

The background of the entire image is a teal-colored woven texture, resembling a traditional Māori hāngi or a similar textile pattern. The weaving is a complex, interlocking diamond or basketweave pattern. The text is overlaid on this background in white, bold, sans-serif font.

Whāia te mātauranga hei oranga

mō koutou:

A visual timeline
of the

influences on
Māori wellbeing

Whāia te mātauranga hei orange mō koutou: A visual timeline of the influences on Māori wellbeing was developed as a tool for students, teachers, and lecturers to expand understanding of how cultural and social determinants can impact hauora (wellbeing).

Information and images used in this timeline were gathered from the public domain.

The first part of this resource provides a brief description of Māori models of health and wellbeing. The second part of this resource is a visual timeline of historical events that occurred in Aotearoa and may have influenced the health and wellbeing of Māori at the time and today.

The third part of this timeline provides brief descriptions of some of the key historical events that occurred. The events have been colour-coded to represent which dimension of health they have the greatest impact on: **Mauriora** (cultural identity), **Waiora** (physical environment), **Toiora** (healthy lifestyles), **Te Oranga** (participation in society), or **Hauora** (a combination of all of these factors).

This is not an exhaustive list of historical events that occurred in Aotearoa, nor does it include all factors that could have influenced the health and wellbeing of Māori. We encourage students to add to this list, and to think about other events and factors which may have impacted on their own whānau too.

If using this work please acknowledge and cite:
Nikki Renall and Lisa Te Morenga. Whāia te mātauranga hei orange mō koutou: A visual timeline of the influences on Māori wellbeing. 2023

FORWARD

This resource was originally created for a youth empowerment programme to help get rangatahi thinking critically about how the health inequities experienced by Māori today have come about. We wanted them to understand how current day health disparities are not simply the result of poor decision making by our whānau but have been shaped by colonisation and ongoing unfair and unequal treatment in breach of the promises made by the British settler government in Te Tiriti o Waitangi.

We also wanted them to be aware of the positive changes that are occurring to change this situation. It's important to understand that these changes are not special treatment for Māori but a response to the historical injustices that need to be fixed, with Māori being able to lead decisions about the social determinants that affect Māori health and wellbeing.

We enjoyed putting this resource together for that original group of rangatahi, but realised that it could be a valuable resource for other educators working with young people and adults as well as health professionals. We hope that it provides a useful guide for learners of all ages wanting to know more about Māori health and the ways in which New Zealand is not quite the equal opportunity society we would like it to be.

Nikki Renall and Lisa Te Morenga

MĀORI MODELS OF HEALTH & WELLBEING

Traditional Māori health acknowledges the link between the mind, the spirit, the human connection with whānau, and the physical world in a way that is seamless and connected.

Until the introduction of Western medicine by European settlers there was no division between them.^[1]

TE WHEKE

Dr Rangimārie Rose Pere (Ngāi Tūhoe, Ngāti Ruapani, Ngāti Kahungunu) developed the model Te Wheke that uses the symbol of an octopus to describe whānau health.



The head of the octopus represents te whānau, the eyes of the octopus as waiora (total wellbeing for the individual and family) and each of the eight tentacles represents a different dimension of health.^[1]

The interwoven nature of the different dimensions of health is represented by the closeness of the tentacles. The dimensions of health that are represented by Te Wheke are:

- Te whānau** – the family
- Waiora** – total wellbeing for the individual and family
- Wairuatanga** – spirituality
- Hinengaro** – the mind
- Taha tinana** – physical wellbeing
- Whanaungatanga** - extended family
- Mauri** – life force in people and objects
- Mana ake** – unique identity of individuals and family
- Hā a koro ma, a kui ma** – breath of life from forbears
- Whatumanawa** – the open and healthy expression of emotion

TE WHARE TAPA WHĀ

Sir Mason Durie (Rangitāne, Ngāti Kauwhata, Ngāti Raukawa) developed the model Te Whare Tapa Whā - the four sides which describes how Māori view health and wellbeing holistically.^[2]



MĀORI MODELS OF HEALTH & WELLBEING

TE WHARE TAPA WHĀ

With its strong foundations and four equal sides, the symbol of the wharenui illustrates four dimensions of Māori well-being:

Taha tinana – physical wellbeing

Taha hinengaro – mental wellbeing

Taha wairua – spiritual wellbeing

Taha whānau – family wellbeing

Should one of the four dimensions be missing or in some way damaged, a person, or a collective may become ‘unbalanced’ and subsequently unwell.

Mainstream health services often only consider Taha Tinana (physical wellbeing) when treating patients. In a traditional Māori approach, the inclusion of the wairua, the role of the whānau and the balance of the hinengaro are as important as the physical manifestations of illness.^[2]

TE PAE MAHUTONGA

Sir Mason Durie also developed the model Te Pae Mahutonga (Southern Cross Star Constellation) that brings together elements of modern health promotion, to describe the factors that we should think about when trying to improve health in Māori communities. Most, if not all, of these factors are also important for other New Zealanders.^[3]



The four central stars of the Southern Cross represent four key considerations for health promotion:

Mauriora - cultural identity

Waiora - physical environment

Toiora - healthy lifestyles

Te Oranga - participation in society

The two pointers represent:

Ngā Manukura – community leadership

Te Mana Whakahaere – autonomy^[3]

To understand how some of the historical events of Aotearoa may have influenced the health and wellbeing of our tūpuna at the time and whānau today, we have created a timeline of events and colour coded how these events may have influenced:

Mauriora - cultural identity

Waiora - physical environment

Toiora - healthy lifestyles

Te Oranga - participation in society

OR **Hauora** a combination of **all of these factors**

~900-1852

AOTEAROA

Māori are settled in Aotearoa



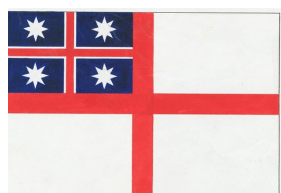
1769
James Cook arrives

1772
Marc-Joseph Marion du Fresne visits Northland

1814
Missionaries start writing down the Māori language

1820
Thousands of Māori die in the intertribal 1810-1830 **Musket wars**

1830
Number of **missionaries, whalers, & merchants** increases in NZ



1834
United Tribes of NZ flag adopted

1837
Britain establishes NZ as a '**colony**' (part) **of Britain**

1840
The **Treaty of Waitangi** is signed

1840
The first of many **immigrant ships** start arriving in NZ

1842
Settler purchases of land pre-treaty are **investigated** due to concerns they are illegal

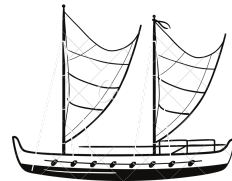
1844
The Crown is given exclusive right to buy **Māori land; Māori cannot sell land to private owners**

1845-6
War between the **British** & **Māori** in the North

1850
NZ Company collapses & **Crown buys ~1 million acres of land** the NZ Company owned

~900-1300

Kupe discovers Aotearoa



1642

Abel Tasman arrives & is the first European to visit Aotearoa

1769

~100,000 **Māori** live in Aotearoa

1792

Whalers visit NZ to **trade for supplies with Māori**

1817

European settlers introduce **viruses & diseases** to NZ that **Māori** have no immunity to, causing epidemics & many **Māori deaths**

1831

Māori ask British government for protection from growing lawlessness of Europeans in NZ

1835

Declaration of Independence of NZ is signed; stating mana & **sovereign power** in NZ resides fully with **Māori**

1839

~2,000 **immigrants** live in NZ

1840

Māori population estimated to be ~80,000

1843

The Crown decides that **British rules & laws** apply to **all Māori** (including those who didn't sign the Treaty)

1844-5

Hōne Heke cuts down the **Union Jack flagstaff** at **Kororāreka 4 times in protest** of British colonisation of Aotearoa

1846

Crown orders all **Māori land** must be registered, land that the Crown considered to be unused or 'surplus' is to become **Crown land**

1852

The **NZ Constitution Act** is passed so **only individual land owners** are **able to vote, stopping** most **Māori** who own land communally from **voting**

1854-1900

POST TREATY

1854

The first **measles epidemic** occurs
~7% of the **Māori** population die

1854

NZs **first Parliament** (the people who run the government) is **set up**, based on the **NZ Constitution Act**

1858

Kīngitanga movement appoints the first **Māori King**

1859

Ngāti Whātua gift the **Crown** the use of **Bastion Point** for defence purposes

1860

The **Crown** is now represented by a **government of settlers** voted into power by settlers

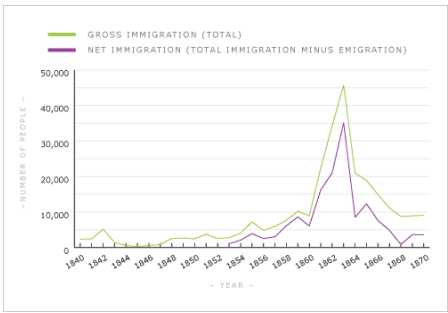
The "**NZ land wars**" between **British** & **Māori** begin

1860

Immigration continues to **increase**

1862

The **Native Land Act** allows settlers to buy **Māori land** directly from **Māori**



1863

British forces invade **Waikato**

1863

Ihumātao is **confiscated** under the Settlements Act

1863

The **NZ Settlements Act** allows the **Crown** to **confiscate Māori land**

1864

The **Public Works Act** allows land to be **confiscated without compensation**

~1.5 million acres of **Māori lands** have been **confiscated** by the **Crown**

1864

The **Native Land Court** is **created** to determine ownership of **Māori lands**

