

To ALL New Zealanders

Are we being Conned by the Treaty Industry?



Please consider the list of 24 common myths of the Treaty industry, and ask yourself why a growing number of New Zealanders are upset with this wealth and power grab by the newly created tribal elite.

Let us have one nation and not separatism or tribalism

Some of the myths on which the treaty industry is based

In order for one minority group of New Zealanders – part-Maoris – to get special privileges and ownership of formerly publicly owned resources like forests and the foreshore and seabed, it has been necessary for the tribal elite and their collaborators in academia, the media, Parliament and the judiciary to misrepresent New Zealand history so that in every situation – past and present – European New Zealanders are portrayed as wrongdoers and “Maoris” (now part-Maoris) as the so-called victims.

This distortion of history is a necessary pre-condition for the tribal grab for wealth and power that has insidiously taken place since 1975 and which will inevitably foster a spirit of animosity between European New Zealanders (the so-called “colonialists”) and part-Maoris (the “victims”). However, it should be pointed out that this animosity comes from the newly created - and enriched - tribal elite (many only one-eighth or one-sixteenth Maori) and not from part-Maori people in general who just want to get on with their lives like other New Zealanders.

It is not race, religion or culture that promotes hostility and even warfare between different groups in a society but different beliefs about their history. To clear the air with a few truths – something that the new breed of revisionist historians have failed to do – we list below some of these myths and the written historical truths that demolish them.

Myth No. 1.

The Maoris are indigenous to New Zealand

Wrong. Unlike the Indians in North America and the Aborigines in Australia, who have been on their land for thousands of years, the Maoris arrived in New Zealand about 1250 A.D. – a mere 400 years before Abel Tasman. At Cape Reinga there is a hillock that, according to Maori lore and the accompanying sign, the spirits of dead Maoris leave from on their journey home to Hawaiki, thus showing that even the Maoris don't believe that they are indigenous.

Myth No. 2.

The Maoris enjoyed an idyllic life before the arrival of the white man.

Before the Treaty of Waitangi in 1840 New Zealand was divided among numerous warring tribes. Between 1800 and 1840 about one third of their population (43,500) had been killed as a result of tribal warfare and all lived in constant fear of being attacked by a stronger tribe with better weapons. Cannibalism, ritual human sacrifice, slavery, female infanticide, witch-doctory and a lack of any form of law and order were features of their Stone Age existence.

Myth No. 3.

The Maoris did not cede full sovereignty at Waitangi in 1840.

This lie was put out in 2014 by the Waitangi Tribunal at the behest of part-Maori radicals. By Article One of the Treaty the chiefs ceded full sovereignty of these lawless islands to Queen Victoria forever – as the words clearly state - as do the speeches of Rewa, Te Kemara, Kawiti and other chiefs of the time. Twenty years later at the Kohimarama (Auckland) conference, the largest gathering of chiefs in New Zealand history, they declared that full sovereignty had been ceded in 1840. If the chiefs did not cede sovereignty, they would have continued their cannibalism, which meant a lot to some of them.

Myth No. 4.

Those tribes, like Tuhoe and Tainui, whose chiefs did not sign the Treaty, are not bound by it.

The obvious answer to this is that Tuhoe, Tainui, etc. should return to the taxpayer their recent substantial Treaty settlements as how can

you take a Treaty settlement from a treaty that the forebears of your tribe did not sign? However, as is so often the case, the obvious is not the truth. By living peacefully under the law for several generations - paying taxes, receiving welfare benefits, fighting in the armed services, etc. - these and other tribes have, by their actions, accepted the sovereignty of the Crown. Whether or not their forebears signed the Treaty is irrelevant. End of story.

Myth No. 5.

The Treaty of Waitangi was a “partnership” between the Crown and Maori.

It never was. Full sovereignty was ceded to Queen Victoria by Article 1 of the Treaty of Waitangi in 1840. Britain, at the time the greatest empire in the history of the world, did not go in for “partnership” agreements with Stone Age chiefs who had been unable to bring peace and order to their land. Indeed, one of the instructions of Colonial Secretary, Lord Normanby, to Captain Hobson, was to walk away if full sovereignty could not be ceded as, without it, Britain would have no legal basis for bringing order and peace to the islands. No special concessions or “partnership” were mentioned in the Treaty for the simple reason that there was no partnership.

This was clearly understood by all parties until the Maori radical movement got off the ground in the 1980s. Realising that by the words of the treaty they could not get superior rights over other New Zealanders, they invented the “partnership” concept for that very purpose. For reasons of cowardice, treason or self-interest, others – politicians, judges, bureaucrats - have accepted this lie. It is also being taught in our schools in an effort to soften up the next generation for a whole new tranche of tribal demands.

Myth No. 6.

There are principles of the Treaty.

No, the Treaty was a very simple document of only three Articles, none of which mentions “principles” or “partnership”. Since the Treaty gave equality for the first time to all the people of New Zealand, the grievance industry of the late twentieth century knew that they could not get special race based privileges from the Treaty itself and so, 150

years after the event, they invented for the first time the fictions of “principles” and “partnership” to give them what the Treaty does not.

Myth No. 7.

There are two conflicting versions of the Treaty - one in English and the other in Maori.

There is only one treaty – in Maori - (Te Tiriti o Waitangi), that was signed by around 500 chiefs. It was constructed from the English draft, known as the Littlewood Document (see Appendix B on page 31). Hobson’s secretary, James Freeman, acting improperly, later made some English “versions” of the Treaty in what he considered more suitable language to send to dignitaries overseas. These were neither drafts of the Treaty nor translations of it but one of these unofficial English documents was signed by some chiefs at Waikato Heads because there was not enough space on the genuine document for all the signatures. By creating the Treaty of Waitangi Act 1975 the government has adopted this incorrect document, signed by a mere 49 chiefs in the abovementioned circumstances, as the “official” treaty, displacing Te Tiriti that was signed by nearly 500 chiefs!!!!

Myth No. 8

The Treaty of Waitangi is a “living document”.

