

**WAI 2700 – MANA WAHINE  
TŪĀPAPA HEARING WEEK 3  
HELD AT TERENGA PARĀOA MARAE, WHANGAREI  
MONDAY 12 JULY 2021**

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

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Azania Wātene  
Eve Rongo  
Tara Hauraki  
Gordan Chan  
Tumanako Silveira  
Chris Beaumont  
Moana Sinclair  
Caylee Woods

**Interpreter:** Dr Petina Winiata

**Witnesses:** **Day 1 - Monday 12 July 2021**  
Pierre Lyndon  
Hūhana Lyndon  
Hana Maxwell  
Nicki Wakefield  
Associate Professor Ella Yvette Henry  
Rereata Makiha  
Patricia Jane Tauroa

**Day 2 - Tuesday 13 July 2021**

Materangatira Lily Porter  
Jessica Williams  
Violet Walker  
Bryce Peda-Smith  
Samuel Hudson  
Robyn York  
Dr Ngahuia Murphy

**Day 3 - Wednesday 14 July 2021**

Hirini Henare  
Moe Milne  
Wikitoria Makiha  
Heeni Brown  
Rukuwai Allen  
Ani Kaaro Harawira  
Hilda Harawira-Halkyard  
Ipu Tito Absolum  
Heeni Hoterene

**Day 4 - Thursday 15 July 2021**

Rīhari Dargaville  
Awhirangi Lawrence  
Ruiha Louisa Te Materoa Collier  
Jane Ruka  
Te Miringa Huriwai  
Rhonda Aorangi Kawiti  
Aorangi Kawiti  
Titewhai Harawira  
Hema Wihongi  
Mere Mangu  
Hilda Harawira-Halkyard

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**HEARING COMMENCES ON MONDAY 12 JULY 2021 AT 10.04 AM****(AUDIO BEGINS 10:04:52)****(10:04) JUDGE REEVES:**

...i ēnā kōrero me ngā whakaaro o ngā wāhine me ngā whānau i tautoko ngā  
 5 *kaikerēme. Nō reira tēnā koutou katoa, tēnā, kei te mihi, kei te mihi, kei te mihi.*  
*Ko te mea tuatahi kei a koe. [Interpreter: ...be establishing he whāriki takapou*  
 to allow for a wider catch of evidence during the course of this week. Greetings  
 to you all. Firstly, to our home people –]

**(10:05) TITEWHAI HARAWIRA:**

10 *Āe tēnā rā koutou, tēnā koutou ngā wāhine, ngā tāne, kua tae mai nei ki tēnei*  
 whare i tēnei rā. *Tēnā koutou, tēnā koutou, tēnā koutou katoa. [Interpreter:*  
*Nil]*

Kia ora Judge, I just would like to ask if it's possible for me to give my evidence  
 15 and submissions on Thursday and carry on with the closing ceremony on Friday  
 because I've been asked if I would with Mere Mangu do that closing ceremony  
 for us as Māori women. Kia ora.

**JUDGE REEVES:**

Kia ora e te Kuia, just in response to that, I see that you are in the timetable to  
 20 address us on Friday, do I understand that you would prefer to do that on  
 Thursday, is that what are you asking?

**TITEWHAI HARAWIRA:**

Yes.

**JUDGE REEVES:**

25 Yes, okay, well we will have some kōrero and see if we can get that organised.  
 If you wish – if you prefer to speak on Thursday, we will do our best to make  
 that work, okay, kia ora.



**TITEWHAI HARAWIRA:**

Kia ora. Thank you, Judge.

**JUDGE REEVES:**

- 5 Ko te mea tuarua, I am going to take appearances now from counsel who are appearing and I am going to take appearances using Appendix B and in that order. So, first of all we have Loader Legal.

**(10:07) BROOKE LOADER: (APPEARANCES)**

- 10 *Kia ora tātou katoa. Tuatahi ki te haukāinga o te rohe, te taumata to e whenua, kei te mihi ki a koutou nā tō manaakitanga ki a tātou katoa. Huri ana ki te Tēpu o ngā rangatira, kei a koutou te whakaaro whānui nō te tikanga ki te ture nō te hītori ki te reo, e mihi ana ki a koutou. Ki te rōpū nui kei konei kei te mihi, kei te mihi. Tēnā e te Kaiwhakawā, ko Loader tōku ingoa. He māngai māua o ēnei kerēme Wai 2717, Jade Kake, Wai 2855 Hana Maxwell, Wai 2884*
- 15 *Christy Henare, me Wai 2917 Huhana Linden.* [Interpreter: Good morning everyone. Firstly to the people of this area, thank you very much for your hospitality. Continue on to the panel, the Tribunal, deferring onto his matter, greetings, to the assembly greetings to you all. To the Judge, tēnā koe, I represent Loader Legal.]

20

And I also have instructions from Hockly Legal, Cameron Hockly. *Ngā mihi ki a koutou.* [Interpreter: Thank you all.]

**(10:08) NATALIE COATES: (APPEARANCES)**

- 25 *Tēnā koutou katoa, he mihi tēnei ki ngā mema o te Rōpū Whakamana i te Tiriti, ki ngā tangata whenua o te rohe, ā ki a tātou katoa. Ko Ms Coates tēnei, ko Ms Hauraki hoki ā ko māua ngā mema o ngā māngai o te kerēme Wai 381 Wai 2260 hoki. Kia ora koutou.* [Interpreter: Greetings everybody I wish to extend my greeting to the members of the panel of the Tribunal and everybody

else assembled. We are representing claimants Wai 381 and 2260 from Kāhui Legal.]

**(10:09) CAYLEE WOOD: (APPEARANCES)**

*Tēnā koe Kaiwhakawā, tēnā koutou.* [Interpreter: Greetings Judge, greetings everybody.] May it please the Tribunal, counsel's name is Ms Wood from Mahony Lawyers appearing today on behalf of Wai 58 a claim by Patricia Jane Toroa and Robert Elizabeth Moana Toroa on behalf of Ngā Hapū o Whangaroa. And Wai 1661 a claim by Moananui a Kiwi Wood, Waitangi Wood and Terri Smith on behalf of themselves and the descendants of Ngāti ki Whangaroa. Wai 972 a claim by Edward Penetito and others on behalf of themselves, the Kauwhata Treaty Claims Committee, Te Marae Committee of Kauwhata Trust, and Ngā Uri Tangata o Ngāti Kauwhata. And Wai 2389 a claim by **(Māori 10:09:58)** on behalf of themselves and Ngāti Ruamāhoe. And Wai 2922 a claim by Manu Te Whata and Paora Te Whata on behalf of themselves and wāhine Māori. Kia ora.

1010

**(10:10) STEPHANIE ROUGHTON: (APPEARANCE)**

*Ko tēnei te mihi ki a koe e te Kaiwhakawā, tēnā koe. Kei te mihi hoki ki ngā mema o Te Taraipiunara o Waitangi, tēnā koutou katoa. Ka huri ki te rōpu, ngā rōia o ngā rōia, tēnā koutou huri noa ki te whare, tēnā koutou katoa.* [Interpreter: This is my greetings to you the Judge and also to the members of the Tribunal of Waitangi, greetings to you all and I turn to rōpu, the group of lawyers assembled and everybody else in the house. Good morning and greetings.]

May it please the Tribunal, counsel's name is Roughton and I am appearing with my learned friend Mr Chang on behalf of Wai 1968, that's a claim by Rueben Taipari Porter on behalf of the descendants of Materangatira,

Lilly Tūwairua Porter and Herepeti Poata and Whānau Pani. Wai 2838, a claim by Michael Williams and Jessica Williams on behalf of Ngāi Tūpango and particularly the wahine of Ngāi Tūpango and of Māori wahine survivors of family violence. Wai 2377, a claim by Bryce Pera Smith, Mark Renata Smith and  
 5 Russel Owen Smith on behalf of the wahine o te – Ngāti Pākihi and Wai 2382, a claim by Violet Walker on behalf of Te Whānau Ora Te Roa and on behalf of Ngāti Uru and Te Tahawai, tēnā koe.

**(10:11) KALEI DELAMEWRE-RIRINUI: (APPEARANCE)**

*Tēnā tātou e te whare, e tuku atu i ngā mihi ki te hau kāinga, ki te hau kāinga o*  
 10 *tēnei wāhi, tēnā koutou katoa. E tika ana hoki nga mihi ki a koutou, ngā mema*  
*ō Te Rōpu Whakamana i te Tiriti, tēnā koutou katoa. Otirā, tātou kua*  
*whakarauika mai nei i raro i tēnei whare, tēnā tātou katoa. [Interpreter:*  
 Greetings everybody. Firstly, to the hosts of this area, for your hospitality, tēnā  
 koutou. To the members of the panel, greetings also to you and everybody else  
 15 who's assembled today in this house, greetings.]

May it please the Tribunal, counsel's name is Ms Delamere-Ririnui and I appear on behalf of Annette Sykes and co. and we represent a number of parties in this Inquiry. Wai 381 on behalf of Donna Awatere Huata. Wai 345 on behalf of  
 20 Ngāti Manu. Wai 2933 on behalf of Hinerangi Puru Cooper. Wai 2872, a claim on behalf of Dr Leonie Pihama, Mereana Pitman, Hilda Harawira-Halkyard, Ani Mikaere, Angeline Greensill and Te Ringahuia Hata. Wai 1885, the Māori Women's Refuge. Wai 2807, Te Rūnanga o Kirikiriroa. Wai 2728, a claim by Sharon Campbell rāua ko Mania Campbell. Wai 2494, a claim by  
 25 Donna Awatere Huata. Wai 125, a claim by Tainui o Tainui. Wai 558, Ngāti Ira o Waioeka. Wai 2874, a claim to do with the Mana Wahine and women in gangs and Wai 2713, a claim by Māori nurses. Unfortunately, Ms Sykes was unable to attend today but my friend, Mr Silveira will be in attendance tomorrow.

**(10:13) JESSIA HITA: (APPEARANCE)**

*Tēnā koe e te Kaiwhakawā. Otirā, ki a koutou Te Rōpu Whakamana i te Tiriti, he mihi uruhau ki a tātou katoa, kua tae mai ki tēnei kaupapa whakahirahira. Your Honour, ko Ms Hita tōku ingoa. Kei konei māua ko Ms Rolleston e*  
 5 *whakakanohi ana i ngā kerēme e toru. Ko te tuatahi, ko Ngāti Hine, ko Wai 682 tērā. E tukuna ana ngā kōrero a Whaea Milne a te Wenerei. Ko te kerēme tuarua, he kerēme nā Te Kapotai, ko Wai 1464 tērā me te kerēme whakamutunga nō Ngāi Te Rangī, Wai 3028. Nā reira tēnei te mihi ki a koutou katoa. [Interpreter: Greetings Judge. Greetings also to you the members of*  
 10 *the panel of the Tribunal. I'm Ms Hita and Ms Rolleston beside me representing three claimants in Wai 682. Wednesday we'll see a presentation. 1464 as well and if Ngāi Te Rangī 0328.]*

**(10:14) AROHA HEREWINI: (APPEARANCE)**

*Tēnā koe e te Kaiwhakawā, otirā ki te tēpu e noho mai nā, e rere kaupapa ana*  
 15 *ngā mihi ki a koutou katoa. Ki te hau kāinga, ki ngā pari kārangaranga katoa, tēnei te mihi ki a koutou katoa. Tēnā koe Ma'am, counsel's name is Ms Herewini appearing on behalf of Wai 3003, he kerēme nā Rukuwai Allen, Hinewai Pomare, Pikihuia Pomare me Heeni Brown. [Interpreter: Greetings Judge and to the panel, greetings to you all. To our hosts, greetings to you all.*  
 20 *Tēnā koe Ma'am, counsel's name is Ms Herewini appearing on behalf of Wai 3003, he kerēme ngā Rukuwai Allan, Hinewai Pōmare, Pikihuia Pōmare me Hemi Brown.]*

And if I can just indicate Ma'am that Ms Thomas in another fixture in  
 25 Environment Court but will be here on Wednesday. Tēnā koutou.

**(10:15) SAMUEL HUDSON: (APPEARANCE)**

Tēnā koutou katoa, may it please the Tribunal, counsel's name is Mr Hudson on behalf of Phoenix Law. Ms Mason would like to apologise that she cannot be here today, however, she will be in attendance later in the hearing week.  
 30 We appear on behalf of a number of claimants in this inquiry, these are listed

in document Wai 2700, #3.1.275(a) and also Wai number 1940 a claim by Jane Mahingarangi Ruka, Te Karoko on behalf of the grandmother counsel of the Waitaha Nation including the three hapū of Ngāti Kurawaka, Ngāti Rākaiwaka and Ngāti Pākauwaka, thank you.

5 **(10:16) TAVAKE AFEAKI: (APPEARANCE)**

*Tēnā koe e te rangatira, huri noa to tātou whare, huri noa Te Parawhau, Ngāti Kau o Torongare koutou katoa, tēnā koutou. Ko Afeaki tēnei e karanga atu ki Te Rōpū Whakamana i te Tiriti mō Wai 700, ko Te Hikutū tēnā o Hokianga me Wai 2778 ko Tracy (Māori 10:16:54), mai W[h]anganui. Nō reira tēnā*  
 10 *kōtou.* [Interpreter: Greetings Judge and the hosts. This is Afeaki representing different claims to the Tribunal, as she has mentioned – as he has mentioned.]

**(10:17) AMY CHESTNUTT: (APPEARANCE)**

*Tēnā koe e te Kaiwhakawā otirā tēnā koutou ngā Mema o Te Rōpū Whakamana i te Tiriti o Waitangi.* [Interpreter: Greetings Judge and  
 15 the members of the Panel from the Waitangi Tribunal.] Counsel's name is Ms Chestnutt and I appear with my friend Mr Castle on behalf of Wai 381, Dame Aroha Reriti Crofts on behalf of the Māori Women's Welfare League and Wai 745 and 1308 on behalf of Patuharakeke, tēnā koutou.

**(10:17) HINERAU RAMEKA: (APPEARANCE)**

20 *Tēnā koe te Kaiwhakawā, otirā ki a koe e te matua e ārahi i a mātou i runga te tika, me te pono i tēnei ata, tēnei ka mihi. Otirā ki te haukāinga kua karanga nei i a mātou, whakatau nei i a mātou i tēnei ata, tēnei ka mihi hoki ki a koutou. Ki a koe te Kaiwhakawā me koutou ngā rangatira o te Tēpu rā, tēnei ka mihi hoki. Ngā hoa mahi me ngā kaikerēme, tēnei te mihi atu ki a koutou hoki.*  
 25 [Interpreter: Greetings Judge and to our elders that led us on to the marae this morning. To the host that received us extending my thanks, my gratitude to you, and to all the claimants and those represented, greetings.]

Counsel's name is Ms Rāmeke, Ma'am, and Ms Ngapo is also observing through the live late Ma'am, she's apologised she's unable to attend to the hearing this week, so it'll be just me present, and we appear Ma'am for Wai 2820 and that is the claim by Ms Ngatai Huata, tēnā koe.

5 **(10:18) JESIL CAJES: (APPEARANCE)**

*Tēnā kōtou e ngā rangatira o te Tēpu, e ngā kaikerēme, e hoa mā, tēnā kōtou. E tū ana au mō te Kaunihera Māori o Aotearoa. Ko Jesil Cajes taku ingoa, tēnā kōtou.* [Interpreter: Thank you, greetings to the Panel, claimants of – claimants representing today, I stand on behalf of New Zealand Māori Council.]

10 **(10:18) AZANIA WATENE: (APPEARANCE)**

*Tēnā koe te Kaiwhakawā.* May it please the Tribunal, counsel's name is Ms Wātene, I appear today on behalf of Te Mata Law. We have a number of claims in this inquiry. I will recall the Wai numbers. Wai 381, Wai 1188, Wai 1789, Wai 1823, Wai 1900, Wai 1971, Wai 2057, Wai 2125, Wai 2140,  
15 Wai 2673, Wai 2816, Wai 2823, Wai 2824 and Wai 2830, Wai 2837, Wai 2839, Wai 2851 and Wai 2219. Tēnā koutou katoa.

**(10:19) EVE RONGO: (APPEARANCE)**

Tēnā koe Ma'am, may it please the Tribunal, counsel's name is Mrs Rongo and I am here this week on behalf of Wai 2756 a claim for Arohanui Harris, kia ora.

20 **(10:19) MATEWAI TUKAPUA: (APPEARANCE)**

*Tēnā tātou katoa e te haukāinga, mihi kau ana ki a koutou te Kaiwhakawā me ngā mema katoa o te Taraipiunara, tēnā koutou katoa. Ko Ms Tukapua, ko Ms Grimme o māua ingoa. Kei tōku taha ko Mr Raukawa tō māua kaiārahi i te wiki nei. Kei konei hoki ētahi kaimahi o Te Puni Kōkiri me te Mana Tū Wahine,  
25 tēnā rā tātou.* [Interpreter: Greetings everybody. To our hosts, thank you. To you Judge, the Panel greetings to you. Here are the Crown reps along with our senior advisor Bill Kua, representing the Ministry of Women Affairs.]

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**HOUSEKEEPING (10:20:24)****JUDGE REEVES:**

So, I just want to clarify in relation to the timetable. I understand we have a switch in order, is that correct? Could you just take us through that Ms Loader?

5 **(10:30) BROOKE LOADER:**

10 Āe, so in terms of our timetable we have a brief switch up in the speaking order in that we will begin with the presentation of Pierre Lyndon. Hemi Clendon will no longer be presenting but that time will be extended out so that Mr Lyndon is presenting for approximately one hour. That will be followed with the #A69 evidence of Whaea Hana Maxwell and following on from that will be #A59 and the associated PowerPoint presentation of Nicky Wakefield and Huhana Lyndon. That should bring us right to 1240.

**JUDGE REEVES:**

15 Alright, thank you. Okay so we will be commencing in just one moment with the haukāinga opening and we will be breaking for lunch at 12.40.

**(10:31) PIERRE LYNDON (MIHI)**

20 *Te mea tuatahi māku, ko te karakia mō te wahine. Ka haere e hine, ka haere e hine i te ara nui, te ara roa i Tinirau. Hoki atu, hoki mai e hine i rere, e hine i rere. Tutuki ki Motutapu, Raparapa Te Uira. Ka waerea iho i ngā marae nunui, i ngā marae roroa, i ngā marae o Hine. Ka tohia ki te wai ō Matoi Kurae, Te Ara ō Tawhaki. Ko Tawhaki-nui-a-Hema, waiwai te moana haerea, puta ki te whaiao, ki te ao mārama. [Interpreter: Firstly, for myself, is a chant for women.]*

25 *He mihi poto ki waku whanaunga, wō tātou whanaunga o te maunga o Taranaki. Kua tae mai a Taranaki ki raro i te tuanui ō te whare. Me pēnei taku mihi ki to tātou taha ki Taranaki. E Whiti, e Tohu, takoto. Rapua te mea ngaro. Hoki ake nei au i te riu o Waikato. He roimata tōku kai i te ao, i te pō. E ai ki tā Rawiri, me whāngai ki te hua o Te Rengarenga, me whakapakari ki te hua o Te Kawariki. [Interpreter: This is a brief address to me relatives of Taranaki.]*

Here we have Taranaki in our house today. I address from my relationship with Taranaki. Shine the sun in Waikato – awa flowing. Expanding, explaining some connections between Taranaki and Waikato to Ngā Puhi.

5 *Nō reira, tēnā koutou e waku whaea, e waku tuāhine tini kārangarangatanga maha, tēnā koutou. Aroha mai ko tēnei mahi ehara i te mahi ngāwari engari he mahi taumaha.* [Interpreter: So, greetings to everybody, my aunties, my female cousins. My apologies this presentation is not easy, it's very challenging and in depth.]

10

*Me tīmata au i Hawaiki. Ngā maunga o konei i haere mai i Hawaiki. Ka hui ngā maunga, ka mea rātou me whakataetae tātou. Ko tēhea te mea horo, ko tēhea pōturi. Ko ngā maunga nei, ko Manaia, ko Whatitiri e kōrerotia ake nei, Tutamoe, Tokatoka, taku maunga i Te Kaipara me Maungaraho. Ko ēnei ko*

15

*ngā maunga. I Hawaiki tēnei. Me reihī rātou i te moana tāpokopoko a Tawhaki i te pō. I te atatū, kua mutu te whakataetae.* [Interpreter: It begins with our

mountains from the original homelands of Hawaiki and this may be very challenging. And, the maunga debated who was the fastest, who was the slowest. Manaia was one. Whatitiri, Tutamoe another. Tokatoka another  
20 maunga in Kaipara and Maungaraho. This was in the original homelands in Hawaiki. They were to race in the night, the Pacific Ocean. In the morning, the competition will finish.]

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25

*Ka tīmata ngā hunga nei i tō rātou whakawhititanga mai i Hawaiki rānō. Ko Manaia te mea pōturi nā te kaha nui hoki o tō tātou maunga tūpuna e takatū nei te wahapū o Whangārei. Ko ia te mea i mau tōmuri. Ko Whatitiri e tū ake nei i te tuawhenua, hāunga anō a Tūtāmoe, hāunga anō a Tokatoka, waho tata mai  
30 o Takiura me Maungaraho. Ko ia tēnā te taetanga mai o ngā maunga ki konei. Te kōrero whakamutunga mō Hawaiki, mō Puhi-moana-ariki, mō Puhi-taniwharau, mō Puhi-kai-ariki.* [Interpreter: So, they started their race in moving from



Hawaiki across the Pacific. The mountain Manaia was the slowest because of its size of our ancestral maunga that's at the river mouth or the mouth of the Whangārei harbour. So, this was the one that was well behind. Whatitiri arrived inland here in Whangārei except for Tutamoe, Tokatoka. They landed outside  
 5 of Takiura and Maungarahō where it is. This, concluding this Hawaiki tradition and variations of the ancestor Puhī of Ngā Puhī.

*Tō tātou tupuna, i whānau mai i Hawaiki. Ko te tamaiti a Ariki-tapu, ka moe a Ariki-tapu i a Tama-ki-te-rā. E kopu ana a Ariki-tapu. Ka mea atu ki tana tane, 10 "e hiakai ana ahau?" Ka mea a Tama-ki-te-rā, "he aha te mea e ngana nei koe?" Ka mea te wahine, "ko taku hiahia ki te Kai-ariki." Ko Te Rangiunuhinga te ingoa, te irāmutu nō ngā kāhui ariki tēnei tupuna. Ka tae rātou ki te patu i te kōtiro nei, tahi ka tangihia mai te ngākau, ka tunutunuhia. Karakiahia. Ka mea atu a Tama-ki-te-rā, "e pēheangia ana ngā kōiwi me ngā kiko?" Ka mea a 15 Ariki-tapu, "haria ki te moana, kei reira tētahi puna, pānga atu ki reira mā ngā taniwha." Ka whānau te pēpi, ka mauria ki tau puna nei ki te tohi. Ka tapa te ingoa, ko Puhī-moana-ariki. I te tohinga i roto i te puna nei, kī ana i te taniwha. Nō kona tana ingoa. Puhī-taniwha-rau. Nā te mahi o Ariki-tapu ki te kai i te ngākau o tana irāmutu, ka hua tana ingoa, Puhī-kai-ariki. Ko ia tēnei ko te 20 whakarāpopototanga o ngā kōrero. Ehara nāku wēnei kōrero, nō te wānanga i te tau 1924. Nō nanahi nei ka tae mai a Ngā Puhī ki konei, nō nanahi.*

[Interpreter: Our ancestor Puhī was born in Hawaiki. Ariki-tapu married Tama-ki-te-rā. Ariki-tapu a female and while with child she had some cravings. "What would you like my dear?" Ariki-tapu replied, "I would like to kai ariki." 25 And to be referring to somebody and somebody else, a niece of somebody else and killing them and cooking their heart. And, that's what she desired. "What about the remains beyond the heart?" asked Tama-ki-te-rā. And she said, "give it to the ocean, let the taniwha of the ocean eat those, the body and the bones." When the Ariki-tapu gave birth, he took the baby to that place where 30 those remains were thrown introduction the sea and he was named Puhī-kai-moana-ariki. When they arrived at that place in which those, the body and the bones were distributed. There were hundreds of taniwha.

Puhi-taniwha-rau. And, now from the actually of eating the heart of her niece came the name also of Puhi, Puhi-kai-ariki. There are three explanations for the name. Puhi, since then Puhi, Ngā Puhi has been in this region.]

- 5 *Pērā anō ngā kōrero tawhito mō konei i mua atu i a Ngā Puhi. I konei mātou e hui ana i te tau 1995, ngā hapū o Whangārei, i konei mātou e hui ana. Ko wai te tangata whenua? Ko wai te mana whenua? Ko wai te tupuna? Mea atu au ki waku mātua. Te tangata whenua, ko Ngāi Tāhūhū, ka whakaae te hui. Mea mai te hui, “āe, e tautoko ana, Ngāi Tāhūhū te tangata whenua.” Te mana*
- 10 *whenua, māku e tuhi ki konei, Te Parawhau. Ka whakaāe te hui. Ka mea ngā mātua, “āe, tautoko ana, ko Te Parawhau.” Te wāhi raruraru ko te tupuna. Nāku i tuhi i runga i te papa tuhituhi te tupuna ko Manaia. Ka rangirua te hui, ka rangirua. Ka mea taku tuāhine, “A Manaia he kōhatu.” Manaia’s a rock.*
- [Interpreter: There are other traditions before that of Ngā Puhi recalls in their
- 15 *traits. 1995, the hapū of Whangārei assembled to discuss who are the home people. Who has mana whenua status? Who’s the prominent tupuna? At that time, I said to my elders, the tangata whenua are Ngāi Tāhūhū and the assembly agreed Ngāi Tāhūhū are the tangata whenua. In regard to the mana whenua, Te Parawhau. In that hui of 1995 agreed to that, to Parawhau as the*
- 20 *mana whenua. The part that created dissention was the central ancestor. In my recordings, it’s Manaia and it caused different opinion amongst those assembled at that hui. One of my female cousins commented that Manaia is a rock.*
- 25 *Te mate o taku tuāhine, koi anō ngā ngutu, sharp lips, taku tuāhine, koi ngā ngutu. Kāhore te hui i whakaāe. Ka whakatau te hui, ko te tupuna o Whangārei ko Torongare. Nā, i roto i te roatanga atu o tō tātou wā, māku e whakatare ngā tātai. Hei aha? Hei whakakanohi i ngā kōrero nei. Mō ngā kōrero mō te*
- 30 *maunga o Manaia, kua oti kē taku mea atu ki a Ngātiwai, ehara māku hei kōrero mō Ngātiwai, mō Ngāti Manaia, nē? I said to Ngātiwai, “I won’t kōrero for Ngātiwai. Ngātiwai can kōrero for the mountain Manaia, to tātou maunga. Nō reira kei te haere tonu ērā kōrero. [Interpreter: My cousin has sharp lips.*

Torongare is the tupuna that they agreed upon. And, as to embody what I have presented I'll present whakapapa. It's not for me to talk about Ngātiwai. It's for Ngāti Manaia to. So, we carry on.]

5 *Ko te mea kē i te taetanga o Mātaatua ki konei, i tae mai hoki a Mātaatua ki konei. Te taenga mai i waho nei i te pūaha o Whangārei, te taenga mai o Mātaatua. Mātaatua sailed into the harbour. I konei a Ngāti Manaia. Nā rātou i mihi whakatau i te waka o Mātaatua. Ko te karakia tuatahi i mua i runga i ngā marae o Ngā Puhi, a Ngā Puhi hoki he mana nō Ngāti Awa, he peka. Ngā Puhi*  
 10 *is an appendage of Ngāti Awa. Ngā iwi e kōrerotia nei, ahakoa Ngāti Whātua mātou, Ngāti Rango, ngā iwi katoa he Ngāti Awa. Rāhiri was Ngāti Awa, pērā anō a Whakaruru. Me pēhea hoki? [Interpreter: When Mātaatua the canoe came to this region beyond the harbour of Whangārei, Ngāti Manaia was here, and they received and greeted the canoe of Mātaatua. The first karakia*  
 15 *conducted on marae of Ngā Puhi, Ngā Puhi being relatives and appendage of Ngāti Awa. They were referred to as other iwi. We connected to Ngāti Awa. Rāhiri was Ngāti Awa. This is a prominent tauparapara of Ngāti Awa.*

1045

## 20 TAUPARAPARA

*Piki mai kake mai homai te waiora ki a ahau. E tū tehu ana te pō i mate ai a Wairaka. E papaki tū ana ngā tai ki Te Reinga. Ka ao, ka ao, ka awatea. Koia tēnā ko te karakia tawhito i tupu ake ai mātou. E rongorongo au i runga i ngā marae. Anō kē te tini atu o ngā karakia. That was the karakia you heard on*  
 25 *Ngā Puhi marae. Ngā karakia o tēnei wā, they're all googled tohunga. I pēnei te kōrero mea, te kōrero a Manaia ki ngā iwi o Mātaatua. "Tūpato Taiharuru," be careful of Taiharuru, there's a lot of rocks around there. Kei tahuri te waka."*  
 [Interpreter: Prominent tauparapara of Ngāti Awa referring to the – this is what we heard when I was growing up, this particular chant and many others. Most  
 30 of the chants I actually heard on Ngā Puhi marae, piki mai kake mai. I would caution those of Mātaatua, be careful of Taiharuru.]

*Tahi ka whakapohanetia te waka o Mātaatua. Yes, the whakapapa, the whakapohane. Kei te wahine i runga o Mātaatua, kātahi ka unu te tarau, tahi ka tango te tarau, hei whakapohane noa. Yes, she whakapohane'd*

5 *Ngāti Manaia. Tērā wahine, ko te wahine iti a Manaia. Taihoa, Waitangi Tribunal on. Yes, yes, te wahine iti. She was of Ngāti Manaia and she did that to the waka. Me pērā te kōrero. She did that. Nāna i whakapohane te waka o Mātaatua, tahi ka mākutuhia. She was mākutu'd. She's on Mount Manaia. Kei kona te wahine iti a Manaia. Wērā tupuna, kua oti kē te whakakōhatu. Wēnei*

10 *wā, kāhore te Pākehā kia tae mai ki konei. There was no Pākehā. Ngā kōrero e kōrerotia nei, ko te hohonutanga o te tikanga Māori. Wērā tāngata, no PAK'nSAVE, no Christianity, nothing. Wēnei wā tātou kōrero taketake. Nā, ka heke iho tātou. Wērā ingoa Puhi, Toroa, Rāhiri, Mātaatua, nō Whakatane katoa wērā ingoa. Ko te mea kei a tātou o Ngā Puhi, ko te waka. Kei te awa o Takou.*

15 *All our names a Rāhiri, Puhi, Mātaatua, Toroa, they're all from Whakatane. We got the waka kei te awa o Takou. [Interpreter: There was a performance by an ancestress of Ngāti Awa on Mātaatua waka namely called Wahine iti and took her clothes off in front of Ngāti Manaia. She was bewitched and now resides on the mountain of Manaia. There were no Pākehā here. They're talking about the traditional and original practises and ways. The names of Puhi, Toroa,*

20 *Rāhiri, Mātaatua, they're all from Whakatane. What we have for Ngā Puhi is the canoe itself.]*

*Ka moe a Rāhiri i wana wāhine, ka haere mai a Rāhiri ki Mangakāhia me*

25 *Whangārei, ka moe i tō koutou tupuna a Ahuaiti. Rapuhia te papa tuhituhi. Ka moe a Rāhiri i a Ahuaiti, he wahine rongonui nō Ngāi Tāhūhū. Ka hono te Tai Tokerau. I moe rangatira. Tērā wahine a Ahuaiti, nō Mangakāhia. Tōna pā, ko Te Mātao. Ka haere mai a Rāhiri i Te Kaikohe. Tahi ka peka atu ki roto o Ngāti Tautahi ki Te Iringa. Tahi ka unuhia tana korowai kei te whakatare ki*

30 *runga i te rākau tōtara kei kona tonu e tū ana. Koia ai te ingoa o Te Iringa. Te iringa o Rāhiri i tana maro. Ka haere tonu a Rāhiri. Ka tae atu a Rāhiri, tahi ka kake ki runga i te hiwi, te toropuke. Ka parangia a Rāhiri, he nodded off. Ka*

*parangia. Te aratanga mai o Rāhiri, kua wera kē te wāhi nei. There was a bit of a fire at this place. Ko wera kē tana māro, ka huangia ko Tautoro. Ko to tātou matua, ko Hone te mea mōhio o māua wēnei kōrero. Ko ia i ahu mai i reira. Te maunga ko Hikurangi. [Interpreter: Rāhiri had several unions in*

5 *Mangakāhia and Whangārei. And, Ahuaiti. That’s how Ngā Puhi was united. It was a chiefly union, arranged union or marriage between Rāhiri and Ahuaiti being from Mangakāhia. Te Mātao was her pā. Rāhiri came from Kaikohe. He came across Ngāti Tautahi to Te Iringa and took off his cloak and left it hanging at now hat is the place called Te Iriiri – Te Iriiringa. Rāhiri arrived there. he*

10 *ascended the hill, the mountain. Parangia, nodded off. It became known as Tautoro and he came from that.]*

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15 *Ko mātou kei tēnei taha ko rātou kei tēnā taha. He whanaunga pāpā i a Ngāi Tai, i a Ngāti Rangī, i a Ngāti Whakahotu me te nuinga atu. Ka haere tonu mai a Rāhiri ki Mangakāhia, ka kite i te pawa. A mōhio ia, ka mea ia, he aha kē, he aha raini te take mō te mea, pawa nei. Ka kake i runga i te maunga kei te heru i te matenga, ka huangia te maunga ko Te Tārai o Rāhiri.*

20 *Te Tārai o Rāhiri, he maunga rongonui. Ka moenga ia a āhua ka tūtaki ki Ahuaiti, tana karakia ko te whakatipitipi a Rāhiri. Mā koutou e Kūkara. Ka moenga ia a Ahuaiti i tētahi wāhi ko tōna ingoa ko moenga wāhine. Ko Moenga Wāhine te ingoa. [Interpreter: Those of us from this side and them on the other side we are close relatives, we are kin. All of those tribes you*

25 *mentioned, Rāhiri continued down to Mangakāhia and met with Te Pawa. And he centred the mountain becoming known as that mountain of Rāhiri. Ahuaiti conducted a karakia tipitipi o Rāhiri. And Rāhiri married Ahuaiti and it was known to be a marriage to a senior woman, moenga wāhine.]*

30 *Ka whakarērea a Ahuaiti i whakarērea e kōpū ana. She was carrying. E kōpū ana. I te meatanga o Rāhiri tana wāhine. Pēnei te kōrero a Rāhiri ki tana wāhine. “These large fernroot, waiho ki te taha. Save those for me. Waiho,*

*wēnei ngā mea rarahi mō tō tāne. Ko ngā mea iti, hoatu ērā ki waku tuākana. E haere mai ana hoki waku tuākana ki konei.*

5 *Āiane i ake nei, ka hoki mai ahau.” Te hokitanga mai o Rāhiri. He came back, kua pau kē ngā mea rarahi. The large fernroot he had, mea atu ia ki tana wāhine, “please save this honey” kua pau kē. Ka mea a Rāhiri, “he aha tēnei tohu?” Ko te kai mō Rāhiri ko ngā mea iti.” Ka whakataukitia, “Ko ngā roi whakapōpō ure a Ahuaiti.” Koia tēnā te take i whakarērea, that’s why he left our tupuna Ahuaiti. [Interpreter: He left Ahuaiti while she was pregnant. 10 So Rāhiri said to his wife, “Save those for me. Leave fernroot leave for me. The big ones, give them to my – leave them here and the other ones sent to my senior relatives”.]*

15 *Ka whānau te pēpi, e Ngā Puhi rongō ana koutou te kupu, our kupu is, te pēpi, not the pēpē. Ka whānau te pēpi, ko Ahuaiti anake i te whānautanga o te pēpi. Ka puarenga, ka nui Āhuaiti, heoi anō tana hoa ko Te Āniwaniwa. It was only the rainbow was her only company when her baby was born. Ka huangia te pēpi, ko Uenuku. Uenuku. [Interpreter: There was nobody else with her, just the rainbow. Named the baby Uenuku.]*

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*I konei a Whina Cooper i tētahi taima i konei. Mea atu au ki a Whina, “E Whina, horekau ahau e hiahia ana ki a rite au ki tō tātou tupuna ki a Uenuku Kūare”. Mea atu au ki a Whina, “Whina, I don’t want to be like our tupuna Uenuku Kūare.” Kīhai i mōhio ki ngā karakia me ngā whakapapa, nō muri kē 25 ka mōhio. Ka mea mai Whina ki au, Whina said to me, I said, “Whina I don’t want to be like Uenuku Kūare.” Pēnei tana kōrero ki au, “How did you know about him?” [Interpreter: And Whina Cooper was here at one time. Talk about Uenuku Kūare. This goes way back to the original stories of Uenuku Kūare and she said to me, “How did you know about him, Uenuku Kūare?”.]*

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*Na, ka haere a Rāhiri ki Whiria, ka moe a Whakaruru, tō koutou tupuna, ko te wahine tuarua tērā a Rāhiri nō Ngāti Awa. Ka puta ko Kaharau Manawa Kōtiti. Kaharau had a heart murmur, koia tēnā tana ingoa tika. Ko Kaharau Manawa Kōtiti. Ka moea a Kaharau i wana wāhine, ko Kohinemataroa te mea tuatahi.*

5 *Te mea tuarua ko Kaiawhi. Te mea tuatoru ko te tupuna o Matu Hone a Te Hautaringa, tō tātou tupuna. Ko ēnei ngā wāhine. Tērā tangata a Kaharau, he toa. [Interpreter: Rāhiri went on to Whiria and married Whakaruru. He married Kaharau Manawa Kotiti married Kohinerau and one of the*  
 10 *ancestresses of Hone who spoke during the pōwhiri this morning. So, the union, three unions of Kaharau Manawa Kotiti. Son of Rāhiri and Whakaruru.]*

*Ka moe te tamāhine a Uenuku ki te tamaiti a Kaharau. First cousins. Ka moe a Ruakiwhiria ia Taurapo. Na, ngā mokopuna a Rāhiri, he mea nui tēnei reanga. Ngā mokopuna a Rāhiri. Rāhiri's mokopunas are hugely significant.*

15 *Nā te mea, kei roto kei ō rātou ingoa e whakaahua ana i wētahi kōrero whakamīharo. [Interpreter: A daughter of Uenuku married Kaharau. So, first cousins, unite, married. The mokopuna of Rāhiri, they are significant because in their naming of them it captures and records events and incidents of the past that are historic and significant to the people.]*

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*Ka moe a Rāhiri i Āhuaiti, puta ko Uenuku Kūware, ka moe a Kare Ariki. Kare Ariki, he wahine rongonui. Nāna i kite ngā wai ariki ngawha. Ko Kāre Ariki te kaiwhakahaere o ngā taniwha i Ngāwaha, pērā i a Takawere. He pērā te nui o to tātou tupuna a Kāre Ariki. Ka moe a Uenuku Kūware i a Kare Ariki, ka puta*

25 *ki waho ko Uewhati. Te pā o Uewhati kei Waimā. Ko Maikuku, ko Hauhauā te whaea o Hineāmaru. Ko Ruakiwhiria, ko Te Tamure. E haere mai ana a Torongare ki Whangārei mai i Hokianga. Tahī ka pahure mai i Waimā. [Interpreter: Āhuaiti and describing another mokopuna which brought about the springs of the Ngāwaha and of the places of taniwha. Then another mokopuna*  
 30 *of Rāhiri, Uewhati over in Waimā. Maikuku, Hauhauā, te whaea o Hineāmaru.]*

*Kātahi ka titiro iho a Uewhati ki raro, e puehu ana te whenua. Ka mea ia, “he aha te whānau, e whakateretere nei?” Ka huangia te maunga i Waimā, ko Whakaterere. Te take he nui ai ngā kōrero mō ngā ingoa o ngā mokopuna a Rāhiri, nā te mea he mea kai tō rātou tupuna e te taniwha i te wahapū o Whangārei. The mokopunas of Rāhiri are significant because in those names is when the taniwha ate our tupuna in the harbour of Whangārei. Ko te karani o Ahuaiti, ko te hā ki rō i te mea he kāinga. I haere ki te hī ika, ka ngaro, kīhai i hoki mai. Ka haere rātou te rapu i tō rātou tupuna, tō rātou matua, kīhai i kitea. Kitea rawatia, ko tētahi, ko te tāmure nei, he taniwha. Ka kitea e, ko ngā maikuku kei roto i te māngai ko te ringa. Tahī ka pēhia te puku ka ruaki te mea nei, puta mai ko te ringa. Ka mea mai wēnei, “anei ngā toetoenga o tō tātou matuaranga a Te Hākiro. Ka huangia ngā mokopuna nei, ko Uewhati, ko Maikuku mō ngā maikuku i kitea ai o Te Hākiro. [Interpreter: It refers to all of these descendants of Rāhiri spreading across the land. He makes reference to landmarks and different regions and the mokopuna of Rāhiri associated with – all going back to when that incident occurred. Referring to one of the grannies as the north to, the elder females went out fishing and she didn’t return. So, a tāmure fish, they have it – it was the taniwha. They got a hold of that taniwha, the pressing down of the parts of the fish brought forth parts of the body of their tupuna. A hand. So, how all the names of Rāhiri’s mokopuna record the account of that original story of their ancestor being eaten by the taniwha.]*

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*Ka mea mai wēnei, “anei ngā toetoenga o tō tātou matuaranga a Te Hākiro. Ka huangia ngā mokopuna nei, ko Uewhati, ko Maikuku mō ngā maikuku i kitea ai o Te Hākiro. Ko Ruakiwhiria i mea pēhi te puku, tahī ka ruaki mai ko ngā matimati me ngā maikuku o tō rātou tupuna. Ko Hauhauā, ko Te Tamure te pōtiki me hua ki te taniwha. The youngest child was Te Tamure, that’s our tupuna. This mokopuna they named Tamure for the snapper which is the taniwha in Whangārei harbour that ate their tupuna – our tupuna, Te Hākiro, pau katoa te kai. Koia tēnā te nui o ngā ingoa kei runga i ngā mokopuna a*



*Rāhiri*. [Interpreter: They got a hold of that taniwha, the pressing down of the parts of the fish brought forth parts of the body of their tupuna. So, how all the names of Rāhiri's mokopuna record the account of that original story of their ancestor being eaten by the taniwha. Totally decimated it. That's why their names are so significant, those of Rāhiri's mokopuna.]

*Na, i tēnei wā, kua āhei tātou ki te peka iho. Ka moe a Rāhiri i a Āhuaiti, ka puta ki waho ko Uenuku Kūware. Ka moe a Kāre Ariki, ka puta ki waho ko Uewhati. Tā Uewhati ko Uetāroa. Tā Uetāroa, ko Ueoneone. Ka moe a Ueoneone i a Reitū, nō Waikato. Tō tātou taha ki a Waikato. Ka haere a Ueoneone ki Waikato ki te tiki i ngā kōtiro nei, ko Reitū rāua ko Reipae. Ka hoki mai te hunga nei, ka heke a Reipae ki konei. Ka heke mai Reipae ki konei. She alighted at Onerahi. She got off the bird ki te mimi. Ka haere tonu te manu ki Whangapē, ka haere tonu a Reitū, ka moe a Reitū i a Ueoneone. This is what Glass Maihi said to me. E Bryce, te kōrero a Karaihe i pēnei, hei tāna mea ki a au, "I moe a Reitū i a mea, a Reitū rāua ko Reipae i a Ueoneone." Koia tēnā tana kōrero ki a au. I mea mai ki a au, kei roto kei te ana i Whangapē. "They're in the wāhi tapu at Whangapē", that's what Glass Murray said. Engari ko te mate kē i roto i ngā whakapapa, horekau kē e pērā ana. Ngā whakapapa. Ka moe a Reitū i a Ueoneone, e whakaae katoa ana a Ngā Puhī. Ngā tāne a Reipae, ka moe a Reipae i a Tāhuhu Pōtiki, ka moe a Reipae i a Oruawharo nō Ngāti Whātua. [Interpreter: His account is very thorough with whakapapa. There will be times I won't be able to say names just in case I make an error. So, he's just recounted some names from Rāhiri down to the ancestor Ueoneone who married Reitū from Waikato. Ueoneone went to get these sisters, Reitū and Reipae. Reipae got off here, came back and she got off the bird in Onerahi and Reitū continued on the bird and married Ueoneone. There is one reference from somebody, Glass that said, both the sisters married Ueoneone. Glass Murray. But the question about that proclamation is that Ueoneone married Reitū, that's what's the most popular version and whakapapa.]*

Right Hone. I'll use Hone Wharemate's styles now. Kua hē kē ngā kōrero o tō tātou matua a Karaihe. E pai ana. Koia wēnei ko ngā kōrero i – mātou i whakarongo mātou ki ngā kōrero o ō tātou mātua. Our kōrero comes from our elders, not from Google. We're not Google tohungas. In the Ngā Puhi wānanga, my students, te pēhi i ngā pātene kua kemokemo ngā raiti, next minute kua puta mai, kua kā mai ngā raiti. He aha nei te mea, kua pēhi pēnā anō ngā iwi nei, pērā tonu, nē? iPad, aha raini, iPhone pēpēhingia atu. Kua kā ngā raiti, next minute, kua pātene mai – he aha nei the JPS, ngā mea katoa. Our JPS was Whina Cooper and Glass Murray mā me Aperehama Wharemate mā wā tātou mātua. That was our journal in a Polynesian Society. A Nuki mā, ō tātou Kira Witahira mā, mā ngā tau i konei mātou. Wā tātou mātua. A mea mā, Jim Munroe, Uncle Jimmy, wērā tāngata katoa. [Interpreter: So, Glass Murray's considerations are challenged and Hone Wharemate has another version. In my wānanga that i conduct amongst Ngā Puhi – Google millennials. Got all the technology and he can push buttons and have access to materials straight away, and he says "whereas in my time our journals were the elders.

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*Ko te nui o Reipae ko Maungarei, Mt Wellington, Maungarei koia tērā tō tātou tupuna, te maunga o Reipae. Tō tātou taha a Waikato, Whangārei te wā i whāngai a Reipae ki konei. Otangarei koia tēnei – tata tonu he rongonui kē atu a Reipae i a Reitū. Tērā hunga hoki nō Ngāti Wairere, nō Ngāti Tamainupō o roto o Waikato, nō Mātaatua. Tō tātou mate he wehewehe i a tātou nei, next minute, o, he mea kē ahau, my hapūs mea, my iwi is mea, nā-nā-nā-nā.*

[Interpreter: All of our elders in that time, they were our Googles, not the electronic device that we have, the mechanism we have today. Maungarei that is where Reipae established herself which connects us to Waikato. A time, and today Reipae was waited on. Their relationships all connecting us to Waikato,

but we have a tenancy to differentiate or separate our identity out as opposed to a collective nature.]

5 *Ngā Puhi katoa he Waikato, he Ngāti Awa, he Ngāti Porou. Tata tonu he Ngāti Wai te katoa, he Ngāi Te Wake te katoa, he Ngāti Hine te katoa, nō Taranaki te katoa, ngāwari nō iho. Koia tēnei tō tātou mate kaha wehewehe, o ā mea te mea te mea, I'm a iwi led. Ngā wai katoa he Ngā Puhi katoa nō Te Aupouri ahakoa te Kīngi Māori. Te Rārawa, ka nui tō tātou pātaka kia Waikato engari he kōrero anō tērā mō āpōpō, mō ātahi rā. [Interpreter: All of*

10 *Ngā Puhi is Waikato, Ngāti Awa, Ngāti Porou. Just about all Ngāti Wai, we're Ngāi Te Wake, Taranaki, we're all related, but we tend to divide ourselves from other identities. And the Māori King and all the other iwi in the north, we're all related.]*

15 *Nā, hei whakamutu ake māku i ēnei pitopito kōrero, me whakamutu ake ahau. [Interpreter: Just to conclude, this account – ]*

I just want to show you some models of *arikitanga* [Interpreter: high chiefs].

20 *Nō reira, koia tēnei the Reverend Māori Marsden said, "This is the Model." Te Whare Ariki o Ngā Puhi. [Interpreter: this is how Māori Marsden referred to as the house of Chiefs of Ngā Puhi.]*

25 *Tēnei tauira no Hokianga, me pērā taku kōrero, ka moe Rāhiri i a Whakaruru ka puta ki waho ko Taurapoho, ka moe i Ruakiwhiria married his first cousin. Ka puta ko Māhia ka moe i ahau, Māhia, Ngāti Māhia, Awarua, o iwi rangatira. [Interpreter: This example is from Hokianga, Rāhiri's union to Whakaruru. He's reciting whakapapa from Rāhiri to Whakaruru.]*

30 They're high up in the whakapapa in the food chain.

*Ka moe a Māhia i ahau. [Interpreter: Mahia, a union.]*

*Māhia had Orokewa and Orokewa had Kōpaki our Ngāti Kōpaki side. Māhia moe i ahau. Ko Ngāhue moe i a Tautahi, Ngāti Tautahi, he iwi teitei tēnā.*  
 [Interpreter: ...a union, what about Ngāti Tautahi, very senior group.]

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Tautahi was the tribe of Whakaeke.

*Ngāti Whakaeke, koinei ko ngā iwi rongonui, a Hone Kōmene mā, wai atu, Māta Moon mā, to tātou taha ki Kaikohe.* [Interpreter: Referring to some people who are significant leaders from Kaikohe.]

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*Ka moe a Ngahui i a Tautahi, ko tō koutou tupuna ko Te Wairua.* [Interpreter: Nil.]

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If your whakapapa is on this – *wō tūpuna tō hapū rānei*, you're from the whare ariki o Ngā Puhī. Interpreter: If your whakapapa is on this you come from the royalty of Ngā Puhī.]

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*Ko Ngāti Tautahi, ko Te Uri o Te Aho, ko Ngāi Tupango, ko Te Matarahurahu, ko Te Kuihi, ko Ngāti Hao, ko Te Pōpoto, ko Ngāti Rehia, ko Te Māhurehure, ko Ngāi Te Wake, ko Te Patukeha. Nā, ko te raruraru o tēnei tauira kei konei kē te raruraru.*

25

**INTERPRETER:**

He is naming different ancestors and hapū if you connect to them, you are from the house, the high chiefs of Ngā Puhī.

30 There is an issue with this model.

*Rua tekau tau mātou e rangahau anei te mea nei, nē. Anei te pātai.*

[Interpreter: Twenty years I've been researching this model.]

So, if this is the Whareriki of Ngā Puhi is that it, nē?

5

*Hoi nā he nanō, hoi rānō.* [Interpreter: Nil.]

Is it only this one, is it? *Koia tēnā ko te pātai i pātai mātou i roto i te wānanga o Ngā Puhi i Tāmakimakaurau, tekau tau ngā mātou tēnei mea i whakaaro.*

10 [Interpreter: That's a question that we asked ourselves.]

We thought about this for 10 years, is that it?

*Ko te mea i puta i a mātou ko tēnei.* [Interpreter: What we come out with....]

15

We think that's one model of Ngā Puhi arikitunga. We think that there are other models. We think that there's – so if that's a Hokianga model, there's – there must be a Bay of Islands model. We think that Te Aupōuri have their own model, *pērā anō Te Rārawa.* [Interpreter: Nil.]

20

We did more than think, we analysed them. *Nā mātou i tuhi, kātahi ka tiroirohia. Nā, tangohia mai tēnei.* [Interpreter: We recorded and analysed them.]

25 I'm only about 15 minutes away from finishing, we're heading towards te whare ariki o Whangārei. [Interpreter: Going towards the high chief house of Whangārei.]

*Hoi anō, taea e koe te w[h]akarapa i te mea mō Te Pewhairangi.* [Interpreter:

30 Nil.]

The best model for the Bay of Islands has got Pumuka on it, Te Roroa, *ko Te Roroa. Te Waiariki kei runga, koutou ngā māhanga kei runga koutou ngā tuakana. Ngāti Wai, Ngāti Te Tārawa, ngā hapū katoa. Wēnei kōrero katoa ehara nāku, nā ngā tohunga o mua. Koia tēnei te whakapapa nā Taranaki*  
 5 *Tarau nō Waikare, Te Kapotai.* [Interpreter: Just referring to the number of hapū, the many hapū associated to Bay of Islands, sorry, to the whare ariki House of High Chiefs of Whangārei, and he was also saying it was the same sort of thing over in Pēwhairangi in the Bay of Islands.]

10 *I mea te hui i konei i 1995, ko Torongare te tupuna. Te Rore Neho mā, Pona Mātenga mā. Hone homai koa tō tokotoko mō te tahi meneti noa iho te roa.* [Interpreter: Referring to elders in the matter 1995.]

Reweti Tito was standing down there, he was going like this, ki Rarau, ki Rarau  
 15 in that hui, beautiful. And can recall in that hui that elder using his tokotoko, the stick, and saying ancestors name. And he's reciting names in the whakapapa on that chart on the wall, on the board.

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And we're gonna come to Tirarau ki a Kuku mā, kore roa.

*Nā Torongare ko Tamangana, te tupuna o Te Parawhau, ko Hineāmaru, ko Ngāti Hine, ko Te Ao Ngaua, ko Kotata, ko Torukao, ko Waireka, ko*  
 25 *Rongopātūtaonga.* [Interpreter: He's identifying key tupuna and the hapū that come from them.]

These names are famous, Te Rongopātūtaonga. *Te Rongopātūtaonga ko te tupuna tērā o te Kīngitanga. Ko te tupuna tērā o Ngāti Wai, te tupuna tērā o*  
 30 *Ngāti Kahu, Te Rongopātūtaonga. Haere koe ki Waikato, he ingoa rongonui.* [Interpreter: ...was the ancestor the Kīngitanga of Ngāti Wai, of Ngāti Kahu,

Te Rongopātūtaonga. You to Waikato, you'll find it's a very significant name  
Te Rongopātūtaonga.]

*Hineāmaru nā Ngā Puhi katoa, he Ngāti Hine.* [Interpreter: Nil.]

5

Ben Te Wake said to me, *mea mai a Ben Te Wake ki ahau, "He Ngāti Hine mātou."* *Waimirirangi, nō Waimirirangi katoa tātou. Wēnei wāhine nui whakahirahira.* [Interpreter: All of these women I've mentioned, where our hapū come from.

10

*Tō tātou mate i roto i wā tātou wānanga,* you only hear about the men. This is the first time I ever been in whole life. *He hui pēnei.* Where the focus is not the men. *Ko ngā wāhine me ngā tuahine. Ka tangi te ngākau, ātaahua te kaupapa. E kī, ko tae kē au ki te kaumātuatanga.* [Interpreter: But on our women on our

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females, it's beautiful. I'd really have to wait to be an elder.]

I have to get to my age to come to a hui. For the first time *e whakanuia ana tātou wā tātou tūpuna wāhine rongonui, ngā Māreikura, o, kino. Kino te mahi.*

[Interpreter: It's very bad, we've had to wait to so long to hear about our women, it's very sad.]

20

All you hear is the men, nē? *O, pouri te ngākau e whakamā ana ahau. Tēnā koutou te whakaaro rangatira kia rangona ngā kōrero mō wā tātou whāea rongonui.* [Interpreter: Very embarrassed that we've left our noble born wāhine

25

behind.]

*Hoi anō kua tirohia e tātou tēnei?*

**UNIDENTIFIED SPEAKER: (11:18:22)**

*Yes, he kōrero e pā ana ki ngā hoa wahine (Māori 11:18:29).*

30

**PIERRE LYNDON:**

Yes, *me haramai ko te tauira whakamutunga. Ngā wānanga nei hoki, ngā wā e tū ana ahau i ngā wānanga i konei, ka kōrero au mō Te Parawhau. Rima tau [w]hakahaerehia ai ngā wānanga ki konei.* [Interpreter: And when we have had the discussions here. Five years I've been running these wānanga.]

5

We couldn't get any guest speakers, no one is available. *Ko ahau te pōrangī. I was one of the pōrangī. Mark's got Arapeta Hamilton, Winiwini. No one's picking up i ngā wānanga mō ngā hapū o Whangārei.*

[Interpreter: I've been the only crazy one to run these along with  
10 Albert Hamilton and others. ...About these wānanga for the hapū of Whangārei.]

In tikanga Māori, *me kōrero koe mō tētahi kē atu.* [Interpreter: Leaving it for  
15 somebody else to do, but nobody's actually picking up the mantle to carry things on.]

A lot of speakers I suppose, what can you do? *Ka tū mai rātou, o, my tupuna was Ariki her name was mea, so I'm very important. Me kōrero pono au ki a koutou.* I suppose if you are on the whare ariki o Ngā Puhi, āe. Tikanga Māori  
20 better get someone, arms-length, and all I'm saying is, "I usually like to talk about Te Parawhau when I'm here, what little I know.

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25 My teacher of Te Parawhau, it happened on the concrete wall up at Whangārei Hospital, about this high. *E noho ana māua. Hoi anō, ko wai tērā tangata tuhi mai, George Hōri Tuhiwai.* [Interpreter: He gave me the introduction to Te Parawhau or Parawhau is the mana whenua.

30 *I te Hōhipere o Whangārei, not the Hōhipera, te Hohipere o Whangārei.*  
[Interpreter: Nil]



On the concrete wall, *ka noho māua ka noho ka kōrero, mea mai Hōri Tuhiwai e pēnei ana e pērā ana.* [Interpreter: Hōri Tuhiwai explained to me what that estuary is about. ]

5 Ron Wihongi, there's a little wall by **(Māori 11:21:05)** *ka noho māua ki konā i tētahi taima* and Uncle Rod was in my year, *ka kōrero māua mō Te Kaikohe, mō Te Uri o Hua, mō Te Takoto kē. Ko te nohoanga o Torongare kei te mōhio katoa a Ngā Puhi kei Ruarangi te nohoanga a Torongare, kei muri nei, kei Ruarangi e noho mai ai to tātou tupuna i runga i tētahi toka kei reira, kei*  
 10 *Ruarangi. E pai ai tana titiro iho ki te wahapū o Whangārei ko wai nei ngā tāngata e pāhurehure ana. Tēnei whenua he mea raupatu, he raupatu whenua.* [Interpreter: We sat out there by the hospital and we spoke about Kaikohe, Uri o Hua, descendants of Hua, Parawhau and so on. Torongare is in a rock over beside Ruarangi or over where Manaia is. This land here is all confiscated land.

15

It was a raupatu. In the 1995 Hui, *i konei ngā hapū o Whangārei. Ka whakaāe ngā tāngata te tangata whenua ko Ngāi Tāhuhu. Ko te mana whenua ko Te Parawhau. Te kōrero a Haki Wihongi ki ahau and Murphy Tana, ko Te Parawhau te hapū. I whakaāe te hui, te tupuna, mea atu au, anō ki au, “Ko te tupuna ko Manaia.” Ka kore ngā iwi nei e whakaāe.*

20

[Interpreter: The people who met here in 1995 are tangata whenua, Ngāi Tāhuhu agreed, along with the mana whenua Te Parawhau. What those two people said about Te Parawhau being the – Te Parawhau being the hapū. And although I said, “The tupuna was Manaia,” they were in disagreement.

25

They never agreed with me. *I te rangi nei e tū tonu ana au taku kōrero ko Manaia te tupuna. Titiro atu ki te wahapū o Whangārei.* [Interpreter: ...to the harbour at Whangārei, Manaia to me is the tupuna.]

30 To me, Manaia is the tupuna. You only need to look out *ki te wahapū o Whangārei.* Can't you see it?

*I kite, kīhai i kite, i rongo, kīhai i rongo. O, ko ahau tonu, ko ahau te uri o Torongare, āe, taku kōtiro ko Hineāmaru te ingoa. Te tokotoko kei taku kāinga, ko Hineāmaru te tokotoko, ko Manaia te tupuna o Whangārei.* [Interpreter: I saw, I didn't hear it. They heard it and they didn't see it. And my view is still  
5 Manaia is the ancestor of Whangārei.]

The kōrero you haven't heard today is the pre-history of Whangārei, mā Ngāti Wai tērā e kōrero. I'm not that rude. I'm only an in-law.

10 *Te kōrero a Meri Barber ki au, ko koe tō mātou hunaonga. Ngā Ngāti Wai – , the prehistory i a mea mā, Mōtatau mā, Hikurangi mā, Nehe mā, Te Kamo. Kāhore e mōhiotia ana ērā kōrero.* [Interpreter: I leave to Ngāti Wai to call – talk about the prehistory of Whangārei, and these very learned persons from here. I'm just an in-law.]

15

It's not known. Te Kooti Whenua Māori, it's all about the taenga mai o Ngā Puhi ki konei, ngā kōrero e kōrero nei ahau, you just need to go to the Patitiri **(Māori 11:25:10)** Papatupu Book. [Interpreter: The Māori Land Court and he holds information about when Ngā Puhi came here but the prehistory is very  
20 complex.]

The prehistory of Whangārei, o, ka nui te pakeke, very complex, ko ānini kē taku matenga. Nā hoki mai ki Te Parawhau. Ka moe Torongare – [Interpreter: I get a very sore head from the deliberation. Now returning to Te Parawhau.  
25 Torongare married his aunty.] He married his aunty. He married Hauhauwā *tana whaea kēkē ka puta ko Tamangana. Ka moe Tamangana i te pouaru o tana teina, i a Rangihaketini.* [Interpreter: Tamangana married the widow.]

Tamangana married the widow of his brother, Te Ao Ngaua a Rangihaketini.  
30 *Ko Te Ao Ngaua me Kotata mea patu ki Ōpua.* [Interpreter: Nil.]

They were killed at Ōpua, Te Ao Ngaua me Kotata. *Koirā i riro ai Te Pewhairangi, ka moe a Tamangana i a Rangihēketini ka puta ki waho ko Ruangaio.* [Interpreter: That's how the Bay of Islands was captured. So, Tamangana married Rangihēketini and had Ruangaio. Everybody is  
5 Ngāti Ruangaio as we are all Ngāi Te Wake.] We are all Ngāti Ruangaio.

*Koia tēnā te ingoa tawhito.* [Interpreter: So.] The old name was Ngāti Ruangaio.

10 *Ka moe a Ruangaio i a Ika o te awa, nō Ngāi Te Wake.* [Interpreter: [Interpreter: Nil.] We are all Ngāi Te Wake.

*Ka puta ki waho ko Taurahaiti. E rua ngā moetanga o Taurahaiti, ka moe i a Whareangiāngi, ka moe anō hoki a ia, Te Waiharoto. Ko Te Pona Harakeke.*  
15 [Interpreter: And there's the union of Ruangaio's son two unions.]

*These are important tupunas Te Pona Harakeke, ko Te Parawhau tēnā.*

*Ko Te Waikeri, ko te Uriroroi tēnā. Kei konei waku tuahine, nō Te Uriroroi mātou. Ko Kauangarua, ko wai i puta i a Kauangarua?* [Interpreter: Again this  
20 speaker is making reference tō the descendants of Torongare and Hauhauā and the influence here in this area.]

## **PIERRE LYNDON ADDRESSES UNKNOWN SPEAKER – DISCUSSION (11:28:21)**

25 **PIERRE LYNDON: (CONTINUES)**

*Tō rātou tuahine ko Kauangarua, he ingoa rongonui.* [Interpreter: Nil.]  
And for Ngāti Hau, this is very important, and Te Karetū, ka put a ngāti tātou, Ngāti Hau.

Everyone is saying, “How did Ngāti Hau come to Pehiawiri Whakapara Akerama?

5 *Anei te whakapapa. Te Pona Harakeke, ko Te Waikeri, ko Kauangarua, ko Te Karetū ka puta tāua, Ngāti Hau. Ka moe Te Ponaharakeke i a Whariu, ka puta ko Tātaia, ka moe i a Taramainuku ka puta ko Haumu ka moe a Toka i Tāwhia, ka puta ko Te Āwhā, ka moe i a Pēhirangi. Pēhirangi nō Ngāi Te Wake. Ka puta ko Parore. [Interpreter: This is the genealogy of Ngāti Hau to this area.]*

10

1130

15 *Ka moe a Parore i te tuahine o Te Tirarau i a Tawera. Te hapū o Parore ko Te Kuihi (The Geese), Te Kuihi te hapū o Parore. Parore would’ve been first cousin to Hongi. The Hongi – Auha ka moe i a Pēhirangi, a Parore, Te Awha ka moe i a Pēhirangi ka puta ko Parore, ko Te Ponaharakeke ka moe i a Whāri ka puta ko Tātaiamoe, a Taramainuku.*

**INTERPRETER:**

20 Again the speaker is still making reference to descendants and unions from Torongare who married Hauhaua.

25 *Te ringakaha o Ngā Puhi i tōna wā, ko Kukupa. Ngā wāhine a Kukupa. Kukupa’s wives are famous. Ka moe a Kukupa i a Whitiao, ka moe a Kukupa i a Taupaki, ka moe Kukupa i a Te Hauāuru. Whitiao and Taupaki nō Ngāti Rehia. Te tuahine a Kukupa ko Whakakahu, ka moe a Whakakahu i a Hekeua ka puta ki waho ko te ariki o Te Uri-o-Haua, a Paikea Hekeua. First cousin to Tirarau. A Tirarau mā ngā tamariki a Kukupa, ko Te Ihi, Te Ihi, ko ia te horo o Ngā Puhi, he toa Te Ihi nō Tangiteroria.*

30

**INTERPRETER:**

Again, still making reference to descendants.

Hongi said, “Fetch Te Ihi.” *Mā Te Ihi e aru.* He’s the only one in Ngā Puhi who can catch that man. *Tonohia a Te Ihi, haria mai ki konei mā Te Ihi e aru.* [Interpreter: Get Te Ihi, bring him here, and he will pursue him.]

5

*Ko Tirarau, ko Ipuwhakatara, o, nui noa atu. Tā Ipuwhakatara ko Tito. Hoi anō to tupuna a Hera Whakakati, he tuahine me Pāpā, nē? Āe, āe. Ipuwhakatara ka moe i a Pāpā ka puta ko Tito. Ko Pāpā ko te tuahine ko Herawhakakati. Ka mō i a Te Whareomu.* Te Whareomu was an ariki. He’s the one who declared war on Ngāti Whātua. [Interpreter: And many, many more descendants. Te Whare was a high chief.]

10

*Tā Te Whareomu ko Pomare Kīngi, ka moe Pomare Kīngi i a Ruiha Te Matekino. Ruiha Te Matekino ko te tamāhine tērā a Hinewhare. Hinewhare ko te tamāhine tērā a Hongi.* It was a hohourongo tō cement the peace between Ngāti Hine and Ngāti Tautahi. [Interpreter: It was a union, a peace pact. That was the union of Pōmare Kīngi and Ruiha Te Matekino.]

15

*Herawhakakati ka moe i a Te Whareomu. Tērā whānau ngā Kīngi, he whānau rangatira, a Hāne Kīngi mā. Te whenua i – te marae i konei Ngāraratunua nō ngā Kīngi tēnā whenua, Porotī te marae nō ngā Kīngi. Te marae Ōtīria, nō ngā Kīngi tērā whenua, māku e titiro. Ka moe ahau taku wahine nō ngā Kīngi, me whāki au i waku hara i te tuahine.* [Interpreter: All those Kīngis a very senior family. People have just mentioned they’re from the family of Kīngis, Pōmare Kīngi mā and others. My wife is from the Kīngi whānau. I just declare my conflict of interest.]

25

1135

*Ka nui tēnej, me titiro au taku wati.* I wasn’t in the military but I was in the Boy Scouts, high-level, *kaha mātou ki te whaiwhai haere i te wati o te Pākehā. Tēnā koutou. Kua oti ki konei ngā kōrero e te Tēpu, e kore e mutu te mihi ki a*

30

*koutou. E te Matua, te tikanga me tae mai ahau ki konei mō te pōwhiri. Mehemea au i tae mai te pōwhiri, he tuākana ahau. Tērā mahi he mahi nā te tuākana, teina, well, kīhai au i tae mai nā te mea he kārangirangi ana taku matenga mō taku mahi. Nō reira me unu au i taku hē.* [Interpreter: Perhaps

5 that suffice, look at my watch. I'll conclude my presentation here to the Table, those members of the Panel, thank you very much. And those who facilitated the pōwhiri this morning refer to as my seniors. I'm sorry I wasn't here. I think you for fulfilling that duty for our manuhiri.]

10 To apologise in Ngā Puhi you say, "Me unu i taku hē." You don't say, "Te whakapāha." You say, "Me unu au taku hē." If I was a tuakana, I would have been at the pōwhiri this morning listening to others, my elders, but I'm a tēina, so, the tēina ko kotiti kē te matenga. Nā hoki mai te kupu whakamutunga ki te Tēpu ki wā tātou rangatira, nā rātou nei i kawē mai tēnei kaupapa ātaahua.

15 What a beautiful kaupapa. All our lives we've been studying the men. Mea atu au ki a Mahu wētahi rā. I said to Mahu, "Uncle Mahu, me and Hone no good, koretake." He said, "No-no, what you are doing is relevant, he mahi nui." Mea atu au, "No, we're no good. We should be in the church." Mea mai a Uncle Mahu, "No-no, he mahi nui tēnā." Nā, nō reira I runga wēnei rārangi kōrero,

20 tēnā koutou, tēnā koutou, tēnā tātou katoa. [Interpreter: Relieve me of my error, my mistake. I'm a tēina, I'm a junior so the mind gets distracted easily. Thank you all.]

**(11:38) HŪHANA LYNDON:**

*A tēnā koutou te Taraipiunara, ko Huhana Lyndon tōku ingoa e mihi atu ana ki*

25 *taku Matua i tū ki te hoatu ētahi tūāpapa whakapapa hei āwhina i ngā kaikerēme me ngā kaikōrero mō tēnei wiki, nō reira he mihi nui tēnei ki a koe e te Matua ki te kōrero e pā ana kia nunui mā a taitai mā. Kua hoki mai anō te reo kōrero ki waenganui i te hunga wahine i tēnei wā, engari ko te hiahia me te tonono ki te Taraipiunara me waiho ake te wāhanga pātai ki te mutunga o tēnei rōpū kia*

30 *pātaingia ā-rōpū nei i mua i te wā kai. Mēnā e pai ana tērā, me (Māori 11:38:50) whakamua tātou e pā ana ki ngā kaikōrero e tū ake nei. Nō*

*reira i tēnei wā ko te hiahia ki te hoatu te wāhanga ki taku whaea, a Whaea Hana Maxwell, māna e kōrero e pā ana ki ōna tuhinga mō te Mana Wahine ki roto o mātou nei a Ngāti Hau mā, nō reira tēnā koutou katoa.*

[Interpreter: Greetings the Tribunal, I'm Hūhana Lyndon. I'm just  
5 acknowledging my father who provided some whakapapa and connection to our claims over this week, and providing the traditional history, the prehistory. To leave questions to the end of our group presentation if that's okay? That'll be great, and we'll continue with the presentations. So, this time I'd like to pass it to my aunty Hana Maxwell, can talk to her evidence.]

10 **(11:39) HANA MAXWELL: (#A69)**

*Tēnā anō koutou e te Taraipiunara, ngā mihi nui ki a koutou i tēnei rā. Ngā mihi ki a koe te hemana, ngā manaakitanga mō koe mō tēnei rā. Ki a tātou te whānau, ngā whānau, ngā hapū, ngā iwi o Te Tai Tokerau, tēnā koutou katoa.*

15 *Ki ngā tūpuna i te Pātu, ngā mihi aroha ki a koutou, ngā mihi kaha ki a mātou ki te kōrero i tēnei rā. To everybody assembled, everybody of the north, greetings. Ko Te Maruata te maunga. Ko Waitangi te awa. Ko Minarapa Paeawa rāua ko Ripeka ngā tūpuna. Ko Ngāti Hau te hapū. Ko Ngā Puhi te iwi. Ko Kahukuri te tangata. Tihē wā mauri ora. [Interpreter: Greeting to the Tribunal, the Chair, to everybody assembled, to everybody of the north,  
20 greetings. It's a privilege to be speaking today. Just reciting her pepeha.]*

1140

My name is Hana Maxwell. I am of the Ngāti Hau hapū of Ngā Puhi. I derive my whakapapa through my tūpuna, Minarapa Paeawa and Ripeka. I live in Tikipunga, Whangārei. The purpose of this brief is to provide our foundational  
25 understandings of ngā mana o ngā wahine o Ngāti Hau, for the tuapapa phase of the Wai 270, Mana Wahine Inquiry.

Ko te arataki tēnei. Te Pū Te More Te Aka Te Weu, Te Rea. Te Waonui, Te Kune Te Kore Te Pō, ki ngā tāngata Māori, nā Rangī rāua ko Papa. Ko tēnei  
30 te tīmatatanga o te ao. [Interpreter: This is an introductory chant.]

This overview of Papatūānuku through karakia and waiata is an introduction to the creation of the Māori world and the role of Papa, the female essence of that Māori world.

- 5 Rangi embraced Papa and the world remained in darkness. Ka moe tahi a Ranginui rāua ko Papatūānuku. One of their sons, Tāne, the atua of forests separated Rangi and Papa to allow the light to penetrate the darkness and provide space for himself and brothers, Tangaroa, Tāwhirimātea, Rongomatane, Haumiatiketike, Whiro and others who lived in the tight embrace
- 10 of darkness. It is on the basis of this genealogy that all things of the world are related. The trees, the fish, the birds, the insects, the butterflies, stones, rocks, the small plants, tūrehu, the male elements and female elements of the heavens and those who live under the sea and tangata.
- 15 The relationship between Papatūānuku and Kokowai. The excruciating pain from Papatūānuku was heard the moment light came into the world and is likened to the karanga of the women on their sacred whenua, Papatūānuku. The separation caused Papatūānuku to bleed and this bleeding created kokowai, the sacred ochre of Kurawaka. Kokowai was still being used in
- 20 villages at the time of Patuone. He was known to have a favourite kokowai colour. The sacred and tapu kokowai was used by chiefs and smeared on whole villages including their homes and palisades, their waka and themselves. Tane took some earth from Papatūānuku, from Kurawaka and kneaded, shaped and fashioned Hineahuone. He took aspects of his brothers who were
- 25 tied into her human form and took her as his wife. This was physical creation of the female element that originated in Papatūānuku. Of all that was created, people or tangata were the most important. Theirs was the highest degree of being the highest form of tapu. When Hine-tī-tama became an adult, she was informed that tāne was her father. She was so ashamed that she became
- 30 Hine-nui-te-po. The origin of death to mankind in this world. The formal acknowledgement of Papatūānuku, of Hine-ahu-one, of Hine-tī-tama and of



Hine-nui-te-po is still in common practise amongst iwi of Aotearoa, New Zealand.

5 Te Atua wera, he was also known as Papahurihia, was Ngāti Hau, Ngāti Kaharau from Ōmanaia. He was a spiritual leader of religion known as Te Nakahi.

1145

10 Rena Edwards provides writings from Te Wānanga o Te Nakahi that gives a description to the sacred female element, characteristic of Atua whaea and the ceremonial rituals still practised, imbued in whaikōrero.

15 It was Māui-Tikitiki who sought that mankind live eternally in this world and that he should not die. He did not achieve this. He was the one who died. Māui entered Hine-nui-te-pō through her birth passage. Hine-nui-te-po woke and crushed Māui-Tikitiki between her thighs and Māui-Tikitiki-a-Taranga died. Hence mankind continues to die.

20 Several important customs originate from these things. The first is a great sacredness that was placed upon the female element which places her mana above that of the male element in this respect in that she holds the power over death. It is because of the sacredness that the women remain silent under some customs of the people but should the male tohunga prayers fail then then  
25 female tohunga completes the prayers. This silent position is so that her sacredness is not desecrated and therefore avoids possible catastrophic to the people.

This is also a teaching to the male element that striking a woman is forbidden.  
30 This is also the time that the seed of Papatūānuku is released into the women so that mankind continues to be born into this world. The sacredness of the birth passage of the women who holds the power to restore wellness, of illness

as a consequence of sacredness being breached or from a curse, that has been sent by someone else.

5 Several important customs originate from the stories of Māui Tikitiki and attempts to overcome death. The first again as I said before is the great sacredness that was placed upon the female element which placed her mana above that the male element in this respect. It is because of the sacredness that the women remain silent under some customs of the people.

10 The religion of Ngāti Hau tupuna was a traditional religion about lo-matua-i-te-kore. He was the parent who's origin was in the void of nothingness and had the supreme dignity of existence and the source of all other beings. From the tapu and mana of lo-matua-i-te-kore came Rangi and Papatūānuku, the sky and the earth, their children, the spirits and guardians  
15 representing and being responsible for the various elements of the created world. From Ranginui and Papatūānuku, the universe was created through their Atua children who take on various roles and responsibilities. Humanity and all living things are embodied with mauri and tapu directly from lo-matua-i-te-kore.

20

The meaning of the name Ranginui is that within him are the forces that hold the world together. Papatūānuku is the mother of all things and is the seed of the female element including characteristics of love and kindness.

**(11:49) UNIDENTIFIED SPEAKER: (17:29:21)**

25 Ka pai Whaea Hana would we be able to move now to paragraph 35 at page eight. I'd just like to have you tell us a few examples of Ngāti Hau Mana Wāhine?

**HŪHANA MAXWELL (CONTINUES)**

30 Ngāti Hau had specific tikanga that applied to the lands they maintained mana over. Traditionally, Ngāti Hau owned their lands collectively with defined kāinga

and boundaries and this was managed through the kaumātua who were both male and female. At the turn of the 1800's this included our tūpuna and I've named some of these names. Rongo, Hoani Paputa Takahanga. Pāora Taikawa. Patama Tohora. Minarapa Paeawa. Terewini Te Kangahi.

5 Haki Whangawhanga. Perepe Pōti. Horomona Kaikau, Peru, Aterea Te Arahi, Hare Paraha, Whatarau Ruku, Hari Pakikura, Peneamine, Tanatiu Huna, Ngamana Te Kuha, Tahere Apetera. Some of the women that had that role were Waiata Rangi. I moe tahi ia rāua ko Kahukuri. Te Aupumeroa, he moe tahi i a rāua ko Kahukuri Their descendants Te Aupumeroa and Kahukuri

10 fought against Ngāi Tāhuhu. Kahukuri had the mana of the land given to him, his descendants and claims of his two wives. Other wahine were Matamoe, Makareta Rongo, Ripeka, Peti, Hiraina Paraha and Kateao. Each member of the hapū had rights by their whakapapa to the use of the land, the access the resources of those lands and to maintain it. The authority of our kaumātua and

15 kuia was universally recognised within Ngāti Hau and by other hapū as the ones who held the knowledge of the land and to ensure it remained Ngāti Hau land. The system which our kaumātua used relied upon a territory maintained and utilised under the tikanga of Ngāti Hau. It relied upon a comprehensive understanding of the relationships with the hapū of Whangārei and Ngā Puhi.

20 It also relied upon a communal way of life that allowed the old men to pass that knowledge on to whānau of the next generation. It was sophisticated and dynamic and amounted to much more than a name on a piece of paper.

Land was managed within Ngāti Hau by the group of – known as the Old Men.

25 But this must not be confused with an absence of wahine holding mana with the hapū, within the hapū.

Now, mana o ngā wahine was demonstrated in numerous ways and I want to outline those ways and show how the status of wahine and the existence of

30 mana wahine within Ngāti Hau.

We come from an indigenous traditional religion linked by *karakia*, *atua* and *ancestors*. [Interpreter: Chants, gods, ancestors.]

The Io teachings affirm the tapu of *Papatūānuku* and of the female element. [Interpreter: Papatūānuku, te earth mother.]

- 5 We are fortunate to have the opportunity to share stories of my Ngāti Hau *rangatira* [Interpreter: chiefly] women who lived in one's history, boundaries, cultivations, wāhi tapu, atua and karakia [Interpreter: sacred places, gods, chant] permeated their lives.] The Io teachings were known by Patuone. Ordinary people were not schooled in Io because of the sacredness of Io's  
10 being.

- Within Ngāti Hau there are numerous examples of rangatira women. Matamoe was the first born of Kahukuri, the Ngāti Hau ancestor. He named the waterfall on Pukepoto, Te Rere a Matamoe, to commemorate her birth. Benjamin  
15 Wereta Werohia who lives at Te Maruata is kaitiaki for the korowai named Matamoe, gifted by Leonie Maxwell, weaver. Ngāti Hau women had their ownership named landmarks. Hiraina Paraha lived at Huiarau, the pā site on Ruapekapeka.

1155

- 20 When she was speaking for the Huiarau block, she referred to her ancestor Hinewha and her marks. Hinewha was the daughter of Kahukuri. Her marks are Te Motu a Hinewha. A clearing and Ngā Rua a Hinewha. Where Hinewha had a kāinga and tapu food. Paraha was also a mark of wairua and belonged to the tupuna, Paraha. The dog of this tupuna died and was put on his  
25 grandsons, Paraha dog skin cloak which was then placed in a rata tree. The rata tree is also a tapu and a mark.

- Kateao Te Ao, Katia Te Takupu is another example of rangatira whakapapa. Her husband, Patu Hohaia was the son of Patuone. She lived in Hokianga with  
30 her children as they were growing up. When she was a child Kateao lived at Pukeahuahu on Puhipuhi with her parents and at other Ngāti Hau kāinga. She returned in her later years to this kāinga on Puhipuhi 4. Her land interests and

other kāinga were widespread across Ngāti Hau lands. Kateao Te Takupu was another rangatira woman who lived on the ancestral lands of Ngāti Hau as a child and a young woman. Her daughter Ani Kaaro Hāpeta, was a well-known Hokianga matakite and tohunga. Along with her cousins, Maria Pangari and  
5 Remana Hī, daughters of Apopo Pangari and grandfather Pangari.

In her ownership right as a rangatira Ngāti Hau woman, Ani Kaaro gifted a small parcel of her land interest on the Whakanekeneke block to build the marae known as Maraenui for the use of her Ngāti Hau whānau who were travelling  
10 northward. The Whakanekeneke block is located in Hokianga, as short distance from Rāhiri.

Mereana Paea was another young woman who went through trials and tribulations. She had three families and lived between Te Maruata and  
15 Waiōmio. Her first born was Henare Tanatiu, the father of whom was Rewi Taikawa. She had a daughter, Whakamā Ngāwari and Toki Pumaka to Hori Pumaka. She had a further four children to Honetana Te Kero. They were Rae, Ita, Erana and Ngakoti Honetana.

Mereana's grandmother was Makareta Rongo. He moe tahi ia rāua ko Pūmuka. She died at Toetoe. She was a sister to Haki Whangawhanga. In her later years she defended her rights to the Puketaha block in the Native Land Court. In her time, she would have been one of the oldest women of the hapū as she was an old lady when claiming Puketaha.  
20

25 In conclusion our foundational understandings of ngā mana o ngā wahine of Ngāti Hau, have been passed through the generations from Rangi and Papa interwoven through our whakapapa and bring us here today. Any comments? Ināianei, kua mutu ōku nei kōrero engari ko tēnei he waiata ki tōku nei mutunga.

30

I te tekau mā whā, ka ū te whakapono e.  
Ki runga i Ohiri.

- Ka tū te matenga e  
 Ko te kupu tēnei kei te rangi te Atua  
 Me huri koutou me titiro ki reira e  
 Ka huri te Māori ka titiro whakarunga e  
 5 Ka huri te matenga ka titiro whakararo e  
 Ki te papa oneone i Aotearoa e  
 Taiapa rawa mai ki te pā raharaha e  
 Ki te pātītī ki te rori rino e  
 Ki te pāketē whero nāu e te Kāwana e  
 10 Kua riro te whenua e te rera i te moana e

Tēnā koutou katoa.

1200

15 **WAIATA TAUTOKO**

**HUHANA LYNDON:**

- Tēnā koutou katoa. He mihi poto tēnei ki tō tātou whaea, Whaea Hana, mō ōna kōrero, he mea tuhi, he mea kōrero anō ki waenganui i a tātou ki mua i te aroaro o te Rōpū Whakamana i te Tiriti. Nō reira ka mihi atu ki a koe, e te Whaea, me*  
 20 *tērā waiata, tērā mōteatea e pā ana ki te riro tangā o ngā whenua i tērā rau tau me te kauwhau tuatahi o matenga ki runga i ngā whenua o Oihi o Hohi, e mihi atu ki a koe. [Interpreter: Brief acknowledge to our aunty who wrote her evidence and presented that to the tribunal today concluding also with that waiata about the loss of the land in the century before. Thank you, Aunty.]*

25

*Ināianeī ka tahuri te wā ki tāku tuakana a Nicki Wakefield, hei kōrerotanga e pā ana ki wētahi o tupuna o konei me ngā whenua whai pānga ki roto i te rohe. Nō reira kia ora anō tātou katoa. [Interpreter: Now to my senior, Nicki, to talk about the ancestors of this rohe.]*

**(12:02) NICKI WAKEFIELD: (#A59, #A59(A))**

*Rere ana te mihi ki te Rōpū Whakamana i te Tiriti me te hunga rōia, tēnā koutou katoa. Ki ngā uri haukāinga me ngā kaumātua tēnā koutou katoa. Pai te kitekītea ki a koutou. E tū ana au he uri o tēnei rohe, te rohe o Whangārei. Ko*  
 5 *Pehiawiri te marae. Te Parawhau, Ngāti Hau, Te Kahu o Torongare, Te Waiariki, ngā hapū e tū ana kei konei. [Interpreter: Stand a greeting to the panel of the Waitangi Tribunal and to the lawyers assembled representing claimants, to our elders also present today, it's nice to have you here. I am a descendent of this region of Whangārei, of Torongare, Te Parawhau.]*

10

This brief of evidence I just wanted to open and summarise the brief of evidence, not talk or read it out. It's the result of halfway through two-year research project that's funded by Te Pūnaha Mātauranga, Vision Mātauranga. It's an investment in ngā hapū o Whangārei where we are collating our archives  
 15 and entering them into a GIS geotagged archive. So I am the research placement for that work and have one year left to go so this is an initial summary and we may look to provide further briefs of evidence in this inquiry. That GIS archive will be used for our tribes, our hapū and their duties continuing that mana i te whenua. Some applications include local government or resource  
 20 management and now we have localised curriculum, a high demand there. So this archive is a growing thing. So I will speak to some small parts that are going into that archive.

25

Yes, it also leans on, for this brief of evidence we lean on kōrero tuku iho, so some stories that are carried forth in many a wānanga and many brief of evidence that I've looked to summarise and it also goes to the Native Land Court records which mostly the 1865 sittings here in Whangārei. There were also some maps prepared in Te Paparahi o Te Raki so I've  
 30 grabbed a few of those and put them in a PowerPoint slide which we've shared over today as well.

So these are perspectives and we contribute them to this wānanga called the Mana Wāhine Kaupapa Inquiry, Tūāpapa Stage. Some themes, some themes that we can summarise coming out of that work is that there are huge – our landscape here in Whangārei are covered in markers left by our Tupuna Whaea and I'll give a few examples. Another theme is the concept of haere takirua as a term used to indicate the perspectives and leadership which is brought by both tāne and wāhine and they cannot be considered separately or alone if the goal is gain an understanding of the whole of a matter and we see this much today where both wāhine and tāne move together.

10

An additional context, and this is put there for that wānanga for that discussion, is the concept of mana i te whenua as both rights and obligations that are derived through whakapapa. This term is used often interchangeably with mana whenua but to me it is not the same. Mana i te whenua is found in He Whakaputanga as well so to me it indicated as mana as derived from the whenua instead of mana over the whenua. And so those, the knowledge and duties, the knowledge that's needed to fulfil those duties and obligations in mana i te whenua, and the navigation of those duties is held in both wāhine and tāne roles as well and so this is the same today as in pre-te Tiriti times.

20

So now going to the PowerPoint and some maps and just a few of those markers left that are very clearly derived from wāhine where we look at our overview, this is our rohe today and on the map we are looking at Whangārei, Te Rerenga and Parāoa there in the middle, a few marae around there and their kāinga and whenua Māori which remain today. But I'd like to look back and point out some of those whenua interests which have been derived from wāhine.

25

**JUDGE REEVES:**

So just to clarify, is the yellow whenua Māori?

30

**NICKI WAKEFIELD:**



Āe.

**NICKI WAKEFIELD: (CONTINUES)**

The yellow is whenua Māori today. Yes, today. We have huge land loss here in Whangārei, we're down to less than 4% so – and a lot of that was – we can  
5 cover that in the next stage of the inquiry. So I'll go to the next slide.

Sorry some of this is off-screen but I'll start at the Kiripaka Block. In the Kiripaka Block they're coloured in red, there was some debate between Ngāti Hau and Te Waiariki tupuna of 1865 and it was a lineage cited to the  
10 Ngāi Tāhuhu wives of Kahukuri named Te Aupumeroa and Waiatarangi, which gave rise to the undisputed interests of Ngāti Hau in the Kiripaka Block. In this narrative, so to look to link in Matua Pierre's, what he's put forward, Kahukuri is a mokopuna of Rāhiri and his ope travelled out of Ōmanaia to settle in these lands to the north of Whangārei, these were lands of Ngāi Tāhuhu lineages and  
15 so while these two tupuna whaea were placed as the source of that mana i te whenua to the Kiripaka Block, to me it stands to reason that the mana i te whenua for Ngāti Hau at Kiripaka is derived from those two tupuna whaea, Te Aupumeroa and Waiatarangi.

20 To the next slide. So it's three to four generations later when a further influence from Ngā Puhī and unions take place and this is seen in the Waikaraka Native Land Court minutes where Mihiao was cited as tupuna whaea from Ngāi Tāhuhu and Te Uho is Ngā Puhī. And through that union the land interests are derived from a tupuna whaea of Mihiao named Hinewai at Waikaraka. And  
25 so that's there coloured in red on the shores of Whangārei, Terenga Parāoa.

And to the next slide. This is the right one. So this is Te Rewarewa. So travelling forth in time it is a son of Mihiao and Te Oho named Ngaro Kete Uru who was a contemporary in alliance with Puna Harakeke and Te Waikere,  
30 however it is their sister Kauangarua who is named as the source of land interests at Te Rewarewa in the Native Land Court.

Going forward. So we have Kapowaiwaha and on the next slide is also Mangawhati Blocks and these two are derived from, on the southern shores of Whangārei, Terenga Paraoa, these are derived from Te Ao Wheonga and some sisters, Pae and Weku, who are also Ngāi Tāhuhu tupuna whaea. Notably Pae and Weku held oversight over lands and resources including some shark pools in the Whangārei Harbour that were highly prized. And these sisters also gave forth their uri in a union with Kāhore, who was also a contemporary to Te Puna Harakeke, Te Waikere. There's many other blocks too which are derived through that lineage from Pae and Weku in the wider area that's cited in the Native Land Courts.

And the last slide is Kopipi which is found on the east coast, slightly out of the wider Whangārei rohe but nonetheless was heard in a Native Land Court sitting here in Whangārei and i mihi to that tupuna whaea, Te Uwhi, who was named as the source of those land interests for that block.

So to the last slide. That's the combined total just of this short brief of evidence and I mihi to many of here in the marae here today who are descendants of these tupuna whaea and continuing that work here in the rohe of Whangārei, mihi ana ki a koutou.

## **BROOKE LOADER ADDRESSES THE PANEL**

## **JUDGE REEVES ADDRESSES COUNSEL**

**(12:16) DR LINDA TUHIWAI-SMITH TO PIERRE LYNDON, HUHANA LYNDON, HANA MAXWELL, AND NICKI WAKEFIELD:**

Q. Tēnā koutou. Thank you very much for your presentation and I love the way it flowed. So I've been trying to think of one question for all of you and it really relates to – it came together at the end in a sense with those women who clearly had land interests. So my question is whether you've

got stories of whether their control over land was a big driver for marriages, like men married them because they had land, so that's one part of my question, to what extent did they then become not just kind of significant – have significant mana over whenua but had significant power to choose their husbands is how I would frame that question. And then I think also as part of that same question, this all looks very nice like they inherited land. Do you have stories of women who just took other women's land? Or you know, just helped themselves or had a war party so that women actually acquired more land. So it's just whether you've got stories just across the three submissions, you know the extent to which women were quite active in they not only inherited land, they acquired land, they acquired marriages to secure land, you know so that they were making those decisions around and I don't just mean the whenua but around resources.

15 A. [Hana Maxwell] One of my understandings in terms of land going to women is that at the beginning of the Native Land Court there was a reluctance by the Crown for Māori women to have land and the reason that that didn't apply is because the chiefs in Hokianga were against and had actually said to the land purchasers that they would not sell any of their land because women had the same rights as them over the land. That's one understanding of mine.

20 [Pierre Lyndon] Āe kei au wētahi whakaaro. He pēnei te kōrero o tāku matua, Rangī Saddler, ki ahau. Te kōrero a Rangī Saddler, "Kei ngā wāhine kē ngā whakapapa rangatira. He whakapono nau ki tērā kōrero." A tātou tupuna kīhai rātou i moe huarahi engari i moe rātou i runga it e kaupapa. [Interpreter: I have some ideas. This is how Rangī Saddler spoke to me about this matter. Rangī said, "It's the women that have the senior genealogy. I truly believe in that talk". Our tupuna didn't necessarily just marry for the sake of being married but had a purpose for the union.]

30  
1220

The more you rangahau you find (**Māori 12:20:11**) *our tupuna's kāhore rātou i moe huarahi. Married on the street, pēnei te pōriro engari he kaupapa.* [Interpreter: While you research, you'll find out. ] *Ka moe a Hineāmaru i a Te Koperu.* [Interpreter: Hineāmaru's marriage, that's her husband.]

5 Now Te Koperu is almost of no account. Heoi anō me kōrero pono ki a koutou, engari ko te honohonotanga he honohono nē? Those, they were political arrangements in almost you know song and verse, i roto i ngā rangahau. You research for so long and you look at the marriages, *he kaupapa, he take, nē. Ka moe a Tarutaru i*

10 *Te Ruapounamu.* [Interpreter: Always a purpose. Tarutaru's union.] She's famous. Ka puta ko Kahi, Pāpāhia mā Te Hūhū, Peri. That's the model of Te Rarawa Arikitunga. The answer to that question is that *Tipene tō tupuna i Porotī, nē, ngā Kake.* [Interpreter: As in your ancestor Tipene from Porotī, Kake.] Ko Peru ka moe i a was it Te Roma? Āe. Ka

15 moe a Ngāti Hau ki a Te Parawhau. [Interpreter: Even in Nicki's ancestry.] When Te Hape gave his daughter Te Tauwai to marry Tangaroa who was probably the grandson of Kahukuri ka moe Ngāti Hine ki Ngāti Hau ka puta mātou, Ngāti Hau ki Kaikohe. Thank you, Hana, Hana's the one. No one has researched more than my tuāhine. *Me kore*

20 *ko Hana ko wareware kē ki ngā kōrero.* [Interpreter: If we didn't have Hana, we would have lost the kōrero.] We would have lost our kōrero, ngā ingoa. We would have been disenfranchised. For Ngāti Hine to tell me no there's no – they had a hui, yes, big hui. Huhana did her PowerPoint of the landscape. Mea nei ngā hapū o Ngāti Hine, I put my

25 hand up, *“Tētahi kei te ngaro.”* [Interpreter: “That there is one hapū missing”] “Which is it?” *“Ngāti Hau ki Kaikou.”* [Interpreter: “Ngāti Hau ki Kaikou is missing”.] *Ka whakahē* [Interpreter: It was disagreed with.] “No, no I don't agree, te mea te mea te mea”. Mea atu au, “This is what Sir James Henare told me. Have a look in te Papatupu 1904”, *nā*

30 *Boss Tipene i kōrero tētahi o ngā tohunga.* “Te whakapapa kei konei, Te Hape gave his daughter Te Tauwai to Tangaroa of Ngāti Hau me ngā whenua, me te horo.” [Interpreter: It's referred to again by a tohunga a

priest that agreed with that sentiment and others.] That's why I must thank my tuāhine. *Tōna kaha, tōna manawanui, tōna manawa roa to retain our kōrero of Ngāti Hau.* [Interpreter: And I thank my cousin for her determination to research.]. I made a little discovery in the whakapapa was just quite critical. Ko te Pona Harakeke mā, that's Parawhau, Te Waikeri, that's us of Te Uriroroi o Porotī, ko mātou. Me te Karetū ka puta a Ngāti Hau. [Interpreter: **Microphone off 12:24:39.**] We've been looking for many years you know, scratching our heads. That's how significant – te mana o Rāhiri, ko wana wāhine. It was those marriages. Ka moe a Ahui ka hono Ngāi Tāhuhu and Ngāti Awa, ko ngā wāhine. Ko tika te kōrero o Rangi Saddler when he said to me, "The whakapapa is with our wives and with the women". He tino tika tana kōrero, tana wāhine he uri nō te whare o Umu nō Pomare Kīngi mā. O, kei ngā wāhine. Hōhā ngā tāne. Kia ora koutou, kua kata mai...

5

10

15 [Huhana Lyndon] He kōrero tāpiri tāku e pā ana ki tēnei pātai. I reflect on the whakapapa that Pierre painted in terms of our Parawhau, Te Uriroroi, Ngāti Kahu o Torongare whakapapa and kāhore kei au ngā kōrero – I have my granny here who is also a witness later but when you're talking about key marriages and I think about – so we have

20 Whareumu of Ngāti Many marry into Te Uriroroi with Hira Whakakati slash Te Parawhau.

[Pierre Lyndon] And then he marries into Te Mahurehure. Ko Moehuri.

[Huhana Lyndon] But I wasn't going to focus on Te Whareumu, I was going to focus on further down in the heke.

25 1226

But then we have Mere Whare Nikau. Mere Whare Nikau who is on our Ngāti Kahu o Torongare side and she was there at the time of when the first settlers came to Whangārei. And there was a moe of her to Cafler. So we have Cafler Park here in the CBD ko Mere Whare Nikau tērā.

30 [Pierre Lyndon] He's a French man.

[Huhana Lyndon] He's a French man, that's how we get our gorgeous good looks. But from them came Katerina and Katerina married

Hera Whakakati and Te Whareumu's son, Hori Kīngi. Hori Tahua Kīngi who signed te Tiriti o Waitangi so these are times of He Whakaputanga me te Tiriti. Now the issues with Cafler is that Mere Whare Nikau is the mana i te whenua, Mere Whare Nikau is the kaupupuri whenua and it was a purposeful marriage. Now the problem with, and I won't call her Mere Whare Nikau because that was a name that came later. So that came later because she was then left landless by her husband, muia katoa. So she was left in the whare nikau, pōhara. And I can hear Aunty go "No, no, yes you're right. Absolutely it was – " She was definitely not – but she was mana i te whenua and she was of the lines of Ngāti Kahu o Torongare and through her we have Katerina, this is all CBD area, this is all in town here. And so you have the important marriages both to Pākehā and to Māori and subsequently we lost in that space too.

[Pierre Lyndon] **(Microphone off 12:25:36)** ...i Porotī all Mangakāhia nā te Karauna i tāhae. He pono wēnei kōrero. Mangakāhia. I grew up the lands and survey block was there. The department – mātou Department Māori Affairs Development Scheme. Mangakāhia, department lands and survey. I hoatu ngā whenua ki ngā hōia. It was given to the repatriation of soldiers, the Pākehā soldiers, Mangakāhia, o, ka tangi te ngākau.

Q. Is there any other comments in relation to that to that question, yes or otherwise I will move, yes?

A. [Huhana Lyndon] I just wanted to close with that in terms of Mere Whare Nikau and Te Teitei or Te Rangatira o te whakapapa o Mere because she comes from the marriage of Torongare Hauhaua down to Torukao, comes down to Ngarokiteuru Winiwini, tupuna of Parihaka Maunga so the pā here in Whangārei, Mere Whare Nikau direct line straight into here. So you she's a wāhine whai mana and you look at time of settlement and pōwhiri mai ngā Pākehā because there were many marriages on purpose in the CBD and still, we lost and still we lost. So that will come later in the hearings.

[Nicki Wakefield] I just wanted to add other point from my perspective of the unions, to your question around the unions, Whaea Linda. That I don't think of them as individuals. I think of them as part of a much larger tribe and tribal dynamics and consider the unions like that so that those unions were not about the individuals and their acquisitions of land and resources. It was more than those individuals named in the whakapapa there. It was those who were part of their tribes as well.

[Hana Maxwell] Many of the Ngāti Hau women of a particular time were actually sought after and so that when you have families that travel to Hokianga and they're sort of tomo'd. And then you have families also in Whangārei like for instance, some of the men in the hapū in actual fact what I found was that some of the women were affected by the behaviour of some of the men. And one such example of that sort of behaviour was that the Māori Parliament in Orakei when one of our tupuna actually took a case to the Māori parliament to ask for the return of a woman and her daughter that had been taken back down to Hauraki because she had been living one of our kaumātua. And there was a fight that ensued between several of those kaumātua but the kaumātua actually, Hatama Tohorā, actually took the woman and her daughter back down to Hauraki and lived there and stayed there. And we also have an instance where the same with Pumaka, where Pumaka's wāhine tuatahi and the children that she had were all from Ngāti Hau but his second wife, her son – one of her sons intermarried back again into Ngāti Hau. And there are a lot of instances of Ngā Puhi tupuna, of Ngā Puhi rangatira actually marrying into Ngāti Hau through the women and sometimes also through the men. And one instance is a Ngāti Kahu o Torongare where one of our tupuna's e moetahi ia ki tērā wāhine o Ngāti Kahu o Torongare. Kia ora.

**(12:32) DR ROBYN ANDERSON PIERRE LYNDON, HUHANA LYNDON,  
HANA MAXWELL, AND NICKI WAKEFIELD:**

Q. Ngā mihi ki a koutou. I'd also like to say hello to Ngā Hapū o Whangārei. Back in the last century, this is embarrassing but back in the last century  
5 you gave me one of my first jobs in the Treaty industry so thank you very much and you know Marina Fletcher and Hori Tuhiwai and those people were very generous and kind to me over the years so thank you. I just, Hana, could you just clarify a couple of things in your brief of evidence for me or for us. You've mentioned the theological college as a source of  
10 learning. Could you give us a little bit more background into your own learning about tupuna whaea?

A. [Hana Maxwell] Well one of the things that Pā Henare talked about in his wānanga that he held was the necessity for women to learn the traditional roles of the men, not exactly their roles but to learn that traditional role so  
15 that in the event of there not being a male in the house that the women would be able to do that and I know that within Ngā Puhī there had been many instances where women had actually called people on and been the ones to mihi to people. One of my grandmothers from Ōmanaia, Rewa Ngākuru, she was such a kuia that she would wait for her nephews  
20 to come who was Were Hauraki and Uncle Mac Taylor, and they would come to the hui. But my grandmother would stand up and mihi to those visitors that came until those two kaumātua came and took their place on the marae.

Q. And I suppose my question from that is, why would – only in the absence  
25 of men –

A. In some instances on some marae there are no men. You know and sort of some men go home early you know. The day of the marae being filled with men that were able to take their place whenever, that's fast dying out because everyone's getting old and there aren't many taking up that role  
30 and really that's one of the things that needs to be encouraged amongst the men and if the men can't do it, then women, that those traditional roles be maintained at all times.



- Q. All right thank you. And just some more – just talking about the women you have mentioned, am I right in thinking that those in your paragraph 36 are of a slightly older generation than the people you’re talking about at sort of paragraphs 43 onwards?
- 5 A. Yes but why I’ve mentioned Hiraina Paraha is that when she gave her evidence and that was 1860, when she gave her evidence she was actually talking about a time when the tupuna, Kahukuri’s daughter was still alive. So these stories were passed down within the hapū to women and to men as well so it wasn’t just the domain of the men who were the
- 10 ones that retained the history of the hapū.
- Q. And I think my next question is probably best to Nicki. In your research project, are you at this point just looking at the Native Land Court records in the 1860s or have you gone on a bit further?
- A. [Nicki Wakefield] Yes, so there’s a number of volumes to go through and
- 15 so what’s put there is largely from the first sittings here in Whangārei of the Native Land Court. There’s a lot more to go through and there’s our knowledge holders who have already spent a lot of time in those records –
- Q. Yes. –
- 20 A. To infer and point of those lines of inquiry for the research project which will be ongoing, yes.
- Q. So you can’t – these people who are speaking of these important women rangatira, they are at that point, are men speaking in the Native Land Court? Is that right?
- 25 A. Yes, in all of those examples given, yes.
- Q. Right, and you’re not at a point yet to know whether there was a trend as time passed with women speaking more regularly –
- A. In the court. Yes.
- Q. – or more commonly. That’s yet to be known is yet?
- 30 A. I can pass to Whaea Hana.

[Hana Maxwell] I know that in Ngāti Hau there weren't many women that spoke in the Māori Land Court and so that the ones that I put here are the ones that actually spoke –

Q. Yes.

5 A. – rather than you know, the women in total.

Q. Okay. All right thank you very much.

## **JUDGE REEVES ADDRESSES THE ROOM**

### **DIRECTIONS RE WITNESS BRIEFS OF EVIDENCE**

**HEARING ADJOURNS: 12.39 PM**

10 **HEARING RESUMES: 1.30 PM**

### **JUDGE REEVES:**

*Tēnā tātou ka haere tonu tātou ināianeī.* [Interpreter: We will continue to proceed.]

15 **(13:30) DR ROBYN ANDERSON TO PIERRE LYNDON, HUHANA LYNDON, HANA MAXWELL, AND NICKI WAKEFIELD: (CONTINUES)**

Q. Hana. I have another question for you and the reference referring to the leaders as the old men. Is that contemporary to them or is this something that's said today or you know – can you give me any information about that?

20 A. [Hana Maxwell] I can't hear you, sorry.

Q. Sorry, it's this reference referring to the leaders as the old men –

A. Yes.

Q. – and you make the point that that group included women as well.

A. Yes.

25 Q. And I'm just wondering when they started being referred to as "the old men". Was that at the time or this us looking back?

A. No, that's us looking back. That's us looking back.

Q. And do you think that is because people didn't realise that there were women included and that's people are starting to research and realise who these people were or?

