

I TE RŌPŪ WHAKAMANA I TE TIRITI O WAITANGI  
IN THE WAITANGI TRIBUNALWAI 682  
WAI 2700

KEI RARO I TE MANA O te ture o te Treaty of Waitangi Act 1975

I TE TAKE O te pakirehua Wai 2700 mō ngā kerēme e pā ana  
ki te mana o te wahine

Ā

I TE TAKE O ngā kēreme nā Rewiti Paraone, Kevin Prime,  
Erima Henare, Pita Tipene, Waihoroi Shortland  
mā Te Rūnanga o Ngāti Hine me ngā uri o  
Torongare rāua ko Hauhaua (Wai 682)

KŌRERO TAUNAKI Ā MOE MILNE

30 June 2021



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Waitangi Tribunal

30 June 2021

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## Te tū o ngā wāhine o Ngāti Hine

Te tu o te wahine i roto i Ngati Hine i timata mai nei i a Hineamaru. Ka tu te wahine he tino rangatira e kore te tane e tu kia pahure atu ratou.

Na te iwi i whakarangatira i a Hineamaru. I te kite i te pai o wana mahi ka haere mai ki te awahina ka huri atu koia te kaikorero, ka whai iwi a Hineamaru. Horekau i mea he rangatira ia. Horekau i whanau mai i tupu mai he rangatira. No te kite i te iwi i wona mahi ka whakatungia hei kaikorero i ngā iwi.

Ehara i te mea he tapu a Hineamaru engari he kaha no tana whakaaro me tana mohio ka oti i a ia wana whakaaro e hiahia ana ki te mahi. Na koia ka whakaaro nga tane i te kite a ratou te kaha o te pai o tana haere, marama o tana haere, tuku katoa nga tangata ki raro.

Ko Hineamaru te kaihoatu tetahi matauranga me wetahi tikanga ki nga tane o Ngati Hine.

He kaha no nga wahine o Ngati Hine ki te mahi i nga mahi. E tu koia tonu tera ko te tu o nga wahine ki waenganui o nga whanau ehara i te tu penei nei he tu totohe, he tu awahina. Ehara i te mea he tu penei nei he rapu totohe, he hakahihi ranei engari he tu whakakotahi.

E puta nano te wairua o Hineamaru e heke tonu ana.

(Nā ngā kuia o Ngāti Hine, 1994)

## TĒNĀ, E TE TARAIPUNARA:

### Ko wai au

Ko Hikurangi te Maunga  
Ko Te Raparapa te awa  
Ka puta ki te Puaha o Taumarere  
Ko Matawaia te marae  
Ko Te Kau i Mua te hapū  
Ko Ngāti Hine te Iwi

Ko taku pepeha: he manu tiororo o ngā  
ngāherehere o Hine-ā-Maru.

1. This pepeha says “I am a chirping bird of the forests of Hine-ā-Maru”. It likens Ngāti Hine women to chirping birds who by nature are talkers.
2. As Ngāti Hine women, we discuss issues, we problem solve, we plan, we get things done. We kōrero on the marae in certain circumstances.
3. Our kuia share stories about how as children they were taken to different parts of our rohe and told by their parents to sit and listen to the birds, and that it was the sign of the presence of Hine-ā-Maru. As uri of Hine-ā-Maru, when we sit in silence and hear the birds chirping we know Hine-ā-Maru is with us.
4. Pepeha are commonly used within Ngāti Hine. Pepeha is distinct from whakataukī. Pepeha are a way of describing the nature of a person or situation by reference to important tribal landmarks and tupuna. Pepeha capture tūpuna thinking of the past, the relationship of our tūpuna to the environment, and embody life lessons, tikanga, emotions and affirmations for generations to come. No matter where I maybe in my travels, when I recite my pepeha, I feel empowered and at ease as I am reminded that the wairua of Hine-ā-Maru flows through me.
5. My mother’s name was Ngākopa. Her full name was Te Paremata o ngā momo kino o ngā Kopa. She was named this by her mother, Tangata Kino. This means “the shield that stops the bullets from being

shot at the Kopa whanau”. It was her mother’s way of telling her to take care of her Kopa whānau (her mother’s maternal side). Her mother knew that no matter what, it will be the Kopa whānau who will always look after the people. The Kopa whānau are the hardest workers at the marae. My son is named is Tiakina Ngā Kopa, and he has taken on the role of looking out for the Kopa whānau. Naming of children as a method of retaining stories and knowledge is an important tradition that has descended through our whānau.

6. My father’s name was Maxwell Stuart Walker, he was a Pākehā lawyer and lived in Wellington for work. My parents had five children, all female, and many whāngai. Our mother looked after everybody’s children, not just her own. She cared for more than 35 children who lived with us for five years or more. Then there were the casuals who stayed for varying lengths of time.
7. Our mother taught us “me tiaki i ngā kaumātua; ngā māra kai. Ko ngā tamariki ngā rangatira, whakarongo ki a rātou kōrero whakamanatia”. This was like her catch cry that conceptually talks about kaumātua as the knowledge holders to feed the children to make them grow. It also acknowledges the honesty of children and that we need to listen to what they have to say.
8. Manaakitanga was a core value instilled in us as children, “me tiaki koe i tō whanau”, “me tiaki koe i tō hapū” and “not just your own children, anyone that was related to you”. These values extended to our neighbours and wider whānau. For example, hapū of the takutai acknowledge our presence in the takutai space and they take care of us there, even though we are people of the ngāhere. It was a practice that was happening when I was a child, and generations before us, where we looked after each other’s whānau. Over the years I too have taken in people and looked after them. This is a tikanga tuku iho.
9. Our mother was an absolutely amazing gardener. She would make amazing preserves, jams and kai. Her pack on her horse was always full of pūhā or rīwai or something to give to others and she would arrive home with her pack full of cuttings and flowers for her garden.

10. Our mother always told us stories of being Ngāti Hine. We knew from an early age that we were special people. Our history of this world is from my mother who had all the stories about the whenua and who we were. We also had a Pākehā father who insisted on us having a Pākehā education.

