
KEI MUA I TE AROARO O TE RŌPŪ WHAKAMANA I
TE TIRITI O WAITANGI

BEFORE THE WAITANGI TRIBUNAL

WAI 2700
WAI 2925
WAI 2926
WAI 2927
WAI 2928
WAI 2929
WAI 2930
WAI 2931
WAI 2932
WAI 2951
WAI 2952
WAI 2953
WAI 2956

IN THE MATTER OF The Treaty of Waitangi Act 1975

AND

IN THE MATTER OF the Mana Wāhine Kaupapa Inquiry

AND

IN THE MATTER OF a claim by Sir Edward Taihākurei Durie on behalf
of the New Zealand Māori Council, Kaa
Kereama, Anne Kendall and Pauline Eunice
Tangiōra (Wai 2925)

**BREIF OF EVIDENCE OF TINA LATIMER ON BEHALF OF
HERSELF AND NEW ZEALAND MĀORI COUNCIL**

20 January 2021

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Waitangi Tribunal

20 Jan 2021

Ministry of Justice
WELLINGTON

- AND
IN THE MATTER OF** a claim by Mrs Raewyn Harrison as Deputy Chair of the Auckland District Māori Council (Wai 2932)
- AND
IN THE MATTER OF** a claim by Mrs Hanna Tamaki and Mr Roimata Minhinnick as Chair and Deputy of Tamaki ki te Tonga District Māori Council (Wai 2951)
- AND
IN THE MATTER OF** a claim by Mr Nika Rua and Mrs Wini Geddes, Chair and Deputy for the Mataatua District Māori Council (Wai 2953)
- AND
IN THE MATTER OF** a claim by Mr Derek Huata King, Chairman for the Takitimu District Māori Council (Wai 2926)
- AND
IN THE MATTER OF** a claim by Ms Ruihi Haira for the descendants of Heeni Te Kiri Karamu o Ngāti Rangiteaorere (Wai 2927)
- AND
IN THE MATTER OF** a claim by Mrs June Airini Northcroft Grant for the descendants of Makareti Papakura o Ngāti Wahiao (Wai 2928)
- AND
IN THE MATTER OF** claims by Mereti Taipana-Howe for the descendants of Wharekiri, Mihi ki Turangi and Kahurautete of Ngāti Rangatahi (Wai 2929)
- AND
IN THE MATTER OF** claims by Pauline Vahakola-Rewiti for herself and Rongopai Māori Committee of Otara (Wai 2930)
- AND
IN THE MATTER OF** a claim by Donna Foxall on behalf of Te Kaunihera o Nga Neehi Māori o Aotearoa (National Council of Māori Nurses) (Wai 2952)
- AND
IN THE MATTER OF** a claim by Teina Boasa-Dean representing the reo, culture and heritage portfolios in the New Zealand Māori Council and Māori Women's Welfare League communities, and Te Ataarangi as the elected member on the Te Mātāwai Board (Wai 2931)
- AND
IN THE MATTER OF** a claim by Ms Grace Hoet, a member of the Waikato District Māori Council,
- AND
IN THE MATTER OF** a claim by Enereta Carkeek and Ms Elaine Bevan for the descendants of Topeora (Wai 2956).

BRIEF OF EVIDENCE OF MS TINA LATIMER

I, Tina Latimer of Auckland, will speak to the following:

Introduction

1. My mother Lady Emily Patricia Latimer came from Ngāti Wai in Tai Tokerau and Whakatohea near Ōpōtiki, on the East Coast of Whakatāne. My Father, Sir Graham Latimer, came from Ngāti Kahu, Aupouri Peninsula. They were married in Auckland in 1948. Lady Emily and Sir Graham spent their adult years advocating for Māori of Tai Tokerau and Aotearoa.
2. In Māori custom, a person's mana was derived in a number of ways including whakapapa. My mother's whakapapa was just as important as my fathers. Lady Emily's whakapapa chart follows below.

