

BEFORE THE WAITANGI TRIBUNAL

WAI 2700

WAI 2728

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 filed by **Sharon
Campbell** for and on behalf
of **herself and her whānau,
and for the benefit of ngā
uri whakaheke a
Rangihuatake rāua ko
Haami Parehe, Patehepa
Tāpono, Tipene Te Peha
Tutaki Tamatea, rāua ko
Hana Konewa (Wai 2728)**

**JOINT BRIEF OF EVIDENCE OF SHARON CAMPBELL AND DR
MANIA CAMPBELL SEYMOUR (ENGLISH VERSION)****Dated this 22nd day of February 2021**



Annette Sykes & Co
Barristers & Solicitors
8 – Unit 1 Marguerita Street
Rotorua, 3010
Phone: 07-460-0433
Fax: 07-460-0434

Counsel Acting: Annette Sykes / Camille Houia / Kalei Delamere-Ririnui

Email: asykes@annettesykes.com / Camille@annettesykes.com /
kalei@annettesykes.com

RECEIVED

Waitangi Tribunal

22 Feb 2021Ministry of Justice
WELLINGTON

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. This is a popular proverb heard throughout Aotearoa which translates to the essential, nurturing roles that women and land fulfil, without which humanity would be lost¹. The ability of women to bear children, the continuation of whakapapa was highly important. Many inter-tribal conflicts and warfare came about for land and resources, as is the importance of land for the continuation of whakapapa. It is believed that people inherit their mana from the mana of the gods².

To all those who have now passed on, farewell to you all

2. It fits with Māori traditions to acknowledge those who have passed on. My dear people, my dear mentors, go forth and rest well in the spiritual realm. Greetings to you all, who are our ancestors, survivors and leaders who have departed to the realm of Hinenuitepō (goddess of death) to the gathering of the illustrious, the place of never ending rest, farewell. We look upon you all as you shine and glimmer above the horizon, we continue on with heaviness and feeling at a loss for you all. You have entered the spirit realm, may you rest well with your ancestors who are awaiting your arrival. Go forth beyond the veil, to the gathering place of the spirits, down Whiro’s path, down the windy path of Tane. Go to the many heavens, the resting place of our many gods. To those who are being plucked by death, oh dear! The pain I feel for our dearly departed!
3. To the many and extended whānau and all that connects us to each other, which produces health and vitality. The heart, mind and soul are united, to be steadfast and show kindness. According to the teachings of my kuia Te Rangihuatake Uenuku Parehē, Waioeka Māhaki-Paraone, Te Taawhi Parāone-Paati, Te Whakarerenga Hoera-Repanga, Miriama Ruru-Kingi,

¹ Mikaere, A. (2011). *He Rukuruku Whakaaro, Colonising Myths Māori Realities*.

² Campbell, H. (1994). *Ngā Mana Kura o Te Ao Wahine Māori*.

Kirihaehae Kingi, Hikihiki Mete, Te Onewhero Tamarau, Parewhai Pera Turangi, Maami Paenga-Milner, Taraipine Tutaki-Pere, Ngoingoi Peneha, Maora Carrington-Nikora, Mōtoi Mātaanuku Tai, Rahia Repanga-Pene, Heeni Rātapu-Kereru, Teria Tapuni-Paraone, Te Waara Pera Te Toa, Teorangi Mihaere-Pera, Te Rahari Pera-Renata and others. To all of whom have passed on, you all provided the guidance and teachings that helped us wahine, whilst you were all still around. I [Hinehou]³ still carry your teachings, your advice and stories. From the time we were children and came of age.

4. We are Sharon Campbell and Dr Mania Campbell-Seymour. We affiliate to many hapū including Ngati Rua, Te Whakatōhea, and our ancestress Muriwai.

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 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 four kura Māori within the region.

³ Campbell, H. (1994). *Ngā Mana Kura o Te Ao Wahine Māori*. A farewell to those who passed on tikanga and stories to Hinehou before they departed.

