

92026MR



Mana Tohu Mātauranga o Aotearoa
New Zealand Qualifications Authority

Ngā Kōrero o Mua, Kaupae 1, 2024

92026MR Te whakaatu māramatanga ki ngā ariā o mua i
ngā horopaki e tāpua ana ki Aotearoa

Ngā whiwhinga: E rima

TE PUKAPUKA RAUEMI

Tirohia tēnei pukapuka hei whakaoti i ngā tūmahi mō Ngā Kōrero o Mua 92026M.

Tirohia kia kitea ai e tika ana te raupapatanga o ngā whārangi 2–15 kei roto i tēnei pukapuka, ka mutu, kāore tētahi o aua whārangi i te takoto kau.

E ĀHEI ANA TŌ PUPURI I TĒNEI PUKAPUKA HEI TE MUTUNGA O TE WHAKAMĀTAUTAU.

NGĀ TOHUTOHU

Whakamahia ēnei rauemi hei whakaoti i te aromatawai mō Ngā Kōrero o Mua 92026M. Mā ngā ariā o mua kei raro iho nei e āwhina ō whakautu.

Ngā ariā o mua

Te pūtake	Ko tētahi pūtake ā-tōrangapū, ā-oahoha, ā-pāpori, ā-ahurea rānei o tētahi tūāhuatanga, o tētahi ia rānei o mua.
Te hua	Ko ngā hua ā-tōrangapū, ā-oahoha, ā-pāpori, ā-ahurea hoki o tētahi tūāhuatanga, o tētahi ia rānei o mua. Pēnei i ngā pūtake, ka nui pea ngā hua o tētahi tūāhuatanga kotahi, o tētahi ia kotahi rānei.
Te mana	Ko te mana, ko te rangatiratanga, ko te kauanuanu hoki e hāngai ana ki tētahi tangata, ki tētahi rōpū, ki tētahi hanga rānei. I ngā wā o mua, ko te whakaū, ko te unu hoki i te mana te kaiwhakahihiko i ngā mahi a te Māori i ngā wā katoa. He ariā te ‘mana’ e noho nei hei tūāpapa mō te mātai i ngā kōrero o mua o Aotearoa, o Te Moana nui a Kiwa, o tua atu hoki. Koia tētahi āinga o ngā tūāhuatanga maha o mua.
Te tūrangawaewae	He tūtohu whenua e kīia ana ko te tūnga waewae me te kāinga o te tangata mā roto mai i te whanaungatanga me te whakapapa. I ngā kōrero o mua, i tēnei ariā, ka kōrerotia te tāpuatanga o mua o ngā wāhi ki te tangata whenua, ā, mā konā pea e whakatau te tāpuatanga o tētahi wāhi ki te iwi nō rātou te mana ki te whenua.
Te whakapapa	Ko te hekenga ā-whakapapa, ko tētahi anga e whakamārama ana i te whakapapa, e whakamahere ana hoki i te hononga i waenganui i ngā mea katoa. Ka whakaaturia e te whakapapa te takanga o te wā i ngā kōrero o mua a te Māori mā ngā hononga o mua i waenganui i ngā tāngata, pērā i ngā tīpuna, i ngā atua, me te hunga e ora tonu nei. Ka puta i te whakapapa tētahi anga hei taki, hei kōrero hoki i ngā kōrero o mua kia tika ai te raupapatanga o ērā kōrero.

INSTRUCTIONS

Use these resources to complete the assessment for History 92026M. The historical concepts below will assist your answers.

Historical concepts

Cause	A political, economic, social, or cultural reason for a historical event or trend.
Effect	The political, economic, social, and cultural outcomes of a historical event or trend. Like causes, there can be many effects of a single event or trend.
Mana	The power, authority, and respect associated with a person, group, or object. In the past, the assertion or taking of mana was always a motivation for the actions of Māori. Mana is a concept which underpins the study of history in Aotearoa, the Pacific, and beyond. It is a driving force behind many historical events.
Tūrangawaewae	A landmark that is one's own place of standing and belonging through kinship and whakapapa. In history, this concept articulates the historical significance of places to tangata whenua and can determine a place's significance to mana whenua.
Whakapapa	Genealogy lineage, a framework that details genealogy and maps interrelationships between all things. Whakapapa shows the unfolding of Māori history through the historical relationships between people such as tīpuna, atua, and those alive today. Whakapapa can provide a framework for reciting and recounting histories in their proper order.

