

IN THE WAITANGI TRIBUNAL

WAI 2700  
WAI 2872

IN THE MATTER OF

The Treaty of Waitangi Act  
1975

AND

IN THE MATTER OF  
AND

the Mana Wāhine Kaupapa Inquiry

IN THE MATTER OF

a claim by **Dr Leonie Pihama,**  
**Angeline Greensill, Mereana**  
**Pitman, Hilda Halkyard-**  
**Harawira and Te Ringahuia Hata**  
(Wai 2872)

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**BRIEF OF EVIDENCE OF HEENI HOTERENE**

**Dated this 5<sup>th</sup> day of July 2021**

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Waitangi Tribunal

**5 Jul 2021**

Ministry of Justice  
WELLINGTON

## **MAY IT PLEASE THE TRIBUNAL**

### **He Kupu Whakataki**

1. Ko Heeni Hoterene tōku ingoa. He uri ahau nō Ngāti Hine, nō Ngāti Pare, nō Kohatutaka, āna, ngā hapū ririki o Ngāpuhi.
2. I am presenting evidence under the rubric of the Wai 2872 claim and have been asked to present in Tūāpapa Week 3, in Whāngarei. The scope of my evidence will address the following points:
  - a. Tupuna Whaea o Te Tai Tokerau; and
  - b. Wahine and the Māramataka.
3. I now turn to the first part of my evidence.

### **Tupuna Whaea o Te Tai Tokerau**

4. The first part of my evidence will focus on giving kōrero on some of our tupu whaea who actively exercised their mana as wahine and their rangatiratanga in Te Tai Tokerau. The wahine that I will give kōrero on are Maikuku and Hineamaru.
5. What these tupuna wahine highlight is that through whakapapa, wahine hold esteem mana and have been very instrumental in how the many iwi and hapū of Te Tai Tokerau operated and functioned and continue to do today. These tupuna wahine demonstrated that they had mana by way of occupation of whenua and movement into other areas. They were able to move freely and settle in many different areas and maintain mana through the many generations that followed them. Their actions also led them to secure long term occupancy in their rohe.
6. By way of whakapapa and breeding, this is what cements the ability in being able to maintain mana motuhake over whenua. Because of the whare tangata and the ability to give life to ensure the continuation of whakapapa, wahine are vital in ensuring the sustainability and wellbeing of the whānau, hapū and iwi.

### *Maikuku*

7. Maikuku was an uri of Rahiri a rangatira of Ngāpuhi. She is also the first daughter of Uenuku-kuare and Kareariki and was a puhi raised at Ruarangi. Maikuku was said to have a high degree of mana and because of this, her people installed her in a cave near Waitangi. This was a restricted area which meant that she became sought out by many suitors. Hua told Maikuku that he had come because he had heard of her beauty and now he knew that she was certainly as beautiful as he had been told. Maikuku accepted Hua and he stayed with her.
8. Maikuku was said to also be tapu and when Hua discovered her space, she allowed him and said “kua noa ahau”. Maikuku and Hua left the cave to begin domestic life together in a house called Ruarangi. Hua placed their first child under supernatural protection in the tohi (ritual rites for the new-born), naming him, Te Ra, after the sun which shone into the cave as it rose in the east.
9. Maikuku married Hua and had a child, named Te Rā, who became a prominent ancestor of the Ngāpuhi, Ngāti Rāhiri. The children of Maikuku and Hua provide genealogical links to all the major hapū from Hokianga to the Bay of Islands, to Whangarei, and to Whangaroa. They include Ngai Tawake, Ngati Tautahi and Ngai Takotoke, prominent claimants to Ngawha together with Te Uriohua.
10. The beach shown above at Waitangi Treaty Grounds was traditionally named Te Ana o Maikuku. Today it is also known as Hobson Beach to mark the arrival of Captain Hobson here in 1840.
11. All hapū in the Bay of Island whakapapa to Maikuku which is why she is an important ancestress in Te Tai Tokerau.

### *Hineamaru*

12. Our tupuna whaea, Hineamaru was a wahine and rangatira with great mana. Hineamaru was the first born of Hauhaua and Torongare. Torongare was of Ngati Kahu descent.

13. Torongare departed from Hokianga with this wife and children. She was still young when she journeyed from the Hokianga to the Bay of Islands and discovered the Waiomio Valley, which became the cradle of Ngāti Hine.
14. By the time the party had reached Papatahōra, near the Motatau Ranges, Torongare was ailing and unable to walk. Further to this, there is no mention of Hauhaua ever reaching this final destination.
15. On the death of her mother, the mana, leadership, power and wisdom became Hineamaru's as of right, for she was the eldest child, and was great grand-daughter of Rahiri. From this time, the areas that she journeyed through to reach Taumarere would automatically become hers.
16. Hineamaru led excursions through the Waiomio Valley and along the south banks of the Taumarere river to the pipi banks and fishing grounds of the southern Bay of Islands.
17. During her visit to the coast, she brought some kumara seeds with her and planted a garden on the ground cleared earlier by the fire. She later returned to the coast and dug up the kumara and filled ten food baskets, with a good variety of large middle sized and small kumara and took some to show her father. On seeing this, her father declared, "E ko! Nana to taua whenua! (My daughter! Behold our land).
18. Hineamaru married Koperu o Ngatitu. They arrived and settled in Waiomio which later became the land of Ngāti Hine.
19. Hineamaru discovered an ana (cave) called Otarawa which she made home. It became likened to a sacred chest and was thus named Te Pouaka a Hineamaru. This cave also became her burial place when she died.

### **Wahine me te Māramataka**

20. I now turn to the second part of my evidence which looks to give some insight on wahine and the māramataka. I live my life according to our māramataka in Motatau.
21. Due to colonisation, our perception of time and the way we measure our use of time has been based on a clock. However, I strongly believe that the true māramataka is

based on the cycle of wahine. Wahine have always had a natural sense which connects our waewhiro, ikura, awa atua etc. to the marama cycles. The natural sense that wahine have was always acknowledged and respected in traditional Māori society.

22. We have seen a significant shift in Māori and we are talking more and more around the maramataka and what that looks like for each whānau, hapū and iwi. What I have personally noticed is that most maramataka are written and recorded by men. This is because wahine are naturally in tune with the environment and the marama by way of our cycle or our “wā a hine”. It is known that wahine did not traditionally participate in specific activities and events during their cycle. In fact, wahine did not participate in the everyday activities of the village or kainga. This is highlighted further in the evidence of Dr Ngahuia Murphy.
23. When Māori lived together on pā or kainga, wahine, young and old, were naturally all in sync with their cycles and because wahine were all restricted on what they could do, they would all wānanga in areas like a wharepora or punakōrero, a sacred space to talk about what was going on, to problem solve and to discuss issues around what was happening. When wahine would come out of this space, wahine would lead, guide and instruct the tāne around what they had collectively decided for the betterment of the people. The activities of the pā or kainga following their guidance, was therefore based on the time sequence and the maramataka of wahine.
24. What this highlights, is that traditionally, wahine played a significant role in decision making on behalf of the pā or kainga. All activities that related to the pā or kainga were determined by what the wahine were going through. Wahine were vital and pivotal for the whole pā or kainga in ensuring they were in tune with the taiao and the marama. This further ensured the pā or kainga was safe and protected.

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**Heeni Hoterene**