

# ***HOW TINO RANGATIRATANGA IS BEING MISINTERPRETED TO CREATE RACISM, APARTHEID, AND OPEN THE DOOR TO TREATY FRAUD AND CORRUPTION***

***Recently, I had an email exchange with a lady call Sue.***

***SUE***

As Julian Batchelor says in his blog yesterday, National's majority win in the election "is infinitely better than Labour, the Greens, and the Maori Party returning."

National aren't renaming it, they have ignored any reference to co-governance or co-management in their policies. The tangible example of co-governance, 3 waters, is to be repealed and Co-governance can be consigned to the history blogs. Done and dusted!

***JULIAN***

No Sue, you are not correct about this. National is going to keep co-governance going with respect to the management of natural resources. They are calling it "co-management" to try and flyer under the radar. The reason it's wrong? If the government wants to co-manage natural resources with private enterprise, they should use a tender process to allow all the 160 cultures living here to have a go at winning the tender. This is called equal opportunity. It's what democracy is all about. Why should one cultural group be given priority, to the exclusion of all others? This is apartheid, and racist, and a breach of the Treaty which guaranteed equality for all.

***SUE***

A tender process allowing all 160 cultures a go at winning? I think you misunderstand that co management of natural resources is not granted on race or ethnicity or to a cultural group, but it is granted on the basis of a treaty to the only party to sign the treaty with the Crown i.e. Māori. The treaty guaranteed 'te tino rangatiratanga' over their lands, villages and taonga. Similarly in the English version of the treaty Māori are granted full, exclusive and undisturbed possession of their lands and estates forests fisheries and other properties.

This is not racism but abiding by an agreement, can you not see that? If there were no Treaty or 160 other cultures had signed it too, then yes, it would be unfair, but by allowing co management of resources with their treaty partner, the Crown is honouring the words of the Treaty, and that my friend is one example of equality.

***JULIAN***

'Tino RANGATIRATANGA' does not mean what you say it means.

Here is article 2 of the Treaty.

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Article two:

***"The Queen of England confirms and guarantees to the chiefs and the 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 of the United Tribes and the other chiefs grant to the Queen, the exclusive rights of purchasing such lands as the proprietors thereof may be disposed to sell at such prices as may be agreed upon between them and the person appointed by the Queen to purchase from them."***

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The word 'possession' was translated by Williams (right) into Maori 'tino rangati-



ratanga’

I have an 1840 Henry Williams Dictionary of Maori words. Rangatiratanga means ‘evidence of breeding and greatness’.

In the context of Article two, therefore, tino rangatiratanga meant then, and means today, that ‘with respect to land, dwellings, and property, all Maori would have their possessions protected by the British.

Why did the Treaty writers use tino rangatiratanga to convey this idea?

To answer this, we have to have knowledge of Maori society prior to 1840. Maori knew that only a person of greatness and breeding in a tribe could ‘own’ anything. And who was the only person in a tribe who fitted this description?

Correct. A chief. He (occasionally a she) was the only person with “breeding and greatness”.

So the Treaty writers carefully chose this phrase tino rangatiratanga so all Maori who did not have greatness and breeding would understand what was happening with the signing of the Treaty.

So what was happening when the Treaty was signed?

The Treaty writers were conveying the idea that all Maori would be viewed in the eyes of British law as people with breeding and greatness.

As such, for the first time ever, Maori who were not chiefs, would be able to ‘own’ land, dwellings, and property.

For all Maori who were not a chief, this would have been like winning Lotto.

That is to say, from the moment the treaty was signed, all Maori could legally ‘own’ land, dwellings and property.

For the chiefs, this was no small sacrifice. Instead of hoarding land, dwellings and property for themselves, they were having to release all Maori to own the same.

What motivated them to make this sacrifice? They wanted all the things the British were offering (e.g. Protection from the French, British citizenship, British Government, British law and order etc) more than they were wanting to hoard land, dwellings and property.

This interpretation of tino rangatiratanga is entirely consistent with Article 3 where all Maori were given British citizenship. That is to say, if you were a British citizen, you had equal status with all other British citizens with respect to land, dwellings, and property.

