WAI 2244

Merehora Taurua & Whanau

Descendants of Tareha ki Ngati Rehia, Pomare II ki Ngati Manu,

Tirarau ki Uri Roroi ki Parawhau, Titari Pekema ki Uri Taniwha Ngati Rangi,

Marupo ki Ngati Kawa Ngati Rahiri

IN THE MATTER OF

WAI 3060 "JUSTICE" INQUIRY

TURNER CENTRE, KERIKERI

15 MAY 2025

Brief of Evidence

Mihi mahana ki te roopu whakamana ki Te Tiriti O Waitangi.

Mihi mahana ki nga whanau hapu NgaPuhi katoa ko matou tautoko ki te kaupapa of te ra nei.

I want to thank the Tribunal for opening this hearing up to allow whanau who were caught between the rights and wrongs of giving evidence of their experiences in the belief the Tribunal was just a toothless offshoot of kawanatanga, and ask that my personal lived experiences in this country's "justice" system from para. 1 to 10 as appended be taken as read unless there's something specific to query, and that I start at No. 11.

"JUSTICE" TE RAU TIKA - NGA TAONGA TUKU IHO

11. Encouraging whanau to participate personally and/or seek participation by their own incarcerated whanau has been fraught with confusion and uncertainty because tiikanga Maori is simple tika pono aroha. This hearing is about te rau tika justice. "Tika" is about the "truth", "being upright", "just", "accurate", "lawful" and "valid". A small word clarifying what

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John Edmonds, she told me, produced Edmonds baking powder. The son fell out with the father after whom he was named, and swapped his christian names around.

Raiha's father was Pekema Titari ka moe Arapera Tiako who birthed eleven sons and six daughters one of them being my grandmother. She married into Ngati Manu to a mokopuna of Maraea Pori ka moe George Wynyard ka whanau Hoori Winiana. Hoori ka moe Iritana Pomare tuarua who birthed Murupaenga Winiana ka moe Marama Ngere ka whanau my grandfather Hurihanga ka moe Mere Kingi..

12.1 I state I am Maori have a right to file this claim and ask that the Tribunal finds it neither vexatious nor frivolous, cutting though it may be for which I cannot apologise.

12.2 I state that Ngawha prison was opposed by tangatawhenua from the get-go. Our Taumata Kaumatua NgaPuhi Nui Tonu, our elders one of whom was my stepfather, were arrested with rangatahi on the proposed prison site in 2002 simply because they wanted to protect whenua wahi tapu and more specifically Takauere, taniwha wakawairua, protectorate of the mineral miracles of the geothermal Ngawha springs that gave physical and mental solace for our sick, tired and weary mai rano and miraculously still do.

I was elected secretary for this Society after the chairman ki Ngati Rangi was dragged over the legal coals by Corrections in 2014 for what I referred to in my intro hereto appended, as a criminal offence in the view of kawanatanga, who really believe that branding working whanau and rendering them unable to drive to work is kapai because it teaches us a damn good lesson and more often than not costs us our jobs notwithstanding being forever labelled one of their criminals for driving under the influence of alcohol.

Kawanatanga's "criminal" label creates stigmas of prejudice throughout whanau hapu villages and communities, towns and cities even, whereby these so-called criminals are

looked upon and treated with contempt just because they drove after drinking alcohol. If someone gets hurt or killed kei te pai te ra, lock them up and throw away the key but that was not the case here and this particular person elected by his people to mahi for them, was irretrievably damaged and flushed down the kawanatanga gurgler. That's what kawanatanga calls "justice" and its what they're are good at. Demoralisation of our people and structures, eliminating any hope of reinstating whakawhanaungatanga tikanga, then they backtrack with a so-called "solution" that resembles "care and repair" to blur more of their tahae taonga.

All the promises in the world by kawanatanga about Ngawha prison being especially for NgaPuhi offenders, about assisting whanau hapu Ngati Rangi to facilitate the reconnection of whanau NgaPuhi katoa, hopes of reducing recidivism without the need for pohara whanau to travel up-country for visitations and all that jazz, was a sheer nonsense, revealed during my stint with Ngati Rangi hapu prison incorporated with kawanatanga.

Its the same with today's negotiations for a mandate to "settle" - no go joe till you cowtow, my way or its the high way for you Maori.

The Purpose of Ngati Rangi Hapu Development Society was to implement and work the 2001 Memorandum of Partnership, the first ever in the history of the prison regime in this country and to work it with transparency guided by tikanga in accordance with the true intent of the partnership relationship Te Tiriti O Waitangi 1840 had anticipated and the MOP was supposed to be. Rangatiratanga me kawanatanga is the same relationship being pursued by people like myself one hundred and eighty-five years anake.

I state that the lack of involvement by our incarcerated whanau in a hearing such as this is deplorable. Where are they? Why aren't they having a say in this "justice" "corrections"

ngangara? Why was this hearing not designated to be heard at the Ngawha prison built against all odds for our NgaPuhi whanau? Are we content to accept that they're content to serve their time without input as to what might turn their lives around? The lives of their families? Tamariki mokopuna and kaumatua kuia? My whanau had a cousin sentenced to seven years and stayed for nine. Who gave comfort and support to his law abiding aging parents who had no inkling of why their son had to "stay in there"? Did his wife and kids have unmitigated visitation rights to help regain his mana, to enable ripeneta? No.

