

IN THE WAITANGI TRIBUNAL

Wai 2700  
Wai 2838

IN THE MATTER

of the Treaty of Waitangi Act 1975

AND

IN THE MATTER

of the Mana Wāhine Kaupapa Inquiry (Wai  
2700)

AND

IN THE MATTER

of a claim by **Michael Williams** and **Jessica  
Williams** on behalf of **their whānau, and the  
wahine of Ngaitūpango and of Maori  
wahine survivors of family violence**

RECEIVED Waitangi Tribunal
<i>30 June 2021</i>
Ministry of Justice WELLINGTON

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**BRIEF OF EVIDENCE OF JESSICA HAZEL ANNE WILLIAMS**

**Date: 26 June 2021**

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## MAY IT PLEASE THE TRIBUNAL

### Pepeha

Ko Te Kore

Te Kore-te-whiwhia

Te Kore-te-rawea

Te Kore-i-ai

Te Kore-te-wiwia

Na Te Kore Te Po

Te Po-nui

Te Po-roa

Te Po-uriuri

Te Po-kerekere

Te Po-tiwhatiwha

Te Po-te-kitea

Te Po-tangotango

Te Po-whawha

Te Po-namunamu-ki-taiao

Te Po-tahuri-atu

Te Po-tahuri-mai-ki-taiao Ki te Whai-ao

Ki te Ao-marama

Tihei mauri-ora

Ko Ranginui ki runga

Ko Papatūānuku ki raro,

Ko ā rāua tamariki, mokopuna ki waenganui.

Tēnei au, he uri nō rātou kua haere ki tua o te arai, he morehu, he tapuwae, he whakapapa, he toto.

Ko Whakarārā te maunga

Ko Wairere, ko Waiwhao ngā awa

Ko Kiripaka te whenua

Ko Te Ngaere te marae,

Ko Mātaatua te waka,

Ko Ngaitūpango te hapū,

Ko Ngā Puhi te iwi

Ko Jessica Hazel Anne Williams tōku ingoa.

## **Introduction**

1. I am a descendent of Ngai Tupango hapū of Te Ngaere, Whangaroa. I whakapapa to Ngai Tupango on my father's side. I also whakapapa to the many hapū of Whangaroa through both my father, Michael Williams, and my mother, Lorreen Broughton, and my grandparents.
2. I was born and raised in Kaeo before moving to Auckland. My childhood was a happy one. My father's parents were Hiria Keepa, my nana, and Kira Wiremu Paora, my nanapā. My nanapā was a gentleman. Everywhere we went, people would stop us to kōrero with him. Born in 1916, he would have been 105 this year. My nana Hiria Williams nee Keepa was a very strong wāhine. She was from Ngāti Ruamahue in Wainui. Born in 1926, my nana would have turned 95 this year. My nana Hiria was a wāhine of great mana. Her mother, Mereana Tuari (Stewart) and her father, Haami Keepa were both from Wainui. Haami Keepa is a direct descendent of Tupe, son of Hineira. My nana Hiria worked hard to feed, clothe, and take care of her tamariki and whanau. She was strict and hard if she needed to be. She was always making sure that things were in order. Around 1990 my whānau moved to Auckland. My nanapā passed away the following year, 1991. I moved back to live with nana at Kaeo in 1991. My whānau would travel back to the north often.
3. My mother's mother, my nanny, was Annie Rika-Heke. She was a very spiritual, caring lady; she was the matriarch of the whānau. I loved my grandparents. They were all greatly respected, kaumātua of Whangaroa.
4. I am a kaiako and have spent the last 20 years working in various areas of education. From tamariki nohinohi in Kōhanga reo, tamariki and rangatahi at kura, through to pakeke. I chose education as my calling, even though I never made it through high school. As I look back, leaving school was the best decision I could have made.