11. Ko Te Kau i Mua tōku hapū. It is one of nine hapū within Ngāti Hine:

Te Kau-i-Mua

Te Orewai

Ngāi Tai

Ngāti Ngāherehere

Ngāti Kōpaki

Ngāti Te Ara

Ngāti Te Tarawa

Te Kahu o Torongare

Ngāti Hine ki Waiōmio

12. Ko Matawaia tōku papa kāinga, ko Matawai tōku marae hoki. It is one of fourteen marae communities within te rohe o Ngāti Hine:

Matawaia

Kaikou

Kawiti

Te Rapunga

Miria

Mohinui

Mōtatau

Ōtiria

Tau Henare

Te Rito

Tere Awatea

Waimahae

Te Kotahitanga

Pahau

13. Matawaia Marae sits in the shadows of Hikurangi maunga. The pepeha is “Hikurangi kiekie whāwhā nunui ā Uenuku”.
14. Uenuku is the son of the Ngā Puhī Ariki, Rāhiri, and the grandfather of Hine-ā-Maru:

**Rāhiri** = Ahuaiti

**Uenukukuare** = Kareariki

Hauhaua = Torongare

**Hine-ā-Maru**

15. Whāwhā nunui relating to the large fruit “tāwhara” of the kiekie plant of Uenuku who resided on Hikurangi maunga, and is buried there. The kiekie was in abundance on Hikurangi and we went up there as children to collect stocks of the tāwhara and the pātangatanga from the kiekie. The tāwhara is the flower, it looks like a succulent. It is an off-white colour and is surrounded by the kiekie. The pātangatanga was literally like a pineapple and it ripened after the tāwhara. You picked the tāwhara and then went back and got the pātangatanga. You took the outer skin off and then ate it fresh. Although I have not had any for a little while, it is still accessible on the maunga.
16. We take our mokopuna up Hikurangi to tell them the stories of our tūpuna so they know who they are and that they are clear about their genesis as Ngāti Hine. We do not own the maunga under the law but we access it as if it belongs to us. I do not consider it trespassing. We cannot say “ko Hikurangi te maunga” if we do not go up there. It is an important part of our identity. I cannot be who I am if I cannot go up my maunga. When you are at the top of the maunga you can look across to Ngāti Whātua, to Ngā Puhī and to Ngāti Wai and we actually

become very clear about our bigger role in being part of the whole of Ngā Puhī Nui Tonu.

17. Our homestead is situated at a place called Te Moemoeā ā Whē. This is where our tupuna Whē, the eldest son of Hine-ā-Maru, dreamt his visions for Ngāti Hine. Whē was known as a visionary and the many sites named after him speak to his influence.
18. “Te Raparapa” - the name of my awa, refers to “te raparapa o ngā waewae ō Whē” in reference to Whē’s crippled legs. I elaborate on the story of Whē later in this brief. Te Raparapa awa begins on Hikurangi maunga and flows out through Matawaia joining up to the Taumārere river.
19. Matawaia is well known within Ngāti Hine as a sanctuary for te reo Māori. Te reo Māori remains the dominant language spoken amongst many whānau of Matawaia in everyday activities. Since 1985, we ran a kura reo Māori, Te Kura o Matawaia. As a whānau we developed our own curriculum based on our local histories, whenua, pūrākau, reasserting our rangatiratanga through teaching the stories of how we came to be. We take our kids into the bush to select rākau, the tānekaha, for their tokotoko. The child selects a rākau and then ties it around itself. The rākau are then left in the bush to be shaped by the elements of the wind and the rain overtime until they are ready to be cut down. We share pūrākau during the process, journeys of the mind, the stories of Tāne ascending the 12 layers of mātauranga kia tae ki ngā rangitūhāhā. The child returns to cut the tokotoko when they have mastered the art of whaikōrero. When we carry out the process of rangatahi attaining their tokotoko it is spiritual knowing our grandparents did it before us.
20. If I look at education for myself, the key part was growing up in a community where the knowledge within that community was of a very high value; ‘Matawaia Tū Tangata’. It was not education in the western view, it was about philosophy in relation to yourself and your whānau and hapū. If you look at people and their life experiences, those with the essential mātauranga and inbuilt values had greater confidence to



walk in the world and make wise decisions than those that did not. This was evident in our children who came through Matawaia school. Our children were amazing - confident, humble and knowledgeable. Twenty of my immediate whānau went through Matawaia school and are well versed in te ao Māori. Many of whom went on to pursue their interests outside of Matawaia, all gaining Pākehā University degrees, before returning home to raise their children. Despite our strong opposition, Te Kura o Matawai was closed by the Ministry of Education in 2005 and our kids now have to travel 17kms to Te Kura Kaupapa Māori o Taumārere in Moerewa. My moko's name is Tiakina Te Reo. He was named this when the school closed.

21. I am a strong advocate for te reo Māori, tikanga Māori, whakaaro Māori, whakapono Māori, ngā āhuatanga katoa o te ao Māori. I am proud to say that we now have five generations within my own whānau of te reo Māori speakers. I attest to kura Māori, te reo Māori, the teachings of atua Māori, as being the framework that is effective for the oranga of Māori people:

Kei roto i te reo tētahi rongoā hei mirimiri i te hinengaro me te wairua. Ka puta ko te oranga. Te ātaahua o te reo e whakaora i a koe, i ō whakaaro.

22. In Ngāti Hine we refer to ourselves as kaitiaki of Te Whakaputanga Rangatira o Niu Tirenī me Te Tiriti o Waitangi. We hold fast to the words of our tupuna Kawiti who signed te Tiriti on behalf of Ngāti Hine. We strongly advocate for the terms of te Tiriti as was understood by Kawiti. We treat te Tiriti as the sacred covenant that our tupuna regarded it to be in 1840.
23. I readily share what I know to others in the hope that I may encourage those who are disconnected from their taha Māori to reconnect, to awaken the te reo Māori and taha Māori that lies within them.
24. A big part of my career in mental health and education has been to provide advice to Pākehā and Government agencies about the Māori worldview, values, and practices to assist with incorporating kaupapa

Māori into strategic planning and policy. However, I always dreamt that I would be a resource person for Māori, and that is what I do. I am often called upon by other Māori to contribute what I know. My involvement in this inquiry is part of my desire to help share what I know with those who have not been exposed to people that know our stories. This inquiry is an opportunity for our stories to be heard, for our tikanga to be recognised, and in doing so to re-establish the mana o te wahine i heke mai i a Hine-ā-Marū.

