

IN THE WAITANGI TRIBUNAL

Wai 2700
Wai 2377

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 **Bryce Peda-Smith, Russell Owen-Smith, and Steven Mark Renata** on behalf of **the late Nuki Aldridge** and te wāhine o **Ngāti Pakahi**

BRIEF OF EVIDENCE OF BRYCE PEDA SMITH

Dated 26 June 2021

RECEIVED

Waitangi Tribunal

30 June 2021

Ministry of Justice
WELLINGTON

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MAY IT PLEASE THE TRIBUNAL

Ko Emiemi te maunga
Whangaroa te Wahapu ki te tai tamawahine ki te Moana-nui-a-Kiwa
Komutu te manga
Ko Rātāroa te papa
Ko Mataatua te waka

1. My name is Bryce Peda Smith. I am a named claimant for the Wai 2377 treaty claim. The Wai 2377 treaty claim has been made for and on behalf of myself, Te Whānau o Rātāroa, and Ngāti Pakahi. In the context of the Mana Wāhine Inquiry, this claim is on behalf of te wāhine o Ngāti Pakahi.
2. Te Whānau o Rātāroa are a whānau of Ngāti Uru, Ngāti Pakahi and Te Tahawai o Whangaroa and we have lived at Rātāroa in the Whangaroa Harbour since Mātaatua waka arrived with my tupuna puhi.
3. Whakapapa establishes the longevity of Te-Whānau-ō-Rātāroa. It records our descent from Ranginui, the Sky Father, and Papa-tu-a-nuku, the Earth Mother.
4. My whakapapa to Tuhi Kura and Turikatuku is set out as follows:

Tuhi Kura

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Hongi Hika = Turikatuku

Te Whero =

|

|

Poi Hakena (Hare Hongi II)

Pihepa Repa – Pumipi Whaitua

|

|

Toetoe = Horiana

Te Rahui (kere) = Te Tane Heta (Pi Reparepa)

|

|

Hau Toetoe

=

Te Owai (Maraea) Te Tane

I

Rawinia Toetoe = Will Autridge

I

Nuki Aldridge = Dorreen

I

Bryce Peda Smith

Significant Mana Wāhine

Tuhi Kura

5. Tuhi Kura is the mother of Hongi Hika. In my view, she was significant because she had the ability, at that time, to assist with transitioning our culture in light of the approaching western culture. She asked Hongi to *whati* or investigate the other cultures by going to other parts of the world such as England.

Turikatuku

6. I recall during a hui at Matangirau Marae (in the wharehau named Karangahape), that Henare Henare, a Ngāti Hine kaumatua said, “all I can hear is Hongi this and Hongi that. We must not forget his wife Turikatuku”. This comment has resonated because although Turikatuku was Hongi’s wife; she held mana in her own right.
7. Turikatuku was the military strategist behind actions of Hongi Hika during his time of recorded history. This is not well recorded. The union between Hongi and Turikatuku was due to the predicted military actions. It is my understanding that reports that were brought back from the Waikato predicted there would be a point in time that we in the North would need to defend ourselves. The relationship Hongi and Turikatuku had before this was amended and their union was established for a specific reason. We render that down significantly by saying Hongi had many wives. Instead of minimising the relationships, we should look at those relationships and examine each

relationship's purpose. In some cases, it was resolving land issues or to utu but in this particular case it was because of Turikatuku's strategic abilities as a tohunga. That is the comment that Henare was making, that Hongi was the man holding the musket, and this may be oversimplifying it, but the decision about the where, when, and how, was made by Turikatuku.

Peti Rudolph

8. Peti Elizabeth Rudolph was born around the 1830s and was alive at the time of the signing of te Tiriti o Waitangi. She was about six years old at the time. Sadly, in 1947, she passed away at the age of 109, so called. Peti was known to garden several acres of kumara on her own. She would rise early in the morning, go to her garden, work hard, rest during peak sun and return to the garden after. Her passing was recorded in the local newspaper because of her age and status in Ngāpuhi.
9. My memories of participation with mana wāhine in Ngāti Pakahi are of our matriarch, Peti Rudolph. Some of Ngāti Pakahi start our whakapapa from her.

