangi.

5. Tērā te ahi te kā mai (1890): Wairua, Continuity, and the Authority of Memory

Te Whare Wānanga o Awanuiārangi

"Tērā te ahi te kā mai" (1890) should be considered within the wider evidential pattern of Te Kooti's prophetic, spiritual, political, and legal biographical expression.

The significance of the sequence is cumulative: this mōteatea preserves more than an event; it restores a Māori method of reasoning about historical and contemporary events.

Wairua gives that reasoning its enduring dimension, while te reo scholarship adds its precision and mātauranga supplies its inherited framework.

The Tribunal should therefore resist treating spirituality as separate from law. For Ngāti Ngahere, the spiritual, biographical historical, intellectual, and judiciary dimensions, elements remain interwoven, mutually reinforcing, and alive, however as we seen Ngāti Ngahere has been denied this customary observation, perspective.

6. Kāore te whakamā i ahau (1916): Rua Kēnana and Inherited Legal Consciousness

Te Whare Wānanga o Awanuiārangi

Rua Kēnana “Kāore te whakamā i ahau ki te taura whiu kau” (1916) carries Theme Seven forward into another generation and this generation of Māori – Tamakaimoana constitutional consciousness.

Rua Kēnana composition demonstrates that mōteatea remained a vehicle for confronting Crown invasion, affirming dignity, and interpreting political experience through Māori intellectual frameworks.

The significance is intergenerational: Te Kooti & Rua Kēnana precedent is not an isolated voice but part of an evolving corpus of Indigenous Jurisprudence. Article 2 therefore encompasses not merely possession of tangible taonga, but continuing authority over the knowledge through which Māori interpret their collective existence; Article 3 demands equitable recognition of that continuing intellectual authorship and citizenship.

7. Moe hurihuri ai (1917): Confinement Cannot Extinguish Rangatiratanga

Te Whare Wānanga o Awanuiārangi

"Moe hurihuri ai" (1917), associated with Rua Kēnana unjust violent imprisonment, demonstrates the extraordinary legal resilience of mōteatea: even confinement becomes a site from which Māori experience is interpreted, remembered, and transmitted.

The narrative matters of Moe hurihuri ai because Crown institutions may restrict movement, but they cannot legitimately extinguish whakapapa, wairua, language, or collective intellectual authority. This is where Article 3 must be understood substantively, not superficially.

Equality cannot mean merely equal exposure to Crown law; it requires protection of the conditions enabling Māori to remain Māori. Article 2 and Article 3 therefore operate together, not in isolation.

8. Kāore te mokemoke (1922): Living Jurisprudence and the Tribunal's duty

Te Whare Wānanga o Awanuiārangi

Finally, "Kāore te mokemoke" (1922) completes the evidential profile by demonstrating that mōteatea remain living scholarship, eyewitness accounts: remembered, performed, interpreted, analysed and carried forward to demonstrate "loss and damage of te reo and tikanga."

Their value is reinforced by historical authorship. They constitute a continuing jurisprudential oral, written and performance record through which Māori articulate lore, authority, grievance, responsibility, spirituality, and collective identity.

The Tribunal should expressly recognise this evidential status. If Article 2 guarantees tino rangatiratanga over taonga, and Article 3 guarantees protection, rights, and equity, then the protection of mōteatea must include their transmission, interpretation, performance, and continuing authority denied to successive generations of Ngāti Ngahere.

Mōteatea Performance and Its Rights

Te Whare Wānanga o Awanuiārangi

The performance of all eight moteatea in Theme Seven aligns with Kōhanga Reo, Kura Kaupapa Māori, Te Aho Matua, Kaupapa Māori, and the three wānanga: Te Wānanga o Aotearoa, Te Wānanga o Raukawa, and Te Whare Wānanga o Awanuiārangi.

Read within Articles 2 and 3, and the Education and Training Act 2020, and Te Ture mō Te Reo Māori 2016, it affirms te reo, taonga, identity and continuity.

This legal framing is supported by the Education and Training Act 2020, which expressly recognises Kura Kaupapa Māori, Te Aho Matua and Wānanga, and requires education governance to give effect to Te Tiriti o Waitangi. Article 2 concerns tino rangatiratanga over taonga, while Article 3 concerns equal rights and equity.

Te Ture mō Te Reo Māori 2016 recognises te reo Māori as an Indigenous Language and taonga protected under Article 2; its predecessor, the Māori Language Act 1987, established its Official - Language Status.