### **Background to participation in Mana Wahine Inquiry**

25. I was part of the original team that filed the Wai 381 claim (“Claim”) in 1993. Ngāti Hine kuia, namely, Lady Rose Henare, Katerina Hoterene, Teparā Mabel Waititi, and Kare Cooper Tate were named claimants of the Claim. At the time of preparing the Claim, Denise Henare, Annette Sykes and Kathy Ertel, were the three primary lawyers for the Claim. Ripeka Evans, Materoa Dodd, Colleen Tuta, myself and others were support workers. I primarily dealt with Denise Henare, who is Ngāti Hine herself.
26. I was the Claim researcher for Ngāti Hine’s involvement, and I went to all the Claim discussions. I carried out interviews and discussions with kuia and women within Ngāti Hine.
27. The momentum for the Claim was brought by the Māori Women’s Welfare League (“the League”). In those times there was a big push by the League to see Māori women appointed to leaderships positions.
28. Not long before the filing of the Claim, the League had nominated Mira Szaszy to the inaugural Māori Fisheries Commission, however, the government ignored the views of the women, and Shane Jones was appointed instead. This was one of many instances where women were being overlooked for leadership positions. The aspiration for the Claim at that time was to get more wāhine Māori in positions of influence.
29. My time with the League lessened over the years as I tended to other whānau, hapū and iwi commitments.

30. I have now reflected on the purpose of participating in this inquiry. The questions that I have asked myself is why do I think it is important to participate in this inquiry? What do I really want to say? What do I think it will achieve?
31. In answering these questions, I have thought about what mana wahine means to me. Mana wahine is something that is inherently within me and as a Ngāti Hine I know “ko te wairua e heke tonu ana i tō mātua tupuna, i a Hine-ā-Marū”. I enact what I know is a tuku iho. A way of being that I know I have inherited which I also acknowledge has been nurtured from knowing who I am and where I come from. Mana wahine to me is me exercising my birth right. I do not need the Government to validate my mana.
32. To me, the term mana wahine is describing an inner strength and ability within Ngāti Hine wāhine that is inherited. As Ngāti Hine wāhine we walk around as if we own our world. We do not prescribe to anybody. It is something that is intrinsically within us.
33. We have wāhine in Ngāti Hine who are leaders, movers and shakers.
34. This is not to say that we have not been impacted by colonisation, absolutely not. There have been many losses, and critical consequences of colonisation for us that we intend to speak to in the next stage of this inquiry. However, despite the beating that our wāhine have endured physically and mentally from colonisation, there is a spirit within Ngāti Hine women that persists and there is an awakening in process. This inquiry is contributing to that awakening process. This inquiry provides a place for us to share and have a voice that has been suppressed for many of our women.
35. In our tātai hono are all the stories of our ability and our position to make decisions of great importance to our hapū and our marae. It is also in our tātai hono to be determined. During my interviews of kuia in the past, one of the kuia had said to me “e heke tonu nei te wairua o Hinemaru ki ona uri i wēnei rā”. I tested this with her – “even if the person does not speak Māori” I asked, “even if the person does not

live on the whenua?”. “Ahakoa te aha” she said. It is only whakapapa that matters.

36. Knowing these things, my thinking behind participating in this inquiry is that if I can share what I know and think and if it helps my own people, or another person to explore their heritage and support their journey towards knowing who they are and empowering them to exercise their mana in their space then that for me is the reason.
37. It is not only about mana wahine for me, it is also about the state and status of Ngāti Hine people as a whole. All Ngāti Hine have whakapapa rights to make decisions; heke iho rights to make decisions that were usurped by colonisation and Christianisation. Everyone has a whakapapa and is connected to our atua and tūpuna through whom we descend and derive traits from.
38. Before te Tiriti, gender did not dictate the mana of a person, our tribal stories tell us that whakapapa, ability and accomplishments were the determiner of a person’s mana.
39. I am interested in the kaupapa of reclaiming our traditional Māori frameworks for the greater good of Ngāti Hine.
40. I will speak about the greatness of our tupuna Hine-ā-Maru, Whē and Kawiti and the legacy that they have left for all of their descendants today, wāhine mai, tāne mai.
41. Each of us are imbued with the wairua of these great tūpuna, and there are important life lessons captured in the stories about these significant tūpuna to help us move forward and reassert our mana and rangatiratanga for the betterment of Ngāti Hine.

## Hine-ā-Maru



Whakairo of Hineamaru in the Whare Runanga at Waitangi

### He Pepeha mō Hine-ā-Māru

Ka papa te whaititiri, ka hikohiko te uira<sup>1</sup>  
Kahukura ki te Rangi  
Ka wahierua ki runga o Hikurangi, o Motatau  
Ko Ngunguru, ko Ngangana, ko Aparangi  
Ko te titi o te rua, tao whakahoro  
Ko te tao whakawahine, ko te tao a Hineamaru

The thunder crashes  
The lightning tears the heavens asunder  
And lights up the night sky  
It's fork dividing over Hikurangi, over Motatau  
T'is Ngunguru, t'is Ngangana, t'is Aparangi (Ancestors from Hawaiiiki)  
T'is the spear of great speed  
A spear hurled by a woman, it is the spear of Hine-ā-Maru

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<sup>1</sup> Wai 1040, E49(k), p 7.

