

Te Tiriti o Waitangi | The Treaty of Waitangi

Kia whai kōrero tatou (Let's have a chat)

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Agenda

- Introduction – who am I?
- Context
- Equity v Equality
- Information about Te Tiriti o Waitangi | The Treaty of Waitangi
- Q & A
- Follow up information



Ko wai tenei? – who is this (standing before you)?

Ko Hikurangi te Maunga

Ko Waiapu te Awa

Ko Horouta te Waka

Ko Ngāti Porou te Iwi

Ko te whanau a Ruataupare, ko Te Aotāwarirangi oku hapū

Ko Porourangi te Rangatira

Engari, I whanau mai au I Te Whanganui-a-Tara

I tipu ake au I Te Awakairangi, kei Naenae ahau e noho ana

Ko Ian rāua Ko Carol ōku mātua

Ko Jax taku hoa wahine

Ko JJ tōku Tama

Ko Cody Reddie tōku ingoa

No reira, tēnā koutou, tēnā koutou, tēnā koutou katoa

Hikurangi is the Mountain

Waiapu is the River

Horouta is the Canoe

Ngāti Porou is the Tribe

Te whanau a Ruataupare and Te Aotāwarirangi are the sub tribes

Porourangi is the leader

However, I was born in Wellington

I was raised in Lower Hutt and I live in Naenae

Ian and Carol are my parents

Jax is my partner

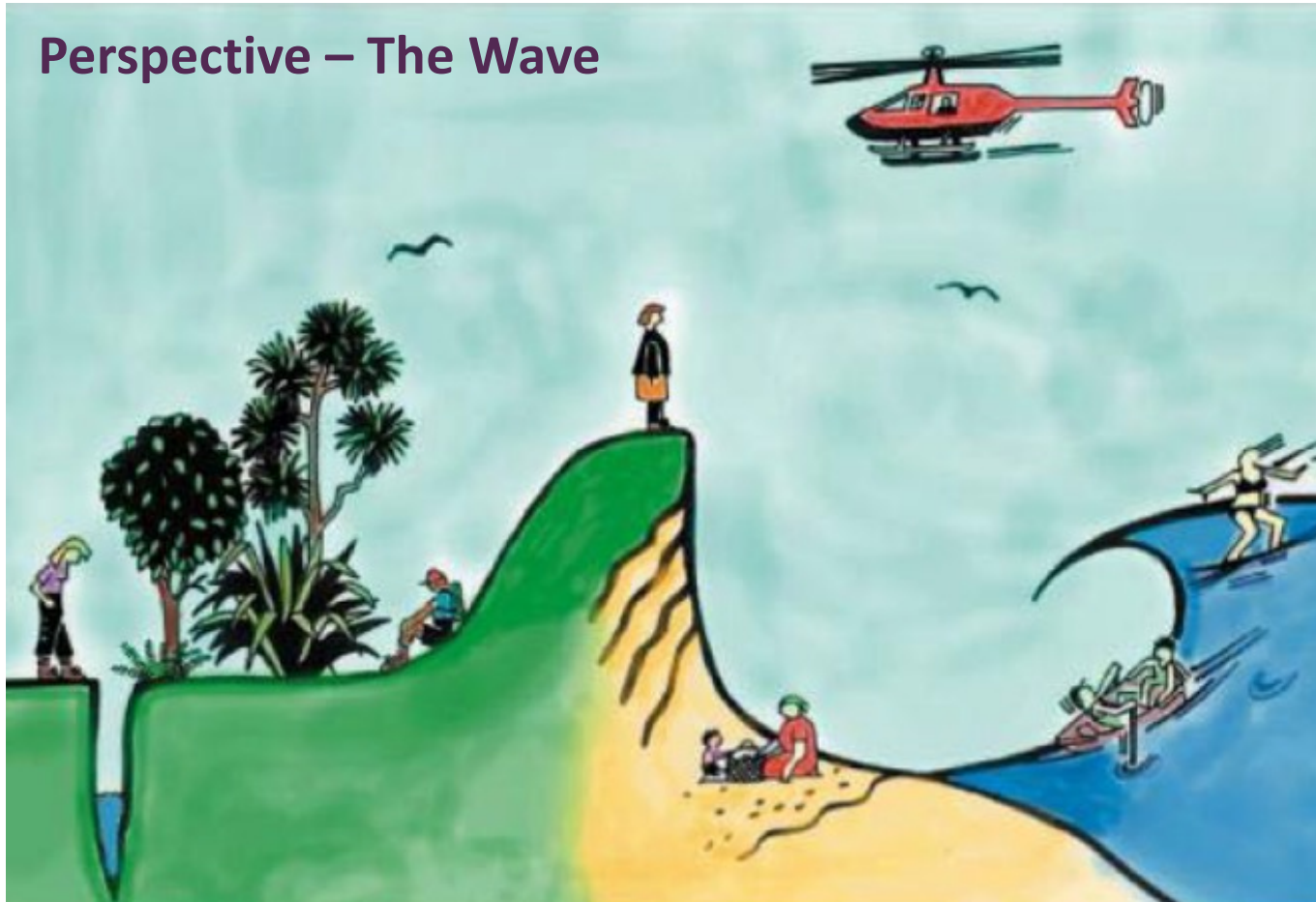
JJ is my son

My name is Cody Reddie

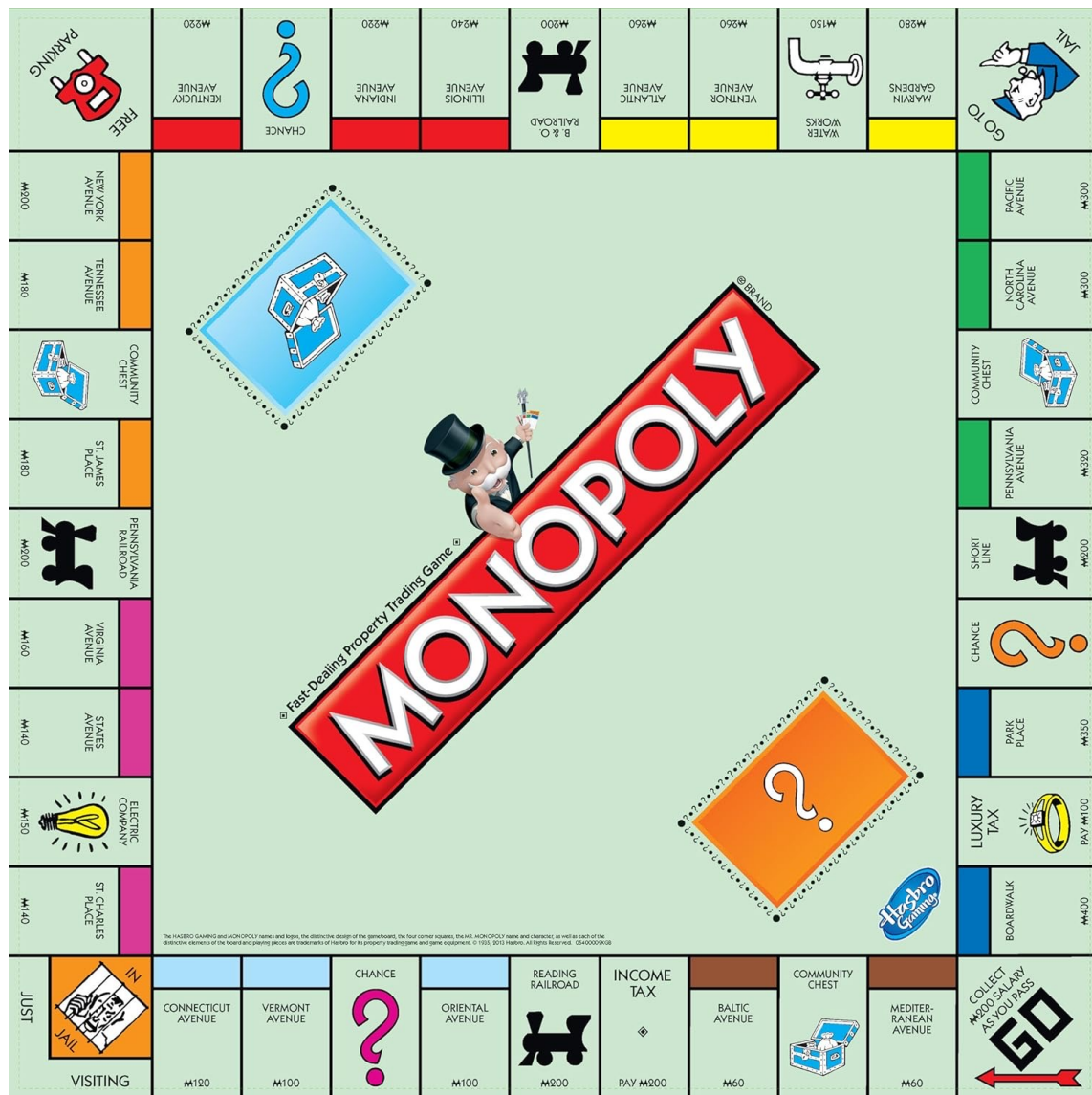
Therefore, greetings, greetings, greetings to you all