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.
8. 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

9. The gathering of people, a signal of great discussions and sharing of narratives. The format of this brief of evidence has been likened to a carved meeting house. The main topic of discussion are the important teachings, or significant tikanga. The ridge pole, or main theme being - the mana and teachings of Māori women. The divine feminine brings forth life and is capable of bringing forth death. Only women possess the mauri to be bare children, the essence, and ability to give birth. The traditional knowledge about the significance of Māori women comes from a thesis published by Hinehou Campbell (1994). The knowledge that forms the basis of this brief of evidence, has been transferred intergenerationally, and it is treasured knowledge.
10. 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.

⁴ A segment of a haka composed by Te Kahautu Maxwell for Te Whakatōhea.

THEME ONE: 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 whenua⁵.

11. Sharon and Mania are descendants of the Whakatōhea ancestress, Muriwai. They are descendants of the Mātaatua canoe, and Nukutere canoe. Muriwai was the first-born high chief on the Mātaatua canoe. Muriwai's father was Irakewa, her mother was Wekanui. Muriwai. After Muriwai came her younger brothers Toroa, then Puhimoana.
12. Muriwai is a chief in her own respect, someone with great mana. There are many stories about Muriwai that are widely known. When the Mātaatua canoe landed at Kākahoroa, the men went to explore the land. The canoe then started floating out to sea as the tide came in. Muriwai chanted and recited “Kia tū whakatane au i ahau!” Muriwai proceeded to save the Mātaatua⁶ and thus her people. The name Te Whakatōhea came from Muriwai. Muriwai married Tamatea Mātangi and begat the tribe of Te Whakatōhea.

⁵ Campbell, H. (1994). *Ngā Mana Kura o Te Ao Wahine Māori*. This whakatauki shares the kind, caring, generous, benevolent, and hospitable characteristics of Māori women.

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.

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
 |
Murīwai
 |
 Repanga
 |
 Ruamatarangi
 |
 Ruamatanui
 |
 Ruamataiti
 |
 Ruapūtake
 |
 Ruamataorau
 |
 Ruakaweka
 |
 Ruatakena
 |
 Ruakapua
 |
 Paparua
 |
 Hukimaewa
 |
 Rangipuraho
 |
 Te Whatupe
 |
 Rangihawha
 |
 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

This genealogy is sourced from Waiapu Te Tawhīro (1893), Hinehou Campbell (2003) and Te Kahautu Maxwell (2019)



Muriwai is the ancestress meeting house at Ōpape marae, Opotiki

13. The illustrious narratives of our ancestress Muriwai, clearly demonstrate that she was a woman with great mana. One day, Muriwai's sons went fishing. Unfortunately their canoe tipped and two of Muriwai's sons drowned. Tānewhirinaki and Roau. The two deaths of Muriwai. She then set a rāhui (prohibition, or ban) over the sea from the petrified dogs of Whārei (south of Waihī Beach) to Tikirau or Tihirau (Whakaparaoa, East Coast). Muriwai thus set the boundaries of the Mātaatua region which are still widely used today.
14. Muriwai is an example of the power and mana of wahine, and a testament to the equal status that women and men possessed. It was her maternal instincts to protect and care for those onboard the waka and the knowledge of spiritual incantations to evoke the spiritual realm that enabled Muriwai to save the Mātaatua canoe, and her people.

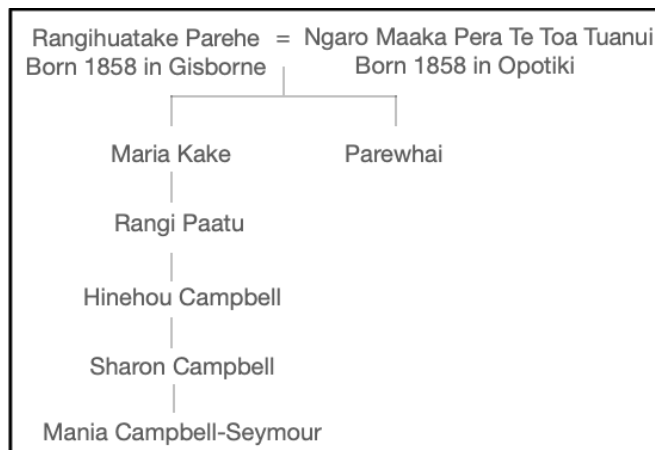
THEME TWO: Ngā mana kura o te ao wahine Māori

15. The mana belonging to the universe of Māori women, is a mana that is persistent and permanent. The people persist, so does the land, and the universe. So does the long path to darkness. To lay in the hands of Hinenuitēpō or death maden. Ones flesh returns to Papatuanuku or earth mother, the spirits return to the death maden, she sends the spirits to the skies, to the final resting place of the spirits, where they are gone for good.

