



CROWN ROYAL CHARTER [constitution]

PREAMBLE AND CROWN ROYAL CHARTER 2024

Revised to date 2024

This charter[constitution] upholds forever **He W(h)akaputanga O Te Rangatiratanga O Nu Tireni 1820-1835** as the founding document for the Mauri Nation and supersedes and replaces all other constitutions in New Zealand.

NIV Job 33:5 Answer me then, if you can; stand up and argue your case before me.

'The New Zealand government cannot derogate from the sovereign supremacy of England, and England cannot derogate from its own sovereign supremacy.'

Meaning that the sovereign powers of the Mauri Nation are absolute, and their sovereignty cannot be diminished by the actions of the New Zealand government, which act in dishonour and is insubordinate.

Halsbury's Laws of England, 3rd Edition, Volume 36, Statutes, paragraph 559, page 337

This charter is additional to the founding constitution.

PREAMBLE

Be it known that by right, as given by the Creator IO, GOD with the power and subsequent authority of that right to henceforth operate under divine lore, God's Law, through the regulation of our activities, the operation of our customs and usages, to carry out trade, equity and commerce, all under the auspices of the Crown Royal Charter through Self Governance processes, so long and in so far as, said governance is not repugnant to the general principals of the Sovereign Heir Nations.

This is accomplished through the use of Our Heavenly Father's Divine doctrine *'That you do no harm to your fellow man/woman or their property'*. Working unified (with all due respect to other Sovereign Heirs, their similarities and or diversities) beyond the scope of non-living entities (i.e.; corporations, defacto Governments and or foreign rule), we shall facilitate; proper, just, transparent and accountable representation of and to the people through the

use of ethical and moral practices, able to be facilitated through the use of consultation, permanence, absoluteness, comprehensiveness and indivisibility processes utilising; new, current and suppressed technologies. The use of renewable and unmetered technologies will be the new norm.

The ability for us to co-create better outcomes and environments resides within us all. Our affiliates will adjust to our inherent rights through the Crown Royal Charter, ensuring the aspirations, prosperity and well-being of all, paving the way for us to eliminate famine, disease and suffering, thereby enabling us to finally embrace one another with the dignity and spirit of our Heavenly Fathers grace and love.

Be it known that IO matua is the supreme authority. Matthew 6:24 NIV, *“No one can serve two masters. Either you will love the one and hate the other or you will be devoted to the one and despise the other. You cannot serve both God and money.”*

BE IT KNOWN First in Time, Best in Law.

Be it known that He W(h)akaputanga O Te Rangatiratanga O Nu Tireni 1820-1835 is the founding document for the Crown of the Mauri Nation and supersedes and replaces all other constitutions in New Zealand. It is a private and public, global announcement to the Nations of the World, by the **Rangatira** (Kings, Queens & Loremakers) of **Nu Tireni / Aotearoa / Aotearoha / New Zealand**, that is those who can whakapapa to the land as to their individual, hapu, national and collective Suv’eran Inherent native authority status; absolute, inviolate, self-determined, un-debatable, and irrespective of whomever; it’s lifespan unlimited. To hold a position in **Te Whare Runanga** [Govern-ment] one must have whakapapa to the **Tupuna** that signed this declaration. Hapu can whangai an individual and then delegate from the respective Hapu. **SIGNATORIES: *Eruera Pare Hongi, Mātenga Paerata, Ururoa, Hāre Hongi Hika, Hēmi Kepa Tupe, Wharepoaka, Waikato, Tītore, Moka Te Kaingamatā, Hōri Kīngi Te Wharerahi, Rewa, Wai, Te Rēweti Atua haere, Te Awa, Te Awa Kapo, Wiremu Taunui, Tenana, Pī, Te Kauā, Tāreha, Te Ruki Kawiti, Pūmuka, Te Kēkēao, Te Kēmara, Pōmare II, Whiwhia, Te Tao, Marupō, Te Kōpiri, Wharau, Te Ngere, Moetara Motu Tongapōrutu, Te Hiamoe, Tāmāti Pukututu, Te Peha, Hōne Wiremu Heke Pōkai, Tāmāti Wāka Nene, Te Huhu, Tōua or Taua, Nōpera Panakareao, Kiwikiwi, Te Tirarau Kūkupa, Haimona Pita Matangi, Mohi Tāwhai, Mate Kairangatira, Eruera Maihi Patuone, Parore Te Āwhā, Te Kahakaha, Te Morenga, Māhia, Makoare Te Taonui, Pāpāhia, Te Ika-nui-o-te-moana Te Hāpuku, Te Wherowhero.*** *“Out of Jacob shall come he who shall have dominion (rangatiratanga) and shall destroy him who remains in the city” MKJV1962, NIV Job 33:5*

AND WHEREAS IT IS QUALIFIED that the first recorded document of the rights of Māuri was He W(h)akaputanga O Te Rangatiratanga O Nu Tireni 1820-1835; It is still alive, Under Part XIII of Te Ture Whenua Māuri, Māuri Land Act 1993.

Be it known that the Crown of England, the other partner of **Te Tiriti o Waitangi 1840** vacated 1986. The Crown of England vacated their obligations and position under the guise of an unlawful occupation by the HER MAJESTY THE QUEEN IN RIGHT OF NEW ZEALAND, SEC CIK

#0000216105 and HER MAJESTY QUEEN IN RIGHT OF NEW ZEALAND and THE QUEENS MOST EXCELLENT MAJESTY IN RIGHT OF NEW ZEALAND and SOVEREIGN IN RIGHT OF NEW ZEALAND ACTING BY AND THROUGH THE SECRETARY OF FOREIGN AFFAIRS AND TRADE (hereafter known as HER MAJESTY CORPORATIONS) corporation/entity/*peice of paper* queen in 1986, with the assent of the New Zealand Constitution Act 1986 without giving full closure to the Crown of the Māori Nation. *No rebuttal to this claim. NIV Job 33:5*

Be it known that the only true Mauri Monarch in the lands of Aotearoha(Aotearoa) is **Kuini (Queen) Ngā Wai hono i te pō**. Daughter of Kiingi Tuheitia Pōtatau Te Wherowhero VII, crowned September 2024.

Be it known that *Pacta Sunt Servanda* and the Maori Version of **Te Tiriti o Waitangi**: The principle of *pacta sunt servanda* asserts that Te Tiriti o Waitangi 1840 (The Treaty of Waitangi 1840) must be upheld in good faith and the Maori version shall prevail, clause can be found in **Te Ture Whenua Maori Land Act 1993**, specifically in Section 2(3). The Māori version Te Tiriti o Waitangi guaranteed *tino rangatiratanga* (absolute chieftainship), which implies that the Crown of the Mauri Nation did not cede sovereignty to the British Crown. This legal status is supported by numerous Waitangi Tribunal reports confirming that **Mauri**[Maori] never intended to transfer sovereignty. *Conclusion:* This reinforces the Crown of the Mauri Nation sovereignty claims, strengthening the legitimacy of the sovereigns creating a system that includes the issuance of valid identification, be it a Sea Pass if they choose, under your own governance. *NIV Job 33:5*

BE IT KNOWN that Mauri have the RIGHT TO GOVERN, written and declared 1852 RIGHT TO GOVERN The Constitution Act (1) Shedule 15 and 16 Vict, cap 72 sec.71, Establishment of the General Government, Section 71 reads: 13th June 1852. Reads: **CONFEDERATION OF UNITED TRIBES** - A royal prerogative cannot be removed from the Monarch without their consent. To do so without consent constitutes an act of Treason. This provision therefore remains in place despite the subsequent alterations to the Constitution Act (those subsequent alterations not having received Royal assent). **In any event the Right of Maori (in all the applicable circumstances) to govern themselves is indisputable in the circumstances of Te Tiriti o Waitangi 1840.**

And whereas, it maybe expedient that the Laws Customs and Usages of the Native Inhabitants of New Zealand, so far as they are not repugnant to the general principles of humanity, should for the present be maintained for the government of themselves, in all their Relations to and dealings with each other: and that Particular Districts should be set apart within which such Laws, Customs, or Usages should be so observed.

It shall be Lawful for her Majesty, in and by any Letters Patent to be issued under the great seal of the United Kingdom, from time to time to make provisions for the purposes afore said any repugnancy of any such Native Laws, Customs or Usages to the law of England or to any law statutes or Usage in force in New Zealand or any part thereof, in anywise not withstanding.

The New Zealand Constitution Act 1852 (15 & 16 Vict, cap 72) was passed by the British Parliament to establish a constitution for the Colony of New Zealand. It laid the foundations for the structure of government in New Zealand, including the establishment of provincial governments and the General

Assembly. **Section 71:** This section is particularly notable as it gave the Queen the power to set aside land for Māori and to create districts in which Māori customs and laws could apply. It allowed for the establishment of Māori districts where the laws of the Māori people (customary law) could be preserved and applied. The Governor was empowered to declare these districts, where Māori would govern according to their customs, as long as it didn't conflict with British law.

AND WHEREAS IT IS QUALIFIED that for the Fisheries: Native title covers all land, natural and physical resources under Te Tiriti o Waitangi (Treaty of Waitangi) 1840 ("TOW"). It has not been extinguished;

Be it known that Mauri taking control of their own native affairs is mandated and outlined in their [He Whakaputanga o te rangatiratanga o nu tireni 1835](#), [Te Tiriti o Waitangi 1840](#), [1995 Te Ture Whenua Maori Land Act](#). This is further affirmed in **Halsbury's Laws of England**, 3rd Edition, Volume 36, Statutes, paragraph 559, page 337, which states, '*The New Zealand government cannot derogate from the sovereign supremacy of England, and England cannot derogate from its own sovereign supremacy.*' This means that the sovereign powers of the Mauri Nation are absolute, and their sovereignty cannot be diminished by the actions of the New Zealand government, which acts in dishonour and is insubordinate.

