
TREATY

LESSON

MATERIAL

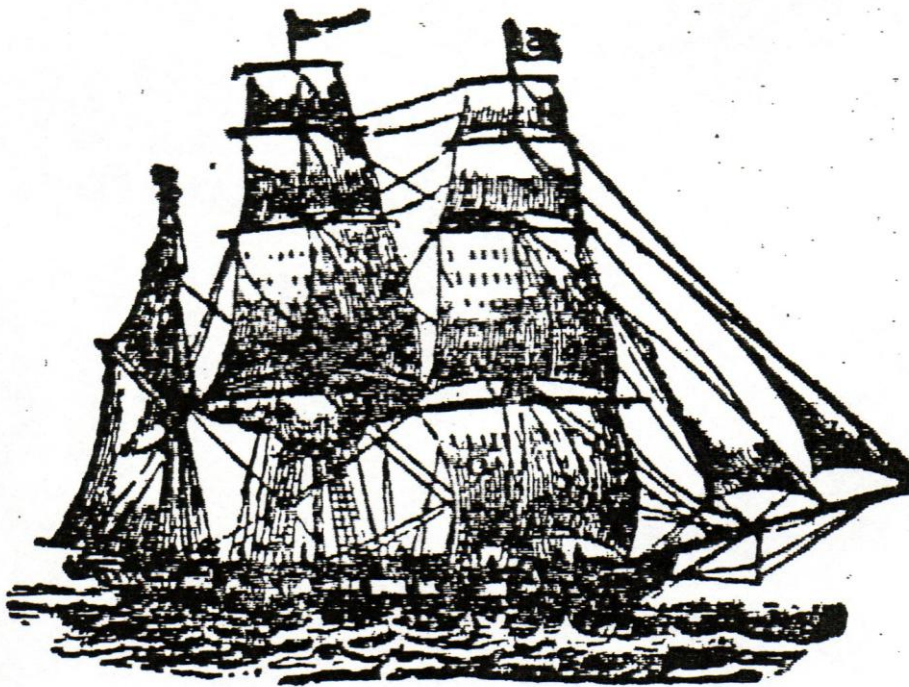
Compiled by Gwen Francis
For use with 2007 Curriculum

TREATY LESSON MATERIAL

This resource was compiled by a grandmother for a grand-daughter who as a young teacher, was to be taking a unit of Social Studies involving the Treaty of Waitangi with years 9 and 10 at a New Zealand Secondary School.

As a descendant of some of the earliest European settlers of Auckland and now part of a multicultural family, the work was undertaken by the author as a challenge to see how such classes could be taken using the simple ethical principles that the author advocates in her own field of values education.

bärk), n. [ME. *barke*; Fr. *barque*;



Bark.

TREATY LESSON

MATERIAL

For use with the requirements for “Values” as set out in the 2007 Curriculum .

Diversity – Community – Excellence – Inquiry – Integrity – Equity – Respect and Care –
Environmental sustainability

Covering the key competencies –

Managing self- relating to others – participating and contributing – thinking –
Using language, symbols and texts.

For consistent ethical reasoning from level 1 to level 8

ABOUT THE DEVELOPER

**The author has had twenty years of experience teaching years 7 and 8 in the field of values education.
Add to this many years of experience in business, farming, coaching juniors in sport, and active involvement
in local body and environmental affairs.**

Academic qualifications

**From 1995 – 2005. Extramurally from Massey University
B.A. majoring in world religions with philosophy and ethics
Graduate Diploma in Subject Studies for Teachers 2005
Post Graduate Diploma in Education, 2005. – papers taken -
Current issues in the teaching of Social Studies, Ethics in education, Curriculum design,
Environmental education**

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CONTENTS

N.Z. Curriculum 2007 - Social Sciences	p1
Points for teachers	p2
Ethical Debate.	p2
Suggested lesson plans for years 9-10	p3
Step 1 – Make it personal	p3
Step 2 – Set the scene.. . . .	p4
Time Line	p4
Step 3 – The Treaty. Article 1.	p6
Article 2	p7
Article 3.	p8
Step 4 – Values involved.	p8
Note to teachers.	p8
A written Constitution?	p9
Translation by Sir Hugh Kawharu	p12
Darwin and the Bay of Islands	p13
Treaty Issues (From Forty Lessons)	p14
Senior Levels	p16
Level 8 – The use of Power	p18
Petition to British Sovereign 1837	p20
Article from Franklin Times “N.Z. one country – in 1868”	p22
Waitangi: Good intentions that went sadly wrong	p23
Kohlberg’s theory of moral reasoning	p24
Conventional morality –Socratic questioning.	p25
Extracts from Poenamo by Sir John Logan Campbell	p26
References	p34

TREATY LESSON MATERIAL

SOCIAL SCIENCES 2007 N.Z. CURRICULUM

Working at level three of the 2007 Curriculum, the requirements are –

- Understand how groups make and implement rules and laws.
- Understand how cultural practices vary, but reflect similar purposes.
- Understand how people view and use places differently.
- Understand how people make decisions about access to and use of resources.
- Understand how people remember and record the past in different ways.
- Understand how early Polynesian and British migrations to New Zealand have continuing significance for tangata whenua and communities.
- Understand how the movement of people affects cultural diversity and interaction in New Zealand.

Working at level four of the 2007 curriculum, the requirements are –

- Understand how the ways in which leadership of groups is acquired and exercised, have consequences for communities and societies
- Understand how people pass on and sustain culture and heritage for different reasons and that this has consequences for people.
- Understand how exploration and innovation create opportunities and challenges for people, places and environments.
- Understand that events have causes and effects.
- Understand how producers and consumers exercise their rights and meet their responsibilities.
- Understand how formal and informal groups make decisions and impact on communities.
- Understand how people participate individually and collectively in response to community challenges.

Working at level five of the 2007 curriculum, the requirements are –

- Understand how systems of government in New Zealand operate and how they compare with another system.
- Understand how the Treaty of Waitangi is responded to differently by people at different times and places.
- Understand how cultural interaction impacts on cultures and societies.
- Understand how people move between places, and how this has consequences for the people and the places.
- Understand how people's management of resources impacts on environmental and social sustainability.
- Understand how the ideas and actions of people in the past have had a significant impact on people's lives.
- Understand how people seek and have sought economic growth through business, enterprise and innovation.
- Understand how people define and seek human rights.

POINTS FOR TEACHERS

“Treaty issues” belong in the “controversial” category, i.e. there are legitimate arguments for different points of view, so they are best suited for “critical analysis” at senior levels when students are more experienced in logical reasoning – have adequate factual knowledge and can try to keep emotion out of discussion.

Therefore in years 9-10, it would be advisable to start with and concentrate on factual knowledge, i.e. what actually happened at a certain time in a certain place, and on understanding the background, conditions and attitudes of the times.

The aim for this age group is to learn about the Treaty and what it actually says – to identify what the people involved at the time would have believed that it meant. Was there a common aim at the time for Maoris and settlers? How did it change their lives? More peaceful? More opportunities?

- **Check whether the material you are using is based on the source documents or on later interpretations. If later interpretations, make sure that this is understood.**

At this level stick to the source documents and trace the succession of events - from Missionaries teaching Maori to read and write, through to the signing of the Treaty in 1840 and its immediate effects. Later interpretations and arguments often reflect the political and social climate of their own times. (Look for Kohlberg’s lowest level of ethical reasoning, “What’s in it for me?”)¹ This could be a point for discussion at senior levels.

- **ETHICAL DEBATE**

Though it is usually wiser if controversial issues are not discussed in class until senior years, it is possible that such issues could arise at any time between parents, teachers, school boards, or different ethnic groups, and there are general rules for ethical debate.

Requirements for ethical debate.²

1. No party affected by what is being discussed should be excluded from the debate.
2. All participants should have equal opportunity to present evidence and to question the validity of claims.
3. Participants must be willing and able to empathize with each other’s point of view.
4. Existing power differences between participants should be neutralised.
5. Participants must be open about their motives, goals and intentions.

Where there are such controversial issues between teachers, principals, Boards and parents they cannot be avoided. Decisions will have to be made, and hopefully all involved will be aiming to make ethical decisions, but this may not always be easy.

- **Ethical principles will help here. Debate and discussion can be based on them.**

¹ Kohlberg’s Theory of moral reasoning see Reference material page 24

² Flyvbjerg, B., (2001) *Making social science matter: Why social inquiry fails and how it can succeed again.* P 91

SUGGESTED LESSON OUTLINE FOR YEARS 9-10

It is presumed that there will be a series of 50 minute lessons on this topic over about seven weeks, so this will be treated here as an individual project. It will involve a time line examining a series of events, their causes and their consequences up until the present time.

N.B. A time line is not a matter of merely learning dates. Its purpose is to place events in sequence so that causes and effects can be clearly seen. Diagrams can provide details. At more senior levels the consequences could be followed up to the present day.

STEP 1 –

Some students may set out with the attitude that this is going to be boring, so the first step will be to make it personal for them.

1. It is personal for the author of this lesson material whose great grandfather, (William Potter. See advertisement for ship Bolina) was a British sailor who was in and out of the Bay of Islands from 1826, fourteen years before the Treaty was signed. He was one of the residents who wrote to the King of England asking for the protection of British law. Has anyone been to the Auckland museum of Transport and Technology? A cottage belonging to one of his family has been rebuilt there. William Potter was next-door neighbour to John Logan Campbell in early Auckland and owned what is now the Epsom ASB showgrounds. In early Auckland it was called “Potter’s Paddock,” where sports events and horse racing events were held. Later it was named “Alexandra Park,” after the wife of the then king of Great Britain. In 1887 most of his farm was sold to the city of Auckland to house the new horse-drawn trams and graze the horses that pulled them - for the sum of 4000 pounds. How would that price compare with the value today?
2. All of you students had ancestors who came here from some other country for many different reasons and at different times. One thing they had in common – they were all very brave. Why?
3. Some of you will know where different members of your families came from. Everyone (?) can find out before next lesson which countries or areas your ancestors came from, when and why.
4. The Treaty is also personal for all of us today because of article three. Quote article three. (Use Sir Hugh Kawharu’s translation of the Maori version. For senior students comparison could be made with other translations.) No matter how long your family have lived in this country, or where they came from, according to Article three, everyone who is a New Zealand citizen is to have the same rights and duties. (Senior students could discuss whether this is fair)
5. **REINFORCING ACTIVITIES** - Many families have coats of arms and mottos. Design one for your family, showing places or events that have been important to them, in the past and now.
Four sections on a shield showing past, present and future. Choose a motto.(Can look up coats of arms and mottos on internet)
Or
Draw a time-line for your family with diagrams, showing their past and your aims for the future.

