

WAI 2700 – MANA WAHINE (TŪĀPAPA) INQUIRY
HEARING WEEK 2
HELD AT TŪRANGAWAEWAE MARAE, NGĀRUAWĀHIA
24-26 FEBRUARY 2021

Tribunal: Judge Sarah Reeves
Dr Robyn Anderson
Dr Linda Tuhiwai-Smith
Kim Ngarimu
Dr Ruakere Hond

Crown Counsel: Matewai Tukapua
Isabella Wilson (Graduate)
Bill Kauia (Kaumātua)

Claimant Counsel: Annette Sykes
Tumanako Silveira
Arama Ngapo-Lipscombe
Azania Watene
Barney Tupara
Brooke Loader
Darsheka Ranchhod
Donna Hall
Eve Rongo
Hinerau Rameka
Kelly Dixon
Lydia Oosterhoff
Paige Joy
Stephanie Roughton
Tania Te Whenua
Kalei Delamere-Ririnui
Hemaima Rauputu
Tavake Afeaki
Harry Clatworthy
Aroha Herewini

Interpreter: Paiheke McGarvey
Dr Petina Winiata

Witnesses: **Day 1 - 24 February 2021**
Mamae Takerei
Te Ringahuia Hata
Te Kahautu Maxwell
Anne Marie Rotorangi-Kendall
Te Amohia McQueen
Albert McQueen

Cletus Maanu Paul (via Zoom)
Robyn Hata-Gage
Sharon Campbell
Dr Mania Campbell-Seymour

Day 2 - 25 February 2021

Te Motoi Taputu
Dr Aroha Yates-Smith
Kerrie Donna Nuku
Dickie Margaret Farrar
Tracy Haddon
Sandra Corbett
Naomi Waipouri
Moana Teiho
Hinewirangi Kohu Morgan
Barbara Ann Pareatai Moke

Day 3 - 26 February 2021

Sharryn Te Atawhai Barton
Paula Ormsby
Pastor Pauline Ramarihi Vahakola-Rewiti
Grace Ahipene-Hoet
Sheena Ross
Ngatai Huata
Ngaromoana Raureti
Teina Boasa-Dean

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**HEARING COMMENCES ON WEDNESDAY 24 FEBRUARY 2021 AT
09.59 AM**

(09:59) JUDGE REEVES: (HOUSEKEEPING)

5 Now, in a moment I will take appearances from the lawyers but first of all, just
a couple of housekeeping matters. I have not received any evacuation
instructions but the exits are clearly marked to our rear and to the front of the
room do in the event of any emergency I suggest we just move straight through
and that we sit until lunch time, which will be 12.40. Just so we can make a
10 good start this morning.

Now, you will all be aware that this hearing is being livestreamed. That the links
to that livestream are available through a Facebook page being operated by the
Tribunal. However, I am also aware that those links are widely available
15 through other means. This is a public hearing therefore, in the interests of as
many people as possible being able to see and hear what is taking place in this
hearing that is how we are operating. During the giving of evidence, if there is
any evidence which is confidential, which a witness does not wish to be put out
over the livestream, then we have the ability to switch that stream off for
20 whatever time is necessary for that. We did that at the last hearing you will
recall so that is available if we have sensitive or confidential evidence.

There have been no requests for media for this hearing formally. Media may
show up during the course of the hearing. Again, this is a public hearing. My
25 only instruction to media is that they check first if they want to take photographs
of anybody that people are happy to have their photograph taken. Other than
that, I have not imposed any restrictions on that media.

So, I am now going to ask for appearances, firstly from ngā rōia and then from
30 the Crown and then we will move into a brief discussion around the timetable
and then we will be hearing from our first witness. So, appearances.

(10:03) ANNETTE SYKES: (MIHI, APPEARANCE)

Kia ora e te whare. Kei te tū au ki te tautoko i ngā mihi kua mihia ki waho rā. Koutou o Tainui hei manaakitia i tēnei kaupapa whakahirahira, tēnā koutou katoa. Ka huri atu ki te tēpu, mātou nō te tari o Annette Sykes mai Te Arawa,

5 *Rotorua i konei ki te hāpai i ngā kaikōrero me ngā kaikerēme. He maha ngā kerēme, engari ko te kaupapa tuatahi i te ata nei, mō te kerēme Wai 2872, he kerēme puta mai Professor Leonie Pihama, Angeline Greensill, Mereana Pitman, Hilda Hawkyard-Harawira, me Te Ringahuia Hata and ko tā tātou nei kaikōrero tuatahi ko Mamae Takerei. I runga i taua tūmanako kei te*

10 *mihi atu au ki a tātou i te rā nei, kia ora.*

[Interpreter: Greetings to the house. I stand to endorse the acknowledgements that have been expressed outside and to those of Tainui who have been taking care of us during this matter. I also turn my attention to the panel and on behalf

15 of Annette Sykes and Co. from Rotorua we are here to represent the claimants. There are many claims. However, the first matter this morning pertains to the claim Wai 2872 a claim that emerged from Leonie Pihana and Angeline Greensill, Hilda Hawkyard-Harawira and Te Ringahuia Hata. And our first speaker is Mamae Takerei and with those hopes in mind, I wish to

20 acknowledge everyone.]

(10:04) DONNA HALL: (MIHI, APPEARANCE)

Good morning, Tribunal. Donna Hall and Darsheka Ranchhod here for the Tribunal – for the Māori Council, sorry I'm getting my hats mixed up. But, while

25 I'm on my feet if I can just say we have a slight change to our program and the parties we're leading today because Pastor Hannah Tamaki is not able to be present. She has had a tangi inside the family of Destiny Church. But we have here to present her paper and to answer any questions on its content senior members of the Man Up and Legacy programs.

30

So, Tania Murphy from Huntly will be appearing with her husband, Destry Murphy and Hikitia Tuoro. So, they will appear as a team. It should not affect the time allocation given to this brief and Tania and Destry are elders in the Destiny Church here in Hamilton and their role has been very supportive of

Pastor Hannah so they are able to answer any questions on the substantive issues raised in the brief.

(10:06) BARNEY TUPARA: (MIHI, APPEARANCE)

5 *Kia pai rawa atu ki a koutou e Te Rōpū Whakamana i Te Tiriti. Ko Tupara e puta mai ana hei rōia. Ko ēnei ngā nama Wai me ngā kaikerēme.* [Interpreter: Greetings to the Waitangi Tribunal. I am Tupara, lawyer, and I am representing Wai 475, Brljevich.]

10 475 Wanda Brljevich. 2217 Violent Nathan and Maringi Broughton. 2371 Tracey Rawson and Kylie Rawson. 2493 Rita Beckmannflay. 2817 Nick Tupara. 2819 Tahei Simpson, Kiri Dell and Waara Varley. 2825, Diane Wright. 2854, Sybil Rickitt. 2921, Wiremu Aperahama and Joseph Kingi. 3009, Dr Alvina Edwards. Kia ora.

15

(10:06) STEPHANIE ROUGHTON: (MIHI, APPEARANCE)

E te Kaiwhakawā me koutou o te Taraipiunara, tēnā koutou katoa. [Interpreter: Judge and to the panel of the Waitangi Tribunal, greetings.]

20 Counsel's name is Roughton, I'm appearing on behalf of Myrle Ormsby, Daniel Ormsby, Te Aho Pilau and Manu Patena on behalf of the Ormsby whānau and that's under Wai 1196. Evelyn Kereopa and the Kereopa whānau is Wai 762. Annette Hale, her claim is on behalf of the Wikotu whānau and the late Toopi Wikotu, that's Wai 2743. Susan Taylor and the Taylor whānau,
25 2729. Mona Lisa Verco and the Verco whānau, 2863. And Okeroa Rogers and the Rogers whānau, 2869. Our claimants aren't presenting this week, they'll be presenting evidence later in the Tūāpapa hearing phase. However, just to note that myself and Ms Rolston are also here in a role as coordinating counsel this week. Tēnā koe.

30 **JUDGE REEVES:**

Kia ora.

(10:08) HINERAU RAMEKA: (MIHI, APPEARANCE)

Tēnā koutou katoa. Otirā kei te tautoko i ngā mihi kua whārikihia i waho rā i runga i te marae ātea. Ki a koutou hoki, te haukāinga a Tainui, tēnā koutou katoa. Otirā ki ngā kaikerēme, ngā kaikawe i tēnei o ngā kaupapa whakahirahira, kei te mihi. Kei te mihi ki a koutou e te tēpu. Tēnei ka mihi hoki.

[Interpreter: Greetings. I wish to support the acknowledgements that were expressed on the marae ātea, the courtyard, and to the local people of Tainui, greetings to you. And to the claimants who are responsible for us today, I wish to acknowledge you all. And to the table as well.]

Counsel's name is Ms Rameka, I appear with Ms Ngapo, and we are here presenting Wai claim number 2820, a claim by Ms Ngatai Huata. Kia ora.

15 (10:08) TANIA TE WHENUA: (MIHI, APPEARANCE)

Tēnā tātou e te whare, kei te mihi atu au ki ngā whare e tūtū mai nei e whakaruruhau mai nei i a tātou i tēnei hui nui, hui whakahirahira. Tēnā ko Tūrongo, ko Māhina e tika ana me mihi atu au ki a kōrua. Ko Tania Te Whenua e mihi atu nei, e mihi kau atu nei. He uri o Ngāi Tūhoe ana ka mōhio ētahi o koutou tērā ingoa o Te Whenua e heke iho mai i Te Whenuanui. E tū tahi ana ki Ngāti Raukawa ki a Rewi Maniapoto ki Ōrākau, te tau 1894. Nā reira, mihi mai, mihi mai, mihi mai te haukāinga. Tēnā koutou, tērā te tēpu, tēnā anō hoki koutou. Aku hoa rōia, te Karauna, tēnā tātou.

25 [Interpreter: Greetings one and all in the house. I want to recognise the two houses who are housing us and sheltering us during this important gathering. I wish to acknowledge Tūrongo and Māhinārangī, it is appropriate that I acknowledge you. I am Tania Te Whenua, greetings, standing to greet you. I am a descendent of Ngāi Tūhoe. Perhaps you will know about the person
30 called Te Whenuanui and I am descendent of him and I also – as they met Rewi Maniapoto at the Battle of Ōrākau in 1864. And so I wish to acknowledge the local people and I wish to acknowledge the panel. And to my legal colleagues and to the crown.]

Kei te tū au mō ngā kaikerēme o Wai 2859 Te Rūnanga o Te Kauae Kaimahi (the New Zealand Council of Trade Unions) arā ko Tina Barnett, Sharryn Te Atawhai Barton e mihi atu ki a ia kei konei ia e noho ana. Ana kei te karawhiu i te kōrero hei te Paraire e tū mai nei, Ray Brown, Lee Cooper, Syd Keepa, Laures Park, Muriel Tunoho, Grant Williams, Aubrey Wilkinson. He tika me mihi atu ki a rātou ngā kaikerēme.

[Interpreter: I stand for the claimants of Wai 2859 Te Rūnanga o Te Kauae Kaimahi, Tina Barnett, Sharryn Te Atawhai Barton, I must acknowledge her she is sitting here somewhere. She will be making her submission. On Friday, Ray Brown, Syd Keepa, Laures Park, Muriel Tunoho, Grant Williams, Aubrey Wilkinson. It is only right that I acknowledge the claimants.]

Atu i tērā ko Wai 2864 he kerēme tērā o Te Rūnanga o Ngā Toa Āwhina (the New Zealand Public Service Association). Ko ngā kaikerēme Paula Davis, Llani Harding, Georgina Kerr, William Newton, Alan Franks. Ana me mihi atu anō hoki ki te kaiwhakarite Māori e noho nei ko Marcia Puru e tautoko nei i te kaupapa. [Interpreter: And Wai 284 is the claimants of the New Zealand Public Service Association. The claimants are...William Newton, Alan Franks. I must also acknowledge Marcia Puru who is providing support to our kaupapa.]

Ko Wai 3011 he kerēme tēnei o Ngā Wahine Toa o te Māpu Manguru. Ko Paula Ormsby rāua ko Sheree Kururangi. Arā ko Paula kei te tū te karawhiu i ngā kōrero hei te Paraire e tū ake nei. [Interpreter: Wai 3011 and that is on behalf of Paula Ormsby and Sheree Kururangi of the Mongrel Mob who will be standing to make their submission on Friday.]

Ko Wai 2123 ko tērā te kerēme mō te Māpu Manguru katoa, whānui o te ao. Ko Francis McLoughlin te kaikerēme. [Interpreter: And Wai 2123 that is a claim pertaining to the entire Mongrel Mob and Francis McLoughlin is the claimant.]

Ka mutu ko Wai 1511 te kerēme o taku whanaunga ko Keita Hudson mō tō mātou hapū o Ngāi Tamatea ki Waiotahi. Tēnā koutou. [Interpreter: Wai 1511

is the claim of my relation Keita Hudson for our hapū of Ngāi Tamatea ki Waiotahi. Thank you.]

(10:44) HEMAIMA RAUPUTU: (MIHI, APPEARANCE)

5 *Waikato taniwha rau e mihi ana, a e mihi ana ki tō tātou Kīngi Māori me te kaupapa o te Mana Māori Motuhake. Tēnā koe e te Kaiwhakawā otirā tēnā koutou e ngā rangatira o te pae whiriwhiri. Kei konei māua ko taku hoa ko Ms Rauputu, a ko māua ngā rōia mō Ngāti Hine me Te Kapotai. Ko ngā nama ko Wai 682 me Wai 1464. Tēnā koutou.* [Interpreter: I wish to acknowledge
10 Waikato of many chiefs...every bend and also wish to acknowledge the King and I want to acknowledge and greet to the judges and the panel. I am here alongside with my colleague Ms Rauputu and we are the legal counsel for Ngāti Hine...Wai 682, Wai 1464. Thank you.]

15 **(10:12) LYDIA OOSTERHOFF: (MIHI, APPEARANCE)**

Tēnā koutou katoa. [Interpreter: Greetings one and all.] May it please the Tribunal, counsel's name is Ms Oosterhoff. I appear with my learned friend Ms Joy. We appear on behalf of Phoenix Law. Apologies that Ms Mason could not be here herself.

20

We appear for a number of claimants. The following are under the Wai number 2846, that is:

- Cletus Maanu Paul on behalf of himself the Māori communities in his district which he represents;
- 25 • Raymond Hall and Titewhai Harawira on behalf of themselves and the Māori communities in their districts which they represent;
- Desma Kemp-Ratima on behalf of himself and the Māori communities in the districts which he represents;
- Diane Black on behalf of herself and the Māori communities in the districts
30 which she represents; and
- Rihari Dargaville on behalf of himself and the Māori communities in the districts which he represents.

Furthermore, we represent:

- Louisa Collier on behalf of herself. That is Wai numbers 1537, 1541, 1673 and 1918;
- 5 • Michelle Merino and Errol Chilton on behalf of themselves and the descendants of Te Rangikuri. That is Wai 377 and Wai 2847.
- Sharna Lee Hagiomania on behalf of herself and Māori survivors of sexual assault, Wai 2873;
- Ahi Wihongi on behalf of herself and gender minorities and Māori women sex workers. That is Wai 2843;
- 10 • David Potter and the late Andre Patterson on behalf of themselves and the hapū of Ngāti Rangitihī;
- Cletus Maanu Paul, Wai 996;
- Anne Chaney on behalf of herself and the Māori Women’s Refuge. That is Wai 2875;
- 15 • Te Amohia McQueen and Albert McQueen on behalf of themselves and their whānau. That is Wai 2118. Ms McQueen will be giving evidence later today;
- Apihaka Mack on behalf of themselves and Ngātiawa ki Kāpiti;
- Titewhai Harawira on behalf of herself, her whānau and her hapū. That is
20 Wai 1427;
- Mere Mangu on behalf of Wahine of Ngā Puhi. That is Wai 3010;
- Loraine Pōtiki on behalf of her hapū and iwi. That is 3012;
- Beverley Wilshire-Reweti on behalf of herself and all Māori children and wāhine displaced from their whānau, hapū and iwi. That is Wai 2850;
- 25 • Ripeka Ormsby on behalf of herself and her whānau. That is Wai 234; and
- A number of confidential claimants.

Kia ora.

30

(10:15) KELLY DIXON: (MIHI, APPEARANCE)

Tēnā koutou. Te mea tuatahi mihi tonu atu ki a koutou te haukāinga o Tainui a tēnā tātou. Te Kaiwhakawā tēnā koe. Te Rōpū Whakamana i te Tiriti tēnā

koutou katoa. Ko Kelly Dixon me Aroha Herewini ngā rōia mō ngā kerēme Wai 381. Tētahi wāhanga o tērā Te Rōpū Wahine Māori Toko i te Ora (the Māori Women's Welfare League) me Wai 745, Wai 1308 Patuharakeke. Tēnā koutou. [Interpreter: Greetings everyone. Firstly, I wish to acknowledge the local people of Tainui thank you very much. To the Judge thank you and acknowledgements. And also to the Waitangi Tribunal. I'm Kelly Dixon and Aroha Herewini. We are legal counsel for the claims Wai 381. Another part of that is part of Māori Women's Welfare League and Wai 745, Wai 1308 representing Patuharakeke. Thank you.]

10

(10:15) EVE RONGO: (MIHI, APPEARANCE)

Tēnā koutou. May it please the Tribunal, counsel's name Ms Rongo. I appear today on behalf of Wai 2709, a claim on behalf of Rosaria Hotere and her whānau, and Wai 2756 a claim on behalf of Arohanui Harris and her whānau.

15 Kia ora.

(10:16) BROOKE LOADER: (MIHI, APPEARANCE)

Kia ora mai tātou katoa. Tuatahi ki te kanohi o te Kīngitanga Kīngi Tūheitia hōhonu te mihi ki a koe me te mana o Tainui i roto o ringaringa. Ki tēnei whare e tū mai Māhinaarangi rāua ko Tūrongo tēnā kōrua. Ki ngā rangatira o te tēpu tōku mihi ki a koutou. Ki ngā kaikerēme ngā māngai o wāhine Māori nō katoa o te motu tēnā koutou katoa. Ko Loader tōku ingoa. Ka tū au i tēnei ki te whakamārama te kerēme o Hana Maxwell Wai 2855, o Jade Kake Wai 2717, o Huhana Lyndon Wai 2917, o Thelma Connor me Christie Henare mō te Wai 2884. Kia ora koutou katoa. [Interpreter: Greetings one and all. Firstly, to the representatives of the King Movement and King Tūheitia honour and glory upon you, the destiny of Tainui is within your hands. To this house that stands before us Māhinaarangi and Tūrongo greetings to you both. To the leaders on the panel, I acknowledge you. To the claimants, the representatives of Māori women across the country... I am Loader. I stand on this day to explain the claim of Wai 2855 Hana Maxwell, Wai 2717...Huhana Lyndon Wai 2917, Thelma Connor and Christie Henare Wai 2884.]

20

25

30

(10:17) AZANIA WATENE: (MIHI, APPEARANCE)

Aroha mai. He mihi nui ki a koutou katoa. [Interpreter: Forgive me. I wish to greatly acknowledge you.] Counsel's name is Ms Watene. I appear today on behalf of Te Mata Law. We represent claims Wai 2673 by Sheena Ross,
 5 Wai 381 Dame Areta Koopu, Wai 1823 Michaela Rangitaua-Scotfield, Wai 1900 Isobel Mahara, Wai 1959 Huhana Lyndon and Lissa Davies, Wai 1971 Hannah Tarrant and Michael Pehi, Wai 2057 Joe Tarrant, Wai 2125 Peggy Nelson, Wai 2140 Hingaparai Gardiner, Wai 2354 Simon Moetara and Kora-Jane Ehu Moetara, Wai 2816 Whirimako Black, Wai 2823 Jean Te Huia,
 10 Wai 2824 Symond Whitlock, Wai 2830 Ngaroimata Reed and Arata Kohu, Wai 2837 Jayal Smith, Wai 2839 Michelle Wiremu, Wai 2851 Rose Stone, and Rosina Felton and May Kendrick Wai number to be confirmed. Tēnā koutou.

(10:19) ALANA THOMAS: (MIHI, APPEARANCE)

15 *Tēnā koutou e te Tiatī otirā koutou katoa ngā mema o te Rōpū Whakamana o te Tiriti e nonoho nei ā koutou katoa ngā kaiāpai ngā kaitautoko e tika ana kia mihi koutou katoa. A, me pēhea rā e rere ai he kupu whakamihī ki konei ki te kore e whakanui a i te whakamihī i a koutou te haukāinga te mana o te whenua a Tainui whānui otirā koutou katoa te marae o*
 20 *Tūrangawaewae e kore e ngū te reo mihi ki a koutou katoa.* [Interpreter: Thank you Madam Judge and also the members of the Waitangi Tribunal who are here, those who are supporting and nurturing the Tribunal... My expressions of gratitude towards the local people, the people of the land Tainui, greater Tainui and the people of Tūrangawaewae Marae, I wish to acknowledge you all.]

25

A, ki a koutou katoa ngā kaikōrero a ka tū mō te katoa o tēnei wiki ki te tuku i ā koutou kōrero i ō koutou whakaaro mō tēnei mea te mana o te wahine kāre e āriarika ngā mihi ki a koutou katoa. [Interpreter: to everyone all of the claimants who will stand during this week to make their submissions and to
 30 share their thoughts about the mana of women, and so I wish to greatly acknowledge you.]

Ma'am ko Ms Thomas tēnei. A, e tū ana au ki te whakakanohi i te kerēme Wai 3003, ā, he kerēme tērā nā Heeni Brown, Rukuwai Allan me

Hinewai Pomare. Tēnā koutou. [Interpreter: Ms Thomas here. I represent Wai 3003 and that is ...Heeni Brown... Thank you.]

(10:20) BILL KAUIA: (MIHI)

5 *A, kia ora anō tātou. Me kī e haere tonu ngā mihi kua mihitia nei i mua i tō tātou nei whare tupuna nō reira e te whare tēnā hoki koutou katoa e hui nei.*
[Interpreter: Greetings once again. I wish to continue the expressions of gratitude towards our ancestral house and to everyone present underneath the house. Greetings thank you.]

10

Your Honour, it is my pleasure to introduce the Crown table here. May I say it is the first time in my 15 years of my association with the Crown *he Māori tātou katoa e noho mai i konei.* [Interpreter: ...we are all Māori sitting on this table.]

15 We would also like to seek your leave for Ms Isobel Wilson who is a legal graduate and she will be admitted to the bar in June this year. So this is the putiputi on my right and on my left is another *putiputi nō Ngāti Raukawa. Ko tōna ingoa ko Matewai Tukapua. Ko tōna pāpā tētahi o ōku hoa e mahi nei i roto i te tari Māori, nō reira kei te tino pai taku ngākau i tēnei wā e noho i*
20 *waenganui i wēnei putiputi i a tātou.* [Interpreter: ...from Ngāti Raukawa. Her name is Matewai Tukapua and her father is one of my friends/colleagues in the Māori Dep and so I am delighted to be sitting between these two flowers.]

Also, your Honour, we are supported by and please I would like to mention the
25 *tumu whakarae mō te Minita Wahine, Renee Graham* who is present and she also has a team from the Ministry of Women's Affairs with her. *A, huri noa ki wētahi o ngā kaimahi o Te Puni Kōkiri kei konei e awhi nei i tō tātou nei kaupapa. Kia ora tātou.* [Interpreter: ...the CEO for the Ministry of Women...
So I turn my attention to some of the staff of Te Puni Kōkiri who are in
30 attendance to assist in this matter in this proceeding.]

ANNETTE SYKES:

Ma'am before we commence, can I just address the Tribunal on some matters that have just raised this morning? Our witness which is document number

#A031 from Australia has come down ill. She has got laryngitis and I did try and test her speaking through a phone. I think it won't work. So with your Honour's leave, I have suggested that we take that document as read and questions of writing if they arise, or I could arrange for a further Zoom at another hearing. Ms Mx Moyle is actually watching by live stream but it is really just she can't respond.

The second issue is that we prepared an opening submission and it is mainly to explain to legal aid why we have got the number and nature of the witnesses we have got. I don't propose reading it. I'd like a document number from the registrar and if the document could just be on the record of inquiry for that reference.

In those matters, we are trying to accommodate everybody's needs today and I hope you stick to the timetable Ma'am. Thank you.

JUDGE REEVES:

Thank you for those comments Ms Sykes. In relation to your witness Mx Moyle, we will take that evidence as read and questions will be submitted in writing, if we have those. And thank you for the clarification around the opening submissions.

I would just like to acknowledge it has been a fast turnaround since hearing 1 and I am aware others, some would have been involved in the closing submissions in another inquiry between our first hearing and this hearing and so it has been a very busy time. So I thank everybody for those claimants, witnesses, lawyers who have managed to get their evidence in, so we have been able to prepare by reading that before this hearing.

Now we still have some evidence which is programmed for Friday which has not yet been filed, as I understand it, evidence and/or opening submissions or even a summary of that evidence might be. In some earlier directions which I issued last week, I indicated that that would need to be in by midday today,

otherwise leave would be withdrawn for those witnesses to appear at this hearing.

5 This is a process where it is not an adversarial process. We are preparing, the panel are preparing for these hearings by reading the briefs which are being provided so that we are able to enter into a dialogue with those witnesses who are appearing in front of us. If we don't have any idea of what people are coming here to tell us, well then that is going to reduce the benefit to all concerned I suggest.

10

The other matter is the timetable. The timetable was prepared today on the basis that we would be commencing at 9.30 am and so you know we are going to be tight today. I did indicate last week that we would not be expecting that witnesses would be reading their briefs out to us in full. We have read them.

15

We are prepared for there to be an opening statement or a statement which summarises the key points that the witnesses are wanting to make to us and then there will be some dialogue questioning from the Tribunal. So that is the basis on which we wish to process in order that we can get the great amount and richness of the material that has been put before us in this inquiry.

20

With those few comments, are there any other matters that other counsel wish to raise before we start? Ms Roughton.

STEPHANIE ROUGHTON:

25 Thank you Ma'am. Just in terms of the timetable, just to note that I received notification from Mr Afeaki last night in relation to the last witness on Friday which is still to be confirmed. That is actually Ms Waitokia. She is unable to prepare and present her evidence this week so I have suggested, and I think she is based further south in the country, that she may present in the fifth week. So we will withdraw her from the timetable and I will continue to work with
30 Mr Afeaki on that. That was it in terms of the timetable Ma'am.

JUDGE REEVES:

There is also, I understand, some evidence which is in the session 3 on Friday that we haven't received any summary or briefs in relation to. Who is appearing?

5 **AZANIA WATENE:**

Mōrena.

JUDGE REEVES:

Mōrena.

AZANIA WATENE:

10 That is for Ms Sheena Ross, Wai 2673. That will be filed before 12 o'clock today.

JUDGE REEVES:

Thank you.

HINERAU RAMEKA:

15 Kia ora Ma'am. Just to confirm, we also filed our briefs late last night and so they should be on the record Ma'am. You may not have them yet but they were definitely filed last night. That was for Ms Ngatai-Huata

JUDGE REEVES:

Okay, kia ora.

20 **TANIA TE WHENUA:**

Tēnā koe Ma'am. I would also like to confirm that speaking notes were filed last night for Paula Ormsby who will be speaking on Friday.

JUDGE REEVES:

25 Kia ora. Thank you everyone. Well I think that is all the preliminary matters that need to be dealt with and it is now time to hear from our first witness. Mr Silveira.

(10:28) TUMANAKO SILVEIRA: (MIHI, CALLING WITNESS)

Tēnā koe e te Kaiwhakawā otirā koutou o te tēpu. A, wairea te papa e takoto nei, wairea te rangi e tū nei a tēnei ka whakawātea ai te papa mō tēnei kaikerēme a Mamae Takerei. Ko ngā nama i runga i tana tāpaetanga ko #A032

5 *i raro i ngā Wai nama o 2872. Tēnei ka tukuna atu ki a ia kia haria ai tana rākau kōrero mai i te marae ātea ki konei ki mua i a koutou. Tēnā koutou katoa.*

[Interpreter: Thank you Ma'am and to the panel members. The speaker is reciting a traditional incantation pertaining to the claimant, Mamae Takerei. Her submission is #A032 under Wai 2872. Now I give her an opportunity to speak

10 from the marae ātea (the marae courtyard) to here.]

WAIATA TAUTOKO**(10:29) MAMAE TAKEREI: (MIHI #A032)**

15 *Rangiriri tangi kau ana. Tēnei koutou ngā Kaiwhakawā e mihi kau ana ki a koutou. Kua oti ngā mihi, nau mai i roto i te whare i whakaruruhau i aku tūpuna i tō mātou ariki rūruhi ā Te Puea nau mai nau mai haere mai koutou katoa.*

[Interpreter: Rangiriri I mourn you. To the Tribunal, I wish to acknowledge u. You have already been greeted here underneath the house which sheltered our

20 ancestors and our great ancestress Te Puea. Welcome, welcome.]

Rangiriri was the last bastion of land held by my people of Waikato. When my tupuna, Takerei te Rauangaanga was captured as a prisoner of war on the 23rd of November 1863, along with 180 men by General Duncan Cameron. I

25 have for your reasons, the panel, provided you a copy of my evidence for you to feel the wairua of what I'm going to share with you. So, what I have is over here and I need your ears. That's all I need.

The men thus began the arduous journey to Kawau Island at the behest of

30 Governor George Grey. The hull was cracked, men sat in the stench of urine, retching from vomit, of seasickness, faeces strewn all over their bodies. They were made to suffer the absolute indignity of human insult because they had chosen to protect and fight for the last remaining land held by Waikato Rangiriri. The journey and their sufferings had taken days, the vessel powered by the

wind, which at times the ship would be at a standstill. The man remained in the darkness of the hull among the stench of human waste.

5 Watching all of this was a man called John McGregor. He was one of 50 guards, this man who commandeered the trust and the faith of sick, putrid, filthy, smelling men, left to wallow in their fate in faeces and vomit. He befriended our tūpuna and capitalised on writing material sourced from the men. Songs of the heart, chants, lullabies, stanzas were obtained by him and published in 1893. I am the proud mokopuna of Takerei Te Rauangaanga. It can also be said that
10 had he not done so, my testimony today would have no foundation to reference that period.

In 2019, I along with 40 other tribal members crossed the ocean on a hire catamaran, retracing the pathway to which my tūpuna, the men, suffered the
15 indignity of colonial theft and insult. We viewed the land from the water's edge, which our tūpuna were imprisoned to clear the land, to make a resort, and a mansion built for Governor George Grey. Land which he had manipulated ownership for his own personal benefit. My voice carried on the wind and the tide, wails of sorry, disbelief, disgust and tears. The reality of Kawau Island and
20 what it really meant to me, to us as uri of those men. We sited the single concrete building in which our tūpuna were housed. What was their crime? What was it?

Today I paid my respect to the men, women, and children who died at Rangiriri
25 at those battle places, the sites itself and to those men who were imprisoned for protecting our land. Many generations has passed, women have been the epicentre of our tribal universe. From the celestial pathway in which the Tainui Waka was to travel to the retention of te reo, the mana of women and the power of learning has been sustained since the 12th Century, since we were
30 here. Timeless. Tainui waka. The birth of the ariki lineage through Puniatēkore and Marutehiakina is portrayed in a mural, Te Whanaketanga o Tainui – The Birth of Tainui, in the Kimiora Cultural Centre just across the way in the marae.

If it were not for the belief and faith of one woman, one woman, the annihilation of Waikato iwi at Mangatāwhiri almost happened in 1913 and 1918 when the Smallpox and the Spanish Flu, Bird Flu, hit the region. Today COVID, COVID-19 is a reminder of what could have been. Genocide left to a virus. Not
 5 the deliberate act of men. The founding and development of tūrangawaewae mō te Kīngitanga based on a proverbial saying of Tāwhiao II Māori Kīngi became the conviction and the handiwork of the women. Māhinārangi, the Moonglow of the Heavens, her marriage to Tūrongo united all of the major tribes. She is portrayed as the ancestral card-house that overlooks this marae.

10

Waikato Marae had tūpuna whare whakairo named after women. Te Puea Memorial Marae in Mangere, Te Ōhākī a Te Puea, Tuakau Te Awamarahi, many more. Through her persistence she resurrected a dying entity. Kīngitanga had become alive. This house, this house, the three parts
 15 that make up this house is the memory of the first day and month and year that they arrived here in 1921 to begin to build this marae for the Kīngitanga.

20

When she relocated her people in 1921 from Mangatāwhiri to Ngāruawāhia, she brought economy. Today the region township country continues to benefit
 20 from the economy which the Kīngitanga coronations and events emanate annually. Every year we bring millions of dollars into this town, into this region. The leaders are the backbone of this marae have been and are still women. They held an continue to hold pivotal roles in the management of operations during annual events. They are never questioned, they led from common
 25 sense, instinct, experience, discretion, determination and conviction.

30

Some traditionalists of Waikato are our rūruhi, Nora Tuwhangai Pikia of Kawhia, Te Kore Crown, Tamirangi Putere and many more. Contemporaries Tuaiwa Hautai Rickard, she riveted. She who rivetted the whole country, the
 30 world. Spellbound by her determination to have land returned to its rightful owners. She challenged the system, confronted her own people, led by example and died too soon. Dr Ngapare Hopa is Tainui and he's our first Oxford – Oxford graduate with a doctor – Doctorate. *Aunty, ngā mihi ki a koe.* [Interpreter: Congratulations, Aunty.] She says we are always paying for our

own oppression, consumed by the Goliath, our people are at the bottom of the food chain and we still are. We got to stop.

I said on a marae only a matter of two weeks ago, where have we come as a
 5 people as **(inaudible 10:38:26)**? What have we achieved for our people?
 Matawhaiwhai, Mata as she's well-known or she was. She's heavenly now.
 She used to sit behind Kimikimi and Akara hang onto his cigarette and tell
 everybody what to do. She held mana. Her policy was the short arm mentality.
 Meaning a good leader showed its strength by delivering the best that you've
 10 got to offer. She echoed the sentiments of Robert Mahuta, Sir Robert during
 the signing of the Waikato raupatu settlement. 1995,
 Kahui Ariki Hera Tu Tāwhiao, Koroneihana head, stalwart in Kīngitanga
 tikanga. Her only motto was to feed and look after the people. The power of
 mana wāhine fortified in her conviction of the Kīngitanga principles.

15

Our weavers, waituhi, koru designers, people who did all of this, dining room
 heads, toilet cleaners, you name it, that's mana wāhine. That's where it starts.
 teapot gang, bed-makers, they are here. Mamae, where are you? Stand up.
Kia kite mai te iwi i a koutou. [Interpreter: To let the people see you.] All the
 20 women who held the mana of the marae who did their work with humility and
 humour. If you heard a women stand at the door, "Haere mai koutou ki te kai.
 Kia tere. Hurry up it's getting cold." That was the mana that our women
 resonated on this marae and in this tribe.

25 Women commanded all the areas in management of the Kīngitanga legacy.
 The legacy is *Te Whakakitenga* over here sits our chairperson.
 [Interpreter: ...Vision...] *Pare, tū atu.* [Interpreter: Please stand.] Thank you.
 She is now chairperson of the council that controls everything with regards to
 our iwi, Parekawhia McLean. She is in her third term as the chair. Now not too
 30 many people, iwi chooses women as their chair. You've got to be good, eh.
 That's a statement. We have Tipa Mahuta who is the only Māori wherever she
 is –

TIPA MAHUTA:

I'm over here.

MAMAE TAKEREI:

Come over here, who is the only Māori woman in the Waikato Regional Council. They're in trouble, not because of us.

5

We have Tutata Mahuta who is holds the seniority of our women in Ngāti Mahuta, cultural expertise. Hera White who is the director of the Waikato – Winton, Winton, *tū atu*. [Interpreter: ...stand up.] It's good bossing these people around. I want you to see and know this is the reality. This is why
10 this marae is strong because of the women. It's the women who are the backbone.

Where are my cousin and aunty? Well, cousin really. Ngāti Ranginui been here 60 years done the hard yards. And Aunty of course and then at the back
15 here we also have our family members.

So I wanted to add to it to give you depth with regards to what we do here. It seemed like: "Oh, it's all right, dial a service to Tūrangawaewae we'll go there and have their hui." It's not like that for us. We all pitch in.

20

My mother was for many the matriarch of all things Kīngitanga. She taught me all that I know. My stamina and determination comes from her. Today I have become the only kaumātua historian of this marae. I am the last. I die it all goes with me. That's true that is fact. I don't see it as a joke. I find it very
25 daunting to hold that responsibility.

Today with regards to the historian of this marae, I hold the original stories with 1921 when my people came here. In August we will be commemorating the 100 years of this marae. It was built for the Kīngitanga for you to be able to
30 come here and call this place your own.

I have written my thesis with honours on what I know. Tūrangawaewae mō te Kīngitanga: Teachings, cultural expertise handed down from the most learned

kaumātua of this tribe. They have since passed. Over the last 30 years I truly miss them, I miss them.

5 Overriding all of this is Te Arikinui. You all know Te Arikinui. You were part of her life and it was the motu that decreed that she would become the successor to her father in 1966. It was the motu that decreed that yes, they would support a women. It was you that gave foundation to her beliefs, her conviction. That she strove 15 years to learn her role; 35 years there and 25 years thereafter she became what we would call invincible. She was a mother, she was a wife,
10 a mother, grandmother, great-grandmother and she still believed in everything that I am talking about now.

Though the man from the front of the paepae, though they are at the front of the paepae, it is the Waikato who are the mana whakahaere of its 68 marae, 68
15 maraes. How many of you got 68 marae to look after, one, two?

Anyway Pākehā systems. We became Horotiu AFFCO Farmers affiliated freezing work set up an abattoir about four miles south. All our men became employed. This town became dependent on those abattoirs. But it changed
20 the life for our men. They became colonised and then they got to know what the sweetness of alcohol was; it brought domestic problems, it brought trouble on this marae.

Te Puea setup rules so that there was no alcohol four-mile radius from here
25 and the mana of that rule stayed. It was steadfast until 20 years after her death things start to change. In 1972 was the first wine and cheese held on this marae. She created rules for the marae people behaviour and the prohibition of alcohol. She taught, fought, led, whipped and argued for her people. She was on the Māori Women's Welfare League and she only became a patron.
30 That is all she was. There wasn't too much said about her after that. I'm sad about that. And yet we profile people. As the first patron as Te Puea I have accepted this challenge to stand today to talk about her and her people. She needs to be profiled greater than what we are not doing.

Te awa was her saviour, it was our bible, our food cupboard, our culture. Waikato awa was our very existence. We prayed and bathed away the negative energy from insults of being Māori speaking Māori and looking Māori. The awa became polluted with a discharge of effluent from the abattoir farm run-off, roads, leachate. Who cared? Who cared? Nobody cared, nobody. Commercialism, money trade on dead carcasses, meanwhile the life source of a people of many river communities were being destroyed by man.

Mana Wahine

10 Is it the power that you wield as a goddess or being a human immortalised by humans? What is Mana Wahine? How do you gauge the value of being recognised as Mana Wahine? What are the traits that one must excel before being recognised as having Mana Wahine? What is it that sets you apart that makes you different? Is it a *kauae*? Is it a statement? Is it a public profile?

15 There are many instances where Mana Wahine can be recognised. What is the difference between *kauae motuhake* of yesterday and of today? [Interpreter: ...jaw – tāmoko on chin...]

20 Marti Friedlander photographer exposed many of our kuia and rūruhi to the world of commercialism circa 1970. Museums promote access and the sale of their images. I don't like that. The line has been crossed, the image is no longer tapu. The mana of the great-grandmother has been breached, yet today the rules are different, yes?

25 There are women who have definitely earned the *kauae* in my view. [Interpreter: ...female moko...] They have definitely earned it, professionally marae and community. There are most who wear the *kauae* as a fashion statement and have yet to learn and earn it like those kuia profiled by Friedlander.

30

Mana Wahine self-appointed

There are arrogant mature women who demand recognition on marae. They are determined to succeed to the mana of the marae at any cost. Is this the

behaviour which compromises tino mana wahine? Should it be allowed to happen? Will you let it happen to your marae?

5 The whole idea of Mana Wahine in my thinking, the land is female, the water is being female. Everything we look at, everything we use as a resource is female. Every plant, female. Come on, yes?

VARIOUS SPEAKERS:

Yes.

MAMAE TAKEREI:

10 Oh, come on do better than that. Yes?

VARIOUS SPEAKERS:

Āe.

MAMAE TAKEREI: (CONTINUES)

15 It sounds like you're re-nagging quite a few of you. For me, Mana Wahine is *ko te ira tangata kei roto i aua taonga rā. Ahakoa rātou wai whenua ko te ira tangata kei reira, kia mōhio koutou.* [Interpreter: ...is the human element within those gifts. Even though it is plants or trees or humans there is an element within their, you must know.] We get too Pākehā flying about our things, and what happens? We forget the real purpose of why *nā te atua i hangaia te*
20 *whenua nei.* [Interpreter: ...why God created this earth.]

What is Mana Wahine for me? It is the ability to do the work on the marae for your people, have the humility to wash and clean the toilets, be a multi-tasker and give everything you have got and do your best shot at it.

25

I have over my lifetime risen from the toilet to the highest role in the royal court of Te Arikinui during her lifetime in this world. Privileges has come my way with many hard knocks and I'm still feeling those knocks.

30 Challenges/Successes

I have been privy to meeting to world and South Pacific royalty, Presidents, Dignitaries. Privy to a world view of historic occasions. My life has been a kaleidoscope of exciting experiences during my tenure to my Queen. I served her, I enjoyed it. The knocks weren't nice but I got up and walked again.

5

To capture the last moment as the Kīngitanga expert world to commentate on live television to 200 countries of the final journey of Te Arikiniui on her beloved river Waikato to the ancestral burial ground at Taupiri. This image I will always take that image as my reward to my grave.

10

Respect the learning and share what you have or what you know for it is not ours to keep. We are but a repository of knowledge *he taonga tuku iho kē*. [Interpreter: ...it is knowledge handed down through the generations.] I want to end with these words, Te Puea wrote them: "*Titiro mai e te iwi kua whakaara tonu. E tata ana rā a wai ō tahi, kātahi anō rā, kātahi anō.*" [Interpreter: "Look, oh, people we have arisen. Wai ō tahi is coming near, it has just happened.] It is time for the people to take responsibility of their own destiny. The values and the teachings of Te Puea will remain as a model for all *uri whakatipu*. [Interpreter: ...coming generations.]

20

I gaze around in this house, I feel the wairua of all those nannies, those koros, your tūpuna hanging up on the wall there and I remember what Te Puea always said: "*Waiho mā o ringa hei kōrero i tō mana.*" "Let your hands speak of your mana." [Interpreter: "Leave it for your hands to speak on your actions.] *Nō reira e te iwi tēnei te whakatau atu ēnei kōrero ki mua i a koutou, koutou ngā mātāwaka hōnore tēnei kua tau mai koutou ki te whakaruruhau i ngā āhuatanga katoa. He waiata.* [Interpreter: And so ladies and gentlemen, I wish to make this submission before you and to all of the people from across the country who have come here underneath the shelter. A song please.]

30

KARANGA

Tūturu ō whiti whakamaua kia tina, tina, hui e, tāiki e. Kei raro. [Interpreter: The song is referring to the female element and to cry and mourn and

acknowledge the memories and the care that has been experienced. Grasp and bring together and gather together. I conclude.]

(10:53) DR LINDA TUHIWAI-SMITH TO MAMAE TAKEREI:

Q. Tēnā koe Mamae. I can't see you.

5 A. Yes, I know and this table is annoying. Taihoa koa.

Q. I can hear you though.

A. That's awesome.

Q. Thank you for your written evidence and thank you for your presentation this morning. I think the two things that stood out for me is in your written submission where you talk about te awa o Waikato and the personification as a woman. I was just wondering if you can elaborate on the different ways the awa is part and parcel of the identity of the people?

A. Ka pai.

Q. You can sit, yes.

15 A. Those many traits that you speak about with regards to the awa, it is that the feel is soft. When the water was once pure without all the other rubbish that came down it was clean, it was pure. We could actually drink that water, not anymore. Secondly, with regards to the birthing of our women, they went to a certain part of the land they had their children and that water was brought up (1) to be able to cleanse themselves, (2) is that the feel of the water on that woman made that woman, what is the word, the feeling, the softness, the smoothness after giving birth the water it gave her so much energy to be revive and to recover. The water itself with regards to the taking of lives, we just experienced that in the last week that one of our children was drowned. He went to save his son, he had an asthma attack and he drowned. He was a kāhui ariki. Waikato her preference is that from women's perspective and the women's view and the feminine touch of the water and everything she did for us. Waikato was our covet, it was our life, and she was our bible and she was everything. However, the men seem to be greater in numbers that has drowned in the river. If you do a study on that, you will find that in the last two weeks or a week and a bit, we have lost two people already, young men. Men who used the river to take their lives. That is not what Waikato

is about. Waikato was about giving life. So if that can give you a picture as to how we recognise her as being female is that Sir Robert Mahuta and Jack Thompson debated the fact that Jack Thompson of Ngāti Raukawa said to Sir Robert: “Why do you say that Waikato is a female?” He naturally said she is. Now to come from Robert Mahuta he understands, he was brought up in that river. He was nurtured in that river at Wāhi Pā. And so when we have men talking like that, that might provide you with some insight as to the femininity of the river perhaps.

Q. Thank you.

10 **(10:57) DR RUAKERE HOND TO MAMAE TAKEREI:**

Q. *Tēnā koe Mamae* – [Interpreter: Thank you Mamae –]

A. *Tēnā koe.*

Q. – *me te nui noa atu o ngā kōrero i puta i tō waha i tērā mea e takoto ana i runga i te pepa, arā anō aku pātai e rite ana kia tukuna mō Te Puea nā te mea he nui ngā kōrero i puta i a koe mō Te Puea. Āhua whakautua e koe aku pātai i a koe e kōrero ana. Ko te ia o te kōrero pēnei i a koe e kōrero mō Takerei Rauangaanga ana he whakapapa anō kei roto i te whakapapa te mana. Engari tērā anō tētahi i ō kōrero whakamutunga i kī: “Waiho mā o ringa e kōrero i tō mana,” ana āta kitea i a Te Puea tērā kaupapa. Nō reira tēnā whakawhānuihia pea tētahi whakamārama pea mō te rerekētanga o tērā te mana mai roto i te whakapapa engari anō ko te whakatūtuki i ngā mahi ko ia ka eke ki tētahi taumata anō e kīia ana he mana wahine anō kei roto i ēnei mahi, pēnei i a Te Puea he manaaki tangata, manaaki i tērā hunga e noho taimaha ana i roto i ngā māuiuitanga me ngā pōharatanga o te wā?* [Interpreter: – and all of the information that you shared, it was beyond what was said on paper and I wish to ask you about Te Puea because you shared a lot of information about Te Puea. You somewhat answered my questions as you were making your submission. The essence of what was said, as you were saying about Takerei Rauangaanga his genealogy mana lies within whakapapa. However, you also said in your conclusion: “Let your hands speak of your mana,” and Te Puea saw that and epitomised that. And so can you please provide an explanation between the difference of mana

within whakapapa and accomplishing the actions can it reach in high standards where there is mana wahine within these actions and activities such as epitomised by Te Puea taking care of the people as they were in poverty and sick?]

- 5 A. *He rerekē anō te āhuatanga o te mana i roto i te whakapapa. Rere mai tēnā, ēnā, tēnā mana mai i ngā tūpuna. Nā kia hurihia tātou kia titiro ki te āhuatanga o te mana e taea te ringa ki te whakapā atu nē. Mehemea ko te whakaiti o te tangata i taua taonga rā, ahakoa kei te whakanui i a ia kei reira anō he mana kei reira anō te mana. Mā te āhua o te tangata ka kī*
- 10 *āe he mana whakahīhī, he mana whakarangatira, he mana whakatakahi i te tangata, he maha ngā mana nei, nē. Kei te mōhio tātou, me e hiahia ana au a Te Mamae ki te whakamana i a au, 'Ko au te mana o te marae, nē? E hoki koutou ki o koutou kainga,' kare e tika tērā. Nō koutou kē te mana o te marae nei, nō te Kīngitanga. Tā mātou he tiaki i te marae nei,*
- 15 *ko te haukāinga o Tūrangawaewae, tae noa atu ki roto i a Ngāti Mahuta, ki Ngāti Maha. Mehemea he tauira ēnā hei whakamārama atu i ōu ake whakaaro? [Interpreter: There is a difference between the mana within whakapapa. That mana is from the ancestors. If we consider the mana that you can physically touch with your hand. If the humility of a person using those gifts, they are celebrating themselves, mana lies there as well. That is where mana lies as well. It is through the nature of a person you can say that yes that they are quite arrogant in their mana or they are noble with their mana or they trample upon people, mistreat people. And we understand this, that if I was to call myself that I am the mana of the marae and you can all go home. That is not appropriate, that is not*
- 20 *correct. The mana belongs to you of this marae, it belongs to the Kīngitanga, and our role is to take care of this marae, the local people of Tūrangawaewae, including Ngāti Mahuta, Ngāti Maha. If those are some sort of examples to address your question.]*
- 25
- 30 Q. *Kei te kimi au i te ia o te kōrero mā o mahi anō e whai mana te taha ki te whakapapa, ehara i te mea mā te whakapapa anahe nei engari anō ko te mahi ka oti i a koe. [Interpreter: I am trying to find the essence that – through your actions you can reach the mana pertaining to whakapapa, not just that mana but through your actions.]*

- A. *Ko te mahi ka oti i te tangata o – ngā wahine o te marae nei ahakoa e tahitahi rīwai he mana anō kei roto i tērā, ahakoa tahitahi wharepaku, he mana anō kei reira, ahakoa e paru ana te marae i waenganui pō, ka ao ake, ka maranga ake te tangata, kei te mā katoa te marae, he mana anō*
 5 *tērā. Ko wai ka whakawhiwhi i taua mana raka? Ka haere taua mana raka ki whea? Ehara mō mātou. Mō te Kīngitanga, o Te Arikīnui, mō Kīngi Tūheitia, koirā te ara whakamana o te tangata, koirā kē.*
 [Interpreter: The accomplishments of the woman of this marae even though they are only peeling the rīwai, there is mana within those actions, those works. Although you are only cleaning the toilets, there is mana in that activities. If that – the marae is dirty at night then someone will clean them and there is mana within that sort of actions and that mana goes where – it's not for us, it is for the Kīngitanga, it is for King Tūheitia and that is the pathway – the legitimate pathway towards that mana.]
 10
- 15 Q. *Ka pai. Kua kite atu ētahi o ngā wahine i haria mai rā e koe hei tuara mōu, muri i a koe e kōrero ana mō tērā tūranga, mō tērā tūranga e ngā wahine e kōrerohia e koe, anā, he mana i roto i ngā mahi engari he mana anō i runga i te kāinga, e mihi ana ki a koe.* [Interpreter: I have found the essence of the mana that you have brought forth with the women who are here to support you, sitting beside – behind you, those women that you referred and there is mana within your work and there is mana within home.]
 20
- A. *Tika. Ka rongohia koe i te reo, te reo o te mokopuna nei ko ngā maioha kei roto i o koutou pānui, ko ngā maioha e kōrero nei ki te āhuatanga o te wairua, nē? Te mana o te wahine, ka puta te maioha o te wahine, kārekau he kōrero i tua atu i tērā. Nā ka rongohia te pai i aua kōrero i roto i te karanga, i roto i te maioha ka tangohia ngā kōrero o te wahine raka, kātahi ka whakamahia i runga i te paepae, he mana anō tērā.*
 [Interpreter: When you hear the voice of the grandchild and referring to the spiritual element, the mana of the wahine emerges, you don't need to explain beyond that and we have heard the positive nature within those and the words of the women are taken by the men and then expressed on the paepae.]
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- Q. *Ka pai. Tēnā rawa atu.* [Interpreter: Yes, indeed.]

- A. *Nē? E maha ngā maioha i hoatunga atu au ki a koutou kia rere mai i te wai, koirā te atua. Koirā te atua i roto i o mātou nei whakaaro, he taonga i tuku iho mai e te atua, mai i te rangi, nā, e rua ko te rangatira, ko te mana rangatira wahine kei roto i ōna tū, i ōna reo, ngā karanga katoa, ko te ira tangata, ko te whakaatu ki te ao katoa, anei tāku mana, āna, ko te reo tuatahi hei whakaputa atu ki runga i te marae he mana anō tōna engari ehara nō te wahine. Ko te reo tērā he tuku mai i te Whare Ariki o te Kīngitanga, nē? Mā te reo o te wahine e tuku i te tuatahi, koirā te mana.*
 [Interpreter: And so there are many, many messages that are passed on to you and from the spiritual side it comes from God and it is a gift that was given to us from the heavens, from God and secondly it is the mana of women leaders, it is with her stance, her voice and her cries, it is the human element and show, display to demonstrate here is my mana and the first voice that – emerged from the marae, it is not from the women, it is voice that is from the royal house of the Kīngitanga and it is through the voice of the women who's is the first voice, that is the mana.]
- 5
- 10
- 15
- Q. *Tēnā koe Mamae.*
- A. *Kei te mārāma?* [Interpreter: Do you understand?]
- Q. *Āe, mārāma ana.* [Interpreter: Yes, I understand.]
- 20 A. *Ka pai.* [Interpreter: Very well, very good.]
- Q. *Kei te kite atu i te pānuitanga o ērā whakaaro.* [Interpreter: I can see the complex nature of those ideas.]
- A. *Āe, āe.*
- Q. *I te pai waiho atu kei pau te rā i te kōrero i ēnei rā take.* [Interpreter: I will leave it there and we might be talking all day.]
- 25
- A. *Pai ana, he rā anō, kī ai a Tanirau ki a Pōtatau i te wā i haere ki te kōrero ki a Ngāti Maniapoto, ka kī a ia, 'E kore e taea e a ia te Kīngitanga, kua tata te tō te rā', ko te whakautu a Tanirau, 'E pai ana, ka ara mai ana te rā āpōpō', he rangi anō āpōpō.* [Interpreter: Tanirau taught Pōtatau one day when he went to talk to Ngāti Maniapoto and he said that can – te Kīngitanga, it's almost the end of the day and Tanirau said that's okay, the sun will rise again tomorrow, very well it is another day tomorrow.]
- 30
- Any further questions?
- Q. *Āe.*

A. Both English, Māori and Rarotonga, I don't mind.

Q. Thank you.

(11:04) JUDGE REEVES TO MAMAE TAKEREI:

5 Q. Tēnā koe. I just wanted to ask you about, in your brief of evidence you talked about the decision of Te Puia to establish Tūrangawaewae in 1921, could you tell us some more about that process and I am interested in her ability and authority to make that decision and also the decision around where – the location of where the people would come to.

10 A. In 1911, her uncle Mahuta, King Mahuta was unwell and he pleaded for her to return from South Auckland which she did. She didn't do he would have jumped in front of a car that was going so fast it wasn't funny. The speed in those days was lucky, 2ks. So anyway, she considered the request of her uncle, she returned to Mangatāwhiri and during that period of time 1911-1912 in September, King Mahuta passed away. His passing is memorialised by the poukai that is held at Tauranganui, that is at 15 Port Waikato Heads. Anyway, during that period of time by 1913 the smallpox had come from the north. It had hit the community of Mangatāwhiri. Te Puea began to nurse the infirm. She almost died herself. They stayed there for a couple of years. By that time, the 20 First World War was creeping in. By 1918 both the bird flu, Spanish flu, the World War had started, so she had to co-manage all that with sick people. What she did was that she began to take the able-bodied men and women down close to the river, she knew she had to fundraise to find money to sustain the needs of her people. So what she did was that she 25 built a contemporary whare place to live for them so that it was accessible across the river was land that we had given to Tawhiao, Ngāti Tamaoho and on that land was flax. So Te Puea went there, took the able-bodied to harvest the flax for the purpose of bundling them and putting them on the train and that's the reason why she created an interim whare at 30 Mercer. It was accessible to the river, to the land across the river and to the train, the railway lines going through. So what she did was that she incited the whole idea around harvesting flax and kāpiri (gum) and she sold it off and she made money. She was able to create a pūtea some

monies. She came to Ngāruawāhia and she looked with a purpose of recovering the land that was taken by the colonialists. If I can just detour off the track a little. In 1863 on the 8th of December 1863, 7000 militia troops came into Ngāruawāhia and invaded Ngāruawāhia for the purpose of breaking the back of the Kīngitanga. And so if we come back to Mangatāwhiri is that Te Puea's idea was to collect money. She went to look for land in Ngāruawāhia. She spied land, she saw it. Her first preference was the hills Hakarimata but the district council of the time would not allow, and yet there is houses up there now. So Te Puea was offered to see the land that was on this side. There were three blocks 166, 167 and 168 and 166 was covered in town rubbish; it was a dumping place for them. Down the bottom of this area was wetlands and so Te Puea decided she was going to buy it. So she went back to talk to the original owner and they had a deal. She said: "Give me 12 months, I will be back here with £150 to buy that land." When she returned with £150 she found out that the land had been on-sold to another buyer. When she went in to negotiate the purchase of the land, the new owner said: "Oh, it's going to cost you £1150." Te Puea came out of there crying. She was spied by Tom Davis, the chairman of the Maniapoto Fundraising Committee at the newly opened Kīngitanga Parliament House, Tūrangawaewae. He asked her: "*E Te Puea, e Puea he aha, he aha te raru?*" "Te Puea what is wrong?" [Interpreter: "Te Puea what is the problem?"] Her answer was simply this: "*Kua raru au i a Pākehā*", because he never upheld that 12 month promise that they both kept. [Interpreter: "In trouble by Pākehā."] So anyway Tom Davis said: "*Haere mai, haere mai ki roto nei.*" [Interpreter: "Come, come, come inside."] He gave her the remainder of the monies that was left over from the building of that new Parliament House, gave it to Te Puea. She went back into that office she purchased the blocks. That was in March of that year 1919-1920 she purchased the block of land. She stayed until April and she put my tupuna Patoro Temu, our tupuna Mātātahi and Meretekiri on this land to hold the mauri of the land. Then she went back to Mercer, she prepared her people with the intention of shipping them all up the river, bringing them here. On the eleventh of August they made the move

from Mangatāwhiri, Mercer, and they made landfall at Ngāruawāhia. Our people, tupuna, were afraid. They were afraid of what they didn't know. They didn't want to get off the barge and Caesar Rouse, Te Puea's friend that she went to school, he was the one that made the transfer. So if that gives you a context of – a picture of how this place began. She undertook – Te Puea undertook, to save her people, she used the philosophy of that when – when the colonialist took this land by force, Waikato, they took 1.2 million acres of land. They took it by murder, they killed, by theft, by any reason, any method that George Grey had mandated. They had the clear mandate to kill. They killed our tupuna at Tamaoho, at the front line of when you come down the Bombay Hills, you come into Mercer, you cross that first bridge, that little bridge at Pioneer Road, that's where the militia crossed the stream. So, 1921, our people came up here. They didn't want to stay here. They'd rather the foe – the enemy that they knew which was the flood. So, when we look at what they've done, they've transformed a rubbish dump into now what is known as the national marae. Those are our people, all of our uri are sitting behind me. *Ngā mihi. Ngā mihi rau.* [Interpreter: Many thanks.]

(11:11) DR ROBYN ANDERSON TO MAMAE TAKEREI:

- 20 Q. Tēnā koe, Ms Takerei. You talked about the waters of the Waikato and birthing.
- A. Yes.
- Q. Were there special places that women went to?
- A. There was.
- 25 Q. Yes.
- A. Yes.
- Q. Traditionally and I – the personification of the river as a woman, does that change –
- A. No.
- 30 Q. – your relationship with the awa?
- A. No.
- Q. No.
- A. Makes it all the more stronger.

Q. Stronger. And –

A. And that's the belief of our people. Is that she's a woman, she'll care for them. And if you abuse her well naturally you know what comes with abuse? Too many men have died in that river. It speaks for itself.

5 Q. And i just wondered what do you see coming out of this hearing process for wāhine and for Māori in general? Do you have hopes and expectations?

A. You can forget hopes, I have expectations.

Q. Okay, and what would they be?

10 A. The expectation that I want out of this and so does my family is the mana, mana wāhine tikanga that prevails across all of the claims. We support it.

Q. Āe.

A. 28 years in the making, it's taken so long to get here it's not funny.

15 Q. Yes.

A. And yet women are the makeup of all our maraes, we are the teachers of the language, we are the teachers of everything. And it's – the time is against us. Tomorrow I'll be dead. Who's going to fill that void you know in the life of this pā? Somebody's got to take it on. So, every one of these claims have a reason, they have a purpose and if mana wāhine hits all of that then I support that and I think we do, nē? Āe. See, they say āe. So, we've got examples. We've got the mokopuna, Paniora. You know, a beautiful name, Spanish name and here you are the reo that comes out is Māori. And he grew up in amongst Māori environment marae. We got all these other women over here, haere ata. They're committed to Kīngitanga, committed to mana wāhine. And I think I'm the only rattle – boneshaker in this tribe, that rattlesnake call you what you like. Still around. But, with respect to your question is that yes, the river is very much female. She she's very much alive, yes, we very much feel her warmth around her when we're getting a water you know. She's very much the birthing areas that we have, they're designated on land so that the placenta and the blood can go back into the land. Nē? To feed the land. *Hei whakaū i a Papatūānuku.* [Interpreter: Imbue Papatūānuku.] It's not a waste. Everything we do, we never waste it. And yet that's

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sadly, there is another side to the story of the river itself. But I do, I do say and I'm adamant that yes, she is warm, loving and caring.

Q. All right, thank you very much.

(11:15) KIM NGARIMU TO MAMAE TAKEREI:

5 Q. Tēnā koe, Whaea.

A. *Ngā mihi.* [Interpreter: Thank you.]

Q. *Otirā koutou ngā māreikura o Waikato Tainui e noho ana kei muri i a koe.*

[Interpreter: Greetings and to the prestigious women of Waikato Tainui sitting behind you.] I want to ask a question about something that you have got in the brief that you have written. So, you talk a bit about colonisation disrupting mana wāhine and I guess I just wondered if you could talk a bit about how that's – how that disruption has shown itself here at Tūrangawaewae and in – and more broadly in Waikato Tainui and what the particular impacts on mana wāhine have been?

15 A. That's a disruption. The disruption of mana wāhine in Tūrangawaewae. In the past, there was the – the men would accommodate Pākehā women standing on the marae over their own flesh and blood, which to us is that that's a conflict. It undermines the tikanga and the mana of Māori women, in particular those on the *paepae*. [Interpreter: ...the speaking bench.]

20 And today, the men are bit more observant about that because they know that at the back well, we'll just eat them alive, literally. But, that's one example and there's that – and that's the worst example for me. Is to take the mauri and the mana of our marae, give it to a Pākehā woman, and yet there's the mahau to speak from. And so there needs to be that consistency between ourselves and the marae having the one mind and set an example for across where applicable, across the motu in particular Waikato. We can't tell Ngāti Porou what to do. I would never go to Tūhoe and tell them what to do. They know they have their tikanga, they have their mana. You know, ours, ours is to keep our backyard clean, tidy and to ensure that the teaching is you know is constant, is appropriate to safeguard our women. So, when we look at that, yes, those are one of the main things that I have flagged in that evidence. There are many more. With regards to how mana wāhine, now colonisation impacts on

mana wāhine. You see it in Facebook, a lot of those of you on Facebook, I see a lot of these entries, these posts, they're not nice. You know, here is mana wāhine trying to right the wrongs, right the wrongs and you've got idiots on Facebook that think it's a big joke. That's so wrong. So, wrong and then we have to – we're our own worst enemy. Like Aunty says, there has been no changes. Nothing is different. We've got to make those changes and so colonisation, when you put a Facebook, all the rhetoric that goes on there undermines, insults mana wāhine. And again, we have to defend ourselves. Media's doing the same. And if we look at why we've done a blackout on media here is because we can't trust them anymore. Which allows us to address some of those points that you're speaking about with regards to colonisation and its impact on mana wāhine on marae. I'm talking about on marae.

Q. Kia ora, thank you, Whaea.

15 A. I hope that explains it.

Q. Āe pai. *Pai tērā.* [Interpreter: That's good.]

JUDGE REEVES:

Mō tō whakaaro i a mātou i tēnei ata, kia ora. [Interpreter: Thank you for your contribution this morning, thank you.]

MAMAE TAKEREI:

Ngā mihi rawa ki a koutou, koutou i manawanui ki te whakarongo ahakoa piki heke, tēnei te mihi atu ki a koutou, tēnā koutou, tēnā koutou, tēnā tātou katoa.

[Interpreter: And I wish to thank you who had the patience to listen to me despite the ups and downs, thank you, thank you, thank you one and all.]

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WAIATA TAUTOKO

TUMANAKO SILVEIRA:

He paku tono tāku. Kei runga i ngā whakaritenga kua tukuna tēnei wā ki a Te Ringahua engari he tono tēnei kia panoni, kia tū a Te Kahautu Maxwell i mua i a ia kātahi ka tū a Te Ringahua mēnā ka whakaae koutou o te tēpu?

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[Interpreter: A question. A request due to arrangements, Te Ringahua we wish

to change for Te Kahautu Maxwell to speak before Te Ringahuiā and does the panel agree?]

JUDGE REEVES:

(microphone switched off – 11:22:37).

5 **TUMANAKO SILVEIRA:**

Ngā mihi tēnā koe. [Interpreter: Thank you very much.]

(11:22) TŪMANAKO SILVEIRA: (CALLING WITNESS)

10 *Ngā mihi anō ki a koutou. Tēnei kaikōrero e whai ake nei ko Te Kahautu Maxwell. Kei konei ia i raro i te kerēme o Wai 2872. Ko ngā nama i runga i tana tāpaetanga ko #A046(a). Ka tukuna te rākau ki a ia kia tukuna i ōna kōrero. Ngā mihi.* [Interpreter: The following speaker is Te Kahautu Maxwell who is present under the Wai 2872 claim. His submission is #A046(a). Now I will give him a chance to make his submission. Thank you.]

15

(11:23) DR TE KAHAUTU MAXWELL: (MIHI, #A046(a))

20 *He rā whānui i whakakau ana mai te tautara ki (Māori 11:23:23). A ka uru atu au ko Matariki ko Autahi ko Te Whetuhaere i te taha o te rangi ka tineia mai ētahi rama (Māori 11:23:30) A, i te hūpeketanga o aku ringa ki te mahi a te kai wai o te poho o te tangata i konā tuwhera kau ai. Rongowhiti te ope haere i a Marutupuehu i eke mai i runga i tōna waka i a Hutihuti Raumati. Tawhanga tonu mai kahukura i roto i ngā kūhā o Amohia, whakaputa tahanga te rae whakairoiro i roto i ngā kūhā o Marukauka, tārewa tonu te hore te pākira o Tamatea-a-rehe o Rangiwahakapua e tetē ake nei a Te Hihira i waenganui i te*

25 *karaipititanga ki te toka tipua ki te taumata hākure kutu, whakaheke tonu ki pūhā rā ki hāngai te titiro ki te ana o Muriwai, ki te taumututanga o te tara o Hineiahua ki te puke ki Hawaiki, tahuri kau ana tana waka i te ngaru whakapuke ā me he pītau whakareia hei tītī tau matua kore, ko Kahukura te kai a te tipua e hā.* [Interpreter: The speaker is reciting a traditional chant.]

30

E tū tautoko ake ana i ngā mihi kua mihia ki runga ki te marae ātea ki mua ki te aroaro o te tipuna o Māhinaarangi me taku whakapāha mō taku haramai tūreiti

i tēnei rā. Heoi anō e mihi ake ana ki a koutou kai te tēpu kai te Rōpū Whakamana i te Tiriti o Waitangi tēnā hoki koutou. Tēnā hoki koe e te Kaiwhakawā, tēnā hoki koutou ngā maunga whakahī Hikurangi, te maunga tītōhea, Pūtauaki me ngā maunga kārangaranga kei roto kei waenganui i a
 5 *koutou tēnā koutou tēnā koutou tēnā hoki koutou katoa. [Interpreter: I stand to support and endorse the acknowledgements that were said upon the marae courtyard and before the ancestress Māhinaarangi and I also wish to apologise for my lateness today. However, nonetheless, I wish to acknowledge the panel, the Waitangi Tribunal thank you. I also wish to recognise the Judge and*
 10 *Hikurangi mountain, the barrier mountain Taranaki, to Pūtauaki mountain and all of the mountains amongst you, greetings, greetings, thank you.]*

Taupiri tēnā koe, tēnā koe e whakaāhuru nei i taku noho i roto i a koe mō te 30 tau ka hipa. Tēnā hoki koe Kīngi Tūheitia Pōtatau Te Wherowhero VII, otirā tō
 15 *whare ariki otirā te whare kāhui ariki whānui tonu pai mārire. Waikato iwi, Waikato tangata tēnā koutou. Tainui waka Tainui tangata tēnā koutou. Otirā ngā maunga whakahī ngā puhikaioreore o runga i ngā maunga, ngā awa whakaterere taniwha tēnā koutou tēnā koutou tēnā hoki tātou katoa. [Interpreter: I wish to acknowledge Taupiri mountain. Taupiri mountain sheltering us, you*
 20 *have sheltered me over the past 30 years. I also wish to acknowledge King Tūheitia Pōtatau Te Wherowhero VII and also your royal house and the royal court, greater royal court. Waikato tribe, Waikato people greetings. Tainui waka confederation, Tainui people I acknowledge you and all of the ancestral mountains, the rivers that carry our supernatural beings, greetings, greetings,*
 25 *thank you.]*

Ko taku pepeha ngā uri a Muriwai. [Interpreter: My cultural marker referring to Muriwai's Cave.] This pepeha joins together the peoples of Te Whānau a Apanui, the peoples of Te Whakatōhea, the peoples of
 30 *Ngāti Porou, the peoples of Ngāi Tai who claim descent from Muriwai. This brings us together as part of the Confederation of Tribes of Mātaatua.*

So today I'm going to talk about how wāhine have played an influential role in carving me standing before you today.

I was raised by my grandmother and my grandfather Te Wiremu Maxwell and his wife Katerina Maxwell nee Gage. My training as in te ao Māori my grandmother will call it 'things Māori'. Then in retrospect I think these things
 5 Māori is really the way I live my day-to-day life. Tikanga that guide me to make sure I stay tika, but we're all human and we fall off the rails sometimes but we come back to tikanga.

I'm here by default. My cousin over here Te Ringahuia she emailed me and
 10 said: "Cousin, can you write me some kōrero whakapapa about mana wahine and ira wahine," and I thought: "This is ira wahine and mana wahine talking to me." So I wrote whakapapa coming from Muriwai our tipuna, the tipuna of Te Whakatōhea iwi, the sister of Toroa, captain of the Mātaatua canoe and I put all these stories in about Whaitirimatakakā coming down to Tāwhaki,
 15 coming down to Muriwai's mother Wekanui. Next minute I get an email from my cousin saying: "Oh, cousin, that was beautiful and I've submitted it as your evidence and you've got a couple of days to finish off your evidence so it can be filed." I listened to the judge today talking about: "You've got until 12 o'clock today to file your evidence," well I was talking to one of your member's
 20 yesterday saying: "Oh, no I'm still writing my evidence but it's not part of the brief today." However, it's just an extension of what I've submitted. So I have been somewhat hoodwinked to come here.

So I *mihi ki a koutou ngā wāhine*. [Interpreter: ...I wish to thank you women.]
 25 Yes, I'm humbled to stand here in front of you, behind you to give support to this kaupapa that is very, very important.

Thank you Mamae for opening the floor today and giving me, it's a hard act to follow but I'll do my best.

30

So I was raised by my pakeke, at the feet of my pakeke inhaling their cigarettes and my formal training in whaikōrero was at the age of nine years old. Why? Because my grandparents selected me to do the whaikōrero for my primary school and the Delamere Cup that her grandmother Rawinia Rangi established

in 1956, which is the incubator of kapa haka for Te Whānau a Apanui, Ngāi Tai, Te Whakatōhea, Waimana Kaaku, Tūhoe.

5 My grandfather passed away in 1976 so my grandmother continued my teaching. She continued that on until her cousin, my uncle on my mother's side and my grandfather on my father's side. You understand Māori whakapapa, eh. We married each other – Mamae talked about whenua – to retain the whenua, Papatūānuku.

10 My schooling as a Ringatū tohunga. I was made a Ringatū tohunga when I was 18 years old without even knowing, so my youth was stolen from me. I was accountable to my tribe. I had responsibilities to my tribe and to the spiritual wellbeing of my people. But growing up in the Ringatū my journey age six going to all the Rā, I didn't know but there was always this grumpy Ringatū kuia. I think we can all understand a grumpy Ringatū kuia. Oh, not a Ringatū but a kuia, a grumpy nanny who was the authority. Even though all the men were the tohunga, they were the authority.

20 And I grew up, our tohunga at our marae was Himiona Kahika. He died in 1987 at the age of 98 years old. So he saw our prophet Te Kooti. But there was this old lady in the wharenuī always growling him, Nanny Hiria. We thought Nanny Hiria was his wife because they were both so old but she was his daughter. An error in karakia is not welcome. It is not tolerated so she would – her father was in his 90s and you could forgive someone for having a slight loss of memory at the age of 96, 97, 98 – but she would be there telling him off, putting him back on the right track, tikanga.

30 When Nanny Hiria passed away, she passed away before her father and she left this old man and there was no one to look after him. So he was sent to his mokopuna living in Gisborne. He grew up all his life in Ōpōtiki. His father was the first man shot by the militia when Whakatōhea was invaded in 1865, Tio Kahika.

Hiria passed away and then we had this other lady appear Remana Taia. She became the *wahine tapu*. [Interpreter: ...sacred woman.] It wasn't immediate that she was appointed. This tapu the iwi doesn't appoint this tapu lady, nor is this tapu lady, nor does the tapu lady come to the fore at the passing of the former tapu lady. This tapu finds that lady that's how I've seen it. So Remana she come to the fore in the 90s.

Why was it Remana because she knew the scriptures inside out. She was the only child of Te Whakatōhea sent to Sunday School to learn the scriptures. So when the Mormon's came knocking on her door, the Mormon's couldn't wait to get out of her house because she knew more than them and she was taking them to task. Te Wairemana she knew the whakapapa of the tribe. She knew the tikanga. She knew all the old whare wānanga o Te Whakatōhea. She knew all the tohunga inside those whare wānanga. And our old senior like Sir Monita Delamere would refer to her. Refer to her for advice, always reference her.

Remana was – had a different wairua, she was soft. She spoke softly. I'll give you an example, one day she said to me at a Rā, Rā is a Ringatū day. She said, "haere mai koe" in her house Muriwai. And I crossed the floor and I sat on the mattress at the foot of her bed and she said, "kāore". She's in her 80s, late 80s. When she said, there was a chair at the head of her bed and goes, she motioned to me and she goes, "e noho" and said, "no, whānau respect. I'll sit at the foot of your bed" she says, "*Kāore, e noho koe. He tāne koe.*" [Interpreter: Sit down, you are a male.] I'm in my 20s. She goes *kāore e tika ana kia teitei ake tōna māhunga i tōku i tō te tāne*. [Interpreter: It is not appropriate that her head is higher than a males.] It is not correct for a lady's head to be higher than a man's head. I thought, holy hell, and she said *kāore e tika ana kia rite te teitei o tōna māhunga ki tōku*. [Interpreter: her head was at the same level as...] That our heads should not be at the same level.

So, that gave me an insight into the thinking of our old people. That was Remana, her tipuna Poumātoro signed the Treaty of Waitangi 27th of May 1840 in Ōpōtiki. Her tipuna, Mocomoko, was hung. He was accused of the murder

of Reverend Carl Sylvius Volkner, who was a spy for Governor Grey. Whakatōhea was trying to come here to assist Kīngi Tāwhiao at Ōrākau. Whakatōhea were here at Rangiriri and what happened, this is Remana. This is her whakapapa, whakapapa mana. Then after Remana had come down to
 5 our Aunty Bella.

Aunty Bella was the same as Aunty Remana but she was a staunch believer in Te Atua Ora o Ngā Mano. An enforcer of tikanga with a quiet voice who spoke sternly if she had to. She passed away in December 2019. But she didn't come
 10 to the fore until about 10 years later. She was the authority that we would refer to and say, *he aha te karakia mō tēnei mea?* [Interpreter: the karakia for this.] what is the karakia for this kaupapa? What is the karakia to *hahu tūpāpaku?* [Interpreter: exhume a body.] What is the karakia *ki te hura whare?* [Interpreter: Karakia to open a house.]

