

## **Ētahi hakaaro e pā ana ki te mahi whakanui i te Tiriti o Waitangi i te rangahau me te mahi tāhuhu kōrero**

**Some initial thoughts about researching and writing history in a way that honours Te Tiriti o Waitangi**

### **Kōrero tūwhera**

Whiti ora ki te whaiao ki te ao mārama.

Whiti ki runga, whiti ki raro.

He ngunu ki te kōhatu,

he ngunu ki te rākau,

tī taha ki tēnei taha

tī taha ki tērā taha,

tīhei mauri ora

Kei te mihi te uri nei nō Ngāti Toa Rangatira ki Wairau, nō Ngāti Pākehā hoki, ki a koutou katoa, ki ō koutou mate, ki ō koutou mana, ki ō koutou reo, ki ō koutou karanga maha.

A mihi or greeting to everyone, and the ancestors, people, cultures, languages you bring with you.

Ko Tainui te waka

Ko Tū Ao Wharepapa te maunga

Ko Wairau te awa

Ko Ngāti Toa Rangatira te iwi

Ko Wairau te marae

Ko Metapere Kawhe, ko Hone O'Brien ngā tūpuna

Ko Sonja Lani Mitchell tōku ingoa

Tēnā tirohia ki raro nei ki ētahi whakaaro e hāngai ana ki te whakamana i te Tiriti o Waitangi i te rangahau, i te mahi tāhuhu kōrero hoki. Ko te tūmanako nei, ka whakakīngia e koutou ko ngā kairangahau, ko ngā kai tāhuhu kōrero, ko ngā whānau, ko ngā hapū, ko ngā iwi, te kete whakaaro nei mā tātou, mā ā tātou uri.

Below are some initial thoughts about what a Te Tiriti-based approach to research and historical work might look like. Other Māori writers, historians, pou kōrero, kaumātua, whānau, hapū, and iwi are invited to share thoughts about how tikanga Māori or tikanga ā-whānau, tikanga ā-hapū, tikanga ā-iwi underpins our work. We hope to create a shared kete whakaaro to help guide researchers and historians, from any background, on how to start on the path of doing historical work in a way that upholds Te Tiriti o Waitangi. This would include upholding rangatiratanga and the rights of whānau, hapū, and iwi over our own kōrero, histories, mātauranga, and other taonga.

I descend from Ngāti Toa Rangatira ki Wairau and Ngāti Pākehā. I worked as a historian in Te Tiriti/The Treaty sector, including for Te Rōpū Whakamana i te Tiriti/ the Waitangi Tribunal and as an independent researcher for iwi and the Stout Treaty of Waitangi Research Centre. Over the years, I have been lucky to work with and

learn from many different kaumātua, scholars, historians and researchers; to read a range of literature and research reports relating to Te Tiriti o Waitangi; and to be part of kōrero and debates about what it means to research and write history in a way that honours Te Tiriti. Kei te mihi au ki ōku tuākana katoa. I have personally grappled, and seen others grapple, to balance te taha Māori and te taha Pākehā in historical work and in institutions and frameworks.

PHANZA members approached me and other historians about including a reference to Tiriti o Waitangi in the PHANZA Code of Practice. After reading the draft Code, I suggested that PHANZA include some information or guidance about what a Tiriti-based approach, or tīkanga Maori-based approach, to research and historical work looks like, or how one might start on a path for finding out. After speaking with other Māori researchers and writers, I drafted and re-drafted some initial thoughts about this, and recommended to PHANZA that there be wānanga of Māori researchers, writers, and historians. Those initial thoughts are offered below, for other Māori researchers, historians and writers to consider, whakawhiti kōrero over, contribute to, change, or completely overhaul.

## **Kete whakaaro**

### **Kei ia whānau, kei ia hapū, kei ia iwi te mana**

The authority to decide whether and how to research and present kōrero tuku iho and mātauranga sits with the relevant whānau, hapū and iwi. A general kete whakaaro or guide can never be a substitute for working and taking directions from people and communities. First and foremost, it is kaitiaki, or the correct custodians, who decide how kōrero tuku iho, traditional histories, mātauranga Māori, and other cultural taonga will be looked after.

## **Whakapapa**

*‘E kore au e ngaro, he kākano i ruia mai i Rangīātea’*

Know and acknowledge your whakapapa, know your relationships, know your history. Know and acknowledge the whakapapa, relationships, history and tūpuna of the people you are writing for or about.

Nā wai te kōrero? Nā wai te mahi? ‘Who’ matters. ‘Who’ is conducting the research, who shares information, who we are writing about, who is doing the writing, what are their relationships to others. This is at least as relevant as ‘what’ the information is. ‘Who’ includes where someone is from, their whakapapa or genealogy, and what their relationships are to other tūpuna and groups. These things shape the authority, relationships, perspectives and biases we bring. They also help determine whether people will trust and respect our work. Pākehā historians sometimes jump over the ‘who’ to the ‘what’: Remember this whakataukī:

‘He aha te mea nui o te ao? Māku e kī atu, he tangata, he tangata, he tangata!’  
(What is the most important thing in the world? It is people, it is people, it is people!’)