42. Ngāti Hine derives its name from Hine-ā-Maru, a tupuna of great mana. The tribe previously went by the name of Ngāti Rangi.
43. Hine-ā-Maru wore a moko kauae that is shaped like two back to front “R’s”. This same moko is worn by one of our kuia today.
44. We are now 10 generations from Hine-ā-Maru. That is about 400 years ago, in the 1600s that she walked this earth.
45. In terms of her physical appearance, we are told that Hine-ā-Maru had auburn hair as she was a descendant of the tūrehu, the spiritual people. The tūrehu, fairies, are present around Hererua at Matawaia Marae and they traverse through Te Rapunga Pā, and then up to Hikurangi. We can hear them, and some people see them - they are fair skinned, red haired and blue eyed and a bit smaller than tangata. If you go up Hikurangi there is a moving lake up there, and you will find the middens. A midden is a pile of shells (or animal bones and other material associated with human occupation). It is an archaeological term used to describe any kind of feature containing waste products relating to day-to-day human life. The story is that that is where the fairies feasted and washed as they went on their journeys.
46. It is also known that Hine-ā-Maru had a moko kauae and tā moko on her whare tangata symbolising her as the progenitor of the tribe.
47. Hine-ā-Maru is a direct descendant of Rāhiri, Ariki of Ngā Puhi.

**Rāhiri = Ahuaiti**

**Uenukuare = Kareariki**

**Hauhaua = Torongare**

**Hine-ā-Maru**

48. Hine-ā-Maru was born in Waimamaku a pā just south of Waipoua in the Hokianga. She was the daughter of Hauhaua and mokopuna of Rāhiri. Hine-ā-Maru’s father, Torongare, was of Ngāti Kahu. It is said that Torongare had a falling out with his wife’s people, and they were exiled from their pā. This set them on a journey south to find a new

home. Hauhaua set her sights on returning to the home of her grandfather Uenukukuare on Hikurangi maunga.

49. It is understood that Hine-ā-Maru was around 17 years old when they left Waimamaku. It took the family and their followers many years, some say 12 years, to travel through the bush and eventually determine to settle at Waiōmio. Hauhaua and Torongare were said to have five more children along the journey.
50. Hine-ā-Maru's parents became unwell on the journey, and Hine-ā-Maru became the primary carer of the family, her younger siblings looking to her to make all the decisions. Hauhaua died at Pīpīwai near Motatau. By the time they got to Papatahora, Torongare could hardly walk so Hine-ā-Maru built a maketu, a type of sledge, to carry her father in the final legs of their journey.
51. In search of a place to settle, Hine-ā-Maru and her whānau knew they had to find a place where kūmara would have the best possible chance of being productive. In those days kūmara had many purposes; it was eaten fresh, dried, it was antibiotics, it was all things you needed it to be.
52. On her way out to the coast to access kaimoana, Hine-ā-Maru came to the Taumārere river and noticed the swirling of the water around a rock that stood in the middle of the river - "e ōmio haere ana te wai", and so this is where the name Waiōmio derives from – the swirling waters.
53. Hine-ā-Maru and her ope continued on their way towards the coast coming to a place now known as Paparāta which they discovered to be a place of rich soils and therefore an ideal place to grow kūmara. Initially the area had to be cleared for planting the kūmara to see if the whenua was going to sustain it or not. Hine-ā-Maru cleared the Rāta (hence the name of this area known as Paparāta) and planted kūmara seeds before continuing over the hills to Te Haumi on the coast to access kaimoana such as ika and pipi. She had to make sure her people were preserving kaimoana as well.

54. When Hine-ā-Maru returned a year later to Paparāta in the Waiōmio valley she discovered the kūmara was lush and abundant, and this gave rise to the pepeha “He kaitukau nō te maara o Hine-ā-Maru”, “I am the cultivator from the garden of Hine-ā-Maru”.
55. This pepeha literally speaks about the special variety of kūmara, the tūkau, derived from the garden of Hine-ā-Maru but metaphorically it is used to describe a person of excellent quality or in other contexts to describe the multitudes of Ngāti Hine descendants.
56. Hine-ā-Maru made the important decision to settle in the Waiōmio valley, that is an example of her decision making and the mana she held over the area.
57. It was her who determined who could reside or not within the valley as depicted in the story of Roku that I speak to later in this brief.
58. Hine-ā-Maru managed her hapū relative to te mahi o te maara - Te Maara ā Hine-ā-Maru. She knew that to look after her iwi she had to feed them so she arranged the cultivation of kūmara and the preservation of kaimoana.
59. Te Maara ā Hine-ā-Maru can be considered as her strategic planning framework. It determined the activities of the hapū. It meant aligning activities of the hapū to the environment and its seasons. There were no other activities when it was time to plant and hauhake the kūmara. Everything was planned around the time of planting and harvesting. For example, you would not go and fight on the days when you had to hauhake kūmara. This is an important lesson Hine-ā-Maru has left for us; to remember to not get caught up in the battle and neglect the maara kai. Ko te maara kai, ko te tangata. The people are our garden, and we must nurture them before anything else.
60. There is no record of anyone challenging the rohe of Hine-ā-Maru during her time, although she was known to have a taua to defend it if necessary; “te tao whakahoro a Hine-ā-Maru” “the fatal spears of Hine-ā-Maru”.



61. It was natural for Hine-ā-Maru to take the lead. It was through her actions that made her the rangatira. She was smart. She planned the traversing of the hills from Waipoua to Waiōmio. She was the kaitiaki of her whānau.
62. Hine-ā-Maru made decisions over life and death. She made decisions about who would take care of what. It is said that her leadership style was to lead from behind which actually meant that she was a leader who empowered the people to do what they needed to do.
63. She absolutely knew her environment and knew how to do things so that her whānau not only survived but thrived. We are shown her absolute commitment to whakapapa; that whakapapa is accountability, responsibility, obligation and commitment. It tells us as uri of Hine-ā-Maru that we must take care of our whakapapa and equally should expect to rely on our whakapapa.
64. Hine-ā-Maru was strategic and considered. She really cared for her people. That is depicted through the stories of her efforts - the protection of others during sickness or need - her father, and the story of Roku, through to ensuring life was peaceful and that everybody was purposefully and gainfully employed in tasks that they were skilled at.
65. Hine-ā-Maru knew her iwi well enough to assign tasks to those with the right abilities, roles were not gender specific, but assigned with the greater good of the hapū in mind. The tikanga she implemented was rich in equity. It was “this is your role, this is your role”. If you are the one that is good at that then you take that.
66. For example, a group of male tūpuna that Hine-ā-Maru determined were the kaimahi kai because they were kind and gentle people. Their mahi was hopu tuna and tending to the maara. To this day that whānau still do that.
67. Hine-ā-Maru was the one that showed leadership. There was no negative intonation because she was a woman.