Not correct. The Treaty was merely the pre-condition for establishing British rule, which Governor Hobson did by proclamation later in 1840. By the end of 1840 the Treaty had performed its function, viz. acceptance by the chiefs of British sovereignty in exchange for full British citizenship for all Maoris. It is only a “living document” for those who want to expand its meaning so as to give ever more questionable rights to the tribal elite, thereby denying other citizens their equal rights.

Myth No. 9.

Colonisation was bad for Maoris.

The Treaty of Waitangi and British colonisation brought the advantages and restraints of civilised government to New Zealand for the first time. This was the catalyst that brought New Zealand from a state of war and anarchy to one of peace that ended the cannibalism, infanticide and inter-tribal warfare that had been features of Maori society since

time immemorial, thus giving them a right to freedom and personal security that they had not had before.

Conflict resolution came to be through the courts and no longer by savage battle with victory going to the more powerful, where might was right. Limits on the power of chiefs benefited all Maori. Chiefs themselves lived with greater security, no longer forced by the demands of *utu* to risk their lives while taking the lives of others.

British law, recognising Maori ownership of land until such time as they decided to sell (as many did), gave Maoris titles guaranteed by law to virtually the whole of New Zealand - something they had never had before as land ownership under the old Maori law of *tikanga* was determined by military might; any tribe could be attacked during the night by a stronger one with better weapons, ensuring a change of land ownership.

The Treaty of Waitangi freed all the chiefs' slaves (about 10,000 of them). They were then free to take work on things like road building contracts, thus earning money and being able to spend it how they liked.

For a society that had not even invented the wheel or writing, colonisation brought all the advanced inventions, comforts and modern medicine of the Western world. In 1840 the average life expectancy of a Maori was less than 30 years. In 2013 it was 73 years for men and 77.1 years for women.

Myth No. 10.

Maori had to wait 27 years after 1840 before being granted the vote in 1867.

Not so. Maoris had the same representation as all other New Zealanders from the very beginning – after all, the Treaty had given them the full rights of British subjects. In 1853 all men over twenty-one who owned property (with no distinction for race) could vote. At the time about 100 Maoris (mainly leaders) were enrolled to vote and by 1860 some 17% of the electorate were Maoris. The special Maori seats in Parliament were introduced in 1867 when all Maori men over twenty-one (with

no property provision) could vote. By contrast, a property qualification still applied to Europeans so that many remained excluded. In 1893 all women, including Maori, were granted the vote. Now that Maoris are so fully integrated into society there is no longer any reason to continue the race-based Maori seats in Parliament.

Myth No. 11.

In 1863, during the Maori War, Governor Grey “invaded” the Waikato.

This misrepresentation has been bandied about for several years – usually by so-called “professional historians” with an axe to grind. The word “invade” implies a hostile entry by a foreign power – e.g. Hitler invading Poland in 1939 and Argentina invading the Falkland Islands in 1981. Since Grey was the Governor of New Zealand, holding legal jurisdiction over the whole country, how could he “invade” part of it? What he did was to send troops legally into the Waikato to suppress a rebellion against the sovereign power – something that every state is entitled to do. That is not an “invasion”.

Myth No. 12.

Confiscation of lands from rebellious tribes during and after the Maori Wars was a breach of the Treaty.

In the words of Sir Apirana Ngata, the first Maori to graduate from a university and probably the greatest thinker that Maoridom has yet produced, “The chiefs placed in the hands of the Queen of England the sovereignty and authority to make laws. Some sections of the Maori people violated that authority. War arose from this and blood was spilled. The law came into operation and land was taken in payment. This itself is a Maori custom – revenge, plunder to avenge a wrong. It was their own chiefs who ceded that right to the Queen. The confiscations can not therefore be objected to in the light of the treaty.”

Ngata also said in 1940 that the Treaty was “a gentleman’s agreement which on the whole has not been badly observed”.

Myth No. 13.

There is no harm in "co-governance agreements" between Crown and Maori.

Incorrect. Co-governance agreements are a violation of both democracy and national sovereignty. Co-governance undermines the power of our democracy to make decisions for the general good since unelected tribes have effective veto powers and see things only from their own narrow interests. Co-governance agreements drive a sword through the nation's sovereignty and are undermining our hard won democratic institutions.

Myth No. 14.

The Maori name for New Zealand is Aotearoa.

Pre-1840 the Maoris did not have a name for the whole of New Zealand as they had no sense of a Maori nation – just tribes.

In 1643 the country was named New Zealand by the States-General (Parliament) of Holland and this has been its name for 370 years. "Aotearoa" as a fanciful name for New Zealand began only in 1890 when S. Percy Smith used it as a make-up name for the whole country in his fictional story of Kupe. The word "Aotearoa" did not appear in the Treaty of Waitangi – for obvious reasons.

Myth No. 15.

Tuheitia of the Waikato is the Maori king.

Like all other New Zealanders Tuheitia is a subject of Queen Elizabeth II and no monarch can be the subject of another. It is legally impossible. He might be a chief – even a high chief – but a king he is not. He is not even regarded as a king by tribes other than his own.

Myth No. 16.

Maoris ("tangata whenua") have a greater claim to New Zealand than other New Zealanders.

There is no such thing as an ethnic Maori and there do not appear to be even more than a few half-castes – a result of several generations of Maoris preferring to breed with Europeans rather than with their own kind. What we now have is a successor race of part-Maoris with more European blood in them than Maori, thus negating the concept of so-called "tangata whenua".

Furthermore in a modern democracy that is committed to equal rights for all citizens it is both absurd and offensive that any racial group should have superior rights to other New Zealanders. The mere chance of whose boats arrived first is irrelevant.

Myth No. 17.

Maoris deserve special grants and privileges because they are at the bottom of the socio-economic heap.

Yes, a certain percentage of part-Maoris are not doing well – certainly a higher percentage than for other groups. However, poorer people of all races should be helped on the basis of need and not race.

Far too much of the taxpayer funded Treaty settlement and other race based monies have gone into the pockets of the pale-faced tribal elite – people like the multi-millionaire Irish New Zealander, Stephen (alias Tipene) O’Regan (one-sixteenth Maori).

Myth No. 18

The modern revival of tribalism is a good thing.

