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# LEVEL 5 TREATY OF WAITANGI – TE TIRITI O WAITANGI

## LEARNING WORKBOOK

### – ANSWERS –

#### Cultural beliefs and values

##### Activity 2: Māori cultural and religious beliefs (page 5)

1. Societies that believe in multiple gods believe the gods control the different forces of nature (such as the sky or the sea) and human and social functions (such as love, war, marriage, or the arts). Different customs must be abided by for different gods. For example, Poseidon was one of the gods of the sea for ancient Greeks, Neptune was god of the sea for the ancient Romans, Tangaroa god of the sea for Māori – Māori would pray to Tangaroa for a safe sea voyage and a good fishing trip and considered that if proper ritual and prayer had not been followed, they could incur the anger of their god and be punished with storms or no fish caught.
2.
  - a. Sky father
  - b. Earth mother
  - c. God of wind and weather
  - d. God of the forest
  - e. God of the sea

##### Activity 3: English cultural and religious beliefs (page 6)

1. (1) Creation of the world – 6 days to create the world, 7th day of rest.  
(2) Creation of humans – Adam created from clay, Eve from Adam's rib.  
(3) Adam and Eve in the Garden of Eden – Eve taking an apple from the snake, bringing sin into the world.  
(4) Jesus feeds the 5 000.  
(5) The Ascension of Christ rising into heaven in the presence of 11 of his apostles.
2. Myths and stories in religion help people explain their origins and make sense of the world that they live in. Every religion's stories are retellings of universal mythic themes. A society's myths are the storied foundation of the culture. For those who truly believe in a religion, it is not a myth but a truth.
3. The creation of the world, the first man and woman, life and death, stories of heroes and good and evil. That you can pray to god(s) for help and that if you do not abide by religious beliefs you can incur the wrath of god(s). This helps create the 'do's and don'ts' in both Māori and English society.
4. Both Māori and the English believed their religion, stories of creation, God(s), etc. were the right ones and were offended when their customs, traditions and rituals were not abided by. Missionaries tried to convert Māori to Christianity, but with little success prior to 1840. Māori would be offended if tapu was broken by Pākehā, who often did not realise an area was sacred.

#### The Declaration of Independence

##### Activity 1: Declaration of the Independence of New Zealand (page 9)

1. Busby and the Northern Chiefs feared French domination unless New Zealand declared itself independent and had the backing of a major nation like England. The Declaration of Independence also ensured legitimacy for Māori trading ships in the Pacific.

2. That the Chiefs of the United Tribes of New Zealand held all sovereignty, power and authority in New Zealand. That New Zealand was independent and no other government was allowed in New Zealand without the Northern Chiefs' permission. That Britain had agreed to these points, and to the Chiefs' independence from foreign rule.
3.
  - Britain had already acknowledged New Zealand as a sovereign and independent state.
  - Though Māori tribes were small, scattered and unable to act in unison, the Crown had promised Māori their rights of independence.
  - The Crown was bound by good faith to the Declaration of Independence.
  - The Māori chiefs (especially the Northern Chiefs who signed the Declaration of Independence) needed to willingly sign a treaty that surrendered their independence to the Queen.
  - For the Chiefs to sign the Treaty, they would need to be convinced that their right to independence was weak and it was in their best interests to be protected by British laws.

## Treaties

Activity 1: Research activity – Extension work – extra for experts (GAT) (page 12)

### Treaty of Union 1707 between England and Scotland

1. Scotland and England.
2. 308 years (in 2015).
3. The Scottish people, in particular, have had to balance the loss of their ancient independence against the need to open themselves up to a wider world and greater opportunities than their own country could provide. The English gained needed security, for no longer could European powers use Scotland as a base for an attack on its southern neighbour. Scotland gave up its Parliament in exchange for 45 seats in the House of Commons and 16 seats in the House of Lords to sit in Westminster – the English Parliament.

On 18 September 2014, the referendum question: "Should Scotland be an independent country?" was answered "No" by a majority (55%) – Scotland remains part of the United Kingdom.

4. Similarities – Scottish people their lost right to self-government and independence over self-affairs. Most of the economic benefits were in favour of the English. The system of clans is similar to Māori iwi. Rural Scottish communities trying to set up communal projects on managing conservation areas of native woodlands with funding from government is similar to Treaty settlements being used to set up community projects like Tuhoe and the management and conservation of Te Urewera.

### Treaties between the United States and Native American Indians

1. Different treaties with dates and tribes outlined on map provided.
2. *Example* – Apache and Cheyenne tribes with US Government, 1861.
3. Treaties guaranteed rights to education, health care, self-determination, hunting grounds and fishing rights on reservations. Promises in the treaties were often broken and Native American Indian rights guaranteed in the treaties violated. However, having a treaty in place means grievance claims can be lodged with the courts and compensation paid.
4. Māori and Native American Indians lost huge amounts of land, but thought by signing a treaty they would guarantee keeping the land that was left – but often that was not the case. Native American Indians thought that by signing a treaty they were guaranteeing their rights – but, historically, the rights promised were abused and violated as was the case with Māori. Both Māori and Native American Indians are able to make grievance claims of historical injustices using their treaties, and, if the claims stand up legally, compensation can be paid. Māori, however, *do not* have self-determination on their own lands like Native American Tribes do on their reservations.