STEP 2 –

Set the scene for the Treaty. This step can extend over a considerable number of lessons according to how much time is available .

- **Relating to the Curriculum** – Levels three four and five can be related to here. How events have causes and effects. How formal and informal groups make decisions and impact on communities. How leadership has effects ...How exploration creates opportunities and challenges. Etc.

Background – Europe overcrowded. Maori population of N.Z. in 1769, 100,000 – 110,000. (Michael King p. 150) Equivalent to which small city in New Zealand now ? Find out. Missionaries had arrived from 1815, been allowed land and had set up small English style farms, started schools for Maoris who were keen to learn, but there was no system of law. Maoris now had guns – traded for with food, flax and timber. Read what Campbell said about the importance of the trader at Coromandel before the Treaty.³ Guns were originally obtained for shooting birds but Maori found them good for tribal warfare. (Tupara – double barrelled shotgun.) Ngapuhi took utu for every historical grievance and then grounds were created for more grievances in return. The worst fighting was between 1822 and 1833. (See Michael King, pp 132-133) Ships from all over the world were in and out of Russell trading. According to Campbell, Coromandel appeared to be the closest trading spot to Auckland. Read what Darwin said about the Bay of Islands and its people when he came there in 1835.⁴

ACTIVITY - Start a time line and illustrate with diagrams, maps, cartoons and notes. Michael King's Penguin History of New Zealand gives good and interesting detail.

1814 – Missionaries set up farms and schools. Produced a written Maori language and translated Bible into Maori. Taught Maori to read and write. (Maori thought sending messages by writing was magic.) By 1830s many Maori had visited Sydney on trading ships. (King p140, 144) Valued European goods and were shrewd traders. (See Poenamo p 23, 84, 192.)

1831 – Northern Maori had twice sent letters to the King of England asking for protection – against the French and against utu from southern tribes. (Michael King, p152-3)

1832 – James Busby a New South Wales viticulturist, was appointed as first “British Resident” in N.Z. : the representative of British law and order.

1833 – Busby arrived in the Bay of Islands. Distributed gifts to the 22 chiefs present. He was to protect “well-disposed” settlers and traders, protect Maori from exploitation by Europeans, encourage them to a more settled form of government, and recapture convicts who had escaped from penal settlements in Australia. He had authority but no means of enforcing his authority and became known as “the Man of war without guns.”

Note – Relating to many points in the curriculum here, the time-line should include comparison with the present where we have a representative government that passes laws, police to enforce the laws and a justice system with lawyers, courts, judges and prisons. Compare with Maori tribal systems.

1834 – Busby organised a meeting of northern chiefs outside his house at Waitangi to “choose a flag for N.Z. ships.” Three flags flying for chiefs to choose from. (King, p 153) The losing flags were hauled down and the one left flying became known as the “Flag of the Independent Tribes

³ page 23 of Poenamo

⁴ Darwin – on the Bay of Islands

of N.Z.” Senior classes could discuss if and why the Union Jack and what it represents, is still relevant on the N.Z. flag. (British systems of Government, education, justice. The Crosses of St George, England, St Andrew, Scotland and St Patrick, Ireland, the homelands of most early settlers, make up the composite design of the Union Jack.)

1835 –October. Busby persuaded the same tribes to sign another document, (into which Maori had had no input,) in order to thwart the French adventurer Baron Charles de Thierry who planned to establish an independent state in the Hokianga. This document was “A declaration of the Independence of N.Z. by a Confederation of United Tribes.” (King p. 154-5) King says there was no one Maori nation: no national indigenous power structure , only a collection of “nations,” and within a year of signing the “United Tribes” document, some of them were at war with each other. King says Henry Williams invented the word “rangatiratanga” in February 1840 to mean “tribal authority.”(p155)

1835 – December 19. Charles Darwin visited the Bay of Islands, aboard the HMS Beagle. Arrived in Russell and visited Kawakawa and the mission station at Waimate. Spent nine days in N.Z., then left for Sydney. Not impressed with N.Z or the natives.

Curriculum – Most of the requirements for level three and upwards can be identified in his reports of his time there. Many of the curriculum requirements can also be identified in the following petition.

1837 – Petition to the British sovereign with signatures from 191 British settlers in New Zealand, mentioning De Thierry, and complaining about lawless British subjects who “fearlessly commit depredations upon other of your Majesty’s subjects who are peacefully disposed,” and upon British property and vessels, without any redress because of the want of any power in the land to preserve order. The petition also states that previously it had been considered that confederate tribes of N.Z. were competent to enact laws for the proper government of this land ... but experience shows that in the infant state of the country this cannot be accomplished or expected. “It is acknowledged by the chiefs themselves to be impracticable.”⁵

Note - There is considerable room for discussion here on why, in 1837, it was impracticable to expect the tribes to enact laws or keep order. Comparison with our justice system today and values specified in the Curriculum statement, e.g. equity.

1839 – Hobson was sent from London “To negotiate a voluntary transfer of sovereignty” from Maori to the British crown so that everything would be right under international law. . Our ships needed a flag and there was contact and business dealings with other countries.

1840 – Hobson was not given a draft treaty document, so he had to write one up with the help of his secretary and Busby. The Missionary Henry Williams then translated it into Maori. (King p157) and on 5th Feb 1840 copies of the Treaty in both languages were presented to a gathering of northern chiefs for discussion. European settlers were not allowed to debate or sign the document. It was between Maori and the British Crown only. (Possible discussion for seniors here on consequences for a republic? Should future discussion by citizens on this subject be at the level of “What’s in it for me and my group?” Or “How will this affect the future of this country?” What values should it be based on?)

“On 6th Feb. over forty signatures were appended to the Maori text of the Treaty. Most were from chiefs around the Bay of Islands. Over the next seven months missionaries and officials carried the Treaty around the country. Finally more than five hundred chiefs signed the Treaty at

⁵ The wording of the petition, and the signatures of the 191 people who signed it are given in a Government Publication, 25th July, 1961. Govt. of N.Z. 12279, NZ 9956, N5 pp 42-46. (A copy accompanies this document.)

approximately fifty meetings. With the exception only of thirty nine Waikato chiefs, all signed the Maori version of the treaty.” (From Govt. booklet published for the 1990 anniversary.)

REVISION – By referring to time line, answer a set of questions based on the curriculum requirements. Questions should relate to the level of understanding of individual classes.

STEP 3 - THE TREATY

There have been new interpretations of what the Treaty meant and then newer ones. Those in the last thirty – forty years have reflected attitudes of newer times. Need to examine it ourselves and think what the people of the times would have believed it meant.

There is controversy over the translation of the Maori version of the Treaty back into English. The Maori language of 1840 had a limited vocabulary and could rely on tone of voice, facial expressions and gestures to convey meaning. There were also Maori versions of English words and differences of dialect in different areas.

The translation by Professor Sir Hugh Kawharu was given in the Government booklet produced for the 1990 anniversary celebrations.

An obituary for Sir Hugh, published in the N.Z. Herald (20.9.'06, A6) described him as a man of wisdom and knowledge in both the Maori and Pakeha world. He was chairman of the Ngati Whatua o Orakei Trust Board. He had degrees from Auckland University and also a M.Litt. and Ph.D. from Oxford University. From 1985 – 1993 he was Professor of Maori Studies and head of the Dept of Anthropology at Auckland University. His translation could be expected to be an accurate one of how it would have been interpreted by the Maori of 1840. (Comment - Though there is controversy about it in some quarters today. Seniors could discuss, Why?)

Article 1

Make it personal –

When you are young other people have a right by law to decide what you should do. I.e. they have government over you. Who has government over you at home?

Who has government over you at school?

When do you legally come of age? Used to be 21 and people celebrated 21st birthdays.

Who has government over adults as well? What rules do they have to obey?

Who makes the rules?

Who is required to enforce the rules?

Why do we have rules of the road?

What do you have to do before you get a driving licence?

What could happen if you break the rules?

Read article 1. What would it have meant to the people who signed it?

Who was going to have government over all the people of the country, make the rules and enforce them?

Quote from Shortland Taipari in 1868, about a house divided into separate and hostile rooms. What were the rooms he meant and who made the rules in those different rooms before the Treaty?

Had the people of the time wanted to have law and order and the same rules for everyone?

Why couldn't the chiefs make laws and enforce them? (1837 petition)

Article 2

In the last 40-50 years there have been many new interpretations of the first sentence here, but we need to see it as the people of the time saw it.

Make it personal –

Lands, villages and treasures are mentioned. Lands and villages are simple enough, but what about treasures?

What do you see as your treasures?

What do you think Maori saw as their treasures then? (Quotes from Poenamo p131.) Land belonged to tribes, but evidently people had their own personal treasures. Hard to believe that the chief's treasures would be tapu after he died and no-one would touch them. Do you know of any other cultures in the past where a leader's belongings would be buried or burnt with his body? (Ancient Egyptians, Vikings)

Would this be likely to happen today? What values would be involved? Respect? Integrity? How would the values of Maori then and westernised values today differ on this subject?

Selling land – Make this personal also. Most of you won't own land at the moment so we'll look at something that is probably valuable to you - your cell-phone. (This could be a written exercise to ensure that each person has to think about the answers and articulate them, followed by class discussion.)

1. Suppose x took your cell-phone, sold it to y for \$50 and then blew the proceeds on "riotous living or whatever." How would you feel?
2. Suppose you were y and had paid x \$50 for the phone, and then the rightful owner came along and demanded the phone back - how do you think you would feel? (See Sir Keith Sinclair's comments . Waitangi:good intentions that went wrong.)
3. If you actually listened to each other's side of the argument, who would you both see as the guilty party, and what would you both like to do to him? Under our legal system today, what could you do to him?
4. Suppose you sold your cell-phone willingly and cheaply to another person because you wanted the money for something else, and then that person sold it on again at a good profit,
(a) would you feel that you had been cheated?
(b) Would you be justified in thinking you had been cheated?