No, it’s not. It was tribalism that caused the Musket Wars (1800-40) in which around a third of the Maori population were killed (around 43,500 killed as opposed to 2,800 killed ON BOTH SIDES during the Maori wars of the 1840s and 1860s).

It was to get away from this terrible chain of killings - one *utu* (revenge) leading to another - that the chiefs signed the Treaty of Waitangi so as to become united under a single and indivisible Crown. For governments to try to re-tribalise one part of the population of our diverse democracy is an affront to those like Tamati Waka Nene and the other wise and far-sighted chiefs who signed the Treaty in 1840.

Tribalism didn’t work for New Zealand before 1840 and it won’t work now. It is a curse that should be kept in the past instead of the tribal elite and appeasing governments using it to undermine the sovereignty, unity and democracy of the nation through “co-governance agreements”, a fictitious “partnership between Crown and Maori”, separate Maori wards in local government, etc. that are creating a new type of apartheid of two nations instead of one.

Myth No. 19

Treaty settlements are for the redress of historical grievances.

Not any longer. More than \$3 billion have been transferred from the taxpayer to small, private tribes of part-Maoris and there is no record of any one of them ever saying “Thank-you”. In assessing how many millions of dollars to hand over to these re-created tribal groups the Office of Treaty Settlements uses a “quantum” basis. The size of the settlement will depend largely on the number of people to-day who claim membership of a particular tribe, even though they may have less than 4% of Maori blood in them.

Other determinants of the amount are “the benchmark set by existing settlements” and the amount of land that the tribe held in 1840 regardless of how much of it they have sold since. These periodic handovers of tens and hundreds of millions of taxpayer dollars are based on factors other than genuine “historical grievances”. It is effectively a protection racket - buying off the bullying tribal elite so that they won’t mount big protests that disrupt society and the economy - and they are sold to the public as “redress of historical grievances”.

Myth No. 20.

The Waitangi Tribunal acts like a court.

No, it doesn’t. Not true to its original purpose, it has become a biased Maori advocacy group that accepts unreliable oral evidence ahead of written documents so as to extract as much money out of the taxpayer as possible. Telling lies - as it did when it said that Maori did not cede sovereignty in 1840 - is a normal part of its racially biased and verbally fabricated behaviour. This Tribunal is the enemy of truth, honesty and a unified nation.

In South Africa the Truth and Reconciliation Commission, that was set up to deal with the problems that had occurred under apartheid, was wound up after five years, having achieved a task much more challenging than in New Zealand. The Waitangi Tribunal has been going for nearly 40 years, providing an army of cultural consultants, etc. with millions of taxpayer dollars. It has already done enough harm to the country and needs to be abolished.

Myth No. 21

The high imprisonment rate of part-Maoris is the result of colonisation and the Crown not honouring the Treaty of Waitangi.

No, people are imprisoned for things they have chosen to do. By 1936, Maoris/part-Maoris made up just 11% of the prison population. This was much closer to the period of colonisation than now. The fact that 83 years later part-Maoris make up around 51% of the prison population is due not to colonisation but to bad choices made by so many of them.

Myth No. 22

In the 1800s Maoris “lost” most of their lands.

Apart from the relatively small percentage of land confiscated as a punishment for rebellion in the 1860s (See Myth No. 12) Maoris did not “lose” their lands; they sold them for valuable consideration at a mutually agreed price. Whether they spent the proceeds wisely or not was their own choice. There is a world of difference between “losing” something and selling it. In addition to “Maori land”, people of Maori descent also own general land.

Myth No. 23.

Most New Zealanders see nothing wrong with Maori privileges; it is only a few fuddy-duddies who object.

Some polls:

79% No to special Maori seats in parliament
(Submitters to the Constitutional Advisory Panel)

82% No to compulsory Maori language in schools
(yahoo Xtra poll)

96% of non-Maori students of Year 9 and above do NOT learn Maori despite it being an available option in many schools
(NZ Herald, 23 July, 2014)

85% No to special Maori housing
(Bay of Plenty Times, 20 April, 2013)

81% No to “Maori are special” (Close Up poll, July, 2011)

81% No to Maori names for North Island and South Island (Stuff poll, 2/4/13)

82% No to “h” in Wanganui
(Referendum conducted by Wanganui District Council, 2006)

79% No to a special Maori voice on the committees of Rotorua Council (Rotorua Daily Post, 9/5/14)

79% No to Maori wards, Waikato District Council, April, 2012

80% No to Maori wards, Hauraki District Council, May 2013

79% No to Maori wards, Nelson District Council, May, 2012

52% No to Maori wards, Wairoa District Council, March, 2012

68% No to Maori wards, Far North District Council,
March, 2015

82% No to special Maori wards on New Plymouth Council, May, 2015

80.03% No to Maori wards, Kaikoura District Council,
May, 2018

78.2% No to Maori wards, Western Bay of Plenty District Council,
May, 2018

77.04% No to Maori wards, Manawatu District Council,
May, 2018

68.87% No to Maori wards, Palmerston North City Council, May, 2018

56.39% No to Maori wards, Whakatane District Council,
May, 2018

70% want Maori wards in local government abolished
(Consumerlink, Colmar Brunton poll, March, 2012)

68% want the Waitangi Tribunal abolished (Ibid)

Myth No. 24.

Those who oppose special rights and privileges for part-Maoris are “racists”.

This is a contradiction in terms and is propagated by people who are either mischievous or just misinformed. Special rights/privileges for one race are a violation of the democratic principle that we should all be treated equally. To demand this is not being “racist”. The real racists are those of the radical tribal elite who are trying to subvert our democracy with their never-ending race-based demands.

Stating the truth has now become “racism” and/or “hate speech” in the eyes of the bullying tribal elite and those politicians like Andrew Little who sing to their tune against the rest of us.

The truths contained in this booklet are a threat to the multi-billion dollar Treaty industry which is enriching the small tribal elite without doing anything meaningful for ordinary Maoris. Faced with this threat to the ever-flowing taxpayer dollars into their pockets, their screams of “racism” and ”hate speech” will be their only recourse since they are unable to refute the inconvenient facts contained in this booklet.

These false claims by the tribal elite are trying to overturn a way of life in which we are all New Zealanders, equal before the law and with equal representation in government.