16. The gods bestow and gift mana to the living. It is this process that proves the equal mana of all people. This mana is authoritative, validated, caring, powerful and spiritual.

Māori women & Traditional houses of learning.

17. Te Rangihuatake is Sharon's great, great grandmother. She was born in 1858 in Gisborne. Te Rangihuatake married Ngaro Maaka Pera Te Toa Tuanui from Opotiki, he was also born in 1858. They had Maria Kake who was one of eight children. Maria Kake begat Rangi Paatu, who begat Hinehou, who begat Sharon, then Mania. Te Rangihuatake died in 1924.
18. She would have been only a child when the crown and the likes of Ropata Wahawaha attacked Waerenga a Hika, with the aim of confiscation, colonisation, displacement and dispossession of people.



Genealogy: From Rangihuatake and Ngaro Maaka, they begat Maria Kake, Parewhai and seven other children. From Maria Kake came Rangi Paatu, then came Hinehou, who begat Sharon, then Mania.

19. Hinehou passed down many stories to Sharon and Mania about her ancestors, including stories of Rangihuatake, who is Hinehou's great grandmother. According to Hinehou, Rangihuatake attended the traditional whare wānanga called Maraehinahina which was based in Waerenga a Hika, in the Gisborne District. The wānanga learning included whakapapa and Rangihuatake attended and participated in those wānanga. Wi Pere is an ancestor to Mania

on her father's side, and Wi Pere also attended the traditional learning school of Maraehinahina⁷.



Te Rangihuatake is an ancestress of Sharon and Mania. She attended a traditional Whare Wānanga named Maraehinahina located in Waerenga a Hika

Māori women and the house of humanity.

20. There are many strengths of wahine Māori, one of these strengths lies between her thighs, the pathway into the house of humanity, into the womb. This is the origin, the essence, inner core from where a child or children develop. This is where the child or children connect to their birth mothers. The swelling belly of the mother is the house of humanity, it is the womb. This house is also a sacred and traditional house of learning⁸.



Parewhai Maaka, is an ancestress of Sharon and Mania. A well loved elder who cared for all the children and grandchildren.

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.

21. Hinehou was raised at the heels of her ancestors. Hinehou told Sharon a story about nanny Parewhai, a story about the great mana that women possess, the great mana that the womb possesses, and the ancient tradition of whakapohane or the exposure of buttocks and genitals. Hinehou was a young girl, and recalls a gathering of the Ringatū faith (a twelfth) at Rongopai marae in the Gisborne district. According to Hinehou, a male who was attending the gathering stood and belittled, and denigrated the mana of women. Hinehou recalls being frightened as her grandmother Parewhai stood, shrieked, and performed a ceremonial haka. Nanny Parewhai continued on and began removing all of her clothes, widened her thighs, then proceeded to expose⁹ her buttocks and genitals to this man. This tradition sought to reaffirm and remind this man of the great mana that women possess, and the great mana of the womens womb or the sacred house of humanity. This traditional act also reaffirms the essential, nurturing roles that women and land fulfil, without which humanity (including this man) would be lost.
22. Sharon attended a community meeting that took place at Opape, Opotiki in 2018. Sharon stood to challenge the points being made from the group proceeding with the Whakatōhea Treaty settlement. One of the male's who attended the same hui, stood over Sharon to intimidate and silence her. Sharon was neither intimidated or scared, and did not go silent. The male was not backing down, so Sharon unleashed a haka to reaffirm the mana of women in these spaces. "Ka mate ka mate, ka ora ka ora!" Sharon shrieked. As a descendant of Muriwai, Sharon continued the tribal tradition of challenging, debating, and holding leaders accountable.