Kawanatanga never ever had the collective agreement of whanau hapu to impose presumed laws on hapu rangatiratanga. How many times do we have to prove it, and we don't need to go into detail because we all know tikanga methods of kooti Maori existed under whanau hapu constructs ever since our beginnings albeit muru, utu, taua. Till buildings, timber and plaster constructs became 'marae', no longer whenua tapu they were built on. Fences and boundary lines popped into the equation replacing customary toka; all to confine tikanga kawa. Yes Maori boy, you're the big time trustee but guess what? Their authority is inside these fences we've created for you. All in aid of kawanatanga's fast track watering down of hapu rangatiratanga, to try and make it easier for them to manipulate then denigrate tikanga structures and replacing them with trusts.

Although I am nowhere near a fluent kaikorero Maori I cannot stress the misuse of the english language, plain and simple, by ourselves. Even Shane Jones is guilty of it. We all keeping referring to kawanatanga as "the crown" and they're not "the crown!" The Crown is in England, still siting on his throne as the pakeha sovereign; this "crown" here in NZ are imposters and our politicians unfortuately, prefer kuaretanga. They need to get it in their

heads that the NZ government does not and never did have sovreignty over whanau hapu NgaPuhi.

Words like "mandate" to over-ride whakapapa tuakana-teina; "settlement" aimed to nullify Te Tiriti O Waitangi 1840 [Maori version]; "the crown" a blatant lie, yet we continue to call kawanatanga the "crown" not realising the use of their pakeha words in our plight for tino rangatiratanga invariably changes the very essence of the intent and purpose of Te Tiriti O Waitangi. Uri whanau hapu Maori must strive for as good a command of the ambiguous english language as they have of te reo Maori.

12.3 I seek the Waitangi Tribunal's investigation into this claim on behalf of nga hapu NgaPuhi but more specifically to reinstate by way of full and final redress, the mana of our kaumatua (all passed now my own stepfather included) and whanau rangatahi who were illegally arrested in 2002 for protesting against the proposal of a whareherehere on the Ngawha geothermal springs.

The costs for the Ngawha prison earlier this century spiralled millions and millions of dollars over and beyond initial funding projections, covering up the "justice" system, courts and legalese costs notwithstanding the huge cost of eventually building that whareherehere on wahi tapu just to become part of national policy for all the citizens of NZ, and not NgaPuhi whakawhanaungatanga as promised in the 2001 Memorandum of Partnership.

12.4 I seek the Tribunals favourable consideration of hosting an additional hearing here in NgaPuhi, at the Ngawha Prison, with prisoners' input being given priority on the speaking list.

12.5 I seek the Tribunal's favourable consideration to publicise the additional hearing at Ngawha prison exactly as it is and not what kawanatanga chooses to call it with the right to

determine issues to be addressed. To call it a "rau tika justice" hui is misleading and fraudulent because there has been no justice for Maori in this country for Maori, there's only a legal system which only lived experience has a hope of justifying for correction and retribution.

The attached undated and unpalltable *"Ngati Rangi and The Trustees of Te Totarohoe O Paerangi and THE CROWN"* does not show me where any of the initial promises to NgaPuhi are specifically referred to let alone provide clear transparent methodologies for fulfillment of the "justice" envisaged in 2002. The paper is just a conglomeration of historical garble far removed from NgaPuhi expectations of justice, now morphed into "corrections" and giving unfettered control under more presumed authority, to kawanatanga.

The truth is, the Ngawha prison became over-crowded with whanau rawaho while whanau NgaPuhi were still travelling for miles to visit their incarcerated, jumping over visitation red tape that's getting even redder and yet again, herein lies kawanatanga's ploy to ensure whanau hapu NgaPuhi notwithstanding iwi Maori katoa, have no hope of reinstating whakawhanaungatanga ko matou hapu tino rangatiratanga.

13. <u>His Majesty the King In Right of NZ</u>

I ask that the Tribunal take my taake as read. My neice Karla Whyte will expand on the issue.

I do reiterate however that kawanatanga are NOT "the crown" and seek recommendations from the Tribunal to my original WAI 2244 request for an investigation INTO the presumed rights and authority(s) of His Majesty the King in Right of New Zealand; kawanatanga pseudo of the British crown with a psuedo subsidiary of the 1840s N Z Company and all its illegal transactions since its instigation after the signing of letters patent by Rob Muldoon.

Te Kotahitanga O Nga Hapu NgaPuhi WAI claimants worked hard to get the approval of the Waitangi Tribunal to even accept our quest for a separate hearing for He Wakaputanga 1835. We were aware that the NZ government was politically aware of the 1835 kawenata since the signing of letters patent and had deliberately railroaded whanau hapu NgaPuhi from exposing the true intent of Te Tiriti O Waitangi 1840 by manipulating our hearings to rank last-on-the-block; and now their rau tika "justice" fabrications are entangling nga hapu NgaPuhi grievances with kaupapa inquiries programmed to benefit the whole of the country's citizenship.

