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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

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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)

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BRIEF OF EVIDENCE OF PAULINE REWITI ON BEHALF OF  
HERSELF AND THE NEW ZEALAND MĀORI COUNCIL

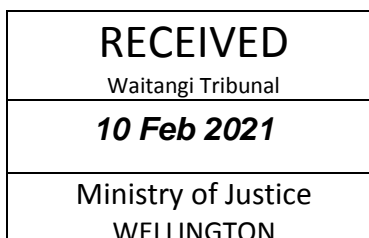
10 February 2021

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WOODWARD LAW OFFICE

**Counsel Acting:**  
Donna M T T Hall  
Lyndon Rogers  
Darsheka Ranchhod

PO Box 30411  
Lower Hutt 5010  
+64 (04) 560 3680  
[info@mokoia.co.nz](mailto:info@mokoia.co.nz)



- 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 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 PAULINE RAMARIHI VAHAKOLA  
REWITI**

**Introduction**

1. My name is Pauline Ramarihi Vahakola Rewiti. I am 65 years old. I am a voluntary Social Worker and a Pastor. I was the Pastor for the Māori Queen.
2. I have lived and worked in Otara for 60 years.
3. My father was Tongan and my mother was half Tongan and half Māori. Her distaff Tongan line is from Tongan Royalty. My grandaunt was from Otara. She was a tohunga and her name was Naki Kino.
4. My iwi affiliation is to Waikato-Maniapoto.

**Summary of Evidence**

5. I understand that part of these hearings is to define the meaning of mana wāhine. When I think of mana wāhine, I think of Māori women as distinct from Māori men. Māori women like myself are living examples of women in a role that is distinct from a man's role. When we look at those around us, this is mana wāhine. Many of the stories of Māori women and the work that they voluntarily do in their communities can serve as examples of their mana.
6. In laying the foundation for the claims to follow, it would help to have research that puts a dollar value on the voluntary work that Māori women do with some economic research on how that work could be better funded. This is not to deny the important contribution Māori men make in the voluntary sector but it is to focus on and highlight the women's contribution.
7. I think that in former days everyone worked for the common good of the hapū and there was no system of payment – the reward being the survival of the group and the self-esteem from knowing that you played your part. The one part of our custom and traditions that have survived us is that Māori women continue to contribute enormously to the common good but there is still no system of payment.

8. Many years ago the feminist movement called out for equal pay for women workers. But they were referring to women in employment in Pākehā terms and not the many Māori women who were self-employed without a wage at all, in helping their own people, and communities.
9. Under the Māori Community Development Act the provision for the employment of community social workers was made redundant simply by government not filling the positions – but we need an army of women workers to address the issues arising from poverty and family breakdown that we have today. We need a women’s workforce re-established under the Act.
10. I will address the work that I do with gangs and with women who have suffered violence to illustrate my points. Later I will address the more particular issues about downgrading the work that Māori women do by placing no monetary value upon it. For the present I seek the hard data that will lay the foundation for the claims to come.

**Dated at Wellington this 10 February 2021**



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Pauline Ramarihi Vahakola Rewiti

Claimant