

A timeline of colonisation in Aotearoa

Facilitators notes

This activity is consistently rated by participants as being the activity from the *Tangata Tiriti – Treaty People* book that has the most impact on their understanding of why New Zealand society is the way it is today. It helps participants understand the impact of colonisation through laws passed that did not follow Te Tiriti o Waitangi and looks at Māori acts of resistance to those Treaty breaches.

You will need the following cards, all included in the following pages:

- Foundation Cards (Law, Language, Natural Resources, Customs)
- Review cards: An independent Māori Land (optional)
- Government Actions Cards
- Māori Actions of resistance Cards

The foundations of Māori Society

Introduce the Activity and Moana Jackson quote as described in the *Tangata Tiriti – Treaty People* book (page 66).

“The foundations of society — law, language, natural resources and customs — hold up the whare of Māori society. Every Treaty breach attacks the foundations of the whare.”

Moana Jackson

Place the foundation cards (Law, Language, Natural Resources and Customs) on the floor or on a table and ask participants to stand around in a circle.

Review: We start with an independent Māori land

The facilitator asks participants how strong the foundations were at the time He Whakaputanga (the 1835 Declaration) and Te Tiriti were signed. It is important to elicit that Māori society was thriving politically and economically at this time.

You may also wish to use the optional set of review cards to reinforce this point. Deal out the review cards and ask participants to read these in order. They can then be returned to the facilitator or placed to the side of the Foundations.

The facilitator then says: The Treaty promised to protect Māori society. This is true of Te Tiriti and the English version – both promise to protect the foundations of Māori society. So when the Treaty is breached, Māori society suffers.

Part 1: Government actions

Now, deal out the Government Actions cards

Ask participants to read out the Government Actions in order of date, placing cards on top of the foundation cards, depending on which ‘foundation’ (or foundations) they most had an impact on. Allow people to place the laws on any, or all, of the foundations of Māori society, since the impact of each law was far-reaching.

We recommend that the group does not discuss each of the events as they are read out – it is easier to absorb the actions and their impact if people keep relatively quiet.

Debrief before moving on to part two: When the last of the Government Actions cards has been laid down, explain to the group that an activity like this often brings up strong feelings, whoever we are.

Ask participants to put some names to their feelings after seeing this history. Participants will often say ‘angry’ ‘sad’ ‘grief’ ‘injustice’ ‘shock’ ‘shame’. They may also name positive feelings like ‘relief’ that this is now out in the open. Affirm all these feelings, and any explanations that people give for them. If someone starts to give rationales for the laws, affirm their input, remind them that we are just identifying feelings at this stage, and invite them to repeat their contribution during the later discussion when the activity has concluded.

Part 2: Māori actions of resistance

It is important to show that Māori did not accept these unjust laws passively, and have always made efforts to bring New Zealand society back to the promises of the Treaty.

Next, deal out the Māori Actions cards. We recommend a different colour of paper/card, to distinguish these cards from the laws breaching the Treaty.

1. Tell the group that Māori have always been active in resisting colonisation, and trying to bring New Zealand back to honouring the Treaty.
2. Ask each participant to read their card aloud one at a time before placing it around the Foundations. Participants should read in order of the dates on their cards.



Placement of cards:

In Part 1, the Government Actions cards were placed on top of the Foundation cards to show that they negatively impacted on these areas of Māori Society.

The Māori actions of resistance protect and uphold these Foundations, so should be placed around the outside forming a protective circle (as below)

Debrief and close

After placing all of the Māori Actions cards, allow participants to express how they feel looking at the actions of Māori resistance to colonisation. Give each person the opportunity to tell their thoughts to the group, or to ‘pass’ if they do not wish to share these. Affirm any feelings expressed as there are many natural human emotions that may be triggered by the activity.

Reminder: Pick the cards up respectfully at the end of the activity as they represent a long history of Māori struggle and intense experiences for the participants.

Important note

This exercise covers information about 180 years of colonisation and it can be a stressful activity. It is designed to help people understand the impact of colonisation and may provoke strong feelings

There may be Māori in the group who are living with the legacy of the trauma of colonisation. They should be warned in advance about the nature of the activity, and should feel free to step away from the activity if needed.

There may also be people in the group who share a similar history in their countries of origin. They may share this history with the group. Affirm their contribution. It is very important to affirm the grief that people may feel at seeing the impact of colonisation on their culture.



