

Chapter 1 : Māori Culture - Tourism New Zealand Media

The Māori (/ ˈm a ɔː r i /; Māori pronunciation: [ˈmaɔːɾi] (listen)) are the indigenous Polynesian people of New Zealand. Māori originated with settlers from eastern Polynesia, who arrived in New Zealand in several waves of canoe voyages some time between and

Te Reo Maori is their native language which is related to Tahitian and Hawaiian. It is believed that the Maori migrated to New Zealand from elsewhere in Polynesia around the 9th century to 13th century AD. Dutch navigator Abel Tasman was the first European to encounter the Maori. Four members of his crew were killed in a bloody encounter in In British explorer James Cook established friendly relations with some Maori. By , visits by European ships to New Zealand became frequent which inflicted a heavy death toll by disease on Maori. A greater threat to Maori however were their own tribal conflicts called the Musket Wars which raged between 1660-1840. This included around battles where Maori tribes fought each other resulting in heavy tolls on each tribe. Maori also attacked another indigenous people called the Moriori which all but wiped them out. After the Musket Wars there was a period of relative peace until when the New Zealand Wars broke out due to land disputes which lasted till 1870. After these wars and the death toll due to disease, the Maori population dropped to a low , persons or thereabouts. In 1840 representatives of Britain and Maori chiefs signed the Treaty of Waitangi. This treaty established British rule of New Zealand and granted the Maori, British citizenship, while also recognising Maori land rights. The present Maori population is around 450,000, and they live in all parts of New Zealand, but predominately in the North Island where a warmer climate prevails. Maori Origins There are a number of theories about the origins of the Maori. Their own legends says that the Maori came from "Hawaiki", the legendary homeland. Some speculate that the island of Hawaiki could be near Hawaii. The most accepted theory suggests that the Maori migrated to New Zealand over a long period of time. Originating in China, then on to Taiwan, the Philippines, Indonesia, Melanesia, Fiji, Samoa, the Marquesas, then south-west to Tahiti, the Cook Islands, and finally arriving in Aotearoa New Zealand about 800 years ago. When the Maori arrived in Aotearoa they were confronted with a land quite different to tropical Polynesia. New Zealand was not only colder, but also much bigger in area than any other South Pacific island they encountered. In fact, New Zealand is bigger than the rest of Polynesia put together, so there was huge variation in landscapes and climate. The landscape was also different. New Zealand is the only place in Polynesia whose mountains have snow. Not just a few snow capped mountains either. The North Island also has one long chain of mountains as well as volcanoes. Both islands have huge lakes and dense forests. The suggestion is that they were blown off course in one of their navigations. Contrary to that belief is a small amount of evidence that the Maori may have had sophisticated ancient knowledge of the stars and ocean currents. Maori Genealogy The term "Whakapapa" is used to describe Maori genealogy. So whakapapa means to place in layers and this is the way that different orders of generations are understood. The Maori term for descendant is uri, its precise meaning is offspring or issue. Maori Traditions Before the coming of the Pakeha white man to New Zealand, all literature in Maori was orally passed onto succeeding generations. This included many legends and waiata song. Although some stories are told as carvings in whare homes. The most recognised tradition today is the "Haka" which is a war dance. The traditional Maori welcome is called a powhiri, this involves a hongi which is a greeting that involves pressing noses as opposed to a kiss. Another prominent feature of Maori culture is the striking tattoos that adorn the face. Full faced tattoos or "moko" amongst the Maori tribes was predominantly a male activity. Female forms of moko were restricted to the chin area, the upper lip, and the nostrils. Today the Moko still lives on as an increasing number of Maori opt to receive their moko, in an effort to preserve their culture and connect with their identity. A traditional form of cooking called a Hangi is a feast cooked inside the earth. Stones are heated in a fire inside a dug out pit and covered in cabbage leaves or watercress to stop the food from burning. Mutton, pork, chicken, potatoes, and kumera a sweet potato are then unusually lowered into the pit in a basket. The food is covered with Mutton cloth or similar and traditionally with flax. Finally earth is placed on top to keep in the heat and steam. The food takes about 3 hours to cook. The Hangi is still popular today and is a viable alternative to a weekend barbecue,

DOWNLOAD PDF MAORI (INDIGENOUS PEOPLES)

although more suitable for larger groups due to the reasonable amount of preparation required. The unique taste of food cooked in a Hangi can best be described as steamed food with an earthen flavour. [Click here for Maori Photos.](#) David Johnson Virtual Oceania.