Other Ngāti Pakahi wāhine

10. I remember when I was a young child sitting in a doorway of a whare while under the care of mana wāhine. I was allowed to roam free around the whare. If a male were to growl us, the mana wāhine of that whare would tell the men that the tamariki are allowed to roam freely.
11. On one occasion my step-grandfather was talking at the marae. He would stand and kōrero. He was a tall man with a strong stature and very assertive which are all rangatira attributes. My grandmother Ida picked up her tokotoko and lightly tapped him on his ankle as he was digressing in his kōrero. The tap on his ankle was a specific message to get back on track which he knew and understood. If there was a tap elsewhere, this would have a different meaning. She was managing the kōrero in that way. It was not offensive to him, and he respected it because it was done in a respectful way.
12. Where an event had to be dealt with, wāhine partook in the kōrero. It was in an analytical setting where the kōrero took place. As a child, I would fall asleep from the sound of talking. Deliberations went late into the night. They would

reconvene and continue their kōrero in the early hours of the morning. Just as the voices put me to sleep in the previous night, I would wake up to the sound of the same voices. It was like they never slept, or maybe they talked throughout the night.

13. I also witnessed my aunty on Mangaiti Marae (its wharenuī is Tau Te Rangimarie) do a mihi on our taumata. This was because Ngāti Pakahi had a hapū structure for speaking on the paepae. There is equal status between tane and wāhine. When my aunty's brother was not present, she went ahead and did the mihi. If her brother had been present, he would have done the mihi because he is older and not because he was a male.
14. There was also a homestead at Mangaiti marae, and the senior homestead acknowledged kaitiakitanga. I do recall on occasions such as weddings where all wāhine were inside the whare talking while the men were preparing, organising, and ensuring that everything was in order on the marae. That would not happen today as the wāhine are doing the organising roles now.

My nannies —Rawinia and Ida

15. My nanny Rawinia was responsible for holding the whenua at Pupuke that we have now; it is called Rātāroa Komutu. She occupied the whenua all her life. During that period of time, others were removed, burdened with debt, and had to endure kangaroo court cases in the Native/Māori Land Court. My nanny Rawinia was firm and refused to accept any imposition by the government. Rawinia was respected and looked up to for motivation throughout the Ngapuhi community because she was able to resist all the bullying. She learnt the laws and how the colonisers worked. She also provided my late father, Nuki Aldridge, with the tools that enabled him to keep the whenua.
16. I remember my mother's mother, Nanny Ida, very vividly. I spent school holidays and other holidays with her. Her consistent attention with us was amazing because she was so caring that carried through our lives and right up until today.
17. It is my understanding that mothers tell their tamariki what to do and what not to do. They speak in terms of "do this", "do that", and "stop it". Grandmothers

have a totally different philosophy to rearing mokopuna in which they emphasise analytical thinking. Grandmothers reveal to tamariki the reasons for why something should or should not be done. It is through the grandmother's mana, that tamariki learn to think twice about their actions. These qualities of our grandmothers endure to this day.

Doreen—my mother

18. Doreen my mother was the greatest of them all. She carried all the attributes of all wāhine before her. My mother's tupuna Peti Rudolph (nee King) was the matriarch of our hapū in Ngāti Pakahi and held significant mana.

Moengaroa

19. Moengaroa lived at a similar time as Rawinia and had a similar nature as Rawinia. Moengaroa whangai'd and cared for hundreds of children, grandchildren, and great grandchildren while the men and parents of the tamariki went to mahi. She did this in Pupuke during the urban migration.

