

## CONSERVATION AND MĀORI ASPIRATIONS

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### INTRODUCTION

When asked to speak on “The implications of Māori rights and aspirations (including the ‘Waitangi’ claim) for conservation” I readily agreed, but to squeeze 163 years of history into a 12 minute paper has proved a challenge.

I would like to begin by telling you a story.

George has a lovely block of land, with a house he has built himself, and a vege garden that keeps him in fresh produce. One day he met Tommy newly arrived in the country with nowhere to go, so George, being the good host, generously invited the visitor to share his place.

This arrangement went well for while until George found that his toothpaste tube was squeezed empty. Oh well, perhaps he could ignore that. Then George noticed that his veges were being dug up at a great rate, and – well – perhaps – that was OK too. After all he believed in sharing.

Coming home from work one day George discovered all his bedding and personal things had been put into the sleepout — Tommy’s relatives were coming to stay and Tommy needed more room. Then George saw that most of the vegetable garden had been converted into lawn for practising golf, with only a tiny bit of vege garden left at the side. Later George discovered that the title of the land had been transferred into Tommy’s name leaving him with nothing.

I invite you to imagine what it was like for George when he saw what Tommy had done.

What do you think George might have felt when he heard Tommy say “this is all mine now”?

George’s experience has been the experience of many Māori in Aotearoa, their own land.

## THE FIRST NEW ZEALAND FLAG

On 20 March 1834, 25 chiefs from the Far North and their followers gathered at Waitangi to choose a flag to represent New Zealand. A number of missionaries, settlers and the commanders of 10 British and 3 American ships were also in attendance at the occasion. Following an address by James Busby, the British Resident, each chief was called forward in turn to select a flag, while the son of one of the chiefs recorded the votes. The preferred design, a flag already used by the Church Missionary Society, received 12 out of the 25 votes, with the other two designs receiving 10 and 3 votes respectively. Busby declared the chosen flag the national flag of New Zealand and had it hoisted on a central flagpole, accompanied by a 21 gun salute from HMS *Alligator*.

The new flag was then sent back to New South Wales for passage to King William IV in London. Governor Bourke also enclosed a drawing of the flag's design, which shows a large flag, with the red cross of St. George on a white background, and a smaller red St. George's cross in the top left-hand corner on a blue background. The smaller cross had a wide black border and a white 8 pointed star featured in each of the blue quarters divided by the cross. The King approved the flag, and a drawing of it was circulated through the Admiralty with instructions to recognise it as New Zealand's flag. It came to be known as the Flag of the United Tribes of New Zealand in recognition of the title used by the same chiefs when they met again at Waitangi to sign the Declaration of Independence in 1835 (Anon 2003).

### HE WAKAPUTANGA O TE RANGATIRATANGA O NU TIRENI (A DECLARATION OF THE INDEPENDENCE OF NEW ZEALAND)

At Waitangi, Bay of Islands, on 28 October 1835, 35 chiefs declared that they were an independent sovereign nation. Until 22 July 1839 other names were added so that a total of fifty-two chiefs signed the Declaration. The full text of the Declaration is appended at the end of this paper (Appendix 1). The first clause of the Declaration uses the word "hapu," ...Ko te Wakaminenga o nga Hapu o Nu Tireni... The "hapu" were the political units that were "uniting" as a new independent state. Today the mana of Māori over the land, mana whenua, is still held by hapu, rather than iwi or modern corporate structures.