Kawanatanga continues to ignore tikanga Maori. Kawanatanga continues to promote one size fits all when it doesn't.

I cannot stress my genuine worries for the future of our country that our tupuna literally fought and died for and state I do have the wherewithal to accept the things I cannot change but will not accept what can be changed, engari if I'm dreaming then the truth must known about HMKIRONZ from the only unrivalled source whanau hapu kereme ki NgaPuhi katoa can trust. A koe - te roopu whakamana ki Te Tiriti O Waitangi.

14. Takutaimoana MACA

I recall Ella Henry's remark many years ago during the Sealord Deal talks where my mahi stressed confidentiality and impartiality amongst 200 tribes and sub-tribes throughout Aotearoa and including the Chatham Islands. Ella said *"keep on grieving Maori - make the lawyers rich"* and what I am most sceptical about in the tribunal hearings process is that claimants not only have to prove who we are, we must extrapolate written and oral evidence of our Tiriti grievances and to get attention and "justification" for redress from kawanatanga we must reveal our innermost moemoea ki nga tikanga while they trot away as fast as they

can to start writing up more assumed "guidelines and policies" and thwart any attempts at reinstatement of hapu rangatiratanga.

Kaupapa claims "for the benefit of Maori and all NZ citizens" is repetitious, fruitless and unworkable because "British citizens" in the context of He Wakaputanga 1835 me Te Tiriti O Waitangi 1840 are kawanatanga themselves together with their settlers over whom they already have authority whereas hapu NgaPuhi never ceded their rangatiratanga - but we know all this.

I attended the High Court strike-out hearings held in Auckland during 2022-23 because my hapu and marae were encompassed in claims filed on behalf of NgaPuhi Nui Tonu and because the Ngāpuhi Mandate Inquiry Report in 2015 found that hapū autonomy is fundamental to Ngāpuhi tikanga: *"Hapū rangatiratanga is a very important dynamic of the iwi" and ... it is the hapū who "exercise ahi kā in their local places" and it has been the hapū who have "held the mantle of governance of the customs and things to be done".*

I add also that there is no hapu without whanau and that WAI 2244, MAC 01-01-34 work in progress relies upon the 2015 report. In that light I need to apologise sincerely for formally opposing my own whanaunga ki te whakaetanga for their oversight in consulting others of our whanau hapu. I should have called a hui myself. Double standards many of us are being caught up in by reacting to kawanatanga's covert tactics without thinking tikanga aa kanohi first and foremost. Arohamai ahau ki Ngati Manu, Ngati Kuta, Patukeha, Ngati Torehina and state that remain remorseful that kawanatanga took the first round.

14.1 I seek the agreement of the Waitangi Tribunal to strongly reiterate the significance of tikanga in matters of overlapping hapu claims prior to negotiations with kawanatanga and to emphasise kawanatanga's requirement to resource our kaupapa effectively and efficiently

without interference. In other words to trust that we know what will work for whanau hapu despite our own kaumatua and academics suggesting we all talk too much, too much hui hui no dui - engari wananga have always been part of rangatiratanga *te kai o nga rangatira he korero.*

15. Whanau Hapu Economic Development & Redress for Social Deprivation

People who have never held a job in their entire lives reach the age of 65 and become automatically entitled to be paid every fortnightly exactly what I as a working mother paid taxes for all my life from the age of 16 to 65. I am now 75 and find this objectionable because it does not lead to health, wealth and/or intelligent thinking but does help kawanatanga to bring Maori even further under thumb to which I vehemently oject and therefore seek the following recommendations from the Waitangi Tribunal on the basis that :

- People who have never held a job in their entire lives reach the age of 65 and become automatically entitled to be paid every fortnightly exactly what I as a working mother paid taxes for all my life from the age of 16 to 65. Its objectionable and does not lead to health, wealth and/or intelligent thinking but does help kawanatanga bring Maori even further under thumb to which I vehemently oject and seek the following recommendations from the Waitangi Tribunal on the basis that :
- nga rangatira ki nga whanau hapu NgaPuhi sought Justice Peace and Trade to prevail under the auspice he wakaputanga me te tiriti relationship :
- kawanatanga has historically destroyed and consistently prevented our people from gainful employment by stealing nga taonga tuku iho, chewing everything up and

spitting it all out under the guise of assumed cure and control :

- kawanatanga's unauthorised channelling of the value o nga taonga tuku iho into fabricated Tupu Tonu NgaPuhi Investments in anticipation of their No.1 objective to destroy, pretend a cure and to ultimately control nga taonga tuku iho, seek to perfect the destiny Governor Grey envisaged for the indigenous NgaPuhi nation :
- whanau hapu will start again heoi we need toku taonga tuku iho back yesterday, because it's our's and kawanatanga stole it :
- Waitangi is the jewel in the real crown, in fact we hold many jewels in the crown, engari BUT, does kawanatanga give us just opportunities? No they do not, they feed their own subsidiaries who feed their subsidiaries who only have a duty to "consult" with the natives on their preconceived assumptions. Do we have meaningful understanding with the local business community? No we do not, ditto the above. Do we contribute to Te Pewhairangi economy? No we do not, ditto the above. So why is that? given nga hapu NgaPuhi have categorically proven that our primary title under common law remains intact and has never been extinguished whereas kawanatanga has nowhere near justified their assumed right to hapu taonga and to continue to steal from us for generations, without reparation, that we need to keep sounding like a stuck record?

