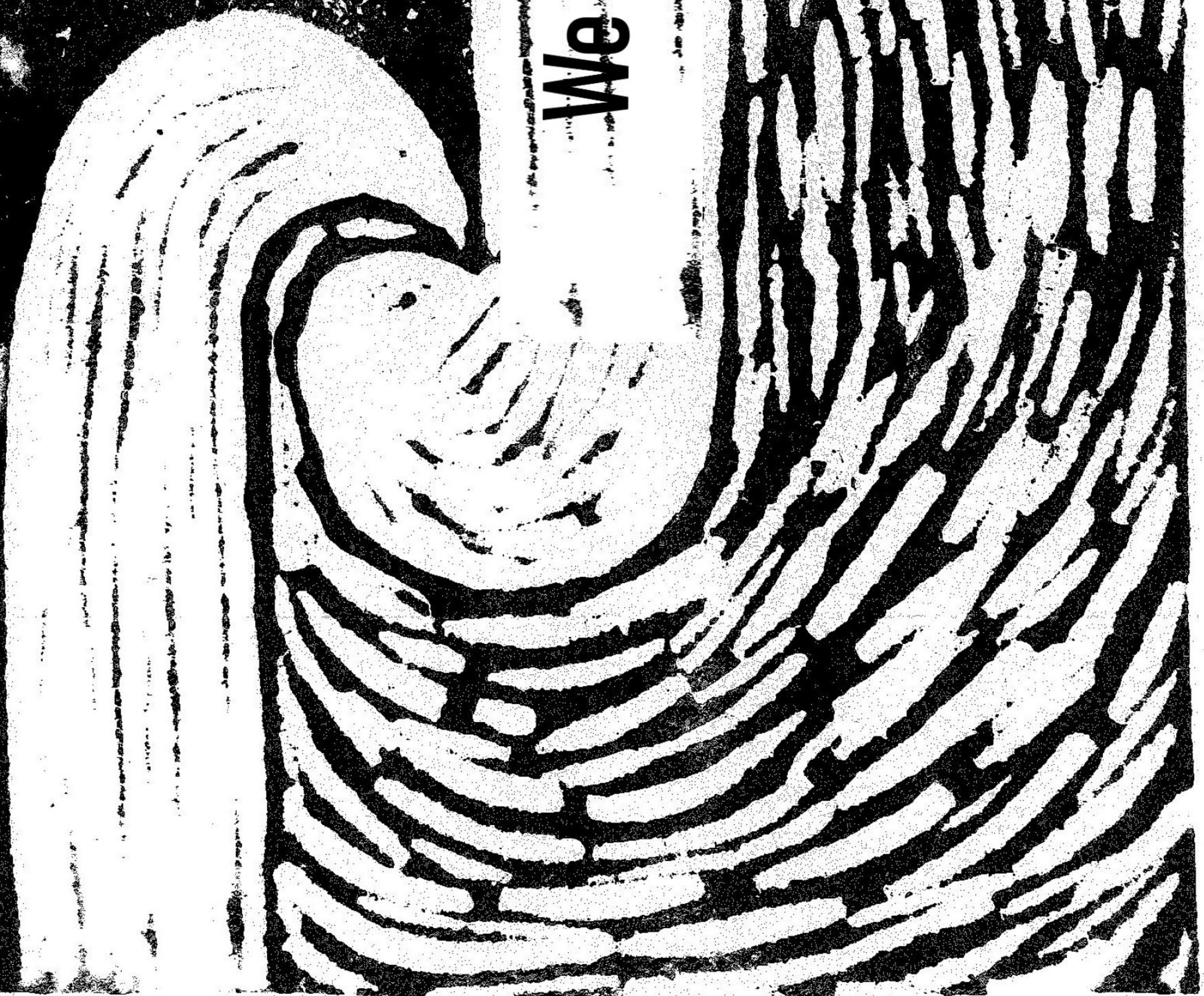


NEWTOWN NEWS

HUI-TANGURU /
FEBRUARY 2019

Brought to you by the
Newtown Community &
Cultural Centre

We stand on Māori land



KIA ORA NEWTOWN

Kia ora e te whānau o Newtown - hello Newtown family,

Tuatahi, ngā mihi o te tau hou Pākehā - first, happy Pākehā New Year! We'll be talking about the Māori New Year (Matariki) in June. If you had a break, I hope it was restful and you're feeling excited for 2019. If you didn't get a break - kia kaha, stay strong! This is my first month editing the Newtown News. It's been rawe (awesome) but also a wero (challenge).