1865

The **Crown owns** nearly all of the South Island & over 1/5 of the North Island

1867

The **Native Schools Act** makes it law that **only English** can be used when **teaching Māori** children

1869

Settlers buy **Ihumātao** from the **Crown**

1870

The **Crown** **actively buys more Māori land**

1873

The **Native Land Act 1873** allows the Native Land Court to break up the **ownership of Māori land** from communal ownership (by iwi) to individuals

1879

>3000 **Māori** met at Te Tii marae to discuss **treaty issues to present to government**

1881

Settler population now ~470,000

Parihaka is **occupied by force** by the **NZ government**

1882

Māori travel to England to seek help from the **Queen**, as they felt the NZ government is mistreating Māori

1891

A **royal commission** **investigates** the laws controlling **Māori land**

1892

Several **Māori parliaments** come together at Waitangi as **Paremata Māori**

1899

Maui Pōmare **graduates** as the **first** Western trained **Māori medical doctor**

1900

From **European contact** to 1900 the **Māori** population dropped by half to ~45,000

1901-1983

POST TREATY

1906

Department of Public Health takes full responsibility for Māori health

1913

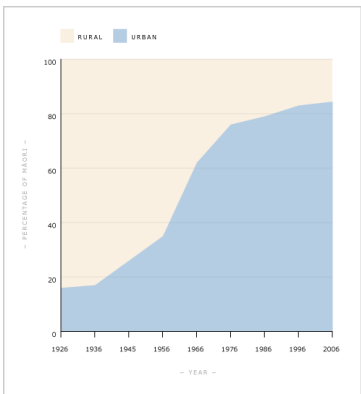
90% of Māori children can speak Te Reo Māori

1915

The Discharged Soldiers Settlement Act allocates cheap farmland mainly to Pākehā veterans

1926

Royal commission inquiry into land confiscations by the Crown in the 1860's begins



1940

Māori urban migration begins

1944

3 Treaty settlements from the 1926 inquiry are approved for: Ngāi Tahu, Waikato-Maniapoto, & Taranaki

1950

Racial discrimination against Māori is prevalent i.e., Māori are banned from some shops in Pukekohe

1953

Only 26% of Māori children can speak Te Reo Māori

1962

The Tohunga Suppression Act banning Māori rongoā is repealed

1967

Māori Affairs Amendment Act increases the power of the Crown to take 'uneconomic' Māori land

1972

Petition for Māori language & culture to be offered in all NZ schools presented to parliament

1975

Waitangi Tribunal Established

1975

Less than 5% of Māori children can speak Te Reo Māori

1978

Eva Rickard & protesters occupy the golf course in Raglan to protest returning the confiscated land to Tainui Awhiro

1983

Raglan golf course land is returned to Tainui Awhiro

1901

Department of Public Health is founded & Pōmare becomes the first Māori Medical Officer

1907

Tohunga Suppression Act bans Māori rongoā

1914-18

World War I

1918

Influenza pandemic: the death rate is 8 times higher for Māori

1934

First celebration of Waitangi Day

1939-45

World War II

1939-45

Government take land in Raglan from Tainui Awhiro for defence purposes

1947

The government changes the official use of 'Native' to Māori

1953

The Māori Affairs Act allows the Crown to take 'uneconomic' Māori land

1961

The Hunn Report recommends that Māori assimilate into Pākehā society (this report strongly influences government policies in later years)

1969

Raglan land taken in WW2 from Tainui Awhiro is turned into a golf course

1975

Dame Whina Cooper leads Māori land march to Parliament "Not one more acre"

1977

Protesters occupy Bastion Point after Crown plans to build a housing development on Ngāti Whātua land

1981

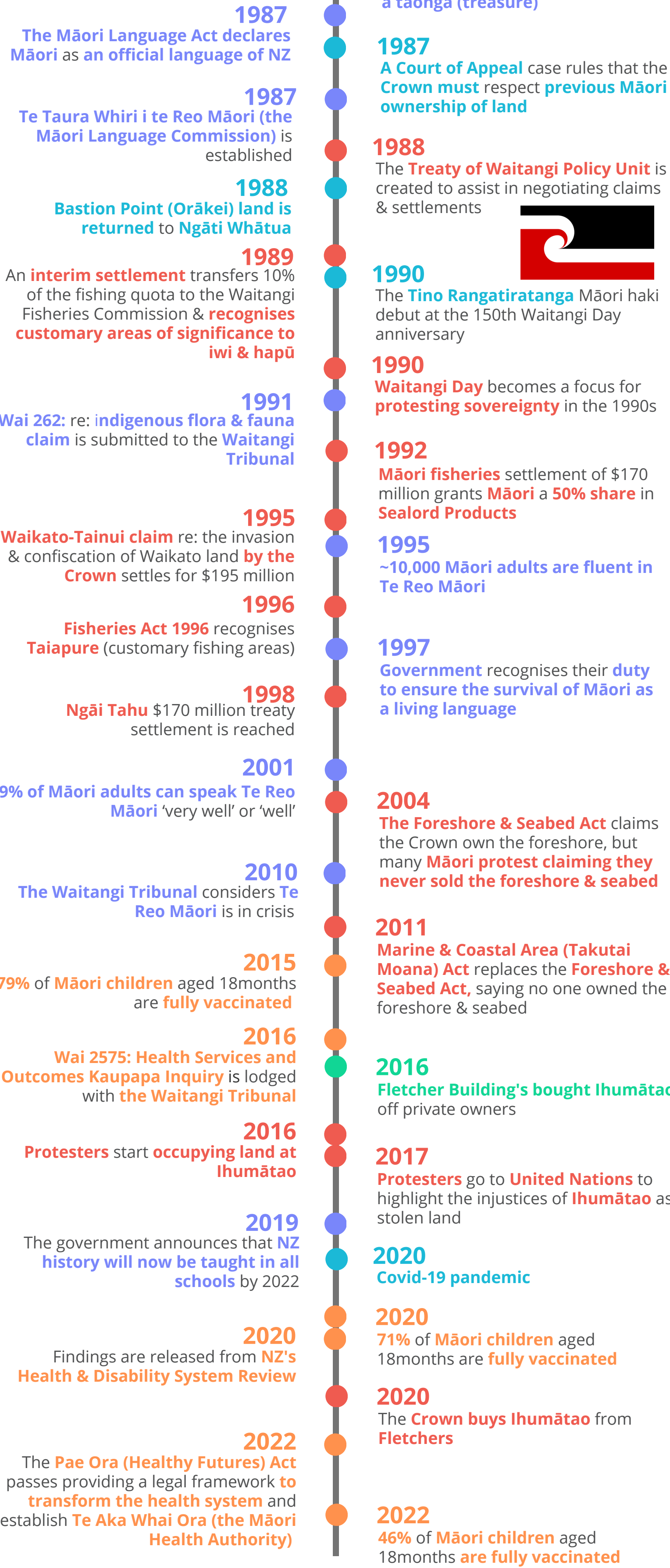
A petition calls for Te Reo Māori to be made an official language of NZ

1985

The Treaty of Waitangi Act now allows the Crown to consider claims back to 1840

1985-2020

AOTEAROA



MAURIORA

ACCESS TO TE AO MĀORI

Having a strong and positive cultural identity is important for maintaining good health and mental wellbeing. Cultural identity with a group that shares similar values and beliefs creates a sense of belonging, purpose, self-esteem and resilience, and provides social support. A strong cultural identity can protect people against the stress caused by discrimination and racism.

This section provides a summary of some of the historical events of Aotearoa that may have influenced mauriora.

1867 THE NATIVE SCHOOL ACT

The Act makes it law that only English should be used to teach Māori children.

This Act has a detrimental effect on the Māori language, as speaking Māori often results in punishment at schools, and many Māori are made to feel ashamed for speaking Māori in public.

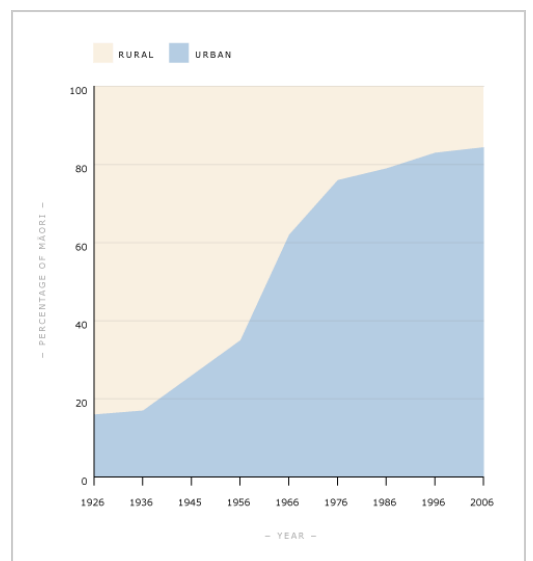
1907 TOHUNGA SUPPRESSION ACT

This Act bans the use of traditional Māori rongoā and healers, and if Māori are unwell they have to go to Western trained doctors. Rongoā is therefore 'illegal' so many Māori are unable to openly practise rongoā, this results in a loss of traditional healing knowledge being passed onto future generations.

1940 MĀORI URBAN MIGRATION BEGINS

Due to the pressures of WW2, many Māori have to move to the cities for work. Māori who move from rural areas to the city face many difficulties, especially being separated from whānau and traditional structures of support.

