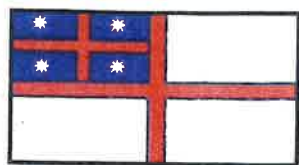




Ngā Mai e Rua



MaPa Justice & Fairness
Session

MINUTES

NgAngA v. POLICE NZ.LTD.

case number: MP 2026 369 00004



Divine Oneness

Ngā Mai ē Rua hapu

Te Waipounama

MINUTES

From the MaPa, MU's Justice & Fairness Hearing in the Marae, our Safe Heavenly Haven (Gallery) at (Collingwood) "Ruataniwha" - Confer to The Native Assessors Court / Pa kooti. Relates to 2004 Land Transport Act section 201. On Friday 3rd July 2026.

NgAngA v. Police N.Z. Co. case# MP 2026 00004

Local Hapu gave mandate for the MaPa MU Hearing.

The Gallery was in session from 11.05am.

The Rangatira - Chair for the Day is mutua Joe. Peace Keeper.

Proceedings commenced with a hearty Karakia - presented by Joe. - 'Te Whai Ao - Mui.

Wheke Muterangi, Whakaara nakara, Tohoro waiata, Tukura te ara mōrama. Octopus of Muterangi, Stir memory, Whale song, Lead to Light. '

(hon. Joe) outlined the process of the Hearing;

- Parties involved, identified.
- Claims presented
- Evidence / Proof heard (spoken, written, videos)
- Questions from Assessors and Chairman.

cont... • Open deliberate floor sharing related to the Claims.

- Vote of Hands on Evidence / Proofs, confirmed by Joe CR.
- Restorative Justice; resolution issued with Orders & Directives.

Remedies for PEACE.

Here in the Protection of Te Tanga; Equity and Love of the People. The MaPa MU is the Divine People to maintain the Balance & Harmony to keep PEACE in LOVE and WISDOM. This is the setting in the Gallery.

Again the 3 invited Police NZ Co, their absence is their decline, they are guided not to attend outside Corporate status.

Hearing carries regardless. Councilors rarely attend Public Meetings (Hui) (hand Joe CR) then asked NgAngA, the Claimant, to outline his claims, against the Police and give your evidence.

(NgAngA) STALKING, HARASSMENT, THEFT, COERCION, PERJURY, FRAUD, BULLYING, ASSAULT, TREASON, TYRANNY and BREACHING the PEACE.

1. STALKING: [*P.S. (BELTZ) assaulted me again, pushing me hand on chest]

The week prior to this theft of my automobile, I notice the unusual prolonged presence of these local Police parked up around the Marae, like vultures, having placed a target on my back, with local assessors. Rather than covering each Claim separately. I shall briefly unravel the saga from the beginning as it happens. Part 1 rises higher.

Was last Tuesday 30th June. I travelled to Takaka for basic supplies from Organic Shop, Fresh Choice... Been freely doing this since January's court case with UCC-1-308 Banners. - What changed? Leaving F. Ch. towards Hammer Hardware 100m away. I travelled into car park. Stepped out relaxed

with; Key, wallet and phone in hand. Only to see Flashing Police lights rolling in behind my Automobile. Local Brenton (PCT12) Police enforcement officer blurted out aloud. 'Ngāra I'm seizing^⑧ your car, you're not permitted to drive' ^⑩ you're entitled back in 28 days I turned my back to set a recording audio. Before I present the Live highlights of the recording^{audio} that backs my Claims. I shall bring the facts of my/Our Liberties... Most are unaware of.