You'll notice that for our Hui-Tanguru (February) edition, we're writing about February 6th, a.k.a Te Rā o Waitangi (Waitangi Day). On this date in 1840, some rangatira (Māori leaders) signed Te Tiriti o Waitangi (The Treaty of Waitangi), to make an agreement on what the relationship should be between the tangata whenua (indigenous people of the land) and the newly arrived British people. Not all rangatira signed, but those who did could not have imagined Aotearoa as it exists in 2019, where a government based on the British model runs the country, English is the dominant language and where structures like prisons, courts and ministries have little regard for te ao Māori (the Māori world-view).

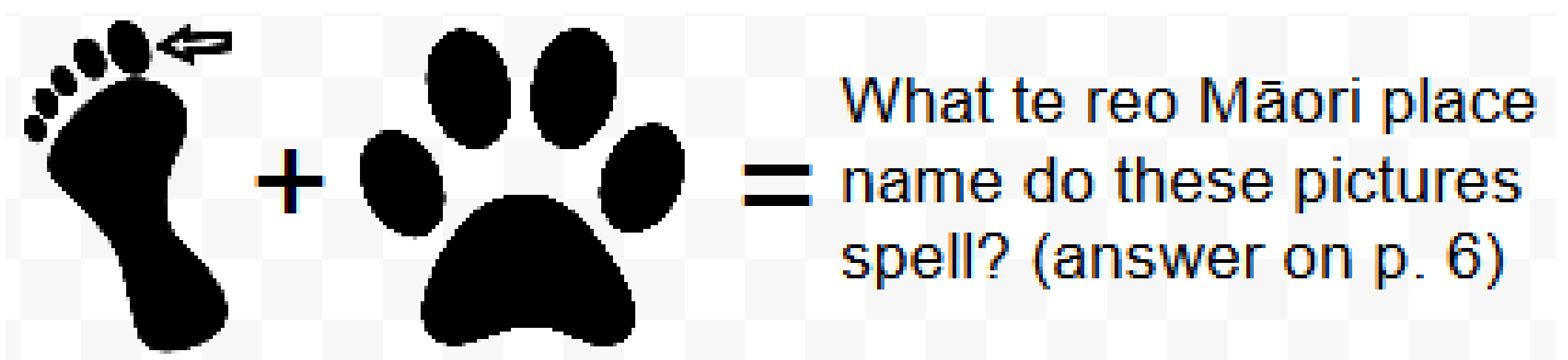
This is because what Te Tiriti states - and what rangatira intended - was for the Crown to govern the newly arrived Pākehā people, while Māori retained their tino rangatiratanga (self determination) and governed themselves. The Waitangi Tribunal confirmed this position in 2014, so let's remember that we stand on Māori land. Those of us who are Pākehā or tauiwi (other Kiwis not of European descent) can aim to be good treaty partners by:

- **Ako (learning):** This zine has a few good nuggets of information and a quiz to see how much you already know. If you find you don't know heaps, why not go on a Treaty course? (www.groundwork.org.nz have great ones).

- **Kōrero (speaking):** Say te reo Māori place names and words correctly - check out our place name puzzle below, and a pronunciation guide on page 6. Or you could head along to a class - there are heaps in Te Whanganui-a-Tara (Wellington).

- **Tautoko (supporting):** Māori people are subjected to a lot of racism. If people make racist comments in real life or online, call racism out. Let's start positive conversations instead!