15 We would refer to her, all the men would. She was a tohunga in her own right but she wasn't a tohunga. She was actually the tohunga. Aunty Bella. Who was Aunty Bella? Her great-grandfather was Hira Te Popo. Hira Te Popo fought in the Battle of Te Kaokaoroa trying to get here to Ōrākau.
 20 Te Aporotanga died at Te Kaokaoroa, he signed the Treaty. Te Rangiharepō died at Te Kaokaoroa, he signed the Treaty. All our rangatira died at Te Kaokaoroa but Te Hira Te Popo lived and he was in Te Whakatōhea when the – on the 5th of October 1866 when the imperial troupes invaded Te Whakatōhea and the only cavalry charged was recorded in the
 25 New Zealand Wars.

Aunty Bella was whāngai'd out at birth to Waitai Te Ua o Ngā Rangi and her husband, Jack Kura. Paora Te Ua o Ngā Rangi, he was at Pūkawa in 1858 at the gathering of chiefs, the appointment of Kīngi Pōtatau to the throne.
 30 Paora Te Ua o Ngā Rangi is recorded as saying, "*ko Te Kowhai te maunga ko te Whakatōhea te iwi, ko Paora Te Ua o Ngā Rangi te tangata. Mai Te Kowhai ki Tongariro, mai Tongariro ki Taupiri ko Pōtatau te mana kei runga.*" [Interpreter: Kowhai is the mountain, Te Whakatōhea is the iwi,

Paora te Ua Ngā Rangi is the chief. From Kowhai to Tongariro, from Tongariro to Taupiri, Pōtatau is the highest authority.]

So, what I'm saying here is this mana and this tapu goes with whakapapa. *Ki te kore te whakapapa, kāore e pērā rawa te mana me te tapu o tērā o te tangata o te wāhine. Titiro ki tō tātou Kīngi. Ko te whakapapa. Tēnei whakapapa, tēnei mana, tēnei tapu ka heke mai i tō tātou tipuna i a Muriwai.* [Interpreter: There's no whakapapa without whakapapa. The mana and the sacredness of wāhine will not be the same. Look towards our King. It is through whakapapa. This whakapapa, this man, this tapu is descends from our ancestress, Muriwai.]

This tapu that we have for wāhine in Whakatōhea comes down from our ancestress, Muriwai, who was the oldest child of Wekanui rāua Irākewa. Following Muriwai was Toroa and following Toroa was Puhī Moana Ariki. But, Irākewa on his return to Hawaiki, on his waka Pākihikura, he said to his children, "*E hika mā, ara kē te kāinga mō koutou. Kei te whakarua.*" [Interpreter: There is your home. It is north-east] North-east and you'll know by the geographical points, there's a waterfall, Wairere, and there's an *ana*. [Interpreter: ...cave.] The ana is for your sister to live in because your sister is too tapu and must live apart. *Ariki tapairu.* [Interpreter: A woman of high rank.] Princess Queen of Mātaatua Waka. Ngāti Awa have their version and that's all right, I'm Ngāti Awa too. So, it doesn't matter. We've got Wairaka, Ariki tapairu, daughter of Toroa.

But coming down this whakapapa has always given our ladies the rights to hold mana. Why? Whakatōhea says Muriwai said, uttered the famous utterance, "*Kia tū ake whakatāne au i ahau*" [Interpreter: Imbue me with the qualities of man.] It was Muriwai who imbued the māwe o te waka o Mātaatua into the manuka because Toroa didn't know the karakia. So Muriwai got on the manuka and swam out to sea, this is after she saved the waka. Why did she save the waka? The men were too busy *te hao whenua te taunaha whenua*, they were out there claiming land, left the ladies on board. [Interpreter: ...the land.] Yes, we had ladies on our waka. I hear lots of waka say they got no ladies, well *ka aroha hoki koutou.* [Interpreter: Feel sorry for you.]

He wāhine and ehara tēnei kōrero i te whakaiti. Engari he wāhine i runga i a Mātaatua. [Interpreter: And this is not wishing to belittle anyone but this is pertaining to Mataatua.] So she hopped on this manuka, swam out to sea, and
 5 did the karakia and put the mauri, te māwe o Mātaatua into this manuka, went back into shore to this place in Whakatāne called Makaka and planted the manuka. *Ko te kōrero o Te Mānuka Tūtahi.*

Her two boys drowned which we say was the price she had to pay for the
 10 offence she had – for the transgression of the tapu for doing the job of a man on the waka. Her two sons drowned, Tānewhirinaki, Koau. But she actually – she actually went fishing because Wairaka was hapū and what they're – her boys went fishing because Wairaka was hapū to her brother Ruaihona. And *ko tana hiahia he matekai ika so ka haere ngā Uncles, ngā cousins ki te hī ika, ka toromi.* So, *ka pōhēhē te iwi.* [Interpreter: And she wanted to eat some fish and they went fishing and drowned and the people assumed.]

The iwi thought there was a war party coming at Whakatāne, Kaokaoroa, the
 20 old name for Whakatāne. And they were saying Muriwai was going to go, *E kui, e kui, he taua he taua. Kāore te kui e aro atu. E kui, e kui, he taua, he taua. E toru ngā pērātanga.* [Interpreter: There is a war party coming but the kuia did not take heed of their – and they told her again that there was a war party on the way.] *Te whakautu ki te kuia rā,* the response to the kuia after she was – she was hard of hearing I'd say. The response to her was "*E kui Muriwai, kātahi te kuia tohetohe ko koe.*" [Interpreter: Muriwai, you are argumentative.]
 25 "You're such a stubborn old lady." Hence that's the name that our tribe has, Te Whakatōhea. Sometimes it works against us because we argue with each other instead of knowing who is the who, who is the enemy the Crown, but we fight with each other. Next minute we're all lawyered up and everyone knows
 30 too much. Anyway so that's these ladies that have had this big influence on my life.

My grandmother her name was Katerina or Sparks. Why did they call her Sparks? Because by God help you if you transgressed tikanga. Whakatōhea

ladies always had to wear black – she would call it colours of the rainbow – if you showed up in the colours of the rainbow you were booted into obscurity, not to be seen and not to be heard.

5 Then I heard this lady who is sitting on the panel, Linda Tuhiwai Smith. I didn't know her. I never seen her before. Someone gave me this book about decolonisation and it had this lady with braided hair. I'm sitting on the pae tapu welcoming Linda when she was appointed Pro. Vice Chancellor Māori at the University of Waikato. Ngāti Awa is there in force in black and at the centre
10 middle of the ope was this lady and it was winter in a full-length white fur coat. Ngāti Awa come rumbling down the hill, if you know the university marae. That was my first interaction with Linda, this lady that was going against all tikanga.

Then I learnt she was Ngāti Porou the other side of me, my other side. Kia ora
15 Aunty. My other side, my grandfather's sisters lived in Ngāti Porou. They'll show up at tangihanga in Ōpōtiki wearing blues, whites and purples. *Engari ko te kōrero Māori mō te mau ki te tikanga mō te apakura ngā taonga a te kuia te puna roimata i a rātou katoa.* [Interpreter: But speaking Māori for mourning ceremonies...they had all those qualities.] But that's Ngāti Porou.

20 But Linda, she is an enabler. She is an enabler, sorry Linda. She enables us. She finds ways to break down well colonisation. Policies that are in place that cause us trouble, she'll create something, she'll write a book about decolonisation to make the way we do things normal, normalisation of our ways
25 of being. I probably was her worst student but I got a PhD. But Linda is an enabler. She is like a big mother. She is a big mother who looks after people, never sees the negative but always sees the positives in someone, especially like me. Has faith in people and appoints people to senior positions. She appointed me Head of Department, I hope I did a good job. But that is the faith
30 she puts in people.

But Mana Wahine, I talk about Te Tau o Mātaatua. I'm getting some directions here. Why didn't you do that to Mamae, eh? So the drowning of Muriwai's

children she set the boundary of Mātaatua waka: “Mai Ngā Kuri a Whārei ki Tihirau”.

Then we have Wairaka. Te Awa o te Atua where Wairaka had her first period.

5 Te Awa o te Atua talking about *Hineahuone, Hinetītama te toto heke mai i ngā atua* and it shows the mana, what Mamae was talking about, the mana to reproduce. [Interpreter: ...the blood that flowed from the gods.] *Te Awa o te Atua kei a koutou kei ngā wāhine.* [Interpreter: The blood of the gods come from... are a part of wāhine/women.] *Te Rae o Kohi.* [Interpreter: Kohi Point.] When Wairaka was sick, Kohi, and then when Wairaka was in Auckland and she was thirsty and she just stamped her foot into the ground, I’m talking about this in my extended evidence, heoi anō she takahi tana waewae and up come the wai and it is called Te Wai Unumia o Wairaka at Owairaka in Auckland today. This is mana o te wahine.

15

My whakapapa Ngāi Tai, Tōrerenui-ā-Rua, oldest daughter of Hoturoa, captain of the Tainui waka. They control or we Ngāi Tai, Tōrere control seven kilometres of coastline. We have no hapū but we are an iwi. My Uncle Bill Maxwell says: “Tainui e noho ake nei e whakahōhā nei i a Mātaatua.”

20

[Interpreter: “Tainui that live here are causing trouble for Mātaatua.] But Ngāi Tai had a plan, their wāhine were so beautiful they married off their children. Apanui married two sisters, Te Kohepare rāua ko Te Paahi. Tūtāmure, the warlord of Te Whakatōhea, his mother was Hanenepounamu, a mokopuna of Tōrerenui-ā-Rua. Te Aitanga ā Māhaki to the south, they come off Hanenepounamu anō. So if Te Whakatōhea were playing up, Aitanga ā Māhaki and Apanui, Ngāi Tai will get Aitanga ā Māhaki and Apanui to deal to Whakatōhea. If Apanui were playing up, Whakatōhea and Aitanga-ā-Māhaki will go and tap Whānau a Apanui: “Behave people.”

30

So my whakapapa is dominated by fabulous wahine. Ngāti Porou, Nukutere waka, Te Whironui, the captain, tana wahine ā Raira. They had a daughter called Huturangi who married Paikea-Ariki. Then you come down to Hamo-te-rangi, Hamo-te-rangi she married Porourangi and had Ngāti Porou. When he passed away, she married Tahu and outcome Kāi Tahu. These are

strategic alliances and you can't do that if you don't have that mana. You can bring those people together. Not for the *tūtūā, te taurekareka me te tautauhea engari me whai mana wahine whakapapa*. [Interpreter: ...common folk or slave class...]

5

Then you come down to Apanui, Rongomaihuatahi. Their whakapapa tracing it through Muriwai to Uekahikatea who was killed in a battle with our relations in Tauranga, kia ora Tauranga, but they gave the mokopuna Uekahikatea, Uengaparaoa to Tamahinengaro from our Ngāti Porou relations who come to
10
avenge the death of Uekahikatea. Tamahinengaro he was already happily married so he gave Uengaparaoa to his older son Rakaipikirarunga. Rakaipikirarunga and Uengaparaoa they had Rutanga. Rutanga married Tumoanakotore and from Tumoanakotore come Hinemahuru. Hinemahuru married Apanuiwaipapa and they had Rongomaihuatahi, senior line of
15
Ngāti Porou. Rongomaihuatahi she married Turirirangi, Turirirangi from the senior line of Te Arawa, Tamatekapua, Tuoromatakakā, Īhenga, Tuariki, Wahiawa, Turirirangi, Apanui, allegiances.

And then we have the debate between Ngāti Awa and Whakatōhea. Let me go
20
to Tūhoe and our goddess Hinepūkohurangi who married Te Maunga and come out Pōtiki heke mai ki a mātou Tūhoe Pōtiki.

Then we get to the debate between Wairaka and Muriwai, whether it was the aunty or whether it was the niece it doesn't matter. It doesn't matter whether it
25
was the aunty or it was niece. The main thing in this kōrero today it was a wahine. *Nā te wahine te kōrero: "Kia tū ake whakatāne au i ahau."* [Interpreter: It was woman who said: "I wish to imbue myself of the qualities of man."] So koia nei waku kōrero. [Interpreter: So this is my submission.]

30 The other thing in my kōrero, I talk about Te Tau o Mātaatua:

Ko wai rā! Ko wai rā te tangata tūtū taua!

Kāore koa ko Hau

ko Nuiho,

ko Nuake,

ko Manu,
 ko Weka
 ko Toroa,
 ko Ruaihona,
 5 ko Te Tahinga o te Rā.

I'll leave it there. But that whakapapa it follows the maternal line, ko Hau, ko Nuiho, ko Manu, ko Weka. Wekanui, the mother of Toroa and the mother of Muriwai and the mother of Puhi.

10

Why doesn't it follow the paternal line, Irākewa's line? Because it comes down Papatūānuku, Papatūānuku, Mārama-taiahoaho marries Tamanuiterā, comes down to Kanapu, comes down to Uira, comes down to Whaitiri-matakakā. Whaitiri-matakakā she marries Kaitangata. Whaitiri-matakakā she was a
 15 cannibal. Not that you fullas are cannibals, even though Mamae said if you do wrong on the paepae the ladies will eat you alive. But anyway, then we know the kōrero about Whaitiri-matakakā being a cannibal.

20

Kaitangata wasn't able to fish and she gives him a barbed hook and then he goes fishing. First she marries Kaitangata who was a human from here earth and so she kills her famous – her best slave Ānonokia and offers it to Kaitangata and Kaitangata he thinks it's just disgusting. Anyway, the kōrero comes down in this marriage and then she leaves Kaitangata because she heard Kaitangata one day belittling her saying: "Oh, her heart is cold as snow and her skin is
 25 raupā," and all that sort of kōrero, "and our kids are equal." So Whaitiri had to say to her husband: "I'm not from this world and I can't touch water because it will render me *noa*. So she left and said: "One day one of my children will come and find me."

30

They had a son called Hema i te rangi and Hema i te rangi married Takotako. But Hema i te rangi was killed by the Ponaturi. They had a son called Tāwhaki and Karihi. They decided to go and avenge the death of their father and get the bones of their father up in the skies. And so it was there that Whaitiri-matakakā she was the caretaker of Te Aka Matua and Te Aka Tārere the vine

going up the heaven and she gave them instructions which vines to take. If you go by the Aka Matua you will come back because its roots are in the ground. So that's talking about let's be grounded people. If you take the Te Aka Tārere well its roots are in the heaven and you are not guaranteed to come back.

5 That's probably about being whakahīhī and having your head lost in the clouds.

But anyway, what I was saying about this whakapapa, it traces the lineage the maternal line and according to Mātaatua and Whakatōhea, Tūhoe, Ngāti Awa, Mātaatua traditions, it was Tāwhaki that got ngā kete o te wānanga i a Rehua-i-te-rangi. So what I'm saying about in this whakapapa, yes it traced the maternal line but I'm trying to give it a balance there to give us tāne a tick. It also talks about whakapapa is about enlightenment, whakapapa is about knowledge and where did that knowledge come from ngā kete o te wānanga, so I think it gives us a balance there. [Interpreter: ...the traditional baskets of knowledge.] Yes, maternal but from that whakapapa from Tāwhaki down to Wekanui and down to Muriwai, Toroa and Puhi and Tāneatua – no, Tāneatua didn't come from Wekanui. It talks about knowledge. It talks about knowledge and that atua wahine in this whakapapa gives our ladies mana.

20 So, *Koinei noa iho nei waku kōrero*. I think I've said enough and it's a privilege *mōku ki te haramai ki konei ki te kōrero, ki te tautoko i a koutou, hei ngā wahine, hei ngā kuia, hei ngā rūruhi ki mua ki te aroaro o tō tātou whare ariki, Māhinārangi, ki mua i a koutou hoki hei aku rangatira, ngā maunga whakahī, Hikurangi, Pūtauaki, Te Maunga Tītōhea* and our learned friend that sits amongst you today. [Interpreter: This is my submission. For myself to come and speak and endorse, support you the Mormon elders before – in front of our royal house of Māhinārangi and before my leaders, the ancestral mountains Hikurangi, Pūtauaki, Taranaki.]

30 *Mihi atu ki a koutou hei te Karauna, i te mea ko wā koutou ture i whakawaiwai, i whakamana kore i ētahi wā, i whakaiti i te mana ki runga i o tātou wāhine.* [Interpreter: I also wish to acknowledge the Crown because your laws removed the mana and belittled the mana of our women.]

And I would like to say another thing, in Whakatōhea, our CEO, where is she? Dickie, she's a lady, e tū, and I've got these – you know, I talked about Whakatōhea gives ladies the mana to speak on the marae. Why? Because of our whakapapa and our koroua said, *'Tukuna ngā wahine kia kōrero i runga i te marae hei tautoko i te kōrero a Te Whakatōhea, nā Muriwai te kōrero, 'Ka tū ake whakatāne au i a ahau'*. [Interpreter: Let our women speak on the marae to endorse Muriwai's kōrero to imbue herself with the qualities of man.]

I only seen one lady of te Whakatōhea stand on our marae and her name was Maggie Te Hereripene Ngatai nee Mitai. Her older sister was Te Wairemana that I talked about. The tapu lady. She asked me and my Uncle Reg one day to go after a Rā to Ōpape, her marae, to karakia these tūrora that were returning to the rohe. When we get to the marae, we meet the whānau, the tūrora, and I look at the marae. I'm in my 20s and I'm looking at this little lady sitting at the mahau of her whare crying. Then she stands up and she calls us and we – the ritual of encounter takes place and it completes, it's completed. We sit down, the kuia sits back down at the mahau of her whare, Muriwai, crying again.

Then I look around, there's no tāne. She stands up and she goes, *"E kui Muriwai, kia tū ake whakatāne au i ahau,"* [Interpreter: Muriwai, I will stand like a man.] And started to whaikōrero whakatau – whaikōrero, not whakatau. *Whaikōrero, mihi, pōhiri i a mātou ki runga i tana marae.* [Interpreter: Formal oratory on her marae.] That's the only time I've seen a Whakatōhea lady speak in my young lifetime. But I heard of Whakatōhea ladies speaking, Mini Tamaipaoa, Ngāti Ira speaking. But that was the only time I've seen one of our ladies speak on the marae ātea.

I see Whaia McClutchie speak in Whakatōhea on the marae because my Uncle Monita said, *"E Whaia, haere mai, kei roto koe i te rohe o Muriwai."* [Interpreter: Come, you are in the domain of Muriwai.] That's all he said. He didn't say, e whakaae ana koe kia tū ki te kōrero. He said, *"Haere mai, kei roto koe i te rohe o Muriwai."* [Interpreter: Come, you are in the domain of Muriwai.]

And then I saw Whaia speak again at the Māori Women’s Welfare League national conference at Whakatāne at Wairaka 1979, 1978. I was there shaking because I was chosen by my nannies to speak in the whakataetae whaikōrero mō *Te Waiariki*. [Interpreter: The Bay of Plenty, Te Waiariki.] And I see Whaia stand up and speak and one of our learned kaumātua from Tūhoe gets up and reprimands her that she didn’t have the right to speak. But she goes and curtsies at the carving of Wairaka and says, “*Kāore au i haere mai te kōrero ki a koe, engari i haere mai au te kōrero mō ngā wāhine.*” [Interpreter: I did not come here to talk to you, I came to talk to the women.]

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But that’s the mana of the wāhine that I wanted to talk about today. *Nō reira, ki a koutou te Rōpū Whakamana i Te Tiriti o Waitangi, ki a tātou e tau nei, tēnā koutou, tēnā koutou, tēnā hoki tātou katoa.* [Interpreter: So, to the Waitangi Tribunal and to all of us present, thank you, thank you, thank you one and all. The speaker concludes his speech and submission with a traditional song from Te Whakatōhea]

15

PĀTERE

DR TE KAHAUTU MAXWELL:

20 *Tēnā pātere ka whai heke haere mai nei i ngā atua wāhine ki tō mātou tipuna i a Tawhīro. Nō reira kia ora tātou katoa.* [Interpreter: That chant refers to our goddesses such as Tawhīro. And so thank you very much.]

(12:07) DR RUAKERE HOND TO TE KAHAUTU MAXWELL:

Q. *Tēnā koe e Te Kahautu me ngā kōrero. Āhua rite ki Mamae ana, kāre i aro atu ki tērā kōrero i takoto ki pepa engari pānui kē atu te tirohanga kei te pai nā te mea i whakawhānui atu i ngā kōrero i ngā wāhanga e tika ana. E rua pea aku pātai. Ehara i te mea he tohe ki Whakatōhea, kua rongō i o kōrero nō reira kāre i te pīrangī hia haere ki reira, kei te pīrangī kia wero i tō ngākau nei kia whai whakautu i ētahi o ēnei kōrero kua roa e huri haere ana i runga i tēnei kaupapa. Ko tētahi mea i a koe e kōrero ana mō tō kuia Te Wairemana, tērā anō o ngā kuia, ana i te kī atu kāre i pai kia noho koe ki raro anō i tana tapu. Kāre e kore kua āta wānanga*

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koe i a koe anō, he aha i pērā ai? He aha tana āwangawanga? Kei te kōrero rā mō te tapu o te wahine, mō te tapu o tana mātauranga? He aha i pērā ai, mō ōku whakaaro nei mō taua mea te mātauranga i roto i a ia? Ko ia kē te take kāre i whakaae atu kia noho ki raro i a ia? [Interpreter:

5 Thank you Te Kahautu with your submission. Similar to Mamae, you did not follow what was on the paper, however, you took your time and took and extensive approach towards your submission. I have two questions. I'm not trying to argue with Te Whakatōhea as I listen to your submission. I don't want to go there. However, I want to challenge your soul, your
10 spirit to answer some of these questions that I have been thinking of with this matter. As you were speaking of your kuia Te Wairemana and said that she did not like you to be above her tapu. Did you think of why she was so concerned? Was she referring to the tapu of the woman or the tapu of her knowledge? Why was that the case and what are your
15 thoughts about her knowledge and was that the reason that she did not agree for you to sit below her?]

A. *Kāore. Kia ora mō te pātai. Ko tana whakahau kia noho ahau kia tiaki i te tapu o te tāne.* [Interpreter: Thank you for that question. She directed me to protect my own tapu, the tapu of men.]

20 Q. Okay.

A. *E ai ki ōna whakaaro, ahakoa hei kuia tapu e pupuri ana i ngā whakapapa, e pupuri ana i ngā kōrero tahito a Te Whakatōhea mai i ana koroua ki a ia ko tāna kē hoki, ahakoa he wahine tapu ko te tiaki te tapu o te tāne. Pērā te āhukatanga o wērā kuia kia kaua e teitei ake tōna māhunga i tōku ahakoa tamariki ahau. Kia kaua e ōrite te teitei o ō māua māhunga ahakoa tamariki ahau. Ahakoa a ia tata ki te iwi tekau o ngā tau, ahau kātahi anō ka hīkoi i roto i ōku rua tekau tai tama ko tāna he tiaki i te tapu o te tāne. Tiaki te tapu o te tāne me tā mātou tiaki i te tapu o te wahine. Ko te kōrero a tērā o ō mātou kuia a Aunty Bella, kāre e whakaaengia kia whakairihia ngā kaka o ngā wāhine ki te pātū o te whare.
25 Kia Whakairihia ngā kaka o ngā wāhine ki runga ake i ngā māhunga o ngā tāne. Koirā te whakaaro o ngā kuia o tērā reanga tangata. Arā kē te kōrero o Te Arawa, Te Whare Whawhao a Te Ao Kapurangi, te whakaeke a Ngā Puhi ki runga o Te Arawa. Ko te kōrero a Ngā Puhi ki a rātou, koirā
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te mahi a Te Arawa, whakanoho i te kuia rā ki runga i te kōruru o te whare. Ka kuhuna atu ngā tāne. He whakanoa i ngā tāne i tērā wā kia ora ai a Te Arawa i a Ngā Puhi. Koirā wā tātou tikanga. Tumeke katoa au i tērā wā, engari ko taku wānanga i tērā kōrero he tiaki i te tapu o te tāne. Ko tāna titiro ko ngā tāne ngā kaitiaki o te iwi, ko ngā tāne ngā pakihwi kaha o te iwi ki taku whakamāori i tērā kōrero āna, yes. [Interpreter: According to her own ideas, although she was a sacred kuia who retained the whakapapa and the history of Te Whakatōhea from her koroua to her, although she was a sacred woman, was to protect the sacredness of the male. That was the nature of those kuia at that time, so that her head is not higher than mine, even though I was only a young person. So that our heads are not level with each other, even though I was but a young person, a child. She was almost 90 years of age and I had only just come into my 20s as a young man, but what she wanted to do was to protect the sacredness of the male and take care of the tapu of the tāne and our role is to take care of the tapu of the women. And what our Auntie Bella said is they do not agree for women's clothing to be hung in the walls of the house. They must hang above the heads of the men. And those were the thoughts of the kuia of that generation. And there was always the kōrero of Te Arawa, of Te Ao Kapurangi ancestress, and Ngā Puhi invaded Te Arawa. And Ngā Puhi told Te Arawa, and Te Arawa put the kuia above the kōruru of the ancestral house so that their men may enter the house and become profane (noa) so that Te Arawa would survive Ngā Puhi's attack, invasion. And those are some of our traditions. I was quite shocked at that time, however, my idea around that kōrero was to take care of the sacredness, tapu of the male, the men are the strong shoulders of the tribe, and that was my interpretation of what she said.]

Q. *Ahakoā he nui anō o kōrero mō ngā wahine rangatira e tiaki nei i te tapu, te mana anō o te iwi i roto i ērā, e hia kē nei ngā tauira takoto i a koe.*

30 [Interpreter: Although you have much more to say about women leaders who are taking care of the tapu and the mana of the iwi, there is so many other examples that you referred to.]

A. *Āe, engari ko te mau a te kuia rā ki ēnā kuranga ōna i roto i ngā wānanga i te taha o tana koroua, i te taha o wana pakeke tonu. [Interpreter:*

However, the kuia was referring to those taonga, those gifts through the discussion with her koroua and her elders.]

Q. *Pai ana.*

5 A. *I te mea ki te kore te tāne, ki te kore te wahine, kāhore te iwi.* [Interpreter: If it was not for men, if it was without women, there would be no iwi, no people.]

10 Q. *Kei te pai. He tirohanga atu anō tērā. Tērā anō te kōrero he wahine tapu, he whakaaro rerekē tērā kāre i kitea i roto i tō mātou rohe, engari he pai. Tērā anō pea koirā anō tētahi āhuatanga.* [Interpreter: That's good. That is another view pertaining to that women are sacred and tapu and that is not – that is another aspect.]

A. *And ko tētahi mea pea ko tana aro, ahakoa i a ia ngā mātauranga, he tohunga ahau i tērā wā.* [Interpreter: And something else was heard, although she had the knowledge, I was a tohunga at that time.]

15 Q. *Okay.*

A. *He tohunga tāne e pupuri nei i te tapu o te tohunga. Ahakoa he tamariki tonu ahau i tērā wā, nā ōna kaumātua, nā ōku kaumātua, nā Tā Monita, nā Himiona mā ahau i whakatū hei tohunga. Tekau mā waru taku pakeke.* [Interpreter: I was a male tohunga who was taking care of those responsibilities even though I was only a young person at that time. My elders, her elders such as Sir Monita Delamere and Himiona made me a tohunga when I was only 18.]

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Q. *Ka pai.*

A. *Koinā pea te aro o te kui rā, i te mea ko te kaupapa o tana tono mai ki a ia i tērā rā, kāre he tohunga o tana marae i Ōpape. Ko tana tono mai ki ahau kia noho ko au hei tohunga mō tana marae mō Ōpape i te mea he nui o mātou tohunga i Te Rere i tērā wā, and i te mea kātahi anō au ka tohunga, pīrangī ia kia noho ko au hei tohunga mō tana marae, mō tō mātou tipuna a Muriwai. Koinā pea te rerekē o ōna whakaaro i te mea kua tohunga ahau i tērā wā. Ahakoa tamariki, kua tohunga.* [Interpreter: And that was the focus of the kuia at that time because the reason why I requested – she was requested because there was no other tohunga at Ōpape and she told me to become a tohunga for my marae at Ōpape because we had a lot of tohunga at Te Rere Marae at that time. However,

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I've just become a tohunga and she wanted for me to be a tohunga for her marae and under our ancestress Muriwai. And perhaps that is the difference of her views, because I was already a tohunga at that time even though I was only a young person, I was a tohunga.]

5 Q. *Kei te pai.*

A. *Āe. Kua puta au i ngā kai mārō, i te taro mārō a waku koroua.*
[Interpreter: And I had emerged from the knowledge that had been passed down from my koroua.]

10 Q. *E hoa, pātai tuarua, a koinā, kāre i te pīrangī kia pau te wā ki tēnei. Koinei tētahi o ngā pātai i puta i Kerikeri, e pīrangī ana au kia whakamātauria tēnei pātai ki ō whakaaro. I te kaha kōrero koe, rārangī mai ana e hia nei ngā wahine rangatira i roto i te whakapapa o ngā iwi o roto o te takiwā Ngāi Tai, Whakatōhea, Whānau-a-Apanui. Mana wahine, he mana tō ngā wahine tūtūā? E mea ana koe, arā anō te mana wahine, he rangatira*
15 *katoa ērā ngā ingoa. Kāre e kore i roto i te hītori, koirā anō ngā ingoa kua mau i te iwi. Pēhea nei ngā wahine tūtūā?* [Interpreter: And my second question because I do not want to spend all our time here. However, this was one of the questions that emerged at Kerikeri and I wish to test this question with your views in mind. You were referring to all the women

20 leaders from Ngāi Tai, Whakatōhea, Te Whānau-a-Apanui. Mana wahine, do common folk women have mana? And there is mana as you referred to with women leaders and those were the names that were captured by the iwi and the history. What about normal regular women?

A. *Pai tēnā pātai i te mea ko te tuarima pea o ngā ngaru – kia aroha mai Ngā Puhī, kia aroha mai Te Tai Tokerau – engari ko te ngaru tuarima pea i a Moko Kaitangata. Moka Kaitangata, taku mōhio, Ngāti Wai. Koirā te haramai, te ngaru whakamutunga i haramai Te Tai Tokerau ki runga ki a mātou. Tīmata tuatahi i a Hongi, i a Pomare, i a Te Haramiti, engari Moka – kāo, ko Mokai – Moka Kaitangata te tuawhā o ngā ngaru, ko*
25 *Haramiti te whakamutunga. Engari ka tango – ka haria tētahi o ngā tapairu o Ngāti Ira o Waioeka ki roto o Te Tai Tokerau, engari ka whakamoea. He aha i whakamoea? He mana tō te wahine nā. Ko tā Te Tai Tokerau i whai ai kia riro ai te mātāmuatanga i a rātou. Ana ka puta ki waho ko te whānau Rewiri, ka puta ki waho ko te whānau*
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Puketapu – aroha mai, ka puta ki waho ko te whānau Rewiri, ka puta ki
 waho ko te whānau Pukepuke, ka puta ki waho ko te whānau Ahitapu.
 He ingoa rangatira ērā ki roto o Te Tai Tokerau. Ka hoki mai wērā uri ki
 roto i a mātou ki roto i a Ngāti Ira. Ka puta ko tō mātou Ariki ko
 5 Hira Te Popo. Āe, he mana tō te tūtūā, engari me whai whakapapa whai
 mana. Ka mana tonu koe ahakoa he tūtūā, ahakoa kua haria hei
 whakarau. Pērā anō o mātou whanaunga nā Tawhai, nā Waititi kei roto i
 Te Tai Tokerau, ara kē. Ko te whakaeketanga ki runga o
 Te Kaha Nui a Tiki. Ka whakamoe i ngā whakapapa rangatira, ka puta
 10 ngā uri mātāmua, ahakoa ngā Henare kei roto o Wharekahika, te tuakana
 o Tā Heemi. Engari, koirā te whai, koirā te whai a Te Tai Tokerau kia riro
 i a rātou te mātāmuatanga, and kāre a Hapa i pērā katoa ki ngā iwi katoa,
 ka whakaeke ki runga i ētahi iwi, ka muru. Ko tāna whai he whai i te
 tuakanatanga. Ko te mahi tuatahi a Hongi Hika i te wā i heke mai i
 15 Te Tai Tokerau ki te rānaki i te mate o wana irāmutu i kōhurutia, i te mea
 ko wana irāmutu i Poihakena ka whānakotia te waka rā e ngā Kotimana.
 That must be my bad Scottish blood. Ka whānakotia te waka e ngā
 Kotimana, ka haria mai, ka whakataka atu tētahi o ngā kōtiro ki Tauranga,
 tētahi o ngā kōtiro ki Whakatāne, tētahi o ngā kōtiro ki a Te Whakatōhea,
 20 ka patua wērā. Koirā te take i heke mai ai a Hongi Hika ki roto i a mātou
 Te Moana a Toi. He aha te mahi tuatahi a Hongi Hika? He haere ki
 Te Mānuka Tūtahi ki te tapahi te mauri o te waka. Ahakoa e hia
 whakareanga tangata mai i te wā i a Puhi Moana Ariki, ki a ia, te mau
 tonu ngā kaumātua, ngā whanaunga o Ngā Puhi arā ki te mauri o te waka.
 25 Ahakoa te waka kei Te Tii, kei Te Tīheru o Mataatua i Takou ki roto o
 Ngāti Rēhia, ko te mauri o te waka i mau tonu i Whakatāne i
 Te Kaokaoroa, i Kakahoroa. So ko te mahi tuatahi a Hongi Hika, haere
 ki te tapahi i Te Mānuka Tūtahi kia hinga a Mataatua. [Interpreter: That's
 a good question because the fifth wave – forgive me Ngā Puhi, forgive
 30 me Tai Tokerau, the Far North – the fifth wave is Moko Kaitangata. He
 was from Ngāti Wai, and that was the final wave that came from the
 Far North upon us. It started first with Hongi and Pomare, Hongi Hika,
 and Te Haramiti. However – sorry, Moko Kaitangata was the fourth of
 the waves of invasion. Haramutu was the last wave of invasion.

However, one of the princesses of Ngāti Ira, Waioeka, was taken to the Far North and married. And why did she get married there? Because that woman had mana and that was fine with the Far North because they would – and from that union came the Rewiri family, the Puketapu family – sorry, the Rewiri and from that union came the Pukepuke whānau, the Rewiri whānau and the Ahitapu whānau. Those are noble famous names in the north and they came amongst us within Ngāti Ira and then from that emerged our ariki Hira Te Popo, and yes there is mana from regular women. However, they must have whakapapa that has mana, and then through that, even though you're only regular folk, common folk, they will be taken, they can be used, just like our relations of the Tawhai, the Waititi in the north, they are also up the Coast, and that was when Te Kaha Nui a Tiki came upon our lands and had a union with the great houses. And then – although, we have the Henares in Wharekahika, they come from the older sibling of Sir James, and that was the pursuit of the Far North so they can attain the senior lines, and that is what happened in all the iwi. Some iwi would plunder and their aim was to attain the senior line and that's what Hongi Hika did when he came from the north to avenge the death of one of his nephews who was murdered, because his nephews in Sidney, their waka was stolen by some Scotsmen, and one of the girls was dropped off in Tauranga, another one dropped off in Whakatāne and another in Te Whakatōhea and they were killed, and that's why Hongi Hika came down to the Bay of Plenty. And what did he want to do firstly? Was to go to Te Mānuka Tūtahi to cut the mauri of the waka. From the time of Puhī Moana Ariki, he descended from there. The elders of – the relations of Ngā Puhī still wanted the mauri of the waka even though the waka is in Takou within Ngāti Rēhia, the mauri, the life essence of the waka was retained at Te Kaokaoroa. And they wanted to chop down Te Mānuka Tūtahi.]

30 Q. *Kei te pai e hoa. Ana kua nui anō tērā whakautu i te ia o te pātai. Ko te mea nui nei, anā* – [Interpreter: That is great, that is more than enough of an answer to my question.]

A. *He mana tō te tūtūā mehemea he whakapapa rangatira tō te tūtūā.*
 [Interpreter: Āe, common folk have mana as well because it is from the whakapapa.]

Q. *Ka pai, tēnā koe.* [Interpreter: Thank you.]

5 **(12:19) JUDGE REEVES TO TE KAHAUTU MAXWELL:**

Q. I have a question just in relation to some of the evidence that we had earlier was around Waikato Awa as a female entity, and so I am just wanting to know what your kōrero is about that and the manifestation of is there manifestation of physical features within Whakatōhea as female entities?

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A. Okay. What is the name of that rākau? No, the one you can get hapū. Anyway, there is. Whakaari is a lady, White Island is a lady, so when she blows her stack she blows her stack and we witness that a couple of years ago. Whakaari is a lady. We see Whakaari (White Island) as a lady and that's in our history. She is called a lady. According to some, married Tihirau-mai-tawhiti and from that union come Mahio maunga. So Whakaari is a manifestation of a lady to us. Then we have Te Awa o Motu, Te Awa o Motu who is Ohinemotu is a lady. The river that flows right through my hapū territory is called Otara. Otara is the smaller of

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Q. And what determines that? Is that a matter of whakapapa for those particular entities?

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A. Well it is a whakapapa because I just said the whakapapa between Whakaari and Tihirau –

Q. Yes.

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A. – and having a child which is another mountain, Mahio. That is just like the stories we have for the maunga in the central plateau of the Central North Island. Our maunga is Ruapehu, Ngauruhoe they are ladies. Ngauruhoe is a lady and everyone fought for her. And then it's whakapapa. There has to be a whakapapa or there has to be a narrative.

Q. Okay.

A. There has to be a narrative. So we have got two rivers and my ancestors thought it wise to build/establish the heart of Whakatōhea on flood plains in between two rivers. You know according to our historical narratives

5 Otara is the lady, hence the name and Tamatea is the man.

Q. Okay.

A. So there is a whakapapa and there is a historical narrative that goes with those stories.

Q. Kia ora.

10 **JUDGE REEVES:**

Okay. Well, we have no further questions from you. Thank you for your presentation to us this morning.

DR TE KAHAUTU MAXWELL:

Kia ora.

15 **JUDGE REEVES:**

Kia ora.

(12:23) TUMANAKO SILVEIRA: (CALLING WITNESS)

20 *Ngā mihi anō ki a koutou o te tēpu. E mārama ana ki ngā āhuatanga o te wā, hei tā ngā whakaritenga ka tū tā tātou kai poupoutanga o te rā hei te rua tekau miniti ki te tahi karaka, āhua rua tekau miniti e toe ana. Tērā pea ka tīmata tēnei ana ka whakatā, pai noa i tērā? He aha tō whakatau?* [Interpreter: Greetings once again to the table, to the panel. I understand the constraints of time, however, according to our programme, we will break for lunch at 20 to 1
25 and there is about 20 minutes left and perhaps the next person can begin. What is your determination?]

JUDGE REEVES:

30 Yes, we will continue for the 20 minutes or so until it is lunch time. It might be useful is possible for the evidence to be given within that time, and then we can commence questioning after lunch break.

TUMANAKO SILVEIRA:

Ka pai ngā mihi ki a koe. Tēnei tangata e whai ake nei a ko Te Ringahuia Hata. Kei konei ia i raro i te kerēme o Wai 2872. Ko ngā nama i runga i tana tāpaetanga ko #A30(b). Kua whakarite e ia wētahi whakaahua ka whakairia ki
 5 *runga i te whakaata nei. Kei te tukuna ā tāku hoa ki a koutou i tēnei wā, ka mutu kei tātou wētehi mea mārō kia tukuna atu ki a koutou anō hoki. Ka tukuna te rākau ki a ia ana tērā pea ka tohatoha i wērā atu pepa ki a koutou anō hoki. Kia ora. [Interpreter: Thank you very much. The following claimant is Te Ringahuia Hata. She is under Wai 2872. Her submission is marked*
 10 *#A030(b). She will display some...on the screen. I will give you a hard copy of what she is about to display on the screen. Perhaps we can share those papers to you all. Thank you.]*

(12:26) TE RINGAHUIA HATA: (MIHI, #A030(b), #A030(c))

15 *Ko te wehi ki a Ihoa ko ia te tīmatanga me ngā whakamutunga o ngā mea katoa, kia whai korōria ki tōna ingoa tapu. Whakahōnoretia te Kīngi Māori Tūheitia Pōtatau Te Wherowhero VII, te makau ariki Atawhai me a rāua tamariki mokopuna tae noa ki te kāhui ariki whānui rire, rire hau pai māriri. [Interpreter: Jehovah is the beginning and alpha and omega of all things and so we may*
 20 *glorify God. I wish to pay homage to King Tūheitia Pōtatau VII, his wife and their children and grandchildren and greater house, good will to all.]*

E aku taumata kōrero koutou ngā urupā o rātou mā e pariri tonu nei e toro pā atu ana ki ngā pakiaka kōrero a kui mā a koro mā. E te iwi nui tonu me kapo
 25 *mai aua kāmeheameha i mahue mai e o tātou tīpuna ko rātou tonu kei te ārahi i a tātou i tēnei rā haere, haere, haere e ngā mate. [Interpreter: To the panel and all of the descendants of those who have passed on who are referring to the histories of our kuia and koroua. And so I refer to those special gifts that were passed down from our ancestors, those who are guiding us at this time,*
 30 *farewell, farewell to our deceased.]*

Taupiri maunga, Waikato taniwha rā he piko he taniwha, Ngāti Mahuta, Tūrangawaewae mō te ao katoa, mihi mai ki tēnei uri whakaheke o Tūtāmure nō Te Whakatōhea. Ko tōna māmā ko Hanenepounamu i heke i te whakapapa

o Tōrere-nui-a-Rua, te tamāhine a Hoturoa nō reira tēnā koutou, tēnā koutou. Tainui tangata e manaaki nei i ngā mātāwaka me tō tātou kaupapa tēnā koutou katoa. [Interpreter: Taupiri mountain, Waikato taniwha rau at each bend of the river there is a chief, Ngāti Mahuta, Tūrangawaewae for the entire world, please

5 greet this descendant of Tūtāmure of Te Whakatōhea whose mother was Hanenepounamu who descended from the whakapapa of Tōrere-nui-a-Rua, the daughter of Hoturoa and so greetings. Greetings to the people of Tainui who take care of all the people from the four winds and our matter before us today, thank you.]

10

E te Kaiwhakawā tēnā koe e whakarongo anō ā-ngākau ki aku kōrero. Koutou te Taraipiunara me ngā pūkenga matua a Kim, Dr Anderson, Ruakere me Ahorangi Linda Smith tēnā koutou katoa, me ngā kaimahi kei muri i a koutou. Kia ora mai tātou katoa. [Interpreter: To the Judge, greetings to you as you

15 are listening to my submission, and to the Tribunal and all of the professors and academics, Dr Linda Smith, Dr Ruakere Hond and the staff that are behind you, thank you very much.]

I've prepared a PowerPoint presentation today to hopefully synthesise my

20 30-page brief down into five kaupapa so I'll just start briefly. Based on what Te Kahautu has already covered, I'm going to skip quite a few of my paragraphs and go straight to the five kaupapa.

READS BRIEF OF EVIDENCE #A030(b)

Heoi anō, my name is Te Ringahuia Hata and I'm a direct descendant of the

25 ancestress Muriwai, rangatira wahine of the Mataatua waka. [Interpreter: ...female leader...] As I mentioned in Kerikeri in Ngāti Rehia, there is 42 generations from myself back to Ranginui rāua ko Papatūānuku. Today I'd like to elaborate on that and go into some depth.

30 The five kaupapa I'll be covering today:

1. Whaka-papa-tūānuku – Ngā Atua Wahine Māori;
2. Te Tiriti o Waitangi;

3. Mana vs Power;
4. Pākehā Feminism; and
5. Identity and cultural disruption of Mana Wahine in redefining our own terms.

5

My father was born at the foothills of Makeo maunga that Te Kahautu just talked about in Whakatōhea. He hails from Ngāti Ruatakenga and Ngāti Patumoana hapū. He was raised with his half-brother Ranginui Walker in the Rāhui valley, with Te Moana a Toi in their front yard and the forest of the Raukumara ranges on their backyard hunting those hills all their lives. Ranginui was raised Catholic by his whāngai mother and sent to boarding school in Auckland to gain a Pākehā education, while my father was left at home and raised deep in te Hāhi Ringatū and helped his whāngai mother raise their family of 21 children. So he left school at the age of 10. He never had a 'Pākehā education' past the age of 12, he couldn't read or write English, he couldn't speak Pākehā, he was heavily dependent on my mother when they met when he was 19 and she later took care of all the needs in his life. He worked in the bush for over 40 years, providing for his three daughters to receive the best Pākehā education that they could.

20

My mother was born at Waioweka Pā in Ngāti Ira. But, however, my sister Robyn focuses her brief of our mother's work and attributes.

So that's the next slide. My maternal grandmother was Rawinia Wehi from Ruātoki and therefore a descendant of the Tūhoe ancestress, Hinepūkohurangi.

The next slide. So my whakapapa can be viewed, as Te Kahautu mentioned, in a lateral or holistic perspective. If I was to demonstrate how I am linked to Ngā Atua Wāhine that is how the very tapestry of her herstories and our herstories provides the backdrop to the tūāpapa of this hearing.

But before that, if we could skip to the slide of Whakaari, I just want to briefly touch on that.

Whakaari – He Maunga Tipua

She is our weathervane and our beacon. She tells us the weather patterns, whether good or bad, when is the best time to go to the sea, when to stay right
 5 away. All our whānau who are raised in Ōpōtiki at the marae, know how to read her signs or her 'tohu'. They take them very seriously because it is a matter of life or death for us. She is like our daily TV 1 weather report. Every single marae in Te Whakatōhea, if you stand out on the mahau of te whare tipuna, every marae can see her. So she is our weathervane and our beacon.

10

But more importantly, she is our ahi tipua. We are spiritually connected to her through whakapapa and the sea scape that surrounds and protects her and calms her. The ocean bed cloaks Papamoana; it moves in perfect sync and motion with Hinemoana and they all communicate to each other.

15

She was her long before man or womankind so we acknowledge her with the greatest respect and we look to her for guidance every day of our lives. She also warms the ocean bed below, she cultivates mineral resources created by volcanic activity, and she provides us with the warning signs that save our life.

20

She shows us signs when the weather is good to navigate the 14 fishing grounds that are between Whakaari back to our foreshore and seabed. She isn't a tīpuna whāea in the human sense, she is our tipua whāea who we draw strength from, as we do a wahine rangatira in the human form.

25 Mana Wahine

I mentioned in Kerikeri the whakapapa from Ranginui rāua ko Papatūānuku direct down through Wekanui to Muriwai, and Te Kahautu has briefly gone into ngā kōrero e pā ana ki a Whaititiri rāua ko Hema-i-te-rangi. So we can skip that and go to the next whakapapa.

30

And then you'll see here from Muriwai down to Hine-i-Kaua and Tūtāmure right down to myself is 42 generations from there.

The concept of Mana Wāhine is rooted in the beginning of womankind and is therefore holistic and all-encompassing. As Ani Mikaere describes: *“The blueprint for the creation of human life... It establishes a cycle that is repeated with each and every human birth at which the female role remains forever central”*.

I support Ani Mikaere’s evidence in Kerikeri that the very term Mana Wahine is actually a product of the ‘patri-fying’ of Māori thought and practice, because colonists regarded “mana” as an exclusive male characteristic and therefore necessary for them to identify “mana wahine” as a phenomenon. Well actually it’s not, it’s in every one of us and whakapapa gives us that right to hold mana wahine.

In my sister’s evidence, we highlight how these belief and value systems are passed down from the significant female role models in my whakapapa, both sub-consciously and unconsciously.

I outline in this evidence, however, how the creation of life itself, whakapapa is developed through the myriad of interwoven relationships in all directions, and that’s what Te Kahautu elaborated on, vertical, horizontal, holistic, circular, all directions. It’s not just one line down straight to one person.

Whaka-Papa-tūānuku

Whaka means to create, cause, bring about or to action. *Papa* comes directly from Papatūānuku. Therefore, *whakapapa* is about establishing that solid foundation from whence we came as womankind originating from our earth mother. Whakapapa is the anchor and rock to which we tether ourselves in the storms of confusions and chaos and colonisation that come momentarily to disrupt us from our cultural identity, and I want to emphasise ‘temporarily disrupt’.

Our inheritance is beyond the physical realms of the naked eye and it is a spiritual journey that connects us back to the source form within. Te Kahautu is a prime example of how: “You ask one question, you are going to get a

spiritual journey right throughout – more than one answer.” *Koirā te ao Māori*.
 [Interpreter: It is the Māori world.] That’s how we see things through that lens.
 It’s not a question, answer, question, answer for us. That’s what it means when
 we say: “*E kore au e ngaro, he kākano i ruia mai i Rangiātea.*” [Interpreter:
 5 “We’d be lost, for I am a seed sown from Rangiātea.”]

So to fully grasp the concepts and implications of a Māori worldview of *Papa* is
 to reconfigure the Western mind, such as the notions of metrics because that’s
 becomes absent. Physical delineations, ruling lines becomes unnecessary
 10 ‘mean high water spring marks’, ‘certificates of title’ and other such terms that
 the Crown impose on us that I’ve had to endure for 10 weeks whilst giving
 evidence in the MACA High Court Inquiry, forcing us to draw lines on our
 Papamoana and Hinemoana space, are actually fanciful and irrelevant. Take
 those lines away, we all whakapapa to the moana full stop. The water is us and
 15 we are the water. No lines, no rulers.

The drawing of lines in maps and the redefining of our cultural territories is very
 difficult for Pākehā to grapple with, because their founding fathers of modern
 science (I’m talking about the 17th Century and onwards) described the universe
 20 as a well-organised machine, their paradigm precision on the world in
 mathematical terms. To Galileo, Nature spoke in quantifiable; Newton could
 explain in fundamental measurables; Rene Descartes’ French philosopher was
 mathematical. The laws of the physical science were extended to developing
 the laws of society that only which they quantify, they measure, and empirically
 25 determined was that is the value. Kāo, in Te Ao Māori we just simply know our
 land, our sky, our sea, our territories, our whakapapa – that is our measure.

Therefore, by adopting this Cartesian frameworks, the social science reduces
 complex phenomena of whakapapa into a collectable, packaged, manageable,
 30 important, controllable data, developing a whole vocabulary of power, purpose,
 identity, economic value, which could be rammed into measurable form and
 regurgitated in simple English, turning our whole Te Ao Māori worldview of
 whakapapa into just merely data.

What occurs is a transformation of the whenua into a construct of a commodity. It can be bought, it can be sold, and it can be exploited for capitalist agendas. And you'll see that when the Crown or Pākehā force us to use whakapapa against each other for settlement purposes. *Kāo kai te hē tērā*. [Interpreter:

5 That is wrong.]

Colonial gender rationalities actively oppress our identity, authority and the voice of women.

10 So if I go to the next slide. I'm just rushing through this. I'm just conscious of our time break for lunch. This is the chart that starts from *Io Matua Kore, Io-nui, Io-roa, Io-te-matua, Io-taketake, Io-wānanga, Io-tikitiki-i-te-rangi* and many more Io. I've just really synthesised it. *Ka heke mai ki a Ranginui rāua ko Papatūānuku ka puta, ka puta, ka puta*. [Interpreter: Descending down to
15 Ranginui and Papatūānuku.]

If we go to the next slide, we go down. We keep coming down to 70 generations and then the next slide you will get to Irākewa. *Tērā tētahi, tērā tētahi whakapapa*. [Interpreter: That is one whakapapa.] And then from Irākewa of
20 course Muriwai's father you get to Muriwai, Toroa, Tāneatua to a different parent, and Puhi.

You will remember in Waitangi, I gave the whakapapa from Te Kahautu coming down to Wekanui. So you will see how it comes down a bilineal matriarchal
25 whakapapa not patriarchal.

If we go to the next slide. Again, whakapapa down to Te Ringahuaia Hata. So if we start my whakapapa from Io Matua Kore down to me that is 72 generations direct – from the source.

30

It is my responsibility to protect and nurture all that whakapapa that I hold. And when I say: "I stand with a thousand ancestors behind me", I think it is more than a thousand ancestors quite frankly. Every one of us in this room today can whakapapa direct from the source.

Just before we break for lunch, I just wanted to quickly mention, when we talk our pepeha you know how we start our pepeha just from our maunga or from a waka, well a lot of that has been a colonised thought in my view because
5 actually our pepeha we can go all the way back. It is just that for convenience and purposes we tend to synthesise our own whakapapa to meet the needs of Pākehā lens or a Pākehā worldview in the interests of time. So I'd like everyone to review that because my whakapapa may have taken seven minutes but at least people know straight away where I come from and I don't start in 1840
10 and I don't start from my waka, I start right back. So on that note I think I'll just leave it there and continue after lunch.

JUDGE REEVES:

Kia ora. Kua reri te kai? [Interpreter: Is the lunch ready?] Āe. So lunch is ready I understand so we are going to break now until 20 past 1 for lunch.
15 Kia ora.

HEARING ADJOURNS: 12.42 PM

HEARING RESUMES: 1.34 PM

JUDGE REEVES:

Before we recommence with our witness I just want to have some words about
20 the timetable. The timetable that we have for today is for today so any evidence that is not completed within the timetable today will be taken as read and we will start tomorrow's timetable with those witnesses who are scheduled for day 2.

25 And the other matter I just wanted to make clear was witnesses who are not present or able to be present, we are going to take their evidence as read and submit any written questions and in particular, Ms Hall, I am referring to Pastor Tamaki who is unable to be here I understand, so we will take her evidence as read. I know that there were some questions that we certainly – I
30 would like to put to her but those will be in writing.

DONNA HALL:

Ma'am, we have a delegation here to present her evidence, they have travelled for it. We will fit within the time that was allocated, we have timed it very carefully so we don't think there will be any problem keeping to what is
5 scheduled.

JUDGE REEVES:

But the issue with that though that this is her evidence.

DONNA HALL:

Yes, concerning –

10 **JUDGE REEVES:**

And yet she is not here to give it.

DONNA HALL:

– concerning Destiny and we have Destiny people here who can address any substantive questions. They've come in for this, they're sitting in the room, the
15 time is allocated and they will fit that timetable.

JUDGE REEVES:

Well, that time is allocated to the witness, to Pastor Tamaki and –

DONNA HALL:

I would ask that you consider this, they have been here all day and we will fit
20 the timetable. We will not go over it.

JUDGE REEVES:

Well, we were only advised of this this morning.

DONNA HALL:

Ma'am, the only change that affects the Tribunal is who is sitting there. We
25 didn't – tangis happen and we can't control this, it happened.

JUDGE REEVES:

Well, the issue is her evidence, it is not that her evidence will not be considered, we have all read her evidence in anticipation of her being present here today. Now, through unforeseen circumstances she is unable to be here today and it seems to me from a procedural point of view and a substantive point of view
5 the questions we have for her and her evidence need to be put to her personally.

DONNA HALL:

If I might, the full New Zealand Council membership has been given notice of the program, they are already signalling that they are going online, on stream.
10 We are – this is a significant paper for the whole of the council and many others are going to follow and there is a consistent theme to the position being taken by the council witnesses on Mana Wahine. So, I appreciate you have read the paper, Ma'am –

JUDGE REEVES:

15 Yes.

DONNA HALL:

– but it is all the others that haven't.

JUDGE REEVES:

Yes, well I mean, it is not that that evidence is not going to be considered, we
20 have all read it, we have all considered it, we were not aware until today that she was not going to be here to be able to speak to it and in those circumstances as far as I am concerned, the normal steps would be that we would take that as read and submit questions in writing.

DONNA HALL:

25 I wasn't aware that we couldn't put in a reader, if that is a ruling that you are making then I do ask that it go into writing.

JUDGE REEVES:

Well, it is more than a reader, you are suggesting to me that other's will be answering questions on her behalf, so it is more than just reading her evidence into the record, isn't it?

DONNA HALL:

- 5 Well, the submission is put on behalf of Legacy, a movement with many parts to it and members in it and if the questions are about how Legacy goes about its business, there are others other than Pastor Hannah who can give a response, an informed response.

JUDGE REEVES:

- 10 Yes, well –

DONNA HALL:

So, we have 30 minutes allocated and we object to losing those 30 minutes.

JUDGE REEVES:

- 15 Well, the brief is written in the first person, it is her experience that she is relating to us.

DONNA HALL:

Yes, yes.

JUDGE REEVES:

Well, how can someone answer a question on her behalf?

- 20 **DONNA HALL:**

The brief is written on behalf of and she says in it, 'She is a pastor of Destiny Church and she is there to discuss the evidence which Legacy will be leading on the work it does with women in the communities where their groupings are based.' It is an important flagship position not only for
25 Pastor Hannah personally but for Legacy and then for the district Māori council that she is a deputy chair of, that is the South Auckland District Māori Council. There are 14 marae that work with her and this is a very large grouping of marae

that function together and the women that they have that make up their constituency are some of the poorest in the country with the greatest need and this evidence points to their story. We've heard a fantastic customary story this morning. Now let's hear the story of urban reality in South Auckland.

5 **JUDGE REEVES:**

Well my preference would be that we hear from her. I am willing to, if an opportunity can be found for her to give evidence in person at a later date then I think that would be the preference of myself and the panel that we hear from her directly in relation to her evidence.

10 **DONNA HALL:**

Yes.

JUDGE REEVES:

I mean no disrespect in terms of those who have come to represent her, I appreciate that effort that has been made, but I think it is important that we hear her evidence from her.

DONNA HALL:

Very well. That is your decision, we will accept it's your decision.

JUDGE REEVES:

It is.

20 **DONNA HALL:**

We have our second witness is fine, yes?

JUDGE REEVES:

Well he is able to be – we have arranged for him to be Zoomed in, haven't we?

DONNA HALL:

25 No, my second witness is Mrs Anne Kendall.

JUDGE REEVES:

Sorry, right.

DONNA HALL:

She has also travelled to be here today.

JUDGE REEVES:

5 She is present, is she?

DONNA HALL:

She is present.

JUDGE REEVES:

Well there is no problem then.

10 **DONNA HALL:**

Thank you. We will fit in the timing with her. A lot of her submission actual dovetails into what Pastor Hannah had to say. So we do emphasize that this is a movement of thinking across the whole spectrum of the Council, and that's why we're being very difficult about losing our position there. Okay, thank you.

15 **JUDGE REEVES:**

Well we are keen to hear from those witnesses, but it must be in person. Right, I think we are ready to go.

ANNETTE SYKES:

20 Ma'am, before we start, can I just seek leave to take our jackets off, it's quite hot in here. Is that okay? Can we take our jackets off?

JUDGE REEVES:

Yes, absolutely.

ANNETTE SYKES:

Thank you.

25

(13:42) TE RINGAHUIA HATA: (#A030(a), A030(b), A030(c) CONTINUES)

Kia ora. Kia ora tātou. If we can go back to my slide, PowerPoint slide, I was just briefly touching on Ngā Atua Māori section to slide 6 to the whakapapa of Hinepūkohurangi. So I mention that there are, well as we know, there are at least 70 Atua Māori from Rangi and Papa that we know of and from what I've been told through Kōrero Tuku Iho, there are at least 80+ Atua wahine. So the next slide here, as Te Kahautu mentioned as well, is the whakapapa of Hinepūkohurangi and that's on my Tūhoe side.

10 *Hinepūkohurangi, ka puta mai ko Pōtiki I.* [Interpreter: Potiki the first.] And then you get our Ngāi Tūhoe connections. And then the next slide of courses is on my Whānau-a-Apanui, Te Whakatōhea side, the whakapapa to Hinemoana, and that's the Atua wahine that we all come from in relation to coastal tribes as well.

15

If we go to Te Tiriti o Waitangi section, para 40 of my brief, really I just wanted to touch here on the fact that the seven rangatira of Te Whakatōhea who signed Te Tiriti o Waitangi, that is that PowerPoint slide, and you heard Te Kahautu speak of the rangatira who signed: Rangihaarepo, Rangimātānuku, Te Aporotanga, Tauatoro, Wi Ake Ake and Wakiia or Whakiia as he is also known as. So next slide, keep going.

25 And I just wanted to highlight here that the cultural disruption here is when Ferdarb, who was a traitor at the time, was going around collecting signatures for the Treaty that he wrote a cross beside my tīpuna's names and he drew a cross to show that they were affiliated to the Roman Catholic Church. Keep going, keep going.

30 So those rangatira that were affiliated or known as Pikopō, episcopus from the derivation of that word. But what I'm trying to show here is even in 1840 when we're signing the Treaty and putting our mana and our blood onto Te Tiriti, the Māori version, you still come along and there is a Pākehā that comes along and distorts that for us.

I agree with Treaty duress like Moana Jackson on this matter that it's unfathomable that rangatira ceded their sovereignty to the Crown by placing their signature on that document. See the three: Tauatoro, Rangihaerepo and Rangimātānuku, Ferdarb put the cross beside their consent or permission.

5

My ancestors could simply not consent to something that was not only contrary to tikanga Māori, but also the very base upon which our hapū are organised. Therefore, I have to assert here did not cede their sovereignty to the Crown in 1840.

10

In my brief I just go through mana versus power just to highlight the sites of power that were raised by Dr Moana Jackson and the concept of power is the idea of political and constitutional power. So the specifics of power, which is the next slide, is:

15

- a) The power to define;
- b) The power to protect;
- c) The power to decide; and
- d) The power to develop.

20

And the concept of mana as constitutional power thus denotes our absolute authority and that becomes the prerogative of the hapū. So in saying that, this can also be seen as a remedy for this inquiry because as you heard from Mamae Takerei, all we are asking for is the mana whakahaere and the power back to us to determine, define, protect and decide and develop our own well-being and our own remedies. So if I were to turn that into a Te Ao Māori lens, we're looking at mana whakahaere, mana āki, mana tiaki, *mana whakatupu*. [Interpreter: To develop mana to statement.]

25

30

If you put it into a Te Ao Māori concept, I would say that this is one of our remedies that I would be seeking from this inquiry because the sites of power reside in the institutions of arikitanga and rangatira wahine as well, and you heard from Mamae and Te Kahautu how much power or mana whakahaere women actually do hold. So it's getting back to those wahine rangatira who are

repositories of whakapapa and kōrero for the iwi, and of course knowledge of the environment, how it existed and how we interconnect.

If we go to my paragraph on Pākehā feminism, I was really just wanting to highlight here that although we had Māori suffragettes and although we had many Māori women that were allies with our Pākehā women in New Zealand, we still – we have different challenges as wahine Māori and that White feminism is a direct challenge and a reaction to patriarchy and sexism, whereas for wahine Māori it's more – it's bigger than that for us. We have different struggles, it's White supremacist ideologies, it's White women, it's White men, and it's also Māori men. So the spirit of sisterhood is a hallmark of Pākehā women and liberation born from the 60s and 70s, but for wahine Māori it's much more than that, and you heard Dr Leonie mention that in Waitangi when she said Pākehā need to learn to be good manuhiri, White feminism, and actually stay in their lane.

So identity and cultural disruptions is where I really would like to focus on. The single largest identity and cultural disruption for wahine Māori is of course colonisation, and that's the slide from the great Robyn Kahukiwa, her art piece, this one here, so power to define. Who has the power to define Māori without understanding of colonisation and Māori sovereignty?

Historical trauma is defined through research as a collective trauma manifesting through a lifespan of generations of oppression. So settler colonisation itself, turned historical trauma and passed it down through our generations solidifying itself in our education and political structures, and that's what the disruption and the eraser of our Indigenous identity, that's how it occurs, that's historical trauma, direct result of political and cultural disruption.

So Māori have suffered generations, whānau, hapū and iwi level of psycho historical trauma. It's passed down through the generations and so it makes healing and recovery really difficult to address and it takes multi-faceted methods of healing our past in order to move our people forward.

We all developed an inferiority complex to Pākehā. My parents, their parents and their parents as a result of colonisation developed this lesser band, or we feel inferior to Pākehā, therefore, we should listen to what they say. “They will look after us. We shouldn’t challenge their ideas. We should go against the grain we might get – you know all those sorts of things is an inferiority complex and that is also a huge disruption on our culture. Because then you see Māori women and wahine Māori going into a subservient type of role and so their mana wahine is further watered down and diminished based on that heteropatriarchal culture that is imposed on us. There has been generations of it and you see it coming through. Any wahine Māori who speaks out and challenges them is stropo or radical or you’re an activist, nē? So it’s those sorts of myths that we need to dispel and actually turn around and say: “Well no, actually I do have the mana to stand and speak and challenge you directly.”

15 Paragraph 70. The **political disruption** on me as a Whakatōhea was muru whenua and raupatu. Those are the processes of the Crown, and also described by the late Rose Pere as Kaupapa Kai Koka, processes designed to eat and gnaw at our mother and at our whakapapa and displace generations and generations of our whānau from our tūrangawaewae and whenua.
20 [Interpreter: ...homes and lands.]

The **cultural disruption** that accompanied that political agenda forced displacement from our land. It created linguicide (the death, near death, and death of our language). A lot of our old archaic te reo Māori concepts and words have actually died. There has been a revival to try and get them back, that is linguicide. Cultural genocide with devastating impacts to our identity. I gave an example earlier how we are now forced into this square box of starting our pepeha from our mountain, maunga, river you know and shortening ourselves as if we need to feel constrained to this square box here. I’ve never heard women do a pepeha that go all the way back to Io Matua Kore when they stand and speak and those sorts of things need to be brought back. But that is a remedy we can do ourselves.

Re-defining our own terms

In that paragraph, I talk about mana and wahine and how need to redefine the term 'mana' as well. It comes from the Latin word 'power' comes from the Latin word 'pōtere' which means 'to be able' to. It shouldn't be translated, mana should never be translated as mere power, because as you have seen and it
 5 has been demonstrated mana comes from whakapapa. It does not come from status.

So to have mana you have to have whakapapa Māori, which is my view, therefore, that Pākehā cannot have mana. How can you have mana if you don't
 10 have whakapapa Māori? So that is my very strong belief.

On that, I'd just like to end on the last slide, which is a woman named Sarah Grimké, who in 1792 to 1873 American Women's Suffrage Abolitionist on the last slide she says: "I ask no favours for my sex. I surrender not our
 15 claim to equality. All I ask of our brethren is that they will take their feet from off our necks and permit us to stand upright". Now if I put that in a Te Ao Māori context we go to Mira Szászy. Mira Szászy just as visionary in my paragraph on my brief this is her philosophy:

20 We are the children of Papatūānuku, the Earth Mother, one of our divine Primal Parents. We contend that all of Nature derives from her – our lands, our forests, our rivers, our lakes and seas and all life contained therein. As such, our spirituality is deeply-rooted in the earth, the lands upon which our forebears lived and died, the
 25 seas across which they travelled, and the stars which guided them to Aotearoa. They were also physically sustained by the produce of Tāne and Tangaroa. The sanctity of the Mauri of all things was respected.

30 Now that is the Te Ao Māori lens on the same concept that you heard from a Pākehā feminist and that is the difference between whakapapa Māori wahine rangatira ruahine ariki. Kia ora.

WAIATA TAUTOKO

JUDGE REEVES:

He pātai?

(13:56) KIM NGARIMU TO TE RINGAHUIA HATA:

5 Q. Tēnā koe tuahine, he mihi anō tēnei ki a koe. I'm actually quite keen to pick-up on where we left off in Kerikeri. So when we were talking in Kerikeri, I signalled to you that I would be quite keen to hear a bit more of your perspective around some of the language and terminology that has been used so far in these hearings and particularly, about the distinctions between disruption, erosion and taking of mana. I am also keen to hear
10 from you your thoughts on whether or not the Crown can do any of those things.

A. Kia ora, kia ora Kim. I think you're correct in the way that the terminology is translated into a Pākehā concept and bandied around and the problem with that is the dilution of the mana within that kupu. So take 'mana' for
15 example from a Te Ao Māori worldview, as Te Kahautu mentioned, you have mana and tapu that go together so there is a lot of dual type duality within one kupu Māori. We should be redefining those terminologies back to our own original herstories where they came from. Mana has a whakapapa. The kupu has a whakapapa itself. Tino rangatiratanga is another one, you know, it is not a flag can I just say. Tino rangatiratanga is not a flag, so those sorts of decolonising our own minds into thinking that a kupu Māori is defined within an image is also an incorrect narrative to start talking about. Because at the core of it all, of course, we always come back to whakapapa. Wahine is the same or wāhine in plain simple
20 terms hine and wā, wā meaning time or season or duration or a period and so that has several meanings when it is put into a context. So depending how you use that kupu for example 'mana wahine' that term mana wahine is the petrification of a heteropatriarchy narrative that was redefined and defined, as Aroha Yates-Smith's entire thesis talks about, by Pākehā ethnographers. Mana wahine is a concept or a term that was recreated because for us *he mana tō te wahine he mana tō te tāne*.
25 [Interpreter: ...woman have mana and so do men.] It is an intrinsic value that we are born with, it is not a concept so that is another example. And
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of course, we shouldn't be using the word 'power' to define 'mana' because, as I said, Latin's derivation of power is 'pōtere' which is just merely to be able to do something. Having said that, how do we remedy that? How does the Crown remedy that? Well, first of all, they stop
 5 defining our terms for us and they need to listen to the context behind what we are saying when we are talking language because of course the Māori language has whakapapa. The English language defines everything in a mathematical lineal way and process as data. Terms like sovereignty, which also has a French derivation, don't encapsulate and
 10 capture whakapapa. So we should always only use kupu Māori and then when we describe and talk about those kupu, we add in there our own redefinition of that, if that makes any sense? The linguistic and the cultural disruption of our language, as a result of colonisation, has meant that a lot of our archaic beautiful, oral te reo Māori was lost and those are
 15 the sorts of things we need to get back to rather than letting Pākehā or English define it for us.

Q. So just circling back to when you talk about mana wahine being kind of, I guess, labelled by the colonists, and that that was basically a petrification, do you think they did that because they were seeing Māori women
 20 exercising authority and that concerned them, or do you think that they recognised that mana was inherent in all Māori women?

A. I don't think that the Crown at the time the concept was developed that they saw any mana at all in Māori because, as I've mentioned, power is the narrative that they go by. To power is power, to control and to
 25 confiscate. And so it's all about having control and authority over an indigenous or minority culture because the outcome of that assertion of that power is of course land. It was all – so, when they create and conceptualize the term mana wahine, it wasn't in the way that we define mana wahine to be. For example, if they were there – we would've been
 30 an equal status in roles and government since the 1840s. You would have had much more wahine rangatira sign Te Tiriti o Waitangi, but we didn't. We had 13 that we know of that have signed Te Tiriti. So if there was a genuine intention of faith and understanding that concept, you would have had complete equality of wahine Māori in our nation when

they arrived to our shores, and my uncle Ranginui speaks of this in-depth. Dr Aroha Yates' thesis is all pretty much on all male ethnography and the changing of our stories from herstories to histories, and yes, so they have a perspective as well on that.

5 Q. Kia ora, ka pai, thank you.

(14:02) DR ROBYN ANDERSON TO TE RINGAHUIA HATA:

Q. Tēnā koe Ms Hata.

A. Kia ora.

10 Q. Can I just – I may have misunderstood, you said something about mana wahine being a term that was recreated.

A. The concept.

Q. The concept.

A. Yes, the term mana wahine, yes.

15 Q. But is that a term that would have been used traditionally or is it something that has grown in reaction to what has happened to Māori society as a result of colonisation?

20 A. We don't refer – so if we go back to the generations Te Kahautu spoke of and our nannies at the marae, they never turned around and said, "You're a mana wahine. You're a mana wahine. You've got mana. He mana wahine koe." It's not a concept that's in our whakaaro because we all have it, it's in our DNA.

Q. Yes.

25 A. So if you take it from their generation down to the next two generations as male ethnographers came and, you know, distorted our history and twisted whakapapa and only focussed on patrilineal genealogy through our education system, you find that the term 'mana wahine' became a thing, a concept. Mana tāne became a concept, you know what I mean, and then you find that Māori started buying into the narrative and writing frameworks and cultural frameworks using that sort of narrative when
30 quite, you know, to us, how we're raised, it's innate to us, we know it, we don't have to explain or define it, and so even now we very rarely say, "He mana wahine ia, he mana tāne," we say he mana tō te wahine, she has mana, he mana tō te tāne. Conceptually it's extremely different.

We're looking at it through a different lens, and so that's why I completely agree with Ani, she wrote this years ago, completely agree that the actual concept in term has been misconstrued over the years and we really should just put that aside and get back to whakapapa, the kaupapa of mana, the kaupapa of wahine, rather than term it mana wahine.

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Q. All right, thank you, and you also talked about the signing of Te Tiriti in Ōpōtiki.

A. Yes.

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Q. Is there any kōrero about women trying to sign and being told not to that you're aware of?

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A. Not that I'm aware of, although having said that, that Te Kahautu spoke of one of our kuia, Minnie Tamaipaoa, in the Native Land Courts from the 1872 Maketu Native Land Court minutes it's Minnie that sent out to all of the court hearings and she was prominent in that, she comes from one of the original whānau lines of Hira Te Popo of Ngāti Ira, and so she was sent out to attend all the court hearings. However – so obviously she signed a lot, she signed her name on those documents as well, that's in the 70s. I think by then in Whakatōhea colonisation had already ripped through our iwi, and so from that 1865, which was the battle of Te Tarata, post-the battle of Te Tarata you found that whole generation of our tīpuna started to wax and wane. Their levels of mana and their power as they were dispossessed from their whenua started to wax and wane, and so you saw a lot less of Māori wahine coming forward, you saw a lot less because of course they suffered hugely at Te Tarata. Mokomoko's wife, the women in that line were raped by the soldiers that came when they invaded our – so you can imagine as I spoke in my brief the psycho-historical trauma that that has on the female whakapapa is massive and those affects and impacts are still with us today. We still haven't gone back to heal that process through colonisation. So that journey is still ongoing, but again I bring it back to that wahine rangatira status had by then waxed and waned around the time period you're talking about.

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Q. All right, thank you, and could you just explain on paragraph – or could you just elaborate on paragraph 55? And you are talking about wahine

Māori determining whether it was a matter of life or death of any individual and so forth?

5 A. Yes, so a couple of examples there of course if we go back to my
ancestress Muriwai. Muriwai is probably the best example I can give that
is a matter of life and death, and she took it upon herself to essentially
10 spiritually take on the persona of a male, as in strength, inner strength to
go out and bring the Mataatua waka back in. So for wahine Māori it's a
matter of life and death because it's for the well-being of the hapū, the iwi
and the whānau. Another example, well again I raised Whakaari. So if
we come from a wahine tipua perspective, Whakaari is a matter of life
and death listening to her tohu, and as we all saw the devastating impacts
of the eruption, for Whakatōhea and for those who know the history, we
read the signs, we read the signs, we know not to go out there. But of
course, as tourism and capitalism sets in, tourist boats went out there.
15 They don't read the spiritual signs as Whakatōhea do, and not one
Whakatōhea person died in that eruption because we know the signs, we
don't go out there. So that's another – I guess that's what I'm talking
about in that paragraph.

Q. All right.

20 A. When we make decisions, it's life and death.

Q. All right, thank you, thank you for your answers.

A. And the sea, when the sea is rough, Hinemoana, Papamoana, Whakaari,
all those tohu are all feminine divine determinations of determining life
and death for the betterment of our people.

25 Q. All right, thank you, those are all my questions.

A. I thought you were going to ask me about Pākehā feminism?

Q. No, I thought I would stick to my lane and avoid that one, just stay in my
lane.

A. You can ask.

30 Q. It is all right. I might veer out at some point in the future. Thank you very
much.

(14:09) DR LINDA TUHIWAI-SMITH TO TE RINGAHUIA HATA:

Q. Thank you Te Ringahuiā, a lot of food for thought in your evidence.

A. Kia ora.

Q. I guess what I want to go back to is a world in which is a mana world, all right, te ao Māori, which, and is the best analogy I can come up with is a goldfish in water and the water is everything the goldfish needs and so in
5 a mana world, the question is whether it's the water that enhances the mana or the individual or in this ika, you know, so whether it's all about individual agency is how I express it or is it around the common sense of a people who live by the tikanga of mana? So, I'm just coming at it a little bit differently from the sense of the individual and the collective and what
10 a normal mana world might have looked like. So, have you got some whakaaro on that?

