

TE TIRITI O WAITANGI:

Dare, Truth or Promise?

GOAL:

To gain a knowledge of the histories of Aotearoa/New Zealand including the part played by Te Tiriti O Waitangi and the Church's roles in its implementation.

LEARNING OUTCOMES:

After completing this module, participants will be able to:

- a)
 - i) display an understanding of the Treaty and its historical context
 - ii) define the interpretation of the two parties
 - iii) outline the Church's roles in its implementation
- b) provide examples of how the Treaty is impacting on today's youth.
- c) prepare material on Treaty issues for use in youth ministry.

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You will also need a copy of *Treaty of Waitangi: Questions and Answers* and the video *Length of a Memory*. If you can't obtain them from your local library, contact the Churches Youth Ministry Association for a copy.

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WHAT TO DO

Step One	Background to Treaty	4 hours
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- 1)
 - a) Read pages 1-5 of Treaty of Waitangi: Questions and Answers.
 - b) Choose from the following list of definitions, that which best describes your understanding of the Treaty of Waitangi. In less than 250 words explain why.
 - i) An historical document of limited application for today.
 - ii) A legal and unalterable commitment of partnership for all time.
 - iii) A non-binding agreement between Maori and British that has little relevance in the 21st Century.
 - iv) A spiritual and legal covenant of partnership between two parties.
 - v) An historical legal agreement that has been dishonoured in the past but cannot be resolved today.
 - c) Read pages 8-11 of Treaty of Waitangi: Questions and Answers.
- 2) Read pages 10 -13 of the Resource Material
 - a) Prepare a poster for the people in your community that would highlight the key differences between the English and Maori texts of the Treaty.

Step Two	Current Implications	9 hours
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- 3) Read pages 15-21 of the Resource Material
 - a) After reading (the above), spend some time in reflection and then complete the following exercise to send to us.
 - i) Take one church and trace how it has viewed the Treaty.
 - ii) Highlight the differences between two churches regarding their involvement prior to the Treaty and in its implementation.
- 4) Watch the video The Length of a Memory. Be attentive to your response to it.
 - a) Write at least two sentences in response to each of the following questions:
 - i) From your cultural context, what made you feel proud?
 - ii) What made you feel embarrassed or uncomfortable?
 - iii) What surprised you?
 - iv) How did the video change your views of the Treaty?
 - v) What questions for you are still unresolved?
 - b) Read the resource material on page 22 of the Resource Material & pages 12-19 of *Treaty of Waitangi: Questions and Answers*.
 - c) In any newspaper in Aotearoa New Zealand the Letters to the Editor section allows people to express their opinion about particular issues. The letters, while often blunt, generally are not disrespectful of others or they would not be published.
 - i) Write a series of 4-6 fictitious letters of 100-200 words each. You will assume two roles, one as a Pakeha and one as Maori, debating with each other. Try to

honestly stand “in the shoes” of each person. You may choose one of these topics or choose something else that is of interest to you.

- (1) Quota systems in Universities
- (2) Spice Girls mocking the haka
- (3) Vandalising the America’s Cup
- (4) Access to fish in the sea
- (5) Attacks on the tree on One Tree Hill
- (6) Access for trampers on Maori land E.g summit of Mt Cook/Aoraki

Step Three	Exploring and Presenting the issues	6 hours
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5) Read the remaining resource material and the remainder of *Treaty of Waitangi: Questions and Answers*.

- a) Using statistics, newspaper clippings, internet resources, and any other resources you choose, illustrate how the Treaty, Te Tiriti O Waitangi, is impacting on young people today. Include in your answer comment on at least four of the following: identity, environment, employment, education, health, family

Be creative in your presentation – posters, art work, audio tapes, Power-point show, are all acceptable options for presentation. The presentation should be the equivalent of 600 words.

6) Prepare material for a session dealing with Te Tiriti O Waitangi for use with young people. Choose a focus. You do not have to cover all the material. Your session must include some experiential activity.

- Outline who the session is for
- Topic or focus
- Aim of the session
- Plan of Action

RESOURCE MATERIAL

About this Module...

The Treaty of Waitangi evokes a wide variety of responses from people. It is a topic that is often perceived as a source of conflict in this land. In reality it points the way to a path of right relationships and integrity between peoples of many different cultures. We hope that, in approaching this module, you are able to put aside apprehension and be open to discovering the richness and relevance of this document and its spirit. As a Christian people we have an obligation to be aware and respectful of the agreement our forebears made commitment to. In order to understand our present situation in this land, we need to explore and appreciate the reality of our past. It is our hope that you will discover much in the following pages that leads to an increased understanding of what makes the Treaty such an important document for all people in this land.

Before getting under way we would like to emphasise the potential emotional impact of exploring Treaty issues. Coming to a greater understanding of the Treaty is as much about an emotional learning as it is an academic learning. There are many dates, terms, names and references that are part of a historical study topic such as this. Learning about these is important but only as a means to a deeper learning, one that is about our convictions and beliefs. This module is comprised of a mixture of reading and video that present a large amount of information. Do not get hung up on remembering details – what is important is the larger picture. Increasing your awareness of the larger picture will assist in making the links at that deeper level of attitudes and convictions. Such transformation in attitudes and convictions will affect each person differently. Some people may be enlivened and excited as they journey through this module, others may find it startling, provocative or contentious. Some of the material may challenge you, perhaps even to the point of feeling angry or upset. It is very important therefore that you share your responses and feelings with your mentor as the need arises. Included at the back of this module are recommended resources and potential support organisations that you may consider approaching.