A. No, if you, in the Māori Land Court records –

5 Q. Yes.

A. – they talk quite freely and openly about tupuna wāhine back further back. So, it's you know it's sort of – even the old men talk about the women back at that time – at the time of Kahukuri at those times. They talk about also some of the women that were exchanged that married into – they  
10 married into – the women were married to another person which meant that that hapū came in too into Ngāti Hau. And one of the examples is Hoani Papata Takahanga. He was also an agent for the Crown but in his whakapapa his mother was part of the exchange because of the fact that her father was killed –

15 Q. Yes.

A. – and so there was an exchange between Te Waiariki and Ngāti Hau, the marriage.

Q. Okay thank you very much those are all of my questions.

**(13:32) DR RUAKERE HOND TO PIERRE LYNDON, HUHANA LYNDON,  
20 HANA MAXWELL, NICKI WAKEFIELD, AND HONE SADLER:**

Q. *Heoi anō tēnā koutou e whakawherawhera ana ki ngā kōrero kua roa pea e huna ana e noho waho atu i Kūkara, engari anō i roto i te Wānanga o Te Ngaka[h]i, otirā Vision Mātauranga kua puta ēnei kōrero i te rangi nei. Pierre, ko tētahi o ngā kōrero pea e kore pea e whai wā i tēnei rā te  
25 whakautu i ēnei pātai, e pai kē ki au nei mā te tuhi kōrero e whakamārama pea ētahi whakautu ki ēnei pātai nō reira kia mau ki te taringa i ēnei pātai e rere ana ki runga i a koe. Ko tētahi o ō kōrero e kaha kōrero ana te whakapapa mō te taha tāne ka ruarua noiho nei i ngā ara heke mai i ngā wāhine, ngā kōrero mō te taha wāhine me ko te mana wāhine te tino  
30 aronga o tēnei wānanga i te rā nei. Ko te io o tāku pātai mō ngā mea pēnei a Arikitapu, nē, me tōna hiahia ki te patu i a Rangi Uru Hinga ana i*

*te haere a Tamakitera i te patu i te kōtiro – he kōtiro?* [Interpreter: Thank you for presenting to us, your side of evidence or your thoughts about this kaupapa. And the vision from mātauranga that's been presented today. We may not be able to respond to the questions today perhaps further written pieces may assist with answering the questions that we have today. We talk about these genealogy we have descending from the – of men to say that it's good to hear the number of descent from women today. As many –.]

5

A. [Pierre Lyndon] Tō rātou irāmutu.

10

Q. Irāmutu. So kei te piringa kia rongō i te kōrero, he aha i pērā i ai i te whakaaro o Arikitapu? Kua i kōrero i te rā nei, ka pau te rā i te kōrero i ēnei whakaaro. He aha tērā mea a mana wāhine i kite ana i roto i tērā āhuetanga? He aha te take i whakaaro atu ki a Rangī Uru Hinga? Ana, hei ko tana manawa tērā i kāinga e Arikitapu? Tērā tētahi momo kōrero pea kia ruku atu ki te pūtake o tērā pūrākau hāunga atu anō ko te ingoa kau atu, nē, ko Puhī Kaimoana – Moana – nē?

15

A. Puhī Ariki.

Q. Puhī Ariki – Moana Ariki?

A. Āe, Puhīkaiariki Puhī Taniwharau.

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Q. Puhīkaiariki me Puhī Taniwharau, nē, mai i te puna?

A. Āe.

Q. *Ko tērā tētahi. Ko tētahi anō ko te āhua o te whakapohane o te wāhine i te o Ngāti Manaia ki te waka o Mātaatua, he aha te pūtake o tērā mahi whakapohane?* [Interpreter: Dr Hond was referring to earlier his questions may not be able to be answered today but he's asking that there be further elaboration about certain legends or the stories that the presented this morning of particular ancestors and unions and of course the eponymous ancestor, Puhī, Puhī Kaimoana Ariki. Puhīkaiariki and Puhī Taniwharau.]

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30

A. Āe.

- Q. He aha tērā te mana o te wāhine i kite ana i roto i tērā mahi, te pūtake e pērā ai ia ki te waka e tere ana ki waho i te ngutu awa o te Puaha o Whangārei? Ko tētahi anō ko ngā roi whakaporepore o Ahuaiti.
- A. Ngā roi whakaporepore –
- 5 Q. Porepore.
- A. – a ure –
- Q. Ure.
- A. – a Ahuaiti.
- 10 Q. Okay. *He aha kei te pīrangi kia rongō he aha te take i ngā ngaro ai ērā kumara – aruhe rahi nē, kīhai i tukuna atu ki a –* [Interpreter: One of the stories about the fern, Rāhiri being left with the small fern and what happened with the large ferns so some further elaboration about some of the commentary would be good.]
- A. Ki a Rāhiri.
- 15 Q. Rāhiri, Rāhiri. Kei te pai kia kōrero au mō tērā, ko Ngāti o Rāhiri anō au engari mai te taha i a Te Ātiawa.
- A. Āe, kia ora.
- Q. *Ko tētahi anō ko te aronga atu ki a Whangārei, Maungarei, ko Reitu tērā e kōrerotia ana?* [Interpreter: Similarly with Maungarei, Reipae, Whangārei, Ōtangarei.]
- 20 A. Ko Reipae.
- Q. Reipae. *Nō reira, e kaha kōrero nei e a tētahi pēnei i te kōrero i ngā tata nei i a Nicki mō ngā ingoa o ngā wāhi, mō ngā mana o ngā wāhine ki runga i ngā wāhi, he aha i pērā i te whakaaro o roto i te takiwā nei kia tuku atu te ingoa o tēnei Whanganui ki a Reipae mai roto o Waikato, nē, ki runga i tēnei whenua?* He mana nō tērā hononga ki Tainui? He mana rānei nō Reipae ki roto i tēnei wāhi? Koirā ētahi pātai e pīrangi ana kia ruku atu kia kite atu i te hōhonutanga o tērā o te mana wāhine. *Me te mea whakamutunga he mea ki a koe hoki ko to tokotoko tapaina ki te ingoa Hineāmaru. He aha i pērā ai? He mana to Hineāmaru ki a koe? He aha taua mana i whakaarohia i te wā i utaina tērā ingoa ki runga i te tokotoko? Ko te āwangawanga ki au nei ara anō ngā kōrero e tika ana*
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- 30

- kia puta hei whakautu i era pātai, e kore whai wā i te rā nei kia ruku atu ki te hōhonutanga o tērā kōrero. E pātai ana e pai ana ki a koe kia tuhia ētahi kōrero whakarāpopoto i tō whakautu i ērā momo pātai?* I roto i te –
- 5 i runga i te mea he nui anō ngā kōrero mō ngā tāne, mō Rāhiri ērā anō ngā mea engari anō ko whakatūtū, te whaka - hoi anō te hoa wāhine anō o Rāhiri? [Interpreter: And as Nicki had indicated that there are names of women on the naming of the land and what is an explanation for that? And how did Reipae from being from Waikato has – from where did here influence come about from this area of Ngā Puhi? And lastly the stick
- 10 that you have named Hineāmaru, why was that name bestowed on the stick? That being the name of an ancestor? And for me it's about ensuring that that kōrero, that information is produced and presented as part of this inquiry and as I said at the beginning, this may not be something that can be answered today but writing down a response may
- 15 assist with these deliberations.]
- A. Āe. Whakaruru.
- Q. Whakaruru.
- A. Me Moetonga.
- Q. Yes.
- 20 A. Me Ahuaiti.
- Q. *Arā, koia e nui ai i ngā whakapapa o Rāhiri ki roto i te takiwā nei he mana nō ngā wāhine, he mana rānei i a Rāhiri. He aha te – kei te pīrangi kia whakaari mai tēnei mea te pūtake o te mana wāhine ki roto o te rohe, koirā te ia o te pātai. Pai ana tērā ki a koe? Kia tuhi atu ki te pepa pea*
- 25 *hei whakautu i ēnei momo pātai?* [Interpreter: So there are key unions, particularly those of Rāhiri and Rāhiri and Whakaruru in particular, just why were they significant marriages and being able to explain that.]
- A. *Māku e inoi ki te atua.* [Interpreter: I best ask the Gods if they can help.]
- Q. Nē ka māturū mai i te rangi nei he whakautu.
- 30 A. Me pēhea ahau.

**UNIDENTIFIED SPEAKER: (13:38:36)**

Ko whakaāe te atua.

**DR RUAKERE HOND TO PIERRE LYNDON, HUHANA LYNDON, HANA MAXWELL, AND NICKI WAKEFIELD, HONE SADLER: (CONTINUES)**

A. E Hone momo noa koe.

5 Q. [Pierre Lyndon] Ka pai, a Hone e whakaae mai ana.

A. [Unidentified Speaker (13:38:42)] Āe, whakaae pai ana e te atua.

Q. Pai ana. Ehara i te mea hei aha ai atu i te kī atu ko mana wāhine te āhua o te hui nei –

A. **(Māori 13:38:52)** ... i era pātai.

10 Q. Kei te pai kia tuku atu ma ētahi anō kia whakautu. Engari he inoi tēnei.

A. Āe.

Q. He inoi tēnei, *kia takoto ēnei whakautu pea ki te pepa kia āta tiro tiro, kia ata tirohia e tēnei tēpu.* [Interpreter: So just request that the response perhaps be presented in written form.]

15 A. Ko Ruakere nē.

Q. Mmm.

A. *Kei konā hoki tētahi rarurau, nē. Kei konei te rarurau, nē?* [Interpreter: Ruakere, I think there is one concern. Pēhiangia atu e koe YouTube, and someone's on there doing our karakias nē. Nā te *mutunga iho kua noa wā tātou mea, wā tātou kōrero.* [Interpreter: Profane] ko *noa* [Interpreter: normal] o wā tātou mea, o wā tātou kōrero.] It becomes noa. Tō koutou kaha ki te kōrero Pākehā me te tuhi Pākehā me te wāwāhi mō tō tohu kairangi. And so there's a tension.

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25 A. The tension is these people who go on YouTube and they're giving our tapu karakia, see. He kaiako ahau, I fully get it, so what happens to us is, ka whiwhi mātou ngā kōrero o mātou mātua, ka whiwhi, kātahi ka tuhia, kātahi ka moemoeā hia te mea te mea te mea. Engari kahorekau kē mātou i kaha ki te wāwahi i aua kōrero. We never unpacked our  
30 ancestors kōreros. We just took it and then we passed it on in teaching. We never thought about you, that's an academic exercise, so that's the

tension you see. Wā mātou wānanga te wānanga o Ngā Puhi kei roto i te reo Māori motuhake.

[Interpreter: We receive the information from our elders recorded, and so on, but we don't unpack things.]

5 Q. Pai ana.

A. A wānanga in te reo Pākehā is a pou-free, e kia tuhia wō tātou kōrero and our kōreros get published. I told the lawyer, I told our cuzzies. We give all our kōrero, next minute they are having bacon and eggs, breakfast at the hotel and a cuppachino over our kōrero, o yeah, this is quite interesting. Nā koia tēnei te mea e mea nei ahau, this is the tension you see. Korekau kē au e hiahia ana kia noa wā tātou kōrero katoa. Moka Puru said, "You must keep something in the tank. Aroha mai.

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[Interpreter: Ngā Puhi Wānanga conducted in te reo. ...Don't want to make all of our information profane. There's some things that we need to retain as opposed to fragmenting our information.]

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Q. *No, kei te rongo atu, me te mōhio tonu anei pea he whakautu i ērā momo, but te ia o tērā whakaaro. Tētahi kei runga – kei roto i a mātou ētahi momo tikanga e noho me kī rāhui atu ki a mātou ināianei, tērā tētahi mea. Tuarua, e āhei ana te tuhi ki roto i tō reo. Ki te kore e mārama nei a Taranaki i ngā reo o roto i te takiwā nei, ka rapu atu tētahi mea māna anō e whaka-Taranaki pea te reo o te takiwā nei. Ko te tuatoru, kei te kī atu he mea nui tēnei mana wahine.* [Interpreter: Dr Hone just identifying that there is a process that can protect that interest that he has where it could be held in confidence. I can record in another forum.

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25 A. Āe.

Q. *Ki te kore e wherawhera nei ēnei momo kōrero, kei hea te mana wahine, nē?*

A. Āe.

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Q. *Nō reira koinei ngā momo kōrero e tika ana kia whakaaro te hōhonutanga, te ia, e aroha atu kau ana ki tērā mea te whakaaro, ana arā noa ngā kōrero me pupuri ki te kāinga anahe, engari he inoi tēnei he aha ētahi kōrero e whai mana ai te āhua o tēnei kari me tēnei wānanga mō te mana*



*wahine te take, kua mā te Taraipiunara, kua mā te Kāwanatanga, kua mā ngā rōia, kua – engari anō kei te kōrero he aha tēnei mea “mana wahine” kei roto i ērā kōrero te whakautu.* [Interpreter: Mana

5 Wahine is what we are here to observe to listen to, to understand, not to disrupt teachings that have been handed down to break them up or fragment them, but to understand that it’s the greater issue of mana wahine, mana o te wahine, mana wahine as opposed to Tribunal request, but trying to get the best out of the kaupapa.]

A. E Ruakere, there’s a balance to what I’m talking about. The other side of  
10 the ledger is that our knowledge is so top secret –

Q. Yes, kāre i te kītia.

A. *E ngarongaro ana.* We are so top secret now one knows – mea rawa atu ko mate a mea ko mate mai a mea that’s the balance. This is the tension of tikanga Māori.

15 Q. *Tērā anō pea, māu anō e whakaaro he aha ngā kōrero e tika ana kia puare mai. Ki te kore kia pīrangī purutia, kei te pai purutia.* [Interpreter: Therefore then you may identify which is appropriate information to share and what to retain, we’ll leave that to you, r information about the answers you require.]

20 A. [Hone Sadler – called to speak from the audience] *Āe, kua tuhia kē e ahau tēnei kaupapa ki roto i tētahi tuhi.* [Interpreter: From the floor, Hone Sadler. He’s saying he’s written a piece about mana wahine.

Q. Okay.

A. *Ko oti kē i au tuhi i te tau ’97. Kei roto i a Te Wānanga o Raukawa e puritia ana.* [Interpreter: It’s in my dissertation, my thesis I did for  
25 Te Wānanga o Raukawa. Some of that informations can respond to your request.]

Q. *Kia ora.*

A. *Ko te kaupapa i tuingia e ahau, ko te tū a te wahine o Ngā Puhi hei rangatira, e aro nui atu ana ki ngā – ki te kaupapa o te mana wahine e  
30 kōrero nei tātou te whānau. Kāhore anō tērā ki taku mātakitaki me taku harakoa kia whakapā kau ake te taua tuingaroa. Nā reira ko tāku e*

*tukungia atu ana tēnā hei rauemi, hei tirohanga. E pai ana mehemea e taea te takahuri ai kia mārama ai ki a koe ki roto i te reo o Taranaki.*

[Interpreter: So, I will get a hold of that and send it into the Tribunal for you to peruse. And you might be able to understand hopefully in your own dialect or through the dialect of Ngā Puhi, an understanding from a Taranaki perspective, I'm happy to assist.]

5

Q. Kei te pai.

A. I te mea, a koe he teina nōku. Tā taua noho tahi i ō tāua tūpuna i a Roro, i a Kuramarotini. Nā reira korekau kē he raruraru ki tēnā i te mea te hōhonu rā o te whanaungatanga tāku e tuku atu nā he rauemi mō te kaupapa nei.

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Q. *Pai ana mēnā ka kōrero atu ki tō koutou rōia, tērā anō pea e āhei ana te tāpiri i ērā kōrero kei tua rā, ki ngā kōrero kua puta i a Pierre i te rangi nei, whai wāhi rānei koe kia tae ki tēpu kia whakatakoto i ngā kōrero. Ki te kore i konei, i tēnei hui i Whangārei, tērā anō pea kei wāhi kē. Koinei ngā kōrero e tika ana kia puta i a tātou, i a tātou e wānanga ana. Heoi anō, waiho atu ki reira tērā kōrero i te mea e mōhio ana he roa tērā wānanga. Kāore au i te mōhio mehemea kua whai wā i te rangi ki tērā.* [Interpreter: So, be pleased if your lawyer – the counsel can organise that response and that information either during this hui or at another subsequent hearing of mana wahine.]

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A. [Pierre Lyndon]: He mihi poto ki a Hone. Matua Hone wrote his thesis in 1987.

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[Hone Sadler] 97.

[Pierre Lyndon] 1997. Te mana wahine.

[Hone Sadler] Te mana o te wahine, te tū o te wahine ki roto o Ngā Puhi hei rangatira. The role of Ngā Puhi women in leadership. [Interpreter: Hi maters thesis written in 1997.]

30

Q. Tēnā koe. Pai tonu kia riro...

A. [Pierre Lyndon] Te mahi nui tērā.

[Hilda Harawira] Māku e tuhi tētahi mō te mana o ngā tāne.

[Pierre Lyndon] Ka pai Hilda.

A. [Hone Sadler] Engari nā taku Māmā ahau i whakahau i wana tumanako. Ka mate taku Māmā i tāua tau.

5 Q. Kāti, tērā anō pea ka ruku atu ki te huri haere i te whare me tēnei wānanga. E pīrangī ana kia noho ki te tēpu o ngā mea, ngā kaiwherawhera nei o te ata. Tērā anō pea ka huri atu ki a koe e tēnā, Hana. Tētahi mea, I'm a little bit uncertain around the whole – that whole kōrero and you've already answered some of it around a women's role to be able to learn the karakia but being silent until there is a gap or a need to stand in that place. The question I had is really around people like Papahurihia – are there wahine matakite anō i Te Tai Tokerau? Are there wahine karakia anō i roto i Te Tai Tokerau. [Interpreter: we might find that there are many other authors sitting amongst us who have written something about this kaupapa. But, leave that aside and now I'd like to address Hana.]

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A. [Hana Maxwell] Pērā i a Papahurihia? Āe.

Q. And I just wonder whether there are – that's part that can balance what is otherwise a silence into bringing out and I don't know whether that is something that you can talk about or whether that can be provided in writing and further explanation but ka waiho atu tērā pātai pea.

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A. [Pierre Lyndon] Pai tēnā pātai.

A. [Hana Maxwell] So, I had difficulty myself actually – reading the kōrero o te whare wānanga o Te Nākahi. Nō te mea, i te wā e tamariki ahau, ko tōku kuia kāhore mātou i haere ki te wāhi mō te mahinga ngā tuhituhinga o Papahurihia. *Ko tērā ki ngā kuia, ki ngā kaumātua o Manaia, horekau tērā e tika. Kia tuhituhi ahau ngā kōrero, ngā kōrero ka puta engari kāhore au e haere ki te rapu te ngako o wērā kōrero. Ko te mea i mōhio au, tino tapu ērā tuhituhinga i roto tōku ngākau i roto tōku hinengaro. He kōrero o Manaia, horekau ngā tangata i haere ki tērā wāhi ki te rapu, ki te tuhituhi ngā kōrero o Papahurihia. Ko te kore he rapu kōrero he haere koe ki tērā wāhi ka mate koe.* [Interpreter: To the elders of Manaia, writing it down wasn't appropriate. I didn't go to find out the intention the

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purpose of those manuscripts. I was mindful about that and careful. A story about Papahurihia. Nobody went to Manaia and they were told to – it was I suppose that was forbidden and not to go there, not to be spoken about either.]

5 Q. Okay, kei te pai.

A. [Hana Maxwell] Kāhore au i hiahia ki te – he wahine i tērā – ngā momo – āe.

Q. Ko tētahi mea anō i roto i tō tuhinga – you talk about the significance of kokowai.

10 A. Āe.

Q. In particular with Patuone and other briefs of evidence have talked about the connection of kōkōwai with Kurawaka and with wahine, Papatūānuku, Hine-ahu-one. Is that – I was – the question I've got – do you see a connection between the way in which kokowai is used on the palisades on the pā and that's a connection with Hine-ahu-one, connection with Papatūānuku or is it quite often simply described as a sign of rangatira?

15

A. Well, *ki ahau nei, tino tapu tērā, te kōkōwai*. [Interpreter: To me Kōkōwai is very sacred.]

When I completed my Masters in Art and Design and most of the mahi that I did at that time was with clay and so I went out – *i rapu ngā kōkōwai*.

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[Interpreter: went out and looked for kōkōwai – for red clay] So, haere au and I sort of different ones – different – some different colours and ka mahi ahau i ōku nei mahi. Moko mōkai, ngā tinana wērā mea, he – kua ngaro ki mātou you know, how do I put it. [Interpreter: I went out and got those and used the kōkōwai for the heads and bodied work.]

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There's so much that's been lost to us that I'm not too sure really whether our tupuna want us to leave it there or they want us to haere ki te rapu so we all know what things are. But one of the things I learnt when I was 'cos I covered my art pieces with kokowai and it wasn't after I read fully about the tapu of kokowai, the actual sacredness of it, mmm, *tino whakamā ahau i ōku nei mahi*. You know, *i mōhio au kāhore ahau he*

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*wāhine he tapu engari he mōhio ahau ko tērā kokowai he tino tapu ki ōku nei tūpuna, tūpuna wāhine, tūpuna wāhine. Āe ko tērā ngā mea i haere ki te rapu mātauranga you know mō te hapū.* [Interpreter: I was very embarrassed of what I had done. I'm just a normal person but I knew that the clay was something very precious and sacred to our ancestors and that's why I went to find that out for my hapū.]

5

Q. *Kia ora. Te kōrero pātai whakamutunga ki a koe, Nicki, ehara i te pātai just he mihi ki a koe mō te whakamārama i mana i te whenua.* [Interpreter: Thank you, Hana, I'd like Nicki with that explanation about mana i te whenua and mana whenua.] It kept me up at night last night thinking about whether there's mana i runga i te whenua or mana mai i te whenua, and i whakamāramahia i te rā nei te pūtaka me tērā te hononga ki te whakaputanga rangatiratanga. But I was also wondering about the time period of Kahukuri, Waiatarangi, and Te Aupumeroa. What period was this going on when they were at their height of influence?

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A. *Ko tērā ko te wā a Kaharau. Nō te whakapapa nā Kaharau taenga mai ki a Kahukuri ko tērā i mōhio ahau i roto i tātou. Kāhore au e pai ki te tū ki te kōrero whakapapa nō te mea kāhore ahau he wāhine, he kōrero pērā. He tuhituhinga engari tōku nei tuhituhinga o te hapū. Korekau mō te katoa.* [Interpreter: It was in the time of Kaharau. From Kaharau to Kahukuri was the time period. I'm not a one that will recite whakapapa or present whakapapa. I will record from my hapū not to present. But it was before the arrival of Pākehā]

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Q. Engari e kōrero anei mua i te taenga mai o te Pākehā nē?

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A. Āe rā. Āe rā.

Q. Pai tonu. Marama. Tēnā rawa atu. Ka pai.

**(13:53) KIM NGARIUM TO PIERRE LYNDON, HUHANA LYNDON, HANA MAXWELL, NICKI WAKEFIELD, AND HONE SADLER:**

Q. Āe, kia ora tātou. Ka nui te mihi ki a koutou. He pātai anō mahau, Whaea Hana. I just want to go to the early part of your brief and you're talking about the Atua in the early part of your brief and I'm just quite keen

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to hear from you your thoughts around how our kōrero and our histories around atua may have shaped and informed the roles and responsibilities of wāhine relative to men?

5 A. [Hana Maxwell] When I refer to atua in my kōrero I'm not referring to atua, the Christian atua, I'm referring to atua as a name for our own.

Q. Āe.

A. Sorry, got a few questions to do.

10 Q. So what I'm wondering if you've got thoughts on is how our knowledge and histories of our own atua, how they may have shaped the roles of wāhine relative to tāne.

A. Well when you read the kōrero that's down there in the land court records and other records too and different – not only Pākehā but Māori are also expressing their views about you know about that it's – God I'm – yes. Sorry.

15 Q. Kei te pai.

A. Maybe it's a bit hōhonu ngā kōrero.

20 Q. Kei te pai. I also just wanted to ask you about – you talked about the teachings of Io and those not being accessible to everybody. That not everybody was able to be privy to the teachings of Io so were those teachings available to wāhine?

A. They were available to those rangatira that were of a particular standing within each iwi and I know that Patuone was one of the very few in the north that was privy to the writings and to the learnings of Io at that time. He's the only one that I've read that's mentioned that had an understanding of Io. And I would that again, you know, I haven't seen anything where the women have been involved in terms of Io and that whole kōrero on Io.

25 Q. Even rangatira women?

30 A. Well Io, it's just that it goes so far back and so those kōrero about Io they're not for ordinary people like myself, other people, it's not for their ears, it's also not for their hinengaro. You know that would have been kōrero that very few within each iwi knew about. Not everybody. I would

say that if you 100 people maybe one person out of 100. I mean that's maybe being generous. Maybe one person out of 200 that had the knowledge, that had the mana, the tapu to be able to kōrero lo.

Q. Kia ora.

5 A. Kia ora.

**(13:57) JUDGE REEVES TO PIERRE LYNDON, HUHANA LYNDON, HANA MAXWELL, NICKI WAKEFIELD, AND HONE SADLER:**

10 Q. Kia ora, Whaea. I just have a couple of questions and one of them I guess leads on from the questions that Kim just had for you about lo. We have had brief mention of lo in previous hearings and I'm certainly aware of contemporary kōrero or writing that seems to suggest that the personification or representation of lo as a male being, if that's just a word I use, is influenced or by the Christian beliefs where you have a supreme god who is a male or is presented as a male in the biblical Christian teachings. So do you have any kōrero you want to give us about that?

15 A. [Hana Maxwell] **(Microphone off 13:58:31)** ...you know lo is a spirit and you know, known only to those tupuna of that time but it certainly – lo was certainly you know to me, wasn't a male.

20 Q. Okay so I notice in your paragraph 14 of your brief you describe lo as "he was the parent" so there's two different, there's two different ideas just in that phrase "he is a parent" a parent but a male parent.

25 A. Yes, I suppose in a – I suppose it's – and that's some of the words that even myself, I don't actually like using he or she when we're talking about spiritual matters and I think that the he is just how would you call it. just a slip of my pen for want of a better word because I don't believe that lo was male. And my own understanding of lo is from Pā Henare and attended his wānanga and Pā Henare never spoke about lo being male.

30 Q. Now I just had another question. Some of these are detailed questions relating to matters in your brief. So at paragraph 43 you were talking about marks.

A. Yes.

Q. A mark of wairua. You talk about the Rata tree being tapu and a mark and I think there was some kōrero from the other witness about marks as well. Can you just elaborate a little on what you mean by “mark”?

5 A. Okay and if I could just go back to the kōrero that Pierre was talking about and Pipiwai and there the marks there are trees so that – and that the trees are named as marks and so that’s my understanding of a mark. If it’s a tree or it’s a rock or if it’s a yes, a tohu, it’s something that’s been you know, that’s known to the – that’s known to them.

Q. So that’s associated with an event or a person or a particular –

10 A. And the place.

Q. And a place.

A. And a place. It’s like a boundary marker too.

[Nicki Wakefield] Likewise I think of it in mapping terms so I’m thinking of it as a point or a shape or a polygon and then there’s a description so then there’s a wāhi of sorts yes, that they are the marks that are left.

15 Q. Okay. So depending on the history of the kōrero of that particular place or time there may be wāhine associated with those marks but – you know – in the context of this hearing?

20 A. [Hana Maxwell] Yes. One of the problems though with the Māori Land Court records is that not every block has a description or kōrero about – you know – about each block and so you’re very lucky as far as I’m concerned if you come across kōrero that’s in the minutes of the land court record where our tupuna are actually talking about these things about marks, you know describing different places, describing like this kai and the clearing. I mean it’s a privilege to be able to cite these in  
25 the land court and to note them down so that we if we’re ever able to go on those lands so that we’re able to look at those places and see those marks. And you know, there’s things like even places are named, like there’s one Taumatahinau and Taumatahinau refers to a Hīnau branch  
30 stuck in the cleft of a rocky face. And you know for me in my heart I get these longings to want to be able to go to these places and see these things or actually be near them you know just to thing how our tupuna felt.



Q. Yes.

A. Kia ora.

Q. So I just have one last question and it really is related to the question I think that Kim asked about mātauranga and wāhine being the receivers of mātauranga and my interest is in wāhine not just being a – not just storing that mātauranga but utilising it or being a – yes being a user of it. So the question I think that Kim was asking was related to those occasion when males are not present, when for want of a better phrase, there's no other choice than for women to use the mātauranga they have to enable matters to continue at that point in time. Do you have other examples that you can call to mind about mātauranga that wāhine have received that they have not just stored for transmittal perhaps to men but they have used themselves?

A. **(Microphone off 14:04:40)** Sorry. Lots of women who in their search and striving for mātauranga actually gain a knowledge about those things and then talk to whānau, talk at hapū or hapū hui or wānanga about the knowledge that they're learnt and to share it and to share that mātauranga with whoever is there, whether they're male, female.

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And I think in 2021 with everything changing for us, I think we're more receptive although we still got our traditional roles that we seem to not want to break so easily as sorta how to maintain our traditional roles, but still be able to sorta be somebody that sorta can come in and play a traditional role in a non-traditional way. And I believe that women are capable of anything, doing you know, women are capable of so many things that – to do and whakapapa, I've heard women recite whakapapa and do it very well. I've heard other women talk about history, about their particular whenua, about their particular hapū and those are the – that's the knowledge I believe that we're trying to impart to each other.

30 **HOUSEKEEPING (14:06:27)**

**MIHI WHAKAMUTUNGA (UNIDENTIFIED SPEAKER: (14:07:19))**

*I te mea kua tae tēnei ki te whakamutunga o te wāhanga ki a mātou, ki te Kaiwhakawā Tumuaki, mō tō kōrero mō lo Matua Te Koe. I pēnei te kōrero o Te Rangikāheke, he tohu ngā Rongonui. Pēnei tana kōrero, “Ki te Māori ngā mea katoa i heke mai i a Rangi rāua Papa.” Ki te Pākehā, ko ngā mea katoa me Rangi me Papa i heke mai i a lo Matua Te Kore. Nā, māku e waiho tērā kōrero o Te Rangikāheke ki konei. Koia tēnā te take nui tērā i roto i te tikanga Māori, koia tēnā tētahi o ngā take nui i roto i wā tātou mahi katoa. Ko te atua Pākehā me ngā atua Māori. Kia ora koutou, nō reira ka huri kau ake mātou ki tētahi waiata hei whakanoa, whakawātea i a mātou. [Interpreter: Since we have arrived at the end of our presentation of evidence, to the Judge who made comment about lo Matua Te Kore and make reference to te Rangikāheke manuscripts that everything Māori descends from Rangi and Papa. Pākehā, every including Rangi and Papa descend from lo Matua Te Kore, a lot of discussion to be had about those two positions. I have a natural tense between atua, Pākehā gods and Māori gods, and we are going to have a – sing a waiata to release us of our responsibilities today.]*

1410

**20 WAIATA****(14:10) TARA HAURAKI TO ASSOCIATE PROFESSOR ELLA HENRY:**

- Q. Tēnā koutou, the first witness I'd like to call today on behalf of Wai 381 and Wai 2260 is Associate Professor Ella Henry.
- A. Kia Ora.
- 25 Q. So, can you please confirm your name for the Tribunal?
- A. Kia ora ko Ella Henry tōku ingoa. Ka pai?
- Q. Ka pai.
- A. Okay.
- Q. And you filed a brief of evidence dated 29<sup>th</sup> of June 2021?
- 30 A. Āe.

Q. And can you confirm to the best of knowledge that that is the true and correct statement?

A. Yes.

Q. And you also filed some speaking notes which are the primary document that you are going to be referring today and they're also dated 29<sup>th</sup> of June 2021?

A. Āe, āe.

Q. And for the record, those documents have been assigned a number #A63, and #A63(c) and I think that you are just going to do a short presentation basically speaking to those notes, and then just to be available for the Tribunal for any questions they may have, correct?

A. Kia ora.

Q. Kia ora.

**(14:11) ASSOCIATE PROFESSOR ELLA YVETTE HENRY: (#A63(B))**

15 *I te tīmatanga me mihi atu ki a koutou katoa rau rangatira mā, tēnā koutou. Ki ōku whānau whānui no Ngā Puhī tēnā koutou, kia ora mai tātou katoa, Ko Ella Henry tōku ingoa, no Muriwhenua ahau, engari he urban Māori ināianeī, nō reira ka huri au ki te reo tuarua. [Interpreter: So at the start it is appropriate for me to acknowledge everybody that is here today. My name is Ella Henry, I'm*  
20 *from Muriwhenua, but I'm an urban Māori so I will switch to English.]*

Okay, that one didn't work. So, this evidence that I present it is essentially a chapter from my Masters which I began 30 years and completed in 1994, so there has been probably a lot more literature as the previous speaker said that's  
25 happened since then. But the chapter that I provided an abridged version of for this evidence is essentially the one that looked at the status of Māori women prior to the Treaty, or what I like to think of is as the pre-colonial period, because I began my Masters 30 years ago and I knew very little about being a Māori woman 30 years ago, because much of my experience, even though I had been  
30 born in the kāinga in Ahipara 66 years ago, I've spent most of my life in an

urban environment, and I knew very little about my history, beyond what was my lived my experience.

5 And my lived experience was that women were strong and had great leadership qualities, but the representations of Māori woman and media and literature and scholarship were very much that we were subservient particularly in even in books written by Māori male historians.

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So, I wanted to know if that was the truth according to the literature that I could I find and so what I think I found what certainly resonated for me was that in pre-colonial, pre-Treaty society, Māori women had equivalent status to men. Economically and politically and socially and I used measures like traditional practises and ownership of land as measures of that status, that particular economic status and political status because I'd grown up thinking that Māori women didn't have speaking rights but in reality it was a completely different way of looking at voice and that – you know the karanga was the voice of women and I was able to learn from people like Meremere Penfold who was one of my Māori teachers at Auckland University that when she was a child you know the karanga used to take as long as the whaikōrero because there would be multiple voices and that was our voice and the ātea was our place to represent our kōrero and our greetings and then the whaikōrero would be followed by that and then the waiata would be our voices coming together. So, it was a really – you know – and for me a learning experience.

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I'm sure you don't want me to re-read this, so I won't because I'm going to assume you've read it. I'm happy to answer some questions but last night when we were preparing because as I said I finished this thesis in 1994 and so I've still be on the journey of figuring out who and what we are. And, one of my dear friends and colleagues a man by the name of Robert Pouwhare has just

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completed his PhD and he focussed on re-interpreting our history by unpicking the bowdlerisation of our stories.

5 So, Bowdler was an English historian who, when he encountered our stories was so visceral and so graphic that he bowdlerised them. He sanitised them, he took all of the vaginas out of them. And, one of the things that Robert learned along the way was that the creation story – you know Tane creating Hine-ahu-one has really insightful messaged for the importance of Māori women’s particularly reproductive organs. So, Robert found that each of the  
10 parts of the body have an ancestor or an Atua that they relate to. The vagina has three. It’s such an important part of the body that it has multiple ancestors because it has multiple purposes and uses and this was a part of the learning that children would be inculcated with so that they didn’t have that very patriarchal 19<sup>th</sup> century post-colonial squeamishness about our bodies. You  
15 know when white men turned up, we were naked. And, today here we are less than 200 years later, if we’re not covered from top to toe in black, we’re not being sacred enough. And, that has been inflicted on us. That is not what our great-great grandmothers, how they lived in the world.

20 So, anyway that was just another little aside. The rest of it as i said is really – I feel really comfortable that pre-colonial Māori society was marked by what I call gender complementarity which was that the genders were complimentary and equal but different and all of that changed when we signed the Treaty and became British citizens because in 1840, women were chattels in Britain. They  
25 were pieces of property that could be given away in marriage or sold through dowry. So, we went from having absolute political and economic and social and cultural power to becoming chattels on that day and the Crown has done very little to right that wrong or address that inequity since.

30 So, if you have any questions, I’m – my doors are open.

**(14:19) DR LINDA TUHIWAI-SMITH TO ELLA HENRY: (#A63)**

Q. Tēnā koe Ella, thank you for your submission. It was great, I enjoyed reading it. It was comprehensive. It covers quite a few things that I think we're interested in exploring.

5 1420

So I did enjoy that. I also enjoyed your critique of the I guess the Pākehā ethnographic erasure of Māori women's stories and then I think where your brief has go to is getting down underneath some of the taken for granted ways that women are talked about, like Māori women are talked about generally now into some of the maybe philosophical ways which would have informed the way Māori society lived their lives. And I guess what I'm interested in because I know you're also a sociologist, if you strip away the rules that we describe, you know that women have been described by in terms of how they're different from men, but more about how did women and men live together in a complimentary way? You know, what did that look, what of you think that looked like every day? Like you know, when they got up in the morning, what did it look like? When they went for kai, what did it look like? When they hunted and fished, what did it look like? When they made decisions. Because it wasn't about your turn my turn, was it?

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A. **(Microphone off 14:21:44)**

Q. Yes, yes but it's more about getting into the sort of a sense of reality.

A. Ka pai? Okay. So, I think what I've learned over the years is that I might not have enjoyed living in precolonial Māori society because it was quite prescribed in very many ways but if you live in a prescribed society you just think that's normal. However, from what I can gather, there seemed to be some very distinct phases of life rather than gender separation. So obviously as pēpi you were carried around and nurtured and then as tamariki you would be schooled by the kaumātua and kuia, the elders of a village and the pakeke, those old enough to be able to work, to go and hunt and gather. You know because at the end of the day, economics, when you peel away all the fancy language, all economics is the signs of

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how you put food in your belly, really. Every culture has different ways of putting food in your belly and some cultures create surplus value when they make the food for your belly so they were able to trade it and blah blah blah. But the bulk of the community would be out hunting and gathering and I guess that's where gender differences occur because men tended to do some work and women tended to do the other. So as I said, the shortish answer to all of those questions is that it seems like it was highly prescribed. Having said that there were enough stories and narrative around of people who bucked it, you know, blokes who desperately wanted to become weavers instead of carvers because they just could. So we know that it wasn't like held in place by military intervention but it was still reasonably prescribed and the elders would see what skills you had and you would be schooled in that area and ushered into that but you know if you stop and think about it, discussions about leadership and control are predicated on the idea that these villages were very large corporate identities when in reality most of us lived in family groups of 20 or 30 people and the chief was your grandfather or grandmother. And all of you who are grandparents know that you are not the boss of your moko's, they are the boss of you. So leadership in those communities was very much about family kinship responsibilities rather than hard and fast rules. So I imagine that you know the average day, the average life was very much prescribed by the seasons, by access to food, by hopefully having been able to get through a very peaceful period of time because every now and again you know, we were capable of engaging in highly aggressive social activities if it meant that we were going to be able to expand our little communities and put more food in our bellies. But I love the fact that all of the literature I looked at showed that actually the vast majority of activities were geared towards how do we cement peace through marriage without having a formal marriage ceremony but you know that sense of connection through whakapapa and childbirth that would maintain peace and women had such an important part to play. Across every tribe that I looked at you will

find at least one story of a peacemaker who was a woman who married strategically or breed strategically or however you want to describe it, you know, took someone under her bed and you know, ka puta mai somebody and that was what sort of forged the relationship. So you know there was clearly a lot of agency that women had in terms of being peacemakers, they were not subjugated victims. I mean I was just reading the description of I think it was one of the writers who was on the Serval's ship because it was just behind Cooks you know. So Cook and Banks came here and they looked at birds and plants, the French came and they looked at titties and they wrote about that. Not birds and plants because they're – that's what they are so you know there's they – they turn up in the Whangaroa and these three beautiful young women obviously see these boats and ships and dudes and think I'm having a piece of that and have a lascivious dance as they say in French, so obviously these women had agency you know. They were not victims and slaves as has been my experience of Māori women, we – when we are able to, we will do what we want to do and ultimately it will be for the best for our community. Sorry that was a slightly long-winded way of answering your question.

Q. You mention the key word of women having “agency”, and then you just gave an example I think of young women having agency and of women having agency when it came to selecting relationships, which I think talks to mana wāhine. You know as a way of living. As a real way of living.

A. And the other thing about that too, just to add to that point is that because we were not owned by men and our children were not owned by men and keep in mind that in 1840 in Britain a woman was born with the name of her father and died with the name of her husband. So none of her female ancestors were ever locked into her identity but that was not the case here so men did not own our identity and they did not own our children so that give you very succinct insights into the economic power and equity that existed because all men and women owned land because the land owned them and all of them had a political voice in the community decision making forum which was the hui. And they had their own value



and in fact the idea that somehow the child would always follow the whakapapa of the father is clearly not true. I mean I'm very happy to make Ngāti Kahu ki Whangaroa, Kahukura Ariki the top of my food chain because she was a sheila. I get to make that choice. I own my whakapapa just as my whakapapa owns me and I get to decide what order it's in. And those are political decisions that I have agency to do, I think.

Q. Thank you I'll leave it there for now.

**(14:29) DR ROBYN ANDERSON TO ASSOCIATE PROFESSOR ELLA HENRY:**

Q. Tēnā koe Dr Henry. My name's Robyn. You've got a phrase towards the end of your bigger brief. Thank you, Ella. "Indigenous patriarchy". Do you think there's an indigenous patriarchy in Māori society, traditional Māori society?

A. I found no evidence of that but I have found evidence of a patriarchy that was inculcated as a direct consequence of colonisation. When we take into consideration that our people were colonised by a patriarchal paternalistic society but the fact that – and I mean I link this back to our cosmological view that there is a mother and a father who are the Gods.

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We are literally descended from a mother and a father and I say that as somebody who's not a Christian and I'm sorry to all my whānau who are but you know when you're a Christian you have to buy into the idea that God is the father. And, the corollary of God being father is that father is God. And when the God's a mother and father it's a completely different cosmological frame of reference. So, I have no evidence to suggest there was patriarchy prior to colonisation, that it was in fact a duo theistic model, there's a lot more evidence of that.

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Q. Thank you. And one thing I struggle with – just thinking generally is the question of sexual violence and I suppose what I'm asking – do you think there was sexual violence within traditional Māori society?

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- 5 A. That's such an interesting question because I can't find evidence of sexual violence – certainly rape. But if you think of rape as a crime not of sex but of power then it's more likely that you will find rape in societies where sex is an act of overt power. If you don't have that power dynamic, it's basically a moot activity. Why would you rape somebody that you can just have sex with? But if you live in a society where power is actually at the heart of sexual violence and rape then that's more likely. So, what I thought was really interesting was that towards the end of the land war era of the 1860's and 70's there are recorded cases of Māori males engaging in rape activity. But I couldn't find any prior to that which tends to suggest to me that our menfolk were as colonised as we were but in a slightly different way by patriarchy and as we started to change our relationships with each other, the acts of sexual violence and rape would make more sense because they are acts of power rather than sex, if you understand what I mean?
- 10 Q. Yes, I do. I'm just wondering about some of the inter-tribal fighting that...
- A. Yes, I mean I found more evidence that if you pissed us off, we were likely to eat you rather than rape you.
- 15 Q. Say that again, I missed the first bit.
- 20 A. But you know I don't know somebody else may have found other evidence. There was violence but you know show me a society anywhere in the world where at some point they haven't been engaged in intimacy, warfare, tribal, brutal. You know at the time the British arrived here, tens of thousands of their people dying of starvation in work camps. That to me is an actually of barbarism. So, it's always going to be relative when you are making judgements about the behaviour of other places in your history.
- 25 Q. Right, thank you and I just – I am interested in this idea of marriage alliances answers and often when you're reading the historical record it's described as a chief giving his daughter another – the son of another chief. Do you think that's a misrepresentation?
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- A. I'd be inclined – only because when you get into some of those stories and you find out that often women had made very conscious choices about who or – and there are some fabulous stories. I think Robert told me the story behind, “Ka eke”. You know the waiata, “Ka eke ki Wairaka”.
- 5 And, it's actually this passionate love story. Who would have thought? I thought it was a dirge for the dead. But it's this fabulous love story. It's epic and she was told she had to marry somebody, and she didn't want him, she wanted him and there was no way her brothers were going to bully her into that. So, you know again you see all of these very old stories
- 10 that show agency . That we were able to make choices and if we didn't like it and the family really felt strongly enough then we just go off and start another tribe. So, you had a lot of choices and it wasn't as prescribed as I think some of those very Euro-centric and paternalistic historians have portrayed.
- 15 Q. And, I just wondered what happens when Māori start trying to make marriage alliances in that early period with Pākehā settlers and that seems like an area that fraught with potential problems. Do you have a comment on that?
- A. I mean the Māori world now is absolutely littered with some extraordinary
- 20 surnames that came out of marriages between Māori women and white men in the 18<sup>th</sup> and 19<sup>th</sup> century and I have no doubts that those were marriages by choice and some of the most chiefly lines and some of the most major tribes have got these mixed blood relationships that I would have assumed – you know the women were entering again with agency
- 25 with choice and so to the white men in creating whole generations of – as I like to call them now, caramellos. You know that delicious mix of white sugar and dark chocolate that encapsulates who and what we are in many ways and that's been going on for a couple of hundred years, you know.
- Q. You talk a bit about leadership and the importance of being able to
- 30 persuade by oratory on the marae. Do you think and I'm not sure – are women – when it was a hui, women could speak at a hui, it's within the protocols that this gender division...

- A. Well my understanding is, that once the formal elements of the mihi whakatau which is the karanga, the whaikōrero, the waiata, the harirū. You know and so therefore parts of a welcome process and once that's over then the actual purpose of the gathering whether it is a funeral or a decision making or whatever kind – you know educational wānanga thing that everybody had speaking rights but I mean I spent the first six years of my life in a little place called Ahipara, where we'd have a lot of huia to the local marae, and a lot and i would go with Mum and Dad because there were laws about leaving me at home alone and all of other brothers and sisters were old and left so that was that. So, and I used to see frequently you know kuia who now that if I think about it were probably my age now and if they didn't like what was going on, they would stand up and just go, koretake and just walk out. You know, gone. And, then everything would kind of slowly fizzle. Exactly that's 60 years ago. And, so I sometimes feel like this newer generation of women who were not raise around that, we've almost lost our sense of koretaketanga if you know what i mean. Being able to exercise our leadership in what is a very culturally appropriate way which is to just say this is useless, I'm going to the kitchen, I'll leave you boys to play. And, that's a kind of leadership. You know for me; I think the strongest from of leadership that we can experience is actually great followership because followership when we stand up to waiata for you. You know there is nothing sadder in the world in somebody finishing their whaikōrero and having to look around for a waiata. That is sad and it's tragic, so what we are is great followers when we do the things that empower whoever is brave enough and strong enough to stand in the front because without the follower, they are nothing and that to me is the balance of leadership and followership that makes a strong community.
- Q. Okay, thank you. And, I actually just want to ask about a couple of your sources. I was quite interested in Iti (**inaudible 14:39:04**) because a quite early commentator and I presume a woman and I did think she had some quite interesting observations to make.

A. Yes. I read her book and I thought she was sassy little hobbit and I found out from one of my colleagues from the Te Arawa region that she actually was sassy little hobbit. So, she had some first-hand information.

Q. Yes.

5 A. From sources with whom she had good close relationships.

Q. So, was she a local?

A. She was white woman who just wandered into our village, it happens sometimes.

Q. Yes.

10 A. And never left. But what I liked is that she – I mean I read a bunch of books you know what I mean and most of them you would read them and they would have that patina of white Euro-centric paternalistic arrogance in their analysis of us.

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15 And it even started to be depressing when I was reading Māori men's books that had a little bit of that thing of you know men are the leaders and bla-bla-bla-bla-bla, and then I stumbled upon her and she talked about things like, and she was sort of at the similar time to Makereti in Rotorua who talked about things like childbirth and I see that you got  
20 Ngahuia as a Murphy coming you know you'll be learning lots and lots about menstruation.

Q. Mmm, because it's a very powerful force but we were colonised by people who thought it was a filthy disgusting, everything to do with women, and reproduction was awful. In fact, we were the seventh rib and ate the apple  
25 and sent us all to hell in a hand basket kinda religious belief. And so, stuff like you being able to enjoy our sexuality being proud of the fact that menstrual blood was connection to Papatūānuku. All of that stuff was expunged from our narrative. And so, this is part of recapturing and bringing that stuff into our kete.

30 A. And the later author Bruce Biggs, which I could read for myself, but I was interested in the title of the essay that you –

Q. That I cited of Biggs'?

A. Yes, a weak construction of Māori marriage I think, and I was just interested whether you had a perception of why he called it, “A reconstruction.”

5 Q. I mean, to some degree, this is a reconstruction. You know everything that isn't authentic is either being deconstructed or reconstructed, and much of our reality, much of our knowledge systems has been deconstructed, particularly from a women's perspective. I mean I would've assumed that my tūpuna women who saw white men coming and talking to their men folk and sharing the stories, we would've been  
10 waiting for white women so we could have the same kind of relationship, and when white women came, they just looked at us like we were you know monsters or whatever negative stereotypes of the era was and by then our story had been almost expunged from memory because I would have assumed that the Māori men that were paid you know six pence a  
15 page didn't have the women's story and therefore because it never got recorded it got lost. So I do think we are part of a reconstruction and so I kind of quite like the use of the term to actually go back and revisit what we do have information about to see how it can – how we put our own Māori-centric lens on it.

20 Q. Yes, well I liked that term too because your brief does talk to us very much about deconstruction, oppression, and then regathering and reconstructing and sort of a re-discovery if you like so yes, so anyway I very much enjoyed your brief thank you very much.

A. Kia ora, thank you. Thank you.

25 **(14:43) JUDGE REEVES TO ASSOCIATE PROFESSOR ELLA HENRY:**

Q. We have during the course of these hearings had many accounts or number of accounts of exceptional wāhine in the histories of their iwi. What is your advice to us in terms of how we drill down or get insight into the lives of everyday wāhine of those times?

30 A. Yes, that's such an interesting question, I mean I think probably one of the most important contributions and I say this in terms of history and

5 looking back on these times is going to be the records that you are able  
 to keep as the Waitangi Tribunal and I say this as somebody who also  
 negotiated for my own iwi and people – you know you go in there thinking  
 you’re going in to negotiate a Treaty claim and you want money and  
 cultural redress but actually the most important thing that we got from that  
 10 Treaty settlement process was the historical account. Because 1000  
 years from now my moko’s will be able to read that historical account and  
 it will tell the truth of what happened, and how and why and what was  
 done to fix it. That to me is way more important than money or even  
 whenua, you know, it’s the truth because that’s what is going to empower  
 our future generations. So what you’re doing here is gathering stories  
 from around the country and some of them – mine is essentially  
 15 regurgitating of some scholarship with a little anecdote of mine but before  
 and after me will be people’s lived histories of their own extraordinary  
 people and the fact that they will be recorded, that it will go into an archive,  
 that’s the greatest gift that the tribunal gives to the future after making  
 recommendations to a Crown that was going to ignore most of them  
 anyway so you know, you do what you do. But those stories are forever,  
 so I think to answer your question, just keep on doing what you’re doing.  
 20 Get them recorded get them archived, get them filmed, you know I hear  
 somebody’s here. That is the – you know, the science of our culture was  
 predicated on storytelling and the capacity to memorise verbatim across  
 multiple villages and tribes and iwi verbatim, this information that was the  
 archive of our science and we’ve lost a lot of that. So wherever and  
 25 however we get to have an archive of our science recorded and held for  
 future generations, that is as much of a change for the future as anything  
 that we’re doing, I think. Not sure if that answered your question.

30 Q. Kind of did and kind of didn’t. I guess that the question mark in my mind  
 is just how do we drill down to what, and I guess Linda was touching on  
 some of it with her question about the day to day realities –

A. Yes.

Q. – of people’s lives in pre-colonial times.

A. And you know like my mother was born in 1919 and her mother was born – my grandmother was born in 1890, my grandmother. Yes, I never met her, she died 10 years before I was born and her mother was born in the 1850s. So in four generations just in my family we've gone from being pre-colonial to at war to the generation that I think in many ways is the most broken, and that was that generation born at the end of the 19<sup>th</sup> Century, who'd seen everything taken away. My grandmother had nine daughters and she demanded that they all marry white men. She gave them all the whitest names that she could, she married an Irish man, the Mackens from Awanui and my mother just maybe to piss off, came home with the blackest man from Ahipara that she could find. My grandmother didn't speak to her for three months. So out of nine daughters only one of them came home with a black man. That was how broken we were 100 years ago, 120 years ago. That that was the only way we could see a future for our children and our grandchildren was to marry white and to not let anybody speak Māori at home and you went to school and got beaten for it anyway. You know. So to me in three generations from my grandmother to my mother to me to my daughters who are so proud of being Māori, they might not be the best and most fluent speakers of the reo but they know their whakapapa and they love their identity and they love their nanny and they love who they are. And all that has come about very consciously because of the work of many of the people in this room to make that different. So you know what I mean, there's the big stories of the fabulous women who signed the Treaty and the ones who led the war and the ones who you know challenged, and then there's just the little stories of our own families and survival and they're both to me equally important in terms of uplifting the mana of the women in our lives.

Q. Kia ora.



**(14:49) DR RUAKERE HOND TO ASSOCIATE PROFESSOR ELLA HENRY:**

Q. Ka pai, tēnā koe e te pou kōrero, he mea kī he pou kōrero i te mea he mihi nei ki te pai o tō tuhinga.

A. Kia ora.

5 Q. The fact that it was written in your thesis in '94 or published in '94 and making that available for us in this claim as I enjoyed every moment of reading it. I enjoyed in particular the way in which you were able to show very clear evidence of those ethnographers, you know those people who framed the Māori world and then suddenly that became the world that we associated with ourselves.

10 1450

But I had 47 questions. So, I'm going to cut that right back to really some of the key ones and one is sort of following on from what Judge Reeves has asked you, is that – in paragraphs 84 – no you just make – you use Ranginui Walker's quote about the fact that there were these three different levels. You had rangatira, you had tutua and then you had taurekareka. So, you had common people. Well, rangatira, common people and then slaves. And, the fact that a lot of our whakaaro around wahine rangatira, I just wonder how much of it is those who are rangatira, and in actual fact the vast majority of women who were deemed either commoners or slaves, where is that universality of mana women associated with them.

15

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A. That's such an interesting question because the word, taurekareka being used for slaves is so interesting because the more you drill unto it, you realise that often those people that were taken as taurekareka, certainly in the very early pre-colonial phase, it was more about the mana of the group that had lost the battle and of ten they'd be returned or they'd choose to stay and I was you know I really loved the story of – and I'm sorry first to all of you from Te Arawa for being Ngā Puhi, sorry. But the story of Te Ao Kapurangi who had been taken in 1818 by Ngā Puhi but then she ended up married to Hauraki Te Wera who came down to Mokoia and she managed to secure from him a promise – from Hika that

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you know please save my whānau. And he said, “If they crawl between your legs, we’ll save them.” So, she climbs up on the building and everybody that goes into the whare is not touched. Now there’s obviously some kind of love and respect there. (a) for her to think she has the right to ask that. (b) for him to say yes and then to hold to it and the lasting peace that was made after that suggests that this isn’t quite like Greek slavery or African American slavery. It’s a slavery of mana which is different in my view so the idea that there was somehow, some kind of difference between these different types of leadership characteristics suggests that actually we were capable of being the leader in certain circumstances. If you look at all of the literature on Māori leadership, the reality is people emerged to fulfil leadership roles as they became necessary. If you had enough to eat, you didn’t need a leader. You know but when resource dependence became a problem then you needed to get your fighters or your farmers or your fisherfolk to lead people. So, there may well have been times when those rangatira characteristics had to be brought to the front. I mean you go to any marae; you know you know when you go into that whare who’s in charge of the kitchen. You know who’s the boss of shucking the oysters, you know who’s in charge of the whole. Right and that person might be a bus driver in their day to day life. She might be a cleaner at the local hospital but boy you get her in that whare, she’s the boss of the boss and you mess with her at your peril, you know. And, that is what I see is actual leadership. It’s the leadership that is of required rather than status. The leadership of mana as opposed to power. So, I don’t know that that answers...

Q. Mōhio ana ki ētahi wahine pērā.

A. Yes, I might have met some of them.

Q. But you also mentioned that when you talk about tukutuku and the fact that she built her community not because of mana associated with rangatira but the mana of hard work.

A. Yes.

Q. She was renowned for being a hard worker and people flocked to her and built a community based on the fact that they knew that their needs were going to be met within the environment she created.

5 A. And, I think that they are probably more authentic stories of leadership than those ones that were perpetuated by very paternalistic patriarchal writers who preferred – you know I remember reading this story Grey, when I can't – God I think it was Te Rauparaha.

1455

10 Ragtag end of the war, down to the last handful and grabbed – invited them to a hui inside one of the military – it was in Michael King's book I think anyway. So he got in there with a ragtag of the last remnants, you know, they were broken but they still had their mana. Anyway, Grey comes in and he says, "Your people will eat with the servicemen you will come to the officers mess and eat with us". And he says, "No, I cannot. We have to eat together", and he said, "If you don't come to the officers mess, none of them get anything to eat". That's colonisation at work. That's the imposition of elitism and the breaking down of the ties that bound us. You know.

15 Q. That sort of leads on to another question I've got, you actually used an example from one of the ethnographers that's talking about the fact that rangatira tāne were sometimes allowed, given the opportunity to take the community well forward ahead and to move ahead but the people acted as a check to that advancement, that if they went too far or became too autocratic or too dictatorial or then they actually rebelled against that. And it sounded a little bit how you described being there at Ahipara and the "koretake". I suppose the question I've got is that also a key element of wāhine being able to assert that sense that okay, kei te tū te tāne ki te kōrero but it if goes wrong well then, we're going to make ourselves known.

20 A. Absolutely and I do think when you are fortunate as I'm sure we all are, to go into resilient strong Māori communities, you will see that partnership, you will see that easy relationship between a wāhine and tāne in those

communities and I'm very fortunate to be able to you know, go into a couple of them so I do think that they have survived relatively intact in some places but in others not so much and you know the fact that we have these very complicated organisational structures. I mean Rūnanga was a verb before 1989. You know. Now we're all climbing all over each other to out-Rūnanga each other. Wānanga used to be a verb until the Government turned it into bricks and mortar and so I just think rangatiratanga is a little bit like it's been – when it is allowed to express and flow it is a beautiful thing but often it has been turned into a process that requires elections and constitutions and audited reports and te mea te mea te mea and we just accept the fact that we are allowing this to happen to ourselves.

Q. Ka pai. In paragraph 88, you talk about Api Mahuika's thesis and talking about Ngāti Porou and we had a bit of a conversation before about this concept, is that he talks about the high prominence of wāhine i Ngāti Porou but then you make the point that in actual fact it took 20 years before some of the things that Api Mahuika was talking about to actually start being spoken about more widely. Why – how did – what was going on was that more that people saw Ngāti Porou as an exception or they just thought that Api Mahuika was just a bit out there and needed to calm down?

A. I mean, what he – when you think about it if you look at Winiata's thesis in the '50s and Mahuika's thesis in the '70s there's 20 years between them and it was still another 20 years before that kind of notion that Māori women might actually have a voice started to percolate into thinking, what that suggests to me is that the pervasiveness of the notion of male primogeniture, male preference, male power was so pervasive that it literally took 50 years to wear away at it and we still haven't. I mean let's be very clear, you fellas run the show. You do know that aye. And you know we have to work at changing that so we need you fellas to walk alongside us as much as we need to be empowered because we're having to turn over 150 years of a very strong powerful message that put

us into a subservient role and that is reflected on every social indicator in this country that was has started out as a philosophical belief has transferred into the lived reality of the vast majority of Māori women many of whom live in hell. And I'm privileged, I got a job, I got out of the factory you know. I got a lot of degrees and a big vocabulary and a bad attitude. I'm doing all right.

5

Q. You're doing all right.

A. But a lot of our women live in hell and if we're not part of the solution then we're part of the problem.

10

Q. Ka pai.

A. Sorry I'll get off my soap box now.

Q. No-no, kei te pai. I think the last point is really around, there's only one reference in there that talks about a chant or a waiata or something like that and it doesn't actually say where that chant is or what is –

15

A. No.

Q. – and so often those ones who wrote those histories either just gave a translation and, didn't actually have the original. I'm just wondering about the importance of waiata and karakia to be able to find those references that are truly pre-colonial.

20

A. And I do think that and I'm unapologetic about this part of the reason why I was not able to delve deeper into that is because I am not a fluent speaker of the reo. However I have had the privilege of working with Māori since like Hemi Kelly and Robert Pouwhare you know who have been collecting those oriori and Robert is included a number in his PhD thesis which is just completed and Hemi will be adding to it so there's this whole other generation or group of Māori scholars who have absolutely fluency and it is right and proper that they are the people who will do that mahi because you know I could only do what I could do and it was only a Masters.

25

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Q. That's pretty good for a Masters.

A. But you know if I – now it would be different I guess I would have so much more access to resources than I did there but I do think it is right and

proper that people with those skills are the ones who capture those – and particularly the oriori that was sung to young children that was still steeped in really extraordinary depth of knowledge and science you know and that’s just not my skillset.

5 Q. Kei te pai. Kua nui tērā. Tuhinga sort of leads into some stuff I think would be good to ask those questions of Ngahuaia āpōpō. Nō reira mihi ana.

A. Thank you.

### **JUDGE REEVES ADDRESSES THE ROOM**

10 **(15:03) KIM NGARIMU TO ASSOCIATE PROFESSOR ELLA HENRY:**

Q. Kia ora.

A. Kia ora.

Q. Just one thing I’d like to finish off on and that’s – so a bit earlier this afternoon you talked about pre-colonially not being subjugated.

15 A. Yes.

Q. And in fact you wrote about that in your brief but you’ve also talked about and now we’re basically subservient. So what are some of the key tipping points for you where you think we move from that you know being our own women to many of us living in quite subservient situations now?

20 Q. So I’m going to just take a step back. If you think that, if you recognise that you know Cook arrived in 1769 and the Treaty was signed in 1840 so there was around about 70 years that we were - -our shop was open. You know lots of Europeans came from all over the world and it was on our terms, we had absolute tino rangatiratanga but I do think that there  
25 were probably already starting to be some changes in thinking even if just at a very kind of low level of thinking. So by the time we got to signing the Treaty, only 13 women were allowed to sign the Treaty and I guarantee there were a lot more women running communities back then. So even by 1840 that’s – I believe had started to become a process of  
30 assuming females subservience or female control you know. It wasn’t

overt but I do think that – and it didn't really kick in straight away in 1840 but you've got to think that by the 1860s and '70s it had been completely inculcated in our thinking that we had moved to this level of subservience so that by the end of the 19<sup>th</sup> century and the start of the 20<sup>th</sup> century, any woman who started to speak up became known as extraordinary instead of normal if you can see that that shift had been going on for 50 or 60 years, a generation or two. So yes, my view is oppression is at its most effective when it's covert and slow. Like it's easy to fight against the tanks rolling into town, you know the enemy but real oppression is the stuff that happens over generations and that requires a little more work.

**JUDGE REEVES:**

Thank you for your kōrero with the panel, it's been really illuminating and I think your research has some really valuable messages to us and certainly in how we approach the sum of the work of those early ethnographers who are relied on so widely in terms of information so we've learnt some lessons there so thank you for your evidence.

**ELLA HENRY:**

Thank you. I'm not going to sing, anybody's who stood next to me in a waiata line will know why.

**20 WAIATA TAUTOKO**

**HOUSEKEEPING (15:07:07)**

**HEARING ADJOURNS: 3.07 PM**

**HEARING RESUMES: 3.37 PM**

**(Missing audio 15:37:59 – 15:39:33)**

**(15:39) REREATA MAKIHA:**

We can open up tuku pātai. The first one is around navigation and just to explain that I'm not a waka navigator. I like to have a tutu on the waka every so often because I marvel in that wonderful knowledge that our ancestors  
 5 possessed to be able to criss-cross and sail across vast millions of square miles of ocean without the need for instruments. Brilliant feat but knowledge that had been denied for our tamariki and our mokopuna.

And, so my kōrero about navigators here was that at Te Mahurehure Marae in  
 10 Auckland, we are refusing to Waitangi Tribunal another 180 years for someone to bring this ancestral knowledge into our mokopunas hands. And, so we're setting up a Taumata o Kupe, a digital interactive self-directed learning centre for our mokopuna and it's going to be led by all our kōrero and our waka navigation but all our navigation stories from across the Pacific and during that  
 15 – the course of the research for those navigators, some of our research team from Te Mahurehure came across the kōrero from up home and even in the far north not just around Hokianga. That we have four Kupe and the third Kupe was a wahine. So, tērā te take i purua e au tērā kōrero o roto o konei.

But also, the idea of having that waka navigation interactive learning centre at  
 20 Te Mahurehure is so that our mokopuna for the next 1000 years won't ever, ever, have to go looking for the kōrero a o rātou nei tupuna. And, for them to understand and believe that the brilliance of their ancestors, they'll have it before them everywhere they go because we are taking it back beyond Kupe.

25 Three or four generations before the first Kupe there were navigators and sailors known as Tangia and Karika. Tangia was also known as Uenga and he was given the Task of sailing down to the – to look for the islands that were empty and all the lands that were occupied. So, he mapped the whole of the  
 30 Pacific and he sailed south and whether he returned to Tahiti he left a record in their whare wānanga up in Tahiti that there was no land to the south. Well what they found was white – islands of white coral floating in the sea that were cold



to the touch. Icebergs. Now, we were brought up with a diet of understanding that the real heroes of the south were Scott and Amundsen. Uenga, Tangia was there over a thousand years before Scott and Amundsen and that's our reason for not waiting another 180 years to bring our brilliant navigation stories to the fore. But just to remind the panel that I'm not a navigator, I just love being on those waka and I sail with Hoturoa and them whenever I get the chance. So, tērā te whakamārama.

10 In the second brief of evidence I was talking about keepers of traditional knowledge through the whare wānanga. I was part of a whare wānanga that was mentioned here in that evidence earlier with Rima Edwards that came from Te Penetana. Mohi Waitai Huru Titore then were the tutors and our Dad was one of the students of those whare wānanga along with Patu Hohepa's father as well. They were called the Black Outs because they had to move the site and they were taught in the dark but they had to move those wānanga so they were – I guess so they won't be detected following the enactment of the Tohunga Suppression Act, so that they couldn't be found and I have the minutes of all those meetings that were held in Hokianga.

20 So, I was a student of that from 1970 to 1978 where we were taught in the dark, and so some of the information I have here hasn't been written, they're handed down through the oral histories of that whare wānanga. So, I just explained that then in case someone like Ella might want to search for them, but you won't find them.

25

The third one – point I was wanting to talk about is in the role of the – in the gardens and the revitalizing of all our papa kāinga back home, the big – the work that's going on and putting all our mahinga kai back home, all of them led by our kuia teaching our mokopuna. Some of them are in the room now, so it's good to have them along.

30

So, tera te w[h]akamārama, but going back to that navigation story, the researcher is still being carried out, but it's interesting because the – I'm not aware of the other stories that other iwi have, but for us, that third Kupe is an interesting one. And for us, Kupe wasn't actually a tupuna, it was an name  
 5 given to an expert navigator, apparently, and so they probably had other names, and that's the challenge of trying to find it, because not like a whakapapa i moe nei a mea ka puta ko ngā, ka mōhio koe i te whakapapa. You can't do it with this one because they had different names.

10 So, it's going to be a challenge, but anyway it is an interesting, because in that taumata of Kupe that's been built at Mahurehure should open about September, we also gonna put in all our traditional knowledge around the maramataka, Kura taiao will be going in there as well, and a lot of that, mātauranga was held by women, our kuia, our karani, they held all that mātauranga that related to  
 15 maramataka. And all the atua around that maramataka work that we are doing now, he wāhine katoa. So, you know that's part of the reason why I agreed to file a short brief of evidence hei tautoko I te kaupapa nei.

Tētahi o ngā mea e hiahia ana au te kōrero was that through the keepers of  
 20 traditional knowledge, *e hoki ana au ki te wā o ā mātou nei kuia i te kāinga*, and I recall our kuia Karani Moetu, Tina Rewiri, and Karani Maria Romana was mentioned earlier. They were all leaders, *rātou kē ngā kai Arataki*, in fact, you wouldn't do anything without getting permission from them, and especially our kuia a Karani Moetu, and we had a lot of kuia with similar abilities and that was  
 25 the ability of the matakite, and they could freak you out 'cos what they would do, you see them getting ready and no phone call, you just see them getting ready and you see them all sad, packing up these clothes and they start putting on their kākahu for tangihanga, and getting their scarf and i mōhio koe e haere ana ki hea. They getting ready for something without anyone calling.  
 30 [Interpreter: ...Going back to the times of my elderly grannies I'm just naming now.]

And this is what they used to do, and also an incident where we went – we used to catch goats to clean up the riverbanks back home there as young people, and this one particular day, we went across this, chasing these goats in a particular part of the ngahere back in Waimā. And then when we got home, it was late evening. As we were approaching home, our grandmother, she was in her '90s and she was walking along the road, and we thought, “Sunset.”

So, these kuia when the sunset, they got bed. The sunrise, birds rise, they woke. So, the sun had set, almost set and she was walking along the road, so we thought she was going to get some – going, someone was crook, *e matengia ana e te* - she must be going out to do some rongoā or mahi, ‘cos she was brilliant at that, *te mahi rongoā, te whānau pēpi, ērā momo mahi katoa, and ka tata mai, ka huri mai ki ko i a mātou*. So, she come close. She turned around to us, and we – she’s coming to see us, and she came over with her special rongoā thousands and thousands of years old, *ruruia mai te rongoā, ana ka karakia mai te kuia nei* and we got home. She never said a word. She said her karakia, got home and she must have mentioned it to our dad because our dad came out. He said, “*I hea kē koutou?*” Where were you? [Interpreter: ...medicine, midwifery. ...come over with her medicine, did her thing. ...they knew how to talk with those who had passed or were hidden. ...matenga is head.]

So, we explained to him where we were, and he goes, “Ooo.” And then he told us about where we were, a burial cave had collapsed in the early 1900s, and we were right over the top of that burial cave where all those kōiwi still lay. See, *taku pātai i āiane*, and I will recall that, when we meet up with psychologists and psychiatrist and talk their theory, you said, “*pēhea to tātou kuia i mōhio?*” [Interpreter: ...bones. ...how did our granny know that?]

So, they had that ability, nē, not just her but a lot of our kuia of that elk who had that ability *hei kōrero ki te mata ngaro*, the hidden face, *tērā te mata ngaro nē, i mōhio rātou ki tēnā*, but they’re also healers and they could go out like, if you

wanted to go and check my matenga pea, is a split level matenga after I had an argument with the rock as a little kid. I thought I'd be stronger than the rock, well still draw, 'cos I'm still here. I don't know whether the rock is still there though, but ka haere mai tā mātou kuia ka mahia wana rongoā. [Interpreter:  
 5 ...they knew how to talk with those who had passed or were hidden. ...matenga is head. ...and my granny came and she practised her medicine on me.]

1550

10 I never went to hospital and that was actually when I broke an arm trying to climb trees the wrong way, but these kuia they were the reason why we very rarely visited any doctors, not in our childhood anyway. It wasn't until we came to the city and then we start, oh, now with the doctor's visits every week. *Tera te mahi a ngā kuia i taua wā* and there are still some of them around *ngā mea*  
 15 *taea te kite, te mea taea te w[h]akamahi i ngā rongoā nei*. But they were also part of our wānanga. So those *ngā mea, mea mai ana, e hoa, mā ngā tāne kē tērā mahi*, and that worries me, because our kuia were in there, Karani Maria, Karani Moetu, our mum, our aunties, they were all sitting in our wānanga, and this wānanga was a wānanga that passed down a lot of the kōrero tuku iho mai  
 20 Te Whare Wānanga o Hokianga, that we can date probably back to mid-September 10, '54, te tīmatanga o wera wānanga, so wēnei ngā kōrero. [Interpreter: The grannies used to do all of that providing the healing for that family. ...We were part of the traditional learning schools too. ...It's a misconception that was only about the men, that particular places of learning.  
 25 But there were many grannies and aunties there.]

And one of the kōrero that they left behind in that wānanga, e kōrero ana mō tēnei mea mō te roimata, and so talking about roimata when our Karani Tina would come over from Waitangi and we go and say, "Karani Moetu, Karani Tina  
 30 is outside. She wouldn't come in that gate to get off the road service bus, stand on the road until someone came out. So, we get our Karani Moetu, she go and wrap her scarf around her head, wrap a blanket around and she go out *ka tīmata*

*rāua ki te tangi.* And if they hadn't seen each for over two years or you know a long period of time, they could stand out there and they could tangi for half an hour, and then *ka huahuangia ngā ingoa o ngā mea kua pahure, kua mate.* And then you hear this list of people that they're quoting you know from both sides and then they stand there, and then *ka mutu tērā, ka haere mai, ka hongī, ka hau mai, ka tangi.*

[Interpreter: And would tell each other about the ones that had passed on. When they had finished doing that then they would come together, everybody would come together and greet one another.]

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See, we don't see that anymore, unless it's in that realm where I brought forward this kōrero from the – as you'll see in the evidence there from Te Whare Wānanga o Hokianga. [Interpreter: The Traditional house of Hokianga.]

15

He poroporoāki tēnei mō koutou kia whakatakenga atu o koutou mātua i te mate. Te hunga ngā rātou i whakatō iho ngā rākau nei a puna te aroha, a motu roimata me te rangimārie ki roto i ngā iwi mahuetanga iho he ōhākī ka hora ki runga ki ngā iwi i mau ai te rongō taketake haere ngā mate. [Interpreter: Nil.]

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In that poroporoāki it explains that the puna roimata, te puna aroha was infused into *te ira o te wahine* and not into the tāne. So, when I go into a tangi and I see a tāne sitting by with a tūpoupou should be, I get pukuriri, because *ehara tērā i te mahi mā te tāne, engari ka noho mai hei tūpoupou nā te mea kei roto i te ira te wahine tērā mea te puna roimata* and only in the wahine *korekau tērā*

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*kei roto i te tāne* because there's also, well old people, one of quotes from one of our kaumātua said in one of his kōrero, *ka mea ka taki – waiho mā wā koutou tuāhine koutou e tangi, a te wā e riro ai koutou i te rere u o te pō.* They were saying, "But let your generation of women cry for you when you pass on into the night." *Kore tērā mahi e taea e te tāne, nō reira ko tēnā te aroha rā, just*

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*kore koe e rongō ki te aue.* Because when you're half asleep, you know *ka haere mai ngā manuhiri ki roto o te whare*, and you can tell by what we call, a, aue nē, and you know, he whānau tata. You know by the way the wailing goes

on that you know who is coming in without even knowing or seeing the people.  
*Ka tae ki tētahi ana ka rongoa koe i te aue nui, mōhio koe ko te whānau tērā kua  
 tae mai.*

[Interpreter: ...it's not the role of the male. ...being part of the bereaved group  
 5 because it wasn't the tears, and tears were instilled females, not males. You  
 can tell that they are immediate family by the pitch of the cry.]

*So, wera ētahi o ngā mea i hiahia au te kōrero nō te mea wētahi o ngā mea nei  
 kore taea te tāne nā te mea kīhai i w[h]akaurua te puna roimata, te aroha me  
 10 te rangimārie ki roto i te ira tāne, waiho tērā mā ngā wāhine. Engari, I'm pleased  
 that there are some wāhine coming up to explain that kōrero later on in some  
 of the evidence, so hoi anō taku e hiahia ana te mau ake mō tēnā.*

[Interpreter: So, roimata or tears wasn't given to males, but to females.]

15 1555

The other one and a summary of that kōrero around our wāhine mō ngā kai  
 whakatō kai tipu kai we have lost – there's a special karakia before the *hauhake*,  
 dig up the peruperu or kūmara whatever has been harvested ka panga roto i te  
 20 – ka tunu ki roto tētahi hāngi, nā ko ngā wāhine i haere ki te karakia i wera kai  
 ka taria ki te awaawa, and we weren't allowed to go so none of us remember  
 those karakia and hoping that we can recover it from some of our kuia with our  
 wāhine over the hill at Ngāti Kaharau, tērā tētahi o ngā mea e rapuhia ana e  
 mātou. But at the moment wētahi o ō mātou kuia, so they go down and teach  
 25 our mokopuna *pēhea te whakatō i ngā kai nei, whakahoki mai i ngā māra kai,  
 ngā hua rākau ki roto i wā tātou nei hāpori.* [Interpreter: harvest. ... harvest  
 certain vegetables and then put into a hāngi and a karakia recited. ...the whole  
 practise of gardening, harvesting, replanting and so on, we hope to bring back  
 that knowledge.]

30

Tuatahi, feed the whānau, tautoko the marae, our manuhiri. Tērā te ara mō  
 ngā mea, mahinga kai rā, and it's really it's really neat to see our kuia sitting

down with our mokopuna. Ka pātai mai ngā mokopuna, “What time are we going to be planting kūmara tomorrow?” And we said, “Oh, 5.00 am.” Ka tae mai ngā mokopuna. They turn up and then our kuia, some of them in the room here now, they go and sit with the mokopuna, talk to them about the kūmara and how to separate, *pēhea te w[h]akatō, wonderful stuff nē. So, tērā tētahi o ngā mea e kore e taea e mātou ngā tāne wētahi o ngā mea rā te ako nē, and so, ka waihohia ake wērā ki wā tātou nei tuāhine wā tātou kuia hei pīkau i tērā kaupapa. So, hoi nā anō.* [Interpreter: ...the whole practise of gardening, harvesting, replanting and so on we hope to bring back that knowledge. ...so these things are the gardening aspects, harvest and so on, are things that the men are able to do but not only the grannie, the older women were able to do things.]

**(15:57) KIM NGARIMU TO REREATA MAKIHA:**

- Q. Tēnā koe, Matua, pai ki te rongo ki a koe ki tō kōrero. [Interpreter: Nil.]
- 15 A. Kia ora.
- Q. I just got one question I wanted to ask you about and that is about wahine as keepers of traditional knowledge, so you talk about wahine and their involvement in whare wānanga you know historically to gain that higher knowledge, and we have had other evidence put before us that says actually in some places, practises developed where wāhine were denied access to whare wānanga and similar institutions of high learning to become tohunga or economic leaders. So, what is your understanding of how prevalent it historically was for wāhine to be access those kinds of higher knowledge?
- 20
- 25 A. One of the ones that I know that the wāhine were brilliant at whakapapa. So, we’d sit down in the marae at this big hui and I always remember sitting as far away from Whina Cooper’s tokotoko as I could, because what she used to do, she said, “Ai, hē ana tēnā, whakatikangia.” And so used to sit away. But our kuia used to do that, they used to “E hē ana tēnā.” So, they say, “That whakapapa is wrong.” I moe a mea i a mea.
- 30 So, they had this correcting brief sitting at the back and so when we get

up to kōrero and then you bring it up and then you think, “Oh, what now?”  
 So, te mea kē, ko rātou kē ngā mea that gave – corrected nē, a lot of the  
 kōrero that was in the whare. And we had kuia back home like we heard  
 earlier. “E, koretake wēnā kōrero e noho.” And we’ve had them around,  
 5 and the other one too is that there was, I think it was just out of  
 Kaikohekohe there at Te Pakinga, there was a kuia there that held an  
 ancient karakia that was brought up on the waka, and that karakia existed  
 prior to the migration back when the whānau were living on Te Tihi o  
 Manono, which is at the southern end of Upolu in Samoa. And it’s an old  
 10 karakia, and so, when Tāoho and them wanted to build a whare over in  
 Ngāti Whātua, they sent an ope over with a kuia and a tāne and to go and  
 learn that ancient karakia, and it was held by a kuia up at Te Pākinga.

1600

So, they came over there, sent the ope over, learnt it and then it  
 15 eventually arrived back in Ngāti Whātua. So, they were brilliant at that,  
 and the third part around that, your pātai was that, I don’t know how true  
 this is, but they said, “You know the reason why they passed a lot of these  
 sacred knowledge onto the wāhine is that when the tāne went to the war  
 and got killed, that knowledge be gone. So, koirā wētahi whakamārama.  
 20 [Interpreter: ...reciting genealogy. ...sit well away, sat well away from  
 Whina Cooper’s walking stick.]

Q. And so just on that with the passing of knowledge to wahine because the  
 tāne might go to war and be killed, would were wāhine able to act on and  
 exercise that knowledge even if it was knowledge that was in the realm  
 25 of the male?

A. Yes, from what I understand, there are certain realms in the whare  
 wānanga where I suppose you can use that word “tapu” but was  
 prohibited for wāhine, but they could teach their tamaiti, nē, nē, see if that  
 makes sense. But there were some that they were allowed to learn, even  
 30 now. ...tēnei momo karakia, so you could learn it but you couldn’t use it  
 for anything, but you were able to pass it on to your *tamaiti* and that male  
 line to carry that, and that’s normally around te mahi o te – mō te haere



ki te whawhai pērā me te mea kohukohu te rangi, yes, when you get pukuriri. Ehara wera mā te tāne e kawē. [Interpreter: Tamaiti is child.]

Q. Pai tērā kua mārama, kia ora.

**(16:02) DR RUAKERE HOND TO REREATA MAKIHA:**

5 Q. Me te whakaaro atu ko ērā kōrero mō te kohukohu, me te kī ētahi o ngā oriori he pērā, he kino te kōrero mō te hoariri. Rereata he ātaahua anō o tuhinga ahakoa he poto, he reka. Ehara i te mea poto, he nui te kōrero i roto. [Interpreter: Nil] One of the things that I felt when I read your kōrero, your brief is that it actually encompassed a whole range of things where  
10 wāhine, particularly kuia were promised and so we could see a link between navigation, gardening, wellbeing and other things like that. We could see they all adds together, and even the poroaki you give, the way in which it ticks off those things such as ko Te Puna o Te Aroha, ko Te Māturoimata, ko te Rangimārie, me tēnei mea te Rongotaketake.  
15 That is a really good summary of the sorts of roles that our kuia played in terms of protecting the wellbeing of whānau and I suppose as that is partly nurturing. Do you want to talk more or are you able to talk more around the concept of, because one of the things you were talking about doing is restoring some of the karakia or seeking to restore those karakia, is that  
20 very much the focus is to restore that role among wāhine around that whole thing of protecting and use of karakia and kōrero that maintains that role?

A. I'm sure I done that. *Nā te kēhua. Me karakia kē tātou āianeī.* [Interpreter: It may have been a ghost that intercepted our discussions.]

25 Q. Do you still see that as an entirety in terms of looking after the wellbeing and the range of knowledge that is contained and how that is restored as well?

A. And it is an urgency because when you look at our Government pushing that line of mental health and building mental institutions and putting all  
30 these huge amounts of money in where you think when our kuia were

around, they could do that, which is Puna Wai, 'cos tērā tētahi o ngā tino rongoā nē te taria ki te wai.

Q. Rukua ki te wai, mmm.

5 A. And so, understanding the river flows and so the taitimu, the outgoing tides where *ka tukuna atu e koe ngā hara katoa, taumaha katoa i runga te taitimu. Ka karakia ana koe me te paringa mai o te tai whakahau mai ngā kaha o roto i te tangata.* [Interpreter: ...when tide is going out so, when you send out of the bad things and when the tide comes in, taipiri, you grab the goodness.]

10 1605

So, there's all healing practises that our kuia used to hold and they still practise and I even try to practise it now, but you know compared to what our karani used to do, we're just a little – because we get the – you know like we were driving home for example from Whānau-ā-Apanui in the  
15 middle of the night, you get a call, should turn your cellphones off actually when you're driving. When you're pulling up on the side of the road and you're on the phone for a whole hour and tangi mai ana tētahi kōtiro e mōhio ana koe te aua, nē, [Interpreter: Nil] And then you start with counting what should be done and how we were taught, and 'cos I was  
20 only taught how to look after myself, and my whānau. I āiane, o, me haere kē ki wētahi ki te awahi. [Interpreter: ...only raised looked to after myself and now I've been called upon to help others.] And it's remembering how the old people used to deal with those things and wonderful to see the results come out from that that they – horekau ana  
25 e haere ana ki te hōhipere engari tonoa ki te wai i roto i te taitimu te taipari, te puna wai, ērā momo mea nā. [Interpreter: People weren't going to the hospital, they're going to the water, the free-flowing water.]

Q. Ka pai.

30 A. And so that's – we're trying to bring back that practise and a lot of wāhine that lead those rongoā rōpū, brilliant stuff. So, we are combining and understanding how the karakia might fit and tautoko that mahi, how that

mahi can come and support the teaching of these karakia. So, the wānanga up home start rolling out in August.

5 Q. Mmm, ka pai. I was also really interested in, i te mahi māra and the role of women in terms of protecting the food stocks, making the decisions to what would be stored for seed, what would be sought, what would be kept for whānau, but also in particular I hadn't really thought about it like this, but the tapu o te māra i mua i te hauhake.

A. Āe.

10 Q. And I was wondering, with the prominence of the role wahine in terms of protecting those food stocks, because as I think you said, that maybe men were too rough with the kai and particularly kūmara needs to be really looked after, but will karakia done to put a level – 'cos it's not the same tapu. There's lots of variations of tapu.

A. No, no.

15 Q. But was there karakia or process that you have heard of that was used to put a tapu for that period through to the point of hauhake?

A. Yes, I'm not certain about the ia o tērā pātai. *Ko te nuinga o ngā pātai. Ko te nuinga o ngā karakia mahara nei au, e tuku ana i ngā – he mihi ana nē, ki ngā ariki o te rangi, ariki o te whenua, ariki o te moana mō tā rātou kaha ki te tuku oranga mai ki te whānau.* [Interpreter: Not too clear on the point of that question.] So, most of it was around that oranga around kai nē. So, *i taku mahara, karekau wēnā mea i whakatapungia.* [Interpreter: around of karakia that assists with growing, developing of food.] They had to stay noa, because in order to remove tapu, you use the – *w[h]akamahia e rātou ko ngā kai nē, pērā me te kūmara he hiki tapu, ahakoa atu, hāngi era momo mea.* [Interpreter: You use food to make things natural or normal or profane again.]

20

25

Q. Ka pai, and the last one, ko te – nā blackout wānanga rā i kōrerohia e koe.

30 A. Āe.

Q. *He wahine anō ka kuhu ki roto i ērā wānanga, he tāne anahe rānei?* [Interpreter: Were there women also in your blackout wānanga?]

A. *I reira anō ngā wāhine nā te mea ētahi o ngā – te wā ka huri ki te ako whakapapa i roto i aua wānanga, ka huri hoki ki te ako ngā waiata, ka haere hoki ngā tāne ki te mahi i a rātou mahi ki konei, ngā wāhine ki konei mō te ako i te karanga.* [Interpreter: Yes, there were women, particularly when we were learning genealogy and songs. Men would do their part of that, women would do their part.]

Q. Okay.

A. *Nā te mea ētahi o ngā poroporoāki he rawe, kupu kei roto hei ako mō ngā wāhine mō te karanga. Kei konei rātou, kei konei ngā tāne e ako ana i ngā tauparapara, i ngā poroporoāki mō a rātou mihimihi nē? Ka ako tērā taha, ka ako tērā taka ka huihui tahi ai, nā tērā te haere o ngā wānanga. Horekau kē e wehewehengia ana, engari wehewehengia ana i roto i te kaupapa te take e wehea – mā koutou tēnā, te taha wahine tēnā te taha tāne kei konei. Mea nei (**Māori 16:09:30**). Kōrerohia e ngā tāne, ka tū mai ki te kōrero, whakaputa i ngā kōrero, ka rongu ngā wāhine, o, rongu i tētahi kupu, mea nei tā tātou waiata nē. Tērā te mea, te mahi tahi roto i ngā wānanga nei. Engari taku mahara horekau ngā wāhine e aukatihia ana.* [Interpreter: And they both jointly learnt things that would help each other in their roles, men doing a tauparapara a ritual chant and women seeking something complimentary, learning something complimentary, and it was done jointly. The men would stand and say something and then they signal something to the women. I know the right waiata for them when they finish.]

1610

25 Q. I pērā anō i ngā tau 20 i te wā i tīmata ērā he wai anō mai te tīmatanga o ērā wānanga?

A. Āe, i taku rongu, āe.

Q. Okay.

A. Mātou karani māmā wētahi.

30 Q. Ka pai, ngā mihi a koe Rereata me ngā kōrero ātaahua.

**(16:10) JUDGE REEVES TO REREATA MAKIHA:**

Q. I just had a question about māra, so you gave us some insights into the skill and knowledge of wahine in relation to I guess food production for the wellbeing of the communities that they lived in. I just wonder whether  
5 you are able to give us any further insights into the role of women and for instance the management and harvest of harakeke for the production of textiles with clothing or yes, of harakeke for other purposes, do you have anything you can tell us about that?

A. **(Microphone off 167:10:57 – 16:11:03)** Kehua, kei konei ngā kēhua.  
10 So, our mahi growing up was to paddle across the awa and go and collect all those harakeke at certain times of the year, and some of them, well we call them korari up home, nā te mea he tupuna a Harakeke ki a mātou. So those kōrari and then we bring the back in droves and then all the kuia would be sitting around then they'd make up all these kete ready for the  
15 harvest and things like that, but mostly our wāhine use to look after those – tērā mahi e pātai mai nā koe. [Interpreter: ...across the river and collect flax. ...and the kōrari. ...in those respects with gardening, it was mainly women that looked forward or tended to those matters.]

Q. I am trying to recall whether we have received evidence about tikanga  
20 associated with harvest of harakeke and management of harakeke, karakia and the different practises, but just reflecting in pre-colonial times, pre-Treaty times, presumably that would have been an important role, given that it was the source of textile of the material for clothing, the material for mats, for as you say, kete to carry things about, sort of –

A. Yes, I've got about 100 of those different types of kete that people have  
25 done over the years. We've got lots of really good rōpū that work in that space right from the re-growing of the harakeke and pointing the puku to the sunrise but you know and even to the harvesting and also the creation of the weaving of the different types of kete. There are just so many of  
30 them, because one of the kete we used to *katakata ana mātou* we had to go to Paihia you see te haere te kohi pipi, and then they used to make us these kete before we went out there and use to laugh, 'cos there's lots of

holes in it. There as a purpose for them, so, you could wash all the pipi and bring them back. But yes, they were just brilliant at those different types. And some – a lot of the rōpū led by wāhine that are doing all that raranga work now is brilliant. [Interpreter: ...we used to chuckle at. ...to collect pipi.]

5

Q. Thank you.

A. That's called passing the buck.

Q. Me too.

**(16:14) DR ROBYN ANDERSON TO REREATA MAHIKA:**

10 Q. Kia ora Matua, what the Judge has asked is maybe think about when Europeans came and food became a major trading item as indeed with flax. Do you know whether women were controlling that aspect of things as well?

A. No, a bit before my time, yes, sorry, yes.

15 Q. Okay, thank you.

A. Yes.

**(16:14) DR LINDA TUHIWAI-SMITH TO REREATA MAHIKA:**

Q. Kia ora tēnā koe, that was – I really enjoyed reading your brief as well. I think one of the gaps you are starting to fill is between our cosmologies and the presence of women and then our being here in Aotearoa and the mana of wahine, in other words, what happened across the Pacific in our journeys and you talk about the navigational skills of women, and also, the role that women played, you know who could karanga, who could karanga to the moana, to the atua, that idea and I'm just wondering what other roles do you think women played on our – on waka, specifically on traversing the pacific?

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1615

A. Kia ora. Kia ora. The – I think one of the roles and no doubt that would have been with these wāhine on waka and not just on waka but even on land was the – that healing space, that rongoā. And but boy they were

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really strict captains too if that's the word for them. That lady that did some training under, absolutely brilliant captain. Her training is really meticulous and detailed about what the instructions they needed to have carried out. And so yes, I think there were multiple roles that they would have played across all of those waka in all of those journeys that they made across the Pacific.

5

Q. It's kind of a lost – well it's just another area where Māori women's stories are sort of invisibilised. You know I guess they would have helped make the sails?

10

A. Yes.

Q. They were definitely able to bear children otherwise we wouldn't be here which means they were young and probably physically fit. You know so it's just on a waka Hourua crossing the ocean women probably had to play most of the same roles as men other than these ones that you know, you've identified. But there's an absence of the story of women across most waka. I mean there's individual exceptional ones like us in Wairaka with Wairaka and but there were more than just one woman on a waka.

15

A. Yes, a lot of those roles, from what I could see anyway, they were all shared and you know even to that most of the sails were woven and those were all done by wāhine and they just completed one up at the museum based on an old, old, pattern. They got one up at Whirinaki I think and they just put it on the waka and sailed it up the Whirinaki River not so long ago. So that craft is coming back which is really pleasing to see but all of that mahi is being led by wāhine from what I can see, yes.

20

Q. The other aspect I think you touch on in your brief is the different functions of karanga. So, you talk about te oro, or the pitch and the role that that plays in signalling who is coming on for a tangihanga and I'm just wondering are there other aspects of karanga that are – you've identified as important?

25

A. No, I might get myself into trouble trying to – yes, but yes you know there are some wāhine or experts in that area. I'm just talking from hearing it from sitting inside the marae or sitting beside these wāhine when they go

30

out and do pure on the ocean and man, *te tangi o tāua reo, te oro o te reo, rerekē* and so there must be something in that pitch you know that gets a message up to the different *e ngā momo reanga o te rangi*. [Interpreter: In the different divisions of the heavens.] So, I'm not sure what that is but there'll be some *kaikaranga* who will understand those and the *tikanga* behind those different levels of that – *tērā karanga ki te moana karanga ki te awa. He rerekē.*

5  
 Q. And then just moving on to the *māra*, the gardening. So that was one part of I guess *kai*, but can you think of other aspects of *kai* gathering? 10  
 Fishing, hunting, catching birds, you know, to what extent *wāhine Māori* been involved in those?

A. Yes, we might leave the birds out. But yes, the fishing, the white baiting, the eels, I mean it was all based around the movements of the seasonal calendars and it varies from area to area but our old people could tell by 15  
 the *tohu o te whenua* about what was actually coming in the river so they'd get ready to go down to the *awa*. And a lot of that instructions are contained in some of our *kōrero tuku iho* [Interpreter: inherited knowledge] so this one that's from the *Hokianga, Te Tapuwae Manea te ika i karangatia te tae o Hokianga*. And he goes on to explain the canopy alongside the *awaawa*, the *Rimu*, the *Totara*, the *Pukatea*, the *Koroī*, the 20  
 upper canopies of the *ngahere* at the *matiti kura* phase of summer where they're urging the people to go down to the water because *kua tae ki te matiti kura ka haere ki te awaawa ki te kurutai*, [Interpreter: it's arrived at a certain phase of the moon so it's a good time for gathering fish.] is when 25  
 the fish will be coming. And so, they had all of these instructions left behind in these old *kōrero tuku iho* that they'd passed down through the *whare wānanga* about how to alert and to watch for those *tohu* [Interpreter: signs.]. There was also a *tohu* about the *takeke* which is a work that we're doing out with some of the *whānau* out just north of 30  
*Whangārei* here. And their *kōrero* was, *ka tuku ngā takeke i o rātou hēki ki te pūpū huka o te tai rea ngā tai pari ata o te Oturoa, te muramura*. Which is a specific *maramataka* phase. And the thing about this and



understanding those calendars and those movement and the tohu o te rangi whenua and the moana is that you have 20 minutes in the whole year to see it and then it's gone and so no other calendar is actually that accurate to be able to pick up those movements in the ocean and so this

5 is what the old people left behind for us in that area of the kai that if you understand *ngā hiringa to e rangi o te whenua o te moana* [Interpreter: the sky, the earth and the moana, the sea you'll be able to understand those signs in those domains will be benefit in food gathering] you'll be able to use it for the optimise your kai gathering and you're getting kai for

10 your whānau. And also that one about the birds in the ngahere, I hope there's no DoC people in here but when we were growing up we had special people who looked after the ngahere so before you went into the ngahere we used to go and get permission from these families and if they said, "Kāore he pai tēnei tau" and then you wouldn't go in, you wouldn't

15 touch it at all. And then sometimes you'd wait three years before they say, "A kua pai" and then you go. The same with the moana. You couldn't just go and get any like they do now, just go down to the moana. It was special times, optimal time for getting kūtai, kōkota, tuangi, toheroa, [Interpreter: a variety of shellfish.] those sorts of things. Special times

20 when the old people said, "Mea nei te wā tika" rather than just going down and just getting some pipi whenever you want it that people practice now but back then it was strict and specifically timed to the maramataka phases.

Q. Thank you. I think we're just scraping the edge of something really

25 wonderful and fascinating. Kia ora.

**JUDGE REEVES:**

I agree and I hope there will be an opportunity to receive more information or evidence about some of the matters that you've highlighted through your brief during the course of this inquiry so thank you very much for your evidence

30 today. Kia ora.

**REREATA MAHIKA:**

Kia ora. Ngā mihi nui. They said we won't be having a waiata, they said to do a karakia.

**KARAKIA (REREATA MAHIKA)****5 (16:25) CAYLEE WOODS: (CALLS WITNESS)**

Tēnā koutou. May it please the Tribunal, witness is Mrs Pat Tauroa, our Wai 58 named claimant. Unfortunately, due to the weather today she is unable to appear in person due to flooding and if we may your Honour seek leave to present via Zoom.

**10 JUDGE REEVES:**

Yes, I think leave is granted so let's proceed.

**CAYLEE WOODS:**

Mrs Pat Tauroa will be speaking to her summary of her brief which is #A60(a).

**JUDGE REEVES:**

**15** Tēnā koe, e whaea, it's good to see you and please proceed as you wish, maybe you wish to refer first of all to your brief but kei a koe.

**HOUSEKEEPING – AUDIO ISSUES (16:27:00)****(16:27) PATRICIA JANE TAUROA (VIA AVL): (#A60(a))**

**20** *Ka pai. Ka tangi te tītī, ka tangi te kaka, ka tangi hoki ahau. Ka tangi ahau ki ngā matua tupuna, he roa ka ngaro ki te ao pō. Nā rātou i kawe arā i tuku iho mai ngā mātauranga o nehe rā kia ...* [Interpreter: Just an opening comment in referring to the elders who have passed on before us and have left us with a heritage, a legacy.]

**HOUSEKEEPING – AUDIO ISSUES (16:27:00)**

**PATRICIA TAUROA: (CONTINUES)**

Take these things off. Can you hear now? How far did I get? *Ki a tātou o tēnei ara o tēnei rā arā koutou o te Taraipiunara huri noa ki te whare, tēnā koutou, tēnā koutou ,tēnā tātou katoa* [Interpreter: Extending greetings to the panel  
5 and everybody assembled here today.]

May it please the Tribunal. Firstly, thank you for allowing me this time to avoid the floods around Kaiaua and to allow me to stay at home to present this to you. My name is Patricia Jane Tauroa and I bring you this summary of my brief of  
10 evidence.

**READS SUMMARY OF BRIEF OF EVIDENCE #A60(a)**

The history of the past, the world that is around us, the future that is before us, each has mana if we choose to see that mana. And every person has the potential to display, to be given or to give mana to whoever or whatever they  
15 may choose.

This tuapapa hearing for me is one that has three sections:

- a. What does mana mean:
- b. How did mana apply to Māori women?
- 20 c. How did our tūpuna live in Aotearoa prior to 1840?

**What does 'mana' mean?**

There are a number of meanings, interpretations and understandings, for the word mana. While mana is not difficult for me to understand, it is not that simple  
25 to articulate as there are so many variations as to how mana is seen and applied by different people in different situations.

For myself, if I believe that someone has mana, then I will respect that person because of the mana I see in him or her. In the same way, if there is an object  
30 that is deemed by me, to have mana, then I would respect that object because I also see it as having mana.

As an example, our maunga Taratara has mana due to its historical kōrero and to its inspiring formation and appearance. Taratara was also the burial place for human remains prior to the colonial requirement of bodies needing to be buried in graves.

I can have mana only if others say that I have mana and bestow that accolade onto me. My expectation then is that their respect for me as a person is because they believe that I have mana in that they respect what I have done or what I do. In the same way, I would accord mana to a person I respect because of how I feel that person is (or has been), and that what he or she has achieved has value” and deserves respect.

And that applies in the same to taonga or to objects. If I show this this taonga many will acknowledge that it has mana because of what it is, a taonga, pounamu, and carved for a specific purpose and with a meaning. By contrast if I show you this and I said it would have mana the chances are your response would be “Well that’s a pretty little broch”. To me it has mana. Yes, it is pāua but it’s mana is because of the person who gave it to me and the reason that she had for this taonga, for giving me the taonga.

### **So, how did mana apply to Māori Women?**

“Mana wahine means that as a human being I have responsibilities that are only possible because I am a woman and that is because of the womb that is fundamental to being a woman. The womb gives me the ability to bear children and thereby ensure the ongoing survival of human beings. It is my responsibility to ensure that I protect the womb and the capacity to bear children, not only for myself, but also for those women who will come after me, and those women who are within my whānau around me.

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### **Te mana o te wahine**

Women in Māori society are accorded value for who they are because of their own characteristics, their achievements and or their whakapapa. A crucial part of being a woman was the capability to bear children, therefore te mana o te wahine included the factor of mana wāhine” Te Whare Tangata.

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“This was evident in early Māori society when male Rangatira chose more than one wife to carry their whakapapa into future generations often choosing women who were considered by their people to have been given more respect than others – sometimes, this was because of the whakapapa of that woman, and the Rangatira wanted his uri, his future whakapapa and descendants to be part of a more prominent genealogical line.”

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### **How did our tupuna in Aotearoa prior to 1840?**

“In terms of the relationship between wāhine and tāne in traditional Māori society, I believe that it is a myth that there was a clearly defined line between the roles and responsibilities of each gender. This is because the place of each within their society was understood by each person whether they were male or female. Essential practices, such as food gathering, were carried out as a shared whānau activity. There were, however, some activities that a woman would not participate in,” and these I’ve elaborated in my brief.

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In addition to what is in my filed summary I note my belief that our tupuna recognised and practiced the importance of ensuring on going generations. As with most all living things they recognised that new life would come from the union of male and female elements. This new life would be created in the womb of woman; therefore they recognised the value and importance of the womb, hence te whare tangata as the place where human being would be created.

25

“It has not been easy to fit my understandings and my experiences into a timeframe that I did not live in and one that my tupuna did not write about. However, I feel that I have been fortunate in that my grandfather was born in 1866 and my grandmother in 1872. As well, my mother in law was born in 1899

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and I had 40 years of living with her, while my aunts and uncles were born in the early 1900s. My grandfather died before I became a 2-year-old while I knew and lived with my grandmother who died when I was a 10-year-old.

- 5 I believe that many of the principles and understandings that were held by my aunts and uncles who raised me, were what had been passed on to them by their parents and they would have lived within the mātauranga (knowledge) of their parents” and grandparents “who had experienced life prior to 1840.”
- 10 My opinion is that “in terms of Māori views and principles, nothing much had changed” by the time I was born, “however in terms of the practicalities of living things had changed drastically.” Kia ora tātou.

**JUDGE REEVES ADDRESSES THE WITNESS (16:37:22)**

**(16:37) DR ROBYN ANDERSON TO PATRICIA TAUROA:**

- 15 Q. Tēnā koe, Pat. It’s Robyn here.
- A. Tēnā koe, kia ora.
- Q. I’m sorry you’re not her in person. Lovely to see you. I’m interested in you saying how you acquired your knowledge from the generation before you and that they had been born in the 19<sup>th</sup> Century and I think you said
- 20 you think it was – in your view it was traditional knowledge that – do you think it had been transformed at all? I’m just thinking of in your area James Shepherd and his influence on Whangaroa and whether you have any comment on that?
- A. I believe that the general principles under which my aunts and uncles
- 25 lived hadn’t changed much. But the practicalities of the situation where they didn’t speak Māori to us because they knew that at school, we were not permitted to speak Māori. Now she’s asked me a question, I didn’t hear it.

Q. I was really asking what you thought the impact of people like James Shepherd had been on the passing of traditional knowledge when it came to women, whether you thought that it had an impact?

5 A. I didn't know James Shepherd, but I did know sort of his descendants. I believed that Christianity did have some impact even on my aunts and uncles because they were very staunch in the Catholic Church. Just how drastically the changes were I'm not sure.

1640

10 Q. Okay thank you and looking to the future and or the present and handing your knowledge down, can you tell us a little bit about that?

A. I listened to Ella Henare – Henry earlier and I believe the things she said about us maintaining the information that has come to the Tribunal and passing that on is hugely important. **(Audio issues 16:40:38)** gone off again, yes.

15 Q. And do you do something within a more informal setting than the Tribunal? I just remember the women at Whangaroa giving us a wonderful panel presentation a few years back which was very impressive and I just you know I was curious about how those – how that knowledge was created and handed down, you had some quite young women just talking and I just wondered whether you had any comment on that?

20

A. We do – we're fortunate to have – **(Audio issues 16:41:22)**. Yes, we are fortunate to have women who were interested in that and the hope is that I think Francis is still continuing with those patch blankets.

25 Q. Yes.

A. And certainly, in terms of ourselves and that papa hapū we are endeavouring to hold wānanga's that help our people to understand karanga, to practice karanga, to do the weaving and the raranga as well.

30 Q. All right thank you very much. Those are all my questions. Thank you, Pat.

A. Thank you.

**(16:42) DR LINDA TUHIWAI-SMITH TO PATRICIA TAUROA:**

- Q. Tēnā koe, e te whaea. You mention that you think it's a myth that the line between the roles and responsibilities of each gender were clearly defined and you talk about "...the place of each within society was understood by each person", and then the way things were "...carried out as a shared whānau activity". So that's kind of a provocative statement and I was just wondering if you had some examples of the sort of, I guess what you're describing a more dynamic way in which people lived so that male and female roles weren't that defined.
- 5
- 10 A. We all had to go in the gardens, in the māra to dig up the fields, to plant the crops, to harvest, to keep them watered. It wasn't just women. Sorry, it wasn't just men, it was women as well and children. Those activities were common. We, ourselves, I don't recall going to the seaside for kaimoana, largely because we were well inland. But I know from others saying that going for kaimoana was part in parcel of everyday life really. But I do know that it wasn't only the men or the boys who went to catch the tuna. Some of the young girls went as well. I couldn't swim then so I didn't. But in that particular area I'm quite sure it was shared. In going to gather rongoā with my grandmother she constantly had karakia as she went. As we were walking through the bush to get rongoā, even walking along the riverside to gather some of the rongoā she got from there. We as young children we all deemed her to be a bit of a witch because she kept mumbling her karakia as she went and that was quite frightening at sometimes, but she was our **(Māori 16:44:39)**.
- 15
- 20
- 25 Q. Thank you.