Whakapapa of Lady Emily Latimer - Whakatohea

Te Waka Mataatua

Te Tobunga Toroa

Te Iwi Te Whakatohea

Te Maunga Makeo

Te Whare Ruamoko

Tairua = Tuki

Te Owai Hema Ketu = Mawiki Wiremu Walker

Ngahiraka Walker = Romeo Roman Moore

Emily Patricia Moore = Graham Stanley Latimer

Amy

Rayna

Owen

Graham

Whakapapa of Lady Emily Latimer

<i>Captain John Walker</i>	=	<i>Mary Goddard</i>
<i>Dr Sanderson Walker</i>	=	<i>Emaa Herietta Popplewell</i>
<i>Captain George Walker</i>	=	<i>Mapunarua Erihapeti Takoto</i>
<i>Matewiki Wiremu Walker</i>	=	<i>Te Owai Hema Ketu</i>
<i>Ngahiraka Walker</i>	=	<i>Romeo Roman Moore</i>
<i>Emily Patricia Moore</i>	=	<i>Graham Stanley Latimer</i>

Amy

Rayna

Owen

Graham

Whakapapa of Lady Emily Latimer – Ngāti Wai

<i>Tutakakino</i>	=	<i>Hinepou</i>
<i>Whiukatau</i>	=	<i>Hinepoa</i>
<i>Romana Tiki Te Hauora Te Hoko Whitu</i>	=	<i>Tarabaere Tiki Te Hauoroa</i>
<i>Wikitoria Wiremu Te Moanani</i>	=	<i>Elizabeth Ann Brott</i>
<i>Romeo Roman Moore</i>	=	<i>Ngahiraka Walker</i>
<i>Emily Patricia Moore</i>	=	<i>Graham Stanley Latimer</i>

Amy

Rayna

Owen

Graham

The Role and Value of Māori Wāhine pre-1840

3. On leadership. Women assumed the role of an *ariki* which is being associated with the first-born child of a senior line. While Maori women were given the role of *ariki*, the first-born male son was often given the responsibilities of functionality. Maori *ariki* were treated with greatest respect and thus, women were allowed of high rank to make public speeches. A female *ariki*, such as famous Hinematiaro of Ngāti Porou was raised to queenly pomp and power by her people. Maori women as traditionally being political leaders and acknowledges that they were often sought as leaders because of their personal qualities.
4. On Social grades. Maori regarded their people as falling into two main classes. Those of chiefly rank were termed *Rangatira*; and those were not were regarded as *ware or tutua*. These two classes endowed regardless of sex.
5. The Pākehā patriarchal worldview often paints women as subservient to men. Men hold the position as the head of the nuclear family and often hold positions of power.
6. In traditional Māori society, there was a complementarity of the roles between wāhine and tāne in marriage, family and whanau as *te tikanga tuku ibo no ngā tupuna*: the customs of the ancestors (Metge 1995, 9). Men and women were equal and from a Maori perspective, a leader's success, is linked to their mana, a system recognised by Maori as being achieved collectively and bequeathed upon an individual through their achievements (Henare, 1998).
7. Māori customary lore regards both men and women as part of the collective whole, both formed part of the whakapapa that linked Māori people back to the beginning of the world, and women in particular played a key role in linking the past with the present and the future.

8. Māori wāhine's identity as Maori stems from their connection to the whenua and to their whakapapa.

The role and value of Māori Wāhine Now

9. The position from 1840 has changed significantly. Nowadays, whakapapa lines of women descendants have been reduced to a second position. This can be seen in the example of my mother, despite the fact that my mother and father contributed to Māori achievement and endeavor in Tai Tokerau equally.
10. It is suggested that gender specific superiority was a colonising effect that impacted heavily on Maori women. Women are recognised in the framework of New Zealand society through economic, social and political life. It is not surprising that Māori wāhine are marginalised or disadvantaged ethnic community.
11. Lady Emily Latimer made a notable contribution to New Zealand history in her own right. Lady Emily was a pivotal wāhine rangatira who achieved so much for Māori communities in Tai Tokerau and all over Aotearoa but was at times overlooked. My evidence aims to celebrate Lady Emily's life and achievements and calls for the status and contribution of wāhine Māori's to be rightfully valued and recognised as it was pre-1840.
12. Māori customary lore regards both men and women as part of the collective whole, both formed part of the whakapapa that linked Māori people back to the beginning of the world, and women in particular played a key role in linking the past with the present and the future.