### TE TIRITI O WAITANGI

Early in February 1840 Māori assembled again at Waitangi to discuss the proposed Treaty. Initially the debate suggested that the chiefs would not sign at

all. The Anglican missionary Henry Williams, to encourage Māori to sign, explained it within the political framework of the Holy Land of the Bible, where a Jewish King, Herod, reigned, and a Roman, Pontius Pilate, was Governor. This is the partnership model that Māori believed they were accepting. They would be rulers of their own hapu – Tino Rangatiratanga – and the Governor would control the tauwi or visitors streaming into the country – Kawanatanga. The assembled chiefs signed the Māori version of the Treaty of Waitangi on 6 February 1840. Between 6 February 1840 and 3 September 1840 seven copies of the Māori version of Te Tiriti and one copy of the English version of the Treaty were taken around New Zealand for signatures to be added. Thirty-nine chiefs signed the English version. Claudia Orange (1987 p.260) suggests that between 530 and 540 chiefs from over all New Zealand signed one or other version of Te Tiriti o Waitangi - the Treaty of Waitangi. William Colenso, the missionary and great botanist, has written an excellent eyewitness account of the signing of the Treaty of Waitangi (Colenso 1890).

Today some Māori refer to the Māori language version that most chiefs signed as “Te Tiriti o Waitangi”, whereas they call the English version “The Treaty of Waitangi”. Te Tiriti and The Treaty are appended (Appendix 2). A modern translation by Professor Sir Hugh Kawharu of the Articles from Te Tiriti is Appendix 3. A fourth article concerning religion, which was read to and agreed by the assembled people on 6 February 1840, but not written into Te Tiriti o Waitangi is Appendix 4. At meetings of Māori today Article 4 is often referred to.

For the following century and a half, British imperial and colonial legislators passed a sequence of laws that consistently violated guarantees given to Māori under the Treaty. As early as 1841, with the ink on the Treaty hardly dry, the British government passed the Land Claims Ordinance proclaiming all ‘waste land’ was deemed Crown land, and the Crown would decide what was ‘waste land’. And it continued with other laws such as the Native Trusts Ordinance 1844, The Proclamation 1844, and the Native Lands Purchase Ordinance 1846, as more settlers wanted more land.

The Māori King Movement was set up in 1853 to rally Māori resistance to land grabbing and in 1857 Potatau I became the first Māori King.

### **KOHIMARAMA COVENANT**

In 1860 Governor Browne called together the first of the Kohimarama Conferences to try to get other Māori to counter the politics of the King Movement. This Kohimarama Conference of some 200 chiefs confirmed that Māori rights and Māori mana had been guaranteed by the Treaty of Waitangi.

The final resolution of the conference, in effect a confirmation and ratification of the Treaty by Māori, came to be known as the Kohimarama covenant (Orange 1987, p.149). And still the land grab continued with the New Zealand Settlements Act of 1863 enabling the confiscation of over 1.2 million ha of Māori land. The Māori Prisoners Trial Act of 1879 was directed at the resistance to the land seizures in Taranaki and at Parihaka, permitting imprisonment without trial. This was followed by the West Coast Peace Preservation Act 1882 which allowed for the indefinite imprisonment without trial of Te Whiti and Tohu, the two pacifist chiefs from Parihaka.

### TREATY OF WAITANGI ACT

In 1975 Parliament passed the Treaty of Waitangi Act setting up a tribunal of three people to hear subsequent breaches of the Treaty. This act was amended in 1985 to allow for claims to be heard retrospectively back to 6 February 1840. In 1991 a group of four Māori elders from different hapu lodged the Flora and Fauna claim, registered as WAI 262, which arises from Article 2 of the Treaty and the right that Māori have to make decisions about the things that they value including the native flora and fauna and ecological systems, their Intellectual Property which includes genealogy; medicinal plants and their uses, valuable possessions held in museums and overseas, also geographical names, and art forms. Amongst other things the claimants wanted to prevent foreigners taking out property rights on the New Zealand flora and fauna. The claim WAI 262 was given urgency in 1995 and the first hearing occurred in the far north on 15 September 1997. By early 2003 all the claimant evidence had been heard and the Waitangi Tribunal is expected to develop a Draft Statement of Issues. To express the Partnership of the Treaty is the aspiration and driving force for many Māori today. In April 2003, Hon Dr Michael Cullen (Deputy Prime Minister and Minister of Finance) publicly stated that the Treaty is a living document where some forms of property rights are guaranteed to Māori.