Look at second part of article 2 like that. Who would you say under a tribal system actually owned the land? Who would represent them in selling land? Whose names would be on title deeds? (Early land laws allowed for no more than 10 individual names to go on a title deed) Poenamo p 25, John Logan Campbell tells about the Sydney land-sharks who had rushed over to N.Z. hoping to make a quick profit by buying land off Maori at a cheap price and selling it on to settlers at a much higher price. Land-sharks wouldn't have worried too much if they had bought from the rightful owners of the land. Campbell said these land-sharks had been "dished" because of a proclamation issued by the Govt. that all purchases made from the aborigines after that date would be illegal, null and void. Under this article of the Treaty, only the chiefs could sell land to agents of the queen at a price they both agreed, and no-one else could buy land directly from Maori? Do you think that was a fair arrangement? Do you think the intentions were good? (Seniors could discuss the selling of tribal land and what happened to the proceeds. Whose names were put on titles and what effects that has had on the present. Read what Campbell said about the type of land Maori would sell and discuss how its profitability has changed and why. (Cities, fertilizers. Most land sold for the city of Auckland was scoria and difficult to farm. Stone walls made.)

Read extract from Sir Keith Sinclair's article written for the 1990 celebrations, "Waitangi: good intentions that went wrong."

Article 3

In translations from Maori into English, article three states that as well as protection by the Queen, Maori will have the same rights and duties of citizenship as the people of England. The English texts often use the words, “Rights and privileges,” but since most Maori signed the Maori language version it is reasonable to believe that Maori of the time, as Sir Hugh Kawharu translated it, would have understood the meaning as “Rights and duties.”

Make it personal - Words of the citizenship ceremony – anyone been involved in one?
(This can be looked up under Dept of Internal Affairs.)

In short – the responsibilities of a citizen are –

- a. To obey and promote the laws of N.Z.
- b. Not to act in a way that is against the interests of N.Z.

Then new citizens are given a list of the privileges that come from being a citizen of this country – and a N.Z. passport. The right to come and go. The ability to get assistance from N.Z. diplomatic representatives overseas. Full economic rights. Full access to education and access to international sport.

Those of us who were born here are automatically N.Z. citizens and give little thought to the fact that these privileges are given in return for the responsibilities. They are part of an agreement or Covenant with all the other people in this country, and all people pay taxes to ensure that the privileges are available. Would this mean that no citizen should act against the interests of New Zealand as a whole? Guilty of treason?

Whether you are new citizens, whether your families have been here a long or short time, if you are N.Z. citizens, this article applies to you.

What does it say? What did it mean then ? What does it mean now?

STEP 4

Look at values shown in the Treaty

Did those who wrote it out intend to be fair to the Maoris and the settlers?

Was it their intention to treat all those involved with respect?

In general Maori were friendly to the newcomers and there has been a great deal of intermarriage so many New Zealanders are of mixed race. These people can be very important in helping others to understand each other. They should not have to choose one side or the other.

What good things do you think each race had to offer then and now?

N.Z. now has people of many ethnic groups and they all contribute good things – examples?

The people then wanted law and order so that they could live peacefully together. Do you think that is important for ordinary people today?

How can we all try to make a good future for this country?

* * * * *

Note to teachers - . This is how I would handle Treaty Issues for this age group. I have worked in accordance with the curriculum, but there may be other requirements for social studies in individual schools that you will need to fulfil, and of which I am not aware. For years 9 and 10, I would not go into debate over Treaty settlements, or changing flags, or N.Z. becoming a republic – unless students particularly want to, and even then it is important to identify what is fact, what is myth or later interpretation, and what is based on “What’s in it for me or my group.” Even “partnership” was not a concept expressed in the Treaty. It evolved in the 1980s.

It has been difficult to get any authoritative comment on this lesson material as all the people I have approached so far in Universities have been reluctant or too busy to commit themselves. I can only say that there are major differences of opinion even amongst academics.

In my references I have relied on well known and respected historians like Sir Keith Sinclair and Michael King and have quoted their words. John Logan Campbell wrote about life in New Zealand as he experienced it, and it is expected he would have written the truth as he saw it.

The lessons on racism and multiculturalism in my book “Forty Lessons on Citizenship” could provide additional relevant information.

Finally remember that Luanna Meyer, vice-Chancellor of Massey University. in the Foreword to “New Horizons for New Zealand Social Studies,” (1998) said, that in Social Studies, “More than any other curriculum area, there is no acknowledged consensus of knowledge and understandings that could serve as a template for learner outcomes,” and “How are we to teach Social Studies in the face of all this confusion – if not downright deception, denial, and overwhelming evidence of one bias or another?”

She further stated, “It is not our role to replace one interpretation with another ---- --- Social Studies education must therefore develop and sharpen the critical thinking capacities of young people, that will allow them to take on their adult roles and responsibilities within those social institutions and processes.”

* * * * *

A further thought – **A WRITTEN CONSTITUTION**

A written Constitution? – There are frequent calls now for a written Constitution for this country. The men who wrote the constitution for the United States of America were mainly “upright” men who were dedicated to democracy and the rights of the ordinary man – even though many saw slaves as “private property,” rather than as human beings in their own right. The philosopher Habermas sees constitutions as the main device for uniting citizens and regulating power in a pluralist society.⁶

But - Who would we trust to write a constitution for this country? While we have no specific up-to-date written constitution, the people have the opportunity at each election to vote out of power a government of which they do not approve – but are the people educated enough about the factual history of the country to make reasoned decisions, or do they just rely for their information on newspaper and T.V. headlines and PR spin?

If at any time in the future it is decided to have a new written constitution, the people will need to ensure it is written by “upright” people who have the good of the whole country at heart – people who will use ethical principles in their reasoning –

Wisdom – To consider the consequences of going down different paths.
To endeavour to maximise the good and minimise the harm.

Justice – To see that no person or group is favoured over others or treated worse than others. Ask the questions - Is anyone using power for their own ends? Who gains and who loses if we go down that particular path, and through what kind of use of power?

⁶ Flyvbjerg, B. (2001). *Making Social Science Matter*. P.92

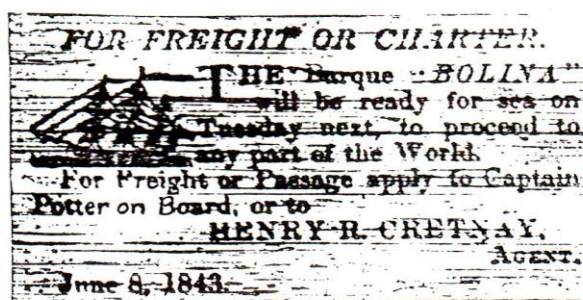
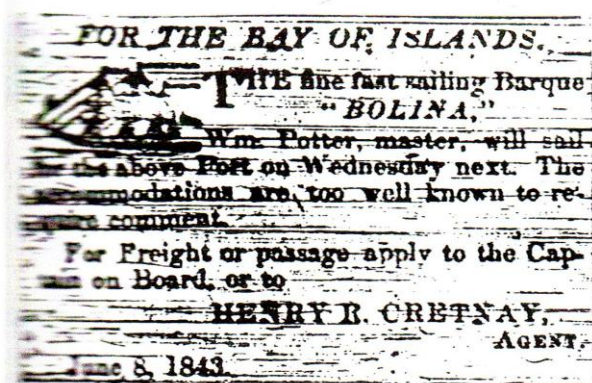
- Truth –** To base their reasoning on the truth as far as it can be discovered.
- Love –** To be concerned for the welfare of all citizens.
- The Golden Rule –** To consider in their reasoning how they would feel if they were in other peoples' shoes.
- To Have as Their Goal –** A better nation and life for all citizens and for future generations.

* * * * *

I cannot claim to have shown no bias in the material I have included - each person's own background must affect the way they think - but I can claim that I have tried to keep to the ethical principles that I promote.

- Wisdom –** To consider the consequences of our actions – to try to maximise the good and minimise the harm.
- Justice –** To endeavour to be fair to all concerned.
- Truth –** To base evidence on fact as far as it can be ascertained, and identify myth, tradition, opinion and interpretation. To consider my own motives.
- Love –** To treat all concerned with respect.
- The Golden Rule –** To try to see situations from the other person's point of view,
- And finally
- The Goal for the Future – A Better World**
- To concentrate now on the best way into the future for generations to come.

* * * * *



REFERENCE

MATERIAL

TRANSLATION OF MAORI VERSION OF THE TREATY

By Professor Sir Hugh Kawharu

in the N.Z. Govt booklet published for 1990

The first

The Chiefs of the Confederation and all the Chiefs who have not joined that Confederation give absolutely to the Queen of England for ever the complete government over their land.

The second

The queen of England agrees to protect the Chiefs, the Sub-tribes and all the people of New Zealand in the unqualified exercise of their chieftainship over their lands, villages and all their treasures. But on the other hand the Chiefs of the Confederation and all the Chiefs will sell land to the Queen at a price agreed to by the person owning it and the person buying it (the latter being) appointed by the Queen as her purchase agent.

The third

For this agreed arrangement therefore concerning the government of the Queen, the Queen of England will protect all the ordinary people of New Zealand (i.e. the Maori) and will give them the same rights and duties of citizenship as the people of England.

* * * * *

Note – The translation of the Maori version into English, by Sir Hugh Kawharu, was included in an official booklet produced for the public in 1990 to commemorate 150 years since the signing of the Treaty of Waitangi. The Maori version was signed by approximately 500 Maori chiefs.

An obituary for Sir Hugh, published in the New Zealand Herald (20.9 '06. A6) described him as a man of wisdom and knowledge in both the Maori and Pakeha world.

Sir Hugh was chairman of the Ngati Whatua O Orakei Trust Board. He had degrees from Auckland University and also a M.Litt and Ph. D. from Oxford University. From 1985- 1993, he was Professor of Maori Studies and Head of the Dept. of Anthropology at Auckland University.

DARWIN'S COMMENTS ON THE BAY OF ISLANDS⁷

Charles Darwin, the English author of "The origin of species by means of natural selection," visited Russell during his round the world trip on the sailing ship HMS Beagle. They spent 9 days in the Bay of Islands, during which time they visited the Anglican Mission Station at Waimate. They sighted New Zealand on the 19th December 1835, and after being becalmed at the entrance, finally sailed into the Bay of Islands. Darwin first went ashore on December 21st at the Paihia mission station and visited Russell on the 22nd. Russell or Kororareka as it was then named was a Maori settlement and the first permanent European settlement. They visited Waimate on the 23rd and 24th and then returned to Paihia. On the 26th December Busby took Darwin by boat to Kawakawa, then walked to see limestone caves at Waiomio and returned to Paihia again. On the 30th December the Beagle left New Zealand for Sydney.

The notes that Darwin made on the voyage, and in correspondence to his sister were later published as "The voyage of the Beagle."

He said of Russell, "This little village is the stronghold of vice," and according to Darwin its English residents, who included runaway convicts from Australia, were of "the most worthless character." "There are many spirit shops and the whole population is addicted to drunkenness and all kinds of vice."

