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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 WAINA HOETE AHIPENE AND GRACE  
HOET ON BEHALF OF THEMSELVES AND THE NEW ZEALAND  
MĀORI COUNCIL

10 February 2021

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Waitangi Tribunal

**10 Feb 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 WAINA HOETE AHIPENE AND GRACE HOET

### Introduction

1. My name is Grace Hoet of Te Aupouri Ngāti Kuri; Te Rarawa Ngāti Manawa; Ngā Puhī Ngāti Hau; Te Arawa Waka, Ngāti Wahiao, Tuhourangi, Ngāti Rangiwewehi, Ngāti Pūkiao, Ngāti Whakaue; Ngāti Tuwharetoa Ngāti Hikairo; Ngāti Kahungunu Ngāti Hinemanu Ngāti Paki ko Ngāti Raukawa.
2. I am a Producer, Teacher at Toi Whakaari – NZ Drama School.
3. I am here today to represent my 100-year-old Kuia, Grandmother Nanny Waina Hoete Ahipene.
4. She has always taught her whānau that all people are equal and should be treated as such, mana is held by both wāhine and tāne. It comes to the people from the Creator via their tupuna. It does not come from their husbands for the woman remains at all times the child of her own Whakapapa. One's mana is derived through their bloodline through their mahi, through their aroha and through their manaakitanga.
5. Mana wāhine can mean different things in different contexts so that for my Kuia, mana wāhine brings to her mind, those great women Aunties and Nannies of her youth whose carriage and demeanour held Nanny Waina in safe and loving environment. The confidence and expectations of how they should be treated or obeyed was the evidence of their breeding and greatness. There was no smacking or hitting of tamariki. At the same time those Kuia, women were capable of extraordinary feats in the care and nurture of others, delivered with humility. That too is a sign of greatness. Mana bestowed upon them by virtue of the work. They delivered the people, they feed the people, they clothed and housed the whanau, working extraordinary hours to keep the whanau safe and warm.
6. Within the papakainga men and women were equal. Each had a different but equal role to play in the advancement of the hapū for everyone worked to the same end, and everyone knew what was expected of them. Issues of gender equality did not arise and were seen as a Pākehā issue.

7. However, it was when the people stepped out of the papakainga that the rules changed. The accountant, the lawyer, the stock and station agent, all those on the business side of the town, spoke to the man not the wife. For the wife to be heard she had to break into the conversation. When the businesses closed at the end of the day it was only the men who were allowed in certain place. Pakeha had this misconception that a women's place was at home. When in reality they were out sharing sheep, calving cows, and delivering mokopuna, collecting firewood as well as trapping and hunting manu all to feed the hapu.
8. As time passed, the Pākehā assumptions of female inferiority affected the thinking in the papakainga, but during this time the older women had the necessary character to keep the men in check. A woman could shut a man down with a look or a waiata or a karanga if they so felt the male had gone on too long or transgressed.
9. I will be speaking to my kuia's life experience.

**A Brief Glimpse at the 100 years of Waina Hoete Ahipene nee Raumaewa/  
Winiata**

10. Born 9<sup>th</sup> of January 1921 at Winiata Taihape to parents Pango Raumaewa, son of Raumaewa and Terira Te Rango and Matchaere Winiata, daughter of Winiata and Peeti Te Whaaro, nee Hamurana Hamilton.
11. Waina is the potiki of 5 siblings, her eldest sisters; Rangimaria, Kuini-Queenie, Whatu and Te Ihi o Te Rangi aka as Teddy or Edward in who served in the 28<sup>th</sup> Māori Battalion, he returned home after WWII only to die two years later of Tuberculosis.
12. Waina is the only surviving child of Pango Raumaea and Matchaere nee Winiata.
13. At age 6, Waina recalls her mother dying (records note Matchaere's death in the year of 1927, aged 47) although unsure of the nature of her death, Waina can recall her mother coughing a lot for several days on end. "My mother returned home on a cold stormy night from helping a woman give birth."
14. Waina remembers her mother as a loving, caring, woman of great standing in the community, "she always served others first, she was known as a midwife."