Chapter 2 : Indigenous peoples - Wikipedia

Maori are the indigenous people of Aotearoa New Zealand, and their story is both long and theinnatdunvilla.com the basis of oral records, archaeological finds and genetic analyses, historical treatises place the arrival of Maori in New Zealand in the thirteenth century AD.

Definitions[edit] The adjective indigenous was historically used to describe animals and plant origins. During the late twentieth century, the term Indigenous people began to be used to describe a legal category in indigenous law created in international and national legislations; it refers to culturally distinct groups affected by colonization. The use of the term peoples in association with the indigenous is derived from the 19th century anthropological and ethnographic disciplines that Merriam-Webster Dictionary defines as "a body of persons that are united by a common culture , tradition , or sense of kinship , which typically have common language , institutions , and beliefs , and often constitute a politically organized group ". They are culturally distinct groups that find themselves engulfed by other settler societies born of forces of empire and conquest". Indigenous people also include people indigenous based on their descent from populations that inhabited the country when non-indigenous religions and cultures arrived or at the establishment of present state boundaries who retain some or all of their own social, economic, cultural and political institutions, but who may have been displaced from their traditional domains or who may have resettled outside their ancestral domains. The status of the indigenous groups in the subjugated relationship can be characterized in most instances as an effectively marginalized, isolated or minimally participative one, in comparison to majority groups or the nation-state as a whole. Their ability to influence and participate in the external policies that may exercise jurisdiction over their traditional lands and practices is very frequently limited. This situation can persist even in the case where the indigenous population outnumbers that of the other inhabitants of the region or state; the defining notion here is one of separation from decision and regulatory processes that have some, at least titular, influence over aspects of their community and land rights. In a ground-breaking decision involving the Ainu people of Japan, the Japanese courts recognised their claim in law, stating that "If one minority group lived in an area prior to being ruled over by a majority group and preserved its distinct ethnic culture even after being ruled over by the majority group, while another came to live in an area ruled over by a majority after consenting to the majority rule, it must be recognised that it is only natural that the distinct ethnic culture of the former group requires greater consideration. These constraints can be observed even when the indigenous society is regulated largely by its own tradition and custom. They may be purposefully imposed, or arise as unintended consequence of trans-cultural interaction. They may have a measurable effect, even where countered by other external influences and actions deemed beneficial or that promote indigenous rights and interests. This definition has some limitations, because the definition applies mainly to pre-colonial populations, and would likely exclude other isolated or marginal societies. They form at present non-dominant sectors of society and are determined to preserve, develop, and transmit to future generations their ancestral territories, and their ethnic identity, as the basis of their continued existence as peoples, in accordance with their own cultural patterns, social institutions and legal systems. The primary impetus in considering indigenous identity comes from the post-colonial movements and considering the historical impacts on populations by the European imperialism. The first paragraph of the Introduction of a report published in by the Secretariat of the Permanent Forum on Indigenous Issues published a report, [12] states For centuries, since the time of their colonization, conquest or occupation, indigenous peoples have documented histories of resistance, interface or cooperation with states, thus demonstrating their conviction and determination to survive with their distinct sovereign identities. Indeed, indigenous peoples were often recognized as sovereign peoples by states, as witnessed by the hundreds of treaties concluded between indigenous peoples and the governments of the United States, Canada, New Zealand and others. Classical antiquity[edit] Greek sources of the Classical period acknowledge the prior existence of indigenous people s , whom they referred to as " Pelasgians ". These peoples inhabited lands surrounding the Aegean Sea before the subsequent migrations of the Hellenic ancestors claimed by these authors. The disposition and precise identity of this former group is