TE HOROPAKI: NGĀ TAMATOA ME TE PETIHANA REO MĀORI 1972

TE WHAKATAKINGA

I whakatūria a Ngā Tamatoa, tētahi rōpū mautohe, i ngā tau 1970 ki te whakatairanga i ngā motika o te Māori, me te miramira i ngā take e hāngai ana ki te kaikiri, ki te ngarohanga o te reo Māori, me ngā mahi raupatu whenua e rere tonu ana.



Nā ngā māhi a Ngā Tamatoa i kōkiritia ai tētahi hīkoinga ki te whakarauoratanga o te reo Māori me ētahi atu panonitanga ā-pāpori, ā-tōrangapū hoki e hirahira ana ki Aotearoa.



Ngā Tamatoa me ngā kaitautoko ki St Kevin's Arcade, i Tāmaki Makaurau, 1972.

Te mātāpuna (he mea whakahāngai): I am Hana. *Ngā Tamatoa the movement*. I am Hana Project. <https://iamhana.nz/nga-tamatoa-the-movement/>

Te whakaahua: Miller, J. (1972). [He whakaahua]. E-Tangata. <https://e-tangata.co.nz/reo/my-mum-my-mountain-hana-te-hemara/>

CONTEXT: NGĀ TAMATOA AND TE PETIHANA REO MĀORI/ THE MĀORI LANGUAGE PETITION 1972

INTRODUCTION

Ngā Tamatoa, a Māori activist group, was formed in the 1970s to promote Māori rights and to highlight issues relating to racial discrimination, the loss of te reo Māori (the Māori language), and the continued confiscation of land.



The work by Ngā Tamatoa started a journey toward the revitalisation of te reo Māori and other important social and political changes in Aotearoa New Zealand.



Ngā Tamatoa and supporters protest at St Kevin's Arcade, Auckland, 1972.

Source (adapted): I am Hana. *Ngā Tamatoa the movement*. I am Hana Project. <https://iamhana.nz/nga-tamatoa-the-movement/>

Image: Miller, J. (1972). [Photograph]. E-Tangata. <https://e-tangata.co.nz/reo/my-mum-my-mountain-hana-te-hemara/>

TE PUNA A: Te mate haere o te reo Māori

Mai i te tino tīmatatanga o te whenua maru o Niu Tīreni, whakamahia ai ngā kura mīhana ki te whakaako i te reo Ingarihi. I muri i te waitohutanga o Te Tiriti o Waitangi, ka whitu noa iho ngā tau kātahi te pene a te Karauna ka tahuri ki te whakakore haere i te reo taketake.

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“Ka whakaaro ake rātou, ka ngaro katoa pea te reo ki te kore e mahia he mahi hei whakahoki mai i a ia,” te whakatau i te pūrongo. “I kiia ō rātou mātua he pai ake te āta mōhio ki te reo Ingarihi tēnā i te mōhio ki te reo Māori...he tokomaha o te hunga nei kua rongō i te kaniawhea i te korenga o rātou i ako i te reo Māori, me te aha, kua kore rātou e kaha ki te whakaako i te reo ki ā rātou ake tamariki.”