Māori are expected to learn English and to either stop or change tikanga Māori to adapt to the Pākehā urban way of life.



Māori urbanisation. Source: Ian Pool, *Te iwi Maori: a New Zealand population, past, present & projected*. Auckland: Auckland University Press, 1991, pp. 123, 154, 182, 197; Statistics New Zealand. Licence: CC BY-NC 3.0 NZ (1)



Māori language petition being delivered to Parliament.
Credit: Stuff Limited (2)

1972 A PETITION CALLS FOR MĀORI LANGUAGE AND CULTURE TO BE TAUGHT IN SCHOOLS

The influential group, Ngā Tamatoa, collects over 30,000 signatures in a petition calling for the government to offer Māori language in schools, as a gift from Māori to Pākehā.

Do you think that it is important to be able to speak Te Reo?

MAURIORA ACCESS TO TE AO MĀORI

1981 A PETITION CALLS FOR MĀORI TO BE MADE AN OFFICIAL LANGUAGE OF NZ

In 1980, many people march in Wellington during Māori Language Week, to demand that the Māori language has equal status with English. The following year a petition is presented to parliament to make Māori an official language of NZ.



Credit: Alexander Turnbull Library, National Library of New Zealand, Te Puna Matauranga o Aotearoa. Reference: EP/1980/2470/20A-F. Alexander Turnbull Library, Wellington, New Zealand. /records/22342091 (3)

1986 CROWN ACKNOWLEDGES THE MĀORI LANGUAGE AS A TAONGA

The Waitangi Tribunal acknowledges the Māori language is a taonga and that the Crown has a responsibility to keep it alive.

Why are so few Māori able to speak Te Reo today?

1987 THE MĀORI LANGUAGE ACT

An Act of Parliament declares Māori an official language of NZ and the Māori Language Commission (renamed in 1991 to Te Taura Whiri i te Reo Māori) is established.

1991 WAI262 THE INDIGENOUS FLORA & FAUNA CLAIM IS LODGED WITH THE WAITANGI TRIBUNAL

The WAI262 claim is about the recognition of rights around, and control of, traditional Māori knowledge, customs and relationships with the natural environment. It is one of the tribunal's most complex and lengthy cases.

1997 GOVERNMENT RECOGNISES ITS DUTY TO ENSURE THE SURVIVAL OF MĀORI AS A LIVING LANGUAGE

The government recognises that the Crown and Māori have a duty, based on the Treaty of Waitangi, to take all reasonable steps to ensure the survival of Māori as a living language.

2019 THE GOVERNMENT ANNOUNCES THAT NZ HISTORY WILL BE TAUGHT IN ALL SCHOOLS

The history of NZ will now be taught in all schools and kura throughout NZ by 2022. This is so all learners and ākonga are aware of key aspects of NZ history and how they have influenced and shaped the nation e.g., the arrival of Māori to Aotearoa, Te Tiriti o Waitangi / Treaty of Waitangi and its history, and the colonisation of, and immigration to Aotearoa, including the NZ Wars.

How has Māori cultural identity been shaped by these historical events?

WAIORA

ACCESS TO MĀORI LAND, FORESTS & FISHERIES

Waiora refers to the connection between people and the environment. As well as sustaining life in a physical sense, the environment is essential to cultural wellbeing for many people by providing a sense of place. For Māori, this is expressed through the concept of tūrangawaewae – a place to stand. Waiora includes protecting the environment so water, land and air are clean and biodiversity is preserved and enhanced, and there are opportunities for people to experience the natural environment.

This section provides a summary of some of the historical events of Aotearoa that may have influenced waiora.

1838-39

PURCHASING OF LAND PEAKS

European settlers race to purchase land from Māori - large scale speculators put pressure on Māori all over NZ to sell large areas of land for minimal return. E.g., the NZ Company claim to have bought 20 million acres in the central North Island within a few months.

1840-1842

THE CROWN IS GIVEN EXCLUSIVE RIGHTS TO PURCHASE MĀORI LAND

In 1840, private land purchases from Māori are banned, and no claims prior to the Treaty will be recognised until they have been investigated. In 1842, it is determined that most large scale land purchases from Māori are not valid (i.e., excessive in size) and are seized by the Crown.

1846

CROWN TAKES OWNERSHIP OF 'SURPLUS' LAND

The Crown rules that all Māori land ownership is to be registered; land considered to be unused or surplus is to become Crown land. Due to the recent law that Māori could only sell their land to the Crown, Crown agents develop some suspect practices to persuade Māori to sell, and only offer what the Crown is 'willing' to pay rather than the real market value of the land.

1862

THE NATIVE LAND ACT

It is now legal for settlers to directly purchase land from Māori. For the first time since the mid 1840's, Māori have a large role in deciding land ownership. However, all this changes in 1865 when the Pākehā-controlled Native Land Court is created based on the settlers' legal system. This court demotes Māori from decision making roles to make it easier for settlers to buy land from Māori.

1863

THE NZ SETTLEMENTS ACT

This Act is passed during the NZ wars (between the Crown & Māori) to allow the Crown to confiscate Māori lands, especially from those who are considered to be rebels to the Crown. The land seized from rebels is often given to military settlers.

Why is it important for Māori to protect the environment?

WAIORA

ACCESS TO MĀORI LAND, FORESTS & FISHERIES

1864 LAND CONFISCATIONS

5 districts are declared to be under the Settlements Act (Taranaki, Waikato, Tauranga, Eastern Bay of Plenty and Mōhaka– Waikare) allowing the Government to confiscate around 1.5 million acres of Māori land. Land is confiscated to punish so-called rebel Māori who participated in the land wars against the Crown.

Rapid land confiscation causes many Māori to lose access to their ancestral land, homes, communities, mahinga kai (food-gathering places), and it leaves many Māori in poverty.



Blue lines indicate the areas that were confiscated from Māori during the 1860s. Credit: Auckland Libraries Heritage Collections – Ngā Pātaka Kōrero o Tāmaki Makaurau, Sir George Grey Special Collections Reference: NZ Map 471 (4)

1891 ROYAL COMMISSION INVESTIGATES THE LAWS CONTROLLING MĀORI LAND

The investigation finds that a complex and contradictory set of laws exists that promotes the alienation of Māori from their ancestral lands. It also finds Māori land ownership has decreased dramatically; Māori own virtually no land in the South Island and less than 40% of the North Island. Much of the land Māori still own is of poor quality and hard to develop. Many of the Commissions' recommendations to improve things for Māori are not followed because they do not align with Government policy.

1915 THE DISCHARGED SOLDIERS SETTLEMENT ACT

This Act offers cheap farmland mainly to Pākehā soldiers returning from World War 1, because it assumes Māori veterans have tribal land. The land offered to the soldiers is owned by the Crown, and is often land that has been confiscated from Māori during the NZ land wars.

1926 ROYAL COMMISSION INTO LAND CONFISCATIONS

Maui Pōmare champions the need for an inquiry into Māori land confiscations, that finds confiscations were excessive and recommends Māori be compensated. Limited compensation is awarded in 1944 with 3 major Treaty settlements approved (Ngāi Tahu, Waikato-Maniapoto, and Taranaki).

What was the consequence of these confiscations for Māori wellbeing?

1953 MĀORI AFFAIRS ACT ALLOWS THE CROWN TO TAKE 'UNECONOMIC' MĀORI LAND

This Act forces unproductive Māori land into use. Anyone who could show the Māori Land Court that a piece of good land was not being used could apply to have the ownership of the land changed. Māori saw this as a land grab and it spurred protest action to get land returned and Treaty rights honoured.

1967 MĀORI AFFAIRS AMENDMENT ACT INCREASES THE POWER OF THE CROWN TO TAKE 'UNECONOMIC' MĀORI LAND

This Act introduces compulsory conversion of Māori freehold land with four or fewer owners into general land. This Act ignores the fact that such lands are often the last connection many Māori have to their tūrangawaewae. Māori see this as the 'final land grab' and it strengthens the protest movement.

TOIORA

HEALTHY LIFESTYLES

Where we live and how we live (our lifestyle) can have a significant impact on our health and wellbeing.

Our health and wellbeing is affected by all sorts of factors such as how physically active we are, how we spend our leisure time, what we eat, use of tobacco, alcohol and drugs, work-life balance, crime, and gambling.

We don't always have absolute control over the factors that affect our health. Sometimes the circumstances that we find ourselves in make it difficult to make healthy choices, or to avoid getting sick.

This section provides a summary of some of the historical events of Aotearoa that may have influenced toiora.

1817

EUROPEAN SETTLERS INTRODUCE VIRUSES & DISEASES TO NZ

European settlers bring to NZ viruses and diseases that cause numerous epidemics (Influenza 1817-20) which rapidly spread throughout Māori populations. These epidemics cause the deaths of many Māori who have little immunity to these new viruses and diseases.

1830-1852

NUMBERS OF EUROPEAN IMMIGRANTS ARRIVING IN NZ INCREASES

Through pro-colonisation schemes, it is estimated that after the signing of the Treaty there are more than 28,000 immigrants in NZ. European governments believe the Treaty, signed in 1840, established British authority over NZ and gave British immigrants legal rights as citizens in NZ.

1854

NZ WIDE MEASLES EPIDEMIC

Measles is first reported among Māori who worked at South Island whaling stations in 1835. However, from the 1840s onwards the influx of immigrants arriving in NZ spreads measles around NZ causing a measles epidemic. It is estimated that 7% of the Māori population die from measles in this epidemic.