Kaiako Wāhine

20. My understanding of mana wāhine comes from when my mother and father would kōrero about transferring mātauranga Māori. In our culture, my father provided for the whānau, while my mother, educated us. This fitted the philosophy of mana wāhine which my parents exercised frequently.
21. During the time when the wānanga began embracing the transfer of knowledge, the preparation for this took place during the day. For example, my mother and I would go for walks to the takutai moana at Whangaroa. I do not remember exactly what was spoken about, but I did try to remember while looking into the Huruata Stream, near Waitaruke. While I was looking into the Huruata, I recall there being all parts of preparation in the delivery of whakapapa. I am unsure if the act of tuku iho had the same preparation when it came to transferring knowledge. However, what I understand to be a transfer of whakapapa is described in the following paragraphs.
22. One evening during summer between 9.00pm and 10.00pm, my mother and I went to one of the rooms in our whare at Huruata that had a mattress on the

ground and nothing else. There was no moon that evening and it was dark outside. My mother proceeded to ensure we were comfortable. We had a small karakia and once that was done, she asked me to turn the light off. I knew she was sitting next to me.

23. The process began with the waka Mātaatua followed by Puhī and then down to me. My mother would say a tupuna name, I would repeat it and in between she said “ka moi” from one generation to the next. Here, we concluded with the first recitation, and she then would ask me if I was comfortable with te reo. I realised we were going to transfer what we had just talked about from English to te reo Māori. We sat there until about 2.00am in the morning repeating the above sequence until I was able to do it on my own. I remember not ending the transfer process, but I would fall asleep eventually and then wake up on the mattress the next day. Right from the beginning of this process, I understood who held the knowledge between male and female.

Mahinga Kai

24. There have been many kaiako wāhine in my life. In particular I remember the way that Nanny Ida, my Auntie Dahlia and my Auntie Rosie’s sister, Maria taught me mahinga kai. I will describe how they taught me as follows:
- a. I remember vividly when I used to spend holidays with Nanny Ida. We would walk down the road to specific fishing spots in Kaeo River and would get bait out of gravel bed in low tide. We would then find a seat on the riverbank to begin fishing on the incoming tide. Nanny Ida would show me how to slap pipi shells together to open them. I had to open and put it on the rock next to her.
 - b. My father’s sister, my Auntie Dahlia would also take me to the Whangaroa Harbour where we would apply the same process as explained above. We would leave from the house to go down to a specific spot at low tide. We then walked to the mud flats, and would pick pipis, go to the shore side, and begin fishing for snapper, pakiriri, parore and trevally.

- c. My Aunty Rosie who had married my mother's brother had a sister Maria. Maria was a hunter gatherer for kai. I remember when I was young, Maria would take us eeling. First, she would jump into the creek, bend down looking for eel holes and grab grass for gloves. She would then go underwater reaching into the holes and when she found the holes, she would look for the eels. Our job was to whack the eel on the tail and then put it in the sack. Maria also went diving into the ocean for kina, crayfish and paua without any diving apparatus. She was well known for this.

Waha Ika

25. At the age of 30 my father and I shared responsibility for developing a fishing business. Prior to developing fish processing shed of our own, Violet and I spent almost three years in the Chatham Islands with the Chatham Islands Seafood Industry and before then, I was processing fish. In addition, my mother and father owned two businesses, a shop called Pai Kart, and a restaurant called Port O Call. I recall when I was around four or five years old, my step grandfather Bob Kariko used to take me eeling. I remember I was between those ages because I was still in pre-school.
26. My father said I was one of the lucky ones as a baby because I was placed on the table after birth and then examined by my grandmother. She looked at my hands, feet, body and calculated the time that I was conceived. It was concluded that my grandmother gave me the name "waha (mouth) ika (fish)". This indicated I was born under the moon of Tangaroa, and I would spend my life in that realm which clearly explains my whakapapa to the fishing industry.

DATED on this **26th** day of **June 2021**



Bryce Peda Smith