

## Karanga Hokianga (Hokianga calls)

### Patu Wahanga Hohepa

**Abstract:** [From the Editor]. The Capability Building programme of Ngā Pae o te Māramatanga has established a national network of MAI sites (Māori and Indigenous) based in the major tertiary institutions in New Zealand. Each site runs a post-graduate support curriculum for its Māori and indigenous students; and at times converge at national-level events. One part of the programme that brings students together is the National Doctoral Students Writing Retreat. This is an annual event over a 9-day period where students are accommodated and sustained at the Tainui Endowment College at Hopuhopu which is ideally situated on a hill on the outskirts of the town of Ngaruawahia. The purpose is for students to make significant advances in their doctoral and research writing. The programme is carefully crafted with a team of experienced academic mentors and advisors provided throughout the retreat. A particular highlight is the keynote address which is sponsored by the Manu Ao Academy. The purpose of this address is to provide emerging Māori scholars with role models of excellence to further inspire their pursuit of scholarly work.

At the 7th annual retreat, the Manu Ao keynote speech was delivered by Emeritus Professor Patu Hohepa. This article presents the text of his address; and it is expected that readers will be inspired by the local, national and global reach of the call from Hokianga.

**Keywords:** Academic career; community research engagement; doctoral study; Māori research excellence

### Whakataau (landing)

*E kau ki te tai e, e kau ki te tai e;  
E kau rā e Tāne, wāhia atu te ngaru hukahuka o Marerei-ao,  
Pikitia atu te au rerekura o Taotaorangi .  
Tapatapa rūrū ana te kakau o te hoe  
E auheke ana, e taratutū ana te huka o Tangaroa,  
I te puhi whatu kura, i te puhi marei kura o taku waka.  
Ka titiro iho au ki te pae o runga, ki te pae o waho,  
Piki tū rangi ana te kakau o te hoe...  
Kumea te uru o taku waka ki runga i te kiri waiwai o Papatūānuku e takoto mai nei  
Ki runga ki te uru tapu nui o Tāne e tu mai nei.  
Whatiwhati rua te hoe a Poupoto tau ake ki te hoe nā Kura he Ariki whatumanawa  
To manawa e Kura ki taku manawa.  
Ka irihia, ka irihia ki waionuku  
Ka irihia ka irihia ki waiorangi  
Ka whiti au ki te wheiao, ki te aomarama.  
Tupu kerekere, tupu wanawana,  
Ka hara mai te toki a Haumia e.  
Hui e. Taiki e.*

This is the Canoe landing incantation of Nukutawhiti as he brought Ngatokimatawhaorua safely into the Hokianga Harbour. My translation is:

Swim the tidal currents, swim the tidal waters;  
Swim Tāne (i.e. the canoe) cleave the foaming waves of the cloud's high heave,  
Climb up the blood red sweep of the Sky reaches,  
Hammering and shaking is the handle of my steering paddle,  
Dipping way down and shuddering is the foaming wake of Tangaroa,  
Against the plumed carved sterns of my canoe  
I look downwards to the shoreline and then up to the horizon threshold  
The handle of my paddle is thrust standing in the sky ...  
Let the body of my canoe be hauled to the watery skin of the earth mother lying there  
To the great sacred grove of Tāne, the Forest God, standing there;  
The steering paddle of Poupoto breaks in two  
He lands at the paddle of Kura a rock strong ariki  
Your strength Kura is my strength  
We are being held up, held up to the earth bound waters  
We are lifted to the sky high waters  
And I now cross from the twilight world of death  
To the world of light.  
Rising fiercely, rising awe inspiring,  
The axe of Haumia comes  
And we gather, united, victorious.