All Maori other than a chief would exclaim “Wow! The British see me as a person of breeding and greatness. They see me as a chief! I can now own our own land, dwellings and property!”

Tino rangatiratanga was a Christian concept. Henry Williams, Busby, Clendon, and Hobson were setting the captives free. Remember, Williams was a hugely successful missionary who had been in New Zealand since 1823.

The Treaty writers were breaking down the class structure in Maori society so that all Maori would have, in law, equal status with respect to land, dwellings, and property.

This interpretation is also entirely consistent with Article one where Maori ceded sovereignty 'entirely and forever' to the Crown.

Here is Article 1.

Article One:

**“The chiefs of the confederation of united tribes, and the other chiefs who have not joined the confederation, cede to the Queen of England forever the entire sovereignty of their country.”**

What does this mean?

It meant that all Maori, including chiefs, would come under (i.e submit to) the British democratic system of property ownership and government.

What does this mean?

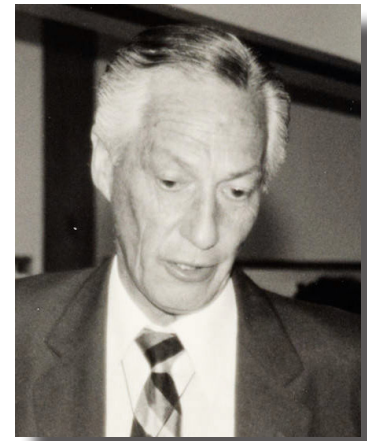
The British democratic system meant one law for all, and equal status for all citizens. That is to say, all the citizens of New Zealand would be treated equally. This is what 'ceding sovereignty' meant, and this is what Maori understood it meant on February 6th, 1840.

If they were to be treated equally, then they must all have equal rights with respect to land, dwellings, and property.

Herein lies a problem for Hugh Kawharu (right). In 1989 Hugh Kawharu was invited by the government of the day to “attempt to reconstruct the literal translation of the Treaty.”

In other words, say what he thought the chiefs 'might have been thinking' when they signed the Treaty on February 6th, 1840.

Kawharu's interpretation has been the basis of tremendous fraud and corruption since 1989.



He said tino rangatiratanga meant 'unqualified exercise of chieftainship'. In other words, the chiefs did not give up their chieftainship, but remained chiefs. That is to say, they did not cede sovereignty.



What is the problem with this? It ought to be obvious.

One can't cede sovereignty in Article one, then take it all back in Article two. This would make the treaty a nonsense. A joke.

Lawyer and KC Garry Judd says “In law, there is what is called 'a contradiction principle'. It's saying one thing, and at the same time saying another. It's speaking out of both sides of ones mouth. In law, contradictions are impossible. So the Treaty could not contain a contradiction, or it would be a nonsense and therefore to be completely disregarded.”<sup>1</sup>

There is absolutely nothing in the Treaty about co-governance or partnership or

<sup>1</sup> <https://www.stopcogovernance.kiwi/wp-content/uploads/2023/07/The-Treaty-does-not-trump-democracy-if-it-did-it-would-be-self-contradictory-and-meaningless.pdf>

Maori chiefs maintaining their chieftainship.

No no. The chiefs relinquished their chieftainship at Waitangi on February 6th, 1840.<sup>2</sup>

One can't be made an equal citizen (i.e. A British citizen) in one breath and then be treated differently having superior rights to all other citizens in another.

Sue, your interpretation of 'te tino RANGATIRATANGA' is a modern day invention, given to you by a con man, Hugh Kawharu. His ideas have been fed to you via the media and activists. When he wrote his interpretation of the Treaty, he was at the time a Tribunal member, a claimant, and a Maori. The conflicts of interest were glaring and it should never have been allowed to happen.

### ***Post script (put as simply as possible)***

What you have to realise is that when the British arrived here, New Zealand was a mess in every respect. Tribes fighting, cannibalism, infanticide, slavery, war, plunder, rape, murder, settlers fighting, lawlessness everywhere. There are no peace and no government. Chaos reigned.

