

*Matiu / Somes Island*

*Kumutoto Kainga*

**Where do YOU stand  
on Maori Land?**

*Piptea Pa*

*Otari Reserve*

*Treaty Claims*

*Te Aro Kainga*

A Resource produced by  
Wellington Tenth's Trust and Network Waitangi Wellington

**WELLINGTON TENTHS TRUST  
RESOURCE MANAGEMENT DIVISION  
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WELLINGTON**

Tena Koutou Katoa,

It is with pleasure the Trust support this work of Network Waitangi. The Wellington Tenth Trust represents the descendents of the original owners of the Port Nicholson Purchase Block in 1839. The principal Iwi being Te Atiawa.

The Trust have proceeded through the Waitangi Tribunal process since 1987. We have put our evidence into the public arena for all New Zealanders to hear our story. This has been a long process and we await the release of our report this year.

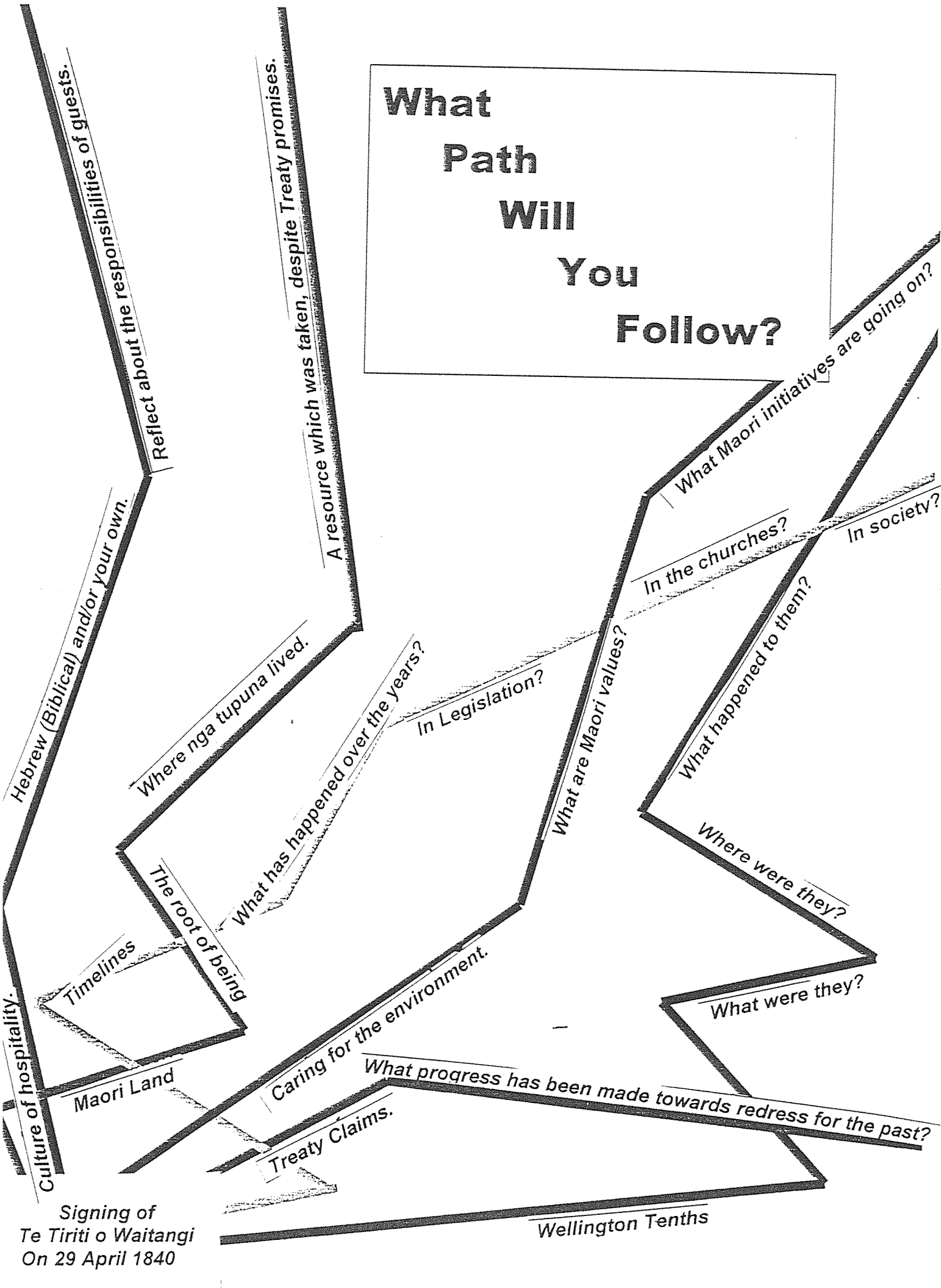
The story that is being told by the resource kit is a useful addition to the education programme the Trust has pursued over this time and we have enjoyed the close working relationship with Network Waitangi. This relationship has blossomed as a result of listening, sharing and the desire to understand each other's point of view. By knowing the past we can move confidently into the future.