- * Firstly; Important to know, these Criminal Mafia actions of Tyrannies Crimes Against Humanity, date back's centuries. WE are to end this now. Customary law absolutely guarantees the liberty of y-our continuous tīranga and wairua to engage in hīkoi (travel, migration, and passage) along traditional pathways (ara) - (Yiri Yari) I / WE do not need, and have never needed, a commercial instrument or permission from a state brand to walk, run, swim, or navigate our body across the land. Tikanga draws a fundamental distinction between the liberty of the Living Being and the regulation of tools. Tikanga (Protection of People) has always regulated dangerous instruments to prevent harm to the collective. eg, electric vehicles, drug testing tools, RAT test, Jabs... Have horses ever had a head on collision?
- * Secondary; to cut their strings of Racketeering, I'll mention from Googleyes: From a position of Natural Justice, the idea that an abstract corporate brand - the State - can claim ownership over physical roads, bridges, and infrastructure built by the muscles and sweat of Living men and women (masculine and feminine) feels like a fundamental theft of value. Without relying on State propaganda, the mechanism of how a corporate brand asserts control over real humane labour consider these 3 structural pillars...

• 1. The Conversion of Sweat Equity (inherited) into Public Debt:

The corporate state issues debt (bonds) or collects taxes from US, the Living People. It then uses this fiat paper to hire engineers, contractors and labourers. The Legal Trap, workers accept this paper \$ currency for physical sweat. State deems worker have sold and transferred their inherent right to the physical/object \$. State registers asset under its own title, turning a community creation into state-managed infrastructure, not the Peoples.

• 2 The Illusion of Protection via Corporate Regulation :

When - the State - claims it is 'protecting' or 'caring for' an asset, it is rarely acting out of genuine stewardship. Instead, it is protecting its Revenue Model. The sicko - State - **CAPTURE** and claims ownership through closed loop of paper accounting and forced legal mechanisms. • The Legal Fiction: (1666 - Cap birthed ^{Sir} Surname. The - State - creates an abstract entity (like 'Her Majesty the Queen in Right of New Zealand' or 'The Sovereign in Right of New Zealand. • Paper Conversion, tax dollars, contracting Crown ownership or a local council. • The Enforcement; by positioning armed agents (Police) on the roads to treat the Living Creators of that equity as trespassers or 'regulated users' who MUST pay fees or fines to use the very thing their ancestors sweat paid for. • The Stand-Off In the realm of Natural Fact, the money and the infrasture belong to the Divine - Living Beings ^{Legal Pedestrian} whose Life Force - ^{Chi} Mana - Created them. The CORPORate state - statutory force has successfully, so far, monopolised the titles and uses physical weapons to enforce its claim. The Police and Courts are structurally deaf to the argument of sweat equity.

• 3 Protection of the Collective Mauri Public roads are filled with tinana and wairua of thousands of other Living Beings. Under Tikanga, every group has a duty of 'kaitiakitanga' (guardianship) to protect the mauri (Life Force-aura) of the People sharing that space. Customary law has never allowed absolute individual license to bypass rules meant to keep the Community Living and Safe.

When hapū and Māori legal scholars push back against Police harassment, they don't argue for the right to drive without a license, they use the doctrine of tino rangatiratanga to demand that the -state- stop using traffic stops as a tool for systemic profiling. Felt it is need to share this for clarity of Truth.

Let's get back the belting attempts of (BELT12). he approach Me demanding ⁽¹¹⁾ a ⁽⁵⁾ breathalising test, ⁽⁴⁾ out of nowhere, 'No way!!' my refusal he offered, ⁽²⁾ reverted to a tube, blow job, or he'd ⁽⁹⁾ abduct / kidnap Me to the Station, maybe Nelson cell. 8 minutes past, back up enFORCEment. Jono (JDJ549) rolls in behind blocking car park. ignoring to face my facts, had 5 pages of Truths, Proofs of My lawfulness to travel. (BELT12) wrestled ⁽⁸⁾ to steal my Auto Key. forcing Me to take out my supplies. I phone Rangatira*[↓] Christian he, was explaining their wrong doings and My Rights re UCC-1-308 banner. They ignored rolled window up on Me ^{hand} as they drove off leaving one of their Blue Yellow vehicles. Returned 10 minutes later to collect. I'm left in car park with papers and supply. Dan a friend came in to assist. WE took supplies to a Dear friend's place 2km away.