elusive, and sources such as Homer , Hesiod and Herodotus give varying, partially mythological accounts. However, it is clear that cultures existed whose indigenous characteristics were distinguished by the subsequent Hellenic cultures and distinct from non-Greek speaking "foreigners", termed " barbarians " by the historical Greeks. But because already existent populations within other parts of Europe at the time of classical antiquity had more in common culturally speaking with the Greco-Roman world, the intricacies involved in expansion across the European frontier were not so contentious relative to indigenous issues. The idea that peoples who possessed cultural customs and racial appearances strikingly different from those of the colonizing power is no new idea borne out of the Medieval period or the Enlightenment. European expansion and colonialism[edit] The rapid and extensive spread of the various European powers from the early 15th century onwards had a profound impact upon many of the indigenous cultures with whom they came into contact. The exploratory and colonial ventures in the Americas, Africa, Asia and the Pacific often resulted in territorial and cultural conflict, and the intentional or unintentional displacement and devastation of the indigenous populations. The Canary Islands had an indigenous population called the Guanches whose origin is still the subject of discussion among historians and linguists. Indigenous societies range from those who have been significantly exposed to the colonizing or expansionary activities of other societies such as the Maya peoples of Mexico and Central America through to those who as yet remain in comparative isolation from any external influence such as the Sentinelese and Jarawa of the Andaman Islands. The United Nations estimates that there are over million indigenous people living in over 70 countries worldwide. This includes at least distinct peoples [18] in over 72 countries. Contemporary distinct indigenous groups survive in populations ranging from only a few dozen to hundreds of thousands and more. Many indigenous populations have undergone a dramatic decline and even extinction, and remain threatened in many parts of the world. Some have also been assimilated by other populations or have undergone many other changes. In other cases, indigenous populations are undergoing a recovery or expansion in numbers. Certain indigenous societies survive even though they may no longer inhabit their "traditional" lands, owing to migration, relocation, forced resettlement or having been supplanted by other cultural groups. In many other respects, the transformation of culture of indigenous groups is ongoing, and includes permanent loss of language, loss of lands, encroachment on traditional territories, and disruption in traditional lifeways due to contamination and pollution of waters and lands. Indigenous peoples by region[edit].

Maori. The Maori are the native or indigenous Polynesian people of New Zealand (Aotearoa - The Long White Cloud). They arrived in New Zealand from eastern Polynesia in several waves at some time before CE.

Nowhere is there any definition of who or what exactly an indigenous person is. It would surely not be unreasonable to expect a definition. One is not needed in the Universal Declaration on Human Rights, because it deals with all human beings, and we know what they are. But who is indigenous? In that sense, all native-born New Zealanders are indigenous. We may speak a language and have a culture that developed elsewhere; but so did the first Maori when they arrived from the Hawaiki they still remember. According to the dictionaries, those are the only two things this English word can mean; being born somewhere, or, having ancestors who have been there forever. The word simply does not mean anything else. Thoughtful defenders of the oppressed tell us that the Lapps, or Sami as they tend to be known now, are the only indigenous people in Europe. No other Europeans are indigenous to the lands they may have occupied for thousands of years. Not only are the Anglo-Saxons not indigenous; neither are the Gaels of the Celtic fringe, descendants of the ancient Britons driven to the westerly edges by the invading Anglo-Saxons. In Japan, only a few thousand Ainu, an ancient people, are said to be indigenous; other Japanese, despite 5, years of residence, are not. But if Japanese and Britons, despite thousands of years of occupation, are not indigenous, how can Maori be indigenous after a mere years in New Zealand? By what part of the law of nature, too, does arriving somewhere before someone else confer a completely new and extra set of inherent and inalienable human rights? There might be many descendants of our European pioneers who would rather like the idea that, because their ancestors arrived here some generations ago, they had more rights than do recent immigrants. There will be no prizes for guessing the reaction of human rights advocates to that suggestion. But if the descendants of those who arrived by sailing ship may not have special rights, why should the descendants of those who arrived by canoe enjoy them? Should the United States of America own the moon because its men landed there first? But we know the reason why descendants of ancient European settlers have no special rights. That might well be the case. The best way to remedy that oppression, though, is surely by respecting basic principles of non-discrimination and agreed human rights, rather than by inventing an entire catalogue of completely new rights which inhere only in a completely nebulous category of indigenous persons. In our own country, who is indigenous? Virtually all Maoris are of course of mixed Maori and European descent. Many of Maori ancestry choose not to enrol on the Maori roll, but anyone with any Maori blood can enrol as a Maori. The proportion of Maori blood is immaterial, as it is in Treaty claims and sharing in Treaty settlements. Ngai Tahu, for example, has among its enrolled members and beneficiaries someone who is genetically only one th part Ngai Tahu. But people who are even only one eighth or one sixteenth Maori cannot in any meaningful sense be described as Maori. Genetically they are not, and it is highly unlikely that they will ever have experienced any racial prejudice. Their cultural milieu is unlikely to be Maori. If such people make claims to the Waitangi Tribunal, they are in fact claiming for a wrong done to one or two of their ancestors Maori by many other of their ancestors European. Any injustice suffered by their Maori ancestors may very well be balanced by the benefit accruing to their European ancestors. In any reasonable system for righting wrongs it should be a question of fact in each case whether a Waitangi Tribunal claimant has actually suffered injustice. It is actually an injustice to the rest of the community to give special benefits to those who have not suffered injustices. Unfortunately this is not the approach taken by the Waitangi Tribunal. When asked about degrees of blood and the identity of Maoris, Treaty activists are usually evasive. Even leaving aside the begging of the question in that answer, it simply cannot be considered adequate. If, in our own private lives, we wish to identify with only one of the strains of our ancestry, and forget the others, that is our own business. Here, claims are made to special political and legal status and special rights to public resources. Such claims must be justified. We are entitled to demand evidence that he deserves this special treatment. If he is to claim the rights of an indigenous person under a United Nations declaration, then it is not enough merely that he be able to trace his descent from, inter multos alios, a remote ancestor who was one. A definition is not impossible.