**(16:44) DR RUAKERE HOND TO PATRICIA TAUROA:**

- Q. *Tēnā koe, e kui. Ko Ruakere tēnei e tuku pātai ana ki a koe.* [Interpreter: This is Ruakere I am wanting to present a question to you today.]
- A. Kia ora.
- 30 Q. E mīharo ana au ki to kōrero, te kōrero i takoto ki te pepa, *otirā te kōrero i tukuna ki te tēpu i te rā nei.* [Interpreter: And what we have received



from you in summary about your evidence.] I was really quite intrigued, there's a couple of things, one if that in paragraph 45 you list nine things that you differentiate around your mana as mana wāhine right from being a human being and a woman all the way through to as a wife and then finally the difference of the mana between mana wāhine and mana tāne. So I think it's – that was helpful, the way in which you've distilled the different elements of mana but the other thing that I really liked about your kōrero is you talked about you can't just say "I have mana". Mana is something that is imbued by others.

5

10 A. Āe.

Q. It's not something you can stand up and say, "I have this mana". So those nine elements, are you also saying that those nine elements of being he wāhine Māori that you've listed are all elements that have been recognised in you by others rather than you having to express them for yourself?

15

A. I've never asked anyone the question, I don't know but I think I could recognise that in a lot of other women, not just in myself. And I feel that they are elements simply of being he wāhine and whether you – so long as recognising some te whare tangata mana wāhine as being an element in its own right but what comes out of that, te mana o te wāhine are those things that protect the mana wāhine if I can put it that way. I did form the view at one point that te whare tangata mana wāhine was physical element of ensuring the ongoing generations. But te mana o te wāhine was their ability to ensure that that physical element operated if that makes sense.

20

Q. Yes, ngā pai ana. I think what you might be – as you were talking I was think that as a – as you grow and as you evolve as a person people start recognising those elements within you and then ultimately your children, your grandchildren also recognise those as you get older but I was quite amazed that many of the things you spoke about were very similar to Rereata's kōrero around gardening, around whakapapa, maramataka, and in particular when you mentioned as your kuia walking through the

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bush and reciting karakia or mumbling karakia and you thinking of her as a witch or maybe a – but I wonder whether you have considered what were those type of karakia that she was reciting? Were they traditional, were they Christian, were they – do you have any sense about that?

5 Because in a similar way, Rereata has asked himself the question, what were those karakia that were done by kuia over kumara prior to harvesting and the looking for where we might be able to find those sorts of karakia to understand the role of karakia of wāhine.

10 A. I would say without hesitation they were traditional. My grandmother never spoke English. She didn't ever. And her kōrero was always in Māori to us as children, we were expected to speak Māori back to her even though our aunts and uncles spoke English to us because of having attended the school where we couldn't speak reo Māori anyway so we had both but in terms of kaniwerekia I would absolutely traditional.

15 Q. Tēnā koe.

A. Sadly, I didn't catch any of it, I was too worried being scared.

Q. Oh well, *tērā pea i tētahi wā ka hoki mai ētahi kupu ki a koe. E mihi ana ki a koe, e Kui. Mīharo ana ki ō kōrero.* [Interpreter: You never know, it may return to you.]

20 A. Tēnā koe, tēnā koe.

**(16:49) KIM NGAHUIA TO PATRICIA TAUROA:**

Q. Tēnā koe, whaea. I've just got a couple of question is I was just wanting to ask you about . One is in your brief you talk about the atua whaea and that they exemplified the natural recognition of the value in place of  
25 women as part and parcel of our livelihoods and of our tīpuna in their generations. During the course of today we've talked with others about how that's changed and, in some cases, wāhine Māori are now living in very subservient situations. And so, I guess I'm just wondering about your views on what some of those tipping points have been from our  
30 wāhine living you know quite clearly and with that recognition in terms of

their place in life and livelihood versus where some of them are today. If you can talk about maybe some of the tipping points you see?

5 A. I believe that the church was a huge tipping point. As much as I respect the ethos of the church and the elements of Christianity that acknowledge a being other than ourselves and outside ourselves, I believe the manner in which it was portrayed and given to our people made them change a lot of things in their lives and they were things that would have been very basic to them at that time so they would have had to adapt to meet the needs of the churches who did become quite dominant over our people.

10 And as an example, my aunts and uncles were all members of the church, the Catholic church and they held very strongly to the teachings of the priests at that time, I believe they did. Certainly, in the things that we did anyway. So I think that was a huge tipping point for our people in trying to follow the principles of Christianity as portrayed by the church and the

15 Christian people they were forgetting about their own wairua which to me, and I could be quite wrong and I apologise for anyone who may be offended, but the wairua that our people had is really no different to the wairua, the spiritual element of God that I believe in now.

20 Q. Kia ora. So, could you maybe talk to us a little bit about your understanding of wāhine as tohunga?

25 A. In terms of wāhine tohunga I guess there are different elements of tohunga, one of my aunts was particularly skilled at the craft of raranga kete although she was making tāmata, that's whāriki out of the korare, she was particularly skilled in that. She treasured her muka bush, her bush of flax that was muka and if any of the whānau let their cows in to the paddock just about all hell broke loose because they were eating her korare and she did not appreciate that. But in terms of the tohunga and the practicals of some of the tohunga that I sometimes think people think

30 are only those who can recite karakia in particular circumstances for lodging waka and things like that. I believe that most Māori women who had come through into the post-colonial period became tohunga in their own right in the ways in which they managed their own family. It wasn't

easy for them to manage us as children, particularly when we were required to speak a different language at school so they gave up speaking Māori to us in order that they would assist us in learning English and bettering ourselves in terms of colonial education. And i say colonial rather than using the term Pākehā.

5

Q. Tēnā koe, thank you whaea.

**(16:54) JUDGE REEVES TO PATRICIA TAUROA:**

Q. Kia ora, whaea. It's Judge Reeves here.

A. Kia ora.

10

Q. I just have a couple of questions for you. I'm just looking at paragraphs and about paragraph 23 to 28 of your brief of evidence where you talk about wāhine Māori as holders of mātauranga.

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A. Āe.

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Q. And in some circumstances, they are holders of mātauranga that perhaps they would not be able to utilise themselves but their role in that process i to hold that knowledge safe and to keep it alive and to pass it on –

A. Yes.

20

Q. Can you elaborate on some of those areas where that may have happened and or perhaps in some areas where women could utilise their mātauranga?

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A. Certainly in terms of the one I describe in terms of their carving, Paki Harrison was quite specific in saying to me that, hang on I'm not sure if it's right, that their knowledge would be held by the women until they were – they found the person to pass it on to. They didn't necessarily do the actual carving, but they passed on the knowledge of how to carve. So, with carving that would be possible. In some of the other areas I understand, and I believe that – particularly if you say a tohunga in mirimiri, in rongoā, they would practice those skills themselves. Because I am quite sure there were a number of tohunga in those areas. Those who were matakite, they utilised what they knew, but they held the

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knowledge to be able to – or they learned the skills to be able to pass them on as well as utilising it themselves.

Q. So, I guess perhaps what you are also telling us is that part of their role was to recognise and to choose who would be receiving that knowledge.

5 A. Yes.

Q. Who were the appropriate people to pass that on to? Is that right?

A. That's correct. I believe that our old people had an amazing skill to recognise what was in the heart of the people who were asking them questions and to recognise what they were wanting it for and whether they were or not the right person to pass that information on to. That's a skill we've lost.

Q. Not you've given us a very clear account of your understandings of mana and you had a discussion with Ruakere about that. We have received I guess through the course of these hearings a number of accounts from different individuals about their understandings of mana and obviously in some aspect, you know, they may differ.

15 A. Yes.

Q. So, what are your suggestions on how we approach those differences in interpretation or the definition of such a core value or concept such as mana?

A. Off the top of my head I'd say leave them alone and let people who have given their view practice their way. Because I'm fully aware that they have different understandings and perhaps different kupu for a start and as an example, someone used harakeke earlier on just as korare. So I wouldn't want to change what another area said as being the meaning of different elements because if that's what they lived with and that's what they want to pass on to their children or their future generations, I believe it should stay like that **(Audio issues 16:59:16 – 16:59:42)** ...I don't see any difference. I mean we – they've existed for years and they should continue to exist in my opinion anyway.

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Q. Can I just put one aspect I guess which I have heard different approaches to and that is in relation to the mana that you may receive through whakapapa?

A. Yes.

5 Q. Do you have anything to say about that?

A. I understand that there were as I said there were rangatira who chose a particular wife to give more mana to his whakapapa in his future generations and that mana would only be recognised in my opinion by the descendants if they recognised it. So, and there are a lot of people, most of us belong to more than one genealogical line and we get on fine. But there are some who would say well I'm slightly – "I've got mana because I come through this particular line" and sometimes that is the whakapapa or the tupuna that they would recognise, that's theirs, they own it. So, I have no problem with that. If it comes through your genealogy, it's yours.

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Q. Okay. Well thank you, Whaea. Those are my questions. I'll just check to see whether there are any other questions which have popped up.

A. Ka pai.

### **WAIATA TAUTOKO (TE AROHA)**

20 **CAYLEE WOODS ADDRESSES JUDGE REEVES (17:02:39)**

**JUDGE REEVES ADDRESSES COUNSEL (17:02:49)**

**STEPAHNIE ROUGHTON ADDRESSES JUDGE REEVES – TIMETABLE CHANGES (17:03:19)**

**JUDGE REEVES ADDRESSES STEPHANIE ROUGHTON (17:03:56)**

25 **KARAKIA WHAKAKAPI**

**HEARING ADJOURNS: 5.04 PM**



**HEARING RESUMES ON TUESDAY 13 JULY 2021 AT 8.56 AM****KARAKIA TIMATANGA****WAIATA****5 HOUSEKEEPING – TIMETABLE (08:56:57 – 08:57:32)****(08:57) JUDGE REEVES:**

So, now I'm going to invite Kylie Fletcher, Manager Research Services for the Waitangi Tribunal Unit, to introduce those who are involved in the Takapau Whāriki this week and just to give a bit of an explanation around what the arrangements for that are.

**(08:58) KYLIE FLETCHER: (APPEARANCE)**

Yes, kia ora koutou katoa, ka nui te mihi aroha ki a koutou, ngā mihi kei a koe Judge me te panel Taraipiunara. [Interpreter: Greetings everybody, thanks to the Judge and the panel members as well.] Can I please just invite our Takapau Whāriki Team to the front?

My name is, as Judge has mentioned, my name is Kylie Fletcher and the manager of the Waitangi Tribunal Unit. We are, I would like to just introduce the team that are behind the scenes facilitating the Takapau Whāriki process which is a kaupapa around collecting and gathering the voices of our wāhine Māori and their whānau members. And to do this we've had to bring upon a team of professionals to do that.

So, with me I have Ripeka Evans and Moana Eruera, can I just bring you to the front, and they are facilitating the kōrero and they are our professionals here inviting and creating an environment to just hear the voices of our wāhine Māori and perspectives on whenua, whakapapa, whairawa and rangatiratanga. So,



here we have our two facilitators here and their role. We are based at just two-minutes drive around the corner, at 11 Rayburn Street, and my role is actually to, we've had the rain yesterday so I've been ferrying people in the car to and from the unit, so I'll be a point of contact to bring you to these lovely ladies who will be inviting you and just facilitating a kōrero.

Now, with me I also have Rawiri Tapiata who is our videographer and an experienced videographer, so can I just bring you to the front here, Rawiri, and experience with the process of capturing our kōrero and has been involved with a lot of kaupapa across our country and with rangatahi, so this is Rāwiri. And I also have with me Marsella, who is one of our claims coordinators at the Waitangi Tribunal, and Marsella is here. She has a really critical role and that role is about ensuring that the collection and the process of collecting kōrero is, we're safely collecting that and we have consent and release forms and that's really to assure confidentiality and secure keeping of your kōrero until we have, as a collective, put some protocols and safeties in place around how that kōrero may be used.

There's a lot of whakapapa around this and that has been, I'd like to just ask that the claimant counsel are able to communicate what that process is, and it has been through our memorandum and directions. But this is the team that we have here today and thank you very much for your time. Kia ora koutou, thank you.

**(09:01) STEPHANIE ROUGHTON: (CALLS WITNESS)**

May it please the Tribunal, counsel's name is Roughton. Before I introduce our first witness this morning, just to note that in relation to the presentation of the evidence for Wai 2382 and Wai 2377, which is Ms Violet Walker, Mr Bryce Peda-Smith and Ms Robin Yorke, in the timetable it notes them each having 15 minute pātai time, but they would prefer to take the pātai together as a panel, so what that will mean is that instead of Mr Peda-Smith starting his

presentation after the break, he would start beforehand, and we'll have all the questions afterwards.

5 So, without further ado, our first witness this morning is Materangatira Lily Porter. Her evidence is in document #A016(a) however Ms Porter will give a short mihimihi this morning. She is happy for her evidence to be taken as read and then we'll just be open for some pātai and kōrerorero. Ms Porter has asked and Mr Hond - Dr Hond, has kindly volunteered to translate the pātai to her in te reo Māori.

10 **JUDGE REEVES:**

Āe, we had a discussion and we've agreed that the best way to proceed with that.

**(09:03) MATERANGATIRA LILY PORTER (MIHI):**

15 *Tēnā anō tātou katoa. E mihi ēnei kia tātou. Tuatahi me tautoko ana ahau to tātou kaumātua, nana nei tātou i mihi i tēnei ata. Ko tēnei āhua e hiahia ana ahau ko ngā kōrero a te kaumātua ngā mihi me tautoko noiho ana ahau i wana mihi, nō reira tēnā koutou, tēnā koutou, tēnā koutou katoa. E huri ana ahau ki te mihi ki te tēpu me kōrua me ngā mea e tū ana ki te wā i tēnei mea nō reira huri noa, huri noa, tēnā koutou, tēnā koutou, tēnā tātou katoa. E tū ana ahau i*  
 20 *raro i te mana o tāku kuia, o aku kuia. E tū ana hoki ahau ki te kōrero mō to tātou kaupapa me te mana wahine nō reira ka tukuna e ahau aku kōrero i konei mō tēnei wā, huri noa, huri noa tēnā koutou, tēnā koutou, tēnā tātou katoa. Waiatahia.* [Interpreter: Greetings to everybody. I'd like to acknowledge the effort people have made to gather this morning. Firstly, to the ones who  
 25 conducted our formal proceeding this morning with karakia, thank you, thank you both. I'd also like to endorse the mihi that our elder gave to us in the house this morning. I'd also like to acknowledge the table, to the panel, to my lawyer representatives and of course to everybody assembled thank you all. I stand here in the Mana of my Kuia and to share some understanding, perspectives,

about our enquiry on Mana Wāhine. At this point in time I reflect on that. Thank you all]

## **WAIATA TAUTOKO**

### **MATERANGATIRA PORTER: (CONTINUES)**

- 5 Nō reira huri noa, huri noa, tēnā koutou, tēnā koutou, tēnā tātou katoa.  
[Interpreter: Materangatira Porter's evidence has been accepted as being read and now she is awaiting any questions from the panel.]

### **HOUSEKEEPING (09:07:43)**

- 10 **JUDGE REEVES ADDRESSES STEPHANIE ROUGHTON –  
CROSS-EXAMINATION (09:07:55)**

### **(09:08) KIM NGARIMU TO MATERANGATIRA PORTER:**

- 15 Q. *Tēnā koe, e te whaea. Tēnei te mihi atu ki a koe kei tēnei hui kei mua i a mātou, ka nui te mihi ki a koe. Tētahi pātai tāku nā Ruakere e whakamāoritia.* [Interpreter: Greetings, whaea, coming to present to us this morning. I do have a question for you and Ruakere will translate in te reo for you.]...I do just have one question that I wanted to ask you Whaea, and that's in your evidence you speak to the different roles of –

### **STEPHANIE ROUGHTON:**

Aroha mai, whaea is a little deaf, are we able to just speak a little bit louder:

- 20 **KIM NGARIMU:**

Ruakere will whakamāori.

### **STEPHANIE ROUGHTON:**

Okay, kei te pai.

### **UNIDENTIFIED SPEAKER ADDRESSES THE COURT (09:09:03)**

**KIM NGARIMU TO MATERANGI PORTER: (CONTINUES)**

5 So, in your evidence you speak to the different roles of Tāne and Wāhine in Tūhoe and just what I wanted to ask you about is that really strict, or is it as we've heard in other evidence, that there's some flexibility and particularly where there may be no tāne around to perform a particular role that they would usually perform, so wāhine will perform it on their behalf. So, I'm just wanting to know how strict or how rigid that role differentiation is?

10 [Dr Ruakere Hond - Interpreter] *Tēnā koe e kui. Maku e whakamāori nei i ngā kōrero, kia kaha tāku kōrero kia rongō o tarina, haunga ko te āpiti ki te taringa i tēnei wā.* [Interpreter: So, I will translate that question into Māori for you.]

0910

A. Kia ora.

15 Q. [Dr Ruakere Hond - Interpreter] Ko te ia o te pātai nei, he mahi anō kei te tāne, he mahi anō kei te wahine, koirā ki to tūinga, nē? He mahi e noho motuhake ana ki te tāne, he mahi anō noho motuhake ki te wahine ki roto i a Tūhoe, me kī, i runga anō i o kōrero. Ko te ia o te pātai, kua tino ū ki tērā, kua noho māro ki tērā wehenga, he wā anō rānei e āhua  
20 wātea ana te wahine kia mahi ētahi o ēnei mahi kua tohua mā te tāne e kawē, i ngā wā kua kore tāne pea hei kawē i tēnei mahi, e pai ana kia kuhu te wahine ki te kawē i ērā mahi?

A. *Tēnā koe mō tēnā pātai. Ko tōku whakatipuranga ko waku kōrero e mea ana ahau i ērā, wā nē, he mana anō tō te wahine, he mana anō tō te tāne.*  
25 *I ērā wā ko tērā tōku whakatipuranga. Me pēnei tāku kōrero pea, pēnā he karanga, ko te wahine te rangatira o tērā wā, nē, ka huri ki nā kōrero o te marae, te tū i runga i te waewae, i runga i te tangata, nō te tāne tērā wā. Mārama ana, ko tērā te pātai? Kia ora.* [Interpreter: Thank you for that question. In my generation and in my evidence, I said in those times  
30 there was mana attributed to the women and to the men also, in those times. I perhaps say it like this, if it is the role of karanga, the women will

facilitate that, if it's oratory on the marae the men will do that, the males will do that. Is that what your question was asking. Thank you.]

**(09:11) DR RUAKERE HOND TO MATERANGATIRA PORTER:**

5 Q. *Tēnā koe e kui. E rua aku pātai. Ko te tuatahi, ko to ingoa, Materangatira, kare i whakamārama nō hea mai tērā ingoa me te whakaaro mehemea ka kī atu, 'Arā te mahi a te wahine, anei te mahi a te tāne, he aha ai i āhua taumaha anō tērā ingoa, Materangatira, i utaina atu ki runga i te tamaiti tērā pea i tohu atu a tōna wā ka eke ki tētahi momo mahi? [Interpreter: Greetings e kui. I have two questions Materangatira, where that name comes from. Unless it's a similar that males have roles, females have roles and maybe although when you were young your role wasn't perceived until you were much older.]*

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A. *Tōku mōhio i ērā wā koirā tō rātou āhua ki te tapa i nā ingoa o ngā tamariki. He wāhanga pea i tērā wā nō te rangatira, ko tērā te wā ka tapahia to tamaiti, ka whānau mai, ko tērā tāku mōhio. [Interpreter: That's what our elders did, give names to children and if there was an occasion or an event which a rangatira passed away, my name does reflect that.]*

15

Q. *Ka pai. Nō reira he momo maumaharatanga mō te matenga o tētahi rangatira, koia i tapaina ai ko tērā ingoa ki a koe? [Interpreter: So, this is in memory of event, the death of a rangatira.]*

20

A. *Āe.*

Q. *Te tuarua o aku pātai, āhua pouri au i te wā i kōrero mai koe ko tō tuakana, teina rānei, nē, he wahine nei i kī mai he wahine rangatira engari e kaha ki te arataki i ngā mahi engari kare i uru ki roto i tērā momo tūranga nā te mea he wahine. [Interpreter: I was saddened when you spoke about your older sibling being able to learn those activities but wasn't able to engage it.]*

25

A. *Āe, kia ora.*

30 Q. He tuakana, teina rānei ki a koe?

A. Ko tērā to mātou mātāmua.

Q. Mātāmua.

A. He wahine.

Q. Āe.

5 A. *Enari i a ia te mana enari nā te mea he wahine a ia kore i whakaāehia ko ia hei rangatira mō te tū ki te kōrero mō mātau. Nāku noho tēnā mō te taha o te mana wahine, nē, nā te mea he wahine a ia kore i whakaāengia kia tū ko ia hei rangatira mō mātau engari ko ia te rangatira tūturu. E mōhio ana mātau i tērā.* [Interpreter: This was our eldest in the family with her being a female she wasn't permitted to do those things and being a female she wasn't allowed to be acknowledged as a rangatira for the family but we as her family knew her as our rangatira being the eldest of the family. And this was a case of former times but today.]

10 Q. Ko te io o tērā pātai, mōhio ana tātou inā – koirā pea te wā o mua.

A. O mua.

15 Q. Ināianei kua kite atu i ngā wahine whakakīkī ana i ngā tūranga whakahaere i te iwi, whakahaere i ngā kaupapa, ki o whakaaro kua pai ake tātou i runga i tērā āhuatanga? He aha wō whakaaro o nāianei i o kitehanga o nāianei?

20 A. *Nō tāku haerena i te kura nā te mea he tūturu te reo, tō mātau whānau, nō taku haerena i te kura ka kite au, ka huri, nō reira ka tīmata te huri o nā tikana, ka riro ko nā wāhine i ētahi wā ka tukuna e te māhita kia tū ki te kōrero. Nā, koirā tāku kitena i te āhua i te huritanga, ko nā wāhine ki te kōrero.* [Interpreter: When I was at school we were very firm about things in our going to school we found things changed and that women would take particular roles, particularly that of a teacher and the teacher being able to speak and she being female and it was in those roles that we saw things change.]

25 Q. Tēnā koe.

**(09:14) DR ROBYN ANDERSON TO MATERANGATIRA PORTER:**

30 Tēnā Koe Mrs Porter. I was interested in what you were saying in paragraph, your paragraph 12, about women Rangatira who were

captured and became slaves and how they eventually married chiefs, and I was just wondering whether you could give us some examples of women who went through that experience?

[Dr Ruakere Hond - Interpreter] *Tēnā koe e kui. Ko te ia o tērā pātai kei roto i to tuhinga kei te kōwai tekau mā rua, i tuhi koe i ētahi kōrero mō ngā wahine ka mau ki roto i te pakanga pea, ka mau ana ka noho hei taurekareka pea engari ka moe rangatira. Ana, i te pīrangī a Robyn kia rongo pea i ētahi tauira kua mōhio koe ki ētahi wahine i pērā, i eke mai i te taurekarekatanga nei o tērā wā ka piki ki runga i te moenga o ngā rangatira?* [Interpreter: In your evidence, in section 12, you commented on women being engaged in battles and enslaved but became women of Rangatira status. Do you have any examples of women ascending from the slave status to that of a Rangatira?]

A. *Ko tāku kuia tētahi.* [Interpreter: Yes, my Kuia was one]

15 Q. [Dr Ruakere Hond Interpreter] Ko wai tana ingoa?

A. *Ko Materangatira. Nāna au i atawhai. Āe, nā tūnga, ko ia anake te toenga i roto i to mātau whānau te whakatūtanga tō mātau marae, ko ia anake e mōhio ana i nā tikanga o te marae, ki te whakatū i te marae me nā taonga o roto, koia i mōhio ki nā tikana. Ko tērā te wā i kite au.*

20 [Interpreter: And she was the last one in our family that was very familiar with the practises of the marae, the history of the marae, and that's an example that I'm aware of.]

[Dr Ruakere Hond Interpreter] Ka pai kia haria mai te ingoa o to kuia i roto i a koe anō, ka pai.

25 Q. Thank you. And is it that being captured and enslaved is that diminishment of Mana or does – and then it's revived or does the Mana remain and just as time passes, people begin to recognise that that Mana is still there, have you got a comment on that?

[Dr Ruakere Hond Interpreter] *Ko te ia o tērā pātai ko tērā mea te mana i te wā ka mau i muri mai i te pakanga ana, he taurekareka. Ka kī atu, ka heke te mana, ka noho tonu rānei tērā mana engari kua herea i roto i ngā tikanga, ana, kātahi ka kitea pea tērā mana i ngā tau whai muri koia i piki*

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*anō ki te taumata. He whakaaro ōu ki tērā?* [Interpreter: Mana, is Mana diminished and found to be how they're treated or does it increase?]

A. *Te mana ō te tangata ka mau tonu ki a koe tērā mana. Te wā pea e naro ana to mana, māu anō e whakangaro i o mahi. Enari kore e naro tō mana.*

5 *Pēnā, he mana tōu kore e naro, kore e riro i ētahi atu. Kei a koe tō mana, purihia to mana. Enari, pēnā ka hē koe, tāku mōhio ka heke tō mana. Nō reira, kia ora tātou.* [Interpreter: The Mana of the – of a person is retained

where perhaps it is diminished or disappears is something of your own doing, something that you do to yourself and if you have your Mana you retain that yourself, but if you make a mistake, your Mana would be diminished.]

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Q. Thank you those are all my questions, thank you.

**(09:18) JUDGE REEVE TO MATERANGI PORTER:**

Q. Tēnā koe whaea, just to add to the question that Robyn just asked you, yesterday we had some kōrero from one of the witnesses about the Mana of women who became – who were captured and became slaves, and the suggestion was that sometimes these women were captured and taken because they were women of Mana, do you have a comment about that?

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[Dr Ruakere Hond Interpreter] Inanahi i puta i ētahi o ngā kaikōrero, tētahi o ngā kaikōrero, mō ngā wāhine, he mihi, he wāhine whakarau, nē, kua mau te hoariri, anā ko tētahi o ngā whakamārama i mau ēnei wāhine i runga i te mea he wāhine. I te pīrangī te hoariri ki ērā wāhine hei wāhine mā rātou? Tērā he whakaaro ōu ki tērā mea i haere ki te kimi i te rau rekareka hei wāhine mā te haukāinga, ma ēnei iwi i muri i te pakanga?

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25

A. *Kore au i te tino mārama ki tērā pātai, tēnā kōrero mai anō.* [Interpreter: I'm not too certain of the question.]

0920

Q. [Dr Ruakere Hond Interpreter] Ka pai, i muri mai i te pakanga ka mau pea ētahi wāhine hei taurekareka, nē.

30

A. Āe, āe, kia ora, āe



Q. [Dr Ruakere Hond] Ka noho hei ware mea i muri i te pakanga.

A. Āe.

Q. [Dr Ruakere Hond Interpreter] I kapohia rātou i runga i te mea he wāhine, koirā kē te take i mau ēnei hei taurekareka i runga i te mea he wāhine, i te pīrangi te hoariri ki ērā wāhine mā rātou?

A. Mmm, confusing.

[Dr Ruakere Hone] Kei te pai, kei te pai.

**(09:20) DR LINDA TUHIWAI-SMITH TO MATERANGATIRA PORTER:**

10 Q. *Tēnā koe e te whaea, ngā mihi ki a koe, he ātaāhua tō kōrero. He pātai tāku i roto i te reo Pākehā.* [Interpreter: Greetings, whaea, thank you for your presentation this morning]. You've lived in the north for many, many, many years, what does it mean for you as a woman of Tūhoe to come to the north, do you now practise tikanga from Ahipara or do you continue to practise your tikanga as a wāhine Māori from Tūhoe?

15 [Dr Ruakere Hond Interpreter] Ko te pātai, e hia nei ngā tau e noho nei koe ki Ahipara, e kawē tonu ana koe i ngā tikanga o Tūhoe, e whai rānei i ngā tikanga o roto o Ahipara me ōna paranga?

A. *Kia ora mō tēnā pātai. Ko 60 tau au e noho ana i roto o Te Rarawa. Nā te mea nō Tūhoe ahau ka haere tāku reo enari me te tautoko anō i Te Tai Tokerau me o rātau tikanga, ko tērā te au o Tūhoe engari ka haere tonu ko tōku ake reo engari ka tautoko i to rātau reo i te wā e ako ana au i ngā tamariki. He aha tētahi o ōna pātai?* [Interpreter: I've been here for 60 years in Te Rarawa and being from Tūhoe my language is still Tūhoe but I'll practise the practises of the North, of Ahipara.]

25 Q. [Dr Ruakere Hond Interpreter] Ko te pātai, mehemea ka ū tonu koe ki ngā tikanga o Te Waimana o Tūhoe, ka pai rā nei ia Te Rarawa?

A. *Ka haere tonu e rua. Ko te mea kei hea koe ko tērā te tikana, nē? Ka hoki au ki te kāinga, a, aroha mai ka kōrerohia au e rātou he Ngā Puhi engari kei a au tonu waku tikana. Kia ora.* [Interpreter: They both go hand in hand, depends on where you are, those tikanga will be practised,

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if I'm at home I'll do mine at home, otherwise in the north, I will follow the north practises.]

**JUDGE REEVES TO MATERANGATIRA PORTER: (CONTINUES)**

5 Q. I just have one final question for you, Whaea, and I want to refer you to paragraph 14 of your brief of evidence and in the, at the bottom of that paragraph you refer to different types of wāhine and the roles that they will play, you say, usually tāne will accept them and the roles that they play if they know the wāhine are acting in accordance with tikanga, for the best interests of the people. And then you say, but they would not support you if they thought your kaupapa was for your personal benefit. My question is, what would be the consequences for those wāhine if their conduct was not thought to be in accordance with tikanga?

10 [Dr Ruakere Hond Interpreter] Ko te ia o tērā pātai e kui, kei te upoko, kei te kōwai nei tekau mā whā. He mahi anō kei te wāhine, nē, he mahi anō tā te wāhine i roto i te iwi. Ka tautokona e ngā tāne mehemea ka mahi tērā wāhine i ērā mahi mō te iwi, engari kāre e tautokona mehemea ka mahia mōna ake te take, mehemea pīrangi ana pea whakamana i a ia anō e hara i te mea mō te iwi te take. Ko te ia o te pātai, mehemea kāre i pērā, ka whakaaro te wāhine mōna anake, te hua, he aha anō te karawhiu pea o te iwi mō ngā tāne i a ia? He aha ngā hua ka puta mehemea ka pērā, ka whakaaro mōna anake, ehara i te mea ka whakaaro mō te iwi?

15 A. *He tika ana tērā, he tika ana tērā mō te tū rangatira. Pēnā e tū ana koe mōu te take horekau he tautoko enari e tū ana koe mō te iwi, ka tautokohia e nā tāne tō kaupapa.* [Interpreter: It's a practise of being correct, of being upright. Similarly, if you were to present yourself for your own benefit, you wouldn't be supported, but if you're clearly supporting the iwi, it was supported by the males]

20 Q. [Dr Ruakere Hond] He aha ngā whiunga ki runga i te wahine pērā ana, whakaaro mōna ake? [Interpreter: What are the consequences?]

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A. *Ka meangia atu ana kia noho.* [Interpreter: At that particular time would be to remain seated or to be sat down.]

Q. [Dr Ruakere Hond - Interpreter] E noho.

A. Kia ora.

5 Q. *Kua oti ngā pātai e whaea, kia ora mō o whakaaro ki a mātou i te ata nei, kia ora.* [Interpreter: Questions have been completed. Thank you for your views to the panel this morning.]

A. Ka pai. E mihi anō ana hoki ki tāku iwi, ki Te Hiku-o-te-Ika, nā rātou au i manaaki te wā e noho ana au i waenanui i a rātau. Nō reira e mihi ana ki  
10 a tātau katoa, tēnā koutou, tēnā koutou, tēnā tātau katoa. [Interpreter: I'd just like to say to my people of the tail of the fish, for supporting me over the many years, and to everybody today, thank you all.]

**(09:28) GORDON CHAN: (CALLS WITNESS)**

Tēnā koe, your Honour, and may it please the Tribunal counsel's name is Chan,  
15 and the next witness to present her evidence is Ms Jessica Williams, speaking for the Wai 2838 claim, a claim by herself, Michael Williams, their whānau and the wāhine of Ngāi Tūpango and Māori Wāhine – Victims of Family Violence. She will be speaking from her speaking notes, that's in #A061(b) of the record of inquiry, her brief of evidence is in #A061.

20 **(09:29) JESSICA WILLIAMS: (MIHI, #A061(b))**

*Tuatahi, maku e tautoko i ngā mihi kua mihia, ngā kupu kua whārikihia i mua i ahau. Tēnei te mihi atu ki ngā wahine e tū kaha, e tū maia, e tū rangatira ai inanahi rā me to tātou nei nanny e tū ana e au. He rangatahi, he kotiro noiho tēnei e tū ake nei ki te mihi atu ki ngā wahine, ngā māreikura, ngā kuia e kawē  
25 nei i tēnei kaupapa nui o tātou, arā, te whakamana i te wahine, nō reira e mihi ana, e mihi ana, e mihi ana.* [Interpreter: Firstly for me, I'd like to endorse the mihi that have been shared this morning, to those women also who have presented yesterday and of course our Nanny, who presented this morning. I am very much a junior to those who have taken up the challenge and the  
30 responsibility to move this kaupapa forward.]

*Ki te haukāinga, mihi ana ki a koutou. Nā koutou ngā kuaha e whakatuwhera mai, whakatau mai i a tātou i tēnei ata. Rātou te hunga mate kua haere ki tua o te ārai, tātou te hunga nō reira tēnā tātou, tēnā tātou, a, tēnā anō tātou katoa.*

5 [Interpreter: To the home people, thank you for hosting us and look at the rear wall and wish to acknowledge those who have passed on and also to ourselves assembled here today, greetings and good morning.]

0930

10

*Tēnei au he uri noa rātou kua haere ki tua o te ārai, he mōrehu, he tapuwae he whakapapa, he toto. Ko Whakarārā te maunga, ko Wairere, ko Waiwhao ngā awa, ko Kiripaka te whenua, ko Te Ngaere te marae, ko Mātaatua Puhi te waka, ko Ngāitūpango te hapū, ko Ngā Puhi te iwi, ko Jessica Hazel Anne Williams*  
15 *tōku nei ingoa.* [Interpreter: Whakarara is my maunga, Wairere and Waiwhao my river. Kiripaka is my land, Te Ngaere is the marae, Mātaatua the waka, Ngāitūpango my sub-tribe, Ngā Puhi is my iwi. Jessica Williams is my name.]

### **REFERS BRIEF OF EVIDENCE #A061**

“I am a descendent of Ngāi Tūpango hapū of Te Ngaere Whangaroa. I  
20 whakapapa to Ngāitūpango on my father’s side. I also whakapapa to the many hapū of Whangaroa through both my father, Michael Williams, and my mother, Lorraine Broughton, and my grandparents.”

I left high school soon after I started learning at the marae at Hoani Waititi and  
25 I enrolled in a course about Mau Rākau and Tikanga Māori which I loved. I was taught by a wāhine, Tat Mahuru, from Te Whare Tū Taua o Aotearoa. I told my nana Hiria all about it. I asked her for permission to learn. It was not common for wahine to *mau rākau*, [Interpreter: carry a long stick.] She gave me her blessing. This meant a lot to me. I would not have continued if she had said  
30 no.

We pushed each other and it did not matter who you were. Everyone was treated the same. As part of our wānanga on defence, we would learn about the characteristics of atua and as an exponent of mau rākau. They were expressed through your *waewae* [Interpreter: your legs, the sets and the exchanges.], your *āhei*, your *whawhai*. You learnt about being 'tika' when entering these atua's domains. Balance is an essential part of mau rākau. If you learnt how to hurt, you must learn how to heal. This really interested me, there was a great respect for *tāngaengae* (balance). I learnt about *mamae* [Interpreter: hurt and Māori healing, massage and preparation.] and how to heal through *rongoā Māori*, *mirimiri* and *takutaku*. I loved everything about *rongoā Māori*. You can bring someone to their knees by applying enough pressure on the right *haemata* (pressure point) or you could bring someone to their knees by striking them.

15 In mau rākau we call upon the Atua God of Man and War, *Tūmatauenga*, to guide us in battle. However, not many people know of *Hine-Keira*, the goddess of war. *Hine-Keira* is his balance. She could destroy her opponent with her beauty and could get close enough to strike. I always visualised the characteristics of *Hine-Keira*, and helped me differentiate, *hei whakawahine i*  
20 *taku tū*. [Interpreter: To be more feminine.]

We would wānanga about the atua wāhine and atua tāne that influenced this art. *Rongomamau* was the art of disarming weapons (*taiaha*, *patu*, et cetera) and hand to hand combat or grappling. Traditionally, *wahine* would train at night, out of sight, and *tāne* would train out in the open during the day. This was to keep the element of surprise like the atua *Hine-Keira*. We also focused on *Hine Akaaka*, the atua of vines, she is the balance to *Tāwhirimātea*. You could see her characteristics in the moves used for disarming or grappling with arms or legs. Many moves were based around *Te Whare Tangata* (the house  
30 of humanity).

I remember my parents bringing my nana Hiria to my grading for pou rima held in the far north. She could not believe what she was seeing, she had a smile from cheek to cheek and her tears rolled down her eyes. She stayed the whole day, and she was really proud.

5

I descend from great warriors. I whakapapa to Hongi Hika through both of my parents. My nanny's whānau held mana whenua over Pinea, Wi Hongi's mother's whenua and where Hong spent his last days. This land was eventually taken from my whānau and sold off by the council.

10

Hongi Hika was the son of Tuhikura and Te Hōtete. I descend from Tuhikura through my mother's line, and I descend from Te Hōtete through my father's line. Tuhikura's mother was Taingarui, she was a woman of spirit and held great mana through her whakapapa. Her husband was Te Tahapango, a great chief and warrior. His name was feared amongst the kīanga of the great Ngā Puhī.

15

Their son became a brave, honourable, and handsome lad. Their daughter was tall and straight as a young nikau, and her mother's flashing eyes, and even more than the high-bred grace of Taingarui.

20

Te Tahapango collected heads (mokomokai) of those defeated. He returned and mounted one upon a pole. Taingarui was not told who it belonged to. He amused himself by insulting it.

25

One day, when Te Tahapango was away from home Tangairiu was visited by one of her whanaunga. She took him into her kāinga. In shock, he tells Tangairiu that this is the head of Ponaharakeke, her brother. Her marriage shattered in one blow. The duty of the avenging her brother's blood and insults befell on her.

30

When Te Tahapango returned he was met as usual. At the first opportunity Taingarui suggested that a distant and powerful branch of her family had not been visited for very long and that he should go and see them. While he was away, she and their daughter would travel to the kīanga of a relative. He gave them his blessing. Making straight for the kāinga of the powerful kinsman whose duty it was to avenge the wrongs, as well as to uphold the honour of her family, Taingarui told her tale. She told it in words that fired the heart of the listener. Here indeed was a warrior worthy of one of the greatest chiefs of Ngā Puhī, for when not engaged in deadly strife with the neighbouring tribes, the great chiefs worked off their family feuds by bloody encounters. Revenge was not the only sentiment which at that moment filled the heart of the warrior, for, turning to the girl, he asked, " And what says the daughter of Taingarui, she whose beauty is as the dawn, as the stars shining in the midnight sky". She replied, "the avenger of her mother shall be loved and served by the daughter of Taingarui all the days of her life," answered the maiden, Tuhikura.

The warrior fulfilled his duty. When he returned to his kīanga he bore in triumph the heads of Te Tahapango and his handsome son. Ponaharakeke was avenged, and the honour of Taingarui retrieved. Her beautiful daughter fulfilled the contract which she had made with her kinsman, and in course of time became the mother of the Hongi Hika. While carrying Hongi in her womb, Tuhikura impressed upon him the duty to avenge the death of her father, Te Tahapango, Hongi's grandfather. Hongi later fully accomplished what his mother expected of him.

My tūpuna karani, my great, great grandmother was Mereana Hare Hongi. She was the daughter of Poihakena Hongi (who later changed his name to Hare Hongi Tuarua, after the death of his brother) She was also the daughter of Peti Aramata. Mereana Hare Hongi was a granddaughter of Hongi Hika. She married my tūpuna karani Paora Kira of Te Ngaere, son of Kira (also known as Kingi Hōri Kira). Paora Kira passed away in 1920. Ka aroha kia karani Mereana, of her 12 children only one son and three daughters survived her. No

mother should ever have to bury their tamariki. She was recorded as being 103 years of age when she passed away and she had many descendants.

5 Karani Mereana, Nanapā Paora and others fought hard for their whenua which had been alienated from us. In late 1921 Mereana Pāora petitioned Parliament seeking the annulment of the purchase of Matauri 2A and 2C.

10 My karani Mereana was a wāhine of great mana. She continued to fight for our whenua after the passing of her husband and was supported by her tamariki.

Karani Mereana and Nanapā Pāora had many children, one being my great grandfather, Wiremu Pāora. Karani Wiremu Pāora married Karani Raina Rīwhi and she became Raina Wiremu Paora. She was a wāhine of great mana.

15 0940

20 Raina Wiremu Paora was a direct descendent of Rāhiri. She passed away at Te Ngaere in 1951 at the age of 84. She belonged to Ngāi Tūpango hapū of Ngā Puhī and was born in Te Ngaere and lived there all her life. She was noted as the oldest Māori resident of Whangaroa County at the time of her passing. She also fought for our whenua. Karani Raina was concerned about the damage to the Kauri and the ngahere and also the damage to our awa from timber floating. She complained on behalf of Matauri Māori to the Māori Member of Parliament of the time Te Rangihīroa. The passion for politics transcended through the generations.

25

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



My nanny was at my birth and cried when I was born. She guided my mother through motherhood. She taught her how to mirimiri me with oil after each bath using coconut oil to stretch my limbs, nanny loved doing this. She would wrap me up tight to stop my hands getting out and scratching my face. My nanny  
 5 would growl at my mother if she did not. The problem for my mother back then was that the Plunket nurse insisting that I should sleep on my back. My nanny's method was tight, on the side and changed throughout the night.

My nanny was always gathering food. It was her way of feeding her whānau  
 10 even when she did not have much money. She would fish, grow gardens, pick, and preserve fruit, and bake. She lost a breast at a very young age from being hit. Hence, she was very protective of her daughters.

One of my memories of my nanny was her excitement when my mother told her  
 15 that I had received my first *awa atua* [Interpreter: period.]. She started to weep, hugging me, and kissing me. I did not really understand why she was happy when I was feeling so miserable. This was inconsistent with what I was being taught at school. I now understand it was not a hinderance, it was a time to enjoy being a female and knowing about carrying the next generation, *he*  
 20 *wāhine ahau*. [Interpreter: I am woman.] She then told any other aunty nearby; she was proud and this experience imprinted on me that menstruation was a very special thing. *Āe, kua mutu*. [Interpreter: That concludes my evidence.]

**JUDGE REEVES:**

He pātai?

**25 (09:43) KIM NGARIMU TO JESSICA WILLIAMS:**

Q. *Tēnā koe e te tuāhine*. [Interpreter: Thank you, Jessica.] I've got just two questions that I'd just like to talk with you about. The first is in your brief of evidence you talk about for every atua tāne there's an atua wāhine and I just wanted to get your perspective on the significance of  
 30 that and also if you can talk a bit about your understanding of how that

may have influenced the behaviours that are expected of both wāhine and tāne.

A. Āe, kia ora whaea, so yes, so that was part of the wānanga. I feel that our atua tāne, are well documented. You could probably rattle off their  
 5 70 names without having to think too much. But our atua wāhine was something that we had to research and had to look for. The stories lay in waiata, they lay in *mōteatea*, [Interpreter: Song and verse] they lay and reference in karakia and takutaku so, it was a little bit more difficult but when you found them you could see that it was just similar to the, I  
 10 I suppose that Yin Yang thing, that you have the ferociousness of Tawhiri and yet the gentleness of Hine Akaaka I mean, over a period that vine slowly, slowly grows and creeps around the rākau till eventually it's all the way at the top, didn't really notice that that's what it was doing. But *Tāwhirimātea* [Interpreter: God of the Wind.], just like yesterday was smashing and telling us, "I am here and I'm going to get you." So, yes, they balanced each other and one could not exist without the other.

Q. And do you think that's translated into the lives of people and what behaviours, wāhine and tāne, expect of each other?

A. Yes, I do. So, in taking this kaupapa on board, I really had to reflect in  
 20 myself, Te tū o te wāhine. It wasn't about for me it's not about being just like our tāne. It's about finding who you are as a wāhine and actually embracing *Te tū o te wāhine*. [Interpreter: The status of a female.] Don't have to be so loud, don't have to be so out there. Just like Hine-Keira, 'You can have just as much impact from being quiet, from being gentle,  
 25 from having beauty. Just as much impact as our atua tāne.' So, I look at it in a sense that we balance each other and it hasn't been that way for me for a long time. To see that Te Mana o te tāne is embraced and Te Mana o te wāhine is embraced, and there's no try to put one above the other. Without one you don't have the other, so I think it's about peeling back and it's not feminism trying to fight for a cause that we never  
 30 had. It's about remembering how we used to be and we may not have that physical memory in the sense that we've experienced but

experiences it but the experience lies in our haemata in our pressure points and in our DNA. So, we are inter-generational and we carry those memories even though I wasn't around in the time of my tūpuna I took you to the 1600s, like I was there, 'cos it's in my DNA.

5 Q. Kia ora. Just one more thing I was just looking for your perspectives on is during the course of these Tūāpapa hearings, we've heard quite a lot of different views about how Mana is acquired and how it is diminished, or lost, and so if we can go back to that time that you took us to, to the time of your tīpuna, what's your understanding of how Mana was gained or lost in those times?

10

A. *Te hohonu hoki o tērā pātai.* [Interpreter: That's real deep that question.] So, for me I'm hoping I took you on a journey of Mana whakapapa, because like I said, my Mana comes from my tūpuna, and remembering their whawhai, and remembering their battle, remembering their heart ache and anguish. I'm also, I feel, carrying their Mana on my shoulders, their Mana, their mamae, their love, their hate, their hurt. So, in terms of the diminishment of Mana, I – no one can take that away from me, kei roto i tāku whakapapa. It's up to me what I'm going to do with it. So, if I decide one day that, oh this pathway's not for me, and that will never happen, then that's me diminishing my own Mana, because I already have it. So, for me, I look at wāhine Māori and I think, you know, he Mana tō te wāhine, just trying to help them remember and it might be through that mirimiri of that pressure point to release that mamae and that anguish that they didn't know that they had, that they carried for generations, it might be something as simple as that, yes, kia ora.

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Q. Kia ora, thank you.

**(09:49) DR RUAKERE HOND TO JESSICA WILLIAMS:**

Q. *Tēnā koe me te mihi ki a koe, e te Rangatira o kōrero me ōna takotoranga.* [Interpreter: Thank you for your presentation and the way in which that was given to us this morning.] I was interested in your experience with Te Whare Tū Taua and the prominence obviously within your kōrero

30

about how moving that experience has been, and in your other brief you talk about Turikatuku and because a lot of other evidence tends to point that the role of men is to protect women and in actual fact –

0950

5 A. Yes.

Q. – the kōrero you're presenting is actually wāhine not waiting around for that to happen but and actually standing up, and that the –

A. Yes.

10 Q. – finding the balance within that, so I wonder whether you can talk about that because you also touched on Turikatuku's ability in terms of the mata kite, he kite [Interpreter: A seer.]

A. Yes.

Q. So, you're talking about some really quite in-depth skills and experiences that those – that wāhine leadership provided.

15 A. Yes, absolutely. E mihi ana ki a koe. Yes, no, I – how I was taught is as wāhine and as māmā, as mothers, yes, if you have your child in front of you, and a neighbouring hapū's having a bit of a grievance and is going to come over and is going to come and attack your hapū your people you're not exactly going to stand there and watch your people get hurt.  
20 You're going to do everything in your power to prepare yourself and to protect your tamariki, your uri. We go into, I think we still do it today, ladies, we go into that, you know, we'll do anything to protect our babies. So, the thought of, you know, me pēnei te wāhine, me pēnei te tāne, it doesn't fit with my being, in the sense that if there's a rākau there and I've  
25 learnt how to use it, I'm going to pick it up, because I'm going to defend my baby and I feel that if we just go back into a little bit of common sense around it. Sometimes we over think things and the thought of you know the role of the tāne and the role of the wāhine and things get over thought when in survival you will do whatever you need to do to survive and if that  
30 means protecting your next generation, you will pick up that weapon and you will use it to the best of your abilities because that's what you'll do. So, in the sense of Te Whare Tū Taua, it was exciting. To be around

wāhine who thought the same, you know, we all had the same *whakaaro*.  
 [Interpreter: ...thought.] It wasn't about trying to look like our male counterparts, no it was trying to look like really awesome wāhine. And so, we've really pushed each other to do what we were trying to re-teach ourselves, our tinana naturally went into position, we were like, "oh, we must've did this, okay, we did this too" so, that journey of my life I absolutely loved, we took it overseas, we spoke to other indigenous arts, same sort of whakaaro by the end of the conference you're all crying because you're – everybody is about – our Hawaiian families they nearly lost their art, so they hid it in their hula, they hid it in their *kanikani* and you see when they go down and those ladies their legs are all the way down [Interpreter: Hid it in their dance.]. You know that strength that you're going to be battling against, should you get on the wrong side of them. So, we, we're – I think we got clever as wāhine, we got clever, we hid things, but, yes, for me it's about trying to bring that back to the forefront and remember, koia.

**(09:53) JUDGE REEVES TO JESSICA WILLIAMS:**

- Q. My question leads off from Ruakere's question, and in paragraph 5 of your speaking notes, you're talking there about the moves and the characteristics of those movements and I guess my question is just around the last sentence there, "many moves were based around Te Whare Tāngata.
- A. Āe.
- Q. And I guess it's this juxtaposition of protection and attack, could you talk a little bit about that?
- A. So, that made us a little bit different to our tāne counterparts, so we had to practise protecting the whare tāngata, the moves, keep yourself low, keep that area covered so that if you're in battle, that area was a, you know, a sacred area, anyway but you were taught to protect it. So, even the shape that your tinana makes was in reference, a lot of reference to like the whare that we're sitting in here and so you learnt, every part of

your body had a role to play and that different parts of your body you protect it in different ways. So, I think that gave us the difference on our tāne counterparts a lot of the wāhine moves are from the hips down. A lot of the tāne moves are from the hips up and you can just think about that, that's where a lot of their strength is, is all up here, but if women are the bearers of the next generation, then we got a bit of strength in our hips too, so we're going to be using them as well. So, yes, just different, like I said it's not about trying to make us the same, it's about acknowledging there's a difference and emphasising that difference and that came out in our whawhai. [Interpreter: in our quarrelling or our fighting]

**(09:56) DR ROBYN ANDERSON TO JESSICA WILLIAMS:**

- Q. Tēnā koe, Ms Williams, thank you for the story about your nana seeing you perform your skills for the first time, that was very touching.
- 15 A. Kia ora.
- Q. I've read some contemporary accounts of Hongi's wife, or wives in fact, and one of the things that was said, at the time, was that they brought extensive land rights to Hongi. Do you know anything about that?
- A. Well, I'm not surprised. I went through my tūpuna wāhine and like all of them are wāhine of Mana. So, even right up to my grandparent's generation there was the joining of the wāhine and the tāne and the whenua that they bought together was vast. So, I do think that that was something that probably attracted my tūpuna to each other not only was the Mana whakapapa but through that whakapapa the Mana whenua as well. I hope that answers your question.
- 25 Q. So, when people say that she brought land rights to Hongi, what would – what does that actually mean?
- A. I know that my whanaunga after me will probably delve into this, I can kind of, I think he'll be able to cover this quite easily. But, I don't want to look at it is, you know, they – it was just all the wāhine that had that Mana, because Hongi comes from a line of rangatiratanga, you know, I told the
- 30

5 story of his grandmother and her Mana, and then his mother and her Mana, down to Hongi before we got to Hongi and his wife. So, I'm not, I don't want to look at it as one had more Mana than the other, you just need to know the whakapapa of both of those lineages to know that, well, it was a pretty powerful reunion when they got together, in the sense that both lines are so strong.

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

A. Kia ora.

**(09:58) DR LNDA TUHIWAI-SMITH TO JESSICA WILLIAMS:**

10 Q. Tēnā koe, thank you really enjoyed your paper.

A. Thank you.

Q. Your brief, and there are just some rich examples in there that I think flesh out the idea of you know what does balance mean –

A. Yes.

15 Q. – across male and female elements, and how that actually worked and, you know, you brought that to us through the example of mau rākau. So, I've just got a few questions then around the, you mentioned in response to another question, that you know you had to do a lot of research to find the atua wāhine.

20 A. Yes.

Q. Which suggests to me that the teaching at that time emphasised atua tāne and that it was the presence of the women then that you searched for –

A. Yes.

25 Q. – the atua wāhine in your wānanga.

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A. Yes. I'd like to mihi atu to, so I called her Tat Mahuru in my brief, and Tat, is her nickname, Tania Mahuru-Stanley is her full name. So, I stumbled across Tania because I left kura, 'cos I did not like school and it was, yes, it was hard for my mother to get me to school, so I just left, and there was  
30 Tat. She was just like this beacon calling me. At the time she was

Pou Rima, she held the highest ranking in Te Whare Tū Taua o Aotearoa. Underneath her the closest woman to her level would've at Pou Toru. So, if I take you through the *Pou* [Interpreter: Grading], there's the Pou Tahī to Pou Waru, Pou Waru being the likes of Papa Peter Sharples, his son Paora Sharple, Hemi Titan, there's quite a few now and Tat is a Pou Waru herself. So, through Tat, and through her journey, we started to gather all the wāhine who were interested in rākau and we looked at, you know, how can we differentiate our stand. A lot of our wāhine had had babies, why do we need to be jumping around like the men, we've just had babies, we want to be just keeping that place just, you know, intact. So, we actually changed a lot of the moves. The move where you put a rākau in your mouth, we're like, "we're not putting our rākau in our mouth, we don't need to," we just adapted and changed them and with that, with that experience came the research around atua wāhine, it's like okay, we're like this, atua wāhine are like this, maybe there's just this whole chunk of learning that is kind of missing in this picture. So, I'd also like to acknowledge the likes of Jason Pahi and his brother, Timoti Pahi, they did a lot of research for Te Whare Tū Taua o Aotearoa looking specifically around atua wāhine. So, yes, and they brought that kōrero back to the wānanga up here with the likes of Manu Korewha, Hemi Titan, Keepa Munroe and others. We would have kōwhao – Kohao, Tū Taua Wānanga where our wāhine would come and have kōrero as well. So, it was through, it was a journey, a journey to get what we achieved so far. I know that there's a long way to go, but it also, what it did is it exposed the fact that there is this pool of knowledge, there is this body of mātauranga that needs to be explored more. So, yes, just want to acknowledge all those, *nā rātou anō te huarahi i para*. [Interpreter: just wanted to acknowledge the pioneers of this.]

Q. Thank you and I'll just kind of follow that question up because the two atua-wahine you refer to, Hine-Keira and Hine Akaaka, they – one of them represents the vines, in the ngahere, and you used that just the way you present the movement of the vine, which suggests then, you know, and



both those atua wāhine are sort of, what I would call, fluidity, the ability to kind of move in, like water, like a vine, like wind, and I'm just wondering to what extent the role of atua wāhine in mau rākau kind of defines specific moves that you would use, that also the men would use.

5 A. Āe, I would agree with that. There's definitely āhei, that women favour over others and [Interpreter: Moves, is āhei.] even to your stance, the sound that we would put out is not so harsh, I was just to do it and then I – not so harsh as the men would be, you know, you'd hear women and you're thinking that there's birds and then – it was- but it worked for us  
10 and in the beauty of it all, it kind, you're captivated by it and you haven't really realised that the lady is just by your neck. So, it's a – it's just it's more subtle than the men, the men were a little more out there, and the same for our atua wāhine like Hine Akaaka. You never notice but she's taken all that time and has grown and grown and grown till eventually  
15 she's strangled you with her vines.

Q. And just a follow up then, the role of strategy and thinking strategically in mau rākau particularly but in life generally, you know, how are the women taught to think strategically because there are stories about the role of women in strategy in war so is that a part of your wananga?

20 A. Yes, I just think it's a natural part of the female psyche as well. I mean, yes try not to kind of analyse it to the point where you've dissected it, it's just our natural being. You know, as a wahine, as a māmā you're doing five things at once because you've got your tamariki and your waiting dinner and you've got all of these other things, you haven't realised you've  
25 just completed five things at once because it's just natural. And I'm constantly trying to, with my tāne, to get him to focus on one thing is hard enough, you know and I'm not trying to whakawahine, i a ia, too because that just seems up in a pahu. So, I just think we just need to acknowledge our differences, acknowledgement first. You know, and then we're going  
30 to learn to work together with them instead of trying to oppress them to make one like the other because it doesn't work, yes.

Q. Thank you.

**JUDGE REEVES TO JESSICA WILLIAMS: (CONTINUES)**

Q. The thought that occurred to me just as Dr Smith was asking that question was, I mean wahine are not necessarily going to be able to overwhelm with their strength.

5 A. Yes.

Q. So, there's a necessity to be –

A. Sharp.

Q. – strategic, you'd agree with that?

A. Yes, absolutely.

10 Q. Yes.

A. Yes. We're not going to – if you confront a tāne strength to strength, well you're going to come off second best unless of course your body builder or something like that. So you're going to have to work around that strength, so strength to brain, strength to wit, strength to whatever it is that gives you that upper hand, might even be like a flash of the eye, or  
15 might even be those melodic tones in the wahine's reo that gets the just close enough but not too close.

**WAIATA TAUTOKO (E MIHI ANA KI A HINE KOHURI)****(10:11) GORDON CHAN: (CALLS WITNESS)**

20 Your Honour, the next person to present is Ms Violet Walker. She's going to be presenting evidence for the 2382 claim and also the 2377 claim. 2382 being a claim for herself and on behalf of the Late Nuki Aldridge and members and descendants of Te Tahawai and Ngāti Uru. The 2377 claim is a claim by Bryce Peda-Smith, Russell Owen-Smith and Steven Mark Renata on behalf of  
25 the Late Nuki Aldridge and members of Ngāti Pakahi.

Ms Walker will be referring to document #A066, that is her brief of evidence. She of course will be presenting her evidence in summary form from her speaking notes in #A066(b) in the record of inquiry. I will also note that

Ms Walker filed updated slides which are with the registrar in hard copy so that's available as well.

**(10:12) VIOLET WALKER: (#A066)**

5 *Kia ora. Ngā mihi nui ki a koutou katoa. E tū ana ahau ki te tautoko te kōrero and te kaupapa o tēnei wiki te mana o te wahine. Tēnā koutou, tēnā koutou, tēnā koutou katoa.* [Interpreter: Greetings to everybody this morning. And supportive of everybody who will be presenting and uplifting the mana of wahine over the course of this week.]

10 May it please the Tribunal. My name is Violet Eva Walker, and I am the named claimant for Wai 2382 and my partner Bryce Smith is one of the named claimants for the Wai 2377 claim.

**REFERRING TO BRIEF OF EVIDENCE #A066 PRESENTATION SLIDES**

15 "I was born in Kaitaia Hospital on an evening that we experienced an eclipse in Aotearoa in 1965. My mum wanted to name me 'Calypso', but my nanny said 'no, we will name her Violet after her sister.'" Aroha mai, I thought our slides were going to come up on the screen. Thank you.

20 So, here on the left you have my nanny Kathleen Baker, her name was Dolly and my name sake is my nanny's sister Violet Hōkai. Two beautiful wahine. "So, the two most prominent women in my life were my mum and my nanny." So, the next slide there is my mum, Mildred Jane Baker.

25 "My nanny was my maternal grandmother. Both women worked extremely hard during their lifetime. My nanny raised 'a baker's dozen' thirteen children which is tamariki, mokopuna we found funny because her married name was Baker, and my beautiful māmā raised six wonderful, motivated, independent, handsome children.

The next slide is, this is my nanny with my granddad, George Baker. So, my nanny was only about five foot nothing, and my granddad was quite a tall man.

A tribe's ability to manaaki is quite often determined – determines their Mana.

5 It involves concepts and the mindset of looking after everyone. This extended to the Europeans during battle. I was told that our wāhine fed the defeated Europeans as they collected their fallen peers who were killed in battle. There are not many stories of Europeans killing wāhine. Afterall, wāhine kept them fed.

10

Mana was displayed in the hosting of visitors. Preparing a sizeable banquet showed the visiting tribes how much mana the hosting tribe possessed. The contributions of wāhine Māori was essential for this display. If the hospitality was good and the visitors were well fed, that showed great Mana.

15

Wāhine Māori in Ngāti Pakahi spoke on the paepae and slide 4, this is my mother-in-law Doreen May Renata, and after my speaking we have Bryce who is Doreen's son that will be elaborating more in his kōrero today around what he has learnt from his mother. There is another reason why we have Bryce speaking in the Mana Wāhine kōrero, is because he has a lot of time and kōrero about the experiences he had with his Mana Wāhine, his tūpuna and there is a reason why he is in the middle of the speaking between myself and Auntie Robyn, and that is to keep him safe, and maybe tweak him a bit with a stick.

25

So, they were fluent, fluid, adept and they got down to business. Wāhine were more efficient as they did not exhibit the flamboyance and the power plays of men. Wāhine did not partake in the men's nonsense of bullock swinging or having the final say, or speaking the loudest, especially in Ngāti Uru. So, slide 5. Slide 5 is Nuki's mum, who is Rawinia Toetoe.

30

The men paid attention when wāhine spoke on the paepae. The wāhine speakers got to the point quickly and succinctly no beating around the bush and slide 6. This is the matriarch of Ngāti Pakahi, Whaea Peti Rudolph-King. I think the men would sit up straight if she was in the whare.

5

They are there to get resolution, a decision, or a plan to move forward on. They did not have the luxury of time to watch and listen to a dozen or so men measuring each other up. They had other things to fulfil their day.

10 A conceivable and compelling argument that there was no chain of command, as a figure of speech, between wāhine and tāne rests possibly in our language, in our te reo Māori, as both the personal pronouns “ia” and the possessive personal pronouns tāna, tōna, are gender neutral.

15 Possessive pronouns show that something belongs to someone, examples of possessive pronouns are; my, our, your, his, her, its and there. The same can be said of our kupu kaumātua, “kau”, meaning without, “Mātua”, meaning parents, so which is also gender neutral.

20 1020

Wahine Māori were warriors that fought alongside the men. One example of a formidable wāhine was Hongi Hika’s wife, Turikatuku. I am told she was a warrior. She went into battle with Hongi. She was a fierce battlefield strategist.

25 Her knowledge about the European’s war tactics was deadly effective in battle. She also happened to be blind. It is said that Hongi Hika would return to her at night and weep to her about what he had seen and done in battle.

30 It is my view that the influence of the western colonial beliefs on Mana Wāhine was such that Mana Wāhine began to mimic and adopt western lifestyles, so as to fit in with, and be accepted, by their Pākehā westerners. The westerners, or colonisers, actively undermined Māori values and belief systems such that

the roles of Māori men and women changed from one of equality to one of defined roles and responsibility, one of ownership and possession. “Do as I say not as I do,” was the male western world view, not a view shared in our culture.

5

Wāhine had the ability to create life, ira tāngata, thereby connecting past, present and future, meaning life is a continuum intertwined, the past informs the present and the future, which makes wāhine in their role as whare tangata even today, extra ordinary.

10

Tohunga wāhine were present at the birthing. They prepared and administered rongoā to ease the pain, and they recited whakapapa and oriori, lullaby’s, throughout the birthing process to relax the mother, and welcome the new-born into the world.

15

There was tapu from childbirth. All birthing material from childbirth was collected in a basket to be buried in Papatūānuku. Childbirth is a very tapu time. The umbilical cord was tied with a vine, or harakeke, and a mussel shell was often used to sever the umbilical cord. The child begins learning and practising tikanga from their first breath. It is at that time, when tikanga begins to apply to the life of the child.

20

Did you know a female baby is born with all the egg cells that she will ever have? No new egg cells will ever be made in her lifetime. This is estimated to be around two million, but by the time girl reaches puberty, this number has decreased to around 400,000 eggs stored in her ovaries. I found this out while attending an indigenous conference, genomic conference, in Arizona in 2017, I was really excited hearing that. I remember calling home to Nuki and giving him that information and he replied, “Āe mārika, it all makes sense now, the kōrero of my tūpuna whaea,” and he laughed.

30

When I returned home, I asked Nuki, what did he mean about the kōrero from his tūpuna whaea. He said, when he was a young child, his grandmother would point to her puku and say, “I haere mai koe, i konei” and laugh softly. Nuki had always pondered on those words and in his final years, and when I had called  
 5 him with that news, he explained how he thought it quite possible that he was a tiny egg in his mother’s womb while she was growing inside his grandmother’s womb.

An example of Māori women practising tapu and noa concepts is through the  
 10 delivery of karanga. Karanga is a specialised art form mainly by – performed mainly by women. It is the realm which the spiritual meets reality. The channel or passage is through the wāhine. Ferrous of 2004 likens the sound of the karanga to the sound of a woman giving birth, this is my belief also.

15 1025

The karanga is the first voice heard in a pōwhiri. The purpose of the karanga is to weave a spiritual link allowing safe passage for the manuhiri to enter into Te Maraenui Ātea or Tūmatauenga which is the courtyard in front of the whare  
 20 tupuna. The final stage of the pōwhiri when the tapu of the pōwhiri is removed is by sharing kai. The tangata whenua and the manuhiri are now noa.

Our history gives multiple models of mana wahine, a few examples are the exploits of Māui Tikitiki a Taranga and how he acquired fire from his kuia  
 25 Mahuika. It is with the jawbone of his grandmother Mururanga Whenua that he fishes up Te Ika a Māui and when he fails to obtain his immortality his exploits end with Hine-nui-te-po. When we think about the significance of wahine you must also think about the significance of whenua for the two are synonymous.

30 We should never forget that the earth is Papatūānuku referred and known in our culture as our mother. Papatūānuku is vital to all facets of our lives socially, culturally, spiritually, politically and environmentally and economically. In our

whakapapa Hineahuone, the first wahine was created from the soil of Kurawaka where it is believed is the origin of te ira tāngata. The significance of wahine in relation to whenua is obvious. Within our creation, our whakapapa as the two are balanced in sustaining the procreation of te ira tāngata.

5

And so, this is my immediate family. We have three daughters, two sons, 15 mokopuna and number 16 is due next week. *Ka mutu aku kōrero mō tēnei rā, tēnā koutou, tēnā koutou, tēnā tātou katoa.* [Interpreter: Nil.]

10 Instead of my traditional waiata which we might do later on anyway I just wanted to end with a whakataukī that is well known and give my interpretation of its meaning.

*He wahine, he whenua, ka ora te tangata.* A woman is land where man lives.

15 Kia ora koutou.

**(10:28) STEPHANIE ROUGHTON: (CALLS WITNESS)**

Tēnā koutou. Just to advise that Mr Smith will give his presentation now. I believe we have just under 15 minutes until the break.

**JUDGE REEVES:**

20 Okay. The timetable has us breaking for morning tea at 11:40 so that would be just 10 minutes.

**STEPHANIE ROUGHTON:**

25 So, Mr Peda-Smith's document is #A064 as well as #A064(a), his speaking notes however he's going take those as read and I believe he's just got a short kōrero to expand on some of the kōrero.

**(10:29) BRYCE PEDA-SMITH: (ORAL EVIDENCE)**

*Kati rā, i te mihi tika ia tautoko i ngā mihi kia pono i tēnei ata e te rangatira Hone, ka nui te mihi ki a koe. E, huri noa te whare, tēnā koutou, a, tēnā tātou*



*katoa*. [Interpreter: Again, I'd like to endorse the proceedings this morning with opening the day with prayer and greetings.] To the Tribunal, ngā mihi.

I want to begin talking about my mother but firstly my first experience of her,  
 5 how shall I say, behaviour at the passing of my older sister. At the passing of  
 my older sister an experience that I had and come to know about the  
 significance of. Before she passed her she delivered what I understand today  
 to be an ōhākī and the significance importance of being able to be present at  
 that particular time when an immediate family has an ōhākī to deliver and in  
 10 that she expressed 'care for my children' and I want to say that as a whānau  
 gathered around her, that is something that could be considered a given and  
 natural that we would do that but because it was her last words, made it  
 important for us to carry out those duties of her being her ōhākī.

15 So, in saying that, immediately after she passed my mother delivered what I  
 believed to be a whakahau. Something that understand that did not require a  
 response and before she did that, she said a parent should not lose a child, it's  
 a child that's meant to lose a parent and she concluded by saying, 'I'm next',  
 and that was her whakahau. So, in saying that we witnessed by mother going  
 20 into a – preparing herself in what I understand to be a whakamomori. And so  
 she began te process of fulling her whakahau over two years and my partner  
 and my family really took responsibility for caring for her during that time and  
 as her son, the mother aspect of her depreciated as she went into that area of  
 whakamomori in preparation for herself. So, she began righting whakataukī  
 25 and mōteatea, waiata and telling stories of her life during that time of  
 whakamomori that I'm going to claim that that's what I understood it to be.

These things are very important to us and I believe and I say, state categorically  
 that this is the traditions that were passed to her and she passed them – she  
 30 continued them even though colonisation was present at the time.

In her moment of – that day I'll say that morning we were all gathered together, she gave 11 children to our family Nuki and that was quite a feat on its own given like Violet's grandmother, she was five foot nothing as well and my father, as most of us know was not quite seven feet. But in saying that the morning of  
5 my mother – the mood had changed in the whare that day and I'm aware that she did that, all of my siblings were there and one at time she sent them away to do chores that morning and very, very quickly it became noticed that it was only my father, my older sister and myself who were sitting there with her and if I can share, while she was sitting there, I observed her talking to people and  
10 because of the conversation she was having I could sense – heard while she was talking to, if I can say it like that, and at one moment in time she made the comment, no I'm not coming with you, I'm Ngāti Pakahi and that expression resonates today in the hope that when I die I'd like to die like my mother and like my father did and I'd really appreciate the contribution from the western  
15 world to allow that to happen.

So, in saying that, she passed her ōhākī from the chosen ones that she had left there with her at that particular point in time and being the maternal contribution from Ngāti Pakahi those women are healers and it's my understanding being a  
20 male descendant of that tribe that a healer needs full attention and focus on healing and we're there to guard them while they are doing their task.

So, the other point I want to share with us here today some of the things that my mother shared with myself and others in the family and I'm going to call  
25 them the 36 sequences of creation. Violet spoke about the place where Tane created the maternal, if I can say it like that, and some of those sequences being mana, tapu, ihi, wehi, tupu, rāhui and aroha just to be very clear sequences of creation and including attributes of ngā kite mātauranga, and also some of the fundamental attributes of a whānau and a hapū structure being  
30 social, cultural, political, environmental and economic, but in a taha Māori world if I can say, if I can be very clear in saying that.

1035

Deriving from Mana Atua. All right. My mother made it very clear to us that we were descendants of, to be contemporary, Gods and as was said this morning, possibly 70 of them, and she was very firm. Our home when we lived in here, in Whangārei, we lived at Otaika, I went to Whangārei Boys High School, tried it out in the 1<sup>st</sup> XV but I was actually a rugby league player, so I spent a lot of time on the bench and playing softball with Pia Lyndon.

10 So, I don't want us to be – I'm going to make this comment, let's not be naïve of the candid behaviour of the colonisers when it came to my mother. I'm under no illusion of her Mana and her status within a community. She spent time here in Whangārei with the Māori Women's Welfare League in the early days. She was one of the contributors of the beginning of the Kōhanga Reo in Whangaroa here, in Kāeo here, in Whangārei and up north. But when it came to having qualifications of a Kaiako she was excluded because she didn't have that qualification, and she left that place quite disappointed and sad.

20 So, these points of whakamomori came about during a time when my nephew committed suicide and there was a consideration that whakamomori was an interpretation of suicide. I just wanted to make it very clear that my grandfather did not commit suicide when my grandmother passed away, all right, he did not become one of those statistics. When my grandmother, Nanny Ira passed away, my grandfather followed her and three months later he followed her. And in that, these are important sequences, I believe, in allowing Mana Wāhine to show us men what that actually means and what it's for, if I can say it, without any distractions on that, at that particular time in our lives. So, that we find our way up Oneroa-a-Tohe not up a golden stairway and we find ourselves going to that tree, not get to a gate and be judged, if I can say it like that, and we go to that place where we hear the karanga of the fantail to allow us to go in to the whare of Hine-nui-te-pō if I can say it like that, and I don't mean to be disrespectful to my mother was a Seventh Day Adventist and my father was a

Catholic, and in moments before my father passed he said, “I want to go and see my mother” and that made it very clear that the journey that he wanted to take was up that beach, called *Oneroa-a-Tōhe* [Interpreter: 90 mile beach.], not a golden stairway. He made it very clear his mother wasn’t in that gate at all. [Interpreter: En route to the departure point of the spirits to Hawaiki.] So in saying that, I’ll conclude there Tēnā koutou katoa, kia ora.

**HOUSEKEEPING (10:38:58)**

**HEARING ADJOURNS: 10.39 AM**

**HEARING RESUMES: 11.07 AM**

10 **(11:07) JUDGE REEVES:**

**(Audio resumes at 11:07:46)**... or a presentation. I just want to have a discussion about timetable for the week. Now, it seems to me that there is time and space within the programme for the week, for us to be able to finish all the evidence that we need to be hearing by the end of Thursday, and certainly that would be the preference of the panel if we are able to do that. However, I’m a little unclear as to the position with the witnesses on, who are programmed for Friday morning. We are prepared to be as flexible, in terms of providing for witnesses to be heard by Zoom, if there is an issue with travel. So, I believe it’s Mr Hudson, is it? Mr Hudson, can you just tell us what the position is and whether we’re likely to be able to resolve this?

**SAMUEL HUDSON:**

Yes, thank you, your Honour. Yes, you understand it right. The preference based on the instructions I’ve received from Mrs Harawira and from Mrs Mangu, under whose claim Ms Wihongi was set to present, is that they would have the preference of maintaining the timetable to include the Friday, hearing day. Mrs Harawira’s instructions are as she presented to you yesterday in person, was that she could present her substantive kōrero on the Thursday, which was the request passed through your colleague, Ms Mill, and that Ms Wihongi was to

still present on the Friday, due to both her ability to travel up here in time, and also other engagements that she does still have on the Thursday at the time which was hypothetically proposed for her to present that afternoon. The other issues that perhaps haven't been stressed is the need for senior counsel, my  
5 colleague, Ms Mason, to be able to brief all our clients, as we also have others presenting on the Thursday morning, I believe are three presentations of evidence and so the requirement to brief all of the clients on – in an appropriate way before they are to be able to present would not exist if we were to bring it all forward to the Thursday, including briefing requirements for the closing  
10 remarks.

**JUDGE REEVES:**

Well, I'm not sure that that last reason is, would be a good enough reason to keep us all here. Ms Mason hasn't been here thus far during the course of this week that's an observation not a judgement, and the clients are, the evidence  
15 is taken as read. They are presenting themselves to be available for questioning so I'm a little unclear as to the necessity for briefing the clients, because they've already submitted their briefs of evidence. All right, well, let's just say that this will be a work in progress and I've instructed the staff to continue those discussions just to see whether or not we can re-arrange the  
20 programme in a way which would allow for sufficient space between evidence to be presented and closings on Thursday if that is a wish of those involved, certainly to keep everybody here for what would in a sense to be just probably less than an hour's work on Friday is a huge amount of expense and time for all concerned. So, if we're able to be flexible and to achieve being able to finish  
25 on Thursday, that would, as I said, be our preference. But, anyway, that's clearly not the last word on the subject, so let's keep working on it and perhaps if I can get a further update tomorrow morning.

**SAMUEL HUDSON:**

Thank you, your Honour, perhaps it would be suitable if I spoke further with court and counsel, Ms Roughton, and your colleague Ms Mill at the lunch break?

**JUDGE REEVES:**

5 Yes.

**SAMUEL HUDSON:**

And we could perhaps expedite the decision today.

**JUDGE REEVES:**

Okay.

10 **SAMUEL HUDSON:**

And to let you know that would be preferential to my clients as well.

**JUDGE REEVES:**

Yes, I should make it clear, I'm not prepared to make some kind of ruling that they must present on Thursday, you know, I am I guess appealing to you know  
15 their hopefully their wish to be – facilitate, you know, the running of this enquiry in a sort, of an efficient way. So, anyway, let's leave it there and we'll get an update tomorrow morning at the latest. If you're able to update us sooner than that, perhaps at the end of the day, well that would be great, but anyway those are our thoughts on that.

20 **SAMUEL HUDSON:**

Yes, thank you, your Honour.

**JUDGE REEVES:**

Okay.

**SAMUEL HUDSON:**

25 Thank you, to the panel.

**JUDGE REEVES:**

Thank you.

**(11:13) GORDON CHAN (CALLS WITNESS):**

Kia ora, your Honour, the next person presenting their evidence is  
 5 Ms Robyn York, she will also speak for the 2377 claim. Aunty Robyn will be  
 speaking from her speaking notes, that's the document reference is A65(a), her  
 brief of evidence is A65, on the record of enquiry.

**(11:14) ROBYN YORK: #A065(a)**

Tēnā koutou, tēnā koutou e te whānau. He mihi atu ki a koutou i tēnei wā, ki a  
 10 koutou e ngā tūpuna i runga i te whatu, tēnā rā koutou, tēnā rā koutou, tēnā rā  
 koutou katoa. [Interpreter: Good morning everybody, to our ancestors present  
 here, being represented on the back wall, greetings to you too. Now, to the  
 kaupapa of the day.]

**READS SPEAKING NOTES #A065(a)**

15 “May it please the Tribunal, my name is Robyn York and I’m providing my kōrero  
 on behalf of my hapū Ngāti Pakahi.

I grew up on the brink Te Ao Māori and the western world. I loved my upbringing  
 especially with my mother, whom I spent a lot of – and I spent a lot of time at  
 20 the Ōtaua Marae learning to manaaki the manuhiri at which time I had many  
 wāhine who demonstrated Mana Wāhine and in my life they had significant  
 influence on my upbringing.

**Mana Wahine**

25 A few worlds that come to mind when I think of mana wahine, ‘goddess,  
 strength, stability and the universe.’ They are creators of life and are family  
 orientated. Without mana wahine there is no whānau. They are skilled in many  
 things, including the arts. Another important aspect about mana wahine is that  
 they are the ones who hold the knowledge and pass it on to others. Mana

wahine are always working together, in harmony with their partners, whānau and hapū and they are well respected.

### **Atua Wahine Māori**

5 There are multiple atua wāhine who have had an influence in my conception of wāhine te ao Māori. Papatūānuku supports whatever growth is on her whether it is good or bad, even if it may be detrimental to her. Hinetītama was our very first creation in the human form and so from her comes our whakapapa. When she became Hine-nui-te-pō, she took her negative experiences and turned it  
10 into a good thing. He mihi atu ki a ia.

### **My Mother**

I watched my mother practise the mana o ngā atua by doing and calling upon them daily to take care of the whānau. Hira Rogers our local shopkeeper told  
15 my mother about her tupuna who was a tohunga. He also told her that people throughout the motu called on her tupuna to heal whatever problems they had.

### **My mother in law, Mum Celia and Karani Kaa.**

My mother-in-law known as Celia Reihana, was well known in te Hokianga  
20 Taheke, of Ngāti Pākau hapū. She returned to Ngā Atua Māori and tikanga Māori, performing the rituals handed down to her from her Karani Kaa after her father asked her to do so.

Karani Kaa was their tohunga. Mum Celia told us about the karakia and mahi  
25 that she had to perform to settle a tūpāpaku.

I live by all that has been handed down to me by these tupuna matua in tikanga Māori. There are lessons that can be learnt from traditional atua narratives.

30 **The Traditional roles of Wahine Māori.**



Traditionally, wāhine Ngāti Pakahi were very strong and had many roles within their hapū and iwi. For many, these roles have been passed down through the generations.

## 5 **Tohunga**

Wāhine Ngāti Pakahi were also tohunga. My great grandmother, Karani Peti who you saw on the slides was the rangatira or matriarch of our hapū. She did what she needed to keep the whānau and whenua in the same whakapapa line. She also taught my father his whakapapa by making him recite his whakapapa through pao and karakia early hours of the morning.

Wāhine were also kaitiaki, my mother's sister Noki Tana was the kaitiaki for our whenua at Waioteha Tinopai. I consider Aunty Noki our rangatira, a mana wāhine. She was a rangatira through whakapapa to Te Puhī, Hongi Hika, Hone Waiti and many other rangatira of Ngā Puhī-nui-tonu and Ngāti Whātua descent. I have many wonderful memories of our Aunty and rangatira Noki Tana (Nee) Miru. She was a strict but fair woman. Nobody could get past her without showing her how much kaimoana they had in their bag. She died in her 80's still taking care of her whenua.

20

These wāhine Ngāti Pakahi and aunties of ours were strong mana wāhine. They were the matriarchs. For me, they had an equal voice with the tāne, and in some circumstances, I would say that their voices were more important. They were all-rounders and we continue to be like that today.

25

## **Mana**

Mana is everything: it is my life force and connection to my tūpuna. I can explain what I mean by this with an experience that I had when I was asked to perform my karanga for group of people from all around the world.

30

## **Tapu**

Tapu in relation to wahine is mainly related to her whare tangata. So, when a woman has her period or is hapū, she is tapu and tapu and manaaki are therefore reliant on a monthly cycle.

5 1120

**Whakamā, utu and the restoration of noa**

[Interpreter: Shame, revenge and restoration of normality.]

10 In traditional society, our tūpuna would have dealt with any wrongdoing. It was about retaining the balance known as *muru* and *utu*. [Interpreter: Muru is plundering, utu is revenge.]

Whānau, whāngai and living collectively.

15

Whānau is everything in te ao Māori. It was a collective way of living. The way our tūpuna did everything was so simple. It reminded me of the kōrero, getting back to our footsteps, and they took everything into consideration.

20 *Whāngai* [Interpreter: adoption.] happened in the time of our tūpuna and it is something that has continued to happen today. The logic behind it was traditionally that children were raised collectively as *he taonga i tuku iho* [Interpreter: as a treasure handed down.]

25 Tikanga in relation to Birthing.

There were certain tikanga that took place during and after birthing. For example, after a mother had her baby, stones were heated for her to lay on to facilitate the healing process and my mother talked about this how it was done  
30 for her.

I also learnt about Kawakawa baths from my mother and a healer in Kaikohe and I boiled the leaves, *Kawakawa* leaves and then added them to the bath. [Interpreter: Kawakawa is the pepper tree.] It works similar to the Epsom salts that draws out the toxins from the body. So, when my daughter-in-law gave birth, she was very sickly and I prepared Kawakawa baths for her and she said she enjoyed it so much that she felt alive again and she agreed to complete the healing for three days.

There was also *karakia* when a baby was born to give thanks for their safe arrival to rejoice, to give thanks to the mother and for her wellbeing and to ask for blessings for the many days to come.

*Nō reira tēnā koutou.* [Interpreter: Thank you all.]

**(11:22) KIM NGARIMU TO ROBYN YORK, BRYCE PEDA-SMITH AND VIOLET WALKER:**

Q. Tēnā koutou, we'll have questions for all of you together, pai tēnā?

A. Āe.

Q. Āe. So, my first one goes to you, Whaea Robyn, and so when you were talking with us just now, and when you refer to Mana Wāhine, it very much felt like you were referring to Mana Wāhine now, as a person, being a Mana Wāhine, and so I guess what I'm just wondering is for you is, are Mana Wāhine these women who are matriarchs and with leadership characteristics or is there a broader interpretation of Mana Wāhine?

A. Mmm.

Q. So, like could an ordinary person who isn't a matriarch or an acknowledged leader, could that person also hold Mana?

A. Yes, yes.

Q. Okay.

A. I believe that person could, yes.

Q. And so in Violet's written evidence, there's a part in there that speaks to the loss of Mana and that an individual can diminish their own Mana, but

no one else can take it away from them, so is that also your understanding, Whaea Robyn?

A. Say that again?

Q. That with a person, with their own Mana?

5 A. Āe.

Q. They can do things that might diminish the Mana that they hold themselves, but no one else can take it away from them, do you believe that?

10 A. I have heard people say that, you know, they can give it or they can take it away and I don't believe that. I don't believe that. I think it's up to that person. If he does something to his own Mana, or she does something, they are belittling themselves, yes.

1125

Q. Okay, and what are your thoughts on how our wāhine acquires mana?

15 Like, where does our mana come from?

A. I believe in birth.

Q. Ka pai, and then matua Bryce, I just wanted to thank you for your discussion on whakamomori. So I think, you know, we very easily, at the moment, hear it attached to suicide and certainly from things that my own father has said to me, it's much more in that nature of sacrifice that has always been his understanding of whakamomori. He's also spoken about it being where women would follow their men after they had died in battle. So I think it's, you know, a very similar interpretation. So I did want to thank you, thank you for sharing that, and also in your written evidence you share the practices of your own mother passing mātauranga to you as a younger child. So can you talk to us a bit about that? In your evidence I think you had, you described yourself sitting on a mat in the dark and her reciting to you.

20

25

A. [Bryce Peda-Smith] Āe, kia ora, thank you for that. Yesterday there was – someone else spoke about that, about transfer of knowledge and those, if I can say, those particular hours of an evening or te pō when that transfer happened, my experience was those tools were used in the

30

darkness as well, but the, in my evidence, I specifically wanted to highlight that it was my mother that was transferring the knowledge, not my father, in regards to whakapapa mō te waka Mātaatua, if I can say that. Kia ora.

Q. And how is the person to whom the knowledge is going to be transferred?  
5 How are they known or chosen?

A. Thank you for that. To elaborate on – I'm going to use the kupu ōhākī for that purpose. So it's my opinion, from my experience, that the person isn't necessarily chosen, but it could be done by a way of the moment of conception within the maramataka of being a knowledge holder if that's –  
10 and as we know, in the Western world we have paradigms of Virgo, Gemini, Pisces and so on and so on. It was made very clear to our family by my mother that we have a similar clock but they involve Tangaroa, Tāwhirimātea, Haumietiketike, Rongomatane. So you know, it was, our birthday in our taha Māori world, as far as I'm concerned, is the day of  
15 conception, not the day being born. So if I may, which I am and you can disseminate that how you please, I am a Virgo, but if we go back nine months, in my evidence it spoke about what my grandmother did and what my father told and in the realm of Tangaroa because I was wondering why I was in that industry so to speak, and it was explained  
20 that if a person, specifically to your question, being a receiver of knowledge, it was to do with the point of conception that was designed to provide that for the tribe.

Q. Kia ora, and Violet, I've just got one more question. Your evidence talks  
25 a lot about balance and so I'm just, you know, in terms of the balance between the roles of men and women, I guess what I'm asking is to your mind, have those roles been out of balance or is there just a natural kind of rebalancing that happens when things get a bit of a raru?

1130

A. [Violet Walker] Kia ora I think and I heard the Tribunal questions  
30 yesterday as well, talking about the balance in the everyday lives what was it like the day-to-day to lives of Mana and wāhine and tāne, and I did think about that, and if you – it's not necessarily regimented defined roles

and responsibilities, strictly, and those kupu that were used yesterday, the balance was in that reciprocity and needs must. So, an example in regard to did women only carry out certain roles and did men carry out other roles, you can go back to the times in which our men all left for warfare. Now our wāhine weren't left at home to starve they had to go out and be hunter gatherers for their whānau. They had to keep the tribe moving. They even moved actually, sometimes if there was danger coming, they would move the whole whānau. So, if you were inland hapū you, wāhine, were able to hunt manu, go gather ngāngara, berries, make rongoā, look after. If you were a coastal Mana Wāhine, hapū, you would be carrying out the roles of going to collect kai moana, fish, et cetera and ngāngara. So, I would say instead of those terminologies that were used yesterday, that there was structure within the whānau, hapū as there is today, there's a reciprocity that is even shown today, so that's carried on, and that's always been within our culture, yes, does that answer?

Q. Āe, kia ora.

A. Yes.

**(11:32) DR RUAKERE HOND TO ROBYN YORK, BRYCE PEDA-SMITH AND VIOLET WALKER:**

Q. *Tēnā koe Violet, āhua rite ki, taku pātai, ki tērā a Kim.* [Interpreter: Thank you, Violet, my question is very similar.] I was struck by – you made a very strong statement in your main brief of evidence which was that succession to land was based on whakapapa not on gender, which differed quite significantly from other perspectives that have been presented and we understand that succession is a little bit of a Pākehā thing as well today, because there is a structure around that and how that happens, so I put that aside for a moment, but really one is that I'm interested to know how your whānau or how your hapū is that still the process now, is that still the situation now, rather than some whānau the land goes to all the males in the family and the wāhine are there in support, and I'm interested to know, are those motivations within the hapū

or your whānau are they motivated by that old tradition concept that wāhine held just as much status and Mana as males in the family?

A. [Violet Walker] Kia ora, so I'll give you, also within my brief there was the whāngai that took place within my nanny and my older brother, correct.

5 Q. Yes.

A. And so, and how there was that bit of a, well that was because – and I'm thinking in the same, so I can only speak from my experiences and what I've seen and heard. Different iwi, hapū have different ways in which that takes place. So, in my case for my pāpā because he was the pōtiki of his  
10 whānau, all the whenua he – it was succeeded to him because that is their culture and that's their way. So, I'm thinking that there is no structured way or format it is he or she who is interested in the whenua who lives – who has it within them that they're living and tilling the land on the whenua, I think that is where either if it's not through succession,  
15 through the passing of the people who, you know, the whānau that own the whenua, and if they don't make it something written and transfer shares, whatever it is, and ownership, I don't like the kupu ownership as well, so I'm just trying to make it understandable. So in a sense of whānau, hapū know who wants to be on the whenua. So it's no use tuku  
20 the whenua to somebody that's always going to stay in the concrete world, you know what I mean? So you have it yourself, you have instincts yourself as a parent. I have instincts myself as a grandmother on where my mokopuna are going to go, and that's been a traditional thing, as Bryce has said. I think in Bryce's evidence he has referred to the time of  
25 the maramataka month that children were born and certain elders or tohunga would talk and have a look at the child and say, "He waha o te ika," you know, going to be a fisherman because his mouth is like an ika, which was in Bryce's instance what happened there from his elders. So I think it's just not whether you're male or female that determines whether  
30 you succeed to whenua or hold whenua. Does that answer your question?

1135

Q. So the focus around the practicality of in effect what is going to move forward with the land is that – so what you’re saying is what is in the best interest of the land and the whānau as opposed to wāhine or tāne?

5 A. Yes, well, yes, it’s – you know within yourself whether you’re interested in moving back to your tūrangawaewae ay.

10 Q. Ka pai. Pātai anō, arā ki a koe e Bryce, I was interested in the statement you made that Ngāti Pakahi is – wāhine are focussed on healing. I’m really interested in that and wondering is that something specific to Ngāti Pakahi or are you talking, you’ve noticed that among other hapū surrounding or is it something that Ngāti Pakahi has recognised as having wāhine who are healers and can you just explain what that means in terms of mana wāhine?

15 A. [Bryce Peda-Smith] Thank you for that. Yes, it literally has been – that knowledge has been transferred that the wāhine of Ngāti Pakahi are healers and in the rohe that they reside in, there are certain puna that support that concept, and to bring it in to a contemporary time the Whangaroa Hospital was in the Whangaroa Harbour area and it had to be moved. I’m not sure why. So the tūpuna of Whangaroa collectively had this discussion and it was appropriate that that hospital be built in that

20 rohe because of that attribute of that hapū. So the Whangaroa Hospital now resides with the gifting of the land and we’re still doing that on another matter. In the rohe of Ngāti Pakahi of those healers and also our ancestors gave access to those healing puna for that hospital. Kia ora.

25 Q. I think that’s a good bit of information there about the role of wāhine in that field and it sort of leads into the other kōrero that I’ve got, e te whāea, you made also a statement that Ngāti Pakahi wāhine were tohunga, which is quite often, again, a little bit – your evidence is all quite a bit maybe different to other kōrero we’ve heard. Do you want to just explain more specifically around the nature of that role of tohunga as wāhine within

30 Ngāti Pakahi?

A. [Robyn York] Tohunga, healers ay. My mother was also like a *matakitea* [Interpreter: a seer.] and our tupuna whāea karani Peti, she had that



status where she would – what she said, there was no arguing about it, it would be done. So this is not in my brief or even in my evidence –

Q. Kei te pai.

A. – when you ask me to explain more about it. When my uncle was killed  
5 overseas in Italy in the second World War, his belongings were brought  
back to that karani Peti and she put the call out because I don't think my  
nanny had word yet that he had been killed, and so the tangi was brought  
– she was brought up to Kaiarau to have the tangi i reira within that – āe.  
So like I'm saying, she was a tohunga in many ways. But all of our women  
10 were in that status. I don't know how to explain it more. Ka pai?

1140

Q. I think the main thing is that that was recognised and if it was recognised,  
well then there must've been substance to that.

A. Yes.

15 Q. I'm interested in what it meant in practice, but kei te pai tērā  
whakamārama.

A. Āe.

Q. I was also – yesterday we heard from both Rereata and Patricia Tauroa  
–

20 A. Āe.

Q. – talking about their kuia doing karakia in terms of Rereata, he was talking  
about karakia prior to a hauhake of kūmara and karakia that were done  
there –

A. Yes.

25 Q. – and the sadness about not having those karakia now, and in a similar  
way Patricia was talking about that as well, the kuia was talking about  
going through the ngahere and hearing her kuia doing karakia and feeling  
a little bit sad as well about not being able to hear those. I was wondering  
whether that was similar to the situation where you talk about karakia  
30 were done after the birth of a child –

A. Yes.

Q. – and I wonder whether was that wahine that were doing the karakia –

A. Āe.

Q. – and do you still have those karakia – are those being passed, are they – and I'm interested in the type of karakia they are that reflect the nature of the protection and the healing that are associated with childbirth.

5 A. I think it's just individual because I do mine for my mokopuna. Like I've been lucky, I would say lucky, that I've been able to be present when my two mokopuna were born. Lucky I'm saying because nowadays you don't have that right to be there when it's a daughter-in-law. So with this daughter-in-law asking me to go in and help, I did mine quietly because  
10 he Pākehā *taku hunaonga*, āe. [Interpreter: daughter-in-law...] So she wouldn't understand what I'm doing and I don't want to upset her, so I do it quietly just to *awhi her me te pēpi āe, me te whānau*.

Q. Tēnā koe.

15 A. [Violet Walker] If I can just add a little here, I did hear matua Rereata and whāea Patricia Tauroa and I would suggest that there are some of us that are privileged and still do hold those karakia, those traditional karakia tawhito and kudos to them, but some don't, but we know through tuku iho kōrero that those were traditional karakia that were done at that time and in particular yes it was wahine that did the karakia for the birthing and  
20 process and that and I would love – I think with more time and more connections with the whānau that we may be able to find one or two, maybe three or four, but time is so precious. Kia ora.

[Robyn York] When you spoke about Pat, you know, with her mother, my tupuna whāea, my sister spoke about her walking through the ngahere in  
25 Waiotia. They only had a track and she would carry my sister on her back and karakia all the way through to get to her area because in those days and I think they still talk about it now but not as prevalent as in the old days, there was a lot of *Patupaiarehe* [Interpreter: fairies], and so they had to keep themselves well going through i reira, āe.

30 Q. I'm interested not so much to have access to those karakia in particular, but more to understand the way in which quite often karakia carry information about in effect what is the role of those who do those karakia

and I would be interesting for this claim I suppose is to understand that connection between the kupu of the karakia and those who are performing them. Tēnā koutou.

**(11:45) DR ROBYN ANDERSON TO ROBYN YORK, BRUCE PEDA-SMITH  
5 AND VIOLET WALKER:**

Q. Tēnā koutou. Bryce, I was interested in your statement about Tuhikura being the instigator of Hongi going overseas on those very famous journey to meet the monarch of England and I've never read that before. So this is knowledge passed down to you within your whānau and your  
10 iwi?

A. [Bryce Peda-Smith] Āe, kia ora. Yes, if I can, my father sometimes said, "I wish someone would talk to me about my tūpuna," and in saying that he was more than willing to hold back part of the story. Instead of giving part of the story, he would hold back all of the story. From where he  
15 resided in Rataroa is what we know is a place that was given to, as was spoken to her mokopuna Hare Hongi for a point in time, but her son Hongi, he resided other places and so at some point time he decided to put that history of his knowledge as being residing right next to Whare Rā which was her home, and maybe someone will ask one day would we like  
20 to talk to the haukāinga about that tūpuna. Kia ora.

Q. Well maybe that was an opportunity lost in the Te Raki Tribunal which is unfortunate. Do you think it's also that often what we historians hear about is, from contemporary observations by men of the actions of men and that's why we don't hear that more female aspect of history?

A. No, I don't think that at all. I think that in recorded history, and I'll quote if I can to save my own bacon my father, is everyone is actually right, but they fit in sequences of time. Nobody is wrong. And it was his suggestion that there's a small sequence in the time of that tūpuna that's missing in the full story and that gap needed to be filled at some point in time. Kia  
30 ora.

Q. Āe, thank you, and Violet, I was interested in you make the statement and you do expand on it and you talked a little to Ruakere about it as well, about wāhine Māori exercised rights and responsibility in the whenua. Are those rights the same rights and responsibilities as men have or is it according to individuals. Could you expand on that statement?

5

A. [Violet Walker] Yes. So Like I did say before that there was no defined roles and responsibilities, but as the previous speakers and everybody has touched on that at certain times during a woman's life they did not partake in gardening or fishing or those types of things. But, and again as I said when our men went to warfare it was up to the mana wahine, the wāhine that were left back in the village, to take care of everyone else that was there. So the only difference being was that during those cycles wāhine did not do certain activities.

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1150

Q. And you did talk about succession and tukuing land in those circumstances in traditional times, do you have, know of examples of wāhine allocating land rights for example we heard in previous hearings about Waitohi in the Manawatū District who they say, Ngāti Raukawa say, she was the one who allocated rights in the land as they moved in, it wasn't Te Rauparaha at all. So, do you have parallel examples or?

20

A. [Violet Walker] I may not have a parallel but I heard earlier on with Whaea Jess kōrero and the questions to Whaea Jess, around whenua and how Hongi acquired lots of whenua. So, that sort of – there's a little bit of a tweak there. It's more, it's not him owning any whenua and these wāhine that came to be part of Hongi. The interest was a shared interest it was not one of ownership that Hongi had, it was use and access to whenua right across the motu. So, that's where my mind would be thinking there. I can't think of any off hand of any tuku whenua from wāhine to wāhine to wāhine, but I do know that in contemporary times, my great grandmother, Mereana Hamo-Puru did tuku whenua to her daughters, and they tuku'd the whenua to their daughters, and I'm

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30

actually a great granddaughter of Dolly Baker, a great granddaughter of Mereana Hamo-Puru and I have whenua shares in that line as well.

Q. Yes I wondered when people talk about, this is again an observation at the time, I think I read it in Pollock (**inaudible 11:52:20**) which was that  
5 Hongi's wives brought land I just wondered whether it was actually more a case that they bought people an allegiance of people in that marriage, do you have any comment on that?

A. [Violet Walker] It was more than likely both because if you look at a lot of the writings and a lot of the kōrero that's been presented, when you marry,  
10 you're marrying the whānau, you know, so it would not have just been the wāhine that moved to the husband's whenua or anything like that, there was quite a few immediate whānau that went with that and that's where my thinking is around that shared use and access to, because the whenua is not going to move, is it, it's only the people that are going to move from  
15 whenua to whenua, pā to pā, village to village, so therefore Hongi's access, Hongi's rights or whatever it was that was spoken about yesterday, it's just access to and use of.

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

**(11:53) DR LINDA TUHIWAI-SMITH TO ROBYN YORK, BRUCE PEDAS-  
20 SMITH AND VIOLET WALKER:**

Q. Tēnā koutou, thank you each of you for your briefs and I mean they've sparked a number of sort of questions that I think are across all three, but firstly I just want to say how cool it is that everyone has grandmother stories and mother stories and great grandmother stories.

25 A. [Violet Walker] Kia ora.

Q. And how fortunate we are to be able to bring their stories here and bring their stories to life and I don't know it might be an indigenous thing, but I hear grandmother stories all round the world when I travel and how important they are, as a kind of holder of the past, and to be honest I hear  
30 more grandmother stories than grandfather stories, when it comes to how to live, you know, what it meant and what being loved felt like and what

being taught felt like so, just thank you, I mean to you and all the others. But I want to hone-in now a question of Mana, and really Violet kind of bouncing off your sort of statement that no one can take it, but it gets diminished, others can diminish your Mana. And so over the course of the yesterday and today, we've heard different elements of what, okay, so the first thing we've heard is everyone seems to be born with a kitset of Mana, that you can enhance or not do anything to or diminish, you have a starter kit, and then some of the things that can enhance Mana would be having children, being able to you know grow a big whānau those sorts of things, work in the gardens, but what I want to know is what are the things that diminish, that a woman would do to diminish her own Mana, what might those things be?

- A. Kia ora, when you said a starter kit, all I was thinking was egg cells. You're born with your starter kit, so – and I think it would not be too far from contemporary times to the traditional times in our histories, on what a woman or a man, but in a woman in this instance, could do to diminish her Mana, and it would be more than likely things like going against protocol, going against kaupapa, going against the wishes of your parents, your tūpuna, the tribe, the iwi, the hapū, how you maintain your day-to-day living, if you're going to be tasked with, like everybody has spoken about, to raise, you need a village to raise a child. Well, in those instances you would all be allocated, or given tasks and chores to do throughout the day, evening, night, to do with either you're looking after the rangatahi or the pēpi, while others are off gathering kai and if you shirked, if you were given that responsibility and again this is only my thinking of what that would look like, if you shirked your responsibilities, which caused an unforeseen death, or circumstance like that, I don't think the whānau, hapū, tribe, would take that very well, and you could – that would be my thoughts on diminishing a person's Mana, and the results form that could be a banishment from the iwi tribe. And I just want to pick up on how you obtain Mana, it is what you're saying and what everybody has spoken about, that you are born with it and you've inherited it, and

it's up to you on how you retain your Mana and the way you act, speak, feel, do. It's your actions that determine how long and how much of your Mana you hold onto. I know for myself if my two Mana Wāhine were alive when I turned 50, I would've gone to them to receive the tautoko to receive my moko kauae they were not, so I went to my elders, my dad and my second dad, Nuki, and there was a big kōrero around receiving my moko kauae and because I've spent so many years in the education field, educating our people on Te Taiao that's why I received my moko kauae and it was done traditionally, in the sense that all my children were there, all my children had my hand, their hands on me and all my children sang waiata and we even got right down to, well what was that last song it was a real, a ha-ka-ma-na-pa-ra, they ran out of songs because it was a long time sitting there but it was done, we had karakia before all my children were there and we had karakia whakamutunga and that was a point in time, 50 is when you start going downhill, from 100, but, yes, kia ora.

1200

Q. Just one more than. So, would the tuakana get more mana than the teina or the pōtiki? Like, would there be a difference in the starter kits everybody gets simply by being the first or the tuakana?

A. So, you're talking about male and female.

Q. Well, we can just focus on wahine.

A. Okay.

Q. So, the wahine who is the older sister, would she have more mana than the younger sister?

A. I'm fortunate to be the oldest wahine in my line but I do have an older brother and I do have – actually I do have a step older sister but because, and I think when I was preparing my brief we had a scope of questions and it come to whakamā and I jokingly said to Gordon, "*Kaua e whakamā mai te...*" you know, my whole thinking and so quite often I was put forward any. There was an older wahine than, my older sister and my older brother, two older brothers but I was put forward as the

spokesperson, as the one that does things for the whānau. Yes, so – and it would change whaea, it would change within the different rohe that you were in Aotearoa. Like I said, I was born and raised Ngā Puhī but my dad comes from Ngāti Porou and he was the pōtiki out of 11. Kia ora.

5 Q. So, just to round that off then. Having opportunities to enhance your mana would have been a good thing. So, some women would have had more opportunities than others to enhance their mana. The risk of that is they also had a lot of opportunity to mess it up.

A. Āe.

10 Q. Yes, no thank you and I just want to thank you tungāne Bryce for your story about whakamomori as well and your interpretation of it. I just think, that reframing that you did was really important and kind of has a, you know, quite a different take to the way the word gets used now. So, kia ora and thank you Robyn for your kōrero.

15 A. [Robyn York] Āe, tēnā koutou.

**(12:02) JUDGE REEVES TO ROBYN YORK, BRUCE PEDA-SMITH AND VIOLET WALKER:**

Q. Tēnā Koutou. I also want to thank you for the unique perspective that you've presented to us today as a whānau, separate but connected  
20 kōrero and I think that's given us a sort of 3D sort of perspective on what you've had to offer to us. I just had a couple of questions just to round out the discussion. So, Violet I just wanted to ask you about the kōrero that you had in your brief of evidence around whakamā and that was at paragraphs 54 and following of your brief of evidence. So, what I'm  
25 interested in is what you referred to, I guess, as a collective approach or collective process to restoration of noa and those situations where whakamā events have led to te whakamā. So, can you expand on that kōrero in relation to wahine and process of collective restoration of noa?

