

92026R



Mana Tohu Mātauranga o Aotearoa
New Zealand Qualifications Authority

Level 1 History 2024

**92026 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 92026.

Check that this booklet has pages 2–8 in the correct order and that none of these pages is blank.

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

INSTRUCTIONS

Use these resources to complete the assessment for History 92026. 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.

CONTEXT: NGĀ TAMATOĀ 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/>

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 kuia and 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 ōna tikanga (Māori language and its 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.



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

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.”



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 ►*

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]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[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>