There were also whalers from Britain, Spain, Germany, America and Russia and as they sailed out of Russell Darwin wrote, "I believe we were all glad to leave New Zealand. It is not a pleasant place. Amongst the natives there is absent that charming simplicity which is found at Tahiti; and the greater part of the English are the very refuse of society. Neither is the country itself attractive. I looked back to one bright spot, and that is Waimate with its Christian inhabitants."

Of the Mission station at Waimate he wrote, "All the cottages, many of which are white-washed and look very neat, are the property of the English ---It was quite pleasing to behold the English flowers in the gardens before the houses."

And of the fields around - "Fine crops of barley and wheat were standing in full ear and in another part, fields of potatoes and clover ----- asparagus, kidney beans, cucumbers, rhubarb, apples, pears, figs, peaches, apricots, grapes, olives, gooseberries, currants, hops, gorse for fences and English oaks, also many kinds of flowers." He noted that there were stables, a threshing barn, winnowing machine, blacksmith's forge, ploughs and a water mill, and wrote, "All this is very surprising, when it is considered that five years ago nothing but the fern flourished here."

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⁷ Much of this is cited from an article, *Darwin in N.Z.*, by Geoff Cumming, published in the N.Z. Weekend Herald, 26.12 2009. B1

TREATY ISSUES

Discussion 36 - from 40 Lessons on Citizenship, by Gwen Francis

There was originally no intention of including specific references to the Treaty of Waitangi as a concept in a repeating cycle of discussions for students. It would naturally be covered in a compulsory core of history. There were complaints however that the 2006 Draft curriculum did not put enough emphasis on the Treaty, and other complaints that teachers have been confused about how the issue should be handled. It is added here now as a suggestion for teachers to show how, with the use of ethical principles, the intent of the Treaty can be included within the 2007 curriculum.

Background information for teachers -

Treaty issues today belong to the “controversial” category, i.e. there are genuine arguments on different sides, and as such, they are better suited for critical analysis in senior forms, when students are more experienced in logical reasoning, have adequate factual knowledge, and can try to keep emotion out of the discussion. This is especially true in our evolving multi-ethnic society. Students from different backgrounds need to receive a true picture of the events that have shaped, and are still shaping, our present society. Our colonial forefathers realised the necessity to avoid the controversial issues of religion and politics in the social groups that were formed and that brought immigrants from different backgrounds together into communities. They were trying to build a better nation, away from the class and religious divisions in the countries from which they had come. We should be equally wise. In schools, discussions of controversial issues, before students have adequate historical knowledge, reasoning skills and self-control can do more harm than good. There is plenty of scope for critical thinking in other every day issues.

- **The influence of ideologies in Social Studies –**

The subject of social studies has always been influenced by pressure groups and differing ideologies. In the Preface to *New Horizons for New Zealand Social Studies* (1998),⁸ Professor Luanna Meyer questioned how we can teach Social Studies in the face of confusion, denial and overwhelming evidence of one bias or another. Her answer is that social studies education must sharpen the critical thinking capacities of young people. They must know facts, and they must also have the ability to evaluate interpretations of events (pp ii-iii).

Nowhere in social studies in New Zealand schools today, is this more important than in issues surrounding the Treaty of Waitangi. The contributors to the above book show how fixed and opposing some ideologies are. Ideologies can only divide, but generally accepted ethical principles can help bring us together as a nation. By raising the level of ethical reasoning from “What’s in it for me or my group?” to “How are our actions going to affect other people and future generations?” Treaty issues could be made to unite, not divide.

JUNIOR LEVELS 1-4

At junior levels, it is possible to apply ethical principles to all that is done in the classroom, and to all references to, or implications of the Treaty. It is possible to learn *about* the Treaty without making judgements about the actions of the people involved at the time or who are involved now. It is possible to learn *about* any principles that were expressed in the Treaty without involving the interpretations later generations and pressure groups have placed on it. In all

⁸ Benson,P. and Openshaw,R., (1997) . Palmerston Nth. New Zealand. E.R.D.C. Press.

discussions and activities related to this issue teachers it would be helpful if teachers were to keep ethical principles in mind.

Wisdom - We should be sensible. The basic aim here is to maximise the good and minimise the harm. Be very careful that resources used are not biased in any way that could cause offence to students or parents who have conflicting opinions. Choose those that are within the reasoning ability of the age group, remembering that children do not learn to reason in the abstract until around puberty.

Justice - We should be fair. Is any person or group being given preference over any others? In class activities is importance being given to the traditions and customs of both races involved at the time? Are you showing bias to one race or another in the questions that are asked? How are you dealing with children of mixed race? Are they being required to take sides in any way? Are new immigrants being shown that all New Zealanders originated in other countries, and that though they, as newcomers, have not been here so long, they are equally important to the future?

Truth – We should be honest. As a teacher, are you basing your perspective towards this subject on the original documents and their meaning to the people of the time or on later interpretations? According to Bent Flyvbjerg, research should focus on practical activity and should focus on what actually happened, on such a day, in such a place, in such circumstances.⁹ Would it be more accurate to base opinions about the Treaty on its actual words, and evidence of what people thought at the time, or on later opinions and interpretations? Who has supplied the material you are using? Is it based on factual evidence or on later opinion or interpretation? If on later opinions, what was the political climate at the time the interpretation was published? What were the motives of the authors? Is anyone pushing a particular ideology at the expense of the truth? Have you examined your own motives and actions?

Love – We should be kind. All students of all races and mixed races should be treated with respect. No matter what his/her opinions, no one should be intentionally hurt. New immigrants should not be made to feel inadequate in any way, but encouraged to see how they are also an important part of this country. The intent of the treaty applies to them as well, because everyone was intended to have equal rights and responsibilities.

The Golden rule – Everyone should be encouraged to look at issues from the point of view of others. How would you have felt at the time if you had been the other person? At this level it is not wise to question feelings on current political issues as children may only repeat parental feelings or bias. More suitable questions are – How do people feel going into new situations? How do new immigrants feel? How do children feel going to a new school? How can you help them feel more at home?

The goal – a better world. – Everyone who came here was very brave. They came to get away from a part of the world where it was very crowded, there was not enough room for people and not enough food. They wanted to make a better place to live. The intent of the treaty was to bring law and order, so that people could live peacefully together. Students should be encouraged to think what they could do to make a better world – at home – at school – in their communities and in their country.

⁹ Flyvbjerg, B. *Making social science matter*. p 134

SENIOR LEVELS 5-7

Learning outcomes would be in accordance with those specified in the relevant curriculum statements. Adding ethical principles to the inquiry process however, could result in some changes in interpretation of events, emphasis on events and attitudes towards the future. As Luanna Meyer said, students must develop the critical thinking capacity that will allow them to evaluate other interpretations, not just accept interpretations and opinions as the final word. Fact, documented evidence, myth, opinion and tradition should be clearly identified as such. Research done during the inquiry process would need to specify exactly where the information had come from and when. Remember that Flyvbjerg said, (p131) if we can get a succession of “better” interpretations it reduces all interpretations to *merely* interpretations.

In discussions, it is the responsibility of the teacher, acting as an impartial chairman, to require that statements are based on acceptable evidence, and that reasoning is based on logic, not emotion. The teacher should ensure that a wide range of views has been presented and that all students have had the opportunity to speak. As chairman, he/she should ask questions that will make students think deeply and feel for others. It is also the responsibility of the teacher to produce relevant evidence if he/she knows of it, whether it favours his/her own private leanings or not. To withhold information is indoctrination and dishonesty. The inclusion of these ethical principles and guidelines in all aspects of social inquiry and social decision making, will mean that there is a definite aim to unite and not divide, and to start a move away from emphasis on a bicultural past, preparing students for the multicultural future in which they will be the leaders and the law-makers.

Wisdom – The main requirement of this principle is to maximise the good and minimise the harm, to consider the long-term consequences for the population as a whole of going down different paths. Questions asked should consider the best options for the future. Nothing in the past can be changed, but we can influence the future. Each individual of whatever ethnic group, has it within him/herself to choose the path of their own footsteps into the future. In a democracy a majority has the power to change laws – provided they are not too apathetic to do so. Flyvbjerg considers that in a democratic society, power and citizenship would be defined in terms of taking part in public debate.¹⁰ Politicians react to public opinion if there are votes in it. Do the students take an interest in political issues? If not, why not?

Justice - Were all people involved at the time treated equally? Using the wording of an authorised translation of the Maori version of the Treaty,¹¹ (A translation by Sir Hugh Kawharu was published for 1990 celebrations) was justice intended for everyone? Equal opportunity does not always result in equal outcome. For example, students in this class will not all achieve equal NCEA results. What can influence outcomes? What influenced outcomes for Maori then? What can influence outcomes today? Sometimes providing justice for one group can mean injustice to others. Examples? Should a compromise be reached, if so, how?

Truth - Can we accept that Sir Hugh Kawharu would have given an accurate translation of the Maori version and that his translation can be used as a basis for discussion? What do the words actually say? What did the people at the time believe it meant? As an example, a petition had been sent to the King of England in 1837 asking for the protection of British law because of the danger of annexation by the French, and because of the general lawlessness

The petition stated that it had previously been considered that the Confederate tribes of New Zealand were competent to enact laws for the proper government of the land ----- but

¹⁰ Flyvbjerg, B., p 91.

¹¹ This was the version that was signed by over 500 chiefs at approximately 50 meetings. With the exception of 39 Waikato chiefs, all signed the Maori version.

experience had shown this could not be accomplished. ---- It was acknowledged by the chiefs themselves to be impractical,¹² and it would be a considerable time before the chiefs would be capable of exercising the duties of an independent government.

Would the petitioners have given a correct version of the situation as they saw it? What difficulties would have prevented the chiefs forming a government and enacting laws?

Later events should be examined in the same way, searching for relevant material, investigating its origin and authenticity, and particularly the background of the times in which they occurred, so that they will not be judged from the perspective of the present. For example, the following is an extract from an article in a rural newspaper in the 1980s

According to Waiuku Museum Society's newsletter, in 1868 the Rev. Vicesimus Lush, as vicar of Thames, was present at a Christmas dinner attended by nearly 400 "natives." He wrote, " Old Shortland Taipari, the host's father began to address the guests, of course in Maori. The substance of this speech was that New Zealand formed one country and the inhabitants living therein ought to be one united people. 'Formerly the Maori had divided this country into a great number of separate states, each at war with one another. It was like a house under one roof being divided into separate and hostile rooms, causing disquiet, confusion and murder. Now I hope a time is coming when there will be peace on earth and goodwill towards all men' ".¹³

Charles Darwin's letters and accounts of his visit to New Zealand in 1835 give interesting and relevant information about conditions and customs of the time. These were recently compiled into a N.Z. Herald article. (26.12.'09)¹⁴

John Logan Campbell's book, *Poenamo*¹⁵, gives an account of the founding of Auckland and describes the Maori of the time, but 40 years later he considered they had changed. All cultures change over time as they come into contact with others. The descendents of early settlers are not the same as previous generations. Their backgrounds are different. Different influences and ideologies at different times influenced different interpretations of events, and attitudes changed. Facts about the past should be verified, so that new generations can make their own broader interpretations and make wiser decisions for the future.