A. [Violet Walker] Kia ora, ka pai and I acknowledge that I think a question  
30 came this morning around that as well – no, it was yesterday – around sexual violence. So, in my brief of evidence I had again alluded to Gordon



while drafting that I don't acknowledge the word whakamā but I did want to give an example around a situation where I think a wahine, mana wahine or a wahine within a tribe or a village or a whānau would feel whakamā and it was around sexual violence. And, in those instances I would think that the wahine would feel whakamā about that and when I heard the Tribunal's question yesterday, I thought more on it and I thought, well actually, there would be different ways in which that would be dealt with. So, in my example I had given a collective in the sense that once the wahine that was violated against had the kōrero to first and foremost would be the wahine within her whānau hapū then that would have been taken to a greater conversation with the other elders within the whānau and then into a collective and a hapū whānau structure would be put in place to work out the – not necessarily the retribution, how they were going to do this, restore it, restoration. And so, it would be – in contemporary times, we have – what's that word? – Hauhau te rongo, in contemporary times you have Hauhau te rongo where you have all the groups in the room et cetera. So, this is probably the same process that I would assume would have taken place back then, you would have the violated in the room along with the violator in the room and a discussion would take place within the whole elders, kaumātua, whānau, could even be village. But then I thought about it more with your question yesterday Whaea, and I was thinking, well actually the situation could very much change depending on who the violator was. So, my example that I'd given in my brief was an example of someone within that whānau, hapū, iwi grouping. Now, it would change again, that restorative justice would change again if it was another iwi, hapū grouping, male from there and it would change again if it was a coloniser, a western. So, there would – if you can follow what I am saying, there would be three different ways for restoration and three different outcomes possibly and three different ways of dealing with it. For an example, if the violator was European, I think a few dads and a couple of brothers would be off down the road and that was it, there would be no whitiwhiti kōrero, no restorative kōrero that took

place. Then again, if it was the tribe that you've just been battling or still in battle with and that may change again to involving the chiefs of those two tribes into the conversation for the restoration to occur there.

5 Q. No, that's helpful thanks and I guess the common thread through all of those different responses that might arise according to the different circumstances is that in each case it's a collective process.

A. Yes.

10 Q. So, it's not dealt with as a situation merely between those individuals being affected, that there are groups which are also affected by those actions. Okay, thank you. Now, I had a question for Bryce just in relation to the kōrero which I think someone earlier touched on, the process that you went through with your mother. Were you the only child in your whānau to receive that mātauranga or did your mother also do that with others of your siblings?

15 A. [Bryce Peda-Smith] Kia ora. That's a good question. As we know mātauranga being so vast, if I can say like that, and I'm going to say gladly because of the other 10 siblings that I had, it's well known that that vast mātauranga that was held with one woman had to be shared amongst 11 of her children, specifically – it's also my belief, if I can, that given that she was fluent in that mātauranga behaviour and as well as my father that the mana of conception was also a practice where I know what happened when they met and they made an agreement and that's been made very clear and that's why I'm confidently saying that because of her, the conception of every one of her children was done specifically to hold certain mātauranga. Ka pai, kia ora.

20

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1210

30 Q. I'm just trying to decide whether to ask this question or not. So you have described to us that your mother had this vast sort of range of mātauranga that she had received herself and that she and your father were making, actively making decisions even prior to your birth as to those that would be receiving that mātauranga in due course just to ensure that that

mātauranga survives and thrives and is passed on through the generations. Is that a –

A. Yes, kia ora.

Q. Kia ora. Thank you, well those are our pātai for your panel. Again, it's  
5 been a really interesting kōrero from all of you and thank you for your contribution to the inquiry.

**BRYCE PEDA-SMITH:**

I've been given the whakahau from the ladies here and as you may have noticed I attempted to respond Matua, and that didn't go down well, so I'm  
10 standing now to deliver a shocking message to us all. Although I look like a Māori, I'm actually Irish. So in saying that, in respect of my Irish ancestors I will conclude with an Irish waiata if that's all right. Kia ora. It goes like this.

**WAIATA TAUTOKO (LAST NIGHT I HAD A DREAM)**

**KARANGA (ROBYN YORK)**

15 **(12:14) KALEI DELAMERE-RIRINUI: (CALLS WITNESS)**

*Tēnā koutou katoa. Tēnā koutou ngā mema o te tēpu, otirā tēnā koutou, ki tēnā ki tēnā o koutou e pīkau i tēnei kaupapa whakaharahara, tēnā rā tātou katoa.*

[Interpreter: Greetings to everybody. To the members of the panel and those who are representing claimants and those of interested parties.]

20

So there are four witnesses presenting this week for the Wai 2872 claim. The first today is Dr Ngahuia Murphy who will be appearing via Zoom. Also, Whāea Hilda Harawira-Halkyard is a named claimant of that claim, so I'm just wondering if she's... Kia ora. Can you hear us?

25 **(12:14) DR NGĀHUIA MURPHY VIA AVL: (#A67, #A67(A) #A67(B), #A67(C), #A67(D), (#67(E)**

Tēnā koutou.

**(12:15) KALEI DELAMERE RIRINUI TO DR NGAHUIA MURPHY (SWORN)**

Q. Kia ora. Can you just confirm your name please?

A. *Āe, ko Dr Ngahuia Murphy tōku ingoa. Tēnā koutou.* [Interpreter: My name is Dr Ngahuia Murphy.]

5 Q. Ka pai, and can you confirm that you submitted a brief of evidence on the 30<sup>th</sup> of June 2021?

A. Yes, yes, I did.

Q. And to the best of your knowledge do you confirm that the brief of evidence is true and accurate?

10 A. Yes.

Q. Ka pai.

**KALEI DELAMERE-RIRINUI:**

Just for the record Ma'am, the document number for the ROI for her brief of evidence is #A067, #A067(a) is the appendix A which is her resume, #A067(b)  
15 is her master's thesis, #A067(c) is her PhD thesis and then the two main documents that she will be referring to today is #A067(d) which is her speaking notes, and #A067(e) which is a PowerPoint presentation that she's hopefully going to be able to pull up from her end.

**JUDGE REEVES:**

20 So just before we commence, just to note that we will be taking our lunch break at 20 to one, so however, I am not encouraging to finish your presentation by then. We have plenty of time in the programme for your evidence as you wish to present it to us and then plenty of time for pātai to follow. So, but just to make sure that you are aware of that time coming up, 20 to one we will be  
25 pausing for lunch. Kia ora.

**(12:17) DR NGAHUIA MURPHY: (#A067(d), #A067(e))**

Kia ora. Aroha mai, I'm just having some problems sharing my screen. *Kei te kite koutou?* [Interpreter: Can people see?]

*Te urunga tū, te urunga tapu, hī ē hī. Te aho tapairu o Hineteiwaiwa hī ē hī. I te tuhua, i te kōmata o te rangi, hī ē hī ē. Nā niho tetē o Hinenui, hī ē hī ē. Ki te korati okaoka a Mahuika, hī ē hī ē. I te tara koikoi o Hinenuitepō, hī ē hī!*

[Interpreter: It's a chant identifying many of the feminine goddesses.]

5

*Ko Rangi kei runga, ko Papa kei raro, kua hinga te kōpū o te ao. Tītamatia te ao, tītamatia te pō. Tēnā tātou te whare, te whare tīpuna Kakaporowini, te marae Terenga Parāoa, ko te hapū Uri o te Tangata, tēnei te mihi, tēnei te mihi, tēnei te mihi. Tēnā ki tēnā o ngā pou, o ngā whāea, o ngā toka tū moana e hāpai nei tēnei kaupapa te mana me te tapu o te wahine, te mana me te tapu o te whare tangata, ka nui ngā mihi ki a koutou.*

10

[Interpreter: Greetings to everybody there., the whare that you are all assembled in, the marae of Terenga Parāoa, those of the hosts, greetings to you all. Greetings to all of those who have been pillars of strength and energy and presenting kōrero as part of this inquiry.]

15

*Ka huri ōku whakaaro ki nā mate, ki tērā wahine rongonui, tērā mana wahine Haunani-Kay Trask. Ka tangi ā-ngākau atu nei ki a koe, ki a koutou katoa, haere, haere, oti atu ki te pō. Koutou ki a koutou, tātou e hui mai nei, tēnā tātou.*

20

*E te Kaiwhakawā me te Poari Taraipiunara Waitangi, e aku rangatira, tēnei te tino mihi ki a koutou whāea Linda, Ruakere, tēnā kōrua, tēnā koutou katoa. Ko Dr Ngahuia Murphy tōku ingoa. Taku kuia, ko Panekire te maunga, ko Waikare te moana, ko Ngāti Ruapani te iwi. Taku koroua, ko Tawhiuau te maunga, ko Rangitāiki te awa, ko Ngāti Manawa te iwi. Ka huri taku reo ki te reo tuarua*

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*ināianeī, kia ora tātou. [Interpreter: I wish to acknowledge many significant women who have passed, Haunani Trask from Hawaii who has passed recently and to many others. Returning to us the living. To the Judge, the members of the Panel, Dr Smith, Dr Hond. Dr Ngahuia Murphy is my name and my kuia is of Tūhoe descent.]*

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So kia ora everybody, thank you for allowing me to Zoom in because of an injury and just to participate in this process. It's a real privilege to be part of this historic we've been waiting for a generation and I just want to acknowledge all those that have already presented, who stood today, who stood yesterday, who  
5 have stood in the past and who are yet to stand and those that are spearheading this kaupapa on behalf of all of us, and in particular I want to acknowledge whāea Hilda Harawira, Leonie, Angeline, Mereana, Te Ringahuaia, also Annette Sykes and Ani Mikaere who I know is listening in because these are the wāhine that have been really instrumental in helping me  
10 shape my understanding of mana wahine, so kia ora koutou.

So I am a mana wahine kaupapa Māori researcher. Over the last 15 years my research has really focussed on precolonial teachings related to wāhine and decolonising narratives around wāhine's bodies because the fact of the matter  
15 is wahinetanga has been redefined by most of the colonial ethnographers and historians as being inferior in Māori society, and to be clear, the source of that inferiority is said to be female genitalia and the female reproductive body. That is the **(Microphone off 12:22:26)** of female inferiority.

20 Now in my research over the last few years, looking at iwi histories, looking at cosmological stories, I have found the absolute opposite. But of course colonial redefinitions of wahinetanga have been reproduced for well over 100 years and today we believe, we believe it, many of us believe. We don't know wāhine, we don't who we were and we don't really know who we are anymore and we're  
25 recovering ourselves.

So today I want to talk a little bit about some of my research findings, what I've found about how our tīpuna saw wāhine, and then I'm going to turn to just very briefly touch on some of the colonial processes, the patriarchal colonial  
30 processes that impacted our understandings of wāhine, because what we need to know is that intrinsic to colonisation is patriarchy, the rule of men. It has denigrated us as wāhine and other indigenous wāhine around the world. We've

all been through similar things, what I've found in my PHD when I travelled, we've all suffered the same fate, we've been locked out of history. Our mana and tapu has been erased from the historic record. So today that's why we don't know who we are because those stories, those histories have been erased  
 5 and replaced with colonial redefinitions and representations of wāhine that are derogatory, yes.

So I want to begin with this photograph. It was taken in 1901 in Te Arawa. I think it's a really powerful photograph because it reveals a whole lot about how  
 10 our tīpuna saw wāhine. Why is that wahine at the front of that war party? What does she represent there? She represents a whole lot of things. She represents Kurawaka, she represents the house of the generations. As the *whare tangata*, she is the *kaitiaki of whakapapa*, she is the kaitiaki of the *ira tangata*, she is the kaitiaki of the life cycle. [Interpreter: ...humanity...the  
 15 guardian of genealogy...] She is there at the front of that war party because the war part are birthed from her womb.

Wāhine are the only way in and out of this world through the whare tangata, through the tara. Koirā te tohungatanga o te wahine. We are the beginning  
 20 and the end. The only way in and out. So she represents, she is the kaitiaki of the mauri of the people. She represents the survival and continuation of the people which is why she is there in the front. Her womb is protective, her role is protective.

Traditionally she would have been naked with the tara exposed. He exposed  
 25 genitalia intensifies the tapu of the war party, protects the war party, just like, just like the baby is protected as it grows within the womb. But her exposed genitalia on the frontlines of battle also purifies mākutu because we know in Māori war histories first and foremost battle is happening on the wairua, it's  
 30 spiritual. So we have all our tikanga, all our rituals that happen prebattle to set things in place.

- Now her position there on the front line is protective, it intensifies the tapu of the war party and it purifies and clears any mākutu on the battlefield. So she represents Kurawaka. She is Kurawaka. She is Hineahuone, but she is also Hinenuitepō. She is the physical manifestation of Hinenuitepō whose
- 5 supremacy continues to be unchallenged. She will have the final say. She will have the final word. Like I said, wāhine are the beginning and the end, the only way in and out of this world which is why we open proceedings with karanga and we close with waiata. That's an ancient understanding of wahine.
- 10 She would have, in traditional times, she would have directed those haka chants, she would have led the haka chants. Those men, that war party, would be under the tohi, they would be under the tohi and she would conduct, she would lead those haka chants. One of her roles would be to raise and elevate the energy of that war party to a climactic peak before unleashing it on the
- 15 enemy. So she represents the continuation of the people, the survival of the people, but her genitalia exposes is also – it also symbolises Hinenuitepō, the gate between worlds and that gate is open. She will repatriate the enemy back to the spirit world.
- 20 So it tells us a lot there about ancient understandings of wāhine. Today, in some hapū, wāhine are made to speak on their knees in the womb of the house, and the justification I've heard for that is wāhine speak on their knees in the house because if they stand up their tara will pollute the tapu of male heads.
- 25 Well when we look at this photo, that war party behind that wahine, they don't seem to be concerned with that at all, in fact, they know her tara increases their tapu. They come through that door. To think that the tara is polluting is to denigrate our own origins in the world.
- 30 So this is my kuia, the late Dr Rangimārie Pere. She was really clear, she was a tohunga. There's been some kōrero this morning about were wāhine tohunga. Of course we were tohunga, of course we were tohunga, because



the whare tangata is the house of creation, destruction and regeneration. The cosmogonic milestones of creation.

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So my kuia was very clear. She was a tohunga. She was very clear when she said to me, “Ngahuaia, our people are matriarchal.” Of course we are. Hineahuone was the first human, you know. We are the kaitiaki of the life cycle. So she said to me – this was something that she wrote about, she said, “The first human was a woman. She was not formed by tāne or any male god. She was from Papatūānuku, from earth and water.” My old people said the reason why the first human was a women is because it is women who give birth to children, this is the natural link with the natural laws. All of us have sprung from the very beginning from the womb of women. If the natural law was that we came from the womb of man, why aren’t men having the babies. So, our people were a practical people, my kuia was a practical wahine.

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So, we can talk about these things, the Whare Tāngata, Kurawaka, Kaitiaki of the ira tāngata, kaitiaki of whakapapa and again, like I said, to say the whare tāngata is inferior is to denigrate the people who originate from that first house.

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So, we might have these whakaaro and these kind of overarching values but what I want to sort of touch on now is some of te tikanga, some of the ways that we – tikanga that actually acknowledged the central significance of the whare tāngata. How did our tipuna actually embody and demonstrate these understandings and we’ll look at our puberty rights, they provide some really powerful examples.

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Puberty. When the blood come down for the first time, menstrual blood. Menstrual blood for our tipuna, today so many of us see the blood as being disgusting and paru and the source of female inferiority, that is the direct consequence of the impact of Christianity, the patriarchal nature of colonisation,

that we see that blood as unclean. That blood is the blood of whakapapa, it symbolises whakapapa and the continuation of whānau whakapapa lines. So, as such it was greet with ceremonies of celebration when the blood arrived in puberty for the very first time.

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So, here's some examples, the girl would receive a new name, her hair would be ceremonially cut, ears ceremonially pierced, this is when she would take the Kauae moko, everything that I've talked about so far is symbolised in the markings that we wear on our face. That's how bold we were in our expressions of these understandings of wahine. So, we would take those markings, once we take those markings then we are able to marry and by marrying we are reconsolidating political, economic alliances.

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We would have community hākari to celebrate the arrival of that whakapapa blood. The girl, the kōhine coming into her womanhood now, into her wahinetanga, she would be presented with taonga and then you have those sacred rituals of returning the ikura blood back to Papatūānuku, to honour the blood as a matrilineal river that crosses the generations and links wahine back to our atua-wahine, back to Hineahuone, back to Kurawaka, back to Papatūānuku.

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I just want to touch on these things as the womb likes. It's the whare tāngata rituals. They are matrilineal rituals but they are done on behalf of the collective. They are for the benefit of the collective. They shape and underpin the name that we give ourselves tangata whenua, we are people of the land, we are placenta people. It's the womb rights, the whare tāngata ceremonies that underpin our name and identity as tangata whenua.

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So, there's ceremonies like returning menstrual blood back to Papatūānuku, back to Kurawaka, burying the placenta, returning the placenta back to the whenua, whenua ki te whenua. Birthing directly on the whenua. So, those birthing bloods flow into the whenua marking, reaffirming ahi kā but also those

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rituals are a primary right that reconfirm the relationship that we have with Papatūānuku as the source of sustenance. So, those ceremonies are done on behalf of the wellbeing of the people. And of course, burying – placing the umbilical stub into trees and kōhatu.

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Rangitunoa Black from Tūhoe, one of my research participants describes that as land – those are land claims. Those where tāngata ceremonies, those are expressions of ahi kā but deeper still they symbolise the understanding, that understanding – he wahine, he whenua. Wahine and whenua are the foundations of tangata whenua identity because we are the where tāngata, we are the origin point of – we're the centre of creation. It's not to deny the mana of men it's just physiology.

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So, this is Rangitunoa Black, she said the women had their babies on the land, that was their way of claiming hapūtanga, tangata whenua, ne? Their hapū is the actual marking of land, whenua ki te whenua. The claim to the land is through birthing, birth of babies represents tangata whenua occupation, records tangata whenua occupation. I found old records of where Tūhoe women were having their babies directly on the land to mark occupation.

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I spent years trying to figure out who we are, that's who are the burials of the pito in the trees close by, those are all land claims. The breaches of the where tāngata started when the land was taken. The impact on our people because they become whāngai to their land they were orphaned off the raupatu, no land.

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And, that's thing with the raupatu, the raupatu smashed apart those matriarchal – it wasn't the only thing but it smashed apart those matrilineal rights that are the source of our identity as wahine. The impacts of raupatu on wahine have acquainted with the stolen identity today, yes, because all of those rituals – we're at a process now of recovering them as a source of healing and empowerment for our people and decolonisation.

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I want to turn now to look at how our tāne, how our tāne acknowledged and celebrated the mana of the whare tāngata that their first house, their first house. Because, if you want to take a people out, the recipe I think is kind of the same, is when we look at colonisation around the world, the recipe is kind of the same,  
5 you've got to bring the whare tāngata to her knees, you've got to take out the women because they are the house of the generations, they are the pou tokomanawa of te whānau, you've got to take out the women, you've got to bring them to their knees. You've got to smash the bond between tribal sisters and brothers.

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Our tāne and wahine fought shoulder to shoulder during the sovereignty wars, fought and died together for the whenua and our tino rangatiratanga as did our tamariki and forget that our tamariki fought and died for the whenua and our tino rangatiratanga as well.

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So, you've got to infiltrate that bond between tāne and wahine as tribal sisters and brothers and that's what they did by instituting agenda hierarchy which is what I'll talk about in a little bit.

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The third thing you've got to do is you've got to destroy te spiritualities, indigenous spiritualities because they are the foundations of indigenous worldviews, they are the foundations of mana motuhake, they are the foundations of our freedom.

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So, with wahine – with the tāne, the role of tāne, the way that our tāne honour the whare tāngata, this is what my Kuia Rangimarie Pere said to me. She said, "When I was a child growing up in Te Urewera, I saw our tribal fathers get the best food for our mothers from the Urewera Forest in Mahia. An important food that our mothers eat during their pregnancy was Kereru. Our mother's ate the  
30 choice bits and our father's ate what was left over. When we were growing up women, especially pregnant women and children always ate first. The men received what was left over. I was brought up in a world where the men cooked

for the women, cooked special food, some of the best cooks we have are our men.

Now, just want to check in about the time. It's two minutes until your lunch time.

5 Maybe I'll – can you hear me?

**JUDGE REEVES:**

Yes, yes, we can hear you.

**DR NGAHUIA MURPHY:**

10 Haere tonu and go through this or what should I – what should we do? Shall I haere tonu with this one?

**JUDGE REEVES:**

Well, pause at what is a natural sort of a point for you. If you want to pause now, we can break for lunch or if you can move through this part within a couple – two or three minutes that would be good.

15 **DR NGAHUIA MURPHY:**

Let's move through this part, let's move through this part.

**JUDGE REEVES:**

Okay.

**DR NGAHUIA MURPHY: (CONTINUES)**

20 So, some of the tikanga of tāne with the whare tāngata. When we bled each month it was a time of rest for – it was time of rest and retreat, the whare tāngata is purifying and renewing herself so that she can continue those whānau whakapapa lines. So, when we retreated to rest, tāne precured special kai as they did when we were hapū. There's those beautiful traditions across the motu  
25 of male midwifery, some of our best midwives were our tāne.

I want to touch on the war rights because they are very, very powerful and they speak to what I said in opening about the power of wahine to purify, not pollute, not pollute tapu but purify and intensify tapu.

5 So, the blood, menstrual blood was placed at the alter pre-battle to clear makutu, to clear the way, the clear the way of psychic obstructions, was tucked into the war belts of tāne as a protective measure and once again to clear psychic obstructions. Tane would also anoint it on their heads, that blood if they loss courage headed into battle, to clear any transgressions and to restore  
10 the relationship with their own atua.

I won't go into the whakahou rights, maybe that will come up later in the presentation. And these examples across the country of warriors, tāne who were known by the names of their mothers and weaponry named after the  
15 mothers and grandmothers. So, Te Tokotoru a Paewhiti is an example where in Mātaatua, Ueimua, Tanemoeahi, Tūhoe, the three warrior brothers known under the name of their mother Paewhiti and when weaponry, an example of that, of the naming of weaponry after mothers and grandmothers is  
20 Te Karere o Hinetamatea, Tu Te Rahikatipu's axe.

Maybe just to round this off, round off this section, this is a quote from the late historian Te Miringa Hohaia from Parihaka. He said to me,

25 "The massive amount of 19<sup>th</sup> Century manuscript material I have within the Kahui Kararehe manuscript is consistently clear that the most prestigious lines of descent are those beginning from leading women of the tribe. Even when significant male ancestors are being presented, the whakapapa returns back to that man's arā tama wāhine line of descent. The explanations or whakapapatanga kōrero were always the same, here's an example:

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Ko Te Rangihuatake, he ariki nui nō tēnei iwi o Taranaki, ā, he uri anō nō roto i te kete ngē o tōna kuia nei, o Ueroa.

Te Kete ngē being the matriarchal gene pool. The male line was never presented in any way comparable to this. This was where te mana came from. This was where the tribe placed its pride, not in the man but in his kuia.”

And I use that quote, even though it's Taranaki specific, it speaks to – or it reflects what I've seen in my research over the years. It's an entire cultural orientation that acknowledges the central significance of the whare tāngata. We see that very powerfully in our war histories but I'll stop there for your lunch break. Kia ora tātou.

**JUDGE REEVES:**

Kia ora. Well, we will adjourn now for the lunch break and we will return at 1:20. Kia ora mai.

15 **HEARING ADJOURNS: 12.43 PM**

**HEARING RESUMES: 1.23 PM**

**JUDGE REEVES:**

We are ready to continue now, kei a koe. Kia ora, can you hear me Dr Murphy? We can't hear you at this stage.

20 **HOUSEKEEPING – TECHNICAL ISSUES (13:24:02 – 13:25:45)**

**(13:25) DR NGAHUIA MURPHY: (CONTINUES #A067(d), #A067(e))**

Āe ka tīmata. I'd just like to say, one of the things from some of those tapu kōrero that I've shared before the break that wāhine represent the future generations, that's what we represent. When baby girls are born, they're packing one million eggs. So we literally represent the future generations. So when you bring wāhine to their knees and you repress wāhine, you are actually bringing the future generations to their knees.

I want to turn to this image here. Once again, the photos that I'm showing you, the names of these kuia have not been recorded. Speaks to the politics of knowledge productions. Whose names have been recorded, what histories  
 5 have been recorded and which ones have not been recorded and those decisions are about propping up a colonial agenda, yes. Our kuia's names by and large were not recorded.

But here's another powerful example of wāhine in the front line of battle and  
 10 what she represents. Again, she represents Kurawaka and the continuation, the survival of the people, but she is also the physical manifestation of the atua Hinenuitepō, and you see the wide birth that she is given because of the intensity of her tapu, yes.

15 So here is a lovely quote, this is from Macmillan Brown, 1907, he writes, "Māori women were priestesses and seers, whose utterances were received with awe, and whose persons were guarded with reverence. They mingled with the men in warfare and contributed not a little to the enthusiasm of the battle and the success of the victory. Nay, we hear not infrequently of chieftainesses who led  
 20 the defence of a pā or the march of the warriors into battle. For the women had practically equal rights of inheritance with the men."

So an example of that here in Mātaatua is the battle of Te Tāpiri that happened in the 1860s between Tūhoe and Ngāti Manawa. The Tūhoe side was led by  
 25 the tohunga Maraea Tutemoata. She conducted all the karakia on the battlefield, she conducted all the war rights. She also leaped to the front of the war party and was so confident in her – she was so confident in her capacity as a tohunga that she was literally reaching out and pretending to catch the bullets that were flying around her. That was the Tūhoe side.

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The Ngāti Manawa side was led by the kuia matakite Hinehou. She too, she conducted all the karakia on the battlefield, all her ceremonies. The visions that



came through her ceremonies shaped the battle strategy. That was her responsibility, and at that battle of Te Tāpiri half of the fighting force on the Ngāti Manawa side were wāhine and girls. So our wāhine provided psychic protection, but we also – there's histories that tell us that they also, our wāhine and girls, also took up arms, fought shoulder to shoulder with the men when they needed to. Of course those histories also demonstrate that yes, indeed, our wāhine, our kuia were tohunga.

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I want to turn now to just touch on some of the colonial processes, the colonial patriarchal processes that impacted wahine and – yes, that impacted wahine. I want to start with the colonial ethnographers and historians and what they wrote because what they did was, they broke the bond between tāne and wahine as tribal sisters and brothers through instituting a gendered hierarchy where men are on top, women are on the bottom.

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So, this is Elsdon Best, this is what he writes, he says, "Men are superior in Māori society and are associated with life light, positivity and the heavens, women are inferior and are associated with death, darkness and misfortune. This 'house' of misfortune, of ominous inferiority, is represented by this world, by the earth, by the female sex, and by the female organ of generation, which holds dread powers of destruction and pollution."

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So, here you see the demonisation of the reproductive body of wahine and their spiritual power as creators. Because the tara and the entire reproductive body of wahine is said to be spiritually defiling and polluting and destructive, many of the colonial historians and ethnographers have written is that there are no female tohunga because of that. No female karakia, no female whare wananga.

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So, just to reiterate, because you know the source of our – just like I said at the beginning, the source of or inferiority is said to stem from our genitalia. So, not

a gate between worlds, the ruawhetu, not a cleansing agent or portal of purification like we see in our war rights, we see it in the architecture in the whare tipuna, wahine are always associated with the doorway. When you look at some of the terms for the doorway, the Whakawai, the sides of the door, the open legs representing the open legs of Hinenuitepō, Te Pae o Tikitiki, when you step into a whare tipuna you step over the Pae o Tiki, that's one of the names for the vulva and then up on the pare in some whare tipuna you'll see the open – you'll see a vulva carved above the door and it's that same understanding, it's a constellation of ancient knowledge that speaks to wahine and their ability to purify and cleanse, rebirth and renew just like Hinētītama does every day at dawn, she renews the world.

So, the problem is that what Elsdon Best and some of those other colonial ethnographers, their redefinitions of wahine is inferior, as spiritually defiling, what they wrote about us has been reproduced.

So, here's an example Elsdon Best, in 1924, "Māori women are inferior to Māori men even as Hineahuone was inferior to Tane."

Berys Heuer, she wrote a book called *Māori Women* in 1972. She writes, "Māori women are associated with misfortune, disaster and calamity. Menstruating women are considered 'unclean' and 'defiling'.

Now, when you look at who is referencing, she's drawing her information from Elsdon Best. We come forward to 1990. A publication called *He Whakamārama: Bicultural Resource for Schools and Community Groups*. Kent & Besley write, "Māori women and girls feel a shame towards their bodies (unlike the men) and are seen as a destructive force of low status and little power within Māori society." Now, when you look at where they're getting their information from, they are quoting Berys Heuer.

Moving forward again to 2001, this is a quote from an education professor called Dale Titus. He was a keynote at a conference on education in Las Vegas. He writes – he says in his keynote, “In traditional Māori society male is of higher status, is powerful, positive and sacred. In contrast the female is of low status, of little power and seen in a negative light. This view is the contributing factor to low educational levels for Māori women and girls.” Now, when you look at where he’s pulling his information from, he’s quoting directly, Kent & Besley. So, you see the way that what the colonial redefinitions of Māori femininity have been reproduced for well over a 100 years to the point now where we’ve actually internalised those colonial redefinitions of femininity within our communities. It’s created a huge imbalance.

The other thing that’s happened alongside this process is censorship. This is something that Dr Aroha Yates-Smith in her PhD, she investigated this, the evasion, the omission, the censorship of iwi histories that reflect the mana and tapu of wahine.

So, here’s an example of censorship. This is an article called *A Disgusting History*, published in the *Grey River Argus*, 1887 and it talks about the Government printing office stepping into censor John White’s ‘Ancient History of the Māori Volume 1. So the article says:

The presence of what polite society calls broad language may to some extent be excusable in such a history in order to convey to the reader the ideas of the people treated of; but the presence of whole pages containing indecent allusions is assuredly without excuse, and certainly renders the volume before us unsuitable for general perusal. When we read the legend of the creation of woman in language which is positively disgusting, we shudder when we reflect that the author, who makes the ‘New Zealander speak for himself’ has promised that the Māori shall give us the meaning of the ‘mountains, rivers and headlands’. The Government on learning the

objectionable character of the letter press, has already suppressed the publication, at any rate till it shall have been expurgated.

5 And of course, what they are referring to, the disgusting history, what they are referring to is the creation of the first human, Hineahuone there at Kurawaka. Ani Mikaere describes our creation stories as seething with the force of female sexuality and I think that that's what the Government printing press found so disgusting is our celebration and of acknowledgement of the ritual power of the whare tāngata, of the tara as a cosmological landscape that what generates the  
10 people.

So, the thing is that those creation stories, those versions were not palatable to the Christian sensibilities of settler society and so they were by and large censored and erased from the historic record. Those histories that celebrate  
15 the sexual power of wahine and that's something again Ani Mikaere has written so powerfully about.

The mission stations – because we were very bold and overt, looking at our – some of the karakiatanga, kōrero, our cosmological stories, our iwi histories, we  
20 were, wahine were quite overt in celebrating the power of their sexuality. Now, the celebration of female creative power and the way, the free reign that was given our tamariki were two things that were seen by colonial settler society, they were symbols of the inferiority, the savagery, the barbarity of tangata whenua and what that invited then was colonial conquest as a moral  
25 responsibility.

Mission stations targeted wahine as well as first teaches raising up the generations. So, the Missionary Johann Wohlers, he writes in his book:

30 “Māori were a people sunken so low in their scale of humanity. Their survival rested in Māori women cohabiting with white men who would discipline them and their children and raise their minds to a higher level of humanity.

5 The children could no longer be allowed to have their own perverse ways; but as the parents did not know how to correct them, I had to take the chastisement in hand. If children were under a sentence of whipping, they knew that it would be carried out... When those children felt the guilty weight getting too heavy on their minds, they came to me of their own accord, and begged to have the whipping over, so that they might feel good again.”

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15 So, here we see colonisation of the mind, the boot-print of Christianity on our people. We didn't physically chastise our children, we did not hit our children, that's not our way, mana tamariki, they have just as much mana as anybody else and I think somebody else, one of the other speakers has already said they had a seat on war councils. Like I said earlier, they fought shoulder to shoulder with their nannies and koros, their mums and dads, their aunties and uncles and protecting our mana motuhake, tino rangatiratanga and way of life.

20 So, we see here in the quote, “Notions of Christian guilt are alleviated through violence and subservience to white father, husbands and missionaries as agents of a white male sky God. And here in the mission stations is the origins of the female shame, the female body shame that plague Māori women and girls today and I know that because I've run wananga over the last 10 years and I see it time and time again. Also, in the mission stations atua wahine are demonised there and relegated to insignificance.

30 I just want to briefly touch, just really briefly touch on – these are some of the legislations that created a climate of fear toward Māori spiritualities that are foundations of our autonomies, indigenous peoples and in particular the Midwives Act in 1904 that regulated midwifery, what that meant was that we began to birth in hospitals where that first right of passage was transgressed

because taku was not accounted for. And, this is where the placenta, again breaking the first right of passage, the placenta was taken after birth and incinerated. Now, that's an ancient ceremonial practice, burning the placenta and that was about sealing the cervix so that the wahine couldn't have any more babies. So, it reflects all the different ways known and unknown that our – the intended annihilation of our culture. I mean that – yes.

These intergenerational consequences for the transgression of the tapu, of the birth, of all the rights around birth and like I said, the whare tāngata ceremonies, they are not just matrilineal rights of the wahine they actually – because the whare tāngata is the house of the people that contains the mauri of the people, whatever happens there is going to impact the mauri of the people. So, if a wahine is oppressed and brought to her knees if her tapu is transgressed, that actually impacts the people.

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So, intergenerational consequences, we're living with these consequences today and I just – the thing too about our wahine birthing in hospitals under the direction of a Pākehā male doctor, extremely problematic in light of our histories and these histories of sexual violence and rape used as a colonial weapon to break the resistance of the people. Like I said, if you want to take a people out you've got to bring the wahine to their knees, you've got to forge it assault on the whare tāngata and that's what happens through rape and sexual violation particularly in the strong holds of our resistance and also our spiritual and prophetic movements. This has created huge intergenerational trauma, mamae for our people, so much so that it's taken some instances over a century to even speak about this, to begin to speak about these histories publicly.

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So, this is a photo taken on the border between Tāmaki-makaurau and the Waikato, you know in the King Country during the land wars that speaks to these histories, “Where sexual conquest becomes a metaphor for Māori subjugation to colonial settler state. Māori women and girls bodies are as available for the taking as Māori lands.”

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So, the consequences of these colonial histories today is self-hate, low self-esteem, body shame, cultural disconnection, disorientation and disempowerment. Many wahine do not know, we don't know who we are, we don't know who were, we don't know who we are, we struggle to see ourselves in a positive light because we've been demonised and redefined in derogatory terms as inferior in our own culture. And of course these narratives make violence toward the whare tāngata permissible, like violence toward tamariki, violence toward the whare tāngata is a suicidal act lashing out at the symbols of the regeneration and survival of the people.

So, the quote that you see here is a few years ago. I spoke at a hui down in Otaki sharing some of the ceremonies and beliefs, pre-colonial beliefs of menstruation. This response – this was somebody in the crowd who heard the kōrero that they – She says, “I feel awkward as she asks us to shout out loud two words ‘menstrual blood’... outwardly I appear composed, but inwardly I am yelling, and with vigour and anger. I am reminded of those voices and words that educated me about the flow; ‘Paru, Yucky, Gross’. The blood has flowed month after month and has stained my psyche with self-hate and self-disgust.”

Now that blood is the blood that symbolises the continuation of whānau whakapapa. So, to see it as something disgusting speaks to the politics of cultural annihilation when we see ourselves in that way and our continuation in that way.

The last quote is Ani Mikaere in her book *The Balance Destroyed*. She was there at that hui that day and she observes, “That a presentation about the significance of menstruation in the pre-colonial Māori world should affect so many women, so profoundly, speaks volumes about the extent to which we have internalised the messages about the inherent inferiority of femaleness.” And that's right, what I've seen over the last decade running wananga in Māori communities, it's the only time I have ever seen a room full of Māori women

absolutely silent, absolutely silent because they don't know the kōrero through no fault of their own, they weren't raised with the ceremonies. The ceremonies were broken through the colonial processes and replaced with these body shaming narratives about the nature of female genitalia as spiritually defiling,  
5 yes.

So, I want to close up now with a verse taken from a karakia that reflects mana wahine.

10 *“Maku rā te orangatanga o te ira tangata mō ake tonu atu. Kei tōku kaiure te kakano, kei tōku puwera te kōhanga e pao ai te uri. Haramai te mana atua, whano, taea ki te uwaha. Ka pō, ka ao, ka ea, ka Awatea. Tihei mauri ora ki a tātou katoa.”*

**JUDGE REEVES:**

15 Tēnā koe Dr Murphy for that powerful presentation. We're going to have some questions for you if you just give us a moment or two. So, Dr Anderson will start.

**(13:48) DR ROBYN ANDERSON TO DR NGAHUIA MURPHY:**

20 Q. Tēnā koe Dr Murphy. I read your brief with great interest and I haven't had time to do more than to dip into your CCS so maybe some of the questions I ask are answered there and I apologise in advance if that's the case. One thing we've been talking about is the reconstruction, if you like, of pre-colonial Māori thinking and Māori history and I wondered if you could talk a little bit more about your own research process considering  
25 the attack that you have described on puberty rituals and menstruation and how Māori thought about it in the traditional world. How have you recovered that history?

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30 A. Kia ora. That's a great question. Looking through karakiatanga kōrero. Those ceremonies are sitting in the Ngata and Jones mōteatea volumes.



They are sitting in Governor Grey's karakia collections. That's where I've found the kōrero as well as interviewing research participants including my own kuia.

5 Q. It's interesting isn't it because we've heard a lot about the ethnographers and they've taken histories and information and then Pākehā scholars have relied on that and it's not really until we have Māori scholars being recognised and growing that they're going back into their records in Te Reo that we're uncovering this information, would that be correct do you think?

10 A. Yes, I think so, yes. And even the colonial ethnographers themselves, they've got – I mean, by and large, wahine's voices have been looked out of history, they've been erased from the historic record but if you go through some of the colonial ethnographic material very carefully there's bits and pieces here and there, bits and pieces here and there. So, you can recover them and look at them alongside some of the karakiatanga

15 kōrero, the mōteatea also our navigational histories and one of the things that we also have to do is go back to our creation stories, the cosmological stories and re-interpret them from a mātauranga Māori perspective.

20 Q. Thank you. I've lost my place. Maybe if I – could you give me a little bit more explanation about raupatu and you say at paragraph 11, "Severed intergenerational matrilineal rights that celebrate the central significance of the whare tāngata in fundamentally shaping our identity." So, could you just maybe expand on that statement a bit.

25 A. What I am talking about there are those whare tāngata ceremonies that underpin and shape our identity. So, I'm talking about the puberty rights where the blood was returned to Papatūānuku in honour of our cosmological stories. The blood in our cosmological stories comes from Papatūānuku. Come from Papatūānuku and it was that blood that contains the ira tāngata that shape the first human, a woman,

30 Hineahuone. So, when we put the blood back to the whenua, back to Papa, we are honouring and reaffirming that matrilineal, intergenerational connection there. So, that's one example. The other examples I talked

about earlier, a burying whenua ki te whenua, burying the placenta back, birthing directly on the whenua so those birthing bloods seep into the whenua, that's the reaffirmation of ahi kā right there. The placement of pito in trees and kōhatu is another example. So, with the raupatu, what it meant was we had no – it broke those intergenerational matrilineal rights that were performed on behalf of the collective wellbeing of the people. Those are the ceremonies that are the foundations of our identity.

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Q. And I was interested, you've talked quite a lot about women being involved in warfare but we've heard quite a few witnesses say – talking about women holding knowledge because it was safer that they didn't go to fight, the men went to fight and they were in danger and therefore knowledge was transmitted through women. So, your perspective is somewhat different and –

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A. Well, it is. It is based on my research.

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Q. Yes.

A. There are countless examples of maybe certain wahine conducting those war rights and acting as tohunga. At the battle of Orakau there were three tohunga, one of them was a wahine. Has her name been recorded? No, I haven't been able to find it. You know, so yes, we did stay at home and yes, we absolutely are kaitiaki of knowledge on behalf of the people but when you look at our war histories we also did go to war. We took up arms where we needed to but we also conducted the ceremonies. And there's examples of ope tauā, of the war party going to what's been described as priestess and prophets, female prophets to get a reading on how is this battle going to go. But like I said before, the names of these wahine by and large have been not been recorded.

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25

Q. And did you find that across the different iwi? Was that the case across different iwi?

A. By and large, yes.

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Q. Okay, thank you. And it was a question I should have asked Ella Henry yesterday, she talked about bleeding houses where women who were menstruating gathered together. Is there a phrase in te reo to describe?

A. Sorry, is there a what, sorry.

Q. A word in te reo to describe these bleeding houses that you know of?

A. It's a whare Kahu, the whare kōhanga were known as houses – they were birthing houses but they were also houses that wahine would retreat to bleed in some iwi but that whole area needs more research. Those spaces require deeper research, yes. What we – the little bit that's come up in my research about those spaces is that they were wahine did retreat to rest in the first couple of days of bleeding because of the intensity of the tapu of that blood, because the blood for us is a symbol of whakapapa it is a symbol, it is a river that conveys ancestors and descendants. And our creation stories tell us because one of the ancient names for the blood is atua, Te Awa Atua, Te Rerenga Atua. So, it is a very powerful supernatural – it's an intensely powerful supernatural force, the regenerative force of the cosmos. So, wahine retreated to rest. Some of the waiata describe it as a ceremony of purification and renewal and our men were not excluded from those spaces, they took care of us, they were welcome to come in and out. Those spaces have been described to me as whare wananga, they were learning spaces where girls learned about the seasons of their own body, the seasons of their blood, yes.

20 Q. One thing that has occurred to me listening to you is the suppression of sexuality amongst Māori women beginning with the Christian – with the missionaries and carrying on and you know, today it's seems that, for example with pap smears and so forth, there's a campaign to bring Māori in to have these pap smears and partly because of the modesty factor, questions of access but also modesty and it seems now that maybe the oppression of Māori women in terms of their sexuality is greater than for many Pākehā women, do you have any comment on that?

A. Yes. Well, it's tied up in the violence, the true violence of colonisation.

30 Q. So, my last question comes from a phrase that Dr Henry used yesterday which I asked her about, which was indigenous patriarchy, do you have a view on whether there was an indigenous patriarchy?

1400

A. I don't believe that there was because who was the first human, he wahine, Hineahuone. I don't believe that our people were patriarchal, I don't believe that. When I look at the kōrero about the whare tāngata, the central significance of the whare tāngata, when I look at our creation stories and iwi histories, when I look at our ceremonies, they say opposite and I know the kōrero of my own old people tell me otherwise. So, after 5 15 years of research in this field, I do not believe that our people were patriarchal. I think that what we consistently strive to negotiate balance between tāne and wahine, between pakeke and tamariki and our relationship with papa and the taiao, our elders of the natural world. I think that for us as tangata whenua, just like other indigenous people balances the law. The maintenance of balance is the law and wahine have a key role in that when you look at our creation stories, wahine have a key role in that. Māui transgressed tapu and broke sacred laws when he entered Hinenuitepō vulva unannounced, she annihilated him for transgressing sacred laws. A generation later we see the same theme with Hine-te-iwaiwa who sits at the head of the institutions of the Ruahine, the female tohunga, that's Hine-te-iwaiwa. When her kaitiaki whale was eaten by the tohunga Kae she set out with a war party of 40 women and this is the origins of haka actually lie with Hine-te-iwaiwa. They performed haka to expose Kae the tohunga. All they knew about him was he had his crooked front teeth so they had to make the audience laugh. Those first haka were sexually explicit. That war party of women were performing those haka naked with their genitalia exposed. If you look at the language, what they are doing is ritualising the power of the female reproductive body, that was enough for Kae, the tohunga to completely lose his senses just like Māui when he was staring at the vulva of Hinenuitepō, completely lost his sense and what happened, Hine-te-iwaiwa took Kae out, murdered him. So, that tells us something right there in times of transgression, wahine have a role about – they have a leading role in restoring the balance which is why wahine led muru plundering parties.

Q. All right. Thank you very much.

A. In our iwi histories. Kia ora, Tēnā koe.

Q. Tēnā koe.

**(14:02) DR LINDA TUHIWAI-SMITH TO DR NGAHUIA SMITH:**

5 Q. Tēnā koe Dr Murphy. Great to listen to and the energy that you have  
used in your presentation and I think that energy gave us a little sparkle  
perhaps of why colonisers might have wanted to suppress Māori women.  
So, I want to – and really what I want to pick up on is the relationship that  
you have drawn between, you know, bringing the whare tāngata to the  
10 knees and bringing our people to their knees and then also the  
relationship with taking land and taking control, if you like, of Māori  
women's bodies, those relationships in terms of colonialism. I just want  
to know or ask whether you can elaborate a bit more but I guess what I  
want to know is that driver for it but colonisers. You know, is the driver  
15 simply economic in terms of land or are there other things going on? I  
mean, you talk about sexual violence for example. I mean, is it their own  
attitudes about sex as a driver for that or is it a fear or is it a hatred or is  
it like a specific strategy?

A. I think, I think Whaea Linda that it was a specific strategy. And I say that  
20 because my PhD took me around the world to sit with other indigenous  
communities, other indigenous women and the things that we face in this  
country are the same as what they face and we see that the intrinsic to  
the colonial project as patriarchy and I do think that it was a real strategy  
to target the whare tāngata and bring her to her knees because she's the  
25 pou tokomanawa of the whānau, she's the mother. You take her out it's  
going to impact the people because the whare tāngata is the mauri, holds  
the mauri of the people. You take out the women, you take away the  
whenua then there's no identity, that destroys the identity of a people.

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30 Q. Thank you. I now want to turn to the pre-colonial space and I guess –  
well, we've been probing the last two days is really how did people live

their everyday lives? How did women live their everyday lives? So, you've talked and given some you know fabulous examples of what women did in going to battle, what did women do when they were not at battle?

5 A. Tended to their whānau and hapū, I guess. Tended to their whānau and hapū like other wahine, like other communities around the world. I mean, my speciality is really the ceremonies, the ritual knowledges of wahine. Yes, I can't – I wouldn't like to kind of go any further than that, I assume that they did what all women do, they tend to the needs of the whānau, 10 the tend to the needs of the hapū, yes, and I do believe that wahine are the kaitiaki -

Q. Okay.

A. – of the whānau and the hapū because we are the only way in and out of this world. The whare tāngata is the one that determines which 15 whakapapa lines will continue and which will fall into the oblivion of Te Pō.

Q. But you are not saying that the ceremonies were simply about battle and wartime. I mean, the ceremonies were also about how they lived their daily lives.

A. Well, that's right, I mean the puberty rights are an example of that, the 20 birthing of babies, those are every-day ceremonies, and we bled on the whenua month after month, when we bled, we bled on the whenua. You know, so those are every-day ceremonies.

Q. Thank you.

A. Kia ora.

25 **(14:07) KIM NGARIMU TO DR NGAHUIA MURPHY:**

Q. Tēnā koe. I'm Kim Ngarimu. Pai ki te tūtaki i a koe and pai ki te whakarongo ki tō kōrero, ki tō mātauranga i te ahiahi nei, so kia ora. There's a couple of things I wanted to ask you about. So, one is this 30 afternoon you've laid out a really compelling case around the approach of colonial ethnographers and how that, over time, has been drawn up progressively to actually still be part of the scholarship that's been written

today, you know, that – I hate to use the word so I won't, I'll say hierarchy, but that hierarchy of tracking back to the sources was, it was quite disturbing to me to know that that's coming through in writings, you know, that are really quite recent. So, you know, do you know how prevalent that is?

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A. I think it's really prevalent which is why I think mana wahine and kaupapa Māori scholarship is so important because we are undoing all of that. But what the colonial historians wrote is truly, has entrenched itself in Māori communities and in the way that we see ourselves. I think it's really prevalent across scholarship, yes.

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Q. So, it would seem that it's not just a matter of undoing what the colonial ethnographers put in place but actually still fighting on a live front as well –

A. Yes.

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Q. – if that sourcing that tracks back to that writing is still coming through into today's scholarship.

A. Yes, and including our own people, including Māori scholars, we have recycled those same colonial discourses, perpetuating the imbalance, yes.

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Q. I just want to know that you've referred to a number of legislative instruments as creating sort of that climate of suppression and fear around traditional practice. And so I guess I just wanted to ask you about before that kind of legislation was in place and what was the kind of – what was the mood and how might traditional – the transmission of traditional knowledge being suppressed before those kinds of instruments were in place.

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A. Well, at the mission stations. The missions stations and the impact of Christianity they played a huge role in breaking those knowledges and matrilineal ceremonies because when you look at what the missionary wrote, what the missionary wives wrote, they thought that our celebration, you know the Māori women and girls that were in the mission stations,

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the missionary wives have written about how repulsive and disgusting they thought the girls and Māori women were in the celebration of their own sexuality. They spoke about their bodies very openly, they spoken their bodies very, very openly, you see that in karakiatanga kōrero, in our  
 5 iwi histories, Hawaiki creation stories as well are very celebratory and bold and open in their celebration of their body but that changed in the mission stations, yes. I think that that is the – the mission stations is the genesis of the body shame that plagues Māori women and girls today, where we don't even know, we don't have any words for what's down  
 10 there, for the blood down there, we don't have any words anymore. It's the complete opposite to our tipuna kuia who drop haka and sung songs and chanted karakia to celebrate their own female reproductive bodies.

Q. Yes, in fact, you know recalling my own teenagerhood, you know it was your mate, it was your sickness.

15 A. That's right.

Q. For goodness sakes.

A. That's right, that's right and those ancient terms, Te Awa Atua, Atua, Te Rerenga Atua, Ikura, that remind us that that blood is the same blood that birth the pantheon of atua into the world. They've been stolen  
 20 through colonial processes. So, most Māori whānau don't know, through no fault of their own just, they don't have the terminology anymore. But, I mean, like I said earlier, there's a massive recovery taking place because we know that the solutions to the issues that we face can be found in our own cultural teachings, yes.

25 Q. Kia ora, kia ora.

A. Tēnā koe.

**(14:13) DR RUAKERE HOND TO DR NGAHUIA MURPHY:**

Q. *Tēnā koe Ngahuia. E mihi nei ki tō ihi, ki tō wana ki te kaupapa nei me te mōhio tonu mā te toa e tohe tēnei momo kaupapa kia rewa atu ki runga  
 30 kia tae ki te taumata e tika ana nō reira tēnā rawa atu koe e te tuahine.*



[Interpreter: Tēnā koe Ngahuia. Your energy and your presentation today and for your dedication to this area of concern and research.]

A. Tēnā koe.

5 Q. The questions I have is really follow on from your response that you just gave, that sense of reclaiming kōrero and one of the things I really loved in your brief was when you talked about that whole thing of the purificatory sort of process, the renewal and that sense of Hinetītama seeing every morning and bringing on the new morning and also I wasn't quite but you talked about Hine-i-te-ao, Hine-i-te-pō or is that more around  
10 Hina-i-te-maramataka, the whole thing of te marama e ngaro ana kātahi ka puta mai, ka ngaro, ka puta.

A. Yes.

15 Q. I suppose the question I've got is really around the way in which these – whether we see them as metaphors or whether we see them as part of the narrative I suppose is up to the perspective of the person but the way in which they are included in karakia and kōrero and waiata, I'm interested in how those values associated with that sense of renewal that's associated with a mana wahine or atua wahine is used today on how your perceiving it?

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A. Wow. The values of purification and renewal?

25 Q. Particularly around te marama, Hina and Hinetītama, the idea – are they – are you looking towards those as those symbols, those metaphors as carrying the values that your speaking about and are those, I don't know whether – I haven't come across any karakia or waiata that specifically focus on those concepts themselves.

30 A. Purification and renewal. So, what I would say is that we are recovering blood rights where menstrual blood rights, ikura blood rights where we're recovering that ancient way of knowing as wahine that when we bleed, we are purifying and renewing the whare tāngata so that we continue – so that we can continue whānau whakapapa. So, that's the one way but the other thing that I discovered in my research that if the blood is a

symbol of whakapapa and we know that the whare tāngata houses intergenerational trauma, if the blood is a symbol of whakapapa, if the blood is a symbol of purification, what can we actually release ritually on the flow of blood each month? Can we clear trauma locked up in the whakapapa line if we are cognisant about what we can release on the flow of blood each month? So, we're recovering. The thing is through Ruakere, the understanding of wahine, those ancient understandings of wahine in our role of purifying and renewing are completely absent from the literature and most of us do not see wahine like that because we've been tainted by the belief that wahine are – the whole reproductive system is a symbol of spiritual defilement. So, you can't be a medium of purification and renewal for the people if your seen as being spiritually defiling to the tapu and to male tapu in particular. So, we're in a state of recovery with this. I mean, one way that this understanding continues is like I said at the beginning with the architecture of the whare tipuna. No matter whether it's a male house or a female whare tipuna the doorways are always associated with wahine, they are always associated with the tara and I talked about the different terminology of the doorway, the whakawai, the open legs of Hine-nui-te-pō, Te Pae o Tiki. When you step through the doorway you are purified and cleansed from any hostilities out there in the domain of Tū on the marae ātea, you are purified through the tara and you come into the womb of the house and when you leave and step back out into te ao marama from the pō, from the ao wairua, you are reborn back into the world, back into te ao marama. Now, the understanding of the architecture of the doorway is also, it continues when you look at some of the histories around whakahou rights, whakatapu, whakanoa where the tara as seen as a transitional zone like Ani Mikaere describes as a transitional zone between worlds. Wahine are the threshold between worlds because of the tara, between te ao marama and te ao wairua. So, we can facilitate a shift in consciousness from one state of being to another. So, we see that within the architecture of the whare tipuna but we see it in those rights where

men going to battle, part of the tohi right would be going under the tara which would whakatapu them and they would head off to battle and on their return they would go back under the tara to whakanoa and lift the bloodshed, the tara would facilitate a shift in states of being because she's a portal, she's a transitional zone between worlds and states being, states of consciousness. So, those are a couple of examples.

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Q. Na, he tino pai rawa atu tera whakautu. I was definitely thinking along the lines that you were talking about. If we're talking about that time of menstruation, if that is seen in its broader sense of what other elements can be associated with that such as the release of trauma and the way in which we understand that and are able to apply these concepts more broadly to our iwi, to our whānau, to our hapū, that whole thing of historical trauma and mihi ana ki tera.

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A. That's right, because a part of that idea too we see it in karanga, we see it in the puna roimata, we see it in the tangi Apakura, the power of wahine to purify and lift and clear the mamae of the people through the pitch, the frequency of voice, we know that that voice comes directly from the whare tāngata, that's the ritual art of karanga, tangi Apakura, the puna roimata, is the wahine bleed and cry and purify on behalf of the people for the collective wellbeing of the people. Why does she do that? Because the whare tāngata holds the mauri of the people, that's why. So, this is some of the ways that those – the power of purification, the power to renew, they come through those tikanga. We might know though, we mightn't remember anymore but those practices of clearing any rubbish on the marae ātea through the karanga, clearing obstruction, psychic obstructions, releasing the mamae of the iwi through the puna roimata and through tangi Apakura, that's the continuation, those are the practices right there that reflect a broader constellation of knowledge regarding the significance, the mana and tapu of wahine.

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Q. Kia ora mai. Ngahuaia, kare au te mōhio pēhea te hōhonu o tēnei whakautu mau engari, just to follow on from that sense, the broader the

tapu of wahine. I was wondering whether the tapu of wahine is associated with the tapu of ikura or is that separate, is there a tapu of wahine but the tapu of ikura is a period where there is a strong, high level of tapu and then level of tapu reduces down to what is then, not so much noa but an everyday sense of tapu associated with wahine?

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A. Yes.

Q. So, I was just wondering if the idea of tapu increasing, reducing not saying that – yes, because one of the briefs of evidence spoke about and it drew on past writings was that one of the associations with wahine with the concept of noa is that in actual fact there is a period of extreme tapu and then when wahine come out of that time of menstruation then come back into what is normal again but I didn't know the context of that reference.

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A. Yes, I think that's exactly right. Wahine are always tapu because of the whare tāngata, because we're packing like one of the earlier speakers said, we're actually packing. When a girl is born she's born with a million eggs, we're packing the future generations and that's what we represent implicit in our name is the future generations, the survival and the continuation of the people as such we have our own tapu as creators, you know, and that's something that has been – that power to create life is something that's been demonised through colonial processes. So, we are inherently tapu, we have the power of noa, we can neutralise, we can free things up, why, we can clear and purify makutu all of that, why because the whare tāngata is the house of creation destruction and regeneration. That right there is the cosmogonic milestones. So, there's that but when we bleed, yes, we are intensely tapu because according to te origins of menstruation in our creation stories, when wahine bleed, if wahine are the doorway between worlds, between te ao wairua and te ao marama, that door is open when we bleed and that river is running through from the pō and from te ao wairua and that river is carrying ancestors and descendants which is why we rested, we didn't go into the mara kai because we're not going to bleed on food. We didn't go and harvest kai from the moana because it was a time of rest but it wasn't a

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time for mahi and also our people are a practical people, we know that the blood attracts predators but we were intensely tapu when we bled and that blood is intensely tapu which is why we used that blood to anoint weaponry, to intensify the tapu and the mauri because the blood is pure mauri, to intensify the mauri and the tapu of weaponry. Men would carry that blood with them into battle because it intensified their tapu, so yes.

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Q. Kia ora mai Ngahuia. Ko te mea nei, I think what we need to better understand or better articulate is the concept of whakanoa. Noa is an absence of tapu, it's a different type of tapu and the idea that whakanoa doesn't automatically mean inferiority.

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A. No-yes.

Q. It's about us understanding, articulating that much better than the way it has by ethnographers. Tēnā koe and me te mihi rā ki a koe.

A. Tēnā koe Ruakere.

15 **(14:26) JUDGE REEVES TO DR NGAHUIA MURPHY:**

Q. Tēnā koe Dr Murphy. We're on the final stretch now of questioning. I just had a question I wanted to circle around to you, we had some evidence yesterday from, I think it was Hana Maxwell, I don't know if you were listening into that but in that evidence she talked about kōkōwai, the aoka from the bleeding of Papatūānuku and she talked about how that was used in the villages at the time of Patuone and it was smeared on whole villages including homes and palisades. So I just wanted, I guess, to get your thoughts on that and whether that was, you know, a protection mechanism in the same ways you have described to us in terms of carrying ikura.

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A. Yes, Tēnā koe. Well, it's very – there's a very interesting symbiosis about kōkōwai and ikura because creation stories tell us that Hineahuone, the first human came from Kurawaka while whereas Kurawaka is the vulva of the earth mother Papatūānuku. That is the place there, the birthplace of atua, that is the place where the ira tāngata was finally found. Now, some stories which make sense to me recount that the kōkōwai found there at

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Kurawaka that shaped Hineahuone was the menstrual blood of the  
 mother Papatūānuku, was only in the menstrual blood of the mother  
 Papatūānuku that the ira tāngata could be found. There's other stories  
 about, you know, that blood that shaped Hineahuone being wound blood  
 5 but it's not really consistent because the thing about menstrual blood is  
 it's the only blood that is not wound blood, it's procreative blood, it's  
 regenerative blood. So, that's the blood the sculptured Hineahuone, the  
 first human which is why one of the ancient names for menstrual blood is  
 ikura, mai i Kurawaka, the blood comes from Kurawaka, from the vulva  
 10 of the mother Papatūānuku. Now, the blood was used in rights of  
 protection, it was protective just like the whare tāngata is protective, just  
 like those wahine who were in the front line of battle leading those haka  
 chants, their presence there is protective and I think it's really interesting,  
 I think it's so fascinating that our tipuna used kōkōwai as well, the blood  
 15 of the mother Papa, that regenerative blood as a protective measure and  
 it speaks to me of the symbiosis nature, he wahine, he whenua, he ōrite.

Q. Okay, kia ora. Now, I just wanted to pick up on a point that you made in  
 paragraph 15 of your brief and I think one of the other panel members  
 touched on it also and this was about repeated stories. So, you referred  
 20 to Māui and Hine-nui-te-pō and then the pūrākau of Hineteiwaiwa. So, is  
 the point that's being made there that – are those stories which are  
 repeating, are they speaking to the role of wahine Māori in restoration of  
 balance? Is that the point that's being there? Yes.

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25 A. Yes, yes. I believe when I look at our creation stories with Māui and  
 Hine-nui-te-Pō, Hineteiwaiwa and Kae, I believe that the precedent is set  
 right there, a ritual tenant that one of the roles of wahine is to restore  
 balance and harmony in times of transgression because we are the whare  
 tāngata which is why we took that role at the forefront of the muru  
 30 plundering party. If somebody did something wrong and utu needed to  
 happen, retribution or the restoration of balance, wahine would often lead  
 those muru plundering parties, they would lead the haka chants, they

would be there and I think in traditional times with the genitalia exposed, symbolising Hine-nui-te-Pō, symbolising the Atua wahine in that moment, in that ritual, in that tikanga process, they are the Atua wahine and the female genitalia is a symbol of that kōrero in times of transgression wahine will restore the balance which is why when you look at the tino rangatiratanga movement, wahine have always been at the forefront of our struggles for resistance, I trace back to Hine-nui-te-Pō and Hineteiwaiwa.

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Q. Okay, kia ora. And my last questions is just referring to paragraph 17 of your brief where you talk about an ancient pūrākau, menstruation as seen as conveying a male atua.

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A. Yes.

Q. Can you elaborate on just what you mean by that?

A. That's a great question, that's a great question. Well, there are two pūrākau, two cosmological stories that I came across when I was tracing how did our tipuna see menstruation, how did our tipuna see menstrual blood and I think to understand anything i roto i te ao Māori you've got to trace the whakapapa, you've got to find the whakapapa, you've got to trace it. So, there are two pūrākau that I came across, the oldest one talks about how te ao atua, menstrual blood comes from Papatūānuku herself as she ripened into her power as a creatoress within te pō, within te pō tiwhatiwha, the seventh cycle. That is the genesis of menstruation and according to that story and of course, so that blood, with the arrival of that blood that meant that she was able then to conceive the entire pantheon of atua so that's something we need to understand as wahine today. The blood we bleed today is the same blood that birth the atua into being, the pantheon of atua, the tamariki into being. So, according to that pūrākau Tane Mahuta discovered a whole new world beyond the confines of the pō by riding out te pō in to Te Ao marama, the world of light that we occupy on his mother's menstrual blood. So, Atua, Awa Atua and Rerenga Atua are ancient names for the blood that speak to that cosmogonic milestone. Tane rode out on the tide and I think it's really

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significant, to me again it's like my kuia Rangimarie Pere says it speaks to that cultural – the significance of balance. So, for us the blood is not a women's issue, menstrual blood is not a women's issue, it's a whānau issue because the blood represents whakapapa and the men actually have a stake – our tāne have a stake in these sacred feminine knowledges and ritual histories. So, there's that example there. Another way was told to me by my kuia Rangimarie Pere. So, Ngā Pōtiki, Ngā Uri a Māui version about the origins of menstrual blood and she said that Māui sought immortality. He'd been watching Hineteiwaiwa, the Atua of the moon as she waxed and waned each month, dying and being re-born, giving birth to herself the new moon, on Whiro every month and he wanted immortality like that.

1435

He wanted to be like that, dying and rebirthing himself each month so he attempted to return to the womb of his mother Hine-nui-te-Pō to achieve immortality. So, he crossed that threshold of her tara unannounced and uninvited, she woke, she was sleeping, she woke up, she said, "Hey, what are you up to down there, boy?" He says, "I want immortality like the moon, I want to be like Hineteiwaiwa who dies and is reborn each month." Yes, I can give you that but you are not to transgress sacred laws which is what he did when he crossed that threshold between worlds, the tara, unannounced and uninvited and she crushed him with her vulva teeth which across the world are always a symbol of the autonomous power of wahine, those vulva teeth and some – in other people's creation stories sometimes those teeth are smashed out and the tara is silenced but in our cosmological stories, Hine-nui-te-Pō retains her teeth, she still has her teeth and so do we as wahine which is how we survived. And, so Māui became in accordance with that pūrākau, Māui became the first menstruation to come into the world, the understanding that is long as wahine menstruate Māui will live on. So, one of the ancient names for blood in Te Urewera is Māui, 'Kua tae mai a Māui, kua puta mai a Māui,'



every month and again it speaks to that understanding that the blood is a symbol of whakapapa, it assures the continuation of whānau whakapapa.

## **WAIATA TAUTOKO (TĀKU RAKAU E)**

### **JUDGE REEVES:**

5 Well, as far as I can see that brings us to the end of the timetabled evidence for the day. We are ahead of time. So, there will be some afternoon tea at 3.00 pm which I am sure that the kitchen would want us to partake of so are there any matters that counsel wish to raise at this point?

10 1440

## **HOUSEKEEPING – TIMETABLE CHANGES (14:40:45)**

### **UNIDENTIFIED SPEAKER: (14:42:07)**

E, maku kau ake nei tātou kei hea kē naro, engari ki taku mahara kīhai i naro kei roto i a tātou tonu. E te Kaiwhakawā, e mihi atu ana ki a koe, ārahi ana koe  
15 i te kaupapa nei i runga anō i to mātiketiketanga kia tae atu rā ki te taumata e tika ana kia taea ai tēnei momo kaupapa, ka mihi atu rā.

Otirā rā ki a koutou e te Taraipiunara me ngā uiuinga i puta mai i a koutou ki ngā kaiwhakaatu, ki ngā kaituku kōrero kia puta ai te māramatanga o ngā  
20 kōrero o te mea rapu kau ake nei ki tāku whakapae tēnei whakaminenga e tau nei tātou. Nā reira me te mahara he rā anō āpōpō hei whiriwhiri, hei tuku atu i ngā kōrero e mahara atu ana ahau i te wā i a au tamariki ana. E tupu kē atu ana au ki tōku kāinga ki roto o te wāhi nei i kōrero nei au ko Tautoro, koia tēnā ko te pito o tōku ao, i tipu tahi ai me ngā – ōku mātua, me ōku whaea. E rapu  
25 kē ana tātou i roto i tēnei āhuatanga he aha ai i whakarērea ngā mahi a te wahine, ngā mana o te wahine. Ki ōku mātua i pēnei ai rātou, he mana taurite engari ko ngā kawenga kei reira kē te rerekētanga. Nā reira me aru ake nei tātou i runga i tēnā whakaaro ki a kua tētahi e taupatupatu i tētahi tāne me te wahine. He wāhi tā te tāne, he wāhi tā te wahine ki roto i te ao Māori nei ki te

meatia nei, pūtake nei tātou, e noho nei tātou. Kia tika ai te mānu o te waka me ōna tereterenga ki runga i ngā aupiki me ngā auheke o te ao e teretere nei tātou i tēnei wā. Nā reira mihi nui atu rā ki a koutou me tāku whakapae, ehara i te mea he taonga ka puta i ēnei whiriwhiringa engari ko tāku mahara he koa  
 5 atu rā i te toronga, he manatunga ka puta i ēnei whiriwhiringa. Nā reira, kia ū tātou ki a tae noa atu tōna mutunga ka kite e tātou he aha ngā māramatanga, he aha ngā mātauranga ka puta i ngā whiriwhiringa, ka puta ki te ao kia noho puare ki te ao, kia kua anō e ngaro, kia kua anō e memeha mai i to tātou ao. Koinā rā hoki, kua waimarie, kua tae mai tō tātou purihia hei tuku i te reo ki tō  
 10 tātou Matua nui i te rangi, kua tae nei ki te mutunga, te kākarauri o te rā nei, āpōpō ake nei tātou ka hui anō. Nā reira, ki a koutou rā, tēnā koutou, tēnā koutou, tēnā rā tātou katoa.

### **MŌTEATEA (E MURI AHIAHI E)**

Nā reira, e tātou mā Kāpiti hono, ka tatai te hono tatai te hunga wairua, rātou ki  
 15 a rātou kura tangi he moe mai aroha ki a rātou. Kāpiti hono, ka tatai ki te hono tatai tū hono ki a tātou, tēnei ka tau ki aku whanaunga, tēnā koutou, tēnā koutou rā tātou katoa.

### **KARAKIA WHAKAMUTUNGA**

**HEARING ADJOURNS: 2.50 PM**

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**HEARING RESUMES WEDNESDAY 14 JULY 2021 AT 08:44 AM****WAIATA HIMENE****KARAKIA TĪMATANGA (MARK SCOTT)****5 UNIDENTIFIED SPEAKER: (08:47:53)**

He riri, he riri, he toa, he toa. Papa tua raru ai i te kakau o te hoe, mātao kei a koe mahuhu ki te rangi, e rere ki tua o Hawaiki he moana, he moana, he mānu tana waka. Ka makaweroa te ngakina, te patunga tū whakararo nau mai e noho taua ki tāku. Ehara i ahau ngā pakapaka maungārongo kē ai Ōrākei. Aue te riri, aue te muha, whiria te tuatini, he kotuku whenua, e tāku whenua e whakatau ana ki te toa e tā māua whiti rawa. Haumi e, hui e! [Interpreter: Nil.]

**UNIDENTIFIED SPEAKERS: (08:48:38)**

Taiki e! [Interpreter: Nil.]

**UNIDENTIFIED SPEAKER: CONTINUES (08:49:41)**

15 Tuatahi iho, whakarawea ake nei i ngā inoi tuku kau ake mai i te whenua ki te rangi. E tautoko ake ana i tō tātou whakatuwhera i tēnei rā i runga i tēnā āhuatanga. Kia tomo mai rā te wairua atawhai me te wairua manaaki o tō tātou kaihanganga ki roto i a tātou hei arataki, hei ārahi atu nei i a tātu i roto i te roanga ake o tēnei rā, kia noho mai tōna wairua tapu me tōna wairua atawhai ki a tātou.

20 [Interpreter: Nil.]

0850

Haere mai rā, haere mai rā, haere mai rā tātou katoa. Haere mai rā ki tēnei kaupapa rangatira, ki tēnei kaupapa nui whakahirahira kei mua i te aroaro i tēnei wā. Ka mihi nui atu rā ki a koutou ka tū ake nei te roanga ake o te rā hei whāki ai o koutou hinengaro me ō koutou mahara ki mua i te aroaro o te

Taraipiunara nei. Kia kaha rā koutou te tuku kia rangona whānuitia ngā kōrero kua ngaro kē ki roto i a tātou ka hia te roa. Ka puta i te rā nei. [Interpreter: Nil.]

5 Nā reira ka mihi atu rā ki a koutou. Ki taku mātaki Ngāti Te Tarawa kua tae mai, ki a koutou rā anō rā hoki e Te Kauī Mua, haere mai, haere mai rā i runga i te āhua o te rā nei. Nā kua whiti mai a Ranginui ki runga i a Parihaka ki uta, ki runga ki a Mamaia ki tai, ki ngā awa teretere a Hihiaawa, otirā a Te Hātea e teretere atu ana ki a Whangārei te Terenga Parāoa. Nā reira haere mai rā tātou i runga i te karapoti o Te Parawhau mō ngā hapū o te kāinga nei o Whangārei  
10 Terenga Parāoa. He ārahi, he āwhina atu i roto i tēnei āhuetanga e hui tahi nei tātou. Nā reira e kore e kūmea kia roa, e koni atu, koni mai aku mihi, heoi anō e [w]hakatau nei i a tātou me te mihi nui atu rā ki a koe e te Taraipiunara otirā ki a koe e te Tiatī kua tae mai nei koe te hiki atu i tēnei kaupapa, te mau ai i tēnei kaupapa. Mā te Atua koutou katoa e ngā kāhui rōia, ki a koutou e āwhina  
15 atu ana, e mihi nui atu. Ka nui ēnei mihi māku i tēnei wā. [Interpreter: Nil.]

## MŌTEATEA

### UNIDENTIFIED SPEAKER: (08:54:08)

Nā reira kāpiti hono tātai te hono tātai te hunga mate rātau ki a rātau. Kāpiti hono ka tātai te hunga ora tātou e tau nei, huri noa i tō tātou whare, kia ora mai  
20 rā tātou. Kia tukuna atu rā te tokotoko kōrero ki a koutou.

### (08:54) JUDGE REEVES: (MIHI)

*Tēnā koe matua, ā, tēnā tātou katoa. Nau mai haere mai ki te rā tuatoru mō tēnei nohonga. Tēnei au ka mihi ki a Ngāti Hine kua tae mai i te tautoko o ngā kaikōrero i te rānei.* [Interpreter: Good morning everybody. Welcome to the  
25 third day of the hearings. I wish to acknowledge Ngāti Hine this morning who has come to support the speakers and presenters today.]

Before we commence with the presentation, I'm just going to have a quick kōrero with our lawyers just to get an update on our timetable for the rest of the

week. So before we commence, are there any matters that counsel want to raise? Mr Silveira.

**(08:55) TUMANAKO SILVEIRA: (APPEARANCE)**

*Tēnā koe e te Kaiwhakawā otirā tēnā koutou. E whakakanohi nei i te tari o Annette Sykes, e mihi ana, tēnā koe.* [Interpreter: Good morning. I'm here representing Annette Sykes.]

**HOUSEKEEPING (SAMUEL HUDSON) – TIMETABLE (08:55:30)**

**(08:56) HIRINI HENARE:**

A kāti ake, e kara e Hone, nāu ngā karakia i te ata nei, te mihi tuatahi ki a koe. Huri mai ki tēnei, ki te whare e tū nei, e Kākā Porowini. Ka mahara ake tēnei pononga a Ngāti Hine i te rā i whānau mai au. I te ata ka whānau au i raro i te tōtara ki roto i Te Orewai, i te ahiahi ka mate te kaumātua nei a Kākā Porowini. E kīia ana te kōrero ka ngākau nui taku tupuna kia ingoatia au i a Kākā Porowini. Kotahi te whakautu o taku whaea, “Kore rawa au e pai tēnā, he nui rawa te tapu o tērā kaumātua kia tau ki runga i taku tamaiti.” Hoi anō, e Kākā, e te tupuna, e mihi atu ana ki a koe. [Interpreter: Nil.]

Ka ea, ka ea taku waka ki te ihi whenua. Ka ea, ka ea taku waka ki te tai roa. Ka ea, ka ea taku waka ki ngaru tū, ngaru wharewhare. Ka ea, ka ea taku waka ki tai wharewhare ki te marangai. Ka ea, ka ea taku waka ki take whenua ki te taitama wahine, ki te tai marangai. Ka whakaea, whakaea taku waka a Moekākara. Ko to tapuwae ka tau ki runga i Te Roha, ki runga i Te Tii. Ka whakaea, whakaea taku waka, ka rere taku waka, ka rere te mauri ki runga i taku maunga o Pouerua. Ka tau taku waka, ka tau taku waka, ka tere taku waka. He waka nō ngā pia, he waka nō ngā taura, he waka nō ngā akoranga, he waka nō ngā ariki, he waka nō ngā tama hou, ka takoto ki runga i te au kumeroa ki runga i Te Roha ki tawhiti, ka tau ki te maunga kei hea ki runga i taku tonga maunga o Te Pouerua. Ngā pou e rua o te whare tupuna o taku tupuna a Tāhūhūnuiarangi. Kāti ake, tō Tāhūhūnuiarangi, ngā ariki o tērā waka

o Moekākara, ko Tāhūhūnuiarangi arā me tana hoāriki a Kōkako. [Interpreter: Nil.]

*Hei whakapapa ake i te tīmatatanga o tēnei iwi o Ngāti Hine, arā o Ngā Puhi.*

5 [Interpreter: The speaker is reciting whakapapa of Ngāti Hine.]

*Tā Tāhūhūnuiarangi, kia puta ki waho ko Tūnuiārangi. Tā Tūnuiārangi kia puta ki waho ko Ruakanohi ka moe i a One kia puta ki waho ko Hoe Tōtika, ka rere i muri ko Kawa, ka rere i muri ko Pāka. Tā Kawa kia puta ki waho ko Āhuaiti me tana tuakana me Kaihuna. Ka muri, muri i tērā ko Whakaruru. I muri o tērā ko Paru. I muri o tērā ko Moetonga, ēnei ngā wāhine e whā a Rāhiri tupuna. Te tuarima o wērā wāhine me waiho atu ki a koe e Taranaki maunga i te hokinga atu o Rāhiri ki roto i a koe e Ruakere, tēnā koe. He aha ai tēnei i whakatakotohia atu ai tērā whakapapa? Kia mōhio mai ai te nuinga o te*

10 *whakapapa o Tāhūhūnuiarangi, ngā wāhine e whā a Rāhiri i puta ai a Ngā Puhi e pae nei.* [Interpreter: A significance of this whakapapa is to identify how the five wives, one of which takes us into Taranaki, but the other four is where Ngā Puhi descend from.]

20 A kāti ake, me hopu atu au i te wahine tuatahi a Rāhiri i a Āhuaiti. Tā Āhuaiti rāua ko Rāhiri, kia puta ki waho ko Uenuku-kūare, ko tana maunga ko Hikurangi. Tēnei o ngā Hikurangi. Hāunga anō ērā o ngā Hikurangi e te Kaiwhakawā, e mihi atu ana ki tēnā o ngā Hikurangi e tū atu nei i waenga i a koe. [Interpreter: Nil.]

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0900

Ta Āhuaiti, i mea ake rā au ka puta ko Uenuku. Tā Uenuku kia puta ētahi o ngā wāhine, tētahi ko Maikuku (ko te mātāmua), kā rere i muri ko Te Hauhaua. A

30 Hauhaua ka moe i te pou o te marae e tū nei kia puta ki waho ko Hine-ā-Maru te mātāmua, te pōtiki ko Rongopātūtaonga kei tēnei pito o te whare. [Interpreter: Nil.]

Me tīmata atu au i a Rongopātūtaonga i te tuatahi. Tā Rongopātūtaonga kia  
 puta ki waho tōmua ko Te Rahingahinga, ka rere i muri ko Tuohupiko. Tā Te  
 Rahingahinga ko Ngāti Wai e tau nei, ko Ngāti Hine e tau nei. Tā Tuohupiko  
 5 kia puta ko Toropiko. Tā Toropiko kia puta ki waho ko Haki. Tā Haki ko Te  
 Mahara. Tā Te Mahara ko Pūkeko. Tā Te Pūkeko ko Atiati. Tā Te Atiati ka  
 moe a Muriwhenua, i a Puku o Muriwhenua kia puta ki waho ko Hera I ka moe  
 i a Whanaunga kia puta ko Hera II ka moe i Kingi Tawhiao kia puta te arikitanga  
 o Tainui o te pou o te marae e tū nei. Ko te tuakana ko Hine-ā-Maru e pae nei,  
 10 waiho ake a Hine-ā-Maru mā te kaikōrero e kōrero mōna mō taku tuahine  
 Mamoe. [Interpreter: Nil.]

Tahi atu te whakapapa e hiahia ana au ki te whakatakoto. Tērā o tēnei hapū  
 ariki o Ngāti Hine a Te Kau i Mua. He aha ai tērā ingoa i tau ai te arikitanga o  
 15 Te Kau i Mua? Nā te mea tekau ngā kaumātua rangatira o Ngāti Hine i mua i  
 te whānautanga mai o te wahine i whatia ai tērā mana o te mana tāne, ka tau  
 ki runga i te mana wahine. Anei taua whakapapa. [Interpreter: Nil.]

*Tā Koperu te tāne a Hine-ā-Maru, tāna kia puta te mātāmua ko Whē. Tā Whē  
 20 ka moe i a Ketengako kia puta ko Kawa te mātāmua, ka moe i a Kuiapo kia  
 puta ki waho te mātāmua ko Hingatuauru, ka moe i a Kaitakirua kia puta te  
 mātāmua ko Taratui. Tā Taratui ka moe ia a Te Tepu kia puta ko Te Mahara  
 te mātāmua. Tā Te Mahara ka moe i a Kawa kia puta ko Te Miringa te  
 mātāmua, ka moe i a Mahuika kia puta ki waho ko Atungia te mātāmua, ka moe  
 25 i a Tiro kia puta te mātāmua ko Turoto, ka moe i a Rihi kia puta ki waho ko  
 Marutehuia te mātāmua, ka moe ia Nihi kia puta ko Tātā, tēnei te wahine i  
 whatia ai te mana tāne, ka hau mai Te Kau i Mua. [Interpreter: This is a  
 recitation of whakapapa of 10 males prior to the mana of the iwi going to a  
 female.]*

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Te kuia, ka moe te kuia nei i a Te Maunga. I mate a Te Maunga ki runga i te  
 whawhai nui i runga i a Ruapekapeka, engari i puta ēnei uri e rua, i whānau mai

ai ngā uri o Te Kau i Mua. Tōmua ko Rini, tōmuri ko Reta te tuahine. A Rini, e whā ngā wāhine. Ngā wāhine, te wahine tuatahi a Rawinia, me te wahine tuarua Mangakāhia nō Te Orewai, nō taku hapū o Te Orewai. Tā Reta ka moe i a Te Morena kia puta ki waho tētahi ko Te Ahi Kapura Mangu, k a moe i tana  
 5 wahine tuatahi, tētahi o ngā wahine āna i a Raiha Kopa. Tā Raiha Kopa ka puta te whānau whānui, ētahi he Mangu, ētahi he Karawhe, tētahi ko te tupuna o taku tuahine e noho nei, waiho atu māna anō a ia e whakapapa aini. [Interpreter: Nil.]

10 Ki te taha ake i tērā i a Te Ahi Kapura Mangu, ka moe anō a Te Ahi Kapura Mangu i a Tuahine Ruatara, ka puta ki waho ko Toeke, ka moe i a Whakaruru Kawiti kia puta ko Pouotewhare Mangu, ka moe i a Reweti Peita kia puta ko Whakaruru, ka moe i a Hori Henare, ko Hirini e tū atu nei hei tautoko i taku tamāhine, hei tautoko i taku tuahine. [Interpreter: Nil.]

15

*Nā reira ērā ngā whakapapa o Te Kau i Mua me tēnei anō, waiho ake mā taku tuahine aini e wharo atu te āhua o ngā kōrero e pā ana ki a Ngāti Hine me Te Kau i Mua.* [Interpreter: So I will conclude there with whakapapa and leave it to my niece to extend further on the descent from Te Kau i Mua and Te

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Maunga.]

*Nā reira āpiti hono tātai hono waiho ake ēnei kupu ki konei i runga anō i te whakaiti ka tuku atu ki taku tuahine e te Kaiwhakawā. Te mutunga ake e te Kaiwhakawā Hera. Ka mahara au i te wā i tū rangatira e māua ko taku tuakana  
 25 ko Erima ki mua i a koe. Tērā te rā mutunga i kite kanohi atu ai au ki a koe. I te rā nei ko koe anō aini, e mihi atu ana ki a koe me te Rōpū Whakamana i te Tiriti, tēnā koutou, tēnā koutou, tēnā tātou katoa.*

[Interpreter: He just recalled last time he was in front of the Tribunal was with his relative Erima Henare and wished to acknowledge yourself Judge and the  
 30 Panel today.]

## WAIATA TAUTOKO



**(09:07) MOE MILNE: (#A62)**

*Kia ora mai anō tātou. Taku tino mihi kia kī te whare nei i a tātou o te kāinga nei kia rongongia ko te reo tīorooro o ngā manu o ngā ngāherehere o Hine-ā-Marū i roto i te whare nei i tēnei rā. Ka mihi atu au ki a koutou, ka mihi atu au*

5 *ki a koutou ōku whanaunga maha kei roto, kei te whakarongo mai, kei te haere mai ki runga i te whakaaro nui mō tā tātou tupuna mō Hine-ā-Marū, nō reira tēnā koutou. Heoi anō e Ruakere, Linda, mō taku hē te kore tae mai i te tīmatanga i tēnei rā. Ko kourua, ko koutou kē e pōwhiri mai ana i tēnei, nōku tēnei marae, engari tēnei rā ko kourua e pōwhiri mai ana, ko koutou e te*

10 *Kaiwhakawā e pōwhiri mai ana i a mātou. Ana i haere au i tērā rā i te Paraire kia werongia au kia kore au e pāngia e te mate Korona nei, nā tahi au ka mate i runga i tērā māuiuitanga, engari kua pai. Nō reira nau mai, haere mai, piki mai koutou ki roto i tō tātou marae me taku mōhio he maha ngā mihi kua ūwhia ki runga i a koutou, engari ko tēnei, e ai ki te kōrero, mai i a Rāhiri, tā tātou*

15 *tupuna, ka tau mai koutou ki roto i tā tātou marae, tēnā koutou, nau mai haere mai. [Interpreter: Good morning everybody. My desire today is to hear – to have this whare full to hear everything that people have to say about this kaupapa. So to all of my relatives assembled here, I’m very happy to see you here and particularly to pay respects to our tupuna Hine-ā-Marū. Ruakere,*

20 *Linda, apologies I wasn’t here in the beginning. This is my marae and I wasn’t here to receive you, and yourself Judge, I went elsewhere to do things and then last Friday I had one of those vaccination injections and I became unwell. So I’ve returned today to be a part of the proceedings and I welcome you to my own marae and thank you for your availability and presence today here at this*

25 *marae.]*

*Me pēnei ake te tīmatatanga kōrero i tēnei wā. Ko Hine-ā-Marū te tupuna. Ko Hikurangi te maunga. Ko Te Raparapa te awa ka puta ki te pūwaha o Taumarere. Ko Hine-ā-Marū te tupuna. Ko Matawaia te marae. Ko Matawaia*

30 *te taunga o te mauri. Ko Matawaia te piringa o te poho o tēnei ki ngā take katoa. Ko Te Kau i Mua te hapū. Ko Ngāti Hine te iwi. Ko tōku pepeha ko tēnei, he manu tīorooro nō ngā ngāherehere o Hine-ā-Marū, ā, me te tino mōhio*

*atu kua rongongia te manu tioro nei i roto i tēnei whare i wēnei rā, engari tēnei rā ko te manu o Hine-ā-Maru, ko te manu o Ngāti Hine tēnei ka tau atu.*

[Interpreter: As I may start like this. Hine-ā-Maru is the ancestress. Hikurangi is the mountain. Raparapa is the awa that comes out at Taumarere. Matawaia is her universe. Just doing her pepeha. She is one of many singing birds of the forest of Hine-ā-Maru. So here I am, one of the birds of Ngāti Hine-ā-Maru.]

0910

10 *E tika hoki kia mihi a Ruanui ki a Ruanui, e tika hoki kia mihi a Rāhiri ki a Rāhiri. E tika hoki kia whakatau mai tātou ki roto i tēnei kaupapa i tēnei rā. I tēnei whakaaturanga ko te taki haere au ā-pūrākau nei i ngā kōrero mō Hine-ā-Maru. Heoi anō, kia rongo mai ai koutou i te tīmatatanga mōku, me tino mihi au ki ngā kuia i kōrero mai ki a au i te oro tīmatatanga mai o tēnei mea o te whakawānga*

15 *o te mana o te wahine. Ko hau tētahi i kohikohi i ngā kōrero katoa o ngā kukuia o roto o Ngāti Hine i a Lady Rose, i a Katerina Hoterene, i a Aunty Tā, i a Aunty Whari, i a Ngakopa Walker (tōku māmā), i a Aunty Hera. I tukua mai au i runga – i tonongia mai au i runga i tērā kerēme, te kerēme e pā ana ki a – me taku mihi ki a Rīpeka mā – mō te Māori Women’s Welfare League (Wāhine Māori*

20 *Toko i te Ora). Nā, i tērā wā ko hau te kaikohikohi ngā kōrero mō Ngāti Hine.*

[Interpreter: It’s appropriate to greet each other with our common connections Ruanui and Rāhiri. And what I’m attempting to do is provide a story of the events of our kuia Hine-ā-Maru, and the journey I’ve had in rediscovering and discovering this information about our kuia. I was brought on to the claim of the

25 *Māori Women’s Welfare League and at that time I was collating information for Ngāti Hine.]*

*Ā, ka roa, ka roa, he take tēnei hei wānanga mō tātou. Ka roa, ka roa, te haere o wērā whakawā, o wērā kohinga kōrero, ā, ka rongo au i ngā kōrero o ngā*

30 *kukuia nei, “He aha kē tāu e rapu nei i te mana o te wahine? He aha kē tāu e rapu nei i tētahi kōrero o Ngāti Hine mō te mana o te wahine?” Anō ki a au, kei mātou anō tērā mana. Engari horekau i kōrero mō te mana wahine. He mea*

tūpato tēnei, i whakatūpatongia mai e aua kuia ki ahau, kei uru atu tātou ki roto i tētahi whakaaro rerekē noa atu, Pākehā nei, ka whakahuangia ko mana wahine i te kōrero mō te mana o te tangata. Nā, i roto i tēnā ka whakaaro nui ahau, hei aha te noho tonu ki roto i te kerēme o te Mana Wāhine mō te rōpū

5 Tautoko i te Ora, me hoki mai au ki te kōrero ki ahau ake ki roto i tōku ake kia mōhio au he aha te aha. I roto i tēnei horekau atu he kōrero atu, i tua atu i a tātou, mātou Ngāti Hine, heke mai nei i a Hine-ā-Maru, heke mai i a Hine-ā-Maru te wahine i ārahingia mai tōna whānau mai Waipoua kia tau mai ai ki roto i a Waiōmio ki reira ka whiriwhiri ia, ka whakaaro ia me pēhea e ora ai

10 tana iwi. Nā, ka taki haere au i wēnei kōrero i runga i tērā. [Interpreter: And we had, after a while, seminars and sessions and then ended up submitting that sort of information for this inquiry but for information, “What do we want to find out about mana wahine within Ngāti Hine?” I didn’t talk about mana wahine and I was cautioned by my elders, should we be transfixed into another

15 paradigm of thinking about how to define mana of people. I didn’t have to discuss or provide information about mana wahine in the Māori Women Welfare League claim, but to return home and find out information about ourselves with Ngāti Hine and our understanding about mana wahine, about our kuia Hine-ā-Maru. So I’ve prepared information based on that information about our kuia

20 Ngāti Hine-ā-Maru.]

Ā, ko te wānanga atu i pā mai ko tēnei, mehemea ka ū tātou ki ngā whakaheke mai o wā tātou whakapapa mai i ngā rārangi o ngā tūpuna, mai i ngā rārangi o wā tātou mātua, kei roto pea i tērā te mana, pea? E āwangawanga atu ana

25 ahau kei uru mai tētahi atu whakaaro horekau i te whakaaro Māori ki roto i wā tātou hui i roto i te whakawātanga o ngā kōrero e āhei ai kia mau i roto i ngā kōrero tuku iho. Heoi anō he whakaaro, te mutunga o tēnei whakaaturanga ka hoki ana au ki wērā atu o wāku kōrero. Heoi anō, ngā wiki kua pahure ake nei, ka hoki anō au ki ngā kukuia o roto o Ngāti Hine ki te whaikōrero mai i wā rātou

30 whakaaro. Tērā kōrero tuatahi i te tau ’94 ka timata te kōrero me taku noho ki konei me te hōhā mutunga kore nei, e kia pēnei te roa, kātahi anō ka rangona te reo o te wahine mō te mana o te wahine, mō te mana o te tangata.

Interpreter: If we look at our whakapapa from our ancestors, as their mana reside there, or has something else disrupted the thinking about what whakapapa intent is? Perhaps at the end of this presentation I will return to that question. The weeks that have gone past I've gone back to my senior women,  
 5 my elders, to ask them to talk about this topic and I started with them way back in 1994 and it's taken so long for this to be raised and even to have women presenting the kōrero about mana wāhine].

*I roto i tā mātou hui i tērā rā, pēnei te kōrero o ngā kuia o Ngāti Hine me taku mihi ki te reo i puta. I pēnei te kōrero, "Haere koe, kōrerongia ngā kōrero, kātahi anō tōku reo ka puta." Nō reira ka mihi atu ki a koutou Kene me Ritihia mā i haere mai. I roto i tērā ka whatūngia mai e tētahi o ngā kuia nei te kete hei, iāiane, hei hopu haere i ngā kōrero, kia mau tonu ai ngā kōrero, wēnei kōrero, motuhake ki roto i wā mātou whānau.* Interpreter: This is what my kuia had to  
 10 say about Ngāti Hine, of Ngāti Hine. I was very grateful. "Go and say what needs to be said and then I'll know my voice has been heard." And a kuia weaved a kete, symbolic of going around and gathering information.]

*Nō reira, he mihi anō. Ngā kuia, kei ngāku kuia ngā kōrero, te pupuri, ahakoa te aha, te tuku i te reo, te tuku i te mātauranga, te tuku i te atawhai i te iwi kei roto i wā tātou kuia, kei roto i wā tātou wāhine, me te tū o Ngāti Hine, kia rongō mai koutou te tū o Ngāti Hine he tū motuhake rawa. He roa te wā i āta whiriwhiri mātou he aha tēnei mea te mana o te wahine. Nā, mai ngā – ko au e tū atu nei te mana o te wahine, te mana o te tangata te mea nui.* [Interpreter: It's with  
 20 our senior women that have that information, that has the ability to transmit, to care, to pass on the integrity, the mana of Ngāti Hine. We thought for some time 'what is the mana of wahine, mana of people, mana, of the man, person?' We dwelled on this for many, many years.]

*Heoi anō, ka taki haere au wēnei kōrero kia rongō ai koutou i te whakarongo au ki ngā patapatai me ngā kōrero i runga i te livestream inanahi, ka tae mai tēnei whakaaro. Taku hiahia kia rongō ai koutou i te extraordinary o te wahine*

*i roto i tōna ordinary. E rapukia ana tātou he extraordinary tēnei mea te mana o te wāhine i roto i te ordinary. Rawa kē e mea ana ka piki ki ngā rangi tūhāhā rā anō kātahi anō ka mana. Ka mana i roto i tōna manaaki i tōna tiaki i tōna atawhai i tōna iwi. Ko au tērā tuatahi. Ā kia mōhio mai ai ngā kaiwhakarongo i*

5 *te toa, te kaha me te māia o Hine-ā-Maru. Āhua 16 wana tau ka whakarite ia me tōna whānau ki te wehe mai i a Waipoua. Ka whakatere – i whakahua ahau i a Whakatere i runga i tēnei, a Whakatere kei muri i a Waima. [Interpreter: I was watching the livestream yesterday and it raised a point for me. Mana wahine is extraordinary in the ordinary of women. The mana is in the way in*

10 *which she cares, looks after, supports people and Hine-ā-Maru is an example of that. When you think about the time when her and her family were leaving their original home in Waimā.]*

*Ko ngā hononga anō tērā ki roto i a Hokianga me Taumārere nei. Tekau mā ono ngā tau, āhua pērā te kaumātua. Tēnei rā, kore kē tātou e tuku i tērā reanga kia whaikōrero i te mea tamariki rawa, engari ko Hine-ā-Maru tērā i whakaaro nui ia mō te oranga o tana whānau, ā, ka wehe mai ia i Waipoua. Ko Whakatere – Whakatere mai ngā pukepuke i Waima, nāna tōna whānau i manaaki, i tautoko tae noa mai ki roto i a Waiōmio. [Interpreter: That's in her*

20 *brief.]*

*Tekau mā rua ngā tau ki tā mātou whakaaro, 12 o tana hīkoi i ngā kahiwi nei, i ngā pukepuke nei, i ngā maunga nei, ka tau mai ia ki roto i te wāhi i kitea ia, e ka ora tana iwi i konei. I muri atu i tēnā, kia rongu koutou, i tōna mā tiro whakamua – tēnei mea te mā tiro whakamua he take nui ki a mātou o roto o Ngāti Hine. E, horekau e titiro ana ki tēnei rā, horekau e titiro ki muri i ngā wā katoa, horekau e titiro atu ana ki te pae tawhiti. E titiro atu ana ki tua o te pae. Ka whakaaro ake he aha kei tua me te mōhio atu he nui wā tātou tūpuna i pērā ai, rawa i whakaaro mō te pae tawhiti anake, engari i titiro ki tua o te pae.*

30 *Horekau ki tua o te pae mahara, heoi anō ki tua o te pae. Ka rongu tātou, ka puta anō hoki tētahi o ōna āhua rautaki hei tiaki i te whānau. Nō reira ka taki haere au i tōku kōrero i runga i tērā āhuatanga ā-pūrākau nei, ā pūrākau nei.*

*E kore e haere ki roto i ngā rangi tūhāhā. Mōhio ana au inanahi i kōrerongia ngā karakia, ngā oriori, waiho ake wāku oriori māku anō e ako ki tōku ake. Nō reira hei tīmata ake i runga i tērā ko tēnei. I puta mai i wērā kuia, ngā kuia o Ngāti Hine i tērā tau '94, e hiahia ana au te pānui i tēnei.* [Interpreter: She's talking about the determination of Hine-ā-Maru to move from one area to another over a period of 12 years before they settled elsewhere. We don't really look to those feats in the back, in the past, we don't really think or have a vision for the future, unlike our tūpuna who always thought beyond, beyond the horizons and the benefits for their generations to come. So I will try to present the kōrero, the information about Hine-ā-Maru, story-telling wise, styles.]

### **READS BRIEF OF EVIDENCE #A062**

*“Te tū o te wahine i roto i Ngāti Hine i tīmata mai nei i a Hineāmaru. Ka tū te wahine he tino rangatira e kore te tāne e tū kia pahure atu i a rātou. Nā te iwi i whakarangatira i a Hineāmaru. I te kite i te pai o wana mahi, ka haere mai ki te āwhina ka huri atu koia te kaikōrero, ka whai iwi a Hineāmaru. Horekau i mea he rangatira ia. Horekau i whānau mai i tupu mai he rangatira. Nō te kite i te iwi i wōna mahi ka whakatūngia hei kaikōrero i ngā iwi. Ehara i te mea he tapu a Hineāmaru engari he kaha o tōna whakaaro me tana mōhio ka oti i a ia wana whakaaro e hiahia ana ia ki te mahi.”* Nā koia e pērā tonu ana ngā wāhine o Hine-ā-Maru i tēnei rā. *“Nā koia ka whakaaro ngā tāne i te kite i a rātou i te kaha o te pai o tāna haere, mārama o tana haere, tuku katoa ngā tāngata ki raro. Ko Hineāmaru te kaihoatu i tētahi mātauranga me wētahi tikanga ki ngā tāne o Ngāti Hine. He kaha o ngā wāhine o Ngāti Hine ki te mahi i ngā mahi. E tū koia tonu tērā ko te tū o ngā wahine ki waenganui o ngā whānau ehara i te tū pēnei nei he tū totohe, he tū āwhina. Ehara i te mea he tū pēnei nei i te rapu totohe, i te rapu whawhai, he hakahīhī raini, engari he tū whakakotahi. E puta nānō te wairua o Hineāmaru e heke tonu ana ki ngā uri o tēnei rā.”* [Interpreter: So the prominence of women, Ngāti Hine, started with Hine-ā-Maru. There wasn't a male that would challenge them and it was the people that sorted Hine-ā-Maru. Hine-ā-Maru was supported by her deeds and what people saw of her. She didn't say she was a rangatira nor was she born

as a rangatira. She was seen by the people with her deeds and they supported her. It's not as if Hine-ā-Maru was special or anything but she was a thinker, she wanted understanding about things and she was deliberate with what she did, and that's when we had men that would observe what she did. They felt she can lead our people and everybody came under her. She would – Hineāmaru was a transmitter of knowledge and practices to the men of Ngāti Hine. Ngāti Hine women are very strong to do work. Women's purpose is very strong, it's not to bring about fuss or complaint, but there to be purposeful for the people and to bring people together.]

10

0920

*Nā reira, i roto i tērā kōrero ka tino mārama, ka tino mārama te kōrero o ngā kuia nei tae noa ki tēnei rā, ā, horekau tēnei i te tautohetohe i te mana tāne, mana wāhine, te aha atu, te aha atu. Mehemea ko te wahine te kaiārahi i tōna iwi, koia. Mehemea ko te wahine te kaikōrero i tōna iwi, koia. Mehemea ko te wahine, ko ngā wahine ngā kaihihi, ngā kaihāpai i ngā take mō te iwi, koia ko tērā. Horekau he kōrero, horekau he tautohetohe, horekau he āwangawanga. [Interpreter: This is not disputing tāne mana, female mana and male mana, we're just saying what it is in our kōrero. It has always been women in Ngāti Hine-ā-Maru that have carried on with what needed to be done without any concerns.]*

20

*Nā, ka hoki ake ki te wāhanga tuatahi. Kei roto i ngā pepa nei, e kore au ko te kōrero ki te pepa nei engari kei roto i ngā pepa nei wētahi o ngā taki haerenga kia kore a Moe e ngaro ki roto i te ngahere i te mea tino pai ki a au te kōrero mō Hineāmaru. Ko tēnei kaupapa, ahakoa – i tērā wiki tonu i wānanga mātou i roto i tā mātou marae mō te tū o Ngāti Hine. Heoi anō, i roto i tērā ka kōrerorero mātou he aha ngā mea, ngā taonga i tukungia mai i a Hineāmaru ki a mātou. I roto i tēnā, nā ka hangangia e au tērā kupu, tērā rawa whai wāhanga ki te whakamāori mai, Ruakere, engari ko tērā 'extraordinary in being ordinary', i te mea ka rapu tātou i tētahi kōrero kē. Inā haere mai koe ki roto i a Ngāti Hine,*

30

*kōrero atu, pātaingia atu ki ngā iwi nei, “He mana, hoi anō koia tērā te mea tika, i heke mai i waku mātua.” Ā, ko te kōrero o tētahi i roto i tā mātou hui kei a mātou – kōrero koe mō ngā tikanga, kōrero koe mō ngā kaupapa katoa o te aho mutunga mai, kei a au ake tōku ake tikanga. Ka kaha ngā wāhine o Ngāti Hine*

5 *ki tērā kia rongongia anei tōku kaha, tōku mana ki te whakahaere i tōku e whakapae kua tika mō te iwi. [Interpreter: In my brief is the kōrero but I won't be speaking to that but I'll story-tell my evidence. Although as early as last week we discussed about this position of Ngāti Hine, what shall we present here? And this is where we came up with that expression 'extraordinary in the*

10 *ordinary'. If you were to come amongst Ngāti Hine and ask that they would say it came from my ancestors. Talk about practices, talk about the things that were done, but in the end, I have my own ways. The women of Ngāti Hine were very deliberate and did things for the benefit of the iwi.]*

15 *Nā i roto i tērā, ko tōku whakapae me tōku kōrero e tū, e pupuri tonu ana mātou i ngā tikanga i heke mai, mai i a Hine-ā-Maru, and horekau i roto i te human rights, civil right, rights, ngā mea katoa, i te mea horekau i tua atu i te mea tika, ko tērā i heke mai i a Hine-ā-Maru. Horekau e whawhai ana ki tētahi atu mō te tika mō te hē raini. E mārāma ana te hunga mahi kai, te hunga ārahi i te iwi.*

20 *Tae pai a Hineāmaru ki tōna āhei ki te tohutohu anō hoki ki ngā tāne me aha rātou. [Interpreter: I believe that the practices of Hineāmaru being handed down and is not party to rights or ethics, but what was the legacy of Hineāmaru and that's it. The ones who fed the people, led the people direct the males. Didn't go, it was directed by women.]*

25

*Nā, i roto i ngā āhuratanga haere pakanga nei, kore hoki e haere i te pakanga i te wā o te hauhake te kūmara. E ai ki te kōrero ka haere atu ia ki roto o Waiōmio i roto i tāna ārahi. Tekau mā rua ngā tau haere mai tana hīkoi. I te taenga atu ki Kaikou i reira ka tino māuiui tana pāpā. Ka hangangia e Hineāmaru Te*

30 *Matatā, te kōneke hei tari mai i wana mātua kia tae mai ai. I te taenga mai ki roto i a Waiōmio ka [w]hakanohongia ia wana mātua ki reira, ka piki anō ia i ngā puke haere ki Te Haumi ki te rapu pēhea tonu tēnei whenua hei tiaki i tōku iwi.*



*He tino whakaaro nui ia ki te atawhai i tōna iwi.* [Interpreter: Times of going to battle you didn't go when harvest was ready, when the kai was ready to be harvested. Hineāmaru built a carriage to bring the old ones who were unwell to ensure they were fed and Hineāmaru's foresight on the lay of the land, its landscape, how it can benefit the people was signature of this ancestress.]

0925

*A, ka hoki mai ia i tōna hokinga mai i Te Haumihi. Kotahi tau pea te roa o tana ngaronga atu ka kitea nā te tipu o te kumara ki runga i a papa rata, i reira ka mōhio ia ka ora taku iwi i ngā papa kāinga mātou ki konei. Nō reira ka noho atu ka hakatipungia e Hineāmaru tōna hapū ki roto i a Waiōmio, e ai ki te kōrero o roto i a Ngāti Hine ko te kōpū o Hineāmaru tērā, ka puta ai ko ōna hapū katoa o roto o Ngāti Hine.* [Interpreter: So, that we know that people would definitely survive with how the land has been utilised or thought about by Hineāmaru. The womb of Hineāmaru is said to be all of Ngāti Maru descend, the womb.]

*Hoi anō, ko au tērā ko te āhua o te wahine. I roto i te haerenga o Hineāmaru, ka whakatūtūngia ia. Ko tētahi o ngā kaumātua nei ko Te Taruna. Ko ia te tangata kaha ki te manaaki, kaha ki te mahi kai mō tana iwi, nō reira, e kore ia e haere ki te pakanga.* [Interpreter: So, that act with Te Taruna –]

**INTERPRETER:**

**I can't quite hear what she said.**

*I roto i tēnei rā, ka heke mai tērā ingoa, me tērā kaupapa o Te Taruna kei roto tonu i wā mātou whānau, heke noa ki tēnei rā, heke noa i kōhungahunga irāmutu ki a mātou. Ko tana ingoa ko Te Taruna, kia mau tonu ai tērā mātauranga, kia mau tonu ai – kia ea ai ngā kōrero e heke tonu nei o Hineāmaru ki ōna uri o tēnei rā.* [Interpreter: ...has been retained and that knowledge that was engaged in them, has been handed down through the generations from Hineāmaru.]

