

WAITANGI ACTION COMMITTEE

P.O.Box 61140, Olara, Aotearoa (New Zealand)

C O N T E N T S

Co-ordinators Report.
Solidarity With Political Prisoners.

Noahs Ark.
Waitangi Day 1968 - Koro Dewes.
Awhitu.

H E M I H I

Tihei Mauri ora

Karanga mai, karanga mai,
Karanga mai ra i muri o te komuri aroha
I te whainga mai o tatou mate tuatini,
Kua okioki te hunga kua okioki,
E takatu nei te hunga kua mahue ake,
Me ahakoa ra i te kete putea
E iri nei i tara-a-whare,
Kia kii ake au
Ka ao, ka ao, ka awatea.

A BRIEF HISTORY

In 1863 all the Waikato lands were confiscated. The paramount chief of Ngati Te Ata did not join Tawhiao in the Waikato Wars, and consequently in 1864, approximately 20,000 acres were returned to the Ngati Te Ata tribe. After these lands were returned, legislation called the "Auckland Waste Lands Act" was introduced. A great number of Maori reserves were stolen back under the Act. Awhitu was one of these lands reserved for Ihia Te Manga. Although this particular papakainga did not go under the Auckland Wastelands Act, it is now under threat of being legally stolen. AWHITU is one of the last remnants of Ngati Te Ata lands.

THE TAKE EMERGED

The take came to a head in 1980 when a Pakeha farmer, Algar Bath, who had invited himself to use our land rent free, lease free and without any permission of the Maori owners, refused to stop using our land.

After many letters to government departments, of which no action resulted, we were forced to move back onto our land to protect our papakainga rights.

Since we moved back November 1, 1980, we have built a whare moe under extreme conditions, we are grazing cows and have put in gardens to keep ourselves self sufficient.

We cannot get financial support from government organisations, as they keep saying the land is in dispute and they cant or wont help us..

We have a title to this land, but the Pakeha farmer is taking his claim to the High Court to force the Land Registrar to cancel our title. Two years have passed and there is still no sign of a court case.

Over the period of our occupation we have kept the land and vice versa. We began living on the land in tents, now we have a whare moe, a lean to whare kai and cooking house. We have kept the farm tidy running fences and water for cows. Our gardens have kept our whanau alive.

IF YOU WOULD LIKE TO SUPPORT US We are in need of several things:

- 1) tractor and plough (\$2,000 tractor fund)
- 2) pump
- 3) timber (second hand useable timber is ok)
- 4) windows
- 5) corrugated iron (second hand useable iron ok)

KIA ORA KOUTOU
WAATARA MIHI

AWHITU WHENUA MAORI SUPPORT CTTEE Box 61140, Otara, Auckland.

CO - ORDINATOR'S REPORT

Tena koutou katoa,
1982 is drawing to a close and with it another year packed full of memories - most of them ka pai, some of them not so but all of them representing heaps of work.

For the administrative aspects that Waitangi Action Committee is involved in there have been many changes of personnel and office situation in specific reference to the co-ordinator and the office.

We are both now back in Orakei - and all set for the New Year and all that the New Year will undoubtedly bring. Wiki is moving back to Tai Tokerau in February therefore Hinengaro is back into the co-ordinating position for 12 months.

We hope the changes haven't been too confusing for you all but we are also sure that you understand the many obstacles involved in establishing a satisfactory and stable "office base" from which to office.

1983 will find us earnestly seeking out a more permanent office base, co-ordinators wage and a more concerted people commitment to co-ordinating all activities related to the fight for Maori Sovereignty

This year has seen many things happening to W.A.C. The Feb. 6, '82 actions followed by the inevitable drawn out court cases ; the eviction of the Polynesian Resource Centre ; Waitangi National Hui ; Tai Tokerau Speaking Tour ; Te Huinga Rangatahi ; Overseas Trip to Thailand & Sri Lanka ; Springbok Court cases ; Te Reo Oranga o Te Moana Nui A Kiwa Hui ; 3rd National Black Womins Hui ; 2nd National Black Mens Hui ; The Bastion Point Re-occupation and arrests ; The South Pacific Forum and the Tai Rawhiti Speaking Tour. That is a general précis of the activities that have involved most if not all W.A.C. membership.