15.1 I seek the Tribunal's added recommendations to those already appended in this claim:

15.1.1 THAT kawanatanga return tahae taonga tuku iho katoa to whanau hapu NgaPuhi and cease building presumed hapu liabilities to their own advantage by illegally "investing" nga taonga tuku iho, without adequate consultation with the primary whanau hapu titleholders,

seemingly for future "NgaPuhi" benefits, despite those assets being clearly proven as belonging to whanau hapu who have unextinguished manataonga tuturu, and on the bases that kawanatanga :

is driving a first-past-the-post for the money methodology in the NgaPuhi tiriti negotiations process;

is deliberately setting up another platform for themselves to incite future separatism;

is promoting exclusivity amongst hapu NgaPuhi; and

is ignoring robust and transparent consultation as a requisite of their ongoing first past the post fast tracking tahae taonga tuku iho.

15.1.2 That kawanatanga start their truth and reparation in Waitangi, te pito o te whenua where their subordinate presumed authorities all began with the debauchery of Te Tiriti O Waitangi signed at Waitangi on the 6th of February 1840;

15.1.3 That kawanatanga immediately return the Waitangi State Forest to whanau hapu Pouerua ki Rakaumangamanga Kaahui Whakamana being led out by Ngati Rahiri Ngati Kawa Ngare Hauata, Matarahurahu, Ngati Kuta ki Waitangi and including other hapu whose manawhenua is mutually respected [PKR hapu alliance], on the bases that kawanatanga has set a precedence for the return of Crown rental forests (yet to be negotiated with hapu PKR hapu alliance) and because nga hapu need the money for economic development to address and resolve our social needs rather than having to go cap in hand seasonally to compete with each other hapu for proceeds from our own assets valued by Tupu Tukua and banked for NgaPuhi;

15.1.4 That kawanatanga return all public works takings to nga hapu ia rohe ia rohe ki nga hapu NgaPuhi and more particularly in this claim to Pouerua ki Rakaumangamanga Kaahui Whakamana led out by Ngati Rahiri Ngati Kawa ki Waitangi including other hapu whose manawhenua is mutually respected [PKR hapu alliance], the Waatea airport, the Puketona quarry, the Paihia now unused fire brigade, the Paihia police station rarely used, part Paihia school lands leased to the Paihia RSA now dis-established not excluding the now unused Paihia school buildings on the basis a precedence (to be negotiated) has been set for the return of public works takings and whanau hapu need those assets to improve the economic and social issues imposed on us by kawanatanga;

15.1.5 That kawanatanga return to whanau hapu NgaPuhi and more particularly in this claim to Pouerua ki Rakaumangamanga Kaahui Whakamana [PKR hapu alliance] all Maori reserves without saying and/or negotiation, including motu katoa ki Te Pewhairangi and all places of significance as identified in our individual and collective claims filed with the Waitangi Tribunal in the WAI 1040 Inquiry Te Paparahi O Te Raki and for kawanatanga to cease presuming they have the right to identify and map "special natural areas" on Maori lands because they don't;

15.1.6 That kawanatanga return all public reserves unlawfully taken from whanau hapu throughout the NgaPuhi rohe potae and more particularly to Pouerua ki Rakaumangamanga Kaahui Whakamana [PKR inclusive hapu alliance], the Bledisloe sports complex which is an integral part of Ngati Rahiri's inherent manawhenuatanga ki toku maunga Pouerua, stolen by descendants of the Church Mission Society as evidenced in my original claims and "gifted" to the nation in 1930 by pakeha;

15.1.7 That kawanatanga return all rivers, streams, repo, punawai/aquifers and lakes to nga hapu ia rohe ia rohe ki NgaPuhi and more particularly those identified as sites of significance in my original claim in WAI 1040 as belonging to PKR alliance hapu as filed in the WAI 1040 Inquiry ;

15.1.8 That kawanatanga return all wharves, jetties, boat moorings, marinas and adjacent Maori lands providing access to those facilities, all recorded and mapped presumed sea spaces and sites of significance to nga hapu ia rohe ia rohe ki NgaPuhi and more specifically in this claim to Pouerua ki Rakaumangamanga Kaahui Whakamana [PKR hapu alliance] for the purpose of nga hapu generating economic returns to address our social issues under tikanga implemented by hapu for whanau hapu.