Central Submission

Te Whare Wānanga o Awanuiārangi

Together, these eight mōteatea establish the central proposition of Theme Seven: mōteatea are living historical scholarship, eye witness accounts and a form of Māori Jurisprudence. They preserve & restore facts, interpret law, transmit whakapapa, carry wairua, sustain te reo & tikanga, and teach succeeding generations how to understand Crown Colonial Conduct and Māori responses to it.

Contemporary scholarship similarly identifies mōteatea as embodying experience, knowledge, scholarship, facts, ideas, and community representation.

The Tribunal should therefore assess these eight mōteatea as evidential authorities within their own intellectual and cultural order, corroborative evidence and background.

That approach is consistent with the Tribunal's established recognition that te reo and mātauranga Māori are taonga, and with Wai 262's emphasis on Māori authority over taonga works and mātauranga.

Final Submission Eight Mōteatea

Te Whare Wānanga o Awanuiārangi

For Ngāti Ngahere, this submission, analysis of mōteatea is simple:

The mōteatea speak because the people remember and remain; the people remain because the mātauranga is immersive and it remains to chart a new course of intellectual history;

And the mātauranga remains because the wairua, te reo and tikanga continue to carry the voice of tradition and contemporary aspirations.

The Crown cannot fulfil Article 2 by protecting only the outward form of the taonga while neglecting the living authority - Ngāti Ngahere have a right to access denied to them over successive generation.

Nor can Article 3 be satisfied by formal equality where the conditions necessary for Māori knowledge, language, dignity, and transmission have been weakened.

The Tribunal is therefore invited to hear, to view these eight mōteatea as living evidence of law, history, the search for identity, and rangatiratanga.

Te Whare Wānanga o Awanuiārangi

Theme 9

He Rautaki Reo Paerua, Reo Kairangi Mā Ngāti Ngahere

August 2026

1. Theme Nine: Maungapōhatu – Rautaki Mātauranga Reo & Tikanga

Te Whare Wānanga o Awanuiārangi

Theme Nine establishes a Ngāti Ngahere Reo Masters, Reo PhD, and Reo Professional Doctorate pathway aligned to the Maungapōhatu-Rautaki Mātauranga established in 2019.

Formerly called Maungapōhatu Mātauranga Strategy Paerua, Kairangi, this strategy demonstrates **how through sustained postgraduate achievement since 2019**.

In 2025, the first six Maungapōhatu PhDs graduated from Te Whare Wānanga o Awanuiārangi. **Four thesis written in te reo Māori**.

In 2026, another four graduated - whakapapa to Maungapōhatu, with three further PhDs scheduled for submission in October this year.

This growing legacy for Maungapōhatu demonstrates an enduring pathway for reo revitalisation, scholarship, and rangatiratanga that can be shared with Ngāti Ngahere today.

2. Te Reo, Tikanga and Intergenerational Language Revitalisation

Te Whare Wānanga o Awanuiārangi

He Rautaki Reo Paerua, Reo Kairangi Mā Ngāti Ngahere establishes an advanced pathway for the acquisition, revitalisation building capacity and transmission of Te Reo and Tikanga for Ngāti Ngahere moving forward.

Through Master's, PhD and Professional Doctorate research, the strategy creates opportunities for whānau and researchers to learn, speak, analyse and produce scholarship in Te Reo.

It strengthens marae-based wānanga and Tohe Kura Reo, ensuring reo and tikanga are restored, normalised and transmitted across generations through Ngāti Ngahere-led research.

3. Linguistic and Poetic Recovery of Ngāti Ngahere Oral Tradition

Te Whare Wānanga o Awanuiārangi

The strategy provides a scholarly framework to recover Ngāti Ngahere's distinctive linguistic and poetic traditions, including whakapapa, whakataukī, kōrero, mōteatea, karakia and the inherited kōrero of tīpuna.

It brings the voices of the past into contemporary learning by documenting the vocabulary, grammatical structures, imagery, metaphors and figurative language embedded within traditional compositions.

This linguistic recovery restores & preserves the distinctive Ngāti Ngahere oral style while enabling future generations to understand, speak, compose and confidently transmit their tīpuna & contemporary reo.

4. Whakapapa, Mātauranga and the Living Voice of the Marae

Te Whare Wānanga o Awanuiārangi

At its foundation, this rautaki recognises that Ngāti Ngahere oral tradition is a living repository of whakapapa, histories, tikanga, mātauranga and collective identity.

Research will capture the knowledge held within marae, whānau and kaumātua, including karakia performed on the marae, handed-down speeches, kōrero and whakapapa narratives.