### MĀORI CULTURE

Some 2000–800 years ago Polynesian voyagers arrived in Aotearoa-New Zealand in several waves of settlement, from the islands to the east of New Zealand that lie in Moana nui a Kiwa - the great Pacific Ocean.

The first voyagers found a land untouched by human hand or foot and they settled here to make their new homes. They imported with them several plants and six of these survived in these colder climes to be recorded by Captain Cook and his botanists, Banks and Solander, in 1769–1770. These were kūmara or sweet potato (*Ipomoea batatas* (L.) Lam.), taro (*Colocasia esculenta* (L.) Schott), uwhi or yam (*Dioscorea* sp.), hue or bottle gourd (*Lagenaria siceraria*

(Molina) Standley), ti pore, the tropical cabbage tree (*Cordyline fruticosa* (L.) Goepp. (= *C. terminalis* (L.) Kunth)), and aute or paper mulberry (*Broussonetia papyrifera* (L.) Vent.). Of these plants the kūmara came to be the most important in Māori horticulture.

Over the generations these Polynesian voyagers developed a unique culture in response to the natural things that are in this land Aotearoa-New Zealand. Māori culture has been moulded by the mountains, forests, birds, rivers and seas of this land. The natural things of this land are important to the survival and ongoing development of Māori culture. To conserve their culture is why the elders put in the Flora and Fauna or WAI 262 Claim.

## CONSERVATION

Conservation is about relationships; it is about values. At the most intimate level conservation is about what we think of ourselves. At the highest level it is about what we think of the unity of the Universe and our place in it.

The Māori creation story of Papatūānuku - the Earth Mother, Ranginui - the Sky Father, and their children, the atua or guardians, is also an explanation of relationships and values. Metaphorically the children are responsible for the maintenance and good order of their newly created environment. Tangaroa is the atua or guardian of the sea; Rongomai-Tāne of the cultivated crops; Haumia-tiketike guarded the ferns and similar wild foods; and Tāne-Mahuta clothed his mother with the forests and all the living creatures within, including the human species. All parts of the environment and the maintenance of its balance and harmony were assigned to one or other of the children of Papa and Rangi. For Māori the sense of whanau or family indicates the close relationship of all parts of the environment and human beings, as descendants of Tāne-Mahuta, as an integral part of that environment and of all living things.

Just as Māori culture is of this land, the present generations of non-Māori New Zealanders are also being moulded by our mountains, our rivers and forests and so are also part of this land. New Zealand has matured as a nation. In the 1950s my pakeha ancestors, who are third generation New Zealanders, used to talk of England as “home”. I have never heard my generation speak of England or Europe in this way. I think that this national maturity is the reason why there is now progress and a willingness to address the various claims before the Waitangi Tribunal. As more New Zealanders are discovering who they are, and how they each belong to this land, its places, its people, its spirit; they can understand and relate more easily to the feelings which Māori have for this land. I think that the emerging view of the “Treaty” says something about how we “treat” each other.

Recently I asked a Māori kuia or woman elder, what her aspirations for Conservation were. She answered without hesitation: clean air, clear rivers and streams, clean forests full of birds and plants, especially the plants that she could use for rongoa or medicine. And so my question to all New Zealanders is: “What processes will we develop to enable this kuia, and many Māori like her, to participate in making the decisions concerning Conservation in this land that will express the Partnership of Te Tiriti o Waitangi - the Treaty of Waitangi?” I believe that it is this partnership to which Māori aspire.

## REFERENCES

- Anon 2003: The Flag of the United Tribes of New Zealand (1834-1840). From the website of the Ministry for Culture and Heritage: <http://www.mch.govt.nz/nzflag/history/united.html> 9 June 2003.
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- Kelsey, Jane 1984: Legal Imperialism and the Colonisation of Aotearoa p 15-43 *In P. Spoonley et al. ed. Tauwiwi: Racism and Ethnicity in New Zealand.* Palmerston North, Dunmore Press.
- Orange, Claudia 1987: The Treaty of Waitangi. Wellington, Allen & Unwin New Zealand Ltd. 312 pp.