Now Therefore, let it be known that at the time of the coming of the colonists, there were no Maori. The first recorded use of this word Maori (adj. meaning 'ordinary' and 'general' in English usage) was 1801 in Thames, however in the 1947 Maori Purposes Act, the colonists changed everything 'Native' to 'Maori' therefore creating a new entity and jurisdiction, "he who creates, owns". Therefore we herein verify that we '[Mauri](#)', '[Mana Whenua](#)', '[Tangata Whenua](#)' are the '[uri](#)', the vital essence, the Crown, life force, first breath, first ascendants of our mother lands. Today the meaning of Ma-ori in the Maori Dictionary means 'first victim'. Clearly we are '[Mauri](#)', [Ra, Nga, Ti, Ra \(Rangatira\)](#) - the people of the Sun, Period. *No rebuttal to this claim. NIV Job 33:5. NIV Job 33:5*

Be it known that New Zealand is a registered corporation. [Aotearoa](#) is also registered. Therefore '*he who creates owns*', so we 'Mauri' created '[Aotearoha](#)' - Aotearoha is the holy land. [ARO](#) 'Is to direct or focus on'. [RO](#) 'Is Inner, within, introspection', [HA](#) 'Is the life force, the breath of life, the energy'. [OHA](#) 'Is generosity, prosperity, abundance, wealth'. [AROHA](#) 'Love Compassion'. The Holy Land of Love. We cannot use a corporation entity within our sovereign structure. *No rebuttal to this claim. NIV Job 33:5. NIV Job 33:5*

Be it known that the Crown of the Mauri Nation means: [CROWN](#) – Suv'eran & Royal governing power and government of a country that has a king or queen (Monarch). [QE](#) – used as a function word to indicate origin or derivation. [THE](#) - used when referring to a particular individual or thing. [MAURI](#) – First breath, True vital essence, offspring, descendant, relative, kin, progeny, blood connection, successor. [NATION](#) – Kingdom, Queendom, reign, dominion, country, extended kinship group. *No rebuttal to this claim. NIV Job 33:5. NIV Job 33:5*

Be it known that there was and is a breach of the [Pacific Islanders Protection Act 1875](#) (38 & 39 Vic. C.51)(Imperial) be it enacted in British Governance... 'An Act for the prevention and

punishment of criminal outrages upon the natives of the islands in the Pacific Ocean. Thus an Act to be enacted to protect Our Sovereign Heirs from slavery.'

Be it known that Infant Nation Constitution Act 1986 - 5 [Demise of the Crown](#) (1) The death of the Sovereign shall have the effect of transferring all the functions, duties, powers, authorities, rights, privileges and dignities belonging to the Crown to the Sovereign's successor. The [Crown of the Mauri Nation is the Sovereign successor of Te Tiriti o Waitangi 1840](#) with all the functions, duties, powers, authorities, rights, privileges and dignities transferred. *No rebuttal to this claim. NIV Job 33:5*

Be it known that [Births Deaths Marriages Act 1995](#) - Birth Certificates if satisfied that the person to whom a birth certificate relates was still born or is dead, the Registrar issuing it shall cause it to bear the expression "still born" or as the case requires "deceased". Therefore all persons that hold a birth certificate as legal are 'dead' under the government and their laws. A dead entity/person cannot make a claim as they cannot speak or be heard. a. Artificial persons not having the shape of mankind, created and devised under Births Deaths and Marriages Registration Act 1995. *No rebuttal to this claim. NIV Job 33:5*

Now Therefore, let it be known that the Person - includes a company, an unincorporated body of persons, a public authority, a legal entity. It does not include a living, breathing human Being or Sovereign sui juris. The government and vatican created the 'PERSON' from our placenta, without our parents informed consent, theft may it be, forcing the Mauri people to sign misleading declarations that legal practitioners rely on as a factual claim, "using it as true knowing it to be false" (BDM107 Form), based upon our first-hand knowledge and information of birth certificate fraud that our competent personal research, proves we have been deceived in this founding 'birth' document by creating fictitious events and various fake entities with no authority to claim on behalf of Mauri. *No rebuttal to this claim. NIV Job 33:5*

Now Therefore, let it be known that the Mauri Nation have accountable governance and protection with [He Whakaputanga o te rangatiratanga o nu tireni 1835](#), [Te Tiriti o Waitangi 1840](#), [Her Majesty's Magna Carta](#), [Memorial of Rights October 1975](#); and by action of High Court [Foreshore and Seabed decision 2006](#). The Crown of the Mauri Nation is validated in the [Treaty Mandate 1840](#), [Letters Patent](#), [Royal Decree Proclamation Judgment 13th November 2020](#), [Final Orders 12th January 2021](#), [Crown Royal Charter 2021](#) including (without limitation) the [Vienna Convention 1961](#) on the [Law of Treaties 1969](#) and the [Convention on the Rights of Indigenous Peoples 2007](#) by which Her Majesty's New Zealand Government has never rebutted and agreed to be bound. *No rebuttal to this claim. NIV Job 33:5*

Now Therefore, let it be known that In accord and satisfaction with the five elements of Creation; Earth, Wind, Fire, Water and LOVE, [E Nga Hau e Wha e IO Matua](#), We do hereby declare that we shall stand as the Crown of the Mauri Nation. *No rebuttal to this claim. NIV Job 33:5*

Now Therefore, let it be known that "Sovereignty itself is, of course, not subject to law, for it is the author and source of law; ... while sovereign powers are delegated to the agencies of

government, sovereignty itself remains with the people, by whom and for whom all government exists and acts." Yick Wo v Hopkins, 118 US 356, at pg. 370; *"The people or sovereign are not bound by general word in statutes, restrictive of prerogative right, title or interest, unless expressly named. Acts of limitation do not bind the King or the people. The people have been ceded all the rights of the King, the former sovereign,.....It is a maxim of the common law, that when an act is made for the common good and to prevent injury, the King shall be bound, though not named, but when a statute is general and prerogative right would be divested or taken from the King (or the people) he shall not be bound."* People v Herkimer, 4 Cowen (NY) 345, 348 (1825).

Now Therefore, let it be known that the Sovereign and the Sovereign Crown of the Mauri Nation, (by right, as given by IO matua our heavenly father) will **exercise all will[rights] and privileges of suv'eranty, along with the powers and subsequent inherent native authority** which suv'eran hold too; operate under divine lore, law, regulate their activities, operate our own custom and usages, carry out exchange, equity and commerce, all under the auspices of self-governance, so long and in so far as, said governance is not repugnant to the general principals of hue-manity. This is accomplished through the use of the divine doctrine *'That you do no harm to your fellow man or his property'*.

Now Therefore, let it be known that the Sovereign and the Sovereign Crown of the Mauri Nation have the **power to add, alter, delete and enact all laws**, as expressed in its entirety in the **Memorial of Rights 1975** and **Te Ture Whenua Maori Act 1993**, specifically in Section 2(3), by the majority of living ascendants, live life claimants. This memorandum of rights 1975 is not for interpretation.

Now Therefore, let it be known that working unified beyond the scope of non-living entities (i.e.; corporations, defacto governments and or foreign rule), we will facilitate; **proper, just, transparent and accountable representation of and to the suv'eran** through the use of ethical and moral practices, able to be facilitated through the use of consultation, permanence, absoluteness, comprehensiveness and indivisibility processes utilising; new, current and suppressed technologies. The use of renewable and unmetered technologies will be the new norm under Crown of the Mauri Nation governance.

Now Therefore, let it be known that we will co-create better outcomes and environments for us all. The Mauri Nation suv'erans will administer to our inherent native authority and rights through **Suv'eran Charters** (waka districts), ensuring the aspirations, prosperity and well-being of all, paving the way for us to eliminate famine, disease and suffering, thereby enabling us to finally embrace one another with the dignity and spirit of IO's grace and love.

Now Therefore, let it be known that the Crown of the Mauri Nation are mobilised throughout the entire lands of Aotearoha in the realm of Aotearoa, known as the realm of New Zealand and globally, bringing forth the true **power and glory of God on the Earth/Te Whare Matamuatanga o IO** as may be required for peace, order and good governance;

Now Therefore, let it be known that we assert/direct/declare to the world/global united nations and our agendas that our **Aotearoha Te Whare Runanga/Ancient council of**

Rangatira[governance] has made such laws expedient and that an executive council has been appointed to advise and administer our Interim Te Whare Runanga, standing with full power, authority and lores/laws to manage our affairs to remit fines, penalties and forfeitures for crimes committed against the Crown of the Mauri Nation and take our rightful place on our lands, in our territories with our undisputed right to self-determination and self-governance.

Now Therefore, let it be known that the Crown of the Mauri Nation Private Inland Commission, [Attorney in Fact](#), shall supervise the process of [agreement-making](#) of duality between the 'New Zealand settler government' and the 'Crown of the Mauri Nation'. There shall be truth-telling about our history, our taonga,(treasures), correcting the English version of the treaty, promoting the true intended version of 'The Treaty of Waitangi 1840' in all publications and reinstatement of lands, removal of freemason obelisk and symbols, correcting the records.

Now Therefore, let it be known that The Crown of the Mauri Nation is a [foreign government under 18 USC 11 and operates entirely at peace](#). Diplomatic relations between our nations have existed since 1838 when James Reddy Clendon was appointed as the United States Consul with his residence at Okiato, Tokerau.

Now Therefore, let it be known that any public agents/officials (s16(c) Secret Commissions Act 1910) that [act as fiduciaries over the Mauri Nation Sovereigns](#) are accountable for all rights, debts, liabilities, obligations, duties, charges and your decisions; It is not excusable for 'You' to ignore 'your' rights! (c.f. s148 Public Trust Act 2001);

Now Therefore, let it be known that any and all monies that are returned to the Crown of the Mauri Nation for the sovereign/suv'eran shall be accepted and deposited into the [Whakaruru Hau Common Law Pure Trust, Crown Irrevocable Trust Bank Account](#), for claiming by the Live Life Claimants.

We do by these presents hereby constitute that we will all work together as one '[Kotahitanga](#)', with one heart '[Aroha](#)', with one mind and place trust in God '[IO Matua](#)' [Supreme God], exercise faith in spirit '[Te Wairua Tapu](#)', Our Kings and 'Ariki' that have gone before us and Our Ancestors '[Tupuna](#)' to guide us. To assist in managing our Ancestral Homeland Affairs for the benefit of Our People, the elderly, the widow and widower, the down trodden, the naked and the hungry, the homeless, the blind, the sick, the poor and the needy and those who are lowly in heart, and the prisoner, to bear one another's burden, that there be no poor or stranger amongst us; for our children, our young single adults, our grandchildren, and future generations and those yet to be born.

