RECEIVED
Waitangi Tribunal
27 Feb 2013
Ministry of Justice
WELLINGTON

TIME	TE REO AND ENGLISH (VERBATIM)	INTERPRETATION OF TE REO INTO ENGLISH
	JUDGE AMBLER	
	Any re-examination? Kia ora koe. A kua wātea koe.	And the Judge has just given her time to take leave.
	HINEKAHUKURA BARRETT ARANUI	
	Kua wātea.	
	JUDGE AMBLER	
	Āe.	
	HINEKAHUKURA BARRETT ARANUI	
	Well I made you laugh anyway.	
	JUDGE AMBLER	
	Right, Mr Tootill.	
	GLENN TOOTILL	
	Sir, the next presentation is a joint presentation by Te Pare Joseph and Rangi Joseph of brief H2 and they will be led by Ms Tuwhare, Sir.	
	JUDGE AMBLER	
	Kia ora, we will get started now.	
	TE PARE JOSEPH	
	A te, kei te whiu tonu ngā whakamoemiti mai tō tātau	I do want to acknowledge the prayers that were laid

TIME	TE REO AND ENGLISH (VERBATIM)	INTERPRETATION OF TE REO INTO ENGLISH
	tīmatatanga i te ata nei, kia tātau e tau nei, ā ki te tōnga o te rā. Ko tēnei wā māua whakaatu, taku me taku tamāhine a Rangi mō tō mātau whānau, mō tō mātau hapū hoki. Kia ora tātau. Ko au te tokowaru o taku, o tō mātau whānau. Ā ngā tamariki a Matekino Eketone rāua ko Te Aupōuri Whitinui Joseph. Ā i whānau mai au i Te Kumi kā haere mātau ki konei, engari i tipu mai au i taku tamarikitanga i, i Tangirau, the whānau o Ngāti Reko o Ngāruawāhia. Taku matua atawhai i reira ko Te Ako Mahu a Wharekaui. Nō Ngāti Porou te tāngata nei, Pare Kaui. māhine ko Tangipo rāua ko Hamana Mahuika ine tērā kia Te Pare. Nā i kurangia au i Te Kōpua, Te Kōpua Native School me Tikitiki Native School. Ko taku wahine a Hutukawa Kete, tekau wā māua tamariki. Ā koinei tētahi o ā māua tamariki, ā Rangi, e tū ake nei i taku taha.	beforehand earlier on in the day. Now here is my daughter here, Rangi and our family and who I represent. Now I'm the eighth within our whānau, and I belong to Matekino Eketone and Mr Joseph. I was born in Te Kumi, and however, I was Te Aupouri Whitinui girau within Ngāti Reko, just out there in Ngaruawahia. Now, now I was brought up by other people. Now he was from Ngāti Porou. Now he had a sister Tangipo and a Mahuika of course from Tikitiki. ~~I speak of Te Kōpua and I went to Tikitiki School I should say.~~ and Pare Kaui ~~Now~~ my wife Hutukawa Kete, ~~and~~ we have 10 children, and ~~here is one of daughter's here~~ who stands just on my side. **Now he had a niece Tangipo and Hamana Mahuika**
	RANGI JOSEPH	**I went to school at Te Kopua, Te Kopua Native School & Tikitiki Native School.** **With my wife Hutukawa Kete, we have 10 children and with me is one of our children who stands on my side.**
	Kia ora e te pae. We will be speaking about three main hara of the Crown today and the ways our people responded. Those hara are missionaries, guns and settlers. We will also speak briefly to the relationship between the Rātana Church and the Kīngitanga as an example of our tūturu relationship building practices. Our evidence is given in the context of the Crown saying they have sovereignty over us. Our tīpuna gave opportunities to receive Pākehā but never agreed to the Crown's sovereignty over us. Our tīpuna were open to opportunities and even receiving Pākehā into their districts and into their homes. Most of those that were received well were those that came with good intent and became part of the community. The Crown's authority assumed or otherwise was of no consequence to the success of those	**tupuna (dialectal)**