Bracken, *Pteridium esculentum*, can rapidly invade land cleared of forest but without further disturbance gives way to regenerating forest. For pre-European Māori, bracken rhizomes provided starchy food (aruhe) important in times of kūmara shortages and in areas south of kūmara cultivation. (del. Hugh Wilson).



## Appendix 1

(Taken directly from Orange 1987, page 255)

He Wakaputanga o te Rangatiranga o Nu Tireni (A Declaration of the Independence of New Zealand)

1. KO MATOU, ko nga Tino Rangatira o nga iwi o Nu Tireni i raro mai o Hauraki kua oti nei to huihui i Waitangi i Tokerau i te ra 28 o Oketopa 1835, ka wakaputa i te Rangatiranga o to matou wenua a ka meatia ka wakaputaia e matou he Wenua Rangatira, kia huaina, Ko te Wakaminenga o nga Hapu o Nu Tireni.

2. Ko te Kingitanga ko te mana i te wenua o to wakaminenga o Nu Tireni ka meatia nei kei nga Tino Rangatira anake i to matou huihuinga, a ka mea hoki e kore e tukua e matou te wakarite ture ki te tahi hunga ke atu, me to tahi Kawanatanga hoki kia meatia i te wenua o te wakawakarite ana ki te ritenga o o matou ture e meatia nei matou i to matou huihuinga.

3 Ko matou ko nga tino Rangatira ka mea nei kia huihui ki te runanga ki Waitangi a te Ngahuru i tenei tau i tenei tau ki te wakarite ture kia tika te hokohoko, a ka mea hoki ki nga tauwi o runga, kia wakarerea te wawai, kia mahara ai ke te wakaoranga o to matou wenua, a kia uru ratou ki te wakaminenga o Nu Tireni.

4. Ka mea matou kia tuhituhia he pukapuka ki te ritenga o tenei o to matou wakaputanga nei ki te Kingi o Ingarani hei kawae atu i to matou aroha nana hoki i wakaae ki te Kara mo matou. A no te mea ka atawai matou, ka tiaki i nga pakeha a noho nei i uta, e rere mai ana ki te hokohoko, koia ka mea ai matou ki te Kingi kia waiho hei matua ki a matou i to matou Tamarikitanga kei wakakahoretia to matou Rangatiranga.

Kua wakaatitia katoatia e matou i tenei ra i te 28 Oketopa, 1835, ki to aroaro o te Reireneti o te Kingi o Ingarani.

[There follow the marks or signatures of chiefs.]

*Note: The original is held by National Archives, Wellington. This text and the English text below have been copied from Facsimiles of the Declaration of Independence and the Treaty of Waitangi, Wellington, 1976. The Declaration was first signed on 28 October 1835 by thirty-four chiefs. The last name was added on 22 July 1839, making a total of fifty-two chiefs.*

### **A Declaration of the Independence of New Zealand (English text)**

1 We, the hereditary chiefs and heads of the tribes of the Northern parts of New Zealand, being assembled at Waitangi, in the Bay of Islands, on this 28th day of October, 1835, declare the Independence of our country, which is hereby constituted and declared to be an Independent State, under the designation of the United Tribes of New Zealand.

2 All sovereign power and authority within the territories of the united tribes of New Zealand is hereby declared to reside entirely and exclusively in the hereditary chiefs and heads of tribes in their collective capacity, who also declare that they will not permit any legislative authority separate from themselves in their collective capacity to exist, nor any function of government to be exercised within the said territories, unless by persons appointed by them in Congress assembled.