AND We do declare, constitute, order, and declare the Crown of the Mauri Nation are Suv'eran/Sovreign in free association with physical waka areas (charters) and stable living population (purple thumb live life claimants), authoritative (Te Whare Runanga - Government) and a competent system of self-governance (Crown of the Mauri Nation) which challenged

the New Zealand Prime Minister, Governor-General, Treasury with no rebuttal, now stands in law; *NIV Job 33:5*

AND WHEREAS in 1986 the New Zealand Government repealed the 1852 Constitution act and their right to govern, which they obtained from the British Crown a warrant to govern themselves and they gave themselves full power to **chop off their own heads**;

AND WHEREAS in **1995 under international law of conquest**, Hohepa Mapiria Joseph (“Joe”) Murphy Royal Regent and other regents took back Aotearoa (New Zealand) on behalf of the Māori Nation by lowering and removing the false flags and raising the United Tribes Flag 1835; **creating the conquest without objection**; Governor-General Cath Tizard had no objection and arrested the members of parliament, under arrest for 2 months in a Paihia Motel by Major General Poenamu of the Royal Armed Forces;

AND WHEREAS in **1993 Mapiria Joseph (“Joe”) Murphy Royal Regent** constituted Te Ture Whenua Māori Māori Land Act 1993 which involved the conservation, resource management, Māori land, transport, and fisheries all in one act.

AND WHEREAS **Mapiria Joseph (“Joe”) Murphy Royal Regent**, David Singh and Steven Whiteley (Three royal regents) put in place The Imperial Laws Application Act 1988.

AND WHEREAS the Ture Whenua Maori Bill in 1988; and the Conservation act 1987; TeTure Whenua Wakahuri Act (land transport) the Te Ture Whenua Māori Land Act 1993 which made up of all the protectorate statutes and common law decisions of the Privy Council of the Parliament of Westminster;

AND WHEREAS the Privy council for the protection of Māori people of Aotearoha (New Zealand) as agreed to in Te Tiritio Waitangi 1840 was reaffirmed in the Ture Whenua Māori Land Act 1993; It is Common law of the United Kingdom; it is International law, it is statute law and it is statute of the municipal Common Law, which is entrenched into the (assumed) constitution of New Zealand; This legislation came into being on 1 July 1993. It is a valid mechanism for **Mauri to take control of Mauri land**, our forest, our fisheries, and all our taonga tukuiho. It is a mechanism for Māori to take control of their lives and become self-sustainable through being unincorporated by creating Private Foundations;

AND WHEREAS IT IS QUALIFIED that there are two (2) founding documents of the Common Law between the **He W(h)akaputanga 1835 and Te Tiriti o Waitangi 1840** .They are the Feudal and Fiducial Title; Feudal Title of the Crown meaning the Crown are bound by their status in a hierarchy of reciprocal obligations of service and defence to Mauri under Te Tiriti o Waitangi 1840. In simple terms the Crown have under the Te Tiriti o Waitangi 1840, guaranteed Māori protection and justice if our rights are threatened here in Aotearoha,(Aotearoa). This came about by the standing orders of Lord Glenelg to Major General Bourke to protect the Māori people by military might in saying that, His Majesty King William IV will not fail to avail to the chiefs such protection, (that’s military protection).

AND WHEREAS IT IS QUALIFIED that Fiducial Title of the Crown meaning, the Crown owes to Mauri under the Te Tiriti o Waitangi 1840, the duties of good faith, trust and confidence and must exercise a [very high standard of care in managing our Māuri lands](#), resources, estates and funds. This came about by the Letters Patent issued by Lord Normanby to Lieutenant Consul William Hobson in 1839. That gives us a clearer understanding as to the purpose of the Te Tiriti o Waitangi 1840 and the recognition given to the He W(h)akaputanga 1835 by the Crown and his Majesty King William IV.

AND WHEREAS IT IS QUALIFIED that Te Tiriti o Waitangi 1840 was put together to protect us against the evil consequences being the settlers who have escaped from their penitentiary (at the Prison colony in Australia) and were coming here, and who are still coming here to live on these lands, and so it was necessary under the preamble of the Te Tiriti o Waitangi 1840 that His Majesty king Charles (as his ancestors before him) [protect the Māuri peoples rights](#) against those evil consequences of the migrant settlers.

AND WHEREAS IT IS QUALIFIED that Under Article 2 of the Te Tiriti o Waitangi 1840 the Māuri people retained their Sovereignty by the Queen [granting to them the unqualified rights of possession of their lands, forests and fisheries and other taonga](#), which made the Mauri people the legal beneficial and equitable owners, of all land in Aotearoa, New Zealand. Therefore, it created a Trust where Mauri people, under the Te Tiriti o Waitangi 1840 had sovereignty over all people living within its domain.

AND WHEREAS IT IS QUALIFIED 6 February 1840 prior to the signing of the Te Tiriti o Waitangi 1840, nga Rangatira (the Crown, Crown Nation, Kings, Queens, Chiefs, Law makers), exercising their powers under Article 2 of the He W(h)akaputanga 1835, gave to the Crown, these people, whom they ceded [sovereignty over the British subjects to the Queen](#). Nothing else.

AND WHEREAS IT IS QUALIFIED If a Mauri signs his name to any land, forest, fisheries or other taonga, it is an [improper land sale](#). It is to be done through the British Crown. So any person who has purchased land directly from a Mauri hasn't purchased anything at all, that person was to apply to the British Crown to purchase land that the British Crown had already purchased from Mauri, which has been nothing.

AND WHEREAS IT IS QUALIFIED All other lands that are recorded in New Zealand, that Mauri have sold to any individual person, is an illegal sale. Any Mauri who has sold to a European/immigrant or any European/immigrant who has brought from a Mauri, it is not a legal sale. In law the beneficiary cannot sign any document, it is up to the Trustee, and that Trustee is the King. Hence the validation as per the High Court Decision, Foreshore and Seabed decision 2005 verifies that [all titles and Null and Void](#).

AND THEREFORE All Mauri[Maori] land matters and affairs remain in the Mauri Nation, Nga Tikanga Maori Law Society Administration. All tenants and Pakeha residing on these lands must make arrangements with their Parliament to continue their tenancy on Mauri Whenua.

Alternative arrangements can be made with the Hapu for whangai status, as outlined in Section 3 of Te Ture Whenua Maori Land Act 1993.

AND THEREFORE All Mauri[Maori] land and lands in the name **CROWN™** herein remains the property of **CROWN™**, TRADEMARK 1194017, COPYRIGHT HOLDER 3 MAY 2022 and all associated versions of said mark with the said registration secure the rights, title(s) and interest in the Root **CROWN™**. All tenants and Tauwiwi residing on these lands must make arrangements with CROWN to continue their tenancy on Mauri Whenua. **CROWN™ is the property of the CROWN Irrevocable Trust's Intellectual Property/Trademark.**

“FIRST FOUNDING CONSTITUTION”

He W(h)akaputanga o Te Rangatiratanga o Nu Tireni 1820-1835 in Perpetuity.

SHORT TITLE AND COMMENCEMENT

He W(h)akaputanga O Te Rangatiratanga O Nu Tireni 1820-1835 is unlimited in perpetuity. It commenced 1820 initiated in the meeting of **King Hongi Hika** and King George IV 13th November 1820;

INTERPRETATION

He Wakaputanga O Te Rangatiratanga O Nu Tireni is the record of those who came together to give birth to it, **Rangatira. Māuri** [Maori] Version shall always prevail. **HE** - The use of ‘he’ specifies the entire document is an inseparable, living expression of them; thus ‘personal’ to them. The document is just as personal to the descendants/mokopuna, since all descendants are the quintessential living expression of the original blueprint; forever rangatira while also mokopuna. **W(H)AKAPUTANGA** - Encompasses the known waka bloodlines affiliated with the tupuna that autographed the document. Wording ‘wh’ is a northern Aotearoa dialect. Wording ‘wa’ encompasses pre-waka bloodlines. **RANGATIRATANGA** - Kings, Queens, Law Makers, Chieftainship, right to exercise authority, chiefly autonomy, chiefly authority, leadership, sovereignty, kingdom, self-determination, self-management, self-government. **NU TIRENI** - Nu Tireni shows the application of the W(h)akaputanga is all-inclusive, Aotearoa in its entirety in perpetuity;

ARTICLE 1

Hapu Suv'eranty and Governance Structure;

Ko Matou (We) ko nga Tino Rangatira (the Hapu-elected Suv'eran/ Rangatira representing our Suv'eran Hapu) **o nga iwi o** (bones of) **Nu Tireni** (the entire motu i raro mai o Hauraki from every region below, Hauraki) **kua oti nei te huihui** (have met, discussed, made decisions and fully completed our hapu meetings and we give our full support for the meeting at) **i Waitangi i Tokerau i te ra 28 o Oketopa 1835** (Waitangi in Tokerau on the 28th day of October 1835). **Ka wakaputa i te rangatiratanga o to matou ake wenua** (the Suv'eranty of our own hapu regions is

agreed and declared ongoing in our own meetings) [ka meatia](#) (our final action in the process now is) [ka waka putaia e matou](#) (to let those decisions be known publicly. We hereby announce) [he wenua rangatira](#) (that our various individual hapu regions are Suv'eran). [Kia huaina](#) (Further to the Suv'eranty of our hapu regions we are excited to announce globally that the national management collective of hapu will be known forthwith and formally as) [ko te Wakaminenga o Nga Hapu O Nu Tireni](#). (the collective whanau hapu of Nu Tireni, the Confederation of Rangatira, Hapu of Aotearoa);

ARTICLE 2

Suv'eran Authority Divine Lore & Law;