Māori women and wellbeing or the power of healing

23. It is her hands that possess the power to press firmly, rub gently, massage, overcome, pray, hold, grasp, restrain, save, to clutch, to strum, to scratch, to nurse, pamper, indulge, stroke, to suppress, to advise, conserve, guide, to pinch, to stop or cease. It is her bosom that possesses the power of warmth,

⁹ The story of Mihi Kōtukutuku also performing the tikanga of whakapōhane.
https://teara.govt.nz/en/biographies/3s36/stirling-mihi-kotukutuku?fbclid=IwAR1Q-HYfgv_pZimy2E5V3R0cyDEgON2pJuiKl_rtv8tSUhqDAjtm5n3QYbE

where she swells is where her placenta lies as a calm place, a sheltered heaven. The next generations remain under her protection. It is her eyes that possess the power of gentleness and compassion.

24. Acknowledging her heart, mind, and soul or the seat of affections, the following characteristics come to mind. The ability to care immensely, to be indifferent, to be conflicted, and dispirited. Her head and face possess the ability to listen carefully, and see carefully, and capable of using her mouth. Here lies the challenges, the good and the bad, the conveyer of the thoughts to the world. Her hands, arms, legs, shoulders are the workers of the body. Acknowledging the remainder of her body, everything has its use, to strengthen the mind, body, and spirit.
25. Her mouthpiece can gossip, speak, challenge, to be silent, to debate, argue, protest and also quarrel. Her body can move into action and play. Her mind strengthens her thoughts and memories. The extremities of the body come together with the medicines of the natural world, to bring forth life and wellness.

Māori women and speaking rights

26. Since the beginning of time women possess the mana to stand and speak on marae. In particular the women of Te Whakatōhea¹⁰ have speaking rights on the marae of Te Whakatōhea. Some examples of this important tradition are Mihi Kotukutuku¹¹ and Whaia McClutchie, these women stood well and without fear on different marae to deliver speeches¹².

THEME THREE: Land confiscations

“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.

¹⁰ Campbell, H. (1994). Ko ngā mana kura kei te ao wahine Māori.

¹¹https://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-on-the-marae-seen-but-not-heard/VVC2CSKB4IANPELGD6OWA2VU5E/?fbclid=IwAR2vVZFon6VikouUiQenjJFFePGbGS62to6vtAfJWC9lwGIn3H5Rch39C9c>

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”

27. It is the decision and actions of people who enable the mana of others to be trampled, the mind is lured, traditions trampled, attacked, cutting off or discounting discussions and narratives, these things have long oppressed women.
28. Other aspects of oppression towards women stem from most (if not all) religious movements. They stipulate that women must demonstrate humility all the time, women must not raise themselves above, or stand in front of men or other audiences. They also stipulate that women must always be presentable, and they must not aspire to look for work outside of the home. Her main priority is her husband, second priority is her children & pets, thirdly herself.

I die at Waerenga-a-Hika

29. Te Kooti Arikirangi Te Turuki is the founder of the Ringatū faith. This was prophesied by Te Toiroa. Te Kooti composed many waiata including ‘Ka tū au ka korikori¹³’. This is a lament that tells many stories and references the Taranaki wars, the Crown invasion at Waerenga a Hika, and the capture¹⁴ of men, women, and children and their exile to the Chatham Islands. Only the names of the men who were exiled, were recorded by the Crown. The names of the women and children who were exiled were not. This is an example of the erasure of women and children by the Crown.

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

¹⁴ Pīpīwharauroa. 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 korikori*¹⁵

*Ka puta te rongō o Taranaki e hau mai nei*¹⁶

*Ka toro taku ringa ki te atua nui o te rangi e tū iho nei*¹⁷,

*Ko Tama Rura! Ka mate i te riri i Waerenga-ā-Hika*¹⁸,

*I te toru o Maehe i whiua ai au ki runga i te kaupuke*¹⁹,

*Ka tere moana nui au, ngā whakaihū ki Waikawa rā*²⁰,

*Ka huri tēnei te riu ki Ahuriri, e te Makarini*²¹,

*Ka whiua atu au ki runga ki a Te Kīra, Au e noho nei*²².

*Ka tahuri whakamuri, he wai kai Aku kamo e riringi nei*²³.

*Whanganui, Whangaroa, ngā ngaru whakapuke kai Wharekāuri!*²⁴

*E noho, e te iwi, tū ake ki runga ra, tiro iho ki raro rā*²⁵.