The first thing the British needed to do was get permission from the chiefs to get complete control of the country i.e. Cede sovereignty. The British knew well, from other colonisation exploits, that you can't have two cooks in the kitchen. It was either settlers in control, or Maori in control, or the British government in control. Only one of the three could be in control.

In the minds of the British it was either get complete control (i.e. sovereignty), or move out. Lord Normanby had made this clear in his instructions to Hobson.

Well, what happened? Answer? The British got control. Maori ceded sovereignty in Article one.

Next, they had to sort out who owned what. The Queen had made it clear that she considered that Maori owned New Zealand.

But with tribes continually stealing each others land and possessions, taking slaves from each other, eating each other - the next problem was sorting this out. So the British said "OK, on February 6th, 1840, the brakes go on. Whoever owns what at that moment in time is what they own. No more stealing and plundering and raping and pillaging.

Whatever you own / possess as at the 6th of February 1840, we'll protect so that no one can steal it from you. In the months / years following the signing, we'll send in surveyors to survey off who owns what land and make it all official. Then you can legally buy and sell land, and titles will be issued. We have to get 'order' with respect to the buying and selling of land.

Oh, and one more thing. We've heard that settlers have been doing lots of deals with Maori to buy land on the cheap, and Maori too have been ripping off settlers by selling land to 2, 3, or 4 buyers at the same time, so let's stop all that too. To protect Maori, and settlers, we'll make a law that only the crown can buy land from Maori. This will protect them from unscrupulous settlers and protect settlers from unscrupulous Maori."

This was all achieved in Article two.

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<sup>2</sup> This did not mean that chiefs would be stripped of their role as chiefs in a tribe. Maori could still have their chiefs, tribes, Iwi, and hapu. But what they could not have is chiefs being superior before the law compared with other Maori. No. All Maori, chief or non chief, before the law, were made equal.

Next, the British said “None of this is going to work unless we make New Zealand a democracy, same as we’ve had in Britain. Democracy works. This is the only way to get peace, order, and prosperity.

So, to do that, we have to make everyone British citizens. In this way, all people will be equal before the law. This also means they will have to obey the law handed down to them by the British. In this way, all citizens of New Zealand will all have the same rights and responsibilities. In New Zealand, it will be one law for all, and one democratic government for all.”

This was all achieved in Article three.

Article three:

**“In return for the cession of their sovereignty 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.”**

There was never an idea of two governments, Maori and the rest, one rule for one group and one for another.



There was never an idea of Maori being ‘partners’ with the British. Remember, you can only have one cook in the kitchen. There would never be one group having special rights which others did not have. To do this would have been the absolute opposite of democracy. These would have been absolutely ridiculous ideas to the British. They would never have been successful in bringing order, government, and peace to New Zealand had their been dual government. This is simply modern day nonsense, made up by activists.

It was not what the Treaty was about.

What’s really interesting is that by 1900 Maori had sold 97% of New Zealand. So what are we doing paying Maori compensation for land which they had sold? It’s just fraud and corruption.

Author and Treaty commentator Mike Butler (left) writes:

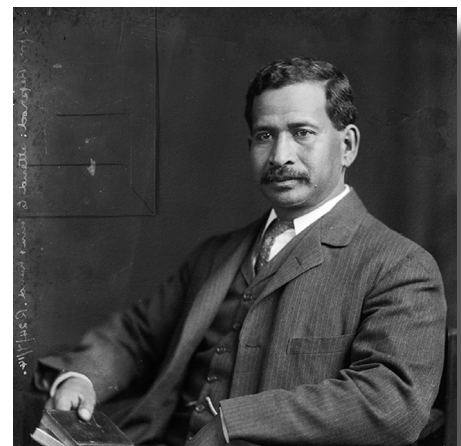
“During the 19th century, most land in New Zealand was sold by its Maori owners to the government. Maori sovereignty radicals say it was “stolen” but, apart from 1.6 million acres that were confiscated after the 1860s conflicts, and the land that remains in Maori customary title, nearly 66 million acres (the entire land area of New Zealand) was actually sold. Claims about land sales before 1840, about sales between 1840 and 1865, and sales through the Native Land Court, amount to claims for more money for those old sales.”<sup>3</sup>

And what about so called ‘land confiscations’?

