IN THE WAITANGI TRIBUNAL Judicial Conference **WAI 1040**

Te Taumata O Tangitu Claimants Wai 58
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Present at Waitangi by Nuki Aldridge
Dated: 25th November 2013

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Whangaroa on the whole and other hapu whanau claimants suffers from an applied condition of invisibility, I say invisible as some people think we don't exist and use the status of whanau and whanaunga as manipulation to gain high ground.

It must be assumed that the shuffle for "me first" has now waned some

Other than the evidence given during the He Wakaputanga and Te Tiriti early hearing most Taiwhenua now suffers from this invisibility, it is said that much evidence has been presented to this Te Paparahi o te Raki Tribunal hearing. It can also be said that that evidence, other than He Wakaputanga and Te Tiriti early hearing, is localized whanau only

To Tangata whenua Maori time and resources are always limited mainly because resources are regulated, and controlled. For 200 years "Tangata Whenua Maori" has been seeking justice. The barriers unfortunately are that Justice, according to the English language concept, is: = *the administration of law according to prescribed and accepted principles* - sadly the accepted principles are those that conform to laws of Colonial England, or is it Colonial Britain?. and its colonial settlers. To further compound these accepted principles are the word of Red Cloud in 1876:

> "We have to know where the Government words come from, because they do not always mean what we think they mean".

And this is further supported by a comment made at a Paparahi o te Raki hearing, of the evidence of Ngapuhi that:

"- How ever you see your evidence the Crown sees it differently -".

Many hapu, whanau tried to protect their rights through the settler government courts and common law. Common law definition of customary law is a practice applied to indigenous peoples, to subordinate the rights and laws of indigenous peoples to that of the colonizing powers

The questioning of history takes time to put before this Tribunal, evidence of history that will be meaningful to nga Hapu, Whanau o Whangaroa, indeed all Hapu Whanau "I raro mai o Hauraki".

Being mindful of "Tribunal Statement of Issues for stage 2:", we have prepared evidence that is extensive covering a variety of those statement of issues from a generic point of view, leaving aside our own personal claims for now so as to put issues in perspective to this Tribunal and the people

If I could take the Tribunal back to July 2013 of evidence I presented at that hearing.

> In regards to, Tino Rangatiratanga, Kāwanatanga and Autonomy: Political engagement between Māori and the Crown. of the engagement "between Maori and the Crown", that issue is not clear, the question of who they were history has yet to determine. All that is known of them in fact are that one has brown skin (Maori) the other has white skin (the colonial settlers). It is said of the maori that they were "of primitive man, heathens, barbaric, primitive, uncivilised", and of the crown, they are "Caucasian, sovereign, cultured, governed, civilised". Therefore the answer to "Tino Rangatiratanga, Kāwanatanga and Autonomy: Political engagement between Māori and the Crown", can only be sourced in the evidence yet to be told by Te Paparahi o te Raki, Hapu Whanau. And the evidence has to answer the question of "Who were they -".

What is imperative is the untangling of history of this country, Te-Hiinga-a-Maui, Te-Ika-a-Maui, Tiritiri-o-te-Moana, Aotearoa. In the area of identity. The Tangata Whenua Maori of this land, through colonisation is in a crisis over who they are, they have been lead to believe that they are Pacific Islanders, of which they are not, they have been led to believe that they are Polynesians, of which they are not, they are led to believe that they are New Zealanders, of which they are not. and now they are being classed as Kiwi. the final insult!.

Much of Tangata Whenua Maori ancient identity is sourced from, Hawaiki - Te Moana-nui-a-Kiwa, nga waka and Aotearoa

To give credence to --- this invisibility is based on a colonial conspiracy to occupy a country mainly to source its economic wealth, therefore the conspiracy has to ensure complete invisibility of its original inhabitants.

This invisibility is the form of extinguishment and history tells that extinguishment is the power assumed by colonizing power to remove indigenous peoples rights and obligations. It is first defined in church law and subsequently, defined by numerous European lawyers.

We are a group of claimants who have in the past worked with others to facilitate hearing and hapu whanau initiative and involvement

we have considered value to our evidence and have concluded that hapu whanau rights in relation to all things maori are derived from tikanga, kaupapa, whakarite ture/kawa and these issues needs to be addressed in those terms, we are here to take an opportunity to negotiate a hearing program not so much as being outside the agreed hearing allocation but as a time slot to fit a possible large amount of evidence that we as a group wish to present

We as a group suggest that funding for our part will be sourced with our own initiative, and god willing, and all things equal, could we negotiate our own hearing program with this Tribunal

To conclude this there is much evidence to put to this Tribunal these will include: To the colonial settlers the Tiriti was a lie, the old land claims was legal fraud, the northern wars was constitutional conspiracy, the settler government was a democratic lie.

The truth of history reveals a conspiracy the lies of history compounds the conspiracy