Te mātāpuna (he mea whakahāngai): Tahana, J. (2022, Te 13 o Hepetema). *Remembering the Māori Language Petition and the revival of te reo Māori*. RNZ. <https://www.rnz.co.nz/news/te-manu-korihi/474655/remembering-the-maori-language-petition-and-the-revival-of-te-reo-maori>

TE PUNA B: Te whakatūnga o Ngā Tamatoa

Ka kaha anō te pihi ake o te māharahara ki te mate haere o te reo i te tau 1970, i te whakahaeretanga o te Hui Taumata mō ngā Kaiārahi Māori e Rangatahi ana (Young Māori Leaders Conference) e te Kaunihera Māori ki Te Whare Wānanga o Tāmaki Makaurau. Nā te hui taumata, i noho rā hei kaupapa ā-tau i te maramataka Māori, i whakakao ngā kaumātua, ngā mema o te Kaunihera Māori me te rōpū toko i te ora, ngā kaporeihana Māori, ngā poari tarahati, ngā uniana, ngā ākonga, ngā mema kēnge, me ngā kaiārahi hāhi. I puta i te hui taumata o te tau 1970 tētahi pūrongo hei tāpaetanga atu ki te Kāwanatanga. Ko tētahi o ngā māharahara maha o roto, ko te tiakanga o te reo me ngā tikanga Māori, me te whakatītina i te whakaaro nui me te kauanuanu ki te Māori me te ahurea Māori i waenganui i te Pākehā. I kōrerotia e te hunga i tae ki te hui taumata tō rātou riri me tō rātou hōhā ki ngā raruraru kua pā ki ngā whenua, ki te ahurea, ki te reo, ki te iwi Māori hoki, ā, ka whakapuakina te hiahia kia whakaritea wawetia tētahi huarahi e hāngai pū ana. I pihi mai a Ngā Tamatoa i tēnei riaka.

[Redacted text block]

SOURCE A: Te reo Māori in decline

From the earliest days of the New Zealand colony, missionary schools were used to teach English. After Te Tiriti o Waitangi was signed, it took only seven years for the Crown to wield its pen to dismantle the native language.



“They felt that the language could be lost completely unless something was done to bring it back,” the report concluded. “Their parents had been told that knowing English well was better than knowing Māori... Many of these people were now sorry they had never learned Māori and, that because of this, they could not teach it to their own children.”

Source (adapted): Tahana, J. (2022, September 13). *Remembering the Māori Language Petition and the revival of te reo Māori*. RNZ. <https://www.rnz.co.nz/news/te-manu-korihi/474655/remembering-the-maori-language-petition-and-the-revival-of-te-reo-maori>

SOURCE B: The creation of Ngā Tamatoa

Concern for the ailing state of Māori language and culture was picked up again in earnest in 1970, when the Māori Council convened a Young Māori Leaders Conference at the University of Auckland. The conference, an annual fixture on the Māori calendar, brought together kaumātua, members of the Māori Council and the welfare league, Māori incorporations, trust boards, unions, students, gang members, and church leaders. The 1970 conference produced a report for submission to the Government. Amongst its many concerns were the preservation of te reo me ngā tikanga (Māori language and cultural practices) and fostering understanding and respect for Māori and Māori culture among Pākehā. Conference participants voiced their anger and frustration over the plight of Māori lands, culture, language, and people, and asserted that more immediate and direct steps were needed. It was from this energy that Ngā Tamatoa arose.



Ka whakahāweatia rātou e te tini Māori i whakaaro rā e whakatautauhea ana rātou i te iwi Māori. I tātāhia rātou mō tā rātou whai i ngā huarahi mautohe Pākehā, ka whiua hoki rātou he tawhiti nō rātou i ō rātou hapori Māori, he kore hoki nō rātou e mōhio ki te kōrero Māori. Engari ko te nuinga he rangatahi, kei te tāone hoki e noho ana, nā reira he wāhanga rātou nō te hapori Māori i kaha rongorā i te mokemoke ki tō rātou ahurea. Kua tika tonu te tū ake a te hunga tonu i rongorā i te mokemoke kino katoa ki te reo ki te whai tautoko e ora tonu ai ia.

Te mātāpuna (he mea whakahāngai): Harris, A. (2004). *Forty years of Māori protest*. Huia Publishers. wh. 44 me te 48.