Perspective – The Wave



The Wave – developed by Christine Herzog. Illustration: Jenny Rankine Auckland Workers Education Association.

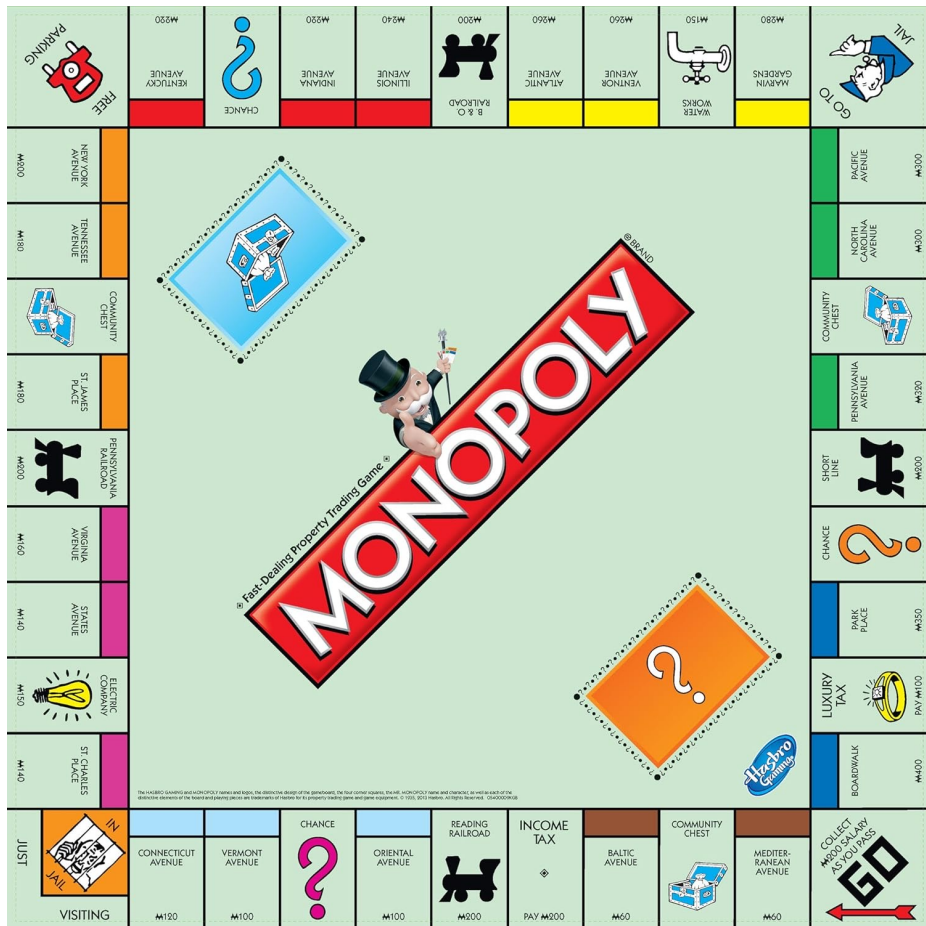


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At the start of the game, each player is given a fixed amount of play money; the players then move around the board according to the throw of a pair of dice. Any player who lands on an unowned property may buy it, but, if he or she lands on a property owned by another player, rent must be paid to that player. When you pass go you collect \$200.