Upon her mother's passing, Waina quickly became aware that her Mother was not going to be around to nurture her and continue the bond she had formed with her during her early childhood years.

15. She also learnt in her later years that she had a sister named Kuini, born 1911 unfortunately she had died on 1<sup>st</sup> January 1924 at Ratana Pa, but she did not know the reason for her death.
16. Although Waina's early years were quite dramatic for a young girl with the passing of her mother. and because she had her strong willed fussy and bossy older sister, Rangimaria, life for her would be quite regimental for a time at least while she was home. Nonetheless, she looked up to her as a role model for a few short years until her sister married Pat Maniapoto and moved away from Winiata to live with him in Turangi, Te Rangiita and had one child she named Pune but he died soon after birth.
17. Besides her father Pango and her older siblings assisting with her upbringing, there were three mother like figures that played an important role in her upbringing that would set her in good stead for the many challenging years of her life to the present day. One of her role model figures was her elderly grandmother Terira. For a few years of her granny's life before her passing in 1931 or thereabouts, Waina recalls memories of her granny introducing her to Te Ao Māori, not so much her father. Her granny spoke the old Tawhito reo and she can still hear her grannies voice in her dreams today. She recalls the same of other elderly kuia and kaumatua at Winiata Taihape, Moawhango, Rata, Ratana Pa and Te Reureu Tokorangi and Waihi Pa, and Korohe in the 1920's and 30's. These were just some of the many hapū and Marae she whakapapa to and visited with her parents for hui, tangi, weddings, and birthdays etc.
18. The elders always encouraged her, and other kids of a similar age to korero and some would say to her or ask her "pātai ki a ia, ko to kuia Terira" is your granny, Terira, then they would say to her "me kōrero Māori Waina". Despite being forbidden to korero Māori at school, she said she would speak the reo to her cousins before, while on the playground and after school but sadly never in the classroom in fear of being punished. However, as time went on, Waina's

fluency of the old reo is not as pronounced as it once was, so later in her senior years she resorted to re-learning the reo she told me. Although she still has a relative grasp of kupu hou but reciting a few karakia in the reo is her mainstay today, having learnt it from her granny in the first place and is content with that.

19. Waina recalls some memories of her two favorite aunts Waimatao and Papara, although her uncles were just as popular too but her two aunts were special in her life. They were all her mother Matchaere's older and younger siblings. In particular, the two aunts helped to look after her, her siblings and granny Terira prior to her passing. Mum described Aunt Papara to be a woman of great stature and commanded respect from even the men folk. Waina recalls her aunt as a business minded woman, strong kaimaihi lady that always got things done her way and a great mara kai influencer among Winiata Haukainga, especially during the 1930's 'Great Depression Years'. Although she was strict, and very house proud, it encouraged Waina to aspire to be like her, hence in her latter years to come, unbeknown to her, the attributes she inherited from her mother, her granny and her two aunts would set her on a path to become the person she was destined to become and even to live to 100 years like her aunt Papara, a great feat and milestone in this day and age. She said her older brother Teddy lived with her aunt and Frank Rihia. He was like their whangai son because they couldn't have children of their own, but she loved her brother dearly, nonetheless, a returned WWII soldier, a true hero in her eyes.
20. For her education, her aunt Papara was instrumental in this part of Waina's life as well. Waina remembers Aunt Papara, arranging for her to attend at Turakina Girls College in Marton during the 1930's, the Great Depression years. She recalls her first day at the college, the headmistress Ms Kinross asked the 1<sup>st</sup> year girls a question, who can milk cows? Waina regretfully remembers raising her hand and saying, "I can". That then became one of her many chores, wake up early morning 4am; get the cows in, milk the cows, separate the cream from the milk, churn it into butter all before breakfast, which she then had to help prepare for everyone.

