

I TE ROOPŪ WHAKAMANA I TE TIRITI O WAITANGI

WAI 2700

WAI 2728

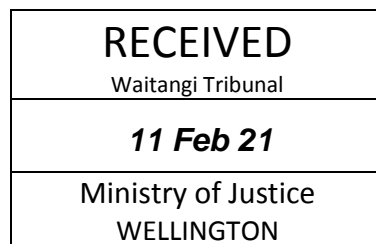
I TE TAKE O

the Treaty of Waitangi Act
1975

Ā, I TE TAKE O

tētahi tono a Sharon
Campbell rāua ko Dr
Mania Campbell-Seymour
mō ngā uri whakaheke a
Rangihuatake rāua ko
Haami Parehe, Patehepa
Tāpono, Tipene Te Peha
Tutaki Tamatea, rāua ko
Hana Konewa (Wai 2728)NGĀ KŌRERO A SHARON CAMPBELL RĀUA KO DR MANIA
CAMPBELL SEYMOUR

Ka tāpaea i te rā 10 of Huitanguru 2021



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MAY IT PLEASE THE TRIBUNAL

INTRODUCTION

“He wahine, he whenua e ora ai te tangata!

He wahine, he whenua e mate ai te tangata!¹!”

1. He whakatauki e rangona whānuitia ana roto i te maha o ngā iwi i ngā tau ki muri. Ko te whakamāori² i ēnei kōrero ko te hapūtanga o te wahine, me ngā mahi whakaheke toto a ngā tāne. E tohu ana ki ētahi o ngā mana kura kei te ao Māori. I pakangatia e ngā iwi, ngā mana whenua, me ngā mana wāhine, kia mau ai te mana rangatiratanga ki taua iwi. E kore rātau e tuku i to rātau mana kia wai iwi mo te kore, me kaupapa rangatira tonu ka riro ai ēnei taonga. Ka āta whakatakotohia i konei ngā tikanga mo ngā mana kura kei te ao wahine Māori. He mana tuku iho mai i ngā ira atua ki ngā ira tangata. Ka tirohia i konei ngā rehunga mana kura kei te ira wahine mai i ngā rangi tūhāhā, ki te taiiao ka heke ki te Muriwai hou.

Ko ngā poroporoaki

2. Kei te pūtake tonu o ēnei tikanga ko ngā poroporoaki ki te hunga mate. Noho mai rā kōtou ōku whakaruruhau, ki te wairuatanga, ka whano, ka wareware ka oho ake ano. Kua tae ra kōtou ki te tini whāioiotanga o ngā wairua kei ngā ao katoa whakataupoki ia kōtou ki te huinga o te Kahurangi, ki te okioki mutunga kore, haere atu rā kōtou. Ko kōtou i whetūrangitia, kei te rangi kōtou e taukapokapo ana mai, ki o uri e pokaikaha nei ki te waha i ngā pikaunga taimaha o te ao Māori. Kōtou i rere atu ki te Muriwai-hou takoto mai ra i roto i o karanga maha. Kōtou kei te Ao Tūroa haere e hoki ki tua o te ārai ki te hononga wairua oti atu ai kōtou e hika mā e! Ki tuawhakarere, ki te ara tāhekeroa a Whiro, ki te ara Tiatia rānei a Tane. Noho mai rā kōtou ki ngā rangi tūhaha, ki te okiokinga a o tātau Atua maha. Te tiaki mai kōtou, ki o kōtou whakatipuranga e katohia nei e te mate. I te ringa kaha hoki o Aitua. Aue taukuri e! Te mamae i ahau e!

¹ This refers to the essential, nurturing roles that women and land fulfil, without which humanity would be lost. Nā Ani Mikaere tēnei whakamārama, mai i tana pukapuka He Rukuruku Whakaaro, Colonising Myths Māori Realities (2011).

² Na Hinehou Campbell ēnei whakamārama.

3. Kei ngā muka o ngā takairoa, hei whakamahana i te tinana, kia puta ko te wairua ora, ko te ngākau tapatahi me te manawanui ki ngā mea katoa e atawhaitia nei e rātau. E ai ki ngā whakamārama o oku kuia ia Te Rangihuatake Uenuku Parehē, ia Waioeka Māhaki-Paraone, ia Te Taawhi Parāone-Paati, ia Te Whakarereinga Hoera-Repanga, ia Miriama Ruru-Kingi, ia Kirihāehae Kingi, ia Hikihiki Mete, Te Onewhero Tamarau, Parewhai Pera Turangi, Maami Paenga-Milner, Taraipine Tutaki-Pere, ia Ngoingoi Peneha, Maora Carrington-Nikora, me Mōtoi Mātaanuku Tai, Rahia Repanga-Pene, Heeni Rātapu-Kereru, ia Teria Tapuni-Paraone, ia Te Waara Pera Te Toa, ia Teorangi Mihaere-Pera, ia Te Rahari Pera-Renata me etahi anō. O rātau rupeke atu ki te pō, na kotou i kōrerorero i ngā tikanga tauawhi i a mātau ngā wahine i te wā e ora ana rātau. Kei te mau tonu i tēnei a kotou mokai, a kotou tohutohu mai ki a mātou, mai i te wā i poipoia mātou ki o kotou turi, a, pakeke noa³.
4. Ko Sharon Campbell rāua ko Dr Mania Campbell-Seymour a māua ingoa. I takea mai i ngā pikirangi, hekerangi o te aoaonui, kei reira te ira-wahine e noho ana. Ko Ngāti Rua te hapū, ko Te Whakatōhea te iwi, ko Muriwai te ariki tapairu.

Sharon Campbell

5. My educational qualifications are a Diploma of Teaching from the University of Waikato, and Te Tohu Hiranga Māori (Bachelor of Māori Studies) at Te Whare Wānanga o Awanuiarangi, (Post Graduate Diploma in Teaching) Te Wānanga o Raukawa, Master of Māori Studies (Te Whare Wānanga o Awanuiarangi).
6. My professional career in Education has spanned over 25 years. I commenced within the Tairāwhiti district, at a kura located in Mangatu (Whakatutu). Thereafter, I returned to the Eastern Bay of Plenty region as the principal of Te Kura o Torere, a designated special character Kura-a-Iwi, located 23 kilometres from the township of Opotiki. Sharon started working within the

³ E mihi ana ki ēnei kuia, ki ēnei koroua kua mene atu ki te pō. I tākohā e rātau ngā kōrero tuku iho ki a Hinehou Campbell, me ōna uri whakaheke.

Faculty of Education at the University of Waikato in 2013, where I worked as a Snr tutor. I returned to my tūrangawaewae in Tūranganui-a-Kiwa in 2020 and currently work as a Kairuruku Akoranga, Learning Support Coordinator in three kura Māori within the region.