Achievements

13. Lady Latimer's achievements and contribution span across the local, national and international arenas.
14. Lady Emily Latimer was the first woman to serve as the Secretary for Te Tai Tokerau District Māori Council and Te Tai Tokerau Māori Trust Board She was also the first woman who sat on the New Zealand Māori Council ("NZMC") as a proxy delegate representing Te Tai Tokerau District Māori Council while Sir Graham was the Chairman.

15. Lady Latimer also has a long involvement with the Māori Women's Welfare League and the Māori Wardens and was a strong advocate for both groups.
16. Alongside Sir Graham Latimer, Lady Emily Latimer was instrumental in the success of State-Owned Enterprise, Lands case (*NZMC v Attorney-General*, 1987) and the return of Tupuna Māori from London to New Zealand.

Leadership Locally: Māori Organisations

Early Life

17. During World War II, in 1945, Lady Emily worked in the gardens at Pukekohe under a war scheme. Here she grew vegetables for the American Soldiers who were stationed in the Islands.¹ After the duration of the war, Lady Emily worked in a home for servicemen from the first World War and then in hospital laundries².

Te Tai Tokerau District Māori Council

18. In 1975, Lady Emily become the Secretary of the Tai Tokerau Māori District Council.³ As a Secretary was very honest, had integrity and whatever she did, she ran by the books. She followed the legislation and vested her ability. Lady Emily took care to record everything accurately.
19. During her tenure, Lady Emily was heavily involved in approval of Māori Wardens for Te Tai Tokerau. Her influence saw the approval of Māori wardens at a District Level and then were passed onto Wellington for government approval. She utilised the role of Māori Wardens under the Māori Community Development Act at a grassroots level that led to well-established relationships. This enabled the Wardens of Tai Tokerau to work closely with whānau, Māori organisations, community groups and government agencies. The Māori Wardens who knew Lady Emily respected her right up until her death. Lady Emily knew how important the role of the Wardens was in the community.

¹ Women Today and Yesterday by Florence Keene (1987) at page 69.

² Graham Latimer a biography by Noel Harrison (2002) at page 13.

³ Women Today and Yesterday by Florence Keene (1987) at page 70.

Te Tai Tokerau Māori Trust Board

20. Lady Emily was also the secretary of the Te Tai Tokerau Māori Trust Board from 1978-2014, an impressive 36 years of service.⁴ She was the first woman Secretary. The Tai Tokerau Māori Trust Board was initially set up to administer the sum of 57,000 pounds from surplus lands within the Tai Tokerau boundaries in 1953.
21. . The Board was responsible for administering its assets for the general benefit of its beneficiaries and providing money for the advancement of its beneficiaries, the Māori of Tai Tokerau. As a Secretary, Lady Emily kept a voice recorder with her and typed her notes from it to ensure their accuracy.

Otamatea Māori Trust Board

22. The experience that Lady Emily gained in her role as Secretary on both the Tai Tokerau Māori Trust Board and Tai Tokerau District Māori Council and her knowledge of Māori in Tai Tokerau made her a perfect candidate for the Otamatea Māori Trust Board.⁵ The Otamatea Māori Trust Board was established after fear that unemployed young in the area would adopt anti-social behaviours or form gangs.
23. Lady Emily was asked to do the ‘Office Work’.⁶ This involved doing all administration, finding a new home for the Board and encouraging the unemployed young people of the district to rejuvenate the proposed building.⁷
24. During her tenure, Lady Emily was in charge of delegating tasks including, building, painting, shearing, forestry and gardening. She also trained a group in clerical work – typing, reception skills, book-keeping and working out wages.⁸ This led to these young people working on another building project, restoring

⁴ 2020 Annual Report Tai Tokerau Māori Trust Board at page 3.