The continuing transfer of what were once public assets like forests and the foreshore and seabed – and even state houses - to small, private tribal groups and the racist institutionalisation of a privileged status for those who happen to have been born part-Maori amount to the most radical change in our recent history and the most disastrous in its long term effects.

Legislation dividing New Zealanders by Race

Below is a list of cases of special treatment for Maori and *tikanga* (their customs) in New Zealand law. Such separation, by race, is numerous in much recent legislation and rules of behaviour.

These many special provisions for so-called “Maori” strip others of the right to full and equal citizenship. The criterion for such discrimination is, simply and explicitly, race. Some examples:

1974. Maori Affairs Amendment Act.

Definition of Maori changed to include part-Maori, with **any** degree of Maori ancestry.

1975. Treaty of Waitangi Act.

Waitangi Tribunal set up to hear historical grievances of Maori only, given sole power to interpret the Treaty. The Tribunal allows oral accounts with no cross-examination. By its nature, this is far less reliable than written documentation.

1985. Treaty of Waitangi Amendment Act 1985.

Tribunal empowered to hear claims all the way back to 1840 - way beyond anyone’s first-hand knowledge or experience.

1986. State-Owned Enterprises Act.

Invents Treaty ‘principles’ and inserts the requirement that “Nothing in this Act shall be inconsistent with the principles of the Treaty of Waitangi”.

1986. Environment Act.

Management of physical resources must have regard to the principles of the Treaty.

1987.

In the Court of Appeal, Justice Robin Cooke defined “Treaty principles”, including the invention that “The Treaty established a relationship akin to a partnership between Crown and Maori”. This was a lie.

1987.

Maori made an official language of New Zealand. (English is not an official language.)

1987. Conservation Act.

Conservation Boards must consult *iwi* on **all** management plans for fish and game.

1988 and 1989.

Prime Minister David Lange promises protection for private property, that “not one single inch of private land is under threat from the Waitangi Tribunal”.

1989.

Missing final English (‘Littlewood’) Treaty draft found, and subsequently ignored.

1989.

Geoffrey Palmer publishes newly-fashioned “Principles of the Treaty of Waitangi”.

1989.

Claimant and Waitangi Tribunal member Hugh Kawharu rejects previous meaning as explained by Hongi Hika and Apirana Ngata, and redefines *taonga*, *kawanatanga* and *rangatiratanga* to strengthen Treaty claims. He thus perverted the meaning of Te Tiriti, to which only the meanings of the words in 1840 are valid.

1989. Education Act.

Acknowledges ‘principles’ of Treaty.

1989. Oranga Tamariki Act.

Requires “Special regard for values, culture and beliefs of Maori people”. But not others.

1989. Public Finance Act.

Nothing in this Part shall permit the Crown to act in a manner that is inconsistent with the principles of the Treaty of Waitangi (Te Tiriti o Waitangi).

1990. NZ Bill of Human Rights Act.

Allows for race-based affirmative action.

1991. Resource Management Act.

A local authority may transfer its powers to an *iwi* authority, compulsory to have an agreement with *iwi* or *hapu* to co-govern along with local authority, *iwi* or *hapu* are given full power in some areas, the Environment Court prioritises Maori customs, *iwi* and *hapu* are official guardians of natural resources, Maori land is exempt from subdivision restrictions, tribes get special rights to geothermal water.

1992. Crown Research Institutes Act.

Ministers must respect Treaty principles when transferring land to a CRI.

1992. Treaty of Waitangi (Fisheries Claims) Settlement Act.

Regulations to give Maori special food-gathering rights.

1993. Te Ture Whenua Maori Land Act.

Recognise that land is a *taonga tuku iho* of special significance to Maori, with a priority to promote the retention of land. The Preamble has the protection of the *rangatiratanga* exchanged for *kawanatanga* in the Treaty of Waitangi (the newly minted version).

1993. Biosecurity Act.

The Minister must consult with *tangata whenua* when making biosecurity plans.

1994. Maritime Transport Act.

Local *tangata whenua* must be consulted on contingency plans for marine oil spills.

1996. Auckland War Memorial Act.

The Board must take regard of advice given by Taumata-a-Iwi.

1996. Fisheries Act.

Treaty principles give Maori *rangatiratanga* over fisheries.

1996. Hazardous Substances and New Organisms Act.

All persons exercising powers and functions under this Act shall take into account the principles of the Treaty.

1997. Royal Society of New Zealand Act.

Employment of personnel must take account of the aims and aspirations of Maori, and the employment requirements of Maori.

1998. Crown Pastoral Land Act.

The Commissioner must take into account the principles of the Treaty of Waitangi.

1998. Ngai Tahu Claims Settlement Act.

This, the fifth “full and final” settlement and the dodgiest of all Treaty settlements, included customary fishing entitlements, barring the public from various formerly public fishing spots in the South Island so that only members of Ngai Tahu tribe can fish there.

1999. Ngati Turangitukua Claims Settlement Act.

Ngati Turangitukua, as landowners, are entitled to be protected under the Treaty.

2000. Employment Relations Act.

Must have regard for the principles of the Treaty.

2000. Hauraki Gulf Marine Park Act.

The Forum must have regard to the principles of the Treaty of Waitangi.

2000. Energy Efficiency and Conservation Act.

Sustainability principles include the principles of the Treaty. All draft strategies must seek input from Maori organisations.

2000. NZ Public Health and Disability Act.

District Health Boards (DHBs) have a Treaty obligation to close the gap between Maori and non-Maori. Each DHB must have at least two Maori members. Treaty principles require DHBs to **favour** Maori in delivery of health services.

2000. Museum of Transport and Technology Act.

The Board must recognise and provide for biculturalism and the spirit of partnership and goodwill envisaged by the Treaty of Waitangi.

2001. Local Electoral Act.

Allows for separate, race-based Maori wards: Any territorial authority and any regional council may resolve that the region be divided into one or more Maori constituencies.

2002. Chartered Professional Engineers of New Zealand Act.

Requirements to be a good employer include recognition of aims and aspirations of Maori, employment requirements of Maori, the need for involvement of Maori as employees.