Dr Mania Campbell-Seymour

7. My educational qualifications are Bachelor of Medicine & Bachelor of Surgery from The University of Auckland, and Bachelor of Māori Performing arts from Te Whare Wānanga o Awanuiarangi. I graduated from medical school in 2014 and worked as a junior doctor at Rotorua hospital, Murupara Medical centre, Waikato Hospital, and Avalon Medical in Hamilton. I am a qualified GP Registrar, however, I am currently on maternity leave caring for my two children Hanita (2years old) and Repanga (8months age).

Purpose to Joint Brief of Evidence

Whakatōhea ki runga

Whakatōhea ki raro

Toheroto, tohewaho

Tohetohe ake nei⁴

8. He huihuinga tangata, he whakairinga kōrero. Ko te hanga o tēnei puawānanga, o ēnei taunakitanga he mea whakataurite ki te whare whakairo mai roto ki waho. Ko te kaupapa kōrero ko te mana kura, ko tōna tātūhū ko ‘Ngā mana kura o te ao wahine Māori’. Ko te kuranui, ko te kuraroa o tēnei o ngā ao. Ko te ira wahine te kaiwhakaora, kaiwhakamate rānei i te iratangata. Kei i a ia anahe te mauri o te hapūtanga, o te iho, me te whakawhānau i te tamaiti. Kei i a ia te mana whakaioio i te tamaiti. Nā Hinehou Campbell (1994) ngā kōrero e pā ana ki ngā mana kura o te ao wahine Māori. He kupu tuku iho, he taonga tuku iho, e whāriki nei i ēnei taunakitanga

⁴ He manawawera nā Te Kahautu Maxwell i tito mo tana iwi, mo Te Whakatōhea

9. This joint brief of evidence is based on a thesis published by Hinehou Campbell in te reo Māori in 1994. Hinehou is the mother of Sharon Campbell, and grandmother of Dr Mania Campbell-Seymour.

ĀRIA TUATAHI: Whakapapa

Ranginui rāua ko Papatūanuku

I atawhaitia e Papatuanuku āna tamariki ki te ahuru moai.

I atawhaitia e Hine-ahu-one i āna tamariki ki te one ki Kura-waka.

I atawhaitia e Hinetitama i āna tamariki ki te Ao Tūroa.

I atawhaitia ngā whakatipuranga a Hinenui-te-pō ki te tatau o te pō.

I atawhaitia ngā Hine ki te rangi, ki te Ao-tūroa, ki ngā wai ki te Muriwai-hou.

I atawhaitia ngā Wāhine Māori ki te whenua.⁵

10. I heke mai a Sharon rāua ko Mania i ngā kāwai whakapapa o Muriwai, o Mātaatua waka, o Nukutere waka. Ko Muriwai te tipuna o te iwi o Te Whakatōhea. Koia te ariki tapairu i runga i a Mātaatua waka. Ko tana pāpā ko Irakewa, ko tana māmā ko Wekanui. Ko Muriwai te mātaamua o ngā tamariki a Irakewa rāua ko Wekanui, kātahi ka puta ko Toroa, ko Puhimoanaariki hoki. Nā konā i tohungia anō hoki e tana matua, ko te ana hai nōhonga mōna, ko te Ana o Muriwai⁶ i Whakatane.
11. He ariki tapairu a Muriwai, he mana nui tōna. Koinei ngā pūrākau e pa ana ki ana mahi e rangona whānuitia nei. Te ūnga mai o Mātaatua ki Kākahoroa, ka makere ngā tāne ki te taunaha whenua, ki te tapa whenua. Ka pari te tai ka raruraru a Mātaatua. Nā Muriwai te karakia i taki, “Kia tū whakatane au i ahau!” Ana i ora a Mātaatua me tōna iwi anō hoki. Nā Muriwai tonu te takenga mai o te ingoa o Te Whakatōhea. Nā Muriwai tonu te takenga mai o

⁵ Campbell, H. (1994). Ngā Mana Kura o Te Ao Wahine Māori. E kōrero ana tēnei tau ko te mana atawhai kei te ao wahine Māori.

⁶ , Maxwell, T. (2019). Te Kaunati Hikahika a Ōpōtiki Mai Tawhiti: Ka hika i taku ahi, kimihia e Te Whakatōhea te ara o te tikanga i pai ai te noho i te ao nei.

te ingoa o Te Whakatōhea. Ka moe a Muriwai i a Tamatea Mātangi, nāna ka pakaru mai ko Te Whakatōhea iwi.

Ranginui rāua ko Papatuānuku
|
Tamanuiterā
|
Te Uira
|
Whaititiri-mātakataka
|
Hema i te rangi
|
Tāwhaki
|
Arawhita
|
Wahie-roa
|
Tapu-a-te-rangi
|
Tapu-nui
|
Tapu-roa
|
Tapu-tiketike
|
Tapu-Whakihī
|
Whakaihī-nuku
|
Whakaihī-rangi
|
Hau
|
Nuiho
|
Nuake
|
Manu
|
Wekanui
|
Muriwai
|
Repanga
|
Ruamatarangi
|
Ruamatanui
|
Ruamataiti
|
Ruapūtaka
|
Ruamataorau
|
Ruakaweka
|
Ruatakena
|
Ruakapua
|
Paparua
|
Hukimaewa
|
Rangipuraho
|
Te Whatupe
|
Rangiwhawha
|
Rangikohua
|
Maruheikawa
|
Mania
|
Titia te ao kaitoia
|
Maaka Pera Te Toa
|
Ngaro Maaka Pera Te Toa Tuanui
|
Maria Kake
|
Rangi Paatu Pera Poata
|
Hinehou Campbell
|
Sharon Campbell
|
Mania Campbell-Seymour

*He whakapapa mai i ngā pukapuka whakapapa a Waiapu Te Tawhīro (1893),
rātou ko Hinehou Campbell (2003), ko Te Kahautu Maxwell (2019).*



Ko Muriwai te whare tipuna i te marae o Ōpape, Opotiki.

12. Ko ngā pūrākau e pa ana ki a Muriwai, e tohu ana, he mana nui tōna. I tētahi rā i haere te iwi mā runga waka ki te hao ika. Ana i tahuri tō rātou waka, i toromi ai nā tama a Muriwai, ko Tānewhirinaki rāua ko Roau to rāua ingoa. Ko ‘Te ika huirua o Muriwai. Nānā i “Rahuitia te moana mai ngā Kuri a Whārei ki Tikirau” (Tihirau), ko te rohe o Mataatua tēnei e mōhiotia nei.
13. He whakaōrite i te mana i roto i te atawhaitanga, i te manaakitanga, wairuatanga hoki, i a ia e Tū Whakatane ai, kia kore e raru ai te waka o Mataatua, kia kore e raru ai ngā uri o Mātaatua hoki.