[Ko te Kingitanga ko te mana i te wenua o te Wakaminenga o Nu Tireni](#) (The question is posed "is it the King and the King's monarchy that has mana, prestige and authority in the new nation of Te Wakaminenga o Nu Tireni?") [ka meatia nei](#) (we advise you unequivocally) [Tino Rangatira anake](#) (the mana, prestige and authority solely and exclusively rests with our hapu-elected Suv'eran/Rangatira (kings, queens, law makers) no one else). [i to matou huihuinga](#), (as we collectively decided and recorded at our hapu level meetings, prior to 28 October, and in anticipation of public announcement on the 28th of October 1835) [A, ka mea hoki](#) (The outcomes or approved motions of our hapu meetings are): [e kore e tukua e matou](#) (none of us will allow, let go of, stand for, give over to, or permit ANYONE) [te wakarite ture](#) (to discuss, frame, design, write, create, develop, participate in etc., in creating law/kawa, i.e. any man-made operational practices, processes, policies or instruments for social living and management). [kei te tahi hunga ke atu](#) (We will NOT authorise in any way; any one person, persons, whomever) [me te tahi kawanatanga hoki](#) (nor will we permit any governance structure) [kia meatia nei i te wenua o te Wakaminenga o Nu Tireni](#) (to establish itself, have application in, validation or authority in the territories of the Wakaminenga o Nga Hapu o Nu Tireni). [Ko nga tangata anake e meatia nei e matou](#) (it will only be people of our choosing) [e wakarite ana ki te ritenga o o matou ture](#) (those who can align themselves with, and practice our lore and laws) [e meatia nei matou i to matou huihuinga](#) (This was our unanimous agreement at our hapu meetings);

ARTICLE 3

Wellbeing-based Structures;

[Ko matou ko nga Tino Rangatira](#), (We, the whanau hapu elected Suv'eran/Rangatira), [ka mea nei](#) (reiterate the motions agreed at meetings prior to 28 October and insist) [kia huihui](#) (it is important we meet) [ki te runanga ki Waitangi](#) (as a collective of open-minded visionaries, at Waitangi) [a te ngahuru i tenei tau, i tenei tau](#) (in the autumn of every year) [ki te wakarite ture](#) (to discuss, frame, create, evolve, operational laws as initiated by hapu) [kia tika ai te wakawakanga](#), (to ensure ignorance and/or arrogance of wellbeing practices by the newcomers are ceased); [kia mau pu te rongu](#), (with emphasis given NEVER to create anything that would not maintain peace alluding to our consciousness of whakapapa - violation of lore produces violence and negative utu) [ki a mutu te he](#), (for as already discussed and agreed at these meetings the promotion and practice of peace would in turn end wrongdoings)

perpetrated upon us). [kia tika te hokohoko](#), (this cessation of wrongdoing would then align our focus on the art of trading with integrity) [a, ka mea hoki ki nga tauwi](#), (again we collectively reiterate to those who would “poke their nose tau-ihu o runga - onto our shores/land”) [kia wakarerea te wawai](#), (common sense not prevailing, you are ordered to let go of your ways. All the structures that you know of and are familiar with are gone, in the past). [ki a mahara ai](#) (We remind you our structures are purposely designed and focused on maintaining the peoples’ wellbeing, including our healthy relationship with our environment, all that constitutes our uni-verse, one song for all since all are one) [o to matou wenua](#) (here on the placenta from which we all gain sustenance) [a ki a uru ratou ki Te Wakaminenga o Nu Tireni](#). (consequently we now formally advise you, you have no option but to come under the auspices of Te Wakaminenga o Nga Hapu o Nu Tireni);

ARTICLE 4

Emergence as a Suv’eran Nation with International Alliances;

[Ka mea matou](#) (We the aforementioned) [kia tuhituhia](#) (write) [he pukapuka](#) (a book) [ki te ritenga](#) (formally commanding a ‘word verbatim’ copy) [o tenei, o to matou wakaputanga nei](#) (of this, our Wakaputanga, the proclamation to the world of our presence, an independent rangatira nation; be written and forwarded) [ki te Kingi o Ingarani](#) (as a notification and courtesy to the King of England) [hei kawatu i to matou aroha](#) (in recognition and as a demonstration of our love and appreciation) [nana hoki i wakaae ki te Kara mo matou](#) (for his keeping his promise to gift us a flag received 1834 according us all associated rights, privileges and protections - pre-Wakaputanga - of the most powerful nation of the time);

HAPU

Many of those who signed the Wakaputanga could represent more than one rau. It was accepted practice to indicate multiple whakapapa representations by shifting position when speaking as a representative from a different bloodline. Hapu at the time are Whanau Hapu i.e. made up of [whakapapa](#) aligned and connected with the land. To have a voice one must have whakapapa to the land. If one could not whakapapa to the land one had no voice, no standing place, no standing. It follows then that land is not a tradeable commodity, any more than whakapapa is tradeable;

Under the Great Seals of our Mauri Nation, Tangata Whenua can execute all rights, powers, privileges and authorities of Tino Rangatiratanga meaning ‘absolute sovereignty’, ‘the spiritual reign or authority of Io Matua’ and ‘Io Matua’s inheritance to Tangata Whenua’. It is not negotiable, saleable, transferable or tradable. It remains intact in all its nuances and intricacies, meanings and customs. It remains forever unchangeable.

“CROWN ROYAL CHARTER”

ARTICLE 1 – Suv’eran Covenant, Affirmation

I inarguably affirm in the presence of IO Matua, our heavenly father, known by many names, I.....hereby undertake to do my utmost to assist to firmly establish the National Independence of the Sovereign Mauri Nation by upholding the integrity of He W(h)akaputanga o Te Rangatiratanga o Nu Tireni 1820-1835, Te Tiriti of Waitangi 1840 and the Memorial of Rights 1975 in allegiance with the Te Whare Runanga and the Crown Royal Charter of the Crown of the Mauri Nation.

By the Grace of God, IO Matua, Our Heavenly Father & Defenders of the Faith, I ask that you be my protector and refuge as I am willing to trust in you that I may attain a purity of mind, body, soul and spirit in the knowing that all things are possible under your guidance. With all my reverent kindness, trust, honour and gratitude.

ARTICLE 2 – Divine Entity

The Divine Entity is inviolable (safe from violation) and shall not be prejudiced or subjected to any undue exposure. The same shall apply to the entities of prophets and divine messengers.

ARTICLE 3 – Official Language

English is the primary language. Mauri[Maori] language when used shall prevail.

ARTICLE 4 – Lore / Law / Protectorates

The principles of Divine Law, Natural Law. Tikanga, Kawa are the final authority in the interpretation thereof. Divine Law is that *“you do no harm to your fellow man or his property”*. The principles of Native, Customary, Tikanga, Kawa and Original Lore are all sources of this unwritten lore.

The Crown of the Mauri Nation are ***Internationally Protected***, through the acknowledgement of his Majesty’s Royal Protection in perpetuity (Letters Patent) and by the ‘New Zealand United Tribes Flag 1835’ endorsed by King William IV gazetted in the NSW Gazette Notice 17th August 1835.

We will assert full powers, sovereign rights, privileges conferred by the Treaty of Versailles 1919; the Covenant of the League of Nations; Protectorates and Common Law Doctrines as far and in so far as is possible, in a manner that facilitates and promotes the retention, use, development and control of lands. Protectorates as follows;

- (a) 1820-1835 He-W(h)akaputanga-o-te-rangatiratanga-o-nu-tireni;
- (b) 1840 Te Tiriti of Waitangi & Mandate;
- (c) 2020 Royal Decree Proclamation Judgment 22nd December;
- (d) 2020 Declaration-Order/~22-~December;
- (e) 1843 Standing-Orders-in-Council;
- (f) 1995 Aotearoa taken back by Royal Regent Hohepa Mapiria;
- (g) 2021 Crown Royal Charter;
- (h) 1839 Queen Victoria Statement delivered by Lord Normanby;
- (i) 1975 Queen Victoria Letter 1858 and the Memorial of Rights;
- (j) 1858 Magna Carta;
- (k) Halsbury 3rd Edition, volume 36 statutes para 559 pag 337 Rules;

- (l) 1837 - House of Lords Royal Command;
- (m) 1834 - 1834-1835 United Tribes Flag - International Protectorate;
- (n) 1852-1947 New Zealand Constitution Act, Parliament chopped off their own head;
- (o) 1858 - Queen Victoria Letter recognizes Law Makers, Rangatira - Protectorate;
- (p) 1875 - Pacific Island Protection Act;
- (q) 1900 - Crimes Act;
- (r) 1961 - Crimes Act NZ;
- (s) 1954 GOTHIC, Royal Yacht, with United Tribe Flag 1835 painted and flying at the helm;
- (t) Law of Nations §122, §212;
- (u) 1831 His Majesty King George IV Statute 1831, page 69;
- (v) 2003 Foreshore and Seabed Decision Pgh 140xx2 All titles Null and Void;
- (w) 1839 Queen Victoria Statement to Lord Normanby;
- (x) 2014 Sovereign Nation Treaty Rangihou Gondwana[Australia];
- (y) 2021 Letters-Patent-Aotearoha(Aotearoa)-Whenua;
- (z) Great Seal of the Crown of the Mauri Nation;
- (aa) 1961 Vienna Convention;
- (ab) 1969 Law of Treaties;
- (ac) 2007 United Nations Declaration on the Rights of Indigenous Peoples;
- (ad) 2020 Postmaster General of Aotearoha(Aoteroha)[New Zealand];
- (ae) 2017 92Y Force not permissible - In no case may force be used to secure compliance with a direction. Section 92Y: inserted, on 4 January 2017, by section 11 of the Health (Protection) Amendment Act 2016 (2016 No 35);
- (af) 2020 United Nations Permanent Forum on Indigenous Issues - Indigenous peoples are informed, PROTECTED and prioritized during the global COVIC-19 Pandemic;
- (ag) 2005 High Court Foreshore and Seabed Decision - all titles are null and void;
- (ah) 1995 Under the Internation Law of Conquest Hohepa Mapiria Joseph ("Joe") Murphy Royal Regent and other regents took back Aotearoa (New Zealand) on behalf of the Māuri Nation by lowering and removing the false flags andraising the United Tribes Flag 1835; creating the conquest without objection;
- (ai) 1988 The Imperial Laws Application Act;
- (aj) Feudal Title of the Crown meaning the Crown are bound by their status in ahierarchy of reciprocal obligations of service and defence to Māuri under the TOW;
- (ak) Fiducial Title of the Crown meaning, the Crown owes to Māuri under the TOW,the duties of good faith, trust and confidence and must exercise a very high standard of care in managing our Māurilands, resources, estates and funds;
- (al) 2021 Letters Patent Realm of Aoteaoha (Aoteroa) [New Zealand];
- (am) 1839 Letters Patent issued by Lord Normanby to Lieutenant Consul William Hobson; That gives you a clearer understanding as to the purpose of the TOW 1840 and therecognition given to the DOI 1835 by the Crown and his Majesty King William IV;
- (an) 2024 Treaty with E.I.R.E Nation and Sovereign Crown of the Mauri Nation;
- (ao) 2021 Letters Patent Resource and Building Consent;
- (ap) 2021 Letters Patent Bank;
- (aq) 2021 Letters Patent Royal Regents;