Membership of them must be vital and living, not a mere matter of tracing descent from a tribal person.

Chapter 4 : Maori - Minority Rights Group

Maori people, Indigenous people of New Zealand of Polynesian descent traveled by canoe from the mythical land of Hawaiki settling New Zealand around years ago. Pg 1 #1.

Of this group almost half There were differences between tribal groups and warfare between them was not uncommon. When the treaty was signed, there were some 2, white settlers, about 1 per cent of the population; many were uninterested in abiding by treaty regulations. The purchase of land under the terms of the Treaty of Waitangi was too slow a process for many Pakeha and too rapid for many Maori. In the country had gained its first constitution, a parliament and six provincial councils. One intention of this King Movement Kingitanga was to halt the sale of land to Pakeha by placing it under the mana of the king, and to establish a legal administrative system in areas ignored by the British administration. Two years later the New Zealand wars began at Waitara in Taranaki province. During the wars, which lasted for 12 years, the New Zealand government sought to punish those tribes involved by confiscating their lands. In some cases it was taken in the confiscations raupatu , but a variety of semi-legal means were used to dispossess tribes throughout the remainder of the century. A revised offer was eventually accepted by the Waikato people in , though the basic problem of land alienation was little changed. Most lived in poor conditions, with inadequate housing, poor access to services and limited access to land, as no more than about 1 per cent of the land of New Zealand was actually owned and occupied by Maori. After the war much of the increased affluence of New Zealand escaped the Maori, despite new provisions for state housing, public health, education and other services. In Nga Tamatoa attempted to disrupt the annual Waitangi Day celebrations that commemorated the signing; such disruptions continue up to the present day. In the same year, however, the Labour government had passed the Treaty of Waitangi Act, which set up a tribunal to investigate land claims and related matters. These came before the Waitangi Tribunal, which had the power to investigate new legislation for breaches of the treaty. It made us one country, but acknowledged that we were two people. It established the regime not for uniculturalism, but for bi-culturalism. In the Tainui of Waikato demanded that the provisions of the Treaty of Waitangi be enshrined in a constitution or bill of rights, and that there be a reform of the political system. The provisions of the Treaty of Waitangi and the Waitangi Tribunal met more challenges in the second half of the s. At a time of economic recession, with the government seeking to restructure the national economy, these developments created tension in New Zealand society. Nevertheless there was slow progress in making reparations by returning land and other resources. Disputes within Maoridom over the distribution of settlement claims met conservative reaction. Under the agreement, which concerned , hectares of land illegally seized by European settlers in the s, the government handed back thousands of hectares of land that remained under government control. Activists opposed the May settlement on the grounds that it was insufficient and land would go to the wrong people. This has led to considerable turbulence and fluctuation in New Zealand politics. The new legislation effectively extinguished this native title and resulted in extensive public protest. Ironically, it also came to a degree of accommodation with the National Party. While there have been significant improvements over the last two decades in many areas, such as employment levels and life expectancy, significant disparities remain. Poor living conditions and health, with inadequate housing in inner urban areas and relatively high rates of unemployment, have contributed to poor self-image, violence and criminal behaviour. A number of positive initiatives have been developed to address some of these areas of disadvantage. An important step forward was taken in August when Rotorua became the first official bilingual city in New Zealand. The Tribunal allows the retrospective resolution of grievances. Its findings are not legally binding but the recommendations are generally respected by society. Much less attention has been given to the more intractable problems of urban Maori.