ĀRIA TUARUA: Ngā mana kura o te ao wahine Māori

14. Ko ngā mana kura o te ao wahine Māori, he mana toitū. Toitū te tangata, toitū te whenua, toitū te ao. He toitū ano te ara tāheke-roa ki te pō e. Kia takoto mai te rehunga tangata i roto i ngā ringa kaha o Hinenuitepō. Hoki ai te kikokiko ki a Papatuanuku, ko ngā wairua ki a Hinenuitepō, koia te kaiwehewehe i ngā wairua kia hoki atu ki ngā aorangi, ā, tae noa atu ki te okiokinga wairua, oti atu ai rātau.
15. He mana tuku iho mai i ngā ira atua ki a ngai tātau te ira tangata. Kei ngā ture atua, he whakaōrite i te mana, he whakatinana i te mana, he whakakaha i te mana, he whakawaitohu i te mana, i roto i te atawhai, i te manaaki, i te tautoko, i te wairuatanga.

Ko te mana whare wānanga kei te ao wahine Māori

16. I whānau mai tā māua tipuna kuia a Te Rangihuatake i te tau kotahi mano, waru rau, rima tekau mā waru (1858) i Turanganui a kiwa. Ka moe a Te Rangihuatake i a Ngaro Maaka Pera Te Toa Tuanui, ka puta ko Maria Kake, heke iho ki a Rangi Paatu, heke iho ki a Hinehou Campbell, ki a Sharon, ki a Mania. I mate a Te Rangihuatake i te tau kotahi mano, iwa rau, rua tekau mā whā (1924). He taitamahine tō mātau kuia i te wā e urutomo atu ngā hōia pākehā, rāua ko Ropata Wahawaha mā ki runga i a Waerenga a Hika, ko te muru whenua, muru tangata, muru tikanga ngā mahi a ēnei nanakia.



He whakapapa: Ka moe a Rangihuatake i a Ngaro Maaka, ka puta ko Maria Kake, ko Parewhai. Ko tā Maria Kake, ka puta ko Rangi Paatu, ka puta ko Hinehou, ka puta ko Sharon, ko Mania.

17. E ai ki ngā kōrero tukuiho a Hinehou Campbell, i uru atu, i tomo a Rangihuatake ki te whare wānanga o Maraehinahina i Waerenga a hika, i Te Tairāwhiti. Ko tētahi o ngā kaupapa wānanga ko te whakapapa, ā, i reira a Rangihuatake e wānanga ana. I kuraina hoki a Wiremu Pere (Wi Pere) ki te

whare wānanga o Maraehinahina⁷. He tipuna koroua a Wi Pere ki a Mania Campbell-Seymour i te taha ki tana pāpā.



Te Rangihuate Poata Parehe, he tipuna kuia ki a Sharon raua ko Mania. I kuraina ia ki te whare wānanga o Maraehinahina i Waerenga a hika.

Ko te mana o te whare tangata kei te ao wahine Māori

18. Ko te mana kaha kei te wahine kei tōna aroaro kei a kārihi kei waenganui i ōna kūhā, ka piki whakaroto i te aranamunamu kia tae ki tōna ewe (whenua). Ko tēnei te papa-tae-ariki o te kukunenga iho i te tākae roa a te tamaiti ki tōna kōwhaea. Ko te kōpuku o te kōwhaea te whare tangata. Ko tēnā ano te whare wānanga kōrero⁸.



⁷ Pere, J. (2010). Wiremu Pere - The Life and Times of A Māori Leader, 1837-1915.

⁸ Campbell, H. (1994). Ko ngā mana kura kei te ao wahine Māori. E kōrero ana mo te mana, mo te tapu o te whare tangata.

Parewhai Polly Maaka, he tipuna kuia ki a Sharon rāua ko Mania. He kuia whai mana, he kuia e kaha manaaki tamariki, mokopuna, a wai ake rānei.

19. I tipu ake a Hinehou i ngā rekereke o ana mātua tīpuna. I whakamōhio mai a Hinehou i tēnei kōrero e pā ana ki to mātau kuia a Parewhai, i a ia e tohu ana i te mana o te wahine, te mana o te whare tangata, me tenei tikanga whakapohane. He pō takoto mo te Haahi Ringatū (tekau-mā-rua) ki te marae o Rongopai, i Te Tairāwhiti. He taitamariki a Hinehou, ā, e ai ki ngā kōrero a Hinehou, i tū tētahi tane ki te whakahāwea i te mana o ngā wahine. Ka takitū a Parewhai ki te whakahahani i te nanakia nei. E kaha matakū a Hinehou i a ia e whakarongo ki te tōna kuia e tioro, e hahaka ana. Ka wetekina a Parewhai I ōna kākahu katoa, tuwhera tōna kūhā, ka whakapohane atu ki te tangata rā⁹. Kia rongo ai rātau te mana o te wahine’ me te whare tangata. He tohu e taunaki ai i tēnei tohutohu, i tēnei tikanga. He wahine, he whenua e ora ai te tangata, he wahine, he whenua e mate ai the tangata.
20. I tū tētahi huihuinga ki te marae o Opape, Opotiki i te tau ruamano, tekau mā waru (2018). I tū a Sharon ki te tohetohe, ki te whakahē i ngā kōrero i puta e pā ana ki ngā kerēme o Te Whakatōhea. Ka tū mai tētahi o ngā tane ki mua i te aroaro o Sharon, ki te whakatumatuma i a ia, kīhai a Sharon i matakū, i wehi rānei. Kātahi nei ka hahaka. “Ka mate ka mate, ka ora ka ora!”. Koinei anō tēnei tikanga e tohu ana, he mana o te wahine, he uri nā Muriwai e tohetohe ake nei, tohetohe ake nei.