By returning this knowledge to wānanga, marae, Tohe Kura, kapa haka, thesis contexts, the strategy reconnects present generations with tīpuna voices and strengthens cultural continuity, identity, authority and belonging.

5. Complementary Strategic Framework for Ngāti Ngahere and Maungapōhatu

Te Whare Wānanga o Awanuiārangi

He Rautaki Reo Paerua, Reo Kairangi Mā Ngāti Ngahere sits alongside the Rautaki Reo established for Maungapōhatu in 2019, providing a complementary pathway that recognises Ngāti Ngahere's distinctive linguistic, cultural and historical identity.

Together, these two strategies support sustained reo and tikanga revitalisation while enabling advanced research to strengthen the Ngāti Ngahere Treaty claim.

The postgraduate programme creates an enduring scholarly legacy through which tīpuna and contemporary knowledge, linguistic heritage and mātauranga can be protected, restored and advanced.

6. To Conclude: Ngāti Ngahere Reo & Tikanga Strategy is the Big Canvas:

Te Whare Wānanga o Awanuiārangi

Theme Nine: the BIG CANVAS MOEMOEĀ: Yesterday, today and tomorrow we paint across this big canvas the enduring evidence, aspirations and restored authority of Ngāti Ngahere. The findings from this hearing can transform testimony into a living pathway for reo, tikanga, whakapapa, mātauranga and oral tradition restoration.

Resourcing marae-led wānanga, advanced scholarship, intergenerational transmission, linguistic recovery.

Creating a lasting Ngāti Ngahere-led Reo and Tikanga legacy aligned with their whakapapa whānau from Maungapōhatu and Pūtauaki, Ngā Toenga, Te Whare Wānanga o Awanuiārangi, Victoria University Te Herenga Waka and Waikato university.

Te Whare Wānanga o Awanuiārangi

Theme 10

Te Whakaputanga: A Publication of the TEN THEMES in the 31 July 2026 Discussion paper

Te Whakaputanga: Publication

Te Whare Wānanga o Awanuiārangi

This planned Te Whakaputanga Publication; the TEN THEMES to expand the original Discussion Paper of the 31 July with its academic requirements to support the Ngāti Ngahere Claim.

Te Whakaputanga Publication will bring together the ten interconnected themes of discussion paper presented today, a coherent, enduring publication connected to the contemporary dimensions of the Ngāti Ngahere Claim.

Te Whakaputanga: Publication

Te Whare Wānanga o Awanuiārangi

Drawing on the Ten Themes:

1. Kia Whakaaratia
2. Kōanga (Spring) Climate Change Summit
3. Whakaora Taiao, Whakaora Whenua
4. Tangihanga as Living Scholarship
5. Te Tūkino, Te Hahani o Te Ture Kāwanatanga (Koronia)
6. Ngāti Ngāhere Land Maps
7. Te Wairua, Te Reo, Te Mātauranga o te Mōteatea
8. Te Whakaara o Te Mōteatea ki te Kerēme a Ngāti Ngahere
9. He Rautaki Reo Paerua, Kairangi Mā Ngāti Ngāhere
10. Te Whakaputanga publication

Te whai au i te tira haere

(That I should join in this journey)

Te Whare Wānanga o Awanuiārangi

To conclude: ***Te whai au i te tira haere*** **(That I should join in this journey)** emerges from verse two, line nine of the waiata mokemoke *Engari te tītī e tangi haere ana*, composed by the prolific nineteenth-century Tūhoe composer Mihi-ki-te-kapua (Black, 2000).

Its vision rests upon two inseparable statements: **Connection** and **Journey**. Connection gathers people together, knowledge, experience, and possibility; without **connection**, no future can take form. **Journey** transforms that connection into direction, meaningful relationship, resilience, and courage to navigate what lies beyond the horizon.

Thus, *Te whai au i te tira haere* becomes a partnership, reciprocity, and the shared pursuit of a future shaped together (Black, 2014, *Enhancing ranga Māori and Global Indigenous Knowledge*, NZQA).

Te Whare Wānanga o Awanuiārangi
Te Kura Whakawhānui Mātauranga
School of Indigenous Graduate Studies
The Office of Research and Innovation
Ngā Toenga a Ngā Tamariki a Iharaia, me Ngā Uri o Maungapōhatu

Te Whare Wānanga
o Awanuiārangi

Te Tiriti o Waitangi Breaches and the Erosion of Ngāti Ngahere Identity

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25 August 2026