2002. Climate Change Response Act.

Requirements to recognise and respect the Crown's responsibility to give effect to the principles of the Treaty of Waitangi include consultation on any Orders in Council, any forest land allocation plan, any fishing allocation plan with representatives of *iwi* and Maori that appear to the Minister or chief executive likely to have an interest. Any independent panel must have at least one member who has the appropriate knowledge, skill, and experience relating to the principles of the Treaty of Waitangi and *tikanga* Maori to conduct the review; the review panel must consult with the representatives of *iwi* and Maori that appear to the panel likely to have an interest in the review; and the terms of reference for the review panel must incorporate reference to the principles of the Treaty of Waitangi.

2002. Local Government Act.

A Local Authority has the power to withhold publication of information where necessary to avoid serious offence to *tikanga* Maori; must provide opportunities for Maori to contribute to its decision-making processes; must consider the Maori ward option every six years. Decisions about land and water require acknowledgement of a special Maori bond with nature.

2002. Sport and Recreation New Zealand Act.

Government must promote sport in way culturally appropriate to Maori. But not to others.

2002. Trade Marks Act.

A trade mark may not be registered if likely to offend Maori. Establishes committee to advise whether trade mark is derivative of a Maori sign, text and imagery and likely to be offensive to Maori; the advisory committee must include a member with knowledge of *te ao* Maori and *tikanga*.

2003. Families Commission Act.

The Commission must have regard to the needs, values, and beliefs of Maori as *tangata whenua*.

2003. Gambling Act.

Calls for consultative procedure with organisations representing Maori; distribution of proceeds must have regard to the needs of Maori.

2003. Intellectual Disability (Compulsory Care and Rehabilitation) Act.

If the co-ordinator considers that the care recipient is Maori and the care recipient agrees with that assessment, the co-ordinator must try to obtain the views of any suitable Maori person (wherever possible, a member of the care recipient's *whanau*, *hapu* or *iwi*) or Maori organisation concerned with, or interested in, the care of persons who have an intellectual disability.

2003. Land Transport Management Act.

Requirement to separately consult Maori where proposed activity may affect Maori historical, cultural or spiritual interests. Agency must establish and maintain processes for Maori to contribute to decision making processes. The Transport Agency may approve a Maori roadway qualifying for payment from the national land transport fund.

2003. National Library of New Zealand (Te Puna Matauranga o Aotearoa) Act.

The Minister must consult with Minister of Maori Affairs before appointing Guardians to the Alexander Turnbull Library.

2003. Maori Television Service (Te Aratuku Whakaata Irirangi Maori) Act.

The board must consist of seven directors, four of whom are appointed by Te Matawai, the independent statutory entity charged with revitalising the Maori language.

2003. Racing Act.

Special consultative procedure appropriate to organisations representing Maori.

2003. Social Workers Registration Act.

The Board must ensure aims and aspirations of Maori as *tangata whenua* are integral and ongoing priorities.

2003. Television New Zealand Act.

Content must reflect Maori perspectives.

2004. Building Act.

The Chief Executive must recognise *tikanga* Maori when making a determination.

2004. Crown Entities Act.

The Crown must recognise the aims and aspirations of Maori.

2004. Human Assisted Reproductive Technology Act.

The needs, values and beliefs of Maori must be considered and treated with respect; the board must include one or more Maori members with expertise in Maori customary values; where there is a Maori donor the provider must obtain information of the donor's *whanua*, *hapu* and *iwi* where available; the Registrar must maintain information on the whanau of donor offspring.

2004. Maori Commercial Aquaculture Claims Settlement Act.

The Crown must provide 20% of space in the coastal marine area for Maori aquaculture.

2004. Maori Fisheries Act.

The Preamble quotes the Freeman version of the Treaty of Waitangi, not the true treaty: "By the Treaty of Waitangi, the Queen of England confirmed and guaranteed to the chiefs, tribes, and individual Maori the full, exclusive, and undisturbed possession of their fisheries for so long as they wished to retain them." Considerable control of, and rights to, fisheries are to be handed over to Te Ohu Kai Moana Trustee Limited and to *iwi* organisations, which must comply with, and implement, a given *kaupapa* even though the Treaty did not mention fishing rights.

2005. Charities Act.

Almost all Maori entities (*iwi*, *runanga*, post-settlement governance entities, etc.) may register as charities. Maori Authorities and Maori Trusts, with combined assets of approximately \$15 billion, may then pay virtually nil income tax.

2005. Fiordland (Te Moana o Atawhenua) Marine Management Act.

Maori recognised as guardians under Treaty principle of *kaitiakitanga*

2005. Public Records Act.

Processes must be in place for consulting with Maori; at least two members of the Archives Council must have a knowledge of *tikanga* Maori; Council will provide advice concerning recordkeeping and archive matters in which *tikanga* Maori is relevant.

2005. Registered Architects Act.

The Board must recognise the aims and aspirations of Maori, the employment requirements of Maori, and the need for involvement of Maori as employees.

2006. Geographical Indications (Wines and Spirits) Registration Act.

Establishes a special Maori Advisory Committee.

2008. New Zealand Geographic Board (Nga Pou Taunaha o Aotearoa) Act.

Two board members to be appointed by the Minister of Maori Affairs, who have a knowledge of *tikanga* Maori and *te reo* Maori and are able to provide advice in relation to the naming of geographic features and Crown protected areas for which *tikanga* Maori or *te reo* Maori is relevant. One Board member to be appointed by Ngai Tahu.

2008. Waitakere Ranges Heritage Area Act.

Council must involve *tangata whenua* Ngati Whatua and Te Kawerau a Maki.

2009. Local Government (Auckland Council) Act.

An Auckland Independent Maori Statutory Board will promote cultural, economic, environmental and social issues significant for *mana whenua* and *mataawaka*.

2009. Methodist Church of New Zealand Trusts Act.

Church to appoint a *tumuaki* (an executive) to the Hui Poari to lead the *tangata whenua*, Te Taha Maori within the Methodist Church.

2010. Local Government (Auckland Transitional Provisions) Act.

Hearings Panel procedure must recognise *tikanga* Maori where appropriate.