Ko te mana waiora kei te ao wāhine Māori

21. Kei ōna ringaringa te romiromi, te poke, te pupuri, te rarapi, te raraku, te morimori, te mirimiri, te pēhi, te tohutohu, te kikini, te kati. Kei tōna uma te mahana, kei tōna kōpuku ko tōna whenua me tōna ahurumowai. Kei ōna ture te nōhanga tahitanga a ngā whakatipuranga. Kei ōna kanohi te ao-kapua e mākohakoha ana i te tirohanga.
22. Ka huri ki te ngākau ka whakaputaina ko ēnei kupu, ngākau nui, ngākau kore, ngākau rua, ngākau tapahi. Kei te mātenga me te kanohi ko te āta whakarongo

⁹He kōrero mo te whakapohane a Mihi Kōtukutuku.
https://teara.govt.nz/en/biographies/3s36/stirling-mihi-kotukutuku?fbclid=IwAR1Q-HYfgv_pZimy2E5V3R0cyDEgON2pJuiKI_rtv8tSUhqDAjtm5n3QYbE

ā ngā taringa, ko te āta titiro o ngā whatu, ko te mea tino kaha o konei ko te waha. Kei konei te wero kino, te wero pai, ko tēnei te waka whakaputa i ngā whakaaro ki te ao. Ko ngā ringaringa, waewae, pakihwi ngā kaimahi ā te tinana. Huri i ngā wāhi katoa o te tinana, he mahi kua tukuna atu ki ngā pito katoa hei whakapakari i te tinana me tōna wairua hoki.

23. Kei tōna waha te kōhimu, te kōrero, te wero, te nohopuku, te tautohe, te riri hoki. Kei tōna tinana te kori. Kei tōna hinengaro ko te whakapakari i ōna whakaaro me ōna mahara. Me ka whakakotahihia ngā tōpito o te tinana ki ngā rongoa o te taiao, tē puta ai ngā ihu ki te ora.

Ko te mana kōrero kei te ao wahine Māori

24. Mai rāno e āhei ana ngā wāhine ki te kōrero i runga i ngā marae. E āhei ana ngā wahine o Te Whakatōhea ki te kōrero i runga i ngā Marae o Te Whakatōhea¹⁰. Ko ngā taura ko Mihi Kotukutuku¹¹, ko Whaia McClutchie hoki te tokorua i tū kaha, i tū māia ki runga i ngā marae maha ki te whaikōrero¹².

ĀRIA TUATORU: Te rau o te patu - Raupatu me ngā mamaetanga

“Nā te Raupatu, ka muru to mātau whenua taketake, ka takahī te mana tuku iho o ngā wāhine tohe rau ariki, te ira aho ariki matāmua e ārahi i ngā take ōnamata. Kāore anō te Karauna me te katoa o ngā kāwanatanga e whakamana Te Tiriti o Waitangi me ngā mahi kaikiri, kai tangata hoki. Koinei te take, kua noho mana kore ngā wāhine Māori, nā te urutomo tonu atu te Pākehā, ka mate parekura te iwi Māori, mai i te taenga mai o te Pākehā tae noa ki tēnei wā”

¹⁰ Campbell, H. (1994). Ko ngā mana kura kei te ao wahine Māori. E kōrero ana mo te mana o te Wahine ki te tū ki te kōrero.

¹¹ https://teara.govt.nz/en/biographies/3s36/stirling-mihi-kotukutuku?fbclid=IwAR1Q-HYfgv_pZimy2E5V3R0cyDEgON2pJuiKl_rtv8tSUhqDAjtm5n3QYbE

¹² <https://www.nzherald.co.nz/nz/women-on-the-marae-seen-but-not-heard/VVC2CSKB4IANPELGD6OWA2VU5E/?fbclid=IwAR2vVZFon6VikouUiQenjJFFePGbGS62to6vtAfJWC9lwGIn3H5Rch39C9c>

25. Kei te ture tangata kē ngā tikanga e takahi i te wairua me te mana tuku iho, whakawai hinengaro, takahi tikanga, tukituki, tapahi kōrero, kua roa e aupēhi kino nei i te ira wahine.
26. Ko ngā mana kura e tāmi ana i te wahine Māori ara ko te katoa o ngā kura Haahi. E ai kia rātau me whakaiti te wahine i a ia i ngā wā katoa. Kaua e whakateitei ake i tōna tū ki mua i tana hoa tane. Ki mua rānei i te whakaminenga. Me āta noho te wahine ki te tiki i tōna tinana. Kaua hoki e kimi mahi māna i tua atu o wēra o te haukainga. Tuatahi ko te tiaki i tana hoa tane, tuarua ko ngā hiahia o āna tamariki me ana mōkai, tuatoru ko ia.

Ka mate au i Waerenga-a-Hika

27. Ko Te Kooti Arikirangi Te Turuki te tangata i tīmata i te Haahi Ringatū. Nā Te Toiroa i poropitihia. I tito a Te Kooti i te waiata ‘Ka tū au ka korikori¹³’ i tito. He waiata tangi tēnei e kōrero ana mo ngā riri whenua i tū ki Taranaki, te pakanga, te pāhorotanga i Waerenga-a-hika, me te mauheretanga, te whakaraunga o ngā tane, wahine, me ngā tamariki, arā Te Whakarau¹⁴. I whakapako te karauna i ē whānau, ka kawē atu ki Wharekauri. I tuhituhi, i rekoata te karauna i ngā īngoa o ngā tane i mauheretia. I tuhi i a rātou īngoa ki te pepa. Engari ko tētahi o ngā raruraru, kīhai te karauna i tuhi i ngā īngoa o ngā wahine me ngā tamariki i whakapako atu ki Wharekauri. He mahi mōtītī, he mahi takahi i te mana o te wahine, takahi i te mana o te tamaiti.

¹³ Orbell, M. (1991). *Waiata - Māori songs in history*.

¹⁴ Pīpīwharau. The Siege of Waerenga a Hika, 150th anniversary. Retrieved from https://issuu.com/issu-trial-etp/docs/nov20151?ff&fbclid=IwAR0r9ESAuGBgiLCR0Do56vcFp4TFe3Jf_Lm4ezmg_VaFW36loJSKqdRNljk

Ka Tū Au, Ka Korikori

*Ka tū au, ka korikori¹⁵
Ka puta te rongō o Taranaki e hau mai nei¹⁶
Ka toro taku ringa ki te atua nui o te rangi e tū iho nei¹⁷,
Ko Tama Rura! Ka mate i te riri i Waerenga-ā-Hika¹⁸,
I te toru o Maehe i whiua ai au ki runga i te kaupuke¹⁹,
Ka tere moana nui au, ngā whakaihu ki Waikawa rā²⁰,
Ka huri tēnei te riu ki Ahuriri, e te Makarini²¹,
Ka whiua atu au ki runga ki a Te Kīra, Au e noho nei²².
Ka tahuri whakamuri, he wai kai Aku kamo e riringi nei²³.
Whanganui, Whangaroa, ngā ngaru whakapuke kai Wharekāuri!²⁴
E noho, e te iwi, tū ake ki runga ra, tiro iho ki raro rā²⁵.
Awangawanga ana te rere mai a te ao na runga i Hangaroa²⁶
I ahu mai i Tūranga, i te wā kāinga kua wehea²⁷
No konei te aroha, e te iwi, ki raro ki te maru o te Kuini²⁸
Hei kawē mo tātau ki runga ki te oranga tonutanga²⁹
Kāti ra ngā kupu e makaa i te wā i mua rā³⁰.
Tēnā ko tēnei, e te iwi, whakarongo ki te ture Kāwana³¹
Whakapai ake mo te mahi a Rura, nānā nei i raru ai ē³².*