This module is a journey of learning that encompasses head and heart. It is important that you identify the support network that you have or need to assist you should you choose to call on it, as well as being prepared to use it.

5 Things That Help Us To Be Culturally Sensitive.

1. Knowing that there is good and bad in every culture. No culture is perfect.
2. Understanding there are many equally valid ways to solve life's problems.
3. Endeavouring to understand a person from another culture before making any assumptions about that person.
4. Being willing to learn about our own cultural background before we venture to make assessments of other cultural realities.
5. Learning about God's heart and plan for people from different cultures.

Glossary of Maori Words

Aotearoa -the land of the long, white cloud; New Zealand
Ariki -first-born male or female in a rangatira family, leader of a federation of tribes
hapu - a grouping of whanau
iwi - tribe
karakia - prayer, chant
kawanatanga - governorship, governance
Kingitanga -King Movement
kotahitanga - unity, solidarity
mana - strength, well being, authority
Mana Maori - Maori Power, Sovereignty
Maori - lit. usual, normal, regular; the indigenous people of Aotearoa
Maoritanga - Maori culture, identity
marae - open space in front of ancestral meeting house, meeting place
mihi - greet(ing)
noa - normal, free from tapu
Pakeha - lit. fair, white-skinned; New Zealander of European descent
papakāinga - dwelling place, ancestral land, the turangawaewae
rangatira - leader, often translated as chief
runanga - assembly of importance
taha Maori - Maori dimensions
tangata - people
tangata whenua - the people of the land, indigenous people
tangi - cry, mourning ceremonies, funeral
taonga - treasure, gift
tapu - sacred, restricted, potentiality
Tauīwi - lit. settlers people; non-Maori New Zealanders
Tika - the right way of doing things, truth
Tikanga - customs
Te Tiriti - the treaty, refers to the Maori text of the Treaty of Waitangi
Tupuna - ancestors
Turangawaewae - one's place to stand, "home" - the place where one belongs
Utu - reciprocity, system of social control
Wairua - spirituality, spirit
Waka - canoe, a cluster of related iwi
Whaikorero - speech making on marae
Whakapapa - genealogy, family tree
Whakama - embarrassed, ashamed, depressed
Whanau - extended family
Whareniui - large place, meeting house
Whenua - placenta, land

(Taken from "Ten Steps Towards Bicultural Action: A handbook on partnership in Aotearoa-New Zealand", by Ruth Smithies, Catholic Commission for Justice, Peace and Development, Aotearoa-New Zealand. 1990.)

Maori Traditional and Spiritual Values

TURANGAWAEWAE

In Maori tradition the connection between a people and the land they occupy is a spiritual. The European concept of home is the closest to the Maori idea. When we speak of home we usually mean somewhere we belong, rather than somewhere we own. In the Maori language this concept is normally expressed with the term turangawaewae, literally a place to stand.

MARAE

A marae is the turangawaewae of the family or whanau who belong there. It is normally recognised today as being all the land which contains and surrounds the primary meeting house and any other building and facilities of that family or group. These people are referred to as the tangata whenua, people of the land, all those who belong to a marae. For the tangata whenua the marae is a sanctum, a special place, a private refuge from the world at large. Maori tradition sees the public world as a place of action and interaction and conflict and the marae as a vital balance to that. The closer to the heart of the marae the more private and peaceful the sanctum becomes.

TANGATA WHENUA

These are the people who belong in a marae and have the freedom of its land, buildings and facilities. Visitors cannot assume such freedom until they have been given tangata whenua status themselves. There is a strict protocol through which that status is given. Until then, they are manuhiri or visitors who have not yet been welcomed and recognised.

This information and much more about Maori protocol and custom is available in a series of books titled "A Gift Toward Partnership" which were produced by the Presbyterian Church of Aotearoa New Zealand in 1993 – they are available from the PCANZ Resource Centre, P.O.Box 9049, Wellington.

"Hope in Aotearoa – Being Christian in Aotearoa New Zealand". The Joint Board of Christian Education, Melbourne. [available from Anglican Council for Christian Nurture]

What is a Covenant?

Our Relationships to our Home and Country

Discussions on bicultural development are likely to be uncomfortable for some people.

- It is well to remind ourselves that the Christian life is one of responding to God, rather than seeking our own ease and comfort. We are called to cope with tension. Faith itself involves us in the paradox, in the ambiguity of the Cross.
- Things do not stay the same. We live in a world of change. Christian faith is not a buffer against change, but a strength when we face it, and is itself a source of change.
- We are offered a new creation. The Biblical version is of all things renewed. Our action is part of the process in working towards that vision, but finally it is with God's action and gift.
- We never know exactly where we are going. The call is to follow. That does not set out a clear path, but the essence of faith is that we are prepared to start moving without knowing the final end, or all the individual steps.

(Consider Hebrews Chapter 11, especially vv 8-10)

Perhaps discussions about feelings and attitudes affect us so deeply because underneath them all, we are talking about our relationship to our country and our home. Reflect on the following implications of the Treaty for "**belonging**".

1. The Treaty of Waitangi gave settlers the **right to belong**: this is the basis on which our nation originally grew and should be the basis of partnership now. But history has shown this right was often abused and is now even forgotten by many. However, there is no doubt that we all have a right to belong, as partners with the first people of the land. To forget or abuse the Treaty, is to undermine the foundation of trust and mutual responsibility that gave settlers a new basis for home and country.
2. One of the best sources we know as Christians for talking about partnership, belonging, and being at home in the land is the Biblical idea of **Covenant**. Because Christian networks helped to communicate the calling together of those who signed the Treaty, and encouraged a sense of trust and hope in the signing, the Christian Church offered its own God given integrity, and encouraged the kind of good faith we associate with covenants.

