

BEFORE THE WAITANGI TRIBUNAL
TE RŌPŪ WHAKAMANA I TE TIRITI O WAITANGI

WAI 2700
WAI 381
WAI 2260

IN THE MATTER of the Treaty of Waitangi Act 1975

AND

IN THE MATTER of the Mana Wahine Kaupapa Inquiry (Wai 2700)

AND

IN THE MATTER of a claim filed by **DAME ARETA KOOPU** on behalf of herself and on behalf of the Maori Women's Welfare League Incorporated and by **DAME WHINA COOPER, DAME MIRA SZASZY, DR ERIHAPETI MURCHIE, DAME GEORGINA KIRBY, VIOLET POU, DAME JUNE MARIU, HINE POTAKA, DAME AROHA RERITI-CROFTS** (being past Presidents of the Maori Women's Welfare League) and on behalf of themselves and **RĪPEKA EVANS** of Ngāpuhi, Te Aupouri, Ngāti Kahu and Ngāti Porou for herself and on behalf of Māori women and by **MARY-JANE PAPAARANGI REID** of Te Rarawa and Te Aupouri for herself and on behalf of Māori women and by **DONNA AWATERE-HUATA** of Ngāti Whakaue and Ngāti Porou for herself and on behalf of Māori women and by **LADY ROSE HENARE** for herself and on behalf of Ngāti Hine and by **KATERINA HOTERENE** for herself and on behalf of Ngāti Hine and by **TEPARA MABEL WAITITI** for herself and on behalf of Ngāti Hine and by **KARE COOPER-TATE** for herself and on behalf of Ngāti Hine (Wai 381)

SPEAKING NOTES OF KETI MARSH-SOLOMON
3 February 2021

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WELLINGTON

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Waitangi Tribunal

11 Feb 2021

Ministry of Justice
WELLINGTON

AND

IN THE MATTER

of a claim filed by **MARY-JANE PAPAARANGI REID** and **RĪPEKA EVANS** for and on behalf of the whānau, hapū and iwi of Te Tai Tokerau (Wai 2260)

1. Firstly, I want to acknowledge the effort and sacrifice of the Wai 381 claimants who made the claim 27 years ago.
2. I am Ketī Marsh-Solomon. I am a proud Ngāpuhi and Te Tai Tokerau wahine. Like most of the women in this room, I am a descendant of tupuna whaea who were active in the building of our nation. They were rangatira, strategists, traders, merchants, mothers and partners of the men whose stories have become our narrative and recorded history. I invite you to imagine what the current state of our nation would be if our tupuna whaea narratives were reflected in a way that described the true state of our pre-colonial society. A Māori society where power, decision-making authority and control of resources were transferred from one generation of wāhine to the next.
3. I stand in the mana of my maternal whakapapa. Ka moe a Hongi Hika i a Turikatuku, ka puta Ko Rongo, Ka moe a Hariata Rongo i a Arama Karaka Pi ka puta ko Wereta Arama, Ka moe a Wereta Arama i a Te Paea Nehua, Ka puta ko Wiremu Wereta Arama, Ka moe a Wiremu Wereta Arama i a Emerina Johnson, Ka puta ko tōku Karani Ma, Ko Emerina Adams, Ka moe a Emerina Adams i a Pene Te Wāhanga Dalton ka puta ki tōku mama, Ko Tui Dalton. Ka moe a Tui Dalton i a Phil Marsh, ka puta ko ahau. Ko Ketī Marsh-Solomon tōku ingoa, ko Brenden Solomon tōku hoa rangatira.
4. I am a mother of two, our mataamua, he kotiro carries the Emerina name, our Potiki Nukutawhiti carries the name of one of the captains of Ngātōkimatawhaorua. I am the mataamua of three sisters, Ko Emerina te teina waenganui, Ko Paremo te teina potiki. I bring into this room my sisters and my daughter who are living and residing in Canberra, Australia, a place where I spent much of my adulthood.
5. Today, our principal hapu are Ngāti Toro, Te Uri Taniwha and Ngāti Ueoneone, we are deeply connected to our our Tupuna Maunga, Whenua, Awa and Moana. Ko ahau te whenua, te whenua ko ahau.
6. I tautoko the Mana Wāhine Kaupapa Inquiry Wai 2700 and all of the claims that are part of this inquiry including Wai 2260 the Tai Tokerau and Ngāpuhi Women's Claim and Wai 381 the Māori Women's Claim.

7. I am honoured to stand and co-present with my Aunty Ripeka, my mother's first cousin. When I was a young girl Aunty asked to take me as a whāngai as Mum and Dad had returned to live in the Hokianga from Otara, South Auckland; at the time they couldn't bear to part with me. I have always seen Aunty Peka as a wahine of great mana and in reading her brief I am again reminded and inspired by her lifelong commitment to raise up the mana of our wāhine and our people.
8. My Atua Wāhine mātauranga and mōhiotanga is developing and I'm not going to proclaim that I am a He Whakaputanga and Te Tiriti expert. In fact, I was surprised when Aunty Ripeka approached me to co-present. However, here I am walking in the footsteps of my tupuna whaea, retelling the stories that show how they were and are respected rangatira in their own right.
9. I want to take the Tribunal through the wāhine stories of one of my whakapapa lines. Each of these stories illustrates te mana o te wāhine in the context and circumstances in which each found themselves.
 - (a) Turikātuku was Hongi Hika's blind senior-wife and principal strategist. She accompanied him over many campaigns within Ngāpuhi and across the motu. She kept the scoreboard, making sure Hongi knew where and who needed sorting. She was literate in both languages and used this to wield great power of the terms of trade in Ngāpuhi, where she held land and resources.
 - (b) The stories passed down by my elders describe Hariata Rongo as independent and forceful in nature. Handwriting analysis of Hariata Rongo's written slate raises questions about the authorship of letters that had previously been attributed to her first union with Hone Heke. Her formidable whakapapa and intellect gives weight to the notion that she was not merely a scribe. Hariata Rongo moved freely across war parties to talk to and visit her kin, sometimes these parties