68. The mana and rangatiratanga of Hine-ā-Maru has continued to be honoured through the generations.
69. In 1887, Maihi Kawiti (5<sup>th</sup> generation from Hine-ā-Maru) acknowledging Hine-ā-Maru's ongoing influence of uniting the people said:<sup>2</sup>

Ko to matou mana me to matou rangatiratanga me a matou tikanga katoa, koia ka herea nei o matou whenua i tenei ra i te 9 o nga ra o Aperira, 1887.

Ko ta matou whakahaere tenei, ko ta enei uri o Hineamaru e noho nei i raro o enei puke e rua, o Motatau o Hikurangi, kua oti hoki te whakatauki, tu te ao tu te po, kia rite hoki ki te korero o te ture nui o Ingarangi.

Ko te tino tikanga kia kotahi tonu whakahaere a te Maori. Kaua e rere ke atu i runga i te tikanga. Me titiro ki te upoko, ko Hineamaru te pou hei herenga, hei pupuri hoki i te tikanga a nga uri o Hineamaru mo te whenua papatupu, apiti iho ko te whakakotahitanga a nga uri o Hineamaru.

Our authority, our sovereignty and all our customs we hereby secure to our lands on this 9th day of April 1887.

This is how we intend to act, these descendants of Hineamaru, who reside beneath these two hills of Motatau and Hikurangi, of whom it is said, stands both day and night, in concordance with that which is said are the great laws of England.

The intention is that Maori conduct themselves with single purpose. That it should not vary in practice. When you look to its head the figure that binds, is Hineamaru. She is the repository of all customary practice, which the descendants of Hineamaru might utilise in respect of these customary

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<sup>2</sup> Wai 1040, #M24(b), p 113.

lands. And thereby ingrain the unanimity of Hineamaru descendants.

70. Sir James Henare many years later identifying the mana of Hine-ā-Marū over the land:<sup>3</sup>

Haere mai i Opuā ki Pouera, i Pouera ki Tautoro, te maunga Tōtoro i roto Kereru, i reira, Hikurangi, Hikurangi ki Mangakahia ka huri mai ki Moengawahine, whakawhiti tonu ki runga i te tihi o Motatau, ko Unuwahao, haere mai ki runga i tena kāweka kia tau mai ki Hukerenui ka huri iho ki Akerema, nā ki Taumārere. He rohe tino nui, nā te mana o tēnei wāhine a Hine-ā-Marū.

71. There are many significant historical places in Ngāti Hine and stories of Hine-ā-Marū have survived to capture their importance and bind us to the land. For example, the limestone caves which are situated within Waiōmio, one of which was Hine-ā-Marū's dwelling known as Ōtārawa. There is a story about how Hine-ā-Marū discovered a wahine named Roku hiding out in the caves after fleeing from her husband. This cave is known as Te Ana ā Roku. Roku was invited to stay with Hine-ā-Marū along with Roku's family who later joined them at Waiōmio, until an incident arose and Roku and her family were forced to leave the settlement.
72. Another cave later became a burial place for tūpuna and other treasured items, including Hine-ā-Marū and her father Torongare, and is known as Te Pouaka ā Hine-ā-Marū. In the past, when someone died they were placed on an atamira (elevated platform). After a year or so, ka hahaungia; the bones would be scraped and then wrapped in mingimingi (a type of plant) and then put into a waka tupāpaku and placed in Te Pouaka ā Hine-ā-Marū. During the time of Maihi Kawiti, we stopped burying people in the caves. To this day there are assigned care takers of the caves. The pepeha associated with this

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<sup>3</sup> Wai 1040, #M24(b), p 29.

place is “te titi o te rua o Hine-ā-Maru” “the stakes of Hine-ā-Maru’s cavern”.

73. At **Appendix A** I attach a waiata that I composed about Hine-ā-Maru so that her story may pass down through the generations.
74. The great love and respect that descendants of Ngāti Hine have for Hine-ā-Maru is clearly evident in the way that she has been recited through the generations to the present day.
75. As depicted in this brief, she is revered through waiata, pepeha, whakatauākī and pūrākau.
76. It is common that marae within Ngāti Hine reserve an empty seat during formal proceedings for Hine-ā-Maru as a way of continuing to express their honour and respect for her. I have a seat within my whare that I have adorned especially for Hine-ā-Maru. I invite her into my whare so she can act as a kaitiaki for our whānau.
77. At Ōtiria marae for example, Hine-ā-Maru is depicted i te tara nui o te whare, the far-right corner, positioned as the one to greet all of those in the whare.
78. We consider that distinct characteristics have descended to wāhine of Ngāti Hine where the women tend to be sharp, direct and decisive, which some may find too upfront at times and take offence. This characteristic of Hine-ā-Maru is captured in the pepeha “te motumotu o te riri o Hine-ā-Maru” “Hine-ā-Maru’s firebrand of anger”.
79. Ngāti Hine women are very strong in their ideas. Once the mind is set they are able to strategically process how they are going to do it, and strategically process how it is put across. There is no deviation, there is negotiation. Not a lot of Ngāti Hine wahine back down. A lot are forward thinkers. In Ngāti Hine we pride ourselves as strategic thinkers in all things that we do. If you give a Ngāti Hine wahine a task and they do not agree they will tell you and they will tell you why and they will offer you a solution.

80. When we tell the stories of Hine-ā-Maru to our kids they love it. A story of a wahine toa who did the big trek from Waipoua. It was her that said we are going this way. She had no fear about making decisions and she made decisions based on strengths. Her stories instil pride in our tamariki knowing they descend from courageous tūpuna.