TIME	TE REO AND ENGLISH (VERBATIM)	INTERPRETATION OF TE REO INTO ENGLISH
	relationships, rather it was the mana Māori motuhake and mana rangatira. Missionaries were the first to be brought into the country. Their role was to meet the inhabitants of the land to make a presence in one's settlement. When little progress was being achieved through conversion, the second mode of subjugation were guns. Guns were used to quell the Māori of Ngāti Maniapoto and we were soon caught up in the New Zealand wars in defence of our lands and people	
1500	Our family were directly involved in this defence of our territories and our authority. Our tīpuna Rewi Maniapoto was at the battle of Ōrākau. Our tīpuna Te Rerenga was at the battles in Mōkau and we have many relatives who were part of what is now referred to as the Tuamarino incident down in the South Island. Our tīpuna Te Mahuki was also subjugated. Whilst we fought to maintain our way of life, the settlers were brought into the country and thus began the loss of lands. Kei a koe.	tupuna
	TE PARE JOSEPH	
	There was a missionary station inland at Taumarunui, near Te Kuiti just above that Taumarunui junction, not far from here. There was one at Te Kōpua, at Canons Road, Otorohanga and they tell us that was the first mission station in the King Country. There was also one at Mōkau, go down by the village before you cross the Mōkau River. Our tīpuna Te Rerenga carried the blame for years for the attack on the mission station at Mōkau and the Reverend Whitely. Te Rerenga's pou is the first centre pou in the whare Te Koha A Rua at Mōkau today. Te Rerenga is	

TIME	TE REO AND ENGLISH (VERBATIM)	INTERPRETATION OF TE REO INTO ENGLISH
	of Ngāti Rungaterangi.	
	RANGI JOSEPH	
	Mōkau was an all Māori settlement on both sides of the river. The missionaries were an intrusion on the Māori communities. They were the first Pākehā to settle there and they gained information about us and how we lived and this was passed on to the Crown. This is why we refer to them as the best land agents the Crown could use, because of their knowledge and information gathering practices. The attack was on the missionaries and our tīpuna Te Rerenga was blamed for it and labelled a rebel and was never pardoned. The missionaries were warned and broke the kawa and as a consequence they were killed. Because Te Rerenga held the mana down there he was – the Crown placed the blame upon his shoulders and his head. However, the Crown could not prove who actually pulled the trigger so he was named as the aggressor and a bounty put on his head. He was never caught by the Crown, however, as Maniapoto was still very much a secure rohe, he continued to live his life within our rohe.	
	TE PARE JOSEPH	
	In 1865 there was a proclamation issued by the bounty of 500 pounds for the information as to the whereabouts of Te Rerenga and his accomplices for the killing of the surveyor, of surveyors and the Reverent Whiteley. Te Rerenga didn't make a fuss over the bounty on his head, because by this stage it was a typical Pākehā response and	

TIME	TE REO AND ENGLISH (VERBATIM)	INTERPRETATION OF TE REO INTO ENGLISH
	manipulation of the facts and he also knew they didn't really know or have proof of who was the real killer. There was another proclamation to all Māori still under the arms served to Wetere and others at Pukearuhe for the offer of peace under certain conditions. The bearers of the proclamations were killed. The conditions of peace were not accepted but peace was kept and retained by Maniapoto with the creation of the aukati.	
	RANGI JOSEPH	
	So all Māori that were still under arms were considered rebels and a proclamation was offered under particular conditions. However, they ignored, the Pākehā ignored our tīpuna authority and promoted easy access for the settlers and promoted the notion of our tīpuna being the rebels and yet Te Rerenga and others were only standing up for their rights and protecting their authority. So, the Crown would use the label of rebels to justify going after and in some case imprisoning our tīpuna. In peace times, Te Rerenga distributed the lands out to all the families and that's how the Josephs have interests in land there. In another incident a Pākehā shot a defenceless Māori woman in Tuamarino in the South Island. This is why the battle broke out down there because of utu that was sought by our tīpuna and our people retaliated for the killing of this defenceless woman. This is now known as the Tuamarino incident and occurred between Blenheim and Picton. Kinohaku people lived there, some still live there today. The Crown undermined the reasons for that battle and again	**tupuna**