Ngā mihi mahana (best wishes),
Ellie Clayton
ellie@newtowncommunity.org.nz



Cover art by Haroofiroo. Design by Ellie Clayton. Sub-editing by Mhairi McGregor. Te Tiriti Support (and all round good human): Sam Douglas

Thanks for the support of our amazing local businesses! Please support them back!



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Notorious NEWTowner

Ellie and Lainey met for a kawhe me kōrero (coffee and chat) in Newtown's 'sister-suburb', Berhampore...

Lainey Cowan is so notorious in Newtown that you probably already know her! As we drank multiple coffees, I saw first-hand just how connected into our community Lainey is - she knows everyone. Our kōrero (chat) paused multiple times for her to say hello to friends passing by!

Born in Taumaranui and tracing her whakapapa to Tainui iwi, Lainey grew up in Wellington, then migrated to Tāmaki-Makaurau (Auckland), but was drawn back to the capital in the 90s. She has lived perched in a cottage on the cusp of what she calls “sister-suburbs”, Newtown and Berhampore, ever since. Her first memory of Newtown, though, is from the 1960s, door-to-door charity collecting as a teen. She remembers Newtowners' diversity and generosity - something unchanged in 2019.

But Lainey has also seen change in Newtown over the years - some for the better, like the kākā returning and regeneration of the bush across the Southern suburban hills. Some of the trees Lainey planted as seedlings now tower overhead. Other changes are less positive, like more people without stable housing - urban Māori in particular. A social worker by trade, Lainey doesn't believe in one-way support: “You can learn something from everyone”. Clearly a people person, she translates this into action by fighting for rights for women, Māori and the LGBT community.

Lainey also tells me about her pride at becoming an ‘old sea salt’ and learning to sail when it was very much a men's club. Her voyages include a race where her boat won but they couldn't collect the prize (a new dinghy motor) because the support boat threw it overboard during a storm, and a seven week protest sailing with an anti-nuclear flotilla to Mururoa (Tahiti).

Lainey has fought for tangata whenua (people of the land) rights through protest and raising awareness - organising bus trips of Wellington's Māori landmarks and pūrākau (legends). We talked about Te Tiriti o Waitangi (the Treaty): “One treaty commitment should be at least to pronounce te reo Māori correctly!” She's excited that locals have campaigned to have Waripori Street corrected to Te Wharepouri Street, and that Newtown cafe staff are keen to let you order a “mōwai” (flat white). (Well, during Te Wiki o te Reo Māori anyway!)

Newtown is described as “a collection of wonderfulness”, and Lainey's top spots are Newtown veggie market (“So many community opportunities!”), Baobab and Bebemos (“Great coffee!”), the Timebank (“Great to be able to give and get”) and Newtown Community Centre (*blush*).

As we kōrero, we both realise that I can't encompass everything about this Notorious Newtowner in one page, and happily so: a life as expansive as Lainey's is impossible to fit into these boundaries. So say kia ora to this wāhine toa (strong woman) yourself - you won't regret it.



Lainey rocking out on Wellington's rainbow crossing!

QUIZ YOURSELF ON TE TIRITI O WAITANGI / THE TREATY OF WAITANGI

1. How many different versions of Te Tiriti o Waitangi were there on the 6th February 1840, when it was signed at Waitangi?

- a. Just one in English
- b. Just one in te reo Māori
- c. Two - one in English, one in te reo Māori
- d. Three - one in English, one in te reo Māori, one in Samoan

ANSWER: b. Just one in te reo Māori - Te Tiriti o Waitangi - existed and was signed by rangatira (Māori leaders). An English translation, The Treaty, was written afterwards.

2. Did Māori give up sovereignty of Aotearoa New Zealand to Britain by signing Te Tiriti?

- a. Yes - they wanted Pākehā to take over
- b. Yes - but by mistake because they misunderstood the terms of the Treaty
- c. No - Māori maintained sovereignty over Māori people and new Pākehā arrivals
- d. No - Māori maintained sovereignty over Māori people but in signing the Treaty, gave permission for a Governor to govern Pākehā people

ANSWER: d. Te Tiriti o Waitangi in te reo confirms Māori tino rangatiratanga (authority and sovereignty) but allows a new government to manage the Pākehā who were arriving. The later English language translation says that Māori gave sovereignty to the Queen, which is a direct contradiction.