## Ngā mihi

*E totoro atu nei hoki nga mihi ki te wai e rere nei; Waikato awa, e kato nei i te whenua mai i Taupō ki te Tai tāpokopoko o Tāwhaki, ki te tai tapatū a Kupe, tēnei rā te mihi atu ki a koe; Waikato taniwha rau, he piko he taniwha, he piko he taniwha, e kiia nei hoki*

*Ko Waikato te wai,  
Ko Taupiri te maunga,  
Ko Tūheitia te tangata.*

*Kia tau tonu hoki ngā manaakitanga a Te Mea Ngaro ki te kāhui ariki, ki a koe hoki e te mokopuna o te motu.*

*E mihi ana ki a Papatūānuku e hora nei me tōna whakataukī: “Ko Tāmaki ki raro, ko Mōkau ki runga, Parehauraki, Parewaikato, ko Maungatoatoa ki waenganui”; Tainui waka – Tainui whenua – Tainui tangata – tēnā rā koutou katoa.*

*Ka titiro arorangi ki a rātou kua whetūrangitia, ki nga hoa o neherā, no Waikato mai, i mahana ai ōku hīkoi ki o koutou pae kāinga e Tainui. Ko taku akiriki mūmau tonu, ko Te Atairangikaahu tērā i riro atu ai i ngā hurihanga tau, e kore nei e wareware. Āe rā e te wahine toa, te wahine rangatira, i hīkoitia ai ngā marae me ngā moutere. Kei te ngau tonu hoki i roto i a mātou i takahi tahitia ai te ao i to taha. Moe mai, moe mai, moe mai rā.*

*Kei konei tonu koe e te hoa hī ika, ruku kina, kōrero tahi hoki i te ao i te pō, e Bob Te Kotahi Mahuta. Koia nei tēnei to moemoeā e ai kia tū he kura wānanga ki roto o Waikato. Tū nei ia ki Hopuhopu, tīraha nei koe i mua i to moemoeā, me tōna moeranga motuhake. Takoto mai rā e te hoa.*

*Ko Bob Kerr hoki, te kaimau i te kawa o ngā tawhito i te Whare Wānanga o Tamaki makau rau. Ko Bruce Biggs, i piri nei i roto i te wānanga, engari i mau tonu i tōna Ngāti Maniapototanga. Kei wareware hoki ki a Pei Te Hurinui, te whakaruruhau o Te Kaunihera Māori. Ka poroaki atu ki a koutou mā, moea te moenga tē whakaarahia, takahia te ara whānui e kore nei e hoki anga mai.*

*No reira, haere e ngā mate ...*

*Ka hoki mai ki a koutou, ki te taumata tapu, ki te paepae o te kura wānanga nei, e Ngā Pae, e Te Manu ao. Whānui tonu taku mihi ki a koutou hoki e huihui nei ki te hora i ngā kupu whakatau i ahau e haere Māhurehure mai ana ki tēnei huihuinga. Ko ngā hononga o tātou kei tua whakarere, kei Hawaiki mai, e taea ai e tēnā, e tēnā o tātou e noho tahi nei, “E kore au e ngaro; he purapura i ruia mai i Rangiātea. Ahakoa iti taku iti, ka tūria e au ngā rire o te moana”. Tēnā koutou, tēnā koutou, tēnā koutou katoa.*

## **Introductory remarks**

I have driven from our home in Rawene in the upper Hokianga Harbour, where the Waima River joins that of Mangamuka and Waihou. Rawene is part of my home community through links to the three hapū groups – Te Mahurehure, Ngati Hau and Te Hikutu. Hokianga was the main home base of Kupe the navigator and Hokianga is the cradle from where Ngāpuhi evolved and where I was raised, and to where I have finally returned. Please note that I did not say to where I have retired.

I enter the domain of Tainui waka, and greet the waters of Waikato, with its proverbial mana:

Waikato is the river,  
Taupiri is the mountain  
And Tūheitia is the leader.

I pay homage to the lands of the Tainui Confederation from Tamaki to Mokau, from the western tide to the Hauraki region with Maungatoatoa in the centre. King Tuheitia I deeply acknowledge. I still weep within for two friends from my generation – his mother Queen Te Atairangikaahu, and his uncle Bob Te Kotahi Mahuta, whose vision we inhabit and share today. There are many others from Tainui who have been part of my past – Bob Kerr and Bruce Biggs in the University of Auckland Māori Studies, Pei Te Hurinui who led the New Zealand Māori Council in my term as chair of the Auckland District Māori Council as well as being on many other groups together, from the Department of Education’s Māori Advisory Committee to the Williams Māori Dictionary Revision Committee. To them and all who have gone from our world – haere rā koutou.

Can I now greet all of you and also refer to the reason or purpose that has brought us together.