TE PUNA C: Te tāpaetanga o Te Petihana ki ngā arapiki o te pāremata, 1972

E rima tekau tau ki mua, i te mākū taritari, ka takahi rangatū atu a Hana Te Hemara me tētahi ope o te kaumātua me te kiritohē ki te pāremata ki te tāpae i Te Petihana Reo Māori. Ko te 14 o Hepetema 1972 te rā, ā, nāwai ka kiia taua rā ko Te Rā o te Reo Māori, ka noho hei poutokomanawa mō Te Wiki o te Reo Māori.



Ka tāpaetia Te Petihana ki ngā arapiki o te pāremata, 1972.



I hua mai ai a Ngā Tamatoa nā ēnei āhuetanga. Ko te ingoa tonu, “ko ngā tama toa”, he mea koha ki te rōpū nā Ranginui Walker, kua riro nei ki tua, i muri i te hui ki ētahi mema, me te wānanga i ngā mea e whakaohoho nei i a rātou me ngā mea e kaingākau nuitia ana e rātou. Pēnei i ngā mema tonu, i kanorau ērā. Ko ētahi i hiahia ki te pāhororirihau, ko ētahi kē i māhaki ngā whakaaro. Ahakoa te kanorau o ngā whakapono o te rōpū, kotahi tonu te whakapono o te katoa: Tama tū, tama ora; tama noho, tama mate – Tamatoa!

Te mātāpuna (he mea whakahāngai): Ngarewa, A. (2022, te 29 o Tihema). *Remembering Hana Te Hemara's Māori language petition, 50 years on*. The Spinoff. <https://thespinoff.co.nz/summer-2022/29-12-2022/remembering-hana-te-hemaras-maori-language-petition-50-years-on>

Te whakaahua: ‘Māori language petition, 1972’, URL: <https://nzhistory.govt.nz/media/photo/maori-language-petition-1972>, (Ministry for Culture and Heritage), i whakahoua i te 22-Oketopa-2021

They were scorned by many Māori, who felt they were somehow bringing Māoridom into disrepute. They were criticised for adopting Pākehā protest methods, and chastised for being out of touch with their people and being unable to speak the language themselves. But they were mostly young and urban, and therefore belonged to the section of Māori society that felt most distanced from their culture. It now seems appropriate that those who felt most deprived of te reo should be the ones who sought support to ensure its survival.

Source (adapted): Harris, A. (2004). *Forty years of Māori protest*. Huia Publishers. pp. 44 and 48.

SOURCE C: Te Petihana is delivered to the steps of parliament, 1972

Fifty years ago, in wet and bitterly cold weather, Hana Te Hemara and an army of elders and activists marched on parliament to deliver the Māori Language Petition. The date was 14 September 1972, later to become Māori Language Day, and subsequently the centrepiece of Te Wiki o te Reo Māori.



Te Petihana is delivered to the steps of Parliament, 1972.

It was out of these conditions that Ngā Tamatoa was born. The name itself, “the young warriors”, was gifted to the group by the late Ranginui Walker, after meeting with a number of members and discussing their inspirations and passions. These were as varied as the members themselves. Some were keen on violent revolution, while others more philosophically passive. Ideologically diverse though the group was, there was at least one shared belief: Tama tū tama ora; tama noho tama mate – Tamatoa! (To stand is to live, to sit down is to die.)

Source (adapted): Ngarewa, A. (2022, December 29). *Remembering Hana Te Hemara’s Māori language petition, 50 years on*. The Spinoff. <https://thespinoff.co.nz/summer-2022/29-12-2022/remembering-hana-te-hemaras-maori-language-petition-50-years-on>

Image: ‘Māori language petition, 1972’, URL: <https://nzhistory.govt.nz/media/photo/maori-language-petition-1972>, (Ministry for Culture and Heritage), updated 22-Oct-2021

TE PUNA D: He hopunga kawepūrongo nō te petihana, 1972

Kia mōhio mai koe: I tukuna tēnei ataata hei rauemi whakaoho i mua i te karawhiunga o te aromatawai. Kua tukuna ētahi kapomata ki raro iho nei hei whakamaharatanga noa iho.

