

IN THE WAITANGI TRIBUNAL

Wai 2700

Wai 1666

IN THE MATTER OF

The Treaty of Waitangi Act 1975

AND IN THE MATTER OF

The Mana Wahine Kaupapa Inquiry

AND IN THE MATTER OF

A Claim by Ani Taniwha on behalf of herself and Te Uri o Te Pona, Ngati Haiti, Ngati Kawau, Ngati Kawhiti, Ngati Kahu o Roto Whangaroa, Ngāti Tupango, Te Uri o Tutehe, Te Uri Mahoe and Te Uri Tai hapū of Te Tai Tokerau

BRIEF OF EVIDENCE OF ANI TANIWHA

(Tuapapa Hearing)

Dated: 20 January 2021

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Waitangi Tribunal

20 Jan 2021

Ministry of Justice
WELLINGTON

1. My name is Ani Taniwha. I am the claimant on Wai 1666.
2. I am offering the following information as tūāpapa evidence, with particular regard to the Whangaroa area of Te Tai Tokerau. I'll start with my whakapapa from my father's side:

	Haitititokotoko	=	Moeangaroa
	Ranganui	=	Karuhi
Tutehe	Taramainuku	Whakakii	Maru

3. I have specific descent from both Tutehe and Whakakii.

	<u>Tutehe</u>		<u>Whakakii</u>
	Te Pou		Awhirangi
	Keti		Taura
	Kawau		Tiratu
Te Ao o Te Whenua =	Kaingarua		Tangiparera
	Hauhau		Maukihau
Te Ra=	Kotaranui		
	Te Pona	=	Roera
			Mauahara
			Taniwha
			Hunia Taniwha
			Tame Hunia
			Taniwha
			Ani Taniwha

And

Pukeariki	=	Ururangi
Kira		
Kingi Hori Kira	=	Te Kuri
(signed Tiriti)		
Huhana	=	Mauhara
Taniwha		
Hunia		
Tame Hunia		
Ani Taniwha		

4. Before I begin dwelling on the significance of some of my whakapapa, I will introduce a whakataauaki that plays a significant part in the mana of wahine in the Te Tai Tokerau:

Ngai tama wahine on the east coast;

Ngai tama tane on the west coast.

5. In other words, women hold land on the east coast and on the west coast, it is the men. This concept wasn't prominent in our thinking as I was being educated in Whangaroa ways as a younger adult, we just knew certain facts about the prominence and role of women.
6. I'll move on to another whakataauaki about the tribal rohe of our land at Whangaroa. Ostensibly it describes the flight of a kawau (cormorant). It goes like this:

Timata mai i Rewarewatahi, I Wairewarewa, te Roto,
Heke iho ki te Kirikiri,
Tatu iho ki te Awa o Tauranga
Ka huri ki te hauauru tonga Waimaire te Tūtū
Ka huri ki te tonga raina tika ki Hurupaki
Haere i te ara Para, tae noa ki te Wai Waapu
Te ana touhuruhuru, Rākau Wahia,

Patuangaanga, Tau Matauri, te Taraire
Ka hure ki te kōtiu hauāuru te Wai Whaka pirau
Te Huia, Putataua
Ka huri ki te hauātiu, Poronui, Mangamutu,
Raina tika ki Ota, tae atu ki te moana,
Ka marere ki te Moana, Oteko, Okahauroro, Oheia, Ririwha, Te
Karaka
Ka tae ki Rewarewatahi
Ko te Rohe Pōtae tā nā i a Whakakī
Tae noa ki ona uri

7. As you can see the rohe of Whakakii is the focus of that whakatauaiki.
8. I have given evidence in the past that mentioned the role of some women in the rohe of Whakakii and Tutehe, sibling children of Karuhi and Ranganui.
9. In my evidence before the Wai 1040 Inquiry, I pointed out that during the time when Haititai lived south of the Whangaroa harbour, the mana of the land there derived from Moengaroa, his wife. Her daughter Karuhi had mana over the land in her time, and that in turn passed to Whakakii. Haititai departed the area south of the Harbour and went to live north of the Harbour and had another family there. His Whangaroa family with Moengaroa remained behind. I view this as being an expression of Moengaroa's mana over the land.
10. At the time I gave evidence in 2013, I was unaware of a fact I just recently learned through my nephew Pomana Taniwha's review of the papatupu books held by our family for years. The fact I just learned was that Whakakii, who featured so prominently in our whakapapa, was not as man, as I had always heard, but was in fact a woman. This changed quite a few things for me.
11. I was already aware that there were other women prominent in our tribal history, but their roles were not so well known.

12. As a bit of context, given that the wahine passed on and held the land rights, the tane acted as ringa kaha, protecting the wahine and the whenua.
13. For example, Roera, the wife of Te Pona, held her land rights from Whakakii, through Awhirangi. Te Pona held his rights to adjacent land through his ancestry to Whakakii and her brother, Tutehe, through Te Pou.
14. Te Pona was of the ringa kaha line, not only for his wife, Roera, but also for Hongi Hika and others. He held this hereditary position, through his father Kotaranui and his mother Te Ra.
15. There were several women in my whakapapa who were fighting chiefs.
16. One of the wahine toa was Te Ra, mother of Te Pona (wife of Kotaranui).
17. Whakakii's daughter Awhirangi also was a prominent chief of the area, representing the women's line. Her brother Te Pou was of the ringa kaha line, protecting the wahine and the whenua..
18. Another example of the influence of women's mana over land was Tuhikura, a fighting chief who was the mother of Hongi Hika. She was of Ngaitupango and had rights in the Whangaroa area, which is why Hongi came to live in Whangaroa.
19. Other prominent wahine toa in the Whangaroa area were Te Kuri and Mere Petatua, respectively the first and second wives of Kingi Hori Kira.
20. It is apparent to me that the primacy of men's roles in our Whangaroa culture was increased through the advent and influence of missionaries and the pakeha culture that accompanied them.
21. One example was how Roera was treated with regard to her land claim in Native Land Court. Although she held rights to land, she was not permitted to address the court. She had to arrange for her nephew,

Paora Hori (son of Pikoko, her sister) to present her claim in court; the court would only have a man talking.

22. When I attended the Lord Bledisloe school, I was taught that men had the mana. My father, however, informed me that this was wrong. He instructed me to always start the whakapapa with the wahine tupuna. He told me that the wahine had the mana and this was because your mother was the one who could tell you who your father was.
23. The next area I want to describe includes the physical features in our rohe that are identified with Hinenui Te Pou and the Urenui o Maui. In their manifestation as physical features, these are found near the mouth of Whangaroa Harbour. It is my understanding that these physical features embody the prototypes of man and woman from our earliest understandings.
24. I am not an expert on the relationship between Maui and Hinehui, nor am I an expert on the relations between men and women, but these physical features are an iconic representation of the relationship of man and woman right at the entrance to our harbour. Many tribes have differing korero about the persona that these features represent which I will not try to recount.
25. I have concluded that women featured prominently, even aspects of life that are dominated by men today, holding significant mana over their lands and people in the Whangaroa area. I cannot address other rohe as I do not have the customary knowledge to make those conclusions. But as far as Whangaroa has gone, before colonisation began to work its changes, women had mana that seems to have been lost or diminished in the meantime.

Dated: 20 January 2021



Ani Taniwha