21. It reminded her of her father and brothers milking cows because that's where she had learnt it from. Waina boarded at Turakina Māori Girls School, although not so much of an academic achiever, she learnt from a Pākehā world view a lot of domestic and home economic skills. Things like how to use the foot peddle sewing machine, "high tech in my days", knitting jumpers, darning, cooking, cleaning, scrubbing floors and baking cakes, making jams fruit preserves and cookies.
22. At home she learnt to cook Māori kai like swap hens, "Pukeko, they were sweet and tender like chicken", on asking her how to cook Pukeko, she explained when cleaning the bird, you had to remove and pull out the drumsticks then the sinews would come out and the meat would relax, making it tender to cook and beautiful to eat.
23. Every now and then her Papa Pango would take her with him to visit the homestead of deceased Ani Paki at Kaiewe, so he could have a drink of beer with his cousin. She said it made her angry and she growled him once, when he fell over and hurt his leg and couldn't milk the cows which made her brothers angry as well. Even today, under her breath, she still growls her children and the older generation mokopuna for drinking too much.
24. Her outside chores besides milking cows included preparing the soil for large mara kai to plant fields of corn and other vegetables of which big sister Rangimaria would collect and distribute to the Winiata Haukainga during the depression years. She recalls her Auntie Papara being instrumental in making sure all the whanau in the rohe had kai especially during the depression years. Unbeknown to Waina, all these skills would become a big part of her life as it unfolded.
25. Some of Waina's first religious experiences was with Te Haahi Ratana (at Ratana Pa). She recalls around the age of 7 years being present at the Ratana Temple opening. Her school had gone to the grand opening and that night they had nowhere to sleep as all the facilities were full, when Tahupoitiki Ratana invited all the tamariki to sleep in the Temple, a significant moment in her life that she clearly remembers.

26. Waina recalls her first money earning job working at the Turangi Bridge Fishing Lodge as a waitress pre-WW2 years and part way through it. She acquired this job through first cousin Hepi Te Heuheu and his sister Kerenapu. During her employment there, she lived with her Aunty Raukawa nee Maniapoto (sister of her brother-in-law Pat Maniapoto) mother of Hepi Te HeuHeu. She lived at Waihi Pa for a time and then later stayed in small accommodation huts adjacent to the place of her employment.
27. Now this is where all the fun began for Waina. Not long after she started working there, her cousin Hepi had befriended four of these handsome Far North Ngapuhi, Hokianga, Omanaia motor mechanics and motor bike enthusiast strapping fit men. One of them in particular named James Te Waoriki Hoete Ahipene aka Darkie who ended up being a close friend and rugby mate of her cousin Hepi. Waina fondly remembers, “they were all brothers and one cousin, the youngest being Johnny.” Whakaruru aka Walter and their elder brother James aka Darkie and first cousin Jack Belvie, all brought up together by their mother, Piaterihi. They all came to Turangi to clear the land for forestry, but they all ended up working in the garage after their older brother James got the head motor mechanic job at the garage owned by G.V Morton, adjacent to the Fishing Lodge. Waina said “The Hokianga brothers soon became extremely popular with the girls because they all had these fast and noisy motorbikes.”
28. Waina and James were destined to meet one night in a back of a taxi. She remembers cousin Hepi had offered to pick her and her friend, Polly Paurini (a tennis/ netball mate of hers from Tokaanu) up in a Taxi to attend a dance at Waihi Pa and there in the back seat was Darkie James.
29. Waina was already familiar indirectly with James because every time she heard his motorbike start up, she would rush to the window and pretend she was cleaning the glass and spy on him. Waina said he always knew she was watching him because he would rev his bike up and show off.
30. After the dance, they became very close to the point, she said, she and her friends would jump the fence to sneak into the men’s small hut across from theirs. One day and early in their relationship, Waina said to James that she



wanted him to meet her father Pango so off they rode with Waina on the back of his motorbike to Taihape.