BIBLICAL UNDERSTANDING OF TREATIES AND COVENANTS

The earliest covenant recorded in Scripture was made with Noah (Genesis 9). Covenants were also made with Abraham (Genesis 15:17), but by far the most important is the covenant to Sinai (Exodus 19 ff). This covenant was to do with the call of Israel to be a holy nation owing exclusive allegiance to the Lord and was in fact the decisive step in the creation of Israel as a nation

Treaties resemble Covenants in three important respects: Language, Form and Ideology

LANGUAGE

The purpose of some Old Testament Treaties was to secure the allegiance of a conquered sovereign or state to the other partner in the Treaty, whether it be a sovereign or an empire. To this end, colourful language was used in the Treaties to stir the emotions of the vassal and

impress upon him or her the importance of obedience. This style is characteristic of the Book of Deuteronomy, and work that in other respects bears a close resemblance to a vassal (taurekareka) Treaty. Certain terms are used to describe an obedient vassal's behaviour. A good vassal should "go after", "fear", "love", "hearken to the voice of the Lord". A rebellious vassal "sins". A Biblical Covenant however, is more like a 'treaty' between God and between people(s) based on grace and faith: not on military conquest of one people by another.

**Much of section (II) was derived from He Korero Mo Waitangi, 1994 Edited by Arapera Blank, Manuka Henare, Haare Williams for Te Runanga o Waitangi, 1985.*

FORM

The basic outline of an Old Testament Treaty or Covenant is:

1. A Preamble naming the author of the Treaty.
2. A Historical Prologue setting out the relations between the parties prior to signing the Treaty.
3. Stipulations explaining the mutual responsibilities of the partners.
4. The Document Clause describing the Treaty document and arranging for the vassal to read it at regular intervals.
5. A List of Gods witnessing the Treaty.
6. Curses and Blessings threatening the vassal with illness, death, deportation, etc. if he or she breaks the Treaty, but promising prosperity and blessing if he or she remains faithful.

Deuteronomy contains most elements of the Treaty form:

Chapters 1-3 Historical prologue

Chapters 4-26 Stipulations

Chapter 27 Document clause

Chapter 28 Blessings and Curses

Exodus Chapters 19-24, Joshua 24, and 1 Samuel 12, are other shorter examples of the Treaty form in the Old Testament.

IDEOLOGY

Treaties and Covenants both begin with history and both insist on the grace and mercy of the author of the Covenant. The sovereign can remind the vassal of his or her kindness in allowing the vassal to continue as sovereign of the vassal state in spite of any recent rebellion. God in similar tones reminds Israel of the divine mercy - "I am the Lord your God who brought you out of the land of Egypt (Exodus 20:2).

In both Treaties and Covenants the basis of the stipulations is the undeserved favour of the Lord. Stipulations or laws come after the vassal has been reminded of what the Treaty Lord has done for him or her. The vassal in turn is expected to obey the stipulations out of gratitude. Because of the way God has saved them, Israel is encouraged to obey and blessings and prosperity are promised if the vassal remains obedient, but curses are invoked on them if they rebel. In the Old Testament there is a tendency to dwell more on the curses than the blessings.

Appalling pictures are drawn of the sufferings the people will endure if they disregard the demands of the Covenant (see Deuteronomy 28, vv 16-28). The prophets remind the people that the **Covenant relationship involves responsibility as well as privilege** (e.g. Amos 3:2)

The Covenant ideas continued to be made in Jewish theology up to the New Testament. Jesus

himself clearly assumed that his disciples were familiar with Covenant thinking when he referred to his death as inaugurating the new Covenant (Mark 14:24).

This new Covenant offers a radically new pattern of relationship between God and people, and between different people(s) themselves: because we are called to be partners together in God's family.

The Treaty, by establishing a new kind of 'covenant' between Maori and Pakeha offered both peoples a new future as two peoples (partners) in one nation. An important aspect of this partnership is acknowledgement of the mana of the original people of the land. The process of negotiation and recognition of mana, as between arrivals (manuhiri) and locals (tangata whenua) culminates in an **act of oneness, whakakotahitangi**. The oneness is possible because of the mutual respect shown by both peoples. Both partners retain their individual mana but now belong as one. The process goes on and is reenacted whenever locals and visitors meet in a Maori context. In the same way the partnership between Maori and Pakeha needs constant **renegotiation and affirmation**.

JEREMIAH 31: 31-34. A NEW COVENANT...

The days are surely coming, says the Lord, when I will make a new covenant with the house of Israel and the house of Judah. It will not be like the covenant that I made with their ancestors when I took them by the hand to bring them out of the land of Egypt - a covenant that they broke, though I was their husband, says the Lord. But this is the covenant that I will make with the house of Israel after those days, says the Lord: I will put my law within them, and I will write it on their hearts; and I will be their God, and they shall be my people. No longer shall they teach one another, or say to each other, "Know the Lord", for they shall all know me, from the least of them to the greatest, says the Lord; for I will forgive them their iniquity, and remember their sin no more.