3. Which version of the Treaty is considered the binding version under international law?

- a. The Te Reo Māori version where sovereignty is not ceded
- b. The English version where sovereignty is ceded
- c. Both are considered binding
- d. Neither are considered binding

ANSWER a. The Te Reo Māori version is binding under international law. When there are two conflicting documents, the indigenous language version takes precedence.

4. So who should govern Aotearoa NZ in 2019 according to the Treaty?

- a. Jacinda Ardern
- b. Māori rangatira (chiefs) should govern Pākehā, the government should govern Māori
- c. Māori should govern themselves and Pākehā themselves
- d. Simon Bridges

ANSWER c. According to Te Tiriti o Waitangi, rangatira gave permission to the Crown to govern the increasing number of Pākehā arriving in Aotearoa, but retained tino rangatiratanga (sovereignty) over Māori people. There should essentially be two systems of governance.

How did you do? Inspired to learn more? Check out the *Matike Mai* report on ideas for constitutional reform - from hui (meetings) & consultations across Aotearoa. It could take us closer to what Te Tiriti initially intended and create greater equity between Māori and Pākehā people: bit.ly/2Rx9B54

BOOK REVIEW:

KA WHAWHAI TONU MĀTOU: STRUGGLE WITHOUT END BY RANGINUI WALKER. REVIEW BY SOJOURN

In 1990, when the country was officially planning events to mark 150 years of te Tiriti o Waitangi, Ranginui Walker's 'Ka Whawhai Tonu Mātou' was published. At the time the book was considered controversial even though there actually wasn't much new in it. What was different, though, was that it was the story of this land told from the Māori viewpoint and for that reason it was an empowering book, and I believe it still is.