TIME	TE REO AND ENGLISH (VERBATIM)	INTERPRETATION OF TE REO INTO ENGLISH
	labelled our people.	
1505	**TE PARE JOSEPH**	
	At the Ōrākau battle, Rewi Maniapoto said, "Ka whawhai tonu ahau mō ake ake tonu atu." They were defeated in that battle but he didn't give in. Ngāi Tūhoe and others helped Maniapoto in that battle. The relationship between Maniapoto goes far back as Toroa and Puhi and Tūhoe Potiki who lived in Kāwhia. When they heard the pakanga was coming through Maniapoto, there was a particular whānau that was keen to come and tautoko as they did.	I will fight you forever and ever. "Tautoko," support.
	RANGI JOSEPH	
	It was suggested that the women and tamariki escape at that battle and the women stated that they will stay and fight together with their men, and they stood in their mana rangatira. Even today's generations recognise our close links with Tūhoe and because of their support.	
	TE PARE JOSEPH	
	Te Mahuki was imprisoned under the same label and policies. He had previously been at Parihaka and sent home to Te Kumi and established a replica of Parihaka at Te Kumi to maintain their connection because they were not able to return across beyond the redoubt of Parininihi. Later however, he was imprisoned ~~or~~ he imprisoned Hursthouse who had been at Parihaka when his initial survey and party was travelling through Te Rohe Pōtae. Oh, ngā mahi a	***DELETE / amend with a comma expression as in 'oh yeh'*** ***Was not the word 'or', was an e***

TIME	TE REO AND ENGLISH (VERBATIM)	INTERPRETATION OF TE REO INTO ENGLISH
	mahitia ana e rātau nē. Surveyors were then told who to go to, to their rangatira that had the mana in that particular area to ensure their safe passage through Te Rohe Pōtae. When they entered into Te Mahuki's area without his specific permission, they were caught and held them captive. Whitinui was able to negotiate their release.	
	RANGI JOSEPH	
	This is yet another demonstration of our mana Māori Motuhake and recognition of mana rangatira. It was not assumed that he had safe passage throughout the rohe without the specific permission of each rangatira whose rohe he was passing through. Our kaupapa in relation to this did not change even though at times it had been difficult to maintain. At a later period, Te Mahuki was arrested over a bag of flour and sent to Mt Eden prison where he died. His whānau were not informed of his passing, and in recent times Mt Eden courtyard was dug up and all the kōiwi that were buried there were returned to their iwi. Te Mahuki's kōiwi have not been returned and I believe he still lies there. We want him returned.	
	JUDGE AMBLER	
	Kia ora koroua. Kua karanga mai te whare nē, tērā atu whare. Nō reira me whakairia i reira. Ka hoki mai i te haurua i te toru karaka, 3.30 we will recommence thank you.	
	TE PARE JOSEPH	
	Kia ora.	

TIME	TE REO AND ENGLISH (VERBATIM)	INTERPRETATION OF TE REO INTO ENGLISH
	HEARING ADJOURNS: 3.08 PM	
	HEARING RESUMES: 3.30 PM	
	GLENN TOOTILL	
	Sir, perhaps just while we're waiting, just to give an indication that we're hoping to have Cathy starting first thing in the morning. There have been a number of changes to the timetable and perhaps if we can just work through those this afternoon, but just to give an indication, Cathy will be starting first thing in the morning.	
	JUDGE AMBLER	
	All right, what are the others though? How are you going to address the fact that you've slipped behind so far?	
	GLENN TOOTILL	
	Yes, Sir, so some have indicated that they will be able to come back Friday and we're working through being able to accommodate them. One witness, Sir, a Mr Sarich, Mr Pou's client, has indicated that perhaps he can have his evidence taken as read and of the others, Sir, they have indicated that they will try and truncate their evidence and focus on the key parts to make sure that we get them through this afternoon. Sir, after this presentation we've got Lynda Toki then Rangi Joseph, Robert Te Huia and the last speaker for today we're hoping will be Mr Harold Maniapoto.	

TIME	TE REO AND ENGLISH (VERBATIM)	INTERPRETATION OF TE REO INTO ENGLISH
	JUDGE AMBLER	
	All right, well, you see, it's the key responsibility of counsel to lead their witnesses through the evidence to make up time. We don't want to not hear from people. We want to hear from people but as I said earlier there are ways in which people can present so that they can get to the essence of what they want to say and questions can be asked. We're comfortable with sitting a little bit later to accommodate tonight, but not too far, we'll just – so I'd just like to see how we go and keep people on the ball. Kei a koe, e te matua.	
	RANGI JOSEPH	
	Kia ora tātau. I'll begin with the settlers. They were well afforded the land that was made available to them following the New Zealand wars in some cases as part of their reward for fighting against our authority. The impact of the Crown's assumed authority did not and could not result in a harmonious relationship. Nor was it intended to ensure harmony with Māori. As a consequence, our people were forced to survive under difficult conditions with health, socially, economically and it is because of the loss of land. I will touch on the relationship between the Kīngitanga and Rātana. The whakatauaki of Kingi Tāwhiao. Nāna te kōrero, "Ka hanga au tōku whare, kō ngā poupou he māhoe he pātete. Te Tāhuhu he hīnau kō ihoā tōku piringa, ka puta, ka ora.	