*Awangawanga ana te rere mai a te ao na runga i Hangaroa*²⁶

*I ahu mai i Tūranga, i te wā kāinga kua wehea*²⁷

*No konei te aroha, e te iwi, ki raro ki te maru o te Kuini*²⁸

*Hei kawē mo tātau ki runga ki te oranga tonutanga*²⁹

*Kāti ra ngā kupu e makaa i te wā i mua rā*³⁰.

*Tēnā ko tēnei, e te iwi, whakarongo ki te ture Kāwana*³¹

*Whakapai ake mo te mahi a Rura, nānā nei i raru ai ē*³².

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.

30. Horomona Tūtaki and Tīpene Tūtaki are ancestors of Sharon and Mania. They both followed the Pai marire faith in Gisborne. When the Crown and Rōpata Wahawaha attacked Waerenga a Hika, it was a calamity which caused great suffering. The Crown captured both Horomona and Tīpene and exiled them to the Chatham Islands, along with women and children. According to the records, Horomona died in Wharekauri³³.



Horomona Tutaki
ID No. 308

Tipene Tutaki,
ID No. 309



Horomona and Tipene Tutaki are Sharon and Manias ancestors. They fought against the Crown to protect hearth and home.

31. Here is a table showing the number of men, women, and children who were exiled to the Chatham Islands, 180 men, 87 women, and 60 children. They were charged without trial by the Crown.

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 Whiwahi	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 Whiwahi		10 March 1866	
308	Horomona	Tutaki	Nga Potiki	10 March 1866	
309	Tipene	Tutaki	Nga Potiki	10 March 1866	

³³ Pīpīwharaurao. The Siege of Waerenga a Hika, 150th anniversary. Retrieved from https://issuu.com/issu-trial-etp/docs/nov20151?ff&fbclid=IwAR0r9ESAUgBgiLCR0Do56vcFp4TFe3Jf_Lm4ezmg_VaFW36loJSKqdrNljk.

703	Horomona	Tutaki	Nga Potiki		Died at Wharekauri
-----	----------	--------	------------	--	--------------------

A list of names by the people who were captured, thrown on the boat St Kilda, and exiled to the Chatham Islands, some passed away over there.

32. 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. This is the second verse of her song The Education of European, referenced to substantiate this section.

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

Tiwha tiwha te pō³⁴, ko te pākerewhā, ko Arikirangi tēnei rā te haere ake nei³⁵

33. The Pākerewhā is the another term for Pākehā, the dark night is the extremely dark night which prophesied the disaster and calamity for the Māori people, land theft and confiscation, dispossession of people, and appropriation of the Māori culture.
34. The Crown soldiers raped, pillaged and terrorised Māori children and Māori women. The health of Māori people was impacted hugely with the arrival of diseases, venereal diseases, epidemics and pandemics. This was (is) catastrophic and hugely traumatic for Māori.
35. The christian churches preached about the subjugation of women. These were the dominant narratives from Pākehā and their singular god as more and more arrived to Aotearoa. This is a singular god that is associated with maleness, that tramples on mana, tramples tikanga, and tramples women.

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

³⁵ Te Toiroa prophesied in 1766 about the coming of the pākehā.

36. The 1907 Tohunga Suppression Act was one of the many laws that oppressed and subjugated Māori and Māori knowledge, including specialised knowledge from elderly women, specialised knowledge from experts. It was against the law to practice Māori traditions, and pass on this knowledge to the next generations.



This is Rangi Paatu Pera Porter and her daughters Hinehou (whāngai mother to Sharon), Matemaraea and Zoey Tatarere (birth mother to Sharon).

37. Rangi Paatu was a staunch follower of the Ringatū faith, Paatu confirmed that many experts (tohunga) in the Ringatū faith were women. Maaka Jones³⁶ was a tohunga wahine of the Ringatū faith before she passed. Rangi Paatu and her whānau travelled throughout Poverty Bay and the Bay of Plenty region, Hawkes Bay, and the Whanganui region as well. The Ringatū gatherings included services during July, January, the Huamata (planting rites), the Pure rites, and twelfths. Hinehou and her siblings followed the different gatherings of the Ringatū faith alongside their mother and elders instead of attending school. According to Hinehou, a school principal growled at Hinehou's mother Paatu because of their regular absences. The audacity! Here is a song that reflects nanny Paatu's reaction.