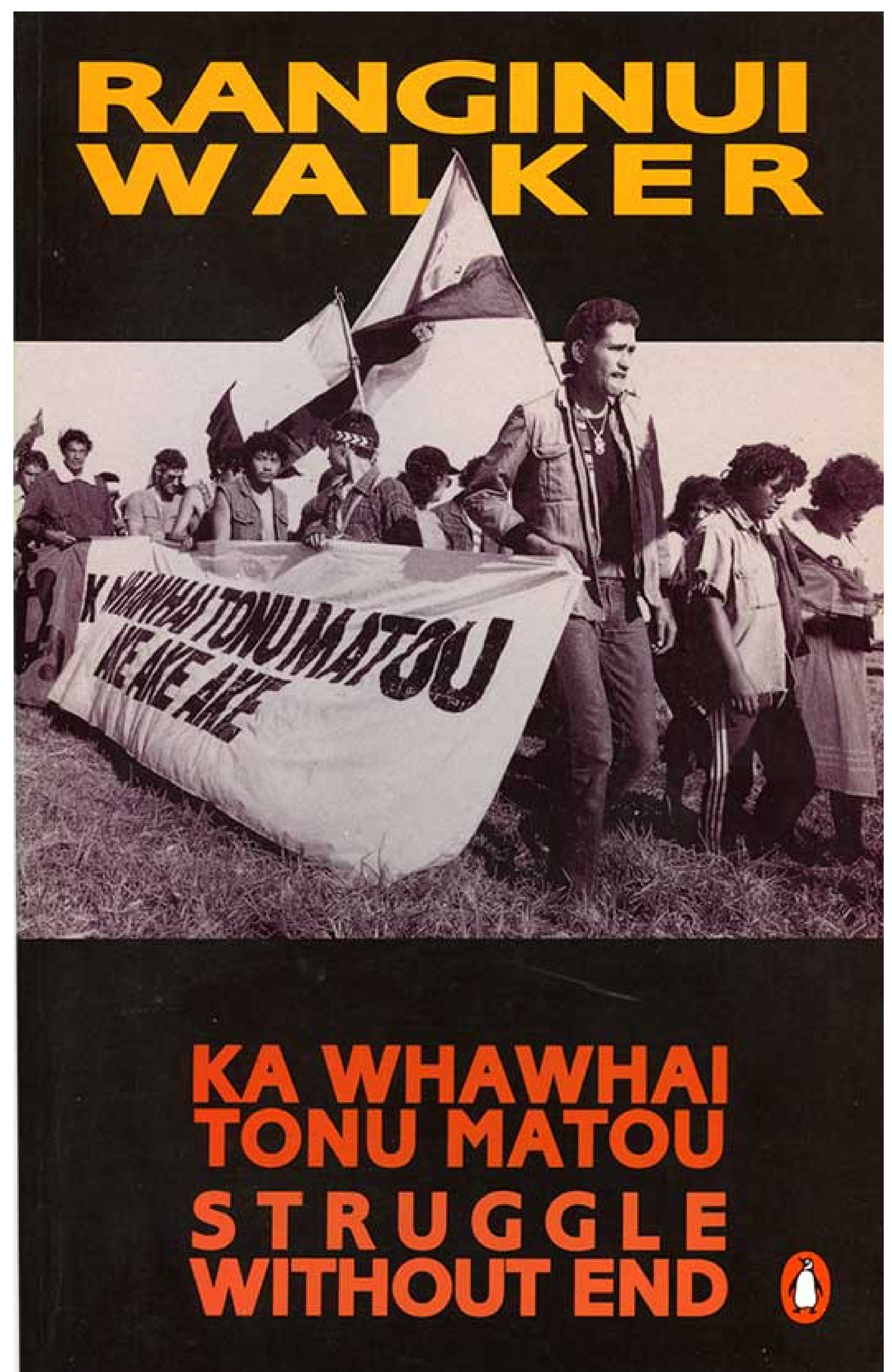
'Ka Whawhai Tonu Mātou' begins with the origins of the Māori and the settling of this land. It then traces the arrival of the Pākehā and the imperialism that followed their arrival, and then focuses on the resistance by Māori to not only the imperialistic powers of the British crown but also to the longer-term effects of colonisation.

Growing up in the 1970s and 80s, it felt like many people believed the hegemonic myths that portrayed Māori as helpless victims of progress, people who stumbled upon these shores by chance and then were nearly wiped out after the arrival of the British. The facts and stories about the settlement of this land were ignored but Ranginui Walker's book changed all that.

This is a book that does not try to whitewash the colonisation of this land, but shows it as a deliberate annexation by the British crown to further their imperialistic aims. For those especially interested in the early stages of colonisation and the more recent changing calls from 'The Treaty is a fraud' to 'Honour the Treaty', 'Ka Whawhai Tonu Mātou' is a must read.

It is a book that is often overshadowed by Michael King's 'Penguin History of New Zealand' (2003) - but it should not be. If you have read that book, take the time to read Ranginui Walker's book too. I highly recommend borrowing 'Ka Whawhai Tonu Mātou' from your local library.

Ka Whawhai Tonu Mātou: Struggle Without End, by Ranginui Walker. Penguin Books (1st ed 1990), (2nd ed 2004).



HISTORY FILES

NGĀ TANGATA TUATAHI O NEWTOWN – THE FIRST PEOPLE OF NEWTOWN. BY CHRIS RABEY

The Newtown area was first settled by Te Āti Awa iwi, who can trace their origins back to Polynesian explorer Toi-te Huatahi, also known as Toi-kai-Rakau. One of Toi's sons, Ruarangi, married a woman called Rongoueroa. She bore Awanuiarangi, the namesake ancestor of Ngāti-Awa and Te Āti Awa. Rongoueroa was also the mother of Whātonga, the father of Tara, after whom the Wellington Harbour and environs became known, as Te Whanganui a Tara (literally the Harbour of Tara).