There have been many other things that have consumed our energies - i.e. the numerous weekly meetings from which all the important decisions affecting our daily dealings are made, fundraising activities and the mundane administrative workload that we all share the burden of. The benefits are many and often unseen but the drive comes from our belief in the vision we all share and the aroha we have for each others commitment to Maori Sovereignty.

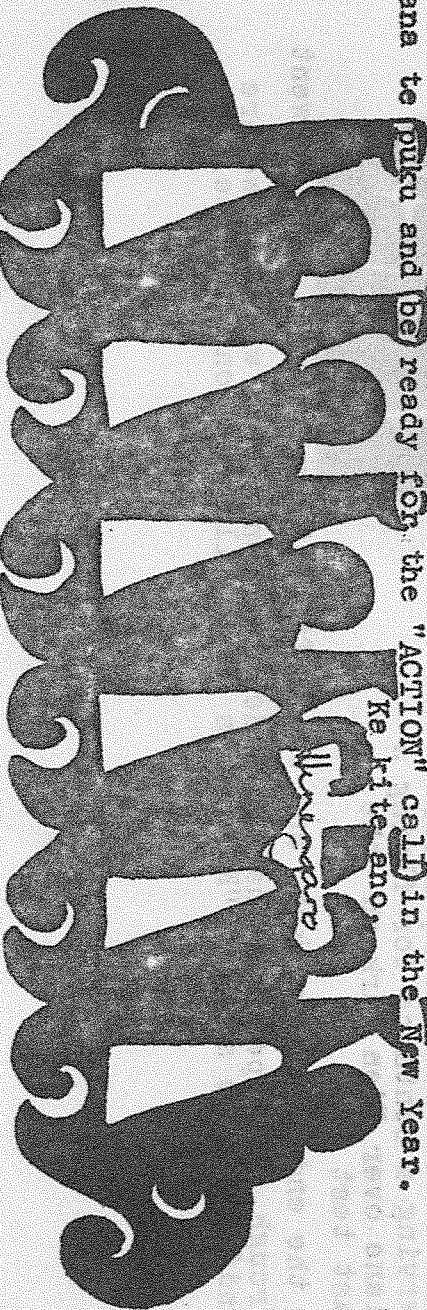
As a consequence we have expanded our "boundaries" in the effort to once again facilitate all those other energies who are in support of our call for Maori Independence - thus the inception of the coalition known as P.O.W.!! Much energy, time and people power is being put in to the activities and educational forums the P.O.W. are organising.

The newsletter collective for W.A.C. convey our greetings to all our readers and take this opportunity to thank all subscribers for their much appreciated support. We hope you will take up our invitation to participate in future issues by sending us your comments o' articles for editing.

Keep up the good work in '83 and we'll see, hear or touch you all later. Have a good rest over the "festive season" don't get too ki ana te pouku and be ready for the "ACTION" call in the New Year.

Ke kite ano,

Hinengaro



Solidarity with political prisoners!

Time : 5 pm - 5 pm Saturday/Sunday 18,19 Dec.
Place : Mt Eden Prison.

This was organised by 'people opposed to Waitangi', a coalition of people from different organisations, who had come together to form a broad based group to organise action/education around the Treaty of Waitangi.

This vigil was organised to;

- 1) Stand in solidarity with those people arrested and who are now facing prison sentences arising from the Springbok Tour demonstrations last year.

Tigilau Ness
Tainui Pene
Les Howe

Hautu Prison Farm

Philip Gurnick

Paremoremo Prison

Va'a Lualua
Fa'a Fete Taito
Michael Oldenhampson
Joe Uili

Mt Eden Prison

Roy Dunn

The Waitangi Action Committee believes that this tour should not have taken place. We did not support the Springboks being here, and we did not support government's decision to allow them here. Hence any challenge against that decision is without a doubt, political.

As Maori people we support all those who stand in solidarity with other indigenous peoples of the world.

To those Maori people in jails throughout Aotearoa, kia ora. Maori people make up 60 % of the jail population, even though we only account for this country's total population, a mere 12 %

We are at the bottom of the heap in this country.

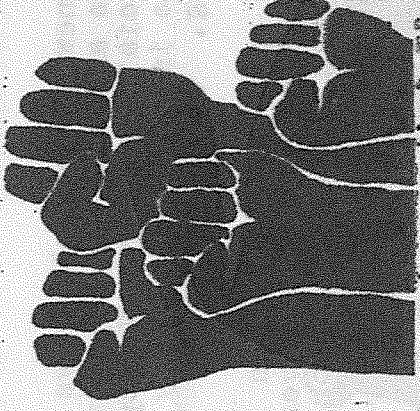
- 2) Free all political prisoners.