I tēnei hopunga kawepūrongo nō te tau 1972, ka tāpaetia tētahi petihana e tono ana kia whakaakona te reo Māori ki ngā kura, ki te Pāremata, i Te Whanganui a Tara. E 30,000 hemihemi ngā waitohu i whakaemihia.



Ko David Broughton, i mōhioia i muri mai ko Rawiri Paratene (nō Ngāpuhi me Te Rarawa), nō te rōpū kiritohe o Ngā Tamatoa, me te kairuruku o te Māori Students Federation, e whakaaturia ana nōna e kōrero ana mō te hiranga o te reo Māori:

“Nā, mātua rā ... ko te mea whai take katoa e whai nei mātou, ko te whakamōhio atu ki te marea, kāore anō te reo Māori kia mate, e kore rawa hoki e mate. He motuhenga te reo, ā, he mea ora. E kitea ana tēnei. Koia te reo matua o te marae. Hei āpītitanga atu, e haurua ana ngā tāone ... nā, e neke atu ana i te haurua o ngā tāone i Aotearoa he ingoa Māori ō rātou. He Māori ngā ingoa tiriti. Nō reira, he reo nō ia rā, nō te katoa.”



Ko te kaumātua, ko Hēmi Pōtatau (nō Ngāti Kahungunu me Ngāti Rākaipaaka), kei ngā arapiki o te Pāremata i Te Whanganui a Tara, i mua o te huihuinga me ngā Mema Pāremata (MP):

“... heoi, nā koutou, nā te Pākehā. Kei konei, kei tō mātou taha, ngā wairua o ō mātou tīpuna, o ō mātou tīpuna katoa, mai i te whakatipuranga tuatahi, ki te tuarua, ki te tuatoru, heke iho ki a mātou i te rā nei, tāne mai, wāhine mai. Ka poroporoakitia rātou i tēnei kaupapa whakahirahira. E kite nei mātou i ngā hua, e kite nei mātou i ngā hua. Ko ō koutou roimata e riringi iho nei ki a mātou.”

SOURCE D: News footage of the petition, 1972

Note: This video was provided as stimulus material before the assessment session. Screenshots have been provided below as a reminder only.

In this 1972 news footage, a petition asking for te reo Māori to be taught in schools is presented to Parliament in Wellington. More than 30,000 signatures had been collected.



David Broughton, later known as Rawiri Paratene (Ngāpuhi, Te Rarawa), of activist group Ngā Tamatoa and coordinator of the Māori Students Federation, is shown discussing the importance of te reo Māori:

“Well, I think the first thing that we’re ... the most essential thing that we’re trying to achieve is to make the public aware that the Māori language is not dead and has no real hope of dying. The Māori language is a very real and living thing. You can see this. It’s a prime language of the marae. Not only that, but half of our towns ... well, more than half of our towns in New Zealand are Māori ones. The street names are Māori ones. And so it’s a language that’s really part of everyone’s everyday life.”



Kaumātua Hēmi Pōtatau (Ngāti Kahungunu, Ngāti Rākaipaaka) on the steps of Parliament in Wellington in front of the gathered crowd and Members of Parliament (MPs):

“... however, it was you, the Pākehā. With us today are the spirits of our ancestors, all of our ancestors, from the very first generation, to the second, the second descendants, to the third descendants traced down to us here today, men and women. We bid them farewell on this auspicious occasion. We can see the gains, we can see the gains. Your tears, they fall upon us.”

Ko David Broughton, i mōhiotia i muri mai ko Rawiri Paratene (nō Ngāpuhi me Te Rarawa), e kōrero ana ki te huihuinga kua emi me ngā Mema Pāremata, i ngā arapiki o te Pāremata:
 “Kia hiwa rā, kia hiwa rā. Kia hiwa rā ki tēnei tuku, kia hiwa rā ki tērā tuku. Kei nui te pania ōu ki te toto, tiakina, tiakina. Ki te whare e tū nei ki mua i a mātou...”

Ko Lee Smith (nō Ngāti Kahungunu), nō te rōpū kiritohe o Ngā Tamatoa (kei mua pū), me ētahi atu kiritohe e waiata ana ki te reo Māori i ngā arapiki o te Pāremata, i te wā e tāpaetia ana te petihana ki ngā Mema Pāremata.

