

Te pitopito korero a Herewini Easton *Bio for Herewini Easton.*

E nga mana, e nga reo, e nga karangatanga maha huri noa i te motu, huri noa i te ao,
tena koutou, tena koutou, tena ra koutou katoa
*The authoritative powers, the voices and the many relationships across the land and
throughout the world, greetings to you all*

Ko tenei taku mihi mahana ki a koe, ara ki a koutou katoa kua tae mai ki te whai atu i
tenei kaupapa. Ahakoa he iti, he pounamu motuhake
*This is my heartfelt greeting to you who have gathered here to share in this conference
No matter how micro our contributions are they are a unique treasure to the conference*

Mai i runga, mai i raro ko te mauri o te ora
From above and below are the energies of life
Mauri o te ora ki a tatou katoa
Energies of life to us all

Me wehi ki te Atua, me whakahonore Te Arikinui Te Atairangikaahu
I acknowledge the Supreme Being and, I honour the High Chiefteness Te Atairangikaahu
Me tau aroha ki te Ao Wairua. Me tau aroha ki te Ao Tangata
Focus the breath to the Unseen World, focus the breath to the Seen world
Me tau aroha ki a tatou katoa
Focus the breath to us all

Ko Tainui te waka
Tainui is the canoe
Ko Rangipo te maunga
Rangipo is the mountain
Ko Wharekawa te awa
Wharekawa is the river
Ko Whangamata o Pare Hauraki te rohe
Whangamata is the place within the district of Pare Hauraki
Ko Ngati Paritu te hapu
The subtribe of Paritu is my family
Ko Ngati Hako te mana whenua
The Tribe of Hako are the Authoritive power of the land
Ko Marutuahu, ko Tamatera nga iwi
Marutuahu and Tamatera are the Tribes
Ko Ohinemuri te awa
Ohinemuri is the river
Ko Ngahutoitoti te marae
Ngahutoitoti is the courtyard
Ko Ngati Tawhaki te hapu
The subtribe is Tawhaki
Ko Herewini tenei
This is Herewini, offering salutations to you all
Tena, tatou katoa.

Walking the Talk: Energising Indigenous Knowledge Systems by Constructing an Internal Research Framework from Within the System.

*I te timatanga ko te kore, mai i te kore ko te po, mai i te po ko te Ao marama,
Tihe i mauri ora*

*In the beginning, there was the void – the nothing, from the nothing came the night, the darkness, from
the darkness came the light, the world of light,
The sneeze of living energy*

This statement reflects a generic Māori view (epistemologies) of the creation of mankind and the elements within the environment. When one researches indigenous knowledge systems and communities, one must first find and position *that* community's system within the context of its own unique system.

Indigenous cultural contexts ought to be researched utilising indigenous research frameworks and methodologies or, interior internal functions, not on external strategies expounded by non-indigenous institutions and researchers.

What are these frameworks and where are these found?

This paper advocates that researchers of indigenous systems must begin in the beginning, the beginning of time of the foci group. Listen and hear the internal voice of the people and their stories.

What uniquenesses (with all their complexities and potentials) are present that could assist indigenous knowledge systems research?