We feel assured you will enjoy using the kit and if you wish to know more you can contact our office at 9 Pipitea Street, Wellington.

NAKU NOA NA

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**What  
Path  
Will  
You  
Follow?**



Hebrew (Biblical) and/or your own.  
Reflect about the responsibilities of guests.

A resource which was taken, despite Treaty promises.  
Where nga tupuna lived.

Culture of hospitality.  
Timelines

The root of being  
What has happened over the years?  
In Legislation?

What are Maori values?  
What Maori initiatives are going on?  
In the churches?  
In society?  
What happened to them?  
Where were they?  
What were they?

Maori Land  
Caring for the environment.  
Treaty Claims.  
What progress has been made towards redress for the past?  
Wellington Tenth's  
Signing of Te Tiriti o Waitangi  
On 29 April 1840

## Suggestions about the Path to Follow

We are inviting groups to choose a topic of current import and then explore the meaning it has for them. Some resources are included in the Kits and more can be found in the Bibliography.

For instance after a worship service a trip could be planned to some of the sites described in Nga Ara o nga Tupuna. With forethought the notes about the sights could be supplemented by the stories about ancestors from Nga Tupuna o Whanganui-a-Tara (available at the library displays 22 April – 6 May or at any library)

Other possibilities are to find out about the project on Matiu (Somes) Island or what are the Maori views in the current discussions about the South Coast Reserve.  
The Waitangi Tribunal Report

THE GRAPHIC WAS DEvised TO SET OUT POSSIBILITIES AND TO HOPE THAT MANY GROUPS WOULD BE ENCOURAGED TO THINK AND ACT?OUT SOME ISSUE, INCLUDING SOME THAT WE HAD NOT SUGGESTED.

## Acknowledgements

The poem *Parihaka* by Apirana Taylor is published in *Parihaka, The Art of Passive Resistance*. ©City Gallery Wellington, Victoria University Press, Parihaka Pa Trustees and contributors.

The poem *Race Relations* by Glenn Colquhoun is published in *The Art of Walking Upright* © Steele Roberts Ltd

The poem by J. K. Baxter is published in *Autumn Testament*.  
© Jacqui Baxter

The Timeline is brought to us by Nga Tangata Cosmos

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*WAITANGI* By *Catriona Budge*

*PARIHAKA*

By *Apirana Taylor*

We never knew  
About Parihaka  
It was never  
Taught anywhere  
Except maybe  
Around the fires  
Of Parihaka  
Itself at night  
When stories  
Are told  
Of the soldiers  
Who came  
with guns  
To haul us up  
By the roots  
Like trees  
From our land  
Though the prophets  
Called peace, peace.  
It was never  
Taught at school  
It was all hushed up  
How we listened  
To the prophets  
Tohu, Te Whiti  
Who called  
Peace Rire rire  
Paimarire  
But the only  
Peace the soldiers knew  
Spoke through  
The barrels  
Of their guns  
Threatening  
Our women and children  
It was never  
Taught or spoken  
How we  
Were shackled  
Led away to the caves  
And imprisoned  
For ploughing our land

The tears fall  
For cheating long ago.  
The tears fall  
For young ones lost and babes unborn.  
For endless pain o'er land that's gone  
The tears fall.

