RESPONSE TO NGĀTI REHIA QUESTIONS FOR CLARIFICATION

WAI 1040

Distinguished Professor Dame Anne Salmond

1. Ngati Rehia state that their histories and written records and reports assert that their ancestor, the *rangatira* Tareha, did not sign Te Tiriti, and ask **whether I am aware of that assertion**?

I was not aware of that assertion at the time that I wrote my evidence, nor have I had access to the Ngati Rehia reports.

2. Ngati Rehia state that they will give evidence that although Tareha's son Mene signed Te Tiriti, the sentence 'Mene te tamaiti a Tareha mo tana matua' was added without his knowledge or consent, and ask

a. **Am I aware of this contention?**

   No, I was not aware of this contention.

b. **Do I agree that if Mene signed on behalf of his father, this would be contrary to the speech that Tareha gave at Waitangi?**

   I agree that if Mene signed on behalf of his father, this would be contrary to the speech that Tareha gave, which as described on page 47 of my evidence, was adamantly opposed to the Governor.

   Furthermore, Mene did not put his father's *tohu*, or indeed, any *tohu* on the Tiriti parchment.

c. **Have I come across any other instances in my research where Mene is referred to as acting on behalf of Tareha?**

   No, I have not; and indeed, it is odd that Mene is said to have acted on behalf of his father at Waitangi, since Tareha was present and had spoken for himself (unless Tareha had already left when the signatures were being obtained).

d. **Would I agree that no additional weight should be given to the words 'Mene te tamaiti a Tareha mo tana matua' where there is conflicting tangata whenua evidence and where there is no other substantive evidence to support the contention that Tareha signed Te Tiriti?**

   On page 30 of my evidence, I observe that where *rangatira* spoke out against Te Tiriti, 'there must be an element of doubt about how far their signatures or marks signified assent, when their speeches had expressed a contrary opinion.'

In this case, where a son is said to have signed on behalf of his father, who was present at Waitangi and delivered a strong speech of opposition to the Governor, that element of doubt must be considerable.

On page 3, I note that to the best of my knowledge, the only contemporary accounts in the public record of what happened at Waitangi were all written by European observers, in English, and are 'shaped and limited by the linguistic abilities, cultural presuppositions, understandings and interests of those observers.' For that reason, I add that 'any oral histories in Maori about Te Tiriti that have been handed down in the North, either in verbal or written form, will thus be significant in providing alternative insights into the perceptions and understandings of the *rangatira* who participated in the transactions' Those observations are pertinent in this instance.

Until the Ngati Rehia evidence has been presented, however, it will be difficult to assess the balance of probabilities that the words, 'Mene te tamaiti a Tareha mo tana matua' were added to the Tiriti parchment without Mene's knowledge or consent