## Activity 2: Note taking – Why was a treaty needed? (page 14)

1. **a. i.** 200 on shore at any one time.
  - ii.** 3 months
  - iii.** Lawless – drinking, fighting, smoking, prostitution.
  - iv.** Port Russell or Korarāreka – nicknamed “Hellhole of the Pacific”.
- b.** Māori and missionaries both thought a treaty would control the lawlessness of the whalers – a treaty would bring British laws to New Zealand and whalers would be held accountable for their actions.
2. **a.** *Positive* relationship. Missionaries taught Māori how to read and write. Opened Māori up to the knowledge of the world found in literature. Hoped to convert Māori to Christianity through the Bible.
- b.** Missionaries were worried that Māori were:
  - being corrupted by the vices – alcohol, tobacco and muskets – of Europeans
  - selling their land without understanding the finality of the sales or the true monetary value of the land
  - losing their rights in their own land.
- c.** Missionaries believed:
  - a treaty would guarantee Māori rights and protect Māori interests
  - a treaty would regulate land sales and invalidate any previous dodgy sales that had taken place
  - British law would protect Māori from corruption.
3. **a. i.** 1820s, peaking in the 1830s.
  - ii.** 20 000 (estimated).
  - iii.** Ngā Puhī. Chief Hongi Hika returned from overseas with 200 muskets and attacked and decimated many of his rival tribes (e.g. Ngāti Porou).
  - iv.** Tribes who had little or no contact with Pākehā were forced into trading with Pākehā to get muskets or risk being annihilated by rival tribes. One musket cost 200 potatoes or 15 pigs, so getting more muskets meant an increase in production for tribes able to buy muskets. Positive relations with Pākehā were required for trading purposes.
- b.** The treaty would regulate the musket trade. There was particular unease by the British authorities at the participation of traders in creating the Musket Wars, and a treaty would enable British law to be enforced and tribal warfare would no longer be accepted and would become punishable by law.
4. **a. i.** 1835
  - ii.** Declared New Zealand an independent sovereign state governed by the Chiefs of the United Tribes of New Zealand and guaranteed by the British King.
  - iii.** 52
- b.** Because Britain had acknowledged New Zealand as an independent sovereign state, Britain needed the willing consent and signature from the same number or more chiefs to have a treaty that superseded the 1835 document and ceded sovereignty to the British Crown before organised colonisation could take place.

## The Treaty of Waitangi – Te Tiriti o Waitangi

## Activity 1: What did the Treaty of Waitangi say? (page 20)

## Article 1:

In the English version, Māori give up all sovereignty, power and control to the British Crown. The English perspective is that Māori understand that they are under the absolute control of the British.

In the Māori version, Māori have given kāwanatanga (governorship of New Zealand) to the Queen, but retain control over their own tribes. The Māori perspective is that the British Crown will control British settlers in New Zealand while chiefs maintain control over their own people.

This caused conflict, because kāwanatanga is not a fair representation of what Māori were giving up – ‘rangatiratanga’ or ‘mana’ would have been closer to the meaning of ceding sovereignty. For chiefs to find out that the Crown now had more control and authority over Māori than they did contradicted their understanding of what was promised in the 2nd article of the Treaty in the Māori version.

#### Article 2:

The English version guarantees Māori the undisturbed possession of their lands, forests, fisheries, villages and properties for as long as they wish to possess them. If they were to sell, they must sell to the Crown (pre-emption).

The Māori version guarantees Māori have full chieftainship (rangitiratanga) of their lands, forests, fisheries, villages and everything they hold precious (i.e. taonga – includes language, culture, etc.). If Māori wished to sell they would make first offer to the Crown, but if they could not agree on a price Māori could sell to another buyer.

This caused conflict, because when Māori were subject to British authority in their own lands they felt the promises in the Treaty were broken. (Māori thought the British would have authority over settlers but Māori would retain their rangitiratanga (complete chieftainship over their own people) guaranteed by the Treaty.) Also, the pre-emption meant the Crown could ‘buy low and sell high’, and Māori were unable to control the sale price of their land.

#### Article 3:

The English version promises Māori the same rights and privileges as British citizens.

The Māori version promises Māori protection and the same rights as British citizens.

No contention over this wording, but it quickly became apparent that Māori were not treated equally with British settlers.

### Activity 2: Waitangi – What really happened? (page 20)

*Answers are just a suggestion – can have other examples.*

#### Hone Heke

Heke believed that the chief that controlled the Pākehā controlled the trade and that by signing the Treaty he would be increasing his mana.

“Stay governor – a father for us – protect us from the rum sellers, the French and the warmongers.”

#### Kawiti

Kawiti believed that signing the Treaty was giving away their Māori mana.

“We do not wish to be downtrodden – we are free.” Though Kawiti did not sign on the day the Treaty was presented to him, he was later convinced by his tribe to sign it as they were worried they would lose trade and power.

#### Tāmami Wāka Nene

Tamami Waka Nene believed that the time to turn the British away had passed and now the way forward was to have a partnership with them. “We have sold them our land, drunk their rum, bought their guns. Now as things are I say to you stay – as our friend – our governor.”