15.1.9 That the 1993 Sealord Deal be nullified and kawanatanga return all fisheries species and stocks commercial, customary and recreational to hapu ia rohe ia rohe ki NgaPuhi due to its blatant 2025 theft and misuse of the Maori fishing quota agreed under the 1993 Deed and due to the detrimental effects of the deprivation of those fish stocks on hapu customary fisheries tikanga and their unmitigated right to row out and enjoy fishing on a lazy summer's day; and that kawanatanga be made to understand their methodologies have not worked and that whanau hapu NgaPuhi, and moreso PKR hapu alliance are seeking justice turutu albeit at an international level because we can no longer suffer, tolerate nor do we require kawanatanga's corrupt and unjust services in contemplation of reparation for the death of Tangaroa.

15.1.10 That kawanatanga effectively and efficiently resources tikanga korero tuturu to be implemented by whanau hapu NgaPuhi in structuring their proposals to negotiate redress of their claims for breaches by kawanatanga of Te Tiriti O Waitangi 1840; and

15.1.11 That the core of such tikanga infrastructures be upheld by transparent, robust communications between whanau ia hapu nga hapu NgaPuhi.

1. INTRODUCTION

I state that I will be 76 years of age this year, a milestone some of us only dream of in this extremely confused system heoi I was born in Waitangi, my pito is buried in Waitangi and I will die in Waitangi te pito o te whenua ki NgaPuhi Nui Tonu rohe potae. Waitangi, where our tupuna mokotanga He Wakaputanga in 1835 me Te Tiriti O Waitangi in 1840 to happily but then hopefully as happened so soon after 1840, endeavour a working relationship with "their pakeha" on their ancestral lands. My grandmother called the government "pakeha" till she died at 90 years of age and though kawanatanga me te rangatiratanga is common knowledge throughout the entire world and its only the New Zealand government who don't get it.

The same NZ government whether National or Labour, who cares, they both assume their authority over hapu rangatiratanga, the government who sent our Maori troops to Viet Nam where they too were only fighting for their tino rangatiratanga but with guns and we have to ask ourselves if that's where the NZ government wants to take our country.

The NZ government who sent our tupuna to three World Wars and expected them to just pick up where they left off when they came home, no thank you, no whenua, no sorry, just mentally and physically debilitated heroes notwithstanding NgaPuhi declared war on Germany.

The NZ government whose presumed authority for the past one hundred and eighty-odd decades is no longer required by whanau hapu Maori because none of it has done our people any good whatsoever let alone tamariki mokopuna throughout our multicultural society and moreso our own.

1.1 Reparation and apologies will only dim the pain but I state that it is a requirement in this my own claim and those of many others that kawanatanga give redress repatriation ki nga hapu NgaPuhi tiriti grievances for all the hara they have inflicted generationally and systemically on whanau hapu Maori.

2. Historical korero has been said and done in WAI 1040 Stages 1 and 2 by whanau hapu NgaPuhi. Screeds and screeds of it and now, it is justice that Maori like myself are demanding, for ourselves, established and implemented by ourselves under tikanga kaupapa. We know that it will be by lived experience that our demands are to be judged in this inquiry and it literally irks me that our whanau are so shamed, so demoralised, so beaten down that they won't even stand up to this government in the numbers we know they represent, and demand redress one way or another so I state that it must be done for them here and now. Ko nuwhe koe!

3. There is no "justice" system in this country, there's only kawanatanga's "legal" system my learned cousin judge once reprimanded me after being arrested for driving ki runga i te waipiro. I haven't been picked up for drunk driving since 2004 yet in kawanatanga's eyes and on their records I am a low down criminal yet I never ever hurt, let alone killed anyone in over fifty years of driving on the thousands upon thousands of miles of our roads (and I say "our" roads because all roads are built on Maori land) yet kawanatanga thinks it is justified [scuse the pun] in labelling me with their criminal word. I don't like that so I demand not "respectfully request", that their so-called criminal record on myself and thousands of other Maori, unless they have killed on the roads, for driving under the influence of alcohol be struck off the record. Kawanatanga are the criminals, not us - that's the first thing - and they've been criminal, traitorous and treacherous since 1840.

3.1 Reparation and apologies only dim the pain but I state it is a now a legal requirement in this my own claim and those of many other Maori that kawanatanga's crimes against Maori are addressed for rectification and redress.

4. My brother came home from Australia at the turn of this century. He was very hip, long hair, beard, swagger to match, guitar on his back, jeans, leathers, suitcase in his hand, the works, and when he landed in Auckland international airport boom! the cops were all over him. For no reason whatsoever off they lugged him, to somewhere he'd never been before, the clink - for their illegal interrogation. What is that and more to the point, WHO does that? No one but the New Zealand government does that, bolshie and racist since forever. None of my three brothers, or any of my siblings including myself, have ever broken any of kawanatanga's presumed subordinate laws from the day we were born.

4.1 Reparation and apologies may only dim the pain but I state that it is a requirement in this my own claim and those of many others that kawanatanga's crimes against Maori be redressed.