A. Yes, until a deep-sea oil drilling comes along in our waters and drills then you had disruption but in any perfect mana enhancing world as a wāhine Māori everything is related and connected to each other. So, the fishes
15 has a whakapapa to Tangaroa the wai, Hinewainui, Hinemoana all whakapapa to each other. So, at the end of the day you can't see those things as separate. They're all collective. It's a collective identity because we whakapapa to each other regardless of whether it's a tipua, and environmental thing or a fish or a human, we're all related right up to the
20 dew that drops that creates the tides. And the tides, the seas, that all imbues, which is why when we go out on the sea, we karakia, we karakia for that protection, we karakia to the Gods, so all the Gods that are related to that. So, yes, all for the well-being of feeding our people but more so in respect of the whakapapa to which that kai that we're about to eat,
25 comes from. So, I wouldn't look at it as mana as such, I would still go back to the whaka-papa-tūānuku o ngā mea katoa. Mana is still looked at I think in a level of some kind of an authority. When you use the word mana, you're still, it still kind of invokes this power and authority to manage or control it and that's what I mean when I say the mana that I'm
30 talking about is the value and the cultural DNA within me, the birth and blood right that gives me the right to be completely Māori, wāhine Māori. And I don't want to have authority over anything but I do feel obliged to protect it. So, there's this constant protection and I know a lot of wāhine Māori feel it, we get defensive and it's a constant protection. Protection

of land rights, protection of the ocean, protection of cultural identity, disruption, political, raupatu, everything. It's about protection and nurturing. Hope that answers it.

5 Q. You've probably got better wāhine tipuna than we do in Ngāti Porou then, if it's all about protection. No. So, I what I want to flick now then is to disruptions.

A. Yes.

Q. And ask you whether you think the disruptions caused by colonialism were –

10 A. We're still being disrupted. Yes.

Q. Well, were entirely sort of extractive. What it about what was taken and lost or was it also about what was added – like added into the water?

15 A. Settler-colonialism was just pure power to take control of lands. Plant your stake in the ground, put your flag and say this is my land. That also goes back to Waitangi when Mereana spoke of the papal bull, that's where it all originates from, that document, whether it was Catholic or whatever religion, it gave them the authority and the power I wouldn't say mana, power to take control with that document of any indigenous lands that they felt they could take over. So, the disruption continues today.

20 Colonisation didn't stop. It still continues every single day. It's just different layers and levels of it and we've become so assimilated ourselves and colonised our realities are also quite complex. We see, for example, you know, a really basic example is wearing red lipstick with a moko kauae. I mean Timoti Kawiti reminded me quite clearly, "if you're

25 going to wear a moko kauae, Te Ringahuaia, and you're going to get one, you go all the way. You don't go and get one and then think you can still wear red lipstick". That sort of cultural clash, it makes you think, okay. You know, to him that was a cultural disruption on our identity. So, all of that reclaiming of our mana wahinetanga, takes years and years and years of decolonising our own colonised reality and I think we do that

30 quite well in the activist movements because they're straight up straight to the gut you know. No muck around, there's no mincing of words, you just go, do protect, protect our rights. So, yes, I think, I think the disruption is temporary is what I'm saying. It was never permanent so it's our job

also and the crowns' to acknowledge that their responsibility and role when honouring the Treaty politically as our entity is that they have to make sure that they give us all of those powers, sites of power that I spoke about, back to us to control.

5 Q. Thank you.

(14:16) DR RUAKERE HOND TO TE RINGAHUIA HATA:

10 Q. Tēnā koe, Ringahuiā. *He pātai āku.* [Interpreter: I have some questions to ask you.] Just I think I totally appreciate your comments about, yes, it's very difficult to equate the concept of mana with anything such as power, status, authority, those are completely different concepts. They've come from different systems.

A. Yes.

15 Q. And I appreciate that. I think the way in which you explained a mana is directly associated or attributable to whakapapa and you made that very clear. And it's a little bit different in perhaps or maybe it's just from a slightly different perspective to what Te Kahautu said and perhaps what Te Kahautu was talking about was wāhine rangatira and the mana associated with wāhine rangatira whereas your one was more all-encompassing in saying whakapapa for all wāhine comes through, that's where the mana is based. So, sorry, I'm just going through some scenarios because sometimes when you get a big, all-encompassing statement, sometimes it's important but to put different scenarios of where that may be challenged, that perspective. Such as a woman who doesn't know her whakapapa, is it about knowing your whakapapa or is it about simply having a sense that you are Māori is sufficient? So, if a person doesn't know where they're from and that – because we're talking that's an extreme case of disruption of whakapapa, doesn't have any connection, is fully urbanised and can't find a way to reconnect with any particular place. Is that still connect with that concept of mana that you were describing?

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A. Absolutely. Absolutely and that goes to the heart of that disruption, generations of Māori, wāhine Māori that have been disrupted as a result of intergenerational trauma put on them and intergenerational

incarceration, both physical incarceration and mental incarceration, which leads to mental unwell-being of our people, is directly related to displacement and dispossession of their whenua. So, I speak about it in my paragraph talking about the umbilical cord. It's in the paragraph

5 around how once you sever a wāhine from her whenua, you're severing the umbilical cord that's attached to the land. So, urbanisation, the urban drift, you're severing well, the government or political process, severing that wāhine Māori, one wāhine Māori that then affects 60 whānau members from the whenua. So, you will get intergenerational

10 displacement of whakapapa knowledge to her. And so I'm not – the concept of mana is with her, it's always in her but to get back to that reclamation of a remedy of historical trauma is by learning your whakapapa because once you learn it's not – I was just having a kōrero about this as a remedy, it's not about taking medication, it's not

15 medication that cures our people, it's whenua. So, you give a wāhine and her whānau land, they will live forever on that whenua and then you learn – she will start to learn her genealogy and how she's connected to that and that's where the cultural regeneration and healing starts. But of course we can't do that in this country because only three percent of land

20 is owned in Māori hands. And so basically, unless you purchase your own land or you go back to your whenua papa tipu everyone is dispossessed and displaced and floundering around finding identity. Sorry that is a longwinded way. As I mentioned, questions and answers go like this not...

- 25 Q. *Kei te pai. Ehara i te mea* – [Interpreter: It's not as if –]
 A. *Āe.*
 Q. – *he māmā ēnei take e kōrerohia ana.* [Interpreter: – these are easy issues to discuss.]
 A. Sorry, Kahautu mentioned, wahine rangatira and he is talking about mana and tapu, so there is herstories and histories that are tapu and tapu in the
- 30 sense of sacred knowledge that only some people can hold, not everyone can. So those are the wahine rangatira status he is talking about. Whereas the mana wahine concept I'm talking about is the cultural genealogy of mana through whakapapa.

Q. Ka pai. I just have one short, maybe a long answer is that, do you think that there is a place for redefining the concept of how whakapapa is constructed for the purpose of a situation where, you know, there is trauma within that whakapapa and going into that whakapapa re-traumatizes something that carries a huge amount of burden?

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A. Absolutely. Ko tāua tāua tērā Taranaki me Whakatōhea. [Interpreter: It is where us Taranaki and Whakatōhea.]

Q. Is there space for finding other ways to formulate? As you said, if land is made available and if a person forms a whakapapa defined within that space, what are your thoughts? I don't want to go broadly but just your quick thoughts around that.

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A. I don't believe that whakapapa or going back to a whakapapa is re-traumatizing. I think it is actually quite healing. Through that pain and anger and learning that is where we find our healing. But, as we know with Taranaki and Te Whakatōhea, so much of our land was confiscated and the difference with the political disruption for us is we never left Whakatōhea. We never left. We moved on to a different land block. We were rounded up like Native American Indians on Ōpape Reservation for a few generations but we never left our rohe. We never left our land and we are still finding reclaiming our whenua back through that process, but the actual cultural healing process for us as a people never ends. It is ongoing as generations have been born into that trauma that you're talking about. So the space, the wā or the wāhine space is with women. It is for women to create that space because it is women that are the nurturers and protectors and it is women that are directly linked to the whenua. So the wāhine space you are talking about must come from a feminine narrative not a male one, sorry. Male obviously there is a role there but in answer to your question this space has to be created by women and that is where you will healing of all our political disruptions Oranga Tamariki, health disparities, incarceration of wahine Māori in prison. We need to get that power to define power to nurture back to us to redefine that for us.

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Q. *Ngā mihi tēnā koe.* [Interpreter: Thank you.]

JUDGE REEVES:

Tēnā koe Te Ringahuaia. I don't have any questions for you. I will be interested in hearing more from you in the next phase of our hearings around some of the remedies and the strategies which would support remedies. You allude to some
5 of that in your evidence and I look forward to hearing that next stage.

WAIATA TAUTOKO**(14:26) ANNE MARIE ROTORANGI-KENDALL: (MIHI, #A036)**

10 Good afternoon Tribunal, *tēnā koutou, tēnā koutou, tēnā koutou katoa.*
[Interpreter: Greetings, greetings, greetings.]

*Te kupu tuatahi, ngā mihi ki te atua te tīmatanga me te whakamutunga o ngā
mea katoa. Te whare e tū nei, te marae e takoto ki waho tēnā kōrua. E ngā
15 mate o te wā haere, haere, haere atu rā. E te Kīngi Māori Tūheitia me te whare
o te kāhui ariki pai mārire ki a rātou, pai mārire ki a tātou.*

[Interpreter: First sentiments, I pay homage to our god the alpha and omega of
all things. The house that stands here and the marae outside greetings and
20 acknowledgements to them both. To the deceased, our current deceased at
this time farewell to them. To the Māori King Tūheitia and the royal house good
will to them and good will to us.]

*Tōku Whakapapa. I te taha o te pāpā, Te Arawa te waka, Raukawa,
25 Tūwharetoa te iwi, Pakake Taiari te marae, Te Kohera te hapū, Titiraupenga te
maunga, Waikato te awa. I te taha o tōku māmā, Mātaatua te waka,
Ngāi Tūhoe te iwi, Tātāhoata te marae, Ngāi Te Riu te hapū, Maungapōhatu te
maunga, Waikaremoana te awa. Ko Anne Kendall tōku ingoa. He whānau te
hāpori o Mōkai. E noho ana i Papakura ināianei. Nō reira whānau whānui
30 katoa tēnā koutou, tēnā koutou, tēnā koutou katoa.*

[Interpreter: My Whakapapa. On my father's side is Te Arawa, Raukawa,
Tūwharetoa. Tairi is my marae. Te Kohera is my hapū. Titiraupenga is my
mountain and Waikato is my river. On my mother's side, Mātaatua is my waka,

Ngāi Tūhoe is my iwi, Tātāhoata is my marae, Ngāi Te Riu is my hapū, Maungapōhatu is my mountain and Waikaremoana is the lake. I am Anne Kendall. I am from hāpori Mōkai and I live in Papakura currently. And so to everyone, all of the whānau assembled here today, thank you, thank you very
5 much.]

Kia ora and thank you for this opportunity. What I am going to do is not read the whole document but I'd like to take you on a journey.

10 So the journey goes back to Mōkai where my father was born. He had an arranged marriage between Raukawa and Tūhoe, my mother being Waikaremoana. So that arranged marriage actually kind of set the parameters of where we were going to be as a whānau. So I am the seventh child of 13. I have eight brothers and four sisters.

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Now it is interesting to bring that upbringing is that all the boys went to boarding school, all the girls went to local schools. The belief back then was that we were taught how to cook, we were taught how to look after the land, look after our father, look after our brothers, and also to eventually be good wives. That
20 was a whakapapa I guess or an upbringing that I got brought up with and that was what my mother brought into our lives.

I saw my mother as a great leader because she was. She was all the things that Tūhoe set her up to be, a good mother, a good wife, a good protector, a
25 good preserver, and a good provider to her whānau. That's an important part of where I come from.

Then we introduce the fact that there is no employment. There's nothing there that you can do other than become a farmer. Predominately farmers are male,
30 and that's no exception from where I was brought up, they were all men. The only time you saw the women working out on the farm was really during docking period or during the time of planting where a whole paddock was planted with potatoes that would feed everybody in that village. So I was born in Mōkai, was born in my grandparents' house. The interesting part about that is that there

were no floors that you see here, they were still dirt floors. The stoves were not electric, they were not cool range, they were still the big open fire with the bar across the top and all the pots. So that's what our home looked like when I was a child.

5

The thing is, is that we were happy. Nobody got burnt in that time, no one got seriously hurt and that today we have all the modern technology and we have children that are getting hurt. So from home, I went down to Wellington, I went down to Wellington with Māori Affairs. My next introduction to a wahine that I admired, and that was a good leader for me, was Anne Delamere. So Anne Delamere at that time was looking after children like me that came from the rural area that did not have the qualifications or the schooling to be able to work inside of business or admin. We were basically seen as children that worked better in a factory, and that's because most of us were female, in fact, there wasn't that many males in that period.

10

15

So in Wellington, I stayed at a hostel. There were 22 girls there, all of the same, all Māori, all similar backgrounds, all needing to go back to Polytech to do basic things like to read and write. Now most of us were 18+ years old and this was something that was seen as the dysfunctional I guess from a European perspective education. But what we learnt on the farm and what we learnt at home and what we were brought up with, you can't learn in a classroom. You cannot learn how to love and care for your parents, you cannot learn how to love your siblings, you cannot learn how to grow things and feed each other. That doesn't happen in a city. It did happen in a rural area.

20

25

So when I went to Wellington I went back to Polytech, lucky enough to become one of the ones that could do admin because I could type, even if spelling was an issue at that time, I could type. So I got a job inside of Phoenix Insurance Company actually managing the agents there working out what their commission would be. How did I learn that? Hands-on, the same as what I learnt at home, hands-on. They show you how to do something, you learn how to do it, you do it, and I enjoyed that learning because that's, yes, that's what I knew.

30

So from there, I guess I've worked in the Toll Exchange, Phoenix Insurance, did social work, Army Camp, did a multitude of different jobs including my last employment was with Internal Affairs. So I'm now in Auckland in Papakura and
5 as Lady Durie here has mentioned we have 13 marae there. South Auckland has a lot of issues, and in actual fact most of those issues are because of isolation of our whānau. So when you move your whānau from a rural area, which I really enjoyed listening to this morning, and you put them in an urbanised area, totally different. My upbringing as a rural, as far as the eye
10 could see I could go. Moving to urbanisation, from here to that ballhead was my limit. I wasn't allowed to go any further than that.

So there's automatically the isolation when you have a brother living down the road you're not allowed to go down there, and that isolation over a period of
15 time, particularly in South Auckland has contributed to the, you know, to the disparities and to the disconnection and to the loss of a generation, actually around about six generations now that we have, and we can measure that disconnected, and we can sit back and say, "Look at the stats, they're not reading very well, and look at what are the mothers and fathers doing," well the
20 mothers and fathers are trying to work to put food on their table, but they don't have the same support that you have in a rural area where you have an aunty and uncle next-door that if they're cooking their dinner and you happen to be in the area, then you got fed there. Doesn't happen in urbanised area, we all have our little houses and you know, children are playing there, at 5 o'clock they've
25 got to go home. It's not open, whereas in the rural area at home, wherever I wanted to go for dinner, breakfast, for lunch, you could go as a child, and everybody knew where you were, who you belong to.

In Papakura we have 49% Māori. We have a very young population. I believe
30 at the last Stats we have 52% of them are under 25. So does this become another lost generation or do we support our mothers to support their whānau and do we build on to supporting them in a way that they're not going to be the ones at the cutting area of when government cuts back funding, and that happens a lot. I'll give you an example. Papakura Marae, we recognise as a

high trust organisation. High trust means that they'll fund you for a year. So where do you plan to go into a 10-year strategic plan when you don't even know what's going to happen next year, and how do you support mothers and their children when you can't even count on what you've got going yourself. And we
5 also know that when there's cuts, we are the first on the list to be cut. Māori have been always the first to be cut, and we know that.

So the impact of urbanisation on a lot of our whānau needs to be changed. We need to be able to look at how do we change what's happening on the ground
10 and rebuild our whānau. If I took my mum and my dad's example, dad's role was to ensure that he provided and protected his wife and his children and made sure they were well looked after. Part of my mother's role was the preservation of that whānau unit and making sure that the children were okay, that dad was okay, and that the land was okay. Because you're right, our
15 freezer was out the kitchen window. So if you wanted vegetables, that's where it was. It wasn't in a little box because we didn't have one. So we all knew how to grow veges. How do we take that learning and put it back inside of an urbanised area? How do we help our families? How do we support our wahine? Because to me they are all strong women, regardless of what life they
20 come from, regardless of what they do in their life. They are the treasures of another mother, the treasures of another grandmother/grandfather. No different from who I am. No different actually from any of us here, we all have parents and we all have treasures that we look on in our family.

25 We did have a group presentation, and I do just want to acknowledge Hannah here, Hannah Tamaki, because we were going to do a joint one and work together because we crossed over so many areas, but I'd like to just acknowledge her and thank her for being part of this presentation and look forward to her coming up later on.

30

I also want to acknowledge a couple of women on the marae, in particular one, I would like to acknowledge Pearl Ormsby. So, Pearl Ormsby is a weaver, a rārangā. So, when we talk about weaving the marae itself is called Te Ngira, the name was given by Te Atairangikaahu. With Pearl, Pearl taught us how to

weave, not only material together and harakeke, but how to weave people together and she used weaving as a healing for our young girls that have been through traumatic abuse really. So while they were weaving, they would naturally just talk and while that might and while that might seem like a simple process, the impact was seeing that those women took back their own rights and they became the mothers to the children that they brought into this world based on the fact that they had some tools that they could work with to help their own family. And I wanted to acknowledge her because she contributed a lot to the marae.

10

So, the other area that I wanted to talk about was the boys club. I've termed it the boys club because in a rural area that I come from there's been generations and generations, all the Chairs and Deputy Chairs have been men. What I see coming up behind us or even my generation is some very highly skilled women that are quite capable of being a Chair. Quite capable of handling a trust, quite capable of dealing with all of the beneficiaries. To this day, that boys club has not broken down. The boys club is still the boys club and it has not yet recognised the fact that women do have the same skills and the same experience as they do. If anything today, I would say if I looked at my daughters generation, they're probably a lot more highly skilled because they take the opportunity to tap into any programs that are going out there that will help them grow.

15

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Masters has become an easy access for them. I mean I was 56 years of age when I chose the – when I decided to go and start setting my masters. You know, at 56 years of age it's a hard change but the ones that are coming up behind, they're starting a lot earlier and I love watching the fabulous work that they can put together. I love the fact that they can nurture each other through it and one of the concepts I guess that during my growing, particularly as having chaired a couple of committees.

25

30

I chaired the Marotiri Pureora Forest Hapū Trust so that's a Central North Island settlement trust. Well, it fell out of the Central North Island settlement. The interesting part about the Central North Island settlement is

that that was tied up, up until 2043, the land was tied up so anything that you're chairing is just what happens on top or money. That does not give you the initiative to grow it because you don't have control of that land, you only have control of what's on it. And that decision was made because they believed that that was of the best interest. And there's six iwi connected to that.

So, because of that we have gone down the track of actually saying to our whānau, yes, we have money, you need to tell us how we use it best to support you to grow. What do you need to do to get to where you want to go? Because it is about a shared journey and it is about nurturing them.

So, if I took it from the rural context into an urbanised, we have a group called Whaitiaki that was set up. So, Whaitiaki I chaired also, that fell out of the program, Auckland program of action which was driven by Helen Clarke at the time. That was during the period of nothing sustainable inside of urbanisation and looking at what could become sustainable. So Whai Tiaki was formed as a result of that. What I like about Whaitiaki is the fact that its whole philosophy an kaupapa and its rollout is built on teaching people how to grow potatoes.

So if you took the Kākano model and you looked at the best seed, the best seed to grow with, the best nursery, the best harvest and, you know, what you want in your storehouse, if you took that concept and looked at the best seeds of our wāhine and looked at what do we wrap around them to support them to where they want to go, where will we put them out in a community to help grow them and help grow the community? And then when we look at the harvesting side of it, we need to put them into positions where in our storehouse we grow our own lawyers, we grow our own accountants, we grow our own CEOs. So that concept is a simple one, but it's one that was taken out of the urbanised area – sorry, out of the rural area into an urbanised area. Simple, but effective. I'm just watching the clock here because I'm aware of the timeframe.

So I guess for me the biggest issues is isolation is one of them. The other one is the six generations that we've lost, and also, you know, the risk factors. The risk factors around not being funded properly to do things. We're all great

volunteers in a community. At home it's called helping your whānau and you just automatically do it because the benefit is back to your whānau. Inside of a community it can become abusive and you can get taken for granted by always giving your time. But if you can't measure the benefit to the community, then it has to stop, then the Crown I think needs to pick up some responsibility to ensuring that some things are funded properly so that it can become more effective and not just something that hopefully happens.

So in summarising my kōrero and knowing that I've just gone over the timeframe, I guess for me, as my affidavit highlights the impact of urbanisation on whānau values, whānau belief, whānau way of operating, whānau ownership, whānau responsibility, because that actually has all been removed basically either by being too poor to eat, by not having control of what comes into your house. If you're on a benefit, you have to meet certain criteria. If you don't happen to, then you lose your money, and one of the sad things is, is that some of our appointments for our women is at 9 o'clock in the morning. Most of our women at 9 o'clock in the morning taking their children to school. So they become, you know, disenfranchised, they become disconnected, and then the issues, start, the anger, everything else happens as a result of it.

And with the boys club actually, I guess if I looked at where my father comes from, he was a good example to me of a male that trusted not only his wife and his children but trusted the girls. He did trust us, to a point. I mean, when it came to boyfriends, there was no trust, and that's okay, but anything else he trusted. If we had to go, and I did go pig hunting, learnt how to go pig hunting. Not too sure whether I could accept killing sheep, that wasn't something... But he did trust us to do things like that, and in terms of, for me, looking at a whānau unit, it needs both, it needs strong women, that we've had, but it also needs strong men to continue to protect our whānau, to continue to preserve our culture and our way of life, and also to continue to provide. So kia ora, that's pretty much me in a nutshell.

JUDGE REEVES:

Tēnā koe whaea. Ngā pātai? [Interpreter: Any questions?]

(14:50) DR RUAKERE HOND TO ANNE KENDALL:

Q. *Tērā pea he pātai poto tēnei.* [Interpreter: I have a short question.] Just the references you made about your daughter becoming part of a land trust, your mokopuna getting in the kitchen at Mōkai marae and the sense of pride that you got from that. Groups like, I think it is not a group but a project like kākano, is there effort to reconnect all of these whānau that are in urban environments back to marae and that outside? Given that you described an environment in a rural environment where there was lots of protection, lots of community, and going into an area and an urban environment and it is becoming more and more difficult, increased rents, all those sort of things make it more difficult. So, is there an effort to reconnect whānau back into their whenua?

A. Yes there is. The first thing we have to do is reconnect the whānau with themselves and get them comfortable with who they are, then reconnect them back to the whānau before we can reconnect them back to their whakapapa and then back to their whenua. We do have a few trusts in Auckland like Ngā Puhi have one, I think Gisborne has one as well where we can tap into. Tūhoe has one that we can try and tap into and get them to reconnect their whānau back. But the thing is, even if you have land you are still going to have to have the resources to build whare for the families, or some sort of project that can help them do that. Because I can look at the marae I guess the fact that we've got papa kāinga houses going up there, some of the learning from that has been quite horrendous around the fact that some of it was used as landfill. Before you can build on that land, you have got to remove all that rubbish. We don't know whether some of that whenua has been used for that purpose. And if it has, the cost factor against removing all that rubbish, rebuilding that land back to what it was and then utilising it, they all become part and parcel of the impact of what has happened to these whānau. Unless we have that feedback from the iwi around what that looks like, then... Our preferred option would be to do that, would be to connect our whānau back to their own whenua, connect them back to their own whānau, back to their own iwi, hapū, marae and minimise the amount of them that are

going into isolation inside of prisons which we have a high population of that too. Our stats are just ridiculous.

(14:53) JUDGE REEVES TO ANNE KENDALL:

5 Q. Kia ora. I just have a question about some of your comments in the part of your brief which talks about the voluntary work that Māori women do. In reading your brief of evidence, I was struck by the scope and sheer amount of voluntary work that you have been involved in –

A. Āe.

10 Q. – during your lifetime, no doubt while raising a family and also being in the work force, so you truly are mana wahine.

A. Thank you.

15 Q. But anyway, the question I had was, you talk about the role of women in voluntary roles and how the status needs to be elevated. What are your ideas about how and about what that looks like and how that should happen?

A. Okay.

20 Q. And I do note that part of the discussion in that same part of the paragraph was around Whaitiaki and that programme and maybe you could just tell us whether that is still going or whether it has stopped or just what its status is? But generally my question is, how does that happen, how does that status of Māori women and the voluntary work that they do how can that be elevated?

25 A. How do we elevate it? I guess one quick example would be lockdown. So when lockdown happened the women at the marae were mobilised to feed the community. Now quite a few of those are voluntary. I think they should be elevated and paid fully for their role. When the Crown cannot mobilise people to look after the communities that they are responsible for and you have got a work force and a lot of them are volunteer women out there, then I think they have the right to be elevated because they are
30 the only ones that can mobilise. When you had the lockdown around the COVID testing centres, again most of the women inside of different clinics were mobilised, mobilised to start doing the testing. I mean I went to a couple of them because some of our nurses struggled, they struggled with

the hours and it was about uplifting their spirit to go out there and visit them. Being the chair of one of the committees and having five of your nurses down on a wharf. The key thing is about keeping those women in the right place for our whānau, and the right place for our whānau is ensuring they get tested and we all stay safe. But they are human, they are human first, most of them are mothers, most of them are actually struggling to manage both. When do we elevate the responsibility that they take on to a position of having some power around arranging that, around organising that, around setting it up, not just being a reactive person that has moved from one space to another to pick-up the mobilisation of a shutdown, of a lockdown. That was one of them. Whaitiaki is purely a voluntary organisation. It was setup as a voluntary organisation. The reason being is that we did not want to compete with organisations that were already setup. We did not want to compete with our women that are already set up. What we chose to do was to go after funding but utilise that funding with groups that were already operating, not reinvent the wheel, not recreate, but co-create together, work together, and the voluntary component of that allowed us to do that. So we were all working anyway so we had our own wages so it didn't matter that we were doing voluntary. Our aim was always to empower our community. So I have been retired now since 2012. I have yet to figure out what that means because I still do a lot of voluntary. So Whaitiaki runs a Mother's Day. The Mother's Day is give the mothers a break and give them a chance to enjoy and share stories. We also run a Father's Day. The interesting thing with our Father's Day is they all bring their wives and they all bring their children and that's fantastic. You know they want to celebrate their day and still have their wife and that there. We celebrate our Māori champions and that's the one place that we can lift our women. So if they are picked for community champions for example, our role for a year is, how do we get them into different committees; how do we get them on to committees that they grow and they make a difference and they have a voice because some of them don't have a voice where they are. The other thing is that we also have had a few that have got their QSM as a result of it. That is because we

just don't believe that they are recognised as this. What does that mean in reality of helping them? So they have become good role models for their children. They have become good role models for their community. Some of them are fantastic speakers.

5 Q. In paragraph 16 of your affidavit, this is pretty much on the same point that I was raising with you, you talk about the role of women, the key role of women and the retention of Māori culture and values however that is largely done on a voluntary basis, and I mean the issue you are identifying there is resourcing. So I am looking forward to hearing, you know, what
10 more you have to say about that issue on what your ideas are about that in the next stage of this inquiry.

A. So that's number 16 that you –

Q. Yes, yes, that is paragraph 16. So you signal there that you will have more to say to us about that in the next stage of the inquiry. So I am
15 going to leave that there, that is a signal to you that we – hopefully you will submit to us around –

A. Come back in.

Q. Yes, yes.

A. Okay.

20 Q. When we get to the next stage of the inquiry. I think we are nearly at afternoon teatime. There is one further question I believe Kim Ngarimu has a question for you.

(15:01) KIM NGARIMU TO ANNE KENDALL:

Q. Tēnā koe whaea. I have got just a short question but again I am not sure
25 if it is a short answer, but can you just tell me what does mana wahine mean to you?

A. That's an interesting question and I've heard all concepts this morning and I've heard a lot of them. I'm thinking back to at home when the term mana whenua came in, I remember my father saying, "How can you give
30 mana to a whenua that already has it?". So if I looked at the mana whenua – sorry, the mana wahine, I guess for me part of it is about being able to have the ability to make decisions for yourself that empower you, that empower your whānau, that empower your children, that empowers

your community. Mana is not something that I am familiar with or used as a word ever. Either they have been a wahine rangatira or tāne. Mana wahine has been a new concept for me around the fact that I would not like to determine who or which woman had mana and don't because for me if I had to look at that and I think all women have mana, they all do. If we looked at the concept of mana as a wahine, you're born a wahine. I always looked back to the fact that you come from where tangata. Your powers and your strength and who you are sit in your birth right. It doesn't sit in a word for me. I believe we all do have that, be it a 90-year-old or nine-day old child born female that we are all wahine toa.

Q. Kia ora, thank you.

JUDGE REEVES:

Tēnā koe whaea ki to whakaaro ki a mātou. Thank you for your evidence to us today and we are going to break now for afternoon tea.

15 **ANNE KENDALL:**

Thank you.

WAIATA TAUTOKO

HEARING ADJOURNS: 3.04 PM

20 **HEARING RESUMES: 3.33 PM**

JUDGE REEVES:

Tēnā tātou. We need to move on. Just before we turn the floor over to our next witness, just to advise we are having a little bit of a challenge with a staffing issue possibly medically. One of our staff may have to leave and she is our technical person, so in terms of PowerPoints and Zooms and things that need to happen this afternoon, we will manage it but it might not be as smooth as it would otherwise be so let's just bear with it, but it is something that needs to be dealt with. Kei a koe.

(15:34) LYDIA OOSTERHOFF: (CALLING WITNESS)

Tēnā koe your Honour. Leave is sought to lead the witness' evidence with your Honour's?

JUDGE REEVES:

- 5 Well that is not the way in which we have structured these hearings. Essentially it is a claimant-led process and the brief of evidence has been received, we have all read it, and we are expecting that you will not read it out to us, but that you will speak to it to highlight for us the main points.

LYDIA OOSTERHOFF:

- 10 Leave to sit down your Honour. Yes, I understand that your Honour. Ms McQueen is a little bit nervous so if I could just lead her a little bit –

JUDGE REEVES:

Okay.

LYDIA OOSTERHOFF:

- 15 – with a few questions. They will be very short questions.

JUDGE REEVES:

All right. Okay, I am going to allow that then. Let's get going.

LYDIA OOSTERHOFF:

- 20 Okay. Thank you your Honour. So Te Amo, would you like to start by introducing yourself.

(15:35) TE AMOHIA McQUEEN: (MIHI, #A052)

- He mihi ana ki te Runga Rawa a ko te Kīngitanga ko te mana. He mihi ana ki ngā whānau, he piko he taniwha, he piko he taniwha pai mārire. He mihi nui to*
 25 *the previous speakers and to our last speaker. Tēnā koutou e te tēpu.*
 [Interpreter: I wish to acknowledge the Lord above and the mana of the Kīngitanga. I also wish to recognise the whānau and at every bend of the river

there is a chief, chieftainess, good will to all men and people.
Acknowledgements to the panel.]

5 *Ko Tainui te waka. Ko Waikato te awa. Ko Taupiri te maunga. He uri ahau o
Waikato-Maniapoto. Ōku tūpuna ki tēnei taha ko Robert Jeremiah Ormsby rāua
ko Te Amohia Ormsby. Ko Te Amohia McQueen tōku nei ingoa. Tēnā koutou.*
[Interpreter: Tainui is the waka. Waikato is the river. Taupiri is my mountain.
I am a descendant of Waikato-Maniapoto. My descendants on this side are
Robert Jeremiah Ormsby and Te Amohia Ormsby. Te Amohia McQueen is my
10 name. Greetings.]

As my counsel has mentioned, I sit here reluctantly. I'm nervous. I'm out of
comfort zone. To relay my story or our story I guess it is better suited within
our whānau confine so just saying that. Kia ora.

15 **LYDIA OOSTERHOFF:**

Okay, thank you Ms McQueen. So in your brief of evidence at paragraphs 11
and 12 you talk about the introduction of the registration system and the idea of
being enslaved. Could you explain to the Tribunal a little bit more what you
mean about that?

20 **TE AMOHIA MCQUEEN: (CONTINUES)**

Before I go there, I will just give a little bit of a history on my whānau. So I'd
just like to introduce actually Albert McQueen my husband, Maia and Gary my
sons, my brother is here Leosa and Charles aroha mai I forgot to do that, but
they sit here in support.

25

We are descendants of Te Wherowhero Tawhiao, the second born son of
Tawhiao and a grandson of Pōtatau Te Wherowhero. Mahuta gave the kingship
to our tupuna Tawhiao Te Wherowhero 1903 to 1910 while he served in
Parliament.

30

I was born in 1967. My mother who I have in front of me Enid Joyce Ormsby of Waikato Maniapoto and my father Koura Pakanga Fox of Ngāti Porou. I am 54 years old.

5 Growing up I did not know my connection to our creator Io Matua Kore and I didn't understand whakapapa. I never got to meet our grandparents, grandmothers Te Amohia and Piupiu Te Wherowhero, so my line I come through a wahine line.

10 I did not learn to speak te reo Māori. I didn't understand the Treaty of Waitangi and nor did I understand or know about He Whakaputanga.

The main wahine in my life was my mother, our grandmothers, our matriarchs, who died before their time. I was 18 years old when our mother passed. I was
15 a mother myself.

Our father, Haami Sam Waetford, our mother's second partner, my brothers' father, shared private notes from our mother to each of her children. My one
20 read: "You are the lady of the house. Look after your father and your brothers and keep smiling." Simple words loaded with unsaid expectations.

Our tupuna whaea Piupiu was born around 1886-1887 at Whatiwhatihoe. Her mother was Tamarangi Manahi of Ngāti Tamaoho. Our grandmother Te Amohia was born in Rarotonga. Te Amohia returned from the islands when
25 she was about eight years old with her mother Piupiu. Our grandmothers were very astute women, whose strong leadership qualities outnumbered their private dispositions.

In my mahi today, I am a whānau advocate who is very active in many of the
30 issues which affect our whānau and hapū. Before the inquiry of Oranga Tamariki came along, our trust Pono Trust was very much taking care of issues for our whānau out there. So throughout my experience, the role of wahine is and continues to be undermined and yes I'm a product of it. I'm a

product of that and I don't want to pass what I missed out on to my daughter and to my granddaughters or to my grandsons so yes.

LYDIA OOSTERHOFF:

Thank you Ms McQueen. So the next section that you were going to talk about
5 was the introduction of the registration system and the idea of being enslaved.

TE AMOHIA MCQUEEN: (CONTINUES)

Okay, yes.

LYDIA OOSTERHOFF:

Yes. Did you want to tell the Tribunal a bit more about what you mean with
10 that?

TE AMOHIA MCQUEEN: (CONTINUES)

Yes. I'd just like to start off saying that, you know the reason for my vulnerability and being out of my comfort zone is, when you get told you can't do something and you hinge on something to assist you to be able to speak what you need
15 to say because even though I'm not a talker I'm a doer but I have a duty to share, so you know to say that my evidence it taken as read straight off the cuff sends a message to me. So I'm going to read some of that which is taken as read because that's what makes me feel comfortable to do.

20 We are colonised from the day we are born, registered in a system and given a number at birth. That came in in 1913 to register our Māori whānau, in 1913 after my grandmother's time so they were used tell Māori the way things are done in Te Ao Māori. When I look at registration I look at ownership and the ownership is not with us, the ownership of that system is with the Crown.
25 Property of the Crown registered like land, vehicles, animals. So on the face of it, it seems like, you know we have total autonomy over these things but we don't. I mean that's just one point from the day that we're brought into this te ao hurihuri (this world).

Here is my registration. Here this is my registration. All these whakaahua in here, that is my registration. That is who I am, it's whakapapa. The things that are near and dear. So even though I didn't have the reo, I understand. Whanaungatanga now I understand the importance of what comes through.

5 LYDIA OOSTERHOFF:

So the next part of your brief is paragraph 21 – sorry paragraph 18 where you talk about the ancestors not signing the Treaty. What does this mean to you and your whānau?

TE AMOHIA MCQUEEN:

10 Yes, our tupuna Te Wherowhero, his name appears on He Whakaputanga o te Rangatiratanga o Niu Tīreni 1835. His name was added on the 22nd of July 1839. When I was about 35, I learnt about He Whakaputanga. I heard about the Treaty. It didn't resonate with me and I know now why, because our tupuna didn't sign that document, in fact, he
15 refused to sign it, and I understand now why, why that was. Because here I am sitting here trying to justify what happened. I'm trying to give a voice to our whānau, to our tūpuna, reluctantly again, but I have to. So the impact of now having to be made to follow a document that doesn't resonate with us, of course it's grief in everyday life. Lands are going, whānau are being held accountable
20 at every level. The power of wahine is being distorted and yes.

LYDIA OOSTERHOFF:

Okay. So next I'd like to take you to paragraph 21 of your brief and you talk about the power of wahine within the whānau. Can you explain a bit more what you mean when you talk about this?

25 TE AMOHIA MCQUEEN:

This is the power of wahine for me, my mother. There she is there. She was the youngest. When she left, she left a, I guess, an emptiness for me because there was a disconnection from me getting to understand what her mother taught her. I was 18 years old when my mother passed away. So you know, I
30 really find it difficult to relay the things that I intrinsically know what to do

because we just do, when you have to do you just have to do. Get on with the mahi because that's how it is in the whānau. The role of the wahine, our mothers, to nurture come from understanding that Ranginui and Papatūānuku, come from understanding that Papatūānuku is our kaupapa, is the kaupapa, and so to kaitiaki whenua, to kaitiaki whānau is a given, yes.

LYDIA OOSTERHOFF:

Thank you for that Ms McQueen. I think that you would like to talk about your own experiences with the Treaty settlement process. Do you want to start by going to paragraph 28 of your brief where you talk about this and how you were treated as a wahine within this process?

TE AMOHIA MCQUEEN:

So just as a bit of a backdrop, I took a claim into the Tribunal regarding mana motuhake in regards to our tūpuna, in regards to He Whakaputanga, in regards to the whānau, and throughout that process I saw that it was – the way it was being led was more of a male dominate leadership and that if you have a single voice such as a whānau voice and a wahine voice that – they don't seem to hear that, they don't seem to get that without the individual, you don't get a whānau. If you don't got a whānau, you don't got your hapū. If you ain't got your hapū, there is no iwi. It starts with 'Ko au, ko koe, ko koutou, ko tātou, ko rātou'. It has to start like that and at every level it has to be heard and understood that everyone has a voice. The process that I experienced in this Treaty madness has been one that when I pass on the knowledge to my daughter when she's ready, my mokopuna when they're ready, that they will be equipped and they will understand and they will have strength.

LYDIA OOSTERHOFF:

Do you want to explain a bit more about what you mean with the concept of all in your group or do you feel you've said enough about that?

TE AMOHIA MCQUEEN:

No. I've just recently come out of urgency hearing with going against settlements and mandates and being a voice, as I say, for our whānau. They

don't want to get caught up in that, they don't want to be a part of that because of wording is legalese and it's all about what the other party is going to take because really that's what it's about. It's the Treaty all over again, and our whānau are really invisible in this process and as a mother I've got a duty, I

5 have a responsibility to make sure that we're not – that we're heard, and because the Tribunal found in favour of a mandate, I now have to go into another court and keep fighting because – because who is going to be their voice? Who is going to say, "Hey, enough is enough?" Somebody has to. All? You know, we talk about the legalese in these documents, 'all', 'all' is in there.

10 So they take us all in there? Registered and unregistered, we're all in there? So I'm fighting for a little word 'all'. My grandmother was here, my grandmothers were here, I'm sure, I'm sure they would have the same whakaaro, I'm sure this is where this whakaaro comes from. Yes, I don't have the reo, and when I'm in this space, I'm not heard. Probably not now because

15 I'm voicing my opinion now. But when you're going through that process, when you're going through Crown process, I don't even like to refer to them as Crown, because as far as *He Whakaputanga* goes Article II ko te Kīngitanga ko te mana i te w[h]enua, Papatūānuku wahine. I could probably talk about a few things but my grandson's motioning me to move on, so.

20 **LYDIA OOSTERHOFF:**

Was there anything more you wanted to say about the place of wahine within that process, within that –

TE AMOHIA McQUEEN: (CONTINUES)

I just want to do the best for our mothers. You know they give us guidance, our

25 guidance from Papatūānuku to sustainer of life, sustains everything for us to survive.

LYDIA OOSTERHOFF:

At paragraph 33 of your brief, you talk about the legitimate whenua and taonga interests of your whānau and wahine have been prejudiced. Do you want to

30 say a little bit more about what you mean there?

TE AMOHIA McQUEEN: (CONTINUES)

Right. Our fight for over the last 20 plus years has been regarding mana motuhake. And, what does that look like? What does that really look like? Power and authority. Standing strong on the kaupapa of our ancestors, our
 5 tūpuna. Standing strong in the belief that what is ours is ours. Our mother's birth that whakaaro into reality so I get that, I get it.

LYDIA OOSTERHOFF:

Did you want to say anything more about the dominance of men in the settlement process?

10 TE AMOHIA McQUEEN: (CONTINUES)

Well, yes. The settlement process any Government process is male dominated. Look at the kupu law, L-A-W. The mauri that I get from that kupu alone is male. Now I love my males, don't get me wrong. Here is my husband, we have been together for over 35 years. Lore, L-O-R-E, more feminine, more
 15 embracing but she takes a second spot in this space, L-O-R-E. I don't actually advocate L-O-R-E in this process too much but that's what I understand, I understand that.

LYDIA OOSTERHOFF:

Was there anything else that you wanted to say before the Tribunal asks you
 20 some questions?

TE AMOHIA McQUEEN: (CONTINUES)

Yes, you'd probably better to ask my tāne questions because he'd have all the answers. I think I've said what I need to say. I just want to mihi to all those mothers out there. Our wahine, wherever they are you know just stand strong,
 25 say what you need to say, even if it is uncomfortable say it. Live it, know it, understand it. That's me, kia ora.

(16:00) KIM NGARIMU TO TE AMOHIA McQUEEN:

Q. Tēnā koe.

A. Kia ora.

Q. I have just got a couple of questions for you. One is, in your brief you say that mana wahine is a distant reality for you. So what do you mean by that?

5 A. The hardships that one goes through when the disconnection of their whaea occurs is, yes, disempowerment. So again, I heard a speaker talk about: "We don't say or like to imply mana wahine." For me, mana wahine is well you see it. It is something you see. You don't really talk about it. It is something that is a mauri that comes through and in that mauri it allows you to do the right thing, therefore, you get the right result.

10 Q. But I'm not sure why it is a distant reality for you?

A. I explained that at the beginning about the concept of mana wahine is within te ao Māori. I wasn't brought up in te ao Māori. That disconnection –

Q. Okay.

15 A. – happened for me personally on that level and others through circumstances before my time. So Article I of the Treaty you cede your sovereignty, there is a disconnection there. You cede your sovereignty, so the whakaaro that is put out there is that, it is exactly that. That's what I grew up to believe that the mana wahine in my life was Queen Elizabeth until I came of age and got to understand what happened.

20 Q. One of the things I wanted to ask you is, this process will run for quite some time. We will have a number of hearings over more than a year. So what are the things you are wanting to come out of this process?

25 A. Look, I was invited into this through our counsel and so I didn't really want to partake in this inquiry. They felt that there were some, I guess, things that needed to be said and so that's why I said: "Reluctantly I come into this process." It's not where I want to be. It's not what I want to talk about.

Q. Okay, no that's fine. Thank you.

(16:04) DR ROBYN ANDERSON TO TE AMOHIA McQUEEN:

30 Q. Tēnā koe Ms McQueen.

A. Kia ora.

Q. You use this term 'whānau advocacy' –

A. Yes.

Q. – and I think you have talked a bit about it in terms of mandate. Could you just explain a bit more of what you mean by that? What you are advocating?

A. What part of the brief did you get that from?

5 Q. Well you mentioned ‘whānau advocacy’ somewhere towards the beginning.

A. I’m a whānau advocate –

Q. And what does that – I’m sorry it’s my ignorance.

A. Okay.

10 Q. What does this mean a ‘whānau advocate’?

A. In 2003 we put a trust together PONO Trust, (Providers of Natural Order). We don’t get any Government funding or anything. That’s our choice. We choose not to. We choose not to get funding. It is specifically koha.

Q. Āe.

15 A. At the end of the day, we’re lending a helping hand I guess to those that need it. You know because in our journey, we were part of the movement to restore the *He Whakaputanga* I guess for the second wave or even the third wave. The learnings that came out of that participation allowed us to therefore help our whānau. There were many issues like we advocated
20 for many, many whānau within Child, Youth and Family and courts –

Q. Okay.

A. – things like that. I was just saying you know that’s the role today that I lean more towards. It’s a given I guess helping out.

Q. Look sorry if I’m being really ignorant because I just don’t know.

25 A. It’s okay.

Q. So, are you the only whānau advocate working within your area or are there a number of you or?

A. Look, there is many agencies out there, many government agencies. I guess the uniqueness for us is that for one, we like to advocate more
30 towards mana motuhake. There is a bit of a difference when you get into advocating for whānau and you are helping them to understand what that looks like.

Q. And are you talking to them directly and discussing these issues with them, or are you going out and sort of battling for them with Crown agencies?

A. Yes the whānau come to us.

5 Q. Yes.

A. The whānau will come to us –

Q. Yes.

A. – and we will go in and advocate with the government departments on their behalf.

10 Q. Okay.

A. But what it is about is empowering our whānau to be heard, to be heard because government agencies they've got so many rules and regulations that alone intimidates our whānau and so we become a bridge to help them understand and navigate through that maze.

15 Q. Is this a role that you see women more or is it pretty well sort of shared across –

A. No. My father-in-law said to me many years ago that he believed women to be the ones to take that role as opposed to males. Now my father-in-law if you knew him, he was a very staunch, strong male person, tangata. And so for him to you know give me that understanding I'm like, yes well naturally, you know it is the mothers that take care of what happens in the whānau. Mothers you know our grandmothers, our whaea. The fathers you know they have their own roles and the two compliment, yes.

20 Q. All right. Thank you very much.

A. Kia ora.

Q. Thank you.

(16:09) JUDGE REEVES TO TE AMOHIA McQUEEN:

30 Q. Within the Kaupapa of Mana Wahine, which we are here to address at this hearing and the hearing we had in early February and we will continue to have over the next year, two years may be longer, what is the key message that you would like us to take from what you have given us on the Kaupapa of Mana Wahine?

A. The key message is that mana wahine is not limited to what you think mana wahine should be. Mana wahine is all-encompassing. Papatūānuku is the kaupapa, you stand upon her. That's the key message, that there are many messages, and one shouldn't discriminate regarding what is being said, I guess. I learnt most of, you know, what I have was through my mum, my aunties, my grandauntie's, all those things that made my beliefs stronger came through our wahine, our mothers, more so than our fathers.

Q. Okay, kia ora.

10 **(16:11) DR LINDA TUHIWAI SMITH TO TE AMOHIA McQUEEN:**

Q. Kia ora Te Amohia.

A. Kia ora.

Q. Thank you for your presentation. So firstly you started saying that this was an uncomfortable process.

15 A. Yes.

Q. But what I have heard, as you have proceeded, is you have got more articulate in this space, that you have a voice and you can articulate your voice very clearly and I think what I read in your submission is the sense that others, say in the mandating process, have not listened to your voice, and so I just want to ask you, you know, how does it actually occur in a process like at a hui, do they shut you down or do, you know, is what you said just ignored or how does that work?

20

A. Well I have been shut down, I had been shut down by a male kaumātua who had felt uncomfortable with what's been said and what's been said is what I've shared with you – well I've shared a snippet of what gets said when, you know, I've had to stand or speak in those arenas, in those spaces. Yes, at a hapū level and at iwi level it's like the dominance of male coming from not te ao Māori, when they're guiding our tribal interests, it ain't coming through te ao Māori, it's coming through te ao Pākehā. Now I've got Pākehā in me and I acknowledge them, but when we have to deal with these, you know, all of this stuff, my place really should be at home, that's where I'm comfortable. I shouldn't have to come out and sit in these forums and advocate for my mokopuna and our

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whānau. I should be at home. I don't mind being at home because home for me is at my marae with my whānau, whānau nui. I don't mind that. Yes, I've been forced to sit in these forums, that's how I feel, and so it is, because here I am giving a voice to some of the concerns that I have

5 because I know I'm colonised. I'm trying to get out of it.

Q. So just to follow up, do you think if there were more women making decisions in the processes you have been in it would make a difference or not a difference?

A. I believe so.

10 Q. It would make a difference?

A. If there were more women making decisions at levels where important decisions need to be made, from home, through to tribal decisions, it would make a difference because I'm not saying men don't have heart, they have the whawhai and our wahine, our mothers, have the

15 *manawanui* and that is the point of difference. [Interpreter: ...courage.] When they advocate for our whānau, that comes through.

Q. Thank you, ngā mihi.

A. Kia ora.

(16:15) DR RUAKERE HOND TO TE AMOHIA McQUEEN:

20 Q. Tēnā koe Te Amohia.

A. Kia ora.

Q. In actual fact, the questions I had have actually been answered. Because I think you gave examples of how your reluctance to be the ways in which the structures or the processes constrain this concept of mana wahine and I was going to ask questions about ways to strengthen mana wahine

25 outside of that, but I think you've given some examples of that already.

A. Kia ora.

Q. I just wanted to acknowledge you for bringing your mother Mahora, for bringing your kuia Te Amohia and for bringing Piupiu into this space as

30 mana wahine from here. Tēnā koe.

A. Kia ora, kia ora.

Q. Tēnā koe.

JUDGE REEVES:

Tēnā koe, thank you for your evidence today and that is the end of questions from the panel. Kia ora.

TE AMOHIA McQUEEN:

5 Thank you. Albert would like to address you for a minute before I do our waiata.

JUDGE REEVES:

Briefly.

(16:17) ALBERT McQUEEN:

10 Kia ora, thank you. First of all, in the tikanga of mana wahine and the whare tangata and the whare, the house of man, then I must apologise for all the breaches in our tikanga that I've learnt like Te Amohia. We've learnt on the journey. When I used to come here to Tūrangawaewae was to play league, worked at AFFCO Horotiu, \$10 a dozen. Two hundred and something dollars
15 a week, 10 dozen. That was a world, the transition, *whakawhiti te ao tikanga me te ao lo Matua Kore, te kauae runga, te kauae raro. The mana of mana wahine. Kei whea te tīmatanga o te mana wahine? Kei whea te kākano o te mana wahine?* [Interpreter: From the world of our traditions are the esoteric and knowledge. The mana of our women. Where does mana wahine begin?
20 Where is the seed of mana wahine?]

Which comes first, the mana or the wahine? Mana wahine or wahine mana? The order, whakapapa. Many can talk of whakapapa, but if you have not been to lo, your whakapapa is limited. Lo Matua Kore is the creator in our own
25 whakapapa, and unless your kaituhituhi registrations, as Te Amohia is trying to say, can come from that authority, you do not have the mana atua, mana whenua, mana moana, mana tangata. So mana wahine cannot be manifested for the registration goes through to the realm of another bloodline. It is written in the *Bible*; prosperity comes from the land. If the land is Papatūānuku and all
30 wahine for which is the creation of all creations then one can see we have no authority, we are not creating, we are slaves in our own world, believing that we have authority over it.

So this is what Te Amohia's been trying to say and she makes me cry when she mentions about her mother, and aroha to my son who I will speak of right now. The eldest one that I apologise for walking across in front of you
 5 continually, you do not know the tikanga of a pae tapu to sit and stay still until your time. Being an alcoholic brought up by me who taught him how to drink and spend all the money I provided. I had all the finances \$3000 TV, \$4000 bed and chuck money but what I did not have was the tikanga.

10 So I just want to say with our son and Te Amohia, her mother when she spoke made me cry because the mana is passed down by the kupu of the word. In the beginning and the word was lo not Atua, A-TŪ, tū in the middle ā-mana tāne, ā-mana wahine either side. It is a realm of tū, Atua. Be precise in the Atua lo Matua. Her mother said to me: "Remember you had your children
 15 through me by saying to Te Amohia at a time: 'You are to marry this man here because your true love is not the one who will take care of your child,' he was two when I met. This man here will provide for you. He is walking out the gate, you are to go to him." She gave up her own love in her heart to fulfil what her mother wanted.

20 When you can give up something that you love for something that is better for the future generations listening to your forefathers, not having an understanding of what you are doing, that is the pono in there. Why I say that, because my grandmother Gail, who was also along the same lines, my mother her first father
 25 he passed away and she was told to marry the second husband.

So that is the mana of mana wahine, when they are able to fulfil what is passed down by the spoken word not the written. And so she struggles with the written but action women are the creators of life that is why they are the creator
 30 connected. So kia ora koutou katoa. Mihi to all women who can keep themselves protected in these challenging times because this is a time now for the future generations to be protected. Pai Mārire e te hoa. Hi and peace.

JUDGE REEVES:

Tēnā koe.

WAIATA TAUTOKO

5 **(16:23) LYDIA OOSTERHOFF: (CALLING WITNESS)**

Your Honour, our next witness is to appear by Zoom. That is Mr Maanu Paul. I am not sure if the logistics is working for that.

JUDGE REEVES:

Thank you. I will just check.

10 **LYDIA OOSTERHOFF:**

Your Honour.

JUDGE REEVES:

I have been advised Mr Paul is in the waiting room.

LYDIA OOSTERHOFF:

15 Okay, thank you your Honour.

JUDGE REEVES:

When you are ready to go.

LYDIA OOSTERHOFF:

20 Yes. Sorry Your Honour, Mr Paul's brief of evidence is Wai #A051 and he will just be speaking to his evidence.

JUDGE REEVES:

25 Tēnā koe Mr Paul, this is Judge Reeves here. We are now ready to hear from you and for you to present your evidence to us this afternoon. *Kei a koe.* [Interpreter: It's your floor now.] I believe you are on mute. We cannot hear you.

(16:25) CLETUS MAANU PAUL (VIA ZOOM): (MIHI, #A051)

Tēnā rā koutou e te Rōpū Whakamana i te Tiriti, ngā mihi nui ki a koutou katoa e whakarongo ana ki tēnei mōrehu o Te Moana a Toi, o Ngāti Awa, o Ngāti Manawa, kia ora rā koutou katoa. [Interpreter: Greetings to the Waitangi Tribunal, acknowledgements to you all to this surviving elder of Bay of Plenty, of Ngāti Manawa.]

A major concern is that mana wahine has been subjugated and marginalised by the overwhelming myths surrounding the superiority of the male. If we

10 **(inaudible 16:26:18)** of splitting society into a dominant patriarchal powerful entity over subservient matriarchal in the two which derives the colonial mindset leads us to have myths which perpetuate the control of the patriarchal right to determine the ways in which we behave, thus the colonial imposition of their norms, their values, their customs et cetera are those that pervade our society.

15

Essentially, these attributes of the dominant male are what has caused the loss and denigration of mana wahine and in fact of all women in Aotearoa. In order to retrieve mana wahine, this Tribunal must find that Aotearoa has to change from a patriarchal society to that which prevail prior to the coming of the Pākehā.

20

We Māori had mixed which grounded our laws in the normality of a complementary society. One which was neither patriarchal nor matriarchal, but rather one which ensured complimentary roles such that mana wahine was valued as much as mana tāne.

25

We are already moving on consciously into the complementary nature where the three most influential positions of power in this country are held by women, that is the Governor-General, the Prime Minister and the Chief Judge of the Supreme Court.

30

The domineering force of the patriarchal colonial system is being slowly but reluctantly forced to change as a dishful age enables women to access power through the advent of the **(inaudible 16:28:08)**. Example, Pania Newton and Ihumātao where her little finger pressed the phone an hundreds of both Pākehā and Māori rallied to her cause.

But we must not lose sight. If this changed to a complimentary society impacts on both Māori women and women of all other ethnicities. However, it is mana wahine that will drive the changes we seek.

5

A mana wahine claim is similar to that which is in the Oranga Tamariki claim in the desire to stamp out racism. They are all characterised by little or no budget resources and the fact that every ethnicity is affected and impacted but that Māori women are bearing the brunt and it is they who are leading the charge for change.

10

Clearly the Covid-19 has dramatically showed that when the dominant male is affected, then the financial and other resources can be found. But for these causes they're put into the too hard basket. Another clear demonstration of the dominant patriarchal driven society.

15

In every sphere of our operations from the disparity in equal pay to fulfilling positions of power as a cohort of Māori women in the business world through to governance role there must be affirmative action taken to retrieve Māori women their mana wahine.

20

Our distance and isolations from Mother England has resulted in our women being the first in the world to achieve the right to vote. Aotearoa can utilise the sense of isolation, as is shown in the way we've handled Covid-19 pandemic.

25

We need to resurrect ourselves, we need to retrieve the mana of the wahine Māori. I'm very passionate about the issue because for too long Māori men, their psyche has been seduced to echo those of the Pākehā white male, and we must stamp that out just like we must stamp out racism. It is the very foundation of our society that our values, our tikanga, our uara are based on the colonial's norm and the colonial's tikanga. The classic example was Waititi in the house talking about the tie. It wasn't about the tie. It was about the normality of the conventions in the house of Parliament. The house of Parliament was to represent the people – was to reflect the people that they

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represent and the tie represented the colonialist. It did not represent the Māori, and that's the reality we have to face. We have to throw away the clouds of seduction that have been put in front of us and say quite clearly, "Anei te hē. This is what is wrong." And we must be bold enough and the Tribunal must be
 5 bold enough to make drastic changes to ensure that we retrieve te mana o te wahine Māori.

Q. Ka pai, thank you matua.

(16:36) DR RUAKERE HOND TO MAANU PAUL:

Q. *Tēnā koe e Maanu. Ko Ruakere tēnei. Mihi ana ki a koe.* [Interpreter:
 10 Maanu, this is Ruakere. I wish to thank you.] The question I have is really, I mean, do everything we can, all these sorts of concepts about making these big changes, do you have any suggestions of first steps or recommendations that we should consider in a practical way? So obviously, and you made the point, there are times when big changes can
 15 be moved, but I suppose – do you have any suggestions whether they have happened in Ngāti Manawa or Ngāi Tūhoe there are practical things that can be considered but also from the perspective of the Crown?

A. A first position is to energise the new Ministry that has been created and the new cabinet position of Crown Māori relations. That's the first step.
 20 And why? Because it's a relationship between Crown and Māori that has to be established right from the start. *Waiho ngā iwi mā rātou anō rātou e whakatikatika.* [Interpreter: Leave the iwi to sort themselves out.] Leave the tribes to determine what their pre-colonialist times of operation were and let them get on with the business of correcting themselves. But
 25 the first start is that the relationship between Crown and Māori must be cemented on the basis of a true partnership as espoused by the Treaty of Waitangi. Essentially, what I'm saying is that it is possible for that new Ministry to lead the charge. For example, the new Ministry could say to the Ministry of Education, "You need to allocate at least 25% of the
 30 budget vote education to Māori to teach Māori about te ao Māori." Nobody is teaching our people about tikanga. Nobody is teaching our people about mana. Nobody is teaching our people about mana wahine, yet our whole education system is geared towards ensuring that

mana Pākehā pervades our society. *Kei te hē.* [Interpreter: It's wrong.] So it seems to me that what could drive the change Ruakere, and *kei te maumahara au ki tō whaea nē, māua tahi i haere ai ki te whare wānanga, kei reira te tīmatanga o te kōrero kia whakatikatikahia tātou i roto i tēnei*
 5 *ao hurihuri* so it is in this place that we can make changes. [Interpreter: ...I can remember your mother when we attended university and that is where we began talking about how we can correct ourselves...] I believe that this Government has the will and the desire to create big changes. They need to be shown the pathway by Māori and this seems to me to be
 10 the pathway that we set in place the mechanism and the processes necessary to create the big change that I'm seeking for Mana Wahine.

Q. *Ka pai tērā e Maanu. Ko koe tērā e maumahara ki taku whaea, ko au tērā e maumahara ki tō hoa taku kura kaiako, kura māhita i Marist Intermediate i au e tamariki ana, nō reira e mihi ana ki a ia.*
 15 [Interpreter: That's great Maanu. You can remember my mother and I can remember your friend my teacher at Marist Intermediate when I was a child and so thank you.]

A. *A, kei te kata ia.* [Interpreter: He is laughing.]

(16:41) JUDGE REEVES TO MAANU PAUL:

20 Q. Tēnā koe matua. I just had a question for you. This inquiry is focusing on the actions or inactions of the Crown, but we have heard evidence during the course of the hearings around some of the structures within Māoridom, such as boards, land trusts, rūnanga where those realms have been traditionally male dominated. How can change be promoted or
 25 accelerated in those realms? What are your views?

A. I go back to what I said earlier about resources being available to Māori through vital education to teach our tikanga that is the first thing. The second thing is the inability of both Crown and Māori to develop a mechanism which ensures the sharing of their cultural norms so that each
 30 respects the other. That has been missing from an education process. That is not happening in our education process. We need to ensure that that takes place. A recommendation down those sort of lines would go a long way to establishing the foundation on which the change can be

based. It is important, as far as I can see, that when you have a Government that has given a high priority to its Māori members of Parliament that we provide, and the Tribunal has a role in this, the recommendations that are necessary for the changes to occur. It seems

5 to me, that changes in society come because of a basic development of the knowledge base, which is cast in the education system, a catastrophic like pandemic which has changed for example sake the tangihanga process. When that happened, my chairman of our marae said to me: “E koro what shall we do, shall we close the marae,” and I said: “Āe.” The

10 tikanga there is that there is a grieving process but the uara (the value) is one of manaaki. That is the value. The value of manaaki is that you flow a cloak of support around the grieving whānau and provide that support. How can you provide that in a pandemic that we are facing if you are going to create conditions that will spread the pandemic? So we need to

15 change the tikanga but we don’t change the value; we need to manaaki people. It is that sort of education that is required. Now nobody is teaching that. No curriculum in our education system provides for that. Nowhere in our universities, our community colleges and polytechnics is that happening. We need to ensure that the space is made available for

20 that happen. The connection to create the relationships that ensure a homogenous existence based on the complimentary nature of the Māori should be up in the forefront of our minds.

Q. Tēnā koe matua mō tō whakaaro i a mātou i tēnei ahiahi. Thank you for your evidence and responses to us this afternoon. Kia ora.

25 A. *Kia ora rā koutou. Kia piki te ora ki a koutou katoa.* [Interpreter: Thank you. May you be healthy and thrive, thank you.]

ANNETTE SYKES:

May it please the Tribunal, we have a PowerPoint and, can we have some direction for this afternoon, we have got a baby amongst our presenters and

30 they have travelled from Gisborne, we’re trying to just work out how we get it through today. Is there a possibility we could do one witness in the morning at 8 o’clock? I am just trying to fit things around. I know we have got a busy day tomorrow.

JUDGE REEVES:

We can sit until six if that would be helpful?

ANNETTE SYKES:

Yes, that is fine. Thank you.

5 **JUDGE REEVES:**

I prefer to complete our programme today, today.

(16:47) ANNETTE SYKES: (CALLING WITNESS)

Thank you. Ms Ririnui-Delamere is leading this witness. She has just got a
10 PowerPoint so I will wait for her to come back. But while we are all waiting, the
evidence we are now about to receive is from Mrs Robyn Hata-Gage and it is
document #A033(a).

(16:49) ROBYN HATA-GAGE: (MIHI, #A033(a))

15 *Tēnā tātou katoa. Tēnā tātou kua huihui mai nei i raro i te tuanui o tēnei whare
ātaahua, otirā tēnei anō te mihi ki ngā ringa hāpai i tō tātou nei marae me ngā
kaimahi katoa otirā ki a tātou katoa i raro i tēnei kaupapa whakahirahira. Ki a
koutou o te tēpu tēnei te mihi ake ki a koutou, otirā ki te Karauna te hunga hei
whakakanohi mai i te Karauna, otirā ngā rōia katoa, kaimahi katoa i roto i tō
20 tātou nei whare tēnei te mihi atu ki a koutou i tēnei wā.*

[Interpreter: Greetings everyone. I wish to greet everyone who have gathered
underneath this beautiful house and I also wish to acknowledge the workers on
the marae and all of the staff and works and everyone assembled here for this
25 important matter. To the members of the panel, greetings to you and also to
the Crown representatives and all of the legal counsel and everyone gathered
here today, thank you.]

*Heoi anō nā runga i te mea he poto te wā ki au kia ruku tonu atu ahau ki roto i
30 taku kauhau. Nā reira tēnei ahau e tū ake nei ki a mua i a koutou ko
Robyn Hata-Gage. He uri ahau nā Muriwai. He uri a Muriwai nā Ranginui rāua*

ko Papatūānuku. Kua whakatakotohia kētia e taku taina a Te Ringahuia Hata i Kerikeri i tō mātou whakapapa.

[Interpreter: Because I only have a short time, I will dive straight into my submission and my evidence. And so I stand before you, I am Robyn Hata-Gage and I am descendant of Muriwai. Muriwai is a descendant of Rangī and Papa and my younger sibling Te Ringahuia has already listed our whakapapa.]

Tēnā tātou katoa. [Interpreter: Greetings.] My name is Robyn Hata-Gage, older sister of Te Ringahuia Hata, who presented evidence for the Wai 2872 claim in the first Tūāpapa Hearing in Kerikeri.

I'm going to read quickly through my brief and I'm going to direct my readings and skip through some of my readings and taken as read that you have my evidence before you. So given that we have got a short time at this time, that we will move on.

I will focus on three predominant wahine rangatira in my brief, my tipuna Muriwai, my maternal grandmother Rawinia Wehi, and my mother Te Aroha, who have all played a significant role and shaping of my life and that of my sisters as well. Their expressions and attitudes remain steadfast as all three women navigated through the varying degrees of colonisation and different time periods, and were highly successful in passing down our traditions, values and legacies to us, despite all the barriers and struggles they endured.

So here I talk about Muriwai. I'm not going to go into Muriwai. It has been covered very clearly by my tungāne Te Kahautu Maxwell and my tuahine Te Ringahuia. I will skip through a good part of my kōrero on Muriwai, if that's *kai te pai ki a koutou*. [Interpreter: ...okay with you.] I will highlight though some paragraphs that I would like to share.

Muriwai's herstory is relevant to this inquiry, as she was highly esteemed wahine rangatira in her own right, who was consulted on by her two brothers in matters of warfare, tikanga, and the survival of the peoples of Mātaatua waka.

In fact, she was so revered for the might of her mana and tapu, that she lived in separated from the others in the tribe and dwelled in '*Te Ana o Muriwai*' – a small cave in Whakatāne still there today. [Interpreter: 'Muriwai's cave'.]

- 5 Our whare tīpuna at Ōpape in Whakatōhea in Opotiki is named in her honour. So you can see that there are many place names, significant events and whare tīpuna named after this remarkable wahine rangatira.

This is my kuia Rawinia Rangitakatu nee Wehi. Born 1910, passed away 1977.

- 10 My grandmother my kuia Rawinia was another force to be reckoned with. Born in Tūhoe to parents who trace their lineage back to Hinepūkohurangi and Hine Moana, the maiden of the oceans, Rawinia was born in an ērā of colonial disruption of her language and her culture.

- 15 However, she was a powerful force my kuia. She became a powerful leader in the various artforms and performing arts of kapa haka. As I mentioned in part of my brief, that she was an expert in *mau taiaha* and *mau patu* and performed better sometimes better than her male counterparts. [Interpreter: ...expert in weaponry...] She composed and tutored the first kapahaka in Whakatōhea,
- 20 Ngā Pōtiki. She would travel with a group to come and support the Koroneihana here at Tūrangawaewae. Her life's work was around composing waiata, teaching the arts of *Ngā Mahi a Rēhia me Tāne Rore* to her hapū and her iwi. [Interpreter: ...the performing arts.] And also to other communities, they came to ask her to participate and teach them in their communities. For example,
- 25 Kawerau, Mangakino, Waharoa, Reporoa and anywhere her children were living at the time. She was a sought-after tutor in kapahaka. She could do anything. Her stature was like a male. She was a big, broad wahine. She could do – and so I remember as a child every Christmas she would do the hāngī, and her sons in laws, though they could also do hāngī, they would sit in
- 30 awe and watch her and just support her, but she would do our Christmas hāngī. She tended to all the māra kai, she grew large gardens at the back of her house. Then it was quarter of an acre section in Ōpōtiki. She did all her own preserves from her own fruit trees and was up until dark working hard and early in the morning doing the same thing in her gardens. She was an expert weaver of

piupiu, of which I still have one of her piupiu, precious taonga to me and in our whānau.

Rawinia was a foundation member and chair of the Māori Women's Welfare League in the early 50s, 1950s, with Dame Whina Cooper, and they discussed ways on how to protect, foster, and main Māoritanga, that's what it was called back then, for the children, for the tamariki, and this led to the establishment of the first ever cultural festival for primary schools in Ōpōtiki.

10 Rawinia was renowned and revered and fiercely admired for her strict disciplined style of teaching kapahaka, teaching haka to men and women, teaching the art of karanga and composing waiata and haka, often with modern tunes so that our history of political struggle would remain forever in her waiata. She was renowned too for the love songs that she composed, one of the most
15 common ones that we all know would be E te tau, Do you love me. I could write an entire piece of evidence on my kuia Rawinia alone and so can several of my whānau members contribute to it, but I will leave you there with an image of my kuia.

20 If you go to the next slide please. Here are some images of my kuia way back in her day. Ngā Pōtiki is the bodice that she is wearing, it's the first kapahaka group of Whakatōhea. That's the group there, and she is the second middle row, second from the right next to the guitarist.

25 Next slide please. As you can see she is quite a fierce looking wahine when she can be, performing the haka, and stories that have been passed down to me, she also – she was the one that did the wero to our Uncle Robert Edwards and Aunty Ramari during their wedding that was held at Waioeka Marae and she did the wero with a taiaha. So she was formidable out there.

30

Kia ora, next slide please. I'll just go through these briefly. As I said before, wherever her children lived, Waharoa, Kawerau, Mangakino, she established a kapahaka group in those towns, she's taught them te reo Māori, she taught them basic te reo Māori and through waiata and haka. So to the left is my

nanna Rawinia and my aunty Kiri, one of her daughters, at Reporoa, and then to the right is one of our rōpū from Waioeka and Ōpōtiki.

Okay, kia ora. This is my mother Hope Te Aroha Hata (nee Rangitakatu).
 5 Rawinia and her husband Wereta had 19 children. My mother was six, the sixth in line of the surviving nine tamariki. She was born in 1942. She was raised at Waioeka Pā, a tightknit pā community at the gateway of the Waioeka Gorge, raised with her siblings and close cousins at the time in a communal living situation at the Pā. She was surrounded by her pakeke at Ōpeke Marae and
 10 te reo was the first language. Their life was simple and yet fulfilling. Food source was plentiful, they had communal gardens, māra kai, they had the ngahere behind them, they had kaimoana, the moana in front of the, and plentiful seafood stocks, they had the awa, *te awa o Waioeka, te awa o Tamatea* where there was plentiful eels, mārearea, watercress, fish, et cetera.
 15 [Interpreter: ... Waioeka River, Tamatea River.]

Waioeka Pā was pretty isolated from Ōpōtiki but close enough to access main supplies for survival. However, Ngāti Ira have always remained quite independent and still today. They do not rely on anybody else. My mother was
 20 born during a tumultuous era of ongoing World War. Diseases post-land confiscation and the emergence of the Ōpōtiki township beginning to thrive economically. Rawinia disciplined her four eldest daughters in the various skill sets of both men and women. Like her mother she could do anything a man could do. In fact, my mother couldn't poi and she couldn't sign but she could
 25 haka. She could belt out a melody and drown out everybody else in the room, a powerful strong voice.

She was a devout Hāhi Ringatū, member of te Hāhi Ringatū and so were her siblings. They were steep in the teachings of the Ringatū faith. Because
 30 Ringatū was conducted all in te reo Māori, te reo Māori was the dominant language at home and English was only ever spoken at Waioweka Native School which is situated on the hill above our papa kāinga and our marae.

Our mother emulated the skills, the nature and gifts of our kuia, her mother Rawinia. She was a composer of haka and waiata and often established haka groups wherever she lived.

5 Our mother was a gun fundraiser.

Could you please go to the next slide? Okay, that's my whānau, my younger sister. Kia ora.

10 Next slide. Okay. She was a gun fundraiser! She could turn anything into a fundraiser and make money for the people. Mum had that skill and personality with people and was not shy. She was extremely confident walking in both worlds. She was also a healer, a visionary, a talented entertainer, an exceptional mother to me and my sisters. I put this down to being raised
 15 knowing her whakapapa and her reo – it solidified who she was and so she never felt disconnected from her ūkaipō. I think you know that was one great thing about my parents, although we lived away from Ōpōtiki, we were always taken home. From the time we were just small, we always back home to tangihanga, events, birthdays – *he kano hi kitea*. [Interpreter: ...were seen.] So
 20 *i tipu haere mātou, mātou ko waku taina i kite mātou i te hunga kāinga i Ōpōtiki*. [Interpreter: We grew up, along with my younger siblings, and we would regularly see our home people at Ōpōtiki.]

When I was a child we lived at Mangakino and Whakamaru because of
 25 employment of my father. She was a strong supporter of the Māori Women's Welfare, and she lived her life on the principles of supporting all Māori women and their whānau, in order to address the needs of their whānau at the time. She would often meet with people with authority within the local community, and I remember my mother going door to door knocking on the local businesses
 30 asking them for contributions to help support whānau that were in need. She would fundraise for the Mangakino community, usually gambling playing cards – *back then it was called fundraising!*

When we moved to Tokoroa due to our father's job, it did not take long for her to find out who the local hapū and community leaders where she made herself and her skills known to them. Te Reo Māori and Kapa Haka was pretty much absent back in the early 70s, so the local hapū and community welcomed her skills with open arms.

In the late 80s, the local church leaders approached her to help fundraise to build a new marae. She established Papa o Te Aroha kapa haka or haka rōpū, haka group then, to teach te reo and haka and put on a local performing arts concert in Tokoroa to fundraise to build the marae. She also had strong connections, close connections with the other church denominations in Tokoroa, particularly the Pasifika church congregations. So every time we had whānau events, our island whānau also attended our events and it was wonderful.

Our mother started the first kōhanga reo in Tokoroa (Te Kōhanga Reo Tuatahi o Tokoroa) in 1982. He aha atu? The Cook Island community approached her to help them emulate the same model to establish the first Cook Island Puna Reo in Tokoroa.

She was fluent in te reo Māori and had a strong background knowledge in tikanga Māori and it was only natural that she would wholeheartedly support a Kōhanga Reo. And of course, with her fundraising skills, it would be self-sufficient for some 10 years before any funding was provided.

My mother started her Kohanga in our garage behind our house with a small group of tamariki. She consequently moved to other buildings before she finally got enough money through fundraising to get a whare for where the Kohanga is situated today.

She taught tamariki and mokopuna, her kaiāwhina. She embraced all whānau from all backgrounds and she wanted to make sure that her parents did the same and showed no prejudice to other parents. So if you remember back in those days there was quite a bit of gang presence in Tokoroa, her kaiāwhina at

the time was Sarge McKinnon (recently passed), the president of the Black Power in Tokoroa. She opened her arms to our Black Power whānau and they were amazing in the kohanga.

5 The next 25 years of her working life would be dedicated to the Kōhanga Reo movement and the composition of waiata for tamariki at kōhanga reo. She also developed Māori educational resources for Kōhanga. She would buy all the popular nurse rhymes and Disney books from the second-hand shops, she would translate them and place stickers over the words with te reo Māori. It would be considered illegal to do that now!

At home, however, her life was quite different. When friends, and mothers from the Kōhanga Reo and whānau were struggling with domestic violence and marital breakdowns, our mother would open our home to them providing them 15 refuge from the daily struggles they faced as a result of urbanisation, lack of employment, and poverty.

She provided that 'safe house', care and manaaki them through the time of their struggles.