I am honoured, and thank Ngā Pae o te Māramatanga, and Manu Ao Academy, for this opportunity to address this gathering of leaders, academic and professional, actual and potential. I and others who have been through doctoral pathways that were radically different, warmly and without hesitation support what Ngā Pae o te Māramatanga and Manu Ao are doing for the visionary purposes of :

Accelerating Māori leadership  
Strengthening the links between Māori academics and Māori professionals  
Advancing Māori scholarship

The link is also more personal. Manu Ao has a governing body called Te Kāhui Amokura and its chair Professor Mason Durie is a colleague and friend who has already laid out a template of what is required for Māori education in a keynote address at a Hui Taumata Matauranga at Taupo over ten years’ ago. He encapsulated what was being said in numerous ways, repeated in many different guises, sponsored many petitions and activated many protest marches. Each had its own immediate purposes and drivers; each had its own take or reason and their

diversities were all ultimately linked to the three key things we wanted as Māori, by Māori, and for Māori, now and in the future. Those three things are still inalienable: to be Māori, to be global and to be healthy.

To be Māori is to know who we are, to continue the search for sovereignty or mana motuhake, to work towards peace and harmony within ourselves and with others, to understand that we do not need to have our beliefs and practices, our language and culture ghettoised any more for them to survive, and we do not have to put aside our being Māori to become professionals, academics, locally and globally. To be global we may require knowing more languages than Māori and English, because the majority of peoples of the world are multilingual. Our health and well being, individually and collectively, physically, culturally and mentally, is reliant on our sustaining our Māoriness and making it a normal part of our local and global lives. That is the peace and harmony we need for ourselves and our Māori kin and communities. All what I have said, we have sung in our Ngāpuhi from Hokianga anthem:

*Takahia te ao, ka kitea te iwi  
E tū tangata mai tātou,  
Ngā uri o rātou,  
Kua mene ki te pō.*

*Walk the universe, and  
You will find our people,  
Let us stand proudly  
Descendants of those  
Who have gone to te pō.*

That waiata, from Hokianga, is linked to a proverb from the beginning of last century and is now another waiata:

*Karanga Hokianga, ki o tamariki, he uri rātou, he mōrehu  
Kohikohia rā, kei ngā hau e wha;  
Korerotia, ko wai rātou.*

Hokianga call out – to your children, they are descendants, survivors  
Go collect them, they are dispersed by the four winds;  
Tell them who they are.

'Karanga Hokianga' is the title of this keynote address. Hokianga is really a visible symbol representing every community, every settlement, every place where Māori had their roots and marae and cemeteries and memories that many of their members had to migrate from. All of you are children or grandchildren or great grandchildren of those who were part of, or were affected by that dispersal that historians and anthropologists labelled the Māori urban migration or the new Māori migration. The dispersal shattered whānau (extended families) and tikanga (cultural ways) for many; others held on to or rebuilt their ties with difficulty both with their homelands and with their scattered kin. Colonisation of minds and cultural ways also happened.

I was part of that migration, as were 70% of my generation of Hokianga kin who left our communities in the late 1940s to the 1970s – almost two generations. My address touches also on these matters.

## Where I am

I retired from the University of Auckland as Māori Language Professor in 1999, 11 years ago, and became the Māori Language Commissioner (Toihau o Te Taurawhiri i te Reo Māori) that year. I was appointed also as a board member of Te Waka Toi (Māori Arts Board), and then as one of the guardians of the Alexander Turnbull Library. That took me further away from Hokianga, the North and Ngāpuhi. I also spent a year and a half working part time on Māori language issues at Te Wānanga o Awanuiarangi; I also taught reo courses in Māori at Anamata which is better referred to as Te Wānanga o Ngai Tuhoe. Last year was my seventh year teaching there. Strangely, the world I left the university helped to rebuild being Māori. Now, Rawene, Hokianga is my haven.

Being global or in my case, continuing the academic work, resulted in writing a preface for Books in Māori by the Turnbull library, funding and work for Microsoft conversion to Māori, an all Māori dictionary called He Pātaka Kupu, changing negative attitudes to learning Māori language, and writing papers for publication and themes and scripts for films. Three articles published variously in New Zealand, Hawai'i and Samoa were done in the years after retirement from University. Attending conferences and delivering conference papers, attending festivals and delivering speeches were legion; US mainland, Hawai'i, Samoa, American Samoa, Cook Islands, Vanuatu, Solomons, Palau, Tahiti and the islands of Raiatea, Maupiti, Borabora and Moorea, and across Aotearoa New Zealand and also across to our West Island or Australia.