Members from the workers' parties spoke of the crumbling, capitalist system. This also directly related to the people who were inside because of their 'crimes' (having to survive) as being prisoners of this system.

- 3) Educate people to Waitangi, by drawing in the above issues. The struggle for Maori people is the foremost aim of Waitangi Action Committee, and we believe that until Maori people are recognised in this country, all other causes are secondary. We are able to link in the above take, and it is in this way that we hope to gain more understanding of the issues that effect us. This was done effectively by the use of speakers and by songs, and a skit put on by a group of church people involved in the coalition.

Mark Jones was released from Whikure Prison farm last week, after serving a sentence for flying a plane over Eden Park on the last test.

At the end of the picket, and the different experiences that we went through, the speeches that we made, the songs that we sung, we are mindful of the saying, "No one is free, till everyone is free."



Waitangi '68 contd.

and giving it to the nation. In 1934 at Waitangi he said: "Waitangi not only marks the inception of a truly remarkable history of which no New Zealander need ever feel ashamed, it witnessed the signing of a sacred compact which must never be broken".

In 1960 the Waitangi Day Act was passed, and now the 6th February is observed as a national day of commemoration. However, it confers a national public holiday, the real test, only in Northland. I understand it is commemorated by all New Zealand's official representatives overseas.

There is no doubt that many New Zealanders are beginning to search for something to believe in which will credibly express their nationalism, and so the Treaty of Waitangi is becoming recognised as a symbol of our nationhood. If it is to be a true symbol, with real meaning, and not just a spurious sentimentalism, several further things need to be done — by the Pakeha majority who have a veto on whether things are done or not.

Waitangi Day needs to be a full national holiday, equal with Anzac Day, replacing the various provincial anniversaries which are losing national significance. Indeed, it could well be the centre of a Festival Week of the arts, of education, and of sport.

We must accept the fact that we are a plural society, a multi-racial nation, and that in law, in education and in social welfare special privileges might have to be given to our numerous non-English minority groups, white or coloured.

If it is agreed that being bilingual and bicultural is an advantage, one must accept that it would be advantageous to teach the Maori language in as many schools as possible. There is at least a need for a campaign against the complacency, indifference, and prejudice that exists among headteachers, education authorities and parents against non-English (especially Polynesian and Asian) languages.

The role of the Maori in the development of New Zealand needs greater recognition and emphasis by historians and teachers.

Our first Governor, Hobson, said: "He iwi kotahi tatou" — *We are a nation*. Our last but one Governor-General continually proclaimed: "Maori and Pakeha should make conscious efforts to get together". It is time we all put these words into practice.



NOTE - NOAHS ARC

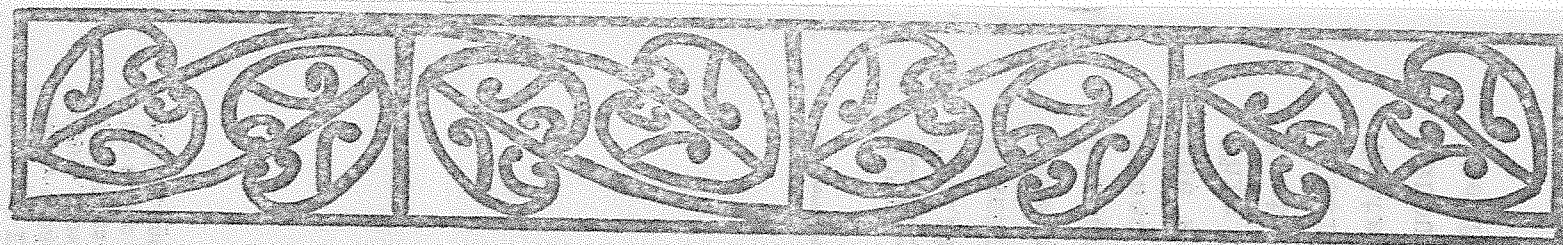
"Spiritual explosion expected at Waitangi", says Youth with a Mission director. This group is planning to launch "Operation Resurrection", from Waitangi next year on Feb 6, in a plot designed to give "thanksgiving for NZ's heritage in Christ based not on race, but on grace and a challenge to manifest the barrier breaking power of God's love in society!!!"