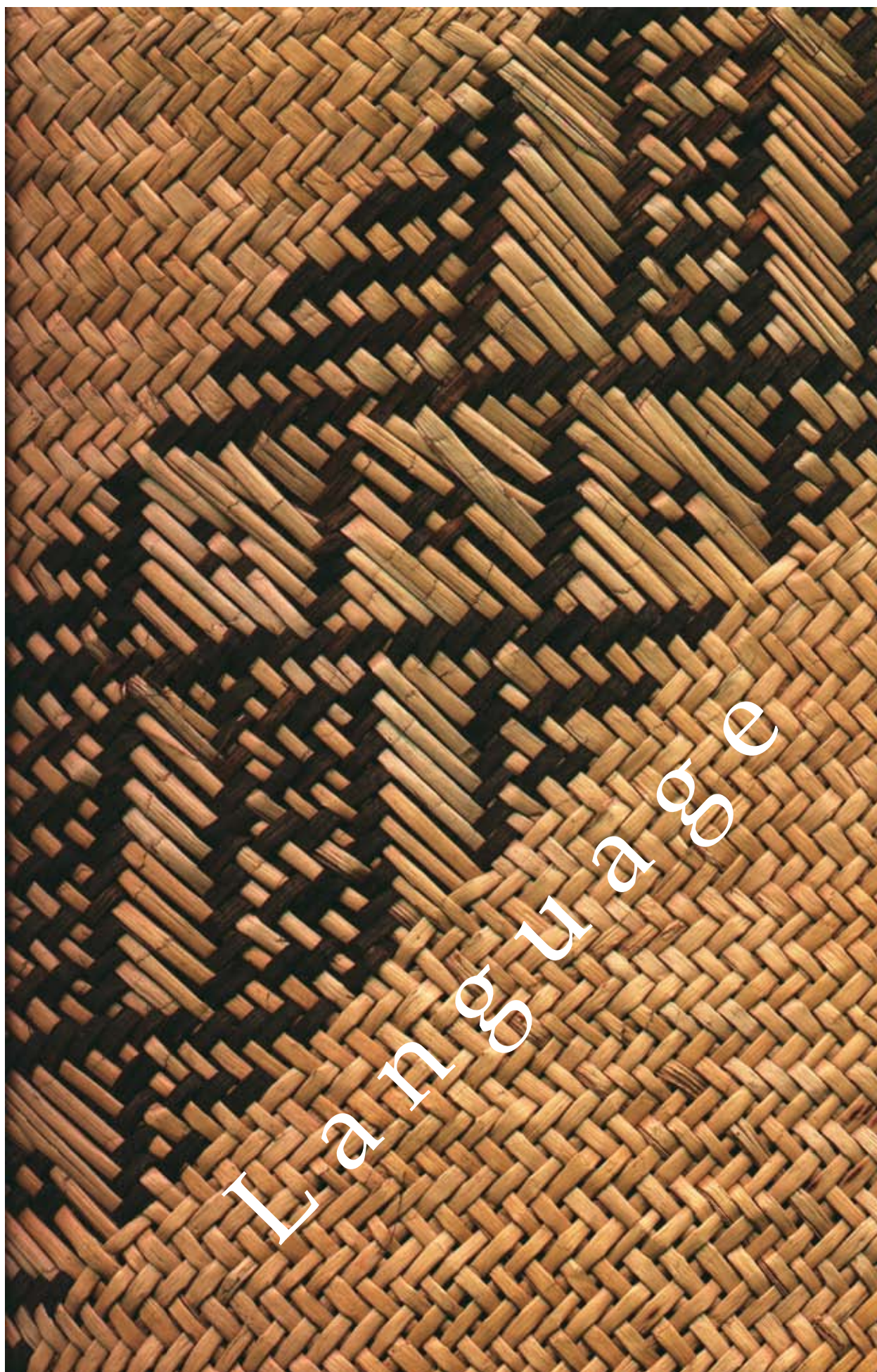


Image from Tutu Graphics

tangata tiriti – photocopyable poster, activity 16.