20

Within our own extended whānau, she was the relationship glue between whānau hapū and iwi. She was the organiser of the first food bank in Tokoroa when Kinleith would go on strike and be shut down for a period of time and she would help feed whānau and their tamariki.

25

Every single summer holiday of my childhood was spent with my parents camping at the East Coast of Te Whānau a Apanui with my first cousins in tow. They would spend quality time away from that urban lifestyle that they were used to in Auckland. For my mother, it was about whanaungatanga. I still carry 30 on that tradition today.

The gap she left when she passed 31 years ago at the young age of 48, was indescribable. She left a huge hole in our hearts and we depended so much on her expertise, her wisdom, and unconditional love for everyone. Even as

she grew weaker falling victim to cancer, she was still composing waiata, naming the unborn child that I had in my puku at the time who she knew was a boy by the way. She told me he was a boy and she told me that his name was Te Waiwhakaruku, and I took that as pono because I knew mum knew best.

5 My mother passed away a month before my son was born, her first moko. And so leaving her instructions and advice to everyone when they came to visit her on her death bed.

Moving forward now to **INTER-GENERATIONAL STRUGGLES FOR**
10 **WAHINE MĀORI**

My kuia Rawinia was born into post-colonial struggle in the late 1800s. In 1865, all our lands were confiscated by the Crown in Te Whakatōhea and Tūhoe, and the impacts that had on her parents were immense.

15

By the time she was born, her parents had been displaced off their traditional whenua at Tūhoe and Whānau a Apanui, and titles were individualised and she was born into dire poverty, historical trauma, and fear of Pākeha and the government. Her whakapapa relationships keep her alive as her and her
20 brother would be raised by the village at Ruātoki, until she left at an early age to marry, never to return.

Sorry there is my mokopuna. *Ko Te Aroha Hanenepounamu taku mokopuna tuatahi. Ko Tautūrangi o Kuratawhiti taku mokopuna tuarua.* [Interpreter: This
25 is my first mokopuna. Tautūrangi o Kuratawhiti is my second grandchild.]

1710

My mother was born into post-colonising, land confiscation era and in between World War I and World War II and bore the burdens of the historical trauma inflicted on both her parents who left their homelands to find a better life to raise
30 their own family of 19 children. They took refuge at Waioweka Pā, purely due to the strong relationships forged between her father Te Wehi, a devout Te Kooti follower and the descendant of Hira Te Popo, rangatira of Ngāti Ira in the 1860s.

Both the women had these strengths in common that contributed to their wellbeing as wahine Māori:

- Native speakers of te reo Māori me ōna tikanga;
- Knowledge of their whakapapa;
- 5 • Raised by a village (Ruātoki and Waioweka);
- Steeped in the teachings of Te Hāhi Ringatū;
- Raised in the art of Ngā Mahi a Rehia me Tāne Rore (performing arts); and
- Political history of raupatu and war taught through waiata and haka.

10

Both women experienced these barriers and disruptions that hindered their ability to realise their full potential as wahine Māori:

- Colonising native school curriculum that inflicted corporal punishment on them if they spoke Māori;
- 15 • Diminishment of the status of wahine Māori in the community who once held land titles;
- Colonial settlement regimes in Ōpōtiki, council by-laws and policies that were not tikanga-based;
- Dividing up of and individualising of their lands so they could not build on their whenua;
- 20 • Urbanisation drift to towns and cities due to lack of employment;
- Social and economic poverty;
- Poor social housing;
- Dismantling of large whānau units and whāngai by government agents;
- 25 • Alcohol addiction, domestic and sexual violence; and
- Post-war diseases, typhoid, flu epidemics and pandemics.

IN CONCLUSION

I mentioned before, all three wahine remained steadfast in their language, 30 traditional knowledge and whakapapa, navigating varying degrees of colonisation, sexism, and racism in different time periods.

All three epitomised the term ‘mana wahine’. However, back in their time, they would have just been getting on with the job the best that they knew how and to as many people as they could. They all share that trait in common – they didn’t just act locally but globally as well.

5

They were repositories in the ancient ways, spiritual healing and knowledge passed down to them orally. In summary, Muriwai, I’ll leave that for you to note for yourselves.

10 Muriwai, Rawinia Rangitakatu and Te Aroha Hata, all confident, strong, and strident voices of traditional knowledge, their unwavering dedication to tikanga Māori and te reo Māori.

Nā reira tātou mā koinā taku whakaaturanga i tēnei wā. He rawe hoki te whakaara ake i tōku kuia me tōku māmā ki mua tonu i a koutou ā ka hoki waku mahara. Nā reira ki au nei e whakapono ana ahau he wahine kaha, wahine rangatira te tokotoru rā ki au nā reira tēnā tātou, tēnā koutou, tēnā koutou katoa.

[Interpreter: So everyone here that is my evidence today. It has been wonderful to speak about my grandmother and my mother before you and I can remember them. I believe all three of my women ancestors were strong leaders so thank you very much.]

20

WAIATA TAUTOKO

25 **JUDGE REEVES:**

Tēnā koe Robyn thank you for your evidence. However, in the interest of time so that we can hear from the last witnesses for the day, the panel is not going to ask any questions now. We will put our questions to you in writing –

ROBYN HATA-GAGE:

30 Kia ora.

JUDGE REEVES:

– just so that we can have time to hear from those who are yet to speak today.

ROBYN HATA-GAGE:

Ngā mihi. Ka pai.

JUDGE REEVES:

5 *Nō reira tēnā koe.*

ROBYN HATA-GAGE:

Tēnā koe. Kia ora.

(17:17) KALEI DELAMERE-RIRINUI: (CALLING WITNESS)

10 *Tēnā tātou e te whare. He karanga tēnei ki ngā kaikōrero e whai ake nei. Ko Sharon Campbell rāua ko Dr Mania Seymour-Campbell. Ko rāua ngā kaitono o te kerēme 2728 mō rāua tahi me tā rāua whānau. Ko te tāpaetanga o a rāua tuhinga kōrero ko #A039(a) koinā noa iho. Kei te koe.*

15 [Interpreter: Greetings to the house. I call upon the following submitters, Sharon Campbell and Dr Mania Seymour-Campbell. They are the claimants of Wai 2728 on behalf of their whānau. Their submission is #A039(a) and that's all from me. It's up to you now.]

20 (17:18) DR MANIA CAMPBELL-SEYMOUR: (MIHI, #A039(a))

Tēnā tātou. Me aro tōtika ki ngā mahi ki te ngako o ngā kōrero, kua tata tō te rā ki runga i te rangi tuatahi mō tēnei kaupapa whakahirahira. Nō reira he waimarie anō mātou he maramara kōrero tuku iho hei taonga mō ngā uri whakaheke. Me mihi ki tēnei kaupapa i ngā wiki tata kua noho tahi kua
25 *wānanga tahi māua ko taku māmā i ēnei maramara i ēnei kōrero. Ko aua kōrero e iri ana ā ko Ngā Manakura nui o te Ao Wahine Māori.*

[Interpreter: Greetings. I must turn my attention to the essence of my evidence as the sun is going down on this important day. And so we are fortunate that
30 we have received some traditional kōrero. I must acknowledge this kaupapa

on recent weeks myself and my mother have discussed these histories, these kōrero pertaining to the importance of the mana of Māori women.]

5 *Kei runga rā te...oh, tēnā koe, ka rawe. Koinei ngā kupu a ōku kuia. Kei a ia ngā hōhonutanga o ēnei kōrero, ā, ko taku whakapae he momo kura huna, te ao wahine Māori, ngā mana kōrero o te ao wahine Māori, ngā mana tuku iho ki a tātou te ira wahine, ki a mātou te ira wahine. Ko māua ko taku māmā ngā waha kōrero mō a māua kāwai whakapapa.*

10 [Interpreter: Thank you very much that's great. These are the words of my grandmother. She provided important knowledge pertaining to Māori women. Mana that was passed down through to us the female element. Myself and my mother are the representatives of our whakapapa.]

15 *Ko Mania ahau. Sharon Campbell taku māmā. Ko Hinehou tēnei, Hinehou Campbell koia taku kuia, te māmā o taku māmā. I whakaputaina e ia i tana tuhingaroa he tohu paerua i te tau 1994. I tuhi katoa i roto i te reo Māori. Ko Ngā Manakura o te Ao Wahine Māori te ingoa o taua tohu paerua. He taonga tuku iho, he kupu tuku iho e whāriki nei i tēnei whakaaturanga ā me ā*
20 *māua pepa taunaki.*

[Interpreter: I am Mania and Sharon Campbell is my mother and this is Hinehou Campbell my grandmother, mother of my mother. She released her PhD in 1994. It was written entirely in te reo Māori. *Ngā mana kura o te ao*
25 *wahine Māori* was the name of her thesis. It was stories, histories passed down and this our evidence, supporting evidence and the PowerPoint].]

Next slide, koa. Ka pai. *Ngā Āria.*

30 *Tuatahi ko te whakapapa. Tuarua, Ngā manakura o te ao wahine Māori. Tuatoru, te rau o te patu. Tuawhā ko te anamata.* [Interpreter: The themes that we'll deal with firstly is whakapapa and the manakura of the world, and also dealing with the conflict in Waerenga-a-Hika and the way forward, future.]

Ko tēnei whakaahua kei Te Tai Rāwhiti, ko Tākitimu te ingoa o te marae, ko Te Whakarauoratanga o Tūtāmure te wharenuī, ā, ko taku whānau tērā.

[Interpreter: And this photo was taken in East Coast, Tākitimu is the name of the marae. And Te Whakarauoratanga o Tūtāmure is the name of the ancestral

5 house and that is my whānau.]

Āe, next slide koa. Āe, kua pau katoa ngā kōrero ki taku tipuna a Muriwai, a heoi anō ko te whakaahua ki te taha mauī arā te whare tipuna i te marae o Ōpape, a ko Muriwai tērā, Ngāi Tamahaua te hapū. Te taha matau ko

10 *Te Ana o Muriwai tērā ki Whakatāne.* [Interpreter: Next slide please. Although there's been much kōrero already about our tipuna Muriwai, on the left there's the ancestral house at Ōpape called Muriwai, Ngāi Tamahaua is the hapū, and on the right side is Muriwai's cave in Whakatāne.]

15 *Anei te whakapapa mai i a Muriwai tae noa mai ki ahau. Ka heke mai i a Repanga, heke iho, heke iho ki a Te Rangihuatake ka moe i a Ngaro Maaka Pera Te Toa, ka puta ko Maria Kake rāua ko Parewhai. Nā Maria Kake ko Rangī Paatu, ko Hinehou, ko Mum, ko ahau.* [Interpreter: This is the whakapapa from Muriwai to myself. We go from Repanga through the

20 generations to Te Rangihuatake who had a union with Ngaroma who had Maria Kake and Parewhai. Maria Kake had Rangī Paatu, Hinehou, my mother and then myself.]

Āe, ko Te Rangihuatake tērā ki te taha matau. Ko ngā kōrero ki a ia e pā ana ki te whare wānanga. Ki te taha matau ko taku kuia ko Parewhai tērā. Ko ngā kōrero e pā ana ki a ia ko te tapu me te mana o te whare tangata. [Interpreter: Te Rangihuatake was on the left, she pertained to the ancient schools of learning, houses of learning, and on the right side is my kuia Parewhai. And the histories relating to her pertain to the tapu and the mana of the house of

30 life.]

Nā, ki a Te Rangihuatake i whānau mai ia i te tau 1858 i Tūranga-Nui-a-Kiwa. I mua i te raupatu o ngā whenua, e ai ki ngā kōrero tuku iho a Hinehou i uru taku kuia ki tētahi whare wānanga, ā, ko Te Whare Wānanga o Maraehinahina

i Waerenga-a-Hika i Te Tai Rāwhiti. Ko ngā wānanga i haere ake a Te Rangihuatake ko ngā wānanga mō te whakapapa. Nā runga i te mana o te ira wahine o te whakapapa me ōna pūkenga i tae atu ā tinana taku kuia ki taua whare wānanga. [Interpreter: And Te Rangihuatake was born in the year 1858
5 in Gisborne (Turanga-Nui-a-Kiwa). And following the confiscation of lands, according to the traditional history of Hinehou my kuia attended an ancient house of learning in Waerenga-a-Hika on the East Coast. And those houses of learning that Te Rangihuatake attended dealt with whakapapa. Also to do with the female element and she physically attended those houses of learning.]

10

Te taha ki taku pāpā he mokopuna ahau nā Wi Pere. I tae atu hoki a Wi Pere ki taua whare wānanga ki Maraehinahina. Ko Riria Mauaranui te māmā o Wi Pere, nā Riria a Wi i rangatira ai. He kuia rangatira a Riria. Ana ko te mana o te whare wānanga kei te ao wahine Māori. [Interpreter: My father's side I am
15 a descendent of Wi Pere and Wi Pere also attended that ancient house of learning. Riria Mauaranui was the mother of Wi Pere and Riria was the rangatira line, she was a leader. And the mana of the houses of learning came from the women.]

20

Ka huri ki te kaupapa o te whare tangata. Ko te mana kaha kei te wahine, koinei ngā kupu a tōku kuia a Hinehou, Ko te mana kaha kei te wahine, kei tōna aroaro, kei waenganui i ōna kūhā, ā, ka piki whakaroto i te ara namunamu kia tae ki tōna ewe, arā, te whenua. Ko te kōpuku o te kōwhaea te whare tangata, ko tēnā anō te whare wānanga kōrero. [Interpreter: And so I turn to the house
25 of life. The strong mana lies with the women according to my kuia Hinehou and it is between her legs until you reach the umbilical cord, and that is the house of life and that is also a house of learning.]

30

I a Hinehou e tamariki ana i tū tētahi hui mō te Hāhi, Hāhi Ringatū, ki te marae o Rongopai ki te Tai Rāwhiti. I taua hui rā i tū tētahi tāne ki te whakahāwea i te mana o te wahine. Ka takitū taku kuia a Parewhai ki te whakatara, ki te wero atu ki taua nanakia rā. E kaha matakū ana taku kuia a Hinehou nā te mea i tū a kuia Parewhai, tioro, haka, tutū ana te puehu, wetekina ōna kākahu, tūwhera ōna kūhā, whakaatu i tōna whare tangata, ka whakapohane atu ki te tangata

rā, “Kei wareware koe i ahu mai koe i hea, i puta mai koe i hea.” He aha tēnei mea te whakapohane, anei, e ai ki te Māori Dictionary, “Expose the buttocks and private parts.” He tino tikanga tēnei. Whakahokia mai tēnei tikanga. Me mihi ka tika ki taku kuia ki a Mihikotukutuku hoki nāna hoki i whakatinana i tēnei tikanga, e whakatinana ana hoki i taua whakataukī, ‘He wahine, he whenua e ora ai te tangata. He wahine, he whenua e mate ai te tangata.’

[Interpreter: And when Hinehou was a child there was a gathering of the Ringatū Faith at Rongopai Marae on the East Coast, and at that gathering a man stood to belittle the mana of women. And so my kuia Parewhai stood to challenge that man, and my grandmother Hinehou was quite afraid because Parewhai stood and performed the haka and caused a commotion, took off her clothes, and revealed her naked self to that person just to remind him where he emerged, he came from and where he emerged from. And so what is the meaning of whakapohane? To expose yourself. That is a true tradition. Bring back this tradition. And so I must acknowledge my kuia Mihikotukutuku who also performed this tradition which implements that whakataukī ‘Through women and land men live. And through women and land, men perish’.]

20 Ana ko ngā kōrero e pā ana ki taku māmā, i tū tētahi hui ki te marae o Ōpape i Ōpōtiki te tau 2018 ka tū a mum ki te tohetohe atu ki te whakahē i ngā tukanga kerēme a te Karauna, aua tukanga e peehi nei i taku iwi i a Te Whakatōhea. Ka tū mai tētahi o ngā tāne ki mua i taku māmā ki te whakatumatuma ki te whakamataku i a ia, kīhai a mum i matakū, kīhai ia i wehi. Kātahi ka tīmata a mum ki te haka atu ki a ia: “Ka mate ka mate ka ora ka ora.” Koinei anō tēnei tikanga e tohu ana te mana o te wahine. He uri nā Muriwai e tohetohe ake nei, tohetohe ake nei i roto i te whare hoki o Muriwai te marae o Ōpape. Waimaria te tangata rā kāore a mum i whakapohane atu ki a ia.

30 [Interpreter: The history pertaining to my mother, there was a hui at Ōpape Marae in Ōpōtiki in 2018 and my mum stood up to object to the claims process of the Crown and those processes that were oppressing my iwi of Te Whakatōhea. One of the male’s stood before my mother to make her afraid but she was not scared, she was not afraid. And so mum began to perform a haka:

“Ka mate, ka mate, ka ora, ka ora.” “I die and I live again”. This is a signifier of the mana of woman. This is a descendant of Muriwai who continues to argue and challenge within the ancestral house of Ōpape. He was fortunate that she did not expose herself before this man.]

5

Ka pai. Ka huri ki a mum. [Interpreter: Very well. I turn now to my mum.]

(17:26) SHARON CAMPBELL: (MIHI, #A039(a))

Next slide *koa*. [Interpreter: Next slide please.]

10

Nō reira tēnā koutou te Taraipiunara. Ana ka tīmatahia te waiata, te mōteatea i roto i tō māua BOE, ana ko tēnei wāhanga noa iho: “Ko Tamarura ka mate i te riri i Waerenga a Hika i te toru o Maehe i whiu ai ki runga i te kaupuke e”. Muru whenua muru tangata auē te mamae, e heke iho mai ki a mātou ngā uri whakaheke. [Interpreter: Greetings to the Tribunal. I will begin the traditional song within our brief of evidence and I will only refer to this part: “And they died from the conflict, the combat in Waerenga a Hika.” The speaker is singing a traditional song pertaining to the plundering the land, the plundering of the people, and the pain that has passed down to us the descendants.]

20

A, ka kite koutou i ngā whakaahua o aku mātua tūpuna/tīpuna ko Horomona rāua ko Tipene. Ina ka titiro ki te rārangi ingoa rā, he kaitautoko rāua o te Pai mārire nā te mea i tae ake ngā Pai mārire ki Tūranga, ana he kaha rāua ki te tautoko i taua kaupapa me kī a rire, rire hau Pai mārire. Mutu ana i te pakanga ki Waerenga a Hika i mau ai ngā mōrehu te hunga hara kore ki te moutere o Wharekauri. Kīhai rātou i hāmenetia ki mua i te aroaro o te whare kōti. I haere tōtika i taua moutere.

25

30

[Interpreter: You see the photos of my ancestors Horomona and Tipene. If you look at the list of names, they were both supporters of the Pai Mārire faith because the followers of Pai mārire arrived at Gisborne, they were strong supporters of that kaupapa, good will. Once the conflict in Waerenga a Hika subsided, the survivors, who were without sin, were sent to Wharekauri. They

did not commit a crime. They were not charged before the courts. They were sent straight to the Chatham's.]

5 *Ina ka titiro ki te whakapapa e iri ana ki roto i tēnei whārangi ka kite koe ana ko te hoa rangatira hoki. I roto i te rārangi ingoa ko ngā tāne anake. Kua whakakorengia te mana o ngā wāhine me ngā tamariki i mauhere ai ki te moutere o Wharekauri. Koirā tētahi mate nui me taua whakaaro Pākehā e kīia nei this erasure of ngā pāmamae i ngā wāhine me ā rātou tamariki. Engari i roto i tō mātau whānau ake he kōrero nā taku māmā i whakamōhio mai ana ko*

10 *Tipene ko tana hoa rangatira ko Paatehepa, ko ia hoki tētahi i mauhere ki Wharekauri me āna tamariki ko Hemi Whakarau rāua ko Taraipine Tūtaki. Ko te teina ko Mohi Tamatea kāre anō ia i whānau mai i taua wā te wā o taua pakanga. So i mauhere hoki a Hemi Whakarau rāua ko Taraipine.*

15 [Interpreter: If you look at the whakapapa on this page, you can see the partner within the list of names are only the men. The mana of the women and the children who were also jailed were extinguished those who were held captive at Wharekauri. This was with a Pākehā ideology to erase the hurt and the pain of the women and children. However, within our own family, our own whānau

20 my mother informed me that Tipene his wife was Paatehepa who was also jailed at Wharekauri along with their children Hemi Whakarau and Taraipine Tūtaki. The younger sibling Mohi Tamatea who had not yet been born during that conflict. And so Hemi Whakarau and Taraipine were jailed.]

25 *Ko Taraipine ētahi kōrero e pā ana ki a ia. He mana nui tōna i a ia e ora ana. Ina ka tae ake ki te whare nui o Te Rongopai i te whārua o Waituhi i reira kē tētahi o ngā peita 'painted houses' me kī. So i runga i tētahi o ngā pou i roto i te mahau o te whare i reira he pikitia e pā ana ki a ia. E ai ki ngā kōrero he mana nui tōna i waenganui i ōna kārangaranga iwi o Te Tai Rāwhiti. Nāna hoki*

30 *i tīmatahia ngā whakataetae hōkī (hockey) nē rā wērā kēmu. Nāna hoki i karangahia he whakataetae ā-motu ki te whārua o Waituhi. Koirā te kaha o tōna mana me te nuinga o te wā ko āna tīma ngā toa whakaihu waka i roto i ērā tū āhuatanga.*

[Interpreter: Some of the stories about Taraipine. She was a woman of great mana while she was alive. When she went to the ancestral house of Rongopai at Waituhi there was a painting there, they were painted. On one of the posts in the porch of the house there was a picture of her. According to the history,
 5 she had great mana amongst her peoples of the East Coast. She started the hockey tournaments those sorts of games. She organised the national hockey tournament in Waituhi. That was a signifier of her great mana and most of the time her teams won those tournaments..]

10 *Ana*, next slide please. *Me whakaatu ka tika wēnei ture, ēnei ture i aupēhi kino ngāi tātou te iwi Māori*, Suppression of Rebellion Act and the New Zealand Settlement Act, and certainly many of the speakers have already covered much of the intergenerational trauma that you know we have endured as a whānau, hapū, iwi hoki. [Interpreter: We must display these laws that
 15 oppressed and suppressed the Māori people...]

Te next slide please. *Anei kē i waimaria au i riro mai wētahi court minutes e pā ana ki te Kōti Tango Whenua. Koirā te kaupapa o te Māori Land Court nē rā Te Kōti Tango Whenua, muru whenua mai i te tīmatanga nē. Ko te
 20 Land Settlement Act koirā noa iho tētahi, e hia kē ngā momo ture i muru tō mātau whenua huri noa Aotearoa. And so as part of te tukanga o ēnei whare kōti you had to go tae ā-tinana ki te whakamōhio atu ki te Kaiwhakawā he aha te take he mana tāu e pā ana ki taua whenua. Ina ka titiro ki tēnei judgment from Wednesday the 4th 1880 ka kite koe arā ko te ingoa o taku kuia ko Turuhira
 25 ana ka heke ki a Rina Parewhai ana ka riro ki a rāua ētahi maramara whenua o tēnei paraka me kī, te paraka o Hihiri-roa. Engari e hia kē ngā whānau ka riro o rātou whenua nā runga i ngā mahi o tēnei tari Kāwanatanga te Karauna nanakia nei.*

30 [Interpreter: I was fortunate enough to receive some court minutes relating to the court that stole land. That is another term for the Māori Land Court, which confiscated lands from the start. From the Land Settlement Act that was only one law, but there were many other laws that were used to confiscate our land through Aotearoa. And so as part of the process of these courts you had to

attend physically to inform the judge of the reasons of why you have mana over those lands. If you look at this judgment from Wednesday the 4th 1880 you can see the name of my kuia Turuhira and then it descends to Rina Parewhai and then they received some small parcels of land in this block Hihiriroa. However,
 5 there are so many whānau who lost their lands because of this government department, government agency, a mischievous department.]

*Kia ora. Koinei ngā whakaahua o taku kuia te māmā o taku māmā, aku māmā me kī ko Rangi Paatu. I mate mai ia i te tau kotahi mano waru rau ono tekau
 10 mā toru (1863). I whānau mai au i te tau '65 so nā te mate huka wērā mate i rangona ai te iwi Māori. Ana ko taku tamāhine tētahi tākuta i kite ai wērā mate kino e aupēhi nei ngāi tātou te iwi Māori. Engari i a ia e ora ana he pononga o te Hāhi Ringatū ia marama, ia marama ka haere. Aku māmā the middle whakaahua, so Tatarere ko ia taku māmā ake, ko ia taku māmā e
 15 whakawhānau mai nei i au. Engari i whāngai au kia Hinehou ana ko Hinehou tērā and nā Parewhai rāua ko taku Nanny Paatu nā rāua te īnoi ki a ia me taku pāpā Pākehā kia hoki atu ki te rohe o Mataatua ki te iwi, ki tō mātou iwi o Te Whakatōhea, ana i reira tētahi pāmu i Rāhui, and ka noho pātata hoki ki te marae o Ōmarumutu. He kaipāmu taku pāpā, ā, ka uru atu taku māmā ki te
 20 Playcentre me kī, koirā ko te Huarahi o te Mātauranga te kaupapa e whāia nei i a ia mai i taua wā tae noa ki te wā i mate moata i a ia.*

[Interpreter: Thank you. These are some of the photos of my mothers' let's say Rangi Paatu. She died and passed away in the year 1863. I was born in 1965.
 25 She died in 1963. And diseases such as diabetes that Māori suffer from. My daughter is a doctor who has witnessed those sorts of sicknesses, diseases that Māori suffer from. And so while she was alive, she was a follower of the Ringatū faith every month. In the middle photo, my real mother was Tatarere. However, I was adopted to Hinehou, whāngai, and they asked my Pākehā
 30 father to return to the Mataatua region to our iwi of Te Whakatōhea, and there was a farm which was nearby to the marae of Ōmarumutu. My father was a farmer and my mother worked at the Playcentre, and that was the educational pathway and that was what she pursued from that time until she passed away early.]

So she started in early childhood, *nē e kīa nei i āia nei, ana ka riro ki a ia tōna tohu kaiako ana he primary school teacher, ana ko Paiheke, a koia te kaiwhakapākehā i konei ko ia hoki tētahi o wana tamariki i a ia e – me tana*
 5 *tuakana a Haturini mā, ana ko Tāmati Waaka, ko rātou ana tamariki i Te Kura o Tawera. He ngākau nui ia ki a ia i ngā mahi kapahaka pēnei i te kuia o taku tuahine nei, ā, he kaitito waiata hoki a ia.*

[Interpreter: ...as it's called nowadays, and then she received her teaching
 10 diploma as a primary school teacher. The interpreter here Paiheke was one of the students along with his older siblings such as Haturini McGarvey and Tamati Waaka attended Tawera School. And she was passionate about kapahaka like the kuia of my sister here, and she was also a prominent composer.]

15 *Ko te whakaahua tuatoru rā i tangohia i tētahi te Hanuere i Te Wainui Marae. Kei waenganui i a Ohope me Ōpōtiki kei te huarahi o Te Kooti Road me kī, and ko te wahine rā ko Aunty (**inaudible 17:36:49**), you can just see a glimpse of my mum there, ka waruwaru rīwai nē rā, and then ko te kōtiro i roto rā he whanaunga ana ko Sharon tērā. So mahara i a au i haere ake ki Te Wainui*
 20 *ngā marae o Ngāi Tūhoe ia te wā, ia te wā ki te whakanui i te Hāhi o tō mātou kuia, and so ia marama, ia marama e hia kē ngā huihuinga Ringatū.*

[Interpreter: And the third photo was taken in January at Te Wainui Marae which lies between Ohope and Ōpōtiki on Te Kooti Road, and the woman in the
 25 photo is – you can see my mum peeling potatoes, and the girl in the photo is a relation and that's Sharon. And so I can remember them going to Te Wainui Marae and the marae of Ngāi Tūhoe regularly to celebrate the faith of our kuia and each and every month we'd have many gatherings, Ringatū gatherings.]

30 *So my mum and them would be missing from school regularly, so tētahi Pākehā nanakia tumuaki ka tino kōhete ki taku nan me tāna e kī, “Pokokohua! Whakamutua to tohutohu!”, and koinei – nā te mea he kaitito waiata taku māmā and i kī mai ia ko Tuini Ngawai tētahi o wana tutors i a ia i tipu ake ki roto i te Tai Rāwhiti, Tūranga-Nui-a-Kiwa. So anei kē he waiata nā Tuini i tito.*

[Interpreter: ...one of the mischievous Pākehā principals (**inaudible 17:37:42**) my nan and she said, “You are a base person and stop telling me what to do!”, because my mother was a composer, composed songs, and she said that
 5 Tuini Ngawai was one of her tutors when she was growing up on the East Coast and around Gisborne and so this is a song composed by Tuini Ngawai.]

WAIATA

Te mātauranga o te Pākehā he mea whakatō hei tinanatanga mō wai rā, mō
 10 *Hatana. Kia tūpato i ngā whakawai, kia kaha rā, kia kaha rā.* [Interpreter: Knowledge of Pākehā, it's teachings of Satan. Be careful of the nefarious actions. Be strong.]

So koirā te ngako o taua kōrero i roto i ngā waiata and koia hoki tētahi e
 15 *ngākaunui ki wērā mahi.* [Interpreter: And so that was the essence of that kōrero within the songs and so she was very passionate about those compositions.]

Next slide please. Ana ko wēnei o ngā ture hoki, te Tohunga Suppression Act
 20 *me te Native Schools Act, and ko ngā, you know, te mātauranga Māori ka riro nā runga i wēnei o ngā ture kino e aupēhi nei te mātauranga Māori me kī.*
 [Interpreter: And one of these laws, the Tohunga Suppression Act and the Native Schools Act, Māori knowledge was lost through these evil laws.]

And he kaiako hoki au i roto i ngā kura, he pūkenga hoki ahau i te
Whare Wānanga o Waikato i ngā tau tata nei, engari i runga i ngā mahi kaikiri
o te VC o taua whare wānanga, whakarērea au taku tūranga, rihaina. And hoki
atu au ki Tūranga-Nui-a-Kiwa i āia nei ki te kāinga ki tētahi o ngā
 30 *tūrangawaewae e whakatipu taku māmā me ōna mātua tīpuna, ana te kāhui ira*
wahine me kī.

[Interpreter: I am also a schoolteacher and I was also a lecturer at Waikato University in recent years. However, due to the racist views of the VC at the university I decided to resign and return to Gisborne where I reside now at

home. And one of the homelands where my mother and her ancestors were raised, let's say thus the gathering of wahine, women.]

Nō reira can I change to the next slide? So in my role as a *kaiako* a *tumuaki* a senior tutor *i Te Whare Wānanga o Waikato*, I certainly witnessed the impact of white streaming and the failure of the education system to support our tamariki and their *whānau kia eke panuku rātou i roto i te ao mātauranga. I a au i Te Tai Rāwhiti i āia nei ka huri haere au ki ngā kura ara reo Māori, he ngākau nui au ki wērā.* [Interpreter: ...teacher and principal... ...so they can succeed in education. As I am residing in the East Coast right now, I travel to all the Māori immersion schools...]

But cousin Te Ringahuia made reference in her *kōrero* about, and I certainly get very frustrated about it, how our values are usurped and repackaged in a very Eurocentric way and then sold back to us and say, you now: “This is the best thing since sliced bread,” and you know *i tipu ake mātau i roto i ērā uara, engari ko te nuinga o ngā kaiako ka noho kuare ki wērā āhuatanga.* [Interpreter: ...we grew up in that world, however, most of the teachers are ignorant towards those aspects.]

So *koinei tētahi whakaahua because ia rua tau ka haere mātau ki wā mātau marae maha and ana i tipu ake i – well, i hīkoi te pepeha me kī kōua e tū ki te whakaputa noa iho me tae ā-kanohi kia kite a kia rongo ā-taringa kia ū ki te whatumanawa hoki i ngā kōrero ā kui mā ā koro mā. Ko te maunga tēnei o Kapuārangi ki Rāhui and kei Ōpōtiki kei raro i te marae o Ōmarumutu taku māmā e tanu ana. He wahine e tino ngākau nui ki tōna Whakatōheatanga, ki tōna Muriwaitanga and ko ia a Muriwai e whakatinanahia i roto i tō mātau whānau i waenganui i tōna hapū, ōna hapū kārangaranga iwi hoki. Nō reira ka nui te pahupahu o tēnei but ko te tikanga kia kite ai koutou te mana o ngā wāhine i roto i tō mātau kāwai.*

[Interpreter: This is a photo because every two years we go to all of our marae – we walked the pepeha, we didn't just say it. We went there in person to see and to hear and so it will be etched within our hearts the history of our kuia and

koroua. This is the mountain of Kapuārangi ki Rāhui in Ōpōtiki below the marae of Ōmarumutu is where my mother lies. She was a woman who was very passionate about her Whakatōhea identity and her Muriwai identity, and she was the epitome of Muriwai which is epitomised within our whānau and within her hapū and iwi. That is enough for my evidence at this time, however, I wish for you to see the value of the women in my family.]

The impact has been huge. Certainly, my first claim was against the mental health system because we have a legacy of mental health and *taku whakapono i ahu mai te raupatu* and taua intergenerational trauma. [Interpreter: ...and I believe that it originated from the confiscation of our lands...] Mania's father his tipuna koroua was Hori Puru and he was part of the whakarau, with my tipuna ake hoki, those who were exiled to Wharekauri.]

And so I was just at our marae hui at Tākitimu Marae on Sunday morning and *ko tētahi o nā kaupapa kōrero i taua ata e pā ana ki ngā mahi whakamomori*. [Interpreter: ...one of the matters that were discussed that morning was related to suicide.]

There are so many of our whānau that are buried in our urupā that have committed suicide. And Mania's father, the father to my five oldest children, committed suicide 24 years ago so we live and breathe. I have a nephew Barry who has been in forensics. You have to put a rhinoceros skin on when you go to be the advocate when you're working this broken system. And so my nephew ended up in forensics. It took three and a half years for him to exonerated really so he is out now. My son tried to commit suicide too. My mother Tatarere was a patient in Tokanui Hospital. Years ago my Nan Paatu's sister Mere Boyd was also institutionalised. So there is a clear whakapapa of the intergenerational trauma *i whakapā mai ki a mātau me wā mātau uri whakaheke*. [Interpreter: ...that has affected us and our descendants.]

Let me tell you as a mother trying to – my brother, actually my brother also ended up on the Westpac helicopter here at Waikato Hospital in ICU and he was very unwell mentally. You know I must have rung crisis in the last 10 years

probably 10,000 times with no result. *So pau katoa te hau me taku riri anō koirā te take ana ka tono au tēnei te kerēme 2728* was initially aimed at the health inquiry and around the mental health issue. [Interpreter: So I'm exhausted and also angry and that is why I decided to submit this claim 2728...]

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Nō reira ka nui te pahupahu o tēnei. [Interpreter: And so that is all I have to share at this moment.] My girl might have a little bit more to say perhaps because she works in the health sector.

10 **(17:45) DR MANIA CAMPBELL-SEYMOUR: (CONTINUES)**

Ko ngā kōrero hei whakakapi. [Interpreter: In conclusion.] So, what does restoration of Mana Wahine and Mana Tāne look like in practical terms? This is what Donna Awatere asked in Kerikeri. *E ai ki a mātau at a whānau level mā te hui tahi noho tahi kai tahi kōrero tahi wānanga tahi.* [Interpreter: According to us, gathering together, eating together and living together.] So every two years my whānau we spend a week over Christmas at a marae that we whakapapa to so that we know each other because we have whānau who are being raised in Australia all over the country. Now we have cousins that we don't know and it is important for us that we have these biannual marae get-togethers. We have been doing it for about 12 years now and our next one is this year at Rongopai Marae.

And also what we do as a whānau is, we used to just have monthly whānau hui as in mum and my siblings, but we have changed it to two-weekly so that we can wānanga things like mōteatea, whakapapa. I must mihi to this kaupapa because it has really pushed us to delve into our whakapapa and yes *te mātauranga o tō tātou ao Māori.* [Interpreter: ...the knowledge of our Māori world.] And of course protesting something we do as a whānau, signing petitions and kind of aspirations for disrupting the status quo, which like doing in our online medical forums because they are extremely racist. Yes, I can't believe the amount of racist doctors who I have come across and who are 'caring' for our people. And so that is why at a systemic level you know *te whakamana i te Tiriti o Waitangi* that is why it is so important, and the work that Matike Mai are doing that is why that is also so important in terms of

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constitutional transformation. *Nō reira whāia te iti kahurangi ki te tuohu me he maunga teitei, nō reira tēnā koutou, tēnā koutou, tēnā tātou katoa.* [Interpreter: Reach the highest mountain, if you should fall let it be a loftiest mountain. Thank you very much.]

5

WAIATA TAUTOKO (NGĀ MIHI)

Nā Hinehou hoki nāna i tito tēnei waiata Ngā Mihi. He waiata anthem ki waenganui i a Ngāi Tūhoe huri noa ngā iwi o Aotearoa. Nō reira koutou.

10 [Interpreter: Hinehou composed *Ngā Mihi*. The anthem of Ngāi Tūhoe and known throughout Aotearoa. Thank you.]

JUDGE REEVES:

Ngā mihi ki a kōrua me o whakaaro. Thank you for your evidence. We are going to save our questions for writing because we are close to 6 o'clock now and it has been a long day for everybody. Yes, so thank you.

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KALEI DELAMERE:

Ka pai. Ana that's all. Thank you.

KARAKIA WHAKAKAPI

20 **HEARING ADJOURNS: 5.51 PM**

HEARING RESUMES ON THURSDAY 25 FEBRUARY 2021 AT 09.04 AM

KARAKIA TĪMATANGA

5 MIHI (MAI TE HAUKĀINGA)

WAIATA TAUTOKO

(09:06) JUDGE REEVES: (MIHI)

10 Tēnā koe matua. Mōrena koutou. I hope everyone had a good rest after a long day yesterday. Now, do we have any appearances?

TECHNICAL DIFFICULTY – 09:07:00 TO 09:07:26

15 (09:07) TAVAKE AFEAKI: (MIHI, APPEARANCE)

Aroha mai. Te tuatahi te mihi ki a koe te kaikarakia mō tēnei rangi. Huri noa ki a koutou ngā mana o te Kīngitanga e whai ake nei ngā kaupapa nei. A, Kīngitanga Tūheitia koutou mā e te ahurea tapu tēnā koutou katoa. [Interpreter: Good morning. Firstly, I wish to acknowledge those who provided prayer for
20 this morning. The people of home thank you for fulfilling that custom.]

*E te rangatira e ngā pae aroha mai ko Afeaki ahau e puta mai anō kia kōrero kaiwawao mō Wai 2278 mō Wai 700. Aroha mai, inanahi rā i haere atu au ki tētahi tangihanga o tōku tuakana tōku hoa o Ngāti Tarara ko Anton Botica i moe
25 atu ia, nō reira ngā manaakitanga ki a ia me tōna whānau e noho pani ana. Aroha mai hoki ki taku tū taenga tūreiti i tēnei rā kia haere moata ahau ki te Kōti Teitei ki Tāmaki-makau-rau i ahiahi mēnā ka pai ki a koe e te rangatira. Heoi anō tēnā koutou huri noa aku hoa tēnā tātou katoa.* [Interpreter: To the
30 panel...representing Wai 2278. Apologies I was away yesterday attending a funeral amongst my family and returned today. I apologise for that yesterday but, however, I am also leaving early today and I hope that is satisfactory.]

(09:08) BARNEY TUPARA: (MIHI, APPEARANCE)

E te Kaiwhakawā aroha mai, with your leave I ask to be excused. I have to get back to Tūranga very quickly, I have got an unwell mokopuna and unfortunately, I have to leave the hui, *ākuanei ka hoki mai mō tētahi atu*. [Interpreter: ...because I have to leave early today, but hopefully another occasion I will be able to return.] But hopefully I will be able to make to the next hui. Kia ora. With your leave Ma'am.

JUDGE REEVES:

Thank you Mr Tupara, leave granted.

(09:09) AZANIA WATENE: (MIHI, APPEARANCE)

Ata mārie koutou. [Interpreter: Good morning.] I would like to introduce Mr Harry Clatworthy, your Honour, who will be appearing alongside me today from Te Mata Law. Tēnā koutou.

(09:09) HARRY CLATWORTHY: (MIHI, APPEARANCE)

Tēnā koe.

JUDGE REEVES:

Anything else? Now in terms of the timetable today, we will be proceeding as per the most recent version of the timetable so I understand. I am strongly encouraging witnesses, if possible, not to be reading the briefs out to us; we have read them. We want to preserve the time that the Tribunal has engage with you about the briefs that you have submitted to us. But there is also the balance I have to try and manage so that we get through the timetable today, and we were only able to do that yesterday because a couple of witnesses were not present to be heard and so we had additional time. So we should know how we are tracking by lunch time I guess, but certainly the approach I am taking is that we are not going to be operating on a deficit approach so the timetable today is the timetable for today. If we are not finished that by the end of the day, then any witnesses who are not heard their evidence is going to have to be taken as read and we will start a fresh day three.

Now I just want to clarify with you Mr Afeaki in relation to your TBC witness which was in the programme for Friday. We have now removed that from the programme.

TAVAKE AFEAKI:

- 5 Tēnā koe. Yes, that was Tracey Waitokia from Wanganui and *kāre e taea ki te haere mai*. [Interpreter: ...Tracey Waitokia unable to attend today.] But we will work with learned colleagues to try and get her in a slot later on in the year maybe when we go down country your Honour.

JUDGE REEVES:

- 10 Okay. Kia ora.

TAVAKE AFEAKI:

Tēnā koe Ma'am.

JUDGE REEVES:

All right.

- 15 **ANNETTE SYKES:**

Ma'am, can I just raise an issue –

JUDGE REEVES:

Yes.

ANNETTE SYKES:

- 20 – it is about the brief for Hinewirangi Morgan. We have filed the brief, but it is also the same witness tomorrow Hinewirangi Kohu. I am going to take some instructions when they arrive, it may be just better that she presents once tomorrow. I am just suggesting that Ma'am.

JUDGE REEVES:

- 25 Well if you could just give us an update on that by the end of the day, thank you.

All right. Well I think we are ready to proceed. Kei a koe Mr Silveira.

(09:11) TUMANAKO SILVEIRA: (MIHI, CALLING WITNESS)

5 *Tēnā koe e te Kaiwhakawā otirā ki a koutou o te tēpu. Tautoko katoa ngā mihi kua mihia i te ata nei tēnā koutou katoa. [Interpreter: Good morning Judge and the panel. I support the acknowledgements made this morning.]*

10 *Tēnei uri o te kohu ka tatū mai ki mua i a koutou ko Te Motoi Taputu. Kei konei ia mō te kerēme o Wai 2494, he kerēme nā Donna Awatere-Huata mō ngā wahine Māori puta noa i te motu. Ko ngā nama i runga i tana tāpaetanga ko #A050 ana tēnei anō ka karanga atu ki a ia te haere mai ki konei ki te tuku i āna kōrero ki a koutou katoa. Tēnei ka mihi kia ora. [Interpreter: Here we have Te Motoi Taputu this morning representing her iwi for claim Wai 2494. Her presentation is #A050 and her evidence is provided there. I invite her to come*
15 *to the microphone to present her evidence this morning.]*

(09:12) TE MOTOI TAPUTU: (MIHI, #A050)

20 *Ki a koutou katoa kua tau mai ki roto ki tēnei whare tēnei au ka mihi atu ki a koutou. Tēnei au te mihi atu ki a koutou o te Kāwanatanga, o te ture hoki, otiia ko te haukāinga e noho nei ki te whakamarumarū i te āhua o ngā kōrero, tēnei au ka mihi. [Interpreter: To everybody who is assembled today, I acknowledge you all. Greetings also to you the Crown representatives today and those who have also presented on this case.]*

READS BRIEF OF EVIDENCE #A50

25 *Ko Te Motoi Taputu ahau. Nō Te Arawa waka, nō Mātaatua waka. [Interpreter: I am from Te Arawa and Mātaatua canoes.]*

Kai konei au e kōrero ana, kōrero tautoko ana mō te kaupapa nei mō te Mana Wahine. [Interpreter: I am here to support the inquiry Mana Wahine.]

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Kia tīmata au i waku kōrero, oti atu ki ngā kaupapa hai whakamārama i konei. Koinei tētahi o ngā kōrero. Ehara i te kī koinei te katoa, koinei anahe te kōrero, engari koinei tētahi e whai ake nei. [Interpreter: I'll start the topics I'm familiar

with. It's not as if it's everything about this area but something that I can contribute.]

5 *Ko te hā tuatahi ki a ia o te mata ngaro o te wāhi ngaro. Nōna te pū, te more, te weu, te aka, te rea, te wao nui, te kukune, te whē, te kore, te pō. Pō ka ao ka ea ka awatea, e ko Rangi o runga e ko Nuku o raro, e ko Tāne, nā Tāne i wehe, nā Tāne ko Hineahuone. Nā Hineahuone ko Hinetītama, nā Hinetītama ko Hinenuitēpō. Tērā ka puta te ira tangata ki te whai ao ki te ao mārama.*
 10 [Interpreter: This is referring to the beginning of everything. Reciting whakapapa or genealogy that many iwi are familiar with, from the beginning of time.]

Koinei ngā mana tuatahi i te orokohanga mai o tō tātou ao. Ahakoa nō tua whakarere, e mana tonu ana i tēnei rautau. [Interpreter: This is the creation of
 15 the world as we understand it.]

Ko te mana o te wahine i heke mai i te aho matua i te orokohanga mai o tō tātou ao. Koinā te tawhito o te mana e kōrerohia nei e tātou. [Interpreter: Women
 20 are a part of that creation activity.]

*Ahau i pakeke mai au i ōku kuia o te wā kāinga o Ruatāhuna. Ināianei e whakakī ana i ngā purunga o taku kete ki tēnei o waku waka o Te Arawa. Kia kore e pau te wā kia huri au ki waku kuia o Te Arawa hei tauira atu i tēnei mea o te mana wahine. I roto i tō mātou whakapapa ko – o Ngāti Mākino ko tō tātou
 25 kuia tonu a Mākino. Ana i ērā wā ko te mana o te wahine, e mana tonu ana ia ki runga ki tōna iwi me ōna whenua, ōna moana hoki, ana ko Ngāti Mākino tērā, ko Hinehopu hoki.*

[Interpreter: I was raised with my elderly women of Ruatāhuna and also those
 30 of my Te Arawa ancestry, so that I don't exhaust much of the time, I'll pay specific relevance to my kuia of Te Arawa. In our genealogy, one of our kuia the mana of any wahine stems from her iwi and in this case it's Ngāti Mākino and Hinehopu.]

I aua wā rā, ko rātou te hunga e mana whenua ana huri noa i te moana o Te Rotoiti. Nō reira e whakaatu ana i te āhua o te mana ki te wahine i ērā wā. Wētahi wā, ka neke noa atu te mana o te wahine i tō te tāne, kāre he raru i aua wā, nā te mea ko te whakapapa kē te kaitaki ko wai a wai, ko te whakapapa kē.

5 *Ko te whakapapa ehara mō te tangata noa iho, engari ko tōna hono ki tōna taiao, rangi, whenua, moana, ngahere, ko te whakapapa kē te aho matua e here ana tētahi ki tētahi ki tētahi atu.*

[Interpreter: In that time, they were the ones that had the rule of those lands, and that was the nature of the mana of women in those times. Didn't have any concerns about that, it was whakapapa, it was genealogy that determined how people function and how people related to their environment, to people, to the land.]

15 *Nō reira ko taku tipuna a Mākino tērā e tauira ana i te āhua o te mana o te wahine, ā, taku kuia a Hinehopu hoki. Kia tīkina anō i tētahi o ngā kuia o Te Arawa, i rongonui ai ia mō te koi o te whakaaro. Ko te kuia e kōrero nei au, ko Te Ao-Kapurangi. Koinei tētahi kuia he mātau, he rae roa, nā tērā i ora ai i a ia tana iwi. I ora pēnei nā, i tohe a ia ki te rangatira nō Ngā Puhī. Ko te kī*

20 *mai a tērā, “Ko te hunga ka haere ki raro i ō kūhā, koinā te hunga ka ora. Nā te mōhio, nā te mātau, te koi, te rae roa o taua kuia ka peke a ia ki runga i te whare ki reira ka nōhia te tāhūhū o te whare. Katoa o te hunga i uru atu ki roto ki roto i taua whare, i rau ora i a ia. Tuatahi tana whare tangata, ka rua i tana mana.*

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[Interpreter: Some explanation of my kuia from Ngāti Mākino and her explanation about mana wahine a kuia from Ngāti Manawa. Kuia Te Ao-Kapurangi another one of my Te Arawa ancestress. Te Ao-Kapurangi is – the explanation provided is of an example of warriors leading to go under the

30 *legs of women to ensure their safety in battle. The whare tangata and the mana of that women would keep them – would be a line of defence and keep them safe.]*

Nō reira koinā tētahi o ngā tauira o nehe e whakatinana ana i tēnei mea te mana wahine. Kia huri anō au kia tiki i tētahi o aku kuia nō taku waka nō Mātaatua engari kei roto i taku waka o Te Arawa e tau ana i tēnei wā, ko Uenuku Rauiri tērā. [Interpreter: Another kuia of mine of Mātaatua Waka was Uenuku Rauiri.]

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Uenuku Rauiri ana ko te tauira, te take o te tiki i tēnei tauira hei whakaatu atu i tēnei mea te tapu o te whakapapa, te hono aua aho matua. Te wā e whakawhānau ana a Uenuku Rauiri i tana pēpē, kei reira te koroua i roto i te whare pora e taki ana i te karakia te whakapapa o taua tamaiti, ōna mātua. Engari nā te hē o te takinga o tētahi wāhanga o te whakapapa, kāre te pēpē i te whānau mai. Nō reira ka hē ana te whakapapa, ka hē ngā mea katoa.

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[Interpreter: And to provide an example of the sanctity of genealogy. Uenuku Rauiri gave birth to her child, was a koroua there providing lineage of the parents of the child to come forward. There was a part in the whakapapa that where there was a slight error and caused difficulty for the child to come forth.]

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Mea rawa ka kōrerohia tēnei pekanga whakapapa. Te takinga o taua whakapapa, māmā noa te whānau mai o taua pēpē ki te ao e noho nei tātou hei tauira atu te tapu i te mana o tēnei mea o te whakapapa, mai te oroko tīmata, tae noa mai ki te 2210, kāre i te rerekē. He momo kei te puta mai, engari kāre tērā i te rerekē. [Interpreter: To see how important with the relevance of whakapapa to bringing birth forward.]

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*Taka ki tētahi o aku tino tipuna ko **Hinepūkohurangi**. Ana taku iwi kaha ki te pakanga, kaha ki te whai ki te riri, engari whakatairanga tonuhia tō rātou kuia a Hinepūkohurangi, ara te mana o te wahine nē, te tātai i heke mai i te rangi. Nō reira hei whakaatu atu i te mana o te wahine, me te mana o te whakapapa.*

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[Interpreter: Another kuia of interest of Tūhoe is Hinepūkohurangi and she's often highly regarded amongst the people of Tūhoe. Further example, the mana of women and genealogy.]

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Hei whakaoti māku, kia tīkina e au taku kuia a **Te Motoi** (Pakeke), ko ia tērā i manaaki i te hunga tauhou ki Rotorua. Ko ia tētahi i tuku i te moana o te Rotoiti hei painga mō te katoa. Engari ka kore pea taku kuia e rata nei i te kera o ngā wai o Te Rotoiti ināianeī. Kua pērā rawa te manaaki i tāna i koha atu ai ki te katoa.

[Interpreter: My own kuia Te Motoi, she was one that would look after people coming to Rotorua and would care for them in their visit to Rotoiti. She was a women of great gifts to everybody.]

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Nō reira koinā te mana o taku kuia he tuku whenua, he tuku moana. Waiho rā mā wēnei tauira hei whakaatu atu he wāhanga paku noa iho o tēnei kaupapa o te mana wahine. He mana tawhito, he mana i takea mai i te wā o te kore, ina ko te kore kei reira katoa ngā āhuetanga mō te ora. I konei, ka whakamutua waku kōrero. Kia ora. [Interpreter: So, these are just examples of an illustrious line of women. And just to summarise to conclude, thank you very much,

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(09:21) DR RUAKERE HOND TO TE MOTOI TAPUTU:

Q. Tēnā koe Te Motoi me te ātaahua anō o ngā kōrero. Pai tēnei hei tīmatanga mō te rā nei, me tēnei e whakaaro Māori nei te tirohanga, nō reira tēnā koe e whāriki mai ai i ērā kōrero ngā kuia, tupuna kuia. Ko te ia o taku pātai, kōrero ana koe mō tō tupuna – tō ingoa ara Te Motoi tupuna nei me te tauira i whārikihia ai e koe. Ko tana tiaki i te whakapapa o tērā anō o āna uri, kāre i whakaāe atu kia moe tana tama i tētahi atu. Ana i kī atu, “Kāo, waiho atu a ia, ana kei konei kē tō hoa.” Nō reira he pēnei i te tiaki māra te whakapapa. Ka āta whakaaro atu ko wai ka moe i a wai kia puta ko tēhea o ngā hua i muri mai me te whakaaro atu mō te whānuitanga o te titiro mō te hapū mō te iwi anga atu ki ngā tau kei mua i te aroaro. Ko te pātai nei, he pēhea nei – koinei tētahi mea āhua ngaro ana i tēnei wā, kāre au i te mōhio mehemea e pērā ana i roto o Tūhoe, Te Arawa i tēnei wā, mehemea he tomo tonu ana. Engari koinei tētahi o ngā mea i āhua waimeha nei pea te kaha o te aronga atu i tēnei mea a whakapapa ā-hapū, ā-iwi, ko te kore āta tiaki nei. Tēnei anō te hononga o tētahi ki tētahi. Ka āhua huri he pātai mehemea he whakaaro nō te ao

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hou, nō te ao Pākehā, nō hea rānei tēnei whakaaro mā ia tangata anō e whiriwhiri tana hoa me te kī atu ana koinei tētahi o ngā pānga i ngoikore ai pea ētahi o ngā whakaaro i puta mai ai mō te whakapapa me te mana?

[Interpreter: Thank you Mr Motoi, beautiful kōrero and the providing with an insight into the Māori worldview of these ancestresses that give us some insight into mana wahine. I'm interested in the explanation behind your name Te Motoi, and your kuia have been a very – provide instructions on how to ensure the strength of whakapapa, enduring whakapapa and the – how gardens are secured through whakapapa. But very interesting how that is captured in the idea of mana wahine and that even gardens and other spaces are included as part of a working definition or use of mana wahine. An aspect of what seems to be fading these days is the sanctity of whakapapa and how that is retained, and that the examples of what you gave preserves whakapapa, and I was very interested in how that was relayed but the things that impacted on the maintenance of whakapapa is of interest.]

A. *Me pēnei pea te kōrero, mēnā e kaha ana te kā o tō ahi i tō kāinga, ka mau tonu i a koe wēnā tū momo āhuatanga i kōrerohia e koe. Engari me mārāma anō tātou kua momotu te nuinga o wēnā here ki te nuinga o ngāi tātou. Anei tātou e matemate nei i ngā taumahatanga, ngā māuiuitanga o tēnei rau tau, nā te momotu o wēnā here. Mēnā koe i waimaria pakeke mai tahi kāinga whēnei nei i tāku i Ruatāhuna, kei reira tonu. Engari ki waho atu nei nā, kāre pea e waimaria pērā rawa te tangata pērā i a mātou o te kāinga. Nō reira āe, kai te āhua puehu te nuinga o ā mātou tikanga kua tāwaia e tikanga kē, kua tāwaia, kua tāuwhia e ture kē. He ao hurihuri tēnei. Ka roa koe e kōrero ana i tētahi kōrero, ka mau tonu i te taringa. Engari ki te kore taua kōrero e rongohia, e taea te tāuwhi ki tētahi kē atu. Ana kua pōhēhē haere te hinengaro o te tangata e whaiwhai ana i a ia, “O anei kē te mea matua.” Kāore arā noa atu tētahi, engari kua tāuwhia ki ao kē. [Interpreter: If you occupy the land, that is retained by you, but most of us have severed those ties to the land, not occupying the land through the circumstances of the time, the illnesses and sicknesses that have made us to move elsewhere, and has impacted on our living with the land, living on the land. Those practises becoming less and less in*

practice and other rules and regulations are guiding our lifestyles, and in saying that, if there's no one listening or observing what other practises, then these practises do become part of a different world, a part of being under or not utilised, not in practice.]

- 5 Q. *Ko te mea nei te tino ia o tērā pātai ko te whakaaro i a koe e kōrero e puehu mai ai i ētahi o ēnei tikanga engari ko te tūkinohanga ētahi ka kōrero mō te trauma nei, ēnei āhuatanga ko te whatinga, ko te ngoikoretanga, ko te puehutanga ko te tāwaitanga nei o tēnei mea te whakapapa, ana koinei anō tētahi wāhanga i uaua ai tēnei mea me kī te*
- 10 *whakatiketike i te mana e kōrerohia nei i roto i ngā tauira kua whāriki e koe. Nō reira ko ngā momo tūkinohanga ana ka ngoikore tērā momo whiriwhiri i te hoa e tika ana tiaki i te mana? Pēnei – ka aroha, kia mārāma atu taku pātai. Ko te mea nei ko te whiriwhiri a ngā tamariki i te hoa e whai whakapapa kaha mārō i roto i te iwi te hapū tētahi o ngā aronga kua*
- 15 *ngoikore haere i roto i ngā tau. [Interpreter: The relevance of my question was the trauma of the severing of genealogy and the impact of that on preserving the mana of wahine, particular regarding those that you have raised today. Just to that it is clear. If whakapapa, particularly of senior lines are very much sought after but it seems to have been severed in the*
- 20 *examples you have provided.]*
- A. *Mēnā e kaha ana te pakari o tō whānau kai a koe tonu wō pākeke kai roto i tō whare. Kāre e kore ka uru rātou ki roto i ngā kōrero, engari te nuinga o te āhua noa iho o nāianeī kāre i pērā rawa nē, kua noho takitahi mātou. Kua akohia mātou ki te noho takitahi. Kua ā-whānau ki te rite ki wā*
- 25 *mātou kuia. Nō reira kāre pea e takoto nā ture o te here taumau i ngā tamariki, nā tērā. Kua kore e rite te hanga o te whare. Kua rere kē noa atu te hanga o te whare o nāianeī, nē. Mēnā ka noho pērā i te wā i wō mātou koroua kua kīia e te ture: “Oh, he overcrowding”. Engari arā noa atu te hua o te noho pērā mō mātou, tē arohia, tē arohia. Tē arohia i tēnei*
- 30 *rautau tonu nei. Nō reira te taumau ki roto i ngā whānau o nāianeī āe kai te kore haere. [Interpreter: ...We have come from living communally to living individually. And so our practices and the preservation of that whakapapa and everything that goes with that have slowly perished. If we were to revert back to the times of our old people some would consider*

that as overcrowding. However, it was a way of living, a way of survival, it was prosperous in those times. The practice of arranged marriages don't happen today.]

Q. *Ka pai.*

5 A. *Kai te kore haere.*

Q. *Ana e kōrero ana koe mō te motuhanga o tērā taura –*

A. *Ana tērā.*

Q. *– te mārō i mua, ngoikore ana i tēnei wā. Tēnā koe.* [Interpreter: It's a consequence of what has occurred.]

10 A. Yes. Kia ora.

(09:28) KIM NGARIMU TO TE MOTOI TAPUTU:

Q. Tēnā koe. Kim Ngarimu. I just want to refer to some things you have written about in your evidence. One of them was that – sorry I'll just pull up my notes here – you talk about the living and working communally and that the roles were not regimented. How have you seen that change over time, the change in the nature of roles between wahine and tāne?

15

A. *Ināianeī – me kōrero au mō te wā o ōku pākeke te wā o taku tamarikitanga nē. Ana wētahi wā ko ngā kuia kē ngā mea e rīri ki a mātou, ehara ko wā mātou koroua nē. Ana ki a mātou he pae rite te āhua o wā mātou koroua kuia. Pīrangī koe he tauira? Kia hoki au ki te ao tawhito hei tiki atu i taku tauira. A, ki a tiki taku kuia a Uenuku-Rauiri, ki reira koe ka kite i te wā e whakawhānau ana a Uenuku-Rauiri he tāne kai reira, he tāne kai reira e kī ana ki taua whetū a Tāne, ki taua pēpē, “Nau mai haere mai ki te ao hurihuri.” Nā peka mai koe ki te marae ko te kuia tērā e karanga ana i pērā nē ki te manuhiri. Nō reira hei tauira atu tērā i wētahi wā kua whakawhiti. Ana taku kuia a Mākino he kuia tonu, he whare kōrero engari kuia pakanga nō reira ka taea te whare tangata ki te haere ki te pakanga. Oh, he tauira anō ko te mahi o te raranga ka taea e te tāne anō hoki tērā.*

20

25

30

[Interpreter: I should perhaps refer to the times of my elders who I grew up with. It was women, the senior women then that addressed us. It was a balance with our kuia and koroua that's how we understood. Did you want an example? I'll go back in former times to one of my kuia Uenuku-Rauiri...a male there it was trying to receive a child... But formally

it was for the women to do that. My kuaia Mākino is a repository of knowledge and very adept at defence because it was quite within the qualities of women; those childbearing qualities to go to war. Another example is weaving and men are able to participate in weaving.]

5 Q. Ka pai. How have you seen that change like through to now to modern times?

A. *He momo ināianeī. He momo o tērā. Engari nā te āhua o te noho ki tēnei ao ki ēnei rautau kua akohia mātou ki te tū kotahi, takitahi. Engari i te wā i o mātou koroua kia puta ai te ora, kia puta ai koe tō rahi ki te ora me tū kotahi. Ināianeī he rerekē anō te momo tū kotahi. Ko au, ko au, ko au anahe. Ko au anahe me waku tamariki kua wāu, nāu wēnā tamariki. Koinei katoa ngā tūāhua, kua ākonahia ki a mātou mai te tūtakihanga tae noa mai ki nāianeī. Ana ināianeī kua tino tohunga mātou ki wērā tūāhua whakarērea ko ngā tikanga o te ao tawhito ki muri kia puehu. [Interpreter:*

10

15 They were very special. But in these recent centuries we have learned to be individuals. But in the time of our elders, we wanted to be prosperous and survive, united as one. But now it's just me, me, me, me. Me and my children not yours, those are your children. These are the things that we have learned recently that separatism and we have

20 embraced that. The former times of being united have been left behind.]

Q. Kia ora.

(09:32) DR ROBYN ANDERSON TO TE MOTOI TAPUTU:

Q. Tēnā koe. My name is Robyn. At paragraph 18 you talk about your ancestress directing the marriage of her son, and I was interested in that

25 because often as a historian and even sitting here we hear about chiefs allocating their daughters, if you like, or giving their daughters so, is that a misperception? Your example suggests that mothers were equally capable of directing where their children would get married.

A. *He tika tērā mēnā kai roto tērā i te whakapapa. Ko te whakapapa kē te kaitaki, ehara ko tētahi tāne tētahi wahine rānei. Ko te whakapapa kē te kaitaki. [Interpreter: That is accurate if that's related to whakapapa. Whakapapa is the driver.]*

30

Q. Āe.

A. *Ana nā te mea ko te whakapapa o tōku kuia nā tērā ai ia i āhei ki te whērā ki tana tamaiti. Kāre he paku tohe a tētahi.* [Interpreter: The genealogy of my kuia enabled her to direct. There was no question of her response.]

5 Q. *Āe.* All right. So it's not a gender role, if you like, for men to be giving their daughters to other men –

A. *Yes. Kāua i tērā wā, yes.* [Interpreter: Not in those times.]

Q. *Āe.* All right. Thank you. Thank you.

JUDGE REEVES:

10 *Tēnā koe whaea mō tō whakaaro i a mātou i tēnei ata.* [Interpreter: Thank you Te Motoi for your evidence this morning.] No further questions for you.

TE MOTOI TAPUTU:

Kia ora.

WAIATA TAWHITO (TAKU RĀKAU E)

15

(09:36) TUMANAKO SILVEIRA: (CALLING WITNESS)

20 *Tēnā koutou anō. Tēnei toa ka tōia mai ki mua i a koutou ko Dr Aroha Yates- Smith. Kei konei ia mō te kerēme o 2494 pērā tonu i a Te Motoi. Ko ngā nama i runga i tāna tāpaetanga ko #A047. Ka tukuna atu ki a ia hei whakataki i ōna kōrero. Kia ora.* [Interpreter: I am please this morning to introduce Dr Yates-Smith. ...relative to the evidence of Te Motoi, Wai 2494.]

(09:37) DR AROHA YATES-SMITH: (#A047)

25 *Tau mai e hine wai roto. Whakaea, whakaea tō uru tapu. Whakaea, whakaea to uru tipua. Whakaea, whakaea to uru waiora ki taiao nei. E tipu, e rea, e hine kahurangi ariki. Whakamau tai, whakamau a Rongo, whakamau taketake toitū ki taiao nei e hine ariki rangi e. E tipu, e rea he whatu ioio nui, he whatu io matua, he io taketake ki taiao nei, e Hinerauwharangi e.* [Interpreter: Nil.]

30 *He kupu ēnei e mihi ake ana ki tērā o tātou nei māreikura nō neherā rā anō. Koinei aku kupu tuatahi i mua i taku mihi ake ki a koutou e ngā rangatira e kōkiri*

nei i tēnei take whakahirahira. [Interpreter: These are words of a person of times of the past. This is relevant to this inquiry.]

5 *Ko Aroha Yates-Smith tōku ingoa. Me whakamārama ake ki a aroha mai i te wā i tōngia mai,* when they asked me to write out my kōrero, I had not even had a chance to think about my kōrero because I was yet to still find out what it was about nē so kia aroha mai. [Interpreter: I'm Aroha Yates-Smith.]

10 *Ko Aroha Yates-Smith tōku ingoa. Tēnei au e mihi ake nei ki te whenua e takoto nei me ēnei whare whakahirahira o wā tātou nei tūpuna e tū ake nei. Nei rā te mihi ki te mana whenua, koutou rā e tiaki mai nei i a tātou e noho nei ki tēnei takiwā ātaahua, he whenua mōmona.* [Interpreter: I pay tribute to those people of the land and to the building that is housing our assembly today. To the people of the land thank you for looking after us, for being hospitable in these few days.]

20 *Ka hoki aku mahara ki a rātou mā – peke ake. I te taha o tōku matua a Ngarua William Yates ko Te Arawa, ko Tainui, ko Mātaatua ngā waka. He uri ia nō Te Irirangi Hapainga nō Maniapoto. Koinei o mātou nei herenga ki roto o Tainui.* [Interpreter: On my father's side, Ngarua William Yates, relate to Te Arawa, Tainui and Mātaatua.]

25 *Ko tōku nei kōkā a Monehu Maraea, nō ngā whānau Taihuka, Moeau hoki. Ko Tākitimu, ko Horouta ngā waka tūpuna.* [Interpreter: My mother Monehu Maraea from Taihuka, from a waka.]

Now kei hea ahau? Kia aroha mai, kei te pāngia au i te mate. I wareware I have Alzheimer's, hence the reason why I've had to write all this down.

30 I should explain that I will be amplifying, which is what I was going to say, what I wrote in my initial brief. As a child growing up in Rotorua, I recall an elder. It was wonderful. It was one of the first times I think our people of Ngāti Whakaue for instance brought us young ones together. I must have been about 11 or 12. The kaumātua who spoke to us said there were only male gods and that really

stuck in my head. I thought, how can there only be male gods when Papatūānuku is our whaea. I didn't know much Māori by then but I was doing a lot of, what we now call, kapa haka, but you know I just knew that couldn't be right. I immediately wondered how could that possibly be? I knew of
 5 Papatūānuku and Ranginui and their sons. Surely female Gods were necessary to birth children. Even though I was young, I figured that one out and university.

During my school holidays, I spent time at the Rotorua Māori Arts and Crafts
 10 Institute learning to weave. I wove a korowai for my whānau which I wear today. This korowai has been placed on our loved ones who have passed, including our rūruhi, but also been there for those who have excelled and for special occasions many have worn it.

15 So during my school and university holidays, I spent time at the Rotorua Māori Arts and Crafts Institute learning to weave. I wove this korowai for my whānau using harakeke (flax) from our whenua, and I decided to make that kaupapa the focus of my Master of Arts thesis at Waikato University: "*Ko te Wharepora o Hineteiwaiwa*," which I completed in 1980.

20

I recall gifting a copy of my thesis to Te Arikinui Te Atairangikaahu kneeling before her on this very marae not long after I graduated. And yesterday, I just continued to reflect on how magnificent it was to kneel in front of her on our marae and gift her the first book or thesis that I had birthed let's say. So
 25 Hine-te-iwaiwa is a deity of childbirth and weaving.

While there was a dearth of information about the sacred Māori feminine, I was fortunate to find scattered references to some atua wāhine in karakia, waiata and literature. In sitting at the feet of my kuia and koroua literally in Te Arawa,
 30 Tainui, Mātaatua and Tai Rāwhiti kāinga, I was fortunate to receive information about some of our atua wāhine tupua/tipua wāhine.

In my PhD thesis, so this is masters and the PhD – well, this took me nine years to write – "*Rediscovering the feminine in Māori spirituality*" which came out in

1998, I focused on the roles of atua wāhine in Māori cosmology, particularly in relation to the rights of passage surrounding childbirth and death. Manuscripts and published works complimented the kōrero shared with me by my kuia and koroua and other knowledge keepers. Information imbedded in whakapapa, karakia and waiata and kōrero tuku iho.

I'm currently completing a book about four other female entities, all of the ancient Māori world, who are: ruahine—spiritual and cultural leaders; wahine toa—women who display courage, working with integrity for the benefit of their people.

One of these tupuna wahine was Hine-tū-ahōanga, Rata's mother or grandmother according to some sources, who gifted him hoanga (sandstone) so that he could sharpen his toki to shape the waka, enabling our tūpuna to traverse Te Moana-nui-a-Kiwa. *Nāna i tuku aua kōrero me tana tuarā hei toki, ehara he toki, hei hōanga mōna.* [Interpreter: It was him that provided the adze.] I should explain that Hine-tū-ahōanga's back was hōanga, so she literally offered her own body to enable her descendants to traverse the seas. In addition, it was she who taught Rata the appropriate karakia not a male. She taught her mokopuna the appropriate karakia and rituals pertaining to shaping and carving vessels, both canoes and taonga. This is a fine example of a wahine, not only nurturing young men but also feeding them knowledge and wisdom to sustain them through their lives.

Another kōhatu located on Mokoia Island (in the middle of Lake Rotorua in case you don't know that area) carries the name of an ancestress, Matuatonga, a kaitiaki for the kūmara plantations. An image of Horoirangi, once carved under the cliffs of Tihi o Tonga on the southern reaches of Rotorua, protected that area and her descendants.

30

Panitinaku or Pani is the name of an ancient kūmara goddess known to many of our iwi across Aotearoa. Her name was given to a pakoko, a carved stone effigy found along the western shores of Taupō-nui-ā-Tia. The pakoko is a kaitiaki of Ngāti Parekawa's kūmara plantations.

In 1971, she was removed by a visitor, a well-meaning visitor but, nevertheless, she was removed, from the area. He was concerned for her safety and he took her to the Rotorua Museum for safekeeping, but in doing so, her original name and identity was lost because the home people didn't know (a) that she had been removed and because she was tapu the chances were that only a few people would really know who she was anyway.

In 2014 trying to establish who she was, I visited kaumātua in the Whareroa area on the south western shores of Lake Taupō. They were not aware of her existence as she had been removed without their knowing. I was able to arrange for the pakoko to be returned to Poukura Marae for a brief visit.

The book I have here – I didn't bring it in sorry – was gifted to me by staff members of the Rotorua Museum and they show us carrying her on, taking her up to the urupā above their and spending time with her for those couple of days. So the photos document the pakoko's visit to her papa kāinga and her iwi. To this day, we still do not know her real name.

These four entities provide solid proof – I refer to as concrete evidence – of the existence of female kaitiaki cared for by tohunga within our communities.

As with my previous work, the main reason for exploring this realm of the sacred Māori feminine was to record and retain as many threads of ancient ancestral as was possible. In weaving the threads together, the garment created would hold the precious hukahuka – I don't have raukura on here – but physical manifestations of Hine and Tāne emerging from Papatūānuku.

In 1999 I approached some of our iwi elders in Rotorua suggesting that an exhibition be organised to celebrate the transition into the new millennium by acknowledging Papatūānuku and her descendants. The idea was received with great enthusiasm by those kaumātua and other iwi representatives and staff at the museum.

Hine! e Hine!: rediscovering the feminine in Māori spirituality te kore ki te rua mano, so from time immemorial through to – the time of nothingness really through to 2000 proved to be an extremely popular exhibition. Then in 2018 darling Dr Nalani Wilson-Hokowhitu from Waikato University contacted me – a
 5 perfect she was and is a perfect friend now – about putting forward a proposal to the Waikato Museum committee to exhibit work pertaining to the sacred feminine, both Hawaiian Kanaka Maoli and Māori. Our proposal was accepted.

The current exhibition, *E Hina e! E Hine e: Mana Wahine Māori/Maoli of past,*
 10 *present and future*, provides a wide representation akua vahine and atua wahine honouring their leadership and celebrating our female tupuna/kupuna and the legacy they have left us.

Importantly too, reference is made to the ancestress's many manifestations and
 15 multiple connections both within an individual and collective cultures as we often find within Te Moana-nui-ā-Kiwa, Te Moana-nui-ā-Kea and throughout the World.

With regard of the forms and cultural and artistic expression in recent years,
 20 I've noticed an increase in a number of references to te taha wahine at our kapa haka events and other cultural festivals. This is a strong indication of how our people are becoming more aware of the importance of acknowledging and celebrating sacred Māori feminine *o tātou nei atua wāhine me o tātou nei kua, tamāhine, mokopuna hoki*. [Interpreter: ...our deities, our ancestresses and to
 25 our mokopuna.]

I would like to take this opportunity to mihi our people of Tūrangawaewae who steadfastly uphold the mana of our Tainui people, and our collective iwi of Aotearoa. You enabled us to come together to celebrate our being tangata
 30 whenua of this land and of Aotearoa, and this week you have brought us together to discuss this critically important issue, these critically important issues. This is an historical occasion where are weaving individual and tribal stands of whakapapa, kōrero and wairua into a korowai to be passed down

through the generations, and I want to say how proud am I of our Te Ariki, Te Puea.

I have no understanding that that had ever happened, and to sit here and think
 5 of how our people were treated in those times, and that she actually had to buy this land. I thought it was Tainui lands, so they just had it, but to hear that she went to all those links through great struggle. Goodness knows what that did to her heart, but that's another sign of a true rangatira woman, he wahine whai mana, who wasn't going to let people tread on her, and we need to do a film
 10 about this so that people understand, and the queens and kings and presidents of whomever of whatever country, also have an understanding of the trial, absolute struggles that took place in order for us to sit here in this magnificent buildings on this beautiful whenua.

15 *Nā reira i te taha tonu o to tātou nei awa, nā reira e ngā mana, e ngā tapu o te haukāinga nei, otirā o ngā hau e whā, tēnā koutou e whakapau kaha nei ki te āta whiriwhiri i ngā ara tika hei āwhina i ō tātou nei iwi ki te neke whakamua me te pupuri tonu i ngā taonga a kui mā a koro mā. Hei whakakapi ake i ēnei kōrero āku, anei tētehi waiata i titongia e au, he mihi ki a Hinetuparemaunga me tana
 20 *hoa rangatira ki a Tāne huri noa ki a Parawhenuamea mā.**

[Interpreter: To everybody here, thank you for your contributions on how to rectify our people to move forward and to retain practises of our elderly and in conclusion, here's a waiata that I wrote through two people of significance in
 25 my life.]

I also sing it as a waiata aroha for our wai, and particularly today for our awa of Waikato. Be attending the pōwhiri here, I stopped off. Unfortunately, I can't pass underneath our maunga every time I go to Tāmaki now, unless you divert.
 30 So, this day, I actually took the wrong way, and I stopped at Taupiri, and I thought, "Well, this is fortuitous, this is where I want to be." So, I stopped below Taupiri to mihi our ariki, Arikinui and – me ngā whanaunga tapu o runga rā, and friends who lie there. [Interpreter: To pay tribute who are lying at Taupiri.] And

then as our custom, I went down to the awa. It was flowing sluggishly unlike the steady flow to Kirikiriroa.