TIME	TE REO AND ENGLISH (VERBATIM)	INTERPRETATION OF TE REO INTO ENGLISH
Kia	He ora tātau, kei whea te whare e korerotia te kaumātua nei?	Now whereabouts is this house that has been spoken of?
	Tāwhiao made this statement well before the Rātana Church.	
	Ka ana tū te hāhi Rātana, ka puta tēnei kōrero i a Tāwhiao. Engari nō muri mai, ka wehe atu te wahine nei o Ngāti Korokī, kō Piopio te ingoa o te kuia nei, nāna te kai o te neke o te whenua, kia tae te mua o te aroaro, kō Tahu Pōtiki	Now, the Rātana church hadn't started yet, but however Tāwhiao did make the statement. But however, when you look back, now this lady departed – now Piupiu was her name, and it was her task to converse with Rātana...
	ko Piupiu... takahi te nuku o te whenua kia tae ki mua te aroaro o Tahupotiki...	
1535 poropitinga	kia piri taua." Ka mutu mai te kōrero a te kuia nei i konei, ka noho tēnā take i waenganui te ao Māori. Nō muri ka haere a Korokī ki Rātana. Ka tae ki Rātana ka tae i roto o Rātana pā, ka puta te mihi a Rātana ki a ia. Haere mai Korokī, haere mai te Kīngi ki te whare nā tō tīpuna i poropiti ngā (inaudible 15:35:42) taku whare, ko ngā poupou he māhoe, he pātete. Korokī ko koe rā hei Kīngi, ko ahau hei Poropiti. Mai tērā wā ki tēnei, heke iho ki a rāua mokopuna, kia Kīngi Tūheitia, kia Harerangi Meihana, e ū tonu ana tāua kupu, "Kīngi Tūheitia ko koe he Kīngi, Harerangi Meihana he Poropiti." Arā koinei ngā rārangi o wā rāua mātua.	Now with what you have and what I have, perhaps we should resource ourselves together. Now that is something which Māori in general needs to consider. Now Korokī went to Rātana and he – right into the house of Rātana Pā. In there, Rātana said, "Please come, come Korokī. Come into this house." And you mentioned that the wood with the soft wood of the forests, the Mahoe tree and the Patete tree, now and I will be the prophet. And there was upon Kingi and Mason and of you King Tuheitia and Meihana both to continue on the works. **Now Koroki went to Ratana, to Ratana Pa, where Ratana said... Come Koroki, come oh King into the house your tupuna prophesied (he was welcomed into the temple of Ratana Pa), "I will build my house with the soft woods of the forest, the Mahoe and the Patete. Koroki you shall always be King, whilst I shall be of service." This has remained as such throughout the generations including now, with their grandchildren Kingi Tuheitia and Harerangi Meihana.**
	RANGI JOSEPH	
	In our observations this relationship really came to fruition through their granddaughters Te Atairangi Kaahu and Te Reo Hura. In their time the union of the Kīngitanga and Rātana became acknowledged to the wider community through the efforts of these wahine. This relationship made	