What would you do?

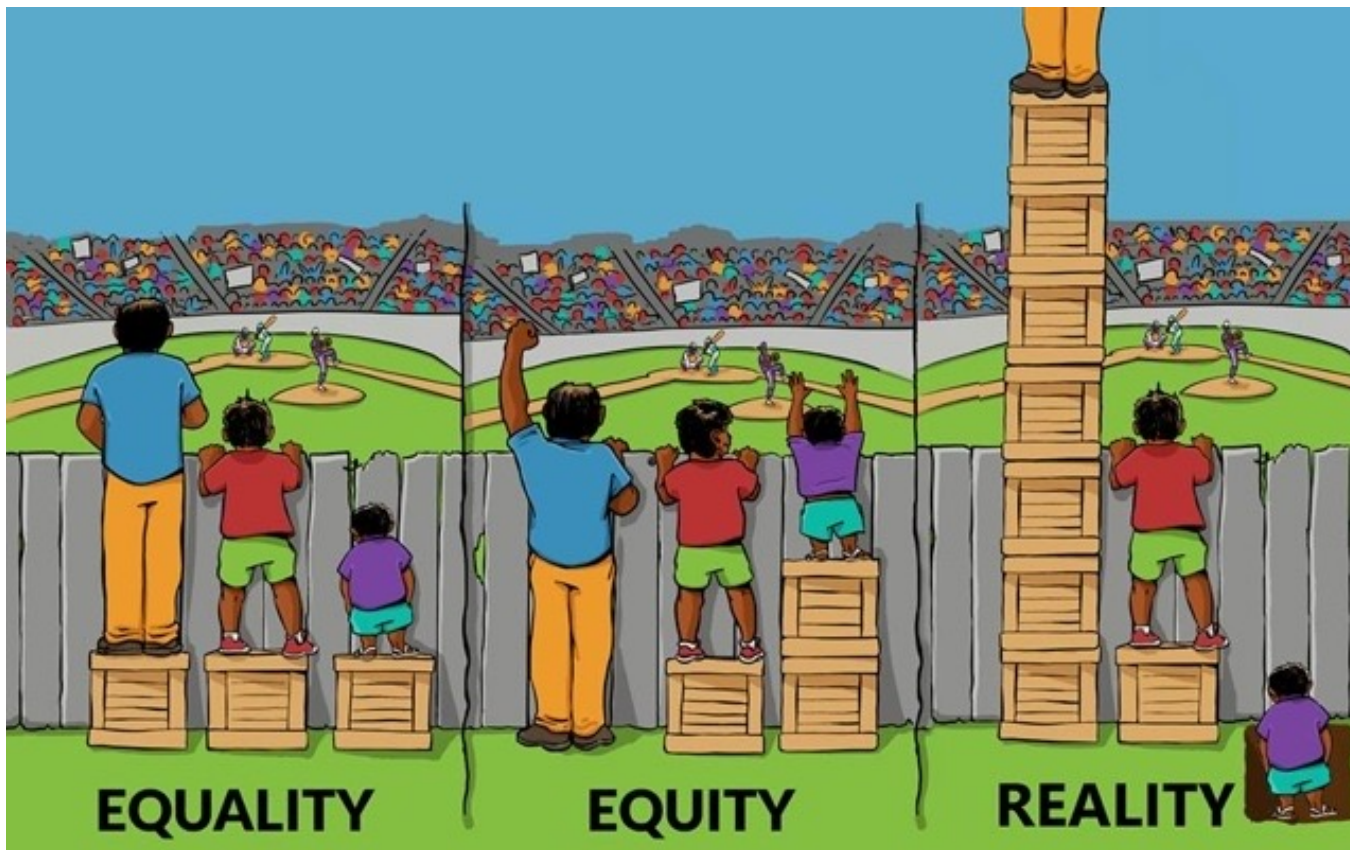


I come to your house to play on your board. The game starts as normal but after a couple of throws we draw up some new rules. I decide that actually only I should be playing and that the prices on each property doesn't really mean too much. I then proceed to roll the dice and continue to play, moving around the board according, landing on properties and buying them as I see fit. Going around and around and continuing to collect \$200 each time I pass Go. And this continues for 180 years... And THEN, we agree to let the you play and decide that we