
**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
Tangiora (Wai 2925)

**BRIEF OF EVIDENCE OF KAA KEREAMA ON BEHALF OF
HERSELF AND THE 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 KAA KEREAMA**SUPPORTED BY MS GRACE HOET AND MS PAERE HUNUHUNU**

I, Kaa Kereama of Te Arawa, will speak to the following issues on mana wahine:

Introduction

1. My name is Kaa Kereama, I am 80 years old. I was married for over 50 years to Hakiaha Henare Kereama from Pawarenga, Hokianga. We lived in Auckland for all our married lives and we had nine children of which seven remain alive. I have 65 mokopuna.

Whakapapa of Kaa Kereama

2. My whakapapa will be produced.

Summary of Evidence

3. I will speak to the following topics:
 - a) The place of women in whakapapa and the division between men and women being one of labour rather than the expectation of men and women doing the same thing. In my experience there is lots of discretion about men's and women's roles. For example, in my own tradition, women fought in wars if they had to and men could stay home and raise the children.
 - b) Women had their own whakapapa so they could take from either male lines or female lines – the distaff line. In my experience with Māori, the male line did not automatically sit above the female line. You could take a female line if it were more important than the males. There are times in my own family, where my female line is far more important than my husband's line. For example, when dealing with land blocks in Te Arawa, my family do not call on their Hokianga whakapapa, they call on their Te Arawa/Whakarewarewa whakapapa. The line they will call on depends on the land they are standing on.

- c) There was no concept of inferiority of the women's role, the only question is what is likely to result in the best position to help the hapū achieve its goals.
4. My evidence will establish that in custom men and women have different roles and one role was not more important than the other and that is not the situation now.
 5. The custom in Te Arawa was for our group to travel as one united entity when representing ourselves to others. The custom was we would travel as hapū in a compact and disciplined group.
 6. On the marae, women did what they were good at by leading the karanga. Men provided the dynamic oratory in the waikōrero. The purpose was not to stereotype or discriminate. If it was sexist, it was benign. If the custom was intended to send a particular message it was only that in Māori groups, men and women, although different are united as part of the one body.
 7. In the 1940's of my youth none of this was seen as misogynistic. It showed that for unity the sexes supported one another. We did not sit at the marae in rigid rows of seats. Everyone sat on mats on the ground and with tribal leaders sat at the front and everyone else casually behind.
 8. It's a different scene today. The manuhiri might not be a hapū. They might be a mixture of persons - public servants, government or local government organisations. That's where you see the really big changes.
 9. Important persons or guests who are not part of the tangata whenua, politicians, for example, might be invited to sit with orators, tribal leaders as manuhiri in the front row. But that only happens if they are men. That is where in today's world, the discrimination begins. It is not saved by custom, as it is not part of custom to have people who are not tribal leaders or orators on the paepae.
 10. In today's world the manuhiri are seated on chairs in rigid rows and the women after having lead the entrance on to the marae are expected to leave sufficient rows for the men to sit in front of them. That too is discriminatory as it can result in senior women sitting behind very junior young men. This is offensive

to many women. It is not my custom to be offensive or divisive in welcoming visitors. The custom I was raised in was to make all feel welcome.

11. What is to be done about this situation today? Sometimes the worst enemy of women are women. We either accept the perception of inferiority or we turn to the men to make changes. Looking at some of the options we might note that women lead the way onto the marae and are first to take the seats. Women might take one side of the rows, with the most senior women in the front and inviting any important women visitors to sit with them. The men would sit in the remaining rows with the senior men sitting in the front.
12. Another option is where a senior woman is invited to a marae, she or her organisation might first enquire about the arrangement for the welcome. For example, the Waitangi tribunal. When a woman is part of the panel or leading the panel, the Tribunal staff might first inquire to the marae about the arrangements for the welcome. If these are not satisfactory, the Tribunal should decline to sit at that marae.

Dated at Wellington this 20 January 2021

Kataraina Kereama.....

Kaa Kereama

Claimant