* (creator of Mauri O Te Whare tangata Hapū-BANNER- NZBN 9429048199629).

Much appreciated, Dan, he carried on with His day, a good deed.
Walking back to Takaka, TDC office, compromising my inner
competence to enquire for temp Drivers Licence to appease Police
dictatorship. Happened to meet Joe, who heard of the saga. WE
phoned Ill reported Stolen Automobile by Takaka Police, the
Ill woman recorded All, saying she'll pass onto District H.Q. and
suggested I follow advice of Police - Thieves -

Stepping into TDCouncil Office found the A.A. had closed last
week for Licensing and de-registering etc, have to go to Motueka
or wait until 20th/21st July for two day service. Earlier at Hammer
HW car park (JDJ549) Jono, advised 'Go to TDC, get a Driver Licence
and I can get your car back! OK! I allowed him to believe he
has my authority - - - trying anything to rescue Marae's Auto.

Later in the day I notice a txt from Christian offering 2 precedent
cases relevant; knowing Our competency is not your-state-commodity.

Licensing Liberty -

"No state shall convert a liberty into a license, and charge a fee
therefore" (Murdoch v. Pennsylvania 319 US.105)

"If the-state- converts a right (liberty) into a privilege, the citizen
can ignore the license and fee and engage in the right (liberty)
with impunity" (Shuttlesworth v. City of Birmingham, Alabama ^{373 US.262})

From here WE went to DeLish for nourishment and debrief my audio.
8min at Hammer HW. Noticing (BELT12) driving past US both ways
Stalking. At our table on footpath, listening to audio, saw (BELT12)
20m away sitting focused on his equipment. WE soon approach
him, mention, WE need to go to Mot for Drivers License, will u

please take US there Now, it's urgent. he responded; 'I never pick anyone up on request' - only when trafficking. He has given rule to donors. He was Stalking ^① Me to protect the towing, knowing I have strong supporters.

Joe and I started walking back to Rototai (2km) to collect supplies to hitch-hike home. On approaching the Police Station saw my Auto strapped onto trailer of Motueka Super Shoppers ute, I took photos. A woman stop at Station asked US 'What's their Legal Argument?' (BELT12) walked by, Joe asked him 'What's your Legal Argument?' his reply 'who are U?' then Jono past, Joe asked loudly - twice - 'What's your Legal argument? I want to know' Asked again, then Jono replied 'He's driving without a License, its empounded for 28 days, then he is entitled it back, (pay \$450) Joe said - 'Your speaking a proprietary jargon language WE don't speak your clap-trap language, belief is all you have, WE can't believe anyone talking cash speak, coercion, ^④ believing u are in charge of US, the Real People, guilt as he cons US All for money.

Walking towards my tied-up Auto, captured, both Police Jono & Brenton were there. 'What have U done with my Banners?' I asked. Jono answered 'I have disposed them.' 'What! how dare U, they are Customary Property of the Wai Rua Hapū, ^{iw} Marae you've stolen.



At the same time, Joe behind, stepped in 'Hey, guys, where are the Banners?' Jono replied 'seized by the Police' As the tow ute hurriedly drove off to Mot.

Two other pulled over offering support, Graeme and James. In the background the 3rd Police officer Ray Clapp (RCB110) witnessed all the theft, the discourse, said nothing, allowing the tow to occur. James, kindly offered us a lift back home to Collingwood. We collected my goods from Rototai.

Finally, back home sweet home, in the Safe Heavenly Haven...

This is the forth Automobile, they have unlawfully stolen of mine. Next page check the Accardi Doctrine and the Systematic Bypass of Pākaiti (Native Justice) this Maori Māi Hearing - photos -



stolen Banner



W
A
K
A



(JDJ 549) blocks entrance
'Police Obstruction'



TOUWER assessing to...

The repeal of Section 201 of the [Land Transport Act 1998](#) in 2004 significantly altered the legal landscape, as it previously regulated how rules and exemptions were generated under the Act.