*I pēnei taku pātai ki ngā kuia nei, ahakoa kore kōrero Māori, kei a rātou tonu te wairua o Hineāmaru? Āe. Mea atu te noho kāinga nei, ahakoa te noho kei Kirikiriroa, kei hea atu, e heke tonu nei, āe, ko te mea nui kē ko te whakapapa*

5 *atu me taku mihi ki a Hirini mō tāna whakatakoto mai i te whakapapa o Hineāmaru tae noa ki a Te Kau i Mua engari ko tana whakapapa mai i te noho o Hineāmaru ki ōna whanaunga whakapapa i roto i te Tai Tokerau nei.*

[Interpreter: The future generations we say these people have sense of Hineāmaru in them? Yes. It's the ability of whakapapa to connect us – of Ngāti Hine to Ngāti Hine to the ancestress Hineāmaru and the extensive whakapapa that was mentioned by my relative Hirini, is the network of connection of the ancestress Hineāmaru to all of Ngā Puhi.]

*Ko te kōrero o ngā kuia nei, e kore hoki e taea te whakakore i te whakapapa, nā ko ngā mea he maha ngā ingoa kei roto o ngā Ngāti Hine ake, ka taea te whakapapa tōtika atu ki a Hineāmaru hei whakamahara kia kore e ngaro tērā mātauranga ki waenganui i a mātou. I tipu ake mātou me ngā kōrero mō Hineāmaru. I tipu ake mātou me ngā waiata mō Hineāmaru. I tipu ake āiane i ake ka kōrero anō hoki au mō Kawiti engari i tipu ake mātou i roto i te mōhio i*

20 *anga mai mātou i te tupuna wahine, rawa mātou i rapu he aha ake, tino pūtake, he aha te take o roto i tērā. [Interpreter: Everybody in Ngā Puhi can recite genealogy to Hineāmaru, so, it cannot be lost. Everything the way in which we were raised was all about Hineāmaru, the songs Hineāmaru, but without a doubt, that we came from Hineāmaru this ancestress of great mana.]*

25

*Hoi anō, āe, heke mai te wahine, koia te mea tika ina hiahia. Nā mātou, mātou e kōrero ana i roto i te whare hui. Mātou horekau – ko ahau tētahi i wētahi wā e whiriwhiri ana ki hea te tūpāpaku tangi ai i te mea ko ahau tētahi o ngā kaikōrero o te marae, ina kore e ko atu. Ina, mēnā ka tae mai ngā tāne kua*

30 *noho atu au. Ko te tū kaha o te marae anō hoki i roto i a mātou, ko te wahine. I konei au kukume mai ai i ngā tarau o ngā tāne nei nā, e ngā kōrero. He nui ngā tāne wētahi taima i hē ngā kōrero. Engari ko te tū kaha o te marae kei roto*

*i ngā wāhine. Korekau tērā i wānangangia e mātou, hoi anō e mōhio ana koia tērā. Koia tērā tētahi ka tino pūtake i au i wehe mai i ngā kerēme mō the Māori Women's Welfare League i runga i taku kore e mārāma mō tērā āhua rapu mana wahine. I taku noho tahi ki wōku ake whanaunga. Horekau rātou e*

5 *whakaaro pērā ana, nō reira ko wai au ki te kapo mai i tērā āhuatanga whakaaro nei ki roto i a mātou. [Interpreter: One consideration just for me as a descendant of Hineāmaru is where does the deceased get buried as I'm a speaker of the marae, and these are the issues that I need to deliver and having to correct some tāne, male sometime, correct them. But that sorta decision-*

10 *making and stance or status sits with women as an example of what I have to do, and that's the reason why I came away from that previous claim of the league about how they were defining mana wahine. And my own relatives didn't think like that and struggled with the paradigm they were using, and feel this forum is much better.]*

15

*Kia kōrero anō, ka hoki anō ki ngā mea te kōrero mō te maia me te kaha o Hineāmaru. E ai ki te kōrero i roto i Te Hokianga i roto i te ngahere Waipoua i roto i a Waipoua i pā tētahi āwangawanga nō reira ka whakaaro ā Hineāmaru, ā Torongare Te Hauhauā me wētahi o wā rātou tamariki kia wehe mai i reira*

20 *kia haere te rapu whenua hou kē. Ka whakaritengia nā mō tērā te 12 tau ana atu pea, ka riro nā Hineāmaru tana whānau i ārahi. Nā te wahine tana whānau i ārahi, nā te taitamāhine tana whānau i ārahi. [Interpreter: Go back to the strength and energy of Hineāmaru about Waipoua Forest. A concern was raised with Hineāmaru to leave there and to find another settlement. It was in*

25 *that period for 12 years, in pursuit of another place to live rested on Hineāmaru.]*

0930

*I roto i wā tātou kōrero ana i wēnei rā wā tātou whiriwhiringa i wēnei rā, kua*

30 *tātou e wareware, engari i mea atu au kua au e kōrero mō ngā whakahētanga mai te Tiriti o Waitangi, engari ko tētahi mō tērā, i tēnei rā kua riro kē he whakaaro i a tangata kē ka noho tātou ki te whakaiti i te tū o ngā tamāhine, ka*

noho tātou ki te whakaiti i te tū o te wahine i te mea i kaha Pākehā mā ki te ako  
 i a tātou me pēhea te whakatū i te tāne waihongia te wahine ki raro, e kī, hei  
 kaimahi. Engari ko tōna mahi nui ko te mahi nui o Hine-ā-Maru hei tauira mai  
 kia mātou ko tēnei kia ū ki te kaupapa. Ko wētahi o ōku hoa mahitahi tino hōhā  
 5 ki a mātou, i te mea i ngā whakatakotonga te kaupapa ū mārika. Kore rawa e  
 neke atu, ka ū ahakoa te aha, i pērā te haere mai o Hine-ā-Maru ki te taria mai  
 ki te āwhina. Ko te mea nui kē kia ora tana whānau, kia ora mai i tērā haerenga  
 engari kia ora ā-tangata nei i roto i te kōpū o Waiōmio. [Interpreter: Let us not  
 forget today all of these great acts of the past and things that occurred in the  
 10 time of the Tiriti. But we're easily influenced to think otherwise. But we  
 shouldn't belittle females because we're influenced by another way of thinking  
 but enable them to do the mahi. Hine-ā-Maru is our exemplar of how we should  
 be. If you commit to something dedicate yourself to it, be deliberate in all your  
 actions and be like Hine-ā-Maru. There are many examples that our kuia  
 15 Hine-ā-Maru gave us to make us be like that; committed, dedicated, deliberate.]

Ka mutu i mua i tōna haerenga ki Te Haumi i tahungia ia i te pāpaku. Ina haere  
 koe ki Waiōmio ki tōna kāinga kei reira Te Pouaka o Hine-ā-Maru, kei reira  
 Ōtārawa, kei reira ngā tōrere kei muri ake. Ina tae koe ki reira ka kite te ātaahua  
 20 mai o te pāpaku o te Paparata. Ka haere atu ia ki reira ka tahungia te whenua  
 raka i mua atu i tana whakatōngia i wana kūmara. Nā te rahi o ngā kūmara i  
 puta ko tōna tino hiahia kia mōhio ai ia pēhea tonu tēnei whenua ki te whakatipu  
 tangata. Nō reira tōna āhua o te mātiro, i roto i a mātou tino ū wētahi o mātou  
 ki tēnei, nei te taonga i homaingia kia mātou: tuatahi, ko te āhei ki te mātiro  
 25 whakamua; tuarua, ko te āhei ki te whakaaro rautaki mō te oranga o te iwi. Ko  
 Hine-ā-Maru tērā. [Interpreter: Before Hine-ā-Maru went to Te Haumi... She's  
 referring to the landscape in Te Haumi. She had to consider its fertility, its  
 value, its ability to turn out a good crop and had to consider whether this was a  
 beneficial place to plant. So she was visionary, looking forward, whether this is  
 30 going to be a lasting crop for her people. It was a key characteristic of her.]

*Ko tana tamaiti ko Whē. Ko tana tamaiti ko Whē he kopakopa engari ko ia te tino mōhio ki te whakaaro nui me pēhea e ora ai tōna iwi. I roto i tōku marae ko Matawaia nei te ingoa, ko te waia o ngā mata o Whē mō tana titiro i te roa, or kore tana iwi e hoki mai nā ka waia ngā kanohi. He maha ngā waiata kua*

5 *tuhia e mātou i runga i tērā e waia nei ngā kanohi o Whē. Ahakoa ā Whē he kopakopa ko tōna mahi he tohutohu, he manaaki i tana iwi ka ingoangia he maha ngā wāhi o roto o Matawaia o roto o Ngāti Hine i ingoangia ki ngā mahi o Whē kopakopa nei. Nō reira i roto i a Ngāti Hine ake i tēnei rā tonu tēnei mea te hunga kopakopa rawa ake e whakahēngia ana raka, rawe i takahingia ana ā*

10 *rātou mana. [Interpreter: ... ..and makes reference to some other, or her son. Through waiata reflecting on the need for land to be fertile and be able to be used well. She had signs over time and if it wasn't like that, particularly from her son who was disabled, she would not continue with planting in that area. But again that was a responsibility of Hine-ā-Marū.]*

15

*Ko tētahi wāhanga kei roto i ngā pepa nei, i kite au i te wā i te rangahau i ngā take nei mō te kerēme o te Mana Wahine ka haere au te tiro tiro i ngā āhuatanga. Ko tētahi hei taki haere te kaupapa ko tēnei te whakawhānau pēpi. Mai i te wā o te hainangia o te Tiriti o Waitangi ka mutu i rongo i a Ngahua me wōna kōrero*

20 *inanahi, me taku mihi, engari i tēnei i roto i wā mātou tiro tironga ka hainangia te Tiriti o Waitangi tekau mā rima tau ki muri kua kore kē wā mātou wāhine e whakawhānautia i runga i te tikanga Māori. Tekau mā rima kua haere kē ki roto i ngā hohipere ki reira pā haha mai ai kia pai ai mō ngā rata me ngā nāhi me te hunga hauora. Kua kore kē e whāngai ū. Ana i wēnei rā ngā kairangahau nei*

25 *kua mea “Oh, te kino o ngā wāhine Māori kore e whāngai i wā rātou pēpi ki te ū”. Nā rātou tērā i whakakore ki roto i ngā wāhine Māori o roto i a Ngāti Hine. Tekau mā rima noa iho ngā tau. I roto i wētahi o waku rangahau haere ki ngā kuikuia i tērā wā taki mai ana “Oh, haere mātou whakawhānaungia te pēpi, ka haere anō ki te whawhati mai i ngā kānga o te māra kai”. Te whakawhānau*

30 *pēpi he māmā noa iho i runga i te ora o te wahine i tōna tinana, tōna hinengaro me tōna wairua. [Interpreter: One part in the evidence... one was about child birthing. I heard Ngahua yesterday and I was astounded by her presentation...*

Ten to 15 years after the signing of the Treaty, our women were unable to bear children following our practices and we had to go to hospitals and be part of the medicine practice. It was something that occurred post the Treaty. 15 years only. Even with breastfeeding they're unable to breastfeed...The birth of the child, it was easy when her wairua, her body, her mind was settled. ]

*I roto i te wā tino poto nei, ka whakarerekēngia ka haere ngā wāhine o roto o Ngāti Hine ki ngā hohipere. Ana ko te tino utu o tērā, he nui ngā pēpi Māori i mate i runga i tērā āhua whakawhānau pēpi. Engari i tēnei wā kei konei wētahi o ngā wāhine i whakawhānau pēpi kei roto anō i a mātou and horekau atu he kōrero nō Ngāti Hine motuhake, Ngāti Hine mārika ngā kaiwhakawhānau pēpi kua hoki anō ki ngā tikanga Māori o te whakawhānau pēpi. Engari he wā anō kātahi anō ka tae ki tōna tūturutanga, i te mea kua rerekē wā tātou tinana, kua rerekē wā tātou hinengaro ki tō tātou ake ao Māori, kua kore kē tātou e whakapono ki roto i te ao Māori motuhake tō tātou oranga. [Interpreter: Going to the hospital wasn't part of that. As a result, many Māori babies died at birth having to go to hospitals and following those practices. Ngāti Hine women, the midwives are returning to those traditional practices and are just balancing the requirements from health professionals but still enabling to revive our own ways. Because of that effect in the past, our determination, our belief in ourselves about our Māori world is growing and we want to be as Māori as we can be in all facets of life.]*

*Me taku kōrero pēnā mōhio nei koutou Linda te nui o tōku ao te whakaora mai i te reo Māori kia Māori ai i ngā kōrero, kia Māori ai i ngā whakaaro, kia Māori mai ai te tū i runga i tō tū waimārie i whānau mai koe he Māori ana ko wērā mea katoa. Engari ka whakawhānaungia ka wānanga mātou, kua hanga wareware ana au ngā tau, maha ki muri nei, me pēhea te whakahoki mai ki a Māori ai ngā ringaringa i hopu nei i ngā pēpi Māori e whakawhānaungia mai nei ā me muri ake kia whāngai ū kia kai ai rātou i te ū o tā rātou whaea kia hoki anō tātou ki te whakatinana i wērā kōrero o te ūkaipō, kia whakakorengia tērā ūkaipounamu i te pō i te kore wā tātou whaea e whāngai i wā rātou pēpi. Engari*

*i pērā rawa, te poto o te wā tekau, tekau mā rima pea tau ka kore te wahine Māori e whai mana māna anō tōna whānau e whakawhānau. He mea nui tērā.*

[Interpreter: We know that we are special being born as Māori as we want to live the ways to ensure we are able to uplift that what our ancestors gave. So when children are born and that we follow our practices that we're able to breastfeed from the breast not from the bottle. But it's just demonstrating the damage of mana wahine not being able to birth their children in the practices of her ancestors or the ways of their people and that was merely 15 years post the signing of the Treaty.]

10

*I kite au i muri e kaha nei tēnei hunga te hunga whakawhānau pēpi e kaha nei ki te whakahoki mai i ngā kaupapa Māori whakawhānau pēpi engari me te mahara ake hāunga anō tērā i te wā i a Hine-ā-Maru me ōna hekenga mai he wahine kaha ki te mahi, he wahine horekau he raruraru. I tētahi rā i haere mai tētahi o waku whaea, i mea mai me haere māua ki te mā te kai taro Māori ana.*

15

*Ka mea mai ki au me haere māua te kerī taro māna me taku mea atu "oh kāhore, he roa rawa te haerenga" me piki me heke i ngā puke o roto o Matawaia kia tae ki ngā repo. I mea atu au "Kua kore kē, ā he tino hōhā au, kua kore kē koutou wō koutou tinana e mahi nui mō te whāngai me te āwhina i tō iwi i te*

20

*take." [Interpreter: ...and all the female descendants of Hine-ā-Maru... It's a challenge to get things that the body wants or that the people need. Like going to get taro... ]*

25

*Nō reira he maha ngā kōrero pērā mō Hine-ā-Maru. Me kōrero au mō te whānau i ngā mahi o Whē. I whānau mai ā Whē ka waihongia atu e Hine-ā-Maru tana pēpi, i te mea ā Whē he kopakopa, ki roto i ngā kōrari i roto o Ōmāpere. Ina ka titiro ki ngā whakairo o Hine-ā-Maru ka kite koe e puta mai ana tana pēpi i tana kēkē, koia tērā hei Tā Himi Tau kia mātou, koia tērā ko te tuatahi o ngā recording o tēnei mea te caesarean birth i mōhiongia. [Interpreter:*

30

*Kopakopa is disabled, crippled. About this woman who was on her own, gave birth to her child and delivered it herself. There's a lot of matters around birthing children.]*

0940

Nā, i roto i ngā kōrero i rongō mātou i te toa o tēnei wahine ka whakawhānau  
 5 ia i tāna pēpi i te koraha, nāna anō ia i tango mai tana pēpi. Nā ko tērā, ka  
 haere au ki te rangahau haere, pēhea tonu – he maha ngā mea, ngā take e pā  
 ana ki te whakawhānau pēpi, engari nōnahea i mutu ai te mahi, te  
 whakawhānau ā-caesarean nei a Ngāti Hine i ōna uri.

10 *Ko tētahi o wōku kuia, tana māmā, ki taku whakapae ko tōna māmā, ko  
 Hemo Kuia tēnei, ko tōna māmā, i roto i wōku rapunga kōrero ko tōna māmā te  
 mea mutunga i mōhiongia e rātou i whakawhānau pēpi mā roto i te caesarean.  
 I a ia wana kōhatu hei kotikoti and e ora tonu ana ngā uri o wērā pēpi, wērā  
 tāngata i tēnei wā. [Interpreter: One of my kuia, her mother perhaps is one  
 15 example of – that knew or had a c-section, had a caesar delivery and that  
 descent line is still well and alive today.]*

*Ko te mea nui o roto i wēnei kōrero katoa kei a tātou te mātauranga, kei a tātou  
 i heke mai wēnei tohutohu, wēnei mātauranga ki roto i a mātou e ora nei ngā  
 20 uri o Hineāmaru i runga i te mōhio i heke mai rātou i tētahi wahine rangatira e  
 taea ngā mea katoa o te ao e mātou te whiriwhiri, te whakahaere o ngā – he  
 nui – āe, i roto i wēnei ka tino – kia kōrerongia, I āta hiahia au kia pānuia tēnei  
 i runga i te mea i tautokongia ia e ngā rangatira atu o roto o Ngāti Hine ā-tāne  
 nei. Wā mātou tūpuna i āta tautoko i a Hineāmaru. Nō reira e mōhio ana mātou  
 25 te mana o Ngāti Hine i heke mai i a Hineāmaru. [Interpreter: The purpose I  
 suppose of all this is that we do have the knowledge and even amongst the  
 descendants of Hineāmaru we know this because we descend from her, we  
 can do what we want to do, it is in us descendants of Hineāmaru. Hineāmaru  
 descendants are imbued with her wairua. I just perhaps like to read one section  
 30 that supports other chiefs of Ngāti Hine who are male. It supported Hineāmaru.  
 So that we know the mana of Ngāti Hine descends from Hineāmaru.]*



*Ka pēnei, nā Maihi Kawiti tēnei kōrero, a Maihi Kawiti i te tau '87 koia tēnei tētahi o ngā kōrero o Maihi Kawiti:* [Interpreter: This is by Kawiti in 1887:]

5 *“Ko to mātou mana me to mātou rangatiratanga me a mātou tikanga katoa, koia ka herea nei o mātou whenua i tēnei rā i te 9 o ngā rā o Aperira, 1887. Ko tā mātou whakahaere tēnei, ko tā ēnei uri o Hineāmaru e noho nei i raro o ēnei puke e rua, o Mōtatau o Hikurangi, kua oti hoki te whakataukī, tū te ao tū te pō, kia rite hoki ki te kōrero o te ture nui o Ingarangi.”* [Interpreter: Our mana, our practices, holding on to our land, the 9<sup>th</sup> of April 1887. We declare these descendants of Hineāmaru that reside in Mōtatau and Hikurangi.]

10

15 *Nā i tērā wā, i tērā tau '87 kua whakataungia anō e Maihi te ture whakahaere i a mātou o roto, i waenganui i wērā maunga, me ōrite ki te ture o Ingarangi. Ka haere tonu.* [Interpreter: So in 1887 it was determined that who would run, who would manage those areas.]

20 *“Ko tōna tino tikanga kia kotahi tonu whakahaere a te Māori. Kua e rere kē atu i runga i te tikanga. Me titiro ki te ūpoko, ko Hineāmaru te pou hei herenga, hei pupuri hoki i te tikanga a ngā uri o Hineāmaru mō te whenua papatupu, āpiti iho ko te whakakotahitanga a ngā uri o Hineāmaru.”* [Interpreter: And it was determined by Māori. Don't need to change our ways to do this. Look to our ancestress Hineāmaru and there are the examples of how to manage it. And we declare this as the unified group of Hineāmaru.]

25

*Ko mōhio kē a Maihi mā i tērā wā. Nā i muri mai, i roto i wā mātou wānanga tahi kia Tā Hēmi Henare, nei tāna kōrero:* [Interpreter: And Sir James Henare's kōrero:]

30

*“Haere mai i Ōpua ki Pouera, i Pouera ki Tautoro, te maunga Tōtoro i roto Kereru, i reira, Hikurangi, Hikurangi ki Mangakāhia ka huri mai ki*

Moengawahine, whakawhiti tonu ki runga i te tihi o Mōtatau, ko Unuwahao, haere mai ki runga i tēnā kāweka kia tau mai ki Hukerenui ka huri iho ki Akerema, nā ki Taumārere. He rohe tino nui, nā te mana o tēnei wāhine a Hine-ā-Maru.” [Interpreter: So that was an explanation by Sir James Henare of the landmarks of the land in which Hineāmaru had some influence over, finishing at Taumārere.]

He maha ngā take e ū ana i tēnei rā, i takea mai, mai i a Hineāmaru. Ā, i roto i tērā, i roto i tērā kōrero, me pēhea e mau tonu, me pēhea e mau tonu ai. Me pēhea e mau tonu ai wēnei whakaakongia mai i a Hineāmaru tae noa mai ki tēnei rā. Tuatahi, kua kōrero kē au ki ngā ingoa e whakaingoa haerengia nei ngā tāngata, e whakaingoa haerengia nei ngā kāinga, wērā momo āhuatanga. Engari i roto i a Ngāti Hine he nui ngā wāhi, ngā pā, ngā māra kai. Māra kai, e kōrero nei mātou ko tā mātou rūnanga ko Te Māra o Hine-ā-Maru i runga i tērā ngaki i te tangata, ngaki i te tangata kia tupu pai ai. [Interpreter: How can you – how do you retain everything that Hineāmaru exemplified and gave examples for? Naming is one thing, the gardens, places. The name of our rūnanga, our council is The Garden of Hineāmaru, where you tend to it so the people grow or the garden will flourish.]

Nā ko wērā ko ngā wāhi, ko ngā kōrero e mau tonu ai tō mātou ū ki te whenua. I tētahi wā ko tētahi o wā mātou irāmutu, mahi ana ia i tāna rangahau, tāna rangahau e kōrero ana. Ka kōrero mai ia ki – I think e 14 ngā tau – 14 ngā tau o Koha i tērā wā, ka mea atu, “I aha kē koe i Ngāti Hine ai?”. Te whakautu o te kōtiro 13 ngā tau, “I te mea ko tāku māmā he Ngāti Hine. Āe, nā, me taku tupuna he Ngāti Hine. He aha atu? He aha te take e pātai nei koe pēhea au e Ngāti Hine?”, ka mea atu te kairangahau nei, “He aha i tua atu?”, well he tāna, “Ko tā mātou kāinga kei runga i te whenua o Ngāti Hine, tā mātou rohe kei roto i a Ngāti Hine. E kore e taea kia kore mātou e Ngāti Hine. Māmā noa iho.” Pērā tonu te āhua kōrero o te hunga o Ngāti Hine. He aha te take e pātaingia nei ko mātou e mōhio ana ko wai mātou, ko koutou te mea me āta... [Interpreter: At one time one of our nephews or niece in their research, “How

come you're Ngāti Hine?". "Because my mother was Ngāti Hine. My ancestor is Ngāti Hine. That's my response to you asking me how am I Ngāti Hine." "Well isn't there anything else?", "I would say my home is at Ngāti Hine, my land is in Ngāti Hine. I cannot be not Ngāti Hine.] Why are you asking such a question?]

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*Nā, kei roto i ngā wāhi, ngā – me kōrero au iti noa iho nei mō tēnei, pēnei i te, i roto i a Waiōmio i tēnei rā, and kei konei a Kene mā me te whānau o roto i tērā awaawa, ā, te haerenga mai o Hineāmaru ka kite ia, ka rongo ia i te haunga, ka kite ia i te pāua e puta ake ana i te ana, ka rongo ia i te haunga, ka haere ia i reira te wahine nei ko Roku tana ingoa. Ka noho tahi a Roku, ka tāria mai e Hineāmaru tāna whānau, te whānau o Roku, kia noho tahi ai rātou i roto i tērā hapū, ā, tae noa ki te wā i wehe atu rātou i runga i te – horekau i runga i te pai, engari i tērā a Roku i haere mai te huna, e oma mai ana, e piri ana kia kaua e kitea e tana tāne, ka tūkino tana tāne i a ia. [Interpreter: I just mention briefly in Waiōmio today we have families here near that river. Hineāmaru could smell the pāua coming out of a cave and she got the family of Te Roku. And I think it's just an example of Hineāmaru providing support to a lady who had been treated poorly by her husband.]*

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*I tua atu i tērā, kei reira tonu tērā. Ka haere mātou ki reira ki te whakaora, ki te kōrero i wērā momo kōrero. E tuhi pukapuka ana a Kene mā mō wērā kōrero, e tohatohangia ana e mātou ki ngā tamariki kia mau tonu ai ngā kōrero o wā rātou tūpuna i tēnei rā. I tua atu i tērā kei reira tētahi ana e kōrerongia nei ko Te Pouaka o Hineāmaru. Ko Te Pouaka o Hineāmaru i mua ko te tukunga o ngā tūpāpaku ki roto i ngā ana. Nā ka haere mai a ture, ka whakakorengia tērā, ka mea me tanu ngā tūpāpaku, engari kei konei tonu, kei tēnei, kei roto anō i wā mātou whānau te hunga haere ki te tiaki i Te Pouaka o Hineāmaru kia noho pai ai ngā kōiwi i reira, kia noho pai ai ngā taonga i reira. Ko rātou ngā kaitiaki o tērā. [Interpreter: There's Te Pouaka a Hineāmaru, this place is where the deceased, the dead used to be put in a cave and buried there. We have a*

family dedicated to look after the remains, those treasures in the cave Te Pouaka a Hineāmaru.]

5 *Heoi anō, I think kua tina wā koutou taringa i te rongongia i a Hineāmaru engari horekau atu wāku... Ā, āe, so i roto anō i ngā kōrero tahi ki ngā kuia, ki ngā kukuia, ka mutu i pātai mai tētahi ki a au he aha te mana o te kuia, motuhake ake ko te kuia te mana o te marae. He tangata tērā? I rongo au i tētahi pātai inahahi and I go he aha te tino whakatinanatanga o tēnei mea o te mana, he tangata he kaupapa rānei, pai tērā. Engari horekau ko ngā kuikua nei ko tā*

10 *rātou tino tangi i roto i wēnei mahi katoa, ko tēnei. Tukua tāku reo kia rere, tukua wōku kōrero kia rangonga i te mea ka mea mai tētahi, “Ko kore au e noho wahangū mai tēnei rā anga atu. Ka mutu tā mātou hui ka rongo ia i tōna kaha, ka rongo ia i tōna maia, ka rongo ia i tōna whai wā ki te whaikōrero kia rongongia wāna kōrero. [Interpreter: Gosh, I must be singing your ears off been saying*

15 *‘Hineāmaru, Hineāmaru, Hineāmaru. Nonetheless, the ancestresses, what’s the mana of the elderly women? What’s mana, is it a person, is it tangible, is it intangible? The kuia and their cry the way they weep, the way they call. And had one declare to me saying, “That I will never be silenced anymore. You will hear my voice.” When it came to karanga, she did that.]*

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*Ka rongo ahakoa ngā pōraruraru kua pā kē mai ki a mātou i ngā taumaha, ahakoa tērā, e ora tonu nei mātou. E ora tonu nei mātou i runga i te whakapono*

25 *kei a mātou te oranga kia ora ai mātou. Ahakoa te tū o wēnei, nā ka tae ki tēnei whakaaro, i tino pīki wānanga ahau mehemea ka whakaāe au ki te haere mai ki tēnei kaupapa. Ko wāku irāmutu ko wāku tamāhine ko te kōrero nui tēnei. He wā kei te haere mai kei ngaro ngā kōrero. He wā kei te haere mai e kore e rongongia ngā kōrero. He wā kei te haere mai mā runga kē o digital platform o*

30 *wai atu, o wai atu, ka puta ai wēnei kōrero. Kātahi anō au ka whakaāe kia haere mā roto i tēnei momo hui, te whakaputa i tēnei kōrero i runga i te aroha ki ōku mokopuna, kīhai anō i whānau mai. [Interpreter: Despite difficulties and*

challenges, we are still here and we believe that we are the only ones that can ensure we will survive and live on. I had a big – I reflected significant about coming to this event and thought well, there's gonna be a time where this sort of talk will be lost, and it won't be heard of. It will become digitalised and retained, and it was in these considerations that I thought I'll come here and give what I know out of my respect and love for generations yet to be born. So, they have this information and access to this information.]

*Hoi anō, kei konei tonu mātou e nangā ana mātou kia hoki mai ko te marae te wāhi o te mana whakahaere, kia hoki mai ko te reo o the Māori te reo hei taki haere i ngā kōrero nei kia hoki mai ko te waiata, ko te oriori, ko te ngahau. I tēnei wā, tino hōhā au i wētahi wā ko hanga boring te tū o te Māori i te mea, take katoa ngā mea me mahia, kore kē e whakangahau, kore e whakangahau i tō tātou reo, kore e whakangahau i tō tātou tū. Ahakoa i ngā matatini iāianeī, me tū mārika, me pēnei me pēnei. Ko ngā kuia me ngā kaumātua, i tipu tahi ake au mō te haere kehi o ngā kōrero me te nahau o te reo me te nahau ki wā rātou ake uri whakatipu wērā momo kōrero. Ko kaha kē tātou te rapu take hei whaikōrero mō tātou i te āta noho ki te whaikōrero i runga i te ngahau i runga i te ātaahua o te reo nei. Engari i runga anō hoki i te hiahia kia mōhio ā-tinana, kia mōhio ā-wairua, kia mōhio ā-hinengaro, kia mōhio wā mātou uri whakatipu ki tō rātou, hea aha ngā mea i tukua mai e Hineāmaru ki a rātou. [Interpreter: But with the hope that the mana for leading such discussions, deliberations that our ways, our language, our songs, our practises lead the discussion, the lead the movement. There's a lot of – is a view that there's not much entertainment and the way we do things it's all serious, but there is plenty to entertain. But there is the wairua of Hineāmaru has been handed down to them so they can feel that in their minds and their souls, in their spirits, in the bodies, the significance of who they are.]*

*Nā i roto i wētahi o mātou mahi i tēnei rā, i āta – ko hoki mātou ki te āta wānanga he aha tēnei mea te mea te whakaaro Māori. He aha tēnei mea te whakaaro Māori, he aha tēnei mea te Hinengaro Māori, he aha tēnei mea te wairua Māori,*

he aha kē te piki nui, take nui kei mua i a tātou? He aha kē e kore nei Māori mā e huri hoki mai ki te ūkaipō ki te piringa poho o te ao Māori hei whakaora i a tātou. I whakarerea mai e wā tātou tūpuna ngā rori, ngā āhuatanga e taea ai e tātou kia tae ai ki te tino tū motuhake o Ngāti Hine i runga i tōna tū, te tū o  
 5 Ngāti Hine kia tae ki te wā me whakamahi tātou, me whakaora tātou i wērā tikanga, i wērā kaupapa katoa, ka ki te ai tātou i a tātou ake i roto i wā rātou – i ngā whakataukī, i roto i ngā pepeha, i roto i wērā mea katoa. I whakarerea mai e wā tātou tūpuna ngā rori, ngā āhuatanga e taea ai e tātou kia tae ai ki te tino tū motuhake o Ngāti Hine i runga i tōna tū, te tū o Ngāti Hine kia tae ki te wā  
 10 me whakamahi tātou, me whakaora tātou i wērā tikanga, i wērā kaupapa katoa, ka ki te ai tātou i a tātou ake i roto i wā rātou – i ngā whakataukī, i roto i ngā pepeha, i roto i wērā mea katoa. [Interpreter: We need our people tō come home to come home to learn about these things. Our tūpuna gave to us the special nature of Ngāti Hine. We have come to a time, well the time is near that  
 15 we need to demonstrate that, need to uplift that, what has been happening, what's recorded in whakataukī and proverbs, what's recorded in whakataukī and proverbs, and stories and genealogy.]

Ka hoki anō ki te kōrero o ngā tūpuna nei, o ngā kuia nei e heke tonu nei te  
 20 wairua o Hineāmaru ki ōna uri ahakoa te aha, ahakoa ngā tāmiatanga o te ao, ahakoa tērā. Nā nō reira ka hoki anō au ki te kete nei, takohangia mai e tētahi o ngā kuia nei te kete hei kohikohi i ngā kōrero, hei kohikohi i ngā whakataukī o ngā pukepuke rau nei, hei kohikohi i ngā mea kia ora ai kia tū pakari ai, kia tū Māori ai mātou anō hoki i roto i tō mātou rohe, i roto anō i a mātou ngā uri o  
 25 Hineāmaru. Taku whakapae, ka nui tēnā mō tēnei wā. E, ko te waiata kei konei taku whānau hei waiata. Ka tuhia – nāku te waiata nei i tuhi. I tuhi au mō tā mātou kapa haka i Ākarana, tahi ki a Henare Mahanga, engari tuhia e au kia mōhio ai ngā uri whakaheke o Hineāmaru te takenga mai o tana haere mai ki Waiōmio. Engari mutu atu i tērā ka whaikōrero mai a Hirini. Aroha mai  
 30 whakaritea māua, Ko te waiata mai a Hirini i tētahi waiata mō te kuia nei. E kōrero nei tātou mō mana wahine, horekau atu wāna e haere ki roto i te pakanga ki te āwhina i tana tāne. Kei reira mai rānō mana wahine kei a mātou.

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[Interpreter: All reflect the spirit of Hineāmaru doesn't matter what it is, it's all about Hineāmaru. So, I have this kete here, symbolic of gathering all of the mātauranga, all of the knowledge so that we are able to stand proud as Māori of Ngāti Wai, descendants of ancestress Hineāmaru. My family will give a – will sing for us. I composed this for our cultural group in Auckland and I wrote it so that the descendants of Hineāmaru know of the story of how she arrived at Waiōmio. Apologies, Hirini will sing a waiata about Hineāmaru and we talk – as we discussing mana wahine, this is an example in waiata.]

10 **HIRINI HENARE:**

*Tēnei waiata i hua ake i roto i ngā pakanga a Hone Heke i runga i tana pā i Ōmāpere. Ka tau te kōrero – te inoi a Kawiti ki tana iwi, “Haere mai te tautoko i au i roto i Ōmāpere. Ka haere te kuia nei ko ōna hapū ko Te Orewai, Te Ngāti Hau, ka haere me tana tāne ki roto i Ōmāpere ki te whawhai. I reira ka hinga tana hoa rangatira, hopu ake te kuia nei i te pū, ka whakakīkingia anō ki te paura ki te hōta, ka hoatuina ki ngā tāne, pūhia. Ka wehe mai i te pakanga ki roto i Taiāmai. I reira anō te kuia rā me tana pū whakakī ana i te paura, i te hōta pūhia. Ka tae mai ki Ruapekapeka ka rerekē ōna whakaaro i te mea kua tae mai au ki te kāinga.* [Interpreter: This waiata was composed in the time of

20 Hone Heke and Kawiti asked his people to come and settle. He's talking about a battle that occurred where a kuia's partner he was killed. She filled the guns and gave it to her people to go and massacre people. Each time people fell, the gun would be filled with powder and a massacre would occur.]

25 Anei te waiata i te waiatahia e ia ki te Ruapekapeka me te āhuaranga i te mutunga:

*Tērā tārewa ka rere o te ata he ngira pōuri tēnei ka tupu mai me pēhea rā te hāpai i te pū. Taha mauitia ka hē ki reira e. Haere rā e karu i te riri hunuhunu, i te riri tupu tahi te nui o Ngāti Hine. Anei aku toto he pātere nei ki raro nei e. He wai matara ngū e te hōea,*

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*whati rawa te tihi o te maunga. Unuhia rā te taniwha i tana rua tere ninihi ana ki roto i o Ōmāpere. Ka kakara te wahine o te hau i haea mai i te haemata tōtara. [Interpreter: Nil.]*

- 5 *Kāhore i mutu tērā waiata. I te wā tonu e waiata ana te kuia rā ka ūngia e te mata a te hoea ki te Ruapekapeka. Ka hinga te kuia rā i waenga i ngā tamariki i hinga i mua atu i āia, ngā uri whakatipu o ngā wāhine i whawhai i roto i ngā whawhai o tērā wā. Tēnā te waiata hei maumaharatanga, he wahine anō hoki i mau pū i mate mō te mana o Ngāti Hine te take. Tēnā koutou. [Interpreter:*
- 10 *The waiata finished there. ...she succumbed to a bullet in the head. It was a waiata that we recall where women of Ngāti Hine carried the muskets.]*

**MOE MILNE: (CONTINUES)**

- Tēnā koe Hirini. E te Tiatī, tuatahi taku mihi ki a koe i te wā i tū tō pāpā he Kāwana Tianara, ka rongō ōna whanaunga o roto o Ngāti Hine kua riro i āia ka*
- 15 *tonongia e mātou ā Taranaki whānui kia eke mai ki runga i te marae o Otiria kia mihingia e mātou i mua i tana i tūnga ki roto o Waitangi, nō reira tēnā koe te haere mai nei ki roto i tēnei hui. [Interpreter: ...To the Judge, mihi to you you're your father was Governor-General. And Ngāti Hine called to his people of Taranaki to come to Otiria Marae to receive him and to acknowledge his*
- 20 *appointment to the Governor-General position. It was lovely to see you today.]*

- Ko tōku whakaaro me waiho to mātou waiata mō o muri o ngā pātai heoi anō kōrero au ki te hunga nei ka tū au ki roto i te marae e wareware ana te kōrero Pākehā, horekau he raru o tērā, e whakarongo Pākehā ana ahau mehemea*
- 25 *ngā pātai kei roto i te reo Pākehā. Kia ora tātou. [Interpreter: Today I came and forgot all about speaking English. We have a waiata but won't leave that to later but if there are any questions, I am happy to respond to those. Don't be too difficult.]*

**JUDGE REEVES:**

- 30 *Ngā mihi whaea. Ngā pātai ināiane ki a koe.*



**(10:01) DR LINDA TUHIWAI-SMITH TO MOE MILNE:**

- Q. *E te tuakana, e Moe, tēnā koe.* [Interpreter: To my senior Moe, greetings to you.] I think what I love most about your submission is you spoke with love and you brought to the fore kind of in relief, your – and you used the word affection for Hineāmaru and you used words like smart, foresight, thoughtful, strategic, she was a thinker, a planner and her skills as a leader and her recognition, if you like, because of her deeds for what she did and although you emphasise, you know, whakapapa was important you also emphasise work, her deeds were important and I think what we're kind of trying to do here is bring into relief what our society was like for women prior to the arrival of Pākehā and prior to the Treaty and so I just want to mihi to you for the clarify in which you describe this tipuna and the love you that you show and that you provide evidence of, that the people still love her and that she resides in you and in all of her descendants, he mihi nui ki a koe mō tēnā. I think also in your submission kind of talk about these other practices around birthing, you know, but a hint of that and then – I think what I'm kind of most interested in drawing out even though you had a pepeha about the chirping birds and I know you and your sisters and had the great pleasure of brought up here by your sister Pēpi, so I did meet lots of Ngāti Hine women –
- A. They chirp beautifully.
- Q. The chirping birds and the conversation, the way the conversation is full of chirping.
- A. Yes.
- Q. I guess the question is, how do you think, what do you think the strategies have been to retain those qualities generation after generation after generation to you? You know, all the way down. What is it in your whānau strategies and structures do you think has helped you retain that sense of love, so despite colonisation, that sense of connection and affection and practices? Yes.
- A. I think one of the most important things that we still have is that we still as Ngāti Hine connected to each other through the marae. So, we have the

14 marae and my relationship with people at Waiōmio Marae is as if they were my marae because they are my marae. So, because we still have that current, we can go to Mōtatau marae, we can go to Pipiwai marae, we can go to all the marae and be at one there because we belong there, we don't go there as manuhiri. So, because our marae is still – I mean, there's challenges that we have as well but because we still function like that generally in Ngāti Hine, to keep that alive you have to actually know your whakapapa link to that marae or to that marae. Because now we have so many kōhanga and kura and all that sort of thing going on, we're actually ensuring that we're teaching all the generations next about their whakapapa relationship to that marae as well. It's only that, you know, that they're the best netball players, come from Pipiwai but the best waiata people come from Matawaia, that's not the important part of it but the thing that our marae, we still function as Ngāti Hine in the maraes, we still function as links, whānau links to those people. So, when I did the first research and then the second one and the people who were at the hui at the second one are here in the hui, there are permission if you like for me to speak on their behalf is because I'm one of theirs, I belong to them and they belong to me and Hineāmaru belongs to all of us.

20 Q. So, Matawaia was a Māori speaking community –

A. Yes.

Q. – all the way through to now.

A. Yes.

Q. And, you know, the Matawaia Reo Declaration –

25 A. Yes.

Q. – I think – you know, that played quite a pivotal role, the reo, do you think in sort of holding the marae together.

A. Absolutely because there was no question about the marae, the kura, the kōhanga all belonging to each other. Now, when the Government of that day in their wisdom or not decided to close our schools, I've got a mokopuna who was born in that month of March and his name is

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Tiakina-Te-Reo-Māori so that we never forget what happened to us, what was done to us but that we never forget ko te reo Māori te *take*.

Q. Ngā mihi.

A. Kia ora.

**5 (10:07) DR ROBYN ANDERSON TO MOE MILNE:**

Q. Tēnā Koe Mrs Milne. I loved your kōrero, thank you very much. I just have a few questions following on from Linda, partly. You talked about Kawiti.

A. Yes.

10 Q. Do you think Ngāti Hine was fortunate to have a leader at that time of great disruption in those decades of colonisation who resisted and with concern to keep the story of his ancestors alive and well and known and respected?

15 A. Well, he couldn't help it. He's absolutely from – he uri no Hineāmaru. He couldn't help but take on that role and let me tell you, one of the things that the Kawiti whānau have been involved with for many years and I'm hoping that we can say it publicly, that Kawiti was described as a rebel rather than as a magnificent strategic thinker who could think through and did all that was necessary to keep his people alive, but not only alive, well  
20 and still functioning. So, I want to state that Kawiti was never a rebel in our stories, Kawiti was a man of great foresight and great honour and great integrity and there are a lot of us, so it was interesting when I was kind of doing again the whakapapa, five generations from Hineāmaru is Kawiti and I'm five generations from Kawiti so – and our generations are  
25 getting longer now because some of us are living a bit longer but those five generations used to be measured in 25 years and now a bit further out in 30 to 35 years. So, Kawiti couldn't help but be strategic because he came from great whakapapa and he acknowledged that in some of the writings, Maihi is actually Kawiti's son.

Q. I was interested, you were quite specific about when traditional birthing practices were interrupted, 15 years, why did you – why 15 years? What happened then that –

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5 A. Because we got a hospital in Kawakawa probably and so everybody thought it was a good idea to stop women – before then and it was interesting because to me, I work with Denise, Denise was the lawyer that I was sort of giving information to, she wanted me to look the 10 years pre-the Treaty and what happened after and I found it really, really shocking that in a very short space of time post-the Treaty that we were giving birth on our backs in stirrups in, you know, with all the palaver of that and that the natural birthing that was the prerogative of those whānau that were birthing in their whānau and most of the midwives were at that point Māori but they also had women midwives that got a clue. But I think 15 that one of the first things that's happened, there are a number of things happened, and I mean I didn't want to – I only used a little bit of birthing because when we do the next part of this – what is it called? There's a next part, this is the tūāpapa, then we will go into more specific detail about that, but I actually suspect it was because the hospital was built on 20 the hill and whenever anybody was hapū they just got taken there and there's almost like a fatalistic view about that, about, oh well, that's how it is and so that's what you do. But in recent years, our Māori women who are our Māori midwives have said no, that's not how it is and that's not good enough, because despite all this 180 years, have we been the beneficiaries of good practice – I work in health so I can tell you all about 25 that if you want to know.

Q. Thank you. The other aspect I wanted to ask about was about marriage and what happens to a women's rights on marriage and in your brief, you talk about if you wanted to keep the land, rights in the land, you marry 30 within your hapū.

A. Yes.

Q. But that implies if you marry out of the hapū, the women loses the rights in the land, am I correct in that or is it more –

A. No.

Q. No, well I thought maybe I wasn't, yes.

5 A. No, in the tradition of Hine-ā-Maru, you come down three – so three generations and then you're brought back in and the process, and I was fortunate enough to be part of – a participant in a tomo process. So the third cousins, I don't know how you describe that in Pākehā terms ay, because you've got your first cousins and your second cousins and your  
10 third cousins around here were then brought back together and tomo'd so that the land was protected, and in my knowing, the land, and I think Diane Prince really, really captured this in some of her paintings when she talked about that wāhine ownership of land was hidden in our names and our whakapapa. So because when the time came that we were  
15 married off to non-Māori or non – people who didn't belong to that land, it couldn't actually be taken off because it was steeped in their whakapapa through their names. That's a whole system of maintaining the integrity of the land.

Q. So in the Pākehā world, you know, when a women marries, it's almost  
20 like the land is a dowry and I'm just wondering in the Māori world when you marry –

A. No, they don't get your whenua. No. I mean, because that was the problem with the Treaty ay, that was the problem with the Treaty because English came over here and women were dowry and, you know,  
25 possessions and all that sort of thing. Those wāhine rangatira that signed the Treaty certainly didn't think they were the possession of a man.

Q. So I suppose my question from that going on from that, often when you read about the marriages in English, it's chiefs giving their daughters to settlers or to the sons of other chiefs. Is that –

30 A. Māori marriages or marriages in Ngāti Hine were for the greater good of Ngāti Hine and the hapū. So with the arranged marriages it's a blimmin, people – I tried to tomo my son by the way and in this modern day it

doesn't work. I didn't have the strength to say, "You will." Because I thought it was a good idea and it will maintain those close links. So the reason for marrying or for – ka moe tēnei i tērā, you know, marrying just came in later as well. The putting of this people, of this person with that person was for the benefit of that group of people and there are stories and it would be really nice if somebody would write these up of what happened to people when they got tied up in the shed together, they had to fall in love or something or have good sex probably and that was it, that's how they got together because the importance was getting these two together for the greater good. So it's a different way of getting into a relationship, yes.

Q. I think I'll leave it on that note, thank you.

A. Thank you, kia ora.

**(10:16) DR RUAKERE HOND TO MOE MILNE:**

15 Q. *Tēnā, tēnā me ngā kōrero i te whare i te rangi nei. Hirini, pai anō kia rongo i ngā kōrero mō te manga o Te Kau i Mua e tū ana i roto i te whare. Tēnā anō koe Moe. Ka noho au ki te pai kare atu ki a koe i te mea mōu i ngēngē ai au i te rā nei. Ka pau ngā haora ririki o te ata i te pānui anō, anō, anō, ana ka hoki anō, ka kite atu he kitenga, he māramatanga anō i roto i ngā kōrero mō Hineāmaru. Ko te mea pai ki a au, tēnei whakaaro i puta ki a au, Ngāti Hine, Ngāti Hine-ā-Marū, kāre i kōrero Ngāti Hine-ā-Marū, he kōrero Ngāti me te tini o wahine kei roto anō i tērā ingoa me te whakaaro nā runga anō i te ingoa me te whakatairanga nei i a Hineāmaru, kua nui kē atu ngā kōrero mō tēnei mea mō ngā wāhine me ēnei anō o ngā pūrākau kāre i te kaha kitea he pērā rawa pea i roto i ētahi o ngā karangatanga o te motu. He whakaaro ōu ki tērā?*

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[Interpreter: Greetings and thank you for your presentation today and Hirini, the recitation of whakapapa and the connection in particular to Te Kau i Mua. I guess I'll direct some questions at you as you made me restless this morning as I read through your evidence and found a lot of learning and understanding for me for today. So one thing that came to

me, Ngāti Hine, you hear Ngāti Hine and it's not only extolling Hineāmaru the ancestress but every hine, every women.]

- 5 A. *Koia tērā, koia tērā te ia o taku kōrero, ka tae au ki tētahi wā i roto i tērā o ngā kerēme, horekau au i whakahē, whakaiti ana i tērā mana kerēme mō te mana wahine. Ka tae au ki te wāhi ka whakaaro au me ngā kōrero o ngā kukuia nei, he aha ai? Ehakē ana koe? He aha ai e ahū haere nei koe? Kei a tātou, i roto tonu ana, i roto i te whatumanawa tērā noho pūmau, tērā noho ā-wahine nei, tērā noho o te mana ki waenganui i a mātou wahine nei. And so he aha te take me kōrero? He nui tērā āhuatanga kei roto i a mātou. He aha ai? He aha te take me whakamārama? Kei waenganui, you know, ko tā rātou, he aha te take, ehakē te tikanga o to pātai? Kia mōhio au mō te mea, te mea, te mea... I anga mai i wāku mātua, i wāku tūpuna, me pēnei, me pēnei, me pēnei, that's it, kua e whakawāngia. Rawa atu e kōrero mō te tū o te wahine,*
- 10 *koia tērā ko taku tino whakautu, Ruakere. [Interpreter: That was the essence of my kōrero, that other claim that I was associated with I was challenged with that thinking about how they were trying to define mana wahine. But we as women, we have that intrinsic understanding about mana wahine and where mana resides. So why did it need to be discussed in that manner? Why did it need to be explained? What is the purpose of that question? So she is quite troubled in that former claim with the questions that she was asked and for her it's been handed down the explanations, it's been, "It's like this, it's like this, it's like this," and for me that's it.]*
- 15 *koia tērā ko taku tino whakautu, Ruakere. [Interpreter: That was the essence of my kōrero, that other claim that I was associated with I was challenged with that thinking about how they were trying to define mana wahine. But we as women, we have that intrinsic understanding about mana wahine and where mana resides. So why did it need to be discussed in that manner? Why did it need to be explained? What is the purpose of that question? So she is quite troubled in that former claim with the questions that she was asked and for her it's been handed down the explanations, it's been, "It's like this, it's like this, it's like this," and for me that's it.]*
- 20 *koia tērā ko taku tino whakautu, Ruakere. [Interpreter: That was the essence of my kōrero, that other claim that I was associated with I was challenged with that thinking about how they were trying to define mana wahine. But we as women, we have that intrinsic understanding about mana wahine and where mana resides. So why did it need to be discussed in that manner? Why did it need to be explained? What is the purpose of that question? So she is quite troubled in that former claim with the questions that she was asked and for her it's been handed down the explanations, it's been, "It's like this, it's like this, it's like this," and for me that's it.]*
- 25 Q. *Ka kata au i ō kōrero mō te tomo i runga i te mea koirā tētahi o ngā wānanga nui i roto i a au mō Hineāmaru nō te mea i tomo a Hineāmaru, kāre i rata, kāre i rakaina ki te hēti nei i kōrerohia koe, engari ka hapū ki tāne kē. Enei āhuatanga e tohu atu ana i te mana o Hineāmaru, ahakoa i tohungia atu me tomo ki a wai, kāore i mea atu ko wai tērā, kāre i kī atu ana ko wai anō te matua o Whē, engari ko tēnei anō ko te mana i a Hineāmaru, ko ia i nui ai te ingoa o Whē, Matawaia o tēnei, ngā mata o Whē me te āhua o te raparapa. I runga anō i tērā mana o Hine-ā-Maru*
- 30 *Ka kata au i ō kōrero mō te tomo i runga i te mea koirā tētahi o ngā wānanga nui i roto i a au mō Hineāmaru nō te mea i tomo a Hineāmaru, kāre i rata, kāre i rakaina ki te hēti nei i kōrerohia koe, engari ka hapū ki tāne kē. Enei āhuatanga e tohu atu ana i te mana o Hineāmaru, ahakoa i tohungia atu me tomo ki a wai, kāore i mea atu ko wai tērā, kāre i kī atu ana ko wai anō te matua o Whē, engari ko tēnei anō ko te mana i a Hineāmaru, ko ia i nui ai te ingoa o Whē, Matawaia o tēnei, ngā mata o Whē me te āhua o te raparapa. I runga anō i tērā mana o Hine-ā-Maru*

*ērā kōrero katoa?* [Interpreter: Going back to your arranged marriage of tomo, Hine-ā-Maru was arranged, she didn't enjoy it, she became pregnant to another, although she was arranged to marry somebody else. Just asking for an explanation of the naming of Whē her son. As a result of Hineāmaru's mana.]

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A. *Āe, ka mutu, ka mutu, Ruakere, te hunga hauā, te hunga e horekau e tū mataara ana, horekau he raruraru – taku whakapae, ko mātou nake anō te iwi e kite ana au ko tērā hunga e whai mana ana te kōrero, te whai mana ana ki te whakaputa whakaaro i roto i ngā hui. Horekau kē e kauparengia atu ana ki te taha, kei roto i a mātou tirohanga katoa i roto i tō rātou ake mana heke iho, i te mea tā mātou tupuna he kopakopa.*

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[Interpreter: Those who are lame or disabled “kopakopa” those who are unable to stand well. As far as I believe, we are the only ones that believe and those who are lame have a very special purpose in our affairs because of who they descend from, the mana that they descend from.]

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Q. *Ko tētahi o ngā pātai anō mō Torongare, mai waho atu anō ō Waipoua nē ka moe ia i a Hauhauā ana ka haere ia te tāne kia noho ki te whenua o tana hoa wahine.* [Interpreter: Talking about a male who went to live with his wife's people.]

20

A. *Āe.*

Q. *I tū tētahi take ka raru i reira, kātahi ka puta te whakaaro kia wehe te katoa me Hauhauā.*

A. *Anō hoki, āe.*

25

Q. *I reira whakaaro au, tekau mā rua tau e haere ana mai tēnei mea mai Waimā, ā Waipoua ka tae ki – [Interpreter: ...and searching for 12 years from Waipoua - ]*

A. *Waiōmio.*

Q. *Waiōmio ki – [Interpreter: to Waiōmio...]*

30

A. *Āe.*

Q. *– papa–*

A. *Paparata.*



Q. – i mua anō Papatahōra –

A. Āe.

Q. – tekau mā rua tau kāre i pērā rawa te tawhiti o te whenua. I puta mai te whakaaro ki au, he tohu tērā i te rahi pai o te tangata i haere tahi koia ai roa ai te haere? [Interpreter: ...12 years of surveying the land?]

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A. *Āe, āe, e taki haere ana. Ana koia tērā ko tētahi o ngā mea i whakahaere mātou ngā tau ki muri i taki haere mātou. I haere mātou te taringa taitamariki ki te takahi ngā tapuwae o Hine-ā-Maru me tōna whānau i tērā wā. Ka mutu, kia mōhio ai koe Ruakere, ahakoa tōku kāinga ā Matawaia nei e paru tonu ana ngā rori kātahi anō ka tāhīrangia ngā rori kia tae wawe atu ai tērā haerenga mai o Hine-ā-Maru me tana ope i haere mai ngā kahiwi me ngā pukepuke mai reira. E ai ki te kōrero ko “Ngāti Hine Pukepuke Rau” e pukepuke nei tōna huarahi ana ka haere mai. I kōrero au mō Whakatere, ā Whakatere kei muri i a Waima, koia tērā ko tā rātou maunga engari ko tērā ko te whakatere mai o Hine-ā-Maru mai i tērā wāhi.*

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*E taki haerengia ana i roto i wā mātou kia mōhio ai ngā uri “ka haere koe ki kō, ka haere koe ki kō Kaikou” ko te kai koura maroke kē rānei ngā ingoa i whakaingoa haerengia and i māuiui ā Torongare anō hoki i roto i tērā. Nō reira kia pērā ai te roa. Ko tāku e mīharo ko tōku tino, tino mīharo*

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*ki tērā haere rawa i whatu te kaupapa. Tino āhuatanga tērā o ngā wāhine o Hine-ā-Maru. Ina āe koia tēnei ko te kaupapa nāna hoki te hunga nei i ārahi, ahakoa ko tana māmā me tana pāpā me wana tungāne. Ka mutu i whānau mai wētahi atu anō o ngā tamariki i te huarahi, ahakoa anō te aha, haere tōtika tonu ia kia tae ki te wāhi e ora ai tana iwi. [Interpreter:*

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*We went and took our children to the land that Hine-ā-Maru became responsible for. We went through to see where those boundaries by road whereas our kuia Hine-ā-Maru would have had to walk over hills and down hills and in swamps and it would have taken a very long time to get around just the lie of the land. When we went, we went by road. It was easier to identify or show the kids that place over there, that place over there. What was extraordinary when we did go on that trip was why did it stop; how did this stop...]*

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Q. Kei te pai.

A. *Ka kite koe i te māia, āe.* [Interpreter: Such significant strength.]

Q. He kore mōhio nōku ki te āhua o te whenua te pukepuke o te whenua.

5 A. *Āe he tino pukepuke rau.* [Interpreter: It was very hilly terrain to get around the district.]

10 Q. I te pēnei au pēnei te rere o te manu ana i tae tōtika atu. Ko te mea whakamutunga pea, te huhua o ngā kōrero mō ngā pepeha i ahu mai ia Hine-ā-Maru pēnei te kōrero ko te māra kai, ko te tangata ērā momo kōrero he tohu katoa i tēnā e ora tonu ana ngā kōrero mai tērā wā ki nāianeī hāngai katoa atu ki ngā tūpuna. [Interpreter: ... a significant amount of sayings about Hine-ā-Maru, about the gardens, about caring for people and how it was composed in former times and is still relevant and retained today.]

A. Āe.

15 Q. *Ko te mea nui nei ki au nei i roto i te kōrero he pēhia te kaha o ērā kōrero ināianeī i te tini o Ngāti Hine, ko koe anake tērā, ko Hirini, ko kōrua anahe tērā e pupuri ana i ērā kōrero?* [Interpreter: How prominent or popular are these sayings amongst the descendants of Ngāti Hine today?]

A. Kāhore.

20 Q. *Kua whānui kē rānei te mōhio ki ērā pepeha katoa o roto i te takiwā nei?* [Interpreter: Is it well known?]

25 A. *Kua whānui kē. Ana te hunga nei ko Tukau Law rātou, ko rātou he kai tū kau o te māra o Hine-ā-Maru. Ko tērā tētahi momo mea, ko tērā tētahi momo kūmara ka rongou rātou i te reka o te kūmara i mea mai “Tukau Law”. I taria mai au anō “korokī te manu i te ata, korokī te manu i te pō” wēnei i taria mai i ngā pepeha kia rongongia ai ngā pepeha kei te ora tonu, kei te whakaorangia, kei te tauira haere i wā mātou mahi tēnei mea kia makere te whakaaro Pākehā i a tātou, he uaua. Ko ngā pepeha ko ngā whakataukī ka taea. Kia mātou, ina mōhio wā mātou uri ki ngā*  
30 *whakaaro ki ngā pepeha i anga mai i ā Hine-ā-Maru he ātaahua tērā.* [Interpreter: It is well known. This is Tukau Law, they are... That is a type of kūmara the tukau. I use pepeha in my evidence so that the legacy

of our ancestress and her deeds and ways are still present today. As I put in my evidence as an example of her legacy and continued value it has for Ngāti Hine and encouraging us to use them too or to embody those sayings.]

5 Q. *Ko te mea nei, e mea ana ko te pupuri i ērā kōrero ki ētahi iwi kē o te motu i roto i a mātou anō ka ngaro ērā momo pepeha ka ngaro ērā pūrākau nō reira e mihi ana. Whakatauirā mai nei, ka pupuri atu, kāre i pēhingia e te Pākehā, e te ao hurihuri ā ka kite atu he kaha, he māia, ana i runga i o kōrero te tū ō Ngāti Hine. [Interpreter: ...if we lose those*

10 *connections with sayings and the stories you lose all the knowledge of former times. But you brought to us today examples of that strength, that energy with presenting a number of sayings throughout your evidence.]*

A. Koia.

Q. Tēnā koe.

15 A. Kia ora. Tēnā koe.

**(10:25) KIM NGARIMU TO MOE MILNE:**

Q. *Tēnā koe whaea tēnei te mihi atu ki a koe. Kua kōrero koe ngā kōrero ā Hine-ā-Maru ka nui te mihi ki a koe mō ēnā whakamārama. He mihi anō tēnei ki a koe mō te roa o te wā kua whakapau kaha koe mō tēnei kaupapa so āe ka nui te mihi ki a koe mō tēnā kaha. [Interpreter: Thank*

20 *you and your explanation about your ancestress Hine-ā-Maru. I wish to thank your effort in looking and researching this information and being dedicated to its kaupapa.]*

A. Kia ora. Tēnā koe.

25 Q. *E rua ngā pātai. [Interpreter: I have two questions for you. The first one...]* So *ko te mea tuatahi*, you talk about mana wahine being inherently within us –

A. Yes.

Q. – and that we are exercising our birth right I think is how you describe it –

30 A. That's correct, yes.

Q. – and you go on in your written evidence to say that prior to the Treaty –

A. Yes.

Q. – gender wasn't used to dictate the mana of a person.

A. That is right.

5 Q. And so I just want to ask if you can talk to us a bit about that and particularly within the context of some evidence that we heard yesterday which went to the recognition of the status of wahine being encroached upon prior to the Treaty, largely attributed to missionaries and kind of reflected in the very small number of wahine who actually signed the Treaty. So I just wonder if you can talk to us a bit about how you are seeing that point of the Treaty being quite instrumental and also how you are seeing the effect of those other kind of influences on the encroachment of the recognition of the status of wahine.

10 A. A lot of my muse and a lot of my ka noho ki te whakaaro has been around (and because I think that's probably why I was responding in a way to your questioning) using kind of Pākehā constructs of thought and of process to try and describe something that actually still at that time had very much was steeped in Māori process. You see when we actually talk about tikanga Māori we're talking about all those principles and values that are dear to us and we don't actually differentiate between who we should be according that aroha that manaaki and all that mana stuff to. And so at the time of the signing – the other thing you see I mean I heard all the questions and everything yesterday and I'm thinking "why are those people asking those questions?" It actually was almost implying that status of wahine Māori was relative to their land ownership or to their yes possession type things and in my view that's actually not a Māori construct of thinking. So when you ask that question around the mana o te wahine tērā, there were a lot more women who had rangatira status who could have signed that Treaty; they were kept out of the discussions by the people who were in the process of doing that. In fact, because they came to Waitangi from Mangungu, we actually suspect but we've got no proof of this, just when I was listening to Ngahuia I thought "I wish everybody could have access" if you are academic you access a whole

lot of a stuff, a whole lot of written stuff that other people have collected and you discern.

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5 But when I was thinking about that I thought 'cos we think there were over 300 rangatira wāhine of the whole of Tai Tokerau, Ngā Puhi-nui-tonu who would've been eligible to sign that Treaty of Waitangi but because they were not deemed who from the people who was bringing this Treaty to us to have that status, they weren't actually – they didn't become signatories. So, whilst it only looks like there's 13 or 14, actually all the rest of them were sitting in the woods waiting, and we're still waiting. Does that answer your question or am I'm going off my tree –

Q. No-no, so I guess the extension of my question then is what was it why they weren't brought into sign, like what was in play there?

15 A. The people who had, I mean you got all the kōrero of Busby and all that sort of thing, but the people who had the actual document to sign were people who came from a culture of Godliness, goodliness, and we're the boss and we rule the waves and all that sort of thing. So, I can give you a whole history prior to the Treaty of Waitangi 'cos you have to remember we already had the whalers, sealers, like in my whakapapa, one of my  
20 tupuna purchased a black man off a ship, because she was so aroha for him. So, we got a whole lot of uri who come from that black man who was being mistreated. Her view was he shouldn't be mistreated. So, she was still exercising her rights of rangatira and if you look up rangatira or the words rangatira, you'll find that it actually has female connotations.  
25 So, we actually knew of that, but when the time came for the – and Kawiti didn't sign at the signing of Treaty of Waitangi. He said, "Go home Pākehā, go home." He told people – Aperehama Taonui actually foresaw that if we weren't signing this i raro o te kākahu o te Māori, kua e hīpokingia te Tiriti ki te kākahu o Ingarangi because the time will come  
30 when you regret it. And I actually reckon there's a few people who will regret it now, that we didn't have the foresight at that stage to not participate in that activity which already – now the other thing that I don't

talk about a lot and that we also trying to recover, is the role of men in our lives as well, because at the time of Treaty and immediately post afterwards, and this is in the research that I done, the way in which he structure or the hierarchical structure that was brought into our society, our hāpori, actually meant, that our men also colluded in keeping the women out of their rangatira rights to sign the Treaty. And I say that with love. I actually say that with love, because we're trying to get them back on the straight and narrow.

5

Q. Kia ora, and I think you're actually reinforcing what we heard yesterday that was the rangatira status of wahine was you know very clearly there at the time, it was others who were blind to it and not recognising it. I also just wanted to ask you about at the time of Hineāmaru's leadership, what are the kind of – what are the kind of support structures or leadership support structures that would have been around her as the rangatira, oh, and sorry. And what would have been the role of other wāhine in those support structures?

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A. So, I have to tell you, I do training. In one of my trainings I'm doing is on Māori leadership, and I've decided that leadership is not a good word for us to be using in a Māori sense, gotta drop it. So, I will try to give example of Kawiti's kōrero of Sir James' who's more current. We could've actually quoted some of Kawiti's kōrero as well as a number of things, and the essence of that kōrero *i whakarangatiratia ia mai ōna mai me tōna tū mō ngā wāhine o Ngāti Hine*. [Interpreter: He was made a rangatira because of his deeds.] So, it didn't say, "Come on Bro, I'll give you a hand, that was not that, was that hapū. There was power in our communities. There was power in the hapū and so people – and we dan do that when we're talking about mai Kawiti's kōrero 'cos Maihi Kawiti from my mother's point of view, he was a male chauvinist, and she said butt he did a lot of things that were benefit of greater good for Ngāti Hine. So, that whole thing of tautoko of whānau and of community was actually structured in a different way, and she would've had plenty of support from her peers, her brothers and sisters actually supported her for other – her father. I mean all she

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had to do was say, “Anei taku matua, taku whaea,” and people say, “Oh, well, well, they let her tell them what to do, and therefore that was good enough. Good enough reference to say, “He rangatira tēnei.”

**(10:36) JUDGE REEVES TO MOE MILNE:**

5 Q. *Tēnā koe Whaea, ngā mihi nui ki a koe mō to kōrero taunaki ki a mātou I tēnei ata.* [Interpreter: Thank you for your brief today.] I want to congratulate you on your evidence that you have given to us in written form and also your presentation this morning. I think that your brief of evidence is in many ways in a bit of an exemplar for what we are wanting  
10 to achieve in this phase of the Mana Wahine Inquiry in establishing a conceptual foundation and framework for the inquiry, and trying to achieve also what Dr Smith referred to and trying to get some insight into the lives of tīpuna whaea in those times before colonisation and the Treaty. And I think the way that you have really touched on the themes  
15 that we are looking at in this phase of the inquiry, looking at tīpuna whaea, looking a wahine rangatiratanga over whenua, whakapapa, whānau, whai rawa and mātauranga. And your tīpuna whaea is definitely an exemplar of all of those qualities that’s come through strongly in your evidence to us today. But the other thing is, I think that your kōrero taunaki, your brief  
20 of evidence is a resource for your people, and you have gathered obviously over the years, you have worked to gather this information. So, I guess the only question sort of comes off that observation. I’m keeping one eye on the timetable ‘cos it’s nearly cup of teatime.

A. Okay, yes, right.

25 Q. So, you said at the beginning that when you first began working on the mana wahine claim all those years ago, that you went about rediscovering or recovering this information. So, I guess the thought that’s in my mind is firstly, why did it need to be recovered? Was it lost or was it just in plain sight, but –

30 A. Yes.

Q. Or – and secondly, how did you go about that?

A. Yes, and so, I don't use recover, reaffirm or any of those words. I actually use reassert. We reassert our position, okay, and it was never lost. It was never lost, and so, I was one of the people that was fortunate also to be off the Sir James Henare Wānanga when he wanted to download for two years all the information before he died. He was really keen that we attended wānanga. So, I already knew of some of that. It was the context of putting mana wahine into another context that was – and then I had to move back from it, because I couldn't actually get the two different ways of the discussions of mana wahine to meet or to gel with what I was talking. So, when we talk to some of these women, and they'd say, "What do you wanna know that for," in fact one of my cousins rangi me up before – while I was trying to focus and he says to me, "What are you gonna get out of this? Haven't you got mana already?" Going, "No, well I couldn't get a book," or something. And so, the implicit knowledge that we had because we do keep it alive, was at odds and my trying to work with another view of what mana wahine would look like and just you know. And I come from mana atua, mana tangata, mana whenua, and all the other manas are part of that. Rather than, mana wahine, mana tāne, mana rākau, whatever we're starting to see now. And people, each to their own, but no it wasn't lost, and it's just like I was do teaching of te reo. Now my kids will do that, it was never lost it was just behind the closed the door, you just need the key.

1040

So – and that's a very Ngāti Hine thing, if you need to do it, do it, never mind all the – when somebody talks to you about language trauma, I'm going 'For goodness sake', I'm not very tolerant of it because your language is actually – it's already there just stop for a minute and hear your kuia because – and then even if you didn't know your kuia, just stop and hear your kuia and you'll hear so many familiar things, *te oro o te reo*, [Interpreter: The sound, te pitch of the language.] you don't have to meet them you just need to know that they are available should you want them.

Q. Tēnā koe whaea, kua mutu ngā pātai ināianeī.



A. Kia ora. Just before we do our waiata, down there is Hineāmaru in the corner with Whai in her arm, under her arm and I just want to say that with Tukau Law they make me look good. Kia ora koutou.

### **WAIATA TAUTOKO (ANEI NGĀ URI O HINEĀMARU)**

#### **5 JUDGE REEVES:**

It's morning teatime everyone, we will adjourn now until 11:05, thank you.

**HEARING ADJOURNS: 10.45 AM**

**HEARING RESUMES: 11.23 AM**

### **KARANGA/ WAIATA**

#### **10 (11:24) WIKITORIA MAKIHA:**

*Tēnei a tātou katoa. Tēnei tātou katoa kua huihui nei. Ko taku ingoa ko Wikitoria Makiha. He hōnore nui kia tatū mai nei i roto i tēnei whare i runga anō i te karanga o te kaupapa nei. Me tīmata ahau kia pēnei nē.* [Interpreter: Greetings everybody here. My name is Wikitoria Makiha. It's a privilege for me  
15 to stand in this whare regarding the significance of today's event.]

*I te ata nei i ringi atu ki tētahi o aku whanaunga me te pātai aku ki a ia, "Ki roto i tō whakaaro e Ngaromoana, i ahu mai te wahine i hea?", e ko tāna, "Nō Papatūānuku." Āe, he māmā noa iho, he māmā, he mārāma pai ki tērā o ngā  
20 whakautu. Ko tērā e kōrero ana and e whakapono nōki au, kōrero ana ia ki a Papatūānuku, kōrero ana ia mō te uku, e kōrero ana ia mō ngā kōhatu, mō te rere o te wai, mō te horoi o te wai. So tēnei ka tū ki raro anō i tērā o ngā whai  
25 āhua. [Interpreter: Those of you that Wikitoria wants to share recalls a discussion she had this morning with somebody, "Where does the mana of wāhine come from?", "It comes from Papatūānuku." Just reflect on the qualities of Papatūānuku, the rocks, the clay, the water, that's her understanding from whence mana wahine is from.]*

Ko taku tū i tēnei rā tonu, horekau au taku ingoa ki runga i tētahi pepa, engari i  
 haere mai au ki konei ki te tautoko ki ngā kōrero o ngā wāhine āhua rangatahi  
 nei, āhua rangatahi i a au. Kia tautoko ki tā rātou hīkoinga, tā rātou whai  
 5 whakaaro mō tēnei mea te wahinetanga. Kei a wētahi atu ngā tino kōrero e pā  
 ana ki tērā mea te mana. Ki ahau nei, i roto i ngā kōrero o tētahi o aku tungāne,  
 karanga matua, ko tērā ko Pā Henare Tait, ko tērā e pā ana ki te tapu te tuatahi.  
 I whānau ai koe he tapu. He kākano koe i ruia mai i Rangīātea. Whānau mai  
 koe me tō ira. Te hekenga mai o te ira, ka haere ki konei, engari ka haere ā-  
 10 wairua nōki. So ko tērā ka tū atu ahau. Ka tū atu ahau i raro anō i te  
 whānuitanga o tērā kaupapa. Kei kō, kei kō, kei kō wōna kākahu o tēnei taonga.  
 [Interpreter: I'm here to support my younger ones here and support their  
 journey and consideration of our femininity, Māori femininity. Just a lot of  
 discussion about mana wahine. One of my relatives, Pā Henare Tai, it's  
 15 relevant to tapu. When you are born you are born with tapu. You've come from  
 Rangīātea, a seed sown in Rangīātea. So it's in this respect again I'm here in  
 support of the breadth and depth and width of this kaupapa.]

Ki ahau nei, i te wā i whānau mai koe me i roto o tō kiko, me i roto i tō wairua,  
 20 ko ēnei āhuetanga, ko ēnei āhuetanga me kī o te wahine. Te tuatahi ko te  
 whakapapa, āe, tika ana. Ka whānau mai koe me to whakapapa me kei roto i  
 tērā whakapapa ōna kaupapa. Te mea tuarua me kī ko te whare tangata. Kei  
 a koe he waka mō te oranga tonutanga o te iwi. Te mea tuatoru ki ahau ko te  
 reo, ko te reo. Ko tērā, tuatahi, ko te puna roimata, nē, ko te puna roimata, ko  
 25 tērā ko te tangi o te wahine. He mea nui tērā, he mea nui tērā ki a mātou o  
 Hokianga, he mea nui tērā te apakura. [Interpreter: As for me, in my view,  
 when you are born it's inherent in your body, it's inherent in your spirit. You are  
 born with a genealogy and that's what is your make up and that you are from  
 the womb, the woman, as a vessel to serve the people and of course the  
 30 language. That particular cry of the women that only women have, the lament  
 in showing grief.]

*Te mea tuarua, āe, ko te karanga. Ko ngā momo waiata, ko ngā momo waiata kei ngā tāne wana momo waiata, kei ngā wāhine ōna me ōna kōrero ki roto e pā ana ki te hītori, e pā ana ki ngā whakapapa, e pā ana ki tērā mea i te whakaputa mai o ngā uri hou. [Interpreter: The call itself, karanga itself. It can*

5 relate to many aspects or understanding about the Māori world.]

*Tētahi atu o ngā mea ko te moko kauae. Kei roto i tēnei rūma ētahi tohunga mō taua momo mahi mō te moko kauae. Kite atu kei te tino muramura o ngā moko kauae ki runga i ngā wāhine, kōhine mai, kuia mai, i runga anō ngā tiriti, ngā tiriti o Whangārei, ngā tiriti o Kaitaia, ka kite pū ana te wāhine. [Interpreter:*

10 There's also the moko kauae. The markings on the chin and how that is becoming very popular here in Whangārei, here in Kaitaia, women wearing moko.]

*Te mea tuarima pea koia tērā ko te tatau pounamu. Ko tērā te mea i roto i a koe. Ko tērā te mea i roto i a koe he wahine koe e taea te takoto he takapau. Mau i tō iwi, wētahi kōrero rongō ana ahau ki te whāea a Moe e pā ana ki te tomo, āe, ko tērā tētahi, ko tērā tētahi. Mā reira e mōhio ana ahau he maha atu ngā kaupapa mō tērā mahi te tatau pounamu. Ki roto i tērā me te tatau*

20 *pounamu wōna ake kaiārahitanga me wana ake ititanga nōki. He wā mō te tū pakari, he wā mō te tū kaha, engari he wā anō mō te tū mō te iti. [Interpreter:*

25 *And then tatau pounamu, arranged marriages or the greenstone doorway that seeks peace. One is through arranged marriage in order to seal peace, is arranged marriage. There is also the tatau pounamu has some variation on those obligations. Tatau pounamu and tomo as she mentions are ways in which peace is achieved.]*

1130

30 *Mea mai taku māmā tana whakatauākī ko, “Tawhiti te haere o te ngākau pāpaku.” So koinā e hoa mā, kāre au e hiahia ana ki te pahupahu mō te pahupahu noa te take. [Interpreter: Nil.]*

*Ko wai ahau? Ko Wikitoria. He uri ahau nō roto o Hokianga ki Runga, tēnā pea ka whakaaro koe mō tērā. I te wā e noho ana i ora ana ā Mack Taylor ko tērā tāna kōrero “kei hea te raro, kei hea te runga” me whakaarohia mō*

5 *Te Ika ā Māui-nui. So ko tāku i kōrero nō roto ahau i ngā rekereke o Whakarongorua, o Maungataniwha tēnā pea o Maramarua ki roto o Motukiore ko tērā ko Te Hokianga ki Runga. Te taha o tōku matua nō roto o Motuti. He uri ahau nō Tamatea, nō Waimirangi. He mokopuna anō hoki au kia Whina Cooper mā. Āe, so kei roto i au ērā kāwai kia tū kia tohe nē kia tohe kia*

10 *tū. [Interpreter: I’m Wikitoria Makiha from Hokianga. In those areas that she is talking about through to Motukiore, that is what she refers to as Hokianga in the North, northern Hokianga. Her father’s side... So it is me to always be forward and assertive.]*

15 *E mōhio ana ahau wētahi o ngā tāne ka tino mau kaha ki tērā āhuatanga. E pai ana tērā ki au engari kāre au e hiahia ana te tū tāne, e hiahia ana au te tū wahine. [Interpreter: Nil.]*

*Kia ora. I haere mai ana ahau ki te tautoko ki ēnei aku karanga tamāhine me*

20 *kī kia mōhio rātou he oranga tonutanga i roto i a rātou. I te wā i kapi ka kapi aku karu me ngā karu o aku whaea kei konei ēnei ngā waihotanga iho, ngā waihotanga iho mō mātou mō tātou o Te Tai Tokerau nei. E mihi ana ahau ko ahau nō Hokianga, ko Heeni nō Te Aupouri, ko Rukuwai nō Te Waimate, me ko whaea Moe nō Ngāti Hine, kai konei Tai Tokerau katoa. No, kua miss pea*

25 *ā Ngāti Whātua so heoi anō. Mehemea he Ngāti Whātua kei roto i a koe tēnā koe ngā mihi. [Interpreter: I’m here in support of my nieces so that they know when my eyes close forever that they will have essential knowledge to pass on. Heeni our first speaker is from Te Aupouri and Rukuwai is from Waimate, and we had Moe Milne earlier being Ngāti Hine and no one from Ngāti Whātua. So*

30 *you have got all of Ngā Puhi represented.]*

*I tēnei wā me mutu au i konei tēnei ka mihi atu ki a koutou e noho ana ki runga i te tēpu tēnei ka mihi atu. Ka mihi atu ki tēnei whare anō ā ki ngā tāngata i taetae mai. [Interpreter: At this juncture, I shall conclude and thank the panel, the Tribunal.]*

## 5 WAIATA TAUTOKO

### (11:34) ALANA THOMAS: (CALLS WITNESSES)

*Tēnā koe e te Kaiwhakawā, e mōhio ana au ehara tēnei whakaritenga i te wāhi whai reo o te rōia, heoi anō e tika ana pea kia whakamōhio atu ngā whakaritenga mō te tuku i ngā kōrero taunaki kei mua i a koutou. Aini ka tū mai*  
 10 *ā Heeni Brown ki te tuku i āna kōrero, whai muri mai ko Rukuwai Allan. Ko rāua kua whakatakotohia te tuhinga ki runga i te pepa rā. Me taku mōhio atu ki a koutou i tēnei wā kāre anō rāua kia mutu rānō ki te whakapākehā i te tuhinga, e ngana tonu ana ki te mahi, engari ka pūmau tonu rāua ki te reo Māori ki te tuhinga Māori i tēnei wā nei, me tā mātou whakapono ki te kaiwhakawhiti reo e*  
 15 *mihi ana ki a koe e te hoa. Whai muri mai tēnā pēnā e pai ana ki a koe e te Tiati ka noho ēnei kaikōrero katoa hei pānara ki te whakautu i ngā pātai, i runga anō i te āhua o te wānanga pea. E pai ana tērā ki a koe? [Interpreter: Thank you Judge for providing me with this opportunity to explain what we are doing. Heeni Brown will speak and then Rukuwai Allen will speak. They have*  
 20 *presented their evidence in te reo. We received a request to present an English translation but they're still undertaking that for the document records. If it is all right to you Judge, after they complete their presentations they sit together as a panel to receive questions?]*

### JUDGE REEVES:

25 *Kei te tika. Ko te mea tuatahi, we were hoping to receive the translated briefs on Friday, I think there was a direction to that effect. I guess the consequence of that of not receiving those is that unfortunately some of us have not been able to engage as fully as we would have wanted to with the evidence that is going to be given this morning. I think you saw an example this morning of how*

flexible you know obviously we can be. We had a brief which was in English and all the evidence was presented in te reo. So anyway I'm just making that point there was a direction and it would have been good to have received that.

**ALANA THOMAS:**

5 *Tēnā koe. E mārama ana i ērā e te Kaiwhakawā, me a mātou whakapāha. Ko te rerekē peatanga o te tuku a ngā kōrero a taku Aunty ā whaea Moe me āna kōrero hōhonu ki roto i te tuhinga Pākehā nei me te tautoko i tērā, āhua rerekē ngā kōrero ki roto i ēnei taunaki nei mō ngā tikanga. He uaua i ētahi wā ki te whakapākehā. Kāre mātou e kī ana e kore e taea, e pērā ana. Engari ko te*  
 10 *mea matua kei te tihi o ngā whakaaro me tuku i te reo Māori i te tuatahi ana ka haere te wā ka pērā. Engari e whakapāha ana kāre mātou i whai wā ki te tuku i te whakapākehātanga engari me pērā. [Interpreter: Absolutely. I totally agree with that Judge and my sincere apologies. Just a note, the difference perhaps with my Aunty Moe's presentation in te reo, although her evidence was in*  
 15 *English, it is difficult with what she was discussing or presenting to present that in English, so it was appropriate that she present in te reo. But again, I sincerely apologise for not supplying and submitting the English translation in time as directed.]*

**JUDGE REEVES:**

20 He pai ana, me haere tonu.

**(11:37) HEENI BROWN: (#A073)**

*E aku whakakewa e aku pūkenga e waku pū kōrero tēnā koutou tēnā koutou huri i te whare tēnā rā tātou katoa. [Interpreter: To everybody who has assembled today good morning.]*

25 **WAIATA TAWHITO**

*Ko Heeni Brown tōku ingoa. I tīmata ahau ki te kōrero ki tōku iwi o tōku karani māmā, nāna tonu tēnei pepeha hei huakina i ngā kōrero e whai mai nei tēnā koutou, tēnā koutou. Ana: "Ko Hinetītama koe, matawai ana te whatu i te*

*tirohanga atu*". [Interpreter: My name is Heeni Brown. I was just reciting a saying from my kuia in song. "You are like Hinetītama, the eye glistens when gazing upon you".]

5 *Hei tīmatanga kōrero māku i konei, me tīmata ahau ki te wahine tuarua o te ao. I Kurawaka nā Tāne tonu tō mātou whaea ki ā Hineahuone i hanga. Nā rāua ka puta ko Hinetītama.* [Interpreter: A saying about somebody who is considered the second woman of the world. At Kurawaka where Tāne created Hineahuone and then came forth Hinetītama.]

10

*Kua kore au e whakaroaroa i wēnei kōrero ki tēnei take, engari ka moe ā Tāne i ā Hinetītama kātahi rawa ka whakarērea ē Hinetītama ā Tāne i tōna mōhio rawa ko ia hoki tēnei ko tana pāpā. Ka whakarērea ki Rarohenga ana ka huri ai ia ki te Atua kaitiaki rongonui i a tātou ana ka noho ai ia hei whaea mā mātou,*  
15 *arā ki te ira tangata.* [Interpreter: I'm not going to go into full description about that story. Hinetītama mated with Tāne and then fled from him, once she realised, he was also her father. She fled to the underworld and became the guardian that looks after us all when we pass.]

20 *Ka mate ana te tangata ko Hinenuitepō tēnā kua karo nei i a mātou e whakawhiti atu ana i te mate ki te ora. Ko ia nei ko te tauira tuatahi o te mana nui ā te wahine, ki a tātou katoa e pae nei.* Interpreter: She became Hinenuiotepō and she receives us as we go from being dead to ora, is the first example of mana nui of significant mana of women.]

25

1140

*Heoi anō, kia mihia ko Te Whare Makatea - Te Panekiretanga, Te Pīnakitanga, Te Whare Wānanga, Te Wharekura, Te Kura Kaupapa Māori arā ki ōku huanga*  
30 *o Te Aho Matua me Te Kōhanga Reo hurihuri, tēnā koutou, tēnā koutou, kia ora huihui mai rā tātou. I konei katoa te aronga motuhake ki tōku ao Māori me wōna kōrero katoa i tuku iho mai, ā, kapi mai ana ki tōku reo e rere nei.*

[Interpreter: My own learning has stemmed from the sacredness of the tohunga of the House of the Tohunga, Institute of Excellence, Higher Learning, Schooling and the philosophy of Te Aho Matua, and today, embodied in the reo that I speak is everything I have learnt in those institutions.]

5

*Horekau nei i tāmi ki wētahi pūrākau anō, engari rā he homai i ngā kōrero hei atawhai, hei ārahi noa i a ahau ki te kimi, ki te rapu rāinei i te mātauranga, hei aha rā ia, engari rā kia oho rā, ko tōku reo, ko tō rātou reo, ko te tūhonohono rā o wōku mātua, o wōku tūpuna rā anō; ko te herenga tangata, ko te herenga rā*  
 10 *anō ki ngā Atua Māori katoa. [Interpreter: I won't dwell on many of these stories but how I went about pursuing. Mātauranga is a way in which to learn to speak the reo, connect with my atua, connect with my ancestors of which ties us all, men, people, and us to our atua.]*

15 *Kua kore rā he teka, he rūkahu, he tito, he aha rā ki tēnei mea te whakapapa – kei te kāwei herenga tangata, kei te kāwei herenga Atua; katoa nei ko ngā pūrākau me ngā tūhonohonotanga ā tētahi ki tētahi, kaua ki te ira tangata anahenahe, engari ko ngā mea katoa o te ao, ki tua rā anō noki! [Interpreter: And the genealogy of people of atua, all of these are affirmed in legend and*  
 20 *connect us all to each other, not just to humans, but to all things and beyond.]*

*Kia arohatia ko ngā kōrero i tuku iho mai ki a au, he kōrero nā te takitini, engari rā noki, he pēnā anō i a te 'Da Vinci Code', e hoa mā, me ruku pōpō, me ruku hohonu atu ki te kimi i te kōrero e tika ana, tuatahi ake nei ki a koe anō, kātahi*  
 25 *rā ko ngā rangahau, e kore e oti te rangahau! Ko ahau tēnei e whanake tonu ana, e whanake tonu nei – te otinga rā, ko te whai i te mātauranga, ka mutu, i te māramatanga ki wēnei kōrero katoa, anō o tōku Māoritanga, anō o tōku ao e noho nei ahau. [Interpreter: I'm mindful of the kōrero that's been given to me by from the many. It's very similar to the Da Vinci Code, you have to look in*  
 30 *depth into what is said and what it means to you and then also research, and never stops this thing, research. And I'm developing, I'm still growing. I'm*



pursuing education to understand all of these things about my Māori world and the world that I live in.]

5 *Ko Te Atua ki te rangi, ko Te Aupōuri ki te whenua: He kōrero rā tēnei i te whakapono nui ā tōku iwi ki ngā Atua. Kia tīkina mai au i tēnei pepeha ōku, me te karanga ake i tōku rahi ki konei anō, haere mai haere!* [Interpreter: Atua is in the heavens, Te Aupōuri is on the land is a kōrero that we believe in about our atua, and look do use it to summon them to me to come and support me.]

10 *Whaititiri ki te rangi, ko Te Arawa ki te whenua: He kōrero rā tēnei i te taikaha o tēnei iwi wōku, ki te tapu o te kawa, e ko Te Kawa o Te Arawa e tau nei! Haere mai koutou, kei Te Whare Ariki o Ngātoro – ko Te Hekenga ā Ohomairangi! Haere mai, haere tapatū whakataha haere!* [Interpreter: Thunder in the heavens, Te Arawa in the land. This is another saying. One of  
15 my iwi connections and asking for the royalty of Ngatoro, the royalty of Ngātoroirangi to come forward and support me today.]

*Heoi anō rātou te kāwei wairua ki a rātou, tātou o te kāwei ora e tau nei – tau, tau, tau! Tēnā koutou.* [Interpreter: The spirit world to them, us of the  
20 terrestrial world.]

1143

25 *Ko te raupapa o ngā kōrero i tēnei tuhinga, kua mōhio kē te Taraipiunara, ko ahau tētahi o ngā kaikōrero mō te kerēme nā kua tukuna e mātou ko waku whanaunga, he tokōrua nahenahe ināiane. Tokotoru ināiane, ka noho mai ko Aunty Wiki hei ārahi i a māua ko taku teina ki a Rukuwai, nā reira ko mātou tokotoru tēnei nā. Horekau wēnei wāhine i konei i te rā nei, engari ka mauria  
30 tautoko i ngā kōrero o waku hoa e whakatakotohia nei e rātou katoa ki mua tonu i te aroaro o te Taraipiunara, koutou e pae nei ngā wāhine, te wharetangata o te motu, nau mai, haere mai wā koutou kōrero katoa.*

[Interpreter: I shall begin, the order of my presentation, the Tribunal knows already that I'm a claimant for this claim along with Rukuwai, Hinewai, and Wikitoria who spoke before me. I'm very supportive of their kōrero, their views they have that they will share in front of the Tribunal. Women be the voice of our generation.]

*Kua pānui ahau i ngā take kōrero nā kua whakaritea ai mō tēnei nohoanga. I ahau e tuhi ana i taku kōrero, i tere toko ake te whakaaro, hakoā te rahi o ngā kōrero me ngā whakaaro mō te "mana o te wahine", he hua anō i roto i te wehewehe kōrero hauwhā nei, ko ahau tonu ināianeī. [Interpreter: While I was preparing my evidence for this hearing, it made me think about what is mana o te wahine all about and I thought I might be useful to prepare it three sections.]*

*Ana nō reira, ka rongō te Taraiipunara i ngā kōrero mō ngā take e rima e pēnei nā: [Interpreter: The Tribunal will hear about five, these five.]*

- *Ko te whakapapa;* [Interpreter: Genealogy..]
- *ko ngā Atua;* [Interpreter: Atua or gods.]
- *ko te Ira Tangata;* [Interpreter: Humanity.]
- *ko te Tikanga Māori;* [Interpreter: Māori practises.]
- *ana, ko te Mātauranga Māori.* [Interpreter: Ngā Māori....]

*Hei whakamōhio noa i te Taraiipunara, e mea nei wētahi pātai i whakaarohia ai mō ia wahanga ki runga nei: Kia tīmata ki te Atua. [Interpreter: And for the Tribunal I have created some questions around these things above.]*

- *Ki tā te ao/tirohanga Māori, he aha tēnei me te "atua"? He aha hoki wōna pānga/hono ki te ao o te tangata? [Interpreter: The Māori worldview, what is Atua? What's it's association to people]*
- *Ko wai ngā atua wahine? He aha hoki ētahi kōrero mō aua atua? Wētahi o ngā pūmanawa o aua atua? He aha ā rātou mahi? [Interpreter: ? Who are the female goddesses? What are some of their deeds? What are their qualities?]*

- *Kua tino ora ngā mātauranga mō ēnei atua ki tō whānau? hapū? iwi? rohe? Ana, he aha i pērā rawa ai?* [Interpreter: Has their mātauranga been retained and maintained by your whānau, hapū, iwi, the region? Why?]

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*Kia kōrero mō te Ira tangata* [Interpreter: Humanity.]

- *He aha te ira tangata? Te ira wahine? Te Ira tane?* [Interpreter: Female, Male.]
- *He aha ngā hono o te ira wahine ki te ira tāne? (Pēnā rāinei he hono o rātou)* [Interpreter: What's the connection between the female and male if there is one.]
- *He aha hoki te tūranga/tūmahi o te wahine i te ao o ngā tūpuna? He aha wāna mahi ki roto i te hapū? Te whānau? He aha te rerekētanga ki tā te tāne tūranga? He aha ngā ritenga?* [Interpreter: What's are role of the wahine in the times of our ancestors? What were their tasks in the hapū, in the whānau, what was the difference with men's roles, male roles? What were similarities]
- *He hirahira hoki wēnei mōhiotanga ki te ao Māori? He aha i pērā rawa ai?* [Interpreter: What's significantly important about knowing these things.]

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*Mō te taha ki te tikanga Māori.* [Interpreter: Tikanga Māori practices.]

- *Hena tuhia mai ko ēnei whakaaro, wōku whakamārama mō wēnei tikanga, arā, ka mutu ki wēnei āhuatanga?* [Interpreter: Here's some more exclaim about these practices.]
  - *Ko te tapu;* [Interpreter: Prohibition]
  - *Ko te mana;* [Interpreter: Influence]
  - *Noa;* [Interpreter: Ordinary or profane]
  - *Utu;* [Interpreter: Revenge]
  - *Me te mauri.* [Interpreter: Or life principle]

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- *He aha wētahi o wōna hono ki te ao o te wahine? Ka mutu ki ngā atua Māori? Ka pēhea tā tātou whakamahi i wēnei tikanga? E whai tonu ana wēnei mātauranga mō ngā atua ki te ao o nāianeī? Ana, he pēhea rawa i pēnei rawa nei?* [Interpreter: What are these association with the Māori world – with the women? How do they enact these practices?]
- *He aha wētahi tauira/kōrero e whakaaturia ana te mana o te wahine, i te ao o ngā tīpuna?* [Interpreter: What are some examples that demonstrate the authority of wahine in the times of our tipuna]
- *Ko wai ngā rangatira wahine Māori? He aha wētahi kōrero mōna, ana, mō rātou anō?* [Interpreter: Who are some of the chiefly women? What are somethings about them.]

*Mō te taha ki te mātauranga Māori.*

- *I te ao o ngā tūpuna, i pēhea to rātou tuku i te mātauranga Māori ki ngā tangata e tika ana? Ana, nā wai rā tēnei mahi?* [Interpreter: In the times our ancestors, knowledge was passed on to people, appropriate who did this mahi, is it correct?]
- *Āe rāineī, he kaitiaki, he kaipupuri, he kaituku te wahine o te mātauranga Māori? Ana, he aha i pērā ai?* [Interpreter: A guardian, repository, transmitter, that's women did with Mātauranga Māori.]

*Kua wheke ahau ki te whakautu o wēnei pātai, wētahi kei konei ngā whakautu engari ko te nuinga kei te wahanga o te atua. Heoi anō, kia ruku ki te tāku mā whitu ināianeī.* [Interpreter: I've attempted to respond to these questions but you might find - ]

*Hei whakakapi ake i wēnei kupu whakataki, e tika ana, ko te mana o te tirohanga Māori tētahi o ngā hua i puta ake i te rere o te reo Māori e rere nei, rere atu, rere mai. I te wā ka tahuri tātou ki te reo Pākehā, i wētahi wā he uaua ki te rongō i te ihi, i te wehi, te wana noki o ngā kōrero katoa. Nō reira, mō to tātou reo rangatira; te reo a ngā mātua, te reo a ngā tūpuna, otirā, mō tēnei kaupapa ake te take, ka noho katoa ko tēnei reo e rere nei ki te reo a ōku mātua*

*tupuna, kia rongu ai te Taraipiunara i wāku kōrero mō tēnei take i roto katoa i te reo Māori.*” [Interpreter: Come up later on in my brief or my presentation. It is very much to say that this is just an introductory that the authority of the Māori world was bespoke in te reo Māori. Once we switched to English you are  
5 unable to feel that intensity, that awesome, that liveliness about the language. So our language, the language of our ancestors and the significance of the reo being prominent, this is why I will speak to the Tribunal totally in the Māori language.]

10 *Kia tīmata ahau ki te whakapapa.* [Interpreter: I’ll talk about whakapapa.]

*Kia tōia mai ko ngā kōrero ā Te Panekiretanga, ko ia tēnei ko Te Whare Wānanga whakamutunga mōku – nā reira ia, ko te katoa o ngā kōrero ā te Māori mō te Māori tonu, i konei anō – ā, kia maharatia ehake wēnei  
15 kōrero te whai ake, i take mai ai i te tuhinga roa, i te tuhinga noa, ehara – engari i heke kē mai i a Tāne Te Wānanga.* [Interpreter: There are some aspects from the institute of excellence for te reo, about te reo. Now, these were – this is some advice that didn’t come from manuscripts or from writing but actually from students of the traditional houses of learning.]

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*Ko tā te Rūānuku nei a Pou Temara, he Homai I tētahi kōrero nui e tau tonu ana ki te hirikapo ā tēnei na e kōrero mai nei, “E rua ngā mea e tapu ana ki te Māori; ko te karakia tētahi, ana, ko te whakapapa te tuarua.”* [Interpreter: The alchemist Pou Temara, say there are two things that are significantly sacred to  
25 the Māori, karakia is one and genealogy is the second.]

*Me i Te Whare Makatea ahau e taki nei i wēnei whakaaro ōku; Me i rite ngā whatu, ki te ao i taki mai ai e te Rūānuku ki tēnei Wānanga o mātou; Me i kō i ngā tore kai huruhuru; ko te whatumanawa kua piri tata ki te ao wairua, ā, kua  
30 tau hoki ko te wairua ki kō i wōna atua. Ka noho ana ki te marae o Tū, ki te whare tonu o Rongo, ki a Tāne whakapiripiri anō.* [Interpreter: So, there’s a level of preparedness somebody needs to turn to when considering karakia and

whakapapa, they have to be adapted to be able to receive and delve into that realm.]

*Me i tata rawa mai te tapu o Tuawhakarere, e kia tuku iho mai ko te mātauranga,*  
 5 *anō o te kete tuauri, o te kete tuatea, ā kāti, o te kete aronui! Heoi anō rā e*  
*tātou mā, nā tēnei i te Wānanga tonu, ka taki hoki mai ko tēnei heke wōku, i*  
*homai e wōku huanga o te whānau Rikihana, arā o Ngāti Hinemihi, o*  
*Tūhourangi, o Ngāti Wāhiao. [Interpreter: Similarly to receive the kete, the*  
 10 *baskets of knowledge about the natural world, evil and war on humanities must*  
*be prepared and it is at this point when I turn to one of my descent lines that I*  
*receive from my relatives of Rikihana whānau of Ngāti Hinemihi of Tūhourangi*  
*or Ngāti Tarawhai from Te Arawa.*

Ranginui,  
 15 Rangiroa,  
 Rangipōtango,  
 RangiwHetuma,  
 Aonui,  
 Aoroa,  
 20 Aowheneke,  
 Aowheta,  
 Te Uruhanga,  
 Te Hoehoenga,  
 Tāne i te Kapua,  
 25 Rangi,  
 Ao,  
 Pūhaorangi,  
 Ohomairangi,  
 Muturangi,  
 30 Taunga,  
 Atuamatua,  
 Houmaitawhiti,

Tamatekapua e tau nei!

[Interpreter: 20 generations recited from Ranginui to Tamatekapua.]

5 *Ka tau ha whakatau ko te rangi i runga nei, ka tau ha whakatau ko te papa i raro nei. Ka tau ha whakatau ko te matuku mai i Rarotonga, ko ia i rukuhia manawa pouroto, ko ia i rukuia a manawa pouwaho. Whakatina kia tina ko te more i Hawaiiiki e pupū ana, e wawau hoki ana. Tarewa tū ki te rangi, kia eke, eke Tangaroa, eke hohoro, eke panuku, tau, tau, ana tau ai te mauri, Haumi e, Hui e, taiki e!* [Interpreter: This is a tauparapara]

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*Kahumatamomoe,*

*Tawakemoetahanga,*

15 *Uenukumairarotonga,*

*Rangitihī Upoko Whakahirahira i takaia ki te akatea,*

*Ka puta ko Ngā Pūmanawa e Waru o Te Arawa!*

*Tūhourangi,*

*Uenukukōpako,*

20 *Ko Whakaue Kaipapa,*

*Ka puta ko Takapauwharanui,*

*Ka puta ko Tawakeheimoa.*

[Interpreter: Carrying on with whakapapa.]

25 *Ko tōku heke mātāmua ki a Ngāti Rangiwewehi e whai mai nei, he mea i tuku mai e Nohoroa Paora, tupuna whakahirahira ō mua ō Ngāti Kereru ka mutu ō Ngāti Rangiwewehi.* [Interpreter: This is my primary descent Ngāti Rangiwewehi and following is further whakapapa from Nohoroa Paora of Ngāti Rangiwewehi.]

30

*Ka noho a Tawake i a Te Aouru,*

*Ka puta ko Te Okotahi,*

*Te Kiriwhakapuni,*

*Tangatarau,*

*Kahurautao,*

*Whatia,*

5 *Hoani,*

*Harata,*

*Te Raurewarewa,*

*Heeni,*

*Haimona,*

10 *Ana ka puta ko tēnei ko te kaikōrero e tū mai ki mua i tā koutou aroaro, e kokoia e ara e!* [Interpreter: It is a further 10 generations from Tawake i a Te Aouru to Haimona.]

*Mō te taha ki te Atua* [Interpreter: Relating to God, all Atua]

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*Ahakoā tēnei here kotahi, kua tukuna mai ki a koutou ka mutu ki a tātou, kua herea ko ngā whakapaparanga maha, a, kāhore i tawhiti atu tōku whakapapa ki ngā tamariki katoa o ngā Atua, arā katoa, katoa he piringa ki a Tapuwaeānuku, ki a Tapuwaeārangī, te kauwae runga, te kauwae raro.*

20 [Interpreter: All whakapapa connects and my whakapapa connects to the children of the Atua, to the earth, to the sky, to the celestial, to the terrestrial.]

*Ka hoki ai ahau ki a Ranginui e tū nei, ka noho i a Papatūānuku e takoto nei! Nā rāua tahi ka puta ko Tāne, nānā te one i Kurawaka, ka tau hā whakatau ko te wahine tuatahi ā Hineahuone, ko ia rā i ‘Tihewa Mauri Ora’ tātou katoa e pae nei. Ko ia tonu nei te mātāpono o ngā mātāpono Māori katoa i a ia tonu e mea nei “ka tīmata i te whenua, ka mutu ki te whenua”.* [Interpreter: I return to Ranginui who was with Papatūānuku. They had Tāne and he took the sand at Kurawaka and created the first wahine Hineahuone and breathed life into her.

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30 This is the most significant principle about where we started from “we begin with land and end with land”.]



*Ki te whakaaro tuatahi mai nei ki te oroko tīmata mō te mana wahine, kāhore pea i kō atu, kāhore pea i kō mai i ngā kōrero mō Hineahuone, ka mutu ki tōna tamāhine anō ki a Hinetītama. [Interpreter: The beginning of mana wahine without a doubt started with Hineahuone and with her daughter Hinetītama.]*

5

*E mātau ana ki te kōrero tuku iho, ka noho ā Tāne Te Waiora i a Hinetītama me te kūware noa o Hinetītama, kāhore noki i mōhio ko ia hoki tēnei ko tōna pāpā. [Interpreter: You might be familiar with Tāne mating with Hinetītama and her misunderstanding that he was also her father.]*

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*Nā wai, nā wai ka whakarērea i a Tāne, a, ka haere ki Rarohenga. Nānā te ohākī nui “Māku e kapu i te toi ora o ā tāua tamariki” ka huri ki ā Hinenuiotepō - te kaitiaki o ngā kaitiaki ki wōna uri, arā ki te ira tangata e pai mai nei; - ka whakawhiti atu ana te tangata i te mate, ko Hinenuiotepō tēnā kua pakanga*

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*i ā Whiro, te Atua o mua o te mate, a, ka noho ko te ira tangata tonu ki te tau awahi nui o Hinenuiotepō. [Interpreter: She abandoned Tāne and went to Rarohenga. She said to him “I will look after the welfare of our children when they die” and she became Hinenuiotepō – guardian of those who pass and whom which she receives – and when people go from life to death, they’ll go to Hinenuiotepō who receives them and embraces them in her bosom of Hinenuiotepō.]*

20

*Kia hoki anō ahau ki a Ranginui rāua ko Papatūānuku, ka puta ko Tāne, ka noho i a Hinetūiterepo, ka noho hoki i Hinerauāmoa, ka noho hoki i ā Hineteiwaiwa, te Atua tēnei o te harakeke, o te raranga ana mō te whakawhānau tamariki noki. [Interpreter: To Ranginui and Papa again to Tāne who had two unions: with Hinetūiterepo and Hinerauāmoa and had Hineteiwaiwa, goddess of flax, weaving and of childbearing.]*

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*Heoi anō ko tētahi kōrero tuku iho mōna - i hurihanga nui hoki a ia, a, ko Hinauri kē tōna oroko. Nā te tūkinotanga o tōna hoa ā Tinirau, nā wai, nā wai ka whakarērea hoki hei Atua atawhai i a tātou anō - i konei i tēnei pūrākau he pēnā*

*anō pea i ā Hinētītama, ka kite i te tūkinō, engari ka kite tonu i te māia me te taikaha, ka mutu te mana o te wahine.* [Interpreter: But there are some other narratives that suggests that it was Hinauri. Because of the male treatment Hinauri received from her partner Tinirau, she fled and became a guardian  
5 again, to receive people who pass.]

*Engari ehara kē i te mea kua pēnei katoa ngā kōrero mō te mana a te wahine. lāianā, kia mātai tonu te titiro ki tērā motu ōku ki Te Motu Tapu ā Tinirau te tūtohu whenua ō Te Arawa hei whakaohooho anō i te mana o wēnei wāhine te  
10 whai mai nei.* [Interpreter: But similarly the strength of both women in Hinētītama and Hinauri is they became great women. Similarly with what occurred with Te Motu Tapu ā Tinirau, a significant landmark of Te Arawa.]