#### Captain William Hobson

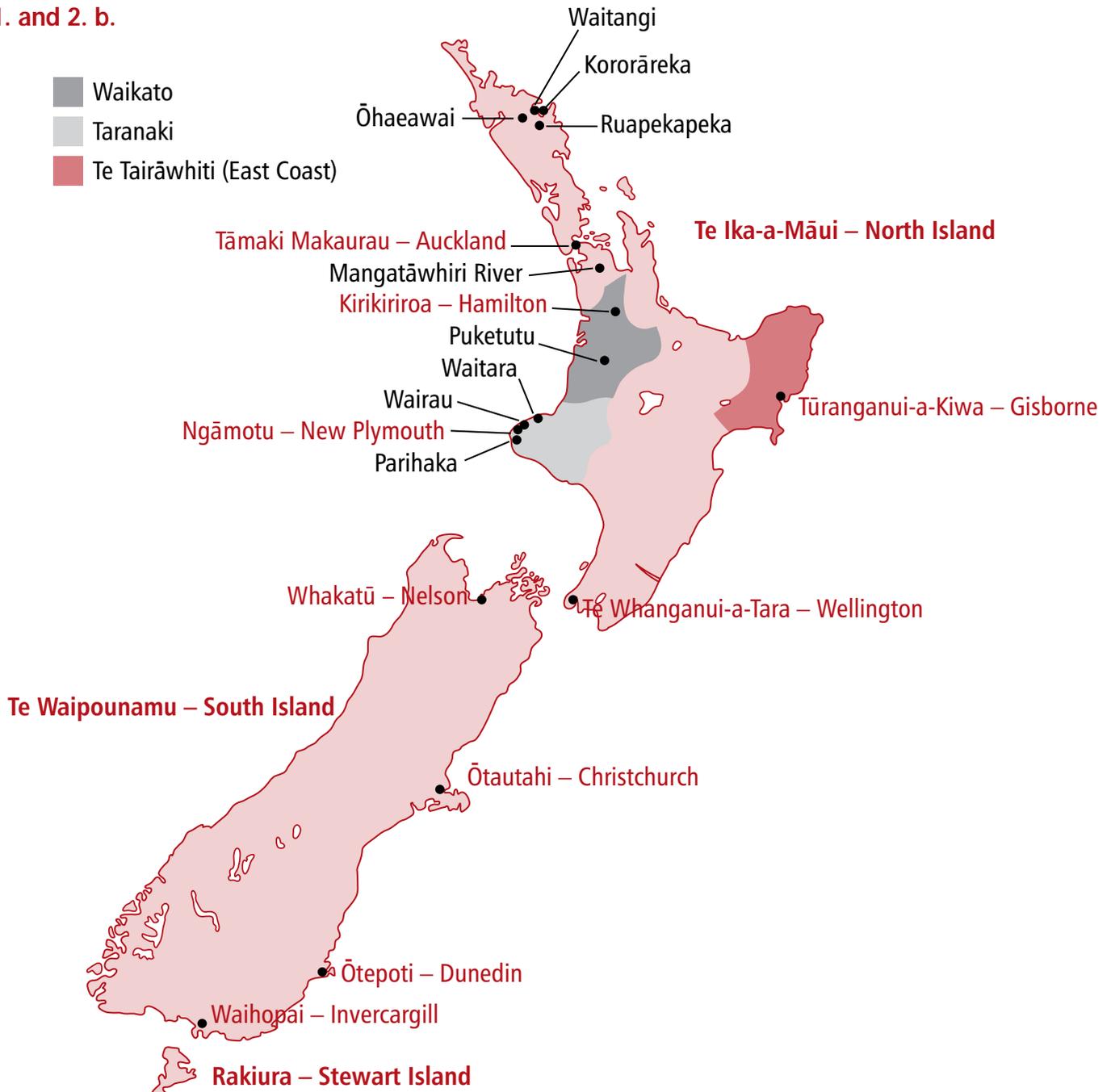
Hobson had to get “the free and intelligent consent of the natives” in signing the Treaty. He believed the Treaty was offering a guarantee of Māori rights and that many were unable to understand the complexities of what they were signing as they were “savages”.

## Reverend Henry Williams

Henry Williams understood that if the Chiefs understood that the Treaty was asking them to give up sovereignty (their mana), they would never sign it. But, because of the boatloads of settlers that were arriving, signing the Treaty was the best way to protect Māori rights so he used the word *kāwanatanga* (governorship) so Māori would sign.

### Activity 3: Mapping skills (page 22)

#### 1. and 2. b.



2. a.
- |                                  |                              |
|----------------------------------|------------------------------|
| Auckland – Tāmaki Makaurau       | Dunedin – Ōtepoti            |
| Gisborne – Tūranganui-a-Kiwa     | Invercargill – Waihopai      |
| Hamilton – Kirikiriōra           | Christchurch – Ōtautahi      |
| Wellington – Te Whanganui-a-Tara | North Island – Te Ika-a-Māui |
| New Plymouth – Ngāmōtu           | South Island – Te Waipounamu |
| Nelson – Whakatū                 | Stewart Island – Rakiura     |

## Perspectives

### Activity 1: Wairau Incident – Understanding different perspectives (page 23)

1. Te Rauparaha, chief of Ngāti Toa, disputed the claim that the *New Zealand Company* had legitimately bought the land at Wairau Valley and wanted the claim to be investigated by the British official Mr Spain. When British settlers refused to wait and built survey huts, the Māori tribe burnt the huts down.
2. The *New Zealand Company* settlers believed they had purchased the land fairly from Māori, and built survey huts on the land so they could divide the land up for individual sale. When their huts were burnt down they gathered forces and got the Police Magistrate, Mr H A Thompson, to go and arrest Te Rauparaha for arson.
3. *Answers depend on perspective chosen. Following are guidelines only.*

#### British settler perspective

*Name:* Mr Tuckett is mentioned as a survivor of the massacre, but there were 27 who survived so any name as long as it isn't one of the names listed as killed at the bottom of the article.

*Position:* Would be a *New Zealand Company* settler and survivor of the massacre.

*Side supported:* The actions of the *New Zealand Company* settlers and against the actions of Te Rauparaha and Te Rangihaeata.

*Reason:* Believe the land was bought fairly by the *New Zealand Company* in 1839 prior to the Treaty of Waitangi.

*Reason:* Settlers were completely justified in building survey huts and surveying the land – arson is against the law, and those responsible must be arrested for their actions.

*Reason:* The chiefs responsible – Te Rauparaha and Te Rangihaeata – must be held accountable for their actions.

*Action taken:* Accompanied the Magistrate to serve the warrant of arrest for arson on Te Rauparaha and Te Rangihaeata.

*Action taken:* Escaped to the beach through swamps.

*Reason:* Saw the party that had surrendered to the Māori had been slaughtered.

*Action taken:* Wandered through the mountains and got lost for several days.

*Reason:* Wanted to procure assistance and find more volunteers to help.

*Action taken:* Called a public meeting on Sunday morning.

*Reason:* To find more volunteers to challenge the chiefs.