Te Tiriti O Waitangi

(This text in Maori is copied from the first sheet of the treaty, dated 6 February 1840, and neither spelling nor punctuation has been altered.*)

TE TIRITI O WAITANGI

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 wakaetia 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 Kuini e hiahia ana kia wakaritea te Kawanatanga kia kua 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 Hopihono he Kapitana i te Roiara Nawi hei Kawana mo nga wahi katoa o Nu Tirani e tukua aiane i mua 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 ktoa 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 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 wakaetanga ki te Kawanatanga o te Kuini -- Ka tiakina a 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 wakaetia 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.

(It should be borne in mind that, as Maori had no word for governor or sovereignty, the missionaries coined "Kawana" for governe and "Kawanatanga" for governorship or sovereignty. But the words "a captain in Her Majesty's Royal Navy" defied translation, as a glance at the passage will indicate.)

TREATY 4TH CLAUSE

(appears only in the Maori version, not the English.) E mea ana te Kawana ko nga whakapono katoa o Ingarani, o nga Weteriana, o Roma, me te ritenga Maori hoki e tuakina ngatahitia e ia.

Translation: The Governor says that the several faiths (beliefs) of England, of the Wesleyans, of Rome and also Maori custom shall alike be protected by him

The Treaty of Waitangi

The Draft in English

(This English version of the treaty is not a translation of the Maori text. It must be regarded as the draft as finally approved by Hobson and thereupon "translated" into Maori. The punctuation has not been altered)

Her Majesty Victoria Queen of the United Kingdom of Great Britain and Ireland regarding with Her Royal Favour 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' 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 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 Consul & 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.

The Treaty of Waitangi

A Translation of the Maori Text

Here's Victoria, Queen of England, in her gracious remembrance towards the chiefs and tribes of New Zealand, and in her desire that the chieftainships and their lands should be secured by them and that obedience also should be held by them, and the peaceful state also; has considered it as a just thing, to send here some chief to be a person to arrange with the native men of New Zealand, that the Governorship of the Queen may be assented to by the native chiefs in all places of the land, and of the islands. Because too many together are the men of her tribe who have sat down in this land and are coming hither.

Now it is the Queen who desires that the Governorship may be arranged that evils may not come to the native men, to the white who dwells lawless. There! Now the Queen has been good that I should be sent. William Hobson, a Captain of the Royal Navy, a Governor for all the places in New Zealand that are yielded now or hereafter to the Queen. She says to the Chiefs of the Assemblage (Confederation) of the tribes of New Zealand, and other chiefs besides, these laws which shall be spoken now.

Here's the first: Here's the chief of the Assemblage, and all the chiefs also who have not joined the Assemblage mentioned, cede to the utmost to the Queen of England for ever continually to the utmost the whole Governorship of their lands.

Here's the second: Here's the Queen of England arranges and confirms to the chiefs, to all the men of New Zealand the entire chieftainship of their lands, their villages, and all their property.

But here's the chiefs of the Assemblage, and all the chiefs besides, yield to the Queen the buying of those places of land where the man whose land it is shall be good to the arrangement of the payment which the buyer shall arrange to them, who is told by the Queen to buy for her.

Here's the third: This, too is an arrangement in return for the assent of the Governorship of the Queen. The Queen of England will protect all the native men of New Zealand. She yields to them all the rights, one and the same as her doings to the men of England.

(signed) W Hobson Consul & Lieutenant Governor

Now here's we: Here's the chiefs of the Assemblage of the tribes of New Zealand who are congregated at Waitangi. Here's we too. Here's the chiefs of New Zealand who see the

meaning of these words, we accept, we entirely agree to all. Truly we do mark our names and marks.

This is done at Waitangi on the six of the days in February, in the year one thousand eight hundred and four tens of our Lord.

(Taken from 'New Hope for Our Society: Discussion kitset', - New Zealand Catholic Commission for Evangelisation, Justice & Development)

Te Whakaputanga O te Rangatiratanga O Nui Tireni

[Declaration of the Independence of New Zealand]

(Translation)

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.

1. 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.
2. 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.
3. 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 the friendship and protection they have shown, 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 on its independence.

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

(Here follow the signatures and 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: Henry Williams, Missionary CMS
 George Clarke, CMS
 James 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 the 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.

Comparing the Maori text and the English version of the Treaty.

Article 1: describes what the British get from the agreement.

te kawanatanga (governance)

sovereignty

Article 2: Describes what Tangata Whenua/hapu are guaranteed; and regulates land sales.

te tino rangatiratanga (chieftainship) and nga taonga katoa (all treasures); land sales are voluntary and through the Queen's agent.

full possession of lands, forests, fisheries, estates and other properties; land sales are voluntary, Queen has right of pre-emption.

Article 3: Grants Tangata Whenua the protection of the Queen.

Tangata Whenua get same rights as British people

Tangata Whenua get same rights & privileges as British subjects.

Article 4:

Spiritual freedom

(not in English version)

WHO SIGNED?

Eventually 500+ rangatira at different hui including February 6; Captain Hobson on February 6.

Nearly 40 rangatira at different hui after May 1840

WHO WAS MISLED AS TO WHAT WAS SIGNED?

Captain Hobson.

The rangatira who signed

LEGAL STATUS?

Not ratified by the NZ Parliament so recognised in courts only in relation to legislation which specifies it. Used by the Waitangi Tribunal in its deliberations. In international law, the Maori text has precedence over the English version by principle of *contra preferentum*.

Church Timelines...

ANGLICAN

“A Timeline of Anglicans in Aotearoa: From missionary Church through assimilation towards bicultural development and partnership.”

Soil of Aotearoa Creator God present and active throughout history of Aotearoa/New Zealand.