*Ka kōrerotia te kapa haka tuatahi, nā he atua wahine katoa rātou; ko  
15 Hineteiwaiwa, te atua o te whare tangata me te atua tonu o te whare pora arā ko ngā iringa tukutuku e pai mai nei i roto i tēnei whare, ka mutu tēnā koutou kei ngā wahine e raranga tonu ana e mahi harakeke tonu ana; ko Hineraukatamea, te atua tonu o te ngahau, ana ko Hineraukatauri te atua o te pūoro.* [Interpreter: A performing group was assembled led by Hineteiwaiwa, atua of birthing, of weaving. This troop assembled along with Hineraukatamea,  
20 goddess of entertainment and Hineraukatauri, goddess of music.]

*Nā wai, nā wai i tō wēnei atua wahine ngaki i te mate o tō Tinirau tohoraha ā Tutunui, ka haka atu ki ā Kae (nānā tonu te māminga nui o te kōhuru me te kai  
25 i ā Tutunui arā te tohoraha), kātahi ka mōhio noa i tōna niho more (horekau he niho i konei), kua mau i ā Kae, kātahi tonu te mahi ā wēnei toa wahine ka hinga ā Kae).* [Interpreter: They went to avenge the death of the pet whale of Tinirau, Tutunui and performed in front of Kae and wasn't able to catch him until he opened his mouth and they could see a toothless person and knew that was  
30 Kae, grabbed him and he succumbed to the women, perished.]

*Ko tāku i tēnei wā he kōrero mō te heke i tukuna mai e tērā huanga anō o Te Arawa ki ā Ngāti Rongomai, ki ā Rakeiao, ki ā Te Pikikōtuku, arā ki ā Tākuta Rangi Mātāmua - ko ia tonu tērā i kamokamo mai nei, i ariki mai anō ngā kōrero tuku iho anō o te mātauranga Māori ki a tātou ki te aroaro o te tangata. [Interpreter: ...there is also other kōrero that explains the origins of people.]*

*Kia hoki anō ahau ki a Ranginui rāua ko Papatūānuku, ka puta ko Tangotango rāua ko Wainui, ka noho a Wainuiātea ki ā Tangotango, a, ka puta ko Te Whānau Marama me wōna tini kōrero katoa. Ko tētahi ko te whakapapa ki te wai, e heke mai i a rāua a ka noho ki ā Hinetūiterepo, te atua hoki tēnei o te raupō me te poi - kei roto hoki ai ia i te whare tapere, te whare karioi. Kei konei hoki ko Te Rā, ka moe i ā Hineraumati ka puta ko Tānerore. [Interpreter: In this next story, Ranginui and Papatūānuku had Tangotango and Wainui. They mated and they had the light family where stems the water. Hinetūiterepo resides in swamps and governs the poi and also part of the house of entertainment. We have Te Rā and Hineraumati gave forth Tānerore.]*

*Heoi anō kia hoki anō ki a Rangi rāua ko Papa, ka puta ko Tangaroa – nānā ko Hineraumati rāua ko Hinetakurua. Ko ēnei tonu ngā wāhanga e rua ā te Māori, a, ka noho rāua i ā Te Rā, ko tāna he hoki atu he hoki mai ki ā Hineraumati, ki ā Hinetakurua noki. [Interpreter: Rangi and Papa had Tangaroa and mated with Hineraumati and Hinetakurua. These are the seasons of the year. Half of the year, one of the wives' spends with Te Rā and the other half of the year the other one, Hineraumati in the summer and Hinetakurua in the winter.]*

*Heoi anō ahakoa ēnei kōrero katoa mō ngā whakapapa, mō te mana wahine, mō te takenga mai rāinei o te mana wahine - kāhore te whakapapa mō te teka, kei tōku tinana noa ngā waihotanga iho o ōku mātua. [Interpreter: Nonetheless, we are descendants of all these activities, events that occurred in the past.]*

*Kāhore tonu kia kōrero mō te rētōtanga o Māui Tikitiki ā Taranga, heoi anō ka wāhi ruku ki kō i tāna anō i haere ki ā Hinenuiōtepō - i konā tonu ka mate ai ia; engari he uri tonu mātou o Māui, a, ki te pūrākau i tākoha mai e te ruānuku anō o mātou arā ki ā Tā Pou Temara - ko tā Māui mahi he hoki atu ki te whare tangata, engari ko ētahi wā ko te haehaenga noa iho, ko te waiwhero te otinga - engari ko ētahi wā he uri, he uri, ka mutu ko tātou he tangata. [Interpreter: There is also a lot of insight into the Māui traditions about Hinenuitepō and how he perished by her –according to our teacher Pou Temara that Māui in his venture into the whare tangata, he severed the inside that made blood flow from her.]*

*Meinga rā hoki e tātou mā, kei te whare tangata te mana ā te wahine, e ora tonu nei, e ora tonu nei! [Interpreter: In some cases, offspring was had and eventually humans, is another version.]*

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Te Ira Tangata

*Kei ngā tauira katoa ā te Māori ngā tohutohu nui, ā kāti, horekau anō ahau kia kōrero mō te mana ā te wahine ki te ira tangata. Ka kōrero pea i wētahi tauira i te wā nei e tātou mā, mō te taha ki ā Te Arawa. [Interpreter: She is talking about another person about imbuing the mauri in a stone; about the traditions of Te Arawa.]*

20

*Ko tētahi o ngā wahine kua whakaatua mō Matua Tonga, nō tērā atu anō wiki ka mea mai tērā whaea o mātou ā Tākuta Aroha Smith ko Matua Tonga tētahi tino wahine ā Tamatekapua i roto o Raiātea ka tuku ko te mauri ki roto i tētahi toka ana ka whakahoki mai ki runga i te waka o Te Arawa. Ka noho tērā mauri hei tino mauri whakatō i ngā mahinga o Te Arawa. He pērā tonu te āhua ki ā Matua Tonga i wēnei rā nei. [Interpreter: Nil.]*

25

*Ka kōrero mō Horoinga. Ko Horoinga tētahi atua nō mana wahine o roto i ā Te Arawa, ka noho hei atua anō mō te mahinga ana kei te pērā tonu tērā mauri i te rā nei. [Interpreter: There is another atua wahine of Te Arawa.]*

30

*Ana ko te tuatoru o ngā mauri o Te Arawa i kōrerotia ko te taha ki ā Hinetuahoanga. Kāhore anō kia whai i tērā mauri, engari ko te whakapae kei roto tonu i ngā wai e tata atu ana ki te maunga o Ngongotaha. I heri mai i ā*  
 5 *lhenga i te wā o runga i te waka o Te Arawa. [Interpreter: Another mauri and what is said about that, that it's in the waters and close to Ngongotaha.]*

*Ko tāku pea kia tātou kia whakaohoho ko wēnei kōrero katoa ana kia mauria mai ki mua ki te aroaro o te tangata. Ko te nuinga o te wā ko ngā kōrero ka*  
 10 *tāmi e te tāne e wai atu e wai atu, ana ka hikina ko tēnei taha engari kua wareware ki tēnei taha. [Interpreter: So for me it's about elevating and uplifting, it is reasserting these kōrero about these mauri and other kōrero. It is where we build our strength from.]*

15 Nā kia hoki atu ahau ki ngā tuhinga kātahi ka mutu.

*Kei ngā tauira katoa ā te Māori ngā tohutohu nui, a kāti, horekau anō ahau kia kōrero mō te mana a te wahine ki te ira tangata – kua hoatu kē wētahi kōrero. Heoi anō me ngātahi te noho a te tāne ki te wahine, te wahine ki te tāne.*  
 20 *[Interpreter: All these examples give us plenty insight about the mana of women and humanity – but quintessentially there is mana for males and mana of wahine.]*

1200

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*Atu i wēnei kōrero tuku iho mai ki a au, ki tēnei reo ohooho – he nui rawa ngā mahi hei whakatikatika anō māku, ka mutu ki wēnei uri katoa o Ranginui rāua ko Papatūānuku e kite mai nei e tātou mā, mā roto mai i te tirohanga o wai rāinei. Ā kāti, koutou kei te noho ki tā Te Karauna mahi i wāna anō mahi.”*  
 30 *Hakoa te tirohanga, kia kaha rā tātou ki te whakaohoho i a tātou anō.*  
*[Interpreter: Despite maybe the variations that the Tribunal will hear, it's just encouraging that we assert these identities that each one of us have.]*

*Ka mutu, kia ruku tika atu ki te 46. I konei ahau i wēnei kōrero whakamutunga wāku, “kia tuia katoa ko ngā reo ā ōku whāea, ka mutu, ko te reo o te whare-tangata kua tau nei ki te taumata ā Te Karauna, anā, kia whai ko te māramatanga ki wēnei whakapapa ōu; o Te Iho Matua, o Te Iho Atua, ka mutu ki a tātou Te Ira Tangata. [Interpreter: This is me saying who I am as a woman, as the beginner and finisher of life and I thank you all for listening in today.]*

*Tuia ai i runga,  
10 Tuia ai i raro,  
Tuia ai i roto,  
Tuia ai i waho,  
Kia rongō te pō, kia rongō te ao!”*  
[Interpreter: This is a tauparapara.]

15 *Ana kia mutu ahau ki tēnei haka ōku.*

## **HAKA (TE ARAWA E)**

### **(12:01) RUKUWAI ALLEN: (#A074)**

*A tēnā tātou katoa. E mihi atu ana ki ngā maunga e karapoti nei ana i a tātou iāianeī, ki ngā wairere, ngā wai o ngā tūpuna, ngā wai tuku kiri. Ki ngā kāpura e kā tonu mai ana. Ki a koutou e toutou tonu ana i ērā kāpura e whita tonu mai ngā tikanga Māori me ngā taonga tuku iho i roto i tēnei kāinga o tātou, tēnā koutou, tēnā koutou katoa. [Interpreter: Kia ora everyone. I acknowledge all of the mountains present, the waters, the fires of the home that still retain our traditions and our ways of our home, greetings.]*

*E mihi tonu ana ki ōku whāea. Tēnei te tū atu ki mua i te Taraipiunara mō tēnei kerēme, he mea nui, he mea pai, erangi kua roa nei koutou e whakatauirā mai ana i tēnei momo tū. Ehara i te mea kua hua mai ēnei āhuetanga i roto i a koutou i tēnei rā tonu, i tēnei wiki tonu, erangi e hia nei te roa o tēnei takahi, e*

*hia nei ngā hū kua hē i a koutou e whai reo ai māua ko Heeni Brown, mātou ko tōku tuakana, mātou ko ōku kaihana maha i tēnei whare, i tēnei rohe. Nā reira tēnā koutou e ōku whāea, e ōku karanga tūpuna kua roa nei e mahi ana i ēnei mahi, e tauira mai ana i ēnei mahi. [Interpreter: I also extend and wish to*

5 *acknowledge my aunties and their presence today. And although this is presenting to the Tribunal, you have long provided this example for us young ones to be determined, to stand up for what is right, to assert who we are as women and descendants of our people, of our ancestors. I thank you all who have endured all this time to move this kaupapa forward.]*

10

*E te Taraipiunara, tēnā koutou. Tēnā koutou i te kaha areare mai ō taringa, ā, me te tuwhera o ngākau. Ko Rukuwai Allen ahau. Heoi, ko tāku e hiahia nei te hanga kōtiti – kua te kōtiti nui nei i ngā mea kua tuhia, erangi te tuitui i ngā kōrero kua kōrerohia me te kōrero mō te tauira i whakaatu mai rā e tō tātou*

15 *whāea e whāea Wiki i tō mātou kuhutanga mai. Kia kōrero atu mō tērā āhuaranga, kua oti i a ia, e kore pea e taea te whakaoti atu i tangata kē ake, e i tāne kē ake, erangi he mea ka taea e te wahine tērā tauira. Me te mea nei, ko te painga o tērā āhuaranga he mea kua kōrerohia i roto i ngā pūrākau, ana ko te taunaki ki mua i a koutou ko te whakatinana tonu i ērā pūrākau hei kitenga*

20 *mā koutou, kia kite koutou i te oranga o te mana o te wahine, ka mutu o te whare tangata tonu. [Interpreter: To the Tribunal, my name is Rukuwai Allen, I thank you for your attention today. What I'd like to do is diverge to another aspect, the example of which my aunty Wiki demonstrated when we came inside. To explain that example that only a female can do that, not a male, that*

25 *cry that is often mentioned in stories and in legends, but the demonstration of it is another thing and so I was very pleased with my aunty Wikitoria bringing us into the whare this morning as only a woman can do that.]*

30

*Nā reira kia tīmata ake, kia whakautu i tētahi pātai, nō hea ēnei mātauranga? Nā, he kōrero e kī ake ana ko te tirohanga o te tangata, koia te kitenga. Nā reira ka rerekē tōku ao Māori ki tō ao Māori e te Tiati. Ka rerekē tōku titiro ki tōku ao Māori i te titiro o Heeni Brown me te pai hoki o tērā āhuaranga. Ko te*

*mātauranga Māori he mea tuku iho, he mea tuku ake i ōna wā, e kite ana tātou i wā tātou tamariki ko rātou ngā kaiwhakaako i roto i ngā whare i ēnei rā. He mea tuku ake tonu te mātauranga Māori. He mea tuku i te taiao ki te whakapono tātou ko te manapou me te manatawa he mea ki kaingia e te manu*

5 *i hua mai ko te reo Māori, e mōhio ana tātou ko ētahi o ngā mātauranga ka hua mai i ō tātou manu. Ko te taiao tonu he Kaiwhakaako i te mātauranga Māori.*

[Interpreter: Where does this evidence come from? I can say that whatever someone sees, that's what they see. But my Māori world is different from your worldview and it's different again to Heeni Brown's worldview. Mātauranga

10 Māori, Māori knowledge is inherited, is nurtured, it grows, it explains the environment, the forest, the trees, the birds, everything in the world.]

*Ka mutu, kia whakapono tātou he mea haere tahi te ao wairua me te ao kikokiko. E tika ana ko te ao wairua tonu tētahi o wērā kaiwhakaako. Nā he*

15 *pōhēhē nui nō tātou ko te mātauranga Māori he mea ako noa iho tangata ki te tangata. Ko te mea kē kia kī ake tātou he ao kikokiko tēnei, ko te ao tūroa tēnei, ā, ko te ao wairua he mea haere tahi, ka taea e tātou te ako tonu i tēnei ao kikokiko, nā reira ka taea e tātou te ako tonu mā te taha wairua nōki, kia haere tahi ērā ao e rua, kei mahue noa iho mai ko te ao kikokiko, kua advanced kē te*

20 *ao wairua nē, e tika ana kia haere tahi. [Interpreter: And that the belief is also that the spirit world and the terrestrial world go hand in hand. We think that that Māori world is something that you learn, something tangible, something that is one person to another, but the spiritual world we can still learn from that. We just need to believe in the spirit world, don't be all about academia and learning*

25 *just in the present, but to look also into the spirit world.]*

*Nā, ko tētahi o ngā mea e hia ana au te whakatakoto atu ko tētahi o ngā mate o tātou te tangata, te whakamahi i te tirohanga tangata kia mārama atu, mārama pū rā anō ki te mātauranga Māori, ki te wairua Māori. Ko te mate kē o*

30 *tērā kua roa nei te iwi Māori e pēhingia ana e te whakaaro Pākehā. Ko te tirohanga Pākehā, ko te tirohanga tonu i ōna wā o te Pākehā. Nā ko tāne ki runga ko wāhine ki raro, ā, ko ngā mea whakaharahara o te Pākehā ka noho*



*hei taumata kōrero, nā kua mate tātou ki te whakatangata i ngā mea katoa i te mea i te tirohanga Pākehā ko te tangata kei roto pū i te pūtaiao katoa o te ao.*

[Interpreter: One problem that we have is how we try to drill down what somebody is all about and a problem we got with that is that we have been  
5 influenced very significantly by Pākehā ways and so it's difficult for us to define what our original ideas and philosophy is all about. So we have inherited women are inferior, men are superior, we try to personify everything, we try to understand things on an empirical stage as opposed to another way.]

10 *Nā, erangi i roto i te tirohanga Māori he wāhanga tātou i a tātou, ana pēnā i te kōrero rā a Heeni, e tika ana kia mahi tahi tātou. Ehara i te mea kua nui ake te mana o te tāne i te mea he uri nōna – he ure nōna. Ana ko tōku whare-tangata he iti iho te mana o tōku whare-tangata? E kāo. Ko te mea kē kua whakamahi tātou, kua roa nei tātou e whakamahi i tērā whakaaro o te – te whakamahi i te*  
15 *tirohanga Pākehā kia mārama tātou ki ō tātou mātauranga Māori. Erangi rerekē rawa ērā mea e rua. [Interpreter: So these ideas of men being more superior, women being inferior, their birthing quality of less value is absolutely wrong. It's been partly due to how Pākehā influence, Pākehā ways and thinking constructs have influenced our thinking.]*

20

*Ana, i ngā wā i noho tahi mātou ki te wānanga, he aha pū ēnei rerekētanga o te tāne me te wahine? E kite atu ai tātou i ētahi tauira i roto i ngā pūrākau me ngā whakapaparanga. Heoi, ko tētahi kupu pai i hua mai ko te manaaki. Ana ko te pōhēhē nui pea ko te manaaki ka kite nahe nei i roto i te napinapi, i roto i*  
25 *te awhiawhi. Erangi kia hoki atu ahau ki tētahi o ō tātou tupuna ko Turikātuku, ko tana manaaki i tōna iwi ko te pakanga. Nā kia kite atu i a Hariata ko tana manaaki ko te āta whakarautaki me aha a Hone. Ā, kia kite atu i a Matire Toha, ko tāna he here atu, he takahi i te ara o te pakanga tae rawa atu ki te Kīngitanga e tau ai te rangimārie ki ngā iwi e rua. He tatau pounamu ana he manaakitanga*  
30 *tonu kei roto i tērā. [Interpreter: We would sit down and think about what's the difference between male and female. You can see some examples in stories and legends and in genealogy. One thing with that would come forth in our*

discussions was manaaki. We see in the caring and in the nurturing. Go back to Turikātuku, he looked after people during war. Very strategic thinking in what should – what will Hone do. And in Matire Toha – how do we get that tatau pounamu or that peace pact to occur? Again, another symbol of manaaki.]

5

*Ana kua kōrerohia e tō tātou whāea e Whāea Moe mō Hineāmaru me ngā mahi nui kua oti i a ia. E, ko wai te heahea ka kī atu horekau tērā i te manaakitanga. He manaaki nui kei roto i tērā. Nā reira ka mate pea tātou te whakahāngai atu i ētahi momo o te tangata te kī atu anā te wahine. Kāo, he nui ngā tāera o te wahine. Nā Whina te hīkoi, nā Meri Te Tai Mangakāhia ērā tohe nui e whai wāhi ai te reo o te wahine ki ērā tēpu. Ana kua ora tonu tērā tauira ki roto i a Whāea Wikitōria i te rā nei, e manaaki mai ana i a māua ko Heeni Brown. Nā reira e kite ana e ora tonu ana ērā tauira o te manaaki, engari he nui ōna mata.*

10

[Interpreter: And even what my aunty Moe had to say about Hineāmaru and all the deeds that she had done. It is totally about manaaki, about caring, support, love, compassion. There are all sorts of aspects of a woman, the ones I've just mentioned, and their qualities have been retained by my aunty Wikitoria and that we're trying to pursue ourselves, myself and Heeni. It has very different faces.]

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*Nā reira, e kore e taea e tātou te whirinaki ake ki tētahi whakaaro, ana, me ngāwari te wahine, me ngū te wahine, me noho noiho te wahine. Ko tā te wahine he pēnei, he pērā, he pērā, kao. Ko tā te wahine, he whakaoti i ngā mahi e tika ana kia ora ake ai tōna iwi a haere ake nei. Nā reira, koia tētahi o ngā kōrero nui i puta i te wānanga. E mōhio ana tātou katoa, kotahi nahe pea te mahi e taea e te wahine, e kore e taea e te tāne. Ka taea e te wahine ngā mea katoa, ka taea. I ōna wā ko te āhei pea te rerekē ērangi ka taea.*

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[Interpreter: It can't just be – can't be happy with just one explanation about being inferior, being low born, useless, but rather that where the do is, the movers and shakers. That was one significant aspect of our discussions from

the wānanga. There is only one thing that women can do that men can't. The women can do everything. The Access or the ability is what's different .]

5 *Nā, kia kuhu atu ki ngā kōrero mō tērā rerekētanga, mō te kōpū. Nā, kua kōrero mai a Aunty Wiki mō te puna roimata, nā, kua whakatauiria mai ia i tērā puna roimata i tō mātou kuhu mai i te ata nei. He hāngai tēnā ki tērā kōrero i te tīmatanga o āku kōrero. He mea ako tērā e te taha wairua, nē? E mōhio ana ahau, katoa, katoa i tēnei rūma i rongo i tētahi. Anā, ehara i te mea he mea tuku noiho ki a koe, ehara i te mea i āta whakanoho i te tangata kia pērā ērangī*  
10 *i rongo ā wairua ki tētahi mea. Nā te puna roimata o te wahine i pērā ai. Ka mutu, ko ngā wai o roto, me kī ake pea tēnei.*

[Interpreter: I might talk about that difference being the womb, females having a womb and males don't. That puna roimata, that cry, the wailing, the grief. That was clear – something she has learnt from the spirit world, that hasn't been  
15 something that has been handed to her, here you go, this is how you wail, this is how you cry but it has been invoked from the spirit world, why she was able to lament like that, cry like that, wail.]

*Ko te hononga o te wairua – o te wahine ki te ao wairua, he mea ka taea mā*  
20 *roto mai i te kōpū o te wahine. He rerekē anō tēnā, he rerekē anō tēnā. Ko te kōpū o te wahine, he tatau. He tatau tēnei kia taea ai te ao wairua te whakatinana mai me te puta ki tō tātou ao tūroa nei. Anā, koia tētahi wahanga e kore e taea e tētahi atu. Ko tērā āhuaranga kua rerekē te tirohanga o te wahine i te mea pēnā ko ia te tatau o te taha wairua e whai kiko mai te wairua*  
25 *ki waenga nui i a tātou, e tika ana kia mōhio ia ki tērā taha. Ka mutu, ka whakaaro ake ia ki te āpōpō.*

[Interpreter: The women are able to connect to the spirit world and it's done right from the womb. The women's womb is a door, is an opening to the spirit world to come into the physical world. Nobody else can do that, connecting  
30 those two worlds. If women is the door in which the spirit becomes physical – then you can easily think about then, the future ahead.]

*Ka rerekē tērā tirohanga nā tērā āhuaranga kotahi nei. He nui tonu ērā āhuaranga, nā, i roto i tēnā, ka kite i te wāhi ki te mahi tahi i te mea horekau e taea e te tāne te kawē ake i te tamaiti ērangī horekau taea e te wahine te tātea mai i te tātea tika kia whita mai he uri nā reira kei te kōpū tonu tētahi tauira nui o te oranga tonutanga o tātou te Māori. Ehara i te mea mā te ure tārewa nahe nei tātou e ora ai ērangī mā te mahi tahi o ērā taha e rua.*

[Interpreter: So, the women have their roles and the men have their roles in procreation.]

10 *Nā, kia kī ake ahau ko te kōpū o te wahine he momo kuaha, he momo tatau. Ko te tāne pea te kī e tuwhera ai tērā kuaha. Ērangī koia pū. Nā, ko tētahi anō tauira o tērā mahi tahi i roto anō i te karanga ko tētahi o ngā mea ka kitea i konei i Te Tai Tokerau nei ko te mahi o te waerea ia mātou e whakaeke atu ana ki runga i ngā marae. I ōna wā ka whakakore i te reo o te wahine i roto i ngā*

15 *karanga, i ōna wā ka waimarie ki te mahi tahi. Nā, he akoranga nui kei roto i tēnā.*

[Interpreter: So, I say that the womb of the women is the door from the spirit world to the physical world and the male is the key to the door. What you see in karanga here in Te Tai Tokerau in the north is the practice of waerea or a clearing, a chant of clearing.]

20

*E kite ana ko tā te karanga he tuwhera mai i ngā āhuaranga ō runga kia pai ai te tau mai o tērā taha wairua. Ko tā te tāne, he para, he tiaki i tērā taha. Nā, horekau he tuki kei roto, he mahi tahi kē kei roto. Anā, mā te mahi i ērā taha e*

25 *rua kua manaaki pai tātou i te whānau, i te hapū, i te iwi i o tātou ake. Nā reira, ā haere tonu, ā haere tonu, i roto i ngā tauira Māori, kua pērā rawa. Mei kore a Turikatuku, e pērā rawa a Hongi.*

[Interpreter: It is often the way in which people come on to the marae, it opens everything above us in the heavens to come and be a part of us and the

30 *kaupapa ahead and the men just clear the way, that is what the waerea is about. The chant to clear any obstacles to ensure a safe passage onto the marae. If it wasn't for Turikatuku, may not have had a Hongi.]*

*Ēnā tauira katoa i roto i wā tātou whakapaparanga kua pērā rawa te mārama mō te kite ko tātou tūpuna tēnā i mārama ki ngā rerekētanga. Te rerekē o te kōpū me te ure ērangī ko te mea nui i mārama rātou ki te wāhi o te mahi tahi o*  
 5 *ērā taha e rua. Heoi, koia pū pea āku kōrero. Heoi, nā te paparahi rawa o taku reo ka karangahia taku whānau ki te waiata i taku waiata.*

[Interpreter: There is a lot of understanding we can get from their deeds, the things that they did, what they demonstrated when working together, being complimentary. Gosh, I've gone way off track. Only because of my – with the  
 10 flat tone of my voice, I will call upon my whānau to sing a song.]

### **WAIATA TAUTOKO –**

#### **JUDGE REEVES:**

Ngā mihi ki a koutou mō ō whakaaro ki a mātou i te rā nei. We will have some questions for you. Some of those will be in English and some of those will be  
 15 in te reo Māori. I don't understand that there was a requirement or a wish for the questions to be completely delivered in te reo, but you answer as you wish. If you wish to answer in te reo Māori, the answers will be translated back to us. So, we will commence this end, Kim, kei a koe.

20 1220

#### **QUESTIONS FROM KIM NGARIMU – NIL**

A tēnā kōrua, koutou hoki. Tēnā koutou mō ō koutou whakaaro ki a mātou. Kāre anō ka whakatinana au i aku pātai nā te mea te complexity me te depth o  
 25 ō koutou kōrero. So māku e tuhituhi ētahi pātai ki a kōrua, pai tēnā?  
 [Interpreter: Thank you for sharing your views today. I haven't quite composed my questions because of the complexity and depth of your presentation. I will prepare some questions and will provide those for you at a later time.]

**(12:20) DR RUAKERE HOND TO HEENI BROWN AND RUKUWAI ALLEN:**

- Q. *Tēnā kōrua. Tuatahi, mihi atu ki a kōrua, hāunga atu anō ko te kore mōhio pea i te hōhonutanga o ētahi o ngā kōrero, mō ā taihoa tērā ka tukuna atu pea ētahi pātai ā-tuhi. Ko te mea nei ki a au nei e mihi ki tēnei mea*
- 5 *te tuku i ngā kōrero i roto i te reo Māori me te mea hoki te mita o roto i te takiwā ētahi o ngā kupu i tuhia e kōrua, ka ruku au ki te papakupu kia kite atu, he rerekē ki ngā kōrero o roto i te kāinga i Taranaki, engari anō he whakaari nei i te reo o roto i ngā takiwā, tēnā kōrua. I runga i te mea he hōhonu anō te take nei, e mōhio ana koirā pea te take i te pīrangī kia noho*
- 10 *reo Māori mai ai ngā kōrero. Me pērā pea te ruku o ētahi o aku pātai, nā reira kua e ohore mehemea ka kī atu, “Taihoa,” mō ā taihoa pea whakautu atu ai, kei te pai anō. Te tuatahi ki a koe e Heeni, i runga i te – ko tētahi kōrero o Te Aupōuri i roto i ō tuhinga, ‘Ko te Atua i te rangi, Te Aupōuri ki te whenua’, nē. Engari i te kī mai ‘ngā atua’, engari i roto i te*
- 15 *pepeha ‘te Atua ki te rangi’. Me te ia o tēnei whakaaro, nā ‘te Atua’ i te nuīnga o ngā wā ka kōrero te ao Pākehā he tāne tērā, tāne ‘te Atua’, he pērā anō tētahi whakaaro i ngaro ai tērā taha anō ō Atua wahine i roto i ngā kōrero? I te pīrangī kia kōrero mai koe i ō whakaaro mō tērā pātai.*
- [Interpreter: Thank you both with what you had to say and the depth in
- 20 *which you had to share with us today. Thank you for presenting in Te Reo Māori and the peculiarity, the mita of the iwi here. It was a good exercise for me to learn aspects of the language, and even when I looked in the dictionary, I couldn’t find those words and thought oh I’ve got a lot more to learn. But I do thank you both for being deliberate in presenting in te*
- 25 *reo. To you first Heeni, I heard something you said about Te Aupōuri, ‘the God is in the Heavens and Te Aupōuri is on the land’. So I’m just asking about ‘the God’ or ‘Gods’ that you referred to in that statement or is there one God or is there something in that statement missing. Are you able to explain further about that statement?]*
- 30 A. *[Heeni Brown] E mārama ana au ki tō pātai me tō titiro ki tērā kōrero. He pepeha rongonui tēnā e whakamārama ana i tōku iwi. I te wā i take mai ai tērā kōrero, ko te nuīnga kua uru kē atu rātou ki ngā hāhi, anā ki te*

Hāhi Mihingare me te Hāhi Ratana. Koia, ana i tētahi wā he 50 rā anō  
 ngā Pirihī i puta mai i a Te Aupōuri nahenahe, engari hakoā tēnā me tēnā  
 kōrero, me ō rātou whakapono tūturu ki te Atua Pākehā tāku e kōrero nei,  
 i te wā i ruku atu ahau ki wētahi kōrero o Te Aupōuri nā Te Aupōuri mō  
 5 ngā atua o mua rā anō i wēnā Hāhi, ka kite i wētahi tino kōrero, ā, kāhore  
 i te hāngai ki te Hāhi, arā ko Paraweta tētahi atua o roto i a mātou. Ana,  
 ehara i te atua, engari ko tāku, pēnā anō i roto i wāku kōrero ki a koutou  
 kei te Taraipiunara, me ruku i te kōrero. He pēnā i te Da Vinci Code.  
 Hakoā ko tēnei tētahi kōrero, me ruku i te whakapapa o wēnā kōrero.  
 10 Engari mō tōku tūpuna ake, arā ki a Hone Wī, he Pirihī a ia, i noho tonu a  
 ia ki roto o Taranaki ki te mahi i wāna mahi i roto o Waitara, ā, nāna i roto  
 i wāna kōrero ka kite hakoā āe kua tahuri rātou ki te atua Pākehā, engari  
 i rongō tonu ahau i tō rātou aroha ki ō rātou whakapapa ake, ana i roto i  
 wēnā whakapapa ka rongō i wētahi pūrākau anō, kāhore i tāmi ki tēnei  
 15 mea te Hāhi. Koirā pea hei whakautu pea i tō pātai. Engari ko Paraweta  
 tētahi. Kāhore i te tino rongō i tēnā kōrero mōna, engari kua kite ahau.  
 He atua tēnā āhua rite ki a Whiro, ā, ka kite atu ana te tangata i a ia, ā,  
 kua mate te tangata. Engari ka tere a ia i roto i ngā moana, tuatahi o te  
 Moana Tāpokopoko arā ki Te Oneroa a Tohe, ana ki roto i a  
 20 Pārengarenga. Engari me ruku tonu ahau i wēnā kōrero. Ehakē te mea  
 ka tīkina mai ahau he kōrero nā ka ruku i ngā pukapuka, i ngā mea katoa.  
 Toru tekau mā whā noa iho wōku tau, e kimi tonu ana i ngā kōrero. Engari  
 koinā anō pea hei whakautu i tō pātai, anā aini ake kua hoki atu ahau ki  
 te kimi hei whakautu anō i tēnei, engari e ora ana wēnā kōrero i roto i a  
 25 mātou. Ko te mate kē, kāhore anō kia whakaohoho anō me te  
 whakahiki – me te hiki ake anō ki roto i a tātou. [Interpreter: I understand  
 your question. It's a very popular statement, famous statement amongst  
 our people and a lot of our people have become part of Christianity, some  
 also part of Rātana Faith. But despite that, in that statement, they still  
 30 believe that there is one God. When I looked into kōrero from Te Aupōuri  
 about Gods formally within those religions, it wasn't something aligned to  
 Christianity. There were atua Māori. Not exactly Gods-Gods as said in

Christianity, but quite a significant character that was raised. So another person, and it said something in his statement or information about Christianity – about religion, and there is another strong belief in their own stories and their own religion, Māori religion. So I know there was a strong faith for our own Māori religion, but many of our people had turned to Christianity. I need to look into that further. So yes, I need to pursue, research more to get a better explanation about – in order to give you a decent response. I will soon come across an appropriate answer for you. I'd like to resurrect that kōrero amongst us.]

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10 Q. *Kei te tika anō tō kōrero i roto i te tuhinga e mea ana me rukupōpō nei i roto i ngā kōrero. Ko te ia anō o te pātai nei, me pēhea e mōhio he aha ngā kōrero e tika ana, he aha ngā kōrero e hē ana? I te mea ko ētahi o ngā kōrero kua puta i ngā rā o mua i te tīmatanga o tēnei huihuinga, i mea atu arā anō te tini o ngā kōrero kua pōhēhē te iwi he kōrero tūturu tēnei nō roto i a mātou, engari nō muri kē mai ka kī nā wai i tuhi, ana mai roto i tētahi pukapuka. Nō reira, kua kite atu i tō kaha ruku ki ngā kōrero o te takiwā ki roto o Te Arawa, otirā i te whakaaro atu i kite i ngā ritenga, ngā rerekētanga o ngā kōrero i roto i Te Aupōuri me ērā mea o Te Arawa? He kaha anō te kōrero o Te Aupōuri mō Hineteiwaiwa, kōrero mō*

15 *Hineraukatauri, Hineraukatamea, ērā – he aha te kōrero e tika ana, he aha te kōrero kāre i te tino tika, nō hea mai ērā momo whaka – he aha te whakapaparanga o ērā? [Interpreter: As you say you need to look in-*

20 *depth, with depth into what you have in our own iwi kōrero and work out what is accurate, what is appropriate. There are so many variations and*

25 *explanations about our information and it's not until later on that it's actually identified that somebody said that, but it takes a lot of time and research to find out that information. But I appreciate your persistence to find the kōrero. So you have the version of Te Arawa and their preference in speaking about Māori goddesses, Te Aupōuri and their explanations.*

30 *Where do you think these variations of whakapapa comes from?]*

A. *Tika. I whānau mai au i Te Arawa. Waku mātua tokōrua he Te Arawa, engari nō Te Aupōuri nui tonu taku pāpā, nā konā ahau i whāngai ki tēnei*



reo e rere nei, hoirā te take kua āhua rongu, kua kite koe he Te Arawa  
 ngā kupu engari he Aupōuri tonu te reo. I te wā – engari me mihi atu au,  
 he tokōrua kei roto nei i te wā nei, ko Whāea Hilda, ko Pāpā Hone, hoia  
 tonu ngā tino kaiako mōku. E waimaria ana ahau i uru atu ahau ki roto i  
 5 te kura kaupapa. Ehara i te mea kāhore a Te Aupōuri i kōrero mō  
 Hineteiwaiwa pū, engari nō roto mai i ngā whakaakoranga i tukuna mai e  
 wai rāinei, e wai rāinei, huri i te motu me te whāngai ki roto i tēnei whare  
 iti. Ehara i te mea he whare nunui, wāhi 30 noa iho mātou nē, whāea, i  
 roto i tō mātou kura. Nā, ka homai he tohunga mai i konei, mai i konā, nā  
 10 ka tahuri ka homai ki konei. Engari i reira tonu ngā kōrero mō  
 Muriwhenua, i reira tonu ngā kōrero mō Kupe, ki te hoki rawa atu ki te  
 tīmatatanga anā ki Te Puna i te Ao Mārama tāna e kōrero nei arā ko te  
 kōhanga tēnei o te motu, kei roto katoa wētahi kōrero e hāngai ana ki  
 wētahi atua pērā rawa te momo. Ehara i te mea ko Hineteiwaiwa pū te  
 15 ingoa, engari kei reira wētahi kōrero. I te wā i whakaako mai wētahi  
 kōrero mō te taha ki ngā waka, te taenga mai o Kupe me tōna wahine,  
 nāna tonu, e ai ki te kōrero, nāna tonu a Aotearoa i whai, kia mahara nei  
 tātou, ka hau mai rātou. I wētahi wā i whakaaro ahau he tangata rāua,  
 engari e whakapono ana ahau aua wā rā kua āhua ao wairua, ko ao  
 20 kikokiko, e ranu ana ngā mea e rua. Nā reira hei whakautu pea i tō pātai,  
 ko tōku iwi o Te Aupōuri he mea whakapono ki tōna reo, ki te takenga  
 mai o tōna reo, ana ehakē i te mea i heke mai i te atua Pākehā, i heke kē  
 mai i wāna kāwai tūpuna. I roto i ngā whakapapa anō hoki mō tērā iwi  
 wōku, ka tīmata te nuinga o wā rātou kōrero ki ngā waka, ki te taenga mai  
 25 o ngā waka. Ehara i te mea kua haere tika rawa atu ki te tīmatatanga o  
 ngā atua, engari e whakapono ana ahau i pērā rawa rātou nā ō rātou  
 tirohanga ki te ao i aua wā. Engari he waimaria nō mātou i roto o  
 Te Aupōuri, ka mutu i Te Hiku o Te Ika me ngā kōrero i tuku iho mai e  
 tēnei hoa ōna, arā kia Pāpā Te Kai, i whakaoraora anō, anā he pēnā anō  
 30 i te puzzle nē kua piri mai ki konei. Ana ko te pikitia nui tēnei e kōrero  
 ana i te rā nei, hei whakautu noa i tō pātai pea. [Interpreter: I grew up in  
 Te Arawa. My father is from Te Aupōuri and that's what's fed me my

language and practices that I know and my language is Te Aupōuri. There are two people here, Hilda and Hone, who have been critical teachers for me. When I went into primary/intermediate school, didn't talk about specific atua but they gave us plenty of information about who was who as part of the pantheon of Gods. I don't know, there was kōrero about Muriwhenua, about Kupe, right to the beginnings of our existence. There was reference to goddesses, not necessarily the name Hineteiwaiwa but someone of similar reverence and status with a different name, but we learnt a lot of that kōrero in kura such as Kupe was the one that discovered New Zealand. It's said to have been people, but they were in the transition of being spirit and physical. So in Te Aupōuri we believe his authority is that of his own and his ancestors, not that of Pākehā. Most of the traditions that we learnt began with waka. The start of things began from waka. Perhaps was an indication of how they viewed the world at that time in the Aupōuri, in the tail of the fish. And how my Auntie Wikitoria's Husband Te Kai put all the pieces together about how we understood our origins.]

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Q. *Nō reira ka titiro ki te pikitia whānui me ērā anō ngā kōrero e hāngai ana ki te āhuatanga, no ka pai. Ko tētahi o ngā kōrero ka puta i a koe i pēnei i a Hineteiwaiwa, i roto i a mātou kāre e nui ngā kōrero pērā – [Interpreter: So you look at the wider picture of things and then try to build from there. In addition, we don't have a lot of kōrero that you shared with us today amongst my own people.]*

25 A. Tika.

Q. *– nō reira e noho kuware ana au, e noho pōhēhē ana au pea i ētahi o ō whakamārama. Pīrangi ana kia mōhio he aha tērā wāhanga e kōrero ana koe mō te tūkinotanga ā Tinirau i ā Hinauri kātahi ka huri i Hineteiwaiwa, he pērā te ia o tērā kōrero? He aha te take ka noho mana tonu nei ā Tinirau mehemea he pērā te tūkinotanga o tana hoa me te noho mana tonu ā Hineteiwaiwa i te mutunga o tērā hei kimi māramatanga i roto i ērā kōrero? [Interpreter: But you made reference to Tinirau he wasn't good*

to Hinauri and then it switched to Hineteiwaiwa, if you can explain further about Hinauri, Hineteiwaiwa and Tinirau?]

- A. *He nui rawa, he whānui rawa te titiro. Engari me mihi pea ki te pukapuka o Tawhaki ki te pukapuka ā tēnei ā te pāpā rā i homai i ngā kōrero, nā reira i roto i ngā tau whakamutunga ki te kura ka pānui mātou i ngā kōrero mō Tawhaki, ana kei roto hoki i tēnā pukapuka. He pukapuka kotahi, ehara i te mea kei konā katoa ngā mātauranga katoa. Engari i te wā i kite ahau i tēnā kōrero, ehara i te mea i roto pū i tēnā pukapuka, i kite ahau i wētahi kōrero i roto i ahau e rīpoata ana, ana ka puta ko wēnei tauira ko wēnei pūrākau hei ārahi i te wahine hei whakatauirā ki te wahine. Ehara i te mea he kōrero nā te kotahi engari kua heke mai. Koinei te mea mō tēnei mea te kōrero tuku iho, he uaua ki te kapo i tēnā me te kapo i tērā ana ka tau koe ki tētahi whakataunga ā ko tēnei pea te mea mutunga. Engari mō te taha ki tērā, i wōku tirohanga ki ā Hineteiwaiwa āe he tika tāu kāhore e nui atu ana ngā kōrero mōna, engari i tērā atu wiki i rongohau ahau ki wētahi kōrero nā Aroha Smith mō Hineteiwaiwa me te whānui o tana tirohanga ki te wahine nei. Engari mōku ake i roto hoki o Te Hiku i waimaria mātou i noho mātou ki te taha o ngā whaea i te kāinga e whai wāhi atu ana ki ngā mahi tāniko, ana kei roto i ngā mahi ā-ringa i wētahi wā ka rongohau koe i te mauri. Ehara i te mea nā tēnei ka tō te kōrero ana kua mana te kōrero, engari nā roto mai i ngā mahi ka kimi ka rapu ka rongohau i te māramatanga. Pēnā anō i tēnei, nā taku kaihangā he uri ai ana ā Emily Schuster ko wēnā mātauranga o tērā whaea o te whare pora i tuku iho mai. He tangata tā moko ai ia, engari e mārama pū ana ai ia ki ngā mātauranga o tēnei mea te tāniko. Nā i te wā i tukuna mai tēnei nā ko ngā tāniko katoa o tēnei whare. Ko tētahi o wōna tino tohu ko te tohu o te manaaki, ko te tohu o te wahine tiaki. Ehara i te mea me rongohau kōrero koe ana ka whakamana i reira, mā roto hoki i o ringaringa, mā roto hoki i tō ngākau me te – tā te mea anō hoki, ko te harakeke pēnā anō i roto i ngā kōrero i te rā nei, he kōrero mō tērā tupuna o mātou engari ehara i te mea he kōrero i heke mai, i heke mai i roto i ngā whakapapa i te piringa o waku ringaringa ki te harakeke, i waku ringaringa ki te rākau, ana ka tō*

- mai ko wētahi whakapapa ko wētahi kōrero anō ki roto i ahau, e mārama ai ahau ki wēnā kōrero. Kāhore au i te mōhio pēnā i whakautu au i tō pātai engari he whakautu tēnā.* [Interpreter: I make reference to the book of Tāwhaki. Here's the kōrero mō Tāwhaki and about Tinirau, Hinauri and Hineteiwaiwa. When I came across that book and saw some of it, I came across these different accounts using these women as examples, exemplars of things that they did. But in relation to Hineteiwaiwa there isn't a lot of talk about Hineteiwaiwa of that name amongst us. Aroha Smith I heard some kōrero from her about Hineteiwaiwa. But amongst the north we don't hear much about the name Hineteiwaiwa, let alone some of the things that she was known for or that she was goddess of, weaving and tāniko work. Similarly with this tā, this tattoo I have on me, this is his pattern where he uses what he understands about me and my people. He sketched on my tā moko used the symbol of tāniko and the symbol of manaaki and it reflects what he understands about my people. With flax or the harakeke, there are some things that would rub off from me from the atua touching or working with harakeke, with the trees, with the bark, with the leaves. I'll be imbued in some of the aspects of those goddesses.]
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- 10
- 15
- 20 Q. Kei te pai. E titiro atu ana au ki tō rangatahi nei engari i te kai mārō ko te mea nui kei te rapu i te iho o tēnei te whakapapa o tēnei mea ā mana wahine.
- A. Āe.
- 25 Q. *Nō reira me pēnei te ia o ngā pātai i runga i ngā ingoa i huaina e koe, me tērā anō tō toro ki ā Matua Tonga, ki ā Hinetuahoanga ēnei anō ngā Māori o mana wahine pea ki roto i te ao me rangahau me wānanga kia puta ai ērā kōrero, tēnā koe e Heeni. Ētahi pātai mō Rukuwai, ko tētahi o ngā kōrero i te tīmatanga o tō kōrero, he nui ngā kōrero kua rangona e mātou mō ērā, i te mea ehara i te whakapapa nōku. Nō reira i ētahi wā ka*
- 30 *wareware i ngā Turikatuku mō tērā Matiretoha, kua rongo i ētahi kōrero mō rāua ā Matiretoha i moe i ā Kāti nē. Ana ko tētahi hiahia kia āta mōhio mō rātou tonu nē. Kua nui ngā kōrero mō Turikatuku i te mea ka pō tana*

*arataki i ā Hone Hika. Engari i puta i a koe e rua anō ngā ingoa kāre he kōrero kāre anō ēnei taringa kia āta rongō atu ko Iti, ko Irini.* [Interpreter: As you said with the other goddesses you've mentioned, it's good to know its origins and hence whakapapa. So to you Rukuwai, it's not a whakapapa of mine but you mention about Turikatuku and Matiretoha, Matiretoha who mated with another one. There are several accounts of the feats of Turikatuku and Hone. But there isn't, as I know, references to Iti and Irini are unheard of.]

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A.

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[Rukuwai Allen] *Āe. Ko Te Irini i kōrerohia, tahi anō ia ka mate nō te rua wiki ki muri, tahi anō ia ka mate, iwa tekau mā whā te kaumātua o tērā kuia raka e noho ana ki roto o Te Matapihi. Nā i roto i ērā whakatakina kōrero i whakaaro ake ahau āe kei reira tonu i roto i ērā kōrero mai rānō mai rānō ētahi tauira, erangi e kapi tonu mai ana ērā momo i roto i ngā kuia e ora tonu ana, e matemate haere ana. Ana tērā kuia rā kua tohunga ia kua mōhiotia ia mō te whāngai i te hāpori, whāngai i te hāpori ki ngā kai āe, erangi kua whakaritea e ia wāhi moe wāhi noho mō ngā tamariki i roto i ērā tau kua pēhi kaha nei. Ana nā tēnā, i te whakaaro ake ahau i te mea āe kua whai whakapapa ahau ki tērā kuia erangi ko ērā mea kua kōrerohia e au i te tīmatanga raka mō ngā āhuaranga o te mātauranga*

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*tuku, āe kei reira tonu ērā mea erangi mō tērā kuia nāna i tauira mai e mārāma ake ai ahau ki ngā āhuaranga o te mana o te wahine, o te momo o te wahine. Me pakeke ka haere tawhiti atu tātou i o tātou whakapapa e kite atu ai tātou i ērā tauira, koinā te take i tō ake ahau i tērā kuia ki roto. Kua kei noho hei pikitia noa iho i te pātu erangi kia kōrerohia tonutia ia.*

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[Interpreter: So Irini just passed away last week, he was 94 years old. IN the introductory comments, I put in everything that was said by them, by those people. They had those examples but we are leasing them. They have become experts in that knowledge and have been passing the knowledge to the people. So I can make connection to that kuia Irini and about her active passing knowledge onto others. For me that was a significant attribute of the mana of women that they transmitted

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knowledge to people who they think are appropriate to foster the knowledge.]

5 Q. *Ka pai. He nui anō ō kōrero mō te taurite te tautika nei o tēnei mea o te kikokiko o te wairua, ko tētahi anō mō te wairua o te wahine te wairua o te tāne, ana i roto i tēnei takiwā ko te taitama wahine te taitama tāne. He pēnei i kī mai koe ehara tērā i te ira engari he wairua. Tēnā whakamāramatia mai i kī mai koe “kaua e kōrero mō te ira engari kōrero mō te wairua” tērā kei roto i ēnei tohu ka kī atu he momo anō tērā?*  
 10 [Interpreter: You mentioned in your evidence about the balance and the equal-ness of male and female and in this area, you do section off the land as female side and male side. It’s not talking about the genus of somebody but the spirit. In all of the examples you gave us, a lot of spiritual influence.]

15 A. *Ko tāku e whakapae rā, i te mea i ōna wā e mate ana tātou kia whakahāngai atu i tērā kupu “ira” ki te hanga mai o te tinana, ana mō te tū pono ka pōhēhē te tangata ka pērā rawa te aronga. He kōrero “ko te whakakikotanga mai o te tangata” koinā pū i aro ake ai ahau ki te kupu “wairua” kia kōrero mō tērā taha, i te mea e whakapono ana ahau kua koni atu ngā āhuaranga o te tāne me te wahine i te hanga mai i tana tinana anahe nei. Ana hei whakamāramatanga iho pea ko ia pū i whakarērea taua kupu mō te pōhēhē nui o te tangata e kōrero ana ahau mō te hanga mai o te tinana anahe nei.*  
 20 [Interpreter: In my view, we were totally fixed on finding the genus of somebody, the being of somebody, the DNA not necessarily the spirit of a person and that’s why I particularly pursued explanations, presentation kōrero about the spiritual side not just the physical-ness, the ira, the gene. Unless somebody think that I was talking about the physical nature of the female but very much the spiritual essence.]

25 Q. *Tōna wairua. Pātai whakamutunga nei. Ehara i te mea i kitea i roto i tō tuhinga engari i puta inanahi he whakaaro, pai kia pātai atu ki te reanga onāiane i he aha ngā whakaaro, tērā pea ka rerekē i ngā whakaaro ō mua. Ko tēnei mea te āhua o te tapu o te wahine ana me te kaha anō te kōrero*  
 30

*o ētahi ana he whakanoa. Tēnā he whakaaro ōu he aha tērā mea te mahi whakanoa i tērā anō e kī atu tonu he tapu, pēnei i ētahi ka kī “whakatapua ēnei kai” engari anō ka kī atu te kai he noa. Engari kāore i te rite ki tēnei mea ia tātou e kōrero mō te tapu o te wahine. Whakaaro ērā kua puta i roto i o koutou wānanga ia koutou e titiro atu ana ki tēnei. Ki te kore e pai, waiho anō te pātai. [Interpreter: I didn't see this necessarily in your evidence, but perhaps it is appropriate to ask the young of today about tapu, about the sacredness of women and the practice of making profane or freeing up from prohibition. Do you have a view about tapu and noa? I don't want to diminish any significance of either, but do you have a view? But, if you don't, that's all good.]*

A. *Kia tīmata ake pea taku whakautu i tēnei, i runga i taku taiohi e whakapae ana ahau ka taea tonu te whakawhanake ake i ēnei whakaaro. Kei mau ahau i ngā mea ka whakaputa i au i te rā nei. Nā, kia tae atu ahau ki te rima tekau tau, aha atu raini, koni atu, ka whanake haere pea taku mōhioranga mō tēnei mea te tapu, i runga i ērā kōrero kua whakapuakingia kia pā noa te turi ki te taringa, ka ako tonu te tangata. Ērangi, āe. Kua puta ēnā kōrero ērangi kei roto i ngā tauira o Te Aho Matua tonu ēnā kōrero nē? Nō ngā rangi tūhāhā te wairua o te tangata i te wā e whakaira mai ana te tangata, ka hono mai te wairua me te tinana, ka whakatō tana mana, tana tapu, tana ihi, tana wehi, tana mauri, aha atu raini. Nā reira, anō ki au he tapu. He tapu nō tātou katoa, he tapu nō te tangata. Āe, ka taea e te tangata te whakatapu i tētahi mea, ka taea e te tangata te whakanoa i tētahi mea. I te mutunga iho, kei a tātou tonu te tikanga pēnā ka tiaki tātou i te tapu o tērā mea. Nā reira, ko te wākea pea he pātai whakahoki atu ki a koutou. Pēnā raini ka tiaki i te tapu o ēnei kōrero, nā, koina pea te āhuaranga kua kitea i ngā tau kua kore e tiaki i te tapu o te wahine, kua takahia, kua meinga kia tū ake ngā whakaaro Pākeha. Nā, te tāne kia whakawaha i ngā mea mō te wahine, ērā mea, horekau tērā i te tiaki i te tapu. Nā reira, kua tae pea ki tētahi wā i roto i tōku reanga kia kite atu, ka pēhea tātou e tiaki ia tātou me ō tātou ake tapu, ā wahine nei, ā tāne nei. Kei kī ake, e hiahia ana tēnei te*

*tāne ērangī kua pērā rawa ahau ki ōku tungāne. Nā reira, kei reira pea tētahi wāhi whakautu ērangī tāria mō te rua tekau tau e whakautu anō ai i tērā pātai.* [Interpreter: Maybe I will start with agreeing that yes, in my

5 that question. I will wait perhaps until I am in the 50's perhaps before I can give you something reasonable to your question. I am still quite young and yet to find out, but we can only look in the examples of the philosophy of Te Aho Matua, the philosophy of kura kaupapa and the six principles, all those aspects of a child also descend from the wairua, from  
10 the tapu. There is examples where we can make things tapu and we can make things not tapu. But perhaps the question should be turned back to you. Whether as an example, the tapu of the kōrero is being presented, are you able to look after it and come to a view about mana wahine. There are things that belittle women that doesn't protect the tapu of women but  
15 in my generation, we need to learn about how we look after ourselves first and foremost. We need to learn that, and we say the men shouldn't do this, the men shouldn't do that. I shouldn't do this, I shouldn't do that, but I am not a good example when I do those sorts of things to my brothers.]

Q. *Waiho atu a taihoa, he pai tērā whakautu. Tō wānanga ki a koe anō*  
20 *ēngari e pai ki au nei te kore whakautu taku pātai ki te pātai i te mea kāore i te tika, māku tērā e whakautu. Tēnā rawa atu kourua me ngā whakautu i te rangi nei.* [Interpreter: Just wait a moment is a very good reply rather than trying to make up something. Thank you for your presentation and responses to the questions here today.]

25 **JUDGE REEVES:**

We are nearly on lunch time, but I know that Linda has a questions. So, we are going to take the final question of the session from Linda and then we will finish this session and we will have a kōrero and if there are any more question, we will deliver those to you in writing.



**(12:43) DR LINDA TUHIWAI-SMITH TO HEENI BROWN AND RUKUWAI ALLEN:**

Q. Tēnā kourua, thank you for your briefs and I have been trying to reframe my question so you will answer it very precisely, but I don't think I can.

5 Both of you demonstrate a beautiful Māori educational pathway that you have been on, kōhanga reo, kura kaupapa Māori, te wharekura, whare wānanga and I guess my question is, in your educational journey do you think your understandings and readings of wahine Māori were an explicit part of your curriculum and your learnings? Like, did you know about all  
10 the atua wahine by the time you have finished kura, where have you found and who taught you. I mean, you mention two men I love who are your teachers, but you had women teachers as well.

A. *[Rukuwai Allen] Rukuwai – kia pono ake āku kōrero. Te nuinga o āku whakaakoranga i kura kē ahau ki tētahi kura reo e rua Karaitiana. Nā reira, kua rerekē pea tērā i ngā mea kua kōrerohia e tōku tuakana. Nā reira, tēnei mea te mātauranga Māori, āe, he mea i rapuhia e au i runga i taku hiakai. Ehara i te mea nā tērā kura i tawhiti ake ahau i taku ao Māori. He wāhi kōrero Māori tonu tēnā, ka mutu he pēnā i roto i ōku whakatakinga kōrero. Pēnā e kōrero Māori ana tātou, e kore tātou e tawhiti atu i tō tātou ao Māori. Nā reira, kāo, rawa au i tino mōhio. Rawa ērā rauemi i ora i āku whakaakoranga, ngā mea – rawa ērā kōrero i te kōrero tuku kaha mai nei ki au. Ērangī, ko taku whāwhā atu me taku waimarie te kite atu i ōku – te whai wāhi atu ki te momo pēnei i a Pāpā Pou mā, te waimarie ki te noho atu ki ngā kuia o tekāinga me te ako nui i roto i te karanga i reira kē ahau i ako i ērā mea. I roto i te mahi Māori i ako ahau i taku ao Māori.* [Interpreter: Let me be frank. I learnt a lot from a Christian bilingual school So, what I learned about mātauranga Māori, the Māori knowledge is something that I've pursued. The school was Māori speaking and they had people in there that could teach us the Māori  
25 ways. It was a Christian school. I don't know who created those resources while we were at school, I was very fortunate to meet others  
30

that ignited my interests particularly in karanga and it was with other people who were involved in those activities that I learnt about it myself.]

- A. *Heeni – He whānui rawa te whakautu, e kore pea e whakautu i te rā kotahi. Ērangi, ka tīmata ahau ki te kōrero pea taku māmā. Nō tērā atu*  
 5 *wiki a ia ka kōrero mai ki ahau mō tēnei mea te whakatere waka. I mōhio o tātou mātua he whenua anō i konei engari kāore i whakaterea. Hako*  
*tēnei tauira hei whakatauirā pea i wēnei whakaaro āku. I mōhio rātou nā*  
 10 *ngā kōrero pūrākau, he whenua anō i konei. Nā runga i te whakapono o tērā terenga me te rangahau i ngā kōrero katoa ki tērā wahanga,*  
*mātauranga Māori, tāku e kōrero nei. Ka haere rātou hako te aha ēngari*  
*he aha i pērā rawa? Ki taku whakapae, nā te whakapono. Ki te hoki atu*  
*ahau ki tōku whaea, ki tōku māmā, he tangata pea a ia i puta mai i tētahi*  
 15 *– kāhore a ia i tupu mai i roto i te reo, i mōhio ia ki te reo ērangi he whānau*  
*Katorika. Ka haere ia, ka rongo, ka rongo. I mea a ia, nā tāna mokemoke*  
*ki tērā ao, o te ao Māori. I mōhio a ia i roto i a ia anō ko tērā te huarahi*  
*mō āna tamariki. Nā runga i tērā whakapono, hako – tā te mea he nui*  
 20 *rawa ngā whakahē i te wā i ahau e tamariki ana engari horekau aha ki a*  
*mātou tā te mea i whakapono rawa taku whaea me uru wāku tamariki,*  
*me rongo rātou ki te reo, me ako i te reo, koira te tuatahi. Ēngari me ako*  
 25 *hoki ki ngā tikanga, me whakapono ki ngā whakairo e whakairihia mai*  
*nei, me whakapono ki ngā tukutuku e here mai nei ki ngā moko e iri mai*  
*nā i te pakitara, i te pātū o tēnei whare. Nā reira, i te i tukuna taku whaea*  
*pea, i ahau ki te kura kaupapa Māori o Te Rangiāniwaniwa, ko tōku*  
 30 *waimaria i whakaae mai a whaea Hira kia uru atu ki roto i te kura. Ērangi,*  
*ehara i te mea i haere ki te kohanga, ka rongo koe i ngā kōrero mō ngā*  
*atua, ka pēnei, ka pērā, ka tuku, ka tuku, ka rongo. Pēnā kāhore koe i te*  
*whakarongo, i te whakarongo tonu koe. I te wā i tuku mai wētahi kōrero*  
*mō ngā atua, arā, mō tēnei hoa āna. Arā, a Papa Te Kai, ki a mātou, i*  
*whakaaro ahau he maroke ngā kōrero i te wā i ahau e tamariki ana. Nā,*  
*kua pēnei rawa, mai te tīmatatanga ko Māui, ko mea, ko mea, nā, ka heke*  
*rawa. Ēngari, hako horekau au i āta whakarongo, i te rongo tōku*  
*hinengaro, i te rongo tōku wairua ki wēnā kōrero me taku waimaria pea, i*

*te whakapono a tōku māmā kia uru mai ki tēnei kaupapa mō te taha ki taku pāpā, horekau reo i reira. Nā reira, e mihi ana ki ngā whaea i whakaako mai i taku māmā, tuatahi ki te kura o Hato Hōhepa ki wāna pāpā kei roto o Te Arawa, ā, me taku waimaria he reo Māori tāna.*

5 [Interpreter: My response is very broad and I may not be able to answer it today but I will start with my mother who spoke to me last week about going on waka and our tupuna knew about – there was land here but they didn't get on the canoe to sail here but they knew because of the legends, because of the journey of others that there was land elsewhere but it was  
10 the belief in that journey of others before that that has got to be true and that they were determined to go because the belief in the word, in the journey of others that they had heard about that it was real. My father wasn't raised in te reo, it was around the reo as a Catholic family and wasn't taught in the reo. You can hear that I was very – I longed, I longed  
15 for the Māori world and I was assisted to pursue it and there is a lot of constraints when I was younger in the learning but it has become something that we listen to and with my children, you must watch, you must observe and believe that what we see is symbols of our kōrero even in the tukutuku, the latter's panels that are in this house that represent  
20 stories that we just have to believe that it is our truth. When I went to kōhanga, we learnt the stories of our atua. May not have been listening intently but you heard it. And there were other people of influence, aunty Wikitoria and her husband Te Kai, they would share all of those long drawn out recitations from the beginning of time but it has been fulfilling  
25 for my wellbeing and spirit to learn, to understand and to be uplifting of how my mother is with understanding about this knowledge. My father, they've had two-three generations without the reo. So I am deeply gracious to many who have supported language development.]

1250

30 *Anā i te wā i haere a ia – i haere mātou mai i Te Arawa ki Te Kao, pēnā e mōhio ana koe ki te wāhi rā, he warawara rawa, kua kore he raiti, he moana, engari ko te mea e waimaria i a mātou he reo katoa o rātou i reira,*

anā ko te reo o te whenua i reira. Ehakē i te mea he reo pukapuka, he reo i ākona e rātou, he reo kōrero. Nā, kia tae mai ki te wā kua uru atu ki te kura kaupapa ki te taha o Whāea Hilda e mōhio ana rā koutou katoa ki tana momo me te momo a tōna hoa a pāpā Hone. Kua roa kē rātou e whawhai ana e pakanga ana kia tae mai ki tēnei wā, kia whai wāhi mai ko tēnei reanga ki mua i tā koutou aroaro. Nā reira kia hoki anō pea ahau ki te tīmatatanga o wāku kōrero ki te taha o te hunga whakatere waka, arā ki wērā tūpuna o mātou i hoea mai – ehara i te mea i hoea mai – i tere mai, i runga anō i ngā moana, i runga i Te Moananui-a-Kiwa kia tae mai ki konei. Hakoa kāhore rātou i tae mai, i mōhio ki tēnei huarahi, i te mārāma pū rātou, ko te otinga ka ora te tangata ana ka ora ko mātou. Nā reira ko tērā pea hei whakautu i tō pātai, he pēnā anō te kura kaupapa, te wharekura, te whare wānanga me te mātauranga Māori. Hakoa te tāmitanga o te taenga mai o te Pākehā ki konei me te Tiriti o Waitangi, Te Whakaputanga me wēnā mea, ana ko rua, ko toru, ko whā pea ngā reanga horekau i te mōhio ki tēnei ao, ki wēnei mātauranga. Ko taku mihi ki te katoa o ngā toa reo Māori, ao Māori, ā, ka mutu ko tō tātou ao e rere nei. Tēnā koutou, hoinā anō pea te whakautu. [Interpreter: You know, coming into way up north and it was a very different environment, but the reo was prevalent, it was a reo that was spoke, that was living, it wasn't textbook language. You know, with Hilda and Hone they had their ways and it was always about ensuring we had the best experience of understanding our elders, our knowledge, right back to when they departed and cruise across the Pacific to their arrival here. Although in their stories they would say that they didn't, those ancestors, didn't come here first to try out that journey, they just believed that there was land there and they were going to go out and find it. They had enough information from previous journeys and that's what they were going to do. So it's all those things that give me my belief in my Māoritanga, in my Māori world in my Māori knowledge and it's a beautiful world that I'm fortunate to be a part of.]

Q. Ngā mihi, thank you.

**JUDGE REEVES:**

Ngā mihi ki a kōrua. The time has come for lunch so we are going to draw this session to a close. Thank you for your kōrero to us today, your whakautu and we are going to close now. So we are running about 15 minutes late nearly so

5 we will come back from lunch at half past 1.

**WAIATA TAUTOKO****HEARING ADJOURNS: 12.55 PM****HEARING RESUMES: 1.41 PM****HOUSEKEEPING (13:41:11)**10 **(13:41) TUMANAKO SILVEIRA:**

*Tēnā koe e te Kaiwhakawā, otirā koutou o te ope Whakamana i te Tiriti, tātou katoa kua huihui mai. Tēnei ka tukuna kia Whaea nei, Whaea Hilda, māna hei tuku i ana kōrero hei whakamōhio noa atu ki a koe. Ko ngā kupu whakataki nei kua tukuna ki a kōtōu, ka waiho wērā. I tēnei wā ka tukuna ki te whānau nei ka*

15 *tīmata ake ki te waiata, ana, ka tukuna kia Ani Kaaro, māna hei tuku i ngā whakapapa hei – kia ea ai ngā whakatau o te Taraipiunara, māna hei whakataki te whakapapa ana ka tukuna ki a Whaea Hilda, māna hei tuku i āna kōrero o tēnei kaupapa, ka pai?* [Interpreter: Greetings Judge and the Waitangi Tribunal

20 Give this to the whānau then Ani Kaaro will provide genealogy and then give that to Hilda to present.]

Yes, we'll just take the opening submissions as read.

**HOUSEKEEPING (13:42:12)**25 **WAIATA TAUTOKO**

**(13:44) ANI KAARO HARAWIRA: (#A79, #A79(a))**

*Kia ora mai anō tātou, taku ingoa ko Ani Kaaro, te tamahine ahau ki a Whaea Hilda. Nō muri tata noa mai ka inoi mai ki au kia pānui i te wāhi whakapapa mōna me taku whakaaro me heke mai i tēhea waka, nō reira ko*  
 5 *tāku me heke mai i a Kurahaupō kia whiwhi brownie points mai a Matua Ruakere. Otirā, kia herehere tonu wēnei herenga a tāua ki a Taonui, ki a Ani Kaaro Hohaia. [Interpreter: My name is Ani Kaaro, I'm a daughter of Hilda Halkyard Harawira. She'd only just advised me to recite the whakapapa and I was thinking which waka I should recite whakapapa from and I thought, oh well,*  
 10 *I'll recite the whakapapa from the waka of Kurahaupō.]*

*Nō reira ka tima a ia i Puhurihanga, tāna ko Toroa, tāna ko Te Iringa, tāna ko Kite Wairua, tāna ko Tohe, tāna ko Raninikura, tāna ko Te Rahingahinga, tāna ko Tikatarangi, tāna ko Te Huaki o Te Rangī. Tāna ko te tapairu nei ko*  
 15 *Waimirirangi, a Waimirirangi ka moe i a Kairewa. Kairewa te mokopuna rā ia a Ueoneone rāua ko Reitu.*

*I a Waimirirangi rāua ko Kaurewa ka puta ko Pare. Pare ka moe i a Te Reingakotikoti i a rāua ko Te Kuri.*

20

*A te Kuri ka moe i a Utuutu i a rāua ko Te Ruapounamu. A te Ruapounamu ka moe i te rangatira o Te Rārawa, ko Tarutaru. I a rāua ko Ngamotu, ka moe a Ngamotu i a Te Paa, i a rāua tōmua ko Poroa, tō muri ko Ruakuru. Ka moe a Ruakuru i a Te Huaki o Te Rangī ka puta ko ngā Ngapaura Puatai. Ngapaura*  
 25 *Puatai ka moe i a Hone Te Koni te mokopuna rā e ia a Te Kairewa.*

*Nā whai anō ka puta ko Kataraina Te Koni, ka moe e ia, i a John Alfred Borrowdale, te Kotimana, te nanakia, te hīanga, te tangata rūkatu, ērangī, he tangata toa mō te hanga waka. I a rāua ka puta ko Tupu Karaihe Mare, ka moe*  
 30 *ia i a Akanihi Te Waru Puiū nō te rārangi o Muta Te Puku o Te Puku Takapari o Manukau. I a rāua ka puta ko Tuākana Mare ka moe i a Marara Mete, i a*

rāua ko Rangi Tuākana Mare, ka moe i a Hana Wataaria he Hohaia o roto o Te Kaipara, otirā he hononga anō ki a Ani Kaaro.

I a rāua ko Te Pani Rangi Mare, nā whai anō ka moe i tētahi Ingarihi ko William  
5 Entwistle Halkyard, i a rāua ka puta ko taku māmā ko Hilda Harawira, Hilda  
Halkyard i taua wā, kātahi ka moe ki taku pāpā, he uri nō Ngā Puhi-nui-tonu nō  
Te Aupouri-nui-Tonu ko Hone Pani Tamati Waka Nene Harawira.

10 *Wēnei kohinga whakapapa nā Karaihe Mare, nā Te Mutukapa, nā Matiu Wiki,  
nā Māori Marsden. Kia ora.* [Interpreter: The whakapapa that I've recited  
from authorities of the north.]

**(13:48) HILDA HARAWIRA-HALKYARD: (#A79)**

*Kia ora, kāre au e mōhio mehemea e hia ana au ki te tū ki noho rāinei engari  
me tīmata me te tū. Ngā mihi ki a tātou katoa, ngā mihi ki ngā kaikōrero o te  
15 ata nei ki te Taraipiunara, ki taku tino whaea, a Whaea Titewhai kua haramai i  
tēnei rā, me taku māmā pea e mātakitaki ana ki Kaitaia me taku kōtiro ki Te Kāo  
mēnā kua whai rorohiko te mau ki te kāinga o taku māmā, mihi atu ki te katoa.  
Ki ngā tumuaki, kīhai i tae mai i te rā nei, mōhio au tōku mahi ki roto i ō kura,  
engari mihi atu ki tātou.* [Interpreter: Whakapapa is in paper #A79(a). Mihi to  
20 everybody who is here, Jellison and perhaps to my mother who might be  
watching in Kaitāia, my daughter in Te Kāo might be watching us on the  
livestream and mihi to them all. To my mother-in-law here, Titewhai, to  
everybody assembled, greetings.]

25 *Ki au i mua taku kōrero, ki au e toru ngā wero mō te mana wahine. Tuatahi ki  
te Karauna, ehara ko koutou te Karauna. Ki te Karauna kāre i konei mō ngā hē  
kua mahia i ngā taumaha, e ngā ture kua takahi i a tātou. Te wero tuarua ki  
ngā tāne Māori, me tuatoru, ki a tātou ngā wāhine Māori.* [Interpreter: Before  
I start, I ask there's three challenges for the women. To the Crown and their  
30 injustices on mana wahine. Second is about – is to Māori males, Māori men.]

*Mō ngā tāne Māori* who are worried about upsetting the balance, it's too late, don't worry about it. I don't wanna be flippant, but *he pai ki au te haere ki ngā hui wāhine Māori katoa i ngā wā katoa* and *he pērā te kōtiro inanahi i kōrero mō te mau rākau, e tino āta wetewete ana he ana ngā tino tikanga o te wahine e pērā ana. Te mahi o Wiki mā i te ata nei, koia te tino tū o te tū o te wahine. Nō reira pai ki a au te whakatika te mea i waenganui i te tāne me te wahine. Ehara he mea whakahāwea. We love you all, and he pai te kite i tēnei ata i mau mai ētahi technical experts e kī nei te awhi i a mātou he wahine.*

10 1350

[Interpreter: It's better for me to go to all of these hui about mana wahine, to hear from women about all sorts of things that women were adept in like using weapons, females using weapons and so on. So it is good for me to hear things about the women and the promotion of women. This is not to denigrate the men. There is a time for women to have their place too.]

*And things need to change me te Kāwanatanga me ngā tāne Māori me ngā wāhine Māori. Tāne Māori, let's share the space, share the space. We want more inclusion and ētahi wā ngā tino [w]hakamārama he aha te tū o te wahine, you know, that might be the dreamboat mission, vision, that Māori men might want, but actually he rerekē te tirohanga o te wahine. He maha ngā tirohanga wahine. And ki a tātou ngā wāhine Māori, te wero tino nui is believe in ourselves. Just believe in ourselves and ka taea te mahi. [Interpreter: And sometimes when it's explained about what's the role of women, relaying the mission story is very different to that of the women, and finally the greatest challenge is just believing in ourselves.]*

*E mihi atu ki taku hoa e Kura Heke. Ka aroha, i mōhio au maha ngā wāhine kāre e taea te kōrero i tēnei huihuinga, nō reira aroha ki taku whanaunga nō Ōwhata kīhai i taea te kōrero, engari he wā anō. Pērā ētahi atu wāhine. And i hiahia ia te kōrero mō tana tupuna whāea Maraea Herbert nō Ōwhata kua*



*mauheretia mō te tāhae whenua ki te tiaki i tana whenua, engari me waiho mō Kura he wā anō. So kei a koutou aku tuhinga, engari ki a au he tino maroke rawa atu, so tēnā pea... kia ora. [Interpreter: Mihi to my friend Kura Heke. You know, there's a lot of women that are unable to speak at this hearing, she's not*  
 5 *able to speak but perhaps at another time as she wanted to speak about her ancestress that was incarcerated for taking land. You have my evidence and I'm not that imaginative.]*

**REFERS TO BRIEF OF EVIDENCE #A79 AND POWERPOINT PRESENTATION #A79(C)**

10 *Okay, me tīmata taku kōrero mana wahine. Ko Hilda tōku ingoa. I rongu koe taku whakapapa. Kīhai au i tino mōhio engari pai te mōhioranga o taku kōtiro. He karani māmā, he kaiako, he kaihoe ahau. [Interpreter: I will begin my presentation, mana wahine. I am Hilda Halkyard-Harawira. I didn't know it but I'm glad my daughter knows it. I'm a great-grandmother, I'm an educator, I'm*  
 15 *a paddler of the sea.]*

How do I turn it to the waiata?

**WAIATA EVIDENCE (13:54:13)**

*Pai te technology engari kāre e tino mahi ana. [Interpreter: Technology is good*  
 20 *but it's not perfect.] I want to go back to the PowerPoint. Okay, next. Kāre e tino mahi. I wondered about this technology whether it would work today. Now huri ki te mea tuatoru. [Interpreter: Next slide. Change to the third slide.]*

*Kua waiata i te waiata. Kei runga, kāre e tino kite, ko te 'Mai i te kore ko te pō, ka puta te whaiao ki te ao mārama, ā, ka hono a Ranginui rāua ko Papatūānuku'. [Interpreter: So Rangī and Papa united.]*  
 25

I kind of want to keep coming back to this theme because it's a recurring theme. I believe that we, in the darkness or when things aren't so good or we're in crisis

we go through this really period of thinking and not knowing what to do and being powerless and then eventually a whole lot of things start to grow and the ideas come and then we think of a pathway to come out into te ao mārama. I should have brought my laptop.

5

Now, *anei he tino pikitia anō me mau ki taua whakaaro mai i te kore ko te pō, ka puta te whaiāo ki te ao mārama, and tērā pēpi, that's us. Ko koe, ko au, ahakoa e hia tō pakeke, e hia ngā tupuranga, ko koe tērā. Ka taea e koe te mea waiata?* [Interpreter: Here's an example, but keep in mind that whakapapa

10 I recited and the baby there in the picture is us. I'll just listen to the waiata.]

### WAIATA TIRA EVIDENCE (13:57:39)

1400

*Kia ora. He waiata tira nā te Waka Huia ana nā Ngapo me Pimia Wehi i tito tērā i te tau iwa tekau mā whā mō te rōpū Waka Huia. Engari i roto i aua waiata ina ngā kōrero katoa mō te mana wahine.* [Interpreter: It was composed by Ngapo and Pimia Wehi from the kapa haka group Waka Huia. But in the composition, itself you can hear the reference to the many female goddesses.]

20 *So i roto i tēnei kaupapa e mea ana "me kōrero mō ngā wahine atua ngā māreikura".* [Interpreter: So in this hearing we were asked to talk about the two tūāpapa, about the goddesses about the supernatural females, inspirational women healers.] I'm a bit outrageous because I like think "actually I know some of those people". Kāre i te katoa kua mate. Some kua mate. Some I've met in  
25 my lifetime. Some are still active and some are still developing. Tupuna whaea, māmā and younger wahine have led us in situations that have redefined, reclaimed our space in the wide world. I'm really about claiming spaces.

30 These women they quietly unpick the sanitised, the comfortable colonised zones of the status quo and they influence change. They look regular, they

look ordinary, are compassionate, tough, not angelic nor conventional, often are risk takers and have great courage when needed most, can be really cranky, āe.

5 *Ko ēnei ētahi o ngā wahine inspirational ki au, and whakaaro i ngā wā katoa ki tērā pikitia o Te Kore and ki te pēpi.* [Interpreter: Here are some women who are very inspirational to me, and you think about the previous image mai i Te Kore, Te Pō ka puta Te Wheiao, Te Ao Mārama and Rangi and Papa to the baby and keep in mind that picture with these women I'm identifying.] Ko:

10

- Eva Rickard nō Tainui ā Whiro.
- Merata Mita, the great film maker. She's got her movie coming up, the anniversary of the Springbok Tour where she had to smuggle all this stuff to Australia—a great risk taker.

15

- Whaea Nganeko Minhinnick nō Ngāti Te Ata.

20

What annoys me is when men come and tell them how wonderful wahine toa they are when they are dead but they don't tell them when they're alive and they side-line them.

25

- Miriama Rauhihi. I haven't got a recent one of her with her tā moko. Ko ia te wahine o te Polynesian Panthers who just celebrated 50 years. She kept Māori included and made sure the Panthers always followed kaupapa tangata whenua.

30

- Mehara Tāmaki is a beautiful young girl from Whangārei and she worked in Mana. She was on the Executive Committee of Mana during the elections. Her dream was to vote. Her vote was discounted because she had died in that period. She wrote a poem about "I'm looking forward to voting" and she wrote this little poem. We did something to the

Select Committee to make sure that when people die during elections their vote should still be counted. There were many.

- 5 • This other beautiful wahine is Maureen Watson an aboriginal. Because sisterhood goes across the world, mana wahine is across the world and we borrow ideas from each other. She was a great poet. The father of Tiger Woods who ran a radio station, an aboriginal radio station, an aboriginal school, which I took my kids there to have a look. But she wrote a lot of stories about domestic violence and the violence of colonial oppression.
- 10 • My Aunty Sana Murray from Te Hapūa. She was one of the claimant's for Wai 262 and she would be so happy to see what her mokopuna are doing now with, what do you call it, bio-something, what they are doing with honey. One of them is selling sanitiser products in America, so one of her mokopuna. Another one is managing Ngāti Kuri lands.
- 15 • And of course our sister Haunani-Kay Trask from Hawaii, Kapaiaina **(inaudible 14:05:09)** who just passed away. As an activist you get, gosh, I mean yes, we get a bit colonised and we want to be palatable to everybody. We want to be nice when people say "Kia ora Hilda" instead of walking past you and spitting on you. So Haunani was the sort of woman who just went "wham, bam, bam, you howlers we didn't come from Adam and Eve!".
- 20
- 25

As a kaihoe, I was just telling my friends, *i roto i te karakia o Nukutawhiti i kite ahau i ētahi o ēnei kupu and e mea ana ētahi i haere ngātahi i Ngātokimatawhaorua me Māmari tahi me ngā tāne anahe or Kupe te waka o Kupe, tētahi anō Te Māmari haere ngātahi and i kawē ngā wahine me te kai.*

- 30 [Interpreter: As a paddler on the waka Nukutawhiti I see some of these words and these different waka that I just mentioned that they were used to carry food.]

I know what it's like to travel on waka you've got to keep up with each other. Anyhow i roto i tērā karakia, and I know maybe Papa Hone is looking at it:

- I te puhi whatukura  
 5 I te puhi whatukura  
 I te puhi māreikura  
 I te puhi māreikura  
 O taku waka  
 Ka titiro iho au  
 10 Ki te pae uta  
 Ki te pae o waho  
 Piki tū rangi ana  
 Piki tū rangi ana  
 Te kakau o te hoe  
 15 Kumea te uru o taku waka e  
 Ki runga i te kiri waewae o Papatūānuku e

[Interpreter: ...in this karakia...]

- 20 Some say that they came from Hawaiki in such a short time because Kupe had done all these karakia and they got onboard *ngaru-nui*, *ngaru-roa* and *ngaru-pae-whenua*. [Interpreter: ...rode on different crests, wave crests.] I have some of my team members here and we know that when you're paddling (because a lot of this stuff is very similar to modern-day paddling) you know  
 25 when you've got halfway and then you like to get to the end. Another thing my daughter says from waka haurua is that mehemea kei runga i te moana i ngā wā katoa he rerekē te tirohanga o te ao mehemea i runga i ngā waka.  
 [Interpreter: ...in a double-hulled canoe... our perspectives is quite different if you're on the sea all the time, your view of the world from the waka is quite  
 30 different.]

I have heard sailors say that they feel safer on the water because there are so many problems on land. Anyhow I just thought that might be interesting to know ka haramai ngā wāhine mā runga waka. [Interpreter: ...just to make mention that women did come on waka.]

5

Some people say we didn't you see.

Mana wahine I've already had my little rave about e toru ngā wero, but Māori women will decide what mana wahine is and are. There is so many things.

10 *Ehara mā tētahi atu e mea mai ki ā mātou.* [Interpreter: It's not for someone else other than women to explain that mana wahine.] I'll leave that there.

*So taku tino kōrero e pā ana ki ngā kōrero o ngā kōtiro nei i te ata nei ko Māori te reo tūturu o Aotearoa. Kotahi rau tau rua tekau tau kua takahia te reo and ki au me hoki anō ki tērā kaupapa o Mai i Te Kore. You know he wā pōuri tērā. E ono ngā tupuranga i hunga te mauri o te reo ki ngā tamariki Māori. I tēnei tau he maha ngā ārai tonu ki te whakawhānui ake i te tupu te reo i roto i ngā kura kaupapa Māori o Te Tai Tokerau. Ehara au i te tino māngai o ngā kura kaupapa o Tai Tokerau, he māngai, he māngai ahau. Kei konei tētahi o ngā tumuaki ā Evelyn Henare mai Te Kura o Rāwhitiroa.* [Interpreter: I make reference to the younger ones their speeches this morning that the reo is very central to who we are and it has its place in Aotearoa. It is something that is being encouraged but even to this day there have been constraints placed on kura kaupapa Māori especially in the Tai Tokerau. They are attempting to expand; we have to wait and see.]

15  
20  
25

*Kua kōrero kē e ngā kaumātua i te kerēme.* [Interpreter: The kaumātua who already talked about the claim Wai 1040.]

30 I was thinking yesterday 11 years ago at Waitangi, I was sitting next to some of these people who were trying to bring the claim that *kīhai ā Ngā Puhi i tuku rangatiratanga i te hainatanga o Te Whakaputanga me te Tiriti* and *kei reira ngā*

*kōrero*. [Interpreter: ...in part of that claim saying that “Ngā Puhi did not ceded their rangatiratanga to Victoria, the Crown and I won’t regurgitate the information that’s already been presented about that.]

- 5 Glad to hear that the Tribunal acknowledged that e tika ana ngā kōrero. I just don’t really want to bring up stuff that’s already been agreed to by our kaumātua and kuia, kei reira ngā kōrero.

10 Just keen to *whakamōhio atu ki a tātou, maumahara ki a tātou, te tino take o tēnei kerēme wahine mai i a Whāea Miraka Szaszy nee Petricevich*. [Interpreter: ...and I recall and just want to acknowledge Miraka Szaszy being one of the pioneers for this claim.]

1410

15

I think that, other than being very beautiful and very eloquent and very talented and *tētahi o ngā wahine rongonui o te ao Māori*, I considered her a bit of a square myself, but you know, *he nui tana mana*. [Interpreter: ...she had great influence and authority, mana.]

20

And this claim came about because she went to a hui in Wellington and was meant to be put on the Fisheries Commission thing and something happened and she was excluded on the day, ahakoa – and it was a public humiliation of an upstanding Māori woman, and that’s how this claim got laid, about the Crown policies that subjugate our wāhine.

25

Now she didn’t – Ripeka, in the first hearing, said she really didn’t want, you know, *ko whakamā, ko whakamā*, and it was by the hands of the bros, the brothers, the Māori brothers plus the Crown that – *ki a au* anyhow. [Interpreter: ...she was embarrassed of what occurred...]

30

So I just really want to remember where that came from and she never ever wanted anything, no hit backs, no hit squads, no nothing, no *taua* [Interpreter: war party], nothing, and so that's how they ended up laying this claim today. I just really wanted us to remember that. Āe.

5

And *anei he wahine toa anō, ko Hana Te Hemara nō Taranaki*. [Interpreter: This is another strong woman, Hana Te Hemara, a descendant of Taranaki.] Like me and like others who strove for te reo, *horekau he reo i te tīmatanga*. [Interpreter: She didn't, similar to me, didn't have any language, te reo Māori, at the beginning.] And just to remember that the fighters for te reo Māori never had te reo Māori and were actually put down by speakers of te reo Māori who my mother-in-law tells me that, you know, some said at one stage that te reo was only for the ariki, and just really want to pay homage for tana mahi and also the fact that this is pre-Facebook that she was able to, over two years, and we talked about it in some little hui and are still working on it, but how hard it would have been to collect 32,000 signatures, pre-Facebook, pre-emails, pre-cellphones, you know. He nui te mahi e mahia nei. We see the picture at the end. Kāre e kite te mahi e mahia nei. And she was abused by many Māori men.

20

I remember her in Titewhai's kitchen and I remember her in the kitchen crying about how hard it was to deal with all this stuff. Anyhow, kia ora.

25

And of course ko Whina Cooper and people know her about *te hīkoi whenua*. [Interpreter: ...the Māori land march.] But actually koia tēnei, on the edge of that, you know, you know that when you go to the Government, in the '72 petition the Government changed, Labour changed, and on the end of this petition Whina went to Muldoon and asked him for a *pūtea and tērā te tīmatanga o te pūtea mō te Kōhanga Reo*. [Interpreter: ...she went to Muldoon and asked for funding and that's how Kōhanga Reo started, the Māori pre-school.] And so off the cusp of that hīkoi, you know, kua puta mai ētahi mea hou, and that's thinking, āe.

30



- And i kite ahau i te kōrero o te kōtiro Tina Latimer kia whakanui i tana karani mā mā hoki and kāre te nuinga i mōhio* – [Interpreter: I saw what Tina Latimer presented previously] – and I thought he was a square too, I thought everyone
- 5 was a square in my day, I'm really sorry about that, you know, you think... Anyway, Lady Emily and Sir Graham Latimer they mortgaged their farm twice for the successful reo claim to the Privy Council. That's a big sacrifice, and also, I wonder if it hadn't gone to the Privy Council in London, would we have our reo recognition today? *He whakaaro.* [Interpreter: Just a thought.] Āe.
- 10 *And mai i te Privy Council, kua puta mai ēnei Kōhanga Reo, Kura Kaupapa Māori, Reo Irirangi Māori, Wānanga Māori, Whakaata Māori.* [Interpreter: So when that challenge all the way to the Privy Council came about the Māori pre-schools, secondary schools, kura kaupapa and so on.] Āe.
- 15 Anyhow, in a – I call it another parallel universe. *I te wā hiahia mātou te tīmata ngā kura kaupapa, e mea ana i roto i Te Hiku, 85% ngā tamariki e tino koretake i roto i ngā mahi mātauranga o ngā kura 78.* [Interpreter: In considering the establishment of kura kaupapa back in the 80s, 85% of kids were failing in 78 schools.] And this is, was shocking to me at the time was that these children
- 20 were unlikely to contribute to the future wellbeing of their communities, they had low grade schooling and due to poor socio-economic factors, there was going to be long-term damage. Pretty much ERO was saying we're doomed, our tamariki are doomed, our future generations are doomed. Āe, that was in 1998.
- 25 *And i tīmata he rōpū Māori, ko Te Pūtahitanga Mātauranga. I roto i taua rōpū:* [Interpreter: And then Te Pūtahitanga Mātauranga 1999 was established. These people involved – ] *Ko Andy, Cath Savage, Tony Thompson, Joe Errit, gosh, kei runga i o koutou notes, kāore i runga i āku, i wareware – and ahau, mō te kura kaupapa, and i tīmata he tino whakaāetanga kia piki ake te*
- 30 *mātauranga i roto i ngā kura.*

So they divided the Far North into some takiwā and kura kaupapa, and *ka tīmata tēnei MOU i waenganui i te Karauna me te Reo o Tai Tokerau, and mai i tērā ka puta mai te whakaaro ka tīmata TE MEA, TE MEA. Āta whakarongo, ako ki aua kupu 'TE MEA', Te Tai Tokerau Māori Education Authority, and ko ērā ngā whāinga i te tau '99, kia pūmau te reo me ōna tikanga hei reo kōrero, hei korowai mō ngā iwi o Te Tai Tokerau puta noa i te ao. Tino whakaaro pai. Ko te reo te tino ngako o ngā kura. Āe.* [Interpreter: So as an MOU developed, distinguishing particular regions within the North in the establishment of TE MEA (Tai Tokerau Māori Education Authority). And its goals were to hold on to the language and practices, for it to be a language of use and uplifting of the iwi of the North and throughout the world.]

*And koinei ngā kōrero i puta mai, an evaluation by Margie Hohepa, te kōtiro a Patu Hohepa me Kuni Jenkins, i te 2004.* [Interpreter: This was put forward by Margie Hohepa and Kuni Jenkins.] She said, “the Māori Treaty partner lacked: resources, staffing, capacity, long term commitment to build community ownership and good communication to achieve sustained improvement in Tai Tokerau.” So it was *ahakoa kua puta mai ētahi hua, kīhai tētahi mea i tino tīni.* [Interpreter: So although there was the desire to have a fruitful partnership, we didn't achieve much.] But really when we have an agreement as Treaty partner, are we the subcontractor? Are we just the subcontractor or if you want to be a Treaty partner, he rerekē te āhua, kia ora?

Mai i te toa o te Privy Council, i whakarōpū tēnei rōpū nei ki te tuhi he kaupapa marautanga ko Te Aho Matua. This is – none of it is in my submission I think, I don't know, I can't remember, but ki te taha mauī ko ngā mea kua wehe, ko Katarina Mataira. [Interpreter: Nil.] This just came out of me. I tried to stick to the script but there's – other things come, they come to you, and the pictures come to you. So Katarina Mataira, Tuki Nepe and I like to always acknowledge those who worked alongside them like Bill Kawa over there. Don't just recognise one of the names – the signature on the pukapuka. There's a lot of people working to help bring that, shape that together. Hone Tūrei, Tuhiana

Bosch, *te māmā o Rāwhitiroa Bosch nō Whangaroa, the great fella Toni Waho, and kei runga anō well te Kuini o Te Aho Matua ko Cathy Dewes nō Ruamatā.*

[Interpreter: ...the mother of Rāwhitiroa Bosch, Toni Waho and Cathy Dewes from Rotorua, Ruamatā.]

5

[Interpreter: And initially many of the marae and people disagreed with her involvement. Of course Pita Sharples got the curriculum across....]

1420

10

*And i te tīmatanga te nuinga o ngā marae kore e tino whakaae ki a ia. Of course, Pita Sharples who turned the curriculum Te Aho Matua i whakamana te marautanga i te tau 2013, engari kāre e tino tinanahia i te mea horekau he rauemi. Pem Bird, koia tētahi o ngā rōpū i tuhi tēnei kaupapa Te Aho Matua engari kua huri i ki kura ā-iwi. Rahera Shortland, nō Te Tai Tokerau i āwhina ki te tuhi i tēnei kaupapa, and of course our fabulous Linda and Graham Smith and Rāwinia Penfold. Now koia rā, he rōpū tino kaka mō te mātauranga reo.*

15

*So, ko ēnei ngā kaituhi, creators. Kia ora. [Interpreter: And initially many marae and people disagreed with her involvement. Pita Sharples, we got the curriculum across, and they didn't quite get – was fulfilled because there were no resources. And Pem Bird and Rāhera Shortland was part of that and Hinengaro and Linda Smith and Rāwinia Penfold. These were the people that created or designed Te Aho Matua, the blueprint for kura kaupapa Māori.]*

20

25

*I roto i Te Aho Matua e ono ngā pou, ko Te Ira Tangata te reo, ngā iwi, āhuatanga ako, te ao, te tino uaratanga, kia ora. Aroha mai, tino horo au.*

[Interpreter: Within the philosophy of Te Aho Matua, the way those Māori schools were to include those six principles.]

**WAIATARERE: (14:21:14)**

30

*He tapu tō te wahine, he tapu anō tōku tāne kia kua tētahi e hakaiti i tētahi erangi kia hakanui tētahi i tētahi i runga i te mōhio mā te mahi ngātahi a te*

*wahine me te tāne e tipu e ora ai ngā tamariki me te iwi hoki.* [Interpreter: Women – female has tapu, male has tapu, and there's not one greater than the other. They work together, they are complimentary.]

**HILDA HALKYARD HARAWIRA: (CONTINUES)**

5 *Tērā tētahi o ngā kōtiro rangimārie Waiatarere, āe. And ka hoki mai ki tēnei rā he uaua tonu, he rārangi rua e tatari ana ngā tamariki te hau atu ki roto i ngā kura kaupapa, kīhai i manatia ngā kura hōu. Tino roa rawa te tatari mō tērā, itinga ngā akoranga, ngā kaiako, te pōharatanga o te whānau, ētahi kāinga kore, kore mahi, he maha ngā kaumātua, kuia e tiaki ana ngā mokopuna. And*  
 10 *i ēnei rā, ko te kōrero a ngā mātua ināiane me – e hiahia ana mātou te tiaki o mātou ake tamariki kia kua mātou e tiaki te whānau katoa o ngā kura and e hia ana rātou he mahi i waenganui i ngā haora o te kura, āe kia ora.* [Interpreter: It's still difficult today, there are long waiting lists, tamariki wanting – children wanting to access kura, not able to. There's a delay in the process for new  
 15 satellite kura, shortage of classroom space and of course, the social, and economical, position of families and homeless, unemployed, having to look after other – kaumātua looking after their mokopuna, junior teachers.]

*And ki au e kōrero mō te Ministry, the Ministry of Education, whakaaro mō te*  
 20 *mātauranga Māori mō te mātauranga reo. I call it the tin shed mentality. I roto i te kerēme mō te kōhanga reo, e mea ana, "The salaries were lower, there were high compliance issues that cut the number of kōhanga reo down from about 800 to half, inadequate wrap around support and there's always that tension between Kāwanatanga limiting rangatiratanga. That's it in a ngako. I*  
 25 *tēnei rā e pēnei ana ngā kōhanga reo, i roto ēnei momo whare, āe.* [Interpreter: And the Ministry of Education's mentality. And the kōhanga reo claim. Even to this day, these are the concerns that are prevalent amongst kōhanga reo.]

I thought Whaea Evelyn will like this, now that could be any situation, but I  
 30 thought I left a comment box 'cos you could imagine what this tumuaki is saying, ngā tumuaki tatari ana mō te tautoko mai. [Interpreter: There's a picture of

somebody holding on to a branch of a cliff. And a caption beside it saying “Principals awaiting support.] Just a random thought, kia ora.

5 Thirty years later kua pau te hau you know you feel like you are on the same treadmill, “Didn’t I do this 29 years ago?” Kua mate ētahi, āe. What I really want to talk is about is the stolen potential of six generations of reo. [Interpreter: Thirty years later, exhausted and thinking that I’ve already tried to do this.

10 So, sorry this is my very simplistic koretake way of doing it, so I had – that six represents six generations. If you say that 18 years is a generation and between the time that Māori language was not recognised in kura or suppressed in kura, so – and I just made these random steps of what happens, and I got that idea off Papa Hone when he did this whakapapa i roto i tana pukapuka. You must buy it. It’s what?

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20 Āe, inside there he got a whakapapa when you marry the Treaty with the Kāwanatanga ka pua ko, ka puta ko, and so that’s interesting. So inside this lost generations we have the process of assimilation. The suppression of and the denial of Māori identity – well suppression comes first then comes the denial, then comes the shame and the self-hatred, then comes the disorientation, then comes becoming accustomed to losing, and then right at the end is, ‘Oh I have no expectations’. And I say this because in our Tamatoa hui they said when they took the petition around there were two fluent reo speakers who didn’t want to sign the petition because they couldn’t see the value of teaching te reo Māori in schools. Āe.

25

30 So tāku, taku pātai i ngā wā katoa, we started – we put our claim in in 2008 – what is the formula for intergenerational stolen potential? There’s been 120 years absence, there’s been lost opportunities, whānau-rebuild has to happen. Okay.

And this is a niece from Te Kawariki, Mereraina Piripi who was born on Waitangi Day, so she's just come up with some – I asked her this question, is there an accounting thing that measures lost potential? And she says yes, “We  
 5 can measure with reasonable accuracy, the massive decline in Tai Tokerau whānau proficient in Te Reo me ōna tikanga since the treaty was signed...the causal factors... deliberate and non-deliberate crown actions or policies designed to remove mana Māori from the indigenous peoples they sought to conquer... poor educational and wellbeing outcomes for Māori whānau have  
 10 been directly impacted by the investment decisions (or lack of investment decisions) of sitting Governments over the last 150 years.” Ka pai.

Now this picture was interesting to me, we see this often. He aha te – what do we want you Māori? Justice! When do you want it? Now! Have we got it?  
 15 No! So in this picture, equality, you got entry denied, you got the little fella, my little mokopuna there can't even see through the fence. Then when you have equity you just lift him up on a couple of boxes and then they can see over the fence. That's not equity. And the worst one was the third one, they called that liberation. So we took the fence down, but we're still standing out watching the  
 20 game from outside. We haven't moved. We stayed inside our own prison. So the last one I thought was, “Well we should be in a VIP room inside the game,” and I thought well now, then it would mean that there's only a select few getting there, how will that benefit everybody else? So anyhow, the idea is you could either be in the stadium in a seat or you could be at home watching it on TV.  
 25 Liberation, seats in the stadium, not from outside the taken down fence. So that's just a whakaaro. Yes, kia ora.

This is my mokopuna Manu Rāhiri and ka tīmata ia i te kura ā tērā wāhanga tuatoru. [Interpreter: Term three she starts.] So one of the thing I kept thinking  
 30 about, like somebody said to us when we were starting up our school, you know, like firstly we were unfunded two years then we got our first classroom on the fourth year, then they gave us only one, you know, so many toilets because

they thought, “Well you won’t grow beyond 20 ay?”. We’re about 160 now and we’re all already full. But you know, they would say things like, to us, like, “You just get what you get as you get older,” and I’m thinking later, I’m thinking well if we had te reo for 120 years and we had our kura I’d have footpaths, I’d have a staffroom, I’d have a principal room. How many of our principles have worked in hallways? Our first wharekura was outside the wharepaku of our junior kura for two years unfunded. So you know, like if you’re looking at when you start a kura Māori, reo Māori, we should have the facilities, and I don’t want to say crappy excuses like you can’t have a kura Māori because you just have to wait your turn.

1430

Does that mean we gotta wait another 100 years just to get that kind of equity and if our reo hadn’t been lost, our iwi mātauranga, we wouldn’t be here today. There would be books on the shelves, there’d be videos, the kids could access it, our kaumātua and kuia would have flats nearby. We would have staff housing, we’d have a waka haurua and two waka ama out in the bay, and a waka taua. Ngāti Whātua tell me that they have free health insurance in Ōrākei, well that would be nice for our whānau, living in low interest homes like when they said, “They gonna take away your decile funding,” and so we said, “Oh, no, we gonna do – we gonna make you decile 3.” Decile 3? Anyhow, we did a survey amongst our whānau and found out that say 77 whānau back then, 55 were renting, 55 were renting and couldn’t buy their own homes. So, we want low interest homes. There’s lots a – we want our own social work, you know I won’t rave on, carry on. But that’s what I want 120 years after, yes.

**JUDGE REEVES:**

That you are aware that the kōrero that you’re giving us today about contemporary matters, if you want – if those are part of the allegations and your –

**HILDA HALKYARD HARAWIRA:**

Sorry?

**JUDGE REEVES:**

If those are part of the claims that you are making to the Tribunal, and you want  
 5 that information to be taken - to be considered by the Tribunal and making our  
 decisions about whether or not there have been breaches of Treaty, you are  
 going to have to give these again in the next stage of our hearing, because that  
 is not the purpose of these hearings, and I am sure Mr Silveira is aware of that  
 and has discussed that with you, because that was the response that we gave  
 10 when we received your brief of evidence and we said, "Yes, we are prepared to  
 hear this part but this other part is not within the scope of these hearings. So,  
 I just want to check with you that you are aware of that.

**HILDA HALKYARD HARAWIRA:**

I'm aware that *mēnā ka kōrero mai te tīmatanga o te ao Māori*, there's nō cutoff  
 15 period, that we have been impacted by lots of things, but ka haere tonu te ao  
 Māori. So, ki au – [Interpreter: And if I talk about the beginning of the Māori  
 world it continues. It's a continuum.] And they not you know, is that the white  
 framework, is that the white framework?

**JUDGE REEVES:**

20 So, this yes. Well, so this a process that was put to us by the claimants for  
 dealing with, for working through the process for the mana wahine claims and  
 the Tribunal agreed that we would work within that process and that is you have  
 been here this week. You have seen the type of evidence that we received this  
 week which is about conceptual framework. It is about trying to and vision the  
 25 lives of wāhine Māori pre the Treaty, pre-colonisation. The Crown is here, but  
 they are not here to test any of this kōrero.

**HILDA HALKYARD HARAWIRA:**

No.



**JUDGE REEVES:**

Yes.

**HILDA HALKYARD HARAWIRA:**

No.

5 **JUDGE REEVES:**

So, if we are to take into account when we are dealing with allegations of Treaty breach.

**HILDA HALKYARD HARAWIRA:**

I won't be coming back to present again.

10 **JUDGE REEVES:**

Okay.

**HILDA HALKYARD HARAWIRA:**

I won't be coming back to represent part 2, part 3, part 4.

**JUDGE REEVES:**

15 All right, yes, yes.

**HILDA HALKYARD HARAWIRA:**

So, I would like to finish it, and leave it there.

**JUDGE REEVES:**

Yes. No, I –

20 **HILDA HALKYARD HARAWIRA:**

I'm not here – I'd like to finish at the end.

**JUDGE REEVES:**

Yes, yes.

**HILDA HALKYARD HARAWIRA:**

I'm not far I don't think.

**JUDGE REEVES:**

5 So, there is no – there was no issue of me saying you could not finish. I just wanted to check with you before you reached the end of your evidence that you understood what the effect of it is and that your solicitor had explained that or discussed that with you, yes.

**HILDA HALKYARD HARAWIRA:**

I'd like to finish, 'cos I'm not going to come back.

10 **JUDGE REEVES:**

Okay, all right.

**HILDA HALKYARD HARAWIRA:**

Yes.

**JUDGE REEVES:**

15 Kia ora.

**HILDA HALKYARD HARAWIRA:**

20 Thank you, and, yes, *i rongo au i tērā and ki au kore taea te wetewete i tēnei me tēnei me tēnei*, but I'll leave that for your fullas processes. [Interpreter: Thank you for that explanation for me, I don't differentiate between the start of my kōrero and coming into this contemporary issue. Next slide.]

So, that 120-year formula you can take it to the next set of hearings et cetera , āe, kia ora Kōtiro. Okay, and press the -

25 1435

**AUDIO/VIDEO EVIDENCE (14:34:55)**

*Ko te nuinga o ngā whānau me ngā taura nō Muriwhenua nei he uri whakaheke mai a rātou i waitohungia i te Hakaputanga me te Tiriti o Waitangi i ngā tau 1835 me te tau 1840.* [Interpreter: The majority of whānau and students whakapapa to the Iwi of Muriwhenua, to the signatories of the Declaration of Independence and to the signatories of the Treaty of Waitangi signed in 1835 and 1840.]

Our claim is that our whānau and hapū have endured generations of lost opportunities due to progressive legislation by the Crown which have stripped indigenous knowledge from us.

Māori of Muriwhenua have struggled for generations for concessions to be recognised as human beings let alone as tangata whenua in their own land.

English was mandated as a mode of instruction in schools from 1867. Shamefully it took 120 years for Te Reo Māori to be recognised as an official language of Aotearoa.

Although the Ministry of Education has provided funding to our Kura which appears to follow a common formula, we are not resourced fully to recover lost generations of Te Reo and simple knowledge of Te Ao Māori and Mātauranga Māori.

We don't want compensation; we would like fair investment in our future children on behalf of their whānau.]

*Āe haere tonu. I roto o Tai Tokerau e iwa ngā kura – there's stuff missing. So there was a big rise of kura kaupapa i roto i Te Tai Tokerau and e hiahia ana mātou te tīmata ētahi anō, tēnā pea e whā. E rua i konei ko Ngāti Kahu me tētahi ki taikura, āe.* [Interpreter: In the North there are nine kura kaupapa Māori in this region. We want to establish more, perhaps two here in this region.]

*And 88% o ngā tumuaki he wahine Māori. Āe.* [Interpreter: And 88% of the principals have been Māori women.]

5 *And i tīmata tō mātou rōpū Te Kōtiu i te tau 2015 ki te mahi tahi, te tautoko, te hui ia wāhanga, me whai rongoa mō ngā take e puta mai ana i roto i tō mātou kura.* [Interpreter: Our rōpū Te Kōtiu was established in 2015 to support kura kaupapa Māori of Te Tai Tokerau.] We were denied the opportunity, many opportunities to be involved in setting up a support network and that's when the  
10 alarm bells came. Kia ora.

I'll just flick through them. *Anei ngā pikitia o ngā kura kaupapa.* So we have the passion. These are *ngā kaumātua, kuia i tīmata, i tautoko ngā kura i te tīmatanga. Ētahi kua mate, ētahi e ora tonu ana. Ko Rāwhitiroa, ko Taumārere.*  
15 *Āe.* [Interpreter: Here are some pictures of the kura kaupapa...and the elders that assisted with establishing these kura. Some are still with us and some have passed. Rāwhitiroa and Taumārere.]