should all be equal and we can both collect \$200 when we pass go and you can buy any property you land on if it isn't already owned... etc.

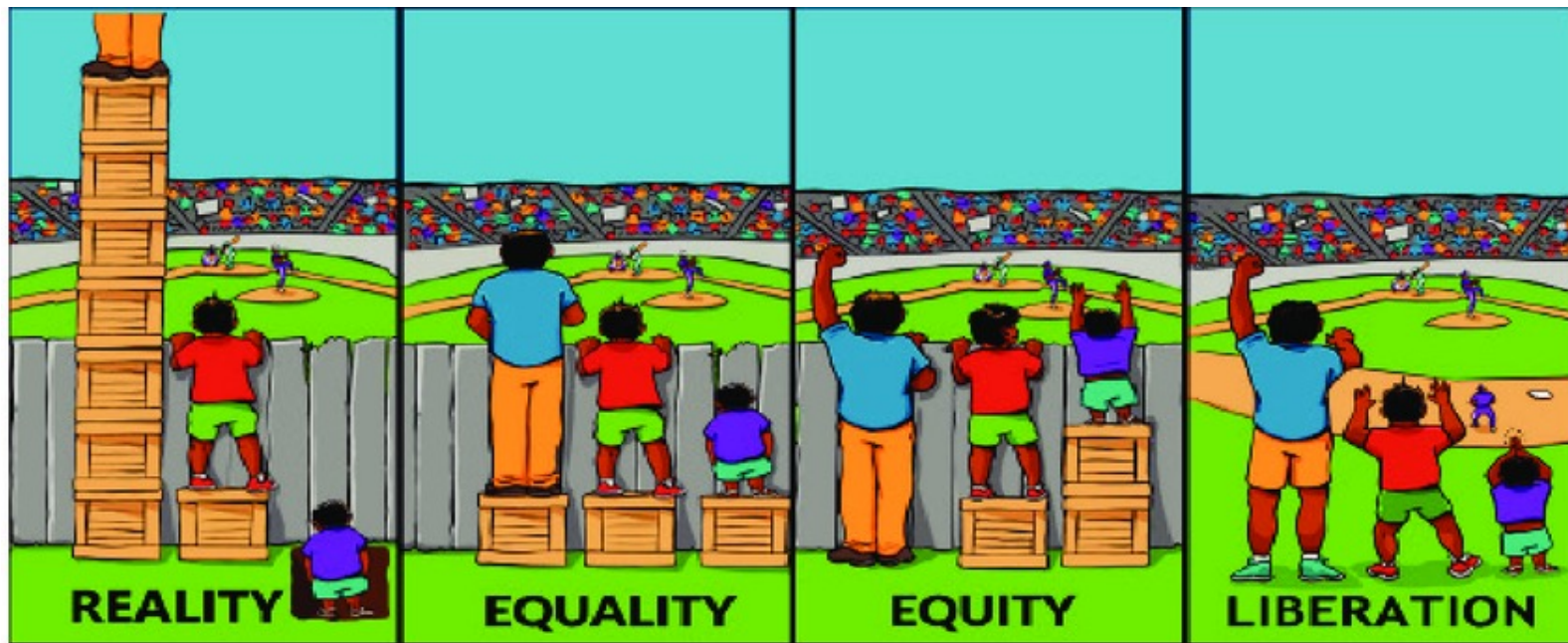
Equity vs Equality



Equity vs Equality



Equity vs Equality



Let's get into it

Te Tiriti o Waitangi (known in English as the Treaty of Waitangi), is an agreement made in 1840 between representatives of the British Crown and (ultimately) more than 500 Rangatira Māori. It resulted in the declaration of British sovereignty over New Zealand by Lieutenant-Governor William Hobson in May 1840. Most Māori signed the te reo Māori tiriti.