- 1814. At invitation of **Ruatara**, Samuel Marsden establishes a CMS Mission Station at Rangihoua – Kendall, Hall and King.
- 1819 Further Mission Station established at Kerikeri under protection of Hongi Hika.
- 1823 Reverend Henry Williams arrives and establishes another Mission Station at Paihia. Development of **Te Hahi Mihinare** – the Maori Missionary Church. First Maori Baptism 4 March – **Maria Ringa** baptised by Kendall as prelude to marriage to Phillip Tapsell on 23 June.
- 1827 First Scriptures printed in Maori. By 1840 Colenso the CMS printer had printed 3.5 million pages of material, with a further 2 million in 1840.
- 1835 Declaration of Independence** of Confederation of the United Tribes of New Zealand on 28 October 1835.
- 1840 Te Tiriti o Waitangi signed by Maori chiefs, many of whom were Christian.** Treaty affirmed Te Tino Rangatira of Maori and granted Kawanatanga (a limited function of government) to Crown. Population about 125,000 Maori and 2,000 Pakeha. Apihai Te Kawau, of Ngati Whatua, gifts 3,000 acres to Governor Hobson to establish City of Auckland with 200 pounds returned in koha transaction.
- 1841 Henry Venn** CMS Secretary advocates **self determining, self supporting, self propagating** Church.
- 1842 George August Selwyn** arrives, first Bishop of New Zealand. Founded College of St John the Evangelist in Waimate North 1843, College moved to Tamaki 1844. Pakeha Settler Church developed.
- 1845 With increase in Pakeha colonisation comes process of dispossession of Maori land, resources, human rights, language and spirituality. **Hone Heke**, a baptised Christian and member of Te Hahi Mihingare, chops down the Maori Confederation flagpole as a **non-violent protest** at British not honouring the Treaty. British troops use Waimate Mission Station as a base in the military invasion of the North. “Te Atua Wera” religion spreads in the North – began 1833.
- 1846 Governor Grey** begins policy to discredit Henry Williams.
- 1847 William Williams** complains that the Treaty of Waitangi was being dishonoured by Government and land grabs.
- 1853 Rota Waitoa** ordained Deacon, priested 1860, Te Matamua o Nga Minita Maori. Also in 1853, **Tamihana Te Rauparaha**, who was baptised in 1843

and trained at St John's College, together with another Mihinare Christian, Matene Te Whiwhi, called for **kotahitanga** of Maori tribes under a Maori King to preserve them from the effects of colonisation such as alienation of land. They advocated co-existence of Maori and Pakeha with "God over both, and Love binding them to each other".

- 1857 Bishop Selwyn convenes a Constituent Assembly 13 June at St Stephen's Church, Judges Bay, Auckland and a **Constitution** drawn up on the basis of "mutual and voluntary compact". Although clergy, CMS and Lay were represented, there were **no Maori present**.
- 1859 **Bishop Selwyn spoke at the General Synod of future Maori representation.**
1860. Church opposition to Waitara "purchase", particularly from Hadfield and Selwyn.
- 1863 Selwyn supports military invasion of the Waikato (by an Anglican Governor and an Anglican General and political backers) and acts as chaplain to British troops.
- 1864 On 21 February Maori elders, women and children in the undefended village of of **Rangiaowhia**, seeking sanctuary in a Church, are burnt alive by Government troops. Maori grievance at being abandoned by Anglican Church and also at improper disposal of lands which had been given for churches. Pai Marire (1862) and Ringatu (1867) religions are born.
- 1877 Hemi Matenga of Ngati Toa writes to "Waka Maori" requesting a **Maori Bishop** to replace Williams who resigned from Waiapu.
- 1880 General Synod declines a request for a Bishop for Maori in favour of a policy of assimilation
- 1883 Te Rau College established to train Maori clergy – function taken over by St John's College in 1920. Other Maori Anglican Colleges include St Stephen's in Auckland, Te Aute College (1885), Hukarere Girls' School in Napier (1875) and Queen Victoria School for Girls in Auckland (1903).
- 1902 CMS pulls out of New Zealand.
- 1904 Maori Mission Board set up but abolished in 1913 through lack of financial support.
- 1913 General Synod bypasses a motion for Maori Clerical and Lay representation at General Synod.
- 1925 North Island Bishops **excommunicate** Anglicans who follow **Ratana**. Commission including Apirana Ngata recommends that a separate Maori Diocese be created, to be called "The Diocese of Aotearoa". A Special Session of General Synod approved the necessary legislation, but the North Island Bishops refused to consecrate a Maori Bishop, so the legislation fell dormant.
- 1928 Frederick Augustus Bennett** consecrated as first Maori Bishop in

compromise as suffragen Bishop of Waiapu, with inadequate funding and without representation at General Synod. His episcopal ministry among Maori people depended on the goodwill of Diocesan Bishops.