This they are doing from Anastasis!, a million dollar ship, that will be their base during a five month, 12 port stop over, mission thruout the country.

Waitangi Action Committee and "People opposing Waitangi", see this manouvre as a diversion from the exposure of the lies surrounding the Treaty, and the perpetuation of the myth of the celebrations.

Waitangi Day 1968

KORO DEWES



This is a shortened and amended version of an address given to the N.Z. Founders' Society, 8th February, 1968, by Koro Dewes, Lecturer in Maori Language, Victoria University.

He Kupu Ruarua

E hoa ma, me mihi i te tuatahi ki te hunga tamoko, kai tangata hoki kua whetu-rangitia noatia atu. Me kore ake ratau, kua kore tenei hui. Me mihi ano era o tatau tipuna i whakaponono, i totohe he mana moutuhake to te Tiriti o Waitangi. Na reira nga mate katoa, haere koutou.

Tena koutou te hunga ora e aroha ana ki te ohaki tapu a o tatau tipuna, e tautoko nei i te kaupapa whakanui i te Tiriti i tenei po. Ko tatau ano pea kei te mohio i nga piki, i nga heke, i nga painga, i nga wheru i mahue i ho i te Tiriti nei. Mai rano e whakaitia ai e te Pakeha, na no naianei ko ratau kei te kaha ki te whakairi ki runga rawa. Na, no reira me whakamihi tika tonu ki tenei ropu mo tenei hakari e whakahuhi nei i nga iwi e rua. Otira kei te tumanako tonu tia e te Maori me whakauru atu te Tiriti nei ki roto ano i nga Ture o te Motu, he kokiri nui tenei.

Ka mutu pea tatau kei konei, tena koutou.

To mark the spirit and symbolism of Waitangi, I have used as a preface the main language in which the Treaty was debated in 1840 among the Maori chiefs and their missionary advisers. I have eulogised our ancestors who have (despite our Presbyterian brother Geering) gone before us to the next world. This is done in accordance with Maori oratory and custom.

Details of history are tedious, so very few New Zealanders know of the circumstances leading up to and surrounding the signing of the Treaty of Waitangi on 6th February, 1840, or of the attitudes of both Maori and Pakeha to it since those early times.

Before 1840 the numbers of Pakeha traders and settlers were increasing and there was much land-grabbing; inter-tribal and inter-racial conflict had led to a state of general disorder and lawlessness. So the missionaries, some Maori chiefs and responsible Pakeha petitioned the British Crown for law and order to be established here.

The Treaty of Waitangi, signed by 45 Maori chiefs and by Captain William Hobson as Consul and Lieutenant-Governor, was really one of a series of steps whereby New Zealand became a British colony. For some time after the 6th February, copies of the Treaty were taken from one end of the country to the other to obtain the signatures (i.e., the identifying tattoo marks) of as many Maori chiefs as possible, until a total of 512 had concurred. Many influential chiefs did not sign, so they did not receive red blankets for their tattoo marks. It is a fact though that on 21st April, 1840, before all the chiefs had signed the Treaty, Hobson proclaimed British sovereignty over the whole of New Zealand. Later the British Government approved these actions.

My view is that New Zealand would have become a British colony without the Treaty of Waitangi, a view that rests on several considerations, not the least of which are Hobson's instructions and subsequent actions, and the approval of these by the British Government. And further, the Treaty had no legal status or mana in international or New Zealand law, and is still legally unrecognised. In other words, because the chiefs who signed at Waitangi had no "government" or "sovereignty" in the western political sense (then or now), they had no power to make a treaty with any civilised State. (My anthropological colleagues might well take up the argument over the definition of "government".) One can properly ask: Did Hobson, Busby (the British Resident) and the missionaries know this before, during, or after the Treaty was signed?

In brief, the Treaty can be described in this way: *It is not worth the paper it is written on;* and for the simple reason that the Pakeha generally, the Courts and successive New Zealand Governments have declared that *it did not, and does not, lay down or impose rights, duties, and obligations.*

If this is so, some of our early history needs to be rewritten to indicate that Hobson's mission was, from the beginning, to *annex* New Zealand; that consultation with the Maori chiefs was to pacify both them and the humanitarian elements in England and New Zealand; and that New Zealand was confirmed as a British colony by force of arms in the Pakeha-Maori wars of the 40's, 50's and 60's of last century.