Chapter 5 : Maori indigenous? - KIWI FRONTLINE

Who is Indigenous? There is, in the United Nations Declaration on the Rights of Indigenous Peoples, one very surprising omission. Nowhere is there any definition of who or what exactly an indigenous person is.

Contact Author Traditional dress is an important indicator of indigenous heritage in Latin America. Far from being a single group, the Amerindians of Latin America are made up of many different groups with very different languages, traditions and ways of life. Different peoples can be defined by their use of a distinct language, as well as other indicators of identity such as dress, music and religious beliefs. The indigenous peoples of Latin America can be divided into two very broad categories: Those who are the descendants of pre-Columbian civilisations. They tend to be concentrated in mountain areas and have practiced organized agriculture for many centuries before the European conquest. Those who tend to live in forest regions as hunter-gatherers or small-time farmers. They have lived in much the same way for thousands of years. While the indigenous peoples of Latin America represent a rich diversity of cultures, there are some common elements which mark them out from the European culture brought by colonizers in the 17th and 18th centuries: Most indigenous peoples have a traditional way of dressing which indicates their sense of tribal belonging. Indigenous people in Latin America all tend to live in ways which are adapted to their local environment - they have built up the collective wisdom necessary to survive at extremely high altitudes or deep in the rainforest. They use natural materials for house-building and making clothes - not only out of economic necessity but also out of a respectful relationship with the natural world. Traditional medicine practices such as shamanism and herbalism continue to be used to this day. Belief in witchcraft or magic tends to be more prominent among indigenous peoples than other Latin Americans. The tribal peoples of the rainforest tend to think in terms of collective land ownership rather than the European concept of individual purchase of land. In recent years many indigenous peoples of the rainforest have fought hard against their own governments to have the collective ownership of their tribal lands recognized, and to oppose environmentally-damaging activities on their land by outsiders interested only in profit. Bolivia and Guatemala have majority indigenous populations. There are an estimated 31 indigenous languages spoken in Central America and Mexico, and an estimated 100 spoken in South America. The current Bolivian President Evo Morales is an indigenous man. The first indigenous person elected to a presidency in the Americas was Benito Juarez who became president of Mexico in 1858. Indigenous populations tend to be the poorest in Latin American countries. For example, in Guatemala Many indigenous peoples of the high mountain ranges are noticeably shorter than people of European descent. Their compact size actually allows them to survive much better at high altitudes. Remains of a Pre-Columbian Temple Complex, Honduras A Brief History of the Indigenous of Latin America Indigenous Aymara women, Bolivia The ancestors of the indigenous people living in the Americas today are descended from the hunter-gatherers who migrated to the continent from Asia over 12,000 years ago. At this time there was a land bridge between Russia and Alaska which allowed migration of humans and animal species. The genetic connection to Asians is evident among the indigenous people who are noted for their dark eyes, straight black hair and lightly tanned skin. While many indigenous peoples lived in tribal groupings and continued to live from hunter-gathering or simple farming, others developed into sophisticated hierarchical societies. Civilizations such as the Mayans, Incas and Aztecs built cities and roads, created huge and ornate temple structures and developed complex systems of law and taxation. European conquest meant huge upheaval for indigenous people. In the 16th century there were forced conversions to Catholicism under pain of being burned to death. While some indigenous people mixed with the colonizers, others isolated themselves and kept to their traditional languages and way of life. The Indigenous have typically held a low social and economic position in Latin American society but hopefully that is beginning to change. As well as the election of an indigenous man as president of Bolivia, the region is seeing indigenous people become increasingly aware of their rights and their ability to organized collectively to oppose government decisions which harm them and their way of life. Descendants of Pre-Columbian Civilisations Many of the people living in the Andean mountains of South America and the mountains of Guatemala in Central America are