2010. Ngati Tuwharetoa, Raukawa, and Te Arawa River Iwi Waikato River Act.

Sets up co-governance of the Waikato River.

2010. United Nations Declaration on the Rights of Indigenous Peoples.

National, with its Maori Party partner, supported this declaration, which Labour had refused to do in 2007 on the grounds that it is separatist and violates the principles of democracy and equality.

2011. Environmental Protection Authority Act.

A Maori Advisory Committee will provide advice to any marine consent authority, which advice must be given from a Maori perspective.

2011. Legal Services Act.

Legal aid may be granted for proceedings before the Waitangi Tribunal, which hears claims **only** from those of Maori descent.

2011. Maori Fisheries Act.

Provides for the development of the collective and individual interests of *iwi* in fisheries, fishing, and fisheries-related activities in a manner that is ultimately for the benefit of all Maori. [Not for the benefit of all New Zealanders.]

2011. Marine and Coastal Area (Takutai Moana) Act.

This thieving and racist Act, masterminded by National's Christopher Finlayson to buy the support of the race-based Maori Party in Parliament, is the largest theft of public rights and resources in New Zealand's history.

Customary Marine Title may be granted to *iwi*, *hapu* and *whanau* over common marine and coastal area (foreshore and seabed); A customary marine title group has, and may exercise, ownership of minerals (other than petroleum, gold, silver, and uranium existing in their natural condition) that are within the customary marine title area of that group out to 12 miles at sea. A tribe may exclude the public from any part of its beach by declaring it to be *wahi tapu*.

2012. Exclusive Economic Zone and Continental Shelf (Environmental Effects) Act.

Decisions to be informed by a Maori perspective; hearings must recognise *tikanga* Maori where appropriate and receive oral or written evidence in Maori.

2012. National Animal Identification and Tracing Act.

Values to be protected include the relationship of Maori and their culture and traditions with their ancestral lands, waters, sites, *wahi tapu*, and *taonga*.

2012. Nga Wai o Maniapoto (Waipa River Act).

A co-governance entity is set up, based on the Waikato-Tainui Raupatu Claims (Waikato River) Settlement Act 2010 and the Ngati Tuwharetoa, Raukawa, and Te Arawa River Iwi Waikato River Act 2010.

2012. Ngati Manuhiri Claims Settlement Act.

Includes co-governance of the Te Hauturu-o-Toi / Little Barrier Island gift area.

2013. Game Animals Council Act.

Council members must have knowledge of, and experience relating to, Maori hunting interests and *kaitiakitanga* (being guardianship of natural and physical resources in accordance with *tikanga* Maori).

2013. Housing Accords and Special Housing Areas Act.

The majority of members of an appointed accord territorial authority panel must have knowledge of and expertise in relation to planning, design, and engineering and appropriate knowledge and experience relating to the Treaty of Waitangi (Te Tiriti o Waitangi) and *tikanga* Maori (Maori customary values and practices).

2013. Mokomoko (Restoration of Character, Mana, and Reputation) Act.

Pardons Mokomoko for the brutal murder of Rev. Carl Volkner in 1866.

2013. Ngati Whatua o Kaipara Claims Settlement Act.

Claims a partnership: “The relationship between Ngati Whatua and the Crown was founded on the partnership created in 1840 through the signing of the Treaty of Waitangi.” This is a lie as there was no partnership. Includes an apology: “The Crown deeply regrets that the benefits Ngati Whatua o Kaipara were led to expect from the relationship, including benefits from the sale of land, were slow to arrive or were not always realised.” There is a long list of cultural redress properties.

2013. Patents Act.

Establishes a Maori Advisory Committee, whose members must have knowledge of *matauranga* Maori and *tikanga* Maori, to advise on any patent application derived from Maori traditional knowledge or indigenous plants or animals, and whether any commercial exploitation is likely to be contrary to Maori values.

2014. Arts Council of New Zealand Toi Aotearoa Act.

At least four members must have knowledge of *te ao* Maori and *tikanga* Maori. The Council must recognise in the arts the role of Maori as *tangata whenua*.

2014. Haka Ka Mate Attribution Act.

As part of the settlement of the historical claims of Ngati Toa Rangatira, the Act acknowledges that Te Rauparaha was the composer of Ka Mate. The *haka* must be treated with respect: the values which Ngati Toa Rangatira seek to uphold are the *ihi*, *wehi*, and *wana* - the *ihi* being the spiritual force and the *wehi* and *wana* being the emotions that emanate from understanding and performing correctly, inspiring emotional pride in the performer.

2014. New Zealand Mission Trust Board (Otamataha) Empowering Act.

The 1852 Crown Grant that awarded the land to the Church Mission Society was considered to have been in breach of the Treaty principle of active protection. [Such principles of the Treaty were only invented in 1986.]

2014. Tapuika Claims Settlement Act.

Sets up co-governance. The Kaituna River Authority must acknowledge the interests of *iwi*, and must respect *tikanga* Maori.

2014. Heritage New Zealand Pouhere Taonga Act.

Scientific investigation of any site of interest to Maori requires the consent of *iwi* or *hapu*.

2014. Environmental Reporting Act.

There are requirements to provide for *te ao Maori* to be an impact category in preparing synthesis and domain reports, to ensure that those reports, and the topics, are informed by a Maori perspective; and for consultation with *iwi* authorities before regulations may be made.

2015. Hawke's Bay Regional Planning Committee Act.

There will be a Regional Council committee, with co-governance between *mana whenua* and elected representatives overseeing development and review of Resource Management Act documents; Committee standing orders must not contravene *tikanga* Maori.

2015. Ngai Takoto Claims Settlement Act.

There will be tribal rights over conservation land; the parties must work together to develop a *wahi tapu* framework for the management of *wahi tapu* including, if appropriate, management by the *mana whenua hapu* and *iwi* associated with the *wahi tapu*.

2015. Te Aupouri Claims Settlement Act.

There will be tribal rights over conservation land.

2015. Te Rarawa Claims Settlement Act.

There will be tribal rights over conservation land.

2016. Environmental Canterbury (Transitional Governance Arrangements) Act.

Two of the members of the transitional governing body must be persons recommended by Te Runanga o Ngai Tahu; members must have knowledge of, and expertise in relation to, *tikanga* Maori.