But now, I am home in Hokianga.

For four years now my major activity, personally and professionally, has been preparing hapū, iwi, ā iwi or confederation groups, claimants and claims documentation for the Waitangi Tribunal with the proposed starting date being the last weeks of March, in 2 months time. The Claimant Area is called Te Paparahi o Te Raki (the Northland Platform). The major task has been chairing Te Rōpū Whakapiripiri (The Unifying Group), members chosen from each claimant region – Hokianga, Bay of Islands, Whangaroa, Whangarei, Ngāti Hine and Mahurangi. That task of unifying is difficult because Ngāpuhi and Unity are contradictory terms. Ironing out the contradictions are hopefully working. That Unifying group had an additional task. There are 14 volumes of technical reports commissioned through CFRT. The other major task of the members is to review each report and each revision and then ask the collectives that they pass the final revision as a technical report to the Tribunal. There are four left to do.

A year ago I was contracted by the Hokianga Collective to write a traditional and colonial history report entitled 'Hokianga: From Te Korekore to 1840'. That was completed and passed for distribution last week. Auckland University Press wants publishing permission.

My new contract for the Tribunal Hearings is a technical sociolinguistic analysis of He Whakaputanga o te tino rangatiratanga o Nu Tirani, and Te Tiriti o Waitangi. This was requested by claimants and claimant legal counsels. I have two months to get that done. That is work in progress, it is time consuming, and that Tribunal claims work will not be referred to again. And most can be done in Hokianga.

Other work? I have done two film contracts in the last three years. One called 'The Lost Waka', in the outlier Polynesian Islands of Rennell and Bellona. Another, 'Ngā Koiwi o Kupe mā', last year, in Tahiti, Moorea, Maupiti, Raiatea. The second hour is still being cut. I am involved in scripting, directing and interviewing for a film of harbour, forests, hills and waterways of South Hokianga to background environmental regeneration and the protection of kōkako and other rare birds in our forest interior and birds and mammals of the foreshore and ocean. I chair Waioira Hokianga (Healthy Water – Hokianga), with representatives of

District and Regional Councils, Federated Farmers, marae and hapū and runanga representatives, researchers and community, anti 1080, clean-up sewage plants groups all part of the mix. In May I attend Native American Language Conferences and meet their groups in Nevada, Utah, Arizona, Idaho – in a 20 days breakaway from claims.

Erena, my wife, said to also add – I had my 74th birthday party on Thursday.

I and she, thinks that I will be involved in the claims process and settlement issues and island hopping and filming for another 6 years, and perhaps on my 80th birthday she will force me into early retirement.

I have deliberately put these personal work streams before you who are working towards a doctorate, to indicate that what you are aiming to do will not end at the magical age of 65. The more you pick up and do now, the better the positive consequences are when you leave your professional comfort zone and as one work chapter ends, another begins. Your dedication now honours the Māori proverbs – mahia ngā mahi e tamariki ana – do the work while you are still young.

These retreats and this world of computers will accelerate your progress.

## **Where I was**

50 years ago? I had been asked by the current Head of State of Samoa in 2005 to recall and write about my time with Native Americans concerning feelings of peace, harmony in relation to a very perceptive paper written by Paul Ojibway called 'The Great Healing: Reflections on the Spirituality and Ceremonies of Peace in Native America'. This was my reaction to that request after reading Ojibway's paper:

In young adulthood, I spent some time with members of the Hopi nation in the 1960s as a doctoral student in linguistics, out of Indiana (University), after training as an anthropologist at Auckland University. Then there were other further fleeting stopovers in the '70's and '80's to see friends I knew before and families of those who had passed on, at the three mesas. Memories returned through "The Great Healing". Happy and nostalgic visions, formative experiences, being named 'Left footed mountain goat' in terms of my dancing skills or lack thereof, were part of a fleeting kaleidoscope. I had a name they gave me.