- 1946 Bishop Simpkin** of Auckland withdrew support of Maori Bishop so 100 confirmation candidates in the Maori Battalion at Ohaeawai went to Rotorua.
- 1951 Wiremu Netana Panapa** consecrated as second Maori Bishop.
- 1968 Manuhuia Augustus Bennett** consecrated the third Maori Bishop.
- 1971 Paul Reeves** consecrated Bishop of Waiapu, translated to Auckland in 1979, made Primate and Archbishop in 1980 and first Maori Governor General in 1985.
- 1975 Waitangi Tribunal set up by Labour Government to examine cases arising after 1975.**
- 1978 Finally, after yet another Commission (1976), the sixth in 50 years, **Te Pihopatanga o Aotearoa** established with autonomous representation at General Synod and a mandate to give “full episcopal care and supervision of Maori people”. Also, Puti Murray ordained as first Maori woman priest.
- 1980 Decade of Maori Renaissance – development of Minita-a-Iwi and Church involvement in the Treaty and social issues such as Bastion Point and the Springbok Tour and support for programmes on Racism. Waitangi Tribunal publishes Motonui, Kaituna, Manukau, Te Reo, Waiheke, Orakei, Muriwhenua, Manganui Reports. Labour Government begins process of “restructuring” Health, Education, Social Welfare etc. using “trickle down” and “user pays” values.
- 1981 **Whakahuihui Vercoe** consecrated Te Pihopa of Aotearoa as a partner of Diocesan Bishops.
- 1984 Bicultural Commission to study the Treaty of Waitangi established by General Synod.**
- 1985 General Synod accepts report and **Te Kaupapa Tikanga Rua** published.
- 1988 General Synod begins process of amending the Constitution to facilitate partnership.
- 1989 Provincial Bicultural Education Unit established. A New Zealand Prayer Book/He Karakia Mihinare o Aotearoa published.
- 1990 Church Leaders publish a Statement 150 years after signing of Treaty of Waitangi. Pihopa Whakahuihui Vercoe tells Country and Crown at Waitangi, “We have not honoured each other’s promises”.
- 1990 Decade of political developments with beginnings of Resource and Power sharing. Some important Waitangi Tribunal Settlements following rejection of the “Fiscal Envelope” in 1994. Labour loses Maori seats after MMP election in 1996 and Coalition government formed. Te Pihopatanga proposes a model for Constitutional Reform of the country to give effect to Treaty of Waitangi in

Government structures.

- 1992 Te Rau Kahikatea inaugurated with Ahorangi at St John's College. Diocesan Council of Auckland Diocese meet with Ngati Whatua o Orakei Trust Board to begin resolution of disrupted covenant relationship from Church sale of land in 1926 previously given for a church and school.
- 1992 Revised Constitution of Anglican Church in Aotearoa, New Zealand and Polynesia, recognising the covenant under the Gospel and Treaty of Waitangi, providing for each partner to worship and minister in their own language and culture. Canon XX Title B of Code of Canons outlines Tikanga relationships and responsibilities. Inter-Diocesan Conferences provide a process for Tikanga Pakeha to caucus together.

Ordination and consecration of Regional Maori Bishops:

- Brown William Turei as Pihopa ki te Tairawhiti
Waiohau Rui Te Haara as Pihopa ki te Taitokerau
Muru Walters as Pihopa ki te Upoko o te Ika
John Gray (1996) as Pihopa ki te Waipounamu
1995. Te Pihopa o Aotearoa retains responsibility for Manawa o te Wheke. The College of the Southern Cross inaugurated for Tikanga Pakeha, Tikanga Polynesia (for the time being) and the Church of the Province of Melanesia. St John's College the umbrella for all the Tikanga Colleges.
1996. Jenny Shipley first woman Prime Minister of New Zealand. Maori MP's critique the Multilateral Agreement on Investment.

Compiled by John Payne with reference to following sources: *Translated Christianity* by Allan Davidson; *Te Kaupapa Tikanga Rua*; Archives of the Auckland Diocesan Bicultural Committee

METHODIST CHURCH

“In response to what the Gospel says about sharing power, Conference declares its intention to work towards the formation of a bicultural Church in Aotearoa as the essential first step on the journey towards multiculturalism.” – 1983 Methodist Conference, Takapuna.

1822. Wesleyan Missionaries Samuel & Catherine Leigh arrive.
- 1840 Treaty of Waitangi. Wesleyan Missionaries encourage signing.
- 1847 Instruction from England to sell surplus unoccupied Maori land
1860. Land Wars
- 1913 Union of Primitive Methodists and Wesleyans. Settler Church predominance.
- 1940 Methodist Conference as Government to make the Treaty law.
- 1973 Methodist Maori Division established.
- 1983 Takapuna Methodist Conference commitment to Biculturalism.
- 1984 Methodist Land Commission established. 3+3 Maori, Tauwi Council of Elders established.
- 1989 “Full and unqualified” support for Te Tino Rangatiratanga.
- 1990 150th Anniversary of the Treaty of Waitangi.

1988 Conference supports call for Constitutional Reform.

1989 10+10 (Maori-Tauīwi) national Council of Conference established.

Recent Methodist Conference Decisions on Treaty Issues.

1989. Conference expresses its full and unqualified support for ‘te tino rangatiratanga o o ratou kainga me o ratou taonga katoa’ o nga iwi Maori as expressed in article 2 of Te Tiriti o Waitangi (Maori version). Conference notes with concern the continued erosion of te tino rangatiratanga guaranteed Maori in Te Tiriti o Waitangi, as expressed in legislation, decisions of the courts, and the Crown Principles of the Treaty of Waitangi.

1990. Noting that Conference 1989 expressed full and unqualified support for te tino Rangatiratanga, this Conference:

- 1 commends Te Runanga Whakawhanaunga I Nga Hahi for its creative initiative in relation to the 1990 general election: ‘don’t vote – register te tino rangatiratanga.’
- 2 Commends the proposal of Te Runanga Whakawhanaunga I Nga Hahi for a constitutional conference between the Crown and the Iwi to resolve Treaty of Waitangi issues and establish the rights of each party to the Treaty.

Conference also asked government to rectify the injustice of the Maori reserved land perpetual lease situation; urged government to desist from selling off Crown land and other state assets the subject of Maori claims or which could be used to settle claims.