3 The hereditary chiefs and heads of tribes agree to meet in Congress at Waitangi in the autumn of each year, for the purpose of framing laws for the dispensation of justice, the preservation of peace and good order, and the regulation of trade, and they cordially invite the Southern tribes to lay aside their private animosities and to consult the safety and welfare of our common country, by joining the Confederation of the United Tribes.

4 They also agree to send a copy of this Declaration to His Majesty, the King of England, to thank him for his acknowledgement of their flag, and in return for his friendship and protection they have shown, and are prepared to show, to such of his subjects as have settled in their country, or resorted to its shores for the purposes of trade, they entreat that he will continue to be the parent of their infant State, and that he will become its protector from all attempts upon its independence.

Agreed to unanimously on this 28<sup>th</sup> day of October, 1835, in the presence of His Britannic Majesty's Resident.

[Here follows the signatures or marks of thirty-five Hereditary chiefs or Heads of tribes, which form a fair representation of the tribes of New Zealand from the North Cape to the latitude of the River Thames.]

English witnesses —

(Signed) Henry Williams, Missionary, C.M.S.  
 George Clarke, C.M.S.  
 James C. Clendon, Merchant.  
 Gilbert Mair, Merchant.

I certify that the above is a correct copy of the Declaration of the Chiefs, according to the translation of Missionaries who have resided ten years and upwards in the country; and it is transmitted to His Most Gracious Majesty the King of England, at the unanimous request of the chiefs.

(Signed) JAMES BUSBY,  
 British Resident at New Zealand.

## **Appendix 2 Te Tiriti o Waitangi (The Treaty of Waitangi)**

(Taken directly from Orange 1987, page 257 - 259)

Ko Wikitoria te Kuini o Ingarani i tana mahara atawai ki nga Rangatira me nga Hapu o Nu Tirani i tana hiahia hoki kia tohungia ki a ratou o ratou rangatiratanga me to ratou wenua, a kia mau tonu hoki te Rongo ki a ratou me te Atanoho hoki kua wakaaro ia he mea tika kia tukua mai tetahi Rangatira – hei kai wakarite ki nga Tangata Maori o Nu Tirani – kia wakaaetia e nga Rangatira Maori te Kawanatanga o te Kuini ki nga wahikatoa o te wenua nei me nga motu – na te mea hoki he tokomaha ke nga tangata o tona Iwi Kua noho ki tenei wenua, a e haere mai nei.

Na ko te Kumi e hiahia ana kia wakaritea te Kawanatanga kia kaua ai nga kino e puta mai ki te tangata Maori ki te Pakeha e noho ture kore ana.

Na kua pai te Kuini kia tukua a hau a Wiremu Hopihona he Kapitana i te Roiara Nawi hei Kawana mo nga wahi katoa o Nu Tirani e tukua aiane amua atu ki te Kuini, e mea atu ana ia ki nga Rangatira o te wakaminenga o nga hapu o Nu Tirani me era Rangatira atu enei ture ka korerotia nei.

### **Ko te tuatahi**

Ko nga Rangatira o te wakaminenga me nga Rangatira katoa hoki ki hai i uru ki taua wakaminenga ka tuku rawa atu ki te Kuini o Ingarani ake tonu atu – te Kawanatanga katoa o o ratou wenua.

### **Ko te tuarua**

Ko te Kuini o Ingarani ka wakarite ka wakaae ki nga Rangatira ki nga hapu – ki nga tangata katoa o Nu Tirani te tino Rangatiratanga o o ratou wenua o ratou kainga me o ratou taonga katoa. Otiia ko nga Rangatira o te wakaminenga me nga Rangatira katoa atu ka tuku ki te Kuini te hokonga o era wahi wenua e pai ai te tangata nona te wenua – ki te ritenga o te utu e wakaritea ai e ratou ko te kai hoko e meatia nei e te Kuini hei kai hoko mona.