1900

THE MĀORI POPULATION DECREASED

When European explorers first arrived in Aotearoa, the Māori population was estimated to be over 100,000.

The new diseases and social and economic changes brought by the European settlers have serious negative effects on Māori health and wellbeing. Many tamariki die in their first year of life, often from pneumonia and respiratory infections; and land wars and large-scale land confiscations destroy traditional whānau structures and Māori economic independence, leaving many Māori in poverty.

As a result, by 1900 the Māori population is down to 45,000 - half what it had been when the European settlers first arrived.

TOIORA

HEALTHY LIFESTYLES

1901 MAUI PŌMARE

In 1899, Pōmare graduates as the first Western trained Māori medical practitioner and is appointed as the the first Māori Medical Officer of the Department of Public Health. Pōmare recognises community leadership as a key factor in health promotion. Pōmare linked health with socio-economic adversity, and he recognises that Māori health advancement is closely connected to Māori culture.



Māui Pōmare alongside a raupō whare at the Christchurch exhibition in 1906 or 1907.
Credit: William Andrew Collis Collection (PAColl-3032).
Ref: 1/1-012109-G. Alexander Turnbull Library, Wellington, New Zealand. /records/23040396 (5)

1906 THE DEPARTMENT OF PUBLIC HEALTH TAKES FULL RESPONSIBILITY FOR MĀORI HEALTH

In the 1900's, Māui Pōmare and Te Rangi Hīroa (Peter Buck) lead campaigns to improve Māori sanitation and health to reduce the impact of disease. Even so, Māori housing and health standards remain inferior to those of Pākehā. Infant death (mortality) is high and at birth, Māori life expectancy is in the mid-20s, which is less than half that for non-Māori.



Cenotaph located at Te Koura marae was carved by Tene Waitere of Ngati Tarawhai in memory of those who died in influenza epidemic. Photographed in 1920 by Albert Percy Godber. Collection: Godber, Albert Percy, 1875-1949 :Collection of albums, prints and negatives; Reference: APG-0786-1/2-G; Alexander Turnbull Library, Wellington, New Zealand. /records/22429326 (6)

1918 INFLUENZA PANDEMIC

The death rate from influenza is eight times higher for Māori compared to Pākehā. The combination of lower immunity, poorer standards of housing, clothing and nourishment may have put Māori at greater risk.

Before Pākehā arrived, Māori were one of the few societies in the world that did not use intoxicants; there was no local equivalent of tobacco, alcohol or recreational drugs.

TOBACCO

Traditionally, Māori did not smoke. Māori began using tobacco (chewing it or smoking pipes) after Europeans brought it to NZ in the late 1700s. By the early 1800s, tobacco had become a standard trade item, and Māori grew tobacco plants and had become heavy smokers.

By 1962, 58% of Māori men and 70% of women smoke (compared with 38% of all NZ men and 31% of women).

Smoking has been particularly damaging for Māori, who today, still have higher smoking rates, and higher rates of death and tobacco-related illness than non-Māori.



John Rutherford, an English sailor lived with Māori for 10 years before returning to England in 1826

Dempsey, John Church, 1802-1877. Dempsey, John Church, 1802-1877 (attributed): [Portrait of John Rutherford, the tattooed Englishman]. Ref: A-090-028. Alexander Turnbull Library, Wellington, New Zealand. /records/22540146 (7)

TOIORA HEALTHY LIFESTYLES

ALCOHOL

Māori do not have alcohol before Europeans arrived. Most Māori do not like alcohol when first introduced to it. It was called waipiro (stinking water), wai kaha (strong water), or, by the few who liked it, waipai (good water).



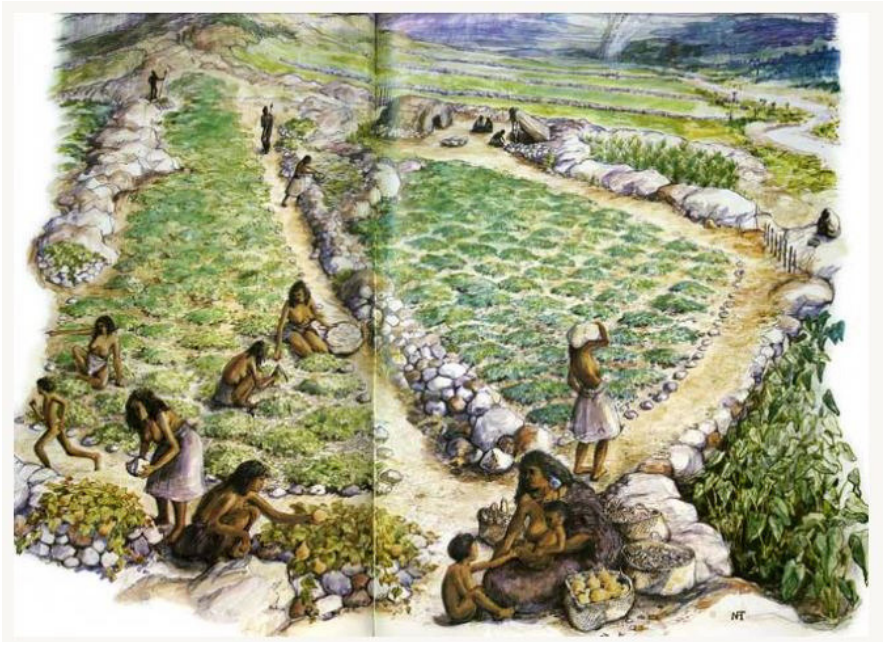
New Zealand Alliance for the Abolition of the Liquor Traffic. [New Zealand Alliance?]:Our native race; liquor in the King Country; protect the Māori race. [1943].. Ref: Eph-B-MAORI-1943-01. Alexander Turnbull Library, Wellington, New Zealand. /records/22330981 (8)

Many Māori leaders take steps to prevent its spread and use. In 1884, Ngāti Maniapoto persuade the Government to declare the entire Rohe Pōtae (King Country) a dry area.

By the late 20th century, Māori are more likely to suffer severe alcohol related health problems and are 4 times more likely to die early compared to Pākehā. Today, Māori continue to experience disproportionately higher levels of alcohol-related harm than other ethnic groups.

KAI

Tūpuna bring kūmara, yam and taro to NZ. NZ is colder, so Māori have to adapt their practices to grow these crops successfully. In NZ, Māori gathered wild ferns, plants, palms, fungi, berries and seeds, hunted birds, collected huhu grubs, seafood, fish and seaweed as kai. Māori preserved large quantities of food in the summer by drying, fermenting, or sealing it in fat. The food is stored in pātaka or rua kūmara for colder months.



1700s Māori vegetable garden in the Auckland region. Its crops include taro at lower right and hue (bottle gourds) at lower left. The larger plots contain kūmara. Reference: Helen Leach, 1,000 years of gardening in New Zealand. Wellington: Reed Publishing, 1984 Drawing by Nancy Tichborne (9)

Ngāti Tūwharetoa pātaka (storehouse) Hīnana ki uta, Hīnana ki tai and Māori group, at Waihi, Lake Taupō. Martin, A R :Mundy photographs. Ref: 1/2-082343-F. Alexander Turnbull Library, Wellington, New Zealand. /records/23177387 (10)



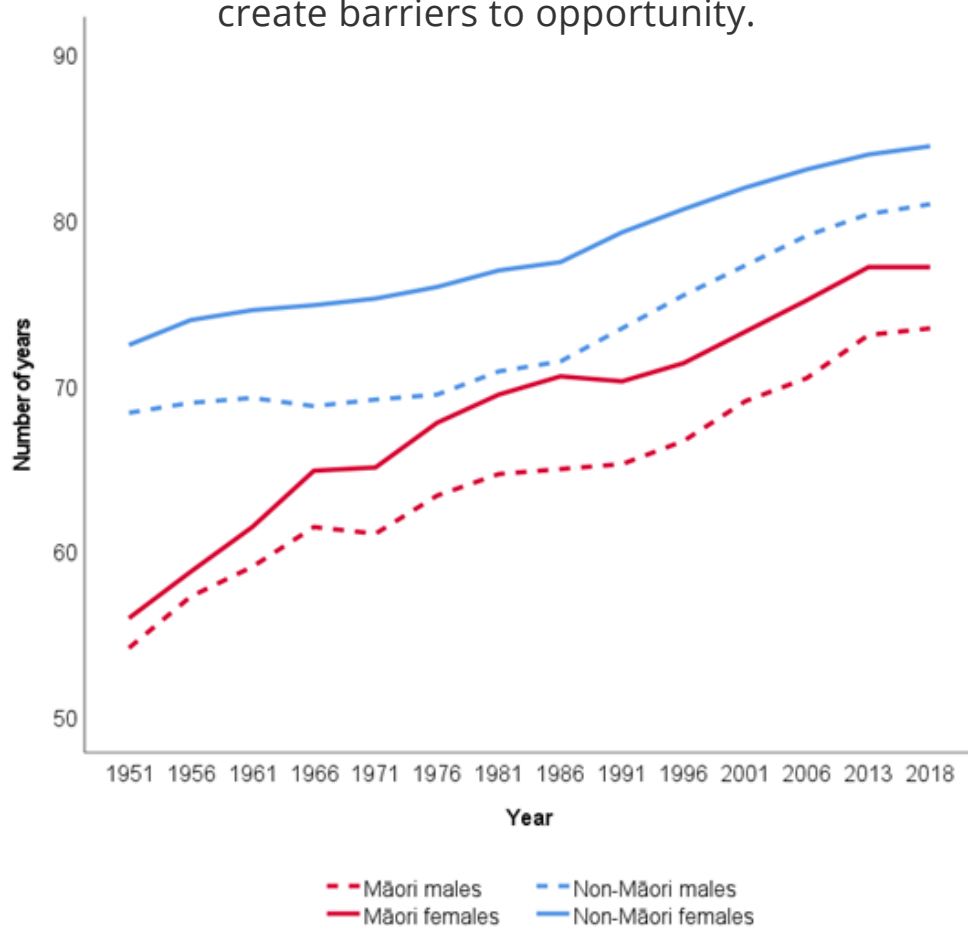
Māori diets change dramatically after Pākehā settlers arrive. Pākehā brought wheat, potatoes, maize, sugar, and other crops which are easier to grow than traditional crops, as well as sheep, pigs, goats and poultry to NZ. The foods brought by the settlers disrupt food production traditions and overtime Māori change to include more European foods.