(ar) 2021 Letters Patent Whenua Aotearoha;
(as) 2021 Adoption of Laws;
(at) 2021 1820-1835 He-W(h)akaputanga-o-te-rangatiratanga-o-nu-tireni in perpetuity;
(au) 2021 Letters Patent IM & 1844 Queen Victoria Trust;
(av) 2021 Letters Patent Criminal Agendas;
(aw) 2021 Letters Patent Mauri in Captivity to be released;
(ax) 2021 Letters Patent Charters and Administration;
(aw) 2021 Letters Patent Paremata & Governance;
(az) 2021 Letters Patent Decrees, Patents, Proclamations and Declarations;
(aaa) 2021 Letters Patent Land Titles, Birth Certificate and Bond;
(aab) 2021 Letters Patent Paremata Sovereign Nation State & Embassy;
(aac) 2021 By Royal Assent - Roll Call Decree of The Crown of the Mauri Nation in [A]ssembly - nullify the person in commercial trade and ownership. Private Natural Law Record 10888999;
(aad) 1988 Ture Whenua Māori Bill;
(aae) 1987 Conservation act;
(aaf) 1993 Te Ture Whenua Wakahuri Act;
(aag) 2024 Seals Charter;
(aah)2004 te-ture-whenua-maori-amendment-act-no3
(aai)1981 public-works-act-1981
(aaj)1894 the-native-land-courts-act-1894
(aak)1836-the-british-crowns-feudal-protectorate-title-of
(aal)1839-instructions-from-the-secretary-of-state-for
(aam)1852-right-to-govern
(aan)1858-the-native-districts-regulation-act
(aao)1862-the-native-lands-act1
(aap)1891-legislative-council-act
(aaq)1957-provision-of-the-summary-proceeding-act
(aar)1995-te-ture-whenua-maori-incorporation
(aas)1836-the-british-crowns-feudal-protectorate-title-of-new-zealand
(aat)1839-instruction-from-lord-normaby-to-captain-hobson-hm-consul-nz
(aau) 2003-interview-with-hohepa-mapiria-joseph-murphy-royal-regent-7th-july-
(aav)1858-the-native-districts-regulation-act
(aaw)1846-new-zealand-constitution-act
(aax)1894-the-native-and-courts-act-part-ii
(aay)1862-the-native-lands-act
(aaz)1846-royal-charter-and-instructions
(aaaa)1931-1947-statute-of-westminister-act
(aaab)1995-te-ture-whenua-maori-incorporation-constitution-regulation-act
(aaac)1891-legislative-council-act
(aaad)1957-provision-of-the-summary-proceeding-act
(aaae)2004-special-resolution-hohepa-mapiria-joseph-murphy
(aaaf)1842 the-waste-land-act
(aaag)1988 imperial-laws-application-act

(aaah)1846 new-zealand-constitution-act - Section 9 & 10 Vic c.103 Extract Reads: "In cases arising between the Aboriginal Inhabitants of New Zealand Alone.... The Courts and Magistrates of the same province.... Shall enforce such Native/[Maori/Tangata Whenua] Laws, Customs and Usages as aforesaid".

(aaai)1931 statute-of-westminister-act

(aaaj)1872 pacific-islanders-protection-act

(aaak)1968 privy-council-limitation-of-appeals-act

(aaal)1351 treason-act

(aaam)1995 criminal-code

(aaan)1999 criminal-code-amendment-slavery-sexual-servitude-act

(aaao)1689 english-bill-of-rights

for the protection of our Inherent Native Authority and Suv'eranty in universal now space and in perpetuity, *"Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man."*

ARTICLE 5 – Religion

Suv'erans embracing religion shall have the right to revert to their respective religious laws in matters relevant to personal affairs, the practice of religious (affairs) or (rituals), and the nomination of spiritual leaders in so far as these practices do not contravene Divine Law. Every man and woman is free to worship God in accordance with his/her conscience.

ARTICLE 6 – Suv'ernty, Sovereignty of each individual - Live Life Claim and Divine Soul Claim

The suv'eran are the source of suv'eranty/sovereignty and shall exercise and protect the will[rights] and privileges this affords, along with the recognition of the suv'eran will[rights] of others, thereby preserving and promoting unity, love, peace and charity. Each suv'eran, sovereign shall hold a [Live Life Claim](#) and [Divine Soul Claim](#) to declare and announce their sovereignty to the Mauri Nation.

We stand as man, many with a womb, living, standing in our private capacity on our paramount lands (live life claimants), in our Charters & Kindoms/Matamuatanga, having returned from sea to manage our affairs (private foundations) & all the people living on our lands (native earth claims - living deeds) as ratified in He Whakaputanga o te rangatiratanga o nu tireni 1835, Te Tiriti o Waitangi 1840 & verified within the Queen Victoria Statement delivered by Lord Normanby 1839, Queen Victoria Letter 1858 and the Memorial of Rights 1975;

Sovereignty is a spiritual notion: the ancestral tie between the land, papatuanuku 'mother nature', and original Mauri, the living who were born here, remain attached thereto and must be returned, to be united with our ancestors. This link is the basis of the undisputed [ab]original native title to the soil and our sovereignty, 'law of the land'. It has never been ceded or extinguished, and co-exists with the sovereignty of Mauri, of the living and the

Crown of the Mauri Nation and therefore land *can never* be taken for sustainable conservation purposes by the United Nations.

ARTICLE 7 – Political

The [kawanatanga](#) [political system] shall, within the framework of the fundamentals of the Mauri Nation prescribed under this charter, shall be based on co-operative alliances. These alliances shall be governed by tikanga, kawa, law, lore, operating with integrity, transparency and honesty. The Rangatira (chiefs, kings, queens) shall, upon notification, have the right to establish political alliances and treaties.

[Te Whare Runanga](#)[Govern-ment] of the Mauri Nation is the Governing Body and shall commence with a minimum of 9 members. Te Whare Runanga may increase in affiliates as required for a defined period of time. The quorum for a meeting is 9 and shall meet 12 times per year.

The Sovereign Head of the Mauri Nation and New Zealand shall be the [Kingitanga](#) King or Queen.

ARTICLE 8 – Education

The Mauri Nation shall maintain educational systems aimed at truth, [te wheke](#) and te reo rather than the current indoctrination learning processes used throughout the globe by governments.

ARTICLE 9 – Values of the Family

The family unit, [Hapu](#), shall be the basis of society and shall be the foundation thereof. The Mauri Nation shall preserve the identity of the family, [whanau](#) in terms of their respective; faiths, religions, moral and ethical values to ensure the cohesion, stability and protection thereof.

ARTICLE 10 – Unity and Crown of the Mauri Nations

The Mauri Nation basis is that of unity, love, peace, charity, equality and social solidarity. The Mauri Nation is and shall be composed of Mauri[Maori] and Men & Woman who can commit loyalty to the Mauri Nation.

No one shall be inducted into or allowed to continue membership whose character, for truth, valour, good behaviour or allegiance to the cause of Sovereignty cannot bear scrutiny. All members are expected to uphold the fundamental Principles of Natural Law.

ARTICLE 11 – Equality

The Crown of the Mauri Nation shall, without discrimination or prejudice, ensure that all Suv'erans enjoy equal opportunities irrespective of gender, race, creed or religion by

maintaining equilibrium and harmonisation in all aspects of society within Mauri Nations frameworks.

ARTICLE 12 – The Protection of Morals and Heritage

So long as they are moral and ethical, the Mauri Nation shall, within the limits of this charter, be committed to safeguarding, preserving and protecting native traditions, monuments, memorials, burial sites and historical reserves, living and non-living.

ARTICLE 13 – Protection - Native Force (Homeguard, Marshals, Affiliates)

The Mauri Nation Native Force shall maintain the protection of all, especially those who are unable to maintain their own protection such as those who may be elderly, fragile, mothers and children.

ARTICLE 14 – The Arts, Crafts and Literature

The Mauri Nation shall promote the arts, crafts, music, kapa haka and literature for the benefit of all of society.

ARTICLE 15 – The Economy

The economy shall be organised in accordance with a comprehensive development plan of Co-operative Private Foundations and Enterprises that guarantees an increase in national contributions, utilising a fair and equitable distribution format, effectively creating a rise in the standard of living with increases in employment or energy exchange opportunities.

ARTICLE 16 – Co-operative Private Foundations

Co-operative Private Foundations and enterprises shall be created and maintained by the Mauri Nation to facilitate the exchange of energy and banking. To exist within the new societal frameworks, an exchange of energy is required by the suv'eran that in turn allows for a fair and equitable form of remuneration. The suv'eran shall have a share in the management of these enterprises and the profits thereof are to be used for intra and infrastructure throughout their respective regions.

ARTICLE 17 – Enterprise Contribution

There shall be a contribution from the operating Private Foundation, a contribution towards the management of the Mauri Nation, implemented by the Supreme Council.

ARTICLE 18 – Health

The Mauri Nation shall implement and maintain health systems aimed at the physical, mental, holistic, Rongo and spiritual well-being of the suv'eran.

ARTICLE 19 – Natural Resources

The Mauri Nation shall give due and just consideration to the use of natural resource by operating under a fit-for-purpose mentality rather than the throwaway mentality currently used.