Some people from Te Āti Awa iwi had migrated out of Taranaki, and first settled in Te Aro, on a hill above the present day Aro Street. The pā site became known as Moe-i-te-rā, (this name was later shortened and transplanted to the Lower Hutt suburb Moera) and the hapū began venturing further into the hills and beyond looking for suitable sites for their mahinga-kai (cultivated gardens).

It is probable they came into the area east of the hills above the present day Brooklyn, as there is evidence of tracks cut by Māori at the top of the present Hargreaves and Rolleston Streets. The ridge of town belt running from Tangi te Keo (Mount Victoria), through Newtown, to Tapu Te Ranga (Island Bay) was called Te Ranga-a-Hiwi - this land was stolen by the Crown from Māori without any payment, like much of Aotearoa.

Newtown itself was named by an early innkeeper in the 1840s, Moodie, who had established his dwelling in the area, and he created the word, as he thought it was a good place to form a 'new town', away from the more populated township on the shores of the harbour.

ME KŌRERO TĀTOU I TE REO MĀORI LET'S SPEAK THE MĀORI LANGUAGE!

Te reo Māori – the Māori language - is the first language of Aotearoa. All the sounds in te reo are also found in English, so it just takes a bit of practice to put them together!

The table on the right is a crash course on how to pronounce vowels in te reo. If you see a vowel with a small line (tōhuto or macron) over it, it means the vowel should be stretched out.

PUZZLE answer from page 1: **TOE-PAW** = **Taupō**! Te roto ātaahua (the beautiful lake) in the centre of the North Island is often mispronounced. If you see two vowels together (like the **au** in **Taupō**), you usually merge the two sounds. Here's how to break it down...

Vowel	Sound	As in	Vowel	Sound	As in
a	Ah	about	ā	Aaaah	far
e	Eh	enter	ē	Ehh	bed
i	Ee	eat	ī	Eeee	sheep
o	Aw	awful	ō	Orrr	pork
u	Ooh	put	ū	Ooo	boot



TOE

T = as English

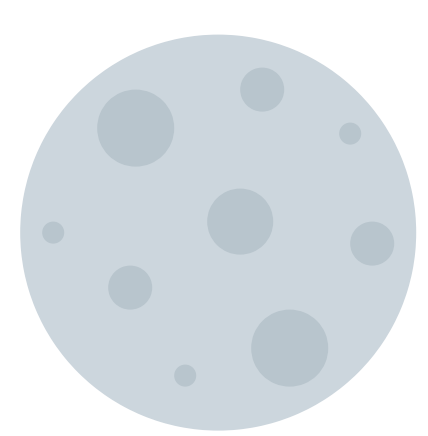
AU = merge A (ah) and U (ooh) to make the correct sound, like the **oe** in **toe**



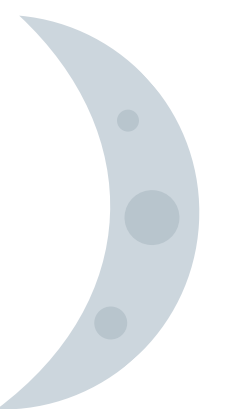
PAW

P = as English

Ō = the long o sound (orrr)



NEW MOON, OLD YOU



SASSY ADVICE FOR THE NEW YEAR, BASED ON YOUR SUN SIGN, FROM SAMANTHA SUMMER

Aries: March 21 - April 19: Quitting smoking is hard, and veganism is also hard. Is smoking vegan? Vogels toast definitely isn't. Go easy this year and make changes one step at a time.

Taurus: April 20 - May 20: If you can feel in your gut that you're not going to see it through to the end, don't start it.

Gemini: May 21 - June 20: Try thinking about it in your brain before you say it out loud. For the sake of other people more than for you, Gemini.

Cancer: June 21 - July 22: Stop and consider your true intentions. But without getting into a spiral of introspection. No, stop introspecting. No, sto--

Leo: July 23 - August 22: You're very strong Leo, but you're not stronger than the sun.

Wear more sun protection or at least sit under a shady tree at midday.