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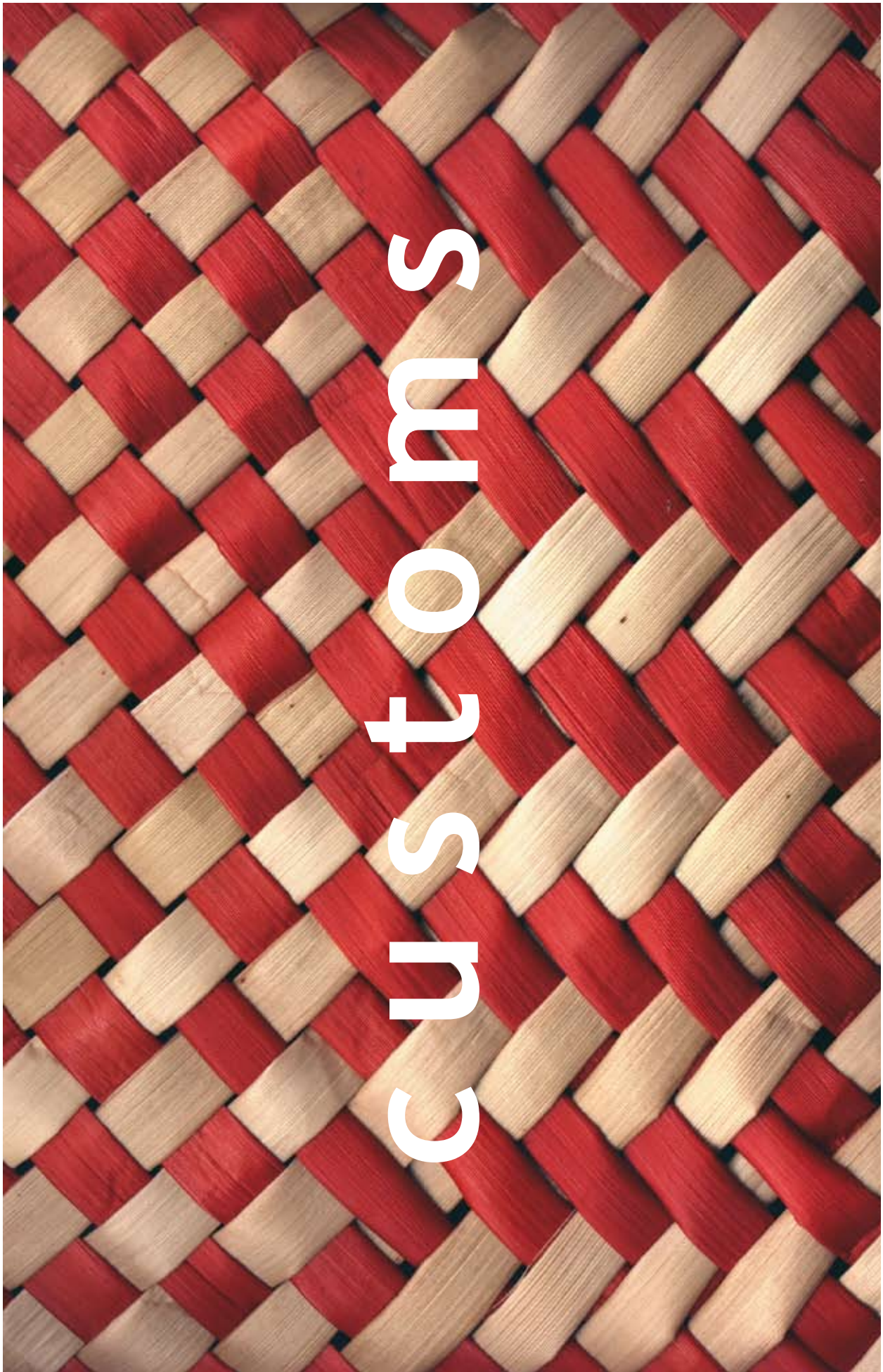
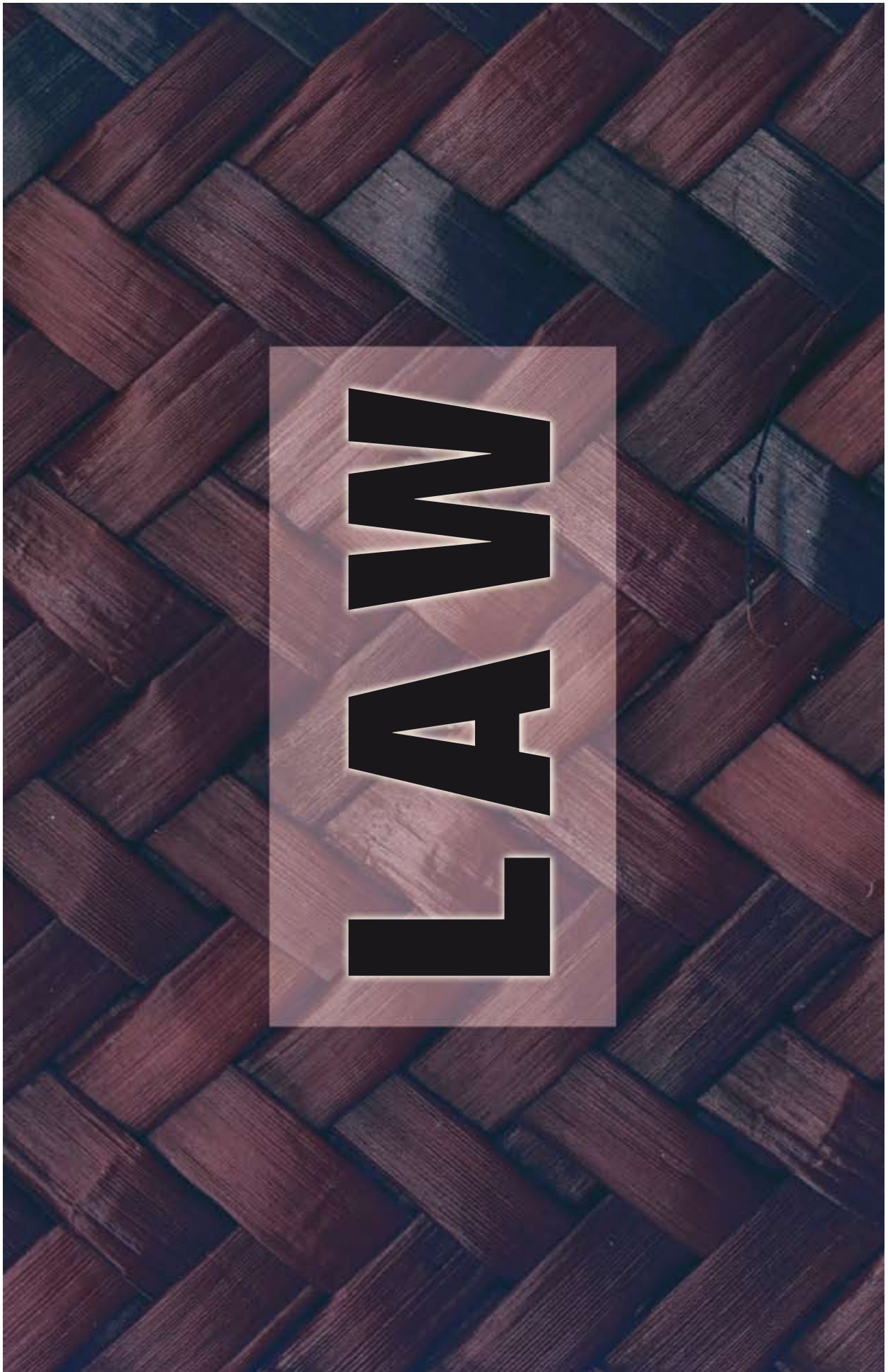