## **Whē**

81. The story of Whē is important in our history. As I mentioned where we live, in Matawaia, there is a place known as Te Moemoeā ā Whē. Whē is Hine-ā-Maru's first born son. Whē is depicted in whakairo within Ngāti Hine marae today where he is seen under the kēkē of Hine-ā-Maru. This illustrates a story about Whē's birth by caesarean. Sir James Henare said the birth of Whē is the first record of caesarean.
82. It is said that when Hine-ā-Maru was in Hokianga she became hapū to someone outside of her destined union. It is said that Hine-ā-Maru went to Ōmāpere to give birth which used to be a flax plantation. She cut the baby out herself using harakeke.
83. Because the baby was crippled she wrapped him and left him in the middle of the flax blush. Hine-ā-Maru's decision to leave the baby because he was cripple may be an indication of how babies with disabilities were treated.
84. However, Hine-ā-Maru's tungāne was coming to look for her and the baby and saw the birds circling the flax bushes. The tungāne saw the birds with Whē (caterpillars) in their mouth feeding the baby. This was a tohu that the baby had to live so the tungāne took the child and named him Whē.
85. Whē was born as a cripple with great strategic vision. Because of his strategic vision he was carried around places and there are a lot of places that are named about Whē because of all the activities he was involved in.
86. Caesarean became a known practice within Ngāti Hine. A kuia that I knew said they would use kōhatu to cut the babies out.

87. Normally birth was done with the woman on “all fours” over the hāngi pit where kawakawa leaves would be smoked. It was common for men or elderly women to assist in the birth.
88. There are many people alive today because my mother helped birth them. Her knowledge of birthing was knowledge passed down from her mother and so on; a taonga tuku iho. That is why we are so passionate about maintaining what we know – this knowledge is a taonga to be looked after. My mother was a kaiwhakaora; a person within the community that whānau would call on when they had some health needs, and one of those was birthing. My mother also held the knowledge of the application of rongoā Māori which only certain people held. Local plants such as kumarahou, tātarāmoa, pārerarera, pukatea, ngaio are some plants utilised for different purposes. Ngaio and pukatea are strong rongoā, which require certain protocols to ensure safe use. I have inherited this knowledge and I too have passed this knowledge to one of my daughters. Traditional knowledge was acquired through observation and involvement. As kids were told to go and fetch the plants and we observed how they were applied.
89. Changes in traditional birthing practices happened very quickly post the signing of te Tiriti where within 10-15 years women were birthing on their backs in hospitals. My daughter is a midwife and she is doing a lot of work in this area to reclaim traditional birthing practices drawing on the knowledge that has been handed down through our whānau.
90. The korero about traditional birthing and kaiwhakaora speaks to how tohunga played an important role within the hapū. Tohunga were considered experts in their particular fields and held knowledge of a spiritual kind that was passed down through the generations. There were tohunga whakapapa, mahi rongoā, matakite. Both women and men were tohunga and this knowledge or spiritual abilities have descended through whakapapa to wāhine within Ngāti Hine today. Women were treated as the ultimate tapu because of their ability to enact noa.

91. Tomo is another interesting part of our history. Tomo or arranged marriages, were common practice in Ngāti Hine. It was not marriage in the Pākehā sense, it was arranged “moea”, ka moea te tāne me te wahine, kia whai uri; the consummation of man and woman to produce offspring. Often marriage was between relatives as a way of keeping land within the hapū. Often third cousins would be married. A distinct part of the tomo, was that everybody was involved in the relationship. The families of the wahine and the tāne would discuss the union beforehand, and there was an understanding of the mutual responsibilities to be upheld in the relationship. It was the kaumātua who selected the persons for tomo as it was trusted that the kaumātua had good judgement.
92. A tomo was planned for Hine-ā-Maru when they were in Waimamaku, however, through the story of Whē, we know that Hine-ā-Maru did not go through with the marriage but fell pregnant to another.
93. Once in Waiōmio, Hine-ā-Maru partnered with Koperu, who was her nephew on her mother’s side, from Ngāti Wai. Their union solidified the alliance between Ngāti Hine and Ngāti Wai. The saying is “Ngāti Hine ki tai” and “Ngāti Wai ki tuawhenua” which is saying Ngāti Wai is Ngāti Hine on the coast and Ngāti Hine is Ngāti Wai inland. There is a kōrero that says that 70 pits of pipi were cooked in honour of Hine-ā-Maru as part of the celebration of their union. A feast of this size is a reflection of the great mana of Hine-ā-Maru.
94. Ngāti Hine women were known to have more than one husband in their lifetime. If the woman survived her husband, another tomo would take place at the tangi - normally to the brother of the deceased husband.
95. Also, if a couple were having trouble having children, it was common for the woman to remarry the brother or close relative. It was not about personal needs or wants, the priority was about strengthening whakapapa, kia ora ai te hapū. However, it was a consensus decision between the woman and man and their families.

96. A lot of our written historical records of the late 1700s to early 1800s tell of our Ngāti Hine male leaders such as Kawiti and his son Maihi having more than one wife, however, we do know of examples within our whakapapa of women having more than one husband for different purposes, whether to solidify alliances or strengthen connections to land.

### Kawiti



97. Kawiti is another prominent rangatira of great mana within Ngāti Hine. Kawiti is five generations from Hine-ā-Maru (1770s – 1854):

Rāhiri + Ahuaiti

Uenuku + Kareariki

Hauhaua + Torongare

Koperu + Hine-ā-Maru

Pera + Tautererekura

Moeahu + Wharerua

Te Tawai + Hunaa

Kawiti + Kawa

98. My point of speaking about Kawiti in a mana wahine inquiry is to acknowledge that traditionally leadership fell to those persons who had



the character and ability to take care of the people, whether a man or a woman.

99. It was whether the person had the ability to lead their people. Kawiti, like Hine-ā-Maru, epitomised what a leader would be. Like Hine-ā-Maru, Kawiti was put in the position of rangatira because of his skill. He was not the eldest in his whānau.
100. While known for his prowess in warfare Kawiti would not always go to war. There is a kōrero about Hongi Hika, where Kawiti went and stopped Hongi from annihilating Te Arawa. Because Kawiti was that influential, Hongi abided by Kawiti's wishes.
101. Some of his war stories, showed that leadership was trial and error and with every fail there was a learning.
102. Kawiti was a dreamer who came from strategic thinkers. He thought strategically about the wellbeing of his hapū. He was a peace man, he was a prophet, he had a close wairua connection with everybody. He too utilised the strengths of his people where women were not left to the side.
103. His son, Maihi Kawiti, was rangatira after him, and he again was not the eldest he was the pōtiki.
104. When we look at leadership in the past, the strength-based approach encourages participation by the use of the skills within the tribe to best push the people forward.
105. Kawiti, was a signatory of te Tiriti but he initially opposed it when he said:<sup>4</sup>

We do not want to be tied up and trodden down. We are free. What! to be fired at in our boats and canoes by night! What! To be fired at when quietly paddling our canoes by night! I, even I, Kawiti, must not paddle this way, nor paddle that way, because the Governor said 'No' because of the

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<sup>4</sup>Wai 1040, #E67, p 223-24.