### **Ko te tuatoru**

Hei wakaritenga mai hoki tenei mo te wakaaetanga ki te Kawanatanga o te Kuini – Ka tiakina e te Kuini o Ingarani nga tangata Maori katoa o Nu Tirani ka tukua ki a ratou nga tikanga katoa rite tahi ki ana mea ki nga tangata o Ingarani.

[signed] W. Hobson Consul & Lieutenant Governor

Na ko matou ko nga Rangatira o te Wakaminenga o nga hapu o Nu Tirani ka huihui nei ki Waitangi ko matou hoki ko nga Rangatira o Nu Tirani ka kite nei i te ritenga o enei kupu. Ka tangohia ka wakaaetia katoatia e matou, koia ka tohungia ai o matou ingoa o matou tohu. Ka meatia tenei ki Waitangi i te ono o nga ra o Pepueri i te tau kotahi mano, e waru rau e wa te kau o to tatou Ariki.

*Note: This treaty text was signed at Waitangi, 6 February 1840, and thereafter in the north and at Auckland. It is reproduced as it was written, except for the heading above the chiefs' names: ko iiga Rangatira o te Wakaminenga.*

## **The Treaty of Waitangi (English text)**

Her Majesty Victoria Queen of the United Kingdom of Great Britain and Ireland regarding with Her Royal Favor the Native Chiefs and Tribes of New Zealand and anxious to protect their just Rights and Property and to secure to them the enjoyment of Peace and Good Order has deemed it necessary in consequence of the great number of Her Majesty's Subjects who have already settled in New Zealand and the rapid extension of Emigration both from Europe and Australia which is still in progress to constitute and appoint a functionary properly authorized to treat with the Aborigines of New Zealand for the recognition of Her Majesty's sovereign authority over the whole or any part of those islands – Her Majesty therefore being desirous to establish a settled form of Civil Government with a view to avert the evil consequences which must result from the absence of the necessary Laws and Institutions alike to the native population and to Her subjects has been graciously pleased to empower and to authorize me William Hobson a Captain in Her Majesty's Royal Navy Consul and Lieutenant Governor of such parts of New Zealand as may be or hereafter shall be ceded to Her Majesty to invite the confederated and independent Chiefs of New Zealand to concur in the following Articles and Conditions.

### **Article the first**

The Chiefs of the Confederation of the United Tribes of New Zealand and the separate and independent Chiefs who have not become members of the Confederation cede to Her Majesty the Queen of England absolutely and without reservation all the rights and powers of Sovereignty which the said Confederation or Individual Chiefs respectively exercise or possess, or may be supposed to exercise or to possess over their respective Territories as the sole sovereigns thereof.

### **Article the second**

Her Majesty the Queen of England confirms and guarantees to the Chiefs and Tribes of New Zealand and to the respective families and individuals thereof the full exclusive and undisturbed possession of their Lands and Estates Forests Fisheries and other properties which they may collectively or individually possess so long as it is their wish and desire to retain the same in their possession: but the Chiefs of the United Tribes and the individual Chiefs yield to Her Majesty the exclusive right of Preemption over such lands as the proprietors thereof may be disposed to alienate at such prices as may be agreed upon between the respective Proprietors and persons appointed by Her Majesty to treat with them in that behalf.

### **Article the third**

In consideration thereof Her Majesty the Queen of England extends to the Natives of New Zealand Her royal protection and imparts to them all the Rights and Privileges of British Subjects.

[signed] W. Hobson Lieutenant Governor

Now therefore We the Chiefs of the Confederation of the United Tribes of New Zealand being assembled in Congress at Victoria in Waitangi and We the Separate and Independent Chiefs of New Zealand claiming authority over the Tribes and Territories which are specified after our respective names, having been made fully to understand the Provisions of the foregoing Treaty, accept and enter into the same in the full spirit and meaning thereof in witness of which we have attached our signatures or marks at the places and the dates respectively specified.

Done at Waitangi this Sixth day of February in the year of Our Lord one thousand eight hundred and forty.