To find that Māori and Hopi philosophical, cultural and spiritual beliefs were not that wide apart even though the practices and procedures were, and also to find that our languages were devastatingly different despite the fact that the contents and things and concerns in our minds from the everyday to the sacred were the same, are findings that go beyond academia into that mix of humanity and shared indigeneity. Physically, fitting in with them was not the problem: I was brown and burnt by the sun. I had their physique. I had the waist length black hair and wore faded Levi's.

I stayed and learnt many things; to listen to the voices of their silence in a different space to mine, to see beyond the painted earth shades with minute patches of green, beyond sheer buttes where eagles, falcons and others fly and nest. To feel that it is quite normal for the sun and moon to rise up from far beneath you and to look down at stars and constellations, at first gave uncanny feelings to one born in the valleys and by harbours and rivers. My forested hills and lands are a kaleidoscope of green and with hawks and owls as tribal totems, but our expansive courtyard is te maraeroa, the endless ocean, where our minders are whales, orcas, dolphins, sharks, and other children of Tangaroa, the Ocean God. The messages emanating from both silences in the Fish of Maui and the Land of the Turtle were the same – honour

ancestors, peace, harmony, humanity, all living things including the living earth and ocean and sky, and ultimately all will honour you. We belong to them. We are a part of them. We are not alone.

It is from that and other experiences including those throughout Polynesia and into Micronesia and among aboriginal Australians that I learnt finally what my Auckland University Professor, Ralph Piddington, was telling us. His message was that the search for academic knowledge had to be tempered:

A teaspoonful of human understanding is worth more than a cartload of human knowledge [was his refrain]. To understand is to know. To know and honour Creators, creatures of this planet, plants, trees, the earth, sand, gravel and the rocks, the oceans and their inhabitants, is essential to our being ourselves and each other. I honour also my hinengaro [hidden maiden], the deep hidden part of my mind where all the memories, information and linked emotions are stored until she wishes to release them, that part of the mind that allows you to commune with the gods and cosmos if you use the gift they gave. The Skyfather, the Earthmother, and beyond them the Creator with the Hidden Face, the Parentless one, the Ultimate One, I ask to remove the imperfections of what I write. (Hohepa, 2007a, pp. 54–55)

The message for you who are just beginning the doctoral path is not to lose human understanding in the search for academic knowledge and footholds. You can be Māori - meaning normal, ordinary; you can also be Māoriori, meaning free from anxiety and contented; you can also be the other meaning of Māori – to be clear and explicit and intelligible without losing humanity and understanding. Can I add as a postscript that the above in its own way was written because I was Māori from Hokianga who had become global.

Let me wind back the years to childhood – an 8-year old in my home community of Waima, in Hokianga. That was 65 years ago, at the end of World War 2. I was a fluent speaker of Māori living some days in a bilingual household with parents and the five older siblings and three younger ones, but more often in the monolingual homes of grandparents who were within walking distances. Increasing fluency in English was from the Waima native school and at the age of 12–16 at Northland College. But I still lived in Waima and travelled daily to school. Rawene was our capital city, it was where I was born, and spent several times in the hospital from broken bones and other young mishaps. Rawene was where our picture theatre was, our bread factory, mecca of creamcan launches and boats and one or two waka. Waima, Rawene, Opononi, were all part of what I call my home community.

Let me now take you back to the Indigenous Conference of 2005. Another writer at the same Indigenous Conference, explains what it means to her to have a home community. This is what she wrote:

As a woman of Māori descent my sense of home is both political and personal, with the two so closely entwined that I struggle to see them as discrete categories. The notion of turangawaewae (a place to stand) is one that informs the way I reflect on homelessness. In Māori society social standing was determined by having both a place in a geographical sense and ties through blood and marriage, to achieve a sense of self and community. In Māori society, whakapapa (genealogical lines) establishes place and home. In this sense, urban disenfranchised Māori who have no knowledge of their whakapapa are often culturally homeless, a potent element of a sensed alienation from both Māori and non-Māori society. The loss of a cultural anchor and alienated identity compromises the ability of a people to draw valid lessons from their pasts, but can act as a driver to regain what they have lost. (McIntosh, 2007, p. 48)

What I am pinpointing here is the need to not merely learn aspects of language and culture but also the links to communities through genealogy (whakapapa) and kinship (whanaungatanga). That is being Māori. Being from Hokianga, we of Ngāpuhi widen the odds for its descendants:

Almost all Ngāpuhi are multi-related (karanga maha) and form kindred (or whanaunga) groups. Individuals could choose which of many groupings to be part of, or form their own kin-based grouping, a freedom defined by the Ngāpuhi self-identification aphorism, 'Ngāpuhi-kōwhao-rau' ('Ngāpuhi of the hundred holes'). The chief Rewa's ability to identify himself as Ngaitāwake, Ngāti Rēhia and, later, Te Patukeha, demonstrates these choices. "Multi-kin relationships and bilateral descent also gave wide choices for travel and living. (Hohepa, 2007b, p. 85)

Homelessness does not have to be an issue for any Māori. Being Māori in these terms does not have to be insurmountable. Being global is easier in that the former Prime Minister had signed the Rio Declaration on Environment and Development where the relevant parts for young people and for indigenous people are in Principles 21, 22, and 23, and goals, from which I extract one.

- ***Principle 21***

The creativity, ideals and courage of the youth of the world should be mobilized to forge a global partnership in order to achieve sustainable development and ensure a better future for all.

- ***Principle 22***

Indigenous people and their communities and other local communities have a vital role in environmental management and development because of their knowledge and traditional practices. States should recognize and duly support their identity, culture and interests and enable their effective participation in the achievement of sustainable development.

- ***Principle 23***

The environment and natural resources of people under oppression, domination and occupation shall be protected.

- ***Goal 26.1.***

Indigenous people and their communities have an historical relationship with their lands and are generally descendants of the original inhabitants of such lands. In the context of this chapter the term "lands" is understood to include the environment of the areas which the people concerned traditionally occupy. Indigenous people and their communities represent a significant percentage of the global population. They have developed over many generations a holistic traditional scientific knowledge of their lands, natural resources and environment. Indigenous people and their communities shall enjoy the full measure of human rights and fundamental freedoms without hindrance or discrimination. Their ability to participate fully in sustainable development practices on their lands has tended to be limited as a result of factors of an economic, social and historical nature. In view of the interrelationship between the natural environment and its sustainable development and the cultural, social, economic and physical well-being of indigenous people, national and international efforts to implement environmentally sound and sustainable development should recognize, accommodate, promote and strengthen the role of indigenous people and their communities.

In terms of United Nations protocols, we who are Māori are indigenous; we have our communities; we have a holistic view of our world; we are also global and we are not alone.



And if we keep ourselves committed, safe, in harmony with everything around us, we will also be healthy.

Let me conclude with brief reference to the Hokianga Final Report 2010 for the Treaty of Waitangi Tribunal Hearings. I quote:

We as Māori have been here from the time of the first navigators who landed and settled Hokianga over 1,600 years ago. The culture that was Polynesian was changed and adapted to what we know as Māori culture during our 1,400 years of isolation on this land. Cultural efflorescence happened among people who soon belonged to this land.

Culture is not a product like any other but rather expresses the attitude, values and soul of a country. It is not to be traded away or forgotten.

Culture; being Māori; being global; being healthy; is like the rock of Porihere at the mouth of the Hokianga harbour. You cannot see it, but it is there.

*Ahatia ra. Ko Hokianga tēnei e karanga ana ki ngā uri tuku iho. E mihi nei te whānga o Hokianga ki te whenua e hora nei, ki te iwi whānui e pae nei, ki a koutou hoki kua rauika mai. Ko Porihere kei reira tonu a tatari mai ana.*

So let it be. This is Hokianga calling for its descendants. The estuary greets this land and its people. Porihere is still there, waiting:

*Ehara! (Ko) te toka i Akiha he toka whitinga rā; tēnā ko te toka i Porihere, tēnā tāu e titiro ai, ko te ripo kau*

The rock of Akiha is indeed the one the sun shines on;  
But as for the rock of Porihere, all that you will see is the ripple over it.

*Kua karanga a Hokianga.* Hokianga has called  
*Tēnā koutou katoa.* Greetings to you all.

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### **Author Notes**

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Emeritus Professor Patu Hohepa is a former Professor of Māori language at the University of Auckland who continues to work nationally and internationally to enhance the ties between Māori and other indigenous people in the fields of language, education, history and politics.

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