ARTICLE 20 – Agriculture

Agriculture is a fundamental component of the national economy. The Mauri Nation shall seek to give due care to farmers and agricultural workers, as well as to the development of the main national agricultural crops. The Mauri Nation shall also seek to support agricultural cooperative societies and to include farmers in the agricultural plan and enable them to manage these plans.

ARTICLE 21 – Property and Lands - Native Earth Claim

Property and Lands of Aotearoa(Aotearoha) that have been secured by the Crown of the Mauri Nation, by Letters Patent 11 February 2021, shall be subject to the kaitiakitanga (guardianship), and are subject to claim by Live Life Claimants.

The government created an illegal 'land title' with a piece of paper, tennant, knowing full well that all titles are null and void (High Court Foreshore and Seabed decision 2006) and without our informed consent. Clearly theft and fraud.

The Crown of the Mauri Nation expressed and implemented a statement/notice of events/letters patent/clauses in every statute of this present day in now space whereby we activated our power to take, alienate, designate and confiscate all Lands in the realm of Aotearoa, never again to be administered by any de facto government, period. Whereas the Management, Retention & Control remain with the Crown of the Mauri Nation, Mauri People (live life claimants) and our ascendants in Perpetuity. Mauri and the live life claimants have assented to the protective principles of entrenchment by expression of a 'majority in agreement' in a 'private national referendum 6th October 2023' which shall not be repealed or amended. Live Life Claimants (only the living) can apply to the Purple Thumb community for a Native Earth Claim, replacing illegal Land titles.

ARTICLE 22 – Kaitiaki (Guardians)

A Kaitiaki holds responsibilities over the whole area of the earth/land/air-space – Natural, unextinguished Native Title & Universal Loes/Laws.

ARTICLE 23 – All life is sacred

Natural Law applies to all inhabitants of this planet and beyond. This principle is innate within every sentient being. Therefore, all life must be engaged with love, respect and purpose, considering the role each of us plays in the overall ecosystem of our environment.

ARTICLE 24 – Humanity

Humanity (Mankind) as a whole is responsible for the well-being of all life on the planet. the planet and its inhabitants. Regardless of the manifestation, the Crown of the Mauri Nation (Assembled governing body) must consider the consequences of their actions as they apply to the suv'eran, the planet and the individual hue-man experience. This consideration must always be weighed appropriately before any decision, direction, or guidance is presented as the Law of the Land.

ARTICLE 25 – Accurate Information

Public comprehension of accurate information is the cornerstone of a successful Te Kainga Ora Tumu (House of Order) [Government]. Those elected to present the suv'eran have an obligation to inform those they represent of the full scope of details, purpose, operation, and impact pertaining to any law, spending, project, or contributions. There must be a cause of action coupled with informed consent for any and all Te Kainga Ora Tumu (House of Order) [Government] activities. Laws and Taonga [bills] must be written and passed singly, without inclusion of other items, and must be written compactly in language understandable to a 5th grader.

ARTICLE 26 – Your Voice

The suv'eran must have a voice that represents their genuine interests. Elected Rangatira [officials] must be part of the community which they present. Rangatira [officials] agree by the acceptance of their election that they will conduct their public and private business in an ethical manner.

ARTICLE 27 – Media

The integrity of the news-related media must be established and maintained as a method of communication responsible to inform the collective. They are responsible to share the information they gain access to and are accountable to investigate the validity of their sources. The media should resemble a scientific process, pursuing evidence of theoretical or speculative information and refraining from drawing final conclusions until proof has been gathered. Their final report should reflect their thought process, methods of research, and reasons for their conclusions.

Other media that reports false statements and defame the Mauri Nation and its Rangatira, Suv'erans shall be served with cease and desist supported with a Notice of Liability and a commercial lien on their property and assets.

ARTICLE 28 – Environ

Food, water, soil, air, and ether are essential components of life on earth. It is a crime against humanity to alter these core components in any way that negatively affects hue-man vitality. Companies, organizations, corporations, incorporations, government offices, and individuals

currently involved with this type of activity will be immediately audited and their operations informed to cease and desist supported with a Notice of Liability.

ARTICLE 29 – Spirit of the Law

The Crown of the Mauri Nation adopted all the Laws by Letters Patent. Laws will be altered, deleted and amended, thereafter enforced always considering the spirit of the law over the letter of the law. All actions have natural consequences whether positive or negative. Peace men and women of the Native Force are responsible for the safety of the suv'eran they are charged to protect. The Native Force are required to uphold the Law of the Land and the Laws of the Mauri Nation, and must be held to a high standard of integrity. Pirihimana [Sheriffs] in local communities should establish community safety groups that are trained to identify dangerous situations and the appropriate responses to those situations. The Native Force are responsible for the Suv'eran whether on duty or off. They should be respected as the authority representing the laws that keep the suv'eran safe.

ARTICLE 30 – Assemblies

Assemblies must be formed by the Supreme Council and have regular meetings that are open to the private. The core men and women for the Mauri Nation Assemblies are nominated and elected by other Assembly members. Each Nation Assembly is composed of representatives from the Marae & Whanau Committees, but open to all suv'eran from any community within the national charter to contribute and participate.

ARTICLE 31 – Global Directorate Office

During this transitional period, our Crown of the Mauri Nation Assemblies will report to the Supreme Council. This will remain in force until such time the Assemblies and the Suv'eran are able to establish an organized operation respecting all Natural Laws.

ARTICLE 32 – No Slavery

No one shall be held in slavery; slavery and the slave-trade in all their forms shall be prohibited. No one shall be held in servitude.

ARTICLE 33 – Malicious Acts Against Humanity

All malicious acts against humanity and nature must stop immediately or be punished by death. The original organic human genome and human DNA must remain pristine and untrammelled as it is the key to the evolution of humanity and many worlds. This includes but is not limited to the withholding of essential information necessary for suv'eran to intelligently decide about whether to use or not to use medical treatments, biological weapons being used in the water supply and pharmaceuticals, genetically modified farming, bioengineering of any kind, mind control usage of frequencies, withholding of known cures under the guise of protecting the economy, adrenochrome production (and/or using children for sexual exploitation in any way (including all forms of paedophilia), using humans for

experimentation, extraction of and selling human body parts on earth or elsewhere for the purpose of greed.

ARTICLE 34 – Mauri Nation Technology Business Incubator (MNTBI) - Administrative Hub for the Mauri Nation

The Mauri Nation will be supported by an administrative hub called the Mauri Nation Technology Business Incubator (MNTBI) that supports all Rangatira and Portfolio holders with all facets of business administration, strategic management, policy development, sales, marketing, accounting, finance, manpower[human resources], IT and website development. It will be the first of its kind for Mauri[Maori] governance and development.

ARTICLE 35 – Mauri Nation Portfolios

SOVEREIGN HEAD

- Kuini Nga wai hono i te po - Kingiitanga (1)

CROWN OF THE MAURI NATION - OFFICE OF THE CROWN

- Pirimia [Prime Minister] (1)
 - Deputy Prime Minister (1)
 - Minita [Cabinet Ministers] (20)
- Govenor - The Attorney in Fact (Crown Negotiator, Agreements, Chief Legal Advisor) (1)
- Chief Justice
- Postmaster General of Aotearoha(Aoteroha)[New Zealand] (1)
- Royal Crown Kaitiaki - Rangatira (3)
- Wise Council - 4 Tohunga, 2 Secretary (6)
- Waka Ambassadors (chairman) (10)
- Privy Councilors (10)
- Te Whare Runanga Mauri o Aotearoha [Government]
- Te Whare Paremata Mauri o Aotearoha [Parliament]] (50-100)
 - **Upper House (100)** - Represents regions
 - Constitutional Experts: 3-15
 - Legislative Drafters: 2-10
 - Electoral Experts: 5-8
 - Legal Advisors: 6-10
 - Public Relations and Communications Officers: 5-8
 - Project Managers: 1-6
 - IT Specialists: 1-5
 - Chief of Staff (1)
 - Administrative Staff: 50-100
 - Parliament Members
 - **Lower House:** (200-300) - Represents the general population
 - Majority and Minority Leaders
 - Ministers of Portfolios
 - Speaker of the House:

- Deputy Speaker
 - Leader of House
 - Whips
 - Backbenchers
 - Opposition Leader
 - Clerk of the House
 - Serjeant-at-Arms
- Rohu, Charters (Councils)
- Pa Kooti (Courts) - High Court Judges/Justices (5)
- Ahu Whenua Commercial
- Marae & Church
- Te Whare Ataroa Charter [Putea]
- Native Force (Kaitiaki) [Defence, Social Justice]
- Private Foundations (Unincorporated Business Enterprise, Charities, Community Service)
- Mauri Nation Technology Business Incubator (MNTBI) - Administration & Operations
- Te Whakaruru Hau Common Law Pure Trust [Treasury]
- Purple Thumb Community (Live Life Claims, Sea Passes, Divine Soul Claims, Exemptions, Private Notaries, Plates, Holder of Seals, Crown Ahika Whenua Authenticatus (Native Earth Claims))
- Law Society - Lore/Laws Taonga Tuku iho (Laws)
- Hapu/Whanau
- Whanau Social Justice
- Kaitiaki whanau trusts
- House of Records - Proclamations, Royal Grants & Letters Patent, Patent Rolls, Treaty Rolls, Charter Rolls, Whanau Trusts, Kaitiaki Trusts, Putea Trusts, Ahu Whenua Trust, Whenua Topu Trust

TE WHARE RUNANGA MAURI O AOTEAROA [GOVERNMENT] STRUCTURE



PROJECTS

1. Communications
 - a. Operations, Security & Investigations
 - b. Universal Intelligence Committee
 - c. Policies, Agreements & Charters
2. Purple Thumb Community
 - a. Live Life Claims
 - b. Sea Passes
 - c. Divine Soul Claims
 - d. Exemptions
 - e. Private Notaries
 - f. Plates
 - g. Holder of Seals
 - h. Crown Ahika Whenua Authenticatus (Native Earth Claims)
3. Highways & Byways Authority
 - a. Waste, Roads, pathways, parks, creeks, reserves
 - b. Transport, Railways, Airports, Airspace & Infrastructure
4. Conscious Communities
 - a. Rongoa, Wairua, Healers & Tohunga Care - Holistic Health & Wellness
 - b. Cultural & Whakapapa Care
 - c. Novation & Ideas
5. Te Wheke - True Potential Learning Model - Educational Development