28. Ko Horomona Tūtaki rāua ko Tīpene Tūtaki a māua mātua tipuna, i tautoko hoki rāua i ngā Pai marire i tatū atu ki Turanganui a Kiwa. I te wā i karapoti ai e ngā hoia o te karauna me Rōpata Wahawaha mā i Waerenga a Hika, he parekura nui i whakapā mai ki roto i a mātau. I mauhere ai rāua e te karauna,

¹⁵ I stood up and I acted

¹⁶ Taranaki's news came resounding to me here

¹⁷ And my hand went out to the great god of the sky that stands above,

¹⁸ Tama Rura! He was defeated in the fighting at Waerenga a Hika

¹⁹ On the third of March I was flung on board ship

²⁰ And sailed the broad ocean - the headlands of Waikawa,

²¹ Then I turned, M'Clean, to the Ahuriri Plain!

²² I'm flung on to the St Kilda, and sitting here

²³ I turn and gaze back, water pouring from my eyes

²⁴ Whanganui, Whangaroa, the waves mounting up at Wharekauri!

²⁵ My people sitting here, rise up, look to the north.

²⁶ The clouds flying towards us over Hangaroa bring grief

²⁷ They come from Tūranga, the home we're parted from,

²⁸ Causing such longing, my people. We are lying low now, my people, under the shelter of the Queen

²⁹ That will bring us to prosperity.

³⁰ Enough of the words thrown about in the past!

³¹ Instead, my people, obey the Governor's laws

³² So we can put right Rura's deed that brought all this trouble.

ki Wharekauri, me te mōhio anō i mauhere ai ngā wahine me ngā tamariki hoki. E ai ki ngā pepa, i mate a Horomona ki Wharekauri³³.



Horomona Tutaki
ID No. 308

Tipene Tutaki,
ID No. 309



Ko Horomona rāua ko Tipene Tutaki. He tipuna koroua ki a Sharon rāua ko Mania. I pakanga rāua ki te karauna, kia kaua e riro atu ngā whenua taurikura.

29. Anei te whika o te hunga i mauherehia ki Wharekauri, kotahi rau, waru tekau mā ono ngā tane. E waru tekau mā whitu ngā wahine, e ono tekau ngā tamariki. I hāmenetia te hunga harakore e te karauna.

List Summary

Identification Numbers	Deportation Date	Men	Women	Children
301 – 339	10 March 1866	39	10	19
401 – 447	23 April 1866	48	30	11
501 – 530	10 June 1866	39	47	30
Total		126	77	60

Those Deported to Te Wharekauri

ID No.	Christian Name	Surname	Hapu	Date deported	Outcome
301	Hemi Taka	Te Whiwhi	Ngāi Whakauaki	10 March 1866	released
302	Hetariki	Te Oikau		10 March 1866	At large
303	Pera	Te Uetuku	Ngariki	10 March 1866	At large
304	Heta	Kani	Whanau A Kai	10 March 1866	
305	Ihaia	Te Noti	Ngariki	10 March 1866	
306	Netana	Puha	Ngāi Tamatea	10 March 1866	
307	Turei	Te Whiwhi		10 March 1866	
308	Horomona	Tutaki	Nga Potiki	10 March 1866	
309	Tipene	Tutaki	Nga Potiki	10 March 1866	

³³Pīpīwhararoua. The Siege of Waerenga a Hika, 150th anniversary. Retrieved from https://issuu.com/issu-trial-etp/docs/nov20151?ff&fbclid=IwAR0r9ESAuGBgiLCR0Do56vcFp4TFe3Jf_Lm4ezmg_VaFW36loJSKqdRNlj

703	Horomona	Tutaki	Nga Potiki		Died at Wharekauri
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He rarangi īngoa o ētahi o ngā tangata i mauhere, ā, i whiua ki runga i te waka o Te Kira, i kawē atu ki Wharekauri, i mate atu ki Wharekauri hoki

30. Tuini Ngawai was a prolific composer of (action songs i.e. dance poetry). She has over 300 compositions from about 1930 to 1968. Nothing escaped her critical mind. Koinei te whiti taurua e taunaki ai tēnei wāhanga. Te Mātauranga a te Pākehā.

<p><i>Te matauranga o te Pakeha</i></p> <p><i>Patipati a ka muru whenua,</i></p> <p><i>Kia kaha ra e hoa ma</i></p> <p><i>Ka mutu ano te taanga manawa</i></p> <p><i>oranga.</i></p>	<p><i>The cleverness of the Pakeha</i></p> <p><i>Deceives you and then he</i></p> <p><i>confiscates your land;</i></p> <p><i>Be strong friends</i></p> <p><i>Land provides comfort to the</i></p> <p><i>Maori heart.</i></p>
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Tiwha tiwha te pō³⁴, ko te pākerewhā, ko Arikirangi tēnei rā te haere ake nei³⁵

31. Ko te pākerewhā e matakitehia ana ko te Pākehā, ā, ko te tiwha tiwha te pō ko te pō kerekere tērā, arā e whakaatu ana i te aituā nui, te parekura nui o te iwi Māori, muru whenua, muru tangata, muru tāonga te mahi a te Pākehā.
32. Nā ngā hoia pākehā i pāwhera kino nei i ngā tamatane, kōhine, wahine Māori hoki. Koinei te take i whakapā mai i ngā mate huhua a te pākehā, ngā mate paipai, ngā mate urutā hoki. He parekura nui, he parekura roa kei te hāere tonu nei i waenganui i a mātau te iwi Māori.
33. E ai kia ngai pākehā me ngā haahi karaitiana he taurekareka noa iho mātau ngā wāhine. I hōrapa whānuitia ēnei whakaaro a te Pākehā mo tōna atua

³⁴ Dark is the night, there is the pākerewhā, there is Arikirangi to come.

³⁵ E ai ki ngā kōrero nā Te Toiroa tēnei matakite 1766 i mua noa atu i te taenga mai o te Pākehā.

kotahi. He atua takahi mana, takahi tikanga, takahi i te mana o mātau ngā wahine Māori.