Virgo: August 23 - September 22: Schedule in a holiday before you get so sucked into the void of work and lists and commitments that you forget who you are and which way is north.

Libra: September 23 - October 22: Nothing will ever be completely in balance and that's okay. Clean your shower.

Scorpio: October 23 - November 21: Try over-sharing more. Your enigmatic and mysterious persona is cool, but people earnestly do want to know more about you. Open up already.

Sagittarius: November 22 - December 21: Speak your needs this year, but remember: honesty without tact is cruelty.

Capricorn: December 22 - January 19: You're not defined by your career, you're defined by that embarrassing thing you did in primary school. Remember that moment whenever you need to reign in your growing ego.

Aquarius: January 20 - February 18: You don't need to keep proving to your friends and families that you're deserving of love. They love you anyway. Accept it.

Pisces: February 19 - March 20: Other people have emotional landscapes that are just as real and messy and in need of pruning as yours, alright Pisces? Start a journal.



WHAT'S THE HAPPS?

AT NEWTOWN COMMUNITY CENTRE, CORNER RINTOUL & COLOMBO ST:

Community Law - free legal advice: catch up session, Thursday 7th February 11-12

Free legal advice, no appointment necessary. From March, 1st Wednesday of the month 11-12

BollyFIT

BollyFIT is back at the Newtown Community Centre! Join Shveta and team working out and dancing to their favourite Bollywood tunes. Dance your way into fitness! This class is open to everyone who wants to try something new or just have some fun dancing - burning calories is a bonus. Casuals, walk-ins and enrolments open. Thursdays, 6.15pm-7.15pm. \$10 casual or \$90 for the term. Contact Shveta on 02102943197 for more info or to book.

Wednesday Koha Yoga

Hannah and Victoria are new to the Koha Yoga community and are excited to be taking turns teaching the Wednesday morning yoga class. Victoria and Hannah are both passionate about creating accessibility in their classes and emphasise alignment. They both bring a fun, playful spirit to the class and hope you will come along and try it out! Wednesdays, 10am-11am, koha.

Community Massage Therapy

Do you have muscle tension? Sharp pains? Need to talk about health issues? Difficult relationships? Grievances? Do you have a Community Services card? Qualified Massage Therapist & Health Psychologist Melelisa is taking bookings for Saturday am sessions. Deep Tissue Massage Treatment from \$10 (15 mins) to \$40 (60 mins). Life guidance (talking therapy) 60 mins - \$30, 30 mins \$20. Enquiries & bookings to melelisa.togiatama@gmail.com

AT NEWTOWN HALL ON DANIELL STREET, NEWTOWN

Harakeke weaving - 'Raranga Returns'

Classes for 2019 will be kicking off in March and April, with a series of one-day back to basics weaving classes & evening block classes for kete. Contact tanya.milne@gmail.com for dates, pricing & more information. These were super popular last time so get in quick!

Music Time with Kirsten

Musical play, fun & learning for 2-4 year olds –koha entry. Tuesdays, 9.30-10.10 for 2&3 yr olds, 10.20-11.00 for 3 & 4 yr olds. Call Kirsten on 027 573 0762 or come along (term time only).

AT NETWORK NEWTOWN 9/11 CONSTABLE STREET, NEWTOWN

Beginners' French Classes

Bonjour! Parlez vous français? Margarita is a qualified and experienced teacher offering relaxed atmosphere French classes. 8 week course, 6.30pm-8pm, Monday evenings from 18th February. More info & registrations on 0211483740 or mmisovska@gmail.com

HAPPENING ELSEWHERE IN TE WHANGANUI-A-TARA (WELLINGTON)

Te Rā o Waitangi / Waitangi Day

The Council's celebration of Waitangi Day - join them for kai and kapa haka! 12pm–7.30pm, 6 February at Waitangi Park.

Free guided tours of He Tohu - see The Treaty of Waitangi in person

At the National Library this Waitangi Day, join a free, 30 minute guided experience of the Treaty in te reo Māori or English. More details: bit.ly/2FSIb2y