

Summary of Submissions

1. Hikaia Amohia - for the people of Te Wanganui River

Treaty: Should not be ratified. Would impair its mana and could be amended by legislation. But Bill of Rights should give right to claim under Treaty.

Inconsistent Legislation: Listed on pages 1 and 2 of submission.

Take: Principles of Article 2 of Treaty, (rangatira-tanga over waters) should be applied to Waitara River, Parāninihi ki Waitotara and Waitara sea outfall. Recognition of mana of these waters and the tapu places within the waters.

Claim to Waimarino No 1 Block.

Claim to title of bed of Wanganui River.

2. Nga Kaiwahakapumau i te Reo (Wellington Maori Language Board)

Take: Maori language is a taonga guaranteed by Treaty. There is a duty to recognise and a responsibility to protect and a right to use the language.

Inconsistent Legislation: Relating to language use, last three pages of submission.

3. Ngawha Springs - Kiro Witehira - verbal

4. Raukawa

Treaty: Urge cessation of annual celebrations. Treaty experience has been shameful. Should be an observance on 6 February to remind Aotearoa of principles and importance of Treaty. Commemoration should move round the country (as The Treaty did).

Tribunal: Endorse retroactive powers. Should have greater powers, authority and resources. Suggest Tribunal act as an interim Upper House. Suggest general review of laws and court and administrative decisions to assist individual take.

5. Tai Tokerau Federation of Maori Land Authorities

Waitangi Bill: Present requirement for Chief Judge to preside at each hearing will slow down assessment of claims. Suggest separate Tribunal in each Maori Land Court districts chaired by Maori Land Court Judge with an office and research staff. Legal aid should be available for each presentation.

6. Manu Paul for Ngatiawa & Waiariki District Maori Council Treaty

Should be commemorated by each district on the date it was signed in that district.

Tribunal: Its implied powers are too uncertain, its powers should be more than recommendatory. There should be provision for a parliamentary Select Committee to sit with the Tribunal considering changes to legislation. The Bill itself should contain provision to correct injustices.

7. Ngati-te-roro-te-Rangi
Ngati Uenukukopako
Ngati-Rangi te Aorere

Take: A road owned by members of the above people giving access to Lake Rotorua has recently been closed and taken under the Public Works Act which denied the people access to the lake waters.

8. Ngati Wahiao

Take: Aggressive government acquisition of lands at hakarewarewa and questionable Land Court decisions have deprived Ngati Wahiao of most of their interests in this land, the burial place of their tipuna. The return of the land by the Crown is sought.

9. Te Maketu Action Committee

Take: Urgent Government action required redirecting the Kaituna River, to carry out Government promises. This claim has been already investigated by the Waitangi Tribunal.

10. The Parengarenga People

Take: Urgent settlement for Crown confiscation of interests in the 1950's through compulsory uneconomic share acquisition (1243 owners out of 1411 were stripped of their interests in this way) and other means. Urges return of Paua and Te Rangi development schemes, now solely owned by the Crown and reducing term of Forest Service lease (over one of the blocks) to a single-crop term.

11. Rev. Maori Marsden for Tai Tokerau

Tribunal: All costs incurred in presentation of submissions to be met by the Crown.

Take: Export of non-farmed kaimoana should cease.

Legislation listed needing review.

The National Council of Churches calls on the Government to take urgent steps to stimulate debate about the Treaty of Waitangi among the pakeha community.

It is of significance that , within the last six months, the Maori community will have held two national and many local hui to discuss the Treaty and its implications, while no appreciable debate has gone on among the Pakeha.

The Treaty of Waitangi was signed between two peoples-Maori and Pakeha. It should be honoured in all its legal and human rights implications, and these should be both retrospective and present day.

It is encouraging ^{to} ~~the~~ read the text of the Treaty of Waitangi Bill presently before the House of Representatives and to know that the powers of the Waitangi Tribunal, will reach back to last century. This should go a long way to ^{addressing} ~~answering~~ the grievances from the past. But it should also be noted that such a dramatic legislative move , with its far-reaching consequences for justice , should be fully explained and understood within the pakeha community.

The current informal proposals about a Bill of Rights is also connected with these discussions and already there are signs of negative pakeha reactions.

All these point to the need for more debate among the pakeha community.

It is clear that the Treaty of Waitangi ^{is still a bond} ~~still lies~~ between the two people and could indeed form the basis of a truly bi-cultural society, in which the rights of the indigenous people are safeguarded.

It is ^{wrong} ~~unfair~~ to expect the Maori community, which has largely suffered because the principles of the Treaty have not been honoured, to bear the burden of the debate about its historical and present-day implications.

The National Council of Churches stands ready to co-operate with the Government in any appropriate way to stimulate and organise discussions among the pakeha community.

It will be a significant Waitangi Day 1985 if it features a strong and genuine pakeha commitment to play its full part in those debates, not just in the parliamentary chamber, but at community and church level as well

Suggested message to be sent to Tē Hikoi ki Waitangi as it leaves Turangawaewae Marae, Ngaruawahia on Saturday 28th January.

To the Kotahitanga Movement:

The National Council of Churches Executive Committee meeting in Auckland on Thursday January 26th 1984 sends greetings and support to you and to all Maori people participating in the Hikoi to Waitangi. We warmly support your plan for such a peaceful walk designed to achieve major discussions on issues related to the Treaty of Waitangi, and Maori-Pakeha relationships in the subsequent history of this land. We rejoice in the fact that since the protocols of the Tai Tokerau people will be observed, the Hikoi is assured of a reception for that discussion. We give thanks for the leadership and example thus being provided by Maori people.

It is our hope and determination to work for equally open and frank conversations among pakeha people also, so that the mistakes of the past can be recognised and rectified, and the achievements of the past consolidated. Above all we long for the time when the two peoples will fully and frankly discuss together the nature of the society we want to achieve. As a Council of many churches we are fully committed to work for such purposes.

Conversation between Bob Scott, Jocelyn Armstrong and Dorreen Hatch
on 22/1/85 following a meeting between Bob and Manuka Henare

Manuka made the following points:

- (1) As Maori people have a consensus about the Treaty such statements as "The Treaty is a fraud" are now seen as opposition to Maoris.
- (2) There is consensus among Maori people but WAC and Kotahitanga are not part of the consensus.
- (3) The focus is on the hui on 4-5 Feb as an extension of the hui at Ngaruawahia, not on celebration on the 6th.
- (4) With a Maori emphasis at Waitangi, the tables are turned and this year the Maori people are inviting pakeha people to the celebration.
- (5) Maoris are hung up on the word "cessation" - it has three meanings - stop, pause, rest - as applied to the celebration.
- (6) All pakehas are welcome at the hui - we don't need an invitation. It is important that pakehas hear what Maoris are saying.
- (7) Maori people are basing their hopes on the Waitangi Tribunal, for having the Treaty honoured.
- (8) Te Runanga and other see the main energy to be spent on the hui, seeking Maori strength and pakeha allies. A wish to get teeth for the Tribunal and a senate of 50/50 Maori-Pakeha for the Tribunal - "who cares about the celebration."
- (9) The service is not important to Maoris. Tami Takau knows how Runanga feels.
- (10) A suggestion that N.C.C. could call a national meeting of pakeha service clubs to discuss the Treaty.