TIME	TE REO AND ENGLISH (VERBATIM)	INTERPRETATION OF TE REO INTO ENGLISH
	us better people and stronger all round, including politically. Rātana always taught te ture wairua and te ture tāngata. There is a balance between the spiritual works and the material works. This is a good example of a mutually beneficial relationship that was commonplace in Māori society.	
	TE PARE JOSEPH	
	Haere a Tuputai Ngakawa ki Rātana. He rangatira tēnei no Waikato. Tae atu ki Rātana ka tono kia Rātana, "Kei te pai taku tinana. Kārekau he mate o taku tinana. Ko taku mate, ko taku whenua." Ka whakahoki a Rātana, "E Te Pū, kia kotahi taua kia Ihowa, ngā Mano, he maamaa noa iho tēnā," A kia pātai tātau i tēnei rā, he aha tātau e tautohetohe nei mō to tātau whenua? A kune kāre anō pea tātau kia kotahi e tono i te kaumātua nei. Heoi anō, hei whakaaro ake mā tātau. In simple words, Rātana said to Tuputai Ngakawa, "When you and I unite under God, our land problems will be minor." 19. 2004 we can ask ourselves, "Is that matter minor still?" Kia ora tātau. Two other women I would like to mention, Te Puea Herangi o Waikato and Iriaka Rātana. I believe these – both these women made a big impact in the Māori world and indeed in the wider community. As you well know, Te Puea was a very strong Kingite lady. Nothing stood in her way for the Kīngitanga. Iriaka chose the political pathway to try and bring balance for Māori women.	**The kaumatua chided her in his welcome saying the hen / chicken has arrived before us. She replied, E koro, I have 40,000 to gift towards the Kingitanga...**
	Ka tae a Iriaka ki Waikato, Tūrangawaewae ka tinihangatia te kaumātua o te marae. "Ā kua tae mai te tikaokao nei," Kua tae mai te tikaokao nei. Koia rā te whakataukī a te kaumātua nei kia Iriaka. Ka mea a Iriaka, "E koro, whā tekau mano tāku hei whāriki te Kīngitanga. E koro he aha tau?"	Now Iriaka arrived at Turangawaewae. Now things had changed. Now it is saying, ~~"~~This tikaokao nei,~~"~~ now that's what was being said of Iriaka~~,~~ a tikaokao or a rooster~~.~~ And she replied~~,~~ ~~"~~E koro~~,~~ I have 4000 that I wish to gift towards the Kīngitanga. What do you have to offer?"

TIME	TE REO AND ENGLISH (VERBATIM)	INTERPRETATION OF TE REO INTO ENGLISH
	Huri mai tēnā, pai noa iho te haere a Iriaka ki te Whare Pāremata, muri mai o tērā. Nā mōhio katoa ana tātau ngā mahi a Iriaka i a ia i reira. I whiwhi katoa tātau ngā hua i mahitia e taua wahine i a ia i reira. Tērā te kī -	Now we do know of Iriaka's position within Parliament.
	MOANA TUWHARE	
	Tēnā koe e te matua, nā te pare aroha mai. If I can just take you to skip through that next paragraph and take you on to paragraph 33. **Te Pare**	
	TE PARE JOSEPH	
	Where's that?	
1540	**RANGI JOSEPH**	
	Anei kei konei. This example shows Māori never stop reinforcing relationships with each other. This is a tuturu Māori practice. The consequences of the Crown interference and assumed authority, influenced the creation of all these different Māori groups. The objectives were all the same, of mana Māori motuhake and with the continual dialogue and engagement with the Crown for its recognition. These movements were vehicles and embodiments for recognition of our mana Māori motuhake, in a form that Pākehā could understand. The fact of their continual existence today is testament to our determination to demonstrate and maintain our tino rangatiratanga. This is our assertion of mana Māori motuhake. You will note that our evidence does not refer to Te Tiriti o Waitangi or the Treaty. We were not party to it. It was of no relevance to us.	

TIME	TE REO AND ENGLISH (VERBATIM)	INTERPRETATION OF TE REO INTO ENGLISH
	It could not and did not bind us. Our tīpuna rarely spoke about it as it was not part of our history and stories other than that it was a tool used by the Crown to undermine our mana Māori motuhake and assume authority over us. He Whakaputanga and Te Ōhākī Tapu were agreements established rangatira ki te rangatira an negotiated between us. The Treaty was imposed by ngarengare without negotiation, engagement of any sort or our consent. Any redress of this issue must be worked through in accordance with mana Māori motuhake.	tupuna
	TE PARE JOSEPH	
	Titiro, titiro ki te Maunga Titohea, kaore kau he poropiti i runga i tērā maunga, engari, he punawai kei reira, i reira i ngā manu ki te inu. Ka puta ai te patai, ka ketua rānei te poaka, tēnā punawai whakautungia, ae, engari, kore te miti	~~When I look at the mountain Titohea there are no prophets upon that mountain, but there is a well there where birds go there to drink.~~ delete - translation provided by speaker ~~Now, the question has been asked, the koroua has just...~~
	There is a mountain with no greenery but there is a spring where birds stop to drink. The question that was asked was do pigs wallow in that spring. The answer, "Yes, they do," but it doesn't dry up. My translation of this is that it is the Rātana temple. It has been the mostly criticised church in the country, but it continues to prosper.	
	He whakarārangi tēnei whakamārama o māua.	~~Now, this speaker has given a proverb, I'm hopeful that he~~