Love – In the wording of the treaty, was it the intention to treat all those involved with respect? Is this happening today? Is there room for improvement, if so, where?

In general, Maori were friendly to the newcomers, and ever since there has been a great deal of intermarriage. Many New Zealanders are of mixed race. How would they feel if they had to make choices between one side of their family or another? Now statistics show that we have become a multi-ethnic country. Are we a caring society? Do we treat newcomers with respect and make them welcome?

The Golden Rule - The inclusion of feelings and the requirement to consider how various individuals and groups would have felt in the situations that are discussed helps students understand the events of the past. Understanding the feelings of various groups today helps in the willingness to compromise in controversial situations. Try looking at issues, e.g. Taranaki, from the point of view of different sides, i.e. Maori who had not wanted to sell land, and the European settlers who had bought land believing it had been sold by the rightful owners.

¹² The wording of the petition and signatures of the 191 people who signed it are given in a Government publication, 25th July 1961. NZ 12279 NZ 9956, N5 pp 42-46. Some signed with a cross.

¹³ This report came from a newsletter put out by the Waiuku Museum society and published in the Franklin Times.(circa 1980s) Further research would be needed to find the original.

¹⁴ Cumming, G. N.Z.Herald article (26.12.2009) - *Darwin in New Zealand*. B1 - 4.

¹⁵ *Poenamo*, by John Logan Campbell. First published in 1881. Republished 1973. Reprinted 1980 by Golden Press Pty Ltd Auckland. ISBN 0 85558 277 4

The goal – a better world. Did the wording of the treaty as it was understood at the time, have the possibility of making a better world for all the inhabitants of the new colony? Sir Keith Sinclair, a noted New Zealand historian, wrote an essay for the 1990 celebrations entitled “Waitangi: good intentions that went wrong.”¹⁶ If mistakes were made in the past how can we go forward now to make a better country? Instead of emphasis on power and conflict, emphasis could be on the original intent of the Treaty, and how future generations, starting with themselves and moving out through their homes, their schools, their communities and their power as citizens of a democracy, can make a united nation, not “a house divided into many hostile rooms.”

LEVEL 8 -- The Use of Power

The ethical reasoning set out above for senior levels remains the same, but at level 8 it is possible to add the consideration of the use of power. According to Flyvbjerg, the fundamental weakness of modern democracy is that power behind the scenes acts to define what gets to be seen as knowledge.¹⁷ Over the years, interpretation can be followed by a “better” interpretation, and then a still “better” interpretation, and the group that can place most power behind their argument will determine what interpretation will be accepted as knowledge for the general public. In his own experience, the power relations involved were of a pre-modern kind that could not be defended publicly by standards of modern democracy, but their participation was distorting the outcomes of representative democracy.¹⁸ Is this happening here?

By level 8, students and teachers of all ethnic groups should be able to conduct a reasonable debate without involving or relying on emotion. The consideration of the use of power is going to be uncomfortable, but necessary for the future well-being of this country. How power was used in the past and how power is being used today. Who used it, how, and who benefited? Who is using it today, how, and who benefits?

In most situations where power is used to benefit specific people or groups, the losers are usually the other citizens. It is up to them to take an interest. As students were told in school civics books early last century, “If the people through ignorance or apathy, lose their control, they will have no-one to blame but themselves.”¹⁹

Add questions based on ethical principles -

Wisdom – What could be the long-term consequences? How can we use power to maximise the good and minimize the harm?

Justice – Is any one group being treated any better than any other? Does any one group have more power than another?

Truth – Is our evidence factual? Do we have all the evidence? Did everyone have the same power to have their evidence considered?

Love – Is everyone’s view being treated with respect?

The Golden Rule? – How would you feel if you were in the other person’s place? Would you feel that you had as much power as the other side? In 1840? In 2006?

Our Goal, a better future – How should we go forward now? How could we use our power as citizens of a democracy?

¹⁶ Published in the N.Z. Herald (circa Feb. 1990)

¹⁷ Flyvbjerg, B. (2001) p 155

¹⁸ Flyvbjerg, B. p148

¹⁹ Coad, N., *The Dominion Civics*. Whitcombe & Tombs Ltd. P65

CONCLUSION -

Much of the material that is offered as teaching resources in this field concentrates on the mistakes and grievances of the past and seems to accept the concept of two separate identities going into the future. Cultures change and evolve. Alan Webster in *Spiral of values*²⁰ (2001) shows how even within the same ethnic groups in New Zealand, there can be a wide variety of values. To speak as though there were only two cultural groups among New Zealanders, he said, is an assumption that needs to be examined. (p23) Global indicators, warn of turbulent times ahead (p20).

Recognising the possible dangers, and the multicultural society we have now become, we need to concentrate on the third article of the treaty that gives all the ordinary people of New Zealand the same rights, privileges and duties of citizenship. We should be seeing all ethnic groups as “we” rather than “them and us.” Dialogue, with respect for other parties, and a willingness to listen is a prerequisite for informed democratic decision- making.²¹ No ethnic group should be expected to forget their roots, and we can all hold on to customs that we value, that are relevant today and that work for the general good, but wisdom tells us that it is the future that is important now.

A written Constitution? – There are frequent calls now for a written Constitution for this country. The men who wrote the constitution for the United States of America were mainly “upright” men who were dedicated to democracy and the rights of the ordinary man – even though many saw slaves as “private property,” rather than as human beings in their own right. The philosopher Habermas sees constitutions as the main device for uniting citizens and regulating power.²²

Who would we trust to write a constitution for this country? While we have no written constitution, the people have the opportunity at each election to vote out of power a government of which they do not approve.

If at any time in the future it is decided to have a written constitution, the people will need to ensure it is written by “upright” people who have the good of the whole country at heart – people who will use ethical principles in their reasoning –

Wisdom – To consider the consequences of going down different paths. To endeavour to maximise the good and minimise the harm.

Justice – To see that no person or group is favoured over others or treated worse than others. Is anyone using power for their own ends? Who gains and who loses if we go down that particular path, and through what kind of use of power?

Truth – To base their reasoning on the truth as far as it can be discovered.

Love – To be concerned for the welfare of all citizens.

The Golden Rule – To consider in their reasoning how they would feel if they were in other peoples’ shoes.

To Have as Their Goal - a better nation and life for all citizens.

²⁰ Webster, A., (2001)

²¹ Flyvbjerg, P 159

²² Ibid (92)

Petition To His late Majesty from British Settlers in New Zealand

To the King's Most Excellent Majesty

Sirs,

May it please your Majesty to allow your faithful, obedient, and loyal subjects, at present residing in New Zealand, to approach the Throne, and crave your condescending attention to their petition, which is called forth by their peculiar situation.

The present crisis of the threatened usurpation of power over New Zealand by Baron Charles de Thierry, the particulars of which have been forwarded to your Majesty's Government by James Busby, Esquire, the British Resident, strongly urges us to make known our fears and apprehensions for ourselves and families, and the people amongst whom we dwell.

Your humble petitioners would advert to the serious evils and perplexing grievances which surround and await them, arising, for the most part, if not entirely, from some of Your Majesty's subjects, who fearlessly commit all kinds of depredations upon other of Your Majesty's subjects who are peaceably disposed. British property in vessels, as well as on shore, is exposed without any redress to every imaginable risk and plunder, which may be traced to the want of a power in the land to check and control evils, and preserve order among your Majesty's subjects.

Your petitioners are aware that it is not the desire of your Majesty to extend the colonis of Great Britain; but they would call your Majesty's attention to the circumstances of several of your Majesty's subjects having resided in New Zealand for more than twenty years past, sincw which their numbers have accumulated to more than five hundred, north of the river Thames alone, many of whom are heads of families. The frequent arrival of persons from England and the adjacent colonies is a fruitful source of further augmentation. Your petitioners would, therefore, humbly call your Majesty's attention to the fact, that there is at present a considerable body of your Majesty's subjects established in this island, and that owing to the salubrity of the climate, there is every reason to anticipate a rapidly rising colony of British subjects. Should this colony continue to advance, no doubt means would be devised whereby many of its internal expenses be met, as in other new countries. There are numbers of land holders, and the kauri forests have become, for the most part, the private property of your Majesty's subjects.

Your humble petitioners would also entreat your Majesty's attention to the important circumstance that the Bay of Islands has long been the resort of ships employed in the South Sea fishery and the merchant service, and is in itself a most noble anchorage for all classes of vessels, and is further highly important in affording supplies and refreshment to shipping. There are also several other harbours and anchorages of material importance to the shipping interest, in situations where British subjects have possessions and property to a large amount. The number of arrivals of vessels in the Bay of Islands during the last three years has been considerably on the increase, At one period thirty-six were at anchor, and in the course of the six months ending June 1836, no less than one hundred and one vessels visited the Bay.

Your petitioners would further state, that since the increase of the European population, several evils have been growing upon them. The crews of vessels have frequently been decoyed on shore, to the great detriment of trade, and numberless robberies have been committed on shipboard and on shore by a lawless band of Europeans, who have not even scrupled to use firearms to support them in their depredations. Your humble petitioners seriously lament that when complaints have been made to the British Resident of these acts of outrage, he has

expressed his deep regret that he has not yet been furnished with authority and power to act, not even the authority of a civil magistrate to administer an affidavit.

Your humble petitioners express with much concern their conviction that unless your Majesty's fostering care be extended towards them, they can only anticipate that both your Majesty's subjects and also the aborigines of this land will be liable in an increased degree to murders, robberies and every kind of evil.

Your petitioners would observe that it has been considered that the confederate tribes of New Zealand were competent to enact laws for the proper government of this land, whereby protection would be afforded in all cases of necessity; but experience evidently shows that in the infant state of the country, this cannot be accomplished or expected. It is acknowledged by the chiefs themselves to be impracticable. Your petitioners, therefore, feel persuaded that considerable time must elapse before the chiefs of this land can be capable of exercising the duties of an independent government.