Image from Tutu Graphics



tangata tiriti – photocopyable poster, activity 16.

Image from Tutu Graphics

**We start with an independent Māori
land leading up to Te Tiriti**

(Optional review cards to use prior to timeline of
government actions)

In earlier times

Waka explore the Pacific, with Aotearoa being
discovered over a thousand years ago. Oral
histories describe two-way voyages between
Aotearoa and other Islands in the Pacific
followed by a period of migration to Aotearoa.

Late 1700s – early 1800s

During the late 1700s and early 1800s Māori
were travelling to places such as Australia,
Europe, India and South America.

1835

Northern Māori sign a Declaration of
Independence.

1840

This is the year Te Tiriti o Waitangi is signed. The majority of hapū still have control of their own natural resources, law, language and customs. At this time, the Māori population is estimated at up to 150 000 and the Pākehā population is about 2000 (about 1%).

1840s – 1850s

Māori produce about half of the country's exports and control most of the shipping trade around the coast of New Zealand. Māori grow and sell most of the food eaten in the new towns.

**Some Government actions that
breached Te Tiriti o Waitangi**

1841

Governor Hobson moves the capital to Auckland and introduces rules and taxes that hurt Māori trade in the Bay of Islands. These and other actions lead to a war in the North in 1844 – 1845.

1842-1844

Early land sales are investigated by different Commissions. In the Spain Commission about half of the sales are allowed. But even when sales are not allowed, the land is often not returned to its Māori owners but taken into Crown ownership instead.

1844 – 1864

Between 1844 and 1864 the government buys much of the South Island from Kai Tahu. It promises that Kai Tahu will keep 10% of the land and be able to access their food gathering areas for ever. The government takes the land but does not keep the promise.

1852

New Zealand Constitution Act 1852: The British Government passes a law to create the New Zealand Parliament. To be able to vote: 1. You must be male. 2. You must be 21 years old or older. 3. You must own land in individual title. Because Māori people own land collectively, they cannot vote.

By 1860

There are now more Pākehā people than Māori people in Aotearoa/New Zealand.

1860s

Schools for Māori children teach British laws, culture and thinking. Since the first 'Mission school' was set up in the North in 1816, Māori had eagerly adopted reading and writing. It was estimated that by 1850 the literacy rate of Māori was higher than the literacy rate of the British in Britain. After this point however Pākehā public education replaced the pre-colonial system of whare wananga.

1863

Governor George Grey is under pressure to make land available for the new Pākehā settlers. Many hapū don't want to sell their land and place it under the protection of the Māori King.

Governor Grey sees the Māori King movement as a threat. He invades the Waikato and confiscates large areas of land.

1865

The Government creates the Native Land Court. Māori must go to court to get a title (certificate) for land they already own. Māori people own land together with the other members of their hapū, but when they get the certificate it only has the names of ten owners. Attending the Native Land Court is very expensive and often land has to be sold to pay the fees.

1866

This is the year that the Government passes its first fisheries laws. Some of the laws protect fishing areas. Some of the laws control who is allowed to catch fish to sell and when and where they are allowed to catch it. All of the laws show that the Government believes it owns the fishing areas and has the right to control them.

1867

1867 Representation Act: Because of the Native Land Court some Māori are now individual land owners and able to vote. The government creates four Māori seats in parliament to remove the threat of Māori outnumbering Pākehā in some electorates.

This number is much smaller than the number Māori should have based on their population. Māori MPs introduce many laws to give Māori more control over land. None are passed because they are not supported by the Pākehā Members of Parliament.