*Action taken:* Sailed to Cloudy Bay.

*Reason:* Intended to see the arrest of the chiefs Te Rauparaha and Te Rangihaeata.

*Reason for any of the actions:* According to the Treaty of Waitangi Article 1, Māori are now under the sovereignty and laws of the British. Article 3 states Māori have the same rights as British citizens – and with these rights comes the same responsibilities and accountability under British law, and arson and murder must be punished accordingly. 22 British settlers were murdered.

#### Ngāti Toa perspective

*Name:* No names are mentioned in the article, so any Māori name would be acceptable.

*Position:* Would be a Ngāti Toa warrior.

*Side supported:* The actions of Te Rauparaha and Te Rangihaeata and against the actions of the settlers.

*Reason:* Believe the *New Zealand Company* had not bought the land fairly.



Te Rauparaha



Te Rangihaeata

*Action taken:* The British Government had promised it would investigate all dodgy land deals made before the Treaty of Waitangi was signed and had appointed Mr Spain for that purpose of investigation.

*Reason:* Ngāti Toa chiefs Te Rauparaha and Te Rangihaeata were following British instruction by sending for Mr Spain and waiting for him to arrive and the matter to be resolved.

*Action taken:* Burnt down survey huts.

*Reason:* Building huts on land that was under dispute was not acceptable and was also disrespectful – the huts deserved to be burnt down.

*Action taken:* Opened fire on the *New Zealand Company* settlers.

*Reason:* Settlers had fired off a shot when they tried to cross the river.

*Action taken:* Retreated to the Manawatū to a fortified pā.

*Reason:* To await the vengeance of the white men because Te Rangihaeata had murdered 22 settlers in utu – revenge – for the murder of his wife.

*Reason for any of the actions:*

- The Treaty of Waitangi Article 2 states that it “guarantees to the Chiefs and Tribes of New Zealand the full exclusive and undisturbed possession of their Lands and Estates, Forests and 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,” and Te Rauparaha and Te Rangihaeata did not wish to sell.
- The Treaty of Waitangi had guaranteed “rangatiratanga” – chieftainship – and Te Rauparaha and Te Rangihaeata had every right to prevent settlers from unlawfully building on their land.

Evidence/judgements for 'Achieved'	Evidence/judgements for 'Achieved with Merit'	Evidence/judgements for 'Achieved with Excellence'
The student demonstrates understanding of the different perspectives of two people during the Wairau Incident, an historical event of significance to New Zealanders.	The student demonstrates <i>in-depth</i> understanding of the different perspectives of two people during the Wairau Incident, an historical event of significance to New Zealanders.	The student demonstrates <i>comprehensive</i> understanding of the different perspectives of two people during the Wairau Incident, an historical event of significance to New Zealanders.
<ul style="list-style-type: none"> <li>• The student provides historically accurate accounts.</li> <li>• The student supports their work with relevant evidence.</li> </ul>	<ul style="list-style-type: none"> <li>• The student provides historically accurate, <i>convincing</i> accounts.</li> <li>• The student supports their work with <i>detailed</i> relevant supporting evidence.</li> </ul>	<ul style="list-style-type: none"> <li>• The student provides historically accurate, <i>convincing, perceptive</i> accounts that <i>include at least one detail that is perceptive and insightful for each of the two perspectives.</i></li> <li>• <i>The student includes actions relating to the perspectives.</i></li> <li>• <i>The student includes reasons for the people's perspectives and related actions.</i></li> <li>• The student supports their work with <i>comprehensive</i> relevant evidence.</li> </ul>

## Conflict

### Activity 1: Lead-up to war (page 27)

1. Māori considered they would keep running their own affairs with the authority of the new Governor restricted to the Europeans.

Pākehā expected the Governor to run the whole country and all people – settlers and Māori. This created tensions.

2. Government intervention in Māori affairs continued, and this made Heke angry. Also, Heke felt that all his “kainga” (home lands) had been taken over by all the settlers that kept arriving.
3. The British flag was the symbol of the Pākehā government and the authority that Heke rejected. Heke wanted the Māori flag to fly also (as a symbol of partnership) – when the Governor refused, Heke wanted to show his anger and to challenge British authority.
4. Kawiti was an ally of Heke’s. Kawiti was a 70-year-old experienced general of the Musket Wars and also disillusioned by the Treaty. He joined Heke after the third attack on the flagpole.
5. Fitzroy sent to Australia for troops and ships. Kororāreka was heavily fortified and garrisoned, and the warship HMS *Hazard* was anchored in the bay. Heke and Kawiti had assembled 450 warriors for another attack on the flagstaff. Kawiti feigned an attack at one end of the town to divert the soldiers, and then Heke overwhelmed the sentries at the flagstaff. However, 45 soldiers from the *Hazard* were on shore and both sides fired all their weapons; it got down to hand-to-hand combat.

Activity 2: Research – finding information and summarising main points (page 28)

What happened at each of the major battles?

