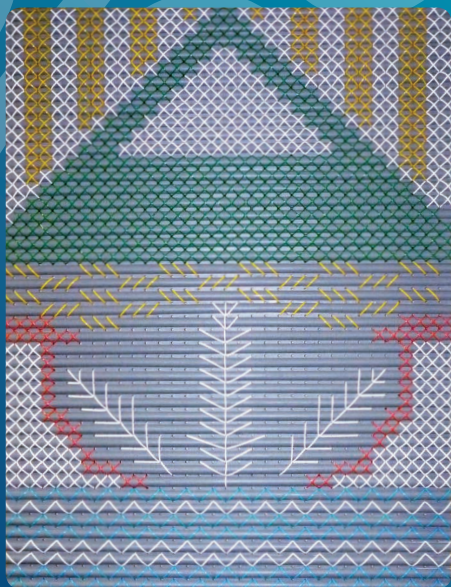


Remembering Parihaka



“

*E tū nei te hunga ririki
me tōna Raukura
hei tohu ki te ao*

*Here stand the people with
Te Whiti's Raukura as a sign
to the whole world*

”

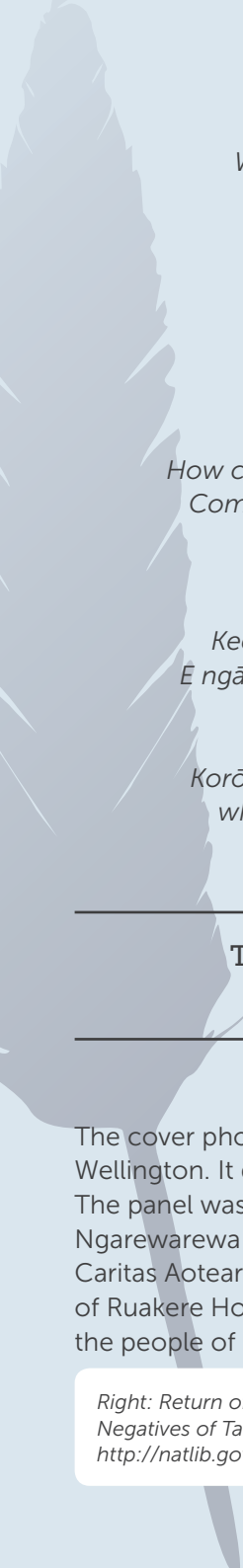
‘Waitara’ – 1880s waiata of Parihaka



Caritas

AOTEAROA NEW ZEALAND

The Catholic Agency for Justice, Peace & Development



*E te Atua o te rangimārie,
Kia whakapaingia ngā uri o Parihaka.
We look to our past to provide lessons for our future.
The present is a place to check our past.*

*Parihaka speaks to us of peace,
A new way of seeking justice,
It opens up the horizon of hope.
To bring glory to God in the highest,
peace on earth and goodwill to all people.*

*How can we be instruments of peace? What do we need to do?
Come together, Talk together, Walk together, Work together.*

*When our peace is challenged,
The message keeps us true.
Keep ploughing the land, keep honouring mana whenua.
E ngā manu e rua, Te Whiti o Rongomai kōrua ko Tohu Kākahi,
Ngā mihi, tēnā kōrua.*

*Korōria ki te Atua ki runga rawa, maungārongo ki te whenua,
whakaaro pai ki ngā tāngata katoa. Mō āke āke, Āmene.*

The Raukura (white feather) is a sign of peace associated with the people of Parihaka.

The cover photo is of a tukutuku panel displayed at Te Kainga Marae, Kilbirnie, Wellington. It depicts the Maunga Taranaki and the Raukura of Parihaka. The panel was created by The Carr whānau (Paul Ponui (Ginger), Carolyn, Lucy Ngarewarewa and Charlotte Matekitawhiti). Caritas Aotearoa New Zealand acknowledges the assistance with this resource of Ruakere Hond, Henare Ngaia, Te Rūnanga o te Hāhi Katorika ki Aotearoa and the people of Parihaka. Ngā mihi aroha.

Right: Return of the ploughman prisoners, Parihaka. Collis, William Andrews, 1853-1920: Negatives of Taranaki. Ref: 1/1-011759-G. Alexander Turnbull Library, Wellington, New Zealand. <http://natlib.govt.nz/records/22728202><http://natlib.govt.nz/records/22728202>

The story of Parihaka

Aotearoa New Zealand in the second half of the 19th century was a place of war. Land was taken from Māori by new settlers through dodgy deals, false promises and by force. Many responded violently and were met with further violence. Many New Zealanders are unaware of the brutality of the fighting.

'Go, put your hands to the plough. Look not back. If any come with guns, be not afraid.