## **Atua Wāhine Influence**

5. There are many atua wāhine that have influenced my conception of wāhine Māori. When we moved to Auckland, we lived down the road from Hoani Waititi Marae. It was not until I left high school, during fifth form, at 14 with

no qualifications, that I started going to the marae. Leaving high school was the best thing I did. I found myself enrolled on a course learning about mau rākau and tīkanga Māori. I was taught by the highest ranking wāhine in the whare, Tat Mahuru from Te Whare Tū Taua o Aotearoa. I remember going to my nana Hiria and telling her all about it. I went to ask her for permission for me to learn. At the time, it was not common for wahine to mau rākau, some iwi do not allow it. We talked and talked; she did not know why wāhine were not allowed, and she gave me her blessing. This meant a lot to me. I would not have continued if she had said no.

6. As a teenager, I fell in love with mau rākau. I attended wānanga most weekends and training up to three times a week. I loved everything about it.
7. We pushed each other, it did not matter if you were young, old, man, woman, or child, you were treated the same. You really had to learn to defend yourself. As part of our wānanga we would learn about atua Māori. You had to familiarise yourself with the characteristics of these atua and as an exponent of mau rākau. You expressed these characteristics through your waewae, your āhei, your whawhai. You learnt about tīkanga and how to be 'tika' when entering the domains of these atua. Balance is an essential part of learning in mau rākau. We were taught if you learnt how to hurt you must also learn how to heal. This really interested me, there was a great respect for tāngaengae (balance). I learnt about mamae and how to heal through rongoā māori, mirimiri and takutaku. I loved everything about rongoā māori. You can bring someone to their knees by applying enough pressure on the right haemata (pressure point) or you could bring someone to their knees by striking them.
8. For every atua tāne, there is an atua wāhine, they balance each other. Most people know of Tūmatauenga commonly referred to as the God of Man and War. In mau rākau we call upon Tūmatauenga to guide us in battle. However, not many people know of Hine-Keira the goddess of war. Hine-Keira is his balance. She could destroy her opponent with her beauty, allowing her to get close enough to strike. Every time I trained, I used to visualise the characteristics of Hine-Keira, it helped me differentiate, hei whakawahine i taku tū.

9. I was fortunate to learn about rongomamau with Jason Pahi. We would wānanga about the atua wāhine and atua tāne that influenced this art. Rongomamau was the art of disarming weapons (taiaha, patu, etc) and hand to hand combat or grappling. Traditionally, wahine would train at night, out of sight, and tane would train out in the open during the day. This was to keep the element of surprise like the atua Hine-Keira. We also focused on the atua wāhine, Hine Akaaka. She is the atua of vines (akaaka) and is the balance to Tāwhirimātea. You could see her characteristics in the moves used for disarming or grappling with arms or legs. Many moves were based around Te Whare Tangata (the house of humanity). Whakapapa is important to Māori, it connects us with our tūpuna, whānau, whenua, hapū, marae. Protecting te whare tangata ensured the survival and continuation of whakapapa.
10. I also attended wānanga mau rākau held in Te Tai Tokerau. The whare was a peka off Te Whare Tū Taua, called Te Kōhao Tū Taua o Aotearoa. The kaiako, Hemi Taitin and Manu Korewha would hold monthly wānanga in different parts of the north. I hosted two wānanga, one at Te Ngaere Marae and one in Wainui at the school. These teachings continue today throughout the north.
11. I remember my parents bringing my nana Hiria to my grading for pou rima held in the far north. She could not believe what she was seeing, she had a smile from cheek to cheek and tears rolling down her eyes. She stayed the whole day, she was proud. Women have always been warriors, but history was rewritten and their contributions in combat became forgotten. Whereas men are strong from the waist up – women had their strength from the waist down.

### **Relationship between tāne and wāhine**

12. I descend from great warriors. I whakapapa to Hongi Hika through both of my parents. My nanny's whanau held mana whenua over Pinea, Hongi's mother's whenua, where Hongi spent his last days. This land has eventually been taken from my whanau and sold off by the council.
13. Hongi Hika was the son of Tuhikura and Te Hōtete. I descend from Tuhikura through my mother's line, and I descend from Te Hōtete through my father's

line. Tuhikura's mother was Taingarui, she was a woman of spirit and held great mana through her whakapapa. She was a sister to Ponaharakeke, a great chief of Kawakawa and one of the most notable rangatira of those lands. Her husband was Te Tahapango, a great chief and warrior. The pā where Te Tahapango resided, in Te Pupuke, was inaccessible and well-watered. His following were sufficiently numerous and well trained to make the name of Te Tahapango one to be feared amongst the kainga of the great Ngā Puhi.