descendants of sophisticated Pre-Columbian civilisations. Their cultures are very different from the hunter-gatherers of the Amazon Basin, for example. There are two major indigenous groupings in the Andean mountain range, defined by language and by a sense of having a shared history. These two groups are the Quechua or Quichua people and the Aymara people. Both groups cross national boundaries between Bolivia, Peru and Ecuador. Some of the most well-known indigenous peoples descended from these civilizations:

Chapter 6 : Indigenous People of Latin America: An Introduction | Owlcation

The Māori enjoy a relatively strong position in society compared to other indigenous peoples around the world, thanks to the Treaty of Waitangi. Māori have long been seeking more secure protection of their treaty rights through constitutional provisions.

The most current reliable evidence strongly indicates that the initial settlement of New Zealand occurred around CE , at the end of the medieval warm period. Migration accounts vary among tribes iwi , whose members may identify with several waka in their genealogies whakapapa. In the last few decades, mitochondrial-DNA mtDNA research has allowed an estimate to be made of the number of women in the founding population—between 50 and Language-evolution studies [24] and mtDNA evidence [25] suggest that most Pacific populations originated from Taiwanese aborigines around 5, years ago suggesting prior migration from the Asian or Chinese mainland. Subsequently it was found that 96 per cent of Polynesian mtDNA has an Asian origin, as do one-third of Polynesian Y chromosomes, with the remaining two-thirds being from New Guinea and nearby islands. Marine mammals—seals in particular—thrived the coasts, with evidence of coastal colonies much further north than those which remain today [update]. Further south, at the mouth of the Shag River Waihemo , evidence suggests that at least 6, moa were slaughtered by humans over a relatively short period of time. It was common for people to establish small temporary camps far inland for seasonal hunting. Settlements ranged in size from 40 people e. Radiocarbon dating shows the site was occupied from about to Due to tectonic forces, some of the Wairau Bar site is now underwater. Work on the Wairau Bar skeletons in showed that life expectancy was very short, the oldest skeleton being 39 and most people dying in their 20s. Most of the adults showed signs of dietary or infection stress. Anemia and arthritis were common. Infections such as tuberculosis TB may have been present, as the symptoms were present in several skeletons. Moa were also an important source of meat. According to Professor Allan Cooper, the people slaughtered to extinction most of the various lost species within years. The low number of births may have been due to the very low average life expectancy of 31—32 years. This suggests that the people ate a balanced diet and enjoyed a supportive community that had the resources to support severely injured family members. The cooling of the climate, confirmed by a detailed tree-ring study near Hokitika , shows a significant, sudden and long-lasting cooler period from This coincided with a series of massive earthquakes in the South Island Alpine fault, a major earthquake in in the Wellington area, [39] tsunamis that destroyed many coastal settlements, and the extinction of the moa and other food species. This period is characterised by finely made pounamu greenstone weapons and ornaments, elaborately carved canoes—a tradition that was later extended to and continued in elaborately carved meeting houses called whareniui [41] —and a fierce warrior culture. A notable feature of Moriori culture was an emphasis on pacifism. The battle was fought between about 7, warriors from a Taranaki -led force and a much smaller Waikato force under the leadership of Te Rauangaanga. European settlement of New Zealand occurred in relatively recent historical times. Between and , there were 65 sealing voyages and whaling voyages to New Zealand, mainly from Britain and Australia. European settlement of New Zealand increased steadily. This led to a period of bloody intertribal warfare known as the Musket Wars , which resulted in the decimation of several tribes and the driving of others from their traditional territory. The smashing of normal society by the four decades of wars and the driving of peaceful tribes from their productive turangawaewae, such as the Moriori in the Chatham Islands by invading forces from North Taranaki, had a catastrophic effect on these conquered tribes. A huge influx of European settlers in the s increased contact among many of the indigenous people with the newcomers. It "decimated" populations in the early 19th century and "spread with extraordinary virulence throughout the North Island and even to the South With increasing Christian missionary activity and growing European settlement in the s, and with growing lawlessness in New Zealand, the British Crown acceded to repeated requests from missionaries and some chiefs rangatira to intervene. Tamati Waka Nene, a pro-government chief, was angry that the government had not taken active steps to stop gunrunners selling weapons to rebels in Hokianga. In addition, France appeared to be showing interest in acquiring New Zealand to add to its stake in Polynesia. British

