

TE ROROA

Resource Kit for Schools no.3, 1998
STUDENTS' EXERCISES

EXERCISE 1 - WAHI TAPU

Use the Tom Scott cartoon to explore the meaning of wahi tapu. Is it a concept common to all cultures?

What places are wahi tapu to non-Maori people in Aotearoa? What is their significance to those people?

Do people always understand the importance of other peoples' sacred sites? If not, what prevents them from understanding?

EXERCISE 2 - MAPPING

Trace an outline map of Te Roroa lands (from Map 1). Trace an outline map of the North Island and indicate the correct location of Te Roroa's land.

As you go through this unit, add areas and places of significance to your map such as the main blocks of land sold, wahi tapu, key settlements etc.

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EXERCISE 3

Maori and European maps

Why were the wahi tapu not reserved when Te Roroa land was sold? How did the Te Roroa people describe the boundaries and the key features of their tribal lands? How did Europeans record the boundaries and key features of land?

Discuss the impact of European mapping traditions on Maori 'oral map' traditions.

Design an oral map of your community (this may be an individual or a class exercise).

EXERCISE 4

Discussion: How conflict arises

The Waitangi Tribunal has been asked to sort out a very confused situation. How did the confusion arise? Look at each case study in return and answer these questions:

- What do you think was the main issue about the sale of this land?
- How and when did confusion arise?
- How did maps and surveys clarify or confuse the issues?

EXERCISE 5

Graph

Draw a line graph to show the loss of much of Waipoua No 2 Native Reserve land from 1860 to 1973. One axis of the graph will show years, the other acres. On the year axis, mark key dates such as the two World Wars and dates by which the land was sold or alienated.

Once the graph is drawn, students may like to add different shades or colours above and below the line to show the direct relationship between the loss of land by one party and the gain made by another.

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EXERCISE 6

Native Land Court (Extension Exercise).

Note: If you hold a copy of the *Te Roroa* report, see pages 99 - 107 for details of the sale of Waipoua No 2, facilitated by the Native Land Court. Pages 151-154 outline injustices in the Native Land Court system.

Using the resources available in your school and public library, conduct a research exercise into the history of the Native Land Court.

How many of the following questions can you find answers to?

- When were the Native Land Courts established? Why?
- How did the courts operate? Who were the judges? Were they trained lawyers?
- Who represented the Crown? Who represented the Maori land owners?
- Where did the courts sit? What did this mean for Maori land owners?
- How were the 10 named owners on land titles determined?
- What language(s) were used in court proceedings? Has this changes? If so, what does it indicate about changes in New Zealand society?
- What role did the Native Land Court play in the loss of Te Roroa land?

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EXERCISE 7

Role play

After reading Te Roroa think about the views and feelings of the different groups of people you have read about.

1. Match the views in the left hand column with the people you think they could belong to in the right hand column:

VIEWS

- (I) I bought this land at a fair price; what happened in the past is dead and buried.
- (ii) Some of the sacred objects are of great interest and value and should be kept safe for study.
- (iii) Let me show you the places our ancestor Tohe named and I will tell you the story of..
- (iv) We were promised that our sacred places would be reserved from the land sales

PEOPLE

- (a) A claimant before the Waitangi Tribunal.
- (b) a kaumatua of Te Roroa.
- (c) a museum researcher.
- (d) a private land owner.

2. Taking each of the people above, explain why they hold their views, e.g. "A museum researcher thinks that...because..."
3. In pairs, imagine that one of you is the speaker who has said something from the left hand column. The other is the person you are speaking to. Create a conversation together, in writing or aloud.
4. Imagine if the speakers of no. (i) and no. (iv) got together. Write what would be said.

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EXERCISE 8

Class discussion

Q How do you think the lack of roading has affected the people of Waipoua?

A Te Roroa people have been unable to sell their goods outside the valley or to get goods and services in easily. The value of their land is low because it is not linked to the main road network. They have had to pay to maintain their own roadway in and out of the settlement, and have to ask permission from the Forest Service to get access to their own homes.

Q What do you think the effect of the lack of services has been?

A It is very inconvenient, and potentially dangerous, especially in emergencies such as medical crisis or fire. Use of the telephone depends on the goodwill of the Forest Corporation. The people have to rely on rain water supplies.

Q How do you think the children of Waipoua get their schooling? What options do they have?

A When small schools were closed down, many of the children could not get to

school without travelling up to ten kilometres by horse or on foot.

The school day for some children was ten or eleven hours long. Many have had to leave home and board in Dargaville or Whangarei, or take lessons through the Correspondence School. But this is difficult because you need telephone and postal services to use the Correspondence School. The Correspondence School unit serving the settlement was closed in 1990.

Q Overall, how has the lack of services affected the people of Te Roroa over many years? What are their lives like today, compared with earlier times?

A Te Roroa have no economic base because they have lost their land, their settlement is isolated and they have no services to enable them to participate in the market economy. Today most Te Roroa people are unemployed and on benefits. It is even difficult for them to manage a subsistence economy because they are denied access to their traditional mahinga kai and much environmental damage has been done to the mahinga kai since they sold their land and lost control over its management.