Chapter One

WHAT DO YOU MEAN... YOU CAN'T SELL YOUR MOTHER ???
Kia ora,

I nga tau o muri mai rā nei ko nga Kaituhituhi mo te mūnga o nga korero Māori, ko taniwhi. Ko nga korero e whai atu nei i roto o tenei pepa i puta mai i te tunengaro o nga Kaituhituhi Māori. Te kau ma rau nga wahanga kei roto Kakapi mai nga korero no te toko-o-te-ora, mo te taha whairua, mo te taha matauranga me nga nga oranga moni.

For far too many years, the history of this country has been recorded by Pakeha authors. The following account is an attempt to present a Māori viewpoint on the origins of Aotearoa, its development and colonisation.

There will be twelve parts to our presentation, each covering a specific area such as health, spirituality, education, economics, law/lore etc.

No reira, he mihi atu tenei na nga mokai kia koutou ke iwi Māori...

PROPERTY OF
LITERACY AOTEAROA
Chapter One:

Ranginui (Sky Father) and Papatawhaika (Earth Mother) were clapped together in an eternal embrace, their children cramped within the dark confines of their parents' bodies. Unable to bear their condition anymore, Jane Mahata pushed against his father, clinging Ranginui upward and away from Papatawhaika. Most of the offspring were born to the Earth Mother, and the history of colonization of Aotearoa has been marked by other parts of the British Empire (the African colonies, India, Canada, USA, Australia, the Caribbean, and Singapore, Malaya etc) by the alienation and exploitation of land and resources. These processes have gone hand in hand with the dispossessio of the tangata whenua and the denial of their rights as guardians of the land and resources of Aotearoa.
Look at our mountain, Hema - isn't she lovely today?

Look at that mess over there! I wonder what they're doing...
Who knows? Always digging, building, mining, changing our beautiful land.

Pakeha and Maori have a different way of looking at the land, Hema...

How come, Nan?
In the Maori way of thinking, Papatuanuku is our Mother and the rocks and trees... are our brothers and sisters.

Pakeha people think that you can put a price on land... and sell it to the highest bidder...

Wow! Choice spot should fetch a couple of grand for this!
We always talk about our mountains, and our rivers—we identify with them in our waiata, proverbs and stories...

Most Pakeha don’t understand that every place name tells a story?

When our tupuna arrived they claimed different areas for their iwi by naming them after different parts of their body—placing their personal mana and tapu on various valleys, outcrops etc. This was called taunaha.

Hey! That’s a nice mountain! Let’s call it Egmont after that English Earl in Canada.
Our mana and our mauri are tied up in the land. Our pito and whenua are buried there when we're born...

Paekha developers say that these things stand in the way of 'development' and progress...

our bones are buried too.
We are the Kaitiaki, guardians for past and future generations - we have to keep the balance of nature, look after Kai and Wahi tapu...

Look! We have a duty to dig up what ever is in our way!!
The land was ours to use – each hapu and whanau had their own place – but it belonged to the iwi. There were different boundaries for hunting, fishing and growing crops.

Pakeha ignored the complex rules that set out each tribes boundaries. They seem to think it was ALL decided by War and conquest!

The fires had to be kept burning, otherwise the land could be lost to others.
The people worked together to protect their Papakainga, their villages and to feed each other. Different people had different tasks. Everything had its time and season.

The Pakeha idea of everyone for themselves was seen as more civilised.

We must get rid of this beastly communism!!
Things have changed since Maui fished up Aotearoa and Kupe first saw the land. Now everything is divided up, fenced off, mowed down, dug up, sold off from one person (or company) to another...

...all in the name of "civilisation"!!
Everything, Nan?

Everything! Not just land, but water, minerals, even the right to catch fish!
Things sure have changed since the Pakeha got here - when did our people see the first Pakeha, Nan?

In fact, they spent most of the afternoon watching Joseph Banks - "the renowned naturalist" - shooting albatrosses off the Endeavour!

In 1770 the KaiTahu saw Cook's ship from the Kaikoura coast...
The whalers and sealers came first. They were outnumbered by Maori and had to depend a lot on our ancestors for survival.

Then came the traders - who just wanted to make money and go home.

...and the missionaries - who planned to "Christianise and civilise" us!
How did the churches end up with so much land?

A lot was gifted for building schools and churches. Only those Pakeha didn't understand. Koha - when they'd finished using it for that, they should have returned it.

"Instead, they sold a lot of the land or used it for other things - they've still got a lot of it today!"
Missionaries sometimes worked as or for land agents. Marsden recorded the first sale of land in 1814 when 200 acres were sold to the Church Missionary Society for 12 axes...

and then the CMS decided that the children of missionaries should be entitled to 200 acres of land each on their 15th birthdays...

"CHOICE!!"
"That's why Rev Williams got such a hard time at Waitangi!"