31. The first thing Pango said to James in a growling voice, was, “how dare you double my daughter on the back of that noisy bike”.
32. Waina and James were married at the Taihape Huia Street St David’s Presbyterian Church on 9<sup>th</sup> April 1940, she was 19 and he was 24 and to this day she always points to the Church every time she is driven it.
33. On the 14<sup>th</sup> Nov 1940 their first child was born a son they named him Temeneti, after James, Te Arawa Father. They were to have another 11 children over the next 22 years with Frederick being their last born on the 17<sup>th</sup> Sep 1962, about the time Television started appearing in NZ homes.
34. She and James also whangai a mokopuna named Murphy Munroe from birth in January 1965.
35. The demands of her Nga Puhi, Mother-in-law, Piaterihi were hard she did not approve of Waina ‘the Puhi from the South,’ who demanded her eldest mokopuna Temeneti immediately on his birth.
36. Waina, being resilient and tenacious held firmly on to her son for the first 3 years of his life. She finally agreed to hand her son over to the Kuia, she knew it was the way of the old people to take the first born mokopuna the eldest of the eldest and teach him the ways of the old people but it was still hard and she did not want to do it. She and James eventually went to Rotorua to hand him over, she recalls this was one of the hardest days of her life, but she knew she had to keep the peace.
37. Her and James spent time living in Mourea and Whakarewarewa, Rotorua during WWII residing at times with James Grandmother Nanny Liza (Raiha Williams) whom she loved and adored because Nanny Liza was loving and kind plus, she got to see her boy Temeniti. Waina learnt to thread pipi onto a string so that they could be dried and shipped off to the soldiers to enjoy the kai from home. Her domestic skills shone forward, she was hardworking and knew how to make tawa bread and prepare many other Māori delicacies, as

well as raise her children and a garden to feed the whanau the Kuia Liza loved her for it.

38. During this time her in-laws had moved back to the Hokianga.
39. Prior to their move north, for a brief time James was working as an engineer in Ohura coal mine, a small rural settlement near Taumarunui where their daughter Pia was born.
40. James received a telegram from his father requesting he return to Omanaia, Hokianga to help out on the farm. Waina, James and their children moved to North this was around 1947.
41. This was a difficult time for Waina as Hokianga was a lot more behind in many ways, plus she was and outsider from the South, she arrived to dirt floors, rough housing and pregnant with her fifth child Eru born in Rawene 1948.
42. Although difficult living circumstances she made do, as she felt it was a blessing as she was closeby her eldest child Teme and got to see him, he literally lived across the creek from her with her mother-in-law.
43. James went to manage the whanau farm. Life was hard for Waina, she was an outsider from a different rohe, “these were not her people she would say in later life” and they do things differently in the North. She had 5 children 4 under 5 years of age and a home to build/make and many mouths to feed including her in-laws and extended whanau.
44. She set to work ploughing the fields planting the mara kai with fields of Corn, Riwai, Kumara and Kamo kamo.
45. From 1947 onwards, James took over from his elderly parents and his siblings to manage the farm, where he and Waina restocked and grazed livestock, milked cows and sold the milk to the local diary co-op to pay land rates. She also bred a sizable piggery to keep her extend whanau feed and the marae kauta filled with meat when needed.
46. James started a trucking business and worked hard with his older sons to maintain the buses and contracts with the Education department for the Omanaia and Rawene school bus runs and a Taxi? service business. In the latter years, James owned several goods and service trucks, a logging truck and other

machine operations to service local farmers, delivery of parcels to surrounding rural town stores and pubs and Hokianga County council roads. His eldest son Temeniti worked for his Father James in the whanau business. His wife Cecelia would work the fields alongside Waina and her daughters they always made sure to have kai ready for the hapū and Omanaia Marae chiller filled with meat for tangi, hui and my sibling's weddings, 21<sup>st</sup> over the years. While Waina always kept the mara kai stocked with vegetables all year round, Teme, James and the whanau would supplement this with fresh kaimoana from Opononi and Waimamaku, kina, paua, kutai, crayfish and snapper, flounder, and mullet from Rawew. In the upper reaches of the Hokianga Harbor estuaries, Waina and whanau would shake the mangrove branches to loosen the oysters grew on them, she taught the boys how to catch eels by hand when there was no moon, she taught them how to gather the kina when the kowhai was in bloom and pick the karahu (sea snails) on the estuary mud flats.

