

## **Devoir de rattrapage – New Zealand**

**« Māori have been robbed of our identity and our land – we must fight to get them back »**  
Shilo Kino, *The Guardian*, Feb 8 2020

I am ashamed to say this year was my first time at Waitangi.

I am Māori, an indigenous person of New Zealand. I belong to the Ngāpuhi tribe, a tribe that descends from Waitangi and other parts of Northland. My ancestor is Hongi Hika, who was once a Māori rangatira (chief) of Ngāpuhi.

The internal conflict I experienced as I stepped on to the grounds is one I have experienced my entire life. "Am I Māori enough? Do I belong here? What if someone starts speaking te reo to me, what should I do? I should have been here years ago. I should be with other Māori, holding a banner, holding government accountable for all the wrongs and injustices Māori have suffered."

There is nothing wrong with being at the beach on Waitangi Day but what is wrong is the general public, including many Māori, have no real understanding of the Treaty and how it affects us today. A covenant was made between Maori and Pakeha in 1840. That covenant was broken and the consequences have brutally traumatised Maori across generations, including my own family. This is not something that just happened in the past. This is affecting us now. As in today.

I could easily talk about the impact of colonisation on our health. Maori statistically die earlier. My grandparents died in their fifties, before I was born. My understanding of Te Ao Māori was limited for a number of reasons. But one reason is, I missed out on sitting at my grandparents' feet and learning from them.

Or I could talk about the over-representation of Māori in the criminal justice system. Or how Māori lost 95% of their land in less than a hundred years. Now Māori are struggling to afford to rent a house, let alone buy one. How ironic is that? We can't even afford to live on our own land. These are all manifestations of the Treaty not being honoured.

But this is not the worst part. Perhaps the worst part is how we as Māori have been robbed of our identity. My Māori mates and I talk about how we should be called the lost generation. We are orphans. We grew up not knowing where we come from. We can't speak our own language. [...]

Being at Waitangi was a spiritual and profound experience for me. But it was also a reminder of how far we have to go. What we have lost, we can never get back. But we try.

### **Vocabulaire Maori - Anglais :**

- Waitangi: name of the place where the Treaty was signed
- Ngāpuhi: name of a Maori tribe
- rangatira: chief
- te reo: the Maori language
- Pakeha: New Zealander of European descent
- Te Ao Māori: the Maori world/worldview

**Part 1 : Answer the questions. Make a sentence. 5 points**

1. When was the Treaty signed between Maori and Pakeha?
2. What percentage of their land did the Maori lose in less than a hundred years?
3. At what age did the author's grandparents die?
4. Which tribe does the author belong to?
5. What was Hongi Hika's role in the Ngāpuhi tribe?

**Part 2 : Answer the questions. Develop your answer. 6 points**

- 1) According to the text, what are the main consequences of colonization on Maori people?
- 2) What is the author's opinion about Waitangi Day? How does their perception evolve throughout the text?

**Part 3 : Right or Wrong ? Justify by quoting the text. 4 points**

1. The author feels completely comfortable with their Maori identity.
2. The consequences of the Treaty only affected past generations of Maori people.
3. The author had visited Waitangi many times before writing this article.
4. The author learned Maori culture from her grandparents.