1989. While acknowledging the call for proportional representation as an alternative means of electing members of parliament, Conference affirms its call made in 1990 for a national constitutional conference to consider a Treaty based system of political representation. Conference also sought increased funding for the Waitangi Tribunal and urged the passing of the Bill to settle the Orakei claim.

1990. Believing the September referendum on proportional representation was premature, Conference supports all efforts to hold a constitutional review hui early in 1993.

1991. Conference supports the stand of the Conferences of Churches and others calling for constitutional reform, and supports all efforts to hold a constitutional hui.

1992. Conference calls:

- a. on all parishes and circuits to give priority in 1995 to a study of the need for constitutional reform using the Public Questions paper “Te Wero! Foundation documents challenge government policies.”
- b. on the Methodist Church to seek to forge alliances with other groups who have a similar vision and goal for constitutional reform in Aotearoa that stems from a firm acceptance of the Declaration of Independence 1835 and Te Tiriti o Waitangi 1840, as the basis of our nationhood.
- c. on government to make the matter of constitutional review on the basis of the Declaration of Independence 1835 and Te Tiriti o Waitangi 1840 a priority, by entering into a process of widespread discussion through hui with te iwi Maori, beginning in 1995.

[Updated by Brian Turner, April 1996]

CATHOLIC CHURCH

1814. *Samuel Marsden* arrives at Bay of Islands. Preaches first Christian sermon in NZ on Christmas day.
- 1835 *Bishop Jean Baptiste Pompallier* accepts appointment to lead Catholic mission to Oceania. Papal approval given to *Marist Order*.
- 1838 Arrival of *Bishop Pompallier* [1836-1869] at Hokianga Harbour as *Vicar Apostolic of Oceania*. Marist missionaries – Hokianga; priests and catechist-coadjutor brothers
- 1840 Signing of the Treaty of Waitangi.
1845. Catholic Diocese of Wellington created [all NZ south of 39th parallel]. *Philippe Viard SM* appointed first bishop.
- 1850 *Pompallier* returns to Auckland with French and Irish priests and seminarians, including eight *Sisters of Mercy* from Carlow, Ireland. *Marist* priests move from Auckland to Wellington Diocese. *Viard* forms “Marist Sisters” for Wellington [later amalgamated with Sisters of Mercy].
- 1860 Order of Friars Minor [Franciscans] arrive from Italy and France. **Work in Northland with Maori and also in Auckland and Thames.**
- 1869 *Bishop Pompallier* resigns, leaves New Zealand and retires in France. *Patrick Moran* [1869-1895] becomes the first bishop of new Diocese of Dunedin [comprising Otago and Southland].
- 1883 *Mother Suzanne Aubert* begins work at Hiruharama (Jerusalem) on the Whanganui River.

Material provided by Diane Strevens, Catholic Institute of Theology

PRESBYTERIAN CHURCH

- 1838 J.D. Lang (first Presbyterian minister in Australia) visits Bay of Islands - wrote *New Zealand* in 1839
- 1840 23 Feb., John Macfarlane arrives; service on ship in Port Nicholson – from Church of Scotland
- 1842 Auckland Presbyterians meet
- 1862 ***Presbyterian Church of New Zealand formed***
- 1868 William Watt appointed by PCNZ to New Hebrides
- 1869 Peter Milne appointed by Synod to New Hebrides
- 1873 PCNZ Temperance Committee appointed
- 1876 Theological Hall in Dunedin
- 1892 Synod accepts Declaratory Act
- 1895 **H.J. Fletcher begins Maori Mission at Taupo**
- 1905 National Presbyterian Women’s Missionary Union
- Turakina Maori Girls College**
- 1906 Otago Presbyterian Social Service Association
- 1918 **J.G. Laughton begins as missionary amongst Maori**
- 1932 **Ordination of Timu Teoke**

- 1933 Ordination of Hemi Potatau**
- 1935 International Relations Committee
- 1936 Church Service Society formed
- 1937 William Milne killed at Nguna
- 1945 Te Hinota Maori**
- 1952 New Settlers Committee
- Round Table Conference on Maori Mission**
- 1953 Te Hinota Maori given Presbyterian powers**
- 1954 Te Wananga a Rangi in Whakatane**
- 1955 Te Hinota Maori given Synodical powers**
- 1958 Protest over exclusion of Maori from All Blacks**
- 1965 Margaret Reid ordained as first women minister
- 1966 Church membership peaked at 91,596
- 1983 Tame Takao moderator
- 1985 General Assembly decided 'homosexual acts are sinful'
- 1986 Kenape Faletoes moderator
- 1987 Margaret Reid Martin moderator
- 1991 Church renamed - *PRESBYTERIAN CHURCH OF AOTEAROA NEW ZEALAND***
- 1996 Theological Hall , Knox College, Dunedin & relationship with University of Otago terminated
- 1997 School for Ministry, Knox College, Dunedin inaugurated
- 1998 Te Hinota Maori renamed Te Aka Puaho**
- 1998 Agreed to trial Pacific Islanders' Synod until 2002
- Compiled by Allan Davidson

Myths and Realities

MYTHS

1. New Zealand has had excellent race relations because the treaty of Waitangi made it bicultural.
2. The Moriori got to NZ first. Then the Maori came and ate them.
3. We can always just throw away the treaty and start again.
4. If Maori insist on having their rights, it will end up like apartheid. NZ will be like South Africa.
5. There are lots of other ethnic minorities in NZ. So NZ should be trying to be multicultural instead.
6. Maori gained far more than they lost from the Treaty. They got all that European technology.
7. Today Maori are only about 12% of the population so the treaty should not be listened to.