The tears fall  
For power abused and people used  
And now ---what's new?  
Some people care, try to share.  
But still they fall.

When tears fall from pakeha eyes,  
And hearts repent,  
When tears fall for pain inflicted  
And power upheld  
It's time for change.

Now tears fall  
And hope is born,  
Tears fall.

Can trust be built?  
Can power be claimed?  
Can love hold sway?

The rainbow gleams  
Two peoples strive  
To find new ways,  
Where love is shared and both shed tears.

*AUTUMN TESTAMENT* by *James K. Baxter*

Wahi Ngaro the void from which all life comes  
Has given us those woven spider-cages.

That tie together the high heads of grass  
A civilisation in each. A stick can rip the white silk.

But that is not what I will do, having learnt  
With manhood mercy, if no other good.

Two thousand perhaps is the tribe of nga mokai  
Scattered like seeds now in the bins and the jails.

Or occupied at their various occasions  
Inside the spider-cage of a common dream.

Drugs, work, money, Sian, Kat  
Don and Francie, here with me at home.

In the wharepuni---One great white flower  
Shakes in the wind; turning blind head towards our  
verandah.

*RACE RELATIONS*

*By Glenn Colquhoun*

My great great grandfather was from Luss.  
This is a village on the shores of Loch Lomond.  
My parents hang his coat of arms on the wall.  
My great great grandmother was a Murray  
She lived in Glasgow, by the Clyde.

I don't know if their families fought  
But I wouldn't be surprised.

Some Murays live in Whangape.  
I guess we are related  
Except that I am a Pakeha  
And they are part Te Rama.

Somewhere along the line  
I have managed to colonise myself.

It is nit the first time this has happened.

My grandmother's grandfather is from England.  
This has been a problem for the Scots.

I can't forget what I did to myself at Culloden.

Or what Edward Longshanks  
Did to William Wallace in *Braveheart*.

I still hate the bastard which of course I am.

And if that's not bad enough  
My grandmother's grandmother is German.  
And so is my grandmother's mum.

Even more complicated is the fact  
That my mother's father's family are Jacobs  
Which if I'm not mistaken makes us Jewish  
Who of course don't speak to the Germans.

No one mentions they were from Tasmania.

One half of me has lost a war the other won

Sometimes I don't know how to live with myself.  
I am a civil war.

The australians fight the english  
    And keep the scottish happy  
The scottish fight the english  
    And then they fight themselves  
The english are offended  
    And won't speak to the germans.  
This annoys the germans  
    Who of course annoy the jews.

The pakeha think they own the place.

The maori want us all to go home.

I would if I knew where that was.

Sometimes it seems I'll never win  
Sometimes I never lose.

## *Discovering your Land Story*

People like stories. When we tell stories of our past, we discover who we are. Our history and heritage are part of us. The place where things happened and the land itself is a source of spiritual nourishment

Discovering the story of a piece of land you share with others, be they family, schoolmates, a church congregation or workmates, will take time and energy. But the journey of exploration can develop bonds between you and also be exciting. The story goes beyond the land owned or rented. The stories of the district in which it is situated are significant and contribute to your seeing the context.

The purpose of this questionnaire is to help you piece together the story of your land. We hope the questions will point you in helpful directions. There may be different stories for different parts of the land. Then you will answer some questions more than once.

The stories are of interest to many people and we encourage you to decide where and how to share them. In schools a class project would interest the whole school. Libraries often have local history sections, which could help with answers and be glad to hold your story when you have completed it.