This is the first verse of Tuini Ngawai song referenced to substantiate this section

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

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

38. Paatu was a talented artist, skillful hand, a seamstress, and she was a member of the Māori Women's Health League and her creative skills were well respected. She suffered from diabetes and passed away prematurely.



Hinehou is the writer and researcher of the masters thesis titled The divine learned women of their Māori world. She is Sharon's whāingai mother and grandmother of Mania

39. Hinehou grew up immersed in the Māori world and she had a great love for this world. She was a profound composer of songs, a native Māori language speaker, a teacher, she was gifted at teaching children, primary school, secondary and tertiary students. She was a staunch kuia, she debated and challenged people, and attended many protests. She was the only child of Paatu who received a university qualification. She was a mother, a hard worker like her older sister Matemaraea, her younger sister Tatarere (Zoe) suffered with mental illness until her dying day.
40. Hinehou nurtured and cared for all her grandchildren, she taught them the importance of staying connected to the Māori language, Māori traditions, and education whether it be Maori medium education or pākehā education. So her grandchildren could stand confidently in both the Māori and pākehā world.
41. Hinehou planted the seed within Mania to pursue a medical career and become the first medical doctor in her whānau. Mania had no idea how to become a doctor, she thought that driving to Whakatane hospital, and filling out an application form to become a doctor was the pathway to becoming a

doctor. It wasn't until her final year at high school that she learned the proper way to become a doctor. It was Hinehou's immense belief in Mania that helped her during this journey.

Mania - Thrive in the days destined for you³⁷

42. Mania started at Auckland University in 2008, there were many highs and many lows during her university career. The highs included getting to know other Māori students, and Pacific students, spending time at Waipapa marae and the Hineahuone Māori student common room.
43. Some of the lows included experiencing racism from the institution and other students, as well as the very high costs associated with attending Auckland University, and living in Auckland. I graduated from Auckland University in 2014.
44. I am a junior doctor and have been working in the health sector for the past five years. Since graduating I have experienced first hand the racism in this sector, from hospital systems, from other health professionals on the job, and via social media. The fight is ongoing and never ends.

Mate-ā-hinenga - intergenerational mental illness

45. We have a legacy of mental illness, and whānau members who have been institutionalised due to mental illness. Sharon's biological mother Tatarere was admitted to 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.
46. Many wāhine Māori raise their tamariki as single parents displaced from their papakāinga and intergenerational social structure.

³⁷ A line from one of Sir Apirana Ngata's proverbs - E tipu e rea

47. 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 Ngāwai e taunaki ai tēnei wāhanga.

Sharon - Te mātauranga o te Pākehā, he mea whakatō hei tinanatanga³⁸

48. 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 system has been instrumental in alienating and assimilating our people, and the ongoing underachievement of Māori students in mainstream is an abomination.
49. 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.
50. 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.
51. 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 the Reo Māori, State abuse of Māori women and children continues in earnest.
52. 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*.

53. 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 monolingual English only speakers.
54. 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.
55. 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.
56. 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.
57. 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, continuing 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.

58. 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, who 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.
59. This is the final verse of Tuini Ngawai’s composition which relates to this section of the BOE

<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>
--	---

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

60. The Claimants 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:
61. 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; and

- 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.

THEME FOUR: Looking towards the future

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

62. We are arriving in to the new world. We must look to the future, towards the stars as they shine and twinkling above us. Although our tikanga evolve and change, we are the carriers of those tikanga into this new world. Looking towards the past, in order to walk towards the future. Looking to the past provides us with much knowledge and guidance. The feminine (Hinenuitepō) of the underworld, goddesses of the world of light, guardians of space and the waterways. We need to demonstrate reverence of these elements and associated incantations to keep us all safe.

Honour Te Tiriti o Waitangi

Ko te mana tuatahi ko te Tiriti o Waitangi⁴⁵

Ko te mana tuarua ko te Kooti Whenua

Ko te mana tuatoru ko te Mana Motuhake⁴⁶

63. The Matakite activist group demonstrated the immense knowledge and determination that Māori possess. This was evident during the protests against land confiscation, cultural theft, etc that continues to oppress Māori as they strive towards self-determination and self-governance. The actions by the crown shows their lack of respect for Māori and continual denigration of mana. The Matakite activist group was founded on the basis of honouring Te Tiriti o Waitangi. It is through honouring Te Tiriti that relationships between

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

⁴⁵ The first mana is the Tiriti o Waitangi, the second mana is the land court, the third mana is self-determination

⁴⁶ A traditional Māori song composed by Te Kooti Arikirangi Te Turuki named 'Kāore te pō nei'

Māori and Pākehā should be based on, to sit together, eat together, talk together, sleep together under the direction of Te Tiriti.