5 Back home now in Kirikiriroa, it's looking really our awa. It's flowing nice and smoothly and you can see the kirikiri, you know the pebbles, and they look shiny and clean. I didn't see any kirikiri down there below Taupiri, I saw sludge and a horrible mucky algae. I don't how to describe it, so much so that where I normally would go like this, I went like this. I went like this. I placed a finger, just so I could touch the wai, but it looked so disgustingly dirty, I didn't want to
10 touch it in case there was something, I don't know, tiko from kau or something rather, that might you know somehow infect us.

So, and I wanted to stop with that to actually remind us what's happening to our environment. Where would we be without Papatūānuku looking healthy and
15 Ranginui, we'd be dead, we're all going to be dead, but as opposed – and in addition to that, we're going to take all these innocent creatures with us, because we're not looking after, I believe, enough – we're not looking after our Papatūānuku and Ranginui, *me o rātou uri, o rāua uri*. [Interpreter: And their descendants.]

20

We are not doing enough to look after them. *Nā reira koinei taku wai hei whakanuia i a rātou*. [Interpreter: Here is my song to pay homage to them.]

WAIATA (KA MOE A TĀNE)

25 **KIM NGĀRIMU:**

Tēnā koe kōkā, ka nui te mihi ki a koe. Kāre he pātai tāku engari waimaria mātou ki te whakarongo ki tō kōrero i te ata nei. Ka nui te mihi ki a koe.

[Interpreter: Thank you Ma'am for your evidence today and it was our pleasure
30 to listen and receive that.]

(09:57) DR LINDA TUHIWAI-SMITH TO AROHA YATES-SMITH:

Q. *Te tuakana, Aroha, he mihi, he mihi aroha ki a koe.* [Interpreter: My senior, Aroha, thank you for your presentation.] Firstly, I just want to acknowledge the work you did in your two thesis at a time when no one else was doing it, and I just wonder if you can talk a little bit about the barriers in terms of finding the knowledge, finding the references. I mean you refer to having to search through whakapapa and waiata or where did you go to search?

A. Okay, first of all I went home. Ko rongu taku kōrero?

10 Q. *Tēnā hoki koe me o kupu.* [Interpreter: Thank you, for addressing me today.]

A. Well, it really started with learning to read I guess, and that different kuia and koroua would share information with me, but also when I was young, I would – my mother and father were like my kuia and koroua really. They were – I was the second youngest. Our brother Lewis is the oldest, so, and plus he was old by the time you know was an adult when I was born practically. So, I was very fortunate, ‘cos I not only had my parents, I had all my older siblings, aku tuakana tungāne and they didn’t necessarily know much, but they were there to support me, plus it’s now called kapa haka, but in those days, we were always doing our poi and so on. So, from a very young age, I was out at Rangiwewehi you know part of our group and going, like we’ll practise jump in the awa and so we learnt all these things and we’d learn waiata and then I’d literally would sit at the feet of my kuia and koroua, particularly those who were weavers Aunty Emily and others. Not that they talked about the atua wāhine, they probably may not have even known of them. But it wasn’t about that, it was instilling that sense of love of the ancientness of retaining the traditions. As I said, on my mother’s side or both sides they have strong weavers. My Uncle John from the coast, Hone Taiapa, when he moved from the carving school, which was basically just a section away from our place down Whittaker Road, he and Aunty Mere asked mum and dad would I like to go to what is now Te Puia (was then the Māori Arts and Crafts Institute) to learn to weave. So they would pick me up in the holidays. I had no idea that (a) he was going to be real famous and that,

all of the people who taught me to weave, you know, *ki te mahi whatu, kākahu, raranga*, they were my aunties and others from Maniapoto I had connections with as well. I had no idea that they were going to become the kind of leaders of weaving, traditional Māori weaving for women or in the women's world I should say. Fortunately more men are taking it on now. So I spent every holidays with them out at Whakarewarewa. It was blissful and I learnt to do so many things. Therefore, when it came to writing my masters I decided to write about *Te Wharepora o Hineteiwaiwa* because I could find so little information about her and then later with this *Hine! E Hine!: Rediscovering the feminine in Māori spirituality*. This took me nine years. That was the longest gestation period I had and then Kahurangi was born towards the end. I won't go into that story. She gets embarrassed by my talking about it but that's where her name come from. I was still trying to work on my book while I was waiting to give birth to her and I had read my own karakia from this book so ērā momo kōrero.

Q. Āe, thank you. And nine years isn't the world record.

A. Well ka pai. Kia ora.

Q. Okay, so I just want to kind of synthesise what you have said because I think the points are really important that a lot of them are tauranga around wāhine you found, as you said, sitting at the feet of your kuia and koroua learning to weave, you know, being in the mātauranga if you like. So what I am assuming from that is you didn't find it in the academic references of Pākehā ethnographers who were running around Aotearoa – well weren't literally running – but you know, the standard academic references of early observations of Māori by Pākehā. Did you find lots of knowledge about wahine Māori in those references?

A. Yes I did.

Q. You did?

A. I did. I did.

Q. Who in particular?

A. Well there was *Best*. There is so many. Okay, we might be able to look at the –

Q. Okay, no *waiho tēnā*.

A. No, you can see that –

Q. Yes.

A. – in my bibliography. But there were many, many, many books. And I also would look at Sir Peter Buck's as well, you know, looking at the Hawaiian. So initially my thesis was meant to be all about a comparative
 5 between Hawaiian and Tahitian and I very quickly realised that that was just too vast, even so I had to bring it back. But in going to Hawaii what that made me realise *koirā tētahi o tātou nei Hawaiki, nā reira ā-wairua nei* it was really important that I go back home to that Hawaiki. [Interpreter: ...that was one of our original homeland...] I had been to
 10 others but not to Hawaiki. I was fed and honestly I received so much information over there and I haven't done anything with that mahi. I don't know where I've got it now. But I came home and it was just too big so I knew I had to come back to the basics and just focus and focus and refocus on what I could handle. But I was meant to go overseas because
 15 so much of our knowledge, our *kōrero/olelo*, we can hear the similarities, *mana wahine/mana vahine* it's just so similar, that it's about sharing that knowledge amongst our indigenous peoples I believe. Did I answer your question?

Q. You did Aroha, thank you. And I've just got one more question. You talk about, you gave an example of a tipuna wahine who was tapu and I was wondering if you could talk about, what makes some women tapu? How did were they made tapu?

A. Well I can't recall now. Yes, that's decades ago now. But just generally speaking, I think our people see in the young ones from a very young age whether someone has got a gift. I would say in those particular cases they would be selected and they would be trained, they would be nurtured and they would be fed. *Ka whāngaihia ki te reo ki ngā karakia ki ngā pure ērā momo āhuatanga katoa nē.* [Interpreter: They would be nurtured with the language, chants, rituals, all those aspects.] So I think, yes, I've kind
 25 of lost it now.

Q. Kei te pai. Ngā mihi aroha. Thank you.

A. Kei te pai. Kia ora.

(10:06) DR RUAKERE HOND TO DR AROHA YATES-SMITH:

Q. *Ko au anō tēnei e mihi ana ki a koe Aroha. Ka menemene au i te kitenga atu i tō kōrero kōrua ko Te Ururoa tērā e noho tama wahine tama matua nei ki te kura o Sunset ana.* [Interpreter: I also acknowledge your presentation today Aroha. I was very pleased to hear your presentation and how you and Te Ururoa were people at Sunset School.]

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A. Āe, the best ones.

Q. *Ka pai. Kāre i whāki mai ki a mātou. Ko te mea nui nei,* I don't know whether I've got so much a question but more of a comment. I'm truly grateful that the nine-year gestation period of this taonga that you produced is here and I've actually been trying to get a hold of the copy of your thesis for a while –

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A. I know.

Q. – because obviously of its importance. Yes, I am not sure what is an appropriate question around this. But the degree to which our own whānau, our own iwi internalised the giving prominence to male kōrero – yes I don't know – how much of a shock was it once you actually put forward your thesis and put forward this kōrero? How much of a reaction came from, you know, our kaikōrero, the ones who are deemed to hold knowledge among our iwi?

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A. Well, I don't recall many of them actually approaching me about it or talking to me about it because we had other things to talk about. But you know all I can say is, none of my kaumātua from anywhere, any of my iwi came up to me and said: "*Tino hē tēnā mahi Aroha!*" [Interpreter: "This is totally wrong!"] They never said that. They were always supportive. And when I go back home to Tūranga they'd look after me, they'd you know really, really come and manaaki mai i āu. [Interpreter: ...be very supportive of me.] In fact, one of koroua who lived in Kirikiriroa from back home in Tūranga, I was thinking about it last night, he came to me and he wanted to give me his book of whakapapa and I turned around and said: "Uncle I can't take it, you have to take it back," and he sat there and he cried because he wasn't sure that others in his whānau would look after it. He wasn't even my mother's brother, he was her cousin, but he came to me and he said: "I'm afraid that it's going to disappear." I should

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have gone and got a photocopy of it. I don't think I was doing photocopying then but you know I should have got it copied somehow so I've regretted that all my life. So where was I going with this? In other words, it is not that they didn't necessarily write it down, it is just that it got
 5 lost. Sometimes, and this is one of the things, they think it was so tapu that they had to bury it with them and that is really sad. I have heard my kuia and koroua and saying: "No this is going with me, it's too tapu." I'm thinking, hell you know some of us can *hikitia te tapu* and we can look after it. Interpreter: ...we can lift the tapu, lift that restriction and still be
 10 able to utilise it.] But, you know, I never was in a position to say to them: "We can find a way around this," so yes, ka nui te aroha. But what I'm really hoping is somewhere in your fullas wardrobes and old bags you know, the old suitcases, often they put them under the bed and don't throw them out. Look after them 'cos they really are taonga. Get copies
 15 of them and give them to people who can treasure them hei kaitiaki mō aua taonga rā, you know what I'm saying.

Q. *Ka pai ērā tiaki me te mea hoki i ētahi wā ka whakamahi atu i te tapu hei whakamataku. Ehara i te mea he tiaki, koirā kē te tino aronga ki ōku – te āhua nei koirā anō o whakaaro anō hoki. Nō reira, e mihi ana ki a koe Aroha. Pai te – o kōrero. Kua roa e tatari ana ki rongo i ēnei, tēnā koe.*
 20 [Interpreter: ...is a very nice explanation, it's good to hear that. Many times the word tapu used to scare off anybody. So, it's lovely to hear what you've just explained and your presentation today.

(10:10) JUDGE REEVES TO DR AROHA YATES-SMITH:

25 Q. Tēnā koe, we heard over the last couple of hearings kōrero about the invisibilization of atua wahine in terms of being able to find information or reference to atua wahine in kōrero, limited reference in ethnography. So, I am interested in the comment in your thesis around the presence of the goddesses being marked in karakia and waiata as a source of information
 30 and with the karakia being the way in which the atua were invoked and the waiata being a way in which their actions and their accomplishments were recorded and remembered. Can you talk some more about the

ways in which you accessed that kind of information for the knowledge that you pulled together about these atua that you have written about?

- A. So, in terms of my – where I found those sources? Okay, so first of all, I went to my own people in my Te Arawa area and also my father's kuia was of Maniapoto so – and I've been living in Kirikiriroa since I was 19 years old, so of course, I naturally went back home to, down on our Maniapoto side, and I was able to talk to some of our uncles and aunties there and that a few of them had that a few of them had those sorts of taonga to share with me. And then of course, I'd go back home on my mama's side on her marae Moehau, I'd go back on our Tai Rāwhiti side too, principally to Tūranga-nui-ā-Kiwa to Gisborne, but then I also just travelled around Aotearoa you know as you do and I'd find out – I'd actually go in search. So, I went down to Dunedin at one stage and to visit some of the libraries down there as well, and. Does that answer your question? Oh, and then what? Then I could close my own? Yes, I ended up composing waiata myself. That really goes back to sitting next to the wai and writing poetry. I'd run down from our home in Whittaker Road and I'd run down to the end of the road Lake Rotorua and I'd sit there and look over at Mokoia and think of Tūtānekai, all those sorts of things you know and then I'd write poetry. I'd think, I write poetry in my mind, my head, I'd run back home and I'd scribble the words down if I still remembered it. And then as I got older those became waiata, and that's how come I ended up with singing with Hirini because he wanted a female voice on that particular new CD, and so we did Te Hekenga-a-Rangi, you know, that one. With, that was with Richard Nunns and there were other opportunities, but we were always singing back home. If we weren't out at Rangiwewehi, then we were back in Tūranga on our Waihīrere side and then there's my Ngāti Poua side. We were just always singing and so it came through the waiata and the haka, yes, just doing all that sort of concerts to raise money for our whare karakia out at Te Awahou all of those sorts of things. You are constantly absorbing stuff and kōrero. I'm not sure that's really answered your question, but can I answer another one if you like.

Q. Tēnā koe Whaea, thank you for sharing your work with us. I read when we got the copy of your thesis, it was really you know a privilege and a pleasure to read it, was so clear and so, we have this taonga to inform you know, to, as part of our Tūāpapa for this process that we are about to embark upon.

A. Tēnā koe.

Q. So, *ngā mihi ki a koe mō to whakaaro i a mātou.*

A. Tēnā rā koe.

Q. Okay, thank you.

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(Microphone off 10:16:30 to 10:18:31)

(10:18) KALEI DELAMERE-RIRINUI: (CALLING WITNESS)

Tēnā koutou e te Tēpu otirā tēnā tātou e te whare, the next claim is on behalf of Wai 2713, a claim on behalf of Hineraumoa Te Apatu on behalf of Te Rūnanga o Aotearoa Tōpūtanga Tapuhi Kaitiaki o Aotearoa, the Māori nurses and we have a number of witnesses today, so the first one is Kerri Nuku followed by Tracey Haddon, namely Waipouri, Dickie Farrar and Sandra Corbett and then Moana Taiho.

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The ROI document number for the brief of evidence of Kerri Nuku is #A041 and if you don't have any further issues Ma'am, I'll hand it over to Ms Nuku. Thank you.

25 (10:19) KERRIE DONNA NUKU: (#A041)

Mōrena koutou. Ko wai au? Ko maunga Haruru, ko Tākitimu te waka, ko Ngāti Kahungunu te iwi, ko Ngāti Tū te hapū, ko Tangoio te marae, ko Kerrie tōku ingoa. He Kaiwhakahaere for Tōpūtanga Tapuhi Kaitiaki o Aotearoa, the New Zealand Nurses Organisation.

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Thank you for the opportunity to present today, I just like to submit a body of the evidence as read and focus on a couple of key points in the areas that I think are worth extrapolating on, and also to give some insight, my personal journey along the way.

I want to start by explaining what Tōpū Tangata for He Kaitiaki o Aotearoa is. It is the New Zealand Nurses organisation which represents 51,000 members throughout the motu. That is nurses, midwives, kaimahi hauora and taura. Of
5 that, we are the largest group representing Māori nurses, kaimahi et cetera of about 3 to 4000 members. We stand here proud to be Māori, free to care and very proud to nurse in a country that doesn't allow us to nurse in the way that we need to, to fully influence and impact on Māori health and wellbeing.

10 Our organisation is affiliated to the International Council of Nurses based in Geneva and we are also affiliated to the Council of Trade Unions. We are both a professional body and an organisation. We fight for safe environments for our nurses to work within and also to uphold the professional integrity. An integrity that is founded on Florence Nightingale who defined and has
15 influenced tapuhi hauora in Aotearoa. In the 1900s our system was definitely based upon a western health system fraught with racism and inequities, unjustifiable inequities. They were hugely influenced by Florence Nightingale. What we are left with now is remnants of the same system that exists, fraught with racism, inequities, an oppression of the voice for Māori to be Māori within
20 the system.

We are claimants in the Wai 2575, the Kaupapa Health Inquiry, we are claimants in the Oranga Tamariki under urgency, and we are claimants yet again so we're here to talk about mana. It is clear to say that in a system that
25 fails to recognise the mana of Māori, we have to keep coming back to fight for our rights to be heard in a system that chooses to intentionally oppress the rights of Māori nurses.

Florence Nightingale is synonymous around the world, the lady of the lamp.
30 Her contributions have defined nursing and influenced tapuhi Māori. She is a beacon of hope in the globe of nursing, but for Māori nurses and indigenous nurses around the world it is a repeated traumatisation of pain in a history of colonisation. Her body of work remains unchanged and is largely present in the way that we work as nurses in this environment today.

So we are here to tell our story and the line-up of people will hopefully take you on that journey of the impact that this has had on our ability to be free to care and advocates for nursing and more importantly, advocates for good health for our people.

When I first entered nursing, there was a programme called *Enrol Nursing* that was available and many nurses or young people took that as a steppingstone; a progression for a career. In around the 1990s that opportunity to progress through that stairway was taken away with enrolled nursing or community nursing training no longer being available. So I trained as an enrolled nurse and was fortunate enough to have a tāne that would support me and went on to do my registered comprehensive nursing, along the way had two children while I was pregnant and training. I knew that as a Māori woman I would have to work for as long as I possibly can and that nursing at the time was a career that meant that there was stability in the health sector because the health sector continues to keep Māori sick, therefore, there would always be a job for a nurse.

So I went into being a clever Māori woman, I went into work for Maternity Services because at the time working in a medical ward, which was my preferred option, meant that I would be subject to back injuries because at the time, there was not the hoist or the equipment that was available to support. So the best or the worst or the heaviest I could get would have to be lugging a 10-pound baby around the bed as opposed to lugging a huge adult with unsupported or unassisted equipment, so I consciously chose a decision to work within Maternity Services. And then the rules changed, you had to be a midwife to work in Maternity Services.

So I went down to Wellington to train to be a midwife. Then came back to work within a system, all the time now raising three children with my husband working shift work and support where we could. In speaking just the other day to a woman that remembers both my husband and I, when he was working shift work all she would see is the changing over of hands of babies. So when he would look after them in the day before he went to work, I would pick them

up after my shift and take them home. That is the sacrifices we do. That is the sacrifices we make.

5 And then because I was raising young children, I needed to work in a job that provided more stability, a Monday to Friday 9 to 5 which meant working in the antenatal outpatients clinics. The only way I could guarantee that certainty was to become a team leader in that space. But that didn't come easily because if you look at the latest statistics that are around Māori don't progress through a pathway easily, especially in a system where you are the only Māori nurse or
10 only Māori midwife in that department.

But struggle as it was, I managed to make it to that space. We went on and we had three more children. The time that it took to raise it, I couldn't be away from work for longer than six weeks at a time as my position was going to be
15 vulnerable and taken away. So planning my delivery was based around when I had available annual leave to be able to do that because that is what we do as Māori nurses that want to proceed into a pathway to be recognised as a leader when a system doesn't allow you or enable you to get out there.

20 So when I went and became a team leader and the one time that I chose to take maternity leave that was available to me, when I came back the job was no longer available to me. It wasn't because I was wrong or ill-fitted for the job. When I asked the then manager what happened it was just that: "You're not right for the job, all right?" It is not an excuse when you are working against a
25 system that fails to recognise and provide a professional staircase for Māori nurses. So have it as it may, it was an opportunity for change and moving out of Maternity Services and then eventually moving away from the hospital system all together.

30 So currently I stand here as the kaitiaki or the kaiwhakahaere for the New Zealand Nurses organisation representing the voice of Māori nurses, challenging the status quo, advocating for nursing and nursing pathways that support an enhance Māori development, and also enabling and advocating for better health outcomes for Māori. But it is very difficult to be at a table where

Māori voice is silenced, as we have seen through the health sector and we have seen time and time again with the Minister of Health, regardless of which Government party or political party they are associated with, every Minister will say that nursing is the backbone to a health care system but fails to recognise their voice and even more importantly, they marginalise the voice of Māori within that.

So we have now got a *Heather Simpson Report* that is out that says that we have got significant systemic racism within the system. Māori are not invited to the table of that planning.

We have seen through the Oranga Tamariki significant impact on Māori whānau, and nurses and midwives that are caught up and advocating for whānau rights. Again, we are not at anybody's table.

So we are here today to talk as healers and as women 93 percent of our workforce are female. Where is the mana in the system to give back to the nurses that are standing here today?

We have seen a regulatory body that fails to protect the mana of kawa whakaruruhau, the architect of which Irihapeti Ramsden was significant in and protected and provided a culturally safe practice, or at least that was the intention. But what we have seen is it diluted in the intent and the safety and the competency of people or health professionals working within that system is compromised significantly.

We have seen a regulatory body that fails to act on racism when confronted with it. A regulatory body that fails to protect the safety of Māori and chooses to ignore when issues are brought to the table and make them a private matter.

We have repeatedly been back to tables again and again and again to say that Māori nurses or nurses that work within Māori and iwi providers are significantly disproportionately paid compared to the colleagues that work within district

health boards. Up to 25 percent different and our voice is silenced because of apparently legislation.

We have a health work force that is made up of 25 percent of internationally qualified nurses compared to the 6 or 7 percent that is indigenous, and still we are here asking: “Where is our mana?”

We choose to work with our people. Not for reward but because we believe that by Māori for Māori works. I guess what we are asking today is to consider the mana of wahine Māori working within the system and how we can enhance and strengthen where we are at because at the moment the fear is a redesign or a restructure will create the same inequities that are unfair and unjust if we don't put mana back into the system.

Nō reira tēnā koutou, tēnā koutou, tēnā tātou katoa.

WAIATA TAUTOKO

(10:32) JUDGE REEVES TO KERRI NUKU:

Q. Tēnā koe.

A. Tēnā koe.

Q. So you have talked about your participation in some other inquiries before the Tribunal, the Hauora Inquiry, the Oranga Tamariki and your participation here in this inquiry. So for you as a group –

A. Āe.

Q. – and for you as an individual giving evidence before us, what is the key kaupapa to bring to us in this inquiry concerning Mana Wahine?

A. What we want is to support –

Q. Yes, can you talk to us.

A. What we want is to support a system that recognises the mana and contribution of wahine Māori to a redesign –

Q. Okay.

A. – that enhances whakapapa, that enhances a system that is not based on political or financial drive and imperative, but one that is actually responsive to wahine Māori.

5 Q. All right. So you said to us in your closing statement that you wanted mana to be put back into the system. S, could you tell us some of the ways in which you consider are necessary, some of the changes that are necessary for that to happen?

10 A. I think we need to unpick the medical model that approach at the moment the western medical model drives health care, health care delivery models of care. Women are not part of the drivers. Wahine Māori, kaumātua kuia are not part of the redesign. They are the thing that comes after to make it fit within a system that is fraught and problematic. So if we reel around how the system is delivered at the moment, it is doctors that sit at the table that design health care for women. It is not women
15 that are a part of that design. If you look at any of the structures or most of the structures within health, the people that are the voice for a health care system are not wahine Māori they are male, white, middle class men that are telling us what is important for us. And the information that is fed up to them or reported out is based on data not outcomes for whānau.
20 Not empowering models that enhance and are all inclusive.

Q. Kia ora.

A. Kia ora.

(10:35) DR LINDA TUHIWAI-SMITH TO KERRI NUKU:

Q. Kia ora Kerri.

25 A. Kia ora.

Q. There is a well-known indigenous saying: “If you’re not at the table you’re on the menu.”

A. Yes.

30 Q. And it’s literally that’s said all over the world in relation to indigenous rights.

A. Yes.

Q. And you mention this a couple of times ‘not being at the table, not being in the room, not being part of the design’ and so my mind went to: “Well,

I wonder what part of the menu you're on," in terms of that sense I guess what you are conveying is this complete lack of agency and sense of control and participation in nursing. But what I also sense is there is two dimensions that you are talking to us about. One is the nursing profession itself and then the next is the health system and the way the health system is gendered and hierarchical. So I guess what I am interested in exploring is the relationship between the system which is hierarchical and gendered and the nursing profession which I think you are also saying is hierarchical and gendered and designed to work within this health system, is that...

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10 A.

Yes. And so in the body of evidence I talk about the history, the impact that colonisation but also Florence Nightingale is and the role and how she has developed and influenced how nursing is defined. Nursing is something that was brought over in Florence Nightingale which immediately narrowed how we care for people, the tapuhi approach to caring. We have narrowed it and confined it to just a mainstream western Victorian definition based on the science and art, not about the tapuhi part of that, so there is a hierarchical aspect to the profession and that is how the system recognises nursing. What we are saying is that in Aotearoa here, Māori nursing and Māori nursing whakapapa has been silenced out of our history, therefore, we cannot contribute to anything. We are a tag-on. We are an add-on. We are not even counted in as part of that. I know what you're saying about: "If you're at the table you're on the menu," and we have tried to do that: "If you're not even at the table or on the menu bring your own chair and sit there", but if people continue to silence you out of that meeting by not recognising your whakapapa, by not recognising the contributions you make, then it is a really difficult conversation to have. So the profession of nursing is very hierarchical. There is an adage that we say that: "Nursing eats the young," but nursing even demolishes Māori within that. The ones that are at the top, there are very few at the top of that structure so nursing is hierarchical. The way that the system responds to nursing, it only recognises those at the top in that hierarchy which are not Māori predominantly.

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Q. I guess just a follow-up question. It really comes out of what has happened in the last 12 months around responses to the pandemic that

you know a number of clearly Māori frontline workers and I think that would have been true in 1918 they may not have been trained nurses but they were at that interface between our communities and the health system. So my question is, in terms of the mana of nurses generally and wahine Māori nurses specifically, is it their sort of location in the nursing system? Is it because they are in particular roles? I will you an analogy because I have got a teaching background. If you were the teacher of a group called F Block and you went to the staffroom you were treated like you were also F Block like a problem. So if were the F Block teacher you know people would make jokes about you and your kids. So I'm asking the same question in a funny way around nurses, is it the location Māori nurses in these particular roles that are seen as low status nursing?

A. So that's a fair question and it is, the nurses that choose to work for their people i.e. in Māori and iwi providers are significantly disadvantaged, and the excuse is because of legislation and the way that the funding model happens and works. However, that system has been deeply entrenched for many, many years so now it becomes an intentional effort. I hear what you say, in the 1900s it was Māori nurses that halted the assimilation of our people. Pandemic after pandemic ravaged them. We were dying because of it. Māori nurses went out to the community and provided that care where no other nurses would because they were built within and managed within hospital training facilities or a hospital facility. Now 2020, 2021 the first people that went out on the frontline were those nurses and Māori and iwi providers, so we went out there in response to a pandemic yet again. Nurses within a lot of the primary health care or PHO sectors stay put. So we accept and expect that Māori nurses will get paid significantly less, but when there is an outbreak or an issue that needed to be sorted, we send the Māori out to sort the issue. Not recognising them and their skill and expertise to pay them differently. So yes, you're right it is at the moment those that work within Māori and iwi providers that are significantly disproportionately affected.

Q. Thank you.

A. Kia ora.

JUDGE REEVES:

I understand we are at morning teatime so there are some other questions for you from other members of the panel. So we are going to break now for morning tea and when we come back there will just be a few more questions.

5 KERRI NUKU:

Okay, thank you.

JUDGE REEVES:

Okay. So morning teatime. we will come back from morning tea at 11,00 am. Thank you.

10 HEARING ADJOURNS: 10:43 AM**HEARING RESUMES: 11:07****(11:07) KIM NGARIMU TO KERRI NUKU:**

Q. Tēnā koe e hoa.

A. Kia ora.

15 Q. It is good to see you again. I have seen you across the table a couple of times.

A. Yes.

20 Q. Firstly, *me mihi au ki a Irihapeti Ramsden mō tana mahi nunui, mahi nunui.* [Interpreter: Firstly, I must acknowledge Irihapeti Ramsden's contribution over the years.] And particularly you know – also to the nurses who have really led the way in driving for cultural safety expectations and I hear and understand the frustration that you have with how that has been held up by your regulatory authority. So, I do hear you on that. Just a couple of questions, so one of things you said this morning
25 was that the country doesn't allow Māori nurses to nurse in ways that would sort of bring about full of wellbeing for Māori communities, and so, is that like for you, is that principally because of the curriculum or the tertiary training providers or the regulatory authority, or where are the

points in the system that you see that traditional healing is not being seen and recognised as a legitimate clinical pathway?

A. Across the board.

Q. Okay.

5 A. It cannot be isolated to just what is taught within the curriculum because what we do see is nurses particularly Māori nurses or Māori wahine that go through the programme. It doesn't suit their way of learning. It doesn't support them in the programme, and so they are more likely to leave. The class in 2013 had 80 cohorts. They have one that graduated three years later and there is not the support and the structure to awahi them through that. But also, the realities of life. I describe my journey to succeed. There was no additional support along that to recognise the support within tertiary institutions. How do you support a wahine to go through? We attend pinning ceremonies where the whānau are present and they talk about how dependent they are around the whole of the whānau to support them on the journey, hoping that they can achieve to aspire. Some of these nurses that go through into the programme or some of these tauira that go in the programme, they get to the third year, the programme decides that they were going to be fit to a registered nurse, so they suggest that they go into a community or enrol nursing programme. That's not tautoko. That's not allowing Māori to succeed in that. there's many, many, stories of many times that we've gone to support tauira on a journey where the institute has said, "Enough is enough," three months before they due to set State. So, that is a part of a system failing, then once you get into a place of work, whether it's a district health board, a primary health care sector or even in some of the Māori and iwi provider groups, is not a pathway to achieve to succeed. There's not a way that we can understand the realities of what it is to be a Māori wahine working within a system. So, they will leave. We've got many nurses now leaving the system because of its – it doesn't recognise what it is to be a wahine Māori to have children, to need time off to go and tautoko, to be on the paepae, to be – there is no cultural recognition. So, what Irihapeti aspirations or vision to allow, and ensure that practitioners at the bedside are culturally safe. The reality is, wahine Māori throughout the system

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have been compromised and there's nothing to support or flourish or enable that. Just to – while I talk about health system a lot, there is a significant distinction between the Kaupapa Māori Health Inquiry where we present and what we are doing here is Wāhine Māori predominantly working within, and that's because we've realised – we realise that the complexity of being a woman, a wahine in the system and the silence of wahine taking leadership positions, is where we need to – is we're standing on our same rights. So, we come here as a collective professionals, but actually wāhine Māori first.

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10 Q. So, what are the things you think need to happen to change some of that, to change that you know that lack of recognition and support within the system?

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A. A commitment fully commit to – full commitment to te Tiriti o Waitangi, full commitment to enabling whakapapa, tikanga Māori, to be delivered in a way that supports wahine Māori.

Q. Kia ora.

A. Kia ora.

(11:12) DR ROBYN ANDERSON TO KERRI NUKU:

Q. Tēnā koe.

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A. Kia ora.

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Q. I was interested in your paragraph 14 and where you talk about the discrimination and the problems you're confronted with as nurses and the treatment of Māori women patients. Just wondered whether you could expand on that a little bit, what are you talking about there? What sort of discrimination do you see as nurses?

30

A. Sure. When there are policies that is set out to look at a pathway as opposed to an individual that compromises the Māori nurse, and if I can use an example, significantly traumatic for an ED nurse when she was not dealing immediately with this patient, but a young Māori man arrived with respiratory distress, couldn't articulate how he felt except to say, "I can't breathe," and the more aggressive that became because the more distressed he became. The immediate action was to – for the Pākehā nurse to point to the sign and say, "I will have none of that swearing in

here. We don't tolerate violence, and that if you persist, you'll be asked to leave." So, he said, "I need some help," not as clear as that, "I need some fuckin help now." Because of how he looked, because of how he spoke, they got the security guards in and he was told to leave. He came back few hours later, dead, respiratory distress, because somebody has chosen policies that do not reflect or do not match how we engage or how – and continue to stereotype our people, and decide whether or not there were the treatment or not because of the language that they choose to use to describe their pain or the inability or their urgency. So that act and we have a Māori nurse that sits there watching and even offered to go and help triage that person to deal with it. Too often Māori women are being brought into retrieve incidences because others choose to disregard them or their need, and we are used as a default. Many times you can go into a ward, if there's a disruptive Māori whānau or more than one person at the bedside, it's the Māori nurse that will get to look after them, or the health care assistant or the Māori woman that will be brought in and go and deal with that family. That's the institutional policies that we work under that define us to act and behave in a certain way, and that's traumatic for a Māori nurse to repeatedly to work in high risk situations and observe our people dying because the policies don't allow us to respond in a different way or don't force a non-Māori nurse to behave in a different way. So, too many of our people unfortunately, succumb to that. Kia ora.

Q. Thank you, those are all my questions.

25 **JUDGE REEVES:**

Kia ora Kerri, thank you for your evidence. There may be some further questions that come to you in writing, but that is all for now, kia ora.

(11:17) KALEI DELAMERE-RIRINUI: (CALLING WITNESS)

30 *He karanga tēnei ki te kaikōrero e whai ake nei, ko Dickie Farrar, ko ngā tāpaetanga o āna tuhinga kōrero ko #A048. [Interpreter: this is a request to Dickie Farrar to come to present her brief of evidence #A048.]*

Aroha mai, we have moved her up a few spaces, we had just some travel arrangements that need to take place, so I hope that is okay with you Ma'am?

We do have a PowerPoint presentation both in hard copy and also – and I also
5 provide that to the registrar.

(11:18) DICKIE MARGARET FARRAR: (#A048)

*Haere tonu, kei te pai. Morena, tuatahi he mihi maioha ki te Kīngi Tūheitia me
ana whānau ngā Kāhui Ariki. Tainui waka, Tainui tangata, tēnā koutou katoa.
10 Tēnā koutou e ngā rangatira o te rā, te poari o Te Rōpū Whakamana o te
Taraipiunara huri noa, tēnā koutou, tēnā koutou, tēnā tātou katoa.*

[Interpreter: Good morning, I wish to acknowledge Kīngi Tūheitia and his family.
To those of the Tribunal and to everybody else assembled, good morning,
15 greetings.]

Ma'am, today I want to talk to four kaupapa out of my brief of evidence. The
first is really about my life with my kuia and my – the women that have
influenced me the most. So, I talk about this in terms of wairua, wahine
20 whakawhiri, wahine mātauranga, and wairua Māori traditional practise.

Yesterday I had the privilege of listening to the most powerful women and men,
share their history, their whakapapa, their stories, their knowledge, and their
inner feelings. I was humbled with all the many women that came from
25 Whakatōhea under our tupuna wahine Te Ariki Tapairu Muriwai.

I was humbled because I could feel their pain, the loss and their anger, but I
could also feel their smiles, their inner beauty, the love of life, their inner
strength, endurance, and resilience. Te mana o te wahine te aroha o te tāne,
30 the personification of Papatūānuku and Ranginui and all that we are.

When Whaea Mama spoke of te wai, I immediately connected to its very
essence. I could feel it causing through my very core. I could taste it and as it
revitalised my very being. I sensed its energy and its genetic makeup. I have

always understood te mana o te wai how it causes through every crevasse of our earth knowing no bounds. How it forms every shape pliable, moulding, strong, very much in the form of woman. How it cleanses, nourishes and feeds your body, mind, your soul. This is the inherent connection we have to the elemental world.

I could feel Whaea Mama's pain and grief, when she talked about the loss of te whenua and understand there is a deep inner connection that is well beyond our current physical realm, a place in space that speaks to our connection to this universe, to this world, to each other, te hā, lo Matuakore, our whakapapa, my whakapapa.

Ko Muriwai tōku ariki tapairu. Tōna whakapapa kei konei, ko Repanga Ruatakenga e moe ana ki a Ruakapua. Koinā tētahi o taku hapū i te taha o tōku māmā. Paparua, Hikumaewa, Rangipūraho, Whatupē i moe ana ki a Te Kahurere, Urikotia, Te Rāhui, Ninitia moe ana ki a Nuia. Tauha o te Rangī, moe ana ki a Irirangi. Nikora, Maria Nikora moe ana ki a Hēmi Hei. Ko Hamiora Hei, moe ana ki a Katerina Pahura Rangiuia, Akenehi Hei, Wi Hei, Te Owaina e moe ana ki a, Epineha Keefe. Makere Jones tōku māmā I moe ana ki a Te Amaru Jones, Dickie Farrar tōku nā ingoa, ko Paul Farrar tōku hoa rangatira.

READS BRIEF OF EVIDENCE #A048

My name is Dickie Margaret Farrar. I am the eldest daughter of Makere Jones (nee Keefe) a registered nurse of Te Whānau-a-Apanui, Ngāti Porou, Te Aitanga-a-Hauiti, Ngāti Pahauwera, Whakatōhea decent and my father, Te Amaru Haami Jones, a self-employed truck driver of Ōpōtiki, Whakatōhea, Ngāti Kahungunu and Te Aitanga-a-Māhaki decent.

I was born at Ōpōtiki hospital, attended Ashbrook school, completed my schooling at Ōpōtiki College, while working as a nurse aide at Ōpōtiki hospital.

I biked. I was aged 16, and I would leave home at 5.30 in the morning and bike half an hour to the local hospital because that was my love. I always knew that nursing was in my blood.

- 5 I made the decision at the age of 8 that I would be a nurse. My grandmother Te Owaina became a nurse completing her training at Wairoa Hospital in the Hawkes Bay.

10 Next slide. And my mother Makere Jones, and I'll a little bit more about my mother and her strength.

Whakawhere – Influencers

15 My inspiration and guidance and support has come from these women who had mentored me throughout my life, and my lives before that. From a wairua space, my umbilical cord has never been cut at birth. From Muriwai to today, these women have strongly influenced the person I'd become and those of my children.

20 Muriwai is strong, independent, strategic, loyal, he Ariki Tapairu , he mana wahine.

My kuia Maria Nikora fierce adversary fought to retain her whenua at a time when it was being taken, independent and very knowledgeable, Akenehi Hei.

25 There are a lot of kōrero that you would find about Akenehi Hei and there are a lot that's still unknown about her 'cos she died when she was very young. She was only 32. She was strong, loyal and caring and these are the small snippets that I have learnt from my grandmother Te Owaina, resilient, educated, dedicated in service to our people, people of our Whakatōhea whānau, Ngā Puhī and Taranaki whānau.

30 A role model to many other Māori nurses who have come through their training honoured for the work that she has done.

Katerina Pahura I think? Might be on the next slide. Might be the next one. This is the hospital where I did my – a lot of my training too.

5 Akenehi Hei, 1878, Maria Nikora. Te Kaha School where a lot of our programmes for Māori health were undertaken, brushing of teeth, all of that. This is where it was all happening.

The next one, thank you.

10 Katarina Pahura Rangiuia wife to Hamiora Hei, worked for her people of Ngāti Porou, Te Aitanga-ā- Hauiti, Te Tai Rāwhiti, instrumental with the establishment of Poho-o-Rāwiri Marae in Gisborne, honoured with a commemoration stone at the bottom of Kaiti Hill for her work to her people and her community.

15

Te Owaina Keefe, well educated, spoke French and Māori and was a translator in both languages. Health was well and truly imbedded into our lives rising at 5.30 every morning to do our chores, given a teaspoon of jam and a tablespoon of Epsom salts to rid the body of an unwanted garbage, her words.

20

She was tough, my grandmother, direct, but caring and had an innate sense when things were not going well. Much like her father Hamiora Hei, she did not tolerate liars or inappropriate behaviour. Manners were ingrained into us and we never spoke out of turn. She was instrumental in breaking her father's will to ensure she and her sisters received 40 acres each from the vast pieces of land that her father owned. Fairness, integrity, and honesty with things she valued.

25

30 Makere Jones, my mother, went to Te Kaha School, was defiant, mischief and had a mind of her own, was one of the first nurses trained at Ōpōtiki Hospital, fiercely protective of kaumātua and kuia, strongly opinionated, and would not back down if she knew she was right.

Petitioned, took the institution on for falsely accusing her of an indiscretion, and she won. Petitioned for the Ōpōtiki Hospital to be kept open, instigated a protest through the town when the Ōpōtiki Hospital closed. Worked as a nurse, right up to the age of 76 years. She now lives in Brisbane, Australia, now 80 and
5 still has an incredible memory.

My grandmother on my father's side, well known, working on the marae, *he ringa raupā rātou*. Her sister was the kaikaranga at our Ōpape Marae. [Interpreter: Very industrious people.]

10

Ngaire Smith, my father's sister, wahine toa, hardworking, worked on the marae was the main cook and preserver, found her place in traditional health practices utilising rongoā Māori.

15 Aunty Jean Thatcher, he tohunga, he matakite, worked alongside of my aunty for many, many, years. [Interpreter: Spiritual guide and a seer.]

Wahine Mātauranga – we can – waiho tēnā.

20 All of these women were dedicated to their professions, to their marae, to their passions, he ringa raupā. Education and knowledge gave them the tools to make changes to people's lives. They had qualities that stood out, not because they wanted to be noticed, but because of their innate desire to be of service, professional women and healers. They were role models of the time and used
25 every skill they could to help our people. It was hard work. It is lonely work and you come up against a lot of barriers as our Whaea before me have outlined.

With knowledge comes power, and the women I know never walk that fine line between overbearing authoritarian and dictatorial. They were women of
30 strength and character. They could take you through calm waters, keep the waka steady while carrying on.

Wairua Māori Traditional Practises under and within my whānau. I started my kōrero with wairua and will end my kōrero with wairua. I am a product of these

women. I have shared in my brief and in my summary, the one strand that has not been shared, has been passed down through four generations of our whakapapa and that is knowing.

5 My great-grandmother, my grandmother and my mother were and are
clairsentient. What does that mean? They have had the ability to sense and
feel the emotions of those they have cared for, the pain they have felt and tried
to ease, the fears they have tried to calm and the love they gave as they quietly
went about their duty. They understood that karakia, prayer and the power of
10 the hand as a gentle touch sooth one to sleep or took the heat away from the
skin. They mixed rongoā to create panipani for various aches and pains, used
rongoā and steam baths and mirimiri where no other contemporary method
worked. This was suppressed through the Tohunga Act.

15 These practises were a part of their mātauranga and has been shared with
those within our whānau. The ability to see, hear, feel and heal mamae is not
new. It is a gift given to everyone, both male and female who choose to open
their hearts to the power of healing. The ability to truly walk beside our creator
and have utmost faith in whatever outcome is provided has allowed us to
20 experience many other miracles. It is something I have never talked about
outside of our whānau, but I think it is time to share not only our contemporary
knowledge and experiences, but also our traditional knowledge and
experiences and honour them for the mana that it has.

25 Nursing has been a part of my life for generations and it's a special place where
you give of yourself unreservedly. I chose to move out of the space of working
in the hospital-based system because it did not meet my overarching aspiration
as a wahine Māori. I moved into working alongside of iwi and I've found the
greatest satisfaction by making more moves in that space than I have in the
30 contemporary western model.

We have never ever and my whānau never ever sought medals, titles or
adoration. That has been given. Just a satisfaction that you have given relief
or saved another life is more than anything that we can ever ask.

Nō reira, kua mutu taku kōrero mō tēnei rā. [Interpreter: I wish to conclude here today.].

- 5 And my kōrero really has been based around the stories of my whānau coming from our kuia, Akenehi Hei and all the inkling of the stories that have come through our line. Kia ora.

WAIATA (PIKI MAI KAKE MAI RĀ)

10 **(11:36) LINDA SMITH TO DICKIE FARRAR:**

Q. Tēnā koe Dickie, thank you for your submission. I was particularly taken by the just, I guess the work that was done to create – I'm referring to the sections 20, that's sort of declining now, Māori health section, and the intersection between really education and health and your tipuna Hamiora's advocacy for Māori girls and nursing, that reference. So, do you know if that programme was the first nursing programme that trained Māori women?

15 A. My understanding it was back then because at that time my great-grandfather you know would have been there to support her sister and would have fully understood what was going on and the troubles that she was meeting, but he would have also been – I mean he was a part of Te Aute College.

Q. Yes.

25 A. And so at that time, it would have been highly expected that they would be trying to do things and break new ground and try to change that system. Working with Māui Pōmare and the likes of Tā Pita Buck, for him would've been his way of trying to make a difference for wahine Māori back then, strongly supportive, and could probably at that time see the challenges that still exist today. Nothing seems to have changed, even with the work that was started back then.

30

Q. Did Akenehi go to Hukarere?

A. No, she – not that we've aware of, not that we're aware of.

Q. But Hamiora went to TĀ, yes. Okay, mean that's a really great piece of historical research I think around – I mean in a way they're sort of, the role that young Māori leaders took that also included women. You know it's often not the story that gets told that they're also thinking about the education and future of Māori girls and women. So, my other question I guess relates more to your presentation. So, you come from a pretty strong line of Māori nurses, and then you have kind of crossed over as you say to work in the iwi space because it's like, better than nursing?

A. Working in the iwi space is never always better.

10 Q. But like there's more, what, satisfaction and –

A. It is – when I did my – and I first trained as an enrolled nurse in the last hospital based system in Tauranga, took a bit of break then, and then I went back to do a bridging course at – in Rotorua, but I was frustrated being in the western model system, hugely frustrated, because it was so regimented and it never valued our people and their mamae, and it never showed the caring that I was expecting of our Māori, of our whānau, of our people, never, to the point where I would challenge doctors, nurses, senior to me, like my mum did in terms of our whānau's healing. I would stay long with them. I would stay with many of our whānau when they were passing because that was a special time. Māori nurses have endured a lot, and I still carry that mamae now. It has never been easy for Māori nurses, never.

15

20

Q. I mean, yes.

A. And that hasn't changed.

25 Q. That is a point that Kerri also talked about.

A. Kerri, you're right.

Q. So, I've been thinking about that and relating – if you relate back to her early schooling policies there as an early decision to situate schools away from the kāinga because of the terrible influence of the kāinga. So, I'm just sort of thinking about this notion of caring, and then the extent to its colonisation saw Māori women or wahine Māori as actually not caring, not being carers, not being viewed as carers in the sense of Pākehā women might have been nurturers and carers. That you know whether there was a sense that Māori women were a bad influence basically, a

30

bad influence on their children, a bad influence on the whānau and therefore, not a good influence even in a caring profession. So, –

A. Well, it depends in the world view and the lens that you look through. When you look the eyes of the lens of a European person or Pākehā, you don't see the same lens as you do as Māori. We've always been lived as hapū. You know that care for our kuia and kaumātua cared for our tamariki. You still see it today, the strength of hapū is still a caring model. It is an entirely different model to our Pākehā model. And women are carers, whatever race or identity you are, women do care and I just feel that the Pākehā model and the western model has not done justice to any Māori healers, Māori woman, overall in the health sector. The biggest issue for me today is about equity, equity of resources, acknowledging everything that Kerri said, but the biggest issue for me is equity of resources. That is why I have chosen to walk in the iwi space because we seem to be able to push and be able to push a little bit harder, actually indicated with the Simpson Report coming through. Yes, it's a report I'm looking forward to how that might roll out and she's absolutely right about being at the table. Māori need to be at the table, at the start, not being told later on this is how it's going to be. That is what I found in all my years of nursing and working in the iwi space, we are told when it's done. we're not at the table as true Treaty partners.

Q. Thank you.

(11:44) DR RUAKERE HOND TO DICKIE FARRAR:

Q. *Tēnā koe Dickie me ngā kōrero. Āhua pērā anō ōku whakaaro ki tā Tuhiwai.* I agree with the comments made by Tuhiwai to you, the importance of this particular focus, in particular that period of transition as Māori were coming to terms with these illnesses that were coming upon them in such a big way and the impact that it had, and it's great to be able to hear the connection. I mean we hear a lot about Māui Pōmare and Te Rangihīroa, Apirana Ngata, Reweti Kohere, and to connect Hamiora Hei into that picture with the photo that you have got there. I was – I suppose the question I have got is you have given a really good indication of wahine māia, manawanui, beautiful women that gave their

lives to the wellbeing of our people, and many of our stories back home, it's about – that quite often our kuia were the ones who looked the wellbeing of the people. That's what's one of their key focusses were, but – and the way in which they travelled and put themselves in positions of harm really, going into places where there were epidemics. I was wondering and not sure whether, yes, I was wondering whether this was mainly wahine that were doing this, or do you have other – can we say that this was led and driven by wahine or people like Hamiora Hei and others just as prominent in that movement or is it that they were focussing on other things, and our wāhine took the role of driving forward for the wellbeing and health of our people through that period?

A. I think Hamiora Hei would've an instigator for his sister. He would have been – she would've been talking intimately with him about her challenges that she was feeling and facing at that period of time, the 1800s. Her mother would've been another influencer. She would've seen what was going on in those particular – she would've been walking around at that time wanting to know and learn more, and I think based on her view and her what she was trying to achieve, instigated Hamiora's push to take it to another level, right to the Government level and try and get the form – try and get change. There were many that were – there were others that came alongside of Akenahi Hei after that and probably did as much as they could, but you're up against an institution that is bigger than you, and those that were at Te Aute would've been just coming into their you know their knowledge, beginning to just coming in to try and make a difference. So, I think it was the early infancy and would've been the catalyst for more Māori nurses to come. So, he would've been hugely supportive of that.

Q. Ka pai. I was just looking at the picture, because I looked through and Akenahi went to St Joseph's Māori Girls College and I'm not making a point about that in particular, but the way in which a lot of focus is around Te Aute and the men that came through leadership there, and yet we don't see as much focus about the wāhine that came through, not just Hato Hōhepa but a lot of those kura whether that's Wikitoria, whether that's Hukarere and others. And those photos, we don't see the photos

as prominently presented on a regular basis. So, do you have kōrero around the other ones that were alongside ones like Akenehi or that were sent to schools to be trained in leadership?

- 5 A. Not in depth. I really concentrated my brief on my great-grand Aunt and I have named....

(TECHNICAL ISSUES 11:48:26 to 11:54:58)

JUDGE REEVES TO DICKIE FARRAR: (CONTINUES)

Q. on the mana of practitioners in the system

- 10 A. How has it – are we talking practitioners Māori or practitioners Pākehā?

Q. Yes, practitioners Māori be they nurses or midwives or medical practitioners, how is the absence of recognition of rongoā and traditional practise as part of a healing pathway. How has that impacted on them and the mana – and it might not be their mana. It might be the mana of that practise?

15

- A. I think it's another option because we've only been shown one. It's an option and a recognition that has always been there, so it's more about the recognition and honouring of some of our traditional healing practises. And then for a doctor to be able to say, "Well, if we're not making headways here, maybe they need to be you know, given to their own to find another way." But this is all very you know you probably – there's very few and I know very few doctors that have said, "Well, go over and see so and so, 'cos they do rongoā Māori or they do mirimiri or they do some other practise karakia. I think it's starting to be utilised, but it's very tough to get it, and I'll use Whakatāne as an example. I sit on the rūnanga there. I have seen that they were trying to change their practises on boards. They have Māori staff, but it's not easy, definitely not easy to trying and get that – more of that Māori influence into the clinical practise model or just to have a room where whānau can come in when they come in their droves. We have to beg for that in some instances, but there are some hospitals...

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(TECHNICAL ISSUES 11:57:02 TO 11:57:31)

Kia ora.

(11:57) JUDGE REEVES TO DICKIE FARRAR: (CONTINUES)

A. Kia ora.

5 Q. Kia ora, I just had a quick question which is probably just a matter of clarification. I'm looking at paragraph 14 of your brief and the bottom of that paragraph you talk about the – the sentence starts, "Racism was apparent and explicit when hiring Pākehā nurses over Māori for these hospital-based systems. This is in the early 1900s, and then you say,
10 "And payment for their services was not considered until 1909. Now, do I understand that to mean they weren't paid before then or what do you – can you clarify that?

A. That's the sense that I got in you know in the Raeburn Lange's book, yes.

Q. So, they were – those –

15 A. Volunteers.

Q. Volunteers, so up until that date that –

A. I found no other evidence to show that they were paid.

Q. All right. So, in paragraph 12 you give evidence about your tupuna's her working life as a nurse between 1901 from 1901 when she was an
20 assistant nurse and dresser at Napier Hospital in 1901. So, your evidence would be that you understand she would have been a volunteer?

A. Well, sorry, because there's no evidence to show that they were ever paid.

25 Q. Okay.

A. Kia ora.

Q. Thank you. Thank you for your evidence today and it's you know wonderful to hear about this very strong whakapapa of whānau of female nurses and very inspiring, so thank you for your evidence.

30

(12:00) KALEI DELAMERE-RIRINUI: (CALLING WITNESS)

Kia ora anō. We should be back onto the timetable. The next witness to be called is Ms Tracy Haddon, the ROI document number of her brief of evidence is #A042.

5 JUDGE REEVES:

Just to note that we will be taking lunch at 12.40, so if we haven't finished, we will adjourn and then continue on...

(12:01) TRACY HADDON: (#A042)

- 10 *Ko Whiria te maunga, ko Puhanga Tohorā ngā maunga*
Ko Ngātokimatawhaorua te waka
Ko Hokianga te moana, Ko Taheke te awa
Ko Te Whakarongotai, Taheke me Mahuri ōku marae
Ko Ngāi Tu, Ngāti Ue, Ngāti Wharara, Ngā Pakau ōku Hapū
- 15 *Ko Ngāpuhi te iwi*
Ko Tracy Deborah Haddon ahau.

- A little bit nervous, but it's okay. I just wanted to really talk about some of the points within my brief. I kind of wanted to talk about me growing up and getting
- 20 into this role and some of the barriers and challengers and why I'm in the role I am now.

- So, I was whāngai'd out when I was younger and my whāngai whānau come from Ngāti Apa, the Joneses and the Greens. I am also the second oldest out
- 25 of eight. My mātāmua passed away due to suicide leaving behind five babies, that my husband and I help look after time. So, at one stage we had 10 tamariki. I brought one with me. I only have five – we have five of our own. We have four daughters that range in age from 22 and we have one son who is five.

- 30 I'm quite lucky I have a very supportive husband. In 1990, my father became a tetraplegic from a car accident, and during that time of going backwards and forwards I became a ward of the State and got released when I was 18. So, quite a big journey but it also impacts on my way of thinking, my learnt realities

and some of the concerns and problems that I've had navigating systems for my whānau.

5 When I first started, or actually in general when my father had his accident, I kind of knew. I'd gone out with my grandmother and collected rongoā, but I didn't even know what it was. I just wondered why she was out picking weeds out on the side of the road. Later on, learnt that that was actually kūmara hou, but looking after animals, but looking after animals and things, I always had a natural affinity to wanting to care for things, and caring for my people.

10

Over time, I had to learn how to advocate not only for myself, having a 24-week baby, but also having to advocate on behalf of my siblings and my whānau to make sure that our family had the care that they needed. So, I've always kind of wanted to be in a space that I needed to challenge the way that the systems work.

15

So, I started off as – at Manawatū Polytech and then transitioned into UCOL, so I was the last intake of the registered comprehensive nurses there in '97, possibly wasn't the most favoured person to actually finish high school and get somewhere, and then I became, yes, the first intake into UCOL. It took me five years to finish training because I got hapū with our oldest girl, Tahlia and had her, so it took a little bit longer. And during that time that I finished, that's when my mother passed away, and so I had to come back in and takeover another status to help look after my whānau.

20

At that time when I was starting, I didn't actually realise how many Māori were actually in nursing positions or studying to be nurses, but there was probably only 10 of us out of a 100 that was in that year.

25

30 Over time, I realised that I needed to do something to increase my leadership positions within nursing. I still feel like an imposter with all I've done, and hearing it read out to me at a conference I presented to, I was like, "That's not me, I'm just Tracy."

I did my bachelor's degree. I did a post-graduate in Health Service Management because I wanted to try and facilitate change. At that stage I was asked, "Why?" I said, "Because I need, 'cos I want to." And I worked in theatre for 15 years and got really frustrated with the place and couldn't do anything, even though I had post-graduate diploma.

In 2000 – well, actually at that stage, I must submit my mauri was really, really, low. I'd had enough of the place. I didn't sing actually. I stopped singing, and I didn't actually realise until I went out of that role that I felt that way. I didn't want to leave nursing obviously, because I had a lot of responsibilities, and I can't just walk out of a job, because of having that many tamariki, so I kind of felt obligated as mum to stay there and for my whānau to make sure that we had pūtea coming in.

My husband, he does work as well, which at the time we had 10 children, he wasn't. I was actually on maternity leave for having another baby. I think it was this one actually, yes. So, there was quite a bit that sort of happened.

In 2015, I had my son and I thought I'm over it. I went for the role as a charge nurse, so I was the only one out of my peers that had the post-grad. I had my level 3 PDRP which is our professional development portfolio. There were three – and I'd already done a lot of the education packages, trained up a lot of the nurses and we went for the role, and someone got brought in from overseas to fill that position. So, that was, I suppose a big slap in the face, how you put in all the effort in work and you don't really get anywhere.

And then at the same sort of time, we got the first General Manager, Mardi Stephanie Turner and to our DHB. I've worked for Whaiora Hauora mahi, which is Māori Health Directorate at Central DHB and that was the first time that I actually recognise someone in a leadership position in my district health board. They were always Pākehā, or come from overseas in those positions, and then I thought actually that one day could be me.

In 2015 at the same sort of time, they were – there was a report done by Taima Campbell, I think it was 2014, 2015, that acknowledged that things needed to change within the system. From that was born my role, which was then role for the Quality and Service Improvement Manager for Māori Health
5 across the district. That's been challenging in itself.

So, I just wanted to sort of talk about another piece that I did. So, last year, I completed my master's in business management, in Business Studies with an endorsement in management, but my thesis was actually understanding and
10 determining the value of Māori nurses within Aotearoa. Some of that was validating my feelings and my career profession and seeing – like it wasn't that I didn't know it existed, but I just wanted some evidence to confirm what I knew.

So, some of the things that I knew was that you were feeling like you were
15 inadequate. You were questioning your own skills and knowledge. You felt like an imposter. You felt like you were inferior to those that were non-Māori, because you were not in those leadership positions. I think from memory, there's possibly only two that sit in those leadership positions, the ones at district health boards at the moment out of 20.

20

You, yes, there was a lack of opportunity. I pay for a majority of all my study myself, which meant that that took away from my own whānau, and I took a lot of time away from my whānau to be able to do it or I'd get up at some stupid
25 hour in the morning to make sure that I could study, because I knew that it would improve outcomes for not just for my kids' lives, but for other people.

So, yes, so I got this role, and I thought, "What the hell have I done," but actually, I was really glad that I did it, because I didn't see my own potential and because I went into a Māori space, they saw my potential and they've helped me develop
30 and flourish. So, I kind of want that opportunity for other people to be given what I've been given, yes.

So, because of this, I actually have been supported now finally, to do some study which is good, but going into this position too because nurses work a lot

of after hours. I actually took a paper so I could actually do something to make a change but, about 10,000 a year, but I'm there for the *take*. I never went into nursing for the money, I went in there because I wanted to go for a purpose. Yes, so, that in itself was hard.

5

When I first went into the role, I was challenged around my qualifications, and that was with a Post-grad and Health Service Management. So, me being me, I went out and got a Post-grad in Quality System. I think there aren't many Māori that actually have that qualification. It's only done at Massey, which was
10 hard in itself because they had to kind of to colonise my lecturers way of thinking to try and get how I worked across, yes.

So, I sort of – it took me a while to feel accepted in that space. I've been in that space for five years now I think, yes, quite a long time. Some of the things I
15 just wanted to touch on too is some of the lessons that I've reflected on from doing my thesis because I always knew that improvement space wasn't how I needed it to be to make a difference for whānau. So, some of the earliest capturing of data I think it was back in the 18, was it 1859, was George Grey. So, he started capturing the mortality rates of Māori children, and what he
20 realised back then in the mid-1800s is that our tamariki were dying a lot quicker than non-Māori children. So, that was sort of the start.

After that, 'cos of the impact of Florence, she also brought in what is known kind of as modern day run chart, so they were based around the Crimean War. So,
25 the charts that we use to track our blood pressures, our temperature, our pulse, our respiratory that charts something that was also derived by Florence Nightingale. The problem with this type of data setter actually doesn't give the richness or the understanding of what's happening for our whānau, their journey, you're just a number.

30

The other thing that I also know is that this information is what sets down some of our funding, but I still don't understand if we are over-represented in this information, why is our budget not over-represented too?

Sorry, I just got to find my place. You are free to stop me if I talk too much.

Some of the work that I do is around implementing the clinical and cultural best practise across the organisation. It is looking at how we rewrite the policies, what sort of language we use, how we integrate the philosophies, the tikanga so that actually it's imbedded. It's not that we walk away and it drops out and there's no one to take its place, but really looking at those system changes. The problem is, is that you have to educate before you can change the papers, change the systems, relook at the way that we're doing things, and because of the impact of Florence and the migration of all these nurses into these senior leadership positions, because if we look at it, our nurses are the backbone to our health care organisation that are coming in with international models, and just international – you know their own ideologies, their own ways of thinking, and so, we're having to push back saying, "Actually, our models our okay. Our tikanga has been around for ages. Look at our own cultural evidence. Look at our own practises that we do, and how do you use that in a way that you look after whānau?"

That in itself has caused a, yes, it has caused a lot of don't know what you'd call it, angst. Some people have been completely shocked, but at the end of the day, the hardest thing is that we sit in advisory positions. We may sit at an upper level, but we still sit there to advise those people that are actually making those decisions on behalf of us every day.

I'm lucky because I'm actually backed by a big whānau. Our directorate's probably about 50 strong now, but we may actually be the largest Māori health directorate I believe in New Zealand now. So, I'm very lucky because it's not just me that's trying to make these changes.

So, as part of this and part of this trying to understand everything, the one thing I also wanted to acknowledge is that the models and systems that use for quality improvement are done through the IHI or the quality group gurus are all male, so it's got a real masculine approach to how things are done. I don't believe there's any female quality gurus in that space, and the only person that comes

from an indigenous space is Ishikawa, so he was a Japanese guru, so I don't believe that anyone's actually looked at it from what that looks like through a Māori improvement space.

5 So, me being me, I've got my own definition of what I believe it is. So, I call it Whakapai ake i te Kounga Tikanga Rua. So, for me it's a systemic approach utilising tikanga and Māori worldviews to redesign and co-create strategies, policies, models of care and frameworks focused on accountability to Te Tiriti o Waitangi. It's a whānau centred focus leads and develops the aspirations for
10 Pae Ora (healthy futures) as well as addresses whānau ora outcomes. It's a Māori centred framework which is a partnership approach that facilitates whānau centred systems and performance outcomes while ensuring that the systems being adapted involve whānau, hapū and iwi within the system schema'.

15

That's what I believe it is and that's how I do it. I flip everything they told me and change it.

But I am in this role. I am also entrusted to be able to do what I need to do to
20 grow the nurses within our district health board, but that's because I sit where I sit.

I have been able to make changes in our nursing and midwifery strategies because of my relationships. I have been able to create a Māori Nursing Forum
25 which would be now about 30 and the numbers are growing. That's been going for two years, but I did that alongside my quality papers to make sure that I had the right systems in place to make sure I imbedded that change, but because we didn't actually, originally have any way of trying to capture our nurses to bring them under our wing so we don't look at just cultural safety for whānau,
30 but cultural safety for our staff and our workforce and what that looks like for Māori. I decided I was going to join the Māori Women's Welfare League, as you do, so I also sit there as the Vice President for Nō Ngā Hau e Whā, and Te Papaioea, but I suppose I really just wanted to highlight that if we don't have people in these spaces that actually know how to embed these changes, then

we are not going to actually see the changes within the system. It's just going to be exactly the same that it's always been, which is really sad and really frustrating because you know there are really good people out there trying, but if you have changes in government or people leaving those positions, you see things or project fall away, and I'm just really mindful that I don't want that sort of stuff to happen, yes.

I think that's all I can think that I really wanted to share with you, yes, I think that's all. There was probably more but I can't think of it at the moment, yes, kia ora.

WAIATA TAUTOKO

(12:21) KIM NGARIMU TO TRACY HADDON:

Q. Tēnā koe. Do you need a little breather first?

15 A. I'm good.

Q. Ka pai. Thank you for sharing with us today, and particularly for sharing your story and journeys in your workplace. I've got a couple of questions to ask you about things you have talked about. So, the first is, how are you finding the receptiveness of the workforce that you are working with at Mid-Central is it?

20 A. So, the first year was really, really, hard. I went into because I do a lot – I think thank goodness for **(inaudible 12:22:01)** for religious education, but I end up going into some of the spiritual care spaces and when I first went in that space, the GM quality, well, I knew I needed to be there, but it was GM quality that questioned my knowledge and skill. So, at that stage, it was very, very, hard. There was probably only half a dozen of us in that space. We were really lucky that our GM and our – Steph Turner and our director Wayne Blissett that were really good at going out there for us and trying to remove any of those barriers that we needed. It probably took a good 18 months to two years to start getting the change. I suppose at that time, I think there were a couple of times that we, really, really, really, pushed back to say, "Actually, your models aren't working. This is what we want." So, at about 2018, I designed a

model which I called the Bicultural Model of Practice. Really, it's just a model that uses everything that we know, stuck in one space that I use across policy, across job descriptions, across everything, because it talks about our Māori health models. So, obviously, Tā Mason's from our region so we use Te Whare Tapawhā to honour his teachings. It talks about Māori Health Equity on it. It talks about whānau centred partnership in the centre. It also brings into it the values of He Korowai Oranga, so over time, there've been a lot of education, a lot of changes in people's attitudes. There are some people that are absolutely champions that have are non-Māori, that are our champions in there, and they've worked with us to do initiatives, but over time, things change. So, now, like last night, I was working – I'm meant to be on annual leave. I was working till half past one in the morning to try and get a role put in by Friday, but that's what you kind of do because you want to see things change. Yes, so there's definitely been a huge groundswell and people being receptive to things, yes.

Q. Ka pai, and so you also talked a bit about I guess, the extent to which you were valued and recognised in the workplace. Do you think that that has changed over time as well, that Māori nurses are being more recognised and more valued in the workplace?

A. I believe in our space, yes in regards. My research would say otherwise. For our nurses, they still feel like they're discriminated on a daily basis.; My research looks at one and two Māori nurses facing discrimination and racism within the workplace stated compared to the national which was one in four I believe that came out of a report done I think it was through TradeMe. I can't remember exactly what it was. So, I believe in our space, we do quite well, but when I sit at Te Whare for the rūnanga or sit in other spaces or go to different forums, I hear otherwise.

Q. And so those kinds of improvements, are they dependent on people driving that, or is it kind of, of a bit more built into the system now?

A. Getting better, but it's still person dependent.

Q. Okay.

A. We have some really unique roles. We have – so we call them partnership roles between our clusters and our Māori Health Directorate.

So, we look after them but they pay their wages, but it's stuff that we want as whānau. So, we have some really unique roles that we see as being very beneficial. There are a few things changing, but it's very hard and very slow. When I go back home on Friday, I'm leading – I got to go home 'cos I'd like to be back Friday. I'm leaving workshop with quality team looking at what bicultural practise, so if I can imbed it into our organisation, because I'm having to go back and pick up a lot of the work or have a look and unpick things because a lot of initiatives come from the Health and Quality Safety Commission in the way that that organisation leads quality improvement still based on the male quality gurus like **(inaudible 12:27:04)** that support – I'm sure it's done through the IHI. So, they still bring in those practises. So, I'm sitting there going, "That's not right, we don't do that, we do this." So, it is quite frustrating, or they leave the Treaty out, or they leave what Māori equity looks like and just leave it as that.

Q. Do you tell them?

A. Yes, I do.

Q. Ka pai.

A. Yes, I do. But I'm in that space and possibly just me. I know there is a directorate here now, and that's who my old boss went to head it up, but they're still a very small team and you still got to do – undo all those 100s of years' worth of work to get them to understand what that looks like.

Q. Ka pai, kia kaha koe, kia ora.

(12:27) JUDGE REEVES TO TRACY HADDON:

25 Q. I heard you use the term, cultural safety during your evidence. I can't quite recall the context in which you use that, but we had some evidence earlier which talked about the watering down of cultural safety to cultural competence. So, what is the official state of play in terms of that framework?

30 A. For me, I do – I used it to acknowledge how we should look after our staff within their work environment. You know, looking at trying to get rid of some of that racism and discrimination that sits there ensuring that you come and you feel like you can practise as Māori being Māori and being

unapologetic in the way that we work with our whānau. I know that I have done some work through the different institutes that train our nurses and I've done a couple of lectures and they sort of look at it still from a multicultural lens instead of what that looks like applied to us. So, like we say, "Yes people need to have cultural competence, and they have to be culturally confident to work with whānau," but it's understanding the background. My understanding is that Kawa Whakaruruhau only makes approximately 20% of our nursing curriculum and I argue that it needs to go right through and be imbedded into how we practise how, you know, just not 20% but the whole entire thing. What I do know is that those skills that are like Awanuiārangi and Whitireia that do imbed Kawa Whakaruruhau. Often, when you look at the ACE Programme which is trying to get our new nurses into net pay or nurse entry to practise. The way that that works in the last report meant that actually our Māori nurses didn't get hired from those institutions, that they weren't deemed to be ready, but I just kind of felt like that was quite discriminatory in the practise and how they, yes, how they got them to apply. I don't think I answered your question quite right, yes.

Q. Is that a quality and service issue from your perspective?

A. Yes, I believe it is, but I also think it's, yes, it definitely is, but I think it's all originates to I suppose I kind of feel like it goes back to the accountability of Nursing Council, 'cos originally, Nursing Council was setup by the first chief nurse, and it took us 99 years to get a Māori chief nurse, which is my whanaunga Margareth Broodkoom. So, I think not having those systems in place right from the beginning has really impacted on the way that we roll everything out through nursing, even to the extent like I always think of setting our fourth article, but for them it's just a principle. You know it's not something that would be – yes, it's just still seen as a principle I think – but for me, that's kind of the essence of how we practice, yes.

(12:32) DR RUAKERE HOND TO TRACY HADDON:

Q. *Ka aroha kei te whawhai māua ko wai tērā e tuku pātai.* [Interpreter: We are just deciding who is going to ask the question.] Tēnā koe, Tracey me

ō kōrero. I really appreciated really giving an overview of what it's like working within that environment and in particular the barriers you came across and your answer was to get training and to go beyond that. Obviously, there's huge value in the training that you did that it allows you to take on those challenges a lot more. Can you talk about the impact of the training in particular and because you spoke about the fact that it was your initiative to get that training? It wasn't because it was maybe identified as maybe something you needed, you did that of your own volition.

5

10 A.

Yes, for me it was about having an in depth understanding of what they were talking about. I don't believe I have the right to challenge something I'm not 100% sure of. So, I decided that I needed to know exactly what their quality system looked like, have more of an understanding of the accreditation and audit processes and look at and using those skills and knowledge to actually look at what levers I could tweak or what systems I could change to make a difference in the outcomes for whānau whether that be in the maternity child health space, whether it be at a governance level. So, for me it was just understanding the whakapapa really of what I actually didn't need to know because actually that's kind of what I learnt. That I went in, got this degree, but I actually already knew what I needed to know. But I really just wanted to stand up to them and say actually, I've got a tohu, where's yours? You know. So, it was that kind of attitude. That's why my daughter calls it my spiked degree. Yes. But I mean it has definitely helped to understand the wider system but it's also given me the ability to – I'm just co-writing a paper with my old professor, Nigel Grigg at Massey around what quality improvement looks like through a bi-cultural space through a Māori lens. So, it's opened a few pathways.

15

20

25

30

Q.

I particularly felt – yes, I sort of felt, I don't know whether the pain that it would have felt like in terms of not being the position when you applied for the role and going to someone else and quite often I didn't – yes, you didn't allude to any explanation as to why that took place, whether they told you why you didn't get the job or whether there was sometimes – it

could be – maybe the culture would change with having someone like yourself in the mix.

A. For me, like the position came up and my boy was still fairly young. I kind of felt like there were a few things that sort of impacted possibly on their decision because I had a responsibility as a tuakana in my whānau to do what I needed to do whether it was to help put my dad to bed one night – because in the end my family sort of didn't want people coming externally in. So, over time, like my mum looked after dad and then my sister and obviously things happened for them and it was a bit too much and then my two brothers took over helping to support dad so I had to be able to come in and step in or things that you wouldn't generally do if you were a daughter. But if I took dad away and his catheter got blocked well, actually who's going to do it? It's me. Which I mean, that's why I sort of said at the start that I've got a really understanding husband because he would help me as well. Yes, so there was that you know, I think of having lots of babies as something that's quite cool. I like having a big family, I'm from a big family but I know a lot of people do have the opinion like me, you've got too many kids but moving into this directorate space, having that many kids is actually normal which is really neat. And they're just treated like one of the mokopuna by the – going to work not's like going to work it's just like going to my auntie's or uncles. It's like going home so I kind of think there were a few things that impacted on that. I also did used to challenge a lot. Like why are you doing that? What's your rationale? Do you have a rationale or is that something you've always done? I don't know whether that came off exactly what they wanted to hear but I wasn't just going to do something for the sake of doing it. But I kind of also felt like I had a commitment to doing something in that space and when I had my boy I kind of felt like I could leave because my mum was a kidney donor. Yes.

30 Q. Ka aroha.

A. So, there were a few things that impacted but when I sort of asked it was – I didn't know the structure of the hospital well enough but I think it was – that's crap, because I did. But that was kind of the only thing but they brought in this other guy to do it and he lasted a year and a half and no

one could understand I couldn't get the job. In the end I actually think myself lucky to be able to be in Kaiora to go to work, feel like you're home, and to be able to do whatever I wanted on that and that's not normal for a lot of my mates, a lot of my colleagues. Yes.

5 Q. Just a final point. I think what your kōrero showed for me is the importance of giving support to get further education or provide opportunities, particularly for a wāhine Māori that are working in the health sector.

A. Yes.

10 Q. To be able to access your degree. You've obviously done that but you were obviously who maybe didn't have the same opportunities you had or took the opportunities.

A. Yes. But like I say because I have the ability, I've written that into our nursing and midwifery workplan. We've proactively gone out and –
 15 because I did Ngā Manukura o Āpōpō and so we ensure that there's opportunities, whatever those opportunities are and even getting investment from our Director of Nursing that our Māori nurses come off the wards to actually attend our Māori nurses forum because that forum isn't a space that we just have the kōrero but it's a space that we can
 20 bring experts in to talk about their experiences, share their skills so we can actually grow and develop our Māori nurses in a way that's safe for them. And that if something drops out that you know you're – they just make me go and look after them because I'm Māori and they don't how to do it or conversations like that. It's still safe to have those
 25 conversations and then we can have a conversation about why that happens and that's some of the reason that I went into the Rūnanga. So I believe I'm still quite grounded to the floor and I still bat for our registered nurses when I need to. But I think that's my point of difference is that I do know what's happening, I'm still connected to whānau, I'm not just
 30 sitting up in a third-tier role with – yes, without being grounded. Yes.

(12:39) DR LINDA TUHIWAI SMITH TO TRACY HADDON:

Q. Tēnā koe. You talked about imposter syndrome when you were in your career and so, you are not feeling that now are you?

A. Well, I did I just presented down in Christchurch at the professional nurses forum around the Whai Ōritetanga and they're reading our who I am, what I've done, I was like – and this was like a couple of days, and I'm like, "Well, that's not me." So, yes, I still do feel like that. Especially now that I'm starting to do things outside of my own environment. I know, like I always get reminded that I do work hard and that I am an expert in my own field and I know that. But, I still find it hard to hear and I think it's years of being not backed you know, as a nurse, not sort of valuing your own worth and that's like I say, that was part of the reason that I went to unpick some of those things within my thesis. Like I do have aspirations and I do want to go ahead and do a PhD, like I do want to but I kind of still feel at the end of the day, it's kind of – it doesn't feel like me. If that makes sense, yes.

Q. Well, I mean imposter syndrome's seen very much as part of the product of systemic racism and sexism.

A. Yes.

Q. But you've got an amazing story and you have no reason to feel that that. And the fact that you still do tells me a lot about the nature of the system that you've just described to us. And the story I think of a lot of other women I know who you just keep getting better qualified but that still doesn't open up the opportunities. You're never qualified enough and there's always this sense of not being good enough. But your story says you're amazing, you are good enough. And actually I thought what was really interesting because I've, you know, met nurses who have done the post-graduate path into being the nurse practitioners but you've chosen to go into this sort of business system area and I was just wondering what made you make that choice as opposed to going to that other post-grad pathway?