1867

Native Schools Act 1867: The Government sets up schools for Māori. In Parliament when they are talking about the schools, they say that the schools will help to control Māori and teach them British laws.

1880

The Government says that the purpose of the Māori schools is to change Māori culture to be like British culture. The rules for the schools say that all teaching now has to be in English. Sometimes teachers hit children to punish them for speaking Māori at school

1907

Tohunga Suppression Act: A new law says that Māori experts called Tohunga are not allowed to use their skills. For example, health experts cannot treat people. This law actually stops them using many other kinds of traditional knowledge as well.

1918

Many Pākehā soldiers returning from World War I are given land for a farm, but Māori soldiers are not.

1930s

The Great Depression: Many people in Aotearoa/New Zealand do not have jobs. The Government gives money to help unemployed people. Pākehā people receive double the amount of money that Māori get.

1975

Māori now have only 3 million of the 66 million acres of land that they had before 1840.

2004

The Foreshore and Seabed Act: Māori had never sold or given away the foreshore and seabed, but in 2004 a law is passed so that the foreshore and seabed will now belong to the Government.

2009

The Government announces that there will be no Māori seats on the council for the new Auckland Supercity. Auckland City Council later votes to have one Māori seat (in 2017) but this will first require a law change by Government.

2015

The Wallace family has lived on their farm at Ihumātao since the 1860s when the land was confiscated from Māori. Manukau Council has promised to buy their land to include in a heritage reserve to be protected for all the people of Auckland. But the new Auckland Supercity decides that the Wallace family farm will become a “Special Housing Area”. It is sold to Fletcher Building for about \$20 million.

2019

Several inquiries begin into the uplift of Māori children from whānau. In the years from 2016 the number of removals of Māori babies from their mothers has jumped 50%. It is said that a Māori child is six times more likely to be uplifted than a non-Māori child.

2020

A report from JustSpeak shows bias against Māori in the Justice System. Māori with no prior record are 1.8 times more likely to come to the attention of police and 7 times more likely to be charged compared to Pākehā. According to statistics kept by the police, if you're Māori you're more than six times more likely to have a gun drawn on you compared to Pākehā, nine times more likely to be tasered, ten times more likely to have a police dog used against you and eleven times more likely to have pepper spray used against you.

*We encourage you to research local history
and add cards to include events relevant to your
area*

Some Māori actions of resistance to colonisation

1842-1844

A rangatira from the North called Hone Heke cuts down the British flagpole four times. He does this because the British governor is making decisions that he and other Māori do not agree with.

1858

Many Māori tribes from around the country choose a Māori King, Pōtatau Te Wherowhero, and put their land under his protection to stop it being sold.

In the 1870s the Kīngitanga, does not support government schools for Māori children. The Kīngitanga has its own Minister of Education.

1881

Parihaka in Taranaki is the largest Māori town in the country. Its leaders use peaceful ways to stop Pākehā settlers from moving onto land that was taken by the government. When the government tries to attack Parihaka, the soldiers are greeted by children singing while the adults sit peacefully on the ground.

1884

King Tāwhiao, the Māori King travels to England together with four other rangatira. They want to meet with Queen Victoria to discuss the land taken by the New Zealand government. The land was taken after the land wars and by the Native Land Court. They also want Māori to govern themselves as promised in the Treaty of Waitangi.

1892

After many years of trying to change the actions of the New Zealand government, Māori create their own parliament. The Māori Parliament is supported by many tribes from both the North and South Islands. It continues to meet for around 10 years.

1906

Māori leader Rua Kenana starts an independent Māori community in Tuhoe country. They continue to live separate from Pākehā and govern themselves until the community is attacked by the government ten years later.

1917

Te Puea Herangi is the granddaughter of King Tāwhiao. In 1917 she opposes Māori soldiers joining the New Zealand Army to fight in World War 1.

She later helps found the famous marae in Ngaruawahia, which becomes the capital of the Māori King and she works hard all her life to improve the health, education and economy of her people.

1924

Wiremu Ratana is a Māori political and religious leader.

In 1924 Rātana takes a petition to London, signed by more than 30,000 Māori. The petition calls for the return of confiscated lands, and for the Treaty of Waitangi to be honoured.

Ratana later forms an alliance with the Labour Party which dominates the Māori seats in Parliament until the 1990s.

1951

Māori women leaders set up a national organisation called the Māori Women's Welfare League. They aim to improve Māori health, child-care and pre-school education.

1972

Māori activist group, Ngā Tamatoa, and the Te Reo Māori Society gather over 30,000 signatures calling for te reo Māori to be taught in schools. In 1972 Māori language petition arrives at Parliament. It results in teacher training for native speakers and the language being introduced as an optional subject in 1975.

1972

Eva Rickard of Tainui Awhiro begins a campaign to restore her hapū's land rights at Raglan. A golf course had been built on land taken by the government for defence purposes. The golf course was to be extended into burial grounds. In 1983, the government returns the land, and it is now the site of an urupā and community centre.