Hey! I've got a big family!

Cripes if only they knew I'd claimed 22,000!!

Nan said that Williams was suspended by the CMS in 1850 cos of his land dealings - but he was given his old post back in 1855!

What a bunch of crooks!

You ain't heared nothing yet! After the missionaries came, the colonists. The NZ Land Company planned to turn Aotearoa into "NZ - the Britain of the South Seas under the dread Wakefield plan."

Hey! We're only going to listen to you after you explain why you've got 9000 acres of our land!
The Wakefield Scheme had already been tried in Canada and South Australia. It was the brainchild of Edward Gibbon Wakefield—MPs and other schemers did all the lobbying in the English Parliament cos Ed's reputation wasn't the best...

WAKEFIELD'S PLAN FOR THE WORLD

Um... a mere youthful indiscretion—I was jilted for... um... kidnapping an heiress. Actually, that's where I had my brainstorm— in jail!!
The idea was to get land cheaply in Aotearoa then sell it in Britain to investors who were promised land rich in natural resources. As part of the scheme, Ed and Co paid for settlers to come to Aotearoa, promising them that if they worked hard enough they’d be able to buy their own land.

**SAVE UP FOR YOUR OWN LAND**

Be in—be quick!!

**WE COULD OWN OUR VERY OWN LAND, SARA!**

A new life...
Did the company tell them that we Maori were here and that different tribes claimed various areas of land.

The Company advertised that the number of Maori was 'quite insignificant' - very small...

What? And put them off coming here?!

So there's plenty of land - are there any people living there?

Nothing to worry about mate - it's almost uninhabited!!

They made it pretty clear there wasn't any place for us in their future 'N-Z.'
Wakefield didn’t ignore Maori altogether. He was willing to leave Maori with 1/10th of the land. He reckoned by the time the Pakeha had broken in the rest, that tenth would be worth as much as the whole lot was to start off with. That way Maori wouldn’t lose out and everyone would be happy!

It doesn’t look like the brochure.

Whose that on my land?

Good question!

In fact when the first NZ Company ship sailed into Port Nicholson in 1839, the settlers had paid for land the Company didn’t own.
This was before the Treaty. Hobson knew how important the land was to us and we wouldn’t sign without guarantees. So both the Maori and English texts guaranteed us control over the land!

Hobson knew the NZ Company was causing havoc so he set up a commission under a guy called Spain to investigate land claims. The NZ Company was not happy. A lot of claims were thrown out but the tide was already turning. The whole idea of colonisation depended on land.
The NZ Company was wound up in 1858, broke. But by then there was a stream of Pakeha hungry for land and a Pakeha parliament made up of land speculators who couldn't wait to cash in.

It wasn't just the NZ Company though. English law had this amazing idea that anyone Maori didn't farm or live was 'wasteland,' which belonged to the Pakeha Queen! Our people lost a lot of land that way.
and then there were the government's land buyers, and the confiscations, and the Public Works Act.

Hey! I've just had a great idea! Let's make up a new law to take the rest of the land off those Maoris down the road!!
The government took up the 'tenths' idea, too. It was meant to set aside reserves and 'tenths' in lots of places – Otakou, Nelson, Canterbury – but it didn't, or sold them off later or used them for schools or hospitals.

WE HAVE NO LAND LEFT??

NO, THE LAST BIT RESERVED TO US WAS TAKEN BY THE GOVERNMENT TO BUILD THE SCHOOL.
ONE OF THE MOST USEFUL DEVICES IN THE "GREAT LANDGRAB" WAS **The Law...**

Tribal land was split up. Only ten people could go on the land title, and then they were allowed to sell "their" share. Rates were charged on Maori land—even if it wasn't being lived on—and sales were forced to pay for the arrears.

In 1894, they even passed a law to make illegal land sales legal!!!

Maori land was taken for "public works"—much more often than owned by Pakeha. Often it wasn't used for that reason or not handed back when it wasn't needed anymore (Public Works Act, Town and Country Planning Act).

The Government was run by land speculators. We used to do things like provoke wars, then pass laws (which we borrowed from Ireland!!) to confiscate land off rebels!!

In 1986 they topped it off with "corporatisation" where they were going to hand over most of the Crown lands which Maori have claimed to new state-owned companies—most of which they are now selling off to big business.
COURTS...

"See how crazy this system is - those Pakeha over there have claimed MY land and I have to go to court to prove that I own it!!"

The Native Land Court was set up to speed up the sale of land.

When they went to town, they often had to stay for long periods and got into debt - and were plied with booze - so they had to sell land to pay the debts.
in the ordinary courts...
they refused to recognise the Treaty
 guarantees as binding on the government
(until the government agreed to be bound!)

... they refused to look behind the land
titles to see if they were got fairly or
even legally...

"Come on - the judges were either from old families of
leading landowners (squatters?)
or the wealthy elite!!"