The English treaty and the te reo tiriti held different meanings. Māori and Pākehā therefore had different expectations of the treaty's terms. Ever since, resolution of these differences has presented New Zealand with challenges.

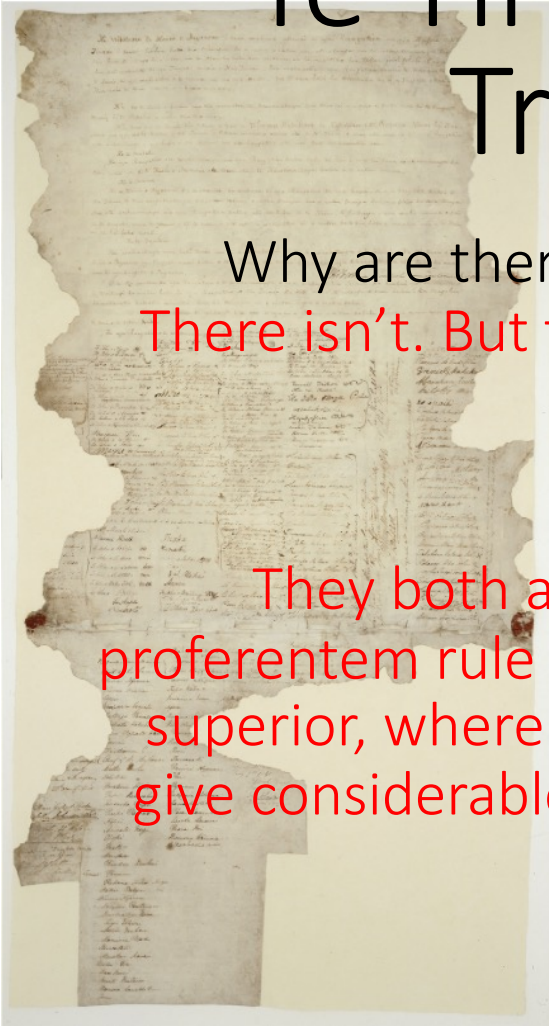
Te Tiriti o Waitangi vs The Treaty of Waitangi

Why are there different versions of Te Tiriti | The Treaty?

There isn't. But there are two texts based on the language they were drafted in.

So, which one is correct?

They both are, but the Waitangi Tribunal applies the contra proferentem rule to bilingual treaties. It states that while neither text is superior, where there are inconsistencies between texts, we should give considerable weight to the text of the non-drafting party. In this context, that means Te Tiriti



Te Tiriti o Waitangi vs The Treaty of Waitangi

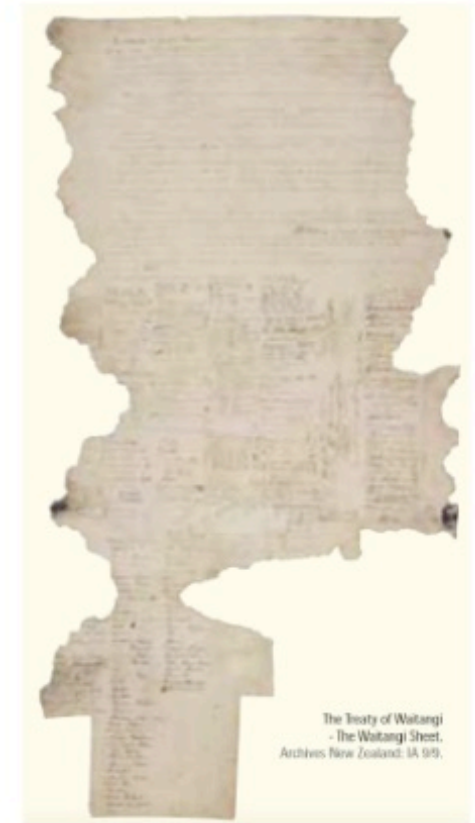
So, the Māori and English texts are different. What about the principles and articles then?