14. As time passed their son became a brave and handsome lad, one with whom the honour of his tribe may be safely trusted. Their daughter was tall and straight as a young nikau, with her mother's flashing eyes, and even more than the high-bred grace of Taingarui.
15. Te Tahapango would collect the heads (mokomokai/mōkaikai or toi moko) of the warriors he had conquered in battle. One day he returned from battle with one of these heads, mounting it upon a pole, he made it the diversion of all his leisure moments. He refused to tell Taingarui who it belonged to. He would spend time taunting and amusing himself with it, she often heard him insulting it.
16. One day, when Te Tahapango was away from home Tangairiu was visited by one of her whanaunga. After he was welcomed, she took him into her kainga, where he lay eyes upon the head. In shock and astonishment, he tells Tangairiu that this is the head of Ponaharakeke, her brother. The full horror of her position could only be realised by Māori. Not only was her marriage shattered in one blow, but upon her fell the duty of the avenger of her brother's blood: and worse, of that brother's insults. Well, she knew her husband had ever cherished a secret grudge against the chief of Kawakawa, the elder brother whom she had not seen since her marriage, almost in childhood.
17. When Te Tahapango returned he was met as usual. At the first opportunity Taingarui suggested that a distant and powerful branch of her family had not been visited for very long and that he should travel to see them. While he was away, she and their daughter would travel to the kainga of a relative. He gave them his blessing. Making straight for the kainga of the powerful

kinsman whose duty it was to avenge the wrongs, as well as to uphold the honour of her family, Taingarui told her tale. She told it in words that fired the heart of the listener. Here indeed was a warrior worthy of one of the greatest chiefs of the Ngapuhi, for when not engaged in deadly strife with the neighbouring tribes, the great chiefs worked off their family feuds by bloody encounters. Revenge was not the only sentiment which at that moment filled the heart of the warrior, for, turning to the girl, he asked, " And what says the daughter of Taingarui, she whose beauty is as the dawn, as the stars shining in the midnight sky". She replied, "the avenger of her mother shall be loved and served by the daughter of Taingarui all the days of her life," answered the maiden, Tuhikura.

18. The warrior fulfilled his duty. When he returned to his kainga he bore in triumph the heads of Te Tahapango and his handsome son. Ponaharakeke was avenged, and the honour of Taingarui retrieved. Her beautiful daughter fulfilled the contract which she had made with her kinsman, and in course of time became the mother of the Hongi Hika.
19. While carrying Hongi in her womb, Tuhikura impressed upon him the duty to avenge the death of her father, Te Tahapango, Hongi's grandfather. Hongi later fully accomplished what his mother expected of him.
20. Turikatuku was Hongi's senior wife, and the mother of at least two of his children, a son named Hāre Hongi, and Rongo, later given the Christian name of Hariata. She was a daughter of Te Koke and Mutunga. Tangiwhare was her younger sister, also a wife of Hongi. Te Ururoa was their brother, son of Te Koke and Nehe.
21. Turikatuku was a matakite. She could see visions of the future. Turikatuku was described as a brave, fierce woman who was not afraid of dying. Those who met her regarded her as 'extraordinary', and it is recorded that Hongi never travelled or fought without taking her as his chief adviser. The devotion of Turikatuku to Hongi was witnessed by the earliest missionary visitors in 1814.
22. Around 1816 Turikatuku suffered an inflammation of the eyes which made her completely blind. Some say she suffered the curse of a jealous slave. She did not allow the handicap to prevent her from carrying out her usual tasks.

Although she was the wife of the most powerful leader in the Bay of Islands, she took a full part in the physical labour of cultivating food. Samuel Marsden, the chaplain of New South Wales, observed her in 1819 digging and weeding in Hongi's kumara gardens at Te Puna, with as much, or more, efficiency as those who were sighted. Marsden and Turikatuku made an exchange: Turikatuku received an iron hoe; Marsden was presented with Turikatuku's weeding tool which was sent to the Church Missionary Society in London.