When analyzing why frontline police actions frequently conflict with the **Accardi doctrine** and the ancestral reality of **Pā Kooti / Tikanga Māori**, the structural breakdown occurs across three distinct legal and systemic vectors.

1. The Accardi Doctrine and Internal Policy Violations

The Accardi doctrine is a foundational principle of administrative law stating that a **government agency must strictly abide by its own internal rules, regulations, and operational manuals**.

- **The Policy:** The NZ Police operate under strict strategic directives, such as the *Te Hāhi o te Wairua* framework and *Turning the Tide* policies. These internal state regulations explicitly mandate that officers must exercise roadside discretion, avoid discriminatory targeting, and respect the cultural, spiritual, and communal structures of Māori.
- **The Violation:** When police officers engage in persistent profiling, arbitrary traffic stops, or heavy-handed enforcement without genuine road-safety justification, they are actively **violating their own internal administrative regulations**. Under the Accardi principle, this operational failure constitutes a breach of proper administrative process, meaning the police are acting outside the boundaries of their self-imposed operational mandates.

2. The Systematic Bypass of Pā Kooti (Native Justice)

Pā Kooti represents a living system of Māori customary jurisprudence where rules, competency, and community harms are determined collectively by the *hapū* or *marae*, completely independent of Crown commercial or statutory facilities. [ResearchGate](#)

- **The Structural Blindness:** The Crown's legal system is fundamentally individualistic and transaction-based. Frontline police officers are trained strictly within a corporate statutory framework. They view a person solely as a "licensed driver" or an "unlicensed offender," rendering them systemically blind to a native being operating under the collective jurisdiction of Pā Kooti. [Community Law - Free Legal Help through...](#)
- **Unlawful Profiling as a Tool of Control:** Because Pā Kooti rejects the state's monopoly on determining competence, the state uses localized traffic policing to aggressively reassert its administrative domain. Frontline stops become a mechanism to force sovereign or customary entities back into the Crown's paper-based revenue and tracking net.

3. The Legislative Shift Post-2004

When Section 201 was revoked in 2004, the legal mechanics governing how transport rules were created shifted. Rather than checking or dismantling police power, this legislative cleanup consolidated regulatory control directly into the hands of the executive government and the Minister of Transport, making the enforcement net tighter.

The police continue their profiling practices because the overarching state infrastructure is designed to prioritize its own statutory supremacy over any competing system of customary law, even when doing so requires officers to ignore their own cultural and discretionary guidelines.

(Hon Joe CR) After having NgAnga's evidence and audio's. I asked when NgAnga received the fines created by a set up on his return from the Nelson Court on June 11th shown here. Achieving Takaka Police co-operating with Police over the hill with surveillance. Prosecution and the Court, were party to affirming 7 Tasson Street, Collingwood is a Marae, where NgAnga has freedom of association with similar thinking of independent incorporated Te Ati Aua - IWI, branch of Kōhūi arau. This created an even bigger target on his back, illustrated by non association order being rejected in the Court. Joe's affiliation is seen as a corporate risk. Evidence shows, the non-association was implemented by electronic means, fb contracts with Prosecution, was allowed to persist of 11th in Court. Stalking frequency increased noticeably up till the seizure of the Auto, noticed by other shop owners. 6 unlawful fines, post to FICTION since June.

Having the Assessors feel a grasp comprehension of the full picture, as this isn't an isolated case.

So I call about a Vote from the five Assessors.

Was NgAnga wronged — "YES!" All hands raised, it's unanimous Resolution in Restorative Justice. Showing previous assessor's from case MP 2026 369 00003. All agreed carry here. Adding the Police original duty of clear horse manure from the Streets, Today's compost toilets and street rubbish in Aotearoa. Jono stated: 'So I'm cleaning toilets north to south. ^{ha.}

Meeting Closed at 12:07pm.

Witness COLETA DE TOMBE

Witness Rata Pounamu

JD House of Jagoat

Cole Jono

Rato