Governor, his soldiers, and his guns! No, no, no. Go back, go back; there is no place here for the Governor.

106. Eventually signing te Tiriti, Kawiti prophesised that in five generations after him “ka kakati te namu i te whārangi o te pukapuka” – “the sandflies will nip at the pages of the book”, referring to the pages of “te Tiriti”, and he is saying that at this point the people should arise and oppose breaches to te Tiriti. His full kōrero was<sup>5</sup>:

E te iwi, I te pakanga ahau ki ngā atua i te po kihai ahau i mate. Nā reira, takahia te riri ki raro i o koutou waewae kia u ki te whakapono, ke poai Pakeha koutou i muri nei. Waiho kia kakati te namu i te wharangi o te pukapuka, Hei konei ka tahuri atu ai. Kei takahia e koutou nga papa pounamu a o koutou tupuna e takoto nei. Titiro atu ki nga taumata o te moana.

My illustrious warriors and people I had a war with the gods during the night but I survived. Therefore, I call upon you to suppress war underfoot. Hold fast to the faith, for the day will come when you will become like the Pākehā. Await, therefore until the sandfly nips the pages of the Book (the Treaty). Then and only then shall you arise and oppose. Do not desecrate the sacred covenant endorsed by your forebears. Look beyond the sea to the transfiguration of the future.

107. We are now five generations from Kawiti, and we are witnessing a resurgence amongst our people to speak up for what they believe in.

Kawiti = Kawa

Maihi = Heeni Ngarino

Te Warati = Kiwi

Wiremu = Tangatakino

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<sup>5</sup> Wai 1040, #M24(b), p 110.

**Moe = George**

**Impacts of Colonisation**

108. The status of Māori women reduced drastically within a short space of time following te Tiriti. Māori men were given the korowai of status in the Pākehā system. Māori men at that time were seduced by the Pākehā hierarchal way of leadership and they quickly adopted it, and in adopting it they started telling us wāhine that we could not talk. Women became chattels of men and kuia today share of the violence they endured from men.
109. Colonisation and Christianity has diminished our people's knowledge, adherence and belief in tikanga o te ao Māori. The consequence is that we are now highly colonised and many of our people are suffering from illness.
110. I wairangi ai tātou nei, o Ngāti Hine, he nui te hunga i te kore noho tika i tōna whenua, te ngaronga o tōna kāinga, te ngaronga o tōna whakapapa, te ngaronga o tōna marae. Ka timata te kitea te wairanginui, ā, tae noa ki te pōrangi o te tangata. Ko te wairangi te hiki o tō hinengaro ki te rangi. Ko te wainuku, ko te hiku i te whenua.
111. Ngāti Hine people have become ungrounded, many are disconnected from their land, homes, whakapapa, and marae. Then we start to see very ungrounded minds and mentally ill people. Wairangi is the mental state of an ungrounded mind. Wainuku is the decent into depression.
112. With the enforcement of Pākehā authority and laws, Māori women went from being equal partners with Māori men to having no decision making at all, to being belittled, abused and ignored. Our men adopted Pākehā thinking and it is very hard to break that kind of thinking today.
113. Māori men now are the product of a radical powershift that occurred shortly following te Tiriti. All of a sudden men became more powerful.
114. One of the main tikanga that was undermined through Christianity and was obvious at the signing of te Tiriti o Waitangi was the right of women

to speak and decide. For example, the signing of te Tiriti, the treaty discussions were held with Māori men and Māori men began to think they had status. In the very short space of time it went from tū kotahi with men and women in te ao Māori, to role division and speaking rights carrying mana went with men.

115. The wearing of black skirts is another example. Why are we now wearing black all the time? When did we start being black? One time, someone tried to say we had to wear black at Matawaia Marae and I said “jump in the lake”. We are critically challenging what is tikanga and we talk about it; at what point did someone say you must wear a skirt? Whose kākahu are we wearing? There are things today that that are confusing about our tikanga.
116. The question of whether women should speak on the marae today. There is no question. I speak everywhere I go. No one ever challenges my right to speak. In Ngāti Hine, men do the whakatau at the marae, but other than that, women speak. The reinstatement of women is now taking a lot of unbundling, and we are having to have a conversation about our relationship with Māori men.
117. Although traits of Hine-ā-Maru are visible within her descendants today, the role women within Ngāti Hine has changed. I asked my mother to comment on this change in 1994.<sup>6</sup>

**Me:** Na ki a koe, e mau tonu ana tena ahua tu ki nga wahine o Ngatihine i enei ra?

**Mum:** tino mau ana i etahi, engari ko te mate ko etahi kua matakū ke i te peneingia ko whakaitingia engari etahi o nga wahine o Ngatihine nei e hara mai nei tetahi ahua ahakoa e tino whakahaweangia ana me tu tetahi tangata ka whakarongo ai ki tetahi wahine o iaiane i roto i tetahi whakaaro, ko tino kitea nei kei roto ano i tetahi, kei roto ano i Ngatihine nei, etahi reo, etahi kupu kaha kei roto i Ngatihine nei i heke mai i era whakatatunga o nga kupu o

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<sup>6</sup> Interview with Ngakopa Matthews (1994).

era ra, koiane i te tukaha o Ngatihine kei nga wahine. E mohio ana au wetahi tane horekau e pai ana ki tera mea, engari i tino kaha tera korero i mua, kia matau ai koutou nga wahine o Ngatihine kei a ratou tetahi kaha.