TIME	TE REO AND ENGLISH (VERBATIM)	INTERPRETATION OF TE REO INTO ENGLISH
	"Kō tā te kākaka i Haehae ai mā te kākaka anō hei tuitui Kō tā te rino i Tukituki ai, mā te rino anō hei hono. Kia ora tātau i tēnei rā."	~~will give a translation. Unfortunately not.~~ **Politely translated "Twas the cossacks who tore asunder, so shall it be the cossacks who make amends, Twas the iron that destroyed, so shall it be the iron that reassembles."** **The proverb refers to the alienation and destruction of the Maori people by the deliberate savagery of the settler government and government policy. Hence, *so shall it be the government and government policy who make amends and restore to Maori, that which was taken or destroyed.***
	MOANA TUWHARE	
	Sir, Ms Tuwhare here, I just have one question in examination-in-chief. Tēnā korua, you've given evidence today in relation to Te Mahuki and you were also present this week when others have spoken of him. Is there anything further that you wish to add to your evidence?	
	RANGI JOSEPH	
	Kia ora, yes, I would. One thing I want to make clear about our tīpuna Te Mahuki is that the Crown and through the media and all its other instruments made it quite clear in their efforts to promote Te Mahuki and the members of Tekau mā Rua is being kino and what needs also to be understood is the mamae that they felt, that he hurt. When they were in Parihaka and were ousted from there, they were not only severed through the read out established by the Crown, they were not only severed from maintaining that relationship with the kaupapa, they were also severed from maintaining their relationship with their whanaunga, with their whakapapa. Also in relation to their coming home and trying to re-establish that relationship at Te Kumi here, that mamae	**tupuna** "Mamae," hurt. **redoubt**

TIME	TE REO AND ENGLISH (VERBATIM)	INTERPRETATION OF TE REO INTO ENGLISH
	was so severe that when the surveyors came through, when they identified who their surveyors were, it just brought that mamae back up again. Part of that mamae was about the massacre of their whānau down there and then part of their resistance to the railway line coming through was that they would hear Te Kumi experience the same as their whānau down there. One example given to me in kōrero tuku iho from various members of their whānau included the whare that they built.	**fear**
1545	The tīpuna whaea at the time is said to have told her uri, "Tahuna te whare before they do. Better that we burn our own whare than the Crown burn it like they did at Parihaka." So, I need for the Crown to remember the propaganda that was administered throughout the country, promoting our tīpuna as native obstructionists. Te Mahuki and other members of Tekau-mā-rua were labelled Native obstructionists and I would like to indicate to the Tribunal that I would like to file later evidence on that at a later stage, thank you.	Burn the house. **tupuna**
	JUDGE AMBLER	
	Does the Crown have any questions?	
	GEOFFREY MELVIN	
	A couple, Sir. Tēnā korua, thank you very much for your evidence. In relation to your kōrero about Te Rerenga, do you think it	

TIME	TE REO AND ENGLISH (VERBATIM)	INTERPRETATION OF TE REO INTO ENGLISH
	was because he was a rangatira, that he might've taken responsibility for the deaths that occurred?	
	RANGI JOSEPH	
	What are you referring to? Can you repeat the question?	
	GEOFFREY MELVIN	
	Well, I'm looking at page 4 of your – it probably starts at paragraph 8 on page 3 onwards and you've talked about Te Rerenga being blamed for killings.	
	RANGI JOSEPH	
	First off, my first response he was a rangatira.	
	TE PARE JOSEPH	
	Te Rerenga, āe, very much.	
	GEOFFREY MELVIN	
	Yes. He was?	
	RANGI JOSEPH	
	He was the rangatira, not I think he was, he was.	
	GEOFFREY MELVIN	
	No, well, when I said, do you think it was in relation to that part of the question, it was accepting that he was the	