47. With the money she raised from her milk and pigs she was able to buy and extra section and build a new whare on it. She was able to lay a floor down on her in laws whare. She made her childrens' clothes and taught her daughters' how to sew, pickle, preserve and cook she always kept a clean house.
48. A clean house, clean floor and well-fed children meant the Pākehā man wouldn't come and take your children away to a health camp.
49. Waina and James held strong too their faith throughout the 50's 70's they went on to explore other western faiths, like Anglican, Church of England, Presbyterian, and Methodist. She recalls her father taking her too many Marae, including Winiata Pa for church, as well as the Catholic Church and school on the side of the hill at Tuwharetoa, Waihi Pa. Where her parents and sibling's practiced religious rites, karakia and himene beside her Te Heuheu relatives.
50. Later in her life, Waina's calling would lead her to serving God in his ministry. In the early 70's she and her husband Waoriki James Hoete Ahipene yearned to increase their knowledge of Te Paipera Tapu and attended and graduated from the first United Pentecostal Church Bible School in Otahuhu, Auckland. Waina and her husband as well as their eldest son Temeniti and his wife Cecelia Boyce, along with her eldest daughter Te Rira and her husband Mane HeiHei

would all graduate together and become ordained ministers. Rev Waina taught many of her mokopuna and the hapū in the Far North Sunday school and Bible studies. Waina's father-in-law had passed in 1958 and her mother-in-law Piaterihi remained until the early 70's

51. In the early 70's, Teme and Cecelia moved to Auckland, Penrose, for job opportunities he became a service mechanic on the Buses and Cecelia became a nurse. They also moved to attend Bible School. Not long after their shift Waina and James also moved to Auckland Otara, Wymondeley Road at this time it was a very lovely place to live and their property had a jetty that backed on to the Manukau Estuary.
52. The move to the city broke up the tight whanau structure. Her beloved James passed away 9<sup>th</sup> October 1976 only 60 years of age in Middlemore Hospital, Waina was 55 years of age, she was never to marry again.
53. At this time most of Waina's children had children of their own and had dispersed and moved to the cities and towns. However, Waina again became a very busy nanny, almost a repeat of her early life of bringing up children again but this time the mokopuna. The city life was tough on whanau life, although half the siblings were in the church the other half were not. Waina endured a lot watching and seeing Pākehā cultures and bad habits take a hold on some of her whanau. Alcohol, domestic violence was not a common thing on the pa. Now it was everywhere including in her whanau. Gone was the self-sufficiency, gone was the mana of the wahine to take care of her whanau, and to provide a wholesome and healthy home for the mokopuna.
54. Pākehā ways had poisoned the whanau dynamics, and the need and greed for money increased, Auckland was not for her.
55. In the mid 1980's Waina moved back to Taihape and for few years looked after her aging sister Rangimaria until she passed away at Taihape Hospital. She also remembers in the mid 1950's how she nursed her Father Pango who was living with her and James in the Hokianga, she made sure to return him to home Taihape before he passed away in her care.
56. In 2008, she filed her first Waitangi Tribunal Claim for her Father's land in the Oruamatua Kaimana 2Q1 and 2Q2, she was 88 years of age. She protested

alongside her whanau Ngāti Hinemanu me Ngāti Paki when a fellow entity tried to steal her claim. She has firmly held her ground to remain with her hapū and to bring justice to her Grandfather Winiata Te Whaaro where the Crown sanctioned his unlawful and illegal arrest, the assault of his whanau and the thief and looting of his property and rights. Final submissions have just been completed in Nov 2021.