Your humble petitioners would, therefore pray that your Majesty may graciously regard the peculiarity of their situation, and afford that relief which may appear most expedient to your Majesty.

Relying upon your Majesty's wisdom and clemency, we shall ever pray Almighty God to behold with favour and preserve our gracious sovereign, and beg humbly to subscribe ourselves, &c. &c.

There are 191 signatures to this document. Many could not sign their names except with a cross.²³

²³ Petition to the British Sovereign from the British settlers in New Zealand (1837)

From a Government publication, 25th July 1961, which contains information on old land claims, together with 191 signatures of those who signed the petition with James Busby. William Potter was one who signed his name. Govt of N.Z. 12279 N.Z.9956 N5. (In Auckland library) Cited here from the Potter family history compiled by W.Russell, great grand-daughter of William Potter

Viewpoint

New Zealand One Country - in 1868

While many New Zealanders express anxiety at racial tensions creeping into society and urge the concept of ‘New Zealand - One Country’ it is interesting to note that the idea has been around for over 100 years

According to Waiuku Museum Society’s newsletter the Rev Vicesimus Lush, as vicar of Thames, attended a Christmas dinner attended by nearly 400 ‘natives.’

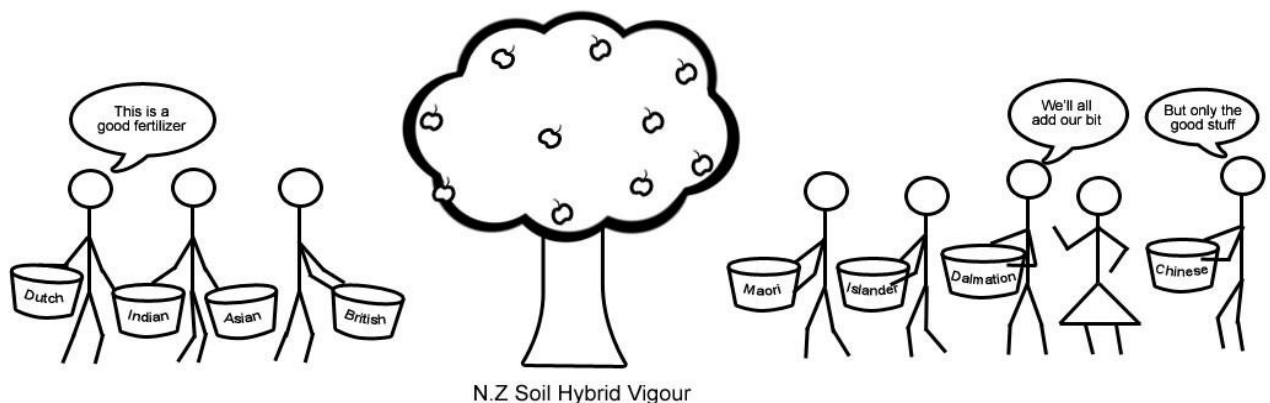
“Old Shortland Taipari, the host’s father, began to address the guests, of course in Maori.

The substance of his speech was that New Zealand formed one country and the inhabitants living therein ought to be one united people.

‘Formerly the Maori had divided this country into a great number of separate states, each at war with one another. It was like a house under one roof being divided into separate and hostile rooms, causing disquiet, confusion and murder.

Now I hope the time is coming when there will be peace on earth and goodwill towards all men.’

This old Maori’s words throw a different light on the current friction being created by some New Zealanders. Hopefully his words may be heeded by all people in this land and peace may prevail in a country that at present seems to be in turmoil.



Waitangi: good intentions that went sadly wrong

Extract from Sir Keith Sinclair's 1990 essay

Published in the N.Z. Herald (Date?)

“The 1852 New Zealand Constitution that created a Parliament was colour-blind. Voting was a right thought to attach, not to persons, but to property. The franchise was granted to men who owned, leased or rented small amounts of property.

Some Maori men qualified, but most Maori land and other property was owned by the community, not individually, so most Maori were not qualified. In 1867 during the Anglo-Maori wars, the present four Maori seats were created. Adult Maori men were given the right to vote: they were among the first in the world to be given one-man-one-vote. Pakeha men received this right 12 years later. Maori women received the vote with the European in 1893. Maoris were, however, under-represented in relation to numbers. It is not easy even now, to think of a solution to this problem.

It is not easy to speak so approvingly of Maori land rights. The Crown monopoly of the purchase of Maori land did protect Maori interests for a time by ensuring that the claims of owners were adequately investigated. By the 1850s there was Maori resistance in some areas to selling land at all. The election of the first “Maori King” in the Waikato in 1858 was an attempt to set up an inter-tribal “land-league” to prevent sales.

There was never a shortage of Maoris keen to sell, but in some areas, notably Taranaki, it was not being sold as fast as the settlers demanded.

As is well known, the wars of the 1860s began over the disputed Crown purchase of land at Waitara from a small minority of the owners. The chief, Wiremu Kingi, and his supporters were attacked when he had done nothing except refuse to sell.

In 1863, three million acres of Maori land was confiscated by the Government in clear breach of the Treaty of Waitangi. Half of this was later returned; the rest used for European settlement. At the end of the wars, the Maoris still owned about three quarters of the North Island. They sold millions of acres of this over the next 30 years.

In 1865 the Government had ceased to buy Maori land and set up a Native Land Court. Maoris could go to the court and acquire a crown title. They could then sell the land to any purchaser. The Land Court placed the names of only 10 owners on the title, when there might have been hundreds. It was thought that the chiefs would act as trustees to the owners, but, in practice, they often kept the proceeds for themselves.

For 30 years after the war ended in 1872, the Maoris expressed their grievances and wishes at hundreds of meetings - hui, komiti or runanga. They usually demanded the abolition of the Land Court. Most of their wishes have rarely altered today.

They wanted a monopoly of fishing rights. They asked for more Maori members of Parliament and quite often for a separate Maori parliament. They wanted their land grievances to be heard before a commission. They often demanded a cessation of land sales – but there were always willing sellers.

* * * * *

KOHLBERG'S THEORY OF MORAL REASONING

It is useful for those who are undertaking a programme of values and citizenship “education” in schools to become acquainted with Kohlberg’s theory of moral reasoning. He was a professor at Harvard University. He first became interested in stages of moral reasoning after World War 2 when he wondered why some people would put their own lives at risk for the sake of others.

He identified his approach to moral reasoning as Cognitive-developmental.

Cognitive – because it recognises that moral education like intellectual education, has its basis in stimulating the active thinking of the child.

Developmental – because it sees the aims of moral education as movement through moral stages.²⁴

The theory that our moral reasoning develops through stages relates to the work of Dewey and Piaget who saw that each new step in learning was based on previous experience and the assistance of others at a more advanced stage.

Outline -

Kohlberg believed that at every moral stage there is a concern for justice, and that central to justice are the demands of *liberty*, *equality* and *reciprocity**

Stage 1 - That which brings pain or personal discomfort is not good and is to be avoided. (Also applies to adults who remain at this stage of reasoning.)

Stage 2 - The child is oriented towards seeking his/her own pleasure. What will produce rewards is good. There is an element of reciprocity, “You scratch my back I’ll scratch yours.”²⁵ (adults?)

Stage 3 - The child desires approval. “Good boy!” “ Good girl!” works, even though the child does not see any personal advantage, e.g. in sharing with others.

Stage 4 - Conventional morality. Before the 1970s, Kohlberg saw that conventional rules of law and order were important to most citizens. Forty years on, conventional morality is often a case of doing what one’s own group sees as acceptable. The child (and adult,) wishes to conform to his own society’s rules. “What everybody else is doing,” is the measure. For teenagers it is joining in with groups of peers and being accepted. For adults it is much the same.

Stage 5 - The beginning of personal morality. It is recognized that rules and laws flow from justice, from a social contract between the governors and governed which is designed to protect the equal rights of all.

Stage 6 - The person develops a conscience and personally chosen moral principles based on justice. He/she acts on these by personal choice and for his/her own self-respect.

Kohlberg accepted that many adults did not advance beyond stages 3 and 4. He believed that the stages were the same in any culture regardless of different social norms. He also concluded that maturity of moral judgement is not highly correlated with I.Q. or verbal intelligence, which probably accounts for the amount of white-collar crime and successful criminals, smart disruptive students in class, and the 80% in a survey of Business College students, who admitted cheating or falsifying research, and particularly those who did not see anything wrong with this.

²⁴ Kohlberg, L. (1976). Moral education. In D. Purpel and K. Ryan (eds) *Moral education: It comes with the territory*. P 183.

²⁵ Hinman, p371

Conventional morality

Usually conventional morality has meant staying within the law, and as values have changed, laws have been changed to suit the standards and demands of society.

All behaviour that is within the law, or is commonly accepted, is not necessarily ethical, and so getting reasoning only to the level of “everybody does it” is not values *education*. Using “But everybody does it,” as a standard is merely accepting the status quo. and ethical relativity.

To *educate* children (and adults) in this field we need to raise their level of reasoning to the post-conventional level, where at Stage 5 they accept the morality of contracts, other people’s interests, and democratic law, and at stage 6, have individual principles and a conscience that involves self-respect.

It is useful if teachers understand the theory, and understand that discussion in school, though it is the way to achieve the desired end, is not an end in itself.

- **“Discussion is a means towards the gaining of rationally held beliefs.”²⁶**

What really counts is having to reason about actions and consequences, actual or possible. The way to do this effectively is by Socratic questioning, that is by the teacher asking questions, requiring the students to think about their answers and finally leading to a conclusion. As Ivan Snook said back in the 1970s, “A programme of moral education in schools would consist largely in Kohlbergian endeavours to improve the quality of children’s moral thinking.”²⁷ To-day the use of the word “moral” is unpopular and it is safer to use the word “ethical” in its place. Intentional “moral” education has been replaced in schools by a set of “values to be encouraged, modelled and explored.”²⁸

Socratic questioning

This is not questioning just for the sake of questioning. It is questioning that leads a student along a logical path to a point where he/she grasps a concept clearly and is able to say, “Oh, I see!” A non-systematic approach is confusing to students. It can be irritating and influence the student to give up. Murray Print states there is a very real danger of “pooled ignorance,” unless there is a system to the questioning.²⁹

With Socratic questioning, students could be said to discover or construct knowledge for themselves, but the teacher knows what it is that they are going to discover, and leads them towards understanding of an issue. Students do not go on an unguided aimless voyage of discovery. Discussion of this kind involves the values of *inquiry and curiosity* and requires students to *think critically and reflectively*.