Ko tētahi o ngā mema taketake o te rōpū kiritohe o Ngā Tamatoa, ko Hana Te Hemara Jackson (nō Te Āti Awa me Ngāti Raukawa), e tū ana i ngā arapiki o te Pāremata, e whanga ana kia tāpaetia te petihana me ōna waitohu e 30,000 hemihemi ki ngā Mema Pāremata.

Te mātāpuna (he mea whakahāngai): Higgins, R. and Keane, B. (2015, te 1 o Hepetema). *Tē reo Māori – the Māori language – Language decline, 1900 to 1970s* [Ataata]. TVNZ. <http://www.TeAra.govt.nz/en/video/47742/te-reo-maori-petition-1972>

*Tēnā, hurihia te
whārangi e kitea ai
Te Puna E ➤*



David Broughton, later known as Rawiri Paratene (Ngāpuhi, Te Rarawa), speaking to the gathered crowd and MPs on the steps of Parliament:

“Be watchful, be alert. Be watchful to this end, be alert to that end. Lest ye be smothered in blood, protect it, protect. To the house that stands before us ...”



Lee Smith (Ngāti Kahungunu) of activist group Ngā Tamatoa (front centre) and other protestors singing in te reo Māori on the steps of Parliament, as the petition is presented to MPs.



One of the founding members of activist group Ngā Tamatoa, Hana Te Hemara Jackson (Te Āti Awa, Ngāti Raukawa), standing on the steps of Parliament waiting to present the petition with more than 30,000 signatures to MPs.

Source (adapted): Higgins, R. and Keane, B. (2015, September 1). *Te reo Māori – the Māori language – Language decline, 1900 to 1970s* [Video]. TVNZ. <http://www.TeAra.govt.nz/en/video/47742/te-reo-maori-petition-1972>

*Please turn over
for Resource E ➤*

TE PUNA E: Ka taka te 50 tau, ka whakakotahi anō ngā mema o Ngā Tamatoa

Ka whakakotahi anō ngā mema taketake maha o te rangatohe mō ngā motika Māori, o Ngā Tamatoa, e 50 tau i muri i tō rātou whakatūnga.

[Redacted text block]

“Ka kitea e tātou ināianei, i a Mahuru Māori; ko tō tātou iwi tonu te aronga, ko te hiki tonu i tō tātou iwi, i tō tātou ahurea te aronga, kia rangona, kia kitea hoki.”

Te mātāpuna (he mea whakahāngai): RNZ. (2022, te 13 o Hānuere). *Original Ngā Tamatoa members to reunite 50 years after movement's founding*. <https://www.rnz.co.nz/news/te-manu-korihi/459472/original-nga-tamatoa-members-to-reunite-50-years-after-movement-s-founding>

SOURCE E: Ngā Tamatoa members reunite, 50 years on

Many of the original members of the Māori rights movement Ngā Tamatoa will reunite in Tauranga, 50 years after their founding.

[REDACTED]

“We see it now in Mahuru Māori; the focus is still our people, the focus is still uplifting our people and our culture, and being heard and being seen.”

Source (adapted): RNZ. (2022, January 13). *Original Ngā Tamatoa members to reunite 50 years after movement's founding*. <https://www.rnz.co.nz/news/te-manu-korihi/459472/original-nga-tamatoa-members-to-reunite-50-years-after-movement-s-founding>

English translation of the wording on the front cover



Mana Tohu Mātauranga o Aotearoa
New Zealand Qualifications Authority

Level 1 History 2024

**92026MR Demonstrate understanding of historical concepts
in contexts of significance to Aotearoa New Zealand**

Credits: Five

RESOURCE BOOKLET

Refer to this booklet to answer the questions for History 92026M.

Check that this booklet has pages 2–15 in the correct order and that none of these pages is blank.

YOU MAY KEEP THIS BOOKLET AT THE END OF THE EXAMINATION.