were at war with each other, this shows that she carried great mana. Her second union to Arama Karaka Pi was a partnership between two rangatira of equal social rank. Arama Karaka Pi was the son of Pi, also known as Pihangu of Waima, a Hokianga Rangatira and signatory of He Whakaputanga and Te Tiriti o Waitangi.

- (c) Te Paea Nehua of Ngāti Hau enters this whakapapa line through her union to Wereta Arama. Te Paea was the great grand-daughter of Patuone. Te Paea had previous relationships before her hono to Wereta, this union, like that of Hariata Rongo and Arama, was a partnership between two rangatira of the same rank. Te Paea's hononga history is an example of the pre-colonial balance between wāhine and tāne, as a post-colonial belief system would describe this history as "used goods", diminishing the mana of our wāhine in heterosexual relationships.
- (d) Emerina Johnson, is my great grandmother. She was the grand-daughter of the Te Uri Taniwha Chief Wi Kaire. Even though my great-grandmother was unwell and suffered debilitating illness for most of her life, she had great humour, wit and an iron will.
- (e) My Nana, Emerina Johnson, was raised in a nikau house in Kaikohekohe. Nana married my grandad, Pene Te Wāhanga Dalton, which was her second marriage. Nana was tall, dark, athletic and had the spark of life. She first met a Samoan Matai at a dance, they married. I asked her why, she said "because he could dance". She went to Samoa with an adventurous heart and an open mind. She returned home from Samoa after birthing two children. When I asked her "Nana, why didn't you stay with your first husband?", she said something along the lines of that her mana was being diminished and she was not going to have it.

- i. Nana was at one with the whenua and carried her bush living, gardening skills to the city, her urban mara was always blooming with beautiful flowers and kai. There was no bush living inside the house though, everything had its place, it was basic and spotless, she had lovely beds and hot running water and she wasn't ever going back to the nikau house dirt floor. Nana was an original Otara Flea Market entrepreneur and her colourful culottes for the shapely woman were carried from South Auckland across the Pacific. Nana liked rebels, independent thinkers, whiskey, wine and singers. She was a favourite aunty of the "radicals from Ngā Tamatoa, the Otara gangs, and Whakahou – the group founded by my Uncle Benji"; quite the opposite of my conservative grandfather, very much a woman before her time. My Aunty Peka called her an organic intellect, my grand-father called her some other things, like... "fiercely independent" or "E MARA". Nana played a huge part in the tight five upbringings – the first five moko from the children of her second marriage She encouraged our parents to be young and adventurous and re-created a traditional Māori construct for us to flourish, we were truly children "raised by a village".
- (f) My Mum, Tui, was urban born. She met her life-partner, Phillip Marsh, who was also my father, at 14 They wed and had a child, me, by the time mum was 16. She has been a star athlete and a lifelong top student, she's first class. Mum left home young and like her tupuna whaea has always danced to the beat of her own drum. Mum is incredibly disciplined, an influential figure in Te Tai Tokerau, and has an unwavering belief in our people. She was raised in a household where Tuakana/Teina was a living tikanga. Being the 6th born of 8 children, she has always been on a quest to be recognised by her wider kin for outstanding achievement. Her parents and siblings, particularly her older brothers, would describe her as an energetic member of the whānau not afraid to explore or test the sanctions set by her elders.

- (g) I am Keti, I am named after my father's sister Keti Taylor, a powerful wahine and strong advocate for the people of Ngāti Toro and beyond. A mihi to my Aunty Kaye for paving the way for her many loud, and sometimes obnoxious, nieces.
10. I have been fortunate to sit at the feet and walk beside Ngāpuhi leaders, my elders and my peers over the last three years. I have learned from them, listening and doing what I can to serve our people. I have helped to build a Māori and community based economic development network across Te Tai Tokerau. We are all particularly concerned about the economic wellbeing of our wāhine in the contemporary context. Crown policies and processes continue to disproportionately affect our wahine and this cannot be anymore.
11. Recently a group of Te Tai Tokerau leaders of my generation gathered in Hokianga to develop the leadership platform 'Kākahi Whakairoiro', – meaning a pod of dolphins that engage together with purpose – to hunt for solutions. The mana wāhine presence and influence at this gathering was strong and there was fluidity in the process toward consensus on key issues that I would attribute to a 'woman's touch'. It was encouraging to see that the tāne at this hui manoeuvred with ease and mutual respect amongst these powerful women.
12. In closing, privileging the stories of our whaea tupuna, creates a hugely different historical picture than the one I was raised with. Yes, I am proud to be a direct descendant of Hongi, of Patuone, and this whakapapa is celebrated by many of those who know it. But what of our wahine rangatira stories? The ones that my sisters, daughter and

13. I must actively seek? It is my observation that the women here in Ngāpuhi and Te Tai Tokerau assert our mana wāhine every day, it is inherent in nature and it is the norm.