34. Ko te ture pēhi tohunga 1907 tētahi o ngā ture kāwana i kaha tāminga te iwi Māori, i ngā ruahine, i ngā tohunga, i ngā kaikarakia. Te taea te tuku i ngā tikanga a kui mā, a koro mā ki ngā uri whakaheke, nā runga i ēnei momo ture takahi mana, takahi tangata.



Ko Rangi Paatu Pera Poata tēnei rāua ko ana tamāhine Hinehou (māmā whāngai), Matemaraea rāua ko Tatarere Zoey (māmā whakawhanau). He tipuna kuia ki a Sharon rāua ko Mania.

35. He pononga o te Haahi Ringatū a Paatu, e ai ki a Paatu he tohunga ruahine ētahi o ngā wāhine o tēnei haahi. Ko Makaa Jones³⁶ tētahi tohunga Ringatū i a ia e ora ana. He tira hāere ki ngā tōpito o te Tairāwhiti, te rohe o Mataatua, Te Matau a Māui, piki ake ki Whanganui hoki. Koinei ngā huihuingā o te haahi, ko te Hūrae, te Hānuere, te Huamata, te Pure me ngā ‘Tekau mā rua’ i a marama o te tau. Ka mahue toku māmā me ana tuakana, teina, tūngane i te kura nātemea i haere ake rātau katoa ki ngā huihuinga karakia o te haahi. E ai ki tōku māmā i kohete tētahi atu tumuaki ki taku kuia, nā te mea i matangaro ai rātau i te kura, me tana whakautu ki te nanakia pākehā. E ki, e kī! Anei te waiata e taunaki ai ngā whakaaro a Paatu.

³⁶Binney, J., Chaplain, G. (1986). *Ngā Morehu - the survivors*.

<i>Te mātauranga o te Pākehā</i>	<i>The education of the Pakeha</i>
<i>He mea whakatō hei tinanatanga</i>	<i>Is broadcast for whose benefit?</i>
<i>Mō wai rā? Mō Hātana</i>	<i>for Satan's!</i>
<i>Kia tūpato i ngā whakawai</i>	<i>So be careful of its temptations,</i>
<i>Kia kaha rā, kia kaha rā</i>	<i>be courageous.</i>

36. Koinei te whiti tuatahi a Tuini Ngawai e taunaki ai tēnei wāhanga.
37. He mātanga ringa toi, ringa rehe a Paatu, koia hoki tētahi o ngā Wāhine toko i te ora, Māori Womens Health League. I pāngia ana te mate huka, mate mōata hoki.



Ko Hinehou Campbell tēnei, te kaituhi, te kairangahau o 'Ngā mana kura o te ao wahine Māori'. Koia hoki te māmā a Sharon, me te kuia a Mania.

38. He wahine ngākau nui ki tōna ao Maori, he wahine tito waiata, mātanga reo Māori, kaiako, pūkenga whakaako ai i te rēanga kōhungahunga tae noa ki ngā kura tuatahi, tuarua, whare wānanga hoki. He kuia tohetohe porotēhi hoki. Koia anahe, te tamaiti a Paatu i whai i ngā tohu mātauranga i te whare wānanga. He māmā, he ringa raupā hoki tana tuakana a Matemaraea, i pāngia ai te mate hinengaro ki tana teina a Tatarere oti atu e.
39. I kaha poipoi a Hinehou i ana mokopuna ki te noho pū ki te reo me ōna tikanga, me ngā ara mātauranga hoki, pākehā mai, Māori mai. Kia tū pakari ngā uri whakaheke ki roto i ngā ao e rua.

40. I whakatō a Hinehou i te whakaaro ki roto i a Mania, i a ia e tamariki ana, kia tū ia hei rata, hei tākuta mo te whānau. Te mohio a Mania me pehea te whai i te huarahi o te rata. I pōhēhē ia me haere ki te hohipera o Whakatane, whakakīngia i ētahi pepa, ā, ka tū hei tākuta. Nō muri mai ka āta wānanga a Mania i te huarahi mo ngā rata. Nā te kaha whakapono o Hinehou ki tana mokopuna a Mania, ka whai haere a Mania i tēnei huarahi.

Mania - E tipu e rea mo ngā rā o tou ao³⁷

41. I te tau rua mano ma waru (2008) i uru ahau ki te whare wānanga o Tāmaki Makaura. He maha ngā piki, he maha ngā heke. Ko ngā piki; ko te noho tahi me te whakawhanaungatanga ki ngā tauira Māori, ngā tauira o ngā moutere o te moana nui a Kiwa. Ngā huihuinga ki Waipapa marae, me ngā huihuinga ki te whare haumaruru o Hineahuone.
42. Ko ngā heke, ko ngā whakawhiu, ko ngā mahi kaikiri, me te utu nui. I whiwhi ahau i taku tohu paetahi i te tau rua mano, tekau mā whā (2014).
43. He rata teina tonu ahau, kua rima tau noaiho ahau ki roto i te rāngai hauora. Engari kua rongō ahau i te kaikiritanga i ahau e mahi ana ki ngā hōhīpera, ā kanohi nei, a kura nei, a pae pāpāho pāpori nei. E kaha tohetohe ake nei, tohetohe ake nei.

Mate-ā-hinenga - intergenerational mental illness

44. We have a legacy of mental illness, and whānau members who have been institutionalised due to mental illness. Sharon’s biological mother Tatarere Tokanui hospital (who is Hinehou’s sister), Sharon’s sister, brother, nephew (forensics) and Sharon’s son (Adolescent unit Starship, ward 8 Whakatane hospital, Henry Bennet unit Hamilton). Mania’s father also had a history of mental illness and committed suicide in 1996. Refer to Wai 2728 Mental Health inquiry.
45. Many wāhine Māori raise their tamariki as single parents displaced from their papakāinga and intergenerational social structure.

³⁷ He whakatauaiki nā Tā Apirana Ngata - E tipu e rea mo ngā rā o tou ao.

46. The ongoing denigration and erasure of Māori women continues in a number of contexts to the detriment of their whānau and hapū and to Te Ao Māori as a whole; Anei the whiti tuatoru a Tuini Ngawai e taunaki ai tēnei wāhanga.

*Sharon - Te mātauranga o te Pākehā, he mea whakatō hei tinanatanga*³⁸

47. The resources *Civilising Mission*³⁹ and *Colonising Myths - Māori Realities*⁴⁰ research clearly demonstrates the blatant intergenerational and institutional racism entrenched within education. The schooling systems has been instrumental in alienating and assimilating our people, and the ongoing underachievement of Māori students in mainstream is an abomination.
48. My story and experiences within the schooling system as one of thousands of testimonials shared by Māori with the research undertaken by Russel Bishop, Mere Berryman and others clearly demonstrate the reality and that the ongoing underachievement for Māori in the schooling system is abysmal.
49. The state sanctioned regime of physical and psychological abuse exacted upon Māori tamariki for speaking te reo Māori in the schooling system is well documented and the subsequent intergenerational language trauma continues to impact upon Māori.
50. I clearly recall regular strappings exacted by an English woman teacher and her husband the school principal. The vivid memories of lining up for strappings and the open hand pounding of the principal huge hand on my back, winding me on 3 occasions will never be forgotten. The irony of course was that I could not speak or understand te Reo Māori, State abuse of Māori woman and children continues in earnest.
51. Needless to say I really loathed school and dropped out at 15 years old with a very low self esteem and believing I was dumb,.