23. In 1819 Hongi and Turikatuku received word that the people of Whangaroa had interfered with the bones of Turikatuku's father, Mutunga. Hongi sent out a tauā to avenge such disrespect. Hongi did not take their pā but fired on them, killing five or six persons; peace was then made.
24. Turikatuku accompanied Hongi on his three great expeditions against tribes in the Coromandel and Hauraki Gulf, Waikato, and Bay of Plenty, between 1821 and 1823. The scheme to deceive Ngāti Maru into a sense of false security by a feigned withdrawal is said to have originated with Turikatuku; Ngāpuhi returned and surprised Te Tōtara pā three days later. According to Wiremu Te Wheoro, it was Turikatuku who escorted Toha, also known as Matire Toha, daughter of Rewa of Ngāpuhi, to Waikato as a wife for Kati, a kinsman of Te Wherowhero. The marriage, which took place in 1823, was a peace-making alliance after the defeat of Waikato at Mātakitaki in May 1822.
25. Turikatuku's role in the 1825 campaign against Ngāti Whātua was recounted to the missionary George Clarke by one of the participants, Pākira of Ngāti Rēhia. The expedition set out from Kerikeri on the morning of 20 February 1825, taking a month or more to work its way down the east coast to Mangawhai, south of Bream Bay. From here the war party worked its way inland to a place called Te Ika-ā-ranganui, at the junction of the Kaiwaka River and the Waimako Stream, where contact was made with the enemy. When battle seemed imminent, Hongi made a speech pointing out the way Turikatuku and the other women and children were to escape if by chance he was killed and Ngāpuhi conquered.
26. After three days the Ngāpuhi camp was moved to a nearby hill where rites were performed, the tohunga sprinkling each warrior with water. While this ceremony was taking place Ngāti Whātua approached to within 300 yards. Turikatuku now addressed the assembled Ngāpuhi; she urged them to be courageous, and to



remember that their peaceful return to their wives and children depended entirely on their valour through the day. She reminded them that if they were defeated, they would, if not killed and eaten, be wretched slaves for life.

27. After this speech, firing commenced; Wharepoaka of Rangihoua was wounded, which caused a temporary retreat by Ngāpuhi; for three days they worked at repairing canoes burned and broken by the enemy, and then fighting began in earnest. Te Whareumu of Kororāreka (Russell), leading the largest portion of the war party, was either driven back or made a planned withdrawal; the section led by Hongi charged, and met the full attack of Ngāti Whātua. It was clear that Nga-Puhi were very nearly suffering a complete rout here.
28. As the latter tribe were driven before Ngati-Whātua, Hongi's blind wife, Turikatuku—who always accompanied him in his expeditions, and whose advice he was said constantly to follow called out, "*E Hongi e! Ka kore te puru a Taumarere*": "Hongi O! the plug of Taumarere is withdrawn," and then it was that Nga-Puhi turned on their foes and drove them back. In the ensuing fighting Hāre Hongi, the son of Hongi and Turikatuku, was shot and killed. Ngāpuhi won a complete victory; in anger at the loss of his son, Hongi ordered all the prisoners to be killed.
29. The following is a lament composed by Turikatuku for Hongi-Hika. This was given by Hami Maioha and written by Leslie G Kelly.

Toea mai ra te ata i nga rehu  
E hingiha ko te tao tenei ka ora mai  
Haere koutou e au tamatane  
Te tira o te kakahi tena ka riro,  
E tangi ngunguru ana, e tangi haere ana.  
He puia ka tu i roto o te Pupuke;  
He hau raranga noa i runga o whare ra,  
Timu noa nga tai i roto o Whangaroa  
Rikiriki koa ra nga tai o te rae  
I waho o te wahapu.  
Na i-i.  
E ka whakarongo koe nga tai o te akau,  
He tai wahi rua i raro Waiawa,

He hau manowhenua i runga o Punau  
I ripoa iho ai nga toka whakaura  
I runga o Piakoa, ki te hoa rangatira.  
Na.