1975

A huge Māori land march lead by Dame Whina Cooper arrives at Parliament after travelling the length of the North Island. Their message to the government is that “not one more acre” of Māori land should be taken.

1975

Minister of Māori affairs, Matiu Rata, is successful in passing a law to create the Waitangi Tribunal, a special court that looks at Government actions that breach the Treaty of Waitangi.

For the first ten years of the Tribunal, it can only look at present day actions, but in 1985 the law is changed so that the Tribunal can look at breaches of the Treaty of Waitangi going back to 1840.

1977-78

Ngāti Whātua of Ōrākei occupy their traditional lands at Bastion Point. The government had ‘compulsorily acquired’ all their land, and now wanted to sell it to build luxury houses. The New Zealand police and army are sent in to arrest the protesters after 506 days. Eventually much of the land is returned under a Treaty of Waitangi settlement.

1982

The first Kohanga Reo (Māori language pre-school) opens. Now there are around 450 Kohanga Reo around the country teaching Māori language and culture, with Kōhanga Reo in Australia and the United Kingdom also.

1983

In 1983, what will become Te Wananga o Aotearoa is formed on the grounds of Te Awamutu College for Māori students. Today it boasts 35,000 students and branches all over the country and is an inspiration to indigenous groups around the world.

1995

The Waikato-Tainui iwi signs an agreement with the Government called a Deed of Settlement. This includes a formal apology from the Government for the invasion of the Waikato and the actions of the wars of the 1860s. The Government also returned money and land valued at \$170 million.

The Act of Parliament implementing the settlement is also signed by Queen Elizabeth II.

1995-6

Thousands of people attend three large hui at Hirangi Marae, near lake Taupō. They discuss Māori sovereignty and changing New Zealand's constitution to include the Treaty of Waitangi.

2004

Around 20,000 people arrive at Parliament to protest government plans to take ownership of the foreshore and seabed.

2009

Thousands of Māori and other people protest against the new Auckland Supercity plans because there will be no Māori seats on the new council.

Eventually in 2021 MP Nanaia Mahuta is successful in removing an important barrier to the creation of Māori Wards by Councils around the country.

2015

A group of students from Ōtorohanga College launch a petition to have the Land Wars taught in schools that was signed by nearly 13,000 people. Hundreds march in Wellington to deliver the petition. In 2017, the government announces that it will mandate the teaching of history by 2022.

2019

Whānau members and midwives are successful in preventing the uplift of a newborn baby from its young Māori mother. The incident at Hawkes Bay hospital attracts the attention of the country and forces a series of reviews into the practice of uplifts from all families, and Māori whānau in particular.

Dec 2020

The mana whenua-lead group called SOUL (Save Our Unique Landscape) is conducting a peaceful occupation to reclaim land at Ihumaatao that was confiscated in 1863. When police tried to evict land protectors in 2019, it resulted in a groundswell of support from around Aotearoa and around the world. In 2020, the campaign is successful in reaching an agreement to have the land bought back from Fletcher Building and returned to mana-whenua control.

Present day

After a series of more than 200 hui with Māori asking their aspirations for the future, the Independent Working Group on Constitutional Transformation delivers a 2016 report called Matike Mai. The report makes a series of recommendations to transform our constitutional arrangements and restore tino rangatiratanga to hapū and iwi. Now, everyone in Aotearoa is being invited to contribute to a future vision for the country.

We encourage you to research local history and add cards to include events relevant to your area

A timeline of the colonisation of Aotearoa

We start with an independent Māori land leading up to Te Tiriti

Date	Events
In earlier times	Waka explore the Pacific, with Aotearoa being discovered over a thousand years ago. Oral histories describe two-way voyages between Aotearoa and other Islands in the Pacific followed by a period of migration to Aotearoa.
Late 1700s, early 1800s	During the late 1700s and early 1800s Māori were travelling to places such as Australia, Europe, India and South America.
1835	Northern Māori sign a Declaration of Independence.
1840	This is the year the Treaty of Waitangi is signed. The majority of hapū still have control of their own natural resources, law, language and customs. At this time, the Māori population is estimated at up to 150 000 and the Pākehā population is about 2000 (about 1%).
1840s - 1850s	Māori produce about half of the country's exports and control most of the shipping trade around the coast of New Zealand. Māori grow and sell most of the food eaten in the new towns.

Some Government actions after signing Te Tiriti o Waitangi

Date	Events
1841	Governor Hobson moves the capital to Auckland and introduces rules and taxes that hurt Māori trade in the Bay of Islands. These and other actions lead to a war in the North in 1844 – 1845.
1842-1844	Early land sales are investigated by different Commissions. In the Spain Commission about half of the sales are allowed. But even when sales are not allowed, the land is often not returned to its Māori owners but taken into Crown ownership instead.
1844 – 1864	Between 1844 and 1864 the government buys much of the South Island from Kai Tahu. It promises that Kai Tahu will keep 10% of the land and be able to access their food gathering areas for ever. The government takes the land but does not keep the promise.
1852	New Zealand Constitution Act 1852: The British Government passes a law to create the New Zealand Parliament. To be able to vote: 1. You must be male. 2. You must be 21 years old or older. 3. You must own land in individual title. Because Māori people own land collectively, they cannot vote.
By 1860	There are now more Pākehā people than Māori people in Aotearoa/New Zealand.