Puketutu	<ul style="list-style-type: none"> <li>• British had at least 400 troops, led by Lieutenant Colonel Hulme.</li> <li>• Goal was to destroy newly built pā and capture “rebel leader” Heke.</li> <li>• Kawiti, with 140 men, intervened and attacked.</li> <li>• Although Hulme did not destroy the pā or capture Heke, 20 of Kawiti’s men were slain – and one was Kawiti’s son.</li> <li>• Kawiti would never again engage with the British in open warfare; from then on, he would use ingenious new strategies.</li> </ul>
Ōhaeawai	<ul style="list-style-type: none"> <li>• British had 600 troops led by Colonel Despard, armed with cannons, rockets, and a massive 32-pound gun.</li> <li>• Māori had 100 men with muskets and four old cannons.</li> <li>• British bombarded the pā with cannons, rockets and the 32-pounder. 250 men made a final assault, thinking all Māori inside the pā would be dead or wounded.</li> <li>• More than 70 British soldiers were killed or injured as they approached, as all Māori inside were “safely hidden in their trenches and pits, poking the muzzles of their guns under the foot of the outer palisade”.</li> <li>• Kawiti had invented the anti-artillery bunker, making Ōhaeawai “a world first in military engineering”.</li> </ul>
Ruapekapeka	<ul style="list-style-type: none"> <li>• Ruapekapeka means the Bats’ Nests, in honour of its cleverly engineered bunkers.</li> <li>• British troops numbered 1 300; they had five warships, three 32-pounders, one 18-pounder, two 12-pounder howitzers, and seven lighter pieces.</li> <li>• For 10 days Kawiti’s men hunkered down in the safety of their “Bats’ Nest” while bombarded by the British.</li> <li>• Heke and Kawiti abandoned the pā with few casualties; the British were able to claim a hollow victory of gaining an empty pā with no supplies or men to capture.</li> <li>• The British made several models of the Bat’s Nest’s reinforced tunnels, anti-artillery bunkers and state-of-the-art fortifications with double palisades and firing holes, and used these innovations in later European wars.</li> </ul>

**Activity 3: Kīngitanga Movement – Perspective (page 30)**

1. The need for land for European settlers was more important than the recognition of Māori land rights in the Treaty. Article 2 was only referring to Māori villages “a few patches of potato-ground, and rude dwelling places” rather than the “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” as specified in the Treaty. The Treaty had only been meant to serve to pacify the natives at the time of signing, and did not have to be adhered to when settlers’ need for land was more important.
2. “They wanted to unite Māori tribes under one King to hold their land and people together”. “In the 1850s there were growing numbers of European settlers and demand for Māori land, and Māori lacked political power.” The King movement was not against Pākehā settlement or Crown sovereignty, but it did want to administer the affairs of Māori people and have Parliament only administer the affairs of settlers.
3. Europeans saw the King Movement as “treasonable and challenging the authority of the Crown and the security of the future British settlement” in New Zealand. The European settlers did not want a unified Māori movement that was resistant to land sales and demanding to be in control of their own affairs.

**Activity 4: Taranaki and Waikato Wars (page 32)**

1. Northland [video actually (but incorrectly) says Far North] and the Wellington region.
2. 1860s – started in Taranaki in 1860, spread to Waikato in 1863, and continued across the central North Island until 1872.
3. Chief Wiremu Kīngi Te Rangitāke and most of his people resisted land sales and were branded as rebels and troops were sent in, resulting in a year-long war. Governor Grey later admitted the Crown was at fault and returned the land.
4. Settler demand for land led to Governor Grey wanting to impose British sovereignty over Māori once and for all. He ordered a mixed colonial and imperial army to cross the Mangatāwhiri River into the heartland of the Kīngitanga.
5. Grey thought the Kīngitanga was the main source of Māori resistance, and he feared an attack on Auckland.
6. 2 000 Māori, compared with Grey’s 14 000.
7. Submit to the Queen, surrender all arms and lands.
8. Land confiscation.
9. The Kīngitanga leaders did not want to accept these terms, and instead moved into the Maniapoto heartland where they were not pursued by the British.
10. Tauranga, East Coast and other parts of the central North Island.
11. Over 4 million acres; although half was eventually given back, it was often not given to its original owners.
12. 1995 – “The invasion of the Waikato was wrongful and totally unjustified. The confiscations were unjust and Waikato-Tainui – far from being in rebellion – were, in fact, defending hearth and home. The Waikato War and confiscations caused widespread devastation, the people were dispersed and there was widespread suffering.”

**Activity 5: The New Zealand Wars – Resource interpretation, maps (page 33)**

Māori were not rebelling – they were refusing to sell their land. When armies invaded their territory (like the Waikato invasion in 1863 to force Māori to sell their lands), Māori resisted – ‘defending hearth and home’. Tainui-Waikato were harshly punished because of Governor Grey and the settlers’ belief that the Kīngitanga Movement was equal to treason and wanted to squash any Māori sense of unity and desire for self-determination. Confiscation often targeted areas of the best farmland desired by settlers. The forcing of land sales, wars and confiscation, all violated the Treaty Article 2: “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.”

## Impact on people

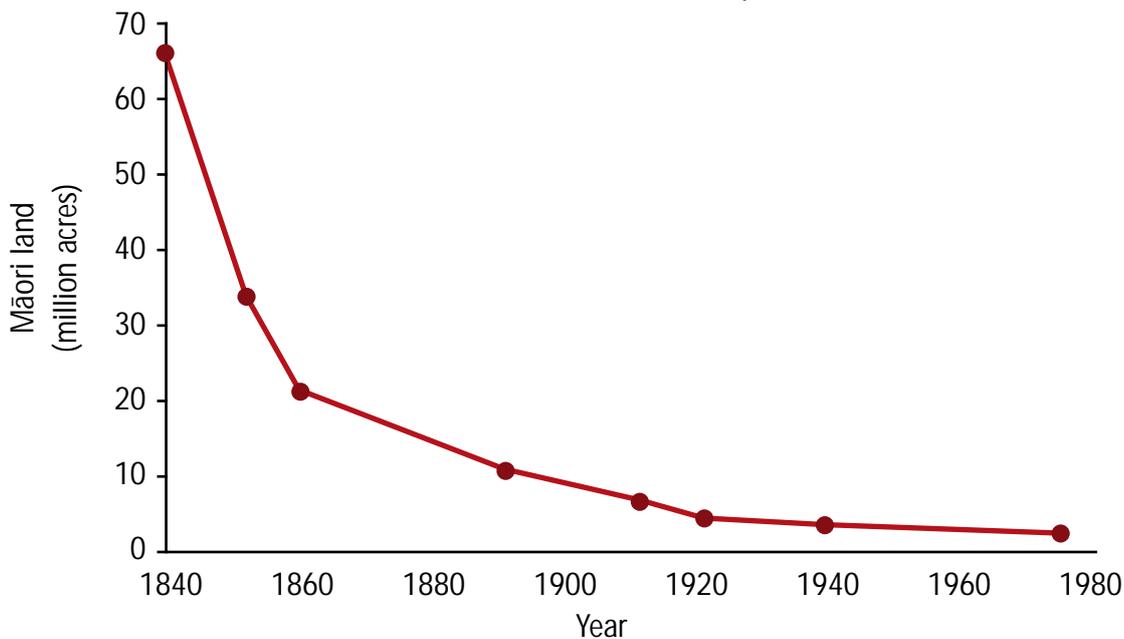
### Activity 1: Numeracy skills – Line graph (page 37)