5. Then there's the loss of my eldest child and my newest mokomoko at the same time. Three of them killed on the road together, a fourth dying the next day. My surviving mokopuna came to me after being discharged from hospital except the eldest who went to her grandfather, because it was where they wanted to be, not because they were forced to. My mokomoko always came to me for love and care, so while we all comprehend the Accident Compensation Commission's obligations in the matter of death by accident and all credit to their staff at that time who were sympathetic and helpful but not until it came to reparation was it found that kawanatanga's legal system allowed for people to come over the top of us and pocket a second dose of compensation supposedly meant for my

mokomoko. Which, incidentally, I paid back from the Trust I'd established for my moko after the other whanau took legal custody of them. The loopholes in the ACC legal system have seen the demise of my grand daughters who are now in their 30's with children of their own, struggling against all odds with the unfairness of life behind the black dog called "P" feeling unloved, unwanted and motherless. It affects me badly even now to have to deal with my moko's alienation to beat her drug problem because strong, healthy whanau are the crux of all hapu who are the crux of tino rangatiratanga for which we now battle tirelessly to retain while the phantom "justice" goalposts are being forever shifted.

5.1 Reparation and apologies may dim the pain but I state that it is a requirement in this my own claim and those of many others that our tamariki mokopuna be compensated for the loss of their parents and/or siblings and those who benefited must do as I did and repay any money they got to ACC with interest so our mokomoko can start anew to fulfill their potential and to provide for themselves.

6. Whanau Ora, Child Youth and Family or Oranga Tamariki going under the proverbial microscope as it did, was to be applauded but hullo the NZ government immediately starts to refashion tamariki mokopuna Maori into a mould they presume (there goes that word again) is good for us. It is my experience that the agencies do not adequately test the people that they choose, to "care" for our babies and children at risk. Our moko are plonked into unsolicited questionable households, more often than not a psuedo cover-up of what we all know as "state" care despite whose hara having been exposed are as powerful as ever. Contact with our babies is at the behest of the subordinate authority and their chosen and their so-called "care" can go on for months "while the mother gets herself right" without a thought as to how confused that child will be when he or she matures

enough to find out, usually in the playground with nasty little white kids, that's not their mother or father. I've had the experience of coming home from work one day to be given a letter from CYFS formally advising I was the legal custodian of a young girl from Rawhiti. The thing is this : when I asked with shock and horror "who did this" she said simply and quietly "I did". What does that tell us? I could have been the Black Queen, a paedophile, a violent psychopath and of course her mother was mortified and of course that girl became mine and of course it took me time and extreme patience to get her to understand how much her mother loved her too; that I was not her mother though I loved her like one and that she needed to rebuild mother/daughter bridges. Being the obedient daughter she was and is, she did as I asked and has never looked back, her children are so bonded with their grandmother and yes, my whangai still treats me like all mothers should be treated. I maintained a loving home but CYFS didn't know me, had never visited me, so on the other side of the tarnished coin and for reasons not altogether bonded in aroha tika pono, kids are confined to an environment they didn't ask for and they grow up like that.

It was the same when CYFS took my mokomoko and put them in the custody of their ACC seeking whanau, it was all about the money, they never got the same privileges as their cousins, never got to go to McDonalds with their cousins, never got the pocket money their cousins got and within three months they had all run away from that environment. They couldn't outrun the red tape CYFS put up for me to get them back via their "legal" system. Nek minnit two of them ka hinga.

6.1 Reparation and apologies can only dim the pain but I state that it is a requirement in this my own claim on behalf of my whanau and those of many others throughout nga hapu

NgaPuhi katoa that kawanatanga's injustices and crimes be redressed directly with their victims.

7. I birthed six children of my own and raised five whangai and know all except one of the five are leading good lives and fingers crossed, won't be going back to prison but we'll see. Three of my natural six children met their Maker by way of accidents not of their own doing but we won't go there. More importantly my youngest child is named after my mother for the wife of Haratua who initiated the chopping down of the British flag at Kororareka. She literally lost her mind the day we buried my mother, that's how big the love is in my family. 1994 that was, and I state here how it irks me that this inquiry towards "justice" 185 years too late is all about the year 2000 hitherto. Who's dumb rule is that as if we don't already know - the same kawanatanga that refuses to give their most expert of experts in the field of tikanga kaupapa Maori and genuine JUSTICE for Maori grievances, the Waitangi Tribunal, any teeth by way of real power to fix the mamae caused by kawanatanga themselves. Recommendatory "powers" its called, able to be argued in kawanatanga's legal system, making their legalese yet-to-be-politicians richer, able to be reviewed by kawanatanga to make like issues-Maori are being addressed when they're not, and in fact are becoming so tight that their laws don't even factor in NgaPuhi any more. We may as well blow up the infamous Harbour Bridge that rocks to our persistent, protest hikoi time and time again.

7.1 Reparation and apologies might dim the pain but I state that it is now a requirement in this my own claim on behalf of my whanau and those of many others throughout nga hapu NgaPuhi katoa that kawanatanga must ripeneta and repay their criminal injustices directly to whanau Maori.