*Ko tēnei i tēnei tau, ngā kaumātua/kuia o Taumārere. Āe.* [Interpreter: These  
20 people of Taumārere supported the establishment.]

*Kaikohe, he maha ngā mea e mahi ana i roto i ēnei kura Māori. Āe.* [Interpreter: Kura kaupapa Māori at Kaikohe.]

25 *Ko ngā kaumātua, kuia. Āe.* [Interpreter: And the kaumātua and kuia associated with establishment of Kaikohe.]

*Ko Te Rangi Āniwaniwa. Āe.* [Interpreter: Te Rangi Āniwaniwa Kura Kaupapa Māori.]

30

*Koinei ngā kaumātua/kuia o Te Rangi Āniwaniwa. Āe.* [Interpreter: The list of elders that were supportive of the establishment.]

*Ko Whangaroa, āe, te kāinga o Te [W]hakauputanga. Āe.* [Interpreter: Whangaroa, another kura, place where the declaration was created.]

5 *Kaumātua, kuia.* It's an honour roll really. Āe. [Interpreter: The elders that assisted.]

Pukemiro. We had to close our kura and we force a new one to start, Pukemiro.  
10 *Āe, kua kī tērā kura ināianeī. Āe.* [Interpreter: Pukemiro. That school has a full roll now.]

*Ngā mātua. Āe.* [Interpreter: A list of elders that supported establishment.]

15 *Hokianga. Tekau mā whitu tau rātou i tatari mō ngā whare. Āe. Āe. Ngā Ringa o Matariki, tatari tonu ana mō ngā whare.* [Interpreter: Hokianga waited 17 years for buildings. Again, the elders that supported its development, its establishment. Ngā ringa o Matariki, a very derelict state, their buildings. Still waiting for buildings.] *These buildings are shocking. Āe. Ki roto o Oruawhoro. Āe.* [Interpreter: The elders involved.]

20

*And te mea hou e tatari ana mō te mana o Te Tāhūhū ko Tututarakihi ki roto o Kaitaia. Tatari ināianeī, i tērā tau, i tērā tau i mua tērā. Āe.* [Interpreter: And just awaiting approval as Tututarakihi in Kaitāia and the people who supported the development.]

25

*Koirā ngā kura e iwa i tēnei wā. Āe.* [Interpreter: Those are the nine schools.]

I'm winding up. So just saying we want to be part – we are the part of the solution of Māori education achievement and we're sick of going through these  
30 obstacle hoops. Just let us do it. We do it really well. It's not always fantabulous but we do it really well, we're just sick of going through the hoops.  
Āe.

This is our shopping list from last year but really the year before, waiting for new buildings for *Ngā Ringa o Matariki*. Pākehā parents would never put their kids in there. We have a *kaiako* shortage but specifically maths and science.

5 [Interpreter: Twelve years waiting on buildings...so a kaiako shortage.] I was part of evaluation associates where I helped new tumuaki in their roles and then I was listening and I'm thinking, "Holy crap, we're not even on the even field yet, we haven't even got maths and science teachers let alone technology teachers and the formal recognition of new kura, Tututarakihi." Āe.

10

This is a book launch of new books in Te Hiku written by great *matanga reo i roto o Te Hiku and ka tāngia ēnei pukapuka hou mō ngā tamariki o te kāinga*.

[Interpreter: So books produced by exponents of the reo from the North.] Āe.

15 So this is always my question to – I forget you're not the Crown. Investing in our tamariki at an early age so they don't end up in prison is a winnable for any Government, so why do we spend so much money on prisons and less on kids? Āe.

20 And why we want to go this way is look, we're sick of Ministry coming up with new ideas, they come with their new dream schemes every 10 years to help auraki kura catch up with te reo, but we got our own stuff to do. We can't even get dental clinics to our kura. We're lucky to get them come to our kura every two years. We need maths teachers, science teachers, dentists, navigators,  
25 we need a whole bunch of stuff. Let us get on with what we got to do but resource us. Āe.

Big waiting lists, *āe, kua kī mai ngā kura*. [Interpreter: ...schools are full, big waiting lists.]

30

We need new classrooms. Āe.

Just short \$1.6 million. Different local curriculums. Āe.

And so what we're saying is – yes, I know you're not but I know you'll represent us really well when you get to talking to the Crown. Give us our – invest in  
 5 Tai Tokerau Kura Kaupapa, give us an equitable allocation, not like those pictures, on a pro rata basis, on a Matiu Rata basis, to provide tautoko for our kura. Award each kura its own reparations for stolen potential and lost opportunities and to prepare for new kura. Stop strangling the growth of kura reo i roto i Tai Tokerau. Āe. I think this is the last one.

10

Tai Tokerau Māori Education Authority. So I'm happy to set that up before 2023. I would just need somebody to work for me because I'm voluntary and  
*anei te whāinga kua mahia nei e ngā kaumātua kia pūmau te reo me ōna tikanga hei reo kōrero, hei korowai mō ngā iwi o Te Tai Tokerau puta noa i te*  
 15 *ao. Ngā mihi ki a tātou. He aha he waiata Wikitoria.* [Interpreter: ...to hold fast to the reo and practices for it to be a reo of communication, a language of communication and use, supporting the people of Te Tai Tokerau and the world.]

20 1445

## WAIATA TAUTOKO

### (14:45) JUDGE REEVES TO HILDA HARAWIRA-HALKYARD:

Q. Tēnā koe whaea Hilda.

A. Kia ora.

25 Q. Kia ora. I just want to mihi to you.

A. Kia ora whaea.

Q. You are a leader and you're a fighter by the content that you have given to us you are passionate about the things that are dear to your heart. Thank you for reminding us of that generation of leadership those pictures  
 30 that you put up, one of them being my Aunty Hilda Temara, Aunty –

A. Hana.

Q. – Hana. Hilda is my nana. So it was you know great to see that. Now I think you were here the other day when Ella, Dr Henry, was giving her evidence. One of the kōrero she gave to us was about leadership. In her  
5 brief, there is a quote from Maharaiia Winiata from a paper from 1967 where it was said: “One of the important roles of women leaders, they frequently provide a focus for protest, they embody Māori values, they support efforts towards self-determination,” and then Ella went on to say: “This is clearly recognition of Māori women’s proactive approach to  
10 leadership”. And then she went to reflect on pre-colonial women’s leadership and said: “Māori women in the post-European era have been at the cutting edge of protest. Therefore, we must assume that their role in traditional society would also have involved the same dynamics of maintaining checks and balances against male power, male prerogative and tapu through their noa or women power”. So I’m just wondering whether you have, through your experiences, whether you have any  
15 reflectional thoughts on examples or exemplars of women’s leadership in early times that may have fuelled you know you and your battles and those of your whānau that you have fought so steadfastly through the years?

A. I’ve kind of learnt from other women and other men. My mother’s pretty tough, very succinct. My mother doesn’t talk long but when she says something, Titewhai. I mean *he maha ngā kaiako, maha ngā kaiako*. [Interpreter: I have several teachers.] I think we learnt from each other  
25 and take what we want. Yes, I don’t want to rave on about it. I don’t know. I just know I started learning about te Tiriti when I was about Year 7, it was a project. I’ve always wondered why I cared a lot about te Tiriti and I keep hoping I’ll find a fabulous tupuna that may have signed it. I don’t know and I don’t want to claim whakapapa either. I do and I  
30 don’t. I know *he Māori ahau nō Te Moananui ā Kiwa*. [Interpreter: ...I am a native of the Pacific.] I knew that. I knew inside me and there is a mōhioranga. I think somebody said it before *e mōhio ana koe ki roto i ā*



*koe ehara nōu ēnei whakaaro.* [Interpreter: ...I know in me things that I do is not necessarily from mine or is from me, things come.] Like sometimes I'm doing stuff, and no I'm not telling any lies, things come to me. Like I'll open a book at that page and there's the answer I'm just thinking about. I'll think about a person and I rang Evelyn Tobin and hello she rang me straight back and she gave me the kōrero for Te Aho Matua. And then she wrote about a name of Rawinia Penfold and I'm thinking "oh" so I didn't know how to contact. And I contacted the young Kawiti girl Ariana that we met at Te Kawiti Marae, she gets the photo and says: "Oh, I'm a bit late Hilda because we had to take aunty to hospital". You know so all these little things happen. It's a bit like Katarina Mataira saying, "the words they came and laid down on the paper, the words just came and laid down on the paper". So I really don't know what to say but I've seen lots of great role models, people who took chances. Thank you for not kicking me out. You could have, might have, should have but, oh, boy that would have been messy because I wouldn't have gone, yes.

Q. Don't worry I'll be talking to Mr Silveira later.

**(14:51) KIM NGARIMU TO HILDA HARAWIRA-HALKYARD:**

Q. Kia ora whaea.

20 A. Kia ora.

Q. You probably don't know or remember this but you're really special to me.

A. It's what?

Q. No, truly. I recall speaking at a hui in Kaikohe. I don't know about 10 or 15 years ago. It was, as it can be, quite an explosive hui. I was standing up defending the people I was speaking on behalf of and I was on one of those white chairs and it fell behind me and I didn't know and so I went backwards to resume my seat and you were the one who came and picked me up off the floor. So ngā mihi ki a koe that's why you're special to me. And so I know the things that you really want to talk with this Tribunal about. The Judge had indicated it is very difficult for us to engage in because of scope issues and because actually, the things that

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you really want to talk about this isn't the table. But I'm looking at this table over here now because what I do want to say is, there is the Crown, you have raised some things and I'm sure that the Crown, those ones there and some down in the back, will make sure that the Ministry of Education their colleagues know about the things that you have raised.

5

A. They know, yes.

Q. I know you've said you don't want to come back and that's fine, but I did want to encourage you to think about speaking with your lawyer to refile your paperwork –

10

A. He didn't tell me.

Q. – at the time when it can come on the record. So I just want to put that there for you because that's how it can happen so kia ora.

A. Kia ora.

15 **(14:53) DR RUAKERE HOND TO HILDA HARAWIRA-HALKYARD:**

Q. *Tēnā koe e Hira me ō kōrero.* [Interpreter: Thank you Hilda.]

A. Tēnā koe.

Q. *Ko au anō tērā e hiahia kia hoki mai koe, ahakoa i kī mai koe kāre koe mō te hoki mai. I te mea ko te aronga o tēnei kei te aro atu ki tērā ki tātou anō ki te Māori hei aha atu anō te titiro ki te taha Karauna, nō reira koira pea te ia o taku pātai ki a koe. I kite atu i ngā kōrero nama 1.6 arā tēnei mea Te Aho Matua he tapu tō te wahine, he tapu anō tō te tāne.*

20

[Interpreter: I'm like Kim I want you to return, even though you have said you won't be coming back. But I think the focus is the impact across the board to Māori... in section... about Te Aho Matua women are tapu and men are tapu.]

25

A. Āe.

Q. *Tērā anō pea he pai tērā kōrero ā-whakaaro engari ko te whakatinana i tērā kōrero he uaua anō mehemea he nui ngā kōrero mō ngā tāne, he nui i te aronga ki te tāne engari kei te pīrangī kia whakanui anō kia whakatairanga ngā kōrero mō ngā wahine. He aha anō tērā ki*

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*Te Aho Matua ki ngā kura kaupapa Māori e aro ana ki te mana wahine e whāngai ana ki ngā kōtiro? He aha tērā mana wahine ka āta whakanuitia nei i roto i ngā kura, i roto i te marautanga aha nei Te Aho Matua nei ki ngā kōtiro?* [Interpreter: There is a lot said of males and their tapu but

5 looking at the same sort of volume of statements about women. Does Te Aho Matua have a solution to bring forward that information in kura?]

A. *Ko tērā te mahi i ngā kura kaupapa. He rerekē te wāhi o te kura kaupapa. It's a space ka mahitahi ngā tāne me ngā wahine ka kite i ngā tamariki.*

10 [Interpreter: That's just what we do in kura. They're all different. ...both male and female work together in complimentary.]

1455

That's why it's really quite a strange, alien, thing to go outside of kura kaupapa and see kino practices to women. The shutdowns, the bros stuff but I don't really want to rave on about that but i roto i ngā kura kaupapa, there are good, positive, role model spaces. Really, i kite ahau i ngā tāne, ngā wahine, tino whiriwhiri ana, whakariterite ētahi mea. Always mediating about how to do something before it happens and it is not to avoid an argument but because that is how we want to organise something. I don't know if that makes sense – [Interpreter: Bad practises, their treatment. ...but in kura kaupapa. ...very good spaces. ...men are very considerate.]

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Q. No, no, no, kei te pai.

A. – but, tērā te āhua i roto i ngā kura kaupapa.

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Q. Do I take it then that what you are talking about is the fact that because kura kaupapa Māori was established with such a foundation o tērā aho matua, then it didn't need to be emphasised because it was a part of the natural environment and perhaps also –

A. Āe.

30

Q. – that much of kura kaupapa Māori was led by wahine, that it was a natural part of it. Would you agree with that or are there other perspectives?

A. Just feels safe because those practices are adhered to. It just feels safe as a woman, as a Māori, you feel normal.

Q. Ngā mihi. Ka nui anō tērā.

**ANI KAARO HARAWIRA:**

5 Kia ora tātou, my mum is giving me the eyes like say something. I guess, hei whakakapi i tēnei wāhanga mōna. my mum is the result of a generation where she was part of the stolen generation. *Kāore ia i tupu me te reo Māori, kāore i tupu me ngā whakaaro me ngā kōrero o te atua Māori* [Interpreter: Perhaps to conclude. ...she didn't grow in the language. She wasn't raised in the language or in practises. And I think the presentation you just saw is the result of their generations hard work, i māmā ake mā mātou [Interpreter: to make it easier for the next generation.]

10

So, what I am trying to say here in terms of pre-colonial times is she was robbed of the foundations of Tāne-te-wānanga, she was robbed of the foundations of *ngā kōrero i roto o Rongomaraeroa. Nā wai rā te kī he tāne a Tāne-te-ngongoro. Mehemea kei te puta ēnei momo hua i roto i ngā āhuatanga o Rongomaraeroa, nā wai rā te kī he tāne tērā. Mea rawa ake, i whānau mai a Rangi me Papa, 72 ngā tama, e kao.* [Interpreter: She was robbed of the rich heritage of the Māori world.]

15

20

*Nō reira, ko āna kōrero i horahia ki waenganui i a koutou i ēnei rā, he hua nā tō rātou whakapau kaha* because of what was stolen before them. Pre-colonial and post-colonial times, *e kore e ea e te nama, tērā tūāhua me taku hari te rongo i tō pātai i mua rā anō, ki a Heeni Brown e pāpā, you know, i tupu koe me ngā whakaaro o te atua Māori, wēra āhuatanga. Mātou, anei ngā uri a whaea Hira, o te wānanga a Hira. Te wānanga i mahue i a ia me tā mātou waimaria, mātou i tupu ki roto i te hiku o te ika, he rerekē ki tō Te Tai Tokerau. He rerekē ki tō Tainui Waka, Te Arawa.* [Interpreter: So, because of the traditions that are in houses of learning, that may say this and that, not necessarily learnt in that way and it wasn't something that my mother learnt. It

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can't be recovered by a number. We grew up believing in Māori gods, and this is what we benefitted from, my mother didn't. There's many differences in the tail of the fish in Tai Tokerau itself down to Waikato.]

5 *la mātou e tupu ana ka rongu i te wahine e kōrero ana i runga i te marae, ao te pō, pō te ao. Aunty Wiki, taku māmā, Heeni Hoterene, ao te pō, pō te ao. Nō reira, ko tāku e mea ana, ahakoa kei tēnei ao āna kōrero koia ngā hua o tāna whakapau kaha nā te mea i riro i te tāmitanga, i tāhae i tērā ao ōna. Nā reira, kia kaha tonu tātou te whai whakaaro ki ērā āhuatanga a Rongomaraeroa. Ki*  
 10 *ērā kōrero a Niwareka, ki ērā kōrero a Rarohenga.* [Interpreter: Several women, although she might be raising some contemporary issues, it's a consequence of her efforts and that she was actually the consequence of the stolen – she is one of the stolen generation. She doesn't know of the kōrero of traditions.]

15

If there is any prime example in terms of what male did to wahine and *te au pēhitanga, ko te hē a Mataora ki a Niwareka. Kei Rarohenga tonu ērā kōrero, very pre-colonial times and ko te mana a Niwareka, i hua ai te ātaahua a Mataora. Ko te mana o te kāinga o Niwareka, i hua, i puta ora mai te moko ki*  
 20 *tēnei ao marama. Ki te kore i ea e te nama o Mataora ki a Niwareka, ko te noho tonu a moko ki a Rarohenga, ko te noho tonu ēnei tukutuku ki Rarohenga. Nō reira, ko te wānanga i tāhae e taku māmā, kāre i riro – i mahue i a ia ko wēra akoranga.* [Interpreter: And the deceit with Mataora to Niwareka and that story. Niwareka's mana and the adornment of her whare was how carving, how moko  
 25 came about, otherwise old moko would have still been in the underworld and not surfaced into this physical world but because of Niwareka that occurred.]

*Nō reira, he whakakapi noa iho tērā. Hoi anō, kei te mihi ki ngā tūāhua o ngā wahine katoa i roto i tēnei whare me tā tātou waimarie nō Ngā Puhi tātou, e*  
 30 *taea te kōrero te aha, te aha, te aha raini. Hoi anō, mihi aha ki te Taraipiunara i whai wā ki te whakarongo ki ngā kōrero and didn't kick us out, kia ora tātou.* [Interpreter: I'm just saying my mother is the one that's missed out, and we've

been beneficiaries, and proud to say we are Ngā Puhi, and thank you the Tribunal for your time and appreciate your efforts.]

**(15:00) LINDA TUHIWAI-SMITH TO HILDA HARAWIRA-HALKYARD:**

5 Q. Tēnā koe e Hilda, thank you. Thank you for reminding us that our world  
of goddesses didn't stop, that they have continued on and that there is  
some still to come and they are probably going to come out of the work  
that you have done, out of the kura that you have created, out of the  
movements and change that you have made and I think thank you also  
10 for reminding us that in a te ao Māori sense, time is the thing carve our  
lives up and are also kind of different and it is not simply that life stopped  
but that we continued and I think when I look at you Hilda and I think that  
is what we are trying to grasp in this tuapapa hearing is the extent to which  
when we look at all our wahine that we see in you, our tipuna whaea that  
we see in you a little bit of what our women were prior to colonisation.  
15 Those goddesses, those atua, those rangatira, those exceptionally  
ordinary women that Moe talked about are still here walking, they are still  
here talking, chirping, they are still here fighting and seeking something  
different. So, thank you for being who you are and saying what you have  
said. You know, as someone who was part of kura kaupapa Māori, I note  
20 that story really does have to come back, it's just another heart breaking  
story of things that have not been able to reach their potential because I  
think the dream of kura is partly, you know, in Te Aho Matua, that in that  
is a vision of a different kind of world that real people, you know, real men  
and women, mostly women, crafted and created and reproduced. So, I  
25 didn't really have a question –

A. Ka pai.

Q. – I just wanted to acknowledge what you brought to us, why it is important  
and also what you remind us, just by, kind of, being who you are and you  
know, stretching our rules but we know that behind it is this powerful  
30 woman.

A. That's enough come on. Ka nui, ka pai.

Q. So, he mihi ki a koe.

A. Ka pai, kia ora. Ka pai, kua mutu? Kia ora.

**JUDGE REEVES ADDRESSES COUNSEL - PARAMANAWA (15:04:20)**

**HEARING ADJOURNS: 3.04 PM**

**5 HEARING RESUMES: 3.33 PM**

**(15:33) KALEI DELAMERE-RIRINUI: (CALLS WITNESS)**

**(Audio missing 15:33:10-15:33:45)... #A70(b) mō tana summary, he whakarāpopoto o ana tuhinga kōrero, arā ko te #A70(c) ko tana PowerPoint presentation. [Interpreter: #A70.]**

**10 (15:34) IPU TITO-ABSOLUM: (#A70(B))**

*Āe, tēnā rā koutou Te Rōpū Whakamana i te Tiriti o Waitangi. He hōnore tēnei ki a au – taihoa. Tēnei te tū ake ki te mihi atu ki a koutou. He hōnore tēnei ki a au te tū i mua i a koutou. Kātahi anō au ka tū i tētahi tumuaki wahine, nā reira ka mihi, tēnā koe. Ka mihi atu ki a koutou te Karauna, koutou te hunga rōia me*  
**15** *koutou hoki te iwi whānau, Te Parawhau, wāku whanaunga i roto Te Parawhau, tēnā koutou, tēnā koutou, kia ora mai anō tātou. [Interpreter: Good afternoon members of the Tribunal. I wish to stand to acknowledge you. This is indeed a privilege for me to present to the Tribunal. It's the first time that I can address a female Judge or a female leader of the Panel. To the groups of lawyers, my*  
**20** *relatives of Te Parawhau, kia ora tātou, good afternoon.]*

*Ko tōku ingoa ko Ipu, he ingoa e mahi nei ahau mai i tōku rekereketanga, ā, tae noa ki ēnei wā. Heoi anō tēnei te whakamārama atu ki a koutou. Te ingoa tūturu i homai ko Te Ipu Whakatara. He ingoa tupuna, he karangā tūpuna, he*  
**25** *karanga parekura. Nā reira i porohia tēnā ingoa kia Ipu, koia nā te ingoa e mahingia ana ahau i ēnei wā. [Interpreter: My name is Ipu. This is the name I use to this time. My original name is Ipu Whakatara, it's an ancestral name. It's in reference to a tragedy in the past. It's Ipu today.]*

*Koinā tāku e whakamārama ana ki a koutou i te whakatakoto o wāku kōrero. E toru ngā wāhanga kei mua i ahau. Tētahi ko te cosmology. Tuarua ko te mana wahine tuku iho. Tuatoru, ko te mana anō tā te mana wahine. Koia nei kē tāku e mea atu ana, tēnei wā – [Interpreter: I'd like to explain how I will present today. There is three parts. These are parts to my presentation: cosmology, mana wahine.] – I'd just like to, I'm sure you don't want to listen to me reading all this and making mistakes and – *pai ana me noho au i tēnei wā? Kia ora.**

10 I think I'd like to just give a summary of where, of certain parts of this brief that I have written, beginning with the cosmology ā-hapū and will read various parts of the brief and *aroha mai* because I think I'm really tired. [Interpreter: ...I hope you will be patient with me...] So I had a cup of coffee before coming in, I was told coffee keeps you awake so I gave it a go.

15 **READS BRIEF OF EVIDENCE #A70, PAGE 3, PARA 6**

I'd like to take you to page 3, te tuaono, ki taku karakia.

20 *“Huakina te pōuriuri, Huakina te pō tangotango. Huakina te pō i whakaū ai te moe. Whiti roua i a Whiro. Nō Tū, Nō Rongo rā ētahi tāngata. Kia mau te rongō ki te kāhui wairua. Kia mau te rongō ki te mauri ora – te mata-ora. Whiti, whiti, whiti roua. Ka whiti rere ake ki te whei ao ki te ao marama. Tihewa mauri ora.”* [Interpreter: This is a karakia.]

25 Tēnei wā, hoi anō tāku e mea atu ana I'd just like to touch on the process of the development o *tō tātou ao. Mai i te kore, te tīmatanga ko te Kore on to te Kōwhao. ...of our world. From Te Kore onwards.]* And then on to where the mauri was infused into the process when you started getting the movement, it was that particular movement that was needed. Then you get to, “Ko te Aka, nō te Aka, ko te Rapunga, ko te Whaingā, ko te Hihiri. Nā te Hihiri ko te  
30 Mahara,” and on and on and on it goes.



There were so many steps in the creation that were able to follow through. So then you get *ka puta ki te wheiao* and then further development. [Interpreter: ...and then into the world of light...] And yet when we go back – *ka hoki atu ki Te Kōwhao, te wā i whakatōhia e Io te purapura hei tīmatanga o te tātai o te ao.*

5 *I reira ka whakaurua te mauri ki roto hei whakakorikori.* [Interpreter: We return to Te Kōwhao, to the beginning from which we came from.] And these are the kinds of things that we see in the creation, it's just these, just these little movements, korikori, just to give hei whakaoho, *hei whakaoho i ngā mea katoa.* [Interpreter: To liven and lift up, energise.]

10

So when we get back to Io, Io Matamoe, he was slumbering, he was waking up, something was waking up, you know, and when I was tutoring this and I kept saying to my brothers and *ki ngā tāne katoa, ka mea atu au ki a rātou,* “Look, I’m not going to tell you what goes on in your body. You know what goes on. What do you think wakes you up in the morning?”, you know, and then they started wriggly around in their chairs. I could see the heads were turning and they were very embarrassed. *So e pai ana, e pai ana wō tātou tāne, e ngā hoa tāne, e Hone, e pai ana waku kōrero. Koia nā tā tātou wā tīmata. Ā te wā ka kite i roto i wāku kōrero te māramatanga o waku kōrero.* [Interpreter: I will explain further in my presentation.]

15

20

So, and then we get the joining of these different process – these different parts of the development o tō tātou ao. So you get – “*Ka hono Te Whē ki Wānanga. Nā ka hono rāua, ka taea te ao wairua te whakaputa kē atu kia hono ki te taiao.*”

25 Then we get that wairua area start to build up. And from there, and that's where the mauri o te Hauora was infused again. So, “*Nā ka whakaurua te mauri o te hauora ki roto i tēnā o ngā hononga ka puta ko Te Atamai me Te Āhua kia tae atu ki Hawaiki rangi te wāhi nohonga o Ranginui rāua ko Papatūānuku.*” [Interpreter: In section 8 of her evidence, just reciting the whakapapa Wānanga mating with Whē and having Te Atamai and Te Āhua, further on to te wā ātea, through to Rangi and Papa .]

30

“E tātou mā, wāhine, tāne, this is what I know about the cosmos and the creation of our Ao, te Ao ā-hapū, te Ao o iwi, and from the Ngā Puhi wānanga, lo-Matua-Kore, a lo Taketake, arā, lo-Wānanga seeded te Kore and Te Kōwhao laying down the foundation of all things in the beginning, the tātai of events.”

5 Aroha mai, I get a bit of a – I have a bit of a problem using the word whakapapa. I tell you why, because our karani use to say, “Hena koe nā ka haere koutou ki te whakapapa i ngā heihei,” ā ka haere mātou. So our job was to spy on the hens.

10 *So i roto i a mātou, i roto i a Hokianga tēnā kupu te whakapapa, he mea, he kupu whakamahia ehara i te noun, it's a verb ki a mātou to go and look for the nests and things like that. So engari i roto i a mātou, ko te kupu tika ki a mātou ko te tātai.* [Interpreter: With us the use of whakapapa for another purpose, not what is known as genealogy and our use instead is the word tātai for genealogy.] Mōhio ana au ki te tātai hono, e mahingia ana ngā tāne i roto o Ngā Puhi ko te tātai hono, ‘āpiti hono, tātai hono’, koia nā te mutunga o tō rātou, te kotinga o te tātai, o te whakapapa. There were a times when I – yes, sorry, aroha mai, I do have a bit of a problem with it only because how my karanis used to use the word whakapapa.

20

So they laid down the foundation, “the tātai of events, the mauri that was infused into the cosmic process at various stages of growth to begin the quest to fulfil the latent urge and potential towards being and self-realisation.

25 From Ngā Puhi accounts, potential and urge, the energy that was already in existence in Te Kore with lo Taketake, just needed a bit of a korikori to get movement into the cosmic process, which continues to evolve, mai i te kore, ki te pō ki te ao mārama.

30 1545

Now even Māori Marsden did state that Io communed with himself, so why did he do that? We have found that it was to activate both the male and female elements.” So I’ve heard during the process, during the different kōrero that is lo male or is lo female? Māori Marsden states that he communed with, well  
 5 this is why it was, Io communed with, I’m not sure whether he said himself or itself. Nevertheless, whatever took place, those two elements were activated and therefore he was able to bring together the positive and the negative. I had to go to our science teacher and says, “Look, this must be physics.” Now if we were to double up the positives and the negatives, what do you think will – or  
 10 double up the positives, what do you think will come out of it, or double up the negatives? Then he said to me, “Well you’ll only get a positive.” So I’m not a science teacher, in fact we had some jolly good Māori science teachers there I was able to go to. So this is what it was. “I think this is a critical piece of information that we should not leave out of our narrative. Our ability to co-  
 15 create not just to be known as te whare tangata.” And all through these hearings I’ve heard whare tangata. We haven’t gone beyond that, because I’m here to challenge that.

So here’s where it is in Honouring Our Tupuna.

20 “We can lay claim to the world of creation, our right as waahine. We are the inheritors of the seed and the process. We carry the seed which enters into conception, the cosmic process of growth and birth in Te Ao Māori.” So we claim these. “We, therefore, reclaim our maternal knowledge, mana and associated rituals for waahine and whānau in order to preserve the tapu of  
 25 ‘whānau,’ and of childbirth itself.” Now we’ve heard a lot about tapu, *te tapu o te wahine, te tapu o te kōpū* – [Interpreter: The tapu of women, the tapu of the womb.] – and there’s this little extra little thing that we add is te tapu o te whānau. So you can take that in whichever way you like, the process of birthing or the whānau as a whole. It doesn’t distinguish, well it hasn’t yet.

30

So, “It is within our rights to use those phrases I have used at the beginning of this narrative.” I know I’ve glossed over them. “I te Kore ko te Kōwhao, ko te

Pu, ko te Weu, ko te More, ko te Rito. This framework of creation or dare I say 'birthing' is of us, it is our story, we are the story." We carry that story; we are the story. Who is it who dared? And this is, I'm sorry tātou mā, this is where I challenge whare tangata. "That viewpoint in my opinion defines us as housing

5 mankind with no reference to the process, the relationship with the creative powers and the counterpart in the creation. I believe we go further than te whare tangata. Waahine are the successors, we succeed all that, that successors of the creation as well as the process." We cannot leave the process out; the process is very much part of the action and in our world that

10 process is all part of what we are about. "It is time for us to clarify our definition of ourselves..." *Mā te wahine anō te wahine e kōrero.* [Interpreter: It is only for women to speak about women.] "...and claim it all back as mana wahine tuku iho.

15 How we define our mana tuku iho, our *mana wahine tuku iho* [Interpreter: inherited mana] maybe better reflected in our self-determined obligations as Waahine Rangatira or Waahine Ariki. Our cosmological beginnings as waahine which are reflected in the process of conception, from the purapura (seed) that enters the framework of creation where the varying degrees of mana have been

20 bestowed at varying times of our own creation."

1550

So we go on to Te Mana Wahine tuku iho, and I'm going to gloss over this.

25

"Te Mana Wahine tuku iho

*Te Tātaia ai a Puhi-Ariki.*" Te Tātaia ai a Puhi-Ariki. What does that mean to us? "What this indicates is that when wahine was formed by Tāne there was a transferal of Atua-like mana in the birth of the first wahine of nobility. It is by

30 wahine," and this is what we need to remember, just keep this in mind as I work through this, "It is by wahine that taatai is complete. It is by wahine that taatai is protected." Now this will become clearer as I go on, I'd like you to remember

that phrase that it is by wahine that taatai is protected, because I'm going to go into a stage where our wāhine, or a tupuna of mine actually assassinated her tāne. So this is where I need you to understand that it's by wahine that tātai is protected.

5

And again we go through Te Hiringa-matua, Te Hiringa-tawhito-rangi, Te Hiringa-tupua, Te Oro Kohanga o Te Puhi Ariki. So I'm just touching briefly on those then I'm going to move on to 20, the – whether formation of each movement where mana was imbued.

10

“Te Kunenga mai o te tangata  
I roto i te āhuru-mōwai  
Ka taka te pae o huaki-pōuri  
Ko te whare hangahanga tēnā a Tāne-nui-a-rangi

15

I te one i Kurawaka  
Tātaia ai te Puhi-ariki  
Te Hiringa-tupua  
Ka karapinepine te pūtoto i a ia ki roto i te whare wāhi-awa  
Ka whakawhetū tama i a ia

20

Ka riro mai a Rua i te pūkenga, a Rua i te horahora  
Ka hōkai tama i a ia  
Koia hōkai Rauru-nui  
Koia hōkai Rauru-whiwhia  
Koia hōkai Rauru-marulaitu

25

Ka maro tama i te ara namunamu ki tai ao.” [Interpreter: Nil.]

So we go on to mauri.

“Mauri, tapu, taatai, mana, āhua, hā, hau, wairua, pūmanawa, all these are imbued into the forming child within te koopu o te wahine. Me pēnei hoki taku whakamārama: Te Kunenga mai o te tangata, at the embryonic stage of the formation of tangata. I roto i te āhuru-mōwai, the womb where no harm can reach the child. Ka taka te pae o huaki-pōuri, that before the womb has

30

conceived, a barrier is fixed,” and this is what I mean about it’s not only te tapu o te wahine because her organs. So this is where we look at the, all those little areas where that tapu has been affixed to. “So tapu it is, on conception her childhood ceases and motherhood begins. As descendants of Ira Atua, we are  
5 a part of an inter-related universe.”

Now I’d like to go on to Te Tupoupou. Our Tūpoupou i roto i Te Māhurehure, Te Uri Kaiwhare in Hokianga. “This is in keeping with the cosmos and I’d like to take us forward to the dying. A kuia in our hapū, Te Māhurehure, Te Uri  
10 Kaiwhare, Ngāti Hurihanga, Ngāti Pākau i roto o ā mātou raorao i roto o Hōkai, is called by many names one of which is karanga-maha defined as mother, grandmother, great-grandmother, aunt, sister, ērā karanga-maha katoa tae atu ki te Ūkaipō.

15 The essential component of Karanga-maha is the Tupoupou (the watch or upholder, that’s the best I could get it to in the English language because it’s hard to describe it). This position is reserved specifically for elderly waahine kua mutu te whānau peepi. She holds the responsibility and mana to provide protection of that Cosmic Space so that the spirits of our dead are given the  
20 rites of passage on their journey to Te Au o Te Reinga (the underworld abode) and Ngā Rangi Tūhāhā (upper-world abode). It also ensures that the space is honoured to allow the unrestricted ebb and flow of the spiritual forces, mana that is manifested in the Arikitanga tuku iho and Rangatiratanga tuku Iho.

25 In the tangihanga the cosmic space is held by the tupoupou, an elderly wahine who sits beside the tūpāpaku who keeps vigil and does not leave the side of the tūpāpaku. She will not partake of any food or drink,” sometimes she has to take the drink, especially if she’s not well, but they are very tough wēnei tūpoupou, “she will keep watch, not only to ensure the ‘cosmic space’ is  
30 respected, but also to watch for any changes in the tūpāpaku.” Now the tūpāpaku [sic] models the intense lament.

Now I think if you remember *Rereata Makiha's kōrero i te auē o te wahine*.

[Interpreter: Rereata Makiha's reference to the woman's call or cry of a female.]

I'm going to expanding on that now. So this is what this – she will model the intense lament, the intense auē to arouse the emotions of visiting groups and  
 5 raises the wailing pitch – now he did speak of a pitch – to assist the wairua on the Ara Wairua. Rereata did speak about that pitch and the woman when she's in that state will hit that pitch, and I'm sure a lot of – and I can tell when she has hit that pitch and a lot of wāhine I'm pretty sure are aware of that pitch.

10 “The Cosmos is the Universe,” and we're all aware of, “The Cosmic Space to Te Māhurehure me Te Uri Kaiwhare me ngā hapū o roto, *mātou i roto Hokianga* – [Interpreter: ...and to all the descendants of Hokianga.] – is defined within the celestial spaces or esoteric realms. The Cosmic Space we are concerned with is the space in which our connection to the ‘other’ world is made.” And  
 15 that's not a hard thing to do either because if we talk about *wāhine matakite* [Interpreter: seers.], you know, they're working in that space a lot. So that's our connection with that world.

1600

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“This cosmic space is the intangible space at the beginning of Te Ara Whānui a Tane in which the Spirits of our dead enter and trek ki Te Hono i Wairua, ki te  
**Ara Whānui a Tane** in which the Spirits of our dead enter and trek ki  
**Te Hono i Wairua**, and the gathering of the spirits, in the place in the celestial  
 25 space of Rauroha or the subterranean space of Te Reinga.

Now, this is the role of our tupoupou, wāhine anahe in our hapū. Nā ka whānau mai te tangata ki tēnei ao i te wahine, nā ma te wahine e tukuna atu te  
 tangata ki te ara wairua i tōna matenga. These kuia tupoupou are well  
 30 respected *i roto i a mātou i roto* Te Mahurehure. [Interpreter: ... only for a wahine, not for men to do this. ...when there's children and brings forth into the

world and assist exiting the world, hence the role is only for the tupoupou role, is only for a wahine.]

5 Now, she will incite wailing to generation vibrations that will support wairua on his or her hīkoi, and again we get to this pitch, the pitch is part of the movement. This is what we know i roto i tō mātou hapū. They have that pitch, that it gets those vibrations moving so that the wairua moves towards that cosmic space. And this is the hīkoi to the cosmic opening of Te Ara Wairua. It is unfortunate that there are so many vibrations within the atmosphere now that wāhine will  
10 need to work harder to get that occurring. The tupoupou remain vigilant in the task of taking care of the space, but our modern tupoupou now are getting out and about on the marae, abandoned through colonisation, and that's a shame as the wairua of our dead needs us more than ever to make it to that cosmic space.

15

Okay, now we go to the **Ururangi**.

The reason I raise these things is because wā tātou wāhine i roto ngā hapū have a lot more work than our tāne have. Okay, we get to the Ururangi. The Ururangi i roto i a mātou is the – what most people call the reo karanga. Again,  
20 I have a problem, I have a difficulty with kaikaranga, but I know we use it at home, te reo karanga or te reo Ururangi.

And this is the encounter the manuhiri attending our tangihanga. It's only used for tangihanga. Those are the first encounters, the ritual of ururangi referred as  
25 karanga in modern times. Don't know where the switch took place. Karanga does not give the full meaning of ururangi, of wāhine standing in front of the whare tangihanga waving raurau and calling. There is a striking difference between karanga and ururangi.

30 Now, tēnei te ururangi i roto i Te Mahurehure is referred only to tangihanga and when performed is known to evoke the Ara Wairua through a loud piercing pitch



of the voice and I think Rereata referred to that as well. There is a certain pitch that ururangi hit in order to evoke the Ara Wairua so that all these come into place. It's not just the ururangi that evokes these, also are when all the rituals come into place in the tangihanga, the whaikōrero, ngā poroporoaki, ngā tauparapara ngā Apakura, ngā pao, all that comes into play and that's the  
5 ambience set within the tangihanga that helps that wairua on its way ki Te Ara Wairua.

So, it also, and of course, these are the steps that our – and this was all pre-  
10 Pākehā *i mua te taenga mai o Pākehā*, but I think I'm old enough to remember a lot of these things. See, I grew up with my karani and there were a lot of karani i roto te Māhurehure i au e nepa tonu ana.

1605

15

So these are – but it's just, I mean we weren't taught these formally but we knew these things, we observed, were made to observe these things and we knew what it was about times when we asked these questions, "*E hoa mā, e hoa mā, haere atu, nā kua pēnei hoki tēnā tikanga, tēnā ritenga, haere atu,*"  
20 and these are the kind of things. [Interpreter: ... used to be diverted or told to go away in asking such questions...] But we get little snippets of kōrero coming from our kuia, mainly our kuia. Okay.

Where did I get to, number 30? "The cosmic space or cosmic template  
25 arranged by ngā Atua that encompasses the whole of the natural world, is a part of the cosmic order, an integral part of our traditional religion." Actually it's ngā ritenga nē. So I guess I can really thing is okay, but ko ngā ritenga kē wēnei tūmomo āhua. As the ururangi is performed the manuhiri responds, usually in Ngā Puhi that tāne responds with rituals of poroporoaki and then we  
30 know when to call and when to move aside *kia tika atu te poroporoaki ki te tūpāpaku. So i a mātou e tū ana ki te mahi i te ururangi, ka tāti anō ngā tāne te poroporoaki ki te tūpāpaku, kua whakataha atu mātou i tērā wā.* [Interpreter:

The men would wait until that farewell is being done to the deceased and the women move aside.] So there was just all these small steps in these rituals that are practiced, but the wahine still has the power in all the rituals that takes place in te whare tangihanga.

5

“31. The activity in the encounter between the reo ururangi and manuhiri is a part of our worldview, a ritual that assists the Wairua on his/her hiikoi. In Te Māhurehure the role belongs to waahine past childbearing stage, taane are known to perform the ritual but not in the way waahine do, but from the shadows in the whare. This does not happen often, but it has happened.” My brother has had to because we didn’t get there quick enough, so my brother has had to do it and they stay in the shadows in the whare, otherwise they’re overstepping the boundaries there.

15 Te Mana Tuku Iho o ōku Tupuna Waahine. Now I’m going to just briefly go through this one, this is about our – *i roto i wā tātou pakanga*. [Interpreter: ...in our wars.] This is in Ngāi Tū, this is in one of our valleys *i roto i Ngāi Tūteauru. I ērā he pakanga, te pakanga i mauria mai e Ngāti Whātua*. [Interpreter: ...in Ngāi Tūteauru. When we had an encounter with Ngāti Whātua.] We’ve had a lot of dealings with Ngāti Whātua over the generations and they’ve come in. We’ve always known they’ve come in to give us a hiding. So this particular time they – all the scouts they’re around there, watching where Ngāti Whātua is and they see them on the sands up Tūtāmoe and they see them coming on the sand and so anyway, long story short, this is how it went and I’m going to read this piece out.

25

If we go down to 34, at the end of the fourth line, on page 9, “*Ka huihui te iwi, waahine, taane, i te mutunga ka tono atu ki a Tarutaru o Waireia i te taha raki o te wahapū o Hokianga, kia heke mai.*” *I taua wā kua oti kē te whakaritenga i te iwi.*

30

1610

“I te taenga mai o te rangatira rā me tōna taua ka tahuri ki te keri waikeri he tini  
 waenga i te taua o Ngāi Tū me te putanga mai o Ngāti Whātua. Ka hipokina  
 ngā waikeri ki te rahurahu, ka tāria kia puta mai a Ngāti Whātua, te taenga mai  
 5 o Ngāti Whātua, ka haere te ope wāhine – ka haere te ope wāhine ki mua o te  
 taua horekau he kākahu, kiri kau ana ki te taunuunu te taua me te mōhio ki te  
 rikarika ka huakina. Ki te mau, ka patua rātou kia mate. Ka whakahāwea, he  
 kanga rā tēnā mahi ki te hoariri. Nā, ka taunuunu, ka whakamaua te riri e  
 Ngāti Whātua, ka arumia. Ka huri ngā wāhine ki ngā waikeri, ka oma, ka peke,  
 10 ka tahi, ka rua, tae atu ki te mutunga. Kīhai i mau ia Ngāti Whātua e aru atu  
 ana i ngā wāhine, ka taka ki roto i ngā waikeri, ka haere te taua tāne o Ngāi Tū,  
 ka patua te hoariri kia mate. Tini rawa i mate, te toenga i oma. Ngāwari noa  
 ngā mahi a te taua tāne i taua pakanga. Koia te pakanga mutunga o Ngāi Tū i  
 roto i tō mātou takiwā, ka nui ngā kōrero pēnā i roto ia mātou me Ngāti Whātua.

15

[Interpreter: ...The people assembled, male and female, and at the end asked  
 for Tarutaru, for the north side of Hokianga to come. At that time things had  
 already been arranged. Once he arrived with his group there was many  
 amongst Ngāi Tū and Ngāti Whātua. Talking about out of time of that arrival  
 20 when Ngāti Whātua arrived there was a women group of soldiers or defenders,  
 had no clothes, were naked but knew that that was an insult to the enemies.  
 That occurred and Ngāti Whātua pursued them, the women went off and they  
 didn't catch them. The Ngāti Whātua continued to pursue the women, they  
 went ki roto i ngā waikeri. The men warriors of Ngāi Tū were captured and  
 25 killed, many were slaughtered. Very graphic story of the last battle of Ngāi Tū  
 in our region.]

I am mindful also of what Dr Ngahuia was talking about inanahi, yesterday,  
 about our wahine using their nakedness and you know, I was just listening to  
 30 what she was saying, and it was just interesting too that I didn't know these  
 things were written actually and she found all of this because Ngā Puhi did this  
 a lot. I thought only Ngā Puhi did it, you see. They knew how to use their

bodies and you know – I mean, if we look at all these whakairo, men carved men and you know, when you have a look at them, they are really carving their sexuality and when wāhine get out there, they knew how to use their sexuality. It was to taunuunu and this is – they get hōhā, the male at their tāne counterparts that do these things you see, they taunuunu them and then they e noho rā koe and if the men really gets up in arms they tell you they will **(Māori 16:13:17)** their kākahu i konei, i heke mai koe i konā so these are the kinds of things that our wāhine did in those early days. You dared battled them, believe me, you will lose. So, I was really intrigued when Dr Ngahuia came out with this nakedness and how wāhine used it although with us, i roto ia mātou, they didn't use it to clear. They didn't use their sexuality to clear, they used it to block. The men were quite capable of clearing all of that, but they blocked it and the reason I am saying that is this. This comes at the protection of te kōpū, tana kōpū, she will block it, she has that ability to do that and then she moves aside. The men are the ones that cleans all of that up, i roto ia mātou, ngā tāne. My brother was great on that kind of mahi, he would get out there and he would clean the thing and we will go behind him so if anything happens to him, well, we are safe, let the men take that. We just knew where we fitted, where our roles were in those days.

20

Okay, I am going to skip te mana o Tutairua, what I want to do is go to te mana o Maraea. I think this is the most important ki au, is tēnei mana. So, Maraea, on page 11, number 40.

25 Te Kuri o te Wao, he wahine rongonui, he ariki o ngā hapū o ngā raorao puta atu ki Rāwene. He tohunga rongoa, he matakite rā hoki, he tupuna whaea nōku. Te Kuri o Te Wao married Irishman Thomas Cassidy and in doing so, was said to have become the first Māori woman to be baptized Catholic, as Maraea Cassidy or Katete. She however eventually renounced Catholicism and converted to the Methodist church as it was said that the haahi Weteriana supported her practice of rongoa and other spiritual rituals.

30

Maraea Te-Kuri-o-te-Wao Paehangi, born in Waima, was the daughter of one of the most prominent and influential Chiefs, both in Hokianga and Tawake but in Taiamai, Ngāi Tāwake. Now, Maraea was born in 1814 was said to be the first Māori wahine on the Catholic register. We are told she had a beautiful singing voice and she was the daughter of Moka Paehangi and ko Hinewai both of chiefly ranks.

Her father Moka was the youngest of three brothers, all from a prominent Ngā Puhī chief, Paehangi. He was a notable Ngā Puhī chief of Ngāi Tāwake descent, who along with his brothers Te Wharerahi and Rewa, formed the Patukeha hapū in memory of their slain mother Te Auparo and sister Te Karehu. Their mother and sister had been killed in an attack by the Ngare Raumati Iwi at the Okuratope Pa, (Waimate North) in 1800.

As one of Hongi Hika's generals and a distinguished warrior during the musket wars, he participated in a number of battles along with his two brothers. He was the only rangatira involved in three major events in 1835 to 1840. These being the declaration of independence, Hobson's proclamations and te Tiriti o Waitangi.

Although Moka's name appears on the Tiriti o Waitangi in well-developed English cursive and the claim by the academics and historians that he signed this document, his "mark" is notably absent. Māori academic Brent Kerehona claims that on close inspection, it seems as though Moka was a person of high significance. He was an original signatory to the Declaration of Independence, the same document that the Crown had aimed to revoke, he was the only Māori signatory to the proclamation and after raising specific issues as well as questioning Hobson about pre-emption and illegal land transactions at the meeting at Waitangi appears not to have been satisfied with the explanations provided and chose not to sign the Tiriti with his mark.

Moka married Hinewai of Te Mahurehure and between them they had two daughters. One was propelled into prominence and the other, Hoki, she was the one that was recognised, she became a Catholic nun and renamed Pietre and she was noticed by Bishop Pompallier for her leadership qualities. Now,  
5 she was the one, Ngare Raumati tried to come back in again and to try and take them out again, you know, they tried to come in and do some more damage, but it was this wahine that stopped that. She kept going along the bench, she kept going along with all sorts of weapons, I don't think she used the guns because her father had a lot of the guns. I mean, she went overseas to buy the  
10 guns, but she kept them at large and this is where Bishop Pompallier saw her leadership and he captured her, and she became a nun.

His other daughter, Maraea Kuri o te Wao, became one of the highest ranking waahine of Hokianga and accompanied her father to Australia on  
15 musket buying trips. He was reported to having caught sight to having caught sight of 15-year-old convict Thomas Cassidy. He was the son of an Irish doctor charged with spying for the Sinn Fein, you know, the IRA party and some say he stole a pig and was sentenced, actually, I've got five years there but actually, I am sorry, he was sentenced to seven years hard labour and he was shipped  
20 to the colony of Australia.

Having seen him on one of their trips, Maraea asked her father to buy him for her. Still in her teens, she was to wait until Cassidy had served out his time. And arriving in Hokianga was traded up the river to be the Pākehā - Māori of  
25 the hapū, Te Mahurehure, te iwi Kaiwhare which is a prominent position supposedly bringing new skills into the hapū. Maraea married Thomas Cassidy in Sydney on the 30th October 1835 at aged 19.

Like other waahine of prominence Maraea had her own working Pā which is  
30 known as Whaingenge, situated in the lower reaches of our valley, which is now the urupā for whānau who relates to Whaingenge.

Most Pākehā traders, adventurers, soldiers who planned to settle in Hokianga in the pre-Treaty period formed permanent relationships with daughters of chiefs for their own safety. He is not the only one in my bloodline, I have got a few of them. As such, all such relationships, Tomas Cassidy was expected to  
5 be the trader for Te Mahurehure as we; as having that reciprocal relationship with Maraea and the children. Now, this might be strange to a lot of people but not to a wahine of power. This is that connection of tātai that I had spoken of before because this reminds me of the royal family and this is my own point of view of how the royal family of England, the royals of England works. To put it  
10 simply, those who marry into royalty are on the edge and if they put a spanner in the works, you know, they were cast aside and although it may not be proper to liken out tūpuna processes with others, I couldn't help making that comparison because it reminded me of Prince Charles and poor little Diane, you know.

15

Cassidy obviously put a spanner in the works as he betrayed that relationship by drunkenness and illicit relations with a widow in Rāwene. That wasn't the worst part of it, the worst is that he molested his oldest daughter Mere. Now, I just need to put something in there that I didn't write up. You see, Mere was  
20 poised on inheriting the mana of the arikitanga, this is the first born wahine. Now, her name was Mere, she was Mary Jane. Ngā mauri i whakamauritia, ko Mere Heni. Now, because she was poised to take over that position and what happened was, Cassidy actually took that. What is the word I use, oh, he entitled himself? By doing so, changed the course of history but he paid the  
25 price dearly. Maraea, it is said, laid-in-wait for him, so when this reached Maraea, she knew exactly what was to be done. So, she laid in wait for him in her father's fortified village where they had their colonial house, I mean, they were quite wealthy, this family. They had a colonial house, so she waited there for him and she assassinated him. There was no beg your pardon, there was  
30 no trial. She and daughters buried him in their open fireplace and cooked their food over the fire. Now, law at that time was in the hands of each tribal nation

and she was the law. She was judge and jury and she had the authority to decide on who lived and who died, and she carried out the sentence.

5 In those days, late 1700s early 1800s, alliances with Pākehā were highly valued for trading benefits and chiefs sometimes encouraged their daughters – e tata ana au te mutu, kua ngenge. Okay – their daughters into relationships of that nature. It was a time-honoured chiefly entitlement, exercised by both tāne and waahine of high rank, for their daughters, but in our case, Maraea chose that path herself. In our terms of today she was making an investment and while  
10 waahine in hapū, like their European counterparts, may have been restricted in their choices of occupation and frequently treated as chattels this was not so of our tupuna Maraea.

15 Maraea had four daughters and three sons, only one son went on to have children. I am going to go over to 54, to Mary Jane because this is the interesting thing that comes down to my grandmother and down to my mother and to myself.

20 Her first born, Mary Jane was a fine and intelligent wahine, one of great beauty as were her sisters. She was to enter into a relationship with four Pākehā and one Tararā, most were skilled in various occupation. Although her first tāne, Patrick Murray, was an Army Soldier from England with whom she had three children whilst living in Auckland, he was a scoundrel and was arrested for dealing arms with Māori in the Wairarapa, he also deserted the army. Their  
25 marriage was witnessed by Moses Whittingham. It is unclear whether he returned to England when his regiment returned as nothing further was heard of his whereabouts. So, you see, we don't know what happens there.

30 However, Mere later married Moses Whittingham so he either returned to England or he died in 1859 and had 9 children. She was with child at 7 months when Moses died after being kicked in the head by a horse when helping someone. At age 40, she was left to raise nine children. Ages ranging between



two years and 17 years. My karani, Arihia, was three years old at the time so Mere's first family were of age and already independent. Now, at his death, the town of Parnell held a charity benefit fundraised to support Mere and her nine children. Due to either being pōhara or – correction. Moses Wittingham, I've  
5 got Thomas there, actually his name was Moses Thomas Wittingham, was a much-respected person in the community. However, when she died at te age of 75, sadly she was buried in what is called the porous section of the Waikumete cemetery. She delivered children with her three other husbands.

10 Now, her third youngest daughter, Arihia came back into Te Mahurehure, she married Mita Hohepa of Te Uri o te Aho in Whangaroa and lived in Te Mahurehure to start their family. She was known as karani Pono among her whanaunga. She was a native speaker, she lived by the rituals and tikanga of Te Mahurehure and she was a respected member of Te Mahurehure, of Te Uri  
15 Kaiwhare. Now, Arihia was a young mother at the beginning of the dog tax resistance. A resistance led by our elders, our leaders against paying the land tax on land held under Crown grant within five miles of a public road so the roads were built within the distance. So, if you see all these windy roads up in the north, that's what it was. The wheel tax on vehicles with certain tire widths  
20 and a dog tax under which local authorities issued owners with a license collar for each dog of two shillings and six pence and that you should cease in all restrictions on hunting birds between 1894 and 1898 pigeons and ducks were shot out of season and they just wanted the right to live as Māori without interference and to make use of their traditional resources as guaranteed by te  
25 Tiriti o Waitangi. I would like to go to 60.

The summonses kept piling up and the people of Te Mahurehure became deeply disturbed as new tactics were used by the council, one of which was the threat made by Menzies that if they did not pay, they would be sent to an  
30 ice-bound country where their bones would crack from the extreme cold. They would not have known what ice or snow was, but they were extremely familiar with the phrase "Te Anu Mātao." The people were in such a state of terror that

many, including all women and children, took to sleeping in the bush. Arihia was among those who had to make shelter in different areas nightly for herself and her 5 children, for five years, for safety in case the law came in stealth at night and take their children while they were sleeping.

5

Within the five-year period Arihia gave birth to a stillborn and did not have any other children within that phase of their existence. Her next birth was recorded in 1899. The leaders were incarcerated in 1898. This is telling in regard to the conditions in which they were living. This would have been the worst period of their lives as poverty began to bite and health issues began taking its toll.

10

**KALEI DELAMERE-RIRINUI:**

Aroha mai whaea, sorry. I am just mindful of the time and that we have questions and also another witness to follow.

**IPO TITO-ABSOLUM:**

15 I am happy to –

**JUDGE REEVES:**

Evidence is supposedly taken as read and summaries to be presented. We have all read the evidence so if there were any particular points Whaea that you want to make quickly but we should probably move to questions very shortly because we have another witness to follow you this afternoon.

20

**IPO TITO-ABSOLUM:**

Can I just do two more here about these women and their pā just to let you know the kind of women that we have in Te Mahurehure? It is just that the extreme independence of these wāhine from their tāne counterparts.

25

So, we talk about the pā, Whakataha which was built by wahine and occupied by wāhine which included Ngauru, the wife of the chief Te Kiripute, it was here that Samuel Marsden saw among other things tāmoko puhoro being done on wāhine by wahine. Now, Marsden mistook her for a widow when in actual fact,

her tāne, the chief Te Kiripute was still very much alive. Later, another pā was built close to Whakataha by Te Kiripute named Te Otahiti. When he moved into his new pa the waahine moved out of Whakataha en-masse to escape and some of us might now call male domination.

5

So, we will go right to the – we can leave the rest as read. So, we can leave it at that, kia ora mai tātou.

**JUDGE REEVES:**

Kia ora Whaea, we are going to have some questions for you now.

10 **(16:34) KIM NGARIMU TO IPU TITO-ABSOLUM:**

Q. Tēnā koe Whaea.

A. Tēnā koe.

Q. I have just got one area that I would quite like to ask you talk a little bit about but I did just really want to thank you for, sort of, shining the light on so many dimensions of mana and for the colour that you brought to it with the stories about your tipuna, I really enjoyed reading and learning about them so ngā mihi ki a koe.

15

A. Kia ora.

Q. Look, I wanted to pick up something that you were talking about a bit earlier about Ururangi –

20

A. Āe.

Q. – and in your brief and today, you talked about how it is a role for wahine but it has been known for tāne to undertake the role but from back in the shadows –

25

A. Āe.

Q. – and is that as a back-up if there are no wāhine able to do it or how does that come about? How does that male assumption of the wāhine's role come about?

A. I think my brothers – my brother did it. I think my brothers try and make laws unto themselves otherwise they wait. You know, others have not

30

done it. They wait for a wahine sometimes we are at the back, sometimes there is nobody there to do it, they have gone to the shower or they are having something to eat. Yes, my brother was the one who did that, normally did wait for the manuhiri. They don't like leaving manuhiri at the gate and this is another thing, you know, you have just got to be committed to a lot of these things and you don't leave them – what is it they say? You don't allow the roimata to dry or the aroha to stop, you have to keep that whole roimata going from the time they come onto the marae ki te mutunga so that is why they don't allow manuhiri to stay, even if there is whaikōrero going on, they will cut that, the wahine has the right to cut the men in their whaikōrero mō ngā manuhiri and they do it here in Ngā Puhī.

Q. So, one of the things that we had quite mixed kōrero about over the course of these hearings is about that role differentiation between wahine and tāne and we have had discussions with some people about whether it is really rigid or whether there is kind of fluidity between who does what so what is your general thoughts on that?

A. We all know our roles. I think there is fluidity in the two complimentary roles. The tāne know they cannot cross those lines and same – but we came, we can cross the tāne's line. I mean, I've cut speakers off myself, so you know, I've done this. If they are naughty, if our men are naughty, I will get up and sing their waiata, you know just cut them off but most times there is fluidity in the roles and most times I don't need to do that but if they piss me off, I am going to do it.

Q. Thank you.

A. Pardon the – I've done it.

Q. Thank you whaea.

A. I've done it in Waitangi.

Q. I've seen some of my nannies do it too, they can be quiet, well, rude actually, kia ora.

**(16:39) DR RUAKERE HOND TO IPU TITO-ABSOLUM:**

Q. *Ko te tūmanako e Ipu, e kore koe e kāti āku pātai ki a koe. Te tuatahi, e mihi nei i runga i te mea, the first two days we have talked about the desire to consider karakia that were associated with ngā mahi ā te wahine, otirā,*  
 5 *ngā tikanga e pā ana ki te māra, whakawhānau pēpē, ana, i puta ia koe kei te paragraph 20 ko te karakia mō te kunenga mai o te tangata nei – [Interpreter: Hopefully you are able to respond to my question. Firstly. The karakia that was mentioned in section 20 of your evidence clearly demonstrates the creation process.]*

10 A. Āe.

Q. *– arā anō ngā kōrero i roto, he nui ngā hua i roto i ngā kupu o te karakia. He mihi tēnā ki a koe mō tēnā anō o ngā kōrero kua takoto ki tō pepa. I was interested in Pākiri and I just really wanted to touch on the subject that he wahine tāmoko, he wahine whakairo and obviously she carved a*  
 15 *pathway for herself in that space – my question is, do you think that that was normal in that time or was she a complete exception to the rule or was she accepted as a part of a normal opportunity for wahine to participate in that because you contrasted it with the fact that you were in Tāmakimakaurau – Wikitoria – [Interpreter: Karakia related to women, to*  
 20 *wahine. The karakia that is mention.]*

A. Yes, yes, yes.

Q. *– and you were told not to and perhaps that was because of being a part of a school and that they associated that you were supposed to be confined within the constraints. So, I am more interested about the nature*  
 25 *of Pākiri. Do you think that that was an exception and that she was a very strange example or that would have been normal and would have been well accepted throughout Te Mahurehure?*

A. *That was normal, tae atu ki Mangamuka. Right down to Mangamuka they were doing that too because they were trained in Mangamuka, so it wasn't*  
 30 *only Te Mahurehure. So, the carver was Whatarangī. He was training these women so when my whanaunga Gus, turned me down, I thought 'shot', I got really brassed off at him and out I went because that was a*

shock to me because I thought well hey, all of Ngā Puhi was doing this, it was okay. So, I thought, no, it is easy, I will go around and I will go pop up there and say I will be a student, I will be a good student you know, I just want to learn to bone carve so I can teach my akoranga at the girls school. He laughed and I got really hōhā. I will go and look for Pākehā to teach me.

5

Q. *Ko te tauira pai nei, tērā pea he rerekē i ētahi wā, he wā anō he pērā te tikanga, he wā anō, he pērā te tikanga engari ko te mea nui nei kia mōhio ki ngā wahine i whakatauiria i tērā mahi i roto i ngā tau, tēnā koe, ngā mihi ki a koe e kui.* [Interpreter: An example perhaps that perhaps that some tikanga are good and some – in other occasions, maybe not so.]

10

A. Kia ora.

**(16:43) JUDGE REEVES TO IPU TITO-ABSOLUM:**

Q. Ruakere's question just reminded me of some evidence that we had earlier in the week and I cannot remember who the witness was, I thought it was Ella Henry but I just had a quick check and there was an account of conversation with Paki Harrison and in that conversation, Paki Harrison said from his perspective, women could receive that knowledge about whakairo and the meaning and the significance and perhaps how it was done but they were a receptacle for that knowledge, perhaps not to utilise it. So, I am just reflecting on the differences between that kōrero and the account of Pākiri here and of course the experience that you personally had, do you have a reflection on just that?

15

20

A. I think within our hapū, well in Hokianga anyway, the wider Hokianga. If our rangatira's wife is doing the tāmoko puhoro, I mean, she had that rite of passage to do that so what makes us think that the wahine Pākiri could not do the same thing and not just be a receptacle? She went through the whole thing so if we compare the chiefs wife doing the tāmoko puhoro, that would mean she wasn't just a receptacle, she was the giver of, she was bringing the whole tāmoko world into the hapū so I can't see the difference because if we look at Whatarangi, he was known as Kohuru, it

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wasn't about – you see, the women carved a lot of the – for the marae, for the different marae, pou. They were part of that as well so Pākiri was no different.

**(16:45) DR ROBYN ANDERSON TO IPU TITO-ABSOLUM:**

5 Q. Tēnā koe whaea.

A. Tēnā koe.

Q. I don't actually have a question, but I want to thank you for bringing Maraea's story to us. I have been very struck by the number of marriages that underlaid or those marriages undertaken with early settlers pre-1840  
10 and often the official record doesn't reveal that, I mean the commission hearings and then it is not until the children come of age that you learn that actually, there was a marriage that underlaid that old land claim but sometimes you wonder why claims were disallowed or people didn't appear to prosecute the claim and in Cassidy's case, I know now why he  
15 didn't actually appear before the commission so thank you very much for that.

**(16:46) DR LINDA TUHIWAI-SMITH TO IPU TITO-ABSOLUM:**

Q. Tēnā koe.

A. Tēnā koe.

20 Q. There is so much in your brief, I would love to ask you ten thousand questions but I will focus in on the beginning of your brief and you sort of made this comment that in order for something to happen in te kore, it needed a bit of korikori to get movement in the cosmic process and you talk about that sort of cosmic space and then later in your critique of just  
25 that focus on te whare tangata, you also talk about the need to think about the process. So, this is not a reflection of the time of day but are you saying that there was this cosmic process and then the other process was actually sex in terms of the whare tangata in order to activate the birth.

A. Okay, hang on to the second question because I am likely to forget it so  
30 I will start with the first one. So, that korikori, I mention there that there

were two things, two energies in te kore with the Io Matua, that was the urge and the potential. Both, pure energy. This is why I said I asked the men, you know, I said to the men, I don't know what goes on in your bodies, something must happen there. So, what happens there when you  
 5 wake up, so to speak, so they wouldn't answer me, but they knew what I was talking about. In fact, I knew what it was too because there is that urge and this is what kept slumbering Io, waking up, slumbering, waking up, slumbering, something was waking him up. I mean, something was saying, "Hey come on, wake up," and I think if men were – you know,  
 10 aroha mai e tāne mā, if you see a – like these men, just sit quietly and just listen to the wahine, I have got no idea what goes on in their bodies but I have some thoughts. So, this is what happens, that korikori, it just needed something to – and that is when Io started to commune with Io. So, you see, neither male nor female. This is where it all started to  
 15 happen and that is all I can use as te whakakorikori, you know, and I know this happens with the men. Something korikori hei āhua korikori i wō koutou hinengaro, tō koutou tinana. Just a little. One day they will tell me but ask me a hundred question, but I am pai. What was your second question?

20 Q. We will stop there –

A. Well, I didn't answer your second question.

Q. You didn't but I know we have got a time constraint but I just want to thank you for your submission, you raised a number of kaupapa with wonderful examples that we haven't had before and it is a really comprehensive  
 25 brief, I really appreciate it so ngā mihi e te whaea.

A. Tēnā koe.

**JUDGE REEVES:**

Ngā mihi Whaea. Ngā mihi ki a koe mō ō whakaaro ki a mātou. We may have some written questions for you because unfortunately time is our master and  
 30 we do have somebody else to speak with this afternoon, but we will possibly have some written questions to work through some of those other matters.



**UNIDENTIFIED SPEAKER: (16:51:00)**

Excuse me, may I please have a word to support my aunty and it is only to support a kōrero of a wahine toa claim and so forth. It would only take a minute and it's just on a personal account, myself, with kuia. Kuia of Waitangi and the  
 5 close family relationship that they have with our Mahurehure. For the York family, that is **(inaudible 16:51:33)** Armstrong and Paeata Clark with the York families and the Armstrong family over Ngāti Rāhiri and the close family relationship they have with us as Māori and where at one stage, a kuia would give me a taiaha and say to go up to the top treaty grounds and open up the  
 10 meeting house for the dawn ceremony. I mean, it is just an effort to try and highlight the mana that wahine have with the wharenuī's right across from east to west.

**IPU TITO-ABSOLUM:**

Koro. Koro. E koro, e haere ana au.

15 **WAIATA TAUTOKO**

Tēnā rā koutou katoa. Kia ora mai tātou.

**UNIDENTIFIED SPEAKER: (16:54:30)**

Excuse me, sorry, I don't mean to interfere. My sister has passed away –

**JUDGE REEVES:**

20 Your whaea has had the last word so kua mutu. Kua mutu ināianeī.

**REUBEN TAIPARI:**

It's our turn, it's our turn.

**UNIDENTIFIED SPEAKER: (16:54:53)**

Yes, I don't mean to interfere.

**REUBEN TAIPARI:**

Ka pai, Heeni is coming now.

**UNIDENTIFIED SPEAKER: (16:54:58)**

Kia ora bro, tautoko.

**5 REUBEN TAIPARI:**

Is it Heeni's turn?

**(16:55) KALEI DELAMERE-RIRINUI: (CALLS WITNESS)**

*Tēnā tātou, he karanga tēnei ki te kaikōrero whakamutunga, ko Heeni Hoterene. Kei te haere mai ia. Hei whakamōhio atu ko tana nama mō āna*  
 10 *tuhinga kōrero ko te #A075. Sorry Ma'am, unfortunately we weren't able to get a signed brief of evidence for Ms Hoterene so I am just going to ask if she can confirm it today.*

[Interpreter: This is a request for Heeni Hoterene to come to the front to present this afternoon, this is relevant to brief of evidence #A75, Heeni Hoterene.]

15

*Tēnā koa, whakamōhiohia ki te Kooti ko wai koe.*

[Interpreter: Would you please identify who you are, Ms Hoterene.]

**(15:34) HEENI HOTERENE: (#A75)**

*Tukituki a mua, tukituki a muri, tukituki a te taupā, karohia te uaua ka puta ka*  
 20 *ora ki te ao mārama, tīhei wā mauri ora. Tēnei te mihi atu ki a tātou katoa e huihui mai nei i tēnei wā o te ahiahi ki roto i tō tātou nei whare. He uri tēnei o Hineāmaru, o Maikuku, o Waimirirangi, anā, ā tātou tūpuna katoa nō Ngā Puhi whānui. Ko Heeni Hoterene tōku ingoa, e noho ana au ki roto o Mōtatau ki runga i taku whenua i reira o Mataparua. Me mihi atu ahau ki a tātou katoa kua*  
 25 *whakarauika i tēnei wā. Ahakoa e hanga tōroa te rā, konei tonu tātou katoa e kōrerohia ngā kōrero kia rangona te reo o te wahine nō reira ngā mihi ki a tātou. Kia ora.*

[Interpreter: I would like to acknowledge everybody who is present at this time of the afternoon in our whare. I am a descendant of Hineāmaru, Maikuku and

Waimirangi and sisters of Ngā Puhi. I am Heeni Hoterene and I live in Mōtatau, my land in Mataparua. I pay tribute to everybody who has remained despite the lateness of proceedings, I would like to support the presentations of wahine.]

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*Me pēhea ai ahau e tīmata wāku kōrero, he nui āku whakaaro engari he poto te wā. E kī ana te wahine rā, time is our master, hoi anō, e whai ana mātou te maramataka. Ko tēnei te marama o Okoro, he wā pai tēnei ki te whakatō kākano. Nō reira, ko tāku take i tēnei wā ki te whakatakoto āku purapura katoa*  
 10 *kia puawai ā te wā. Me kī, āku moemoeā kia whai tino rangatiratanga tātou. Nō reira, āe, e mihi ana, e mihi ana, e mihi ana. Kia ora.*

[Interpreter: How should I start this? I have got lots of thoughts but there is only a short period of time. But, if we were to follow the Māori calendar, this is Oroko, this is the time in which to implant the seeds so hence this may be my  
 15 time to sow seeds and eventually blossom.]

*Ahakoā, kua tukuna kē taku kōrero mā runga i te pepa, kua whiwhi kē koutou te Taraipiunara, hoi anō kua tutuki. Ko tāku i tēnei, ko tāku hiahia ki te kōrero mō te mana whenua o te wahine. Kei roto i taku tuhinga, e meinga ana ahau*  
 20 *mō tō tātou nei tūpuna a Maikuku rāua ko Hineāmaru hoi anō i tēnei wā e hiahia ana ahau ki te kōrero mō te tino tupuna o Āhuaiti, kia ora.*

[Interpreter: Although I have already submitted my brief, I've done that but I've thought at this point that I may talk about the mana whenua of wahine in my brief I say that Maikuku and Hineāmaru, some narratives there but I would like  
 25 to speak about Āhuaiti.]

Kia ora, I just wanted to kōrero a little bit about Āhuaiti, he tino tupuna o tātou o Ngā Puhi and just before I went further, I think she is a very significant tūpuna that we don't often talk about as much as we should. Now, Āhuaiti was married  
 30 to Rāhiri our principal tūpuna of Ngā Puhi. E ai ki te kōrero, ko tātou ngā maramara o Rāhiri, we are all descendant of Rāhiri yet we don't talk much about this rangatira wahine of ours and so some of us know the kōrero that Āhuaiti

was indeed Rāhiri's first wife and she went and she lived with him in Hokianga and she became hapū, she was pregnant to Rāhiri and he gave her a set of instructions.

[Interpreter: She was a very important ancestor of Ngā Puhi.]

5

I just wanted to touch on the story because the other day, my mother in law Materangatira Poata spoke on Tuesday morning and I know the question was put to her, what happens if a woman does not obey the instructions of a male and he tino kuia taku hungawai and she did not reply and so today I would like to reply on her behalf and give an explanation pertinent to Ngā Puhi on what happens when a wahine does not listen to her tāne and indeed the mana of women of not having to actually obey the instructions of a tāne even though it is the paramount chief of Ngā Puhi as in Rāhiri.

10

[Interpreter: My mother in law was unable.]

15

Now, it might be – hanga ohore ētahi o tātou ki roto i te whare i tēnei wā but let me just explain further. So, Rāhiri instructed Āhuaiti not to feed the prized kai – not even the prized kai really, the aruhe, a particular kind of fern root while he was away, to save it for later and her brothers arrived to the pā to visit her and of course like any wahine Māori, wahine manaaki tangata, wahine mana whenua, what they do is they are not going to give te scraps to the manuhiri, you are going to feed them the best kai because that is what we do to acknowledge that and she did that and now Rāhiri was very upset and you know, the story has been told but it has been told to us by men who have a slightly masculine focus on this story telling and so when Rāhiri was upset with Āhuaiti about feeding her brothers this kai, it is said that he told her to go and she was hapū at the time and she gave birth to our tupuna Uenuku under a rainbow and that was her only company, was this rainbow, and she gave birth. Now, I will talk further about that but what I really wanted to explain was indeed Āhuaiti left the pā on her own accord, it was not for Rāhiri to tell her to go and she left and she went to her pā at Pouerua because he mana wahine ia, he wahine whai whenua and she left on her own right to leave and there was

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definitely no obeying, she did whatever she wanted to do. He wahine tino mana ia and when she left, she was hapū.

Now, we know this because of course our tupuna was born, he is known as  
 5 Uenuku but also as Uenuku Kuare because he was not brought up with the  
 knowledge from his father, he was brought up with his mother in the pā of  
 Pouerua in Taiamai. Now, we know this is true because when a wahine is in a  
 state of pregnancy, tino tapu ia. She was very, very, sacred. So, Āhuaiti, she  
 had the intense to leave and no longer remain with Rāhiri and to go out on her  
 10 own and to give birth by herself and also on her return to her pā at Pouerua,  
 there was no war party that went to Rāhiri, there was no retribution for her being  
 left pregnant because she wasn't left pregnant, she left on her own accord and  
 she returned to her people in Pouerua. Why? Because she had her whenua,  
 had her whānau and had the mana to do so. The story is a great example for  
 15 us in Ngā Puhi because as Uenuku grew into a man, he asked, 'who is my  
 father?' and he went back to meet Rāhiri and to learn the things that he was not  
 taught as a child. Hence his early name of Uenuku Kuare and I think also this  
 demonstrates the type of wahine that we descend from to encourage your son,  
 Professor Linda Tuhiwai Smith.

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1705

So Āhuaiti went on to really *poipoia tōna tamaiti a Uenuku kia tupu kaha ai ki*  
*roto i tērā āhuatanga me te hoki ki tana taha o Hokianga.* [Interpreter: ...nurture  
 25 and to be raised in the ways of Hokianga.]

So I just really wanted to, you know, *kia whakawahine o tātou nei hītori i roto o*  
*Ngā Puhi.* [Interpreter: ...to find ways to bring forward the wahine in our  
 narratives.]

30

I know a lot of people have this – this kōrero is quite well-known, however, it's  
 from a very masculine male perspective. So *āe, ko tērā taku kōrero, kia tīmata,*

*kia tino wānangahia ā tātou nei kōrero tuku iho i tēnei wā.* [Interpreter: We need to be deliberating over our narratives and bring forward heroines into the storyline.]

5 So again, demonstrating the type of mana whenua that a wahine, wāhine hold, and I did present about Maikuku and Hineāmaru as well, obviously my tūpuna wāhine. Now Maikuku and Hineāmaru are very interesting. Maikuku was the daughter of Uenuku, so a granddaughter to Āhuaiti. Now she lived at Waitangi and she lived in this cave and she was put, you know, aside to live there until  
10 Hua came to find her and they united and had uri and settled around this area.

Now, like Hineāmaru, both of them lived for a short period in caves. Now, caves in a sense of thinking about a cave now, you know, *kua whakapākehātia o tātou nei whakaaro.* [Interpreter: ...our thoughts were influenced by Pākehā about  
15 caves not being a very nice place to live in.] But a cave in those days is prime real estate, you know, it's the mansion of mansions, and for these wāhine to be holding the mana of these very special places indeed signifies, again, the power and the prestige that they absolutely possess, *kia ora.*

20 And I often think that sometimes when we are the bearers and the carriers of our kōrero and our history and stories that we sometimes tend to mystify it and we really must move from the whakaaro of what our tūpuna did to what we continue to do and practice today. So much of what these, the attributes of these tūpuna wahine that I'm talking about, we still hold those attributes within  
25 us today without a doubt, without a doubt, and particularly examples of continued mana whenua within our own stories is the continuation of land occupation here in Ngā Puhi. We indeed hold over – I did know it off by heart but it's 180,000 hectares of whenua Māori in Te Tai Tokerau, and this is not including Kaipara, and indeed not even the Whangārei area, this is the  
30 Far North area, district Council. So within Ngāti Hine and further, we still, *pupuri tonu tātou ki tērā whenua, ki tērā whenua, and e noho tonu ana tātou ki runga*

*i te whenua tūpuna.* [Interpreter: ...we still hold on to that land, still living on ancestral land.]

5 And just to also explain how prolific women are as gardeners because it is so essential for our survival, and again we're not mystifying our roles, that women's absolute authority and indeed talents and birth right and obligational responsibility is to not only produce kai to feed our whānau, to keep them well, to look after them, but also to produce our uri, and there's some real, of course – what would you call it?

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15 Not similarities, but you can't really separate one from the other if *e mau tonu ana tātou ki o tātou whakaaro Māori.* The fertility of women is so important to ensure the continuation of our generations and we even witness this in how we garden and how we look after our seed, how we care for our land, how we feed our families continually to this day, is through the way we honour land, we honour our kai, and we honour our tamariki very important. [Interpreter: If we maintain Māori thought.

20

25 So, I wrote a few other notes here, but that was really the kōrero I wanted to put forward today was about our mana wahine and our mana status to pupuri te whenua, e mahingia te whenua. Yes, *nō reira ko tērā taku kōrero i tēnei wā. He nui – tēnā pea me haere tonu ahau kia huri ki te taha o te maramataka, o te taha o te maramataka.* [Interpreter: to retain the land, to utilise the land. I think – I was going to conclude but I think I'll talk about the maramataka now.]

30 Now, even in some of our ancient gardening tools, there's symbols of the marama on some of these tools. I've been into the Auckland Museum to research and to have a good look, and there's also mauri stones there in the shape of wahine, fertile wahine with big puku. Pani is one for example that were left close to the garden to carry the mauri to ensure that was in balance

and that we had a good harvest, so this is the taha wairua me te taha tinana if you like. And even right down to the types of carvings on our pātaka kai. Whata, we call them here in the north, that stood right on the edges of our mahinga, our māra kai, our gardens.

5

Now, just to talk about maramataka, I might read this out actually for everyone to hear. So, I've been living my life by maramataka for a long time now, and you know it's just not about – just about watching the moon, watching the tides. It's about actually, you know we can do all the stargazing we like ki te rangi, but  
10 it's about what we do on the land, *pēnā e tipu kai ana tātou*. [Interpreter: Do we cultivate gardens.]

And due to colonisation, our perception of time and the way we measure our use of time is basically being based on the clock. Ko wai tērā e kōrero ana i  
15 ahau e kōrero ana? Hone?

Now I strongly believe that the true maramataka is based on the cycle of the wahine, it has to be. Wahine have always had the natural sense when it comes to our Waiwhero, i kura, our atua, our wāhine. The natural sense that atua's  
20 wahine, as wahine possess, we have always acknowledged and been respected for this in our traditional Māori society.

Now, we all know without a doubt every month, every wahine ahakoa ko wai, karani mā, māmā mā, taitamariki, we experience our wāhine every month, and  
25 it's something quite amazing and when we come together living closely together, even working closely together, what happens? We start to all naturally come into sync, and this is something absolutely significant for us as Māori, as being Tribunal people as living on the pā. We were together, us wahine all experience this moment of amazingness every month together, and what  
30 happens when we know traditionally, we're excluded from everyday activities, such as gardening, such as fishing. So, what happens when wahine can't do that? Well, we all come together and e kōrero ana tātou and what are we talking



about? Well, everyone else who's not there, who's the tāne. *Kua haere kē rātou ki te hi ika.* [Interpreter: Talk about the men while they have gone fishing.]

5 And this coming together and talking within our whare kōrero, our whare wānanga, our puna kōrero is so important for the health of our people, because at this time together when we are not participating in everyday activities, we're talking about our people, we're talking about families, we're talking about what's going on, what needs to be fixed and how to do it. And so, when we come out of this space of wānanga every month, the activities of the kāinga is based on 10 the decisions of the wahine, and also based on the maramataka of the wahine. And it's very interesting to note that over the 500 or so maramataka that are actually written throughout the country, they have all been written by men, and why have they been written by men, because maramataka is so important, the Māori lunar cycle to understand what's happening in our natural environment 15 and understand how to capture it's abundance for our survival, when to fish, when to garden to get the most of it.

Now, our men follow the maramataka and us as women, we have this naturally within us, we feel it, we know it, we experience it. So, the written versions of 20 the versions handed down ā-māngai, presently have been kept and looked after by males, because it's what they need to greater connect then to the environment. However, us wahine, we have that natural connection and awareness anyway, mauri ora!

25 Ka pai, so that was pretty much what I wanted to say. I've got a few notes here, but I just wanted to really tautoko all of the kōrero that has been said today and how proud I am of everyone and working together as always, wahine mā to really – at a crucial, absolute crucial time in our history that our voice needs to be heard, and that we must really work towards this balance, because 30 obviously, this is what's happened. We've had a real imbalance with our villages, with our pā, our kāinga and as a result we're suffering.

So, I believe returning to the monthly wānanga with wāhine talking, working together and making decisions is something that absolutely needs to happen for the future health of our uri.

- 5 *Āe, nō reira, tērā taku kōrero ki a tātou katoa i tēnei wā. Harihari ahau kua tae ki te mutunga o te rā. Me hoki pai ai tātou ki o tātou nei kāinga, tēnei wā o te makariki. Tēnei wā o te makariri, he wā pai tēnei kia wānangahia, engari kua tātou e wareware a te wā o te kōanga me kaha tātou ki te whakatō kākano kia hoki ki te whenua kei reira te oranga mō tātou katoa. Āe, nō reira tūturu*
- 10 *whakamaua kia tina.* [Interpreter: So, that's my presentation today. I'm pleased that managed – we're at the end of the day, return safely to your homes, this time of the cold, time to liberate about things and during Spring, tend to the gardens, get them ready to be planted.]

**UNIDENTIFIED SPEAKERS: (17:18:49)**

- 15 Tina.

**HEENI HOTERENE:**

Haumi e hui eee!

**UNIDENTIFIED SPEAKERS: (17:18:51)**

Tāiki e!

- 20 **WAITA TAUTOKO**

1720

**(17:20) DR RUAKERE HOND TO HEENI HOTERENE:**

- Q. *Tēnā koe Heeni, kotahi te uauatanga o ō kōrero ko waiho atu ki te mutunga o te rā, ka kore e āta whai wā ki te tuku i ngā pātai katoa. E tika*
- 25 *ana he nui ngā pātai engari tuatahi e pīrangi ana kia mihi mō tō whakanui i ngā kōrero mō Ahuaiti. Arā anō aku pātai mō Maikūkū, arā pātai mō Waimirirangi. Te kōrero i puta mō Te Wahineiti, me te whakapohane rā*

*ki a Mātaatua, koirā ētahi kōrero kia kite atu te hōhonutanga o ngā whakaaro mō ngā wāhine, ngā tūpuna. Engari, ko te ia o taku pātai, ko koe tētahi ko Rereata tētahi, he tino wānanga ana i te maramataka. Ka whai tētahi wahine he atua wahine nei ki te maramataka, ko Hina tērā.*

5 *Ko wai atu rānei, kāre anō au kia rongō i ētahi kōrero mō ngā atua wāhine e hānga ana ki te āhua o te maramataka. He whakaaro ōu kua rongō i ētahi kōrero i roto i te takiwā nei?* [Interpreter: It's only one matter that it

being at the end of the day, but I do have several questions. Thank you for raising that kōrero about Ahuaiti, as well as Maikuku, Waimirirangi.

10 Lots of gaps that you filled this afternoon, a question that I have goes along the lines both yourself and Rereata Makiha has raised. It's about the maramataka Māori. Are there Māori atua in the Māori calendar? Have you heard?]

A. *Kua rongohia au i ngā kōrero ko Hine Te Iwaiwa te marama, nē. I pātai*

15 *mai tētahi ki ahau pēnā ko te marama ko te tāne, ko te wahine kē. Ko tāku ko te wahine, nā te mea tino aroha ana ngā tāne ki te marama.*

[Interpreter: I have heard of Hine Te Iwaiwa. Someone asked me that – asked whether the marama is the male and the rā is the female.]

Q. *Kia ora, he pai anō ko te ia o te kōrero a Ngahuia e mea ana, “He āhua*

20 *rite te marama ki te wahine.”* [Interpreter: Very similar to which Ngahuia said the marama is very much that of the woman.]

A. *Āe.*

Q. *Ana he wā anō ka ngaro haere nē? He wā anō ka whakahou ka whānau mai hou nei ki roto i te ao, nō reira –*

25 A. *Āe, tika. Tērā te take e tino pono ana ahau kei roto i a tātou ngā wāhine te tino maramataka nā te mea ka rongō tātou te he me te piki nē, me te kōiti tānga. Āe, nō reira, āe, e pono ana ahau ki tērā take nā te mea he wahine au. Āe, he māmā. Tērā te take i ēnei rā kua hanga māharahara*

*tātou nei, whakaaro mō a tātou kōrero o nehe. Engari ehara i te kōrero i meinga nei ahau he kōrero mystic. Nō, he kōrero tūturu. He kōrero kia*

30 *mahara tātou kia whai i ngā hua, ko tērā te mea tino nui, kia whai ngā hua. Pēnā horekau e whai ngā hua, well, he aha kē te take me pono ana*

*tātou ki tērā take, ki tērā tikanga, āe.* [Interpreter: it is so easy to say that. I'm a woman, I'm a wahine, I'm a mother, and I have these understandings that are within me. I know it's real so that we remember – so that we receive the benefit and the fruits of that effort and that knowledge of those practices. I believe in that, that we have inherent in us a calendar, of how to, when to do things.]

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Q. *Hoi anō ko te mea i te mihi nau i hurahura atu ai ngā kōrero i roto i ngā tau kua roa e huna kāpata ana, e huna urupā ana pea. Nō reira tēnei te mihi ki a koe Heeni.* [Interpreter: And thank you for revealing those, the kōrero the kōrero that you presented to us today and brought it forward into the light.]

10

A. *Kia ora, kia ora Ruakere, kia ota.*

#### **QUESTIONS FROM PROFESSOR LINDA TUHIWAI-SMITH – NIL**

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1725

#### **HEENI HOTERENE:**

Kia ora, kia ora, and just to add you can see why women have deliberately been left out of having rights over our land because again that gives others power us. We don't – if we have no land we have nowhere to go home to, nowhere to plant, nowhere to bring our children up, nowhere to you know feed our families from. So, all of the taking of our land was done absolutely on purpose to break our spirit and break our power. So, I can't really reinforce enough to, us of Ngā Puhī, how important it is for us to return to our whenua as wahine. Kia ora.

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#### **(17:25) JUDGE REEVES TO HEENI HOTERENE:**

Q. Kia ora. I just have a question which just picks up on the comment you made about caves, and we had a kōrero – I'm not sure if you were here this morning when we had Whāea Moe Milne's evidence and she, in her brief of evidence, she referred to the story of Roku who she discovered

- in the cave, and I guess the point of the story that Whāea Moe was telling us was about the rangatiratanga of Hineāmaru in terms of her ability to determine who could or couldn't reside in the area and who she would take under her mantle, and we were talking about it at morning tea because we thought that Whāea Moe left us hanging a bit on that story because she told us that Roku was invited to stay and then her family joined them and then later on the sound is like they were kicked out. So –
- 5
- A. I'm not sure they were kicked out –
- Q. Well it says here, "An incident arose and Roku and her family were forced to leave the settlement," so you know, that was the conclusion that I drew from those words.
- 10
- A. Yes, again, you know, the caves are prime real estate, so of course it's a place to want to occupy, and I believe that the occupation of those caves by Hineāmaru did indeed cement our mana whenua over our Ngāti Hine territory. Hineāmaru, as you heard this morning, had been journeying for a long time and even within our tribal area now she had been there for a long time before she eventually moved into the best area, being Waiōmio. Yes, so it was very, a strategic way of taking occupation and mana whenua.
- 15
- Q. Yes.
- A. Yes.
- Q. Yes, and at the end of the day having the decision-making as to who stayed and who went, yes.
- A. Yes.
- 20
- Q. Okay. Well I sense that we are probably going to be giving you some written questions to supplement what you have been able to give us in terms of responses, but I just, as with other Panel members, want to thank you for coming and presenting to us at the end of a long day and with the energy and the enthusiasm and obviously the support that you have with you.
- 25
- 30
- A. Kia ora, kia ora.
- Q. Ngā mihi ki a koe.

A. Āe, ngā mihi ki a tātou katoa, kia ora. Kia ora.

**HEENI HOTERENE:**

Tēnā pea me karakia ahau mō tātou katoa, or haere a Hone ki te karakia? Pai ia? [Interpreter: Nil.] Okay.

**5 UNIDENTIFIED SPEAKER (HONE): (17:29:05)**

E te whare, tēnā rā tātou katoa. I roa nei tā tātou noho tae noa atu ki te kākārauri o tēnei rā. Te whakarongo atu nei ki ngā whakaputa kōrero a ngā kaikōrero. Tērā i puta he tini ngā hua, he tini ngā patapatai hei whakaarotanga atu, hei whakaranea ake ki ngā kōrero tīmata i te Mane, ā, tae noa atu ki tēnei  
 10 rā. Me te mahara atu anō, āpōpō anō he rā hei whakataupoki i taku mahara, i te noho a te Taraipiunara mō tēnei take ki roto i a tātou. Nā reira e te kaiwhakawā, tēnā rā koe i ārahi nei i tō tātou noho i te roanga ake o tēnei rā. Ka mihi nui atu rā ki a koutou te hunga rōia, āwhina atu ana i ā tātou kaikōrero i roto i te tuku i o rātou pūrongo. Nā reira ko te mea nui kua tae nei ki tēnei wā  
 15 ki te mutunga o tēnei rā. Nā reira ka huri tātou, o tātou whakaaro ki tō tātou Matua i te Rangi. Kia ĩnoi tātou. [Interpreter: Nil.]

**KARAKIA WHAKAMUTUNGA**

**HEARING ADJOURNS: 5.32 PM**

**HEARING RESUME ON THURSDAY 15 JULY 2021 AT 8.49 AM****HĪMENE (TAMA NGĀKAU)****KARAKIA TĪMATANGA (HAUKĀINGA)****5 MIHI (HAUKĀINGA)****(08:55) RIHARI DARGAVILLE: (MIHI)**

**(Microphone off – 08:54:59)** e mau nei me kī rā kia ngaro o te oioi te oi tango, te oi tango. Ko tēnā tāku e huri nei e rapu ana, e rapu ana, ana ko te toko tēnā ko te mate. Tū ake te toka ka tū mai, ka tū mai. Ka tū tana tū ki te kai ā ki te  
 10 whei ao ko koutou ēnā. Tū mai, tū i runga. Tū atu ki tōna **(Māori 08:55:25)** ko te tapu tēnā o te rangatiratanga o ngā hapū o Ngā Puhi. [Interpreter: Nil.]

Tēnā koe i te mea tuatahi nāu nei tātou i mauria. I runga i wēnā karaipiture o tātou ko ia anō te tīmatanga me te whakamutunga o ngā mea katoa nō reira e  
 15 mihi atu ana ki a koe. [Interpreter: Nil.]

Tokōrua tēnā koe e Hone te kaikōrero i roto i tēnei marae. Ka hoki atu au ki āia ki ā Porowini, hoki wairua mai e te rangatira, ko koe te tino rangatira i whai koe me kī rā te ruruhau i roto i te tūturutanga o te tikanga ana i puta i roto i a koe.  
 20 He hua, he hua pēke mō tātou. Nō reira e mihi atu ana ki a koe i hangahia tēnei marae i roto i tou ingoa tapu. [Interpreter: Nil.]

Āe, ka heke mai ngā mate ērā e wāwāhi mai ana i runga i te pātu ana ko koutou wēnā. Ahakoa kua haere atu koutou hoki wairua mai, hoki wairua mai ki roto i  
 25 ā Ngā Puhi e rapua nei te aratika i raro i te tuku ihotanga ki ēnei ko te rangatiratanga e pupuri nei mātou o te kaitiakitanga kei roto i tēnā i tēnā hapū o Ngā Puhi, hoki mai, hoki mai. Nō reira me pēnei ake āpiti hono koutou, koutou kua wehe atu ki a koutou, engari hoki wairua mai kei roto i a mātou e rapu nei

te mana hōhonu i whai mai mātou i konei te mana o te wahine pito. Nei rā hoki, hoki mai koutou te kōrero tika i te tuatahi. [Interpreter: Nil.]

5 Arā ka huri atungia ki a koutou ngā Kaiwhakawā tēnā koutou. Tēnā koe me kī rā e te Tiatī e mau nei tēnei whakaaro, e whakarongo atu nei ki a mātou e whakaputaina ngā mamae o te takatahitanga o te wahine i raro anō me kī rā i ngā ture ngā pārahi o te Kāwana o tēnā rā me wā mātou Tiatī hoki i panahia rātou ki waho. Nō reira e te Tiatī tēnā koe me tō pānara i konā koutou. [Interpreter: Nil.]

10

Ki a koutou ngā rōia tēnā koutou katoa. Kua tae mai koutou ki te mau mai ki te kari mai me kī rā te hōhonutanga o ngā kōrero e puta atu ana, e puta atu ana. Nō reira tēnā koutou ō mātou rōia ō Ngā Puhī. Ko mātou o koutou rangatira kaua koutou e pohe ki tēnā, haere mai, haere. Nō reira e kore e tino roa engari  
15 i tū atu ki te whakahoki atu ki te taumata me kī rā ngā kōrero tika hei otinga mō tātou. [Interpreter: Nil.]

Nō reira e te Tiatī i roto i wēnei āhua, ki te whare kei waku kuia e noho mai nei i konei, waku rangatira me kī rā. E te Tiatī ahau he māngai noa iho, kei konei  
20 ngā rangatira. I mea mai “Rīhari me pēnei me pērā, aue” engari e pērā ana te mahi o tēnei wā. Tukua me kī rā ki a rātou kia kōrero i te tika i te mea kei reira te hōhonutanga. Ko ngā kōrero o taku kuia ā Whina Cooper, “Mēnā ehara ana mātou, kua aha koutou? I puta mai koutou i raro mai o ōku waewae e puta ana”. [Interpreter: Nil.]

25

Nō reira ki a koutou e noho mai ana, e te Karauna haere mai. Tēnā koutou e te Karauna, i te mea ki te kore mātou e whai i a koutou ko wai mātou kei te whawhai. Kua kore whai tangata hei pakanga. [Interpreter: Nil.]

30 Ki runga ki raro i te pātu nei i ngā whakairo i tohutohungia, i ngā whakairo he kōrero ki roto i a koutou hoki wairua mai ki roto i tēnei whare ana ka huri rā ki a koutou ā tēnā koutou, tēnā koutou, āe kia ora mai anō tātou. [Interpreter: Nil.]



**WAIATA TAUTOKO**

5 Āe nō reira e ngā (**Māori 09:00:02**) ko te mea tuatahi ki a koutou e te Tiatī i te mea ko koutou ngā taringa mō te whakarongo mai, ko koutou ko te āta whakaputa me kī rā ngā kōrero hōhonu ā ngā wāhine e kōrero atu, ana ka puta tō tātou rīpoata i a koutou ana ka mōhio tātou te hōhonutanga o te mana wahine o te pito whenua. Nō reira ki runga ki raro here nei i a tātou tēnā koutou, tēnā koutou, āe kia ora mai anō tātou. [Interpreter: Nil.]

**(09:00) JUDGE REEVES: (MIHI)**

10 Tēnā tātou. Mōrena koutou. Nau mai haramai ki te rā tuawhā o tēnei nohonga. [Interpreter: Nil.]

**HOUSEKEEPING (09:01:02)**

15 All right. The second thing I wanted to say is, today is the last day of the Tribunal sitting but the Takapau Whāriki will continue tomorrow, so there is opportunity for claimants and witnesses to participate in that process. The way to do that is to make the appointments. But I just wanted to be clear that that will continue tomorrow.

20 Just a word about the timetable. We have quite a lot of ground to cover today before we are scheduled to close at 3.30 for our poroporoaki and hākari. There is a little bit of flexibility in that but not much. This is encouragement from me for witnesses to keep to the time allocation that has been agreed between all parties and we the panel will do our part by endeavouring to keep our pātai time  
25 to what is indicated as well.

I just want to say, I understand that there is likely to be some criticism or complaint about the process that we are following later in the day and I just want to say that any kōrero of that nature should not detract from a really fabulous  
30 week of kōrero from ngā wāhine o Te Tai Tokerau that we have received this

week. Ngā wahine have shared much kōrero, much history and much information which is going to go a long way to strengthening the tūāpapa of this, the foundation of this inquiry which is the purpose of this stage of the inquiry. So I just wanted just to say to everybody that we are extremely happy with what we have received this week and we are hoping that in the remaining hearings in the tūāpapa that we have during the rest of this year that we are going to receive information of a similar quality, but let me say ngā wahine of Te Tai Tokerau have set a high bar.

10 Okay. With those comments, we are going to commence with our first witnesses, and we have counsel present.

**(09:04) JANET MASON: (CALLS WITNESSES)**

Tēnā koe Ma'am. Tēnā koe Tribunal. Counsel's name is Mason. I appear on behalf of a number of claimants.

15

This morning to start, we have Ngā Puhi kuia: Ms Ruiha is a claimant in 1673, 179, 1524, 1681 and 1917; Ms Awhirangi Lawrence is appearing on behalf of Ms Collier's claims. Both of these women/wahine were actively involved in the Ngā Puhi Inquiry which led to the conclusion that sovereignty had not been ceded by Ngā Puhi when they signed the Treaty and was instrumental in jurisprudence for the Tribunal.

20

What they propose is that Ms Lawrence will go first. She will speak to her brief of evidence which is number #A058 and there are annexures #A058(a) and #A058(b). She will talk through her brief and then be available for questions. And then after that Ms Collier she has some speaking notes that she will speak through it. Her brief of evidence is #A026(b) and annexure are #A026(c). She will also be available for questions after that. Counsel will not be leading their evidence. Thank you.

30

Sorry, Mr Dargaville would like to speak for a couple of minutes to introduce the kōrero.

**(09:06) RIHARI DARGAVILLE: (MIHI)**

*Tēnā koe. E kore e tino roa atu engari i haere mai au i konei ki te tautoko i ēnei aku tuākana. Ahau ko Rihari Takiwiritia Pakeke Te Rimu. I anga mai au i roto i Te Hikutū tae atu ki roto i a Te Kaiwhare i Te Rarawa puta atu ki roto me kī rā ki Whangaroa, eke mai me kī rā i roto i tērā kuia o mātou ko Hinewhare, te kōtiro tērā o Hongi Hika, koia tēnā te kōrero kua puta mai i tēnei rā. [Interpreter: I've come here to support the presenters this morning. I've come from Te Hikutū in Te Rarawa. Hinewhare being one of my ancestresses, a daughter of Hongi Hika.]*

*Ko au te kaumātua i roto i a mātou. Ko taku mahi hei tautoko hei tuku atu ngā tika me ngā pono ina rerekē atu, nō reira kei konei rātou e kōrero ana mō tēnei take. Ko tēnei kōrero i tēnei ko te puhitanga o mātou i eke mai i roto i te Ngā Puhitanga nā roto i ā Te Hongi Hika, ā ko tōku tuakana tēnei. Ko tēnei e kōrero nei te rōia ā ko te puhitanga me kī rā o te pito o te whenua ki ā Papatūānuku ana ko Te Awhi tērā. Nō reira e koutou mā, e kore e tino roa, hoi anō i haere mai au ki konei ki te tautoko. Ahau i te ata nei me kī au pēnei te editor nei me titiro mārika ā-kanohi ki ō rātou tuhituhinga. I te aha ai? Kia tika te takoto o a tātou kaupapa ki mua i te aroaro o koutou. [Interpreter: I'm one of the few elders within our people. The central theme of the presentation this morning is about the puhitanga or the sacredness of the women and the particular roles that she has, and her role associated with the land.] I'll leave further elaboration to them. I sat to assist with editing the material and then come today to support them.]*

*Nō reira e te pānara ki a koutou katoa e kore e tino roa atu tēnei, ki runga ki raro e here nei i a tātou tēnā koe e Tiati, tēnā koutou e te pānara, tēnā koe e te Karauna huri rauna tēnā koutou katoa. [Interpreter: Thank you Judge, thank you all the panel, and greetings, good morning.]*

**(09:08) AWHIRANGI LAWRENCE: (#A058(a), #A058(b))**

Kia ora Rihari thank you for that. The Tribunal kia ora.

5 Before I start, I just want to acknowledge all the other women that have spoken before me and to celebrate with them. To celebrate, it's like a re-birth of who we are as Māori wāhine, so I just wanted to mention that before I start.

I won't be reading my brief it's quite long. I think the scope that I need to stick with is just pertaining to the traditional, how do I say it, their roles.

10

Over the week I've been listening to what's being said, and I thought, "well this wahine has mentioned this thing, that wahine has mentioned that thing" and I don't really have much left to say. But I will speak on at paragraph 15, 16 and 17 and even 18 because, even though I've written things about the traditional way that women/wahine Māori were given land, the mauri in this sentence isn't there.

15

**AWHIRANGI LAWRENCE ADDRESSES JUDGE REEVES – (09:10:04)**

Q. So, if it's all right, can I speak to what I've written.

A. Yes, you should be assured, we've all read your evidence.

20

Q. Yes.

A. So, you are free to discuss it with us in any way you wish within the time that you have.

Q. Thank you.

A. So, it's over to you.

25

**(09:10) AWHIRANGI LAWRENCE: (#A026 – #A026(C))**

Thank you. I don't think I'll take that long. So, in paragraph 15, I talk about traditionally it was the woman who were bequeathed land and held mana whenua status. This was to ensure the lands were not lost through marriages. Mana Wāhine status is inherited through whakapapa, birth rights to the area and toto, bloodlines to the area.

30

Now, I just want to talk more about the *toto*. [Interpreter: blood lines.] I never wrote the rationale behind why they did these things, so when I was a young girl our father who is Whangaroa, not our mother. Our father who was from Whangaroa, had to teach us girls how to behave and the understanding of the *toto* because we were the ones that menstruated every month. My Mum was tomo'd to my Dad. She was 30 years younger than my Dad. So, she was getting taught by my Dad as well as her children. We were all getting taught by our father. So, he was about 63 when I was born. I'm 61 now.

10

So, I just needed to explain that because that's where we got our teaching from, I didn't get it from research or anything. I feel a little bit inadequate because there were doctors and professors speaking before me. But that's what our father taught us about *mana wahine*. The reason why they were bequeathed the land is because of the *toto*. The DNA, the blood that runs through them runs directly into the land. That was all part of birthing the *hapū*, the *whenua*, the afterbirth that was put back into the land and specifically the *pito* because that was to connect all those children back to that land. A lot of the women that I come from, I'm only talking from Whangaroa and I'm only talking about my ancestors. A lot of them were bequeathed the land because their *hoa rangatiras*, their husbands were not Whangaroa. They did not have the knowledge of the area. They did not have the knowledge of the practices. They did not know what was expected from them from our area because we had our ownership *tikanga*. Every area has their own *kawa*. So, the women held that *mana* for that very purpose because they knew everything about the *whenua*.

15

20

These women were also responsible for managing and maintaining the role of *kaitiaki*, a responsibility given to them as part of their *mana whenua* role. So, I heard the other day that you were asking about the role – what were the roles of the women? Well, in today's standard she'd be the CEO, or she'd be the Prime Minister. She had the overall power to dictate to the *hapū* what could

25

and couldn't be done. Why? Because she held the knowledge. She held the knowledge of the whakapapa. She held the knowledge of the land.

5 We were brought up by our Dad, in Whangaroa. Now, over the past few days  
I've heard about the cosmos and everything. We were brought with tangible  
things about Māui and Hine-nui-te-pō. The opening of our harbour on one side,  
you have Te Pokopoko o Hine-nui-te-pō. On the other, you have  
Te-Ure-nui-o-Māui. We face that every day. Those were our tokas. We were  
brought up with these creation stories, but they weren't stories to us. As  
10 children they were real life and our Father had practises and karakia that we  
had to maintain while we were on those areas. I heard Dr Murphy I think, she  
called them marks. We know them as tokas. Those are our tokas and the fed  
us, they protected us. There was a lot of things that they did but like I said,  
when it wasn't until I went to school that I was told any different.

15

So, we were told that our stories were myths and they weren't true. So, as  
children we kind of got a little bit confused because we're being brought up one  
way but then being told no, that's wrong, that's not who you are as Māori. I  
went to school one day and the exercise from our teacher was that we had to  
20 do our pepeha. And, so I went home, I said "Dad, I have to do a pepeha." He  
didn't even know what a pepeha was, but I said, "You know it's about your  
maunga, awa and your tūpuna and your waka." And, he said, "One part of our  
whakapapa, we have a waka tūpuna, the other we don't because we were  
already here mai rānō."