If they smite you, smite not in return. If they rend you, be not discouraged. Another will take up the good work.'

Te Whiti o Rongomai, Parihaka 1879

In the 1870s, the Parihaka settlement in Taranaki became a focal point for Māori seeking a different response than violence. People travelled to Parihaka on the 18th and 19th of each month to talk about the issues they were facing and to consider their response.

Under the leadership of Te Whiti o Rongomai and Tohu Kākahi, a decision was taken to put aside practices of the past of vengeance and revenge. It was realised that nothing would come of reverting to violence, but that it was still important to resist the injustice of land confiscations and the loss of control over their lives.

1860

First shots were fired in 'Taranaki Wars' on 17 March over a disputed land sale.

1865

Parihaka settlement established by Tohu Kākahi and Te Whiti o Rongomai.

1866

Te Whiti orders weapons to be put aside, never to be seen again.



Identifying with Old Testament stories of slavery in Egypt, the people of Parihaka devised a strategy of non-violent resistance. Instead of fighting the soldiers and surveyors who were preparing confiscated lands for sale, the people of Parihaka sent out ploughmen to cultivate the land and workers to build fences. The first ploughmen were arrested, but offered no resistance. Others came to take their place. They too were arrested. More took their place. On 5 November 1881, government troops invaded the settlement of Parihaka to arrest its leaders and many of its men. Homes and cultivations were burned, and livestock destroyed.

The New Zealand Parliament passed special laws to enable the ploughmen of Parihaka to be imprisoned without charge. No trials were held. Evidence of their prison labour can still be seen in places like Dunedin and Wellington.

The story of Parihaka's non-violent resistance to colonial encroachment of their lands is gaining both local and international recognition. Fifty years before Gandhi's better known non-violent resistance to British control of India, Te Whiti o Rongomai, Tohu Kākahi and the people of Parihaka found a peaceful way to strongly resist and protest the injustices they faced.

However, the community of Parihaka today says the lesson of their tūpuna is found not only in their actions, but also in the process of empowering a community to come together to discuss the pressures they are experiencing, and to look for a collective response to injustice.

The monthly meetings at Parihaka, begun by Te Whiti and Tohu in the 1870s, have been disrupted only during the 1880s occupation of Parihaka. The community continues to meet on the 18th and 19th of each month to discuss the issues of the day and to consider how to respond together to them. Today, the Parihaka community invites us all to be part of that conversation.

1879

Māori ploughmen sent to plough confiscated lands to reassert rights to the land. Te Whiti calls for no violence or fighting. Ploughmen arrested but do not resist.

1881

5 November – Troops invade Parihaka. Tohu, Te Whiti and all Parihaka men arrested for leaving Parihaka in response to a Govt proclamation. Houses and cultivations destroyed and livestock slaughtered or confiscated.

Parihaka today

**'The war hasn't finished.
People aren't falling from
muskets. They are falling
from youth suicide, alcohol,
drug abuse, chronic poverty,
intergenerational poverty.
There is still a long way to go.'**

*Ruakere Hond, Parihaka,
September 2012*

The settlement of Parihaka survived the 1881 invasion. It has also survived the diaspora of Māori from rural areas to the cities in the 1950s and the present day equivalent of emigration to Australia for work.

Despite losing 'the arms and legs' of the community, and with many homes and buildings in need of repair, Parihaka's history of challenge and analysis found a new start amid the cultural and economic renaissance of Māori in recent decades.

Parihaka continues to be a place where people seek solutions to the pressing issues and problems of the day, and to consider what the legacy of Tohu and Te Whiti brings to decisions about how to respond to injustice.

It also continues to be a place where people live with the legacy of colonisation. Several different small communities exist on the three marae of Parihaka. Questions of food, livelihoods and local organisation sit alongside concerns about ensuring a Māori voice within discussions about use of natural resources – such as the 'black and white gold' (oil and milk) of Taranaki.



*Children at Parihaka today
Photo: Martin de Jong/Caritas.*

The people are still facing and considering their own answers to questions that occupied Tohu and Te Whiti in the 1880s – living with the consequences of confiscation, educating and raising children in peace and safety, and having a right to determine a community of their own making.

Catholic social teaching

for reflection

Violence has no place in a just society. The Catholic Church teaches that true peace is made possible only through forgiveness and reconciliation. As part of this process, Catholic social teaching asks us to acknowledge past wrongs as a means to reconciling our past and its shortcomings on our way to building a better future.

Te Whiti and Tohu recognised that there must be a better way to fight the injustices that they were faced with. They chose to lead their people in non-violent resistance. They ploughed fields in order to be heard. Te Whiti and Tohu chose not to physically fight eviction and arrest. Peaceful intentions were at the forefront of their resistance, as was the building of a community committed to finding a way to live together.