TOIORA

HEALTHY LIFESTYLES

HEALTH INEQUITY

Healthy inequity refers to the differences in health status or the distribution of health resources between population groups that are a result of systemic, avoidable, and unjust social and economic laws and practices that create barriers to opportunity.



In NZ, Māori have poorer health outcomes compared to non-Māori, Māori die younger and experience more illness than non-Māori. Māori experience poorer access to health care, poorer quality of health care, discrimination, later diagnosis and less time with doctors, which all contribute to Māori experiencing poor health outcomes.

What do people need to enjoy good health?

REVIEWS INTO THE HEALTH SYSTEM

The 2016 Waitangi Tribunal inquiry, Wai2575 raised questions about the value placed on the Treaty, indigenous rights and the role of institutional racism as a determinant of health.

Health system reviews were conducted to identify opportunities to improve the performance, structure, and sustainability of the health and disability system, with a goal of achieving equity and contributing to wellness for everyone, especially Māori.

In 2020, the findings released from NZ's Health & Disability System Review recommended the formation of a Māori Health Authority to repair the inequities in the health system to improve health outcomes for Māori.

TOIORA

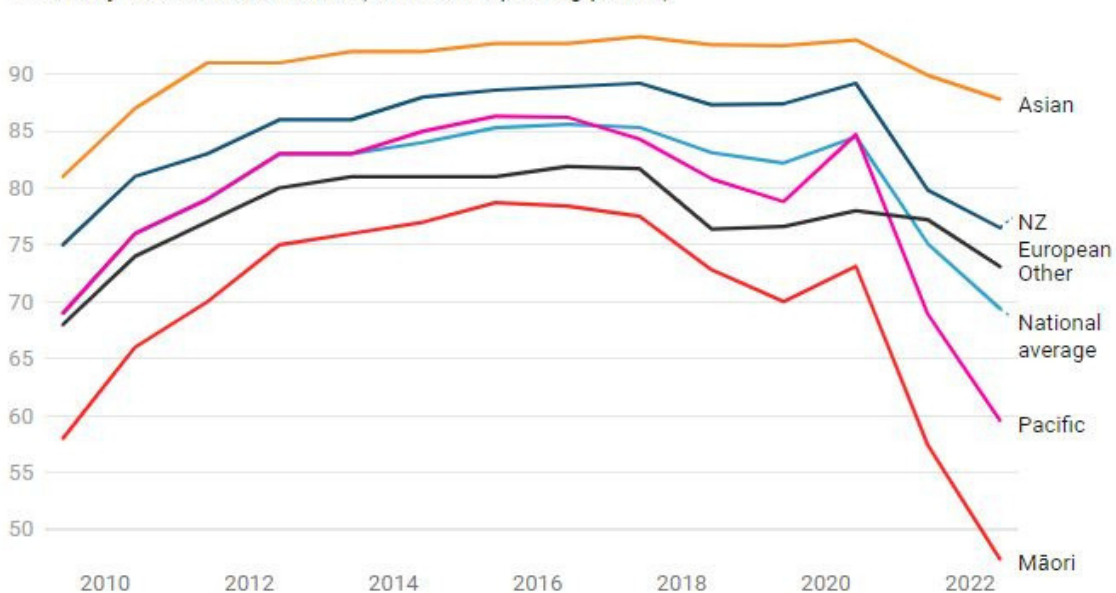
HEALTHY LIFESTYLES

2022 INCREASING VACCINE HESITANCY - VACCINATION RATES FOR MĀORI CHILDREN HIT RECORD LOWS

In 2015-2016 childhood immunisation rates were on average 90% or above for all NZ tamariki. However vaccination rates had been steadily decreasing since 2016 and drastically dropped following the Covid-19 pandemic and increasing misinformation on vaccination circulating on social media.

Vaccination rates for 18month old children in New Zealand

% of fully vaccinated children (12month reporting period)



Vaccination rates for 18month old children in New Zealand. Source: Te Whatu Ora (Health New Zealand): Immunisation coverage data-12-month reporting period (June 2009-2022) (12)

Rates for Māori children dropped the most, in 2020 71% of 18month old tamariki Māori were fully vaccinated, compared to only 46% in 2022. Low vaccination rates put tamariki Māori at risk of catching preventable diseases.

2022 THE PAE ORA (HEALTHY FUTURES) ACT

In response to the findings of the Health & Disability Systems review, which identified NZ's public health system was fragmented, inequitable and inconsistent especially for Māori, Pacific peoples and people with disabilities, the Pae Ora Act was passed.

This Act establishes two new entities, Te Aka Whai Ora (the Māori Health Authority) and Te Whatu Ora (Health NZ) to replace the 20 District Health Boards (DHBs), and formally recognises Iwi-Māori partnership boards.

Importantly, the Act also embeds Te Tiriti within the legislation to acknowledge te ao Māori, mana motuhake and reflect Māori aspirations.

The aim of the health system transformation is to promote and improve the wellbeing of all New Zealanders, through the delivery of consistent, equitable and sustainable healthcare throughout NZ.

The changes made as part of these reforms aim to ensure that Māori have the same access to quality health care, health outcomes and life expectancy as Pākehā.

Why do you think childhood vaccination rates have been declining?

2022 TE AKA WHAI ORA (THE MĀORI HEALTH AUTHORITY)

Te Aka Whai Ora is an equal partner with Te Whatu Ora in the reformed health system of NZ, ensuring the health system understands and responds appropriately and equitably to the needs of whānau Māori while uplifting the wellbeing of all New Zealanders.

The are also mandated to grow the Māori health workforce.

TE ORANGA

PARTICIPATION IN SOCIETY

It is now well recognised that health is strongly linked to socioeconomic factors. People who feel part of society and are able to participate in a range of everyday activities have better health than people who feel excluded.

Activities that are important for people to be able to participate in include being involved in decision making, voting, being able to afford and find the goods and services they need, having a job with a good income, getting a good education and being able to take part in sports and recreation activities.

This section provides a summary of some of the historical events of Aotearoa that may have influenced te oranga.

1792 WHALERS VISIT NZ FOR TRADE

Whalers and sealers harbour in the Bay of Islands to replenish supplies and relax. By 1809, whalers are set up on shore to trade with Māori.

1837 BRITAIN ESTABLISHES NZ AS A COLONY

The British Government decides to intervene in NZ to ensure that colonisation is regulated and that land transactions that deceived Māori are stopped.

1840 THE TREATY OF WAITANGI IS SIGNED

About 40 chiefs sign on the first day; by September 1840, another 500 chiefs around NZ have signed.

Almost all of the chiefs sign copies of the Māori version of the Treaty, which crucially differs from the English version re: sovereignty.



Modern reconstruction, showing Tāmāti Wāka Nene signing the Treaty in front of James Busby, Captain William Hobson and other British officials and witnesses

Credit: Alexander Turnbull Library Reference: G-821-2. Artist: Marcus King (13)

1843 THE CROWN RULES THAT BRITISH LAW APPLIES TO ALL MĀORI

In 1842, the Crown rules that Māori who signed the Treaty have to comply with British rules and laws. In 1843, the Crown declares that British rules and laws applied to all Māori, even Rangatira and iwi who did not sign the Treaty. This allows the Crown to create laws to make Māori assimilate to British ways of living.

1844 CROWN GIVEN EXCLUSIVE RIGHT TO BUY MĀORI LAND

The Treaty gives exclusive rights to the Crown to purchase land from Māori, and prevent Māori from being able to sell land to anyone else. Therefore, rather than paying market rate for the land, the Crown offer Māori what they are willing to pay.

TE ORANGA

PARTICIPATION IN SOCIETY

1854

NZ'S FIRST PARLIAMENT ESTABLISHED

The NZ Constitution Act rules only individuals who own land can vote. This Act effectively excludes Māori from voting because they are communal land owners. Not being able to vote results in a settler government with power to make laws.

1860

'THE CROWN' IS NOW REPRESENTED BY SETTLERS

'Crown' rule, where the country is run by British officials is replaced with a parliament and government system of elected settlers. The new settler Government is not honoring the Treaty and still does not allow Māori to vote for government representatives.

1864

THE PUBLIC WORKS ACT

This Act is passed to allow the Government to take land without compensation for public services like roads, railways etc. Most of the land that is taken is Māori land.