64. Our whānau is a protesting whānau, we continue to challenge the government as well as challenge other Māori. We believe this to be a trait or gift that has been handed down through whakapapa. We have attended and supported many of these events, many protests, land occupations, hīkoi, signing petitions, and now the Waitangi Tribunal process. We took part in the land occupation at Ohiwa, Opotiki in 1999, we marched to Wellington on the seabed and foreshore march 2004, we marched against Oranga Tamariki, and those types of events. We admire and support the work by Matike Mai⁴⁷ Aotearoa to secure constitutional change in Aotearoa. We can achieve this by working together!



Sharon Campbell protesting the Tuia250 event in Gisborne 2019

65. This new world continues to push and evolve our customs and traditions, into the distant future. Despite the ongoing challenges and injustices inflicted on Māori, one of the most important things that we must do, is maintain these customs and traditions that have been handed down to us from our ancestors. To ensure our ancestors and descendants will be satisfied and proud of the evolution of our customs and traditions.

*E hoki ki o maunga kia pūrea koe e ngā hau a Tāwhirimātea*⁴⁸

⁴⁷ Matike Mai Aotearoa rīpoata.

<https://nwo.org.nz/wpcontent/uploads/2018/06/MatikeMaiAotearoa25Jan16.pdf>.

⁴⁸ Return to your mountains. That you may be cleansed by the winds of Tāwhiri-matea

66. Along with our wider whānau, we gather together every two years, for one week over the christmas period, at one of our marae that we affiliate to. We the descendants of Rangi Paatu Pera Poata and Walter Tamatea. We gather together, we discuss, we eat, we sleep and learn from each other. We have been doing so for over ten years, some of the marae include Omarumutu (Opotiki), Tāpuihikitia marae (Puhatikotiko, Gisborne), Tuahuru marae (Te Mahia), Tākitimu marae (Waituhi, Gisborne), and Waiaua marae (Opotiki). Our next marae gathering is due to happen this year, at Rongopai marae in Waituhi, Gisborne.



Some of the descendants of Rangi Paatu Pera Poata and Walter Tamatea at whānau gathering.. Photo taken upon Kapuārangi mountain in Opotiki, 2015.

67. The majority of our whānau live in big cities, towns, and Australia. These gatherings connect us together, and connect our wider whānau together. At our marae gatherings, the itinerary always includes visiting sites of significance like mountains, rivers, oceans, and cemeteries etc. We teach each other marae protocols, marae maintenance, food gathering, food preparation like hangi, whakapapa, traditional Māori medicine workshops, poi making workshops, pepeha etc. We also practice prayers from the Ringatū faith.
68. It is hoped that our whānau aspire and desire this knowledge and these traditions⁴⁹. It is hoped that our whānau engage, learn and speak the language of their ancestors, and their customs and traditions.
69. Amongst our smaller whānau units, Sharon's children and grandchildren gather together every two weeks, either in person (if possible) or over

⁴⁹ Campbell, H. (1994). Ko ngā mana kura kei te ao wahine Māori.

facetime. The purpose of these gatherings is to learn, discuss, and sing! We begin with a prayer from the Ringatū faith to give thanks, then it is speeches of acknowledgement, then we sing a traditional song after each speech, we read segments from books about history, and recently we are done a financial literacy workshop.

70. Our whānau aspire to build a home base, or village on our ancestral lands. We also aspire to open some kind of whānau wellness centre.
71. If their dreams and aspirations are achieved, they will be at peace within their Māori world. There will be a profound affection for one's land and people. Gone will be anger, rage, fighting, the god of war will be defeated, the god of peace will reign. Children will continue to grow within the whānau environment which creates strong whānau. The hope is that these whānau return to their ancestral lands, when they will rest, grow, learn and maintain the customs and traditions of their ancestors. And self-determination and chiefly authority may flourish.



Sharon Campbell



Dr Mania Campbell-Seymour