A. I enrolled.

Q. Yes?

A. I enrolled in a post-grad in nursing back in the mid-2000s and I thought actually I can't make change there. I wanted to be in a position to make change. Not to be part of that change. So, you know, stepping out of your comfort zone after I suppose nearly 15 years and taking that leap

going oh my God, what do I know? Was really hard in itself but yes, no I looked at it but then in my space, I am enabled to still do nursing. I am still able to make those changes that I got told would never happen. So, yes, I'm kind of thankful I did go down the path I did because I've got really good Māori bosses actually that look after you like whānau and if you don't go to something. You know, the kids at school, or whatever we get, we kind of growled or whānau first but not everyone's as lucky to live and you know be in that situation.

5
10 Q. Well, thank you. Kia kaha for your journey. Hopefully one day you'll run the DHB.

A. Kia ora.

JUDGE REEVES:

Kia ora, Tracey, thank you for your evidence and also thank you for providing us with a copy of your thesis, which is on the record of the inquiry and will form part of the tūāpapa for this inquiry as we continue.

TRACEY HADDON:

Thank you. I just want to kind of say like I feel for my thesis I'm just the pen. The thesis is the collection of work from 333 other Māori nurses and ones had dual registration as Māori midwives. Yes.

20 **JUDGE REEVES:**

Okay, kia ora.

TRACEY HADDON:

Kia ora.

JUDGE REEVES:

25 Now, I have been advised that lunch is delayed until one. So, you will all be pleased to know we can continue. So, we can hear from the next witness.

TUMANAKO SILVERIA:

Ka pai, tēnā tātou. He tonu tēnei kia panoni anō i ngā whakaritenga kia tū tētehi – a wai? A Sandra i mua i a Naomi ana tēnei ka pōhiri i a ia. Tēnei te pōhiri i a ia ki mua i a koutou, kei roto tonu i tēnei kerēme ko ngā nama i i runga i tana tāpaetanga ko te #A45, ā, tēnei ka tukuna ki a ia kia taki i ōna kōrero. Kia ora.

5 [Interpreter: Greetings again. This is a request to change to someone else to present and that will be Sandra Corbett and ask her to come to the mic to present.]

(12:46) SANDRA CORBETT: (#A045)

10 *He hōnore, he korōria, maungārongo ki te whenua, whakaaro pai ki ngā tāngata katoa. E aku hoa mahi, tēnā koutou, tēnā koutou, tēnā koutou katoa.*

Ko Matawhaura te maunga.

Ko Kaituna te awa.

Ko Maketu te moana

15 *Ko Te Arawa te waka.*

Ko Tapuaeharuru te Marae.

No Waipukurau ahau.

Ko Sandra Corbett tōku ingoa.

20 [Interpreter: To my buddies involved in this inquiry, greetings. Matawhaura is my mountain, Kaituna my river, Maketu is the sea, Te Arawa is the waka, Ngāti Pīkiao is my hapū, subtribe, Tapuaeharuru my marae from Waipukurau. Sandra Corbett.]

25 So I acknowledge this opportunity that you've given me today to engage with you in relation to the evidence that I have provided around the significant breaches to Te Tiriti in regard to mana wāhine and with particular reference to the national kaitiaki regulations. I also want to mihi to all of the kōrero that has been shared. It has been humbling and a great learning opportunity to be part
30 of this inquiry. I want to mihi also to my colleagues who have actually supported me to be here today and to value the contribution that I can make. I want to use this time to emphasise some of my kōrero.

I am a proud woman of Ngāti Pīkiao descent. My nanny, Haehaetu, was a member of Te Arawa Māori Womens Health League Organisation that was set up in 1937. These amazing nannies were unpaid nurses that came together to care for our whānau. There were babies and whānau who were dying. There was poor sanitation in those times. Whare without water, electricity and the other basics. Clean water and our whānau were dying and these wāhine, these wāhine toa, our nannies came together to support their whānau in much the same way that district nurses work today and they were supported by some key Pākehā nurses. They didn't need a training. They have within them the skills to look after their whānau.

So, my nanny, she was a key person in my life and she passed on that intergenerational knowledge and practices and the importance of manaakitanga. These tikanga have been fundamental in my life and certainly in my nursing career. So, I want also to explore traditional Māori concepts around the role of wāhine and te whare tangata and how these have been side lined within my nursing practices and the delivering of cervical screening services and treatment.

So, much of my evidence speaks to the traditional whakapapa of wāhine, such as Papatūānuku, Hinetītama and Hine-Nui-te-Po. And the evolving yet integral role they had in te ao Māori. In particular, the tapu and the mana of wāhine, te whare tangata and our role in bringing life into the world. The origins of these kōrero have transcended since time immemorial and despite having such stories and integral underpinning of understanding the role of wāhine Māori and their many strengths have been largely excluded from nursing training and practices.

I want to also emphasise the mandate that allows me to represent the voice of Māori women with particular regard to the concept of mana wāhine, te whare tangata and the national kaitiaki regulations.

So, I began as a young woman at 17 my nursing training, my nursing career. In fact, my nanny, Haehaetu, she took me to Palmerston on a plane, she'd

never been on a plane ever before. So, we began my journey in nursing together. She took me to Palmerston North from Rotorua to whānau we had there and she handed me over for them to provide me with the support I would need to begin this journey. It was a sense of responsibility that I took on with
5 this journey not realising that I would be entering not only a community but a nursing establishment where I didn't have whānau, there weren't many brown faces, there weren't the supports I had grown up. In Rotorua I could walk up the street and just about know most people. They were either related to me or they were – belonged to my school or my church or some community
10 connection.

Here I was in this big city and I have to say Māori weren't that visible to me as they were in my own hometown. They were even less visible in my training institution. There was one other Māori nurse there, Hine, Hinenui. She sadly
15 died of breast cancer but she provided the kaha to me to stand up and feel strong. It is so easily, so easy for others to look at you and see what they want to see and so often they look at me and they don't see a Māori woman, they see someone who appears to walk the world, the Pākehā world, the western world, with her head held high. Well my head is held high because I've had a
20 nanny who taught me to hold my head high.

So began a nursing career that eventually led me to the cervical screening program and that was following the Cartwright Inquiry and its recommendations. An inquiry where Judge Cartwright found that there were
25 two major issues to be considered in relation to Māori women when assessing the impact of Dr Green's experimentations. Those time had a huge impact on me as a Māori women. Finding out that those women were treated in a way by a profession that I was part of. Dame Silvia Cartwright said, "the first thing to be considered is the sacredness of the area of the genital tract to both Māori
30 and to a lesser degree, non-Māori, and the implications of the genital area to Māori women cannot be underestimated".

They have and had huge repercussions on the development of the national cervical screening program. At that time she noted that there was little cultural

understanding of the moors of these moors on the part of the profession, the medical profession. So when I undertook to do my nurse smear taker training, I actually realised the opportunity for the program to make a difference for Māori women. I did understand the importance of connecting with whānau, of
5 whakapapa, of establishing a relationship before being able to gain their trust and share knowledge and information that would empower them to make a decision about participating in the cervical screening program.

I was also deeply shocked that Māori women, I was quite naïve in those days,
10 had the lowest health status of any other group in Aotearoa. And, in fact at that time they had the second highest cervical incidents and mortality rate of any other country in the world.

So, my passion for Māori health was reinforced and mentored by wāhine toa at
15 that time whose activism ensured Māori voices were heard. But this course shared it was time related to Māori belief systems and the mana of wāhine. Was sometimes talked about as status, power, authority. It has embedded in it a philosophy concerning the sphere of influence, a code of behaviour, and a knowledge built up over generations. It has also been described as the
20 intellectual property that belongs to all Māori women.

Such was the leadership of this time and some of them are here in this room, that the energy provided by these wāhine along with the many hui that were held up and down the motu, that the Māori – the voice of Māori was heard and
25 did shape the introduction of the national cervical screening program. They recommended weaving groups that led to the introduction of the kaitiaki group. For this group to legally operate, legislation had to be introduced to parliament so the kaitiaki regulations came about. These regulations were a landmark and the main criteria for the release of Māori women's data from the national cervical
30 screening program that is the collective number of women participating within the program was that it be used to benefit Māori women.

So, over time kaimahi hui and rōpū, NZNO, Te Rūnanga o Aotearoa, Tōpūtanga Tapuhi Kaitiaki o Aotearoa, Te Rōpū Wahine Māori Toko i te Ora

(Māori Women's Welfare League) and the many mentors and kaimahi I have been privileged to work alongside have nominated and supported me to represent them on many national bodies, including the National Kaitiaki Group. As I already stated, this was setup to ensure that the regulations were enacted and that Māori women would benefit from the data.

Now we know that our Ministry loves data. They love numbers. It is how they define how they make progress. It is what they report on. We do it every day, we listen to the COVID updates, it is all about numbers. But as a Māori we know that these numbers represent people. They are our whānau. They have a place within the wider whānau that is unique to them.

So while initially when the programme was setup, there was a growing understanding of the sanctity of te whare tangata and the need for culturally appropriate protection of the taonga of information. This relationship deteriorated after time. There was an arrogance that once Māori women began to participate within the screening programme that the National Screening Unit, which is the Ministry of Health, should be exempt from going through any process at all to meet the criteria of the regulations. They were so hell bent on exempting themselves that they even attempted to support to amend the regulations. However, Māori women resoundingly endorsed the regulations and they have tried many ways to influence the women who sit on these groups so that they can persuade them to enact them in a way that supports the Ministry's desire not to have to undertake those processes. They even sought a health legal opinion, at a time when our Māori Women's Welfare League President Prue Kapua was the convener of this group, however, they were not successful. Even at the Parliamentary Review of the National Cervical Screening Programme in 2018, they tried again to circumvent these regulations. But along with Dame Sylvia Cartwright and many other kaimahi, Prue Kapua, the Health Select Committee decided that the regulations must stand. They are important to Māori today as they were when they were first introduced and they should be at the heart of any quality measure. Why have a programme that does not benefit the women it serves?

So over time Māori women have continued to carry a disproportionate burden of cervical disease. They still have over two times the rates of that of other women. So the regular reporting and monitoring of the Ministry using Māori women's data has not resulted in improved health outcomes for these women and this is at the heart of the tensions between the kaitiaki group (those enacting the regulations) and the Ministry, while 'we' who work in the sector know that these ongoing breaches have allowed institutional and systems barriers to continue to support these inequities. Others would like to portray Māori data as somehow our responsibility. There is something that we are doing wrong not that the system is not supporting us to be able to equally benefit from the health systems.

We know that concepts of health are holistic and they are well-represented in the well-known frameworks that we use all the time *Te Whare Tapa Whā*, *Te Wheke*, *Te Pae Mahutonga* and many others whose dimensions span physical, mental, spiritual wellbeing, whānau, language, land and culture. Māori health is a taonga with the same rights and protection afforded under te Tiriti as land, fisheries and other taonga.

So let me finish with this whakataukī: "Me aro koe ki te hā o Hineahuone. Pay heed to the dignity of women." Kia ora.

WAIATA TAUTOKO (MĀ WAI RĀ)

(13:06) DR LINDA TUHIWAI-SMITH TO SARAH CORBETT:

Q. Thank you for that submission. It was fabulous because it was irritating, in terms of kind of reinforcing I guess what we know you know happens in the system and particularly you know in relation to initiatives that are designed to be helpful and constructive that then get diminished and undermined and don't produce the outcomes along the way. So I think just your evidence around the cervical screening programme I mean I didn't realise the extent to which those kind of tensions were and still are it sounds like in the delivery of quite a critical dimension of Māori women's health so I just want to thank you for your submission for that. I mean the

nuggety question for me around the systemic issues is, you can win something even in legislation and it doesn't endure. So I am just kind of putting it to you like, you know what are the other things that need to happen to sort of put some of these constructive Māori solutions really so that they can endure over time and are not constantly eroded?

5

A. So often it is my experience that we are asked for advice but there is no guarantee that that advice is undertaken, and until Māori are part of delivering the recommendations that this advice is based on, then I think we are always doomed to have other issues given as excuses. Often it is resources, you know so often it is resources. Now we have Covid, you know, but there are always along the way reasons why they cannot. We know that because our wāhine tell us. They tell us what they need that we know if we listen we will get it right. But unfortunately there is a culture within the Ministry within western paradigms that says their science is better than ours, that they know better. We call ourselves a bicultural nation or a multicultural nation. We know our Pacific sisters have equal challenges. But we know at the heart of things the majority have the largest voice, the largest say, and it has nothing to do with whose need is greatest. If we want to really make a difference, we have to see that we cannot say that everyone should get the same. We understand inequities and we know where the need is greatest that is where the energy needs to go. Does that answer your question?

10

15

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Q. It's an ongoing question for all of us I think. You know it's like you win something and it gets lost. Thank you.

25

A. Just on that point too, I've got to say that it's quite weary when you're in that space when you're continually having to challenge. You know it doesn't matter how much you believe in what you're doing, you do need the strength of those around you, your whānau, your community to be able to continue to push at the boundaries.

30

JUDGE REEVES:

I am advised that lunch is ready to go, so we are going to just adjourn now and I am sure there will be some more questions for you after the lunch break. So

we have 40 minutes for lunch which means we are coming back at 20 to two.
Thank you.

HEARING ADJOURNS: 1.12 PM

HEARING RESUMES: 2.25 PM

5 JUDGE REEVES:

Tēnā tātou. Before we recommence just with a couple of questions for our witness, I am just having a discussion with the staff around the programme for the rest of the day. So we have, as I understand it, three more witnesses to hear from this afternoon. It would be my/our desire to finish the day, if we can,
10 pretty much on time. So really that puts the onus on the witnesses to ensure that they get through what they need to say fairly economically and we will obviously try and ensure that our questioning is to the point.

I am just aware it was a long day yesterday and it would be good I think if to
15 finish on time today, if we can, because who knows what tomorrow will bring. So I am just deciding whether or not we are going to break for afternoon tea at all, given that we have just come off lunch.

If we are going to finish by five, then my preference would be to push through.
20 However, if it looks like we are going to go later than that, then certainly I wouldn't want to go any later than 5.30 pm, then we would probably break for a short break at about 4 pm.

Sorry it has just been pointed out to me that we have four witnesses to get
25 through. After Sandra we have Naomi Waipouri, we have Moana Teiho, and we also have Hinewirangi Morgan and Barbara Ann Moke, so we have four witnesses to get through. So on that basis then, we will have an afternoon break at 4 pm and we will see in quarter of an hour or so we will see how we are travelling.

30

(14:28) KIM NGARIMU TO SARAH CORBETT:

Q. Kia ora. I've just got one question and I'm sorry if you covered this and I missed it. But just in terms of the Ministry seeking to bypass the regulations, do you know anything about their motivation for that?

5 A. Thank you. Āe kia ora anō. My understanding, and certainly in terms of my kōrero with them from time to time, is they have seen it as a hindrance. They have seen the register itself as being their responsibility so why should they go through a process to access data when the register itself comes under their domain. So when at times we have tried to encourage
10 them to understand our world view in terms of when we use collective data, when we are representing our whānau, our families, that to simply use that data for reporting processes without understanding the impact of that information on our whānau. When they talk about numbers and your whānau is one of the numbers, then that has a deep connection with you that is more than meeting a Ministry requirement in terms of helping them
15 decide issues around resource et cetera, and we know that they haven't actually used that data to influence the way that they deliver contracts that make a difference for our whānau. Now I know because I have a daughter who, despite having had many cervical smear tests, developed
20 cervical cancer, so she is one of the statistics that are used that represent Māori in a negative sense. But actually it was the test that let my daughter down. She is a fit healthy woman today so luckily that treatment was successful for her. But in terms of the Ministry understanding the importance of the narrative that goes with data so that Māori women
25 aren't painted, like in many other areas of health, the statistics are negative for us. There is not many that aren't. And so when they are used without a context, without any understanding of the impact of the determinants of health that affect the delivery of public health programmes, without a structure within Aotearoa (that recognises actually
30 there are enough resources to go around, it is just that some have a lot more than others), and without access to those resources they are less able to take care of themselves and their whānau and this puts additional pressure on them. While we have these discussions with the Ministry, they still see it as a hindrance to the way they want to operate. They want

to put out a monthly report. They want to tell the positions and other people exactly what the data is because that is what western medicine is often based on, you know, the numbers, the data, the science. It is not necessarily based on the context of which this data comes from.

5 Q. Ka pai. Thank you.

(14:32) DR ROBYN ANDERSON TO SARAH CORBETT:

10 Q. Kia ora. That strikes me as, you know, it is interesting because you have advocated for a needs-based. We've got this register of statistics that suggests that certain groups have these needs, Māori women have these needs and yet there seems to be this disjunction between that knowledge and the policies that grow out of it that would stream money to those groups, to Māori women that need those resources. So do you have ea comment on that?

15 A. The contracts that deliver the screening programme, whether it be to Māori providers, whether it be to mainstream organisations, they are setup in a way that meet western ideology in terms of being able to measure what happens, in terms of the things that are seen as important. They are not done in partnership. How can we work together? How can we have a contract that can meet your expectations and ours using our
20 knowledge of how we can best deliver health to our wahine? This is in essence from where I sit is one of the biggest failures. It is not that we haven't tried, but they are comfortable with what they have done and what meets – when I say *they* I say it with respect – that is the way that it has been delivered. It is a risk isn't it to put your faith and trust in someone
25 else to actually reconfigure how that would look for us.

Q. It took a national scandal didn't it to actually get some movement in this area and you know that just seems to me a tragic comment on how the health systems work. Anyway that is my comment. I don't know if you want to comment on my comment.

30 A. I will say that over time you know everything has a whakapapa and if you lost that institutional knowledge as Government's change, as those working in the space change and move on, it is easy for people to come in with new ideas and not actually have that appreciation, that

understanding. And even when the National Cervical Screening programme was monitored by Massey University they took that monitoring role away from them and sent it offshore to Australia. The recommendations that were coming repeatedly they weren't wanting to hear so, you know, there are ways around I guess facing up to the fact that they may not know best for us, and until we are able to assert that authority I think we will continue to have these inequalities. I just want to acknowledge the New Zealand Nurses Organisation actually who have supported me and my colleagues have supported me to enable to continue to bring this to the fore. Kia ora.

JUDGE REEVES:

Kia ora Sandra ngā mihi ki a koe. Kua mutu ngā pātai. [Interpreter: Thank you Sandra. The questions are over.]

15 **(14.37) TUMANAKO SILVEIRA: (CALLING WITNESS)**

Tēnā koe e te Kaiwhakawā. He paku tono tāku. Tēnei kaikōrero e whai ake a Naomi kei te wehe ia hei te toru karaka ki te taunga rererangi. Ko tāku e tono atu nei ki a koe kia tukuna ia i ōna kōrero. Mēnā he pātai wā koutou ka taea te tukuna atu i tētahi atu wā mēnā e whakaae ana koe? [Interpreter: Thank you Judge. I have a request. Naomi is next to speak who needs leave by 3pm this afternoon. I request with that timeline in mind, if questions can be submitted later for her?]

JUDGE REEVES:

That is fine. We will hear from her now and questions will be delivered in writing.

25 **TUMANAKO SILVEIRA:**

Ka pai, ngā mihi. Tēnei kaikōrero e whai ake a ko Naomi Waipouri. Ko ngā nama i runga i tāna tāpaetanga ko #A043. Ka tukuna te rākau kōrero ki a ia. Kia ora. [Interpreter: This next speaker is Naomi Waipouri. Her brief of evidence #A043.]

30

(14:38) NAOMI WAIPOURI: (MIHI, #A043)

Tēnā koutou katoa. Ki te taha o tōku pāpā ko Hinerakei te maunga, ko Ōhāki te marae, ko Māmari te waka, ko Ruanui te rangatira, ko Pawarenga te awa, ko Whangapē te moana, ko Te Uri o Tai te hapū, ko Te Rārawa te iwi. Ki te taha
 5 *o tōku māmā ko Tokatoka te maunga, ko Waihaua te marae, ko Kirihipi te whare, ko Mahuhu-ki-te-Rangi te waka, ko Arapaoa te awa, ko Kaipara te moana, ko Te Uri o Hau te hapū, ko Ngāti Whātua te iwi. Ko wai au, ko Naomi Waipouri tōku ingoa. [Interpreter: Greetings this afternoon. On my father's side, Hinerakei is my mountain – her mountains, rivers, maunga, iwi and hapū on her father's side. On her mother's side, there is a pepeha on her mother's side... a descendant of Te Uri o Hau hapū and Ngāti Whātua iwi.]*

Sorry I'm a bit nervous.

15 *Ko te mihi tuatahi ki te atua i Runga Rawa. Ko ia te tīmatanga, ko ia hoki te whakamutunga korōria ki tōna ingoa tapu. [Interpreter: I must pay acknowledgement to the Lord above, the creator of everything.]*

Ko te mihi tuarua to those who have fallen before us, I'd like to acknowledge
 20 them. And also to the mana wahine and mana tāne who have fallen, which we would not be here if it weren't for them, so I'd like to acknowledge them especially.

Ko te mihi tuatoru ki tēnei marae, to tēnei iwi, this rohe, the mana whenua in
 25 which are hosting us today so I'd like to acknowledge your hospitality. [Interpreter: Thirdly, to this marae, to the people the mana whenua our hosts of this hui...] It has been beautiful and for my first time being here on this marae it has lifted a lot of weight that I've felt coming in from Wellington so that's something that I hold close to me and now I can hear my nerves slowly starting
 30 to disappear so I guess that's from the comfort of you all so ngā mihi.

So I am a Māori registered nurse. I currently work on a General Surgical Genecology ward at Lower Hutt Hospital or Hutt Hospital in Lower Hutt (Te Awa Kairangi).

So I started my nursing journey in 2016. I was an 18-year-old. I wasn't quite sure if nursing was for me. I knew that there was that pool into health care. As an 18-year-old still not knowing who I was residing in Arohia on the opposite
5 end of the island to where I'm from, so Wellington as compared to Hokianga and Kaipara, I did feel disconnected from my people. I knew who I was and where I was from but I guess I became too much of an urbanised Māori to understand and feel that connection with my papa kāinga, and so going into nursing I was seeking, I was trying to find who I was and where I fit.

10

So I studied at Whitireia. Whitireia Institute offers a Māori programme, a Pacific programme and mainstream programmes, so enrolled nursing and the degree programme. I chose to go into the Māori nursing programme because it was situated under Te Pae Mahutonga framework. Part of that framework is
15 navigating oneself and navigating places and so I wanted to navigate who I was so I specifically chose the Māori programme.

20

Yes, so I chose to do the Māori programme under Te Pae Mahutonga which uses a distinct Māori pedagogy that encapsulates whānau, hapū and iwi, and I
20 wanted to connect with my whānau, hapū and iwi.

25

So I'm just going to speak about the Māori programme. So the Bachelor of Nursing Māori programme draws on both Māori and tauwiwi, when I say tauwiwi I speak of Pākehā or non-Māori, bodies of knowledge and enhances learning
25 that contributes to graduates being competent and safe to not only work at a regional level and national level but also internationally with respect to – this is a bit whakahīhī but I do think that in the Māori programme you come out a bit more culturally competent and you have that cultural understanding as compared to the tauwiwi programmes. So that's a bit about the Māori
30 programme.

30

With regards to Te Pae Mahutonga, it is the name of a constellation of stars that is commonly identified as the southern cross. It was used as a navigational

aid by our tūpuna to travel across vast oceans to our final landing place. Oh, my gosh.

JUDGE REEVES:

So I encourage you just to give your evidence in the way that you want to. If
5 you feel more comfortable reading out parts of your brief to us that is kei te pai. Just take your time.

NAOMI WAIPOURI: (CONTINUES)

Okay.

CONTINUES BRIEF OF EVIDENCE #A043 FROM PARA 3

10 So I chose to do the Bachelor of Nursing Māori programme under Te Pae Mahutonga which uses a distinct Māori pedagogy that encapsulates whānau, hapū and iwi ways of knowing. This programme draws on both Māori and tauīwi body of knowledge that enhances learning and contributes to the graduate being competent and safe to practice regionally, nationally, and
15 internationally. The programme curriculum is founded on five kaupapa tenants. Those being manaakitanga, kaitiakitanga, pūkengatanga, whanaungatanga and rangatiratanga. These kaupapa tenants ensures that all aspects of the programme reflect the world through Māori lens.

20 Te Pae Mahutonga is commonly identified as the southern cross. I ngā rā o mua it was used as a navigational aid by our tūpuna to navigate vast oceans to various destinations. It was used as a guide for successive generations and it is a symbol of bringing together significant components of hauora.

25 This Māori health model was authorised by Tā Mason Durie. Its foundations underpin traditional Māori knowledge (or mātauranga) with connections to constellations that guided our tūpuna such as Matariki.

30 Within the Bachelor of Nursing Māori programme, Te Pae Mahutonga is used as a metaphor that articulates the role and function of a nēhi, tangata whaiora (or the patient or client), their whānau health experiences and learning that

evolves from this relationship that is iwi Māori and conventional knowledge. Thus, I made the conscious decision to study a Bachelor of Nursing Māori at Whitireia.

- 5 When I first came into nursing, we were told that we were already nurses. We were reflections of our tūpuna and our tūpuna had been nursing for generations. What we were told is that we were just becoming a registered or a qualified nurse under a western system. We were also told that we as Māori and as women we are natural born carers. This is something I have always held
10 steadfast in my nursing practice.

- In my first year of my undergraduate studies, we were taught to learn about ourselves and our whakapapa. This was I guess a bit ironic because I didn't know the programme curriculum coming into it, but I knew that I was wanting to
15 find myself, so the first year having that opportunity to go back and I guess find who you were and how you fit into this nursing was a perfect opportunity for me, so that was pretty cool. We were learnt about the whakapapa in the context of nursing. So for example, whakawhanaungatanga ki ētahi tangata whai ora and their whānau in their haerenga to achieve optimal health under our care and
20 services. We were also taught about the intangible manifestation of treatment; things such as *wairuatanga* and *āhuatanga* in which we carry as nurses. [Interpreter: ...spirituality and aspects...] We were also taught that treatment affects not only the patient but also the whānau of the patient.

- 25 So there was that holistic approach that I didn't actually think of when I was going into nursing. I thought it was just about the patient and the clinical treatment. I guess putting the band aid on the wound. I didn't think of the bigger picture.

- 30 In my second year, there was a strict focus on practice capability in relation to pēpē, tamariki and their whānau. So we were put out on placements in the kohanga and primary schools compared to the mainstream programmes which went straight into med search. So we started looking at the growth, the developmental growth within Māori from pēpē all the way up to māmā, pāpā,

nana, poppa. That was different because you know having those conversations with our tauwiwi colleagues and our Pacific colleagues we thought we were missing out but in fact they were the ones missing out because we were actually finding out how to work with our people and we were being prepared to go out
5 on the floor to work with our people, and if we knew how to work with our people, then we can work with anyone. So that was something that was different from our programme to the other programmes because they were just learning the generic approach and you know the one size fits all which isn't the case for Māori. So there was that emphasis on community settings, in particular the
10 Māori community settings. We were also taught about mental health, because as we know the majority of the mental health cases in New Zealand are Māori and Pacifica and so we had that strong focus on mental health and mental health illnesses, and we were able to expand on our nursing assessments and intervention skills from that. In our final year, we took all that we learnt from our
15 first two years and from knowing who we are and growing our own strengths and put that into our kete so that we could confidently go out into the profession and transition confidently.

So I believe this is what sets Māori specific training apart from mainstream
20 nursing. We have a special touch, a holistic Te Ao Māori approach when we work with patients (or tangata whai ora). My training gave me a real sense of purpose that has made my interactions with patients easier because I approach them with depth and cultural understanding which adds to my clinical treatment skills. And because of this, I am able to think more critically and holistically
25 when it comes to treating patients which allows me to flow in my mahi.

After finishing my training at Whitireia, I moved back to Hastings and did first year at Hawke's Bay District Health Board where I was a nurse in the general surgical ward specialising in vascular. After that year I then decided to move
30 back to Wellington where my whānau were and join the Hutt Valley District Health Board and now I currently work there.

There is a generic, "tick box" approach when taken by mainstream nurses when it comes to tikanga and treating Māori patients. The generic understanding of

tikanga by the mainstream include things such as not touching the patients head or using different pillowcases for the head and the body parts, or not putting urinals on the table is just examples of what they think tikanga is. However, tikanga goes further than this. I have found in practice that if tikanga protocols are not set out in a standardised format or like policies and that then mainstream nurses, they push back against applying tikanga and Kaupapa Māori practices which are actually holistic ways of being and applies in all contexts and manifests in many ways. An example of this is when a Māori patient dies, I always put a bowl outside of the room to allow whānau to cleanse themselves from going from that tapu to noa state. I also offer whānau their own private spaces to kōrero or to support one another and to create their own safe place in that clinical setting because there really isn't any safe place in a clinical setting when it comes to being Māori. And I guess that not only goes for patients and their whānau for also for nurses.

15

So, I am one of only three soon to be two Māori nurses on the ward that I currently work on, we have 40 off staff members and I am considered the Senior Māori Nurse. Now, I have only been in this position for a year now and I'm already considered the senior Māori nurse. We have no Māori in management on our ward. We did have a Māori educator however she went in a different direction. What I observed while she was in that position was she would often be in arguments with our manager trying to incorporate Māori ways of being into the ward.

20

So that was, from my perspective, seeing I guess a Māori who was in management having those difficult discussions with our top management was difficult to see as a young Māori nurse because it was very discouraging and my manager – if she could do that to a top then what could she do to us who was still trying to climb up the ladder? Yes. Yes.

30

So, in our gynecology ward we – we get a lot of young Māori mama who have come in and they've had miscarriages. Many of them are a result of domestic violence. In those circumstances I always refer them to the Māori health unit who because they're such a small team, they don't always get there on time or

their visits are very much delayed and our patients are often seeing the Police before they've found that Māori support. So, I spend a lot of time in the room with the patient just comforting them and providing that support. Now, in doing that I am leaving my other patients on the floor, sometimes giving my meds late
5 because I'm stuck in this room providing so much support.

Now, I don't know if you guys are familiar with ward nursing but you're allocated a set number of patients, each set number of patients you're giving this – you're given this time so for an easy patient or you know someone who just needs
10 some pain relief or antibiotics, that would be 55 minutes of your shift. Now, when you have a young mama who needs support and you need to give time to them so that 55 minutes doesn't always – you're taking time off another patient to support them and that's a – that's something that nursing needs to change because you can't – you can't put a time on supporting someone. So,
15 it's very generic. You're here to do a job, it's very tick-box task I mean tailored. It doesn't have that holistic approach that we need for Māori.

During the Covid lockdown last year we actually had an influx of miscarriages and what I saw was – I'm going to say pēpē because that's what they were to
20 these mama. I saw nurses putting these pēpē in like ice cream containers. What the hell? So, what me and these other, well there was only one other Māori at the time. What we did was we started up this initiative, this kete, so instead of having these pēpē in containers, we'd get them kete.

25 These mama during COVID they were also denied support due to the COVID restrictions for visitors. I noticed that there was some inconsistencies in these restrictions where I saw other tauiwi whānau being allowed up onto the ward to support a palliative patient however for our young mama they weren't allowed support. Now, what is the difference between a young mama who has lost a
30 pēpē and someone who is still here? They've still lost someone. They've lost a piece of them so I thought that was very unfair and I was very disappointed in the management and we would often be fighting just for the partner to be up there to support.

Another contrast in treatment, is that we get a lot of gang members and us Māori and Pacific nurses we're always the ones who are allocated these patients. Now I have no problem looking after gang members. We have a duty of care. But I do question why is it always us Māori and Pacifica or us big brown
5 ones who are always looking after them? I say – I think, is it because they're protecting tauwi nurses? Are we not worthy of protection too? So, I do ask those questions and I know that that question has been out in the media recently.

10 The Government have an obligation under Te Tiriti o Waitangi to protect the rights of Tangata Whenua to receive the same attention as Tauwi so I also question that with the dealing with these gang members? Where is our protection? You see the increase in security, the ward goes in lockdown, you give us these patients, where is our protection? Is it because we – we
15 supposedly come from that background? Like, I don't know why but.

It is very difficult as a young Māori nurse being out there pretty much almost alone. Trying to fight these injustices and the racism that – well, you know subtle racism that we face on these wards but it doesn't only happen on the
20 wards, it also happens when we go home as well. So, what I mean by that is social media.

Social media has been used as a platform for tauwi nurses to post their racist, slanderous, and discriminatory attacks towards Māori nurses and Māori nurse
25 leaders. So an example of that is, last year during COVID lockdown April, a tauwi male who is recognised in a national leadership position resigned from that position. Now from that resignation came a wave of attacks from Pākehā nurses towards our Māori nurse leader.

30 I was one of many active Māori nurses supporting our nurse leader and often was faced with attacks as well. So my day would be from going from work and dealing with racism there and then going home and seeing the racism online again so I wasn't getting away from it.

And so what I did was I put through complaints. I complained to the Nursing Union because these attacks were posted on their non-official page by this tauwi nurse male who is an admin of the page. The response I got back was: “That isn't actually an official page so we can't really do much but keep reporting the posts”.

I then made a complaint to NetSafe New Zealand because there were death threats and you know all these other racist stuff and the response I got back from them was: “It didn't happen to you. You need to tell the person who was directly attacked to make a report as well.”

They then told me to go to the police. So I went to the police made the report and then I was referred to victim support. They also told me to go to the Human Rights Commission so I wrote to them as well. They pulled out their legislation and said that: “It actually doesn't fit the criteria I'm sorry”.

Who do I go to next? Who, who, sorry I'm getting frustrated, who determines what racism looks like for us? If all these people that I have gone to say that it doesn't fit their criteria, then who holds these nurses who are racist attacking us to account? Is that why I'm here?

I forgot to mention, I also wrote a complaint to the Nursing Council and the response I got from them was: “It's an employment issue.” You are the regulatory body it is also your issue.

So after the Nursing Council, I went to the employment places of these nurses and I raised a concern with them again. What was their response? “They haven't breached our code of conduct.”

So I'm stuck. My mana has been diminished. I've gone to all these people that I thought I could go-to to find justice for myself and my leaders and our Māori people but I have been let down. The system has let me down and let us down.

So what I was taught in my nursing training or what I found was mana. There was a lot of mauri loading in my training and I felt very safe in the environment. But once I got out onto the floor and into the western system day by day my mana started to be munched.

5

So these toxic and often blatantly racist behaviours from these Pākehā nurses both on the floor and on social media and in I guess day-to-day lives manifest as a resurfacing of former colonial rhetoric and legislation that of course once prohibited Māori from practising nursing. It extinguishes traditional ways of caring for our people and this behaviour has a profound impact on Māori nursing and our āhuatanga and wairuatanga, which also has a flow-on effect to our patients and the care that we give them.

The collision between my training and the experiences I have had in my everyday work environment and externally has been a struggle to say the least. The issues speak to a lack of understanding of tikanga which is to the detriment of Māori nurses and the nursing profession entirely, which means we are deprived of our right to provide Māori specific and culturally competent services.

I am saddened that the mātauranga and teachings of my tūpuna regarding hauora for our whanaunga has not flowed on to me. However, I am committed to having their mātauranga and tikanga which encompasses all traditional narratives around hauora acknowledged in nursing practices. I believe this is an obligation of Te Tiriti o Waitangi, as mātauranga in relation to hauora is a taonga, and more needs to be done to effect meaningful incorporation of tikanga to the nursing profession.

Kia ora. I've actually got my own waiata. Oh, it's not a waiata but this is a mantra that we were taught in the Bachelor of Nursing Māori programme and I'm three years out so hopefully I remember it.

Nurses are never late. They are cool, calm and collective, supportive, whakarongo, titiro, kōrero mai, he puku tēnei, ngā mahi, e tū, hīkoi.

Nurses are never late. They are cool, calm and collective, supportive, whakarongo, I listen and hear to what is being said. Titiro, I look and see. Kōrero mai, I talk confidently. He puku tēnei, I
 5 acknowledge my puku power. Ngā mahi, I work effectively. E tū, I stand tall. Hīkoi, I walk tall.

Nurses are never late. They are cool, calm and collective, supportive, whakarongo/attentive, titiro/observant, kōrero
 10 mai/articulate, he puku tēnei/intuitive, ngā mahi/competent, e tū/I stand tall, and hīkoi/I walk tall again.

Nurses are cool because nurses have the knowledge. Nurses are calm because nurses have the skills. Nurses are collective because
 15 we can work together to benefit he tangata, he tangata, he tangata. Kia ora.

TUMANAKO SILVEIRA:

Kua panoni tāna haerenga so ka taea e ia te noho mō ngā pātai. Kia ora.

[Interpreter: She has changed her arrangements for this afternoon, so she can
 20 remain for questions.]

JUDGE REEVES:

At this point, in order to get through the witnesses we have for the rest of the day, we are not going to be asking any questions of you or the other witnesses. We are going to put those in writing to you, yes. That isn't a reflection on what
 25 we have heard from you today. It is just in order that we can complete the hearing from everyone we need to today.

(15:16) TUMANAKO SILVEIRA: (CALLING WITNESS)

*Te kaikōrero e whai ake nei mō tēnei kerēme tonu ko Moana Teiho. Kei konei
 30 ia. Ko ngā nama i runga i tāna tāpaetanga ko #A044. Ka tukuna te rākau kōrero ki a ia. Kia ora.* [Interpreter: The next speaker is Moana Teiho. Present her brief of evidence #A044.]

(15:17) MOANA TEIHO: (MIHI, #A044)

Kia ora tātou. I'd like to thank the panel, the Crown and everybody here for attending today and allowing us this platform to speak. It's not easy to be up
 5 here in front of your people you know doing this kind of mahi but there's a need for it and I'll try not to be too long.

Kua hinga te tōtara i te wao nui a Tāne. The great tōtara has fallen in the forest of Tāne. Although this whakataukī is usually reserved for the passing of great
 10 leaders and rangatira, I present this taonga in the context of my brief. The great tōtara represents the thriving wellbeing of Māori pre-colonisation. The fall of the great tōtara represents the declining health of Māori post-colonisation, as connection to wairua and traditional healing practices was diluted by the introduction new diseases, westernised religion and white supremacy that
 15 followed the early immigrating settlers into Aotearoa. This whakataukī will also become apparent as I present today.

*Ko wai au? Ki te taha i taku pāpā, ko Panguru te maunga, ko Whakarapa te awa, ko Ngātokimatawhaorua te waka, ko Mangamuka rāua ko Waimirirangi
 20 ngā marae, ko Panguru te hapū, ko Te Rārawa te iwi, ko Robert Samson taku pāpā. I te taha i taku māmā, ko Papeete rāua ko Atiu me Mangaia ngā hapū, ko Tahiti rāua ko Cook Islands ngā iwi, ko Ngatokorua Heke nee Teiho taku māmā. Ko Moana Teiho ahau.* [Interpreter: On my father's side, Panguru is my mountain, Whakarapa is my river, Ngātokimatawhaorua my canoe,
 25 Mangamuka and Waimirirangi my marae, Panguru my hapū and Te Rārawa my iwi. On my mother's side, from Papeete and Atiu and Mangaia those are the hapū, my tribes are Tahitian and Cook Islands...]

I am 53. I was born and raised in Auckland. I'm a mother of seven adult children
 30 and a nanny of 10 mokopuna. My partner and I have weathered the storm for 27 years, a prison sentence.

Anyway, my education I left school at 13 and over the years I continued to educate myself in between having children. As a mother with no secondary education/qualifications, I found studying at tertiary level daunting.

- 5 However, I made it through with my children as the driving force, the support of whānau and belonging to a Māori nursing students group called Ngā Ringa Āwhina at Manakau Institute of Technology.

10 In 2007 I graduated with a Bachelor of Health Science, nursing degree. My first employment began at Auckland DHB where I took up a position as a new grad at Starship Children's Hospital. There I completed the 20-month NETP program and gained a certificate in advanced clinical nursing and assessment. As a paediatric nurse I work on one of the most specialised children's wards. I was the only brown face amongst my non-Māori nursing colleagues and it would
15 be safe to say a good proportion of in-patients were whānau Māori and Pacifica. I remained on the medical specialities for seven years and it was a role that would solidify my clinical nursing experiences and my nursing knowledge.

20 Another job I took up was in Manurewa. Rongoā is often a concept thought of as solely plant medicine, however, in te ao wairua, rongoā takes the form of many healing modalities. Around 2009, Manurewa Marae was one of three in Tāmaki Makaurau that began a pilot program by opening a health centre. The program was aimed at testing the success of integrating te rongoā – te ao
25 rongoā Māori services along a GP practice using a westernised model of primary health care. I was hired as the sole practice nurse to work beside that GP. The difference in this program was the fact Māori communities were given a voice to tell us what they wanted to see in a health clinic. The outstanding theme was a call for Rongo-ā-whare.

30 Rongo-ā-whare... sorry I lost my place. Rongo-ā-whare. Yes.

They wanted to – they wanted to see their traditional practices come back. They wanted to learn more about themselves. They wanted to learn about what this – these things were. So, they would come to the clinic. They would come

see me or the doctor and then scoot across the foyer to see the matakite, have romiromi or mirimiri. Those two things are separate by the way. And that's just one of many healing modalities we had at the clinic. Most of the practitioners, the healers, were tutored under the late Hohepa Delamere, otherwise known as Papa Jo, and the rongoā is steeped deeply in wairua healing. It is here that I started my own spiritual transition into my wairua journey. Today I'm able to walk in both worlds as a healer and nurse.

Later on my whānau and I moved back home, moved up north to Taitokerau and for the last eight years I have worked for a large iwi provider. I started work as a Whānau Ora team leader for the community home support services and residential care. Then a Tamariki Ora well-child nurse for three years and I am currently working as a cardiac rehab nurse in the community.

In all of my roles I have experienced multiple occasions where my knowledge and training in te ao wairua have been called upon to bring healing in that moment. These experiences are always sled by wairua whether I wanted it or not. The most powerful healing essence is aroha, love, in order to feel compassion one must feel the essence of aroha when interacting with people regardless of ethnicity and cultural differences. One must have a feeling of compassion of humanity and not one race over the other.

This brief of evidence is to support the claim made by Te Rūnanga o Aotearoa Tōpūtanga Tapuhi Kaitiaki o Aotearoa.

The scope of my evidence will address the following, the traditional values and principles that informed the exercise of Mana wahine pre colonisation. The Māori health model that aims to look at the holistic wellbeing of a person; and examples within my practice that highlights the inadequate care provided to wahine Māori and their whānau through the mainstream healthcare system.

The exercise of Mana Wāhine pre colonisation was guided by our traditional values, principles and practices. This was also the case with regards to how our Traditional Māori healers were trained and operated. It is clear that Māori

view health is a holistic concept, incorporating spiritual, psychological, physical and family aspects. These fundamental beliefs are still relevant today.

Traditional teachings

5 Spiritual understandings are central to the practice of Rongoā Māori and can be seen as underpinning much of the practices with respect to traditional medicine and healing in Te Ao Māori.

10 Rongoā derives from the roles of Tāne, God of the Forest, and Hine Te Wao Nui, Goddess of the Forest. Tane is reputed to have retrieved the three – the four baskets of knowledge from Io so as to have mātauranga from which to guide Māori in the physical world and to ensure their ways of life were able to be sustained. Hine Te Wao Nui is reputed to carry the knowledge of those tipua that roam the earth.

15

Our earliest creation stories emphasise that human beings like our whanaunga that walk the earth such as creatures of the forest like the birds that live there, the trees and plants that are sustained by the world of Tane. Rongoā rākau is then a significant tool in the practices of healing to enable the balance to be
20 preserved for the mutual survival of these beings and their kin.

To really learn rongoā, people have to become a part of the world of Te Wao Nui o Tāne me Hine Te Wao Nui and be very aware of the intimate relationships that are sustained there because of the balance between those
25 spiritual realms.

I cannot emphasise enough the need to become connected and immersed in the ways of the forests, learning about a relationship far beyond the physical elements of the trees and plants but the interconnectedness of the roots and
30 vines the cloth – the cloth of Papatūānuku and the spiritual dimension that protects that balance. The healer must become immersed in these ancient spiritual teachings while becoming a vessel to achieve healing which requires significant years of learning around whakapapa; plant life and other species.

Māori used a range of traditional methods to deal with illness. Plants such as kawakawa, harakeke , kōwhai and mānuka were all important for healing, and so was a belief in the spiritual causes of illness. Illness was often seen as spiritually based. Māori saw themselves as guardians of the earth, and the focus of their existence was to remain at one with the natural and supernatural world. Rather than a medical problem, sickness was often viewed as a symptom of disharmony with nature and so those tasked with the obligation of ensuring well-being were often skilled specialist knowledge keepers in a wide range of matters.

5
10

Illnesses were divided into mate atua, diseases of the gods, and mate tangata whose symptoms were more clearly due to physical causes. Mate atua were often attributed to attacks by malevolent spirits, because the person had broken a tapu, a religious restriction – for instance, if they took food from a river where someone had died or took a stick from a tree that had held their ancestor's bones and placed it on a cooking fire.

15

Tohungatanga is the discipline of traditional healing and its practitioners. In early Māori history, Tohunga were seen as the earthly medium who conversed with directly with Atua and the spirits and influenced all aspects of life. Illness was viewed as a symptom of disharmony with nature. If a person was sick, the Tohunga would first determine what imbalance had occurred, before the illness could then be treated both spiritually and physically.

20

When European settlers came to New Zealand, they brought with them new diseases, modifying the environment and changing the disease ecology of the country. This caused significant mortality among Māori from influenza, measles, whooping cough and dysentery. The Māori population continued to decline into the early 1900s until the situation was reversed partly due to health reforms including building latrines, destroying unsanitary dwellings and establishing Māori health nurses.

25

30

The Tohunga Suppression Act of 1907 grew out of concern of the practice of "rogue" Tohunga who lacked the training and integrity of traditional Tohunga.

Rongoā Māori was seen as unsafe and an impediment to Māori progress by the medical fraternity. The main consequence of the Tohunga Suppression Act was that it pushed the practice of Rongoā Māori underground. Identities of Tohunga were kept secret and matters of Rongoā were never discussed outside of Māori communities.

The Māori health model, te whare tapa whā, is a well-known Māori model of health represented by the 4 dimensions of wellbeing developed by Sir Mason Durie in 1984 and it provided a Māori perspective on health. The dimensions are taha tinana, taha hinengaro, taha wairua, and taha whānau.

With 4 walls, the wharenuī is a symbol of these 4 dimensions. The wharenuī's connection with the whenua forms the foundation for the other 4 dimensions.

With its strong foundations and four equal sides, the symbol of the wharenuī illustrates the four dimensions of Māori well-being. Should one of the four dimensions be missing or in some way damaged, a person, or a collective may become 'unbalanced' and subsequently unwell.

For many Māori, modern health services lack recognition of taha wairua the spiritual dimension. In a traditional Māori approach, the inclusion of the wairua, the role of the whānau, family, and the balance of the hinengaro are as important as the physical manifestations of illness. It is perceived that conventional health services are focused on treating a person's physical health but may not always address other aspects. There may also be geographical, financial or cultural barriers to accessing mainstream healthcare for some people.

My evidence will now move to consider some examples of inadequate care provided to wāhine Māori through the mainstream healthcare system which have negatively affected Māori women and their whānau.

In part, the examples highlight the failure of the mainstream health services fails to take account of the holistic approach, te whare tapawhā, and advocate for

Māori in a Māori World view. They also illustrate how a state of imbalance for both the person and the collective from which an individual is drawn can cause harm in the health realm.

5 My first example involves a young Māori teenage girl who suffered head trauma causing severe brain Injury. Despite this, she was not – she went through the ED and despite this she was not admitted from ED to a ward for monitoring. As well as this, there was no follow-on referral for brain injury support. Not only for the child but for the whānau too.

10

While the child was in the ED she became frustrated waiting for discharge and removal of her IV Line. She pulled it out herself which caused profuse bleeding. As a result, she felt angry and relayed what happened to her whānau who reacted in kind, expressing their anger at the level of care provided for their daughter. The situation was at risk of escalating. It was almost like the various players in the scenario were disconnected from each other.

15

This is an example of how through a number of factors, such as a working environment, missed observations of procedural guidelines for presenting brain injury and clear communication lines caused disconnection between staff and the needs of the child. And this resulted in an unsafe level of care for this kōtiro. The words from her father were, “we felt lost and scared” for their girl. Our girl.

20

What enhanced those feelings was the unfamiliarity of how to care for and support their child and recognising the effects that brain injury can have on her hinengaro, her tinana, wairua and themselves as her whānau.

25

The modern health care services failed to take care of all dimensions of her health. As a result, the impacts on her and her whānau were major. The whānau and young wahine felt vulnerable with no support for a significant brain injury.

30

The health practitioners were frustrated by a family who failed to follow advice of the western medical practitioners. This was further exacerbated when there

was poor communication between the Accident Compensation Corporation (ACC), the patient and her whānau to engage in a rehabilitation plan and recompense for loss of wages from the time off. This is merely one example of the inadequate care that Māori women are subject to every day and it is used
5 as an illustrative position only. It is unacceptable and an absolute breach of te Tiriti o Waitangi that the western code of practices sometimes disconnected Māori to the Māori values of collective wellbeing.

My next example

10 This next example highlights issues in relation to inadequate healthcare and housing. It involves a wahine who I call Mere and who was newly diagnosed with cervical cancer. After missing only one screening before that, she always kept up-to-date with her cervical screening appointments. This wahine was estranged from her whānau and therefore lacked support from them. She was
15 also not raised in the same area as her whānau. This wahine moved to the area where her whānau were to help take care of her mother who also had cancer.

There were many issues and difficulties that this wahine faced while trying to
20 focus on her health and shows how displacement from stable housing, complex social issues arising from poverty, and lack of supports can impact on the quality of care Māori women face.

In terms of the *Housing*, during her treatment period, this wahine became
25 homeless, through no fault of her own. After a mistake and uplift of her teenage daughter by Oranga Tamariki, the patient was going through unnecessarily negative treatment by Oranga Tamariki and Housing New Zealand. In the final stages of her cancer, this wahine was provided with emergency housing by our WINZ, which was only available to her from one week at a time. Further to this,
30 there was some housing that was substandard and with dangers which were not ideal for someone in such a circumstance.

There were multiple health services that needed to follow her up and they have to follow her around to each new dwelling.

Further to this, despite the health status of the patient, WINZ processes created further complications for the wahine to get longer term housing. She didn't meet their criteria.

5

Transport was another barrier. The patient did not have any transport available to her to access her cancer treatments.

10 As part of the healthcare provided to the wahine, she had to have appointments for her cancer treatment, however, she didn't have a car so she refused to take public transport. Her reasons for this was whakamā. She talked of feeling paru and knew she smelled terrible because of the treatment, type of cancer treatment and the advanced stages of her cancer.

15 Mere bodily fluids would leak from her, despite wearing continence pads. It often soaked the pads.

20 Mere applied for transport assistance to attend cancer treatments but was told she did not meet the criteria because of her one missed cervical screening check.

She did not qualify for district health nurses provision of incontinence pads because she didn't meet their criteria of being incontinent.

25 This is yet another example of healthcare services failing to support Māori women and taking the holistic approach to ensure all dimensions of the persons health is being taken care of. There were clearly issues relating to her taha wairua, her taha tinana, her hinengaro and her whānau, which would then flow on to the other aspects of her life. This lack of care is a catalyst to create or
30 enhance more issues.

Furthermore, the patient did not meet the criteria for district nurses and – oh, I'm repeating sorry.

So the patient was suffering from issues such as self-image and feeling unwanted. The patient needed whānau support but was unable to build on whānau relationship bonds due to issues of self-image, no stable housing, and the illness itself.

5

This wairua of the wahine was unsettled and distressed and she could not pass away with dignity. Unfortunately, being physically and emotionally strained was speeding up the progression of the cancer.

10 I know that this is just the first part of an Inquiry that will explore the many dimensions of Māori Women's status and roles in society.

What is clear to me as a Māori nurse is that many of the situations we are faced with show the clash of cultures that operates daily in our work to the detriment
15 of the patients, the whānau and Māori as a whole. Too often Māori women lose their voice and independence in the processes that are devised for them and about them and there needs to be much greater participatory processes that ensure their voices are heard, but their needs are not deprioritised because of social ills that have stemmed from a process of colonisation.

20

I heard one of the panel ask: "What is the difference between Māori nurses and non-Māori nurses?" I'll tell you now that I've just talked about it, we have a connection to atua, we have a natural connection to people. When we sit with a person we feel them. In my wairua journey, I often come across these
25 situations where a patient is in pain and emotional pain, physical pain and psychological pain, and I think a lot of us, even if you're not a nurse, a lot of us as Māori we can relate to that, we can connect to that. But you first have to have compassion in your heart for other people, not based on race alone.

30 What makes us different from other nurses is our aroha and our willingness to go further. We will sacrifice for our people and we don't expect to be paid for it. We don't expect to be praised for it but we do it because they are our people and we know how to relate to them. Too often the system does not click to that.

They always put us in little boxes and you'll get referred to this service, to that service. Nobody is cohesive.

5 Whereas if you come to me any one day, I may not be seeing you about your cardiac I might be seeing you about a housing problem first. Because, unless I address those issues, I can't get you in a good space to concentrate on your own health and we know that as Māori nurses. We address the social issues, the wairua.

10 I don't know if that can be taught. I know it takes a change of thinking. It takes a change of thinking outside of boxes of a colonised system that has been raging on for centuries more or less. It has never worked and still today does not work, not for Māori, not for indigenous cultures and it makes people cold.

15 So I'd like to say that today if you're looking for the answer it's not going to be from us because we know the answer. They have to look within themselves and then be able to allow us the freedom to nurse our people the way we know how. In fact, we don't just nurse our people that way, we nurse everyone that way but that is often missed. It is often missed by the system that doesn't work
20 for our people and we know it and we're struggling out there to make sure we can help them. Most of my job, my position is taken up addressing social needs, spiritual needs before I can address the physical.

I will finish with a mōteatea that laments to the feeling of grief, felt for the loss
25 of connections to our loved ones, the pou of our ancestral knowledge and teachings and how that mamae has left our people in a state of feeling the inner winds of turmoil.

MŌTEATEA

30

Tēnā koutou, tēnā koutou, tēnā koutou katoa.

JUDGE REEVES:

Tēnā koe, tēnā koe Moana, ngā mihi ki a koe. Thank you for your evidence to us today. We are not going to be asking any questions. We are going to put questions to you in writing so ngā mihi.

5 **(15:47) TUMANAKO SILVEIRA: (CALLING WITNESS)**

Tēnā koutou o te tēpu. Tēnei ope kei muri i āhau ko Te Rūnanga o Kirikiriroa, a ko tā rātou kerēme ko Wai 2807. Te kaikōrero e whai ake nei ko Hinewirangi Kohu Morgan. Ko ngā nama i runga i tāna tāpaetanga ko #A040. Kia ora. [Interpreter: Presenter to follow is Hinewirangi Kohu Morgan, brief of evidence #A040.]

10

JUDGE REEVES:

Just before you commence, I am advised by the kitchen that afternoon tea will be ready to be served at 4.00 pm, so just for you to keep that in mind. We will take a break and then recommence with your evidence after a 15-minute break.

15

(15:49) HINEWIRANGI KOHU MORGAN: (#A040)

Ka pai.

READS BRIEF OF EVIDENCE #A040

Tēnā koutou e ngā iwi e. Ko Hinewirangi tōku ingoa. Ki te taha o tōku whare tangata nō Kahungunu i a ia, ko Moumoukai te maunga tapu, ko Nuhaka te awa, ko Rongomaiwahine tōku tupuna ariki tēnā rā koutou, tēnā rā koutou katoa. Engari i te taha o tōku uretū nō Tauranga Moana i a ia, ko Mauao te maunga tapu. Ko Tauranga te moana. Ko Tamateapōkaiwhenua taku tūpuna Ariki. E tū ake au i raro i tōna aroha. Tēnā rā koutou. Tēnā rā koutou katoa.

20

25 [Interpreter: Nil.]

Five grandmothers ago, Kuia ago

I awoke in my whare tangata.

Hearing the voices of whānau singing my oriori/lullaby, my lullaby

30 I awoke to the pūtātara calling Wainuiātea

The goddess mother of all waters to open her waters,

She the first hoa of Ranginui

To open the waters within, so that I could flow
 Into Te Ao Māori.

Five Grandmothers ago, Kuia ago

5 I sprang from my Whare Tangata
 Into the arms of my Uretū

I became the Taonga, the treasure of my tribal peoples.

My kuia, my koroua, my grandfathers raised me, while all abled people
 went to work in the different natural realms to feed all of us.

10 I was loved, and I learnt to love.

He Taonga he mokopuna

Five Grandmothers ago, Kuia ago

I understood the Pūrākau, the ancient stories.

15 Of Atua/god/goddesses. I was in balance.

I understood that I was Atua in the making.

I began the journey of Te Reo Rangatira.

The metaphoric beauty of my Tūpuna, reo rangatira.

I began to understand my whakapapa, genealogical links with the Tupuna.

20 I began to learn that I was of the natural world of the esoteric knowledge.

Five Grandmothers ago, Kuia ago

I experienced the changing of me into Kōtiro,

Te Awa ō Te Atua, the river of the god/goddess flow began

The journey began.

25 I was sent to Te Whare Kohanga.

Where I sat upon moss, collected and cleaned by our kuia.

Within this sacred whare, house, I learnt the sacredness.

Of my body, the sacredness the Whare Tangata, the house of all Humanity.

I understood my preciousness, I was loved in that space.

30

Five Grandmothers ago, Kuia ago.

I learnt the love of my Whaiaipo, Hoa Rangatira.

With him, and his sacred seed, Te Uretū, Te Ure ngā kākano mai Rangiātea

He carried the sacred seeds, 10 million,

And I understood that I would be the one in a million to win the race through
Pae ō Tiki

To cling to the Āhuru Mōwai a gift of the Mareikura.

We conceived in the whare tangata a beautiful child.

5 I felt my completeness, the circle, of love.

I understood the intrinsic knowledge as passed down by the
Wahine in the wai u, the breast milk. As I was raised, so would our baby, by
my kuia and my koroua.

10 Five Grandmothers ago,

I understood the esoteric world, the whaiiio carved onto my rae.

The kuia of the Whare Wānanga taught women's stories,

Schools of learning, for the:

Tohunga karakia, prayer specialists, men and women

15 **Tohunga kōkōrangī, astrology specialists,** men and women together

Tohunga Tito waiata, the composers, men and women

Tohunga kōhanga, birthing house.

I was chosen to walk in this world as a child and I knew my place.

20

Five grandmothers ago.

I walk on Papatūānuku where sacred mountains and rivers,

Or trees and rocks marked the demarcation of my tribal area.

I knew I didn't own the whenua.

25 I was tangata whenua, I knew that.

I understood my role in taking care of the Papa.

I bathed in the pristine waters of Wainuiātea, nourishing waters.

Of Parawhenuamea.

I went to the great ocean of Hinemoana, to take sustenance for my Whānau.

30 I knew the balance of life; I was born into a world of balance,

Where we knew our roles as men and women,

There was balance, and we worked together,

We lived in Papakāinga, in villages,

But I was ripped away from that support system.

Five Grandmothers ago, kuia ago

I knew where I could walk; I understood Wahi Tapu, sacred places.

And walked tenderly, with respect.

5 I knew how to keep sacred the Taonga given by tīpuna.

I understood my grandmother self and I knew that I

Would soon be five grandmothers going forward.

Because five grandmothers ago in 1847 Hinewirangi was born

In 1947 Hinewirangi was born again,

10

Five grandmothers forward,

Only one hundred years later, only one hundred years later,

Five grandmothers down, what do I leave them now.

The mokopuna, the Kōtiro, the wahine, the grandmother.

15 What sacredness can I teach them about?

I must walk back five generations to bring that knowledge.

Forward,

Five generations, five grandmothers forward.

And like my grandmother five generations ago,

20 Love strongly and be strong and harden up.

We need you grandmothers. They are endangered.

WAIATA (NANNY'S GIFT)

25

Nanny

'Rimu, Rimu'

Your gift to me Nan, your gift,

'Tere, Tere'

30

A gift much higher than myself

In the kumara patch

Papatūānuku rituals

Leaving my body

To dance in the splendour

Of the earth world.

35

The language of nature

Sent sprays of life

Into my wairua self

But I was there, I was only a child.

'Tere, Tere'
 I now tangi for my woman
 My physical self, being tortured
 By sexual needs
 5 Power over, paining men,
 I tangi for them too,
 We may win the land
 The ngahere
 The moana
 10 If I am still raped
 It won't have won
 We haven't won anything,
 When I slowly die, Nan,
 How do I live and love?
 15 *'E haere ana ki te po'*
 Teach me, Nan, teach me even though you have gone.
 How my womanhood to survive the rapes
 By my whānau
 Teach me humility
 20 Of not blaming myself
 I am woman.
'Kei reira
 Teach me to forgive, and live
'A koe e Hine'
 25 That I may love, and be loved.
'E tatari ana mai e'
'Rimu, Rimu
Tere, Tere,
E haere ana ki te po
 30 *Kei reira*
A koe e hine
E tatari ana mai e.'

It was a song that would save my life over and over again. It taught me to dance
 35 the dance of life, watching the giant bull kelp dancing in the ocean, no matter
 the face of the ocean.

He mihi atu ki a koutou, koutou mā, *tēnā koutou, tēnā koutou, tēnā koutou*
katoa. [Interpreter: Thank you all very much.]

40

WAIATA TAUTOKO**UNIDENTIFIED FEMALE SPEAKER: (16:00:06)**

I guess we go for afternoon tea now.

JUDGE REEVES:

Well, I have not had the sign but I think that is probably a good time to take your break but let me just check. We are going to break now. I am not sure if afternoon tea is ready but yes. So, we will resume in 15 minutes. Kia ora tātou.

5 **HEARING ADJOURNS: 4.01 PM**

HEARING RESUMES: 4.30 PM

JUDGE REEVES:

Tēnā tātou. We are ready to resume. The timetable tells us we are finishing at five. I think there is a little bit of wriggle room there if a little bit more time is
10 required but 5.15 pm at the latest. We are giving that time completely over to the giving of the evidence and we did with earlier witnesses there will be questions given in writing subsequently because we want to make this time available.

15 **(15:30) TUMANAKO SILVEIRA: (CALLING WITNESS)**

*Tēnā koutou o te tēpu, tātou katoa. Tēnei kaikōrero whakamutunga i te rangi nei ko Barbara Moke. Kei konei ia i raro i te kerēme o 1885 mō Te Whakaruruhau, he kerēme nā Ariana Simpson, Ruahine Albert, Catherine Anne Mitchell and Anne Hartwell. Ka tukuna te rākau ki a ia māna
20 hei whakataki ōna kōrero. Kia ora tātou. [Interpreter: Thank you again panel, everybody. The next speaker is Barbara Moke, here to represent Wai 1885. Her brief of evidence is #A038.]*

(15:31) BARBARA ANN PAREATAI MOKE: (MIHI, #A038)

25 *Kia wehi ki te atua e whakahōnoretia tā tātou Kīngi Tūheitia, e ngā rau rangatira mā, ngā wāhine mā koutou tēnā koutou katoa. Ko Barbara Ann Pareatai Moke ahau. Nō Kāwhia Moana. [Interpreter: And acknowledge those of the spiritual realm, Tūheitia and the senior family and everybody here present.]*

I am standing here because I drew the shorter whenu. And so I see my role here as a mōkai for the wahine here that are Te Whakaruruhau so I'm sort of like the scribe.

5 “Arohatia te muka wahine, arohatia te muka tāne, arohatia te muka tamaiti”

First of all, I'd like to talk to the structure of the submission. It is really comprised of two components.

10 The first part, as directed from the Tribunal, is to provide, I talk to the scope which provides the historical context and the content that Te Whakaruruhau would like to lay as part of their whāriki in front of you.

The second part, from paragraph 12 to 26 is a living document and it is word
15 for word. It is a part of the Te Whakaruruhau employment engagement document that all of these wahine here have signed up to work with Te Whakaruruhau.

It is not a document that has been prepared specifically for this submission. It
20 is not a research paper. It is a work in progress and it encapsulates the puku of Te Whakaruruhau and what they seek to achieve. That has been a deliberate positioning within this submission paper because one of the difficulties that Ronnie and Ariana and the women of Te Whakaruruhau have when engaging with Crown agencies is that their whāriki, their aro tapu is 'Mā te aroha o te
25 whaea ka puawai ngā tamariki' which is difficult when talking across the table to multiple agencies who have their own KPIs and have their own three-year mission statements.

What I can say about Te Whakaruruhau is that Te Whakaruruhau was the first
30 Māori Women's Refuge in Aotearoa. It has got extensive, practical, grass roots, on the ground experience with Māori women, whānau, tāne through Waikato and the greater Waikato. I think that equates to 10 newly elected governments with their newly elected Ministers, and their newly elected heads of department, and their newly regional managers and then down to their contract managers.

The purpose of this submission is, we don't have the answers but our understanding of the submission is, to provide the elements that are critical to Te Whakaruruhau so that they can do the job that they choose to do initially in a voluntary capacity. Now with the support of the Crown and huge support from the philanthropic sector, they are now able to provide a 24/7 service to wahine and whānau who experience domestic violence in the home. They also run quite an extensive residential home which is fully secured. It is, I won't say manned, but it's wahine 24/7. It has house mothers and they have allocated specific kaimahi to work alongside those women who need that residential care.

Before I continue, because a lot of our submission is about the invisibility of Māori women, so if you allow to ask my colleagues to stand up. I say that because Te Whakaruruhau's first kaumātua was Uncle John Haunui and it seems fitting that we bring this rōpū here to Tūrangawaewae. Other people that have been kaumātua for Te Whakaruruhau is Buddy Te Whare from Maniapoto. Our current kaumātua who has given us his apologies is Koroneihana Cooper. And so you know standing inside Pare Hauraki I don't know how to do this without acknowledging them as well.

20

So I'm going to ask my colleagues, they're not going to like it, e tū wahine mā. The one standing beside me, this is Ruahine Elder and she is currently the CEO. This is Ariana Simpson. Ariana and Ronnie are the foundation members of Te Whakaruruhau. The other one is Mere **(microphone switched off – 16:38:02)** ... sorry Wilma and also whaea Ngaire from **(microphone switched off – 16:38:10)**. [Interpreter: Barbara is introducing her team.]

25

People behind you behind them are all the kaimahi and they work *kanohi ki te kanohi* with our whānau that live in the residence. They service the crisis line and they also work with the community in the community space. Te Whakaruruhau this is the Tribunal. Kia ora.

30

And you will see in the submission that we provided is that one of the main objectives of Te Whakaruruhau is really easy, it is to stop intergenerational spread of violence against women and children full stop that is it.

- 5 If it's okay I want to go back to the submission, because we have realised that there were some other critical links here in our submission back to Tūrangawaewae.

So our submission starts off with the following.

10 **READS BRIEF OF EVIDENCE #A038 FROM PARA 2**

In 1969 the Ngāti Maniapoto Scholar, Pei Te Hurinui Jones wrote to Diggeress Te Kanawa: "Pupuritia ngā taonga a o tātou tūpuna. Hold fast to the treasures of our ancestors."

- 15 In 2006 Diggeress recalled these words in her book *Weaving a Kākahu* to emphasise the importance of retaining and transferring essential weaving knowledge from one generation to the next.

- 20 The purpose of this submission is to clarify and locate the historical context that has influenced and informs our work with Māori women and their children.

The clearest, direct and most accessible point for Te Whakaruruhau is found in the traditional role of Māori weavers, Māori women weavers, mahi rāanga whatu, rāanga muka.

25

That is our historical context. The reason why we have landed it here is because all of us have memories of rāanga whatu at home, albeit with our grandmothers, our aunts, we can all reference a connection through that.

- 30 In this submission, I have listed a lot of rāanga and I've done it not hierarchal but you know on purpose.

Kono being the most basic one. Kono is a container for kai. It talks to nourishing of the whānau. It talks to the gathering of kai moana, of kai. It talks to sharing.

- 5 The poki poki the flax mat. It is the green one. It is not the whakairo one. It's the green one that we all know used to be used in the wharenuī.

It progressively gets harder, as it should, because once you get to a kaitaka that is the expert realm.

10

Why that was important? Was because we recognised that from the ordinary comes the extraordinary and part of this submission is really highlighting the invisibility of Māori woman and their stories because we see them perhaps like their taonga is ordinary; we are used to them. So that's the first part of this whāriki.

15

To Te Whakaruruhau

Te Whakaruruhau predominantly works and has worked in crisis. The provision of a 24/7 service to this region means that it is really difficult for them to move to wellbeing because as they attend to the crisis, more crisis kicks in and that really has been kind of challenging for Te Whakaruruhau especially over the last 10 to 15 years. I suspect that what Te Whakaruruhau is an independent state of wellbeing for wahine Māori but there are barriers to that.

20

- 25 As a consequence, Te Whakaruruhau is an organisation that has evolved on the run. It has evolved. It has worked because it has had to work in crisis. On another level it works at this most fundamental for the survival of the women and children that they work with, that come to them for their help.

30

It should be aspirational, it should be forward thinking and it should be futuristic. But one of the things that sets Te Whakaruruhau's work out is that it is always in the present. Everything that happens is in the present. They don't get any forewarning. It is in the present and it is in your face. It is emotional, it is complex.

I know that you will get to learn the practicalities of what I'm talking about from Ronnie and Ariana but my observation of these ladies the basics: food, shelter, protection.

5

So you have an organisation that has got a puku, it has got a whāriki, it works in crisis, it works on the run. Its evolution therefore response to the environment that it works within. For that reason, and we have heard agency staff tell us: "Te Whakaruruhau marches to its own tune." In fact as early as two weeks ago we had someone from housing talk to us and say: "Well you are renown for being a bit of boutique NGO". And the challenge that Te Whakaruruhau puts to the Crown is that we push back. It's not good enough. It's not good enough for the kaupapa and it's not good enough for the women that come to Ronnie and to Ariana and Runga and Naire to seek their refuge.

10

So, what does that mean for Te Whakaruruhau? Te Whakaruruhau is an ever evolving. It's changing, it's adaptable. It has to be innovative to bring about those practical outcomes on the ground. It would like to be aspirational and in fact, it is aspirational but it is securely grounded in what's happening in the present. So, they're receptive to the environment, they have to be innovative, their work is challenging and as a consequence they become determined and quite focused on what they want from the Crown. Their work is hands on. At any one time any of these women can provide the Tribunal with examples very much like the previous speakers here. Te Whakaruruhau working in the hundreds and if you look at the portraits around here and if you go back five generations, one hundred people walking through our doors is exponentially huge. For us, that's the intergenerational button that needs to be turned on or off depending on how well we can get – achieve wellbeing.

15

20

25

30

So, that's that part of this submission. The other part that I'd like to talk to and this really isn't – it might be a process, it might be a comment on process but it's not meant to be a detrimental one. It is meant to explain how we arrived at this point to be able to tell our story. So, the biggest problem was the scope of this particular hearing and it was actually landing the historical context and the

content before 1840 and the reason for that is because the work that Te Whakaruruhau does is in the present. We don't have any examples that date back to 1840 for the work that we do. So, that became problematic for us.

- 5 The other one is that Te Whakaruruhau is so grounded in this community that to come here and talk about mana wāhine from 1840 without recognising or speaking to the mana wāhine of this marae, Te Puea Te Atairangikaahu, who are we to do that at this marae? So, for us, yes this is a venue for the Tribunal but it is also a place of significance for Waikato and Kīngitanga. So, that
10 became problematic for us. Thankfully Mamae did that yesterday and that has allowed us to come through and be able to talk to our kōrero.

The other difficulty that we had with the scope was – and this isn't a popular thought but it's not meant to be – it's just our thinking. When we talk about
15 wāhine Atua and because Te Whakaruruhau works in the present, we don't know what that means. We don't have the – we haven't done the research, we don't have that – and it's not a luxury but it's just not part of our scope. So, when we come here to provide a historical context and landscape to at least put our toe on the whenua, we don't know how to do that according to the
20 prescription or the scope. So, we went to the next best thing, we went to raranga whatu, and raranga muka. We did that because for us, that tis the most accessible touchstone to our past that we can see. You can see raranga whatu, you can feel it. You know what it is. And that's why we made that connection and it is a connection back to raranga whatu. The connection for us lies in the
25 examples of people like Diggeress Te Kanawa, Rangimārie Hetet.

I had a look through some of these photos and thought of the opening statement that we used in the submission, in 1969 the Ngāti Maniapoto scholar, Pei Te Hurinui Jones, wrote to Diggeress Te Kanawa. Pei was the Secretary
30 of Kīngitanga at this time and so for us, those are the kind of connections that we can make a connection and a place for us to stand. With Aunty Diggeress, her and her mother travelling around the country at the request of the Māori Women's Welfare League to teach raranga whatu throughout the community. Our experiences in running *raranga whatu classes* with the women

that look at the residence is that its therapeutic. It is a unique Māori healing form. It's customised so as long as it takes. There are no timeframes around how good you get to be. You are as good as your last piece of work. [Interpreter: Raranga whatu is a metaphor for weaving, twisting the twine, twisting the thread to make it strong.]

We've also identified that it is the one place where Māori women in crisis and complex relationships can experience success. Now, whether that's a kono or a kete or a piece of tāniko, that is a success for them. More importantly, the bringing together of wāhine Māori together. They don't have to verbalise their trauma. What they do get is that together as Māori wāhine they share their stories, they share their life stories, they share whakapapa, they share – they are very, very looking at some of my colleagues who are doing a raranga course, very, very competitive. But it allows them to find a space of silence, of sanctuary and quietness and we think that that's imperative as well for a healing process.

What does this all mean? Where we started was looking at the connections between ngā taonga tuku iho and it really was, how do we locate it to 1840? So, with a bit of googling, what we found was that the physical evidence of ngā wāhine tends to sit in museums overseas and they predate 1840 and go right back to Cook's trips in the 1770s. The oldest known kākahu is in Stockholm. There's collections in England, Scotland, Sweden, and America. But what's interesting is that – there's been many, many research papers done on these taonga but not one of them can identify who the weavers were. And I think for Te Whakaruruhau part of this submission is, Māori women suffer from visibility. These stories get demographically get turned into stats. They become incidents, notes of incidents, stats and those are the very challenges that Te Whakaruruhau has problems with but it all comes under monitoring.

30

But that's not to say that Te Whakaruruhau is beyond being accountable because part of, maybe it's a kaitiakitanga role, is to be responsible and the other part of it is manaakitanga so I'm not saying because we find it difficult to count doesn't mean we don't recognise the importance of accountability, we do.

But the voices of our women, the voices of this community's women gets taken away, consumed in stats, demographics, outcomes, outputs and we don't know who they are.

- 5 I actually think that's it. Those are the key points that we wanted to leave with you but I'd like to finish off with *whāia te kotahitanga o te wairua, paiherea ki te rangimārie me te aroha. Kia ora koutou.*

WAIATA TAUTOKO

10 JUDGE REEVES:

Tēnā koe, ngā mihi ki a koe mātou te rōpū nei. Thank you for that evidence. You have given us a lot to think about, I think. And as we have earlier in the afternoon, we are going to provide some questions to you in writing and I am pretty sure there will be some coming. Okay. So, I think that brings us to the
15 end of the evidence for the day. So before we close up, I am going to have just a kōrero with the lawyers just about the program for tomorrow so just a moment or two to do that.

What I wanted to give notice of is the changes to the program in the afternoon
20 to accommodate a hākari at the end of the day and also time for poroporoaki. We need to ensure that in terms of travel arrangements, people have time to catch planes and so on and so forth. I know panel members have I think flights at 7.30 tomorrow evening. So, lunch time tomorrow will be reduced to 20 minutes given that there is going to be hākari later in the day, we have asked
25 the kitchen just to give us a light lunch so that can be managed within that time. Poroporoaki at 3 pm. So, the program will finish at 3 pm, by 3 pm tomorrow in terms of evidence and then hākari to commence at 3.30.

So, with that tin mind, we do have a number of witnesses to get through to
30 enable them to give their evidence tomorrow. I mean today, we have seen that because of the desire to get through the program we have not asked questions of witnesses in the latter part of this day. That is not an ideal situation but it – the truth of it is that if witnesses are taking more time than is indicated in the

program then we are ending up with a time deficit and that digs into the question time that we would otherwise want to have because are wanting to accommodate witnesses who are following in the program.