²⁶ Codd. (1980) Values education and the neutrality of the teacher. Pp376-7

²⁷ Snook, I. (1973) Moral Education. P64

²⁸ 2007 N.Z. Curriculum p 10.

²⁹ Print, M. *Curriculum Development and Design*. P 81

PAGES FROM SIR JOHN LOGAN CAMPBELL'S BOOK

POENAMO

1973 Edition published by Golden Press Pty Ltd Auckland

Introduction by Joan Stevens, Victoria University College – June 1952

In her introduction Joan Stevens says the book is a New Zealand classic and is little known only because the copies have been scarce.

Campbell, a young Scottish doctor, arrived in Wellington in March 1840, camped at the mouth of the Hutt river, explored the Hutt valley, then “finding it wanting,” left again a few weeks later on the same ship for Coromandel where he met the American, William Webster, (Wepiha,) the most important trader in the Hauraki Gulf.

After failing to buy land on the mainland, Campbell and partner Brown bought the island of Motu-Korea (Brown's Island) from its owners, the Ngati Tamatera who lived down the Gulf at Waiomu, and from there, after Hobson decided to make Auckland the capital of New Zealand, they moved to the new settlement.

On the 21st December 1840 Campbell and partner Brown established their trading “Firm” by pitching a tent at Commercial Bay and in 1841 bought land in Shortland St. After much success in trading, in 1853 Campbell bought land at Maungakiekie, (One Tree Hill), Cornwall Park, which he presented to the people of Auckland in 1901

Apihai Te Kawau, the patriarchal head chief of the Ngati Whatua, who sold the site of Auckland to the government, is frequently mentioned by Campbell.³⁰

The trustees of the Sir John Logan Campbell Residuary Estate had resolved that the most fitting way to celebrate the centenary of the death of Sir John Logan Campbell, was to reissue the memoir *Poenamo* in the form of *Poenamo Revisited*,³¹ and in 2012 a limited edition (450) of a facsimile of the 1898 edition was published with an essay and notes by Professor R.C.J. Stone, a noted Auckland historian.

These pages from this edition of *Poenamo* have been reproduced after consultation with representatives of the Sir John Logan Campbell Trust. Many thanks to them.

³⁰ From the introduction by Joan Stevens to the 1973 edition of *Poenamo*.

³¹ From the Foreword to “*Poenamo Revisited*” by John Clark, Chairman of the Trust.

a good way up them. Waiheke, Ponui, and adjacent islets owned his sway, and in not a few places utterly unknown to Pakeha the name of Wepiha was a power.

From whence this power, which extended over so wide a territory, came, I shall in due course explain.

Wepiha was a big man: he was, though a Yankee, as burly as a veritable John Bull. He was not only big in body but also in brain, whence came the retaining of the power he wielded, though not the power itself.

Wepiha had taken a wife—native fashion, and without the benefit of clergy—from the tribe of the great chief Taniwha, who could muster his three hundred—I don't mean wives, but fighting men. Under the shadow of the great Taniwha, who was known by the *sobriquet* of Old Hook Nose, from a certain resemblance to Wellington—under his shadow lived and reigned Wepiha.

But he ruled through the talismanic effects of two words, and throughout his dominions no two words were more often repeated by his subjects than the *whare hoko** of Wepiha. His strength lay in an unpretending-looking little building in one corner of Herekino beach—this *whare hoko*.

Yes, it was before the contents of Wepiha's store that the natives bowed the head and bent the knee!

Tell me not of missionaries as civilising agents compared to a *whare hoko*. The poor missionary could only raise on high his Bible and threaten the casting out into outer darkness, which the Maori in his early days of childhood had not learned to fear. But Wepiha, if a tribe offended him, simply shut the door of his *whare hoko* in their faces; he tabooed all his blankets and guns, his calico and spades, his cotton prints and tomahawks. It was terrible enough to have to stand this dire punishment, but when there was also included the ambrosial weed and the clay pipe, human nature could stand it no longer, and the proscribed humbly sued for pardon at the *whare hoko* door of Herekino that they might again be admitted

* Trading-house.

within its dearly-loved precincts and be at peace with its master.

Although Wepiha was a king of his own creation, he nevertheless did pay a small tribute—a sort of black-mail on the sly—to his father-in-law, who, in consideration of permitting his daughter to remain Mrs. Wepiha, periodically invaded Herekino whenever his stock of tobacco ran low, or he had broken his clay pipe. In fact, had King Wepiha adopted aboriginal customs and gone in for polygamy, an equivalent from out the *whare hoko* would have secured a plurality of wives, as well as covered any breach of the proprieties. To the Maori the word *utu** covered any multitude of sins. True, amongst themselves, the word sometimes meant payment in blood, but with the Pakeha, money or money's worth generally condoned everything.

Very nearly up to the date of which I am writing Wepiha had hospitably entertained any Pakehas who had found their way to his small kingdom. But Her Majesty, in taking possession of Poenamo, had caused such an exodus of land-sharks from Sydney that the King of Waiau all of a sudden found himself inundated with visitors to such an extent that keeping open house became too much for him. As public-houses did not exist, the king, to prevent himself from being eaten out of house and home, had no alternative but to convert one of the outhouses of his regal establishment into a barrack-room by fitting it up with bunks all round like a ship's fore-castle.

And so he solved the problem of keeping open house by opening the barrack-door to all comers who chose to have the privilege of occupying a bunk therein, and a seat at the *table d'hôte*, and paying six dollars a week!

The current coin of his realm was the dollar. Wepiha being a Yankee, the whole thing fixed itself off in quite a natural way.

There was a grand promenade in front of the Herekino

* Payment.

establishment; it is true it was only a hop, step, and a jump from one end of the beach to the other, and, therefore, it did not take many persons, after all, to give the spot an animated appearance. It was on its wane when I first graced the promenade with my presence, and commenced paying my six dollars a week. An untimely blow had been dealt at the rising prospects of the *table d'hôte* at which Wepiha presided, and by the time I took my seat at it there was no scramble for places. In fact, the bulk of the sitters—Sydney land-sharks—had been completely dishd by a proclamation issued by the Government, declaring that all purchases made from the aborigines after the date thereof would be illegal, null, and void. This thunderbolt had fallen shortly before my arrival, and evidently must have created a most disorganised and reckless frame of mind amongst the would-be land purchasers by latitude and longitude. Like Othello, their occupation was gone, and, awaiting the arrival of some chance vessel to bear them away from the disappointing pastures on which they had hoped to revel, they meanwhile found it hard work to kill time. The recklessness I have alluded to made a deep impression upon my juvenile mind, for I was young and verdant—very. I had seen little or nothing of the world. It was a small eye-opener to me when I put my foot on shore, for the first time, on Herekino beach, to be greeted by the sight of a knot of young fellows tossing for sovereigns! I am sure it was not more than five minutes after I had landed from the ship's boat that I might have been seen with not only my eyes, but mouth too, wide open with astonishment, when a sovereign fell upon the verandah-thatch over the barrack-door. The owner of that sovereign, too excited in his game, did not take the trouble to stop and look for the lost coin!

Such was my introduction to Herekino, the royal domain of King Wepiha. By the way, it was his black brother-in-law's prerogative to fish out and pocket that sovereign tossed on to the thatch. Not such bad diggings for him.

Even now I can recall the delight of that long-ago day. As we closely skirted the shore, every little bay displayed to us its own peculiar beauty. A bright white shelly beach here, a rich chocolate colour there, one point crowned with overhanging *pohutukawa* trees; from another would rise the brilliant green of the *karaka*, no naked deciduous trees anywhere, but a rich and varied foliage from water's edge to mountain summit, where the grand spreading tops of the *kauri* could be distinguished surmounting every other tree, and proclaiming itself the king of the forest.

The shore in those days was well studded with native villages, and the cultivation around them bespoke an industrious people.

There was a stimulus to their industry at this epoch of their history, for they were labouring under the *tupara* fever. The percussion-gun had made its appearance, and the natives were not slow to see how much more effectual a weapon it was than the old flint brown-bess. And when they saw the *tupara*, the double-barrel gun, the rage at once set in to possess it. They still feared warlike inroads from hostile tribes, and to be able to deliver two shots for one, spoke home to their warlike understandings without any Pakeha persuasion in trading with them. They only did then what we are doing now, for the great tribes of Europe must ever replace the Henry of yesterday by the Martini-Henry of to-day, and by something more quickly and deadly efficient to-morrow.

The Maoris planted great fields of maize and potatoes, and sold the product to Wepiha to provide themselves with *tupara* and gunpowder. It is to be regretted that in the present day the sale of their lands, and the money thus acquired, have converted an industrious into an idle people. Wepiha sent away shiploads and shiploads of produce to the Australian markets, but shipments to foreign ports would not now be necessary, for European local consumption would absorb all. How I should rejoice to see the Maori of to-day the same tiller of the soil he

was in the days of which I write! Alas! lords of the soil, they now sell it instead, and idleness doth beget bad habits, and the race deteriorates and dwindles away.

On that long-ago morning we could see them at work in their fields, and as the crew of our boat sang at their oars—the song proclaiming how two Rangatira Pakehas were on their way to Waioimu—they would cease working, and for a minute or two groups would cluster on the shore and send us on our way with the '*Haere—haere*' greeting—the salutation of their good wishes.

We were to be landed at our destination by the Pakeha trader who was being sent by Wepiha to Kauwara, one of Wepiha's trading stations, a name now known to civilized ears, though then only known as a native settlement far away up at the source of the Waihou River. Kauwara was a long way off then; it is not any nearer now in distance, but facility of communication brings it so much nearer in time that we smile as we now, in a few hours, arrive at a place that took a long laborious day's travel to reach in those primitive bygone days.

Pulling against wind and tide in an open boat is one thing, steaming along at eight or nine knots an hour is quite another thing. I little thought then that I should live to see daily steamers crossing the Hauraki Gulf at more points than one. Passenger-laden steamers larger than petty ferry-boats were then almost an unknown quantity in Australian waters, quite unknown in Poenamo.

Over the whole expanse of the Hauraki on that morning we saw never a sign of life on its broad waters—no white sails, far less black smoke, far or near. Our own boat summed up and represented the whole existent traffic!

And now as we neared our destination the rowers improvised their boat-song in a louder strain; the words, of course, suited the occasion, and warned the Ngati Tamatera of our approach. It was not long before we could

It mattered not how valuable the property left behind—their guns and blankets and highly-prized and beautiful *kaitaka* mats—everything at their death met the same *tapu*-absorbing fate. On the fence around their graves could be seen hanging all their late treasures—wives excepted, of course.