E paku kau ana nga wai o Wharepoke  
Ninihi kau ana nga tai o Kerikeri.  
Tera pea koe ka tuku atu ana  
Nga waka hoehoe ki runga o te kaipuke  
Kaupapa a waka i roto o Waipara  
Me ko Tama-a-rahi, nana i here mai.  
Kawa taua ra te kawa i a 'Pango  
Ka hari ra e te wahine 'Ati-Manu  
Ka riro i a ia.

Na.  
Ka ngaro ra e, ko te whare o te riri  
Kei hea hoki ra to pu tangi ata  
E tau te wheoro he moana pouri  
Tuhia karewa te toto aku hoa  
Tuhia ana i te rangi.  
E-e.

The dawn is breaking through the mists;  
Burns now the sacred oven-fire with lively flame.  
Farewell, depart in company with thy noble sons,  
The company of chiefs now has departed,  
Sighing with anguish, sorrowfully weeping.  
Within Pupuke one stands a burning mountain  
A gentle breeze wafts softly o'er the house,  
The ebbing tides are far from Whangaroa;  
Small, indeed, the tides that lap the headland  
Beyond the harbour mouth.  
List to the tides upon the ocean coast,  
A tide divided beneath Waiawa  
A land wind blew above Punau  
To eddy and whirl about the reddened rocks  
Above Piakoa, unto the high-born friend.  
Slap, slap, murmur the waters of Wharepoke

Stealthily flow the tides of Kerikeri.  
 'Twas there, perhaps, that you released  
 The paddling canoes of the great ship.  
 A fleet of canoes floating within Waipara  
 And Tama-a-rahi, 'twas he who tied them fast.  
 Only we two remain of the line of 'Pango  
 By the woman of 'Ati-Manu to be carried on  
 And lost with her.  
 (A burning mountain) (stands) (within Pupuke (1))  
 Gone now, is the house of war,  
 Where is thy trumpet which was wont  
 To sound at early dawn?  
 Comes now the rumbling sound, a dark and gloomy sea.  
 With floating, drifting streamers  
 The blood of these my friends  
 Is written in the sky.

### **Mana Wāhine**

30. My tūpuna karani, my great, great grandmother was Mereana Hare Hongi. She was the daughter of Poihakena Hongi (who later changed his name to Hare Hongi II, after the death of his brother) and Peti Aramata. Mereana Hare Hongi was a granddaughter of Hongi Hika. She married my tūpuna karani Paora Kira of Te Ngaere, son of Kira (also known as Kingi Hōri Kira). Paora Kira passed away in 1920. She spent all her life in the Whangaroa district and of her twelve children, a son and three daughters survived her at her time of passing. Ka aroha kia karani Mereana, no mother should ever have to bury her tamariki. She was recorded as being 103 years of age when she passed away. She has many descendants.
  
31. Karani Mereana, Nanapā Paora and others fought hard for their whenua which had been alienated from them. In late 1921 Mereana Pāora petitioned Parliament seeking the annulment of the purchase of Matauri 2A and 2C because the lands were leased 'tentatively' to McKeown for five years. The owners did not know the lease had been sent to the board for confirmation, or the terms, conditions, and rental of the confirmed lease. It was only on 20 December 1920 that the owners discovered the lands had been sold. This

meant that their lands which had been 'our homes from the time of our ancestors to the days of our parents covering a period of one hundred years' was only sold by 'fraud' by McKeown.

32. This is what she wrote:

He whakaatu na maua kia koe mo ta maua whenua mo Matauri No. 2A. Ko tenei whenua he mea Riihi e maua kia J.L. McKeown. Katahi ano maua ka mohio kua whakataka ta matou whenua e taua Pakeha ki te hoko. Ko ta matou whenua e kore matou e pai kia riro i taua Pakeha.