Date	Events
1860s	Schools for Māori children teach British laws, culture and thinking. Since the first 'Mission school' was set up in the North in 1816, Māori had eagerly adopted reading and writing. It was estimated that by 1850 the literacy rate of Māori was higher than the literacy rate of the British in Britain. After this point however Pākehā public education replaced the pre-colonial system of whare wananga.
1863	Governor George Grey is under pressure to make land available for the new Pākehā settlers. Many hapū don't want to sell their land and place it under the protection of the Māori King. Governor Grey sees the Māori King movement as a threat. He invades the Waikato and confiscates large areas of land.
1865	1865 Native Lands Act. The purpose of this Act is to convert Māori land to individual title. The Government creates the Native Land Court. Māori must go to court to get a title for land they already own. Māori people own land together with the other members of their hapū, but when they get the title certificate it only has the names of ten owners. Attending the Native Land Court is very expensive and often land has to be sold to pay the fees.
1866	Fisheries Laws: This is the year that the Government passes its first fisheries laws. Some of the laws protect fishing areas. Some of the laws control who is allowed to catch fish to sell and when and where they are allowed to catch it. All of the laws show that the Government believes it owns the fishing areas and has the right to control them.
1867	1867 Representation Act Because of the Native Land Court some Māori are now individual land owners and able to vote. The government creates four Māori seats in parliament to remove the threat of Māori outnumbering Pākehā in some electorates. This number is much smaller than the number Māori should have based on their population. Maori MPs introduce many laws to give Māori more control over land. None are passed because they are not supported by the Pākehā Members of Parliament.
1867	Native Schools Act 1867: The Government sets up schools for Māori. In Parliament when they are talking about the schools, they say the schools will help to control Māori and teach them British laws.
1880	The Government says that the purpose of the Māori schools is to change Māori culture to be like British culture. The rules for the schools say that all teaching now has to be in English. Sometimes teachers hit children to punish them for speaking Māori at school.
1907	Tohunga Suppression Act: A new law says that Māori experts called Tohunga are not allowed to use their skills. For example, health experts cannot treat people. This law actually stops them using many other kinds of traditional knowledge as well.
1918	Many Pākehā soldiers returning from World War I are given land for a farm, but Māori soldiers are not.
1930s	The Great Depression: Many people in Aotearoa/New Zealand do not have jobs. The Government gives money to help unemployed people. Pākehā people get double the amount of money that Māori get.

Date	Events
1975	Māori now have only 3 million of the 66 million acres of land that they had before 1840.
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2009	The Government announces that there will be no Māori seats on the council for the new Auckland Supercity.
2015	The Wallace family has lived on their farm at Ihumātao since the 1860s when the land was confiscated from Māori. Manukau Council has promised to buy their land to include in a heritage reserve to be protected for all the people of Auckland. But the new Auckland Supercity decides that the Wallace family farm will become a “Special Housing Area”. It is sold to Fletcher Building for about \$20 million.
2019	Several inquiries begin into the uplift of Māori children from whānau. In the years from 2016 the number of removals of Māori babies from their mothers has jumped 50%. It is said that a Māori child is six times more likely to be uplifted than a non-Māori child.
2020	A report from JustSpeak shows bias against Māori in the Justice System . Māori with no prior record are 1.8 times more likely to come to the attention of police and 7 times more likely to be charged compared to Pākehā. According to statistics kept by the police, if you're Māori you're more than six times more likely to have a gun drawn on you compared to Pākehā, nine times more likely to be tasered, ten times more likely to have a police dog used against you and eleven times more likely to have pepper spray used against you.