... and they used rules of English law
(which were being used all over the
world) to rip off the tangata whenua.

They even set up the odd Royal
Commission to investigate Maori
grievances. Usually they
were 'set up jobs' run by leading
landowners to whitewash
ripoffs, or were ignored if they criticised.
Other practices included...

- Governments turning a blind eye to moneylenders, grog dealers or land sharks—or letting its agents do it too...

- Giving Pakeha soldiers returning from the overseas wars, special farm settlement grants.

- Squatters provoking conflicts with local Maori or spending up large on the land, to force the government to drive Maori off...

- "I SEE NOTHING—I KNOW NOTHING!"

- Maori trustees buying any share worth less than $50 without having to tell the owner.

- "Buying" soldiers in the land grab wars from the confiscated lands.

- Buying from individuals they knew had no right to sell (like in Waitara) or playing divide and rule amongst the real owners...

- "All in a days work!"

- Illegally holding Maori prisoners to stop them protecting their lands.

- "Hi guys!"

Te Rauparaha on the ship, Te Kooti on Chatham Islands, Te Whiti in the South Island...
"It wasn’t just the land you know... the same thing happened with the fish...

Before, every iwi looked after its fishing grounds, using rahui and tapu to protect and preserve the balance. Tangaroa kept watch

Before the Pakeha came, each hapu and whanau had their spots catching fish for themselves and for the iwi, to eat, share, use or trade."
"You know, Moko—in those days there were masses of fish and our people were skilled fishers. We used to provide all the fish for the Pakeha for years! We traded them for tools, other foods and guns."

But as more Pakeha came, they took the fish over too. They made laws banning us from catching our own fish to sell.

They set the Pakeha up to run the Fisheries even though the Treaty guaranteed us the control of the fish too!
It just doesn’t make sense to me. The government brought in a new law in 1986 to stop the overfishing. They said no-one could catch fish to sell unless they had a quota.

But the Pakeha were too greedy. Now there’s almost no fish left. All those big companies and foreign boats have robbed the seas.

People can now buy and sell quotas just like they do pieces of land.

Even worse—the government gave all these valuable quotas away to the big companies—like Watties, Carter Holt, Fletchers—who caused the problem in the first place!
Geez - you mean the Government sold off the sea too!

But how could they give the fish away when they'd already guaranteed it to us in the treaty?

That's exactly what the Waitangi Tribunal asked them ... but government went ahead anyway ...
Everyone - the papers, T.V., politicians, fishing companies, said Maori were robbing 'ordinary New Zealanders' of the country's fish.

BUT WE ARE THE REAL THIEVES!

The five big companies who own more than 70% of the fisheries and the big foreign boats that trawl up and down the coast.
The new resource Management Law Reform is really more of the same thing - now they want to control even more resources.
Now they are even talking about selling off Water as private property!

Huh?!! Water?!!

Needless to say, we're not taking that lying down - we never have!
“Our ancestors were great fighters, explorers and diplomats—many times over the years, different tribes came together to discuss, debate and start new developments which would protect our land and our culture.”
We’re a warrior race, moko.
We’ve fought on all fronts,
We’ve organised ourselves well.
In the area of law...

**Petitions**

Hundreds of petitions have been made over the last one hundred and fifty years seeking the honouring of the Treaty of Waitangi, Te Wherowhero and Waikato chiefs, Wiremu Tamihana King, Te Rata, Rarangi and many more petitioned the New Zealand British Govt.

(…it was no go.)

**Hey! I may be short-sighted but I’m not exactly totally blind:**

When a law actually refers to the Treaty, you lot have got to consider the Treaty.
Kotahitanga

mana Maori Motuhake.

See Chapter on Politics—Tu Māori E.

In 1843: The Waikato Valley was Ngati Toa land—In 1843, the New Zealand Land Company began surveying the area, claiming it for their investors in London.

Te Rauparaha and his people pulled up the survey pegs.

Te Rauparaha was polite and patient. He offered to take the matter to Commissioner Spain for a decision.

The company was not interested.

Ngati Toa pulled down a surveyors hut.

Forty-nine armed settlers led by Magistrate Thompson, arrived to arrest Te Rauparaha.

Te Rauparaha offered compensation. The settlers fixed bayonets and charged. A shot was fired, then a number of women and children were killed. Ngati Toa fought back, killing Thompson and Wakefield as utu...
The struggle for justice only strengthened our people... many great prophets and leaders emerged to soothe our spirits, uplift our hearts, bind us together and to protect our lands...

Te Whiti and Tohu, Rua Kenana, Te Kooti; Ratana, Te Ua Haumene, King Potatau...
... the spirit of our tipuna is still with us now. The movement is growing.
As Rewi Maniapoto said at the battle of Orakau (1864): KA WHAWHA TONU MATOU, AKE AKE...