

**World Archaeological Congress : Second Indigenous Inter-Congress
Waipapa Marae, University of Auckland, Tamaki Makaurau,
Aotearoa/New Zealand**

Margaret Rika-Heke

Between 8-12th November 2005 The University of Auckland hosted the World Archaeological Second Indigenous Inter-Congress, at Waipapa Marae. All delegates were officially welcomed onto the Marae by a traditional powhiri (welcome ceremony), which was conducted by elders of the host Maori tribe-Ngati Whatua. All subsequent paper presentations took place in the whare kai (dining hall) of the Marae complex.

The organisation committee included Co-Convenors; Associate Professor Joe Watkins, Dr Caroline Phillips and Dr Des Kahotea along with Academic Programme Chair Stephanie Anne Ford and Conference Administrator Margaret Rika-Heke.

Over the course of five full days, 173 participants from across Aotearoa New Zealand and from throughout the world, gathered at Waipapa Marae to explore the core topic of “The Uses and Abuses of Archaeology and Indigenous Peoples”. The five day event featured a non-stop series of presentations by 64 speakers, each active in the archaeological or heritage management community. With so many speakers eager to present their research perspective and or paper, time became a premium, and Stephanie Ford the dreaded time keeper!

Professor Linda Tuhiwai Smith opened the first morning session with a humorous yet sobering examination of the nature of research from an indigenous perspective. Amongst some of the featured discussions were: Who is Indigenous, Indigenous Paths to Archaeology, Representations of Indigenous Peoples in Archaeological Theory, Museums, Contemporary Issues in Indigenous Archaeology, Conflict Resolution, Archaeology and the Community, Intellectual-Cultural Copyright and lastly Repatriation.

On the third day, three simultaneous hiko (field trips) took place under guidance of tangata whenua (‘people of the land’ or local Maori); these were to Maungawhau Ki Horotiu led by Ngarimu Blair of Ngati Whatua, to Maungarei Ki Waipuna led by Pita Turei (Ngai Tai), and to Mangere Ki Otuaataua stonefields led by Makaurau Marae and Ian Lawler. Each hiko provided delegates with a glimpse of the Maori landscape, not to mention a welcome break for the posterior. Another highlight of the day included the interactive demonstrations of Maori material culture-including stone and fibre working as presented by Dante Bonica, Wiremu Puke, Maureen Lander and some of their Maori Studies students.

After lunch, the tour resumed with a brief trip to the Archaeology Laboratory and National Archaeological Conservation Laboratory as given by Dr Simon Holdaway and Dilys Johns of the Anthropology Department. Who knew getting to our destination as a group would be such an adventure!

The last of the glittering events and perhaps the most bittersweet, was the hakari or banquet night. A night of food, drink, hilarity and fine company. Of course for those of you who imbibed one too many, and were snapped by conference paparazzi, your moment of infamy has been preserved for posterity, and perhaps an adoption of the 5th Amendment is in order.

The overriding memory I have of conference is one of warmth and connection, on a spiritual, cultural and intellectual level. It stands out in memory not only because of the cross cultural exchange, or shared experience of pain, but because of the genuine friendships that arose from it. It was indeed pleasing to see the indigenous fraternity making connections. That to me is success.

Conference was also significant in that this was the first time Maori archaeologists (students and graduates) had gathered together at one place and because of the large number of Maori who had attended an archaeology themed hui.

Thank you to everyone associated with helping to make conference a success. Special thanks to all kaimahi (workers) affectionately called “red shirts” and to all bookstall, registration, sound-audio visual and video crew. An especial thank you to Rangimarie Rawiri and all kitchen staff. Finally to all conference sponsors: Wenner Gren, Nga Pae O Te Maramatanga, Te Puni Kokiri, Te Rauhitanga Taiao-Auckland Regional Council (Heritage Department), Te Wananga O Waipapa-The University of Auckland (Department of Maori Studies & Department of Anthropology), Flinders University-Adelaide-Australia, Ngati Whatua O Orakei, Pouhere Taonga-New Zealand Historic Places Trust. Many thanks for your contributions as they allowed a significant number of indigenous representatives to attend conference.

Hutia te rito o te harakeke	Look at the real meaning of what
Kei hea to komako e ko	it is you are looking for
Kia kii mai koe ki ahau	You will find an answer
He aha te mea nui I tea o	For, I say to you
Maku e ki atu	what is the most important
He tangata	thing in life?
He tangata	It is people, it is people
He tangata	It is people