1865

NATIVE LAND COURT DETERMINE 'OWNERSHIP' OF LAND

The Native Land Court is established in 1865 and rules that only 10 owners are allowed to 'own' a piece of land, ignoring Māori traditions of land ownership and succession. Many iwi who traditionally shared lands are forced to prove land 'ownership', often at the expense of each other. Pākehā judges run the court hearings in town, often far away from the land under investigation; the process is costly and could take months. Many Māori who try to fight this injustice frequently end up trapped in debt and having to sell the land they have fought to protect.

1868

FIRST MĀORI MEMBERS ARE VOTED INTO PARLIAMENT

The Māori Representation Act 1867 creates four Māori parliamentary seats. The first members are elected in 1868. On a population basis, there should be more Māori parliamentary seats to reflect the general population of over 74,000 Māori.

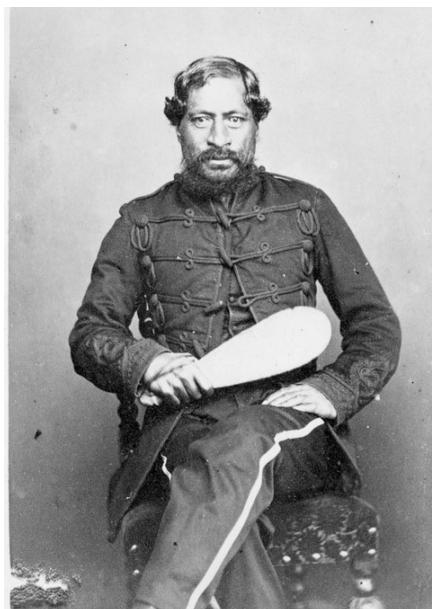


Photo: Mete Kīngi Te Rangi Paetahi was one of the first four Māori Members of the House of Representatives elected in 1868.

Credit: Ref: 1/2-058461-F. Alexander Turnbull Library, Wellington, New Zealand. /records/23147629 (14)

1873

OWNERSHIP OF MĀORI LAND FRAGMENTED BY LAW

The Native Land Act of 1873 allows the Native Land Court to break up the ownership of Māori land from communal ownership (by iwi) to individuals. The process to divide the land up for individual ownership is time consuming and expensive. Individual Māori often receive shares in uneconomic blocks of land. This, and the ordinary costs of living, force many to sell their land.

1882

MĀORI TRAVEL TO ENGLAND TO SEEK HELP FROM THE QUEEN

Māori representatives travel to England on several occasions to make a request to the queen to take action against the settler Government. But she is unwilling or unable to help and at each visit they are referred back to the NZ Government, because the British Government feel they no longer had responsibility for such matters.

TE ORANGA

PARTICIPATION IN SOCIETY

1892 ESTABLISHMENT OF MĀORI KOTAHITANGA



Māori group at the opening of the meeting house at Pāpāwai Pā, Greytown. Kotahitanga met for the first time at Waipatu marae in Hastings. The Kotahitanga developed a permanent base at Pāpāwai in Wairarapa
Credit: Keedwell, Robyn: Alexander Turnbull Library: Photograph albums of Wellington and the Wairarapa of the 1880s to 1900. Ref: PAColl-1892-77. Alexander Turnbull Library, Wellington, New Zealand. /records/22907194 (15)

Several Māori parliaments meet from the early 1890s to discuss the injustices Māori are experiencing under the settler Government and possible solutions. These parliaments are referred to collectively as Kotahitanga and are initially established to unify iwi Māori around common concerns. Kotahitanga movements include the Kingitanga movement, Māori Women's Welfare League, and the NZ Māori Council. Today's urban Māori authorities are a form of Kotahitanga movement.

1975 'NOT ONE MORE ACRE' LAND MARCH TO PARLIAMENT

Led by Dame Whina Cooper, a hikoi marched 1,100km from Te Hapua, Northland to Parliament, to protest the ongoing alienation (unfair land losses) of Māori land. They present a petition signed by 60,000 people from around NZ, calling for an end to monocultural land laws which do not recognise Māori cultural values and enable Māori land to be taken unfairly.



Tame Iti holding pou whenua, accompanied by Dame Whina Cooper, leading Māori Land March along Hamilton street.
Credit: Heinegg, Christian F. :Photographs of the Māori Land March. Ref: 35mm-87527-2-F. Alexander Turnbull Library, Wellington, New Zealand. /records/36389826 (16)



Māori land march on the Porirua motorway, approaching Johnsonville.
Credit: Dominion Post (Newspaper): Photographic negatives and prints of the Evening Post and Dominion newspapers. Ref: EP/1975/4333/21-F. Alexander Turnbull Library, Wellington, New Zealand. /records/23185344 (17)

How different would New Zealand be today if the British Government had honoured the Treaty?

1977 PROTESTERS OCCUPIED BASTION POINT

The Government attempts to sell Māori land at Bastion Point (Ōrākei) that had been taken, without compensation, by the Government/Crown in 1859 for military purposes. They plan to sell the land to developers for a new housing development. Ngāti Whātua had expected that this land would be returned to them when no longer needed for military purposes. Protesters occupy the land in what came to be the most famous land protest in NZ's history. Bastion point is returned to Ngāti Whātua in 1988.



Credit: Morrison, Robin (1978). Ngāti Whātua occupation of Bastion Point.© Auckland War Memorial Museum – Tāmaki Paenga Hira. PH-RM-NEG-N10-1 (18)



Bastion Point activist campaign at Nambassa alternatives festival 1981. Credit: Nambassa Trust and Peter Terry: <http://www.nambassa.com>. Licence: CC-BY-SA-2.5 (19)

TE ORANGA

PARTICIPATION IN SOCIETY



Protesters near Waitangi on Waitangi Day 6th February 2006. Banner reads: Māoritanga. Est in Aotearoa since 950 B.C (Before Cook). Māoritanga: Māori culture, way of life. Credit: Charlie Brewer. Licence: CC BY-SA 2.0 (20)

1990 WAITANGI DAY BECOMES A FOCUS FOR PROTESTING SOVEREIGNTY

NZ marks the 150th anniversary of signing the Treaty in 1990, with Queen Elizabeth II attending. Large numbers of people attend the event to protest and draw attention to breaches of the Treaty by the Crown. The Tino Rangatiratanga flag also makes its debut at the 150th anniversary.

1992 MĀORI FISHERIES SETTLEMENT

In 1983, the Fishing Act promised that it would not affect any Māori fishing rights. However, in 1986, a Quota Management System did just that by placing restrictions on fishing for Māori. This settlement is about recognition of Māori fishing rights.

The settlement purchases 50% of the Sealord fisheries company, allocates quotas of fish, and provides a fisheries commission to distribute assets. In total, the settlement is worth around \$170 million.

However, the allocation of the fishery quota and proceeds cause much disagreement among Māori, particularly between coastal and inland iwi, traditional iwi and newer urban authorities. The allocation issues are unresolved for over a decade & somewhat addressed in the 2004 Māori Fisheries Act.

1995 WAIKATO-TAINUI RAUPATU TREATY SETTLEMENT

In 1863, the Waikato Tainui people were attacked by the Crown for refusing to sell off their land. Adding insult to injury after the war, the Crown confiscated Waikato/Tainui land as punishment for the war the Crown had started.

Finally, in 1995, the Crown apologises and pays \$195 million (made up of land and cash). The compensation given to Waikato-Tainui in 1995 is a little over 1% of the current value of the lands confiscated.

1998 NGĀI TAHU TREATY SETTLEMENT

By 1864, the Crown had bought 34 million acres from Ngāi Tahu for just over £14,750, and 37,000 acres of land was supposed to be reserved for Ngāi Tahu but the Crown did not honor this.

Since 1849, Ngāi Tahu had been protesting the Crown's broken promises, e.g., the unfairly low prices paid for land, unclear boundaries of the purchased lands (i.e., taking land Ngāi Tahu wished to keep), the loss of mahinga kai, and the failure to provide promised schools and hospitals.

In 1998, the NZ Government passes the Ngāi Tahu Claims Settlement Act to settle claims and as an apology from the Crown. Compensation is \$170 million.

TE ORANGA

PARTICIPATION IN SOCIETY

2004 THE FORESHORE & SEABED ACT

From 1843 onwards, British common law ruled that the Crown was the owner of the foreshore and seabed. However, Māori believed the foreshore and seabed was never sold to the Crown and should be involved in Treaty settlements. This Act was highly contentious throughout NZ because the foreshore and seabed have great cultural value to Māori, and economic value to NZ (fishing rights).



Protesters on the Foreshore and Seabed Hikoi making their way along Tamaki Drive near the junction with Solent Street. Photographer: Paul Ketko, Auckland Libraries Heritage Collections 1537-5 (21)

In 2005, a United Nations committee rules that this Act is discriminatory to Māori by extinguishing the possibility of establishing Māori customary rights or title and by not providing a means of compensation.

2011 MARINE & COASTAL AREA ACT

This Act replaces the 2004 Foreshore and Seabed Act; the Crown ownership of the foreshore and seabed is replaced with a 'no ownership' regime. Under the law, iwi could apply to the court or negotiate with the Crown for recognition of customary rights or customary marine title over a particular area.

Do you know of any injustices carried out by the NZ Government that affected someone you know?

2016 PROTESTERS START OCCUPYING LAND AT IHUMĀTAO

In 1863, Ihumātao was confiscated by the Crown under the NZ Settlements Act during the Waikato War. The Crown then sold Ihumātao to settlers in 1869.