2016. Hurunui/Kaikoura Earthquakes Recovery Act.

Members of the Recovery Review Panel should have knowledge of *matauranga* Maori (Maori traditional knowledge) and *tikanga* Maori (Maori protocol and culture); the Minister can only remove any member recommended by Ngai Tahu after consultation.

2016. Te Ture mo Te Reo Maori 2016 Maori Language Act.

Maori language is a *taonga* of *iwi* and Maori, protected by article two of the Treaty. The Crown has a commitment to work in partnership to protect and promote the Maori language. [Article two does not mention language; this fiction depends on the falsification of using the alleged modern meanings of words in an 1840 document to create a new meaning of ‘*taonga*’.]

2017. Land Transfer Act.

An application for adverse possession cannot be made against Maori land.

2017. Resource Legislation Amendment Act.

Agreements are to provide a mechanism for *tangata whenua* through *iwi* authorities to participate in resource and decision-making processes.

2017. Te Awa Tupua (Whanganui River Claims Settlement) Act.

Declares that the Whanganui River has all the rights, powers, duties and liabilities of a legal person; the rights, powers and duties of the River (Te Awa Tupua) are exercised by two persons (Te Pou Tupua), the human face of the Whanganui River, with *mana* and skills to perform the functions of Te Pou Tupua (including to develop mechanisms for engaging with, and reporting to, the *iwi* and *hapu*); deems the river (Te Awa Tupua) and the two appointed guardians (Te Pou Tupua) to be the same person for the purposes of the Inland Revenue Acts.

This list is incomplete. The practical application of these statutes are both racist and unfair, e.g. hospitals that have visiting hours and restrictions on visitor numbers but allow Maori patients to have

unlimited visitors at any time, and the Victoria University of Wellington School of Design which has limited computers and space for its students but manages to have an entire working area of computers for Maori and Pacifica only, which other students are forbidden to use.

National's thieving and racist Marine and Coastal Areas Act took the beaches out of Crown (i.e. public) ownership to enable small groups of part-Maoris to claim ownership rights over them, including banning the public from those parts of the coast that it declares "wahi tapu".

This Government and the last one have given more than \$20 million to tribes for legal costs in making their claims against these formerly publicly owned beaches but Treaty Minister, Andrew Little, refused to give any funding to a beach group in Northland that wanted to uphold public rights by objecting to a claim. The public need to know that NOT ONLY HAVE OUR BEACHES BEEN STOLEN FROM US BUT WE, THE TAXPAYERS, ARE FINANCING THIS ACT OF THEFT AGAINST OURSELVES BY ANDREW LITTLE'S FUNDING DISCRIMINATION AGAINST NON-MAORI.

Chief Tuheitia, who calls himself the Maori "king", expects Maori to be "sharing sovereignty in a Republic of Aotearoa" by 2025. That would mark the end of many of our rights, our democracy and our Western culture. It would be the reversal of the Treaty of Waitangi, which granted sovereignty to Queen Victoria (Article 1), and would represent the triumph of the very tribalism that the chiefs were trying to get away from in 1840 because of its dire effects.

This new racism discriminates against anybody without a trace of Maori blood and deprives them of the full rights of citizenship. At the same time the supposed beneficiaries - part-Maoris who, by receiving so many rights and resources without having to work for them, too often develop lazy and indolent habits which keeps them at the bottom of the socio-economic heap instead of driving them to stand on their own feet. The tribal elite must stop regarding themselves as a nation apart, existing on the largesse of others. They must stop pitting Maoris against other New Zealanders by their separatist agenda and divisive

tricks, including smearing as “racist” and “hate speech” any position that supports One Law For All.

In 1831 thirteen leading chiefs of Northland wrote to the King of England, asking for the British to take control of the lawless islands of New Zealand, one of several such requests prior to 1840. “We are a people without possessions”, they wrote. “We have nothing but timber, flax, pork and potatoes” (see Appendix A on page 30). As stated in Myth No. 9, they certainly did not have any property rights as land ownership was determined by military force rather than title deeds guaranteeing the peaceful enjoyment of one’s land.

From this precarious and impoverished position the Maori people have come a long way. The huge improvements in their lives and in the country, that was developed and given infrastructure by the pluck and sweat of the pioneers, is something to celebrate. The new ways and comforts of the modern world, underpinned by British law, have given to the descendants of the tribes freedoms, rights, property, better health, peace and personal safety that tribalism never did and never could. This is a truly great achievement and one of which all New Zealanders should be proud.

The challenge now is not to let this achievement slip away through such recently invented divisive ideas as “bi-culturalism”, a “Crown/Maori partnership”, co-governance” and race-based preferences for one minority group only. “Racism” is defined as treating people differently by virtue of their race. It has no place in a modern democracy. Let us move forward as one people with the same laws for everyone.

Attack on Private Property Rights

As stated in Myth 9, before 1840 land ownership/occupancy was determined by might and not by right. At any time a stronger tribe could evict a weaker one from their long occupied lands merely by having better weapons.

Perpetual freehold title, guaranteed by the State (Crown title), was one of the many blessings that came to New Zealand with the introduction of British law. Secure ownership of land is a bedrock of a civilised and functioning society.

When the Treaty industry started it was made plain to the claimants that only public land could be transferred to them and NOT private land - for obvious reasons as otherwise nobody's property title would be safe. "The Government will not tolerate sporadic claims on private land," declared the then P.M., David Lange, on TV on 21 October, 1988.

However, in 2019 the Prime Minister, Jacinda Ardern, failed to uphold the rights of private property when a mob of placard-wielding radicals from assorted tribes demanded that they be given ownership of a large and valuable property that belonged to Fletcher Building and on which the company was about to build apartments. The squatters falsely claimed that the land had been confiscated under the N.Z. Settlements Act 1863 whereas it had been willingly sold several years before that by its Maori owners. Even if it had been confiscated under the 1863 Act that would have been legal under the statute (see Myth No. 12). To say that the Crown took the land illegally is a lie. However, instead of upholding property rights, Ardern persuaded Fletchers to stop work on their own land "pending a satisfactory settlement", thus encouraging greedy radicals to make further claims on ANY property that might attract their fancy. This would take us back to the pre-1840 "might is right" attitude to private property.