#### 1. Land in Māori iwi possession

1840	– 66 000 000 acres
1852	– 34 000 000 acres
1860	– 21 400 000 acres
1891	– 11 079 486 acres
1911	– 7 137 205 acres
1921	– 4 787 686 acres
1939	– 4 028 903 acres
1975	– 3 000 000 acres

#### 2.

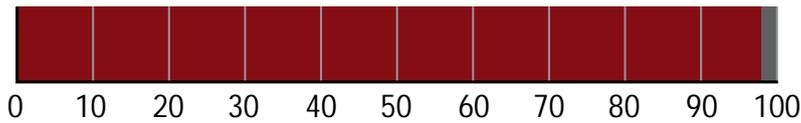
Title: Māori land ownership 1840–1975



3. In 1840, Māori owned 66 000 000 acres of land. 12 years after the signing of the Treaty of Waitangi, that amount of land had roughly halved. As Māori started to resist land sales, war broke out between Māori and European settlers demanding land. Land confiscations and laws were used against Māori to take their land when they were unwilling to sell. By 1975, only 3 million acres remained in Māori ownership.

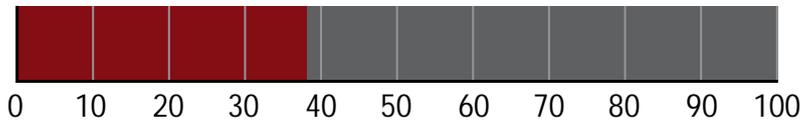
Activity 2: Numeracy skills – Percentage bar graphs (page 39)

1. 1840

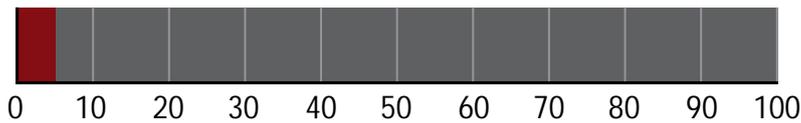


■ Māori  
■ Pākehā

1860



1900



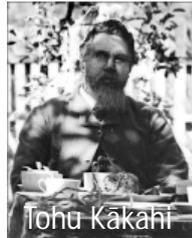
- Māori as a percentage of the population have steadily decreased since the signing of the Treaty of Waitangi in 1840. Māori went from 98% to 5% of the population in 60 years. The European population rapidly increased from 2% at the signing of the Treaty to 95% in 60 years.
- European migration intensified after the signing of the Treaty in 1840, increasing their population figures. Māori population declined because of the New Zealand Wars, diseases (brought to New Zealand by Europeans) and loss of land leading to widespread suffering and poverty resulting in loss of life.

Activity 4: Parihaka timeline (page 41)

**1865 Visionary leaders** Te Whiti o Rongomai and Tohu Kākahi led the Parihaka movement. Both men were committed to non-violent action in order to resist the invasion of their estates and to protect Māori independence. They used Christian teachings to provide spiritual and political leadership.



Te Whiti o Rongomai



Tohu Kākahi



Parihaka Pā, 1860

**1879** European encroachment on Māori land threatened all Māori settlements. Te Whiti sent out his people to obstruct surveying of the land and to plough on confiscated land. When arrested, the ploughmen offered no resistance but were often treated harshly.



**1880** The Parihaka people erected barricades across roads, pulled survey pegs and escorted road builders and surveyors out of the district. Parliament passed legislation enabling the Government to hold the protesters indefinitely without trial. Hundreds of men and youths were exiled to South Island prisons.

**1881** November 5, invasion force led by John Bryce entered Parihaka. More than 2 000 Parihaka people sat quietly on the marae while children greeted the soldiers. Te Whiti and Tohu were led away and imprisoned in the South Island. (Te Whiti and Tohu were released six months later.) The destruction of Parihaka began immediately. Houses and crops were destroyed.



**1882** Rolleston was built on a tall hill overlooking Parihaka village; four officers and seventy soldiers garrisoned it. The five-year military occupation of Parihaka had begun.

**1883** Parihaka leaders escorted back from prison to Parihaka. Meanwhile, hundreds of Parihaka men and youths remained incarcerated throughout the South Island. Wives, sisters and mothers of these men often followed them down south hoping to assist their loved ones. These women often lived in poverty and died during their exile.

**1886** Te Whiti continued to protest on confiscated land and was imprisoned again along with Titokowaru his protest companion. Days before Te Whiti was released in 1888 his wife and mother of his children Hikurangi died; he was not allowed to return for her tangihanga (funeral).

**1888** Te Whiti and his future son-in-law Tare Waitara released. Modernisation of Parihaka continued at a great pace. Electric lights, running water, drainage, agricultural crops, abattoir, etc.

**1898** The last of the Parihaka prisoners returned to a heroes' welcome at Parihaka. Their release brought an end to 19 years of imprisonment of Parihaka men and boys.

**1907** Parihaka leaders Te Whiti o Rongomai and Tohu Kākahi died.

**1930s** The Parihaka community faced poverty as their land estate was carved up for disposal to Europeans. The Government offered suspensory loans (i.e. nothing was paid for the land itself) to those who wanted to buy the land previously occupied at Parihaka – this offer was available only to Europeans.