³⁸ He waiata nā Tuini Ngāwai

³⁹ Simon, J. and L. T. Smith (Eds). *A Civilising Mission? Perceptions and Representations of the New Zealand Native Schools System*. Auckland: Auckland University Press, 2001

⁴⁰ Mikaere, A. (2011) *He Rukuruku Whakaaro, Colonising Myths Māori Realities*.

52. The claimants assert processes of assimilation and colonisation were designed to silence mothers and nurturers to the detriment of the intergenerational capture of Mātauranga Māori. Many whānau and hapū members with many across several generations unable to converse in their native tongue, and ignorant to the rich tapestry of whānau, hapū and tribal histories. Although Hinehou was a fluent speaker of the Reo Māori, the social norms being married to a pākehā husband who regularly reminded my brother and I that Māori would not get us anywhere, we were mono lingual English only speakers.
53. The struggle to revitalise te reo me ōna tikanga and tribal dialects continues but it is a struggle that is connected to the struggle to restore the status and mana of wahine and kuia as repositories of knowledge and language in their own right.
54. Māori women were instrumental in leading the revival of te Reo Māori, Jean Puketapu was the driving force, establishing the first Kohanga Reo in 1982. I recall attending meetings with my mother at Ruatoki School, that contributed to establishing the first bilingual school in Aotearoa.
55. Thereafter Kura Kaupapa Māori (Māori immersion reo Māori kura), Whare Wānanga, (tertiary institutions) Wharekura (Māori medium Yr 1 - 13 schools), Kura-a-Iwi (designated special character tribal immersion kura). Māori women were and are instrumental in leading the revival of te Reo Māori to date. I gained experience as a principal of a Kura-a-Iwi in the Eastern Bay of Plenty from 2005 - 2012.
56. Ministry of Education neo-liberal policies in education namely the high stakes assessment regime implemented by the Global Education Reform Movement⁴¹ and education for profit⁴² has been adapted and implemented in

⁴¹ NZEI - National Executive report.

https://www.nzei.org.nz/documents/MYNZEI/Resources/whats%20on/Annual%20Meeting/2013/National-Executive-Report-2013-Web.pdf?fbclid=IwAR0c-C22vlsrNuVcwc_0cgkSPxsQZuW7qsB5ppJEiy51ry7yX4ynfA29kdI

⁴² Prof Yong Zhao & Prof Martin Thrupp
NZEI 2013 Conference.

<https://www.youtube.com/watch?v=Z6bxRiIADFA&fbclid=IwAR2wJdm-9Vz4DRRqvwX0qqsoD4VzW8mm8KfTJSDIF8PY9WZgowDdpFb-Kg>

Aotearoa. This market driven regime premised upon, ensuring the rich get richer and poor get poorer is evidenced in the alarming inequalities Māori and Māori women and their tamariki have endured over the last 30 years, continues in earnest. The underachievement for Māori is still dismal, the inability of mothers to provide the essentials of life, including food, shelter/ housing and basic health care is indicative of successive governments and the business round tables agenda of profit before people.

57. The alarming social ills and inequalities endured by another stolen generation of tamariki Māori, uplifted from their mothers and sanctioned by the state is another injustice. The injustice of knowing that 63% of women in NZ penal institutions are Māori women and the inhumane treatment exacted upon young women, including Mihi Bassett, whom attended Opotiki College alongside my son and daughter literally grinds my guts. To know that Opotiki is the Homicide Capital of NZ⁴³ and knowing the majority of the victims and or the perpetrators of these heinous acts in recent years can be attributed to the ongoing insidious impact of colonialism, imperial and state abuse. The emotional turmoil cuts deep within my soul and the personal anguish and struggle to advocate for my immediate whanau members represented in all these statistics in a constant battle against the system.

<p><i>Te matauranga o te Pakeha Ka tuari i te penihana oranga, Hei aha ra? Hei patu mahara Patu tikanga Maori e, a Maori e</i></p>	<p><i>The education (social conscience) of the Pakeha Dispenses social security. What for? In order to confuse my thinking To subdue the Maori way.</i></p>
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58. Koinei te whiti whakamutunga o te waiata a Tuini e taunaki ai tēnei wāhanga.

⁴³ https://www.stuff.co.nz/national/crime/111129704/the-struggle-for-opotiki-the-homicide-capital-of-new-zealand?fbclid=IwAR1JaopP7t1MAA0_jDZsCTmYtZJmn8OkQwEiXNpXelYWFD1p5GjtTaAFyyU

59. We say that following the raupatu of their lands in Te Whakatōhea & Te Aitanga a Māhaki, their ancestors suffered violent and enforced displacement by the Crown. Many ancestors were forcibly exiled from their papakāinga and their women and children were also exiled to destinations as far away as Wharekauri and Australia soon after the siege at Te Tarata and Waerenga-a-Hika in 1865. Such was the trauma of these events many whānau and hapū members never returned to their homelands. This displacement has had intergenerational consequences so that:
60. The shift toward male-centric land succession, inheritance and authority is demonstrated through the creation of the Native Land Court through the Native Land Court Act 1865, and the Native Land legislation that followed, and the denial of Wāhine Māori, Te Whakatōhea & Te Aitanga a Mahaki female rangatira in particular, to their right to ancestral property, land and resources;
- a. the majority of their whānau and their hapū members live outside their traditional hapū and iwi territories;
 - b. Many whānau and hapū members have been denied their Mātauranga Māori and Tikanga Māori ways of life with the consequent disconnection from their papakāinga;
 - c. Traditional knowledge systems subsumed by a colonial system designed to breakdown the social structures of their families and disconnection to their support systems that are founded by whakapapa were severed;
 - d. Wāhine Māori were influential and made social and political decisions for the hapū and iwi, however they were stripped and erased of their status and decision-making powers by displacing them from their ancestral lands and imposing Christian values and education as forms of assimilation and thereby rendering them property, or chattels of men;

- e. The social malaise which has occurred in their whanau has resulted in intergenerational trauma that is clearly evident in the disproportionate numbers of their whānau represented in prison populations; mental health facilities and in dismal wellbeing and education statistics.