REALITY

1. One Treaty party got a lion's share. NZ can only be bicultural when the other party is given its share.
2. The Moriori were Polynesians like the Maori. They went to live in the Chatham Islands from NZ & developed their own culture. Later, the Maori invaded the Chathams.
3. Both parties to the Treaty would have to agree to this. Maori have said they never would agree.
4. Apartheid was forced on to people with no power by people with power. Maori say they choose to have some separate development to keep their culture alive.
5. Maori are tangata whenua in NZ. NZ is the only place in the world where its culture is. All other ethnic groups coming to NZ know their culture is being kept safe - e.g. France, Tonga...
6. The basis of Maori society - land, law, whanau, language, has had to struggle to survive.
7. The treaty was signed by the Crown (one person) and Maori (about 500). At that time Maori outnumbered the British by at least 50 to 1. But the treaty is not about numbers.

Taken from *Te Mana o Te Tiriti* by Ruth Naumann, Lyn Harrison & Te Kaponga Winiata. New House Publishers Ltd: Ak, New Zealand, 1990. (page 62).

Legislative Breaches to Te Tiriti O Waitangi

The Acts listed here are a sample of hundreds of similar theme. Such Acts are viewed by many as legislative breaches of the Treaty, attempts to disguise land grabbing through 'law'. In 1840 when the treaty was signed, Maori owned 66,400,000 acres of land. In 1975, when the Waitangi Tribunal was set up, Maori owned 3,000,000 acres of land. Today, the land of New Zealand is - 50% owned by the crown or reserved for public purposes.

47% freehold land under European title.

3% is Maori land, owned by thousands of Maori shareholders.**1841** All 'waste land', other than that needed for Maori occupation is made Crown land.

1852 Constitution Act Right to vote is based on property and so most Maori men, who own land communally, are disqualified.

1840 Survey Land Act All land sales between Maori & European before 1840 had to be checked by a commissioner. Many of his recommendations are ignored.

1863 NZ Settlement Act Sets up land confiscations where Maori were said to be in rebellion.

1863 Suppression of Rebellion Act To punish Maori tribes for rebelling against the Government.

1864 Native Reserves Act Puts all remaining Maori reserves under Government control to lease out to Europeans out very low rentals.

1880 Maori Prisoners Act Says it is not necessary to bring Parihaka ploughmen to trial, just detain them.

1894 Validation of Invalid Land Sales Act Unjust deals in the past can now be made legal.

1898 Old Age Pensions Act Gives pensions to Europeans but not many Maori qualify as they need proof of their age and are disqualified if they have shares in tribal land.

1907 Suppression of Tohunga Act Outlaws the traditional role of tohunga in Maori society. Tohunga can be put in prison for practicing.

1928 Benefits Maori get half of what Europeans get.

1930's Depression Says Maori get half the unemployment benefit given to Europeans.

1986 State Owned Enterprises Act Crown land can now be sold to private ownership.

Taken from *Te Mana o Te Tiriti* by Ruth Naumann, Lyn Harrison & Te Kaponga Winiata. New House Publishers Ltd: Ak, New Zealand, 1990. (p.54-55).

“A What to do check-list for Pakeha people who seek to be anti-racist”

LISTEN. To black voices/statistics/what pakeha people say & do.

LEARN. About cultures/our own culture/history/present realities

EXPERIENCE. Take opportunities to be with other cultures

CHALLENGE. Other Pakeha – jokes, stereotypes, assumptions, ethnocentricity.

BREAK COMPLICITY. Don't be a fence sitter.

TEST LIMITS. Don't stop till you get stopped

FIND ALLIES. For survival and effectiveness

RAISE ISSUES. Ask questions

SUPPORT OTHERS. At the time – don't tell them afterwards they did well.

FIND GROUP STRENGTH. Build it by encouraging others

RESEARCH FOR ACTION. Raise the issue in our terms when we are ready – do your homework.

TAKE INITIATIVES. You set the timing – others react – this turns it around from usual.

MONITOR CHANGE. It may have sounded great in 1979!

BECOME UNPOPULAR. There are people it is no compliment to be liked by!

MAKE NEW FRIENDS. Who will encourage your change.

MAKE A NUISANCE OF YOURSELF. Universal approval may be a danger sign

MUTINY. Break the rules, try to give away some privilege

GIVE AWAY POWER. We will benefit from a more just society

OPEN DOORS. Don't accept making secret decisions.

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Anglican Timeline compiled by John Payne with reference to following sources:

Christine Herzog, *Te Tari Matauranga Maori*. (Manukau Institute of Technology, 1998)

"Ten Steps Towards Bicultural Action: A handbook on partnership in Aotearoa-New Zealand", by Ruth Smithies, Catholic Commission for Justice, Peace and Development, Aotearoa-New Zealand. 1990.)

Additional Resources

Te Roopu part of Te Papa website

Network Waitangi [PO Box 5510, Wellesley St, Auckland 1001, Ph (09) 378 9816].

Claudia Orange. *The Story of a Treaty*. (This is a more concise 80 page book)

Waitangi Tribunal website has a wide range of information.

Hope in Aotearoa – Being Christian in Aotearoa New Zealand. (Joint Board of Christian Education, Melbourne. 1994) [This is a good resource to use as a teaching guide with lesson plans and resource guides. Can be located through the Anglican Council for Christian Nurture – 9 St Stephen's Ave, Parnell, Auckland, Ph (09) 302 7213]