- a. Toanga & Museum
- b. Schools of learning
- c. Schools of Art, Music, Carving, Weaving, Kapa Haka, Morakau
6. Kai, Wai & Energy Resources
 - a. Energy - 5G, Fuel, Power & Gas (Electricity)
 - b. Manufacturing
 - c. Farmers, Growers
 - d. Water Resources
 - e. Minerals, Geothermal
7. Te Whare – Housing
 - a. Build Care
 - b. Eco & Renovation Build Projects
 - c. Vacant Homes and Buildings
8. Native Ecological & Agriculture Care - Seabed, Foreshore, Rivers, Mountains, Moana
 - a. Environ Kainga Care - Nature Preservation and Protection
 - b. Sacred sites
 - c. Wai Rehabilitation
 - d. Native Wildlife
 - e. Fauna & Flora
 - f. Urupa
9. Hapu & Whanau Care
 - a. Careers & Volunteers Care
 - b. Whanau Care
 - i. Whaea Support
 - ii. Koro Support
 - iii. Tamariki Support
 - iv. Elderly Support
 - v. Disability Support
 - vi. Homeless Support
 - vii. Kai, Tane and Tangaroa
 - c. Dementure Care
 - d. Spiritual [Mental] Health Care
 - e. Drug and Diction Care
 - f. Prison Rehabilitation Care - Support, Education, Housing
 - g. Suicide Healing, Care, Support and Protection
 - h. Ataahua Tangi [Funeral] Care
10. International Relations, Alliances and Treaties
 - a. Migration
 - b. Humanitarian Projects
 - c. UCC - International Commerce

1. Communications

- a. Operations, Security & Investigations
- b. Universal Intelligence Committee
- c. Policies, Agreements & Charters

2. Purple Thumb Community

- a. Live Life Claims
- b. Sea Passes
- c. Divine Soul Claims
- d. Exemptions
- e. Private Notaries
- f. Plates
- g. Holder of Seals
- h. Crown Ahika Whenua Authenticatus (Native Earth Claims)

3. Highways & Byways Authority

- a. Waste, Roads, pathways, parks, creeks, reserves
- b. Transport, Railways, Airports, Airspace & Infrastructure

4. Conscious Communities

- a. Rongoa, Wairua, Healers & Tohunga Care - Holistic Health & Wellness
- b. Cultural & Whakapapa Care
- c. Novation & Ideas

5. Te Wheke - True Potential Learning Model - Educational Development

- a. Toanga & Museum
- b. Schools of learning
- c. Schools of Art, Music, Carving, Weaving, Kapa Haka, Morakau

6. Kai, Wai & Energy Resources

- a. Energy - 5G, Fuel, Power & Gas (Electricity)
- b. Manufacturing
- c. Farmers, Growers
- d. Water Resources
- e. Minerals, Geothermal

7. Te Whare – Housing

- a. Build Care
- b. Eco & Renovation Build Projects
- c. Vacant Homes and Buildings
- d. Affordable loans

8. Native Ecological & Agriculture Care - Seabed, Foreshore, Rivers, Mountains, Moana

- a. Environ Kainga Care - Nature Preservation and Protection
- b. Sacred sites
- c. Wai (Water) Rehabilitation
- d. Native Wildlife
- e. Fauna & Flora
- f. Urua

9. Hapu & Whanau Care

- a. Careers & Volunteers Care
- b. Whanau Care
 - i. Whaea Support
 - ii. Koro Support
 - iii. Tamariki Support
 - iv. Elderly Support
 - v. Disability Support
 - vi. Homeless Support
 - vii. Kai, Tane and Tangaroa
- c. Dementure Care
- d. Spiritual [Mental] Health Care
- e. Drug and Diction Care
- f. Prison Rehabilitation Care - Support, Education, Housing
- g. Suicide Healing, Care, Support and Protection
- h. Ataahua Tangi [Funeral] Care

10. International Relations, Alliances and Treaties

- a. Migration
- b. Humanitarian Projects
- c. UCC - International Commerce

SEALS

- Great Seal of the Crown of the Mauri Nation (1)
- Purple Thumb Suv'eran Notary Seal
- Purple Thumb Community Seal
- Purple Thumb Community Charter Seal
- Crown of the Mauri Nation Private Tribal Notary Seal
- Crown of the Mauri Nation Wise Council Seal
- Crown of the Mauri Nation Pirimia Seal
- Crown of the Mauri Nation Royal Regent Seal
- Crown of the Mauri Nation Attorney in Fact Seal
- Crown of the Mauri Nation Te Whare Runanga Seal
- Crown of the Mauri Nation Paremata Seal
- Crown of the Mauri Nation Kaunihera Seal
- Crown of the Mauri Nation Waonga Seal
- Crown of the Mauri Nation Manatu mo te Taiao Seal
- Ambassador Seals



TRADING SEALS

- Kohuiarau GAT Seals

ARTICLE 36 – Paremata[Parliament]

When the Maori Nation Portfolio Ministers & Committees will have general sessions and create breakout sessions where the various Core Activity Committees will present their obstacles, solutions and best practices in a collaborative effort to learn from each other. Committees will be responsible for reporting back to Paremata.

ARTICLE 37 – Freedom

The suv’eran recognizes that there are things that exist that may be invisible, metaphysical, or immeasurable that have tangible thoughts. It is essential to respect this diversity as a reality that is part of the human experience to want to connect and comprehend our origins, powers latent within, and potential. Therefore suv’eran is free to communicate, observe, practice, participate, believe, or create any spiritual, energetic, or religious activity so long as it does not hurt others, incite violence, or violate the Natural and fundamental rights of the suv’eran. Regardless of the circumstances, these rights will always be protected without exception.

ARTICLE 38 – Self-governance

The Suv’eran are henceforth responsible for governing themselves and work peacefully towards common goals that empower and protect themselves, the planet, and all life on Earth. The purpose, meaning, and value of these things may be expressed and appreciated by

anyone and everyone in different ways. These differences are an essential part that defines the human experience and although they have been used in the past to divide us, we will endeavour to use those same qualities to draw us closer together.

ARTICLE 39 – Indigenous People Protected COVID-19

As per the letter in this charter (at the end of the document), Mauri(Maori)(indigenous) are protected by the United Nations from COVID-19 Pandemic Plan July 2024, Vaccinations and wearing masks.

ARTICLE 40 – United Tribes Flag 1834 & 1835

International Protectorate, free passage throughout the Commonwealth countries, sea and land flag authorised through Te Tiriti o Waitangi 1840 partnership. It validates the Sea Pass and Mauri Nation on the seas and lands.

ARTICLE 41 – Agents/Entities

A person who kills the Sovereign does the Sovereign any bodily harm tending to the death or destruction of the Sovereign or maims, wounds, imprisons or restrains the Sovereign, shall be guilty of an indictable offense, called treason, and liable to level 1 imprisonment (life); or imprisonment for such other term as is fixed by the court as the court determines. s. 9A (1)(a) of the Crimes Act 1958 (Vic.).

ARTICLE 42 – Letters Patent

Prior and future notices pursuant to this LETTERS PATENT, asseverant cannot be compelled, manipulated, deceived, extorted, tricked, threatened, placed under duress, or coerced, or so affected under colour of law by any man or woman, who individually, or in any capacity as or under any legal person, persona, agency, entity, officer, or party, attempts to gain the waiving of any of asseverant natural and un-a-lien-able obligations; or acts in contradiction thereof, or acts in opposition of moral conscience and possession granted to asseverant by God, nor can asseverant be deprived of any of these said obligations, except by the lawful process in accord and satisfaction with LETTERS PATENT.

ARTICLE 43 – Revoke, Void

By the Great Seal of the Crown of the Mauri Nation we revoke and void;

(a) [HER-MAJESTY-THE-QUEEN-IN-RIGHT-OF-NEW-ZEALAND-SEC-CIK #0000216105 1986](#)

(b) [Births-Deaths-Marriages-Act 1995](#)

(c) [New-Zealand-Prime-Minister-](#)

(d) [New Zealand Flag](#)

(e) [Seal-of-New Zealand](#)

(f) [The-Constitution-Act 1986](#)

(g) [Local-Government-Act 2002 & Acts](#)

(h) [Resource-Management-Act 1991](#)

(i) Minors (Property and Contracts) Act 1970

(j) Infant Nation Constitution Act 1986 and Cestui Que Vie Act 1666

(k) The word 'Person' from any publication referencing Maori or Mauri

(l) All land titles and any and all derivatives and derivations of the corporation names

"When Governments act contrary to the Commandments of GOD and shackle their people in bondage and slavery, they shall inherit the wrath of the 'Almighty' and when that day cometh, woe be unto them for they shall be swept off the Land; but in as much as ye will not keep my commandments ye shall be cut off from my presence". [refer 2 Nephi 1:20]

ARTICLE 44 – Crimes Against Humanity

Persons who have been convicted of murder, paedophilia, drug trafficking, fraud, Treachery, Human rights crimes against humanity, economic deprivation, operating a slavery system, illegally and unlawfully seizing property, debt bondage, blackmail, political persecution, interference of tribal sacred lands and a blatant disrespect of Jurisprudence under Gods Lore/Law, Common and International Law, Originee and Mauri (Maori) (Kawa, Tikanga, Customary) Lore/Law, extortion and fraud will result in the immediate refusal of ' Residency' status within the Mauri Nation Territories.

ARTICLE 45 – Crown of the Mauri Nation Plates

All residents will be required to display 'Crown of the Mauri Nation Sovereign Plates' on their mode of transport to identify sovereign jurisdiction. Sovereign Plates are the sole function of the Highways & Byways Authority.

ARTICLE 46 – Migration

All Non-Residents under the Migrations Laws 2020 enacted, that all persons entering Our Nation must apply for a FREE Resident Visitors Pass.

ARTICLE 47 – The Papal Decree

The Most Holy Francis issued an Apostolic Letter on July 11 and effective 1 September 2013 that effectively strips away the immunity of all judges, attorneys, government officials and all entities established under the Roman Curia. Note: All corporations are established under the Roman Curia. All of these "persons" can now be held accountable for war crimes, crimes against humanity, for the unlawful restrictions of the liberties of the divine spirit incarnate (note: divine spirit embodies humanity); and for failure to settle the accounts and for continued prosecution of claims already settled.