57. Waina turned 100 years of age on the 9 Jan 2021.
58. She has many iwi and hapū that she hails from Ngāti Kahungunu, Ngāti Tuwharetoa, Ngāti Raukawa, Maniapoto; Ngāti Hinemanu, Ngāti Paki, Ngāti Hauiti, Ngāti Upokoiri, Ngāti Tamakopiri, Ngāti Hikairo.
59. A year later Waina retired from active ministry in the Rangipo Prison chaplaincy service. She now resides in Rotorua with her youngest son Frederick and his wife Lovey.
60. Her children are:
  - a) Temeneti; Born 14 Nov 1940 – Died 16 Nov 1990 named after Waina's Father In Law, born in a car in Tokaanu.
  - b) Terira; Born 5th Aug 1942 – named after Granny Terira, born Taihape Hospital.
  - c) Edward aka Sonny; Born 19th July 1946 – named after mum's brother Te Ihi o Te Rangi aka Teddy, born on the side of the road just before Te Rangiita on the way to Taupo Maternity Hospital.
  - d) Piaterihi Beatrice; Born 12th Jan 1946 – named after our paternal Kuia Piaterihi, born at Taumarunui Hospital
  - e) Eru; Born 11th March 1948 – (Deceased) named after grand uncle Eru Raiti brother to Kuia Piaterihi.
  - f) Rangimaria; Born 7th June 1949 – named after Waina's oldest sister Rangimaria.
  - g) Elizabeth Raiha, Liza; Born 18th July 1950 – named after our James grandmother, Nanny Liza.

- h) Cornwall; Born 14th July 1954 - named after Cornwall hospital, born at Rawene Hospital.
- i) Peter; Born 25th January 1955 – named after Uncle Peter Mathews, born at Rawene Hospital.
- j) Winiata; Born 7th June 1957 – named after Winiata Taihape and born at Rawene Hospital.
- k) Andrew, aka Koro; Born 17th Feb 1960 –(Deceased) named after Prince Andrew and in respect to her father Pango, he was given the name Koro.
- l) Frederick Gruar; Born 17th Sept 1962 – named after Doctor Gruar, this famous Dr who was responsible for operating on and fixing up James leg with pins and titanium plates after a boulder rolled down a hillside and crushed the front of his Grader cab and his right leg.

### **Conclusion**

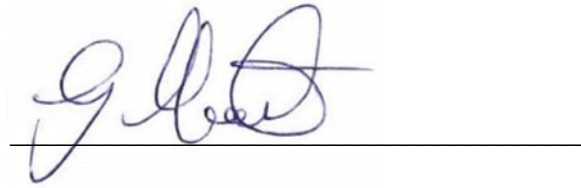
- 61. Lastly, in closing and for just this brief story of Waina’s life described within these pages does not do her justice. Waina has 5 generations and over 350 direct mokopuna.
- 62. If you were to ask Waina what her secret is to her longevity of life, she would always point to the heavens first, followed by, I never smoked, drunk beer or went to parties, it never interested me. When the creator comes to take me away, then I know and you will know I have fought the good fight according to gods plan, he had planned out for me from my birth.
- 63. It is my kuia’s belief that to retain our Māori values and our sense of the equality of men and women, we must return to living together in the papakainga where we share the same values and know one another more intimately. We talk of kotahitanga, manakitanga, whanaunatanga and the like but we do not appreciate its importance until we live together as one, each one of assuming that our primary purpose in life is the advancement of the community as a whole.
- 64. My kuia wishes to acknowledge the whakaaro of Kaa Kereama in relation to the impact of pakeha seating arrangements in the pōwhiri. Only the speakers should be sitting to the front and no senior woman should be sitting behind a

junior man. If the problem is that the women move first to take up the seats, I personally think they should take up the whole of the seats to one side.

65. I also think that where it is practical, during business meetings our people should be sitting around the house in the customary manner rather than in rows.

66. Ake ake ake amine.

**Dated at Wellington this 10 February 2021**



Grace Hoet