TIME	TE REO AND ENGLISH (VERBATIM)	INTERPRETATION OF TE REO INTO ENGLISH
	rangatira, do you think he may have taken responsibility for the death, even though he may not have caused them himself?	
	RANGI JOSEPH	
	Ki tōu whakaaro, kia – did Te Rerenga take the blame because he was the rangatira?	
	TE PARE JOSEPH	
	Yeah, he took it, wore it, lived with it. But at the end of the day, all the land that was there, he divided it amongst the people, he didn't keep it for himself. To me that's a rangatira.	
	GEOFFREY MELVIN	
	Kia ora.	
	RANGI JOSEPH	
	And the other point I'd like to highlight too was that the Crown could never prove who actually murdered Whiteley and Te Rerenga was safe in the knowledge that the Crown had no intent to prove otherwise.	
	GEOFFREY MELVIN	
	My last question is whether you can just clarify what you say in your final paragraph, paragraph 35, Te Ōhākī Tapu and whether you can just say a little bit more about your understanding of that agreement?	

TIME	TE REO AND ENGLISH (VERBATIM)	INTERPRETATION OF TE REO INTO ENGLISH
	RANGI JOSEPH	
	The comparison is given to Te Whakaputanga, the declaration of independence and Te Ōhākī Tapu and that those agreements were negotiated, rangatira ki te rangatira. We are of the opinion that the Treaty, because of our history, and the fact that our tīpuna didn't speak about the Treaty, was that the Treaty was a tool used by the Crown. It was not considered as an agreement of rangatira ki te rangatira, because it was proposed by ngarengare o te Crown. To offer an explanation of the term "ngarengare" the flunkies.	**tupuna**
	GEOFFREY MELVIN	
	Sorry, I missed that.	
	RANGI JOSEPH	
	The flunkies.	
	GEOFFREY MELVIN	
	Flunkies. Thank you very much, I have no further questions.	
1550	**JUDGE AMBLER**	
	Ms Sykes.	
	ANNETTE SYKES	
	I'd like to follow on about He Whakaputanga and Te Tiriti. Some people from Maniapoto signed the Treaty though	

TIME	TE REO AND ENGLISH (VERBATIM)	INTERPRETATION OF TE REO INTO ENGLISH
	didn't they?	
	RANGI JOSEPH	
	Yes.	
	ANNETTE SYKES	
	So you're not speaking for them?	
	RANGI JOSEPH	
	No.	
	ANNETTE SYKES	
	And how many Maniapoto signed He Whakaputanga?	
	RANGI JOSEPH	
	I'm, I'm not aware of how many. I'm only aware of how many of mine didn't.	
	ANNETTE SYKES	
	No not the Treaty, He Whakaputanga.	
	RANGI JOSEPH	
	Oh Whakaputanga. Um, I'm not aware of how many.	

TIME	TE REO AND ENGLISH (VERBATIM)	INTERPRETATION OF TE REO INTO ENGLISH
	ANNETTE SYKES	
	I'm aware that the last signature on He Whakaputanga was August 1839, was Pōtatau Te Wherowhero.	
	RANGI JOSEPH	
	Kia ora.	
	ANNETTE SYKES	
	Are you relying on his mana to that document as part of the continuation of the affirmation of sovereignty?	
	RANGI JOSEPH	
	Yes.	
	ANNETTE SYKES	
	Was there any other particular Maniapoto rangatira of the period that you're aware, that signed He Whakaputanga?	
	RANGI JOSEPH	
	Not that I'm aware of. However, um, it's possible that other claimants may, other witnesses may be able to answer your question.	
	ANNETTE SYKES	
	Thank you I have no further questions.	

TIME	TE REO AND ENGLISH (VERBATIM)	INTERPRETATION OF TE REO INTO ENGLISH
	JUDGE AMBLER	
	No re-examination, Ms Tuwhare?	
	MOANA TUWHARE	
	No Sir.	
	JUDGE AMBLER	
	Thank you. Kia ora kōrua.	
	TE PARE JOSEPH	
	Kia ora.	
	MOANA TUWHARE	
	Sir, the next witness is Lynda Toki and she is presenting a brief of evidence document number H3. Can I just say too Sir that the next three and possibly four speakers have agreed that they'll have one waiata at the end of all four of those presentations?	
	JUDGE AMBLER	
	Yes. Can you just help me with how you are going to assist these witnesses to summarise or what is going to happen with their reading of their briefs, because some of them are relatively long?	