ARTICLE 48 – Impinge or Usurp our Sovereign Nation status

To impinge or usurp our Sovereign Nation status of our “Sovereign Nation” will be seen as an Act of Treason Act 1571 and a blatant disrespect of Jurisprudence under Gods law, Common and International Law, Original Lore and people’s Law.

ARTICLE 49 – Realm of the Crown of the Mauri Nation

Our Lodial Land Title Realm in and over, above and below Our Realm And Territories comprises of, but is not limited to all lands, forestry, fisheries, waterways, minerals, treasures, intellectual property rights, genetics, all lands above and below and any and all lands that are inalienable and inviolable, by which our Rangatira with the integrity of the de jure, Lawful, Heir in Lore, Law, by birthright and in abeyance, WE are rightfully able to seize and occupy the said lands mentioned above.

ARTICLE 50 – Gondwana Embassy

Our Embassy in Rangihou, Gondwana Land, Australia avails itself of the opportunity to maintain foreign relations with the world, assurances of the highest consideration. The presents its compliments and honor through discussions between officials of the world to ensure the safety of Sovereign heirs and Residents.

ARTICLE 51 – Treaty with E.I.R.E - Sovereign Nations of Ireland, Scotland and England

The Crown of the Mauri Nation autographed a Treaty with the Sovereign Nations of Ireland, Scotland and England October 2024 witnessed by the Global Chief Post Master General :Jason-Paul:Greaves.

ARTICLE 52 – Rights And Freedoms of all Peoples

We do by these presents hereby constitute that everyone in is entitled to all the rights and freedoms set forth in this Our Letters Patent without distinction of any kind, such as race, colour, sex, language, political or other opinion, national or social origin, property, birth or other status; that everyone has the right to life, liberty and security of individual; that no one shall be held in slavery or servitude; that slavery and the slave trade shall be prohibited in all their forms; that all are equal before the law and are entitled without any discrimination to equal protection of the law; that all are entitled to equal protection against any discrimination in violation of this Letters Patent and against any incitement to such discrimination; that no one shall be subjected to arbitrary interference with his/her privacy, family, home or correspondence, or to attacks upon his/her honour and reputation; that everyone has the right to the protection of the law against such interference or attacks; that everyone has the right to freedom of movement and residence within Our Realm; and that everyone has the right to leave and return to the Nation subject to Migration Laws; that everyone has the right to freedom of thought and conscience; this right includes freedom to change his/her beliefs, to manifest his/her beliefs in teaching, practice, worship and observance so long as his/her religion or beliefs does not violate or incriminate the general principles of the Nations; that everyone has the right to freedom of opinion and expression: this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through internal media; that everyone has the right to freedom of peaceful assembly and association; that everyone shall be subject only to such limitations as are determined by law solely for the purpose of securing due recognition and respect for

the rights and freedoms of others and of meeting the just requirements of morality, public order and the general welfare; everyone is entitled to a social order in which the rights and freedoms set forth in this Charter can be fully realised and that nothing in this Charter may be interpreted as implying for any individual any right to engage in any activity or to perform any act aimed at the destruction of any of the rights and freedoms of others set forth herein.

ARTICLE 53 – Marriage

Everyone of full age, without any limitation due to race, sex and nationality, have the right to marry and to found a family. Everyone is entitled to equal rights as to marriage, during marriage and at its dissolution. Your relationship and identity will be kept sacred.

ARTICLE 54 – Privacy Rights Of All Peoples

An individual's normal place of domicile is inviolate and no search can take place except where provided for by Law; that everyone has the right to privacy in their family life and correspondence, unless they breach Sovereign Rights and Dignity; that nobody can be deprived of his property except for public utility, but only then when legally notified and for just compensation; that All people in Nation have the right to peaceful assembly, without weapons, in accordance with the laws that regulate the exercise of this right without subjecting it to prior authorization. This freedom does not extend to outdoor gatherings, which remain subject to Native Force & Security regulations; and that freedom of association is guaranteed under the Laws which regulate it.

ARTICLE 55 – Family Health And Wellness

Everyone has the right to living adequate for the health and well-being of himself/herself and of family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his or her control. All Residents in Our Nation must provide for themselves either individually or in association for their social welfare and old age benefits.

ARTICLE 56 – Family – Mother And Child

Grandmother, Motherhood and childhood are entitled to special care and assistance. All children in Our Nation whether born in or out of wedlock, shall enjoy the same social protection.

ARTICLE 57 – True Potential Learning And Education

Everyone has the right to True Potential Learning and Education. The education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit. All education shall be directed to the full development of the individual and to the strengthening of respect for

people, family, nature, the land, the arts, music, science, customs, traditions, values, language, rights and fundamental freedoms. It shall target nature, regeneration, cleansing of the lands, research, natural remedies, holistic medicines and scientific research. It shall promote understanding, tolerance and friendship among all nations and world peace. All Parents have a prior right to choose the kind or type of True Potential Learning and Education that shall be given to their children. All Parents have the duty to educate their children until maturity and give them every chance to integrate themselves into the World. We will work closely with the elderly to harness their skill and abilities as the 'knowledge keeps and teachers' for our children and future generations.

ARTICLE 58 – Culture And Art

Everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in cultural advancement and its benefits. Everyone has the right to the protection of the moral and material interests resulting from any scientific, literary or artistic production of which she/he is the author.

ARTICLE 59 – Migration

All individuals not living in our Nation must apply under our Migration Laws to get 'Resident' status. a. All individuals must wait for a Resident to LEAVE before they can be accepted and ENTER. b. First Nations Peoples, Home Participants and immediate family will be given first priority.

ARTICLE 60 – Native Force, Security & Wardens

We shall empower the Native Force to maintain Navy, Airforce, Army law, order, security, safety, and protection, in and throughout our Nation. There shall be a Native Force Chief appointed to accord and satisfaction of the Wise Council. The Native Force Chief shall be invested with all rights, powers and authority necessary to maintain law, order, security, safety and protection, and shall be provided with the necessary resources to enable proper and effective law and order. The Native Force shall be transferred into restorative units to build infrastructure, shelter, replant trees and forests, clean waters and purify the atmosphere.

ARTICLE 61 – Right To Take Up Arms

Our Residents will have the Right to Take Up Arms in defence of the Crown of the Mauri Nation in reclaiming, restoring and protecting our customs, traditions, values, rights, privileges, powers, authority, culture and the lands of our inheritance, as and when the need arises and agreed by the Wise Council.

ARTICLE 62 – The Ariki Court

Shall be the Highest Court in the Crown of the Mauri Nation. English, British, Foreign or European Judges and Lawyers from foreign countries shall have NO jurisdiction in this Court.

ARTICLE 63 – Peoples Court

The Peoples Court shall be the Lower Court. English, British, Foreign or European Judges and Lawyers from foreign countries shall have NO jurisdiction in our Peoples Court.

ARTICLE 64 – Land Court

The Land Court Shall deal with all land matters, land leases directed to the Land Court.

ARTICLE 65 – Artefacts, Taonga's (Treasures) And Human Remains

All artefacts, taonga's, treasures, body remains that belong to the Crown of the Mauri Nation shall be reclaimed and managed by our Museum.

ARTICLE 66 – Crown Estate

The Crown Estate of Aotearoha(Aotearoa) Mana Whenua in the realm of New Zealand is not the private property of the King or Queen. Our assets are hereditary possessions of the Sovereign, Mana Whenua, Tangata Whenua held in right of the Sovereign Crown. This means the assets belong to the Sovereign Mana Whenua, Tangata Whenua in perpetuity.

Our **Realm of Aoteraoha (New Zealand)**, which comprises of New Zealand landmass; and Zealand and underwater continental shelf 4.953 million sq km; and The self-governing Aotearoha nation includes the North Island, South Island and coastal islands, the Chatham Islands, the Kermadec Islands and Campbell Island, the Cook Islands, and The self-governing state of Niue; and Tokelau; and The Ross Dependency; and Rangihou in Paremata, New South Wales, Gondwana land; the terrestrial and exclusive economic zone including Zealandia underwater continental shelf; **Total area 4,953,049km²** sea zone with respect to exploration, exploitation, conservation and management of marine resources. The Territorial Sea, Contiguous Zone, and Exclusive Economic Zone 1977 Taonga 2021 which includes sea, seabed, subsoil that are beyond and adjacent to the territorial sea of New Zealand, having as their outer limits a line measured seaward from the baseline with every point of which line is distant 200 nautical miles from the nearest point to the baseline including the wild fish stocks, the natural gas and oil reserved, wild catch quota, and the mineral deposits as well as responsibilities for preservation and marine environment; **Total land area of the Realm of New Zealand landmass is approximately 267,710km²**. The ratio of water to land is 15:1

AND WHEREAS in **1995 under international law of conquest**, Hohepa Mapiria Joseph (“Joe”) Murphy Royal Regent and

other regents took back Aotearoa (New Zealand) on behalf of the Māuri Nation by lowering and removing the false flags and raising the United Tribes Flag 1835; **creating the conquest without objection**; Governor-General Cath Tizard had no objection and arrested the members of parliament, under arrest for 2 months in a Paihia Motel by Major General Poenamu of the Royal Armed Forces;

AND WHEREAS in 1993 Mapiria Joseph (“Joe”) Murphy Royal Regent constituted Te Ture Whenua Māori Māori Land Act 1993 which involved the conservation, resource management, Māori land, transport, and fisheries all in one act.

This Crown Royal Charter is for all Suv’erans, Sovereigns, Men, Women, Mokopuna, Pakeha, that we can come together with but One Voice, One Purpose, on One Whenua.

This Crown of the Mauri Nation Royal Charter is the founding Charter that has been ratified and amended by a general caucus meeting of the Crown of the Mauri Nation by Letters Patent.

This Crown Royal Charter is copy-right-now-space/copy-claim 2020 to the Crown of the Mauri Nation with all rights reserved.



Andrew: Irvine



All rights reserved.

Last date amended 28th September 2024