Examples of Māori initiatives and responses post 1840

1840s on	Māori leaders write to Queen Victoria asking her to uphold Te Tiriti.
1843	'Wairau Incident' – armed conflict in response to the NZ Company's attempt to take over Ngāti Toa Rangatira land.
1844-45	Hone Heke cuts down the pou at Kororāreka.
1844-46	Northern Wars
1858	Kīngitanga Movement starts, to protect Māori land ownership and Māori constitutional autonomy.
1860	Kohimarama Conference – ratification of the Treaty by hapū/iwi.
1860s on	Several new Māori prophetic movements arise, including Pai Mārire, Ringatū, with the aim of restoring Māori authority/ mana motuhake.
1860-70	Kīngitanga and Ringatū schools established.
1860-81	Parihaka – non-violent resistance against the taking of Māori land led by Te Whiti o Rongomai and Tohu Kakahi.
1872	Hori Kerei Taiaroa (MP) initiates a parliamentary committee to examine South Island land purchases.
1877	Wi Parata v The Bishop of Wellington: court case seeking the return of land no longer being used by the Anglican Church for the purpose given.
1877-79	Ngāi Tahu prophet Te Maihāroa leads an occupation at Te Ao Mārama (Ōmārama) a special mahinga kai (food gathering) area.
1879	Ōrākei Māori Parliament established to discuss grievances against the Crown.
1882	Deputation of Ngāpuhi chiefs present a petition to Queen Victoria seeking redress for breaches of Te Tiriti.
1884	Deputation led by King Tāwhiao to petition Queen Victoria to give effect to the promises in Te Tiriti.
c.1890	Te Kauhanganui (Kīngitanga parliament) established.
1892	Kotahitanga Parliament established at Waitangi focused on the retention of Māori land.
1894	Māori MPs introduce the Native Rights Bill (drafted with the help of the Kotahitanga) to abolish the Native Land Court and give Māori the right to control Māori land and resources.
1900s	Rua Kenana sets up a community at Maungapōhatu and schools for Ngāi Tūhoe.
1909	Young Māori Party formed by Apirana Ngata, Te Rangi Hīroa, James Carroll and Maui Pomare who all became MPs in the settler government.

1914–18	Tainui, led by Te Puea Hērangi, oppose the government's conscription policy.
1920s	Te Arawa and Ngāti Tūwharetoa have their respective rights over the Rotorua lakes and Lake Taupō recognised by government after longstanding claims.
1924	Wiremu Ratana, leader of the Ratana movement, takes a deputation to London, but on advice from the New Zealand government, an audience with the King is blocked.
1932	A petition, signed by more than 30,000 Māori, is presented to the settler Parliament. It calls for the return of confiscated lands and for the Crown to honour promises made in the Treaty of Waitangi to "preserve the ties of brotherhood between Maori and Pakeha for all time".
1935	Ratana movement forms an alliance with the Labour Party.
1940	Māori leaders advocate for better representation in the 1940 Centennial celebrations, for Māori to be recognised as major contributors to the nation's first 100 years, and for the Treaty to be recognised as foundational to the nation.
1951	Māori Women's Welfare League established to draw together Māori women on a national basis, to address their own and their whānau needs.
1962	New Zealand Māori Council formed as a voice for urban Māori.
1972	Māori language petition presented to Parliament – action led by Ngā Tamatoa.
1975	Te Matakite o Aotearoa Land March, led by Whina Cooper, protests the ongoing taking of Māori land.
1975	Waitangi Tribunal formed to make recommendations on claims that the Crown has breached the Treaty of Waitangi – only applies to Crown actions after 1975.
1978	Land occupations at Takaparawhā/Bastion Point and Whaingaroa/Raglan.
1979	Waitangi Action Committee established promoting justice for Māori and challenging government Waitangi Day celebrations.
1981	Māori involved in Springbok Tour protests raise awareness of racism in Aotearoa.
1981	Te Wānanga o Raukawa established.
1982	First Te Kōhanga Reo set up.
1984–85	Hikoi ki Waitangi to highlight on-going Treaty breaches.
1985	Through advocacy of Māori leaders, the Waitangi Tribunal is given retrospective powers to consider claims of Crown breaches dating back to 1840.
1986	High Court decision in favour of Tom Te Weehi being able to "exercise a customary Māori fishing right" (as promised in the Treaty of Waitangi).
1987	First iwi radio station (Te Irirangi o te Upoko o te Ika) begins broadcasting.
1987	Court of Appeal finds in favour of the New Zealand Māori Council that the transfer of Crown lands to state enterprises without consideration of Māori land claims would be inconsistent with the principles of the Treaty of Waitangi and therefore unlawful in terms of the State-Owned Enterprises Act.
1987	Māori Language Act recognises te reo Māori as an official language.

1999	Hinewehi Mohi sings the national anthem in te reo Māori at the Rugby World Cup.
2004	Māori Television begins broadcasting.
2004	Foreshore and Seabed Hīkoi – c.40,000 people march to Parliament opposing proposed legislation extinguishing Māori customary title to the foreshore and seabed and vesting it in the Crown.
2008	Māori Party forms coalition with the National Party.
2010	NZ endorses United Nations Declaration on the Rights of Indigenous Peoples (Māori were active in its development from 1985).
2012	New Zealand Māori Council claim to the Waitangi Tribunal on freshwater rights.
2014	Māori Land Court ruling that Patricia Grace's land, passed down from her ancestor Wiremu Parata Te Kakakura (Wi Parata), is a Māori reservation, preventing it from being taken under the Public Works Act for the building of the Kāpiti Expressway.
2016	The Waitangi Tribunal finds that the Crown's failure to reduce the number of Māori who reoffend is a breach of the Treaty of Waitangi.
	Occupation begins to protect significant lands from development at Ihumātao.
2017	Hapū and iwi oppose deep-sea mining in their territories.
2020-21	Iwi and Māori providers support communities during Covid-19. Leaders raise concerns that the Government's pandemic response does not reflect its Te Tiriti responsibilities.
2022	Matariki is celebrated as a public holiday.
2025	In response to government actions to undermine Te Tiriti and Māori rights Māori, with support from a growing number of tangata Tiriti, unify to strengthen mana motuhake and rangatiratanga and affirm the ongoing relevance of Te Tiriti.
On-going	Māori continue to stress the urgent need for systemic change to uphold Te Tiriti to address institutional racism and inequity in health, education, children in state care, criminal justice, housing and many other areas.

"Ka whawhai tonu mātou. Ake! Ake! Ake!"
Rewi Maniapoto (Ngāti Paretekawa), 1864