33. My karani Mereana was a wāhine of great mana. She continued to fight for our whenua after the passing of her husband and was supported by her tamariki.
34. Karani Mereana and Nanapā Pāora had many children, one being my great grandfather, Wiremu Pāora. Karani Wiremu Pāora married my Karani Raina Rīwhi. She became Raina Wiremu Paora. She was a wāhine of great mana.
35. Raina Wiremu Paora was a direct descendent of Rāhiri. She passed away at Te Ngaere in 1951 at the age of 84. She belonged to the Ngaitūpango hapū of Nga Puhi and was born in Te Ngaere and lived there all her life. She was noted as the oldest māori resident of Whangaroa County at the time of her passing. She also fought for our whenua. A 1908 Act ensured that timber could be floated (driven) down water courses irrespective of whether the land on either side of the waterway was owned by the timber merchant. Karani Raina was concerned about the damage to the Kauri and the ngahere but also the awa of Te Ngaere and the banks. She complained on behalf of Matauri Māori to their Māori Member of Parliament of the time Te Rangihīroa.
36. One acre of Matauri 2L was partitioned out in 1913 as a wāhi tapu and vested to Raina Rīwhi Eru and two others. In July 1966, an application from Tokaipuritia Wiremu Pāora (son of Raina and Wiremu Paora) was heard before the Māori Land Court to make a reservation under section 439 of the 1953 Act. The land had been used for some 50 years as a burial ground, and it was agreed to set aside the land as a burial ground 'for the common use and benefit of the Māori people of Whangaroa and Matauri generally and their descendants.' The passion for politics transcended through the generations.

37. My karani Raina was very spiritual. She followed tohu from times of old. Nanapā Wiremu Pāora passed in 1939 aged 66 years. Karani Raina lived with my nanapā Kira, nana Hiria and their tamariki in the old homestead in Te Ngaere. It still stands today. The homestead also doubled as the marae for hui and hui mate before the current marae at Kiripaka.

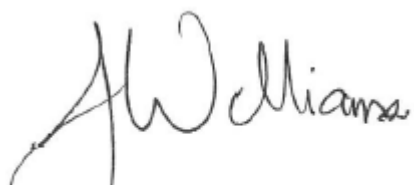
### **Te Whare Tangata: Birthing practices, menstruation, and child-rearing**

38. My nanny was at my birth and cried when I was born. My nanny guided my mother through motherhood. She taught her how to mirimiri me with oil after each bath using coconut oil to stretch my limbs, nanny loved doing this. She would wrap me up tight to stop my hands getting out and scratching my face. My nanny would growl at my mother if she did not. The problem for my mother back then was the Plunket nurse insisting that I should sleep on my back. My nanny's method was tight, on my side and then to change the side regularly throughout the night.
39. My nanny was always gathering food. It was her way of feeding her whānau even when they did not have much money. She would fish, grow gardens, pick, and preserve fruit, and bake. She lost a breast at a very young age. She said it was from being hit or banged on the boob. Hence, she was very protective of her daughters, always emphasising to protect themselves.
40. One of my memories of my nanny was her excitement when my mother told her I had received my first period (te awa atua). She started to weep, hugging me, and kissing me. At the time, I did not really understand why she was so happy when I was feeling so miserable. This was very inconsistent with the way I was taught about menstruation at school. I now understand why she wept. It was not a hinderance, it was a time to enjoy being a female and knowing about carrying the next generation. He wāhine ahau. She then proceeded to tell any other aunty nearby, she was proud of her moko. Nanny was very natural. She rejected the modern sanitary products that my mum bought for me. Nanny fashioned pads herself from pieces of cotton. This experience imprinted on me that menstruation was a very special thing.

## Tapu

41. I learnt about tapu from many sources, each one further crafting my understanding. When learning mau rākau we would wānanga about tapu, te tapu o te rākau, te tapu o te tangata, te tapu o te mahi. We also learnt karakia/takutaku to recite for different reasons.
42. At Mana Wāhine Wānanga I learnt about te tapu o te wāhine, whakapapa and the importance of Te Whare Tangata. I learnt about respecting my tīnana and protecting my whare tangata. It makes no sense to hit wahine, they are bearers of children. It would be to wipe out a generation. My nanapa did not need to raise his voice to make me cry from a telling off. I felt bad for letting him down. I also taught mau rākau to wāhine at these wānanga. It is very important that even though we were teaching/learning mau rākau, that as a wāhine māori we had our own unique style. We did not have to 'act' like men. I also attended and taught at Women's Martial Arts conferences in Australia and America.

**DATED at Kaeo this 26th day of June 2021.**



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**Jessica Hazel Anne Williams**