Appendix A

LETTER FROM THE 13 CHIEFS

NEW ZEALAND.

(Enclosure 2 in No. 1.)

From WILLIAM YATE, Esq., to the COLONIAL SECRETARY, New South Wales.
SIR, *Warrnate, New Zealand, November 16, 1831.*

I have the honour to forward to you, by His Majesty's Ship "Zebra," the enclosed New Zealand document, with its translation, and to request that you will lay it before the Governor for his information. I have further to request that it be transmitted through His Excellency to the Secretary of State, in order to its being laid before His Majesty.

I have, &c.,
(Signed) WILLIAM YATE.

(Enclosure 3 in No. 1.)

To KING WILLIAM, the GRACIOUS CHIEF of ENGLAND.

KING WILLIAM,

We, the chiefs of New Zealand assembled at this place, called the Kerikeri, write to thee, for we hear that thou art the great chief of the other side the water, since the many ships which come to our land are from thee.

We are a people without possessions. We have nothing but timber, flax, pork, and potatoes, we sell these things however to your people, and then we see the property of Europeans. It is only thy land which is liberal towards us. From thee also come the missionaries who teach us to believe on Jehovah God, and on Jesus Christ his Son.

We have heard that the tribe of Marian* is at hand coming to take away our land, therefore we pray thee to become our friend and the guardian of these islands, lest the teasing of other tribes should come near to us, and lest strangers should come and take away our land.

And if any of thy people should be troublesome or vicious towards us, (for some persons are living here who have run away from ships,) we pray thee to be angry with them that they may be obedient, lest the anger of the people of this land fall upon them.

This letter is from us, from the chiefs of the natives of New Zealand.

The foregoing is a *literal* translation of the accompanying document.

WILLIAM YATE,

Secretary to the Church Missionary Society, New Zealand.

- | | |
|------------------|-------------------------------------|
| No. 1. Warerahi. | Chief of Pawa. |
| 2. Rewa. | Chief of Waimate. |
| 3. Patuone. | } Two brothers, chiefs of Hokianga. |
| 4. Nene. | |
| 5. Kekeao. | Chief of the Ahuahu. |
| 6. Titore. | Chief of Kororārika. |
| 7. Tamoranga. | Chief of Taiaimai. |
| 8. Ripe. | Chief of Mapere. |
| 9. Hara. | Chief of Ohaiawai. |
| 10. Atuaahaere. | Chief of Kaikohi. |
| 11. Mactara. | Chief of Pakanai. |
| 12. Matangi. | Chief of Waima. |
| 13. Taunui. | Chief of Hutakura. |

* France

This is a very interesting document and gives a true indication of the feelings of the Maoris in New Zealand in 1831.

Appendix B

James Busby's final English draft, written on 4th February, 1840, from which Te Tiriti (the true and only Treaty, signed by over 500 chiefs), was translated into the native language by Rev. Henry Williams and his son, Edward. This is known as the Littlewood document and is the only English document that cross-translates perfectly with Te Tiriti (apart from the necessarily changed date from 4th February to 6th February), which was signed by over 500 chiefs whereas the bogus Freeman document, that is used by the Government as the "English translation" does not.

The reason why the Government promotes the false Freeman version at the expense of the Littlewood document is that this document (and Te Tiriti) mentions only "lands, dwellings and all their property" whereas Freeman improperly expanded this to "lands and estates, forests, fisheries and other properties".

Her Majesty Victoria, Queen of England in Her gracious consideration for the chiefs and people of New Zealand, and her desire to preserve to them their land and to maintain peace and order amongst them, has been pleased to appoint an officer to treat with them for the cession of the Sovereignty [sic] of their country and of the islands adjacent to the Queen. Seeing that many of Her Majesty's subjects have already settled in the country and are constantly arriving; And that it is desirable for their protection as well as the protection of the natives to establish a government amongst them.

Her Majesty has accordingly been pleased to appoint me William Hobson a captain in the Royal Navy to be Governor of such parts of New Zealand as may now or hereafter be ceded to her Majesty and proposes to the chiefs of the Confederation of the United Tribes of New Zealand and other chiefs to agree to the following articles:

Article First.

The chiefs of the Confederation of the United Tribes and the other chiefs who have not joined the confederation, cede to the Queen of England for ever the entire Sovereignty [sic] of their country.

Article Second.

The Queen of England confirms and guarantees to the chiefs and tribes and to all the people of New Zealand the possession of their lands, dwellings and all their property. But the chiefs of the Confederation and the other chiefs grant to the Queen the exclusive right of purchasing such land as the proprietors thereof may be disposed to sell at such prices as shall be agreed upon between them and the persons appointed by the Queen to purchase from them.

Article Third.

In return for the cession of the Sovereignty [sic] to the Queen, the people of New Zealand shall be protected by the Queen of England and the rights and privileges of British subjects will be granted to them.

Signed, William Hobson, Consul and Lieutenant Governor.

Now we the chiefs of the Confederation of the United Tribes of New Zealand being assembled at Waitangi, and we the other chiefs of New Zealand having understood the meaning of these articles, accept of them and agree to them all. In witness thereof our names or marks are affixed. Done at Waitangi on the 4th of February, 1840.

Note: the word "sovereignty" is misspelled three times and the date, 4th February, reflected the date of the draft and not of the signing. This document is the only one in English that is a true match of Te Tiriti in the native language.

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LOOK FORWARD, NOT BACKWARDS

If New Zealand is to move ahead as a united, prosperous, Western democracy, we need to eradicate all legislation that gives superior rights to one favoured group of our many-hued society.

Rights must be based on citizenship and not race.

The past must not be allowed to poison the present or the future.

Instead of allowing the tribal elite to set the agenda by constantly looking back to alleged "grievances" of the 1800s we should be celebrating the wonderful nation of peace and prosperity that has been created by New Zealanders of all backgrounds, working together.

**Equal rights for all require the
repeal of ALL race-based laws.**

**Let us have one nation
and not separatism or tribalism.**