118. Although we might exercise tikanga differently nowadays, and you might hear five examples of tikanga and out of those, one of them will be true. If you hear it five times, it is the underpinning philosophical value base to the story that is still the same, and that is the tikanga. Fundamentally, Ngāti Hine as a whole has a shared view on the protection of things like mana, tapu, noa. The concepts may not be as organised as they were in the past but the principles and values which underpin them still guide us.
119. What our kuia are signalling today is that there is a lot of trauma they have endured as wahine that they have never been given the space to speak about until now. This trauma however is preceded by a rich history which shows us that Ngāti Hine were spiritually gifted, strategic and nurturing people. Our stories, ōhāki and pepeha tell us so.

### **Te Mātiro Whakamua**

120. We are fortunate to have good clues from Hine-ā-Maru and Kawiti about how to move forward today. Hine-ā-Maru led her people to a place where they could thrive and grow – believing that each person had a role to play in the overall health and wellbeing of the hapū. It is now for us to carry that legacy forward; to pursue a means where our whānau and hapū are supported to prosper and do well so they can do the best job of raising our tamariki.
121. We need to know how we lead within a Māori framework – a framework that recognises each other's strengths. How do we know if a person will be good for certain roles? We listen and look for the signs in a person.
122. We need to start reclaiming Māori thinking and connecting more purposefully with Māori values; to understand the thinking behind our actions. For instance, manaakitanga is the process of giving to others,

but it is about “te mana āki” or enhancing the mana of others, and in doing so upholding your own mana. When engaging with a person the focus is to enhance the relationship by enhancing the mana of the person. The way we relate is dependent on how I take care of your mana while you are in my space.

123. To reclaim Māori thinking relies on our people to embrace te reo Māori. I like to take people to the memory of te reo Māori that exists in their soul. I encourage those on their reo journey to sit somewhere quiet, declutter their thinking and wonder what their tūpuna sounded like and they will be able to hear their voices speaking Māori, and I tell them “that is your voice”. It is about opening our people’s spiritual pathway to speak te reo Māori.
124. When we were children it was considered that the attainment of University degrees was the best pathway forward for Māori. However, I now realise that is most important to have a strong grounding in te ao Māori; knowing who you are and where you are from. We need to know the stories of our people and places. This is what gives you confidence to stand your place in the world, and then you can do anything you want.
125. We need to reclaim our ability to imagine and extricate ourselves from the feeling of incarceration. We need to be encouraging our people to have the courage to do what our tūpuna did. They knew that over the horizon something existed, and they set off. We, too, know something is over the horizon that leads to a better place for the health and wellbeing of our whānau, hapū, and communities. We are on that journey and for me it starts in the mind:<sup>7</sup>

Kimihiā te raukura o te mauri ora, o te ora o te mauri. Mā te ora o te mauri, ka puta te ora o te hinengaro. Mā te ora o te hinengaro, ka puta te oranga o te wairua. Hei raukura mō tō māhunga, me whakaaro ake mō te mauri ora.

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<sup>7</sup> Waka Huia, Moe Milne former psychiatric nurse reveals the remedy to heal the mind and spirit (2016).

Discover the plume of knowledge of vitality and health. The wellbeing of your vital essence will result in the wellbeing of your mind. The wellbeing of your mind will result in the wellbeing of your spirit. Adorn your head with the knowledge of everlasting vitality.


126. Mana wahine is already part of our lives. All Hine-ā-Maru descendants are imbued with her wairua. It means having self-confidence, leadership qualities, strategic thinking and it is a trait of leading from behind because it is about empowering others to have a role. We need to regain the confidence to tune into our inner powers.
127. By us speaking out about mana wahine as an intrinsic thing, by speaking with great affection about our ancestress Hine-ā-Maru, my hope is that it then encourages Ngāti Hine uri to connect with our stories and knowledge. I hope that it encourages others to also connect with their own hapū stories and knowledge and that through this, wāhine reclaim their place in this world, and that they are supported by men to do so.
128. In preparing for this inquiry, one of our kuia who is 82, has shared how she felt that the kōrero we are having about mana wahine was the first time she had been heard. She shared that for most of her life she had felt suppressed, but in recent times she has had a burning fire within her to speak up on issues at the marae. This is something new for her as in the past she felt content not having to speak.
129. We are speaking a lot about Te Tū o Ngāti Hine among our hapū at the present time. Te Tū o Ngāti Hine is a collection of values, principles, ways of being and obligations all wrapped into one. Te Tū o Ngāti Hine is taonga tuku iho. It is about determining what tikanga is for us, kia tū tonu te tū o Ngāti Hine.
130. When I described at the start that Ngāti Hine women talk a lot, that we take leadership roles, that we call people out - koia tērā tētahi o ngā tū o Ngāti Hine. When we say we are the chirping birds of Ngāti Hine it

gives us the right to do things that other tribes might not like or may not enjoy.

131. Te Tū o Ngāti Hine involves an absolute commitment to whakapapa. Whakapapa connects us spiritually to our past and it defines the present. It is having confidence in our whakapapa; that through our relationships we can rely on each other and contribute to the wellness of the whanau, of the hapū as a whole. At a basic level, it is having a relationship where when you say you need me, I show, and equally when I say I need you, you show.
132. Te Tū o Ngāti Hine is about how we are a strategic and future focussed people – something I have covered in the lessons left through Hineamaru’s legacy. It is our tenacity, courage, mā tiro whakamua. For me, Te Tū o Ngāti Hine are the things that have enabled us to hold fast to our culture and protect what is important to us, even in the face of colonisation.
133. What we seek when we talk about Te Tū o Ngāti Hine is the reasserting of pride, mana and te tū rangatira; from the smallest action to the largest political action. For example, when you go to the kōhanga and the kids are doing the haka from a place of absolute identity - through Te Tū o Ngāti Hine, the values and teachings that it embodies - we seek to foster that pure identity in the kids doing the haka as they grow older.
134. Our tūpuna have left the road maps on how to get to the place of greatness and Te Tū o Ngāti Hine is part of that road map. As soon as we start acting on these principles and values then someone else recognises it within themselves and those around them, and by associating with each other we start building our power back.

“e heke tonu nei te wairua o Hine-ā-Maru ki ōna uri, ahakoa te aha!”

**DATED te rā 30 o Pipiri 2021**



**Moe Milne**