5 So, it is trying to find the balance. Unfortunately we had to get rid of the balance
this afternoon and not ask questions. So, really this is just a long way of asking
counsel to encourage your witnesses tomorrow to be mindful of those who are
following them to ensure that there is enough time for everybody to be able to
give the evidence or give the summary of the evidence that we have asked
10 them to give and then allow some time for questions to follow in a way that will
then enable us to finish our program at 3 pm for those matters that need to be
attended to at the end of our hearing. So, really that is just an encouragement
for everybody to work together so that we can get through the rest of the hearing
in the best way possible. So, with those words I am going to ask our –

15

KARAKIA WHAKAKAPI

HEARING ADJOURNS: 5.03 PM

HEARING RESUMED ON FRIDAY 26 MARH 2021 AT 9.13 AM**KARAKIA TĪMATANGA (HAUKĀINGA)****5 (09:14) JUDGE REEVES: (MIHI)**

Tēnā tātou e te whare. Good morning everybody.

The programme for today, as I discussed with you at the end of the day yesterday, we will be hearing from the witnesses who are set out in the programme. We will be taking the breaks as scheduled, though they will be shorter so that we have more time to get to hear from the witnesses. We will be finishing at 3.00 pm today, in order that we can have hākari together in the wharekai and poroporoaki before we leave and depart/return to our homes.

10 So I am going to pass over now to Ms Te Whenua. I believe you have the first witness.

(09:17) TANIA TE WHENUA: (MIHI, CALLING WITNESS)

E te whare tēnā tātou. Ki te tēpu kei aku rangatira tēnā koutou. Aroha mai kua āhua raru taku reo i tēnei atu engari he tohu pai tēnā kia poto noa iho te reo o te rōia. Nā reira ko tō tātou kaikōrero mō te wā ko Sharryn Te Atawhai Barton, e tautoko ana i te kerēme Wai 2859. Ko tāna tuhinga, te nama o tāna tuhinga #A049. [Interpreter: Greetings to everybody this morning, to the panel. My apologies I have a frog in my throat a bit difficult to talk but that might be an indication for me to only talk briefly. I introduce Sharryn Barton with her brief of evidence this morning, brief of evidence number #A049.]

(09:18) SHARRYN TE ATAWHAI BARTON: (WAIATA, MIHI, #A049)**30 WAIATA (EHARA I TE MEA)**

Te whare e tū nei tēnā koe. E Rangi e Papa ki roto ki waho tēnā kōrua. Tēnā koutou ngā rau rangatira mā. [Interpreter: To the house that we are assembled

thank you. To the Sky Father and the Earth Mother I acknowledge you both.
To everybody here good morning.]

I've been here for two days listening to all this awesome kōrero and it's done
5 nothing to dispel my nervousness so I just want to put that on the table from the
get-go.

I'm a mokopuna of Waikato. I'm a mokopuna of Raukawa. I'm a mokopuna of
Maniapoto and many other iwi and hapū throughout the motu. We'd be here all
10 day if I were to go through it all, so for convenience sake and I beg the
indulgence of many of my whanaunga around the room that I just reference
myself in the three iwi that raised and nurtured me.

My name is Sharryn R Te Atawhai Barton.

15

When I was born my Waikato grandfather Percy Tuwhakaririka Barton wanted
to name me Te Puea. My grandmother, however, my Waikato grandmother
Rangi Te Atawhai Paki said no, in a very quiet, gentle, peaceful way but a very
determined way. She said: "I do not want my mokopuna to be named Te Puea
20 because I think that is too onerous for her to carry. Besides I would like her to
be named after me Te Atawhai". My grandfather thought about that for a minute
and he thought of some kupu from Te Puea which went something like this: "*Te
atawhai ki te tangata mō ake tonu,*" which I think translated means: "We must
always look after the people forever." My grandmother said yes that's nice and
25 so it was done, I was named.

While my father was waiting for me to be born, he was reading a *Mills & Boons*
book. He was reading a love story and throughout the book there were
references made to *The rose of Sharryn*. It was an Irish love story obviously
30 and he was quite tickled by that and thought: "Oh, I want my daughter to be
named you know *The rose of Sharryn*. Again my grandmother says: "Oh, that's
silly." So I was named rose. I don't like that name. I don't particularly like
flowers so I've always just used my initial just in honour of my father's desire for
me to be called that.

I was known by all of my names but whenever all of my names were used at the same time I knew I was in trouble. I went off to school and a lot of my school mates, a lot of the teachers couldn't pronounce my name properly or they'd shorten it and just call me Ata or things like that and it irritated me so I says:
 5 "Oh, look, just call me Sharryn 'cos that's my name as well."

My name I've always felt proud of my name and it's helped me out in a lot of my mahi and my struggles throughout my journey upon this place. Whenever
 10 I'm afraid I'll close my eyes and just recite my name to myself. It reminds me of my tūpuna and my grandparents and those that came before me and the reason how I was named and I start to feel a bit more comfortable in my space and confident. So that's how I got my name.

15 My mother is Sarah Herarangi Puhia Kaponga. She is Raukawa and Maniapoto. She is the only child of Matere Kaponga and Dina Thompson. Dina Thompson is the son of Ria Emery and John Thompson from England and they come from Te Kōpua.

20 My mother and father when they got together, my father was a pretty popular guy in a place called Te Awamutu where I was born. I was born about 10 kilometres north of the aukati, the boundary between Waikato and Maniapoto. My home was in the Rohe Pōtae south of the border. You know that song *South of the Border*, I love it.

25

My father Percy Barton Jnr, he was well known in the King Country and the Waikato. He was a sportsman. He was clever. He was charming. He was all of those so-called positive things. Then one day he caught the attention of my mother who came from Aotearoa Marae which is inland from Te Awamutu and
 30 the place was referred to as *the bush* because that's all there was out there. It was the bush and this marae.

Anyway my mother was kind of a shy – well she wasn't timid. I've never known here to be timid really, but they say that she was shy and quiet and timid. She

fancied my father but she never ever thought she'd have a chance with him because he had all these other ladies around him. But anyway my father noticed her one day and so he asked her out and they started going out with each other.

5

Then it came time to declare their intentions to their whānau and their hapū. First they spoke to Percy Snr and he says: "Right, we will do this the right way. We will go out to Aotearoa and speak to your grandfather (who raised my mother) Rangietua Kaponga. We will go out there and do this properly and we will tono for you."

10

So my mother she was nervous of course so she went out to Aotearoa to speak to her grandfather to say Percy Barton and his hapū are coming out to tono for me because me and Buster or Percy Jnr want to you know get married. My grandfather Rangietua became angry with my mother and he says: "Well I'm not going to agree to that. Who do you think you are? You are marrying into them Barton's whoever they are" Anyway that was his perception of us. He said to her: "You're being whakahīhī," you know.

15

My mother was upset so she went to see her mother Matere. Told her mother what was happening and her mother you know comforted her, counselled her and says: "Don't worry I'll take care of it."

20

So anyway the time came and Percy and his ope went to Aotearoa and Rangietua true to his word would not stand to respond to Maniapoto. My grandmother Matere she was there at the marae as were the whole hapū and everyone else that you know mattered were there at the marae. When Rangietua would not stand to respond to Percy, Matere stood up and stepped forward and as she did the hapū stood behind her. And so my parents were betrothed and it was done.

25

30

I just wanted to talk about those two things in particular to illustrate from my personal contact with, not the power, the authority that wahine did have. I know all the stories from the past and I heard you know over the last couple of days

and for me I've never actually questioned the authority of tangata whenua women because I grew up, I was born into a place and a time where those things were just done. I grew up in a place and in a time where everyone knew who they were, everyone knew what needed to be done and what was what. I
 5 never actually heard people being told: "This is what you need to do. This is what you have to do. This is how you should behave."

I grew up in a place and a time where everyone respected each other. Young and old alike they respected the space that they were in.

10

I heard mention – and I heard a lot of talk, can I – I might digress a little bit. And someone said aye, we tell our stories in a round way rather than – so I am going to take advantage of that. I heard talk about water and how we were kind of being asked to prove how water is feminine. And I heard mention that
 15 someone, I think it was Mamae said every resource that we use is feminine. For me, when I heard the question and I heard you's ask it a few times and I'd like to respond to it actually. For me, water really is as simply as I can put it, the lifeblood that flows through the veins of Papatūānuku. The *ngahere* are the lungs of Papatūānuku. [Interpreter: the forest.]

20

That's the space that I was born into and there was no questions about it so I get a little bit confused when we get asked to define what is mana wāhine, what is mana tāne? Because I actually don't really have the words for it but I actually in my lifetime, my short lifetime I've actually seen it practiced but I've also seen
 25 these things that I just took as a given being destroyed, being attacked, being redefined to mean something totally not to what I understood life was all about and our people were all about. So, I was really privileged I guess to be born at that time. I am more privileged than my siblings. I am the eldest of nine siblings. Nine children. Four brothers, four sisters. One sister has – she's gone to a
 30 better place I think.

And sometimes I really feel for my younger siblings because they didn't have the same privilege that I had because I actually was exposed to all of the things that were normal for our people and that were right for our people and that were

strong and healthy for our people. I was brought up with people that respected our mother, that respected each other. My siblings often used to say to my mother, “How come Sharon’s so different to us? Is she adopted or something?” Which is actually another meaning for that word Atawhai, orphan child or
 5 whatever. And mum just says to them, “Well, she was brought up differently to you. You know she had her grandparents and my great-grandparents”.

I used to live between Te Rohe Pōtae at Tokanganui-a-Noho. Our whare where I was born at Ngahape. I lived down there in Tūrangawaewae house
 10 with my grandfather and grandmother, Percy and Rangī. I lived down in Te Ōhākī a Te Puea with my great-grandparents, Hori Paki and Raukura Martin. Tēnā koe ngā mokopuna ō ngā iwi ō Taranaki. Tēnā koe, tēnā koutou. They didn’t tell me this is what you are as a Māori mokopuna. But it’s like when Hinewirangi said she knew she was loved and I knew I was loved
 15 and I thought I was just you know, absolutely special because that’s how I was treated. And I didn’t ask why I was treated that way, I just knew that I was. But my siblings didn’t have that same relationship with that world. I get angry with them but then and then when I get angry and I’ll go away and calm myself down I think to myself aroha mai, it’s not your fault. That’s just one part of the impact
 20 of colonisation on our peoples.

So, that place that I was born into helped me to be strong and well. And then I came out of that place as all of us did into this other space, which was a real shock. Things were different. The things that were important to me and that I
 25 valued and that I believe that my people valued were not aligned with this other set of – sorry – with this other set of values. And I remember the first time ever I was hit, smacked if you like, it was at school because I challenged the teacher about something she said about my people and I said that’s not right. And I said that’s not what my papa says, that’s not what my nana said, that’s not right.
 30 Because she was talking about me actually and she was talking about me in a bad way. Well, in a way that made me feel not safe. And I kept doing this at school, I couldn’t help myself you know. Couldn’t learn to keep quiet. So, anyway I eventually you know come up here, hands bent back, smacked across the hands and I actually yelled what the heck is that? Never been hit before.

Used to run away from school and run away back to my grandparents, I used to ring them up because I went to school in a place called Taumarunui. And I was – when I was little, I was really excited to go to school because I just –
 5 because I knew there was this other stuff out there. My tupuna used to talk about all of this stuff, this exciting good stuff out there and I wanted to learn all of that. I wanted to learn about things. I was always curious. But actually once I got out there I thought, this ain't so great.

10 I went to a Catholic school and I'm not a Christian and the story about Adam and Eve and women being taken from you know a spare rib of Adam and I'm going 'oh'. Because I couldn't quite marry that up with Papa – you know with Tāne and Hineahuone and Hine-Tītama and Papatūānuku and so I asked the questions because I wanted to know, what are you talking about? I don't
 15 understand you, please explain so I can know you. Well, there was no explanation just the smack. But I learnt to cope with it, I learnt to get tough and stroppy and rebel against that to my detriment, I guess. Well, actually it was a good lesson because it taught me to be stronger than what I thought I could be. So, I came from this world over to that world and I learnt at a really young age
 20 that something was not quite right and something bad was happening to our peoples.

Used to go to all of the hui and listen to some of the kōrero. Didn't understand what they were talking about but I could feel the power of – the power of the
 25 pain and the – that was being expressed. And 'cos I used to get confused sometimes and see them really have these big tangis and then they would be laughing. I couldn't articulate it as a young kid, I couldn't work it out in my head and you couldn't ask questions. I could always ask questions of my tūpuna, it was okay. You know and even talking about the Treaty as a young child, I'd
 30 ask them and they'd sort of look at me and I would say well what's tino rangatiratanga and they would look at me and they couldn't actually tell me. What is mana motuhake? Hobson says, "*he iwi kotahi tātou*" and I says, I used to ask my tipuna, which one people are we? [Interpreter: we are one people.]

Why do we have to be one people? They couldn't really answer me but then at school they used to tell me well we're one people, you know you've got to be us because we're the majority and all of this sort of stuff and I'm you know, 10, 11 years old and I'm trying to work it out in my head. None of it made sense.

5 It didn't gel with what I knew was right. I think I might be going off track here.

JUDGE REEVES:

Yes, ka aroha, Sharryn. I am going to have to ask you to just to bring your presentation back.

SHARRYN BARTON:

10 Okay. I'll get back to –

JUDGE REEVES:

We have got a number of people to hear from before morning tea.

SHARRYN BARTON:

Yes, okay.

15 **JUDGE REEVES:**

Ka aroha.

SHARRYN BARTON: (CONTINUES)

Well, this claim's being filed on behalf of the New Zealand Council of Trade Unions, Te Kauae Kaimahi. I wasn't

20 particularly in favour of being part of this claim because I actually have a bit of a problem with the process but kei te pai, we're here. So I am representing the CTU Rūnanga council as – and some of these people are here, all members of the CTU Rūnanga Council, which is made up of 32 affiliated unions, we have a membership of approximately 300 – 400,000 members. Of those members

25 60,000 are tangata whenua. I'm the national convener of Te Rūnanga o E Tū. E Tū is the largest private sector union in the country. We have 48,000 members. Of those 48,000 members, 7,000 of them are tangata whenua. 3,400 or so are wāhine, tangata whenua wāhine.

I'm proud to be a trade unionist and the trade union movement for Māori people came about through that urbanisation that I've heard talked about here about how our people you know, ended up going into the cities to work. There's
5 natural support networks were no longer in place, they're back down there in Te Rohe Pōtae or over in Tūhoe or over in Tūwharetoa. And it was a natural thing for our – for workers to get together for that support in terms of their work issues. The trade union movement is a tauwiwi concept but the values that the trade union movement have resonate with our – with tangata whenua workers
10 because it talks about kotahitanga, you can't win unless you are united. And our people understand the concept of kotahitanga.

E Tū Union represents some of the lowest paid workers in this country. We represent people in aviation, who get paid quite good money. We represent
15 people in the construction industry, we represent workers in some of those higher paid jobs. We represent cleaners who are the lowest paid workers in this country. We represent security guards, lowest paid workers in this country. So, those are the people that we represent and I just want to mention about COVID and I want to acknowledge the nurses for the mahi that they did during
20 COVID – during alert level four and the mahi that they continue to do. But I also want to acknowledge those of – those cleaners who also have been at the front line, they are not being recognised. Our own people don't recognise them. Our so-called iwi authorities don't recognise them. They're not important and that's something that's missing from this whole process. There is a bit of a
25 disconnect.

For me personally, my mahi involves strengthening our relationships with our hapū. Many workers that I deal with they don't live in their rohe, they don't work in their rohe, they don't even know who they are, and I'm forever banging on to
30 my various hapū: "Look, we need to be supporting our mokopuna who are being ripped off by some unscrupulous employers, who are being ripped off by a legislation that does not meet our needs." "Oh, yeah, but you know that's another issue. No that's not what we're about. We're about fighting for the land and fighting for the awa and fighting for this and that and everything else."

I get sick of hearing our Māori men say: “What is the most important thing in the world, it is people, it is people.” Stop saying it because you don’t mean it. But actually aroha mai too I understand why it is this way. The speaker the other day said about, what is it: “Our ways of doing things have been interrupted. It’s just a disruption.” It is a disruption because we can stop it. We have the power to stop it, ka pai.

And I want to say that the regulator of employment practice in this country needs to get their act together if they truly want to give recognition to their obligations under te Tiriti o Waitangi.

I heard talk about broken systems. Actually let’s get real than that, the talk of this broken system actually that system you are all giving validation to is not for us. It was not designed for us. It was designed to restrict, to contain and to control us. So why are we wanting to fix it? Forget about it. Let’s us fix us. Ka pai?

(09:48) JUDGE REEVES TO SHARRYN BARTON:

Q. Yes, okay. I have a pātai for you.

20 A. Oh, okay. Yes?

Q. So you have told us that the union represents 3 to 4000 wahine. So what do you consider will be the key issues for those wahine Māori in this inquiry which is concerning Mana Wahine?

A. I’m not sure I understand your question.

25 Q. Yes. So what do you think are the key issues for the wahine that you represent in the union in this inquiry?

A. Well they need to be able to be who they are. They need to be mothers. They need to be wives. They need to be sisters. They are not any of those things. They are tools of commerce that’s how they’re treated. They’re not people. They have no humanity. Their humanity is not recognised. They are just merely tools in the chain of commerce. Many of those women are working two and three jobs, ka pai. Some of their husbands are working two jobs. Some of their husbands don’t work at

all. In the meantime, the care of their children is with strangers who are teaching them their values. Many of our women and a lot of the workers that I meet are whakamā when there is something happening back at their marae, even a tangi. They don't participate in their iwi activities or their whānau activities because they can't afford to get there. If it's to go to a tangi, they don't go to the tangi because they can't afford a koha or they can't afford to get there. I heard someone talk about, I think it was one of the nurses actually talking about: "Can't deal with the presenting problem until we deal with the social issues". One of my cousins, I'm just going to digress a little bit, she was going to come here to support me, one of my cousins from Te Ōhākī. She rang me and she says: "Oh, cousin I can't get there. I'm at a Māori Housing Conference in Napier." I'm thinking kei te pai cousin at least someone is covering that. But our people are expected to be all over the place all of the time. I was asked by my marae to stand for Te Whakakitenga. I says well if I do that who is going to do this? And our people are always in conflict and particularly women because they always have to decide what should they do: "Shall I go to work or shall I go to the marae?"

Q. Yes we've heard a lot of that kōrero –

20 A. That's right.

Q. – I think in the last couple of days about the multiplicity –

A. Yes.

Q. – you know the many roles that women you know in these modern times and in past times as well are carrying.

25 A. Yes.

Q. We heard from one of the witnesses on the first day I think Anne Kendall about you know that the huge of voluntary –

A. Yes.

30 Q. – work in the community that is carried by women. But you're describing to us something slightly different where women are you know as you say in one, two, three jobs you know just to put the food on the table –

A. Yes.

Q. – and there is no capacity or time for necessarily doing those other things apart from holding it together.

A. Well that's right. Can I just finish off there then? I just want to say everyone that lives and works in Aotearoa does so in the rohe of a hapū and my message to us is that kei te pai. I'll just reference Talley and AFFCO when they locked out their workers in 2012, 70 percent of that work force is tangata whenua. Talley's would not talk with the workers so the call went out to our various iwi: "These people are doing this to our mokopuna on our whenua." So the iwi intervened, Waikato, Taitokerau, well there is a few iwi that intervened to bring Talley back to the table to talk with the workers that he was trying to rip off or that he was trying to dehumanise further. That's the right word *dehumanise*. What I'm saying and I'll say to the Crown or the Pōtae, if your people that the te Tiriti has given you authority to govern if your people want to come and live and work and setup their businesses in my rohe you come and talk to me about how you are able to do so. Ka pai?

15 Q. Ka pai.

A. You want me to sit down now?

Q. Yes, no we need to move on.

A. Can I just sing one last waiata?

Q. Āe, āe.

20 **SHARRYN BARTON: (CONTINUES)**

Because guys the most important thing in the world is people. Without the people we can't look after our mother.

WAIATA TAUTOKO

25

Kia ora tātou.

(09:57) TANIA TE WHENUA: (CALLING WITNESS)

Tēnā tātou anō. Tō tātou kaikōrero mō tēnei wā ko Paula Ormsby mō te kerēme

30 *Wai 3011. Kua tukuna tana tuhinga ki a koutou inanahi rā. [Interpreter: Good morning again. Our next speaker is Paula Ormsby representing claim Wai 3011. She provided speaking notes yesterday.]*

(09:57) PAULA ORMSBY: (MIHI, ORAL SUBMISSION)

Kia ora mai tātou kua huihui mai nei i tēnei rā kei te mihi kei te mihi ki a koutou.

[Interpreter: Greetings to everybody assembled here today.]

5 Ko wai au? [Interpreter: Who am I?] This is my whakapapa. I start my whakapapa from tupuna whose bones are still buried in Hawaiki and I work my way down from Hoturoa to myself. I am them and they are me.

10 Mana Wahine honours the voices of our tūpuna. These voices traditionally were in no way inferior to those of our men. They were respected as being equal within the necessary balance of hapū. As the karanga travels on an unbroken thread to be heard through time, space and dimension, I stand here today in the flesh to deliver this kōrero of which none of this is my own. I own none of this. This is tūpuna kōrero that has been left to guide us directly from
15 the past to the present and into the future.

I want to acknowledge all of those that have contributed to my journey. You know who you are.

20 I want to give particular acknowledgement to Paetia and also Hinewirangi Kohu Morgan of which it wasn't for her influence, teaching and guidance in my life I would not be standing before you today. Unfortunately she can't be here today but she sent with her taonga and she said: "You wise wonderful woman you've got this!"

25

I am humbled, I am honoured to be chosen as the storyteller connecting the stories of people, land and atua.

30 To the sisters, to my tamariki and mokopuna this is also my gift to you. Take heed and embrace the values and beliefs of our culture and pass these down to generations to come.

Mana Wahine

We are daughters, sisters, mothers, aunties and grandmothers. We are connected through whakapapa. We are goddesses. We were formed from the sacred earth at Kurawaka and created with gifts of the gods. I stand in front of you today in my full goddess form to share about the tapu, mana and mauri of
 5 wahine pre-1840s.

I draw on the mana of my ancestresses and the mana that we hold as whare tangata. Mana Wahine is in no way about the oppression or the replacement of our men. It takes nothing from them as mana tāne. Enough has been taken
 10 from us already. This is about giving, giving comprehension and knowledge within the co-existence of whānau and tāne.

So what is mana?

15 Mana is an inner spiritual authority that is given by others. I have mana within my whakapapa. Mana allows each of us to be what we are meant to be and do whatever that is to its full potential. It is transformative from one person to another which can also happen through the process of death. It can be passed to you directly from the atua or can be built upon or acquired with great deeds
 20 or great talents.

Mana is a representative of fire. The fire that rages in my belly today is that same fire that my tūpuna lit. Mana being the fire that can't go out, even if it's covered by ash such as our sacred fire of ahikā.

25

As within one of our many pūrākau that I will share within this writing, Maui and Mahuika. It talks of how fire took shelter in certain trees. That fire is the representation of mana that lies hidden within us. It waits for the recognition and the acknowledgement of others. We as tangata freely give this recognition
 30 to each other but as today as Mana Wahine we get that long awaited recognition from the Crown.

Mana isn't generated by a person on their own. It is the people that give you mana.

I speak to you today as Mana Wahine, wahine toa. My quest is the same as my tūpuna for betterment of our people.

- 5 We were left great gifts from the atua. These have been passed down and encompass such things as strength, resilience, power and beauty. We are able to draw on these gifts as the predict the attributes and characteristics of Atua. This provides a foundation of the female elements of mana wāhine.
- 10 So, the narrative shared of Atua reveal the full depth of the attributes and characteristics of female elements. Wāhine. This kupu wāhine, it can be broken down into words, wā and hine. The wā relating to time and space and hine to the female essence. So this concept of time and space connects us from the past to the present and into the future. So, if you had great mana, then
- 15 that great mana will be bestowed upon the generations to come, it's simple. Simple.

Mana wāhine in its simplest definition refers to the inherent uniqueness, strength, power, influence and authority that is derived not only through

20 whakapapa but potential. Pūrākau, these are our creation stories. I continue to be gratefully offended when our sacred stories are referred to as a myth. A dictionary description of the word 'myth' is,

1. A traditional story, especially one concerning the early history of a people or explaining a natural or social phenomenon and typically involving supernatural
- 25 beings or events.
2. A widely held but false belief or idea.

This false belief and idea comes directly from the Doctrine of Discovery with only one true and correct account of a creation story. When Captain

30 James Cook travelled to our lands it was within the enlightenment period to replace our stories, our stories with theirs. To call our creation stories myths is to call our foundational myths a lie. That says that all that I am, that all that I believe in based on lies. I am sure that I would cause great discomfort if I was

to call the Holy Bible a myth. I stand here in my truth no matter what discomfort I may cause.

Cosmology

5 So, I acknowledge Io in all forms. Io is neither male nor female hence the duality of ourselves and our inner balance. This duality is essential for understanding wāhine tāne. It is evident in such things as wairua, the two sacred waters, wairua and waituhi. This duality of te taha mauī, te taha mātou is also represented in the hinengaro of which the manawa sits. The whakapapa of
10 hinengaro brings forth the understanding of duality. Hine Korikoriko marries Tama e Ngaro, they had twins, Hine and Ngaro of which Hine is the intellect and Tama is the emotion. So, when you look at the whakapapa of something such as Hinengaro, it gives conclusion to things like our reo. Our reo shows that we were not gender specific, Atua, Ariki, tohunga, they're either male or
15 female.

Te Kore

I acknowledge Te Kore and Te Pō in all of their forms. Atua, each of the Atua have roles and responsibilities to keep the universe in order, as each Atua have
20 these roles and responsibilities so do we. They are our role models, they give strength, knowledge and wisdom. Atua narratives provide insight into whānau relationships and our society in general

Wainui-a-Tia

25 Wainui-a-Tia was the first wife of Rangi-awa-Tia which is the ancient name for Ranginui. They had all female children creating the cosmos and the waters. She was unable to give Rangi-awa-Tia sons so asked her daughter Hinemoana to part her waters to unveil Papatūānuku. As reluctant as Hinemoa was she agreed to her mother's request, as foreseen by Wainui-a-Tia, Rangi-awa-Tia
30 gazed upon the beauty of Papatūānuku. When Rangi-awa-Tia left Wainui-a-Tia, he took on the identity of Rangi.

Papatūānuku

Papatūānuku within the union of Rangi has 71 sons. We all know that in different iwi and hapū that is 70 because one is often still in the womb. As she is our mother, we protect her as she protects the mana of wahine. Papatūānuku provides nourishment to her descendants just as she nurtured her own children

5 the atua she nurtures us. Our mother earth provides all that we need to live a healthy life. We have rituals of protection in place to protect her. We are the guardians of the natural world. We are our mother's keeper.

The separation of Rangi and Papatūānuku

10 So the atua plotted to separate Rangi and Papatūānuku. It was decided that Tāne would do this and with karakia he succeeded. It was through this separation that Rangi took his name Ranginui.

Te Ao Mārama

15 Tāne discovered Te Ao Mārama by flowing out of the darkness of his parents close embrace on Te Awa Atua, the menstrual blood tide of his mother. It was once again from this blood he was able to create Hineahuone.

So Tāne started searching for a human element. Tāne searched for woman

20 and on his quest mated with the natural world creating species of trees and birds. Tāne in his search for a woman asks his sister who sends him back to his mother. It is here that he is guided in creating a woman from the sacred red earth at Kurawaka. He forms her in the shape of Māreikura.

25 Io gifted the blood (the toto), the ngākau (the heart), and the wai (the water) of which he instructed Rehua to bring to Tāne. All other parts were gifted by other atua and the breath of life would breathe into her nostrils, tihei mauri ora.

Hineahuone

30 Io decided that it was time for Tāne and Hineahuone to be given a great gift for humanity. Tāne descended to the 12th realm to give the three baskets of knowledge: kete tuauri, kete tuatea and kete aronui. For us here in Waikato it is Tāwhaki. Hineahuone and Tāne had a daughter Hinetītama. Her daughter

Hinetītama is the mātāmua of the line of human beings. The tuakana of all wahine.

Hinetītama

5 Hinetītama is the dawn maiden and the personification of the setting sun. As she grew into a wahine, Tāne Mahuta decided to disguise himself and change his true identity into the form of a man. Hinetītama fell in love with this man and they had two daughters.

10 Hinetītama also became curious of her father and after enquiring discovered that her husband was also her father. Hinetītama upon her discovery decided to leave. She made her way to Rarohenga which she convinced Te Kūwatawata (guardian of the entrance) to let her in.

15 As much as Tāne tried to convince her to return to him, her decision was made and she could not be swayed either way.

Her daughters Tahukumea and Tahuwhakairo who the keepers of the gates of the underworld.

20

Hinetītama took on her new identity as Hinenui-i-te-pō, and her new status as goddess of death and the protector of life.

Hinemoana

25 Hinemoana herself is the ocean. She took three husbands. From the safe shoreline waters it is Kaukau. From where it is no longer safe from that point to the horizon it is Tangaroa. And from the horizon therein Te Moana-nui-a-Kiwa. Her whare lies on the horizon of the ocean where the water meets the sky.

30

Hineteiwaiwa

Hineteiwaiwa is the spiritual guardian of childbirth, weaving and the cycles of the moon. It is Hineteiwaiwa that assists at the entrance into and exits from this world.

Mahora-nui-a-Tia (goddess of light), wife of Māku. She represents light in its first form before giving birth to Te Rā.

5 *Muriranga-whenua* is one of Maui kuia. It was her jawbone that Maui made into a patu to fight the sun and later into a fishhook of which he fished up the North Island.

10 *Mahuika*, we spoke of her earlier atua of fire. Mahuika goddess and great-grandmother of Maui.

Tangotango, a celestial woman who fell in love with Tāwhaki. Came to this earth became his wife. They had a daughter Arahuta. They had an argument and she returned to her natural realm.

15

Those are only a very, very small number of goddesses that exist.

Kahukiekie

20 Directly in my whakapapa my tupuna ancestress when we consider Mana Wahine pre-1840s, I decided to share the narratives of a wahine who was born long before the influence of any western paradigms. Kahukiekie is the daughter of Hoturoa and the wife of Rakataura. Kahukiekie in her lifetime was a mother, an explorer, a navigator, a weaver. She named mountains, rivers, places. She set her boundaries and yet fulfilled her obligations to her people,
25 selflessly I may add.

So the *Sacred Waters*

30 The Wai-o-Rongo, the tranquil waters of Rongo that are found at the highest level above Tikitiki-a-Rangi.

Te Wai o Tāne, the sacred lake of Tāne. This is where the souls of new-borns come from this lake and pass over to the body when they take their first breath. This is both salt and fresh water where the river meets the sea.

Te Wai-ao-lo Matua, the spring of the parent, the original parent and is salt water. This water empowers the wairua and serves to protect the infants.

- 5 It is there sacred waters that represent the sacred waters that surround our pēpē, our babies in the womb. It shows that everything in this world is connected and the world is a vast and complete whānau.

Te Whare Tangata

- 10 The Whare Tangata encompasses the female sexual and reproductive functions as one of many sources of strength. The power of wahine, the whare tangata, the house of humanity.

- Our wahine knew this sacred place and their sacred role of bringing forth the new life. When hapū wahine are held in even higher esteem for her contribution to the strength of the whānau.
- 15

Hapūtanga

- Hapū, once again here we have the duality, meaning being pregnant and our sub-tribe. The interlocking connection that binds the two things together.
- 20

When wahine who were pregnant oriori were composed and sung to the pēpē in the womb. They tell stories of our tūpuna, journeys, whakapapa and whenua. They connect the land to the child and the child to the land.

25

Whare Kōhanga

- Within a Whare Kōhanga wahine go through the nights of te pō and te ao. It is acknowledged here that she draws strength from the atua to get her through this process. This whare was built especially for this birthing occasion and once this was finished it was burnt. However, not all wahine birthed here. Some gave birth out in the open.
- 30

So when our women are in labour the pūtātara is being played in the same manner it is played for the waka to have safe journey. The birth canal runs

between the realms of te pō and te ao mārama and signifies our importance in regard to the wahine role as houses of humanity.

5 The three stages of creation: Te Kore, Te Pō and Te Ao Mārama with each stage representing a significant developmental period and connection to the whare tangata. These stages of Te Kore is where Te Pō is born from. This is directly related to the stages of pregnancy within the spiritual and physical significance of wahine.

10 Te Whei Ao is a turning point, the transitional time just as the unborn child turns and engages into this birthing canal. This is in a space between Te Pō and Te Ao Mārama. It is here that the mother draws energy and strength for the realms to this children to be born. The secret strength of the whare tangata.

15 As the mother wails in this space calling forth her child from its sacred home of her whare tangata, the same space in which one day this child when grown will karanga to those waiting at the waharoa, this karanga will clear the pathway of tapu from the gateway to the whare tupuna, the same way her mother called her forth from her whare tangata into Te Ao. She is regarded highly tapu in this
20 time and will remain that way until the pito has dried and fallen off. This process is called maioha.

Direct karakia were used in this time but one in particular to Hineteiwaiwa. The karakia often used was composed for the birth of Tūhuru by his mother
25 Hineteiwaiwa herself.

So I turn now to Hina or Hinaura. Hinaura wife of Tinirau and elder sister of Maui. She assisted her brother Maui using a strand of her hair and weaving this into the ropes that captured the sun. This hair indicates the power of
30 makawe, but also the ritual and status of an older sister.

This here is an incredible story but time is permitting so in short Hinaura left Tinirau and became Hineteiwaiwa. She became an expert in women's affairs, weaving and protecting, defending women especially in childbirth. This is

powerful as Mana Wahine, she would not tolerate being abused as Mana Wahine. She asked for help when she needed it as Mana Wahine. She reasserted who she was within her new identity as Mana Wahine and she assisted other wahine to do the same. Wahine knew their own divinity, their spiritual power. Her skills, her knowledge, her leadership were valued just as much as men.

One of the many roles of wahine are to whakanoa people, places and things. She does this with the mana and tapu that she holds, therein nurturing and protecting the hapū. When our men return from war to lift the tapu off the blood that was shed, they would crawl between the legs of a ruahine making them noa. Additionally, to break them out of that war stance of nguha, women would have intercourse with these warriors to bring them back into a balanced state. The sexual powers and force that wahine hold was one of the many sacred roles.

Whenua

Whenua ki te whenua, whenua ki te whenua. Land to the placenta and placenta to the land. Our relationship of nourishment and connection. This connection extends to that of Papatūānuku, the process of burying the whenua, and her embrace establishes the bond and the relationship between the pēpē and Papatūānuku.

So to summarise, our wahine were expected to develop roles beyond being mothers. We were strategists. We were military leaders. We were mediators. We were also gatherers and hunters. We were midwives and warriors and healers, composers. We were political. We were landowners. We were gardeners. All of this balanced within the spiritual domain of Mana Wahine.

Kia ora.

HAKA TAUTOKO

(10:28) JUDGE REEVES TO PAULA ORMSBY:

Q. Tēnā koe Paula.

A. Tēnā koe.

5 Q. *Ngā mihi ki a koe mō tō whakaaro ki a mātou i tēnei ata.* Thank you for your presentation to us this morning. Time is running short and there will be questions that will be posed to you in writing but I do want to ask one question of you before we move on. That is, what do you say are the key issues for the women that you speak for in this inquiry?

10 A. I think the key issues of the women that I speak for in this inquiry around having equity is around having the opportunities to keep themselves safe as other wāhine do. We don't have the resources and there are no resources to do that. Our women are the most marginalised, disenfranchised, within all of the community and the government has never given acknowledgement to that. We are the experts on our own
15 conditions. We know how to heal ourselves but we also know the discrimination that our women get and the fact, you know, people often say if a women is in a domestic you know in family violence why doesn't she leave? Well, where is our women to go? There are no measures, there is nothing and nowhere for her to go, why is that? Because she is
20 connected to an organisation that this country still doesn't understand.

Q. Okay. Ngā mihi. Thank you.

JUDGE REEVES:

There will be further questions in writing but we need to move on for now. Kia ora. Kia ora tātou, ngā mihi ki a tātou.

25

Morena. Tēnā kōrua, tēnā koutou. I am going to ask you to introduce your witnesses in a moment, Ms Hall. We will be breaking for morning tea at 10.40 and then obviously you will continue after morning break, yes okay. Kei a koe.

30 **(10:34) PASTOR PAULINE RAMARIHI VAHAKOLA-REWETI: (#A034)**

Kia ora. I'm just going to karakia before I carry on – start to talk. Okay. Aue.

KARAKIA (PASTOR PAULINE REWETI)

PASTOR PAULINE REWETI: (CONTINUES)

Kia ora everybody, my name is Pauline Ramarihi Vahakola-Rewiti. I come from a long line of mana wāhine. My koro, Kapi Adams, is up there. He's first cousins with my grandmother. Nake Kino is my grandmother's baby sister. My
 5 dad is full Tongan. My mum is half Tongan and half Māori.

We had an incident a few years back so just to make sure that no one calls me a gang member, okay. I wear three rings on this finger because in the year 2017 my dad died in Feb, my mum in March and my son died in May. That's
 10 why I wear the rings. They represent my whānau, okay. I'm not an educated lady. Everyone thinks I've been to university but I haven't. I'm not an educated lady. I basically became a mana wāhine at the age of 13. I was brought up by mana wāhine women. When I say at the age of 13, I had to give up my career in school because our school were raided with the Tuberculosis bug and so I
 15 am the fourth oldest out of 14, 7 of our family members plus my mum were all admitted to the hospitals down in South Auckland for 18 months. I had a little sister that was two, a brother that was five and a little sister that was six and there was no one to look after them. So, I gave up my education to look after them and I've been looking after people ever since then.

20

My Nanny Nake, I was brought up with my Nanny Nake and my uncle, Kapi Adams. He was the faith dealer and my Nanny Nake was a tohunga. Back in the days I was an activist for the He Taua Hit in the Bastion Point. And we were also from Otara, the first women that had a mana wāhine meeting back
 25 in the '70s. So, just so I'll give you the run down on this one. I was basically the Treaty of Waitangi Action Committee Treasurer back in the days with Hilda Harawira and Titewhai Harawira and Hone Harawira and this lady here, she was a part of that too. The He Taua Hit was quite an interesting one that happened because a lot of the mana wāhine women that went, we were actually
 30 counselled by Shana (**inaudible 10:37:30**) and also Tim Shadbolt on what we had to do, which was really quite interesting.

So, in all of my years of what I do I basically got ordained in 1984 by nine ministers from around the world. I also became the Māori Queen's Minister in

2000. I've basically always looked after people. I do – I am a mana wāhine. I don't have to explain that, I just wanted to let you know. I don't know we have to explain it if we do the mahi.

5 On the marae, I was brought up on the marae down in Kaitupeka in Taumarunui and also at Ōhiwa Te Nehenehenui, my great-grandmother's name was Kehukehu Wareware Te Whano. My nana's name was Mere Ngahehi Ngataua and so I don't come from a line of nobody wāhine, they're women that are tough. So, the funniest thing is about my mum is my mum was unhumorous but she
10 was a – people were scared of my mum. I'm the humorous one. Anyway, and my mum used to get me in and out of jail. If she found out that they went to jail she'd go in there and just have a few words with the Judge and they were free. Because men and women both get oppressed.

15 When I say that mana wāhine, it's actually a birth right. It's not an action right and so when I think of some of the things that are going to be done, one of the things is it says oh, what would you expect out of this Tribunal? Well, 1. We don't want to be a number, we want to be people. I have actually been to see a lot of these things so when you go into the doctors you know if you got a real
20 doctor and then you know if you're just a number and he just wants money. So, I've actually experienced that for myself.

I don't believe that mana wāhine are institutionalised. They basically are women who love their people and they're wairua based. So, I was getting asked
25 that question about what mana wāhine was. I actually think that's a stupid question because you have to be a mana wāhine to get up here. But when you have to explain it. So, there are questions like that that I think, about and one of them is what would I like out of this Tribunal? Well, I'd basically like women to be treated like we are mana wāhine and not to use that we're going to go
30 through processes. The processes are an excuse to actually make mana wāhine give up.

And so for myself I have lived in Otara for 60-years, we moved there when Otara was known as the hood in Auckland there and when I moved in there my

mum was one of the patrons for the Māori Women's Welfare League. Te Atairangikaahu was the patron for the Māori Women's Welfare League. Ngāti Otara was named by Te Atairangikaahu so when Te Atairangikaahu passed away, I became the patron of

5 Te Rongopai Māori Women's Welfare League. I'm also the patron for Te Rongopai New Zealand Māori Council. So, if you were to day to me, what do you think is the most blessed thing you could give children? Their identity. That's the most blessed thing.

10 So I want to take you on a story. When I turned 22 my ex-husband left me. He asked me to choose between him and God because I had become a Christian. Why did you become a Christian? Well, I was actually known as a pretty nasty chick back in the days. I used to beat up the Tribesman leader, he used to be at my – I was known for that. Why did you beat up people? Because I Don't

15 like bullies. And they used to bully a lot of my friends so when they found out who I was they kind of tried to use the term on me, hey, hey bro. Yes, I got given that name. Aren't you a Minister? And I'd go, am I your Minister? And they'd go, no. I said, well then, I'm going to deal with you in the way that I need to deal with you. You're not going to get away with this.

20

So, when it comes to talking to people, I got actually called up to Tangaroa College in 1984 and I became the teacher up there for the Christian work up there. And when I got pulled up there, the whole room was packed. They were expecting a big old Māori lady to rock on up. I walked in with jeans,

25 a bomber jacket and the guitar on my back and the first thing that came out of my mouth was I love you. And all of these young people they said they'd never heard it before, I love you, you're really important. And those young people, 25 of those youth moved into my home as a single mum. They moved into my home, I did basic living skills. They were rape victims, incest victims, violent

30 victims, they all came to my home and I trained the basics. Never told the family while they were but I trained the basics on how to survive and when you say survive, mana wāhine always survive. They are not women that are weak but they're not blow people either. They don't drop badges, they don't drop names, they basically do the mahi.

Right now in Otara where I live, I get given food and they come from Kiwi Harvest, I get given clothes, I get given all of these furniture stuff and I always stick the furniture in the front of my road and go, free. If someone wants
5 to come and ask me, are you sure? That's a beautiful table. I said, yes, I know but I don't need it so it's free. And then we go to houses and we drop off clothes and food every week. We drop it off. We give it families of three generations.

Now, I don't know if you know this but have you ever noticed why
10 New Zealand's got a low percentage in COVID? The reason being is because our national anthem is God of Nations, God defend New Zealand. Māori people are known as wairua people. They always karakia and Islander people karakia, they do that as well. That's why New Zealand's so safe. It's because they honour the King of Kings and the Lord of Lords. I was not a person who would
15 talk to you in English. I just thought I'd tell you that. I had a really foul mouth and then the Lord said I have to stop swearing like that 'cos only dummies swear. How did you make a sentence without swearing, Pauline? So, I decided to talk properly because why, because you first impressions of someone is how you meet them on the first hit. Because one of the things about being from
20 different areas that people have this tendency of already judging you.

So, I'm from Otara, we do not have racism in Otara. Thought I'd tell you that one. What we do have is prejudices in Otara, being half Māori and half Tongan I watched my mum be abused basically because she was half. I never ever got
25 abused because people were scared of me so it was okay.

So, I became a single mum at the age of 22. I brought up three sons and I got married and then I have a daughter. My oldest son basically graduated, was the first Māori Head Boy at Penrose High, got a Bachelor of Linguistics, speaks
30 seven languages and lives in Japan. My second son is the CEO of Engineers for Air New Zealand and my younger son, that passed away, he was a rapper that all the young duded know and he does the rap of Otara State of Mind with no swearing. Why? 'Cod I think rap is crap. And the reason being is just frustrating, the don't even tell a story. So, Otara State of Mind is my son's

anthem for Otara. My daughter, her name is Charity and she's a facial makeup artist and a colour technician. Pretty good for a single mum.

DONNA HALL:

That might be a nice place to stop for morning tea.

5 **JUDGE REEVES:**

Yes. Kia ora. Kia ora, Pauline, I have got a note from the kitchen to say that morning tea is ready and we can resume after morning tea.

PASTOR PAULINE REWETI:

That's fine.

10 **JUDGE REEVES:**

So, we got 20-minutes.

PASTOR PAULINE REWETI:

That's fine.

JUDGE REEVES:

15 Kia ora tātou.

HEARING ADJOURNS: 10.47 AM

HEARING RESUMES: 11.12 AM

JUDGE REEVES:

20 Tēnā tātou. We are going to resume with the evidence of Pauline Rewiti. Ms Rewiti was there anything further that you wanted to add to your evidence or your statement to the Tribunal? We have probably got a few questions for you.

PAULINE REWITI:

I already said sorry in my statement.

JUDGE REEVES:

Okay, all right. So before we ask you questions Pauline, was there anything more that you wanted to tell us?

PAULINE REWITI:

5 Yes.

JUDGE REEVES:

Okay.

PAULINE REWITI:

10 I deal with the women who are the wives of the prison inmates and the horrific lives that they do have being married actually with gang members. I think a lot of people don't understand that in Māori and Polynesian they're not scabs. The men in this area they will actually go and do whatever they could to just make sure their whānau get fed, but then they have to pay a price. If you did a crime and it was just like stealing a truckload of money from bank, they'll only go in
15 jail for two years.

The wives the trauma that they go through they come to me at my home. I have meetings with them.

20 I just got made a Kaiwhakamana back at the prison because I've done it since 1990 and so that's an area that I do, do. I basically have a heart for the prison, yes. I just think that has to be not so much in one, two, three steps or a process. They're not actually fixing it hard and fast, they're making it long that you get hōhā waiting, if that makes sense.

25 JUDGE REEVES:

Kia ora.

(11:14) JUDGE REEVES TO PAULINE REWITI:

Q. I just had a couple of quick questions for you Pauline. So you have talked about how you became a Pastor in your early 20s and you have talked

about for you some of the consequences of making that decision in your life to live as a Christian in your personal life. Did you have other barriers that you had to overcome to be recognised or supported in your work as a Pastor because you were a woman?

5 A. No. I didn't really have to do that. It was my choice. Back in the 20s my ex-husband told me to choose between him and God, but I was known as the B-I-T-C-H lady back in the days so I became a Christian because I wanted to be a better friend. So I gave him up for that sorry. It worked out quite well.

10 Q. Yes. Now at several points in your brief you have emphasised the need for data so what is the point that you are looking for here? In paragraph 6 you talk about research to put a value, a dollar value on the voluntary work that Māori women do and we have heard from a number of witnesses in this inquiry about the multiplicity of roles that Māori women have. Some multiplicity in paid roles in order to put the food on the table but also the multiplicity of voluntary roles in order to support the community and those. So, are you directing that that request towards that voluntary work? Is that your concern?

A. Yes.

20 Q. Yes.

A. Yes, because you always get harassed when you want to go for funding to help people and yet if we were a foundation they'd just give to us, if that makes sense.

Q. Yes.

25 A. So yes it's difficult. It's a difficult piece.

Q. Yes.

A. But you see Māori women were always kind of the last person. It always went Pākehā men, Pākehā women, Māori men, Māori women. The status is still the same today –

30 Q. All right.

A. – and it should be actually altered. That we're basically both equal, we just have different roles.

Q. Okay.

JUDGE REEVES:

All right. Those were all the questions I had for now. We may have some more questions put to you in writing. Okay, we do have a question from Dr Anderson.

(11:17) DR ROBYN ANDERSON TO PAULINE REWITI:

5 Q. Kia ora Ms Rewiti. I'm Robyn. You mentioned when you were talking about what you wanted the Crown to do to stop these processes that make women give up. I just wondered could you expand on that statement a bit more?

10 A. I can actually explain it about my personal side of what they did to me and I've seen them do that to women. In hospitals they've made them wait. The process of actually being helped. They say: "Oh, we have to go through a process." So if you go to the physio you're going to need three months at the physio and then you're thrown to the kerb. If you are older what they basically do if you have a permanent impairment, as a
15 woman, if they find out that you have got rheumatic fever or arthritis they blame that and you go straight off that independent disability benefit. It just comes straight off. They just throw you to the kerb. So for myself 16 years they have made me wait for a medical misadventure that they did to my leg and I have given the judge the papers on that. I was sent
20 in there to get an operation. When they operated on me the cast that they had on me it was not good it was bloody, all bloody. And so the doctor just wrapped it in a blue fibre light so no one could see it. Then it got taken off and then they found out that I had serious infections in my leg. Sixteen years is a long time. And so what had actually happened, this
25 doctor wanted me to come to him so he didn't – he wanted me for the money. He didn't want me because I was a client. So I fell over in his theatre and my leg hit the floor and my tendon came off the bone and then I was taken to hospital for four operations. So that's 16 years ago and I'm still waiting for the medical misadventure to take place. So I'm
30 just saying they always say 'process'. You get a psychiatrist or you get a psychologist and you really like them and they can only be your psychiatrist for three months –

Q. Right.

A. – and then you move on to someone that just wants the money. You know the gold, the glory and the guy that one.

Q. All right. Thank you.

A. You're welcome.

5 (11:20) DR RUAKERE HOND TO PAULINE REWITI:

Q. *Tēnā whaea i puta mai he whakaaro anō me pātai.* [Interpreter: Just in addition to that.] I just really wondered whether you had any perspectives around your whanaunga from Tonga and whanaunga Māori as well in Otara were there any specific differences in terms of the nature of whānau living in that environment of the way in which Pacifica whānau were affected by their conditions and whānau Māori, in particular wahine Māori, taking leadership with that in those conditions in the situation the environment of Otara?

A. No, in Tonga women rule. Sorry, in Tonga the custom the women are basically looked up to. They don't have a hassle with that really. So the women are actually acknowledged. There are ministers and Mana Wahine they are acknowledged in that area. They are not actually pushed to the kerb. It is when you're in New Zealand you are, if that makes sense.

20 Q. Ka pai. Pai tonu tērā. Ngā mihi.

JUDGE REEVES:

Tēnā koe Pauline, ngā mihi ki a koe mō tō whakaaro ki a mātou i tēnei ata. Thank you for your evidence to us this morning. There may be more questions that come to you in writing when we have had more time to consider what you have had to tell us this morning. Thank you. Ngā mihi.

PAULINE REWITI:

Okay, thank you.

WAIATA TAUTOKO

(11:22) DONNA HALL: (CALLING WITNESS)

Just before Ms Hoet-Ahipene introduces herself.

To follow that last question to Pauline Vahakola Rewiti, I was just going to say
 5 Sir that my husband spent time working on the crisis when the stores and shops
 in Tonga were all burnt down. This is back about six years ago. The students
 had all been charged with treason and it was extremely serious for them. But
 my point on it to your question is this, Tongan women have the greatest number
 of PhDs of any indigenous race in the world. Tiny little Tonga. And then my
 10 husband who was based there for three months was at a dinner with the Chief
 Justice for Tonga and announced to her that the most beautiful women in the
 world were Tonga women. So he is no longer going to Tonga on his own.

Ms Ahipene Hoet.

15

(11:24) GRACE AHIPENE-HOET: (MIHI, #A037)

Tēnā koe. Ngā mihi e rangatira mā. [Interpreter: Greetings to you the Judge
 and everybody assembled.]

20 Before I start, I'm a mokopuna of my wonderful Nanny over here. Kia ora
 Nanny. She is watching at home. She is 100 years old. She was born on the
 9th of January 1921.

In her humble way she was put together a little pūrākau of a glimpse of
 25 100 years of her life. I have the privilege and the honour to be her
 spokesperson today.

My Nanny is Waina Hoete Ahipene by marriage and Waina Raumaewa Winiata
 by birth. Like I said he uri o Nanny Waina. Ko Waoriki James Ahipene Hoete
 30 tēnei āe.

Also, as I sat over here, I looked up and I saw my kuia on the wall over there.
 She too, when that picture was painted of Nanny Kapikapi, she was 102 years
 old.

We have got a bit of a history about longevity. I'm 55 and I hope I get to my Nanny's age.

5 We had her birthday down in Taihape me Raukawa me Tūwharetoa me Kahungunu, Hinemanu me Ngāti Paki she is very proud of that, Hauiti, Upokoiri, Tamakōpiri that whole central plateau and further down to Raukawa down Ōtaki where her kuia was born.

10 She is the mokopuna ngā uri o Winiata Te Whaaro me Peti mokopuna. My Nanny she is a humble woman. A proud and beautiful humble woman.

Just like our kuia Kapikapi there painted by Goldie. The interesting thing with that it shows her slumped over but she was a strong woman. She survived
15 Tarawera in 1886 and carried on to have that painting of her in 1910, and like my Nanny here she too will live a long time, but she has got some great stories and I have the privilege of growing up at the feet of my kuia.

You know when I started talking to her about Mana Wahine she goes: "He aha?"
20 I said: "Mana wahine Nanny, he aha tō whakaaro a Mana Wahine?" Now my Nanny she goes: "We were all created equal okay. Men, wahine, tāne when I grew up we were all equal on the marae. We were all equal in the pā. Ones mana was derived through their whakapapa, through the bloodline, through their mahi, through their aroha, through their manaakitanga, through their
25 mātauranga okay so everyone is different in their own way."

Mana Wahine can mean so many different things in different contexts. For my kuia it mean the great women the aunties and the nannies that raised her as a youth, whose courage and demeanour held Nanny Waina in a really safe and
30 loving environment.

The confidence and expectation of how they should be treated or obeyed was a big thing. It was evidence of their breeding and their greatness.

There was no smacking or hitting of tamariki. Nanny's really strong about that one. There was none.

5 At the same time, her nannies were capable of extraordinary feats of taking care and nurturing the whole hapū. They delivered it with aroha, with humility. That too was a sign of greatness that ngāwari aspect of theirs.

10 Mana bestowed upon them by the virtue of their mahi. They delivered the babies, they fed the people, they clothed and housed the whānau working extra hours to keep the whānau safe. This wasn't just one whānau this was a hapū and an iwi.

15 The beautiful thing of it is that it still runs in my Nanny today. Nanny remembers very clearly recalling up at the papa kāinga the men and the women were equal. Each held a different equal role to play in the advancement of the hapū for everyone. There were no issues of gender equality. It did not arise.

20 That was a Pākehā issue and she was really clear that when they sat together in the wharenuī they sat equally. It was only when the Pākehā man came in, the stock agents, the accountants, the lawyers when they started coming in they put a chair out for the Pākehā man to sit out front as a VIP. And so they slowly worked their way so that the men started joining them she said and that's what it was. She goes: "We all sat together before then," okay.

25 There were times she said where the men would go and fight but that was only when they knew there was a hostile person coming in. So it is beautiful to hear Nanny talk like this. She said it was Pākehā misconceptions that a woman's place was at home, okay. When in reality they were out shearing the sheep, milking the cows, delivering the mokopuna, collecting firewood as well as
30 trapping and hunting manu all to feed the hapū. That was the reality of her childhood and her growing up.

She was born at the end of the pandemic, the Spanish influenza. She lost her mum. Her mother is Matehaere Winiata. The kuia passed away when Nanny

was about six. So nanny went to live with Matehaere's big sister nanny Papara and as well as her – she lived with her big sister for a while but then her big sister was tomo'd off to koro Pat Maniapoto and that was her marriage there for a short while. But she was raised there by her sister and then eventually taken
5 by the kuia because that is what happened.

She is the only surviving child of Pango Raumaewa and Matehaere and she recalled very clearly about hearing her mother coughing for a lot of days, “My mother returned home on a cold stormy night from helping a woman give birth.”
10

“She remembers her mother as a loving, caring, woman of great standing in the community, ‘she always served others first, she was known as a midwife.’

Upon her mother's passing, nanny quickly became aware that her Mother was
15 not going to be around to nurture her,” so she moved on, she moved on to live with her kuia. They were strong and her big sister was strong and nanny loves this, “She was fussy and she was bossy, but she was my big sister and I loved her dearly.”

20 She grew up in a very regimented way where you did the mahi, you got up, you milked the cows, you churned the butter, all of this before you made the breakfast, and often she experienced many a different things. One of the biggest things that still sits in her mind was the depression and when that kicked in, she was a 10-year-old and it was most of her 10 to 20-year-old was when
25 the Depression was happening, and she talked about how it was the women that saved our people. It was their māra kais and their gardens that fed the whānau, and it was the mana of the women that actually kept the people alive during this time.

30 Her granny, nanny always speaks about Māori, he Māori Tawhito, she didn't know what the word te reo meant, she still doesn't know what te reo meant, but she just says, “You mean Māori?”, and that was a time when they were suppressed from speaking the reo, but however when she would – she recalls some of her kuia and her kaumātua there at Winiata Taihape, at Moawhango,

at Rata, Ratana Pā, Te Reureu Tokorangi and Waihi Pā and the Korohe in the '20s and '30s. This was just some of the many hapū and Marae she whakapapa to and often went to for tangi and weddings, and you could imagine travelling from Taihape over to Tūrangi across the Dessert Road in horse and carts, okay,
 5 so you know, she said it was always an adventure, okay, and, "It would take us a couple of days."

Okay. The elders always encouraged her, she said one thing, you know, they always encouraged her to, "Kōrero Māori Waina." Her nanny Terira would
 10 always say, "pātai ki a ia, ko to kuia Terira. Me kōrero Māori Waina." Despite being forbidden to korero at school, she would kōrero Māori at home and she often felt herself being cautious around being allowed to kōrero Māori and realising that she didn't want her Pākehā mates to hear her in case they would tell the teachers and she would get in trouble

15

She was – the first time I heard my nanny kōrero she came to visit me in Ōhinemutu. She was 90 and Tuhipō, she had come to visit us at Tuhipō Kereopa's house and Tuhipō had invited her to do the karakia, and then we all closed our eyes, nanny kōrero'd Māori. It was the first time her son,
 20 myself, had ever heard our mother, our kuia kōrero Māori, and I said, "Nanny, did they stop you from kōrero Māori at school?", she goes, "No." She went to Turakina, she said, "No. We were allowed to speak it every Wednesday for one hour." Ka pai nanny, ka pai.

25 She remembers many memories of her aunties Waimatao and Papara. She loved her uncles too but she learnt from her kuias, she learnt how to feed the people, and a true rangatira nanny would always say, is about knowing how to feed the people, providing for the people. The two aunties looked after her and they were women of great stature. In my nanny's eyes they were women that
 30 knew how to run a business, okay, they were business minded women, they were strong kaimahi ladies, they always things done. They kept the Winiata Haukāinga especially during the 1930's alive. They were strict, they were house proud. It encouraged nanny to aspire to be like them, the attributes she

would eventually inherit and pass on to us. So you know, she was destined to have her own longevity.

I must interject here with nanny has a first cousin and at her birthday just this year in January aunty Kathleen goes, “Waina, you could’ve waited until I turn 5 100. I’m only turning 100 in September.” Well we love our aunty Kathleen and she prefers to be called, “I’m aunty. I’m not nanny, I’m aunty.” That’s how humble our nannies are. It was the norm for them to do the mahi, it was the norm to do that because it was from a place of aroha that they fed their whānau.

10

She went on to have a Pākehā education at Turakina Māori Girls. However, she learnt from then Pākehā the way of how to be a good domestic home cleaner, housekeeper. She said, “I learnt how to scrub floors. I learnt how to use a sewing machine. “High tech in my days,” she would say was the old 15 peddle sewing machine, knitting jumpers, darning, cooking, cleaning, scrubbing floors and baking cakes, making jams, that was after they did the basics of writing and that, but she said, “Most of our time we were taught how to be domestic cleaners in the intention that we would work for Pākehā.”

20 But at home she learnt how to cook Māori, she learnt how to cook Māori and she often still says to me, “Have you had any Pukeko lately?”, and I said, “Nanny, he aha te pūkeko?”, and she would say, “Got swamp hen, you know, tastes like chicken,” I said, “No nanny.” They have a saying in Rotorua, you know, you cook the pūkeko with the gumboot and you throw the pūkeko away 25 and eat the gumboot, and she goes, “No, no, no,” and then she would sit and tell us, “You take, when you’re cleaning up the pūkeko you take the drumsticks and you pull them out and the sinews come and the meat relaxes and that’s when you cook it.” So it’s little things like that she often tells us, and I didn’t realise how important that was until we started to understand the mana of the 30 wahine’s kōrero. Those pūrākau, those story telling that they pass on to us is the most important thing.

Like earlier today we heard the wairua aspect. Well we know Ranginui wairua – wai and Papatūānuku wai, they come together, wairua, okay, and that’s the

spiritual realm. My nanny is a believer in the creator and everything comes via the Almighty, the Creator, through via our tūpuna to teach us.

5 So you know, there's a wonderful little story that nanny tells us and she told the Ratana Minister that she was seven and she remembered being at the Ratana Temple opening when there wasn't enough accommodation or no places to sleep, all the where were full, so Tahu Potiki, she said, "He came out and he invited all us tamariki to sleep inside the Temple that night," and it's significant moments in her life that she clearly remembers that now they talk about how
10 our Haahi and our churches need to open up for the homeless, and nanny goes, "What? That's what they did, they took the homeless in."

So, you know, we live in a different era. But then she went on, of course she met my grandfather, he was quite a character from the Hokianga, and she was,
15 "And those Hokianga brothers soon became extremely popular with the girls because they were fast and noisy with their motorbikes." But however, she married my koroua at the age of 19 in Taihape and she went on to have 12 of her own children with my father Temeneti being her oldest and her daughter my aunty Terira, aroha mai Donna, sitting here behind me representing one of
20 many.

She has got a good 350 of us mokopuna directly beneath her. But it's really interesting because then she went to live in his part of the rohe which was back in Maurea in Rotorua and Whakarewarewa and she remembers learning to
25 thread the pipis on a string and to dry them out and she said, "You know, it was us women that did all the mahi because the men went off to war. So it was us that kept the home fires burning. We were the ahikā. Even though I was a sister-in-law, they treated me as one of their own." And she talked about how they – her domestic skills shone through from that point of being able to work
30 with nanny Liza, nanny Raiha – she calls her nanny Liza, Raiha Williams, that was my grandfather's kuia, and during this time she had to give away her oldest boy, my dad.

She did not want to do this so she said it was the hardest day in her life so she held onto him for three years and eventually she knew she had to because it was the way, you know, for the kuia to pass on that knowledge. So, he went to live with the kuia, Piaterihi and unfortunately, she – well, fortunately she was able to be with him because she lived there but however, they moved back north to the Hokianga. And so, her priority changed and she too moved to the Hokianga. However, life changed for her. She became an outsider. She was the outsider from the south.

10 So, she arrived to dirt floors, rough housing and pregnant with her fifth child and this was all in 1948, three years after the war had finished. Difficult living times and felt it was a blessing. The blessing came for her is that she was able to see her boy, her eldest boy living across the creek with his kuia. Life was hard for nanny. She was an outsider. She would be heard to say later on, these are not my people. She would say this. She loved them and she still took care of the whānau but they were difficult for her. They do things differently in the north she would say.

However, she loved the life of collecting the kaimoana from Waimamaku and Ōpononi and feeding the whānau and building those big gardens, those paddocks and paddocks of gardens and she would often, I'd get lost in them, but – you know, we were raised around our kuia's feet. And then she became a minister. She became a reverend. She started off as a Rātana and became a Pentecostal minister and was ordained back in the '70s along with my aunty, Terira and my dad and their husbands and wives.

The difficulty came when the whānau moved. My mum and dad were the first to move and it was about urbanisation and was about having some pūtea to put kai on the table. So, they moved to Auckland. The move to the city broke up this tight whānau structure within Omanaia Marae. Her husband had passed away in October 1976, he was only 60, she was 55. She never married again. But at this time most of nanny's children had their own whānau and had dispersed. When they came to the city, everyone followed because that's

where the jobs were. However, again, nanny became a very busy nanny with all us mokopuna at her feet.

The city life was tough on whānau life although half the siblings were in the church, the other half were not. Nanny endured and watched and struggled to seeing Pākehā culture and bad habits taking a hold of her whānau. Alcohol, domestic violence. It was not a common thing in pā when she was growing up. Now, it was everywhere including in her whānau. Gone were self-sufficiency. Gone was the mana of the wāhine to take care of her whānau and to provide a wholesome and healthy home for the mokopuna. Pākehā ways had poisoned the whānau dynamics and the need and greed for money increased. Nanny had this kōrero that I wanted to find it and read it to you. No I remember it. It was a clean home, a clean house, a clean fore, meant that the Pākehā couldn't take your tamariki away to health camp. And she remembered that. That's why she was adamant about cleaning. No, no moko, we clean. We keep a clean whare. Okay.

So, you know, those implications put on us by other, a clean house, clean fore, well fed children meant the Pākehā man wouldn't come and take your children away to a health camp. So, it is that I stand here today and pass on little bits, little tidbits about the last hundred years and a glimpse of our Nanny Waina's life and the mana in which we stand today is passed down from our kuia. If we abide by their teachings. If we abide and learn from their stories and their knowledge that they've passed on. Okay. And it's beautiful when you start to sit back and listen to what my kuia has to say.

She eventually retired as a reverend and as a 90-year-old or 89-year-old from Rangipō Prison. She was a – she would go there and be the minister there on a monthly basis and she did that right up until she was 90. And now she sits back and she goes, what am I mean to do now? I said, nanny you can sit back and relax and enjoy. She goes, but I've still got a ministry to do. And I said, what's that nanny? She goes, feed the people, feed the people. And if you ask nanny what longevity is I think actually she went on TV and said it was puha. She goes yes, and I said we'd have the wee, what's with the puha nanny? And

she goes, given from God, it sustains us, it kept us during the depression. It kept us at a time when we needed it.

5 And so I can understand that kōrero and so the mana of each wāhine lays inside of us. Why? It's because the bloodline runs through us of our kuia and that carries on today and so thank you. That's our simple kōrero from my kuia. Ngā mihi.

JUDGE REEVES:

Kia ora. Tēnā koe.

10 **DR LINDA TUHIWAI-SMITH:**

Kia ora, I do not have a question but I just want to thank you for sharing your kuia's story. It was lovely.

GRACE AHIPENE-HOET:

Thank you. Ngā mihi.

15 **JUDGE REEVES:**

Yes, the same from me as well and when I read the submission and also listening to your presentation today. I mean those themes of caring and providing not just for whānau but for the community.

GRACE AHIPENE-HOET:

20 Āe.

JUDGE REEVES:

In all of those different ways came through very strongly and of course those, the ways in which she cared and provided sort of changed throughout the course of her life and then later in her life is becoming a caregiver for members
25 of your whānau and also her work as a Chaplain was clearly another way in which she was carrying out this mission in life I guess is one way to put it.

GRACE AHIPENE-HOET:

Āe.

JUDGE REEVES:

So, thank you very much for sharing your nanny's story with us.

GRACE AHIPENE-HOET:

5 Ngā mihi. Kia ora. I better do a waiata for my nanny.

DONNA HALL:

Hold on. One more question.

GRACE AHIPENE-HOET:

One more question.

10 **(11:47) KIM NGARIMU TO GRACE AHIPENE-HOET:**

Q. Just thank you very much for the story and also to your nanny who is watching from home at the live stream. Thank you for bringing your voice into this inquiry. Ngā mihi ki a koe.

A. Ngā mihi.

15 Q. I did just have a paku question for you. So, you talked a bit about your nanny saying that sort of when Pākehā assumptions and behaviours around gender inferiority started to creep in and started to be adopted by Māori men, that the kuia would keep them in line?

A. Yes.

20 Q. Did you ever see your nanny behave in that way?

A. Well she kept us all in line.

Q. Okay.

A. Yes, yes. And it was just with a look you know, you just knew. You looked and then oh, quick shuffle. It's always beautiful to watch the men quickly shuffle along and the kuia docks her eyebrow and looks at you. You know exactly what you've done.

25

Q. Well, ka pai. *Ngā mihi ki a koe, otirā ki a koe e te kōkā.*

GRACE AHIPENE-HOET:

I think my Ngāti Wāhiao whānau – are we going to waiata mai. Actually I'll do it whānau. Kei te pai. E noho, I'm going to do this one. Why I want to do this one is because a young 16-year-old girl wrote this from Te Kura Kaupapa o Ngā Mokopuna.

5

WAIATA (TIAHO MAI RĀ)

GRACE AHIPENE-HOET:

Kia ora. Ngā mihi.

10 **(11:50) AZANIA WATENE: (CALLING WITNESS)**

E mihi nui ki a koutou katoa. I would like to introduce Ms Sheena Ross to the stand, Wai 2673. Your Honour, we filed speaking notes for Ms Ross on the 24th of February, they haven't yet been filed on the ORI and we'd like to seek leave to redact some of those sections and have it refiled under the confidentiality protocol. Ms Ross is here today and we would like to do a short mihi and just explain why Sheena chose to participate in the inquiry at this stage and at this venue. So, with your Honour's leave we will do that and if there are any questions related to the brief in terms of this sensitive nature or the sections that are sensitive, Ms Ross is happy to have those sent to her in writing. Kia ora.

15

20

JUDGE REEVES:

Ngā mihi.

(11:51) SHEENA ROSS: (#A056(a))

25 Kia ora to the Tribunal, to the Crown. First of all I would like to acknowledge the whare moe tūrangawaewae, also to ngā tūpuna that are here, hanging in here Who I descend to. I actually spent my age at the age of eight down here in this Tūrangawaewae area, rohe. I descend from Tainui as well. So, I apologise to our tūpuna that I should have really put in my pepeha how I whakapapa here. So, I'll give this to them now.

30

Te Wherowhero te tupuna. Ko Taupiri te maunga tapu. Ko Waikato te moana.
Ko Ngāti Maru te hapū.

5 So that's why I've come here today is to give my kōrero, because in my brief of
evidence you would have seen the kōrero that I had and I really had to bring it
back home to rest what had happened with me from eight to 13. But I did have
some good times down here with my uncles and aunties that have passed on,
and yes, that's why I'm here, to acknowledge my Tainui side as well, not only
my Ngāti Korokoro side.

10

You would have seen in the kōrero about what I mentioned about mana wahine.
Mana wahine to me is what I have seen in the past with hearing the kōrero of
my grandaunt Marama Moetara. She was a strong tohunga. She healed
people. She could foresee, she had matakite, could foresee what was going to
15 happen to the people that were carrying – to the women that were carrying
babies. She helped to heal any mate Māori that was put on any of them.

In my brief I mentioned about how she was challenged with her powers and a
Waikato chief, when a Waikato person went up there, a tohunga went up to
20 challenge her.

They went to the creek and she turns around and he said, "I'll show you whose
powers are stronger." He turns around and he rose the water up to the top of
the creek. She then thought to herself, "Well that's all right." So then she turned
25 around and did here chant and her karakia and it went right over the top, and
the tohunga acknowledged her powers she had.

For me, wahine toa has taught me, for myself, to be stronger in what I've been
through, through my experiences, and stand strong and never let anyone take
30 your mana from you.

Mana is not given to you. You earn it. By earning it, to get it from your people,
you have to be pono me tika in what you're doing. If you're going to help them
out, make sure it's coming from your heart. I'm not a person that believes in,

“I’ve got the mana,” but I am a person that will stand strong to make sure that the justice system listens to us and that’s what I had learnt from my experience what happened to me.

5 I’d also just quickly like to say nanny Marama, my grandaunt, should have been acknowledged for the mahi she did up in the Hokianga. She was never acknowledged for her mahi. She was never given photos to be hung up in the Rawene Hospital. There was no book put out of my grandaunt of all the hard work she did, and for me, that’s mana wahine. So I dedicate this to my
10 grandaunt, that someone will realise what she’s done for us today, and just one more other thing, in my brief of evidence I said about my daughter, my daughter, she’s been through trials and tribulations of what I’ve been through, but I can say I’m so proud of my daughter because she is now grown stronger within herself, she’s become a fire chief of Omapere Fire Brigade, and she also works
15 in Corrections at Ngawha, and her trials and tribulations that she’s experienced with trying to promote herself up into a higher rank has been really hard. She keeps getting knocked back, but I’m there to guide her and encourage her to carry on and don’t let one person or any person stand her down from her mission to get up there in that higher position. So to my daughter, I really
20 acknowledge her for what she’s done.

So without – kia ora tātou katoa. Kei te aroha o te Kīngitanga Tūheitia, tēnā koutou, tēnā koutou katoa.

(11:59) JUDGE REEVES TO SHEENA ROSS:

25 Q. Tēnā koe Sheena. Thank you for your presentation to us this morning and we will work with your lawyer in terms of the version of your brief that will be on our record and in terms of confidentiality for certain aspects of the evidence that you have given to us. So one of the matters I just wanted to comment on, I do not know if you were here yesterday when
30 we received the evidence from the Māori nurses, really just talking about the barriers that they have to overcome in relation to providing the kind of care for their Māori patients that they want to be able to give to them and within the Pākehā health system, so I was really struck by the evidence

that you gave us about your great-aunt and her mahi or her work with her patients in the Rawene Hospital and how she was called upon to work alongside the Pākehā doctor in that environment. So I'm not sure whether that is a story that it seems to be quite a special story and the way in which she took care of those patients and certainly you have said to us that she has never been acknowledged the work that she did there. Well, you brought her story to us now and we are acknowledging that here and that will form part of the tūāpapa for this inquiry. That story along with the other parts of your story that you have brought to us here. so tēnā koe and thank you for your presentation. Now I'm sure there may be some other comments or questions from my panel members. You can take a seat if you would like to.

A. Thank you so much.

15 **WAIATA TAUTOKO**

JUDGE REEVES:

Okay.

SHEENA ROSS:

Kia ora. Can I go now?

20 **JUDGE REEVES:**

Yes. Ngā mihi ki a koe mō tō whakaaro ki a mātou i tēnei ata. Tēnā koe.

SHEENA ROSS:

Kia ora. Thank you so much.

JUDGE REEVES:

25 Tēnā tātou. Just before we commence with the next witness, just to remind that we will be breaking for lunch at 20 to one and that is in 40 minutes time. We will be breaking for lunch for 20 minutes so we can resume following the luncheon break if there is still some material to present. Kei a koe.

(12:04) HINERAU RAMEKA: (CALLING WITNESS)

Tēnā koutou katoa, otirā ki te tēpu te haukāinga hoki. [Interpreter: Greetings those of the panel and those assembled today.] So today we have here Wai 2820. *Ko te kaikerēme ko Ngatai Huata so ko ia te kaikōrero tuatahi*, she will be our first speaker. She also has in tautoko of her Teina Boasa-Dean and Ngaromoana Raureti and *kai te hoatu kōrero hoki wēnā.* [Interpreter: ...and they are also providing evidence today.] But Ngatai will be our first speaker. Whai muri i tērā ko Ngaromoana Raureti and then ko te mea mutunga ko Teina Boasa-Dean.

10

Ma'am, we filed some speaking notes for Ngatai Huata and attached to that was a chronology. The chronology sets out the kōrero that her entire brief of evidence will eventually be presented to the Tribunal. And each of the kaitautoko will slot into that chronology and have their own pieces that they will kōrero about as well.

15

Ma'am, they have sort of been focusing around 20 minutes for each of their presentations and allowing time for pātai to be given as well. We sort of encouraged them to do that.

20

We also have a number of audio tracks that we'll be playing. We have a PowerPoint and we also have three videos that Ms Huata will like to share as well with the Tribunal.

25

So without further ado, our first kaikōrero is Ngatai Huata. Kia ora.

(12:06) NGATAI HUATA: (MIHI, #A054)

Tēnā koutou katoa. He mea tuatahi he whakamaumahara ki Te Arikinui te wahine tapairu a Te Atairangikaahu rāua hoki ko tōna tamāhine rangatira ko Tōmairangi. Ki a Waikato Maniapoto te waka o Tainui ka nui te aroha atu ki a koutou katoa. Ki te Taraipiunara āe tēnā koutou katoa. [Interpreter: Firstly, reflect on our first queen Te Atairangikaahu and to her daughter who recently passed Tōmairangi. Also to the people, the home people of Tainui greetings. The Tribunal good afternoon.]