What of the Pakeha attitude to the Treaty? I am convinced that from 1840 to the present there has persisted in New Zealand Pakeha society a type of imperialism which carries with it the conviction that anything in that society, culture or language is superior to Maori and other non-English tongues and cultures. So until recently the official policy of Governors and Governments has been one of rapid europeanization. The number of skeletons which litter closets of the last hundred years is sufficient indication that for the Pakeha the Treaty meant very little, except that it helped to legalise his proclamation of sovereignty over these islands, that it created another outpost of the British Empire (on which one might say the sun always sets) in the south-west Pacific and added another country in the red on world maps.

A further ironic point. The Treaty document lay for a century or so hardly disturbed by proper Pakeha care, indeed by any thing except the ravages of time and the nibbling of introduced vermin. It has now been resurrected, restored, and put on display as a National Historical Document; a significant and concrete part of the growing realisation that if we are

to regard ourselves as a "nation" we must have a "history" of our own, not merely a "European" history, but a bi-racial one. The New Zealand Founders' Society is not the least of those societies who have helped us foster a care for the past which we once mainly lacked. Though perhaps begun as a "pakeha founders' society, it now recognises that our founders were of two races, an indisputable fact brought home only in the last 20 years by the accomplishments of our historians, archaeologists and anthropologists.

And the Maori attitudes to the Treaty? From the time of that historic meeting in the Bay of Islands, Maoris have believed (and still believe) that the Treaty of Waitangi was a sacred agreement between them and the British Sovereign. That is why they preferred to make representations directly to the monarch; why they believed that it had a force of law greater than that of any enactment of Her Majesty's Parliament. They believed that it could be continually invoked when (as even now) they thought their land, their interests or their rights were being threatened. They refuse to accept the position laid down by the Courts (I quote Sir Richard Wild, Chief Justice, from the N.Z. Founders' Bulletin, Vol. 15/1, June 1967), "that it does not lay down or proclaim rights or impose obligations today". One national Maori movement, the Kotahitanga ("Unity Movement") believes that the Treaty ought to be placed on the Statutes of New Zealand. Yet Maori tribes which suffered tragically in the wars and from the unjustified land confiscations that followed do not revere the Treaty as much as others. Can one blame them?

Waitangi Day, as a day of national celebration, is gaining status in the eyes of the Pakeha, and this is being brought about by Pakeha efforts. New Zealanders owe much to Lord Bledisloe, a former Governor-General, and to Lady Bledisloe, for buying the Waitangi site

WAITANGI ACTION CALENDAR

WAC office 584 4485

WEEK ENDING 8 JAN

JAN 4 TUES: JOG FOR JUSTICE

Joggers & leafleters meet 3pm at
Ladies Bay → Okahu Bay → Bastion Point
contact Nina 601 029

WEEK ENDING 15 JAN

street stalls

* Tues 11 5pm Steering Ctee meeting } Tatai Hono
7pm Coalition meeting } Kyber Pass

WEEK ENDING 22 JAN

* Tues 18 7pm Coalition meeting - Tatai Hono

JAN 16: WAITANGI DEFENCE KOMITI SEMINAR

9am - 1pm, Tatai Hono
analysis of past arrest & court procedures / experiences &
preparation for same, for Waitangi protest '83.

JAN 20: FILM EVENING

Just Desserts, Airedale St, CITY

WEEK ENDING 29 JAN

* Tues 25 7pm Coalition meeting
street stalls
speaking at jobs, schools, meetings...

WEEK ENDING 5 FEB

FEB 2: WEA SEMINAR

7pm MacLaurin Hall, Princes St, CITY

MARCH LEAVES Bastion Point
for Waitangi.

FEB 3: MARCH 6:45pm assemble at
Western Park (cnr Ponsonby & Hopetoun)
Speakers / theatre / music

FEB 4: RALLY Otara shopping centre
5pm - speakers / music / street
theatre

FEB 5: Leafletting / speakers Otara fleamarket.

FEB 6: Waitangi demo; march arrives at Waitangi
Auckland: morning: church services
afternoon: rally - Okahu Bay

church contact: Bob Scott 775 464

N.P.R.
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30 Komhai Street
Mt Eden
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