ĀRIA TUAWHĀ: Ko te anamata

*'I hāere whenua atu, me hoki whenua mai'*⁴⁴

61. Kua tae rā tātau te tangata ki te Ao-hou. He angaanga whakamua te titiro ki ngā tikanga kei ngā whetu e taukapokapo ana mai kia tātau o tēnei ao. Ahakoa whaia e tātau ngā tikanga hou, kei ā tātau ngā tikanga kawē i tēnei aohanga. He titiro whakamuri, ka hikoi whakamua. He hokinga whakaaro, he mana kura ka puta. He wahine ki te pō, he atua ki te ao, he tipua ki te wātea, he taniwha ki te wai. Kia kao katoa mai i a tātau ēnei mea, tē wārea, kia kore e hapa tētahi o aua mea i a tātau.

Whakamanahia te Tiriti o Waitangi

Ko te mana tuatahi ko te Tiriti o Waitangi

Ko te mana tuarua ko te Kooti Whenua

*Ko te mana tuatoru ko te Mana Motuhake*⁴⁵

62. Ko te mana-kura i whakaarahia i roto i te hikoinga a te matakite, he arenga porotēhi nā te ao Māori ki ngā tikanga muru-whenua, muru taonga, muru kainga, whakakore i ngā mahi, takahi i te tino rangatiratanga o te ao Māori me te whakaiti ano i te mana tangata. Ko te kaupapa i whaitia e te kura matakite, i ēnei take ko te whakamana i te Tiriti o Waitangi. Kia tiro ma tēnā e whakamana i ngā mea katoa e āhei ana rātau te Māori me te Pākehā, ki te noho tahi, kai tahi, kōrero tahi, moe tahi, i raro i te tāhū o taua tiriti.
63. He whānau poretēhi mātou, he whānau wero atu ki te kāwana, wero atu ki a ngai tātau te Māori hoki. He taonga tuku iho hoki tēnei. He maha ngā kaupapa, he maha ngā noho whenua, ngā pototū kua tautokohia e mātou te whānau. Ko ngā noho whenua ki Ohiwa i te tau 1999, ko te hīkoi mo te

⁴⁴ The catchcry used by King Tāwhiao and Waikato leaders which translates to 'as land was taken, then land should be returned'

⁴⁵ Nā Te Kooti Arikirangi Te Turuki ēnei kōrero, mai i te mōteatea 'Kāore te pō nei'

takutaimoana i te tau 2004, ko ngā porotū e whakahē ana i a Oranga Tamariki, me ērā momo kaupapa. He whānau haina pētihana hoki mātou. E kaha tautoko ana mātou i ngā mahi o te rōpū Matike Mai Aotearoa⁴⁶. Me panoni ka tika i ngā ture kāwana o Aoteroa. Kia kaha kia toa koutou e hoa mā!



Sharon Campbell e porotū ana i te kaupapa Tuia250 i tū ki Turanganui a Kiwa, 2019.

64. He ao-hou e whakawhanake hāere i ngā tikanga, i ngā nekeneke kei tu atu o te awe māpara, ahakoa ngā tāminga o te ao pākeha, tikanga here kore. Ko te mea nui, kia ū tonu ki ngā tikanga tuku iho mai i ngā mātua tīpuna. Ko ngā tikanga o te Ao-hou hei kai ma rātau kia mākona ai. Ko te kai ka ruaki atu e rātau ki a rātau whakatipuranga ko te pai anahe.

E hoki ki o maunga kia pūrea koe e ngā hau a Tāwhirimātea

65. Ka hui tahi, noho tahi, kai tahi, moe tahi, wānanga tahi mātou ngā uri whakaheke a Rangi Paatu rāua ko Waata Tamatea. Ia rua tau ka hui tahi mātou ki runga i ngā marae maha. Ko te marae o Omarumutu (Opotiki), Tāpuihikitia marae (Puhatikotiko Tūranga), ko Tuahuru marae (Te Mahia), ko Tākitimu marae ki Waituhi, ko Waiaua marae (Opotiki). A te tau e heke mai nei ka tū te huihuinga ki Rongopai marae, ki Waituhi.

⁴⁶ Matike Mai Aotearoa rīpoata. <https://nwo.org.nz/wp-content/uploads/2018/06/MatikeMaiAotearoa25Jan16.pdf>



Ngā uri a Rangi Paatu Pera Poata rāua ko Waata Tamatea - kei runga i a Kapuārangi ki Rāhui, he huihuinga whānau ki Ōmarumutu, Opotiki, 2015

66. Ko te nuinga o mātou ngā uri a Paatu rāua Waata e noho ana ki ngā taone nui, e noho an ki Ahitereiria hoki. He huihuinga taura here tangata, taura here whānau. Ka hīkoi mātou ki ngā tohu whenua o ia marae, ka whakaako i ngā tikanga marae, ngā tikanga o te haahi Ringatū, tikanga whakapapa, rongoā Māori anō hoki.
67. He wawata noa ra, kia eke i a rātau ngā arawhata tohu tangata, tohu mātauranga. Kia mātua mohio rātau ki to rātau reo rangatira me te mohio ano ki o rātau tikanga⁴⁷.
68. Ka huitahi mātou ngā tamariki a Sharon ia rua wiki. He hui topa, he hui-ā-kanohi hoki. Ko ngā kaupapa wānanga ko te wāhanga mihimihi, waiata mōteatea, pānui pukapuka, me ngā take o te wā.
69. He whaingā anō a mātou, e hiahia ana mātou ki te whakatū he papakāinga mo tā mātou whānau. E hiahia ana hoki mātou ki te whakatuwhera i tētahi whare oranga, whare manaaki, whare tiaki tangata. Koinei ētahi o ā mātou moemoeā a whānau nei.

⁴⁷ Ngā kupu akiaki a Hinehou Campbell ki ngā wahine Māori

70. Mena ka eke o rātau moemoeā, ka noho rātau ki roto i te aiotanga o to rātau ao Māori. Kua noho noa i roto i te matemateao nei tētahi ki tētahi. Kua kore te takariri, kua kore te nguha, kua hinga a Tūmataunga i konei, ka ora ko Rongomatane. Kia noho kia rua kia toru pea ngā tamariki ki ia whānau kua kotia te ara tangata, kua ngaro ko te iwitanga. He maha ngā whānau kua hoki atu ki ngā rohe kainga, ki reira okioki ai, akoako ai hoki ki ngā tikanga pupuru ao. Kia ao ake ano tēnei mea te tino-rangatiratanga.



Sharon Campbell



Dr Mania Campbell-Seymour