There are some differences between the texts for each article, which is why the contra proferentum rule is important. While we must consider both texts, Te Tiriti is given more weight as this is the text that almost all Māori signatories signed.

Treaty of Waitangi

Principles of partnership, participation and protection:

- **Partnership** involves working together with iwi (tribe), hapū (descent group or clan), whanau (family-interconnected to tribe and clan) and Māori communities to develop strategies.
- **Participation** requires Māori to be involved at all levels of any sector, including in decision-making, planning, development and delivery of good and services.
- **Protection** involves the Government working to ensure Māori have at least the same level of access as non-Māori, and safeguarding Māori cultural concepts, values and practices.



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What's in it?

A treaty of two texts

The treaty has two texts: one in te reo Māori and one in English.
Let's quickly cover off what's in the text and the meaning of the treaty texts.

Preamble

Article 1 (Partnership)

Article 2 (Participation)

Article 3 (Protection)

The Epilogue

Preamble

The preamble to the English text states that the British intentions were to:

- protect Māori interests from the encroaching British settlement
- provide for British settlement
- establish a government to maintain peace and order.

The Māori text includes similar statements but has a different emphasis because it suggests that the Queen's main promises to Māori were to:

- secure tribal rangatiratanga
- secure Māori land ownership.

Article 1

In the Māori text of article 1, Māori gave the British 'kawanatanga', the right of governance, whereas in the English text, Māori ceded 'sovereignty'.

One of the problems that faced the original drafters of the te reo Māori text of the treaty was that 'sovereignty' had no direct equivalent in the context of Māori society. Rangatira (chiefs) exercised full authority ('mana') over land and resources on behalf of the wider community.

The term used in the te reo Māori text, 'kawanatanga', was a transliteration of the word 'governance', which was then in current use.

Māori understanding of this word came from familiar use in the New Testament of the Bible (when referring to the likes of Pontius Pilate), and from their knowledge of the role of the Governor of New South Wales, whom they referred to as 'Kawana'.

Article 2

The Māori text of article 2 uses the word 'rangatiratanga' in promising to uphold the authority that tribes had always had over their lands and taonga. This choice of wording emphasises status and authority.

In the English text, the Queen guaranteed to Māori the undisturbed possession of their properties, including their lands, forests, and fisheries, for as long as they wished to retain them. This text emphasises property and ownership rights.

In the Māori text the chiefs agree to sell land to the Queen at agreed prices:

By contrast, in the English text this was called the 'exclusive right of Preemption', which meant only the Crown could purchase land from Māori.

Scholars and the Tribunal have concluded Māori and the Crown held different interpretations of this provision.

Article 3

In article 3 of the English text, the Crown promises to Māori the benefits of royal protection and full citizenship.

In the Māori text the Queen agrees to give Māori the same rights and duties of citizenship as the people of England:

‘nga tikanga katoa rite tahi kia ana mea ki nga tangata o Ingarani’

This article emphasises equality and equity.

The epilogue

The epilogue of the Māori text notes the chiefs had seen and accepted the words and agreed to record their names and tohu or marks:

This is rendered in the English text as the signatories having entered into the 'full spirit and meaning' of the treaty.

Pātai - Questions



Resources

[Meaning of the treaty | Waitangi Tribunal](#)

[Translation of the te reo Māori text | Waitangi Tribunal](#)

[English text | Waitangi Tribunal](#)

<https://www.waitangi.org.nz/learn/resources>

<https://www.tepapa.govt.nz/discover-collections/read-watch-play/maori/treaty-waitangi/treaty-waitangi-learning-resources>



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kia **rangatira** ai, kia **mana taurite** ai ōna **huanga**



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