8. Working in Auckland meant I had to take my distressed daughter with me after we buried my mother and nowhere, not GPs or hospitals could I get help for her so I called the Salvation Army. They were the ones who got her into Starship Children's Hospital where I was forced to disassociate myself from her and sit in the corridor, while they worked their magic which, I found out later were the most toxic addictive drugs manufactured on God's acre, specifically for schizophrenic maniacs. I can't even recall the names of them. They're in the little black box I never open unless I really have to, but would expect her Starship and Carrington records to show what they were if this hearing needs proof. My daughter was a stunning 14 year old with the most beautiful teeth. The legal system removed every single one of her teeth without consulting me after I complained that the drugs were deteriorating her overall physiology, body, skin, hair, nails and teeth, you name it but they refused to listen and took it upon themselves to do what they do best and dismember my child like a wounded animal with no control, let alone parental consent and comfort. When we took our case to ACC they wouldn't or couldn't assist a helpful way forward either without delving into the most vulnerable period of our lives to substantiate their A1 psychiatric tautoko for her claim. Still to this day my daughter is without teeth and though we've managed to get her bipolar disorder medication down to a minimum through 24/7 care and protection at home (which wasn't without its dramas), she is acutely aware of the injustice she continues to suffer without her teeth "like the other girls" she always says, and she's 46 this year.

8.1 Reparation and apologies can only dim the pain but I state that it is now a requirement in this my own claim on behalf of my whanau, especially my child, and those of many others throughout nga hapu NgaPuhi katoa that kawanatanga must ripeneta and redress their illegal, criminal injustices inflicted upon Maori families.

9. Our lands, seas and air, the whole package, are all being illegally bartered internationally without the consent of the unextinguished aboriginal titleholders, causing social deprivation, deterioration and depletion of taonga tuku iho animate and inanimate, and widespread anxiety all over the motu! Since time immemorial, Maori never ever considered we had any right to prevent fellow human beings, be they white, black, yellow, purple with pink spots, from enjoying all the blessings of our beautiful country. We know our tupuna wanted to share with their pakeha who are now "our" pakeha engari but, the presumed authority of the New Zealand government is rampantly and blatantly penning rules and regulations to protect "all NZ citizens" against Maori claims of "ownership" which they say they and they alone possess. Maori claims are tika pono and in fact, have always been and are still anti KAWANATANGA government "ownership". That is the truth and Maori are sticking to it. NgaPuhi should have been first in the Waitangi Tribunal line-up to air their Tiriti/Treaty grievances but the NZ governments have kept us till last and are going like the clappers to review all their hara under presumed laws that have no consent from the indigenous customary titleholders of this country.

10. <u>Her (now His) Majesty the Queen (now King) in Right of New Zealand</u>

WAI 2244 has already filed a claim against this imposter with a request that the Tribunal please look into it but seems to me perhaps there's a law against the Tribunal investigating this ngangara, engari you never can tell with the NZ government.

10.1 The Waitangi Tribunal is hereby again requested to investigate the hara of *"His Majesty the King in Right of New Zealand"* which is impersonating the sovereign British crow under the guise of pseudo governance not only but also continuing to break their own laws and international law by trading property it does not own without any right of any

Horekau nga toru e mea - Peace, Justice and Trade. For decades kawanatanga have tried and are still trying to morph the true intent of he wakaputanga me te tiriti into a package addressed to themselves from themselves for themselves.

Whanau hapu iwi NgaPuhi have opposed the Ngapuhi runanga, Tuhoronuku, the Fast Track bill, the principles of the Treaty bill, the changes to whanau ora, mental health, oranga tamariki, education including lunches in schools, police powers and recent disempowerment because it seems they don't want to deal with mental health issues and why should they?; we've opposed our freshwater being dammed for the purpose of commercial and urban comfort without thought about kai for ourselves; we continue to oppose the death of Tangaroa, our takutaimoana (MACA) deteriorating under the invasive caulerpa brought to Pewhairangi by cruise liners generating income for kawanatanga without any significant allocation to whanau hapu kaitiakitanga to seriously combat Tangaroa's inevitable demise. Not even the pakeha community gets much of the cruise ships' income unless they sell the odd mass produced Maori artefact, because those boats are five-star capacity for the benefit of their paying tourists who only want to walk around and "meet the natives" or look at our beautiful scenery.

What kawanatanga has funded from their income from the cruise liners that ravage Tangaroa is the invention of a suction machine which, we were advised at Waitangi two years ago by overseas experts, is the worst way ever to try to get rid of the invasive caulerpa.

Whanau opposed and still oppose our electricity from Ngawha geothermal going past the residents of the far north and on to the main grid for the city dwellers' ever increasing consumption at unfathomable cost to our environment while those of us still addicted to the numerous power switches and plugs in our whare gratefully receive $300 a year as redress.

Its been the ploy for generations, its written on the wall, the government has stolen continues to steal, to debilitate nga taonga tuku iho, then taken control by drafting up "a cure", guidelines presuming to fix the problems they've created and none of it is working.