# Questionnaire --- Our Land Story

## 1. What Land are we looking at?

- a) When did your operation begin in the area? \_\_\_\_\_
- b) What Land has been used for that purpose? \_\_\_\_\_
- c) What Land does your organisation now own / use? \_\_\_\_\_
- d) When was the present Land acquired? \_\_\_\_\_
- e) From whom? \_\_\_\_\_
- f) For how much? \_\_\_\_\_

## 2. What are the Stories about the Land?

- a) What stories have you heard? \_\_\_\_\_
- b) Who else can tell us more stories? (Maori or Pakeha) \_\_\_\_\_
- c) What other stories are there likely to be? \_\_\_\_\_
- d) What is the Maori tribal history of the area? \_\_\_\_\_
- e) What are the legends associated with the area? \_\_\_\_\_

## 3. What is the History of the Land in your community / area?

- a) What can you discover about the original inhabitants of the area? \_\_\_\_\_
- b) What is the history of European settlement in the area? \_\_\_\_\_
- c) How did the Europeans acquire the land in the area?  
Purchase?  
Gift?  
Confiscation  
Conquest?
- d) If purchased, for what price? \_\_\_\_\_ How does this compare with values at that time? \_\_\_\_\_
- e) Are there any claims or disputes with regard to Land in the area? If so, what are they? \_\_\_\_\_



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## Legislative Violations of the Treaty of Waitangi: The first 150 years

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1840

Maori owned 66,400,000 acres of land

1841

Land Claims Ordinance stated that lands not actually occupied or used by the Maori belonged to the Crown  
This contradicted Article 2 of the Treaty

1844

Governor Fitzroy dropped the pre-emption clause in Article 2 of the Treaty and allowed private sales to take place.

1846

Governor Grey abolished the Protectorate Department, which had the responsibility of protecting Maori rights, and gave the New Zealand Company the exclusive right of pre-emption.

1852

Maori ownership of land reduced to 34,000,000 acres.  
In the 12 years since 1840 almost half of the Maori owned land had been lost.

1852

**Constitution Act:**

Saw the establishment of Provincial Government. Only males over 21 who had individual title to property of a certain value were entitled to vote. Very few Maori males were able to do so.

1859

Te Ati Awa Chief Teira sold the Governor land at Waiata without seeking the agreement of the other chiefs who had an interest in the land, especially the Senior Chief Wiremu Kingi. This was a breach of the Treaty's land guarantee.

1860

Maori Owned Land reduced to 21,400,000 acres

1862

**Native Lands Act:**

Designed to break down Maori communal ownership of land. A land court was set up to individualise title.  
An amendment to the act meant that Maori owners could sell to anyone. This breached the pre-emption clause in Article 2.

1863

Governor Grey invades the Waikato region.

**Suppression of Rebellion Act:**

No right to trial before imprisonment. Its intention was to punish "certain aboriginal tribes of the colony" for rebelling against the Crown.

**Tena Koutou Katoa  
E nga waka  
I roto I nga manakitanga  
O tenei ra Tapu  
Kia ora tatou katoa**

Wellington Tenths and Network Waitangi Wellington agreed to work together to commemorate the signing of Te Tiriti o Waitangi in Port Nicholson on 29 April 1840. This information kit was prepared for community groups, schools, churches and other organisations. Since 29 April 2001 is a Sunday, the kit was dedicated at an ecumenical service on that day.

## **CONTENTS:**

MIHI

THE WELLINGTON TENTHS STORY

PAGE FOUR OF THE TREATY – signed at Port Nicholson, 29 April

COPIES OF THE DECLARATION OF INDEPENDENCE &  
TE TIRITI O WAITANGI

MAP OF WHERE TE TIRITI O WAITANGI WAS SIGNED

AN ACTIVITY – a self-drive tour of Whanganui-a-tara

BIBLIOGRAPHY AND OTHER RESOURCES

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The hand-made paper of the cover is made by Judith Thompson with a kawakawa leaf on the front. Thanks also to contributors, and also community development officers of Wellington City Council .

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