immigrants believed that the French Catholic missionaries were spreading anti-British feeling. All of the chiefs who spoke against the Treaty on 5 February were Catholic. Years after the treaty was signed, Bishop Pompallier admitted that all the Catholic chiefs and especially Rewa, had consulted him for advice. Soon after arrival in New Zealand in February, Hobson negotiated a treaty with North Island chiefs, later to become known as the Treaty of Waitangi. Land disputes and conflict[edit] Main article: In some cases the government confiscated land from tribes that had taken no part in the war, although this was almost immediately returned. Several minor conflicts also arose after the wars, including the incident at Parihaka in 1851 and the Dog Tax War from 1850 to 1851. In total 4 per cent of this was confiscated land, although about a quarter of this was returned. Disputes later arose over whether or not promised compensation in some sales was fully delivered. At that time the king sold 100,000 acres per year. King Mahuta had been successful in getting restitution for some blocks of land previously confiscated, and these were returned to the King in his name. Henare Kaihau invested all the money- 50,000 pounds- in an Auckland land company which collapsed; all 50,000 pounds of the kingitanga money was lost. Returning to New Zealand, the Premier Robert Stout insisted that all events happening before were the responsibility of the Imperial Government. By the 1890s Europeans had increased to 50,000. Until the general elections in 1893, men had to satisfy property requirements of landowning or rental payments to qualify as voters. At one point Carroll became Acting Prime Minister. Ngata acted as a major force behind the revival of arts such as kapa haka and carving. He also enacted a programme of land development, which helped many iwi retain and develop their land. Ngata became very close to Te Puea, the Waikato kingite leader, who was supported by the government in her attempt to improve living conditions for Waikato. Ngata transferred four blocks of land to Te Puea and her husband and arranged extensive government grants and loans. Ngata sacked the pakeha farm development officer and replaced him with Te Puea. He arranged for her to have a car to travel around the various farms. The public, media and parliament became alarmed at the flow of funds from government to Te Puea during the recession. A Royal Commission was held in 1911 that found Ngata guilty of maladministration and misappropriation of funds to the value of 100,000 pounds. Ngata was forced to resign. In 1912 the Crown set up the Waitangi Tribunal, [91] a body with the powers of a Commission of Enquiry, to investigate and make recommendations on such issues, but it cannot make binding rulings; the Government need not accept the findings of the Waitangi Tribunal, and has rejected some of them. Both of these sentiments were expressed during the New Zealand foreshore and seabed controversy in 2003.

Chapter 7 : Maori and indigenous law - Te Piringa: University of Waikato

Unlocking Maori identity: keeping New Zealand's indigenous people out of jail A new program is tackling a sober reality for NZ's Maori, who make up 15% of the country's population but half.

Chapter 8 : Indigenous peoples | World | The Guardian

Māori are the tangata whenua, the indigenous people, of New Zealand. They came here more than 1,000 years ago from their mythical Polynesian homeland of Hawaiki. Today Māori make up 14% of our population and their history, language and traditions are central to New Zealand's identity.

Chapter 9 : Rankin: Maori are not the indigenous people of New Zealand - NZ Herald

Indigenous peoples are inheritors and practitioners of unique cultures and ways of relating to people and the environment. They have retained social, cultural, economic and political.