30

Koirā ko te Mana Wahine Tūāpapa hearings. Ko tāku whāriki tūāpapa oral and traditional history, knowledge akoranga (learnings) mā ngā wānanga, ngā puna, ngā kapura, te whare kōrero, te pūrākau o te waka tapu o Tākitimu o te
 5 *iwi o Kahungunu. [Interpreter: The Mana Wahine Tūāpapa hearings. I'll be using information from the repositories of Ngāti Kahungunu.]*

Te wānanga tohu takutaku a Ruawharo, Tupae, Te Rongopatae, Putahi ngā tohunga o te waka tapu o Tākitimu. Te wānanga te kauae runga te kauae raro
 10 *nā te tohunga Te Matorohanga. [Interpreter: She has just mentioned some of the senior priests of Kahungunu. And the scholar Te Matorohanga.]*

Te wānanga whakatauirā i Waikawa o te waka tapu o Tākitimu.

15 *Te whare kōrero o Tākitimu waka Pukapuka nā Tiaki Mitchell i tuhi. [Interpreter: And Jack Mitchell being the author of Kahungunu kōrero.]*

Te wānanga nā te atua a Hineahuone o ngā māreikura ko ōku nannies, namesakes ngā whaea o te atua. [Interpreter: And her own ancestresses.]
 20

Ko te hau wānanga whakapapa a Io ko te Amorangi Canon Wi te Tau Huata rāua ko Reverend Māori Marsden. [Interpreter: The knowledge bases of Māori Marsden, Wi te Tau Huata.]

25 *Te hau wānanga, te hau karakia o Tākitimu, Ngāti Kahungunu nā te Amorangi Canon Wi te Tau Huata. [Interpreter: Nil.]*

Ko te wānanga te hekenga o te waka tapu o Tākitimu nā Pā Ariki Tom Davis o Rarotonga at the fisheries settlement of Ngāti Kahungunu iwi at Pā Waipatu
 30 *Marae in 1992. [Interpreter: And others such as Tom Davis from Rarotonga providing information to assist with this presentation.]*

Ko te kahukura rangatira te wheke wānanga, Dr Rangimarie Rose Pere.

Te Amorangi spiritual leader of Ngāti Kahungunu.

Ko ngā kauhanga whakapapa ko te aho matua, ko te kāwai rangatira, ko te ure tārewa whakapapa framework most favoured in te ao Māori. [Interpreter: And presentation of a series of whakapapa that are our own common practice and providing information and knowledge.] Uncle Boy, Te Mātau Te Rongoiti Tomoana. Ko Uncle Te Okanga (Aussie) Huata. *Koirā te whakapapa te hononga māreikura.* In the 1980s our father Canon Wi te Tau Huata, te amorangi o Kahungunu iwi, Tākitimu waka, composed the whakapapa waka framework and the marriage of arikinui through the waka, Te Hononga Māreikura. [Interpreter: ...a marriage of senior people through to wahine of the Kahungunu waka.]

Oral and traditional *whare kōrero nā Hakoro Henare Tomoana, Te Whatu i Apiti, Ngāti Hori, Ngāti Hāwea, Ngāti Kahungunu Tākitimu waka tuhinga roa. Ko koro Cambridge Pani, Rakaipaaka, Rongomaiwahine, Ngāti Kahungunu Tākitimu waka, Kurahaupō waka. Pāpā Paraire Tomoana. Nanny Pa Reverend Tamihana Huata. Koro Reverend Hemi Huata. Ko tōku papa ko Canon Wiremu Te Tau Huata. Uncle Te Okanga Ozzy Huata. Uncle Reverend Sam Rangihoua, Ngāti Toa Harapaki, Ngāti Hori, Ngāti Kahungunu, Tākitimu waka.*

Ko ōku namesake, Nanny Ngatai nō Tūhourangi-Ngāti Wāhiao o Te Arawa waka. [Interpreter: My namesake Ngatai from Tūhourangi-Ngāti Wāhiao of Te Arawa.]

Ko Nanny Te Rangi Te Aria Dennon Tūhourangi-Ngāti Wāhiao o Te Arawa waka. Dr Rangimarie Rose Pere, Ngāi Tūhoe, Ngāti Pāhauwera, Ngāti Kahungunu, Tākitimu waka. Dr Miria Simpson. Ko Whakatāne au i ahau. Ngāti Awa, Mātaatua waka. Christine Te Arikī, nō Omaahu, Ngāti Hinemanu, Ngāi Te Upokoiri, Ngāti Kahungunu, Tākitimu waka. Ko te whaea o te Atua, Aunty Bella Ropiha, Ngāti Kere-Porangahau, Ngāti Kahungunu, Tākitimu waka. Ā, ko te whaea o te Atua, ko Emily Ngakuru Paki, Waikato, Maniapoto, Tainui waka.

Kahungunu ka moe ka puta Exhibition, Hawkes Bay Exhibition Centre i te 2000.

Kahungunu ka moe ka puta Te Hononga Māreikura Exhibition 2002, the National Library, Turnbull Library. He pou ārahi te māreikura,
5 Dr Miria Simpson.

Ko ngā whakaahua i rō i taku whakaaturanga, the portraits of Māreikura and Whatukura are featured in my Wai 2828 PowerPoint, are the photograph works of Samuel Carnell, an Englishman, a photographer, artist and associate of the
10 renown painters of Māori portraiture, Lindell and Goldie. Samuel Carnell served the three year turn of the liberal party in parliament from 1893 to 1896, he became mayor of Napier and Hawkes Bay the Matua Mui in 1904 to 1907. His studio still stands today behind the Waiapu, St John, the Evangelist Anglican cathedral in Cathedral Square, Napier, Hawkes Bay.

15

The Samuel Carnell collection features Kahungunu chiefs, their wives and some of their children. Most portraits were shot in the studio. They were published in the pukapuka, Ngā Taumata, a portrait of Ngāti Kahungunu, He Whakaahua o Ngāti Kahungunu 1870s to 1906. Featuring also Black Katz
20 kaupapa puoro waiata nā Ngaromoana Raureti, Rongomaiwahine, Ngāti Kahungunu.

The kaupapa pūtake toi whakairo mana wāhine creative etchings are by Black Katz kaupapa puoro waiata artist, Ngaromoana Raureti nō
25 Rongomaiwahine, Kurahaupō waka, Ngāti Kahungunu, Tākitimu waka, have received much influence over the years from writers, authors, editors, contemporary composers who have influenced the genetic and generic of my own kupu writings and puoro compositions.

30 *Nā Ruawharo. Te tohunga o te waka tapu o Tākitimu, 1300's. Uncle Peni Teuamairangi a ko tōu koroua mid-1800s. Uncle Aussie Te Okanga Huata 1960s to 1990s. Canon Wi Te Tau Huata, 1940s to 1991. [Interpreter: Ruawharo, the Priest of the Tākitimu waka.]*

Featuring a Black Katz kaupapa puoro waiata, e *ono ngā albums* o ngā whetū, ngā whakapapa mōteatea, puoro waiata, double CD whakapapa kaupapa. Ko Ngatai Huata, ko Whetu Renata. [Interpreter: six albums.]

- 5 Is it Tania? Pania. Ko te – pardon. Aroha mai. Tiana. Ko te – the first recording, please, of the karakia. The first MP3. Kāo. Tribal Law. Kia ora thank you.

WAIATA EVIDENCE (12:16:12)

10 NGATAI HUATA: (CONTINUES)

Tēnei waiata ko Tribal Law nāku rāua ko Emma Paki i auaha.

- 15 *Ā, ko wai, ko Ngatai Huata tōku ingoa, ko Wai 282 tōku claim. I te taha Whatukura tōku papa, Wiremu Wi Te Tau Huata. I te taha māreikura tōku mama, Ringahora Heni Ngakai E’Bell Tomoana Huata. Anei rā he whakaaraara, “Tihei mauri ora! Tākitimu waka, Tamatea Arikinui Te Huatahi.” I ngā tau 1300 he kotuku rerenga tahi. Te Aranui Wharetangata Pohutukawa Ringahora i te Rangi, Ringahora Te Huinga o te Aroha, Ringahora te Huinga o te Ora.*

20

[Interpreter: I am Ngatai Huata. That’s my mother in Wai – and Canon Te Huata is my father. Tākitimu is my waka.]

- 25 *Ko te mārāma kaupeka kauwhanga o te tau Māori Ngāi Tawi, Pipiri, Aonui, Ahikaea. Ranginui whakatakataka ō ngā rangi, Hineroto, Turangaroto, Te Marie Kōmata ō te Rangi. Te Arai-Toto-Kore o te waka tapu o Tākitimu. Te mauri o ngā mea o te mana o te wāhine karanga mai, karanga mai, karanga mai rā e.*

- 30 *Koirā ko te pātai, he aha te mana o te wāhine? Anei rā he tauira, te wahine a Kupe. [Interpreter: Therein is the question, what is mana wāhine? As an example is the wife of Kupe.] There have been varying wānanga rerenga kōrero from all waka and iwi, differences, parallels, ingoa, dates of the hekenga*

ō ngā waka me ērā atu mea. Nō reira, me kī te kōrero o Tākitimu waka.
 [Interpreter: I show you's Tākitimu's information.]

5 *I taua wā, ko Kupe e raru ana ki te wheke – ki te wheke, te mōkai o Maturangi*
 and so *ka whai ake mā Te Moana nui a Kiwa.* [Interpreter: In those times,
 Kupe was chasing Maturangi's octopus...] They said that Kupe chased this
wheke across the Pacific Ocean and that he discovered Aotearoa.

10 *Engari, e ai ki aku tuhingaroa, aku wānanga, ehara a Kupe* who discovered
 Aotearoa. *He aha ai? Well ka tae atu ki te wā i waenganui*
Te Moana-nui-a-Kiwa, ā, kua ngēngē ngā hoe o te waka. I tētahi waka ko te
wahine o Kupe, ko ngā tamāhine rangatira o Kupe e noho ana. [Interpreter:
 However, according to my research, it was not Kupe. In the Pacific the paddlers
 became tired and one side of the waka was the wahine of Kupe and the
 15 daughters, the female relatives of Kupe on the other side.] They were tired from
 the journey, and then *te wahine a Kupe* lifted up her head and she could see in
 the distance on the horizon, *i te pae*, where Ranginui meets Tangaroa,
 Te Moana-nui-a-Kiwa, and she could see this *kapua roa*, and it was in that
 kapua roa she could see this long shadow, and she knew that that long shadow
 20 in the cloud meant there was whenua, was whenua *kei raro rā.*
 [Interpreter: ...long cloud...] *Āe, so koirā. Ka tū ake te wahine a Kupe, ka*
karanga ake nei, “Ko Aotearoa.” [Interpreter: So Kupe's wife stood and called
 “Aotearoa”.]

25 *Kia ora Tiana, can we have that first video please? So we re-enacted this back*
 in the 1980s as part of our wānanga. *Āe, kia ora. Nā Black Katz tēnei waiata,*
nāku i hanga. [Interpreter: This is a song by Black Katz that I composed.]

WAIATA EVIDENCE (12:22:22)

30

Āe, so kia ora tātou. With this waiata, I called this woman te wahine a Kupe
 because all the waka and all the iwi have their own ingoa for *tēnei wahine*, so
koirā ko te wahine a Kupe, āe. Ka pai.

There are several wānanga that I had learnt or been taught and I put a lot of the wānanga that I learnt and through my Masters through Te Wānanga o Raukawa and I composed music to them all, make it easier for people to learn and also gone are the days when people had great retention of knowledge and information. I mean, you know, attention spans of rangatahi might be about 12 minutes, and then for us who are getting older, you know, “*Kei hea ngā keys? Kei hea taku purse?*”. [Interpreter: ...”Where are the keys? Where is my purse?”...] So koirā, so I put it all to music, easier to learn, easier to remember, āe.

10

So koirā. We’re going across to the MP3, *Nā te Atua a Hineahuone*. So this next wānanga, yes, it’s the whole *auaha hanga o Hineahuone*. [Interpreter: Wānanga is a school of learning.] I learnt this wānanga through my namesakes, my nannies. Aroha mai. Okay.

15

So *Nā te Atua*, just to give a synopsis of the waiata is that there’s something like 74 atua who took part in *te hanga a Hineahuone*. [Interpreter: ...the creation.] 34 of those atua actually were part of creating the whare tangata, and the other kōrero – it’s a shame that you can’t hear the waiata because it’s – yes. *Nā reira*, I think the biggest difference in my wānanga was that it wasn’t just Hineahuone, it was actually that upon creation and after the *Tihei Mauri Ora*, when we actually we were doing a whakaahua, a video, as part of Te Kākano o te Whānau from our community group, tautoko wahine, tautoko whānau, and we made a video called Hine and it was really aimed at the rape, sexual violence, child abuse that was happening throughout Aotearoa, particularly in the 1980s, and so we pulled this together and we worked with several of our kaumātua and kuia and asking about the kōrero because in the whakapapa and especially actually there are two universities, Waikato and Victoria, who have used the writings and the manuscripts of our *tino koroua* in their Māori departments and it’s the *kauae runga, te kauae raro nā Te Matorohanga, te tohunga*, and there was never any – no one came to ask for kōrero to any of Kahungunu iwi or Tākitimu waka people about the use of that information on knowledge within institutions like Waikato and Victoria, and they’re still in there today actually. [Interpreter: ...the celestial and terrestrial

30

knowledge...] And one of my concerns too, at the time, was I was working alongside a Māori women's group, Hamilton Māori Women's Centre who most of them went to Waikato, so then their kōrero that they had learnt and how they had been taught is that Nā te Atua a Hineahuone, that it was really incest, yes, it was incest, *engari*, no, *kāre e pono, kāre e pono*. [Interpreter: ...that wasn't accurate.] *I taua wā*, we spoke with all different kaumātua and different kuia and I remember Rangimarie Rose Pere saying, "Incest, not ours."

10 *Āe, koirā i te ao Māori ko te kai whiore*, to eat one's own tail. And so upon analysis and all the study/akoranga, it came to me when we actually shot the whole creation scene we had several of our wahine from Black Katz. We had Stephanie Cowan playing the part of Hineahuone. We went down to Ocean Beach on the oneone. Yes, so she was sort of put under the sand and we had sort of straws coming through so she could breathe. We started shooting that scene at about 10 o'clock at night and we completed the shooting of that just on sun rise, as the sun was *ka ekenga te rā i te pae o Te Moana-nui-a-Kiwa*. [Interpreter: ...sun rising on the horizon in the Pacific.]

20 Interesting so we have that resource. It was a resource that was funded through the Health Department and through Te Kāhano o te Whānau, the National Organisation and also Tautoko Wahine and Tautoko Whānau.

25 There is one part after Tāne-nui te matua he leans down. First of all, we filmed him sculpturing the form the āhua of Hineahuone in the oneone. We actually auditioned people or men to play that role. We were looking for someone who was you know god-like. You know who was *piri pono*. [Interpreter: ...passionate.] Some looked really good. Actually the eye of the camera picks up all that is within a person, and I said: "Oh, no, kāore. No it's not them." And then it was suggested actually by he wahine from the Māori Women's movement Tuhipō Kereopa – actually Tuhipō her namesake was the mother of my namesake Ngatai – so she said: "Maybe we're looking for the wrong person. We need to look for a person who knows both *taha, āe ko te mana o te wahine ā ko te mana o te tāne*." Yes, so who did we have from up north? Munro, e hika can you remember his name I've just forgotten. Taipari, Taipari Munro

plays the part of Tāne-nui-a-Rangi or Tāne Matua. So he sculptures her through the sand and we had three camera shoot. One was in front and we put her on a slant and one was at the back and one was on the side.

5 I was talking Stephanie through that whole process of you know leaning forward and coming up out of the sand after he did tihei mauri ora. So she was coming up out of the sand and what happened on camera was that as she came up and I was just talking to her – she was a dancer so she could really move her body – and then I said: “The last thing that comes up is your head,” and as her
10 head came up (she had long, long hair) and the hair came forward all the sand starting just coming through the makawe. What was interesting – it is still on camera today – is that it looks like there is two lots of hair two ūpoko and so I thought when you hear some of the whakapapa that perhaps it wasn’t just Hineahuone that they were twins and you hear it in the whakapapa which is
15 Hineahuone, Hineahuarangi.

So the chorus line in this waiata Nā te atua a Hineahuone is: “Ko Hineahuarangi i runga, ko Hineahuone raro”. So Hine o Ranginui and ko Hine o Papatūānuku. And so koirā that is how our analysis of that. Five minutes okay, aroha mai.

20 Okay. So it was a huge occasion, but the points about our video was that it was really about stopping sexual violence, domestic violence, child abuse and we wanted to put knowledge, understanding and also in such a way that it had to have healing and that’s a component that’s missing out of everything. With
25 Oranga Tamariki, it’s the healing that matters, and so we need to have that healing always, and also our dad taught us *ki te whaiao, ki te ao mārama*, everything comes back into the world of light, āe.

So – hika. Okay. So I want to now share with you – so I have a whakapapa for
30 you from Io Whakamoemiti called Io Whakamoemiti and – have we got time to do that? I’ve only got four minutes. Well look, so we have a whakapapa coming down through the Io Whakamoemiti and also the whakapapa of Te Hononga Mareikura which I think is necessary to share so we know how we’re actually all our friends and relations and how we’re all related, yes. So

maybe I will just – can I just go to one song there, can you play it, Tū Ahurewa? Tū Ahurewa, it's only a minute. So Tū Ahurewa was a waiata we wrote, it was for one of the first telethons they had in this country. They wanted a one-minute video, waiata video, with positive Māori. Thank you. This is called Tū Ahurewa,

5 to raise one to a sacred platform, *nā tōku pāpā i hanga ngā kupu*. So Piwana and I were writing this waiata and we couldn't get past the first line, 'Me aro koe ki te hā o Hineahuone', you know, mental block, creative block, and then mum rung up and said, "Can we come over and have a hot bath in your spa?", and I said *āe, nau mai haere mai*, so her and dad came over and dad said, "What

10 you girls doing?", and I said, "We're trying to write a song dad," and he said, "I've just been reading some Hebrew scriptures, and he gave us the words to the rest of the song and what was interesting is he said that the Hebrews, we look at the elements, the *whenua, the wai, the ahi, ko te hau*, and he said the Hebrews talk about *the kawa o te tangata*, yes. [Interpreter: ...the land, the

15 water, the fire, the wind or the air...]

WAIATA EVIDENCE (12:37:05)

'*Me aro koe ki te hā o Hineahuone*' Nā Mira Szászy i tuhi tēnā whakataukī. Ko

20 ngā āhua nui puta noa i te ao. He whenua. [Interpreter: 'Pay heed to the mana of women'.]

And with that waiata we had the kupu 'ahi', however, I was showing this to Shane Jones and he said, "Te Aupōuri, yes, we use the word kapura, sacred

25 ceremonial fire," so we changed the word to kapura. Kapura.

JUDGE REEVES:

If that is a convenient place for you to pause, I think we are now nearly at lunchtime, although I have not heard the message from the kitchen as yet.

AZANIA WATENE:

30 If your Honour would like us to continue until we get the karanga from the kitchen, we can.

JUDGE REEVES:

Yes.

AZANIA WATENE:

Haere tonu.

5 NGATAI HUATA: (CONTINUES EVIDENCE)

Okay, kia ora. *E toru* – so the number three waiata ko Wahine Atua. So many hear of many – actually, there’s a lot of wahine atua that people mention but it’s only really when you look at the waiata Nā te Atua a Hineahuone you get a better understanding.

10

WAIATA EVIDENCE (12:40:31)

So this was on Black Katz’ first album, we called it Black Katz Go Gamblin’, not because we’re gamblers but we didn’t know whether people would like our music or not. Well, hey, it went pounamu. We wrote this waiata in 1982. *Ko te manu tioriori tōku karangarua ko Taha Morrell o Ngāti Porou, Kahungunu.* [Interpreter: Just naming the performer of the song. Vocals were by Taha Morrell.] By the way, Kahungunu gives Uenuku a female form, ko Hinekorako.

20

Haere tonu? Kei te pai? Okay. I’d like to go back to the whakapapa, Hekenga o te waka tapu o Tākitimu, and *ka tuhi, ka hanga te hanga o te whakapapa o te hononga māreikura. So koirā ko te pūrākau, ko te pūrākau nā Pā Ariki Tom Davis. Nā Orekeu rāua ko Oronaino i tīmata te hanga o te waka i Hāmoa. Ko rāua ngā teina o Tonga, Whātonga, ā, ka mutu te hanga i te tinana o te waka, ka kōhurutia ngā tokorua nei e te hoariri. Nā Atonga i whakamutu te hanga o te waka, ko ‘Atonga te arikinui kua whakaingoatia te waka ko Tārai Pō. Nō te mea i mahia te waka i te pō me ana teina. Ko Atonga te arikinui i hoatu te waka ki tana tama hei taonga māna. Ko Arutanganuku tōna ingoa. I whakaingoatia anō e Atonga i te waka ko Te Manu Karere, nō te mea i pātai ngā tangata i pēhea te haerenga mai o te waka, ā, ko te whakautu a Atonga nā*

30

ngā manu i kawē mai. I whakaingoatia a Arutanganuku te waka ko Te Pori o Kare. Ko te ingoa tēnei o te hoa wahine rangatira o Arutanganuku.

[Interpreter: I just go back to the main genealogy of Tākitimu waka and to the ancestresses. Is the story by Pā Ariki Tom Davis. Saying that it started –
5 Tākitimu was originally built in Samoa and then once it was built, they were slayed and it was named Tāraipō as it was built in the night. And then it was give to – not too sure of that name – to sail and there were birds that guided it across the ocean.]

10 Interesting they start naming these waka after wahine. *Ka hoatu te waka ki tana tama hei taonga māna, ko Arutanganangi tōna ingoa. Ka whakaingoatia te waka ko Te Orau Roa ki Iti, Fiji, hei whakamaharatanga mō te roa o te wā i hangatia i te whare nei. I hoatu a Arutanganangi te waka ki tana tama hei taonga māna. Ko Ka'ukura tōna ingoa. I whakaingoatia te waka ko te*
15 *Tuna Moe Vai. Nō te mea i tau te waka ki roto i te wai Māori kia mau tonu ai tōna āhua. Rite tonu tōna āhua ki te tuna e moe ana. I hoatu a Kahukura te waka ki tana tama, ko Anaru tōna ingoa. I whakaingoatia te waka Numiao nō Ta'iti, nō te mea he waka rongonui e rite ana ki tōna ariki a Ka'ukura. I hoatu e Amaru te waka ki tana tamāhine ko Rakanui tōna ingoa. Ka hoatu a Rakanui*
20 *te waka ki tana tungāne ko Tangiia tōna ingoa, ā, ka whakaingoatia te waka nō te mea he taonga tuku iho mai i tana tuahine. I tōna awa ka whakaingoatia ko Takipu i Tangiia nō te mea i raru ia i tana tungāne e tere ana te haerenga atu i Tangiia. I whawhai a Tangiia me Tūtapu kia mate te teina. Ka whakaingoatia anō te waka ko Taki Tumu nō te mea i hikina te taumahatanga o te matenga*
25 *me ngā raruraru o Tūtapu. Ka hoatu a Tangiia te waka ki tana mokopuna, ā, ko Tamatea Arikinui tōna ingoa. I te wā i hoea mai ai te waka i eke mā runga i te tai timu ki Aotearoa. I te taenga mai ka hoatu e Tamatea Arikinui te waka ki a Tahu Pōtiki me tēnei kōrero, “Kia maumahara ki ngā ariki o te waka. Kei te mau tonu te tapu o te waka me te tapu wairua hoki o rātou mā. Ko tēnei te*
30 *wahine mai i te Moana-nui-a-Kiwa ka tae ki Te Waipounamu kia tau ki reira te waka tapu a Tākitimu.* [Interpreter: Arutanga-a-rangi, that's the name of her son. She is talking about the passing of the captaincy so to speak of the Tākitimu amongst the different descendants from the original carvers. Its appearance is very similar to that of a tuna. And there's just another reference

to again its renaming, resembling different people who were handed the waka. So by the time it got to Tangiia it was renamed to Takitu. Tangiia was fighting with his brother Tutapu and the waka was renamed Taki Tumu, and his mokopuna Tamatea Arikinui captained the waka. And further along to
 5 Tamatea Arikinui who passed on the kōrero to remember the origins of Tākitimu waka having come from far, far away, exchanged through many hands to himself. This was when it was – sorry, Tamatea was explaining to Tahu Pōtiki of the origins of the waka.]

10 Shall I continue? Can we play – so there is To my Awa please, that's number six, To my Awa. *Nā te tohunga o te waku tapu o Tākitimu ko Ruawharo i tito, tuhi, āe.* [Interpreter: It was Priest Ruawharo that composed this.] So once again, taking a mōteatea and putting it to music and adding a few other kupu. *Ko taku irāmutu a Raana Huata, koirā ko te manutaki tāne. Ko Whetu Renata,*
 15 *ko Agnes Rangirangi, ā, nāku, ko ngā manu tīoriori.* [Interpreter: It's Raana Huata reciting the tauparapara. Just mentioned are the vocalists.] Ko Rose Pere put the āio in there. Second visitors Tākitimu waka is leaving Rarotonga, āe, through and going over the bar between Pikopikoiwhiti, ko te – the bay, he's crossing that line.

20

WAIATA EVIDENCE (12:48:06)

JUDGE REEVES:

Tēnā tātou. I think we are going to pause now for our kai.

HEARING ADJOURNS: 12.52 PM

25 **HEARING RESUMES: 1.32 PM**

(13:32) NGATAI HUATA: (CONTINUES #A054)

Kia ora tātou katoa. Kia ora Tiana. Koirā ko tēnei waiata ko Tangaroa. I tuhi tēnei waiata when they did the Sealord's deal and our message was simple:
 30 "Ka waiho ngā ika, leave the fish alone it belongs to Tangaroa," so koirā te waiata.

WAIATA EVIDENCE (13:33:15)

5 *Karanga mai, karanga mai. Koirā Ngā Whetū i rīpenetia tēnei waiata.* So for every kaupapa pūtake te ao Māori faced, we wrote a waiata.

The lead vocal in this waiata is the guitar. So kua e wareware āe ko te reo puoro. Ko te reo rangatira ko te reo puoro o tērā waiata.

10 *Koirā ko te tangi o ngā tāhora a ko te tangi o te kitā.* [Interpreter: The guitar instrumental is the lyricist.]

Tētahi atu ko te tangi apakura a Whirimako. [Interpreter: The lament in the background is Whirimako Black.]

15

He aha te kawa o te waka tapu o Tākitimu? Mā te whare wānanga o Tākitimu te paepae whatukura he tapu. Tuatahi ko pāeke te kawa te paepae o te tangata whenua tuatahi whai muri rā tahuri atu te rākau ki te paepae ko te manuhiri. E rua ko te kawa o te paepae māreikura o Tākitimu waka koirā ka tū te māreikura te wahine rangatira ki te kōrero i runga i te marae. There is two waka in that kawa who allow women to speak on the marae, it is Tākitimu and Horouta. [Interpreter: What is the kawa of Tākitimu? ... Pāeke being the order of speeches and block... But the protocol for women are for those of seniority to speak.]

25

Horouta like Whaea McClutchie is our most well-known renown person ka tū i runga i te marae ātea ki te kōrero. She even did it here and she was told by the paepae: “E noho.” Yes so that’s koirā. But hey she was beautiful tauira for us to follow, āe.

30

The whakapapa o te hononga māreikura me te waka o Tākitimu i o whakamoemiti. So koirā te whakapapa nā lo heke iho, heke iho mā te waka. So e rua ngā whakapapa, ko te waka o Tākitimu te whakapapa a ko te waka o te tipuna Kahungunu ko te whakapapa o te waka Tākitimu. [Interpreter: ...the

genealogy from Io down to the waka of Tākitimu. ...in the whakapapa of the ancestor Tākitimu – Kahungunu I mean.]

WAIATA EVIDENCE (13:38:15)

5

I tuhi tēnei (Māori 13:38:40) nāku me tōku pāpā and it's in the karakia ka eke i ngā waka i runga i Te Moana-nui-a-Kiwa. [Interpreter: This karakia was written by my father as the canoe was being launched.]

10 *Nā Chub Whetu Renata, Dennis Rangirangi, nāku ngā manu tioriori. Nā ko Rana Huata. [Interpreter: Those people were the vocalists.]*

Ko ngā kauwhanga karakia takutaku. Koinei ko te hononga māreikura mō te waka tapu a Tākitimu, ko Toto ka moe i a Tamatea Ariki Nui.

15

Iwipuputekura tau atu ki Porourangi, Ngāti Porou ko te waka Porourangi.

For Kahungunu had eight wives. Urutapu o Kaitaia. Te Hautauke o Ōpōtiki. Ruarauhanga o Whangarā. Ruareretai-o-Popoia, Tūranga-nui-a-Kiwa.

20 *Hinepuariari o Whare Ongoongo. Kahukura-wai-araia o Te Mahanga o te waka Tainui. Ko Rongomaiwahine o te waka Kurahaupō. Āe, ko Rongomaiwahine. [Interpreter: Just raising the different connections to the several waka that are popularly known.]*

25 *Ko Whakapunake te maunga i Te Wairoa, Kahungunu ki Te Wairoa. Mā ngā maunga, mā ngā awa, Kahungunu ki Te Wairoa, Kahungunu ki Heretaunga, Kahungunu ki Te Wairarapa. [Interpreter: Whakapunake is the mountain in Wairoa, and the other mountain sang in – of the Hastings district and the Wairarapa Masterton district.]*

30

Ko ngā whakataukī. Ā ko ngā moutere o te waka Tākitimu, ko Hāmoa, Samoa, Hawai'i, Tahiti, Fiji, Tonga, Rarotonga, Aotearoa. Ko ngā iwi o te waka tapu o Tākitimu, Ngāti Kahungunu. Tauranga Moana, Ngāti Ranginui. Te Aitanga ā Māhaki.

It's finished. Āe. So, *koirā te whakapapa o te waka. So rerekē ki te whakapapa o te tipuna. Ko Tākitimu, ā ko Kahungunu, koirā.* [Interpreter: That's the whakapapa of the waka Tākitimu and that's a different whakapapa again to the
 5 tupuna Kahungunu.] And so just wanting to look at this whole *hononga* as how we are all related through our waka. [Interpreter: ...connections...] Āe. A couple more waiata me ōu kaupapa pūtake. Tiana, I'll call number 10.

Koirā. Where's Donna Hall, is she still here? Okay, well Donna was our lawyer
 10 when we did the Mohaka River, river claim back in the days so koirā ko te waka – ko te waiata Mohaka. Ko Mohaka, turn it up –

WAIATA EVIDENCE (13:47:50)

15 Ko Mohaka Tōmairangi hei whakamākūkū. *Ko Mohaka te waiora.* [Interpreter: Mohaka is the spring of life.] Mohaka is Ngāti Pāhauwera, it's between Wairoa and Heretaunga. Ko te taha o tōku kuia. Can we run the PowerPoint so I can? Whai muri please, Tiana. Once again, the guitar's voice can sing sounds and notes that the human voice cannot. Aroha mai. No, number 10 is Mohaka and
 20 that's – aroha mai.

WAIATA EVIDENCE (13:49:10)

So, Mohaka is also known for its Mohaka Harara, Taupunga, Opunga and we're
 25 famous for our hāngī stones so our the awa starts up with Tūwharetoa, meanders its way down through to Mohaka. Mohaka's is between Kahungunu *ki te Waiora and Kahungunu ki Heretaunga. So, koirā ko te whakataukī o te pepeha o te awa. Ko Mohaka Tōmairangi hei whakamākūkū. Mohaka te Waiora.* [Interpreter: Mohaka river is a source of life and energy for Kahungunu
 30 and Wairoa and Kahungunu in the Hastings area.]

Ko tāku, tētahi o aku karanga rua, ko Billy T.K.Snr. Billy T.K.Snr, not Junior, Snr. We're both from Mōhaka, Te Kahikas, we wrote this for our river claim, and cousin Billy, he wrote this song and you hear the, we call it the groove,

then, well the Mohaka River, it runs in triplets. So you can hear the three flows of the Mohaka River. Te reo puoro. During recording of this song are the group Herbs they are doing a lot of the backing vocals, the harmonies. Most of them have passed on now – Tama Renata, Charlie Tumahai, Dilworth Karaka – he
 5 hasn't passed on, he's still kicking. So for us the puoro, it raises the imagery, you know, it's from the creative genius and it's – so the imagery arises. Just not te kōrero a Awa. So Ngāi Tahu used to come up through from down south and they would come and trade obsidian for our hāngī stones.

10 So kia ora tātou, koirā ko Mōhaka, and just on that note, I'm just going to *whakawhiti atu ki* Great Turtle Island and in 1986 was a part of the Waitangi Action Committee Delegation. [Interpreter: ...just cross over to Great Turtle Island...] We went to support the Navaho hoping – on their reservation in Arizona and they were fighting the President that could impeach for
 15 Watergate, yes, and he wanted to remove them off their reservation into a local town called Flagstaff. It was the most racist towns in Great Turtle Island, and yes, put them in state housing because they wanted to mine Big Mountain, big mountain, it's huge. *Ehara tēnei*, it's flat like a mess, and so there was six of us who were part of that delegation: Myself, Tom Poata, Hone Ngata,
 20 Hinewhare Harawira. Then so while I was there on Big Mountain I noticed the look in the eyes of the wahine and their eyes looked just like the looks of wahine Māori, the despair, the anguish in their eyes.

So can we have WOARN please Te Ana? *Ko tēnei waiata* is called WOARN,
 25 Women of all Red Nations, and we're all the same, indigenous, but we all have the same issues health wise, cultural, social.

WAIATA EVIDENCE (13:54:12)

30 Ko Kataraina Pipi te manu tioriori. Our kaupapa in tautoko wahine, tautoko whānau, we were a hāpori community support group. We walked mana Māori motuhake. So no Kāwana would ever employ someone like me, I'd be termed unmanageable. So we set up our own *wāriu*, our own *tūturutanga*, *mahi pono* based on *ngā mea o ō tātou tīpuna*. [Interpreter: ...the established themselves,

the foundation being our own traditions and learnings.] And I met some indigenous women who are here at these hearings today, *so mihi atu ki a koutou. Nā Black Katz te tira puoro waiata.* [Interpreter: The vocals by Katarina Pipi. A time in which Ngatai and others went to the US during the

5 impeachment of President Nixon that would have been in the '70s to support the tangata whenua of Arizona.] So we trailblazed kaupapa Māori music in this country along with Sticks and Shanti, Aotearoa is another group, Upper Hutt Posse. Taha Morrell, Donna Keith, Kataraina Pipi, Kui Wano, Te Aroha Wairau, Moana O'Keefe, Agnes Rangirangi. There's about 16 wahine who are part of

10 the Black Katz collective. We were all composers, song writers, vocalists, recording artists, āe, and we were over doing the – hear the Pākehā sing, we wanted to do Māori music.

So koirā. I just wanted to say, so we have a – I want to leave – yes, *kua oti taku kōrero i tēnei wā. He moemoeā.* Can we put up the PāuaPoint please? *Koirā ko te PāuaPoint, ehara te PowerPoint.* [Interpreter: I conclude my presentation now and we'll finish with slides on the PowerPoint that I prepared.] So I just must acknowledge our tīpuna, you know, Kahungunu Pihau Paua, you know, the pāua are our colours of Kahungunu and āe, so koirā.

20

Ko taku moemoeā – ko tōku māmā, ko tōku māmā ko Ringahora Heeni Ngakai Eva Tomoana, the daughter of the famous or well-known song writer/composer Paraire Tomoana. [Interpreter: This is my mother – pointing to the screen.] *Nāna i tito E Pari Rā, Pōkarekare Ana, Tahī Nei Taru Kino.* [Interpreter: She

25 composed several popular waiata: E Pari Rā, Tahī Nei Taru Kino, Pōkarekare Ana.] So that's our māmā and her name is Ringahora and Ringahora is the word we use in our pepeha for manaaki, you know, and our people worked the land, hardworking, worked the whenua, āe. I think – can we just let it run?

REFERS TO POWERPOINT

30 But I wanted – There's māmā with the New Zealand Navy and they adopted E Pari Rā as their official slow march. She's receiving that taonga at Haungarea Marae, kia ora. Koinā, hika.

This is my *hākui*, āe, and Akenehi, Akenehi Patoka Tomoana and Rangikoauanake, Kahungunu, Tūwharetoa, Papatūmārō, āe, koinā, and she was part of the komiti wāhine in 1892, the first Paremata sitting of the Māori Parliament under Te Kotahitanga was sat at our marae Waipatu, 1892.

5 [Interpreter: This is my great-grandmother Akenehi...] All their wives were there at that time. They set up the Komiti Wāhine. So Akenehi is my great-grandmother and she married Henare Tomoana and they had – kia ora, just next one thank you.

10 Āe, koirā ko tētahi atu kuia ko Arahi Te Nahu nā Te Hapuku – Nā Te Hapuku and actually she was the first person really with Te Hapuku, just something that was happening in those times was that the chiefs were not having children and if they did they had one. It was part of the epidemics, pandemics you know in Aotearoa New Zealand and so they – yes.

15

So the men – and if they did have a child, they had one and it was a wāhine. And then the other thing was our nannies, our nannies were suffering with the whare tangata, miscarriages, our great-grandmother had about 11 or different stories, I'd say 11 to 13 miscarriages until our grandfather came along and that was Paraire Henare Tomoana. Āe. And I – kia ora, thank you, just keep running it through, thanks Tiana.

20

So, *Ko tēnei whakaahua nā* – the next speaker she's Rongomaiwahine so these are all her graphics of the kaupapa of Nā te Atua a Hine Ahu One. Āe. Kia ora.

25

[Interpreter: This picture are the graphics of the next speaker.]

That's the album cover of our album, *Black Katz* in 1990, Te Tiriti o Waitangi Tangata Whenua, is all – all indigenous people. You can see the African – got the African with Nelson Mandela and then the Makawe's the taura tangata. Āe.

30 Ko te kumara is on there. Kumara is like gold for us in Heretaunga. Āe. Kia ora, thank you.

So, this one is Hinētītama going to become Hinenuitepō. Āe. So, all of these. Yes. Kia ora. And this – this is actually taken at a wedding and you can see

that our nannies and the koroua used to haka together and they didn't have you know, rank in terms of lines you know like the army. You can see it there that's our – āe. The Donnelly wedding. Āe, that's our graphic for devolution which I'll talk about in a later slide. Yes. And all of these *whakaahua* are by
 5 Ngaromoana. [Interpreter: All of these pictures are by Ngaromoana.]

And then, so I want to in terms of the suffragette movement, I was concerned that the New Zealand Christian Temperance Union pulled together an ORT for our nannies to sign. It was about prohibition of tobacco, alcohol, which was
 10 their kaupapa but also, they added into it that they wanted our nannies to stop to sign they would not brand themselves with *kauae moko*. Koirā ko te wā. Āe. [Interpreter: The moko on the chin.]

I think I've got it all in now too. So, over the years Pākehā have introduced us
 15 to things like one year, one year, two-year, five year, ten years, twenty-five-year strategies. Well, in the Ruamano we came up with our own strategy. He moemoeā and it's a thousand-year strategy and it's based on how we as Māori work in generations and it's a natural – a tradition for us to go to, to put it to our own hangahanga, our own frameworks.

20

So we had a thousand-year strategy and it was about looking at the healing of the whare tangata. For us, the wāhine is a they key. You know. Without the whare tangata you got no whānau, no iwi. You know, āe. So, it takes time to heal and with Oranga Tamariki and what's ensued recently you know, it's the
 25 healing that counts. So, healing of the whare tangata over generations for carrying and birthing drug-free, alcohol-free healthy smiling, open, safe babies, tamariki, mokopuna, uri. Āe. So that we can still rebuild and revitalise our great nation.

30 *Nā reira, ka oti taku kōrero. Tēnā koutou, tēnā koutou, kia ora anō tātou katoa.*

WAIATA TAUTOKO (TŪTIRA MAI NGĀ IWI)

NGATAI HUATA:

Ko Ngaromoana Raureti.

WAIATA TAUTOKO

5 (14:05) NGAROMOANA RAURETI: (EVIDENCE)

Okay. *Kurahaupō, Tākitimu aku waka. Rongomaiwahine, Kahungunu aku iwi. Te Arapaikea te maunga tapu, Te Moananui-a-Kiwa te awa nui. Opoutama tāku papakāinga. A ū, a ū, a ū.* [Interpreter: She is reciting her pepeha.]

10 I just want to talk about really three things, Rongomaiwahine, Opoutama, and mahi toi. And sorry for the “ah, mmm”. “Ah” is I guess the satisfaction and “mmm” what’s coming. So, “ahh mmm”.

Rongomaiwahine, she’s our rangatira, our tapairu, our tohunga, our
15 decision-maker. She is the love that we hold deep within. She is our māmā, she is a hapūtanga which allows me to be here today. I come from Opoutama which is a little village on the Mahia Peninsula which is just below Gisborne and I go each morning down to the beach and sing to the sea. Opoutama is kind of like the ultimate wānanga. In simple terms it talks about the journey from here
20 to the stars. Ruawharo talked about seeing a lovely patupaiarehe dancing on the ocean and he wanted to create this magical stairway so she could return home each night. Well, us, we look out at sea and our poutama is the taiao, what’s under the sea, what’s in the sea, what’s on the shore in the new awa, in the village, in the ngahere, on the *puke*, in the clouds, to the *rangi’s*, to the
25 *kore’s* the *pō* and the *kore*. That is our poutama. [Interpreter: ...on the hill... to the heavens. That is our Poutama.]

The poutama with us as mana wahine is knowing yourself and filling yourself with love because that is what emanates out. So there is a love for our pēpēs,
30 there is a love for them as children, as young adults, as parents and as kuikui.

That poutama is a science. One of the beautiful things about being able to go on the beach is that our takutai, there are many wāhi tapu. There are many wahine wānanga.

One of them is called *Te Kauae a Uha* which talks about the contractions when you're giving birth. And so I take wahine midwives and we do that kōrero of what Ngatai talked about for women to look after women as we're bringing our
 5 new babies in.

There is another site next door to it which is called *Whare Kōhanga* and that talks about looking and teaching your babies.

10 There is another site called *Ngaha* which talks about a mother and child lost in childbirth. The grief in life. We don't know if it was the mother that went first and the child went, or whether it was the child and then the mother went. But it is a kōrero that is as important as it was then as it is now.

15 I take kohanga. Oh, yes, I took some of the kohanga mums to this site because they were doing PD: "Eh, what are you doing PD for," but as personal development. And they wanted to make these rāpaki. Rāpaki out of all the garments are the most humble ones. They are made for everyday use. Being Rongomaiwahine is making sure you have what you need. Not what you want,
 20 what you need. So these were made for on-the-go and they wanted to learn how to make one of these.

So we sat on the beach under the pine trees. We looked out at our kūtai rocks and unfortunately they were munted. Everybody decided that they want to be
 25 a hunter gatherer. Our whānau all want to come back and connect. I went out to our kuikui rocks. The rocks in front they are easy to get-to. Old people get to them. Yes, I'm quite secretive because I get the mussels and I put them in my bra so no one will see me and I will wait for people to go back into shore because I know that is what I have to do.

30

So anyway we have a rāhui on our kūtai. It is not the experience that we don't want to give anyone it is just the amount because our kūtai rocks serve the whole of the Wairoa area and there is a lot of love.

Okay. The thing with having a fresh kūtai (and this is the science thing) is that a fresh kūtai has all these juices in them and when you are hāpine of a flax magic occurs and what it does is exciting. So we talked about our role as kaitiaki of the sea of certain things.

5

At this particular area, which is in front of Blue Bay. There is our new awa, our stream. It was also teaching them about blessing our babies in that stream. In our village this river runs all the way through and many baptisms over the time have been done there from lots of different religions. It is like this, when you are doing your blessing for your child you smell the water, you see what is in the water, what is on the shoreline, you know what the moon is doing, what the tide is doing. These are really important mātauranga for our mums to teach their babies so the pristine value of that particular stream that comes through our village is huge.

10

15

Opoutama

You can go in the bush at Opoutama and you can see 2000 years ago how it looked like, the dry water falls and you can look out from this beach and see what it looks like now and it's beautiful. Even though so much has happened it's still beautiful and that is the mātauranga when we look out that we want to carry through. So these takutai in terms of Mana Wahine are huge.

20

Down the back I brought some rongoā from our ngahere and our sand/our one. Within that one for us are our tūpuna. They buried them. Opoutama has one of the biggest, longest urupā that go back to the Polynesian times. Our wāhine put their placenta, our whenua in there too. This particular site in front of Blue Bay has that and they practice it today because ko au te whenua ko te whenua ko au.

25

30 *Rocket Lab*

Okay, okay, rocket lab. So what I'm trying to say is that Te Matau-a-Maui when I look out at the sea *Te Matau-a-Maui*, te matau was the fishhook that was fashioned Murirangawhenua jaw te kauae raro all knowledge terrestrial so we teach that too from standing on the beach.

We are in an unusual position at this time because we have knowledge that takes us thousands and thousands of years back and what I'm wearing is uku. Uku, this can protect you when you go into the ngahere. It is like a cardigan
 5 but it is also a rongoā. They say bentonite and kaolin yes they are rongoā elements that they used in healing so it is also important for that. But our uku is very, very old.

I just want to add a kōrero that I saw recently about the aboriginal handprints
 10 that they go back to the climate change 42,000 years ago. We know that the kauri forest the science and the data that has been collected was that they collapsed or were part of that climate change, yes. So we know that this uku protected quite a few people to be able to stand here and survive.

15 So Rocket Lab again my fondest wish is that our Mana Wahine will go through to the future with all that we know of our ancient past as well as what is down the other end of the beach to the stars. That they remember wherever they go leave things how you found them. Leave this beautiful rock intact. Because wherever you go you know you can come home and it will be waiting for you
 20 and it will be beautiful and we will do the best to keep it that way.

The last part, we're done with the Rocket Lab, who I am Ngaromoana.

Ngaromoana

25 So I was named after Tom Raureti who was lost about three years before I was born. When we give names like Rongomaiwahine or any name, it's not about them alone, it is about the story and the values and the tikanga that carry through. He went to Passchendaele. Came back stone deaf, shell shocked but he lived to 70 because he rowed from Waikokopu to our island Waikawa
 30 where Ruawharo had his wānanga *Ngahere Mai Tawhiti*.

So I am named after him because he kept going. He saw some of the toughest things, but he was there for a lot of little children and he taught them songs, but how to be strong physically. When I stand here, I hear my whare tangata, and

I've had eight children. I've lost children too. They are my hapūtanga, and so with my name I know that hapūtangas in the thousand years there will be many. So I'm going to finish now. Is it finish? *Ka mutu taku kōrero.*

UNSPECIFIED SPEAKER: (14:20:47)

5 Ka pai. Mauri ora ki a koe. Ātaahua kē.

UNSPECIFIED SPEAKER: (14:20:49)

Beautiful kōrero.

WAIATA TAUTOKO

10 **NGATAI HUATA:**

And I would just like to introduce a very close friend, tuahine, tīta, āe and I've invited her to – nō Ngāi Tūhoe, but also Pāhauwera, Rarotonga, so āe, koirā.

(14:22) TEINA BOASA-DEAN: (MIHI, EVIDENCE)

15 *Nā taku poto. Kua pai? Taihoa, ko ngā mīhini a te Pākehā kē nā kei te whakararu i a au. A kia ora tātou. I te ora tīmatanga o te ao he wai, ko te wai ewe te ingoa ki ōku mātua tīpuna. Ka ahu mai taua wai rā in te hā nui o lo Matangaro, lo Roa, lo Te Urutapu, lo Taketake, ko lo Matua Kore, lo Ko Te Toi o ngā Rangī. Kātahi ko te mahara ko ōna whakahekeheke katoa.*

20 *Whai muri iho ko te rapunga me ōna whakaheke katoa. Ko te hauora me ōna whakaheke ko Te Kukune, ko Te Pupuke, ko Te Hihiri me ōna tātai whakaheke katoa, ka tau ki te wāhi e pihipihī mai nā, ko Te Pū, ko Te More, ko Te Weu, ko Te Aka, ko Te Rea, ko Te Wao Nui, ko Te Kune, ko Te Whē, ko Te Korekore, ko ngā pō, ko te ao, ko ngā aorangi, ā, kātahi ka puta ko Rangī rāua ko Papa.*

25

[Interpreter: Because of my tallness – no, shortness. This technology is causing me a little bit of concern. In the beginning was water and water came from the several lo generations. Then mahara and all of its dimensions. And rapunga and its dimensions. Kukune, Pupuke, Hihiri, through to Te Pū, Te More, Te Weu, Te Aka, Te Rea, Te Wao Nui, Te Kune, Te Whē, through to the realms of Te Kore, Te Pō and the heavens and then Rangī and Papa.]

30

Tēnā rā tātou katoa e te whare. Ko te Atua hei whakapiringa mō tāua te tangata, ko te ngākau iti i roto i te mataara tōna taonga whakarere ihotanga ki a tāua. E mihi ana ki ngā tohunga whakarite i a tātou i tēnei rā, ā, kua tau mai
 5 *ōku waewae ki runga i te whenua e mārama whānuitia ana huri noa i te motu ko te mana me te ihi o te Kīngitanga Māori tērā kua whakatauhia.*

[Interpreter: Greetings everyone. Just acknowledging her journey here today and all those who have contributed to that here in this world and the spiritual
 10 world.]

Titikaha nei te pou ki runga i ōna maunga, ki ōna ngahere, ka mutu ki tōna awa tipua e whakahiwa ake ai te kōrero, 'He piko, he taniwha, he piko, he taniwha'. Ko te tuku i te kupu kāmehameha ki runga i te Kīngi Māori me tōna makau
 15 *rangatira e noho mai nā i te ahurewa tapu o ōna mātua, o ōna tīpuna, arā me tā rāua whānau, otiia ko te Kāhui Ariki whānui tonu.*

[Interpreter: And I pay tribute to Waikato and all of its taonga that they have been guardian of over time. And of course to the Kīngitanga, the royal family.]
 20

E kīia ana te kōrero ko Tūrangawaewae mō te ao katoa. Nō reira me mihi atu ki ōna tīpuna whare. Ngā whare i puia ake i te whakaaro nui, haramai i Tikitiki-o-rangi. Karorī, karorā, kōrerotia mai nō Tuawhakarere. He whare puri taonga nō te ao kōhatu, he autaiā. Ka mutu, ka tika te kī he whare pai kē ake,
 25 *he whare arikinui, he whare nōhia e te tapu o tawhito. E kore e mutu te rere atu o te reo whakamihī ki te iwi o Waikato-Maniapoto me te waka o Tainui ki ngā mana whenua katoa o tēnā takiwā, o tēnā kāinga, o tēnā whaitua, ngā marae me ngā hapū katoa o konei. Ka tika anō hoki ko konei kē tēnei te huihuinga o te whare tangata, te whakakao mai o te uha i raro i te manaakitanga*
 30 *o te Arikinui ki runga i te whenua i nōhia ai ngā mana nui o te ao.*

[Interpreter: And reaffirm the statement that Tūrangawaewae is a marae for all. I think that was just paying tribute to the Kīngitanga and the families that have been associated with upholding those responsibilities and obligations and

acknowledging their sacredness. And to today, us having gathered for this special inquiry and how apt it is to be here where we had our first Queen of this land.]

5 *Arā kē tōku tipuna a Māhinārangi e noho tūtei mai nā mō tātou. Ko te whenua tēnei i turou hawaikitia te whakatapu i te Kuini Māori tuatahi o te ao a Arikinui a Te Atairangikaahu. Ko Terenga Teina Andrew tōku ingoa, he ingoa atu anō hoki tōku ko Tena Boasa-Dean, he ingoa tipuna nō tōku māmā nō Atiu, nō Mauke. Nō Tahitinui anō hoki taku pāpā, he Tūhoe/Kahungunu tōku whāea, ā,*
 10 *ko Tūhoe me Kahungunu ōku na iwi. Ko Te Urewera tōku kāinga noho i tēnei wā, tōku tūrangawaewae, ko Te Manawa o te Ika te ingoa ki wētahi. He Ngāti Toki tōku matua nō Tumu-te-Varovaro, the Cook Islands. Arā kē ngā moutere, ko Atiu Nui Maruarua, ko Enuamanu tana ingoa tūturu.*

15 [Interpreter: So coming back to this part of the world in which we had the first Māori Queen in the world. Again, it's very apt to be here and for this inquiry to be held at this marae. My mother is from Tūhoe. I currently live in Ruatāhuna. And my father is from Tumu-te-Varovaro, the Cook Islands.]

20 *Hei tīmatanga kōrero māku, amo ake ko ngā kupu a tētahi o waku koroua a Kupai McGarvey i te tau 1981. Ko Ranginui, ko Rangiroa, ko Rangipōuri, ko Rangipōtangotango, ko Rangiwātuma, ko Rangiwaharo, ko Rangiwakere. Ko Tahunuiorangi i a Tukutuku, i a Hekeheke. Ka moe Te Maunga i a Hinepūkohurangi ka puta ko Ngā Pōtiki. Taketake nō te Onetapu tērā taha ōku.*
 25 *Nō Ngā Pōtiki a Paewhiti ka moe i a Tamatea ki te Huatahi, ko te tamaiti tērā o Wairaka, ka puta ko Ueimua, ko Tānemoeahi, ko Uenukuraiiri me Tūhoe Pōtiki. Ko te taha tērā ki te waka o Mataatua.*

[Interpreter: And to begin I may recite something mentioned in 1981 by
 30 Kupai McGarvey. Teina had just recited key whakapapa of her Mataatua waka descent.]

E ngā mana, e ngā reo, e ngā reo o reiuru, te reo o rauriki, taitama wahine, taitama tāne, pakeke, kuia, koroua, tēnā koutou katoa. Tēnā koutou te honoa

mai o te kupu whakarewa i te hā o Hineahuone ki tōna taumata nui. Ko waku kōrero i tēnei rā hei tāpiritanga ki te poho o ngā whakairi kōrero a ngā wāhine kua oti te whakatakoto i te iho māneanea o te uha. Kia māwhitiwhiti ai ahau i ngā reo e rua, tō tauwi reo me tō te Māori e uru mai ai katoa ki roto i aku kōrero me ngā whakamārama. Kia ora tātou.

[Interpreter: I acknowledge all those that have presented as part of this inquiry, uplifting the significance of this inquiry, of this issue related to Māori women. I will speak both in Māori and English throughout my presentation.]

10

Purpose of my talk today. The main purpose of my contribution today is twofold. Firstly, it acknowledges that the position of wahine Māori inside their whānau, their hapū, iwi and hāpori context are diverse yet shared realities as Ngatai, Ngaromoana and I attempt to convey today. Our diversities locate us inside a repertoire of narratives specific to our various tribal and non-tribal lived experiences.

15

These narratives or stories although enormously diverse by nature are a detailed map showing our dynamic differences mediated by divinely inspired Māori concepts such as mauri, mana, tapu, and iho. And it will be these concepts I will focus on using a series of examples from a variety of Tūhoe experiences, story and insight.

20

Secondly, as only one Tūhoe woman resident in my ancestral homeland present today, I present a small snapshot of how important it is to be fully aware of one's self as an indigenous Māori woman supporting other Māori women. And how my Tūhoe experiences permit the seamless strategic and peaceful collaboration with other feminine energies. To uplift and maintain the mana, mauri, and tapu of the uha me tōna iho māneanea, the female essence.

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30

Despite saying this, it is with some measure of trepidation and angst that I approach the honour of being invited to provide support to the mana wāhine claim which traces its genesis back to the Māori female denizens of the heavens. And many great and mighty women present in our natural living world.

Unforgettable founders of wāhine Māori resurgences across the nation and the globe who have over time emerged through a special calling, agitators, political activists, mums, aunties, nannies, partners, lover, musicians, poets, historians, keepers or ancient wisdoms, tohunga, ruahine, gardeners, academics, tribal leaders, an endless array of roles and responsibilities. Many of these great wāhine have long departed this world whilst their proteges and the custodians of their long burning fires live on with a growing propensity and unyielding determination as we have witnessed over the weeks inside these hearings.

10

I refuse to make any attempt to name all of these once in a lifetime wāhine toa least I omit one name and that alone causes a travesty I may never recover from. Throughout my talk I have drawn on a number of sources for inspiration and reference. They start with all of the imperative tipuna whare of my ancestors, which carry the renown stories of our tipuna wāhine who transformed from human form into tipua for the continued protection of our people. I acknowledge with great humility the several uncles and koro who shaped the way I look at the sun and the Tūhoe nannies and koro who influenced the way I see the moon and the stars.

20

I will however signpost through the five decades of my own life that names of wāhine toa who became iconic through my childhood and into my young adulthood. It is undeniable that their influence has had an enduring impact on the manner in which I view the wider world today as a Tūhoe woman. All these wāhine were accompanied by scores of supporting activists in their time but clearly stood out and were or continue to remain outspoken. None other than Te Arikinui Te Atairangikaahu, Whina Cooper, Titewhai Harawira, Eva Rickard, Donna Awatere Huata, Ripeka Evans, Hilda Harawira, Ngahuia Awekotuku, Merata Mita, Dame Iritana Tāwhiwhirangi, Hinewirangi Kohu, Ngatai Huata, Huka Williams, Annette Sykes and more recently, Pania Newton.

30

Not forgetting that all of these women were flanked by many of our Māori men. There are multitudes that live and fight for the right of wāhine to be treated as human and then as rangatira in their everyday lives within the context of their

whānau, hapū, and iwi and diverse hāpori throughout Aotearoa. It is an endless struggle passed from generation to generation with a deep respect I acknowledge each and every one uniquely and all of them collectively. It goes without saying that each wāhine in this room is courageous, is visionary and such an exquisitely elevated example of mana, ihi, wehi, and wana.

In terms of this forum as a Waitangi Tribunal court, a large portion of my trepidation is anchored in what Ani Mikaere terms as being caught in the contradictions of a colonised reality. Where inside this court I am confronted with sharing knowledge with my perpetrator, the Crown and its representative agents, as a wāhine so they are then able to use to information to adjudicate the validity of our claim against them. Conscious that I have, I have had to apply to be eligible for the opportunity to be heard. My mana wāhine conscious tells me this is tantamount to a car-thief sitting in a jury service for his own car theft.

The other perturbing reality is that the audacious oral traditional research I place before the panel, although prepared as tūāpapa information to support this claim, belongs to the mokopuna of my tribe and the mokopuna of all of Māoridom. It would normally be confined to the precincts of that private space. The ultimate purpose being for them, being for them, ngā mokopuna. However, the precincts of the private – however, the process is the only forum available to hear and attend to such claims for a chance to redress from the perpetrator. On the basis of this insight I posit only select information and move into the things I have to say satisfied that the real worth of such a process is the healing and post claim development potential that await Māori women, their whānau, their communities following on from these hearings.

Mana wāhine. As I cast my eye across the Wai 2700 Tūāpapa guidelines several key pātai arise from within the vast series of questions. So, I have selected what I believe to be the quintessential ones because they speak directly to the knuckle of the kaupapa of mana wāhine. These pātai are,

1. What is mana wāhine and where does it emanate from?
2. What is the mana of wāhine Māori in Māori society today?

3. How is it relevant to a Tūhoe woman pre-European and post-European contact?

And lastly, what have been the impacts and effects of colonial disruption to mana wāhine memory, mana wāhine expression, mana wāhine action, and therefore, visibility and legitimacy of mana wāhine in the present day?

I might be able to answer only two of those in this space.

Hei whakautu i te pātai tuatahi nā i takea mai te mana o te wāhine mai i hea? I te ora tīmatanga o te ao he wai ko te wai ewe te ingoa, ka ahū mai taua wai i te hā nui ō Io-Mata-Ngaro kua mutu. Kātahi ko te mahara ko ōna whakaheke katoa. Muri – whai muri iho ko te rapunga ko te whakaheke katoa, ko te hauora me wana whakaheke katoa: kukune, pupuke, hihiri me ōna tātai whakaheke katoa. Ka ahū mai te pū, te more, te weu, te aka, i te rea, te wā nui, te kune, te whē i te korekore, i ngā po i ngā ao. Kātahi ka tau atu kia Rangī rāua ko Papa.

[Interpreter: So in answering the first question, where did mana wāhine come from? As she recited in the start, it came from water to Io and then mahara and the many realms as well as rapunga, kukune, pupuke, te hihiri and she is reciting now through to Rangī and Papa.]

At the conclusion of this illustrious and sacred lineage is encompassed the divine female line of origin. Because she is humanity. The origin of humanity is born into being. In the last line of this whakapapa it is only at this point that the world of physicality becomes apparent with Rangī and Papa. Notable is the fact that humanity is positioned as the teina to all other living entities.

Ko te kitakita o te moroiti ko te pīpī teri o te manu, ko te tio wēnei o te kararehe i Te Wao Tapu Nui a Tāne rāua ko Hine Waoriki. Kua ketekete a pakekē, a tohorā i te moana māhora nui, ā, kua tae tōna reo ki takutai moana. Koiraka o tātou tuākana tō te tangata. [Interpreter: Just identifying that the environment is senior to humanity.]

The point relating to mana wāhine here is firstly mauri. Mauri has been described by my elders in many ways but more particularly as a sense of purpose – a divinely inspired purpose. It is something that provides a sense of self-awareness and collective identity.

5

It possesses intangible qualities that are often felt but not seen. Qualities that are frequently described as generating *ihi* to be awe-inspired, *wehi* to experience the thrill of life, and *wana* being intimate by life itself, which means to be in love with life.

10

Someone who is said to be walking in the fullness of mauri is said to be fully aware of a divine influence with a *hinengaro*, *ngākau*, *wairua*, and *tinana* are in balance. [Interpreter: ...where the mind, the heart, the soul, the body are in balance.]

15

In other words, in a state of mauri ora. The heartbeat of the balance between *hinengaro*, *tinana*, *wairua* between all these areas is called *wairua*. So it is hardly surprising to me when I hear my 80-year-old native speaking mother use expressions such as: “*Āe, i mauri tau ana tēnā tangata, ā tau ana te wairua.*”

20

[Interpreter: “Oh, that person is well-balanced and their spirit as well”.] To first express that she senses that person is aware of something greater than themselves and the stillness of their heart, mind, soul and body in unison with one another emanates are peaceful *wairua*.

25

Non-human from such as insects, birds, rivers, forests also possess mauri in balance with nature. It can be argued that they sense this divinity and closeness to *atua* or to the divine space more than the human species because the natural environment is their permanent *kāinga* where the living spirit of *Io* is ever present. [Interpreter: ...home...] *Mana atua mana tangata.*

30

According to the stories of my ancestors, Tāwhaki is the name progenitor who launched into the great descent into the heavens in pursuit of the elusive baskets of knowledge. Following the fatal fall of his younger brother Kārihi from

the vines leading to the heavens, Tāwhaki took his brother's eyes and provided them to their grandmother Whaitiri.

5 Despite the fact that eyes were not essential in respect of Whaitiri's ability to foresee the success or failure of Tāwhaki's efforts, such was the respect he had for the critical guidance his grandmother provided him to complete a life threatening yet immortalising deed. Tāwhaki's challenge to raise from the earth and soil the female element had initially alluded him.

10 As in the case of Tāne-nui-ā-Rangi, as I recount the general outline of the narrative concerned with bringing to life Hineahuone (also later known as Hinehauone), I will emphasise the junctures where mana, mauri, tapu and iho are evidenced, since these appear to be the main inquiry foci for these tūāpapa hearings.

15

In her 2004 doctoral thesis entitled *He Tānga Ngutu, He Tūhoetanga Te Mana Motuhake o te Tā Moko Wāhine*, Dr Rawinia Higgins, speaks of the point at which te tangata te atua come together, join and meet. She recites the endeavour of Tāne-nui-ā-Rangi who relentlessly searches the female essence from which to create the first human being.

20

She explains that Tāne approached te puke nui o Te One-i-Kurawaka uplifted clay from his mother and sands from Te Pukenui to fashion the first wahine. Determined to find the *uha*, he thrust his penis into all parts of her body in search of the *uha*, and when he finally found it, this became the place from which all humanity was born.

25

In support of Higgins analysis, the first wahine was shaped with the soils of Papatūānuku and then implanted with the *tātea wai ora o Tāne*. She became the first life principle of te tangata being joined to te ira atua. Thus, imbuing Hineahuone with mauri from the gods.

30

Expanding on this, the various components of her body were obtained from Tāne's ancestresses Mauhi, Whete, Tauakitemarangai and Punaweko. From

each of these formidable tīpuna, all being sisters of Papatūānuku, Tāne (or Tāwhaki in my case) obtained the reproductive organs of the female he would eventually create from the soil. Mauhi gifted the raho. Yes, females had raho. While Whete provided the timutimu, which is an old ancient word for vagina.

5 Tauakitemarangai gifted the paraheka, which is the pubic mound. Punaweko gifted the huruhuru, which the pubic hair.

To add Higgins recall of the creation story of Hineahuone, Rehua and Io as the most senior of all the *atua* performed the most crucial parts of the creation.

10 Together they infused her lungs with the breath of life and proceeded to channel a separate stream of breath upwardly into her nostrils. From this act she not only sneezed forth for the first time known as ‘*Tiheī mauri ora*’, but Io then positioned her *manawa* (or her heart) and her *ate* (her liver) just before instilling her final gifts, that of the living spirit and her conscience. She was now known
15 as Hineahuone. It becomes plain and clear that many from the pantheon of Māori *atua* rendered Hineahuone extremely tapu possessing a mauri by virtue of the contributions to her as *atua*.

My koroua Paruru Ripaki and recently Peho Korotau Tamihana shared with me
20 that the name given to the breath inflating her lungs was *te ō* and the hauora expounded into her nostrils was referred to as *te ā*. *Te ō me te ā*. These two koroua in particular would constantly gest and probe me with pātai like: “I te mōhio anō koe ki tērā?” Shyly I would reply: “You know I don’t koro, but I do know of the ō and the ā categories mō te reo.”

25

My Koro Peho would then ask: “Nā wai koe i ako ki tēnā?” I would respond: “Nā Papa Tīmoti Karetu rāua ko Te Wharehuia Milroy.” In loving gest my Uncle Peho would giggle and say: “A, *kāre he mōhio o wēnā*.” [Interpreter: “Those two don’t know”.]

30

Consequently, at least two mokopuna in our valley, the valley I live in, are named Te ā. These children are born after their mothers’ experienced the multiple loss of babies prior to their successful birth.

Koro Paora Kruger was responsible for pointing out that our reo itself was atua sanctified since *te ā me te ō* were hidden in plain sight in our language. Such examples of *te ō* in words like Ōnukurangi, Ōrokohanga, Ōparamanawa, Ōtaurikura, Ōtāneuri and the list goes on. *Te ā* can be found in words like
 5 moemoeā, wawatā, rongoā and so forth.

My interpretation of this from a wahine point of view is that the sacred breath of life gifted by Io to Hinehauone is the same breath that gives life to *te reo* Māori. Therefore, *te reo* Māori is a language sanctified by Io, by the gods.

10

Tāwhaki's provision of his brother's eyes to his grandmother and Rehua and Io's gifting of the first living spirit and conscious to the first wahine are all ritual ceremonies honouring the divine and mana enhanced status of wahine Māori. Even beyond these extraordinary deeds, the mauri, mana, tapu and iho of
 15 wahine Māori is recorded in phenomenal and epic proportions throughout time and in numerous instances across our *pūrākau*, *whakapapa*, *pū kōrero*, *mōteatea*, *karanga*, *whaikōrero*, *takutaku*, *iriiri*, *tohi*, *hītori* and so on. [Interpreter: She is mentioning different taonga or vessels in which information was carried as in prayers, chants, songs et cetera.]

20

I take a little time to raise some of the popularised *pūrākau* with Tūhoe reclamation of what we believe to be the finer points of colonial disruption to these stories. I do this in a relentless effort to retrieve pristine Māori philosophy and understandings of our own stories located inside our theories and our
 25 schools of thought.

30

It realigns fundamental representations of wahine power and authority roles and responsibilities in these century old narratives which have been ratified through white middle class patriarchal lens in New Zealand schools for the past
 30 200 years.

Let's start with *Maui-tikitiki-a-Taranga*

Maui who fished up Aotearoa, a nice easy narrative, immediately subtracted from this story is his mother who we never hear of. His mother Irawhaki was in

fact the main advisor and technical strategist that informed all of Maui's great deeds, not unlike Papatūānuku who directed and provided the GPS data to Tāne, in my case Tāwhaki. Without these essential tools and pinpoint sharp advice it is feasible that we may not have had Aotearoa at all or a wahine at all
 5 for that matter. Deeply limited and restricted is any mention of Murirangawhenua's critical contribution to Maui, but for having provisioned him with her jawbone. Absolutely no attention is given to the fact that the kuia Murirangawhenua had performed several years of takutaku, karakia, pure and kaioraora in her own right, articulated through her lower jaw. The kauaeraro,
 10 being the lower jaw of the jaw, representing all things terrestrial pertaining to land, waterways, migration, people and their histories.

Maui capturing the sun again, one is motivated to ask whose jawbone made this possible in the first place. Added to this the taura that held Tamanuiterā in
 15 place for a chastising was made by the entire village, but the secret weave that would hold obstinate sun in its place is called Te Tūmatakōkiri or Te Tūmatakahuki. This special weave can only be found within the house of Hineteiwaiwa.

20 Iho. Te Whare tangata, te āhuru mōwai. The art of tāngaengae is where we poignantly experience one of the most impacting meanings of iho. Other than the kupu carrying the same or similar meanings across Te Moana Nui a Kiwa, sometimes pronounced lo, it is the inseparable connection between the physical and spiritual dimensions. As a tapuhi myself who assists to support
 25 the traditional birthing rituals of our babies in Te Urewera, the sacred ritual of tāngaengae has taught me innumerable learnings. One of those is that the birthing right to pre-birth and then post-death is a ceremony anchored by the Iho Matua gifted pre-birth. The principal parts of the newborn's growth and the mother's care is enshrined with ritual chant executed by the senior tapuhi, a
 30 female midwife. Some of these I have witnesses during the birthing and naming rights recently i te kāinga. One of them is called te whakapiki whenua, the other one is called te tono tamariki, the third one is called te ohorangi, the fourth is called te *tapa ingoa*, the fifth is called *te whakamau tapu*, the next is called *te takarapine*, the last one is called *te whakawhetū*. [Interpreter: She just said I

advise on a number of rituals and that the tāngaengae resource were relevant to performing a ritual blessing for strength and associated with ritual of cutting the umbilical cord.]

5 I'd like to exit and conclude my talk with you this afternoon by reciting and turning to my own *tipuna whare a Kuramihirangi hei kupu whakakapi māku. Ka hiki whakarunga atu taku titiro ki te waharoa o tōku marae, arā kē a Hinepūkohurangi e iri mai nā. Ko Hinetekohurau, ko Hineraukohu anō hoki ōna ingoa.* [Interpreter: And conclusion, I reflect on my marae, Hinepūkohurangi.]

10

As atua and the possessor of the Whaitarapī a Hinepūkohurangi, she is the life inducer and the mother of Te Urewera and a key support to the primordial mother Papatūānukunuku. Hinepūkohurangi. The lyrical composer of the beautiful Māori ballad He Tainui, the first line being '*Ko te aroha anō he wai*',
15 *Te Wharehuia Milroy. Ko te kohu he wai, nō reira ko te aroha anō ko te kohu.*

20

Just below Hinepūkohurangi on our waharoa is carved a single and large human-sized outstanding figure in the form of Tūhoe Pōtiki. This part of the *waharoa* was advised by the expert weavers of my hapū, ngā kuia tohunga ki
20 te rāranga i te harakeke, and that particular part. [Interpreter: ...gateway...]

25

And the particular part I wish to bring emphasis to is the ure or the penis of Tūhoe Pōtiki standing upright and permanently erect. It was advised by our weavers, our highly esteemed kuia, that the penis should be stood erect and be carved in that way and the *tātua* that would hold the penis in place was to
25 be carved as if it was made of harakeke. The *tātua* is extended right around the body of Tūhoe Pōtiki and his penis. [Interpreter: The belt...]

30

The explanation given by the kuia first was that the harakeke holding the penis erect symbolises uninterrupted generations in perpetuity. The harakeke itself revered that *Te Whare Porahau o Hineteiwaiwa* was the life giver, she was the
30 inducer of all life and originating from the whenua and the rangi. [Interpreter: The Weaving House of Hineteiwaiwa.]

Nō reira tātou katoa, me mutu atu waku kōrero i konā, kei te karanga, kei te rongo katoa atu au i te wairua o te whare o te ora, nō reira ka mutu atu waku

kōrero i konā, tēnā koutou, tēnā rawa atu tātou katoa. [Interpreter: Here I must conclude my presentation. I thank you all for listening. I can hear the call of the dining room and the aroma coming from that area.]

UNSPECIFIED SPEAKER: (14:55:38)

- 5 A lot of our mahi over the years has always been looking at future generations mō ngā tamāhine rangatira, mo ngā mokopuna, uri, koirā. So āe, ko te aroha wai rā anō nō Whāngārā, Huia, she was one of our rangatahi way back in the 80s and she wrote this waiata and we're going to do – yes.

WAIATA TAUTOKO

10 **TEINA BOASA-DEAN:**

Nō reira tēnā koutou, tēnā koutou, tēnā tātou katoa. Ka huri.

JUDGE REEVES:

- 15 *Tēnā koutou. Ngā mihi ki a koutou mō te whakaaro tino rongonui ki a mātou i tēnei wā.* [Interpreter: Thank you all for all of your performance and your presentation of kōrero it was very significant today.]

- So I just want to acknowledge and thank you for the presentation that you have given to us this afternoon. There was so much in it that it is really hard to reflect on it. It is going to take some time just to reflect on what you have presented to us today and the various ways in which you have presented it to us through song, through kōrero, through your actions. It was really a fabulous way to finish our hearing this week and, you know, we have had a tremendous week. We have heard from many wahine, their stories. We have heard personal stories, we have heard some of the, you know, the deep thinking around these issues that we have to consider as well, a real range of information, and you know, I feel sorry that at different points, you know, I feel like we have had to sort of push through the timetable and not have had time to sit and kōrero and dialogue with the various witnesses concerning what you have had to tell us but what we are going to do is we are going to go away and consider particularly
- 20
- 25

the material that we have not had an opportunity to give some questions around and we will be putting some questions to witnesses in writing.

5 So, once again, thank you so much for that presentation but really this is a thank
you to everybody who has participated in this hearing. Many are not here, many
have left because of other commitments no doubt but it is very much
appreciated. So in a moment we are going to be adjourning this hearing and
moving to the whare kai for our hākari but I just want to I guess address the
10 lawyers to say that the next step from our perspective is that we will be – we
will issue some directions, post-hearings directions in the next couple of weeks.
There will be – I think we are going to need to compile a schedule of those
witnesses that we are going to need to put questions to. That is going to be a
bit of an exercise for us because it ended up being quite a few witnesses that
written questions are going to need to be considered for.

15

But the matter which will next need to be considered are the arrangements for
the next hearing, hearing week 3 which is to be in Whangarei in July. I believe
there is some dates. I cannot off the top of my head recall what they are. I
think we may even have confirmed a venue so I think it is likely to be
20 Terenga Paraoa Marae in Whangārei. So, that information, we will disseminate
that shortly. Are there any matters that counsel wishes to raise before we
adjourn?

TANIA TE WHENUA:

25 Yes, Ma'am. Just one small matter from me. This morning my witness,
Paula Ormsby, had on the PowerPoint her whakapapa. Whakapapa came
directly from page 1 of the speaking notes which have been filed. I'd just like
to seek clarification, Ma'am, to be excused from having to file the presentation
as it was. It's already in the speaking notes.

JUDGE REEVES:

30 All right. Okay. Thank you.

TANIA TE WHENUA:

Thank you.

JUDGE REEVES:

Now, what would be in terms of the last presentation, it would be very useful for us to be able to have the written notes from that last part of the presentation.

- 5 Now, we do have – I do not know what kōrero you have had with your lawyers about it but we do have confidentiality procedures in the Tribunal if there are categories of information that you do not want disseminated or you do not want to go on the record, we can accommodate those wishes and concerns. However, we had a livestream going then so you have beamed to the nation.
- 10 So, that might be yes, okay.

- I think that is about all of the matters in terms of the business end of the hearing that I can think of. I will just check with my panel. Okay. So, I am now going to adjourn the hearing. There will be now, we are going to close our hearing
- 15 with karakia and kei a koe.

HAKA (KA MATE KA MATE)

KARAKIA WHAKAMUTUNGA (KOROUA)

- 20 **HEARING ADJOURNS: 3.07 PM**