Fletcher Residential buys Ihumātao from descendants of the settlers in 2016, and plans to build a housing development. Protesters start occupying Ihumātao in 2016 because the land was confiscated and onsold, which breaches the Treaty of Waitangi.



Protesters marching along Oruarangi Road at the start of the Hikoi from Ihumātao to Prime Minister Jacinda Ardern's office in Morningside on Aug 22nd 2019. Photograph: Larrynom. Licence: CC BY-SA 4.0 (22)

2020 THE GOVERNMENT BOUGHT IHUMĀTAO FROM FLETCHERS

The Government reaches a deal with Fletcher's to buy Ihumātao for \$30 million. A steering committee consisting of the Ahi Kā (the occupiers), a Kīngitanga representative, and two representatives of the Crown will decide on the future use of the land, with the Auckland Council acting in an observer role.



Protest signs at Ihumātao in February 2019. Raupatu land is confiscated land - land taken by force. Photo: Chris Double. Licence: CC BY-SA 4.0 (23)

HAUORA

HAUORA

An overview of some of the historical events of Aotearoa that may have collectively impacted aspects of waiora, mauriora, toiora, and te ora.

~900-1300 KUPE DISCOVERED AOTEAROA

The Pacific ancestors of Māori were great seafaring explorers who used the stars and ocean currents to travel across the Pacific Ocean in double hulled waka. According to oral histories, which can vary from iwi to iwi, Kupe was the first explorer to discover Aotearoa landing at the Hokianga Harbour and Wairau Bar around 900-1300AD, before returning to Hawaiiki.

1300 MĀORI ARE SETTLED IN AOTEAROA

The Wairua bar (Marlborough) is one of the most significant archaeological sites in Aotearoa and is currently recognised as one of the largest and earliest Māori settlements.

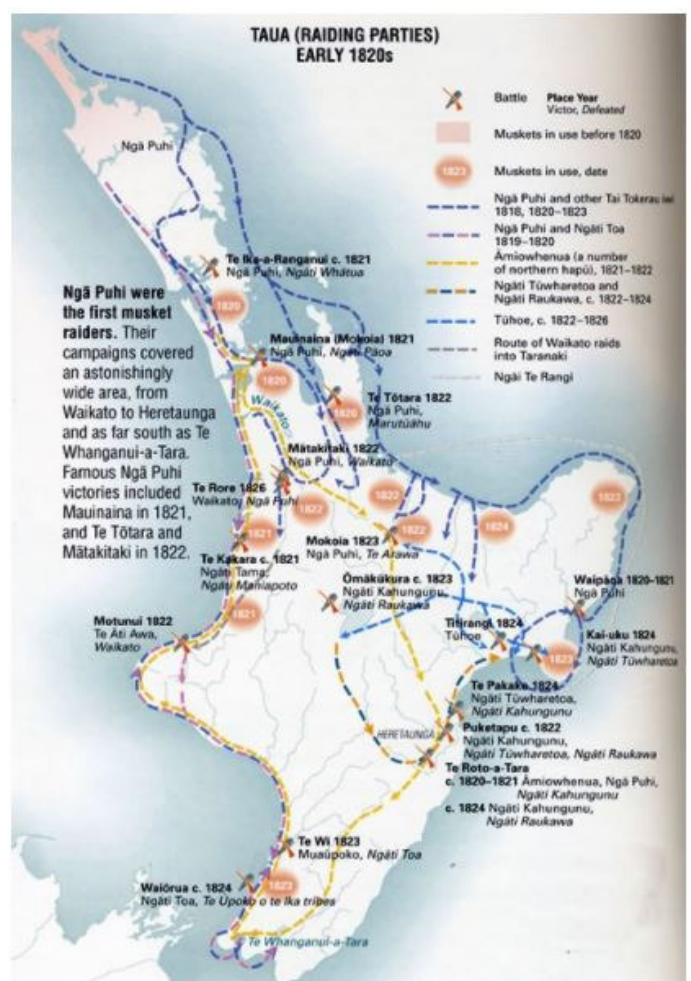
1769 ~100,000 MĀORI LIVE IN AOTEAROA

Prior to European immigration, the Māori population is estimated to be around 100,000.

1820 MUSKET WARS KILLS THOUSANDS OF MĀORI

It is estimated that up to a fifth of the Māori population are killed during the intertribal Musket Wars of the 1810s, 1820s and 1830s.

Muskets (ngutu pārerā) change the face of intertribal warfare, wiping out some iwi and drastically altering the rohe of others, complicating questions of land ownership and freeing large areas for potential Pākehā settlement.



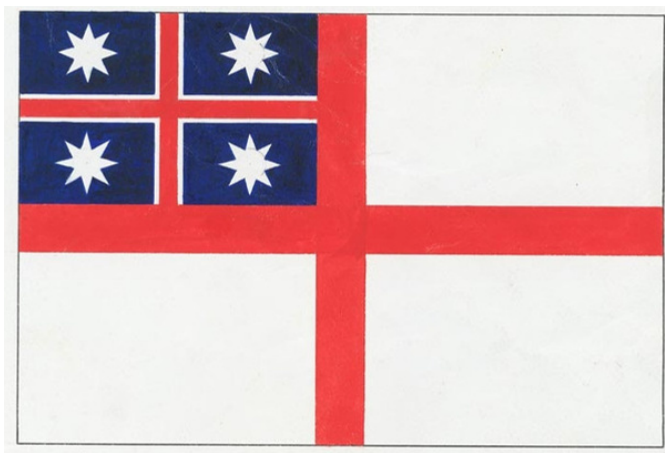
Map showing the main battles of the Musket Wars. Plate from New Zealand 1815-1870: the making of a colony, Students' Bateman Historical Atlas, David Bateman Ltd, Auckland, 2000 (24)

1831 MĀORI ASK BRITISH GOVERNMENT FOR PROTECTION FROM LAWLESSNESS OF EUROPEANS

Lawlessness among European sailors, escaped convicts and adventurers from New South Wales (NSW) begins to increase in NZ. The NSW governor Darling suggests that missionary William Yate helps the 13 northern chiefs to draft a letter to ask King William IV for his protection. The Crown acknowledges the petition and promises protection.

1834 THE UNITED TRIBES OF NZ FLAG IS CHOSEN

This official national flag of New Zealand, "The United Tribes of New Zealand" is chosen out of three designs put to 25 northern Māori chiefs at Waitangi by James Busby and Captain Lambert.



1835 THE DECLARATION OF INDEPENDENCE OF NZ WAS SIGNED

Thirty-four northern chiefs sign He Whakaputanga o te Rangatiratanga o Nu Tirenī (known as the Declaration of Independence of the United Tribes of New Zealand). The declaration states that mana and sovereign power in NZ resides fully with Māori, and that foreigners are not allowed to make laws.

1845-6 THE NORTHERN WAR

The Northern War is a reaction to the colonial Government's increasing control over Māori affairs. New rules and regulations cost Māori located in the Bay of Islands trade and other economic opportunities.

In 1845, British troops and their Māori allies fight against Māori led by Hōne Heke and Kawiti after these chiefs' forces sack Kororāreka (Russell). There are 3 major battles in the Northern war: Māori victories at Puketutu and Ōhaeawai, and, on 11 January 1846, British claim victory at Ruapekapeka when the Pā is found abandoned.

1858 KĪNGITANGA MOVEMENT APPOINTS THE FIRST MĀORI KING

The Waikato chief Te Wherowhero (who had not signed the Treaty of Waitangi) becomes the first Māori King.

This Kīngitanga movement is a reflection that Māori wished to administer their own affairs under the protection of Queen Victoria.

The movement grows out of protest against increasing British settlement and land sale conflicts and becomes the key driver for the Waikato Land Wars in 1863.

1860 THE "NZ LAND WARS" BETWEEN BRITISH AND MĀORI BEGIN

In the 1860s, conflict over sovereignty and land leads to war between the Crown and some iwi.

The wars span decades and the largest war is between the Māori king and the Crown. Many lives are lost and due to the imbalance of power, many Māori die.

The Crown confiscates land to punish iwi that fight against them which leaves a long legacy of hardship and economic disadvantage for Māori that continues today.



This is Ngāruawāhia in late 1863 after its capture and occupation by British forces. Soldiers are in residence on the river bank while the gunboat Rangiriri can be seen in the foreground on the Waikato River, towing a barge with military supplies.

Credit: Auckland Libraries Heritage Collections – Ngā Pātaka Kōrero o Tāmaki Makaurau, Sir George Grey Special Collections, Reference: 4-1396 (25)

HAUORA

1864 CROWN CONFISCATED MILLIONS OF ACRES OF MĀORI LAND

Land was confiscated by the Government under the NZ Settlements Act 1863 which made it legal for the Government to take land from Māori for participating in the wars.

Over the next three years, a total area of around 1.5 million acres (607,500 ha) is confiscated from iwi in Taranaki, Waikato, Tauranga, Eastern Bay of Plenty and Mōhaka-Waikare.

1865 CROWN LAND OWNERSHIP INCREASES

The Crown now owns nearly all of the South Island and about one-fifth of the North Island.

The Crown actively purchases as much Māori land as possible, however the purchase agreements are not always honored. For example, when the Crown buy more than 34 million acres of South Island land from Ngāi Tahu, they pay less than agreed, change boundaries, and do not provide schools, hospitals and other promised benefits. Additionally, Ngāi Tahu are left with poor quality land and denied access to former food gathering sites. Therefore, Ngāi Tahu are unable to enter the new settler economy as productive farmers and are reduced to poverty.