‘Peace is the fruit of Justice’

Pontifical Council for Justice and Peace: Compendium of the Social Doctrine of the Church, 2005

Human dignity, participation and the common good are all principles of Catholic social teaching that are relevant. Māori lived in a socially

structured environment according to iwi, hapū and whānau. Land (and sea) was worked for the benefit of these different groups. The people within these different communities provided the labour needed to ensure their survival. In essence, Māori already had a social structure before the arrival of European settlers.

‘Glory to God in the highest, and on earth peace, good will toward people’

Luke 14:2

The arrival of the settlers challenged the Māori view of land ownership and guardianship of these assets. Te Whiti and Tohu wanted to maintain something of the social construct and sought land to build their community for a **common good** for each person in their community. They saw **value** in bringing disparate groups of people together to live and work as one, and in doing so recognising that people need work and community to bring value to their lives. Regular monthly meetings where all were invited to attend provided a forum for **participation** in social, economic, cultural and political life.

‘When such indigenous peoples are deprived of their land they lose a vital element of their way of life and actually run the risk of disappearing as a people.’ (Pope John Paul II: Message for the World Day of Peace, 1989.) It is evident that although the people of Parihaka have survived the pressures over the last 130 years, they still face challenges. The loss of land has affected their ability to function as a community, and this has not been addressed by Treaty settlements. They are turning to their land now to provide a future for their community and to reduce their reliance on others.

‘We are all called to be agents of peace and justice – the leaven in the bread – through our appreciation of cultural diversity and work for racial harmony among the people we mix with every day.’

New Zealand Catholic Bishops Conference: Celebrating Cultural Diversity, 2005

The experience of Māori at Parihaka should lead us to reflect:

- That there are always alternatives to violence. The people of Parihaka strove to resolve conflict through peaceful resistance and negotiation.
- That we stand in support of communities who live values of peace, human dignity and love.
- That we support the rights of indigenous people and ask for justice in relation to their claims regarding land, language and the retention of their cultural practices.



Material for prayer and reflection

Psalm 146: Praise the Lord my soul!

Praise the Lord, o my soul!
I will praise the Lord as long as I live;
I will sing praises to my God all my
life long.

Do not put your trust in princes,
In mortals in whom there is no help.
When their breath departs, they
return to the earth;
On that very day their plans perish.

Happy are those whose help is the
God of Jacob,
Who keeps faith forever; who
executes justice for the oppressed;
who gives food to the hungry

Whakamoemititia te Ariki e tōku wairua!

Whakamoemititia te Ariki e
tōku wairua i ahau e ora nei ka
whakamoemiti ahau ki te Ariki;
Ka himene ahau ki tōku Atua i ahau
i te ao nei.

Kei whakawhirinaki ki ngā rangatira, ki
te tama rānei a te tangata, kāhore nei
he awhina; Ko te putanga atu o tōna
wairua, hoki ana ia ki tōna oneone;
kore iho ōna whakaaro i taua rā
pū anō.

Ka hari te tangata ko te Atua nei o
Hākopa tōna kaiāwhina: e pupuri
nei i te pono āke āke; E tohe nei i te
whakawā a te hunga e tūkinotia ana:
e whāngai nei i te hunga mate hiakai.

Sign of the cross: Ki te ingoa o te
Matua, o te Tamaiti, o te Wairua
Tapu, Āmene.

Opening prayer: E te Atua o te
Rangimārie – God of Peace, we ask
you to help us to work together as
one family of God to bring about
justice in the world. We remember
the people of Parihaka, and those
who have gone before them.

Himene/Waiata: Some suggestions
that may be well known in parishes

include Te Aroha or E te Ariki.
Alternatively you may wish to use a
hymn like the Prayer of Saint Francis.

Readings:

The wolf lives with the lamb, the
panther lies down with the kid, calf
and lion cub feed together with a
little boy to lead them. The cow and
the bear make friends, their young
lie down together. They do no hurt,
no harm, on all my holy mountain,
for the country is filled with the
knowledge of the LORD, as the

waters swell the sea.
Isaiah 11:6-7,9.

Though the lions rage
still I am for peace ...
Though I be killed I
yet shall live; though
dead, I shall live in
peace which will be
the accomplishment
of my aim. Te Whiti o
Rongomai, 1881

Closing prayer: E te
Reme a te Atua – Lamb
of God, you call us to
live justly and faithfully.
May we remember and
draw encouragement
from the example
of the people of
Parihaka in our work
to bring about justice
and reconciliation in
Aotearoa New Zealand
today.

Sign of the cross: Ki
te ingoa o te Matua, o
te Tamaiti, o te Wairua
Tapu, Āmene.

What can we do to remember Parihaka?