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1858	Many Māori tribes from around the country choose a Māori King, Pōtatau Te Wherowhero, and put their land under his protection to stop it being sold. In the 1870s the Kingitanga, does not support government schools for Māori children. The Kingitanga has its own Minister of Education.
1881	Parihaka in Taranaki is the largest Māori town in the country. Its leaders use peaceful ways to stop Pākehā settlers from moving onto land that was taken by the government. When the government tries to attack Parihaka, the soldiers are greeted by children singing while the adults sit peacefully on the ground.
1884	King Tāwhiao , the Māori King travels to England together with four other rangatira. They want to meet with Queen Victoria to discuss the land taken by the New Zealand government. The land was taken after the land wars and by the Native Land Court. They also want Māori to govern themselves as promised in the Treaty of Waitangi.
1892	After many years of trying to change the actions of the New Zealand government, Māori create their own parliament. The Māori Parliament is supported by many tribes from both the North and South Islands. It continues to meet for around 10 years.
1906	Māori leader Rua Kenana starts an independent Māori community in Tuhoe country. They continue to live separate from Pākehā and govern themselves until the community is attacked by the government ten years later.
1917	Te Puea Herangi is the granddaughter of King Tāwhiao. In 1917 she opposes Māori soldiers joining the New Zealand Army to fight in World War 1. She later helps found the famous marae in Ngaruawahia, which becomes the capital of the Māori King and works hard all her life to improve the health, education and economy of her people.
1924	Wiremu Ratana is a Māori political and religious leader. In 1924 Rātana takes a petition to London, signed by more than 30,000 Māori. The petition calls for the return of confiscated lands, and for the Treaty of Waitangi to be honoured. Ratana later forms an alliance with the Labour Party which dominates the Māori seats in Parliament until the 1990s.
1951	Māori women leaders set up a national organisation called the Māori Women's Welfare League . They aim to improve Māori health, child-care and pre-school education.
1972	Māori activist group, Ngā Tamatoa, and the Te Reo Māori Society gather over 30,000 signatures calling for te reo Māori to be taught in schools. In 1972 Māori language petition arrives at Parliament. It results in teacher training for native speakers and the language being introduced as an optional subject in 1975.

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1972	Eva Rickard of Tainui Awhiro begins a campaign to restore her hapū's land rights at Raglan. A golf course had been built on land taken by the government for defence purposes. The golf course was to be extended into burial grounds. In 1983, the government returns the land, and it is now the site of an urupā and community centre.
1975	A huge Māori land march arrives at Parliament after travelling the length of the North Island. Their message to the government is that "not one more acre" of Māori land should be taken.
1975	Minister of Maori affairs, Matiu Rata, is successful in passing a law to create the Waitangi Tribunal , a special court that looks at Government actions that breach the Treaty of Waitangi. For the first ten years of the Tribunal, it can only look at present day actions, but in 1985 the law is changed so that the Tribunal can look at breaches of the Treaty of Waitangi going back to 1840.
1977-78	Ngāti Whātua of Ōrākei occupy their traditional lands at Bastion Point. The government had 'compulsorily acquired' all their land, and now wanted to sell it to build luxury houses. The New Zealand police and army are sent in to arrest the protesters after 506 days. Eventually much of the land is returned under a Treaty of Waitangi settlement.
1982	The first Kohanga Reo (Māori language pre-school) opens. Now there are around 460 Kohanga Reo around the country teaching Māori language and culture, with Kōhanga Reo in Australia and the United Kingdom also.
1983	In 1983, what will become Te Wananga o Aotearoa is formed on the grounds of Te Awamutu College for Māori students. Today it boasts 35,000 students and branches all over the country and is an inspiration to indigenous groups around the world.
1995	The Waikato-Tainui iwi signs an agreement with the Government called a Deed of Settlement. This includes a formal apology from the Government for the invasion of the Waikato and the actions of the wars of the 1860s. The Government also returned money and land valued at \$170 million.
1995-6	Thousands of people attend three large hui at Hirangi Marae, near lake Taupō. They discuss Māori sovereignty and changing New Zealand's constitution to include the Treaty of Waitangi.
2004	Around 20,000 people arrive at Parliament to protest government plans to take ownership of the foreshore and seabed.
2009	Thousands of Māori and other people protest against the new Auckland Supercity plans because there will be no Māori seats on the new council. Eventually in 2021 MP Nanaia Mahuta is successful in removing an important barrier to the creation of Māori Wards by Councils around the country.
2015	A group of students from Ōtorohanga College launch a petition to have the Land Wars taught in schools that was signed by nearly 13,000 people. Hundreds march in Wellington to deliver the petition. In 2017, the government announces that it will mandate the teaching of history by 2022.

Date	Events
2019	Whānau members and midwives are successful in preventing the uplift of a newborn baby from its young Māori mother. The incident at Hawkes Bay hospital attracts the attention of the country and forces a series of reviews into the practice of uplifts from all families, and from Māori whānau in particular.
Dec 2020	The mana whenua-lead campaign to Protect Ihumaatao is conducting a peaceful occupation to reclaim land near Auckland airport that was confiscated in 1863. When police tried to evict land protectors in 2019, it resulted in a groundswell of support from around Aotearoa and around the world. In 2020, the campaign is successful in reaching an agreement to have the land bought back from Fletcher Building and returned to mana-whenua control.
Present day	After a series of more than 200 hui with Māori asking their aspirations for the future, the Independent Working Group on Constitutional Transformation delivers a 2016 report called Matike Mai. The report makes a series of recommendations to transform our constitutional arrangements and restore tino rangatiratanga to hapū and iwi. Now, everyone in Aotearoa is being invited to contribute to a future vision for the country.

Each part of the country has its own history of colonisation. The events on this timeline include some of the key events of national and local significance but omit many similar examples.

Timeline developed by Tangata Tiriti – Treaty People: <http://www.treatypeople.org/>