**1950** Parihaka community left virtually landless and unable to redevelop.

**1970s onwards** The people of Parihaka have done much to retain their traditions, renovate buildings and to heal relationships within the community itself.

**1990s** An artistic legacy inspired by Parihaka created by leading New Zealand artists like Hone Tuwhare, Tim Finn, *Herbs* and *Moana and the Moahunters*.



**2000** A major exhibition of art works, photographs, films, music, writings and lectures was staged at the City Gallery Wellington. This was successful in creating art, dialogue, education and healing between Māori and other races.

Painting by Seraphine Pick depicts the busy complex narrative of historical figures and events at Parihaka



**2003** The Parihaka leaders were recognised posthumously by an international delegation of representatives of foundations set up in memory of Martin Luther King Jnr and Mahatma Gandhi, as well as Daisaku Ikeda, for their work and sacrifice as fathers of non-violent action.

**Today**

## Activity 5: Case Study – Parihaka and Treaty violations (page 45)

### Article 1

The understanding of the Māori version of Article 1 is that Māori chiefs have given governorship (kāwanatanga) to the Queen “te Kāwanatanga katoa o ō rātou whenua” but retained authority over their own people and land. This was violated at Parihaka as the chiefs – Tohu and Te Whiti – wanted to keep their village traditional, keep Māori land independent from colonial control and not be reliant on Europeans for trading muskets, flour, sugar, alcohol, tobacco, etc. which got Māori into debt. The European settlers and Colonial Government resented this independence and refusal to trade and sell land as a direct threat to colonial authority, and invaded Parihaka to establish control and break Māori attempts at independence in their own lands.

### Article 2

The understanding of the Māori version of Article 2 is that the Queen has guaranteed Māori chiefs sovereignty or chieftainship over their own people and lands “te tino rangatiratanga o ō rātou whenua o rātou kainga me o rātou taonga katoa” (this directly contradicts the English version of Article 1, where chiefs have given up sovereignty to the Queen).

However, even the English version of the Treaty clearly states that the Queen guarantees the chiefs “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”. This was clearly violated, as the chiefs and people of Parihaka wanted to keep their lands in their possession and were forced off their lands by the Colonial Government sending 1 600 armed troops in 1881 to move 2 000 unarmed peaceful Māori from their village and burning it to the ground.

### Article 3

The English and Māori version clearly states that Māori will have the same “Rights and Privileges of British Subjects”. This was clearly violated when over 200 Māori were imprisoned and held without trial for 18 months. Some men and boys were imprisoned for 19 years for peacefully protesting the (illegal) confiscation and sale of their lands. 18 died in prison. This was not giving Māori the same rights as British subjects.

The Māori version promised that “The British will protect Māori. They will have the same rights as British citizens – ka tukua ki ā rātou ngā tikanga katoa rite tahi ki āna mea ki ngā tāngata o Ingarangi.” Raping of the Māori women and girls and the looting and burning of Māori homes by colonial soldiers went unpunished – this was clearly not protecting Māori or giving them the same rights as the British.

## Activity 6: Case Study – The Waitangi Tribunal (page 46)

1. The tribunal makes recommendations to the Government about actions that should be taken. The Government does not have to take action that is suggested.
2. It is made up of 16 people, of whom half are Māori. Each person is appointed by the Governor General on recommendations by the Ministers of Justice and Māori Affairs. They listen to the facts, discuss the information and write a report. This process may take a very long time and once finished, the report is sent to the Government.
3.
  - 1987 Ōrākei (Mission Bay area) settlement – housing and \$3 million.
  - 1987 Māori Language Act established.
  - 1988 Muriwhenua fishing claim – \$170 million, and Māori given 50% control of *Sealord* fishing company.
  - 1996 Ngāi Tahu (South Island) settlement – \$170 million.
4. Claimants submit an application. It is then checked against the Treaty of Waitangi Act 1975 and registered. Research is carried out on the claim and then a tribunal is established to hear the claim. The Waitangi Tribunal then goes into recess to consider its decision, and the findings and recommendations are given to the Government.

5. There will need to be a tribunal as long as governments breach the Treaty of Waitangi. However, with its current resources, the Waitangi Tribunal expects to have all claims dealt with by 2015.

Activity 7: Case Study – Picture dictation (page 48)

<p><b>1. 1869 Native Land Court</b> Only 1 person could own the land, not the 100+ in the tribe. Tribal or group rights to the land had been wiped out by the Native Land Court.</p>	<p><b>2. 1885 Land taken for defence purposes</b> The Government used the Public Works Act to take land at Bastion Point for a strategic defence lookout – it was supposed to return the land if not needed anymore – but never did. The crown paid £1 500 (\$3 000) <i>but</i> it all went to the tribe’s lawyers fighting the land loss.</p>
<p><b>3. 1908 Land taken for a sewer pipe</b> The Government passed a special Act of Parliament to take land at Ōkahu Bay so that a sewer pipe could be laid across the beach in front of the Ngāti Whātua Ōrākei village. It discharged raw sewage from Auckland into the bay, and polluted their shellfish beds.</p>	<p><b>4. 1913 Government buys land from individuals</b> The Government changed the law to enable it to buy from individuals (before, Government had to negotiate with iwi a collective agreement to sell). The Government put pressure on individuals to sell the land, and 460 acres were sold. The Government also took land for development of housing, leaving most Ngāti Whātua Ōrākei tribe members landless.</p>
<p><b>5. 1951 Government takes last 12½ acres still in Ngāti Whātua Ōrākei possession</b> The Crown compulsorily took the remaining 12½ acres in the possession of Ngāti Whātua Ōrākei. Apart from the Ōkahu Cemetery, Ngāti Whātua Ōrākei were now landless.</p>	<p><b>6. 1952 Ngāti Whātua Ōrākei evicted from land</b> Remaining inhabitants were evicted and relocated into state housing. (The marae and some homes were destroyed by fire. The remains of the village and marae were demolished by the Crown. One reason for this was that the village was considered “a dreadful eyesore and potential disease centre”.)</p>
<p><b>7. 1976 Government makes plans to build on the last 60 acres of uncommitted land at Bastion Point</b> Crown announced it was to develop high-income [expensive] housing on the remaining area of uncommitted land at Bastion Point that the government had taken for defence purposes and was no longer needed for defence purposes – land that the iwi had hoped to get back.</p>	<p><b>8. 1977 Protest and occupation</b> Iwi and their supporters occupied the land for 506 days or nearly one-and-a-half years – they were considered to be breaking the law, as the Crown had claimed the land at Bastion Point.</p>
<p><b>9. 1978 Protestors arrested</b> Government sent in police and army to remove the protestors. 220 were arrested and their property demolished. Bastion Point is one of the most famous occupations in New Zealand history.</p>	<p><b>10. 1984 Waitangi Tribunal Claim</b> The Government paid \$3 million to Ngāti Whātua Ōrākei and returned a small amount of land for a marae, church and urupa. Ngāti Whātua Ōrākei were given more rights and control in the area and a reserve was set up for the iwi.</p>