PARISHES

Learn about the story of Parihaka

Learn more about the history of
Parihaka through:

- Websites such as Te Ara – the Encyclopedia of New Zealand (www.teara.govt.nz)
- Books such as Dick Scott's *Ask that Mountain*, Heinemann 1975.
- Online documentaries such as 'Te Pā o Parihaka' or 'The Prophets' Series 1 Episode 4 available at www.maoritelevision.com.

You may like to hold a study group with others in your parish around the time of the anniversary of the invasion of Parihaka on 5 November, or organise a meeting with an invited speaker.

Reflect and pray

- Use the prayers included in this leaflet at parish and family gatherings during the week of 5 November.
- Hold a special prayer service or liturgy commemorating Parihaka at this time.
- Include prayers for peace and community empowerment, inspired by the story of Parihaka, in Prayers of the Faithful at parish Masses.

Visit places that are part of the Parihaka story

- Some groups may be able to visit Parihaka for the monthly hui on 18th and 19th of each month.
- Find out about and visit places in other parts of New Zealand that are part of the experience of the people of Parihaka, such as the causeway in Dunedin built by Parihaka prison labour or the Memorial in the grounds of Massey University, Wellington.

Tell others about the Parihaka story

- Make information about Parihaka available to parishioners, such as this leaflet.
- Include some information in the parish newsletter.

SCHOOLS

Read the booklet – particularly The story of Parihaka on pages 1 to 2 and Parihaka today on page 3.

INSPIRING PEACEMAKERS

In 1866, despite aggressive land acquisition, Te Whiti o Rongomai and Tohu Kākahi resolved to put aside weapons and to use only peaceful methods to settle land issues. While Parihaka is a model of peaceful resistance, there are others who are considered leaders of non-violent action too, such as Mahatma Gandhi, Martin Luther King, and Rosa Parks.

**Blessed are the
peacemakers, for
they will be called
children of God.**

Matt 5:9

Te Whiti o Rongomai and Tohu Kākahi of Aotearoa wanted to build a home for people dispossessed of their land, a place they could call their own and where they could live in peace.

Mahatma Gandhi of India led a hunger strike and a march for the poor of India in protest for their human rights.

Martin Luther King and Rosa Parks of the United States stood for non-violent methods of protest as the face of the American civil rights movement. They were people of peaceful intentions seeking equality for all Americans.

CURRICULUM LINKS

Religious Education Programme

God Strand - Year 7, God's Desire for Humanity (Lesson 3)

- Recognise the gifts God gives to people can be used for the work of the Church to help bring about God's kingdom of Justice, Peace and Mercy on earth.

Activity

Discuss the gifts God has given us - the gifts of the Holy Spirit (Isaiah 11:2-3): Wisdom, Understanding, Counsel, Fortitude, Knowledge, Piety and Fear of the Lord. Illustrate how these gifts could be used to help others achieve peace and justice.

Social Justice Strand - Year 10, Inspiring Men and Women

Recognise what it means to be an inspiring man or woman, and identify people who fulfil this role.

Activity

The inspiring leaders mentioned on page 8 have stood for peace and justice.

Discuss how faith in God might influence their decisions.

Find examples of women who have influenced justice and peace efforts.

Social Studies Programme

Level 5

- Understand how the Treaty of Waitangi is responded to differently by people in different times and places.
- Understand how cultural interaction impacts on cultures and societies.
- Understand how the ideas and actions of people in the past have had a significant impact on peoples lives.
- Understand how people define and seek human rights.

Activity

For discussion:

How do we value the place of tāngata whenua?

What are the effects on people who are dispossessed of their land?

Can you identify a way forward for all people living in Aotearoa New Zealand to live together peacefully? e.g. understanding difference, co-operation, and fair representation in government.

Further information

Watch these online videos, 'Te Pā o Parihaka', shown recently on Maori Television from the series 'Whare Taonga', and 'The Prophets', Series 1, Episode 4. View these on www.maoritelevision.com (both 26 minutes duration). In addition, the following website from the Puke Ariki Museum in Taranaki www.pukeariki.com (search Parihaka) also provides background reading. Online links to these are available through www.caritas.org.nz

“

*Me aha ia rā e mauru e ko te hau ka wherū,
whakamomotu, e whiuwhiu ana
kei te Uru, kei te Tonga.*

”

*Despite the apparent calm, there
is a wind that batters, that shreds
and casts us about, in the West
and in the South.*

E rere rā – Parihaka waiata



AOTEAROA NEW ZEALAND

The Catholic Agency for Justice, Peace & Development

PO Box 12193, Wellington 6144
caritas@caritas.org.nz www.caritas.org.nz

ISBN 978-0-908631-58-2 (Print)
ISBN 978-0-908631-59-9 (Online)