This includes respecting the people we work with and who entrust us with things like kōrero or histories. We need to have these people in the waka with us and guiding us. We also need to be clear about who we are and understand that in some cases, we simply won’t be the right person to be in the waka.<sup>1</sup>

## **Utu or reciprocation**

Aroha atu, aroha mai

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<sup>1</sup> Different whānau, hapū, and iwi will take different views on who are the right people to undertake particular research and history. It may be expected or preferred that a researcher or writer has whakapapa connections to and/or whanaunga relationships to the people they are working with. In most cases, in the very least, a strong relationship based on trust and reciprocation is expected.

One doesn't get to just 'research' or write about kōrero tuku iho or traditional histories, or the experiences of hapū, whānau and iwi: we may be entrusted with such work and it is the relevant communities, and usually the people who are recognised within their community as holders of knowledge or authoritative sources – such as kaumatua or pou kōrero - who decide who can be entrusted. That decision may be based on things like our whakapapa and relationships, our understanding of whakapapa, tikanga, and te reo Māori, the levels of knowledge, skill, and/or trustworthiness we have demonstrated, and on the benefit the work will bring to the relevant community/communities.

If a person or community entrusts us with their histories, it is very likely, and consistent with the principle of utu or reciprocation, that we will have ongoing obligations to them.

When working on histories or topics with or relating to tangata whenua, or with a kaupapa Māori approach, we're likely to be expected to maintain a strong relationship with the relevant people, to work with them face-to-face and to involve them deeply, including have them lead the project and its goals. It is a given that we treat with care whatever they choose to entrust us with. We might be expected to engage with source information that is less familiar or more challenging, such as mōteatea or traditional songs, keep some information confidential, such as information related to whakapapa or wāhi tapu. We're likely to be expected to keep accurate records, including in accurate te reo Māori. We might also be asked to hand over any information or records collected to the groups involved and/or store them in an agreed place and manner, with agreed protocols about who can access them and for what purpose. We might be expected to work collaboratively and present historical work in ways that are less familiar, including through oral, visual and audio presentations, through objects, visiting places, song, etc. We're likely to be expected to present the fruits of our work, usually in person, and acknowledge all involved with the work and their role/s.

It is important to honour the trust that people put in us and the relationships we form during our work. Think of these people as the tohunga, or kaiārahi, of a waka we are in. If you leave them on the shore, or neglect to listen to them, it doesn't matter how hard you paddle, you'll almost definitely end up in the wrong place.

### **Ehara taku toa i te toa takitahi, engari he toa takitini**

Historical work undertaken in a tikanga-based way will often involve a collaborative, or all-of-waka, effort. For example, groups of people may both contribute to the work and produce the work itself, and this will be reflected in how the work is presented. This is in contrast to Pākehā-dominated frameworks and academic institutions, which tend to favour the individual researcher or historian and individual achievement.

### **Kia ū ki te tapu / respect and honour what is tapu or sacred.**

Kia tika te mahi

Arohatia te mātauranga Māori, arohatia ngā taonga tuku iho, arohatia ngā tikanga, arohatia te reo Māori.

Included in things tapu are mātauranga Māori (traditional Māori knowledge, including karakia or prayers, whakataukī, waiata tuku iho, mātauranga rongoa, and many, many other kinds of knowledge), kōrero tuku iho (histories and stories handed down over the generations), kawa (customs), tikanga (the right way to do things, protocols), te reo Māori (and reo-ā-whānau, reo-ā-hapū, reo-ā-iwi, or dialects), amongst other things.<sup>2</sup>

To learn about things like tapu and mātauranga Māori, you generally need to have grown up in, lived, or spent a lot of time in Māori communities or groups, and have kaumātua and other pou kōrero, pūkenga or knowledge-holders telling and guiding you. There is no short-cut to getting that kind of knowledge and trust.

The people who tell us how to appropriately respect and honour things tapu and taonga, whether physical or non-physical, are the kaitiaki, or care-takers/safeguards. Kia areare ai ō tāringa! Listen to them, and act in a way that honours what they say. This includes being willing to immerse yourself in what they direct you to, such as tikanga, te reo Māori, mātauranga, kaupapa Māori, and so on. You're likely to be expected to understand what you are working on, deeply from the inside. That doesn't necessarily mean not thinking critically and analysing what you learn, but it is important to do so from a place of deep knowledge and understanding, with wisdom, care and humility, especially if you didn't grow up in the culture and context of the people your are researching/writing with, for, or about. Pākehā historians place a lot of value on being 'objective' and authoritative. Yet, positioning oneself as objective and authoritative often seems like a Pākehā framework that serves Pākehā culture and dominance. Kia puta ai ngā kare a-roto. Acknowledging feelings, beliefs, whakapapa, relationships, can be more honest than projecting so-called 'objectivity'.