## Changing perspectives and future impact on the people

### Activity 1: Deed of Settlement – Thinking (page 50)

For Ngāti Whātua Ōrākei, their state of virtual landlessness diminished their ability to exercise mana whenua and participate meaningfully in the growing colony. In particular, Ngāti Whātua Ōrākei requests for a greater level of participation in governance went largely unheeded.

Ngāti Whātua Ōrākei are also aggrieved over reclamations and other forms of development of the Waitematā and Manukau Harbours, which had a damaging effect upon fisheries and other harbour resources. The Crown apologises to Ngāti Whātua Ōrākei for its acts and omissions which have breached the Crown's obligations under the Treaty of Waitangi. The Crown's actions clearly violated Article 2 of the Treaty guaranteeing Māori 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". By taking Ngāti Whātua Ōrākei land, polluting their fisheries and depriving them of their economic base for trade, burning their homes and evicting them, the Crown had most definitely disturbed the possessions of Ngāti Whātua Ōrākei, despite Ngāti Whātua Ōrākei's desire to retain all of their land, fisheries and possessions. The Crown also breached its obligation in Article 3: "The British will protect Māori. They will have the same rights as British citizens – ka tukua ki ā rātou ngā tikanga katoa rite tahi ki āna mea ki ngā tāngata o Ingarangi." Māori were arrested for protesting at their land being taken from them and were neither protected nor given the same rights as British citizens.

### Activity 2: Research (page 51)

1. \$18 million, plus interest.
2. Using the cash transferred through their settlement and their own funds Ngāti Whātua Ōrākei will:
  - purchase the property at 99 Owens Rd, Epsom
  - purchase the Wakakura block on the North Shore
  - purchase and long-term lease back to the Crown the Narrow Neck block on the North Shore
  - purchase and lease back for five years to the Crown the Beresford, Birchfield, Hilary, Marsden and Plymouth housing blocks on the North Shore.
3. Ngāti Whātua Ōrākei will receive right of first refusal redress for 170 years over surplus Crown-owned properties and other specified properties in the Tāmaki Makaurau region through the Tāmaki Collective Deed of Settlement.
4. Ngāti Whātua Ōrākei were aggrieved over reclamations and other forms of development of the Waitematā and Manukau Harbours, which had a damaging effect upon fisheries and other marine resources.

## Challenging perspectives – Future focus

### Activity 2: Resource interpretation – Cartoon analysis (page 60)

1.
  - a. The cartoon is referring to the Treaty of Waitangi because it says "Great moments in NZ History – signing the Treaty of Waitangi". It is also referring to controversial case studies when the Treaty was violated – "We get Bastion Point, The Raglan Golf Course, Athletic Park and half of Dunedin and Greymouth".
  - b. Māori – they are wearing piu piu (grass skirts) and feathers in their hair.  
British – they are wearing British military uniforms and big plume hats.
  - c. The cartoonist is critical of the Treaty of Waitangi. The cartoonist describes it as "hastily and inexpertly drawn up, ambiguous and contradictory in content and chaotic in execution". None of those descriptions are positive and it shows the cartoonist has contempt for the Treaty of Waitangi. The cartoonist thinks the Government just ignores the Treaty of Waitangi, taking land off Māori like Bastion Point, etc.

- d.** The cartoon refers to Bastion Point, Raglan Golf Course and Athletic Park, etc. – all disputed and the subject of land protests. These are relevant because the Treaty guaranteed Māori their land for as long as they wanted to retain it in their possession; the protestors claimed the Treaty was violated by government land grab.
- 2. a.** The cartoon is referring to the signing of the Treaty of Waitangi and subsequent Governments' failures to live up to the promises in the Treaty. The Māori man is signing a parchment on a British flag like all the paintings of the signing of the Treaty of Waitangi.
- b.** Māori – he is wearing a feather korowai (cloak) and has a moko (tattoo) on his face and feathers in his hair. British – there is a missionary with a necktie called a preaching band and a Bible on the table, and a man in a British military uniform and a Government official with a top hat, tie and waistcoat.
- c.** The cartoonist is critical of the Treaty of Waitangi. The cartoonist sees the Treaty of Waitangi as a way the Government got control of New Zealand and then failed to live up to any of the promises made in the Treaty – "How would you feel about a clause allowing future Governments to renege on the deal if there are votes in it?"
- 3.** The two cartoons complement each other as both cartoonists are critical of government actions that violated the Treaty and 'reneged on the deal' once colonisation had taken place.