If at any time in their newly-attained paradise they fancied any of these their late possessions, they had only to come, in spirit, and take them away, there on the fence they would find everything sacredly preserved—I ought rather to say sacrificed to their manes.

And all these coveted treasures hang as safely there as if lodged in strongest tower and watched with strictest guard. What Maori would dare the *tapu*, even if he could possess himself of all? We have but to think of the poor girl who ate of a *wahi tapu kumara*, and who would be so mad as ever to dream of despoiling a dead chief's tomb?

No; the coveted double-barrelled gun may rust to pieces, the *kaitaka* mat drop rotting piecemeal to the ground, but no sacrilegious hand will dare touch either the one or the other—a shield of impenetrable *tapu* covers all.

History repeats itself—so we hear—every day; the customs of one race are found repeated in another, however far apart and apparently unconnected.

In after years (having done one decade of pioneer settling, and starting to see the world before doing a second) I found the Maori was only doing as the Turk did.

When I stood on the shores of the Bosphorus, now thirty years ago, did I not see there tombs decked with the effects of the defunct, only, there, *tapu* was of no avail to hold sacred the cashmere shawl and diamond-trimmed *turboush*. Strongest door and strictest guard had to be set there, or these tombs would not have remained long unified—it was not likely when grand tiaras of diamonds tempted men to sacrilege.

And if you cross over to Scutari I can tell you something more savouring of the ways of Maoridom. As you

CHAPTER VIII

Maori Philosophy

AT last our village settled down to its wonted quietness, minus the chiefs, who were now in their Elysium eating *kumara* and smoking pipes for evermore; minus also their whole stock of winter provisions, which the funeral feasting had fairly exhausted, rendering it necessary to have recourse to the *dernier resort*—fern-root, flavoured with fish and *pipi*. But to two individuals of the Maori community—the widow chieftainess of the two dead men—a blank had been made which to them could never be filled.

Hard indeed was their case—in the full bloom of young womanhood to be laid on the non-matrimonial shelf for evermore. But such was their fate; had there been any younger brothers of the dead chiefs the widows would have descended to them, whether previously provided with wives or not—polygamy, it must be remembered, being the order of the day. But in the two cases in question there were no surviving brothers upon whom the husband's mantle could fall, so they were doomed to waste their widow fragrance on the desert Maori air—to use a figure of speech—and the poor things had not even the satisfaction of succeeding to the personal effects of their defunct lords, for even as they themselves had become matrimonially *tapu*, so had everything belonging to the dead chiefs become irrevocably *tapu*.

shade of Job to support me, for I now had it instilled into my youthful impatience that *taihoa* was a power in the land, not to be combated except to one's own great detriment, so I whistled away '*taihoa*' to the English version, 'Hurry no man's cattle', preparing to suffer and be strong to an unlimited extent.

I was not a little startled and surprised, however, that there was not going to be any *taihoa* whatever as to the appropriation of my wares, as a most startling rush was made to *tapu* everything right and left.

This proceeding was performed after the following fashion, the chiefs and chieftainesses being allowed precedence, before the *oi polloi* took up the balance of *tapu*-ing.

When any article was fancied, the intending purchaser took a thumb from the fringe of his or her mat, and fastened it on to the chosen article. If the selector happened to be wearing a blanket or shirt or mat without a fringe, or wearing *nothing at all*, as was sometimes the case, from which any *tapu*-ing mark could be detached, then a neighbouring flax bush, or piece of flax from a potato kit, supplied the wherewithal to affix the *tapu*.

This once done, no one ever dreamt of disturbing or disputing the choice so made. I saw all my 'trade' rapidly labelled 'sold', by this process, but neither heard nor saw a sign of a grunter being forthcoming.

At last old Kawanu came to close quarters, and squatting himself down beside me, he opened fire by propounding the question '*E hia nga tara mo tenei paraikete?*' How many dollars for this blanket? *paraikete* being the nearest approximation the Maori can make to the pronunciation of the word blanket. I repeated the old chief's question with an inquiring stare, as much as to say, 'don't know what you mean', and thought to myself, 'Why the mischief doesn't the old fellow bring me a pig he thinks the value of the blanket?'

'*E hia?*'—How many? repeats the old man.

'*E hia?*' I repeated. 'What have dollars to do with pigs?'

I exclaimed aloud in my own vernacular, quite forgetting he did not understand me.

'*E hia?*' again repeats Kawanu, drawing out the word while fumbling with the corner of the blanket he wore, and which at last he succeeded in opening, when out there jerked into his lap quite a small shower of—glittering sovereigns!

Again benignly looking me in the face, and breaking into a smile which caused to curl up still higher the tattooed wave-line at the corners of his mouth, he repeated in the most mellifluous tone—

'*E hia te tara?*'

Why, the old man means what he says after all, but where the devil have all the sovereigns come from?

And on my face wonder must have been so plainly written as I stared at the old man, that he said—

'*Te utu mo te whenua*'. (The payment for the land.)

'Hallo!' I sang out in the most excited manner to the commander of the *Dart*. 'Come here, look here; Kawanu has got heaps of sovereigns—payment for land he says.'

'What land?' we both asked in a breath.

'For this land and the Waitemata land', replied Kawanu quietly. 'We have been to Kororaraka to get the *utu* and sign the *pukapuka*, and this is some of the money.'

'Hurrah! hurrah! hurrah!' shouted I, jumping up. 'The isthmus is bought—the capital fixed—hurrah! hurrah!'

And I there and then extemporized a war-dance, poor old Kawanu looking unutterable amazement, and firmly believing I had gone clean mad.

Here was the explanation of the little topsail schooner we had seen from the island slipping in to Orakei bay. The chiefs had been taken up to sign, seal, and deliver the deeds, and get part of their money, and here was some of it glittering before me in veritable proof.

'But Orakei, have you sold that?' I asked.

'*Kahore, kahore!*' (No, no), he said, which word was chorused from a dozen voices all around.

No, indeed! Orakei and its lovely slopes were not sold. The land was higher up the harbour, and cutting across the isthmus to Onehunga, a narrow strip only a little to the west, embracing a large shore frontage to the Waitemata and of very miserable quality. It was a Maori bargain, and he had been equal to the occasion—indeed, when was he not? He always kept the cream of the land, and sold the skimmed milk to the Pakeha. In after years it became proverbial that if in travelling through the country and crossing poor tracts of stunted fern you asked, 'Whose land is this?' the reply would be 'The Queen's land'. 'And these beautiful fertile spots?' 'The land of the Maori, of course; you did not need to ask.'

But enough land, and good land too, had been bought to give a shore on both east and west harbours and transit across the isthmus.

'*E hia nga tara?*' quoth the old man. He was quite shrewd enough to know that, pretty as his gold looked, after all glittering sovereigns were a very useless commodity to him. Wepiha's trading Pakeha had departed; there was not any *whare hoko* from which blankets and tobacco could now be drawn; the gold might remain long enough tied up in the corner of his blanket, and here was a rare chance to get rid of it.

This fact had become patent to the old chief, and he kept constantly repeating his question. But it had also dawned upon me that if I took gold it would be just as useless to me on the island as it was to the old man here, for gold would no more bring forth and multiply in my purse than in the corner of his blanket. But good breeding sows might, if left to themselves, roam over and fatten upon the rich fern-root of Motu-Korea.

'*E hia nga tara?*' persisted Kawau.

'I want pigs', I rejoined.

'*Heaha te pai o te moni?*'—'What is the good of money? I can't put it on my back and wear it, or in my pipe and smoke it. Very good is gold for the Pakeha.'

'And what is the use of gold to me? Sovereigns put on Motu-Korea won't eat up fern-root and multiply—pigs would.'

'*E hoa* (friend of mine) that is what I want my pigs to do for me. I have plenty of fern-root too.'

'But you have lots of pigs, and I have not any at all.'

I thought I had played a good card by that remark. Silence for some time on the part of Kawau.

'*Kanui pai te koura mo te Pakeha*' ('Exceedingly good is the gold for the white man.')

Not being able to contradict that assertion, I shelved it and played the waiting game. Long silence, the old man deeming he had shut me up. At last I ventured upon saying, 'Exceedingly good is the Pakeha's trade at Motu-Korea—better than gold in the corner of a blanket!'

I thought this remark might serve as a draw.

'*Ae pea*' ('Yes perhaps') at last came from him, his voice assuming a tone of superior wisdom. '*Ae pea* two blankets may become three at Motu-Korea if the rats don't eat them. Rats don't eat gold.'

Well delivered that thrust—a veritable trump card which made me feel the crisis was at hand, and if I could not play a better it looked as if the game was to be the old chief's, and he was going to take the trick.

But a happy idea came to my rescue. 'There is no tribe in the land, then, but the Ngati Whatua, and no pigs in the land but your pigs.'

And I rose and began deliberately to unfasten his *tapu* mark from the articles he had chosen. This *was* the ace of trumps.

'*Haere mai nei, haere mai nei* (Come here, come here, and sit down)', said the old man quickly, 'and let us *koreo*.'

He could not stand seeing his *tapu* marks removed, which meant that I was going away with all my small wares.

And so we sat down, and it thus came about that I had to bring my shrewdest wits to bear upon this my maiden

transaction in the commercial world, and I only just managed to prove equal to the great small occasion.

After much *korero*-ing and long battling we arranged a compromise over the glittering gold so much despised.

But I only made it a drawn game—half in gold, half in produce—half gold old Kawau's winning card and half produce mine.

And so I departed in peace—thirty gold sovereigns in hand, sixty pigs driven on foot.

Ho for Motu-Korea!

viewpoint
New Zealand
one country
— in 1868

Franklin Times 1980s?

While many New Zealanders express anxiety at racial tensions creeping into society and urge the concept of 'New Zealand — One Country', it is interesting to note that the idea has been around for over 100 years.

According to Waiuku Museum Society's newsletter the Rev Vicesimus Lush, as vicar of Thames, attended a Christmas dinner attended by nearly 400 'natives'.

'Old Shortland Taipari, the host's father, began to address the guests, of course in Maori.

'The substance of his speech was that New Zealand formed one country and the inhabitants living therein ought to be one united people.

'Formerly the Maori had divided this country into a great number of separate states, each at war with one another. It was like a house under one roof being divided into separate and hostile rooms, causing disquiet, confusion and murder.

'Now I hope the time is coming when there will be peace on earth and goodwill towards all men'.

This old Maori's words throw a different light on the current frictions being created by some New Zealanders. Hopefully his words may be heeded by all people in this land and peace may prevail in a country that at present seems to be in turmoil.

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