⁵ Women Today and Yesterday by Florence Keene (1987) at Page 70.

⁶ At page 70.

⁷ At pages 70 and 71.

⁸ At page 71.

the Nurse Cavell Memorial Building. Of the 100 young people employed on this project, 80 received found permanent positions.⁹

25. Lady Emily's work on the Tai Tokerau Māori Trust Board, Tai Tokerau District Māori Council and the Otamatea Māori Trust Board meant she had to make about 15 trips to Wellington each year to meet with Cabinet Ministers and Department Officials.¹⁰ Lady Emily was the driving force behind the Otamatea Māori Trust Board.¹¹ She was described by Sir Graham as the anchor behind the Trust.¹²

The New Zealand Māori Council and the Recognition of the Treaty of Waitangi

26. Lady Emily's involvement in the NZMC started in 1969 when she became the first woman to take part in Council discussion, attending as a proxy delegate from Te Tai Tokerau. This was uncommon as the Council was traditional men only until this point.
27. Lady Emily and Sir Graham always worked as a team. When Sir Graham became the Chair of the NZMC in 1964, Lady Emily made it possible by accepting heavier responsibilities for their family and farm.¹³
28. During this year Councilors were asked to comment on the proposed Bill of Rights. The proposed Bill had no mention of the Treaty of Waitangi. Councilors advocated for formal recognition of the special status of Māori because of the Treaty and asked for equal citizenship rights. They also asked for a Public Holiday to signify the day that the Treaty was signed.
29. Working for the Te Tai Tokerau District Māori Council and then the New Zealand Māori Council was tough for the Latimer's. They did not have the financial backing of an iwi. Rather, they were dairy farmers farming firstly at

⁹ Women Today and Yesterday by Florence Keene (1987) at page 72.

¹⁰ At page 71.

¹¹ At page 70.

¹² At page 72.

¹³ At page 2.

Tinopai and then Taipuha, Kaipara Harbour. They woke early in the mornings to milk the cows and care for their five children as well as others that were living with them. When Sir Graham was to attend hui outside of Tai Tokerau or Auckland, preparations needed to be made to allow for Lady Emily to care for the children and the farm.

30. Meetings were often held in Wellington and Sir Graham while farming at Tinopai would hitchhike part of the way to Auckland before catching an overnight train the rest of the way. Lady Emily required the vehicle to continue work whilst Sir Graham was away. If meetings were held in Tai Tokerau, both Sir Graham and Lady Emily would attend. This was a testament to their character and endurance. Sir Graham Latimer played an integral part in getting the Treaty of Waitangi recognised in New Zealand and Lady Emily was there as his main source of support.

Leadership Nationally: The State-Owned Enterprises Litigation – 1987

31. Lady Emily was a great reader, and this made her politically aware of what was happening regionally, nationally, and internationally. She learned of the Government's plan to sell State-Owned Enterprises in the old Hansard records. She was always reading those Hansard records to see what was going on. Immediately, she told Sir Graham that the Government was selling our assets. Nothing was more important to Lady Emily in ensuring that the Treaty must be honoured for future generations. Lady Emily and Sir Graham worked as a team and used their skills and knowledge to overcome some of those national and regional issues in the hope to move Māori forward.
32. I was in the room with David Baragwanath, Sir Graham and Lady Emily when they applied the Court injunction to stop the sale. For Lady Emily, Treaty issues were important, not just for her children and grandchildren but for all Māori. She was always thinking about others putting people first and making sure she could work to leave a better future for the next generation.
33. When Sir Graham sued the Crown over the sale of State-Owned Enterprises, Lady Emily knew this was a great personal and financial risks for her whānau. This was the first Māori Council case in the courts and to fund the appeal Sir

Graham and Lady Emily put a second mortgage on their farm, as they had done previously when they did not have the cash to meet their expenses.¹⁴ Sir Graham and Lady Emily felt they had no choice, as if they didn't act, Māori could have lost huge portions of land, forest and fisheries resources.¹⁵

34. The litigation was successful at the Court of Appeal. The benefit of the court's decision still impacts indigenous people within New Zealand and internationally.