1881 PARIHAKA WAS OCCUPIED BY FORCE BY THE NZ GOVERNMENT

After the Land Wars in the 1860s, the Crown declares that land at Parihaka is to be confiscated from the Taranaki people. In 1879, Māori led by Te Whiti-o-Rongomai and Tohu Kākahi (both of the Taranaki and Te Āti Awa Iwi), protest this confiscation using tactics of non-violent resistance involving ploughing land occupied by settlers.



Armed constabulary awaiting orders to advance on Parihaka Pa. Collis, William Andrews, 1853-1920 : Negatives of Taranaki. Ref: 10x8-1081. Alexander Turnbull Library, Wellington, New Zealand. /records/23081905 (26)

In response to the protest movement, the Government sends 1600 troops to Parihaka Pā to remove the Taranaki people from their land. The Taranaki people peacefully greet the troops and do not resist the invasion. The troops forcefully arrest Te Whiti and Tohu (who were held without trial for 16months), and destroy Parihaka Pā so many people had nowhere to live.

1944 3 TREATY SETTLEMENTS FROM THE 1926 INQUIRY INTO LAND CONFISCATIONS WERE APPROVED

Arising out of the 1926 Royal Commission, the Settlement Acts provides compensation to Ngāi Tahu, Waikato-Maniapoto and Taranaki for the excessive amount of land taken by the Crown in the 19th century. These historical settlements are considered inadequate because at the time they did not involve iwi members, paid little compensation to iwi, nor did iwi feel their claims were heard or settled.

1961 THE HUNN REPORT WAS RELEASED

Jack Hunn commissioned a series of studies on the wellbeing of the Māori population in NZ, looking at housing, education, employment, health, crime and land titles. These highlighted the many social and economic disadvantages experienced by Māori compared to Pākehā.

Hunn argues that integrating (colonising) Māori into Pākehā society is the answer, rather than allowing Māori to strengthen their cultural identity. This report strongly influences the National Government's Māori policies during the 1960s.

HAUORA

1975

WAITANGI TRIBUNAL ESTABLISHED

The Treaty of Waitangi Act creates the Waitangi Tribunal as a formal authority to hear concerns from Māori regarding breaches of the Treaty by the Crown. However, the Act rules that concerns could only be raised from 1975 onwards, therefore ignoring historical Treaty breaches from 1840-1975, and that the Tribunal's findings would only be recommendations i.e., not legally binding.

1985

THE TREATY OF WAITANGI ACT IS CHANGED TO ALLOW CLAIMS BACK TO 1840

The Treaty of Waitangi Act is changed to allow the tribunal the power to investigate claims against the Crown dating back to 1840, because not allowing claims before 1975 breaches Treaty principles. Researching claims becomes an enormous and very specialised task to account for the numerous disadvantages Māori experienced (loss of land, culture, increased poverty etc.) and the lack of historical records.

What do you think New Zealand would be like today if the British had not colonised Aotearoa?

1987

COURT RULED THE CROWN MUST CONSIDER PREVIOUS MĀORI LAND OWNERSHIP

The Court rules that since the Treaty had been signed as a partnership, and that the Crown was the more powerful partner, it was the Crown's duty to protect the interest of Māori as the weaker partner. Therefore, when the Crown sells surplus Crown assets such as land they must consider previous land ownership before selling.

1990

THE TINO RANGATIRATANGA MĀORI HAKI DEBUT AT THE 150TH WAITANGI DAY ANNIVERSARY

The haki (flag) has become an important symbol of the Māori tino rangatiratanga (sovereignty) movement and of Māori identity. The origins of the haki begin in 1989 with members from Te Kowiriiki based in the far North; Hiraina Marsden, Jan Dobson & Linda Munn created the design.



The design represents the balance of natural forces with each other. To live life is to live with nature, to appreciate life is to understand nature.

White

represents Te Ao Mārama, the realm of Being and Light. It is the Physical World. White also symbolises purity, harmony, enlightenment, & balance

Black

represents Te Korekore, the realm of Potential Being; the long darkness from where the world emerged. It represents the heavens. The male element is formless, floating & passive

Koru

the curling frond shape, the Koru, represents the unfolding of new life. It represents rebirth & continuity, & offers the promise of renewal and hope for the future

Red

represents Te Whei Ao, the realm of Coming into Being. It symbolises the female element. Red is Papatūānuku, the Earth Mother, the sustainer of all living things. Red is the colour of earth from which the first human was made

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2. Māori language petition being delivered to Parliament. Credit: Stuff Limited
3. Credit: Alexander Turnbull Library, National Library of New Zealand, Te Puna Matauranga o Aotearoa. Reference: EP/1980/2470/20A-F. Alexander Turnbull Library, Wellington, New Zealand. /records/22342091
4. Map of the areas that were confiscated from Māori during the 1860s. Credit: Auckland Libraries Heritage Collections – Ngā Pātaka Kōrero o Tāmaki Makaurau, Sir George Grey Special Collections Reference: NZ Map 471
5. Māui Pōmare alongside a raupō whare at the Christchurch exhibition in 1906 or 1907. Credit: William Andrew Collis Collection (PAColl-3032). Ref: 1/1-012109-G. Alexander Turnbull Library, Wellington, New Zealand. /records/23040396
6. Cenotaph located at Te Koura marae was carved by Tene Waitere of Ngāti Tarawhai in memory of those who died in influenza epidemic. Photographed in 1920 by Albert Percy Godber. Collection: Godber, Albert Percy, 1875-1949 :Collection of albums, prints and negatives; Reference: APG-0786-1/2-G; Alexander Turnbull Library, Wellington, New Zealand. /records/22429326
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13. Modern reconstruction, showing Tāmāti Wāka Nene signing the Treaty in front of James Busby, Captain William Hobson and other British officials and witnesses. Credit: Alexander Turnbull Library Reference: G-821-2. Artist: Marcus King.
14. Photo: Mete Kīngi Te Rangi Paetahi was one of the first four Māori Members of the House of Representatives elected in 1868. Credit: Ref: 1/2-058461-F. Alexander Turnbull Library, Wellington, New Zealand. /records/23147629
15. Māori group at the opening of the meeting house at Pāpāwai Pā, Greytown. Credit: Keedwell, Robyn: Alexander Turnbull Library: Photograph albums of Wellington and the Wairarapa of the 1880s to 1900. Ref: PAColl-1892-77. Alexander Turnbull Library, Wellington, New Zealand. /records/22907194
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17. Māori land march on the Porirua motorway, approaching Johnsonville. Credit: Dominion Post (Newspaper): Photographic negatives and prints of the Evening Post and Dominion newspapers. Ref: EP/1975/4333/21-F. Alexander Turnbull Library, Wellington, New Zealand. records/23185344
18. Credit: Morrison, Robin (1978), Ngati Whatua occupation of Bastion Point.© Auckland War Memorial Museum – Tāmaki Paenga Hira. PH-RM-NEG-N10-1
19. Bastion Point activist campaign at Nambassa alternatives festival 1981. Credit: Nambassa Trust and Peter Terry: <http://www.nambassa.com>. Licence: CC-BY-SA-2.5.
20. Protesters near Waitangi on Waitangi Day 6th February 2006. Banner reads: Māoritanga. Est in Aotearoa since 950 B.C (Before Cook). Credit: Charlie Brewer. Licence: CC BY-SA 2.0.
21. Protesters on the Foreshore and Seabed Hikoi making their way along Tamaki Drive near the junction with Solent Street. Photographer: Paul Ketko, Auckland Libraries Heritage Collections 1537-5
22. Protesters marching along Oruarangi Road at the start of the Hikoi from Ihumātao to Prime Minister Jacinda Ardern's office in Morningside on Aug 22nd 1019. Photograph: Larrynom. Licence: CC BY-SA 4.0
23. Protest signs at Ihumātao in February 2019. Photo: Chris Double. Licence: CC BY-SA 4.0
24. Map showing the main battles of the Musket Wars. Plate from New Zealand 1815–1870: the making of a colony, Students’ Bateman Historical Atlas, David Bateman Ltd, Auckland, 2000
25. This is Ngāruawāhia in late 1863 after its capture and occupation by British forces. Soldiers are in residence on the river bank while the gunboat Rangiriri can be seen in the foreground on the Waikato River, towing a barge with military supplies. Credit: Auckland Libraries Heritage Collections – Ngā Pātaka Kōrero o Tāmaki Makaurau, Sir George Grey Special Collections, Reference: 4-1396
26. Armed constabulary awaiting orders to advance on Parihaka Pa. Collis, William Andrews, 1853-1920 :Negatives of Taranaki. Ref: 10x8-1081. Alexander Turnbull Library, Wellington, New Zealand. /records/23081905

Acknowledgements

Dr Nikki Renall (Taranaki) was supported by a Hohua Tutengaehe Māori Health Research Postdoctoral Fellowship from the Health Research Council of New Zealand.

Professor Lisa Te Morenga (Ngāti Whātua Ōrākei, Te Uri o Hua, Ngāpuhi, Te Rarawa) was supported by a Rutherford Discovery Fellowship from the Royal Society Te Apārangi.

Both Dr Renall and Professor Te Morenga were hosted by the Research Centre of Hauora and Health (RCHH), Massey University.



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