Sir Apirana Ngata (right) writes:

“Some have said that these confiscations were wrong and that they contravened the articles of the Treaty of Waitangi. The Government placed in the hands of the Queen of England, the sovereignty and the 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. It was their own chiefs who ceded that right to the Queen. The confiscations cannot therefore be objected to in the light of the Treaty”<sup>4</sup>



3 Innocent Nil Debit, Mike Butler, Limestone Bluff Publishing, p199

4 Sir Apirana Ngata. The Treaty Of Waitangi. An Explanation. pp 15-16

Sue, I need to point out to you that you are using the wrong version of the Treaty too.

Te Tiriti makes no mention of forests and fisheries.

Te Tiriti was a translation of the final English draft, called the Littlewood draft.

Also, you mention the word Taonga. This word means “property acquired by the spear” not treasures, as Hugh Kawharu said.

I hope all this is helpful.

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### **IMPLICATIONS**

For the past 45 years, activists, politicians, the media, and woke white liberals Maorification lovers have waved the tino rangatiratanga card like it's a magic wand. Those who hear it are instantly spellbound.

Once you have tino rangatiratanga dust sprinkled over you, you come under the control of the spell. You accept whatever explanation is given by the speaker as being perfectly true and right and unchallengeable.

Sometimes they have told us it means “self determination”. Which means? Maori want to separate off from the rest of society, set up their own Parliament, and do their own thing, like a country within a country. Separatism like this are not in the Treaty. Such a concept would have been abhorrent to the British.

Non Maori, of course, will pay for a separate Maori parliament. Then Maori want non Maori to give them \$20 billion annually to sustain the set up.



The reality is, in fact, much worse than this. Maori want complete control of the entire country by 2040. This according to He Puapua.

Acclaimed author and researcher Dr John Robinson has written a book on He Puapua. Below are two quotes from his book.

“Many of the activists and iwi leaders intend a totally dual government system with separate Maori and non-Maori houses of parliament, and a Maori veto on all legislation.”

“A Maori veto on all legislation” means private tribal companies have the final say on everything that goes on in New Zealand, on what laws and legislation are passed and accepted in both houses of parliament.”

Dr Robinson goes on to say **“The words [in the He Puapua report] insist that power, “full authority”, must go to Maori.”**

You can order this book from [www.stopcogovernance.kiwi](http://www.stopcogovernance.kiwi) or phone 021 029 85419

Most often they say things like “through the Treaty we have tino rangatiratanga” without explaining what they mean. When you drill down, ask them what it means, they actually don't know other than to say things like ‘:





- 'self determination' or
- 'when our people can control our destiny' or
- 'when Maori are fully acknowledged by the government as equal partners in the government of the country' and so on.

***Tino Rangatiratanga means none of these things.***

As I have said, the bald reality is that Maori want to take complete control of the country. But they are doing it little by little, like the frog being

boiled in the pot, so slowly and incrementally, that the frog (that's us) is being cooked without knowing it.

99.999% of people who hear this phrase bandied around, just accept what those who use it are saying about it as absolutely true. This is particularly true if the person saying it is a Maori. They think "Oh well, it's a Maori word and they are a Maori, they must know what they are talking about."

Stop doing this. Stop believing this nonsense. Don't succumb to the spell put on you.

What they are saying this phrase means is not true. They are simply making up the meaning. It's the product of the fertile mind of a con man, Hugh Kawharu.

This is the main reason the activists have got so far in the last 45 years. The public have been kept in ignorance so that they, the activists, can progress with their plans to take over New Zealand, unopposed.

All you have to remember is the following and keep it fixed in your mind.

Tino Rangatiratanga is about ***"Equality. All Maori could now own land dwellings, and property. And when and if they did come to own / possess these things, protection of the same was guaranteed by the British."***

***It would be fair to say that the first paragraph of Article two of the Treaty was simply about securing private property rights for all Maori.***