Leadership on the World Stage: Return of Māori Warrior Head

35. In May 1988, Lady Emily alongside Sir Graham was involved in the first case in the history of New Zealand in seeking an injunction from the British Court to stop the sale by Bonhams Auctioneers of a Māori tattooed head Tupuna Māori (Māori Ancestor). The Tupuna Māori had belonged to an Englishwoman Nancy-Weller Poley. With the support of a group from England, Survivor International, the Department of Māori Affairs and NZMC, Lady Emily and Sir Graham filed an application to the High Court for administration rights of Tupuna Māori. The application for administrative rights was filed one day before the auction on the 19th May 1988.
36. The application was granted immediately, and Lady Latimer and Sir Graham became the legal guardian of Tupuna Māori. The British High Court was subsequently advised of the New Zealand High Court decision and Tupuna Māori was stopped from being auctioned. In return for Tupuna Māori they gifted Nancy-Weller Poley a greenstone mere from Aotearoa. Lady Latimer and Sir Graham brought Tupuna Māori home to the Far North to Te Potakapu wahi tapu (sacred place) where the people (iwi) of Ngāti Kahu, Te Aupouri and Te Rarawa are interred.
37. Archdeacon Reverend Kingi Ihaka, was in London for a church conference, conducted the Christian ceremony and blessing as a mark of respect for the warrior's spiritual traditions. Lady Emily led the karanga, joined by a number of

¹⁴ Graham Latimer: A Biography' by Noel Harrison (2002) at page 121.

¹⁵ At page 122.

Māori women then living in London on this very special occasion witnessed by the world.¹⁶ This was unlike Lady Emily, who usually did not play a role in leading the karanga but is a testament to her ability to step up when required, or when the feeling was right.

38. The head was returned and Lady Emily and Sir Graham travelled to London at their own expense to bring the head safely back to New Zealand.¹⁷ I still remember Tupuna Māori sitting in my wardrobe as a young adult before he was returned to the Far North. I still have a visual of him every now and then from when I would decide to go look at him in the cupboard.
39. This case attracted attention from around the world and has been influential in the discussion as to whether human remains should be sold.¹⁸ In the years since Tupuna Māori's return, acceptance of the rights of iwi descendants over body parts has increased and the public tolerance for displaying the dead has disappeared.¹⁹

Lady Emily's Legacy

40. Lady Emily's story is not well told because she often worked behind the scenes. She was widely respected and warmly loved in Māori communities but had always rejected media prominence. Her legacy is multifaceted and includes Te Tiriti o Waitangi being acknowledged in law, Māori rights recognised, and governments agreeing to enter new partnership with Māori.
41. Lady Emily's partnership with Sir Graham was an example for a Māori wāhine being valued and recognised for her contribution. In Māori customary lore, marriage does not lessen the women's status in society. Lady Emily's life demonstrated that wāhine Māori can achieve anything they set their eyes and hearts to when empowered.

¹⁶ Graham Latimer: A Biography' by Noel Harrison (2002) at page 138.

¹⁷ At page 137.

¹⁸ At page 139.

¹⁹ At page 139.

Conclusion

42. My hope in this mana wāhine inquiry is to restore our views of wāhine Māori pre-1840. Lady Emily's was a true matriarch to us and we will not forget her kind nature, leadership and mana she showed.

Dated at Wellington this 20 January 2021

A handwritten signature in cursive script, appearing to read 'Tina Latimer', written in black ink. The signature is positioned above a horizontal line.

Tina Latimer