Trade is a myth for us due to the scarcity of our natural resources not being there any more for whanau hapu economic development and social repatriation, let alone trade. We don't even want to tell each other where to find certain species in case they're pillaged and when I talk about "our" I mean te katoa, ko matou, all of us NZ citizens tangatawhenua me rawaho being in the same sinking waka.

The list is going on and on, seeping all sensibility from people like myself who can only watch the widespread destruction caused by the love of money vis-a-vis economic development by kawanatanga for kawanatanga. There goes Justice and Trade.

And what about Peace? when we've got Shane Jones' just this week publicly uttering and inciting more anger by wanting a ***"major overhaul of the Waitangi Tribunal to help New Zealand move beyond "peak Māori" and re-assert the sovereignty of Parliament."*** The man may be an expert academic but being Maori he is more guilty than any of us for his misuse of the english language to denigrate the founding document of this country. His priority is to hold on tight to the standards to which he's become very accustomed through his love for the root of all evil. I take comfort that he is only one NgaPuhi uttering opposition against 180,000 others of the independent NgaPuhi nation and he will lose.

I state that the two WAI 1040 Inquiry panels and reports will be etched on the hearts of whanau hapu NgaPuhi and especially claimants for the remainder of our lives. The bravery unmitigated, in anticipation of kawanatanga's denigration of what little power the Tribunal might retain under Matiu Rata's 1975 Act was not unexpected. NgaPuhi are not stupid,

we're just doing whatever it takes to uphold the mana of our tupuna who signed for our future to be what it must be, at Waitangi in February 1840 and seek the Tribunal's continued steadfastness when hearing our truths.

11.1 I state that whanau hapu te pito o te whenua, Waitangi Te Pewhairangi, want redress, rectification, repatriation, restitution for kawanatanga's innumerable breaches of our founding documents. I state emphatically that whanau hapu Pouerua ki Rakaumangamanga cannot "settle" Te Tiriti O Waitangi. We can not and will not, because it is not our prerogative to do so and because this government has given nga hapu NgaPuhi no reason whatsoever to trust anything they say or do to achieve justice. In fact, its the opposite. Its been 185-years of breaching te tiriti by kawanatanga. They have defaulted in their agreement over and over again, so how can they possibly expect, let alone claw back any relationship whatsoever with hapu let alone a just one? There is no justice in their systems, hapu trust is gone, and their pressure to "settle" and open our country up to republicanism and increased conservatism along with it is a no-no. Maori are liberals, we are not literal communists but do have similar infrastructures under distinct and unique tikanga of rank and file with relevant roles in recognition of personal attributes and we will only accept redress, repatriation to redevelop and re-implement tikanga by whanau hapu for whanau hapu. Stay away from us.

12. <u>Ngati Rangi Hapu Development Society Inc - M O P 2001</u>

My whakapapa ki Uri Taniwha Ngati Rangi descends from my grandmother Mere Kingi Edmonds whose mother was Raiha Pekema (Eliza on her hura kohatu and theft of identity yet again as stated in WAI 2244). Ka moe pakeha John Tucker Edmonds whose father Tucker

we're really talking about here. "Rau" simply means to "put", "gather" or place into". Bringing tika together is the way my whanau and I will be addressing this hearing and yes, much of it is constitutional simply because kawanatanga breaches are unconstitutional.

We use the word "tika" as the root word for "tikanga" (all of what we talk about) and in this hearing "te rau tikanga" must include nga taonga tuku iho, everything, including our incarcerated whanau. Because that is what they are.

Everything in the Maori world is affected and influenced by "tika nga" and should be "just, upright and accurate" in a pakeha way of doing things. But it isn't.

I state there is no justice system in this country, there's only a legal system.

I state also that all our tupuna only asked to workable rangatiratanga kawanatanga relationship was Justice Peace and Trade and that alone clarifies the point that all our remaining taonga tuku iho must be given effect to.

Nga whenua katoa including the fresh waters over and under our lands, puna, rivers, streams and lakes, now at unpotable levels, undrinkable; the lack of adequate housing of our whanau due to the "shares" debaucle of the Native and Maori Land incurring hardship on numerous whanau hapu to even dream the Kiwi dream of owning their own kainga.

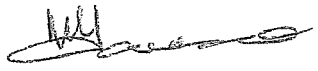
Our seas. Ka mate a Tangaroa e hoa ma.

The questionable air our tamariki mokopuna are breathing.

Everything pink-ribboned under the NZ government's Fast Tracking grab for what little there is left.

description to trade the belongings of the customary titleholder - Maori. Put that story out and watch how the next hikoi grows. Tauiwi have settled here for want of a better life and the NZ government deliberately prevents Maori from achieving the intent of He Wakaputanga me Te Tiriti by its illegal scaremongering and determination to "perfect" the indigenous customary titleholders and take it all for individual and collective love of money. That's the root of all evil, the love of money, not money itself because money does help. Land, sea and air hemo, blaming climate change because its the easy way out and never doing anything constructive about it by heeding tikanga ki te taiao Maori for starters.

SIGNED at Waitangi this 10th day of May 2025.



Merehora Taurua
WAI 2244, MAC 01-01-34.