*Note: This English text was signed at Waikato Heads in March or April 1840 and at Manukau on 26 April by thirty-nine chiefs only. The text became the 'official' version.*

## **Appendix 3**

### **Translation of Articles from the Maori Version by Professor Sir Hugh Kawharu**

(extracted from the booklet produced by the New Zealand 1990 Commission).

#### **The first**

The Chiefs of the Confederation and all the Chiefs who have not joined that Confederation give absolutely to the Queen of England for ever the complete government over their land.

#### **The second**

The Queen of England agrees to protect the Chiefs, the Subtribes and all the people of New Zealand in the unqualified exercise of their chieftainship over their lands, villages and all their treasures. But on the other hand the Chiefs of the Confederation and all the Chiefs will sell land to the Queen at a price agreed to by the person owning it and by the person buying it (the latter being) appointed by the Queen as her purchase agent.

#### **The third**

For this agreed arrangement therefore concerning the Government of the Queen, the Queen of England will protect all the ordinary people of New Zealand (i.e. the Maori) and will give them the same rights and duties of citizenship as the people of England.

## **Appendix 4**

### **Article Four**

The fourth article read to the assembled people on 6 February 1840 but not written into Te Tiriti o Waitangi - The Treaty of Waitangi

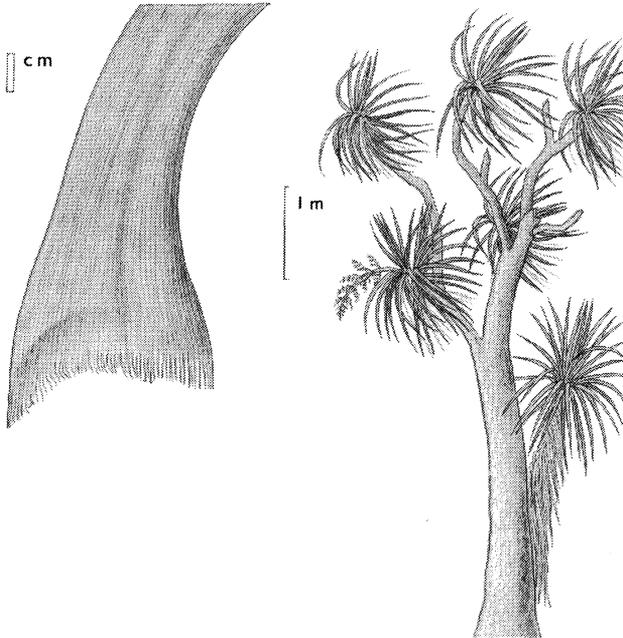
(Taken from page 31 of Colenso, W. 1890: The authentic and genuine history of the signing of the Treaty of Waitangi. Wellington, Government Printer)

...Following representations from Bishop Pompallier, ...Rev. H. Williams, who was acting as interpreter, said, "The bishop wishes it to be publically stated to the Natives that his religion will not be interfered with, and that free toleration will be allowed in matters of faith. I should therefore thank you to say to them that the bishop will be protected and supported in his religion - that I shall protect all creeds alike."... Then Mr. Williams, taking paper and pencil, proceeded (to write)... The slip of paper contained the following words:

"E mea ana te kawana, ko nga whakapono katoa, o Ingarani, o nga Weteriana, o Roma, me te ritenga Maori hoki, e tiakina ngatahitia e ia"

("the Governor says the several faiths [beliefs] of England, of the Wesleyans, of Rome, and also the Maori custom, shall be alike protected by him.")

I got Mr Williams (though with some little hesitation on his part) to insert "me te ritenga Maori hoki" ("and also the Maori custom, or usage") as a correlative to that "of Rome."



Tī kōuka, cabbage tree, *Cordyline australis*, was, and still is to some extent, an important source of food and fibre for Māori. [Kōuka is a vegetable prepared from the heart of cabbage tree shoots. Kāuru are the edible stems prepared for eating by cooking in pits – umu ti]. (del. Hugh Wilson)