Dr Aroha Harris gave this advice to historians in a presentation she gave at the National Library on its 50<sup>th</sup> Anniversary:<sup>3</sup>

'Be mindful of our own individual framing – mindful and critical of the frames within which we may not notice we are operating already. So in creating or curating history, it's not just about choosing a frame that suits a commitment to aligning our work with Māori need, but also about being conscious of the frame (worldview) in which we probably already operate.'

### **Patua te wehi / Be prepared for cross-cultural discomfort and learn from it**

If you've grown up in a Pākehā-dominated context, or even if you haven't, you are likely at some point to come up against people and tikanga in ways that are likely to feel unfamiliar and at times deeply uncomfortable. You may be told in no uncertain

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<sup>2</sup> The Waitangi Tribunal's report Ko Aoteaora Tenei (or the 'Wai 262' report, includes discussion of Matauranga Māori.

<sup>3</sup> Dr Aroha Harris, March 21st, 2016, <https://natlib.govt.nz/blog/posts/a-history-of-aotearoa-new-zealand-in-a-single-frame>

terms that you've got it wrong. Take a deep breath, listen and learn from what you are told. Matua Iwi Nicholson said to us at a Ngāti Toa Rangatira wānanga that being told off can at least mean you're worth the effort! Kaiako from Te Ataarangi, Henare Ngaia, from Te Ati Awa, used to say to his students 'He taonga tonu te hē' (to make mistakes is a treasure). Part of Te Tiriti exchange is to put yourself out on a cultural limb, accept that sometimes you'll get it wrong, and to learn and adjust. Māori have done a lot of adjusting: to give effect to Te Tiriti, everyone else needs to as well.

**Kia mīharo tāu haerenga / enjoy the journey**

There are infinite hua or rewards for applying a tikanga Māori approach to research and historical work. As part of honouring Te Tiriti, we have opportunities to develop and share the way we think, and to form special relationships and connections with, people, communities, the environment, and the past. Hopefully we can pass that knowledge and those relationships on to future reanga or generations, so that eventually, whether they're tangata whenua or not, upholding tikanga Māori and honouring Te Tiriti o Waitangi will be things they do naturally, without having to think or read guides about it!

## Rauemi

[It might also be helpful to include a list of references for further reading – this would be a body of work in itself to put together. I’ve included below a few examples only for now but this could be developed if people think such a list would be helpful.]

### Kaupapa Māori research, including ethics, frameworks, concepts etc

[www.rangahau.co.nz](http://www.rangahau.co.nz) - this rich resource provides links to kōrero from many Māori scholars, researchers, and pou kōrero on the topic of kaupapa Māori research.  
Waitangi Tribunal, *Ko Aotearoa Tenei* (also called the Wai 262 report)  
Ani Mikaere, *Colonising Myths: Maori Realities-He Rukuruku Whakaaro*  
Ani Mikaere, Presentation at He Mana Whenua/Indigenous Research Conference 2013  
Dr Aroha Harris, ‘A history of Aotearoa New Zealand in a single frame’, March 21st, 2016  
Dr Aroha Harris, ‘Why I’m still keen even though you are so mean’, talk at NZHA Conference, Dunedin 2013  
GH Smith: *The development of kaupapa Maori: Theory and praxis*, 1997  
Graham Hingangaroa Smith, *Protecting and respecting indigenous knowledge. Reclaiming Indigenous voice and vision*  
Jessica Hutchings and Jeremy-Lee Morgan, *Decolonisation in Aotearoa*  
Michael Reilly, Suzanne Duncan, Gianna Leoni, Lachy Paterson, Lyn Carter, Maiu Rātima, Poia Rewi, *Te Kōparapara: an introduction to the Māori world*  
Rose Pere, *Ako: concepts and learning in the Māori tradition*  
Leoni Pihama, *Tihei Mauri Ora Honouring Our Voices: Manawahine as kaupapa Māori theoretical framework*  
Linda Tuhiwai Smith, *Decolonizing Methodologies: Research and Indigenous Peoples*  
Atholl Anderson, Judith Binney and Aroha Harris, *Tangata Whenua: An Illustrated History*  
Ranginui Walker, *Ka whawhai tonu matou: Struggle without end.*  
Royal Society Te Aparangi, *He waka eke noa: Mentoring in the Aotearoa New Zealand research community*, <https://royalsociety.org.nz/what-we-do/research-practice/mentoring-guidelines/he-waka-eke-noa-mentoring-in-the-aotearoa-new-zealand-research-community/>, downloaded May 2019

### Getting your use of Te Reo Māori correct or tika

Te Aka Māori online dictionary – to check your spelling of Te Reo Māori, macrons, etc.

Te Taura Whiri i Te Reo Māori, *Guidelines for Māori Language Orthography*.  
Hirini Moko Mead and Neil Grove, *Ngā Pēpeha a ngā Tīpuna*

And so on and so on...