25

So, I went to school and I said, "One side of us don't have a waka." The kids  
laughed at me because they couldn't understand what I was talking about  
because according to them and according to the books that we read at school,  
we all migrated on this great fleet of wakas. So, I got confused because the  
30 stuff that I was being brought up with and the kōrerōs that I was listening to was  
contrary to what I was being told to in the schools and being told too out in the  
community.

So, the stories or the kōrero, the evidence that I'm giving you is about what I've been told and taught as a child and it come from my Dad. So, he said that the creation of Whangaroa. We have our creation stories, how Whangaroa was formed. He says, "Those were because our tupuna witnessed them from a distance and when they witnessed the volcanic reaction and all the movement of the ground. They retold it in these stories, Taratara having a fight with Maungataniwha. And Maungataniwha kicking his head off. That's how they relayed the creation of Whangaroa. They told them in metaphors, so that we wouldn't forget.

So, our whole history for me anyway in Whangaroa is etched in the landscape because every single part of that whenua has a story about who we are. So, when I wake up in the morning. You know, open my eyes, look out to the sea. There's the story, they're talking to me. I acknowledge them and for me those are my Atua's because they're speaking to me every day. Matauri Bay that's where Kupe came for the first time, when he first came to Whangaroa sorry, not to New Zealand but his first trip into Whangaroa, he came to Matauri Bay and him and his wife and his crew and they were travel weary, thirsty and hungry. So, our whānau, our tupuna's put on a hākari for him. They made a hākari for him and in remembrance of that hākari, they named the maunga in Matauri Bay, Whakarara, after that event.

So, that we would never forget that historical event. And, so that's who we are. If Kupe was in the waka, then – you know we must've been on the land. We're the ones that made the hākari. We're the ones that named the maunga, not him, not him and his crew. We did, our tupuna. So, I just wanted to mention that because that's not being said sort of in the way that I've written this brief. I thought that this is how you expected to have it so I write it this way with the help of lawyers.

0920

So, getting back to my brief, according to traditional tikanga, for the union between a man and a woman the role of the wāhine Māori was to give birth to the hapū and the role of the tāne was to protect the hapū. That's what we were taught as children so in all at risk situations the men in our family would be  
5 prepared to protect the wāhine because that's how dad taught us so we just practiced these things, we weren't sort of – I didn't go to any wānanga's to learn this sorry.

After the marriage the wāhine became hapū or impregnated and following the  
10 birth of the tamariki the whenua, the afterbirth, the whenua was put back into the land under or in a designated rākau or tree or cave or place that could be clearly identified to that hapū. So, they put that whenua, that life source for the pēpi back into the whenua and out father used to always say to us, "You know wāhine, whenua ki te whenua. There's no separation between you and the  
15 land". Whenua ki te whenua. Hapū ki te hapū. There's no separation between you and your offspring, your hapū. And then of course you have the whānau which is the birth of people and he would always talk about the importance of and the tapu I suppose of wāhine Māori.

20 When we were little we used to go fishing and my mum, who my dad did everything, he did everything in the house, the cooking, the cleaning, and he taught us to do everything in the house. My mum kept having babies, there's ten of us, so he would put my mum in the boat, the boat was still on land, he'd put all of our gear in and then us kids used to have to lift the boat and then carry  
25 the boat into the creek and mum's sitting in there. That's his practice about mana wāhine who were having babies, 'cos she was either pregnant or had a baby a pēpi on her tit. But that's – and so the neighbours who used to watch us do this used to giggle to themselves and they named my mum Duchess because of that practice. They said, "You must be a Duchess 'cos all of your  
30 family carry you in your chariot into the water". Yes, we thought it was funny too.



But that was our dad trying to teach us to look after wāhine. That was our dad trying to show us how much respect we should have for wāhine and how we should expect it as women so when we go out and when we were old enough, he was hoping that we would make the right choices when we hooked up with  
5 someone.

I think that's all I really wanted to talk to you about because it's not actually written in there. It is but it isn't because the way it's written doesn't say what I'm saying to you now even though I've written things like traditionally, I don't  
10 think you get the mauri and the essence of what I'm saying but that's all I really wanted to speak on and now I'm open for questions.

**JUDGE REEVES:**

Tēnā koe, Whaea. I think your brief has some really strong and clear statements about what we're interested in hearing about so I'm sure there will  
15 be some pātai for you.

**(09:25) PROFESSOR LINDA TUHIWAI-SMITH TO AWHIRANGI LAWRENCE:**

Q. Kia ora I was just enjoying your story about the duchess. What a lovely story. You mention in your brief briefly the role of puhi. I was wondering  
20 if you could expand on that.

A. Yes. I Louisa has written the role of puhi in her brief because she's going to do the lines of Ngā Puhi so I've left that out specifically so that she could actually cover it. If that's okay with you.

Q. That's fine, we'll wait for chapter 2.

25 A. Yes, chapter 2.

Q. But thank you.

A. I can tell you though that the waka tangata, our whakapapa to the waka is the Puhi lines, I can say that. But the whakapapa to our tangata whenua lines, they're the practices of the toto where the blood goes back

into the line so I can tell you that. That's the difference between the Puhi lines and the tangata whenua lines.

**(09:26) DR ROBYN ANDERSON TO AWHIRANGI LAWRENCE:**

Q. Tēnā koe, Ms Lawrence, nice to see you again.

5 A. Thank you.

Q. Can we just talk about Hemi Tupe for a moment? Now, I think I recollect that he was married to a Ngāti Ruamahue woman. Does that give him, maybe I'm wrong, but does that give him any say over the land at Tauranga?

10 A. You're talking about Tupe aren't you?

Q. Yes.

A. No, what happened – you see there's timelines so the timeline I just took you through was prior to the Hemi Tupe generation, that came later. So, what happened is that when the missionaries arrived there were chiefs like Hemi Tupe, because he is our chief, he is our leader, they were on the land and because the missionaries didn't have the same worldview as us – where is it? I think I wrote it in here about Meredith Anne Higgins. So –

15

Q. I think it's Shepherd you talk about.

20 A. Yes, most missionaries and settlers struggled to recognise the leadership of wāhine Māori preferring instead to deal with their male counterparts. So, what happened is that because they didn't recognise the wāhine role they started to give mana to our chiefs, mana that they really didn't have 'cos he wasn't from the land. He's whanaungatanga to the land but he wasn't from her lands, from that land. Taranga Bay wasn't in his whakapapa and that's where it went wrong because they gave a lot of authority, I'm talking missionary settlers, they gave a lot of authority to the men because of their own mindsets. They didn't see the importance of women; they didn't even know that the women had mana whenua status.

25

30 Does that answer you?

Q. It does. Thank you. Do you think –

0929

A. So, he was still a chief, like I said, he's still a chief, he's still a rangatira, he's still leadership in the – with the hapū but he did not have that status of mana whenua. That belonged to the wahine.

5 Q. Do you – I mean because I'm a historian, I'm very interested in that early, early intersection between when Māori tikanga is still the law and you know clearly the law and what's happening in – before the Treaty's signed and do you think partly, there's discussion going on behind the scenes that we just don't know about?

10 A. If you – there was definitely discussions going on behind the scenes because when Tauranga was sold. Because Tauranga at that time belonged to Roira. It belonged to our tupuna Roira. They didn't know it was a sale. So, there must have been kōrero around the hapū and word got back to them, "you know it's been sold. Tope sold the land. Him and the other chiefs." And, so as a result, our tupuna, Kotaranui was sent by his son because his son Pona is Roira's tāne, it's her husband. So, he sends his father because in terms of roles in – there's a little bit of a hierarchy – you know teina, tuakana. So, he sends – Pona sends his Dad to go and retrieve the lands and Shepherd who doesn't – he obviously already knew how land was gained and distributed because he cleverly gave Kotaranui some gifts. Now, for our tupuna, that's a sign that you're paying rent or a lease that doesn't add up to sale because you give gifts every month or whatever they did to lease that land. They accepted lease, they didn't accept sale and that was the difference. So, Kotaranui came back with some gifts.

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So, the hapū must have been you know talking about all this happening and behind the scenes. Roira obviously was giving direction because she told her husband that you know where's our land, there's nothing, there's no paper work, there's nothing to indicate that we've gotten – that we have it back and that's why Te Puna was so upset because his role as a

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tāne is to protect the interests of the whole hapū under her rangatiraship.  
Does that make sense?

Q. It does. Thank you very much. Those were all my questions.

**(09:32) DR RUAKERE HOND TO AWHIRANGI LAWRENCE:**

5 Q. Tēnā koe Awhirangi me ngō kōrero. Just maybe a short question in that are you saying that it's widely spread through Whangaroa or even wider than that that wahine stayed on the land and when they married then their then tāne if they came from outside the region that they would come in and stay on the whenua?

10 A. Yes.

Q. And it was widely...

A. Yes, for my tupuna, yes because they never – the wahine tupuna from my line, my whakapapa never left the lands. So, a lot of their tāne were brought in or came in through different time periods and moe'd into our wāhine. They never left the lands. We're still there today. I think that has to do with our tangata whenua heritage that our blood link can't be broken from the land. Does that make sense?

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Q. Was that a characteristic to stop your whānau or was it – did you notice that? Or have you heard about that being widely practised throughout the region around Whangaroa or even beyond?

20

A. I don't know about outside of Whangaroa, sorry.

Q. Kei te pai.

A. Yes, I only know the heritage that was given to us and that was part of it. It was the fact that our tangata whenua women were moe'd in – starting from the waka people because they moe into our people and they never left the lands and part of that was because it was their responsibility to kaitiaki that area. They knew every single thing about that area. Everything. And, they knew every plant. They knew you know the maramataka was always in there as well. They knew when to fish, when not to fish, they knew – they could how do I – they could I'm trying to think of a word – scientifically I suppose. Scientifically gauge the condition of

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the waters, the condition of the plants because they had been so interlinked to that whenua and that's what we were taught you know. And, if we did go out, you know "pai ana", our Father used to say. But we were sort of brought up and taught to actually remain on the land. My name's

5 Awhirangi. I'm named after the tupuna that comes down from Moengaroa who was recognised in her time as having mana whenua status.

Q. Tēnā koe he ātaahua ērā kōrero, ērā whakamārama, tēnā koe.

**(09:35) KIM NGARIMU TO AWHIRANGI LAWRENCE:**

Q. Tēnā koe. I've just got a question following on from Ruakere and it's

10 about puhi and so just what you said about wahine staying on their lands when they married and the husband staying with them on the wahine homelands. Did that also apply when a puhi was creating a wahine piece and married two victors of a battle. Did she stay on the homelands and the victors stay with her or did she move on with her new husband?

15 A. It was preferable if she did but that's when practise had started to change. So, through our whakapapa we can actually identify when there was a change over time, but the true practise would have been to stay on the land. That didn't mean to say they didn't leave but over time and circumstances I could see that there were huge changes that happened

20 when colonisation happened, there were huge changes. But because of what we were taught as children, we still try and maintain the same practise, the same vigil. Like, our Father didn't believe that we'd be able to survive in the Pākehā world if we spoke Te Reo. So, he forbade us speaking it. We weren't taught, we were told, "No, no you're not going

25 to survive." And, I got confused because we're not allowed to talk Te Reo, but we had to practise it every day. That doesn't make sense, so I can explain things in Pākehā, but I can't explain it in Te Reo. But the mauri in me knows that what I'm saying is right because that's what I was taught, and I was taught by watching and listening. Like my job as a young girl

30 because people, whānau used to come to our house to get my Dad to give them whakapapa, right and I was taught that, you know isn't

whakapapa really taputapu because we had a whakapapa book that our Father wrote and just the looking at it made us matakū. You know, it's like – stay away from that it's too tapu. So, when our father started giving out whakapapa over the kitchen table, I got a little bit confused. It was

5 my job, me and my sister, we were the cup of tea girls. So, we had to stay and host these people. So, I said to them, to my father I built up the courage to say, "How come the whakapapa book is so taputapu and yet you give whakapapa to whānau when they come, and he just giggled and laughed at me. He made me feel a little bit ridiculous and he put – he

10 lifted up the cup of tea and he said, "this is what makes that whakapapa noa, so that those people when they come for their knowledge it doesn't hurt them, it doesn't hurt us." And, he said, "And, you other girls because it was me and my sister that provide the other noa". And, I thought, what the heck this is – but that's – that was how we were brought up. I've got

15 my eldest sister here, Julie. She's the mātāmua of our family – of our immediate family – like we're made up of a really huge blended family. But of Mum and Dad's, she's our mātāmua. She's the survivor of triplets. She's the only surviving triplet. My Dad delivered her and the other two. So, that was his practise as well. Even though he was a man, he taught

20 us how to behave as women. He taught us to how to value ourselves as women, he taught us that we had specific mana, mana that's born with you. Like he said, "You're born into that mana because of your whakapapa. It's not about you when you're born, it's about who you come from". So, way back in the lines you come from a whole lineage of very,

25 very, important rangatira, wāhine toa and tāne. So that's what he taught us.

Q. Kia ora. Thank you.

**JUDGE REEVES:**

Tēnā koe, Whaea, me ngā kōrero. Kua mutu ngā pātai ināianei. Thank you for

30 sharing your kōrero with us this morning.

**(09:41) RUIHA LOUISA TE MATEKINO COLLIER: (#A026(B))**

Kia ora koutou katoa. It's a bit hard for me to speak this morning. My mātāmua has been sort of on and off ill for a while, she is our puhi in our father's eye. Through Whangaroa Mangamuka down to here with the tupunas Tukamo and  
5 Puke Ariki in the area of Kamo, as we know it today and through our Waiariki lines and our Kororā lines. Her name then and as the puhi is Ani Te Waiti and our mother's side with the whakapapa of Torongare in the marae that we sit and mainly in our Whangārei areas and going through to Akarana, Tāmakimakaurau, Ngāi Tai. She is known as Ani Mere, that's our mother's  
10 whakapapa and today she's known as Anne Davies Nee Malcolm, our father's name. But our father, if I explain him, is known as Karana Kiwa, or Tahere Kiwa and that's because he was a practicing tohunga in his life and practiced here in these areas and in the far north with Ngaronoa Māhanga.

15 And we have spoken about this evidence in earlier hearings but particularly in the first stage and in the second stage. But in the first stage I believe a lot of the kōrero that many of our women gave is relationships to our puhi lines. I believe secured for us what we always believed that we had Te Whakaminenga, He Whakaputanga in the time of our chiefs of those times,  
20 Hongi and Whareumu.

So, I won't drift off too much from my brief other than to just state some of the stuff that I was actually brought up by my Karani from birth, born at Rangiahua, died, revived in the waters of the Rangiahua or the waters and my father told  
25 my grandmother "If you want her, you can't swim, stand there and she'll come back if she's meant to". And I must have come back spitting out water and everything and my Karani wrapped me up in the many petticoats or petikoti and they called me Pani Petikoti and that's how I grew up for seven years with my grandmother in Ngārara Tūnua, never speaking a word of Pākehā, today I  
30 cannot retain one word of Māori.

Her father took me at the age, Uncle Mita, tupuna Mita, he took me at the age of seven and nine months, seven years and nine months when I had been returned to my father's people and my mother's people to live her in Whangārei, and Uncle Mita was asked to come and get this wayward kōtiro won't listen.

5 But they said it in Māori but that's what they meant. Go to school, get whacked on the knuckled, get whacked everywhere with the stick which was really a yard ruler and I always got the side of it and so I guess Uncle Mita thought yes, he'll be the one to teach me that the Pākehā world and the Pākehā language will be just as valuable but I can still retain all of the taha wairua of my Māori world.

10 0945

So, I'm trying not to tangi, I'm really speaking today because there are some significant points that you raised with Awhi. One, is the fact that the missionary who was brought into this country by our tūpuna Hongi and Ruatara his chief, they had a specific role and that role was to clean up the muck at Kororāreka first and what was happening with our women. That was a practise that had gone on for a long time in this area. Hence, our tūpuna were forced to take on ringa kaha from another area and that is the Mātaatua.

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That's how we get to have such a strong line with Rāhiri, Ahuaiti and the other, the second wife. I have that in my whakapapa line the second marriage of Rāhiri. I didn't mention Ahuaiti because I keep that for a certain purpose. I wanted to be able to talk to the things that I was taught in Whangaroa, and I was taught more of Ahuaiti's line here in the later stages with Uncle Tā Hemi or Hemi Henare and Uncle Māori Marsden.

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And so, I treasure what I learnt from Uncle Mita because it was of the old world, as Awhi has mentioned, and we had a strong influence in Whangaroa of the missionaries. You know they carved our land up into parishes in England before they got here, so the parish was the church and the church was the tangata ruling who evidently was the missionary.

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We had one I believe bad, I'll call him kino missionary and he was that way because he could change te Wetekene (the Wesleyan) where many of our people were in that area Whangaroa, and chiefs like Uru they were under that church but then Hongi and them and Ururoa were under the Mihingare (the  
5 Anglican) because that's how they brought the Crown into the land was the church the Anglican church and the tangata obviously they expected would stick in that knowledge which they had. We've got to be honest and say they had adopted it. They take the King James and they get it translated into Māori. So, we can't start to say "oh, you know they were against this, they were against  
10 that" they weren't. I think one of the purposes for trying to get us to stay with the Pākehā word was so that we could learn it in the schools, and we could work with that Paipera Tapu of the King James.

Many of my elders, my tūpuna they went on, and I'm looking at Uncle Herepo  
15 up there he was there with my father at the college in Auckland. I know he survived. My father didn't. He was badly caned and wore the scars right up until he died of his beatings at St John's because he would never stop his karakia from being mentioned and spoken in Māori. He could learn everything else in the Pākehā world and the Pākehā reo but when it came to his karakia  
20 was in the reo Māori. And so that's a sad part of my life for all of us really.

With Aunty Awhi, she is my aunty, she is actually my grand aunt in the line of the genealogy, but I think I'm nearly 20 years older than them.

25 I wanted to mention about the lands, and I want to mention about the influence of the churches. But the wāhine mana whenua taokete I read and knew and heard often they would talk about this taokete Tupe. He was the taokete and someone would say to me: "Oh, but your tupuna Maukihau she's the man, Makare is the woman," and we get this continuous argument with some of our  
30 elders they were. And I'd say, "No I've got a book that proves it, the papa tupu book will tell you". Maukihau refers to her taokete as Tupe and that's her brother-in-law. She married his brother, her last marriage, Makare. You've got

to put the emphasis on Makare. He was the male. He was the elder brother of Tupe who became a missionary, a church person. Hemi Tupe is a son of Houwawe, yes. So, we've got to be careful because there's lots of secrets in behind whakapapa too and I have to let Awhi talk to that because she had to live it.

I was there for about two years on and off with Uncle Mita until I was 10 and a half and I was made to come home. So, seven and a half to 10 and a half is nearly three years probably. But I was made to come home and stay home. Home was for me back here in Whangārei at Third Avenue, where my mother had purchased a State home and bought it so that no one could say she lived on the State.

So, I just want to say that because it's important to realise how much influence we were having upon us, not only as our tūpuna but then as our generation and it's still there today.

I'm not sure whether I should change my church, my Mihingare Church because they always said to me, "No Ruiha you wait until you finish, and you finish with the Crown. You never gave into that church," because they didn't see the Crown as the Crown, they saw the church as the Crown and the Crown is the church. And so, they always said to us "you stay in that reo te reo Pākehā and you beat them at their own game." So, we've had to do that.

I guess the big point for us is what Rihari is. He knows that Stage One ruling/finding that pukapuka; he knows it like his Paipera Tapu. It was such a sad time when we got the ruling because his mother Aunty Lucy had just passed away. She missed it by I think two months, eh, Rihari. That's all she lived for was to see Stage One, but we have to live it now/

30

And so, my kōrero when I go to, after Hinewhare is Kaiwhare is Aunty Lucy's kōrero. It is Aunty Ngarue Iritana is her full name. Iritana is the main emphasis

in that name. And so, I won't say anything more on that because you have to say it when you're talking with Hokianga and when you're talking down through the corridor of Mangakāhia, and I'll do that later.

- 5 I just say very carefully that our briefs have been cut down into speaking notes, so I'll go to those now.

But I just wanted to say that because it was for Awhi to talk about and I probably shouldn't have let that happen. I should've just kept a lot of it back in my own  
10 brief but I said: "No, come on, come on cousin, I'm not going to let you get put out because you haven't got the kōrero, it's there."

Okay, so I'll go to the first part of my brief is talking about my introduction.

- 15 My introduction is my name is Ruiha Te Matekino Collier.

Te Matekino is a name that came from the long death of Hongi in his second wound. That name was also put on his kōtiro Ruiha who wasn't Hinewhare. They said when they got her Brynn lied and said he got her from the girl's house.  
20 Kāo, he had her put on his ship in Kororipo by her Uncle Ururoa, who is known to us as Rewharewha as well, to escape from what he knew, and she knew would happen. It wasn't Rewa or Moka or any chiefs that took Hongi's Pā, it was the church. It was the Mission Station in Kororipo. Today we have to look at that place and see it as Hongi's Pā, but we never enter it. One day we will  
25 get it back, so I wanted to mention that.

0955

My whakapapa is set out in the document attached as Annex A and if someone's using the PowerPoint, they were to put it up, I think it's the first part of the Annex, the whakapapa. And so, in that whakapapa shows a very  
30 definitive line of the whakapapa that came down through the puhu lines in Whangaroa and makes us the first women through Rongopatu Taonga's marriage. Rongopatu Taonga of the Mātaatua, her marriage there in

Whangaroa brings out the whakapapa which we don't show here because we keep it for showing really in Whangaroa or near in Whangaroa. There had to be a lot of changes when I didn't make my brief spoke to in Kerikeri and we've tried to do the best with making those changes and with just having the protection of matua Rihari to open us up with these kōrerōs and so it's on his shoulders whether it's right or wrong but he's good.

So, and I was born in Rangiahua in 1942, I'm now 79 years old. I was 78 in March of this year but I'm now 79 years old. I currently live in Whangārei, I have attached maps for reference as Annex B but the whakapapa's Annex A.

### **READS BRIEF OF EVIDENCE #A26(B), PARAGRAPH 3**

"I present this kōrero as part of the Tūāpapa hearings in the Mana Wāhine Inquiry. These first hearings broadly concern how mana wāhine is understood and in Te Ao Māori, and in our Tikanga. I will speak to my own knowledge of mana wāhine, as it has been passed down to me from great tūpuna wāhine and as learnt through my Ngā Puhi whānau" and that being our Matua Mita in Whangaroa.

"In this, I wish to demonstrate to the Tribunal the central importance of wāhine to our Tikanga, and in particular, to our whakapapa lines of descent. The concept of the puhi line, and the role that the puhi within that line play, is at the heart of these ideas" that I'm speaking to. And I shouldn't have said "ideas", I don't know who put that word in there, but I have to say it because it's there.

"This Tikanga emphasises the independent right of women to possess and watch over our own birth rights, passed down from our tūpuna." Those birth rights are where your toto is put as Awhi has explained.

"This brief of evidence will first broadly explain our understandings of the role of the puhi line, and the contribution it has to understanding mana wāhine. Then, I will discuss our puhi tūpuna, Hinewhare and Kaiwhare, in order to give

context and meaning to this discussion of our Tikanga. Finally, I will conclude with my own experiences growing up with these ideas and having them as a part of my life.”

5 So, I’ll go to my notes that I have. These are my speaking notes, thank you, Janet.

My name is Ruiha Te Matekino Collier. I’ve said that. I am Ngā Puhi. I was born in Rangiahua in 1942 and am 78 years old. My evidence talks to my own  
10 knowledge of mana wāhine, I’ve said that.

My evidence explains my understandings of the role of the puhi line and the contribution it has to understanding mana wāhine. It looks at this by  
(**audio issues 09:58:52**). Thank you, Samuel.

15

### **The Puhi Line**

Awahi has spoken about the toto line, I am going to talk about the puhi line. What is the Puhi line? The **Genealogical Descent**, para 6 and 11. And I think the whakapapa’s up there. It’s not very clear to watch or to see.

20

Puhi is **Mana Whenua** in paragraph 12, I refer to that paragraph. Puhi as kaitiaki, the whakapapa to manu, the bird, paragraph 17 and 22. The puhi were kaitiaki over the land in old times men often moves around but women remained on their own land where we find ourselves still today. I have built on a place  
25 called Matangireia now. It was Matangirau as the pā but it’s the first birthing right of women in this land.

30

So, and puhi were also tiaki of the kai. We don’t see ourselves as kaitiaki, we see ourselves as we tiaki the kai. So, the important part to us are own birds, our manu, our hapū is the Kawau hapū, we have three birds in that sense. We have the Kawauti which only the women can talk for and be part of, that’s the little female bird. Very significant by the fact that it has no beautiful plumes

around it. The male birds, the two male birds, the Kawau tua whenua, they are the tua whenua visits the land in two seasons. The first season is at the time when the tuna travels to Rarotonga and that's where the name Tua got attached to our Kawau bird that went from our shores and so from then on, we call it the  
5 Kawau Tua Whenua. It comes back to us; it brings back the birds and the tuna that comes back.

And I can't just talk to that, that is a male dominion that speaks to that and I don't think many of them are willing to speak on that because then you'll know  
10 where the fishing grounds and the tuna grounds and everything. They won't speak to it and they said you can't, Ruiha. So, the birds in particular are our maramataka. We not only have the Kawau, the largest bird is the Kawau Kārohirohi. That was always the kawa. They took that large bird with them, it feed them in the boat. It could dive and bring up its kai for them.

15

So, the maramataka was our way of telling what was the season by the birds that would arrive, by the birds that would breed, and they wouldn't have come to us or returned to us or stayed breeding with us if the season wasn't good. I need to tell you that although we are celebrating Matariki, for us the Puanga is  
20 the time. Your success and what you do with Matariki and how you carry on from that purpose to March, what the Pākehā call the Fall is measured by what you can get out of your kai māra. It's measured by that success. If you can read the seasons and make sure that you still have enough kai to weather over the winter and seasons like that, you're a successful people and you get  
25 celebrated, yes, with Matariki. But it's not Matariki the start that is the importance to you, it is the Puanga that our tupuna's read for us and make sure that we're listening and watching what it's doing. And I can't explain that because that's another domain of the male and they tell me, you get in and you learn that Ruiha and then we'll tell you everything.

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But I don't really want to know. I just want to know that four birds are still with us and we look after them. And with those birds go other birds. There is the

Heron and we have it in three seasons. We have the white, we have the grey and we have the teal. And they will come to us in the seasons that we know are important and I've just spoken with Francis who isn't with us because her kōrero didn't really fit in and I didn't all of that. I didn't know until long after and  
 5 I'm so wild because I could have given her all this stuff to talk on. 'Cos, she has the Kotuku on her land. She lives on part of the Kotuku's pā.

I've mentioned in my brief, Ohakari the maunga, Kotuku the pā, Tuhikura Hongi's mother held the mana to the Kotuku. It came down to us and it is has  
 10 through Hinewhare or Ruiha only because she had no surviving sisters who had uri to carry it. So that's who she got it and I guess someone might say, "Well that's how you got it too" but it wasn't it was, it was for another reason how I got it.

15 So, that's very special, the Kotuku. The Karo, the Karo, the black gulled seagull. That's another bird very important to us and I know people will raise their heads if they're reliant on the Karo to bring them their kai of Kahawai or mullet, as a Kahawai as Karo bird. And so, we have that in our maramataka.

20 Then we have another one and that's the Toroa and the Toroa's important for here mainly and for areas where we show on one of our maps where Tamaui went from out of the Hokianga to certain places and landed with us, we say he landed with us here in Nunguru because the Toroa came through the call of our tupuna that were on the land and one of those tupuna for us is Mere Wawa.  
 25 But she comes off the first beginning of that whakapapa to give her that way to call like Aunty Epps and them, mentioned how the karanga of the woman's with certain women, certain ways, certain pitches and that's what happened with the Karo. No not the Karo, what was I saying was the Toroa, the Toroa.

30 1005

So, I was in Hastings for a long time after I married and even before I married and they used to tell me, “You’re Reipae” and I’d say “Kāore, I don’t know that kōrero”. And they’d say, “No, you are, come on we’re going up Mata Peak”. And then they told me this story and I said, “That’s not me can do that call. I don’t have that voice”. But for some reason just in our talking about getting higher and higher I reckon they made it come out of me and yes, we did have one but I reckon it was for them not for me. ‘Cos I’ve never practiced any of the Toroa callings, not even at Nunguru. I hope one day that we will have mokopunas that will come through and have this gift and so I think it’s important that I tell you how the maramataka is important to us and it is important from the beginning because we had these birds from the beginning as Aunty Awhi was talking about.

Our whakapapa is a beginning whakapapa. The land I have, I’m on the pā or Matangireia now. I’ve fought to get a wāhi tapu re-established and I will never allow anyone to tell us we don’t know these places of our wāhi tapu or our ana’s. So, we got that, well we haven’t got it yet in the court but it’s there and my tūpāpaku of my brother’s still there. And I’m very concerned that we as wāhine start to become forthright and recognised in our right to govern our land. Govern our future. And I don’t use the word “govern” in the sense that the Pākehā might see a governor. I really should be saying, to have that full control, have that full mana wāhine practice of knowing and reading the signs because we’re in desperate times right now. I can take you back to where our place is in Whangaroa in the harbour and I can show you the signs that are definitely there.

Anyone living on the coast in the Tai Tama Wahine side, practice what you got, find out who has it for you to be able to practice it because it is happening. The undertow of Tangaroa is pulling us and we can see that, and we see the damage. And I’m not going to talk about global warming, I’m going to talk about it’s a practice that our manu is telling us is happening. It’s in the maramataka.



So, I'll just leave that there and then I'll go on to say at D, we feed the people because we knew how. We are people who are full of tika, pono and manaakitanga. Manaakitanga others would call it aroha and I'd always get it corrected to say the real word is manaakitanga ruia. Manaakitanga, that's a  
5 bigger word than aroha. Anyone uses aroha to kiss you today. It's more than that. And so manaakitanga is a real practice of applying what the word means.

So, I know we might have only had a bit of flour and I had to make a tākaka at the age of four, I could make tākaka and stick it in an oven or stick it in a pan  
10 and make panikeke or something and those are practices that I do ask we teach ourselves. There is a need for not just māra kai with gardens or with the sea. I think the sea is a bit polluted at this point. The freshwater areas are polluted and we're hearing all of the scientific studies being released now. Nitrates. So let's leave it alone and lets concentrate on the lands that we know we have  
15 protected and DoC is owning a lot of them this day and I will fight DoC, I will fight anyone to release those lands to us 'cos 40% of our land taken is in DoC lands right now in Whangaroa and parts of down the coast. So, I make that statement here as a mana wāhine, as a toa of mana wāhine and I will carry it through even though I have bad injuries I will live to 100 I'm sure.

20

So, I wanted to emphasise that. We are part of the eco-system, I've explained that. We never were separated from it; we are and you are part of it. I can look at you and I can say "You're a part of me". You might be Pākehā, but we have to share what is the responsibility, kia ora. We never were separated from it.  
25 We look after them and they look after us so we tiaki our kai, we are the tiaki in the word of kaitiaki. I always remember ko Māori Marsden saying to me, "E Ruiha, change that act it's wrong". But he died before we could get a chance to really do the hard work. And yes, he worked so solidly he travelled so solidly, I had a Government that I could run up and down on the roads to Wellington  
30 and back up to here and wherever he wanted to go.

And so, it was sad that kaitiaki is abused today but I think he was more hurt to see that it came out pertaining to everybody. It wasn't meant to be that way; it was to reinforce our maramataka and us as the practitioners of that whole sense of the word. The kai is what you eat, tiaki is to look after it. They put the word  
5 kaitiaki, we know the meaning, we know the practice, give it back to our Māori world. And it applies to everything in our eco-system whether it's a tangata or whether it's the sea, everything, the ngahere and the way we all do that is when we return our pās, when we return our tokas. I don't care what's on it today but return the practice of that pā and those tokas back to the tangata whenua  
10 whether they're here or whether they're down in the bottom of Waipounamu, it must come back to the practitioners who are born to it. It must because only you are going to know what it is, what it was, and what it must be.

So those are your tokas as Aunty Awhi talked about, the tokas to the land, the  
15 tokas to the whenua, the tokas outside into the moana. When you do MACA all of us in MACA claims, listen to what is in those tokas, they will talk to you. The only way you're going to get that is to get up on those pās. The practice of māra kai was never on the flat lands as we've been doing for so long now. It was always on our pā sites, all of the ridges on our pās, all of those what did  
20 they used to tell me now – "Oh no those were made by the animals farming on those lands". They aren't. You get – you've got to grow the roroi, the fern, the root of the fern, you use that to hold up those ridges and then you pull them out at the end of your māra kai season and you have to learn to do that otherwise you'll be like some of my pā that were caught out, they were plundered and they  
25 had no water and no food at the top, it was all on the flats. So, don't build – it's like saying "Don't build your house on a bad spot where it'll crumble, put it up".

And that's what we've got to learn to do with the dangers, with the threats of the ecosystem that we're in today of the world that we're in, get back to our pās and  
30 I say it with all fervent knowledge. Do it for the world, do it for us and our fellow people.

So, then E, the women of our puhi line protect the – well I've said that – their role was based on whakapapa, that's there, we've shown that.

5 The relationship between puhi and tāne. Puhi – well, “Puhi status was intensely guarded by the puhi's hapū”. The hapū were the women, they weren't the tangata. The only time a tangata could have some say if he's lucky is if he is tangata whenua, he is a male on the same line as that hapū and I can't describe that to you because it needs a tangata like Dickie sitting at my side to enlarge on it and we only do that in wānanga.

10

And “Ngā Puhi tāne would access mana of land through connection to puhi”. Well that's in relation to what I've just explained. “Many puhi were destined for tomo” and moetanga. I think Awhi's talked a lot about that and you'll see it in my brief, alliances through tomo were crucial, they were your protection, they were your man force but most of all they were the ability to give the wāhine the purpose of going forward. You cannot stay stagnant in your own thinking with your own kind. You have to be able to broaden your thinking and marriages weren't just for procrastinating and adding on to the uri. They were also for education and the education would come with that male if he was strong enough to take you out of your comfort zone and feel he could look after you. And that happened with many of our women. They would go out on a – see many of our women were the best people to go out and fish.

15

Sorry. And they were the only people, it's only the women that could hold those keys to the tokas. Only they know they true toka. Never mind what the man in the boat might tell you or try to be a bit kōhaehae and want to argue with you. You know where you're going to sit in that boat and where you're going to throw your line in or drop your bait and catch a fish. You aint going to share it, not even with your tāne you won't. So, I know that those are strengths that those who know these things can practise.

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I didn't do it just for my tāne. He was Ngāti Porou and he was too much of a person that I couldn't make him feel well. Oh, shucks, I'd come home with an empty boat but my wahine is sitting there and she thinks she got it all. I did it once and I never did it again. That was at Te Rāwhiti. So yes, it was. That's  
 5 in 11 the relationship between Puhī and Tāne on paragraph 23.

And then 12, many Puhī were destined for tomo. Well that's in para 26 and you'll read there what I say.

10 Yes, no I like the part at the end, the Puhī could decide who married his sisters. Now people say to me "why do think that's funny" I said I do think it's funny because I was trying to influence my sister. I knew she'd got engaged two years before she told our parents because we were in marching teams and she happened to bend over, and I saw this ring. And then I spoke about it and one  
 15 of her team members said "that's her engagement ring, she puts it there so it won't interfere with her marching" because she was the leader of their marching team. And I said "oh, eh!" I couldn't wait to get off the bus when we got back to Whangārei, we were in Paeroa, and I told my mother and father: "Annie's got an engagement ring". "You know we don't know anything about that." It was  
 20 just as well that it turned out that we did like the tāne. And that yes, he was engaged to her. But at least it come out and then I got to be the bridesmaid. And I decided when they could marry, because I was living in Hastings working and I decided who was going to be the bridesmaid with me because she was so tiny and petite, and I was tall and like a gangly looking young sister. So, we  
 25 make a joke about it but I do know that we practised. My sister would have to sit there and say, "is this my punishment for not telling you" and I said "no, no, no it's the tikanga". That's what it was, it was the tikanga that I as the sister, only sister she has, can have some judgement about who she wants to have as her tāne. Not really but I did.

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Anyway, I think that's all I've got. Is it, yes? The rest of it, I want you to take as read. If you have questions not too many. Yes, kia ora. Kia ora koutou.

**JUDGE REEVES ADDRESSES AWHIRANGI LAWRENCE – (10:17:47)****(10:17) KIM NGARIMU TO RUIHA COLLIER:**

5 Q. Tēnā koe whaea ngā mihi ki a koe mō kōrero ki a mātou. I just had a couple of questions I wanted to ask you about Puhi. One of them was about for Puhi holding mana whenua status, did that for them did that translate into economic decision-making rights, much like Hinewhare sort of appeared to hold in Te Rāwhiti?

A. Āe.

10 Q. So, they were like, not just the mana whenua status but really active with that?

A. It was. It was really a line that she carried well. But then she was a very strong young woman and grew into be a very strong old woman. But she carried it well. She walked the distance of where she began her māra kai and she walked back in in the seasons into her people inside, although they were still on part of the harbour coming in around Te Rāwhiti. But her marriage was to Captain Wells because he had the provision for trade of the whale oil he knew how to build. He was called, I can't think of the name at the moment, but it was a special name given to someone who knew how to build the barrels that could hold the oil. She was married to him. She got a proper marriage up there in Waimate in the church. What it meant was that it was signalling to her mainly "you're having a relationship with a Pākehā who can build our trade, who can build the means of giving us sustenance outside of our world" and she always talked to that. She wrote beautiful diaries. She was in the missionary schools. I haven't got them; they were taken when my uncle who protected them died and his tomo believed they were her property. One day they might come back but kāhore. In those she had three ways of writing. Her tangi way for the losses that she suffered that was all in Māori and they were like laments. I wasn't allowed to read them, but I was told some of them when I went to Raukawa to learn and that was fortunate. And then she had the English and the Māori translations to her English.

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She didn't translate Māori; she had the English and she made it very clear "this is my tauivi Pākehā mind thinking" and she had that written. My uncle told me why when he read what she wrote in Māori so prolifically. I never got those diaries until it would be about 30 years ago, I got those diaries. Yes, it would be about 30 or maybe 40. I don't know I get mixed, a bit wareware from my accident. But they are very valuable. I would love them to be returned, not to me. Some of this stuff is from Uncle Sam Maioha Hamiora and some of that stuff he makes it very clear her mother's name is Turi. She adds the name Kōtuku not Turikatuku which gets mixed up with the Turikatuku of the Hokianga. He was very clear (I heard some of it being talked yesterday) her name Turi was from the same line as Hongi's mother, Te Koki was her father, the brother to Tuhikura, Hongi's mother so they were in fact first cousins. That's okay, that's okay, they weren't under the law then. I'll talk about my grandmother later who was married to her second cousin because the law only said first and third. But then they weren't under that law then. So, she was a very, very, I don't know how to say it in Māori, able and capable and took that marriage on. I think she has about 12 children. I'm not allowed to do other people's lines. They have to do them themselves. Because they have different lives to how I would've probably. They may not have. But I'm doing this because I carry the name. Hinewhare would not have her name changed. She said "it will wait till te Tiriti, he Whakaputanga te Tiriti" that's what she said. Because she's only a child in the time when she is taken on that boat. She's only about 13 at the most. That's what I recognise from her writing in the Pākehā at her schooling. But she's well-schooled in those Missionary schools. Turikotuku, her mother, goes off with Hongi and cares for him in his long time dying of his last pakanga. She's left with Tangiwhare her mother's sister. That's not her name. I won't say her name because that's for her uri to say. She gets the name Tangiwhare because she cries for the house. She has to watch the missionaries burning her house down, the house where she's brought up Hinewhare. And so, it's very important

that they carried those names because I don't think I would've got so interested in this kōrero. You heard Huhana and them talk about Mere Wharenikau the tūpuna of here. I will do that in the next hearing. I had to deal with this brief first. Not because it was first but because I had

5 it already in the file. Mere Wharenikau was named Wharenikau because Keffler comes here to put her in this palatial house that she believes is going to be hers and she's going to be moe'd into him. It's already happened up in Kororāreka. When he comes and he builds this house she gives the lands over for him. He has a family. She has a daughter

10 and the daughter is Katarina Keffler, Eugene Keffler was her father. Mere Wharenikau is bundled up and taken back to Ketenikau and put in the nikau whare, a kāuta, and so after that she was called Mere Wharenikau. Her name at birth and right up until she loses her Mana Whenua is Mere Te Winiwini. Te Winiwini is her father and he's in

15 the pā that they called Parihaka (or Parihake) here in Whangārei. We have a lot of those pā to put right. We have a lot of those names to put right.

1025

I wanted to say that because they mentioned it and I want you to know it

20 is also an incident of where a puhi loses her name. They couldn't do it with Hinewhare, she would never let them have the satisfaction of putting her real name back in place, that will wait until Te Tihi, she said. He Wakaputanga will deal with that. Their belief was that He Wakaputanga would become our law to govern ourselves or to

25 conduct our business. So, that is my answer to you, it is a long answer but you can't break them down because they are bigger than you and I hope that you see that it condenses itself into its own kōrero within the brief and Aunty Awhi's brief.

A. Kia ora whaea.

30 **RUAKERE HOND:**

Kāore he tino pātai ki a koe e Ruiha engari anō he mihi for bringing life to the names of those kuia into this hui, *tēnā koe, ngā mihi*. [Interpreter: I would like to thank you very much for your presentation.]

**RUIHA COLLIER:**

5 Kia ora.

**(10:26) DR ROBYN ANDERSON TO RUIHA COLLIER:**

Q. Tēnā koe Mrs Collier, very lovely to see you again and to hear your kōrero. One question I am interested in is the role of wahine as traders in traditional society and I think you have referred a little bit in the case of  
10 Hinewhare. Can you tell us a little bit more about that role?

A. Yes, in Mangonui, I have a tupuna, they were Ngā Puhī. They were Ngā Puhī right up through the Taipa, they come out of Otangaroa and Ngā Puhī right up to Taipa and that tupuna whaea was married to Hotete and Taipa. She is recognised as being married to Taipa and Taipa is off the  
15 same ariki lines as Hotete and many of my whānau will say no, kāhore, Hotete was killed in the **(Māori 10:27:23)** war. They are just using that to bring other tupuna's in. So, I have to believe that and she – this whaea tupuna, I won't mention her name because we are in the claims up there in Ngāti Kahu now. Ngā Puhī has been told to put their kōrero together  
20 but she was the trading wahine for Mangonui that held her sons position, Pororua, who really is the uri of Tiaho out of Māhurehure, over the Hokianga side but he was brought across and some will say he was searching for trade. He was brought across to protect his mother's trade who is also the sister to one of the tupuna's that was actually selling off  
25 his mother's mana whenua so there is a big story to that and sorry, I am not going to mention her name here but I do know women were very profound traders in the Mangakāhia, that was the corridor for when they put the lock down on Mangonui, on Whangaroa, on Kororāreka and here and that was after the war of Ruapekapeka, I think it is about that time,  
30 45 or something and women came to the fall. I couldn't put that in



because they said no it is not, take it out, it doesn't fit the brief but they were certainly the people who controlled the trade because they are the only people as I said, even down here, that control the maramataka. They knew what you could grow to trade. Don't try putting kumara or potato in

5 in the wrong season and don't try putting it in this land because it is volcanic, and you will only end up with thin kumara. They knew the lands, they knew the times, they knew Tangaroa. Our whakapapa in Whangaroa actually comes through the lines of Tangaroa to Moengaroa, to us. So, when you get in the real wānanga with some of these people,

10 they will only talk about Tangaroa and so you knew women were much of that place and so they needed them when it came to the part where the Pākehās were opening up this trading world and they don't want to lose their kai and they are fighting just to survive with the kai to feed themselves let alone try the practice of carrying on being a trading but it

15 is the women, it is the women and if anyone tells you different, even Patuone says that very carefully and you may not get those notes because it is guarded. We only have Patuone in our whakapapa because he is in Whangaroa as a child. He is just a wee bit older than Hongi but they grow up as co-companions to learn with and to fight with and to try and beat what – people say that he was in the war at Ruapekapeka,

20 maybe, but was he in there in his heart. That is what we have to look for, where was the ngākau and so we don't criticise anybody, we don't say nothing about anyone, we just know in their time, their reasons were theirs and we have to learn to live with it and get on with it and I know in my own immediate family, it still is the women who practice that. It may not be

25 trading our kai but there is certainly the entrepreneurs.

Q. And harakeke, would they control that trade as well?

A. The harakeke, certainly.

Q. Yes.

30 A. The repo out here which we took the Tribunal on, you went around, out Kamo. That is women's property, only they can tell you when that bird is going to bring in the tuna heke, only they can tell you that and when it will

5 go out. They know those seasons so you would be a foolish tribe to try  
 and knock the women out, that is their repo, I know that repo, we went on  
 an old draught horse, we called him Mini and there were four little  
 children. The four little children would be stuck on that horse by our  
 grandmother and our job was to hold the tail of the horse when we clean  
 10 out the drains from the limestone that was coming from the quarry and  
 we cleaned those drains. I know the purpose of my karani's and how they  
 worked to make sure the tuna was never damaged, and it wasn't just tuna,  
 there is īnanga, everything. Everything that wants to be a part of  
 Tangaroa as a species, to grow, to know, to know what its dependence  
 is from the fresh water in there and from the kai in there, it is in there but  
 I am not allowed to talk about it because people think it is still there in  
 those areas, well it is. We are starting to discover now if you do get a  
 patch that you can look after and hold on to that patch, you will get back  
 15 some of that kai. Whether it is by the taha wairua, I am not going to argue,  
 I am not going to say, I just say it is there so yes, it is women. That  
 practice is the women and the children.

Q. Thank you whaea, that is all my questions but thank you for your  
 evidence.

20 **(10:33) PROFESSOR LINDA TUHIWAI-SMITH TO RUIHA COLLIER:**

Q. Kia ora whaea, I don't have a question, but I loved the descriptions that  
 you provided around birds and then the relationship between the birds  
 and then the environment and then kai and then the movement of people  
 and then the role of women in that. I think that just adds some really good  
 25 mātauranga for us so I just want to thank you in particular for that but your  
 whole brief was really –

A. I think this is the last bit I want to add. I am glad that you are taking this  
 in a national way, I was critical of it but Ngā Puhi is Ngā Puhi and then I  
 had to think back to where I've travelled and lived in the Waipounamu, in  
 30 places of significance and it's not ourselves that is the enemy, it is the  
 Crown's legislative power carried out in their way that is our enemy. I am

not saying that it is people that are our enemy. It is the power that they have in the legislative law and why should we be fighting that? We should all be working for the goodness of a world that we can pass on to our tamariki. That is what our kōrero is really about, listen to our women, sleep with them if you like, procrastinate and make an uri, that is what we hope but for goodness sake, don't take away their mana. Kia ora.

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**(10:35) JUDGE REEVES TO RUIHA COLLIER:**

Q. Kia ora whaea, I want to mihi to both of you for the kōrero that you have given to us this morning. I think you have made some very strong connections for us between puhi lines, whakapapa, mana whenua, maramataka and tiaki te kai. I think you've really lined those matters up for us very clearly and strongly this morning. So ngā mihi nui ki a kōrua me ngā kōrero i a mātou. [Interpreter: Thank you both very much.]

10

15 A. Kia ora.

Q. Kia ora.

A. Ka pai.

**(10:35) RIHARI DARGAVILLE:**

*Kia ora tātou i te mea kua mutu hoki ki konei, e tātou mā. Ko tāku kōrero, I want to put some context to ngā kōrero. I pātai mai koe he pēhea te noho o ēnei kupu rawa hoatu i a Whangaroa? Ahau, ōku whakapapa ki Te Hikutū anō rā ki tērā taha Ngāti Manawa kai tūtae, ā, tae noa me tērā ki Muriwhenua, Ngāti Kurī, ana ko hoki mai ki konei. [Interpreter: .]*

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25 1036

Ko te tāngata nei i roto i tōna rangatiratanga e kīa nei ko Frederick Manning, i roto i ngā tuhituhi o te Papatuku, the person who had influence and power over land and people was a Judge called Frederick Manning, 1812 to 1833. [Interpreter: this person, his name is Frederick Manning and the -]

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He was a ginormous man, tantamount to seven-foot-tall, of stature and physical ability that no one could dare take him on. He challenged every Māori that he met to a wrestling match. He came from Ireland; no Māori beat him. The principle being though, he said this, “e kore e taea i a koutou” you’ll never be able to dodge the kohu of colonisation. May I warn you and put it to you. Taku māmā, my whaea died at 95, in all her years her concern was this, Hemi Tupe is my ancestral line, first to sign He Wakaputanga and (2) is that her concern was that when the women went to his court, he said, “Kei waho koutou, kua koutou e haere mai ki roto i tēnei kōti” He wouldn’t let the women attend the courts. This is a male dominion only and here you’re talking about here, ko wai mā ngā Kupe o te Kōti? And, when the women did turn up in numbers, he’d move the court to another place. He disallowed women to speak in those land courts those day. Mō te taha ki tōku whaea, she lived very painfully, because her great-grandmother, Taoki Tupe, was one of those strong women of Whangaroa. Mereana Riwhi-Kuru the other, and of course Whina Cooper’s tūpuna, the other side, with a woman of authority of all these rohes, engari kīhai rātou i tukuna ki roto i ngā Kōti.

20 Hoi anō he pito kōrero tēnei i te mea ana au e tātou mā ko te rangatiratanga i roto i ngā whenua, i roto kē ngā Tiatī Māori, mutu mai te tau, tahi mano iwa rau, ōna tekau ma iwa, 1869 onwards. [Interpreter: Just that that was the aspect of the time, they were disallowed in the courts.]

25 Engari me tū au ki te pērā i te mea, koia tērā te kaupapa, e kīia nei, e here nei i a tātou, i raro mai o te colonisation e kī nei tātou. Nō reira e koutou ma, e tū atu ana i te mea, kia mōhio koutou ehara anahe ko Whangaroa i whara. Ko tēnā, ko tēnā, ki tēnā, i te mea ko tēnei Tiatī, kua ea te Tiatī me kī rā, i tērā wā o Ngā Puhi-nui-tonu. Nō reira e koutou mā, he kōrero tēnei ki to pātai e hoa, i pēhea rā? Ko te kaupapa e ōrite ana engari ngā kawa he hanga rerekē. Nō reira tēnā koutou e tū atu ana ki te tautoko ōku tuāhine. [Interpreter: Just

wanted to make reference we're discussing the impact of colonisation on our women attending courts.]

**WAIATA TAUTOKO (EHARA I TE MEA)**

**RIHARI DARAGAVILLE: (CONTINUES)**

5 Ara ake, koutou katoa huri rauna, tēnā koutou, kia ora mai anō tātou katoa.

**HOUSEKEEPING (10:40:03)**

**HEARING ADJOURNS: 10.40 AM**

**HEARING RESUMES: 11.12 AM**

10 **(11:12) JANET MASON: (CALLS WITNESS)**

Tēnā koe, Ma'am, the next claim is a claim by Jane Mihingarangi Ruka Te Korako on behalf of the grandmother council of the Waitaha Nation. Now the importance of Waitaha is that they were and are a matriarchal tribe and they're here in the Hokianga and then all over the South

15 Island and were one of the original groups in the South Island, prior to Ngāi Tahu being there. What will happen today is that there's a brief of, it was a joint brief, but it will be given by Te Miringa Huriwai, and so she will speak through her brief and it's number #A053 and Ms Ruka will provide some opening comments on their behalves and then they'll be available for questions.

20 Ms Ruka is going to give her evidence in the South Island, thank you.

**(11:13) JANE RUKA: (#A053)**

Tēnā koutou ngā Rangatira mā. Tēnā koutou Ngā Puhi. I really need to stand for this kōrero. I'd give it to you in Māori, but I'd like everybody to understand it. I watched the last group of my whānau, bring a gentleman in who is a

25 Rangatira to me as well, and to have him conduct Mana Wāhine kōrero. Ngā Puhi does not function like that, not the Ngā Puhi Mana Wāhine that I know and

I ask for exception in her case, because my sister has just lost a husband last year and feels the need of male support which we support her for. But in the event that any other male should stand up, in this court of Mana Wāhine, I will certainly object to it and kōrero on forever about things that they've done in their lifetimes. Tēnā koutou.

**(11:14) TE MIRINGA HURIWAI: (#A053)**

And on that note, I'm up. All of you would've received the brief of evidence and my understanding is that I'm supposed to go through it, word by word, no. No. Excellent. I knew that was wrong. The most important thing then I would like to impress for today is the fact that the Mana of wāhine Māori has got so lost as we thought to cope with colonisation.

1115

Wahine in those days were often used as prizes and so in the Hokianga alone, we hear about our wahine being given over to sailors so that their tribe would get extra bits and pieces and this was – I remember talking to Tā Hemi Henare when he was still alive and another kaumātua whose daughter is sitting in this room but I didn't ask her permission so I won't mention his name but I know also that there was many of our wahine who didn't realise what was going on when they were being used as costings for a lot of Pākehā gifts to be given to Māori people and so we grew up with that idea that wahine had mana right from the word go, our Papatūānuku relationship means that we have mana as mana wahine and therefore we kind of lost badly with colonisation and so the fight for Māori women has always been that much harder than European women who came over with their European and their European values. Wahine Māori then often as sided with having Pākehā, half Pākehā children knowing that their children might have better status than they had, and this is a reality that a lot of our kuia didn't ever want to talk about. So, I just bring that as an introduction to my kōrero today.

Now, back to the paper. So, we present this joint brief of evidence on behalf of Waitaha Executive Grandmother Council including the three hapū of Ngāti Kurawaka, Ngāti Rākaiwaka and Ngāti Pākauwaka. The Grandmothers Council are a group of grandmothers who have come together under the banner of the Waitaha nation. We whakapapa back to the three waka, Māmari, Ngātokimatawhaorua and Uruao and on that note, just on the saying of that, my mother fought long and hard for mana wahine in her time and she went up and down the countryside signing Kotahitanga petitions for mana Māori, that was the feat that I have to follow and so when I see Ngātokimatawhaorua included in this, written like that, I know she would be very proud of us today. Our aim is to address the needs of Waitaha people as well as the needs of our wider Māori community and to address amongst other things, the systemic neglect of te Tiriti o Waitangi and the breaches by the Crown of this fundamental document.

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Unfortunately, it was signed way back when and so every succeeding Government has manipulated and changed it so that they do bestow some little piece of gift but never recognise the full importance of te Tiriti and I think that is going to continue until somebody, I don't know whether we need to go to war about it, I would hope not but we need to do something really strong about it otherwise it will always be a placid, there, there Māori.

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We are a strong group of wahine Māori who work with our communities to try to bring about change for other wahine, both Māori and non-Māori and for Māori in general who might need our help whether this be due to the alienation from their culture that they face through colonisations or for other reasons. Then it goes on to talk about Rangi and Papa which I am sure most of us in this hui know about and in order to understand the roles of wahine and the society and Papa and I heard this morning in some of the briefs of evidence this morning that there were a lot of different values of what Māori women were to be used for and I guess that is the common thing, was that it was to be used for rather than to be honoured or valued for and I was a bit disappointed to hear some of

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that this morning but I guess it is just our way we have been colonised so much that that is how we now think unless we are really radical about how we want to shift our own thought process, we are never going to change that. We gather our knowledge from the traditional role of wahine Māori, from kōrero passed  
5 down from our ancestors to our whānau and through other wahine who have resourced extensively on this topic.

I want to include here a little kōrero on my Ngāti Porou side, my dad is Ngāti Porou and my nanny Roina, his mother, was in Tikitiki and she went to  
10 see the tohunga there about her two sons, my father and his older brother who are fighting in the second world war and the tohunga said to her 'Oh, they're in a bad state' and she said to the tohunga, 'what can I do to bring them home?', he said, 'well, it is going to cost a life' and my nanny Roina Huriwai said, 'take me'. She died and both my dad and his older brother came home, so that is  
15 the history that I have within te reo Māori and te ao Māori of my existence, my very existence, not from the sperm concept but from the actual wairua of a nanny who died for us to bring her boys home.

In traditional Māori society, both tāne and wahine were essential parts in the  
20 collective whole and both formed [part of the whakapapa that linked Māori people back to the beginning of the world. Wahine Māori played a particular key role in linking the past with the present and the future. The strength of wahine Māori formed part of the core of Māori existence and was sourced in the power of wahine, sexual and reproductive function. Māori culture holds  
25 wahine in high regard as we are the whare tangata. The wahine reproductive organs and the birthing processes are important as to create our whakapapa, this is sacred in tikanga.

Now, when I was about 12, maybe 11, before me, I had a sister who was four  
30 years older than me, Veronica, and so she got her period before I did and she started doing these strange things and I wanted to know what she was doing and it was all sort of like, hush, hush, you weren't supposed to talk about it and



all that rubbish and so I remember her saying to me, ‘you have to grow in to this , sis. It is a heck of a burden.’ And so that is how I thought about it, ‘oh, becoming a Māori woman is a heck of a burden.’ How right, she was. But tampons eased a whole lot of the first problem. It was just all these other  
 5 problems that needed easing. This is reflected in the women’s submission of Te Kore and Te Pō and the birth of Papatūānuku and Ranginui’s children into the world of light, te ao mārama.

The first human was a wahine, she was from Papatūānuku, all of us have  
 10 sprung from the womb of wahine. Yes, it doesn’t matter how bad our men get or how other women fight against us, we all come from the same place. The children of Papatūānuku and Ranginui were bound in an eternal – most of this stuff you already no eh? You know, the story that comes down, how they were bound and how they were caught up and how Tūmatauenga got the blame for  
 15 cutting them apart and that is why he is the god of war. Well, every time that is mentioned and I remember when I was teaching some of this stuff and some of the class would go, that is really bad, he has got a bad rap. I would say, well, actually, no. When you hear about the 28<sup>th</sup> Māori Battalion, Tūmatauenga. If it wasn’t for him standing up and fighting for us, our boys wouldn’t have been  
 20 able to come home. A lot of our boys wouldn’t have come home. So, there is always two sides to every story, nē rā?

Tāne placed his head on his mother’s breast, his feet on his father and heaved them apart as a result and I think one of the main things that our tupuna wanted  
 25 us to understand was – you know, there is this joining from a birthing process but there is also pain involved, there is responsibility, there is all those other things that I don’t know what’s happened to the world today but there is a lot of need for those who are creating these children to accept responsibility for what they are doing. There is a huge amount of time, I know, post-war, there was  
 30 this let’s get pregnant, let’s have children, we are alive, let’s celebrate that but then all of our kids started suffering from that factor. And a lot of our children

seem to be unloved or unwanted or sent back home to the farm with the grandparents to be brought up there.

5 So, there's a lot of need for us to realise that the procreation factor is a real gift that we've been given, and we should respect it. There's enough things around, there's condoms, there's all sorts – I was into sexuality health by the way so you're going to get a lot of this. There's a lot of condoms and stuff that were around that could have helped prevent a lot of accidents and a lot of unwanted kids. Our kids already are in borstals and hostels and there's a lot of our kids  
10 who have to be moved from homes because they're not safe places for them. Anyway, I digress, you'll find I do that a lot.

"We recognise the inevitability of progress will result in death and dying and Whiro is the keeper of the dying and the dead.

15 1125

Now, Atua Wāhine. After the British arrived, no we don't want to talk about that, we all know what happened when the British arrived, and unfortunately some of our chiefs were the ones who sold their women into slavery, because it was a way for them of gaining the Mana that they saw coming over from these British  
20 ships. And I can see that there might've been some justification, nah I can't really. I try hard to see that there might've been some justification, I didn't live in that time, I don't know what it was like, so, hey, how can I know what they had to recommend or to barter with. But, man, I don't think that's ever worth bartering for.

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Number 21, if you're keeping up with the paper. What we've learnt from other Wāhine Māori is that our Wāhine Māori are often intimately entangled in multiple oppressions including sexism, racism and colonisation. Mana Wāhine as an extension of kaupapa Māori is located in the wider indigenous struggles that  
30 have emerged because we were unwilling to continue to try and find ourselves in the words, texts and images of others, namely the colonisers.

Sometimes we're our worst offenders. I know of families who sold their daughters into prostitution to help the whānau to feed. I know of so many of our young women who go down to the cities with dreams and then get devastated down there and caught up in that cycle of drug abuse and of prostitution.

We resonate strongly with what Dr Leonie Pihama, a senior researcher at the Kotahi Institute an indigenous analysis says, the struggles for our people, our lands, our worlds, ourselves are struggles that are part of our daily life as Māori women. They are never just about being Māori or just being women but are about a combination of what those things might mean.

There's a little bit here about the rangatahi wāhine and there was a whole series of kōrero where women were really honoured in the old days. In fact if your father happened to be the chief and your mother happened to be someone of real significance, you practically didn't need to walk, because people would cart you around and carry you around and honour you so much that you held the Mana of that tribe. The difficulty that I think our tūpuna had was that when the colonisers came over with what they perceived as all their new technology and their new ways, and their Mana in those, one daughter of five to go to one of the colonisers so you had access to that stuff, would've seemed quite a cheap price to pay for all those treasures coming towards you. So, I can understand some of that in my head, my heart has difficulty.

Number 24. Our ancestors have told us that prior to colonisation, Wāhine Māori occupied significant leadership positions in traditional Māori society. Wāhine Māori held positions of great spiritual tohunga and political significance. Our tribal histories and traditions regarding many wāhine, as being of high rank. The terms used to describe these wāhine included; Puhi which was a high born, unwed woman, wāhine Rangatira, women of rank. Kahurangi, Chieftainess, and Ariki Tāpari, first born in a family of note, depending on the women. So, it didn't take long for the sailors and the whalers and the traders to impose on the

whole of our country their attitude to women, which they brought with them from the English society, or the French society, or the – there was some Spanish here I'm told, there was quite a few from different things, but they all came with that same point of view.

5

First born females of senior whānau were known as māreikura, they were seen as tapu and as young girls, their Puhī, their virgin status was jealously guarded by the hapū. So, they could be betrothed to a suitable suiter from another community.

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Now, I don't think that that's a great gift actually, to be so honoured that you get given to somebody else you don't even know, but however in those days it was considered a gift.

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Attendants were often assigned to such women to take care of their needs and their special status, restricting them from doing what were called menial tasks. (b) because Puhī were regarded so highly these wāhine were instrumental, in assimilating or connecting hapū and iwi. One of the distinctive features of Māori tradition and lore is the practise of utu. Utu was regarded as placing a fundamental role in traditional society, restoring and reciprocating balance and Mana. Isn't it funny, because utu is what we call shopping these days and we pay money over for goods, that's utu? We need to look at that.

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If one member of a tribe performed an action which damaged the mana of the whole tribe, the tribe would take action to restore the lost mana. This could be done through presenting a suitable gift to an outside party. Often, it was puhī wahine's responsibility to ameliorate utu." Lovely word, ameliorate, give yourself over for the sake of the rest of us, darling. Ameliorate.

30

Now Hēni Herewaka, tō taua, is one of my kuia.

“Hēni and her two sisters were large landowners without brothers. She was the eldest. Hēni Herewaka entered into a tomo/marriage three times. The first occasion was for Iwi relationship connections.

5 The second tomo was within the Iwi to share the land care.

The third tomo was to family in Ngā Puhi, a form of restoring their relationship with Ngā Puhi because a whānau member of theirs had been harmed when visiting our whānau. She was hapū/pregnant with our Grandmother when she  
10 was bartered for peace.” And I think to myself, “Man what a woman”. She put up with that because that was the way it was in those days. I don’t know that many of us would today.

“At the conclusion of a war, or to restore balance where harm had been caused  
15 and mana had been lost, it was vital to make peace. Wāhine often had a role to seal the peace. Arranged marriages between victors and high-ranking wāhine of defeated tribes was common.” The connection then gave the victor connection to the land, to the resources, and to all of the other taonga that that wāhine brought with her.

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“Wāhine retained this integral role as it was understood the ‘wāhine’ peace was a firm and durable peace, whereas tāne peace stood for treachery, deceit, and Trouble.” I don’t think that’s changed.

25 “Te Miringa Te Rorarangi Ngāi Te Ranginui entered a tomo to our grandfather...” Pere Hare, “...to hold and connect two families in Ngāi Tū.

In our ancestor’s time, if a Waitaha hapū was involved in battle, wāhine Māori, who carried the knowledge of our people would often be quietly inserted into  
30 the conquering tribes. This was a means to ensure the survival of law, tikanga and whakapapa. Our wāhine Māori were the guardians of these important concepts for Māori.”

An example of this survival – did you want me to read it like that or did you want me to just go through the – how did you want this presented? Sorry, wrong time to ask, isn't it?

## 5 HOUSEKEEPING (11:33:04)

### TE MIRINGA HURIWAI: (CONTINUES)

I want to make the main point is I'm not what people know as – and I was told this many times by Pākehā, I'm not what's called a typical Māori. I don't know what a typical Māori is, but I'm not one of those. And every time I went  
10 somewhere, and they said, "No but you're different" and I'm thinking "That's actually an insult. That's such a huge insult to me my mother, my Māori mother and my Māori father that they don't even know what they're saying". And they saw it as a compliment to me and I remember thinking to myself, "This is so wrong" and I'm not going to be the one to stand up here and tell them that  
15 because these are my classmates and their parents.

And so, I used to get invited to a lot of homes when I went to school, I went to the Catholic school because my parents were Catholic, my mother was from Ngā Puhī and she was Catholic and dad was Ringatū so he turned Catholic.  
20 That's just the way it was in those days and so we were brought up Catholic. And I remember going to school and I was the only Māori in the class and didn't even realise that I was different to everyone else and then I started getting invited home to all of their places and I thought, "Aren't people friendly". Friendly my foot, they wanted a Māori experience and I didn't realise that until  
25 I was fairly grown. Then I went to St Josephs Māori Girls College and I heard experiences of our other Māori women and how some of them were so down treated in their own villages and in their own towns. How in school they never got the opportunity to anything, they weren't seen as somebody of worth and value. And I remember thinking, "Man that's wrong too".

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So, on both sides I was seeing – and at one stage there I did have a dilemma about exactly where I belonged because I did associate with my Māori relationships and my Māori relatives, but I had no idea how to help them. And then when Pākehā started to talk and they said, “Oh no, Te Miringa but  
 5 Te Miringa, but you’re different” like that was a compliment. And I remember thinking, “Man this is so bad how on earth can we ever do to stop it?”

So gradually in my life I became a tutor. First of all I went and got registered nurse and then became a tutor so I was tutoring nursing and tried to change  
 10 some of that within the individuals that I met because I don’t know how else you can do it unless you make it legal. And that’s probably all I have to say. Do I get questions now?

**(11:36) DR ROBYN ANDERSON TO TE MIRINGA HURIWAI AND JANE RUKA:**

15 Q. Tēnā koe, Whaea. I have a couple of questions and they’re kind of maybe a little bit delicate.

A. [Te Miringa Huriwai] Go for it.

Q. Yes, I thought you might be a person I could –

A. If opportunity knocks my dear, take it.

20 Q. I’m interested when you say arranged marriages between the victor and the women who have been defeated of the people who have been defeated. And in the Pākehā world that would be seen as spoils to the victors. Is that how it operated in the Māori world?

A. No, but the thing is that once – if I was given over to a tribe that had  
 25 defeated us, my children would be safe, my children’s children would be safe. That whakapapa or genealogy would keep that line safe. That then I could surround my hapū and keep them safe. Do you get it?

Q. I do.

A. Yes.

30 Q. And I –

A. Blood connection is stronger than any other, especially if you have babies.

5 Q. I wondered too whether I have heard and I wonder if you agree with this that the woman of the defeated people had the knowledge of the atua and the whenua and so in a way they protected – they were a way of gaining protection for the victors coming into like a foreign territory. Have you heard that?

A. I've never heard of that one, darling, I'm sorry.

10 Q. Okay thank you and could you explain the difference between the women's peace and the men's peace? One you say is "the wāhine peace was firm and durable whereas the tāne peace stood for treachery, deceit, and trouble". Could you explain that a little bit more?

15 A. Well wars were continuous and so the tāne peace meant that you either won or you lost and when you lost there was a raupatu, there was a debt, there was – your tribe had lost dignity so there was a time when you – the fight would happen again and when you won that time then you were the victor, then it was them who felt defeated and degraded and so then they'd raupatu back. That's what men tend to do.

Q. Right. Okay.

20 A. Well they did in those days. I think they still do.

Q. Thank you. And I – the other matter you talked about was women being kind of sold into prostitution if you like when the whalers and sealers and what have you came in, and we've heard over the last few days about the open sexuality of Māori women and so I just – is it that when young women went to the ships that actually they were not worried about the sex but were trying to acquire trade and goods and information or do you think that that's a little bit –

25 A. No, my mum's from Hokianga so that's the story that I know as well. I'm very aware of the fact that if it could benefit the iwi, if it could benefit the tribe, our men were willing to do certain things, our women were willing to do certain things.

30 Q. Āe.



A. So, there was that aspect as well. I don't think they expected to get you know syphilis and all the rest of it –

Q. Yes.

5 A. – but that wasn't in the equation at the time. The thing for me is that when your whānau, I guess it's still in this day although our parents had to talk quite a bit harder about things, but when your whānau had a need of you to do something. And that's why when one of my mother's sisters was without children, she hadn't had any children so it was you know, the sisters got together and decided this one's baby would go to her. So that  
10 having a baby in the house might generate her womb to start producing eggs and stuff like that and it happened to work. So, she had the whāngai, her eldest boy, and then she started producing her own children so there was a lot of that discussion amongst the family and it was for strength and unity of the whānau. It's only when that one turned around and decided that he was better than the rest of us because he was  
15 brought up by the rich aunty that we used to cut him down, but I mean other than that it was fine.

Q. And you talk – my last question is about the impact of colonisation and the trauma it caused in how it disrupted the relationship between men and women and sort of the power balance. It seemed to happen so fast and  
20 whereas other things in Māori society seemed to carry on. Tikanga seemed to carry on for you know, to endure. So, do you have a comment on that?

A. I'm not sure what you mean by "endure"?

25 Q. Well –

A. We're speaking English in a marae, so I guess at least we're in a marae and I'm not sure about the fact that we're in a marae in the sense of traditional marae because I know it isn't. We are speaking English to each other as the shared common language because if we were to speak  
30 te reo you would all need interpreter – well some of you would need an interpreter not all of you.

Q. We do have one.

A. But some of us would too. So, when you say “shared’ I don’t see it as a sharing. Have you got another word?

Q. I can’t remember what I asked.

A. Colonisation.

5 Q. I did mention – I suppose it’s this – one of the questions I have been asking is whether there’s an indigenous patriarchy, right. And why I’m asking it seems that very early on the relationship between men and women was disrupted. Whereas some concepts like *tuku* for example carried on for many years without that same sort of impact and I just wondered whether you had a view or an insight you would like to offer?

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A. A lot of it had to do with the relationships that they had with Pākehā coming in and a lot of the – I mean when the level of Pākehā choices that you have as whalers and sailors or priests and religious, then you know you don’t get much mid-line between those two. Unfortunately, a lot of those policed in religious were just as sexual with our women as the whalers and sailors. So, you know trying to distinguish which one would be better to get with is a choice that was hard to do in those days.

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Q. All right, thank you very much.

A. You’re very welcome.

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Q. I enjoyed your *kōrero*, thank you.

A. He pātai anō, *kia ora*.

**(11:43) DR RUAKERE HOND TO TE MIRINGA HURIWAI AND JANE RUKA:**

Q. *Tēnā koe e kui me ngā kōrero*.

A. [Te Miringa Huriwai] *Kia ora*.

25

Q. One of the things that I was – the insight around *tomo*, the broadness in which you approached it and the thing that I was – I suppose – provided insight to me is really – quite often we think of that concept of *tomo* and the time of the sailors and the traders back in the distant past and yet you’re talking about your *kuia* and the – is more recent past and that that practise continued and it almost came across to me as if it was a way trying to find a way to be able to survive in the environment that our *tupuna*

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knew was changing at a rapid pace. And, the struggle to try and come to terms with that. My question isn't so much about it that it was more about I wanted to mihi to you for the insight that your kōrero has provided around that.

5 A. Kia ora.

Q. I was really quite interested in the Waitaha Grandmother's Council and in particular the sorts of values about mana wahine and particularly traditional concepts of mana wahine that may be conveyed within it because I wasn't quite sure of the full extent of the activities of Grandmother's Council. So, I was just wondering whether you could just – whether there's anything you can provide more around the concept of the values of mana wahine that are provided to the ones that engage within that Council?

10 A. I think the difficulty in trying to set it out in a patterned step is that every single area and sometimes every single individual within an area has different concept of what mana wahine is about and so we've got so colonised that when we start talking mana wahine, other than being careful when you got your period, don't step over me and if you've got your period, dah-dah-dah-dah, period, dah-dah-dah-dah, period. Hope you get your period so you're not hapū dah-dah-dah. You know it's more than that. It was always more than that. It wasn't just a procreative thing. Wahine have their ownership mana, their ownership stance, their ownership right to speak and to say. And, so what happened when the colonisers came over especially with their religion and their thoughts on sanitisation and their thoughts on menstrual cycle and the birthing process which was you know – it totally turned our heads, I think. That's all i can – I don't think our parents and our grandparents and my great grandparents – I would never ever say that both my great greats on the Ngāti Porou side on my Father's side and the great greats on my Ngā Puhī side, the wahine Māori were ever wrong in the decisions that they made. They made the best choice at the time that they had the choice to make. So, you weren't allowed – I mean the whole fact of tampons would

be just so abhorrent to them let alone flushing them down the loo. So, you know all of their old practises got put out of the way and all of our thoughts about this is what you do. When you meet someone that you like, this is what you do. You take them home, dah-dah-dah-dah, who's going to go through that process now? You ring up your Mum and you say, "Oh Mum, I'm hapū." And, that was that whole thing about going down to the cities to get a job and going down for training and our people just left the country in droves. So, there was this whole new role around that sort of thing. We got the use of tampons which means you know we don't worry so much about stuff like that anymore. We got the whole practise of contraception. So, if the male does the right thing, we don't worry about that so much anymore. And, I say that to the men in this audience because you really need to take responsibility where your rahos go. Our women get into so much trouble because of where your rahos go. So, you need to take responsibility for that. Why should we the women have to take responsibility for that. We carry the burden, but we don't – we don't always have the joy. So, I slipped that in as a tutor from way back because I never miss an opportunity e hoa mā. Sorry. Okay was there any other questions?

20 **QUESTIONS FROM KIM NGARIMU – NIL**

**(11:48) JUDGE REEVES TO TE MIRINGA HURIWAI AND JANE RUKA:**

- Q. Tēnā koe Whaea. I've got a couple of little questions for you.
- A. [Te Miringa Huriwai] Kia ora.
- Q. In your kōrero atua wahine, I was just interested in your statements there about the re-designation of the majority of the pantheon of Māori atua as male and I don't know if you were here for the kōrero the other day, it might've been Tuesday?
- 25 A. No.
- Q. Of Jessica Williams.
- 30 A. No, I didn't.

Q. – from Whangarā and she made a really interesting – gave us some really interesting evidence, part of which was a statement that for every male Atua, where she was coming from a mau rākau perspective.

A. Yes, yes.

5 Q. That for every male Atua, there was a female Atua as a counterpart.

A. Yes, I would agree with that.

Q. And, she gave us the example of Hine-keira who she called her Goddess of War, did you? Yes, anyway so I was just interested to know whether you have heard that kōrero?

10 A. Yes, I have.

Q. Is anything you want to add about that?

A. Well, I agree with it because in the kaupapa Māori mythology, the first thing we hear about is Papa and Rangi and you know you can't get procreation and creation and expansion without Māori female. And, so from there it's always been you know this great God, Pākehā God that I got taught as catholic and I'm a very good catholic by the way. That you know how they're sitting up there in the heavens and having fundamental, got a bit bored and so he decided to create the world. The thing for me is that the understanding for me has always been from my Mother and Father, that Māori share equally in Māori – in male, female roles. Men can't procreate no matter how hard they want to, and women also need to accept that there is that role that they carry which is an honour to maintain the language and the reo and the life blood of the people. So, yes.

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25 Q. I think she described it as – counterpart was my word, but I think the word that she used was balance. Is that for every, ngā Atua, there was a female Atua to balance the mahi.

A. I don't see a lot of Atua floating around in the sky. I think that their roles are balanced but I think that the number – don't confuse me with more of them for goodness sake I just ...

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Q. Another question I had was just to clarify a term that you have used in paragraph 13 of your brief where you refer to Te Ara Uwha o Tahu. The

heavenly female path of Tahu. Can you just elaborate on that slightly and the significance?

5 A. My understanding and how I was taught by my Mum, was that the uha, was the element of being female, te uha. And, so that's what I refer to there as that element of being a female.

Q. Okay, and my last question was really also about Waitaha because in my other role in the Māori Land Court I'm the Judge for Te Waipounamu, so I hear kōrero about Waitaha in that mahi. How have those connections been kept alive?

10 A. I'll pass that on to my senior. Kia ora

Q. Yes.

A. [Jane Ruka] Excuse me can you repeat your question?

15 Q. I was just curious about the Waitaha connection because I work in Te Waipounamu in Te Kōti Whenua Māori and I was just interested to understand how those connections have been kept alive or have they been with Waitaha ki Te Waipounamu.

20 A. Very much. They're very much alive. That's all dependant on whakapapa. I won't give you that whakapapa here because Ngāi Tahu has openly said that they have subsumed our people down there. They have not. What they've managed to do is to take all the ancient artefacts belonging to Waitaha and put them under another heading of Ngāi Tahu. I do not care about Ngāi Tahu because there is a resolution to what we have and what we haven't got now. So, in answering your question specifically I could give you the whakapapa but i wouldn't like it to be used  
25 and documented because half of Waitaha, don't have it. the majority of Waitaha particularly in Te Waipounamu do not have the whakapapa for themselves. We are up and down the motu constantly siring them up the withstand the bludgeoning that they're getting. I'm very delighted you decided to take the mana wahine down there because they have nothing  
30 to speak to because Ngāi Tahu is settled. You're asking me how we get to be right over the motu and I'm telling you the only solution to that is the waka and the whakapapa and it's very clearly stated, the lineages are

there all over the whakapapa of New Zealand. It is not a question of – are they here? Are they supposed to be from the Venetians? All the taonga in the South Island, is it from the mist people, white people, green people, purple people? It belongs to the first settlers and the first  
 5 settlers are us and segments of us in Waitaha. So, I could tell you privately what that whakapapa is to ameliorate your oppression, but I cannot give it to you to record if three quarters of our people don't have it. Kua mutu tēnei taha nē. Kia ora.

**JANET MASON:**

10 Kia ora. Ma'am I was just going to say, Mrs Ruka is going to be giving evidence in the South Island ones and will cover the questions that you've asked and the questions that Mr Hond has asked as well. So, there will be a group of them.

**JUDGE REEVES:**

15 Kia ora, ngā mihi ki a kōrua me ngā kōrero ki a mātou i tēnei ata, ā, kua mutu ngā pātai.

**WAIATA TAUTOKO**

**(11:57) CHRIS BEAUMONT: (APPEARANCE)**

Tēnā koe, your Honour. Just by way of appearance, counsel's name is Beaumont of Te Hā Legal. I'm appearing here alongside my colleague,  
 20 Ms Sinclair. And today we have Ms Aorangi Kawiti to speak on behalf of Wai 120. The appellation number for her evidence is #A024(a). Ms Kawiti will be speaking to some speaking notes. These have not been filed yet as she's been amending them throughout the week but we're happy to file these after the presentation if required.

25 **(11:58) MOANA SINCLAIR: (APPEARANCE)**

*Tēnā koe, your Honour, koutou i te tēpu. He mihi poto tēnei. Mai te ngākau ara nō Ngāti Toa, nō Maniapoto, nō Rangitāne. Tēnā tātou katoa. [Interpreter:*

Thank you, Judge and the panel. I am humbled to be in your presence, Ngāti Toa in the south.]

**(11:58) CHRIS BEAUMONT: (CALLS WITNESS)**

I now call upon Ms Kawiti to speak to her presentation.

5 **(11:58) RHONDA AORANGI KAWITI: (#A024(a))**

Ka rongō te pō, ka rongō te ao. Ka rongō ki te tangi o te tui, tui, tui tuia. Ka tangi te tītī, ka tangi te kākā, ka tangi hoki te kororā e tū mai nei. Ko ahau tēnei. [Interpreter: Nil.]

10 Ko Whakairiora te maunga. Ko Rangikōrero te pā. Kei Raumati te Kauri te whenua tupu ake, te kei i te Raumati. Pi manu te kōhanga mō ngā pipi manu, ngunguru i te awa, ngunguru i te ao i te pō. Horahora te awa, te awa iti e rērere nei. Maukoro te maunga, Pātāua te pā, Pātāua te awa e rere nei. Tai Haruru te awa e haruru nei. Ko Kauri, ko Manaia te maunga, ko Parihaka te pā. Ko  
15 Whangārei Terenga Parāoa, te whanga o Reitū rāua ko Reipae. Ko Ahipupurangi te wāhi whenua. Ko Hotio te awa e pupū ake nei. [Interpreter: Nil.]

He waiata tēnei nā Kamera Te Mahara. I tito tēnei waiata o ngā awa mō tōna  
20 wāhine i tōna matenga. [Interpreter: Nil.]

**WAIATA**

**AORANGI KAWITI: (CONTINUES)**

*Ngā mihi ki te wahine, te wahine me te mamae o te tangata inā mate tōna hoa.*

[Interpreter: I wish to acknowledge women and the pain and grief that women  
25 feel in the loss of their partners.] Ka mihi ki a koutou katoa e ngā wāhine, ngā rangatira, e rāngai ēnei kōrero mō te ao katoa.

*Ko tāku ingoa ko Rhonda Aorangi Kawiti. Tēnei tuhinga mō te whānau katoa, ngā uri o Kawiti me ngā hononga katoa tō te wāhine tō te tāne.* [Interpreter:



My brief of evidence has been written for all of my family, people of Kawiti, all of the descendants both male and female.]

**READS BRIEF OF EVIDENCE #A024(a), PARAGRAPH 7**

I was born 4th November 1962 in Blenheim, Te Wai Pounamu. My parents and  
5 I lived there until I was about 4 years old. I am the eldest of now seven siblings.  
Two more brothers, Craig and Kenneth were born there in Te Waipounamu  
also. And I recall the trip across the Cook Strait in a boat that was rocking  
around and my brothers and I were eating smoker lollies and when the ship  
went like this, the lollies rolled down the ship and when it went like that they  
10 rolled back and we raced around chasing them in the boat. And that holds a  
special memory in my heart when we left Te Waipounamu.

We moved to Waimana, Tūhoe, the origin of my mother, Heeni Kōhao Collier  
and her mother was a Biddle and they carried great mana, my kuia. I loved  
15 them dearly, they looked after my mother in her last days and they looked after  
us as our mother passed from breast cancer in 1982.

As the eldest daughter I saw no different treatment when we were young of me  
and my brothers, of whom there are four. And with two younger sisters  
20 including a whāngai. This did change when I reached puberty with lighter duties  
and restrictions during that time of periods. But both our mum and dad gave us  
equal opportunities for fun and responsible roles. As the eldest I got to do  
heaps of stuff first with my mum and dad and that was really fun. And I was the  
first mokopuna to go to university of my grandfather and my grandmother and  
25 now I have this amazing role caring for these taonga that you see before you.  
I'll speak to them āiane.

So, we grew up with – we grew up really free to run, to play, we swam in the  
Waimana River. Our favourite time was when it was flooding because there  
30 was lots of goodies floating down the river, tuna and trout and we would swim  
and catch them in rockpools and thought we could catch them and take them

home but somehow, they were a bit faster than us. And I recall a time when we were little that we swam across the river to the bank and then when it came time to swim back one of my brothers was struggling so he called out from the other side and so I swam across to get him and he climbed up on my back and we swam across. And then we got to the part where you got out on the rocks and he was hanging on around my neck and pulling me down and the rocks were loose because of flooding and so I started to go under and I had to push him up on the rocks, on the shingle of the river to make that he didn't get swept away and I can remember thinking, I think I am going to survive this, so I pushed him out to the rocks and I just recall it as a part of my upbringing that we were there to look after each other at all times and that was just a part of our upbringing and later in our lives, he has returned that favour and that balance and I just remember that, actually, as I was talking.

1206

High alert was a natural result of high need for protection of our whānau and as uri of Kawiti, this was our normal. We were born to high expectation, high achievement and high workloads and we relished the busyness of high-level thinking and activity. Te kauae runga is our normal realm of activity., creativity, innovation and quick strategizing in every situation. Te kauae raro is the realm of physical and more common activities we participate in as a way of focussed release of high energy, feeding the taha tinana, taha wairua and taha hinengaro of our whānau. These activities and realms are seamless and mainly invisible, but none the less powerful, imbuing mana into everything we do.

This continues to this day, with a toughness of character, personality, skills base, and prowess developed over time and hardships experienced throughout our lives, in our own reanga and respectively with each generation.

Each generation of wahine replants their whenua in their whenua -  
 “Whakatōngia te kakano: Ko wai ahau? Mirimiringia e te aroha. Whakatupua te ngākau Māori i roto i ngā taonga tuku iho o ngā mātua tūpuna me te wairua tapu. [Interpreter: Plant the seed. Who am I? Tend, with care, and still a Māori

ngākau or Māori appreciation or respect and these treasures handed down by our tūpuna, including their spirit.]

5 This tikanga of burying our whenua occurs where and when wahine know about it and are able to carry it out and know where to go to plant their whenua.

10 The tikanga of tapu and noa associated with the balance between tāne and wahine, mana tāne and mana wahine which nurture and maintain the safety and security of the Whare Tapu o Ngā Puhi, when I was 7 years old, we moved north from our mother's rohe in Waimana to our fathers home in Waiōmio, in Ngāti Hine in 1969. We then moved to Kaipara, farming in the region of Pouto, Te Uri o Hau, Ngāti Whātua, for about 30 years.

15 I recall an experience with one of the young wahine in that area and we would be on the school bus and we would get to her gate and sometimes, she would come and certain times of the month, she would not come and we would be told 'oh well, she has got to stay home from school today' and there was a special place where she went during that time and we thought that seems a little bit mean but actually, I didn't understand at that time that she was set aside  
20 in that special place to care for her and her nanny would look after her and I just recalled that as I was writing this that that was an experience I had as a child, where women were set apart for a while and then returned back to school and then carried on with life.

25 Mana wahine means that mana attributable to wahine through descent, experience, expertise, wānanga and achievement. That which wahine are able to achieve and be, that which our people know and believe to be true and this is growing as we learn more about ourselves and just what that means to us. This kōrero is from my experience, observations and learning in my lifetime  
30 which I have been privileged to learn from wahine toa, like my mother, my grandmothers, my tamariki mokopuna and tupuna wahine and tāne who have gifted me with their kōrero, their thoughts and actions as a guidance and

protection in a learning in my life. Atua wahine, mana atua, and it is in the word, it is in the kupu. Atua, those who have gone before us, our māmā, our karani māmā. Papatūānuku, ko mātou ēnei, ngā wahine, te whare tangata. Te ira wahine, ira tāne, ira tangata, the best way for me to express this is in a waiata

5 I wrote recently to celebrate a graduation of 30 wahine in poupou karanga, taught by my tāne, Hone Tana's eldest sister, Rangi Davis, through their studies with Te Wānanga o Raukawa. Hone's second daughter Selena and Eva McClutchie, Hone's niece, both graduated with poupou karanga along with the other 28 students. During that time of poupou karanga, ka tupu te reo me  
10 ō rātou tikanga. [Interpreter: Poupou karanga is a certificate of introduction to karanga.]

I got to discuss with Selena about attire, about how we dress ourselves when we karanga, that our attire should be so as not to distract from the kaupapa of  
15 the karanga, of the hui, that we cover our feminine body parts, not out of shame, but out of prowess that those are precious to us and that we are not the subject of the karanga or of the hui but we are the kaiārahi. So, I woke up on the morning of Selena's graduation and this song came to my heart.

### WAIATA TAUTOKO (KARANGA MAI RĀ)

20

So, I wish to speak to our taonga now and the role of wahine to whakatipu and whakanoa ngā mea katoa. So, I have a privilege of being one of two wahine kaitiaki of this whānau, my niece, Michelle Jessup is the other kaitiaki.

25 So, this is the Rongomau seal, Te Hira Rongomau and it has a seal here which says Mighty Crown, **(inaudible 12:12:57)** Kawiti, Waiōmio, Rongomau. And there is an old branch in its spec and that is named Rongomau and this seal represents everlasting peace, it is carved out of ivory in the shape of Queen Victoria's hand and clutched in Queen Victoria's hand is a paper which  
30 represented te Tiriti o Waitangi and laying on the table is Te Rangitūkupu. So, Te Rangitūkupu is the taiaha of our tupuna, Kawiti. He is made of maire, which

is very, very, hard, he is perfect for my height, being that Kawiti was shorter stature. He wasn't a very tall man, but he reshaped his taiaha for trench warfare so at Ruapekapeka Pā. He shortened his rākau because he had to swing it inside the trenches, and they were tunnels that my brothers and I used to run  
5 through when we were tamariki. So, when we moved from Waimana and I was seven, my brothers were two years younger than me, four of them in a row and we used to play up there when our father said, 'don't play up there'. Then they said don't climb down in to the well and when he wasn't looking, we were down in the well but that was how we explored our territory, how we got to know where  
10 we were from and those stories came alive in our bodies and our minds so every year when we go back there, we remember our childhood and what it signified to us. So, Te Rangitūkupu represents Kawiti's stance that he stood upon his word. 1215

So, what he said he did and what he did he said. He didn't veer from that and  
15 his word was quite powerful, and he was a family man. This is something that many people don't understand is that he was a warrior who had – who defended his territory and the reason for that was because he had whānau And so I was born off his first wife, Kawa and his son, Maihi. And, during Ruapekapeka, Maihi was taken to Mangakāhia to be cared for by the people of Mangakāhia.  
20 In the event that his Father was struck down in a battle, then Maihi would be preserved.

So, he was held there and the Rongomau seal was gifted to Maihi by Governor Gore Browne. So, when you hear of Brownes who are of Tai Tokerau, many of  
25 the Brownes of Tai Tokerau are actually Kawiti and there are many hononga to the whānau of Tai Tokerau who hono to us. Hilda was telling me the other day that they hono to us too, so we learn about our hononga every day. It's exciting.

So, I have this wonderful privilege of caring for these taonga. Of nurturing a  
30 relationship with them of karakia, cleansing, when I go to pick them up from the Museum and go on an outing together like this, and of speaking about them

and I brought them in during the pōwhiri on Monday but we weren't ready to place them before you at that time.

5 So, I took them home again and thought I'd bring them back when the time is appropriate. It's quite a responsibility and I feel very nervous when I have them in my care and I cannot go to kai, I cannot go to the toilet. I've got to stay with them the whole time, but it is a privilege and an honour, and I love it.

10 And, so the role of wahine. I brought this morning; I went out and picked some rongoa because I was talking to Moana and Chris about rongoa last night and then as I picked rongoa for them – I thought I'll bring them all.

15 So, in my garden at home I have all of these rongoa growing and the rongoa, when you go to battle – whether tāne go to battle and wahine would go to battle, they would need these rongoa to heal. So, one of the main rongoa of post battle is mamaku. So, mamaku is the fern that has black at the base of the front and a big black koru and there's fur all over it. And, you scrape the fur off the koru or the korou and inside – and then you cut the skin off and inside is this sticky glue and you eat it. Eat it raw or cooked and I've eaten and it – what it does it  
20 fortifies your blood. It heals your wounds from inside your body.

25 So, if you've got cut wounds, any wounds at all, it helps replenish your blood that you've lost in battle or even in te wā ikura, it fortifies your blood during those times of blood loss. One of my favourite rongoa is tupake. So, this is very poisonous.

30 So, wherever there's farms like in Waikato, they've gotten rid of it all. 80% of their stock, cows, horses would die if they ate a mouthful of this, they'd die. In summer, when it's a very dry summer, if the bees harvest nectar from tupake then the honey people cannot eat it, they can't sell it. So, they've got to separate it and because it's toxic, now it's a very potent rongoa and how it works is, it shuts down your nervous system basically. It's numbing, it's analgesic and

it heals bones and even soft tissue wounds. So, it's a beautiful rongoa, it's my favourite and I make a pani out of it with olive oil, coconut oil and eucalyptus – if you need something for your korokoro or lavender, rose oil, I add extra scents and oils in for whatever the purpose is and the person that I give it to.

5 1220

Karamu

Karamu is good for things like diabetes and it cleanses your kidneys and your liver.

10 Nikau is just a fabulous kai. The rito of the nikau is like bamboo shoots and celery. It is very refreshing, and it gives you a boost.

The other one is tī kouka. This is a red tī kouka. There is a green one in here as well. What you can do with that, is you wrap it around and tie it in a knot and you pull two leaves together and it brings out the oils. Those oils are good for eczema and skin issues.

I mix my rongoa with lavender and other Pākehā rongoa. They go well together.

20 This is the reason that I was picking this. This is kumarahou. The flowers you can use as a soap. You rub them and they make a soapy substance in the water. I think it is called poor man's soap. But for babies you boil five of the youngest leaves and five blackberry leaves which I brought also, and the blackberry leaves have vitamin C, high vitamin C. The kumarahou is good for  
25 any respiratory ailments, so anything at all, kume, coughs, colds, anything to do with chest ailments. You boil that for about 20 to 30 minutes and then drink it with a bit of honey. It is a little bit bitter but if you use the little leaves and not the branches it is quite lovely.

30 These rongoa would be associated with battle because you'd come back from battle and you know battle worn, scarred and injured. The wāhine would bring rongoa to the men to heal them from their wounds.

So, I feel that the rongomau and Te Rangitūkupu are relevant to our Mana Wahine Inquiry because they represent the balance between Tūmatauenga and Rongo.

5

These photos are of our kāinga. My husband Honetana and I live out in Ngunguru. Whakairiora is our maunga and Ngunguru is the awa. We are kaitiaki there and we look after things like weed busting, yes pest control and trying to look after our taonga tuku iho, our kai moana and the waterways of course.

10

One thing that was really important in our whānau was maramataka. Growing up we didn't have a written one but over time and research and sharing with our aunties and uncles, we have a maramataka from our karani Te Reri who is my great-grandfather. He is pictured on right standing. Beside and to his right is Rangimarara and she is Marama Mahanga. She is the eldest daughter Te Rahirahi Mahanga.

15

After Ruapekapeka, Kawiti brought those who had died in the battle and those who were sick, home. They had come and represented our people there and fought together and after the battle, it was only right that he should bring them home.

20

He brought them to the Glenbervie area, Pehiawiri. There is a little puke there called Pukepoto, he brought the body of Tuhaea, who was from Te Waiāriki, brought his bones home. There is an ana at the top of the puke and those bones were interred there.

25

It is there that Kawiti slept i te pō and he had a dream. He woke up in the morning and he said, "E te whānau i te pakanga ahau ki ngā atua i te pō, kīhai ahau i mate. Takahia te riri i raro i ō waewae." This was the time of change

30



from the pakanga at Ruapekapeka to the Rongomau from his generation to Maihi's.

5 And so, these taonga had been passed down and the mātauranga around them to help us to remember how we are alive today. Because if Mangakāhia had not looked after Maihi, I would not be standing here today so ngā mihi ki a Mangakāhia.

10 Beside Te Ririamaewa is Rongohira standing in the back. Rongohira is uri of Tuwahinenui. Tuwahinenui is the daughter of Kawiti. Whilst at Ruapekapeka, Ruatara asked for Tuwahinenui and she was very tapu and so they had to wait until that tapu was taken from her.

15 Tuwahinenui was moe i te tuatahi ki Moriki who was Jew, a tauwi, ki te tangohia te tapu o te wahine tapu rā. Out of Tuwahinenui and Moriki comes the Hoterene whānau and many other whānau out in Pipiwai. My Uncle Te Rau Hoterene when I moved to Pipiwai he mentored me, and he taught me so much about whakapapa and mātauranga Māori that I carry today. I'm very thankful to my whānau in Te Orewai, Ngāti Hine ngā uri ō Tuwahinenui. Then Tuwahinenui  
20 and Moriki had Hoterene, Hineriria, they were twins, and Hohaia.

After that Kawiti said, "Okay you've done your job, you can go now." He took Hoterene to Sydney and then Hineriria pined for her twin brother so they karanga to him to bring the brother back. They brought Hoterene back and he  
25 took Hohaia the pōtiki and returned to Australia. We have whakapapa over there too.

Then ka moe ā Tuwahinenui ki Te Ahikapuramanu ka puta ko Tuwahineiti. Ka moe ā Tuwahineiti ki Te Ahuahumangu ka puta ko Rongohira. Rongohira is  
30 named after Te Hira Rongomau. That whānau comes down the Te Ahuahumangu whānau to our whanaunga Mere Mangu and whānau in the room Crete Cherrington and many of our whānau women around.

In this photo with Te Rongohira is his first wife Rangī. Rangī is a Kerepeti from Ngunguru and that is where my tāne's whenua comes from, from his grandmother Rangī. Rangī i moe Rongohira and had Rangikōrero  
 5 Te Ahuahutanga. Rangikōrero Te Ahuahutanga moe Mere Basil Te Wake and had my tāne Hone Te Ahuahutanga.

We both studied at Te Wānanga ō Raukawa. I see Petina in the corner, kia ora. We loved it there and we learnt so much. One of the biggest things we  
 10 learnt was how much mātauranga our people carried without ever talking about it. It was just there. And so, every time we got to interview someone all this information came out and we got to record it. So that was something that is very precious to me.

15 It was when we were talking about an assignment (and we were preparing to get married actually) and Hone spoke to me about this whakapapa that Uncle Lou Tana had given him. We went through the whakapapa and I said: "I think we're all Kawiti in the room." So, there are many hononga to Kawiti mai ngā wāhine. The wāhine are not spoken about much, mainly those warrior men  
 20 who are out in front protecting the gold in the back. That's how I see our wāhine is that we are the whare tangata, we birth the next generation and without us and without our tāne the next generation would not occur so yes ngā mihi ki a rāua.

### **CONTINUES BRIEF OF EVIDENCE #A024(a) FROM PARA 18**

25 Tāne: embody tapu, tapu roles, protection, karakia, kōrero and mahi tapu such as construction, carving and warfare when required. There is much more to these roles, covered by exponents of te reo me ōna tikanga, such as Patu Hohepa and many other published writers and kaiako o te reo.

I looked to refer to a paper by Dr Patu Hohepa around the laws of succession and it has a lot of definitions around tikanga Māori kupu which help me in my journey with te reo.

- 5 Wāhine embody both tapu and noa, whare tangata, birth, death, kai, karanga/te reo tuatahi o te whare, te tīmatanga o te huihuinga, whakapapa and whenua/connection between ira tangata and land.

10 Kaikaranga, te reo tuatahi: our role is to perceive, protect, welcome and repel manuhiri, to perceive whānau intentions, actions and progress into and within our traditional and contemporary territories. Without wahine Māori, hui and events of great and small import are unable to begin with the properly created balance of life. Wahine are a rongoa to tāne and tāne are a rongoa to wahine - this is the balance of life.

15

Roles are different and intertwined, interchangeable as required, such as Wairaka: “Ka Whakatāne ahau i ahau.”

20 Hine-ā-Maru survived drowning as a young child, then in her mid-teens led her whānau from Kaikou in the Pipiwai area where her mother Hauhaua had died to Waiōmio where they finally settled after their long journey from Hokianga. She cared for her father and siblings scouting ahead of them, growing huge kūmara in Paparata named for the ashes of a Rata tree. There her father Torongare said: “E Kō, nāna tō tāua whenua.” Her father settled in Mohinui  
25 area of the valley, whilst his eldest daughter lived in the area now known as the Waiōmio Limestone caves, where another strong and resourceful wahine rōpū was living in the cave. The whenua, awa and ana (or caves) including wāhi tapu in that area are in the care and protection of our Kawiti whānau.

30 Mana whenua, mana tangata (including mana wahine and mana tāne) is our continued expression of tino rangatiratanga, mana motuhake, kaitiakitanga of our whānau, papa kāinga/marae.

Manaakitanga in tourism business shows our commitment to each other and these precious taonga tuku iho we succeed to in our lives.

- 5 Te reo me ōna tikanga are skills we are learning as we take our places in the succession of our tupuna roles and responsibilities over time, a continuum as are all these mana enhancing qualities, actions and experiences.

10 Wāhine are kaikōrero and kaimahi in their areas of expertise, in the absence of men and in the presence of men, as required and deemed necessary for the purpose of kaupapa, mahi and mātauranga Māori. Teamwork, innovation and communication are key. There is a flow and a balance of energy that occurs between tāne and wahine working together as equals with complimentary roles.

- 15 I agree with my cousin and her kōrero of Amadonna Jakeman given in my full brief of evidence. This is what mana wahine feels and looks like, arā ko hau, ko koe, ko tāua tēnei.

20 Tohunga: wahine Māori had deep and well-practiced capacity to sense and read and understand the tohu of the taiao, the manu, the hau, as matakite, mirimiri, rongoa, general and mental health, quit smoking and addiction free oranga practitioners.

25 Māra Kai: wahine Māori are renowned for gardening to provide kai for the whānau. Our eponymous tupuna whaea of Ngāti Hine hapū Hine-ā-Maru is one, our grandmother Maata Matekino Kawiti i whānau mai Wynyard, our kuia from Ngāi Tūhoe Aunty Dixie Te Anipukepuke Ahitapu, our mother Jane Heeni Kowhao Kawiti, our Aunty Kene Hineteuira Martin and myself. We love gardening to feed our whānau, healthy kai and it is good therapy.

30

I learn practical and philosophical lessons in the realms of Rongo, Tāwhirimātea, Rangi and Papatūānuku within my overflowing māra kai.

Whakapapa and blood ties, our bones, our genealogy are created within the  
whare tangata.

5 I want to speak about leadership and political influence.

Whina Cooper, from my husband's Te Wake line in Panguru, inspired protest  
hīkoi with her mokopuna, and many other men and women of great influence,  
pivotal in the introduction of this very forum the Waitangi Tribunal and the  
10 Māori Women's Welfare League.

Miria Basil Tana, whānau mai Te Wake, also inspired the co-creation and  
translation of a unique global healing phenomenon and business called  
*Grandmother's Healing Haka*, with the support of my husband Hone Tana, his  
15 nephew Kingi Davis and wife Eddis. Kingi's parents, siblings and other whānau  
also support this healing kaupapa.

My mother Jane Kawiti petitioned the Dargaville Postmaster to make phone  
calls toll free from Pouto to Dargaville so whānau could ring the hospital and  
20 basic services more readily.

Successful protests and petitions by tāne and wahine Māori including myself  
against the Springbok Tour in 1981.

25 Comalco second aluminium smelter proposed in Aramoana, Dunedin in 1981.  
I organised a forum to discuss the issues with Comalco and they never showed.  
We left posters on their door at the office down by the Octagon and they locked  
their doors and I think they shifted out of town. That smelter was never built.

30 We carried on with our forum. Where we had left three seats for them, we filled  
it up with kuia and kaumātua and we discussed the subjects of mana whenua,  
even though I didn't understand what that meant at the time. Merata Mita

interviewed me about it and it was on the national news. My mum and dad got to watch that from home which was pretty cool.

We also protest against the lack of recognition for te Tiriti o Waitangi from the  
 5 70s until now in hīkoi with Hone Harawira and Hilda lobbying ministers and  
 councillors of central, regional and local government  
 Whangārei District Council and Northland Regional Council through Te Huinga  
 and Te Kārearea, Te Tai Tokerau Māori Advisory Committee, the Māori District  
 Council and Māori Women's Welfare League nationally and locally.

10

We started a Māori Women's Welfare League branch called  
 Mana Wahine Whangārei. We have about 25 members consisting of  
 ourselves, our tāne, our daughters, granddaughters, sons and grandsons. We  
 tautoko whānau and hapū organising and supplying resources for many  
 15 health-focused events, wānanga, workshops and pamper days because  
 wahine need pampering, we work so hard.

### **HOUSEKEEPING (12:38:55)**

#### **AORANGI KAWITI: (CONTINUES)**

We have a longstanding commitment in our whānau to mana motuhake, to the  
 20 mana and the Māori parties along with Matiu Rata, my grandparents Tawai and  
 Mate Kawiti and of course Hone and Hilda.

Education is a strength in our whānau and our hapū and our iwi whakapapa  
 amongst wahine and tāne alike. With many educated educators, principals,  
 25 teachers and sharers of mātauranga Māori. In particular, Aunty Kene,  
 Aunty Rawinia and Aunty Inupo Totoro who have all been teachers and some  
 have been principals.

When I was 17, I went to Otago University to study medicine. My mum passed  
 30 the following year of breast cancer and I no longer wanted to be a doctor. I

could smell the medicines from the chemo in her skin and it made me sad and then she passed away and I thought, “It’s not really for me.

1240

5

If those poisons are going to not help you to live, then I don’t want to be a doctor anymore”. But I loved studied bio and chemistry and physics. Then I while I was there, I had two more subjects I could pick up, so I picked New Zealand History 101 and Te Reo 101 and there began my deeper journey with te reo.

10

Financial and economic prowess. My maternal nanny, Nelly Collier, who owned a farm in Waihou Valley near Kutarere and a shop in Ōhope Beach. Not only did she have business acumen, but she could also manaaki us, her mokopuna, giving me whatever I asked for or pointed to in her shop.

15

Taonga, I’ve spoken to those.

20

“Kai-Whakairo: Ngāti Hine women carve and are protected and provided with the skills and capacity to do so. For example, Nita Jones, Amadonna and Noelle Jakeman and other wahine carved Manu Korokī, whare tupuna at Mōtatau marae. This became their normal, with Amadonna carving a matenga or head, for her first carving which she placed with her grandmother, Nanny Emma Tipene when she passed; Noelle helped carve the whare whakairo at Te Papa due to this trait - encouraged and supported by their ariki rangatira mothers and grandmothers”.

25

30 Manaakitanga is a very real and potent expression of mana. Our tupuna whaea, grandmother’s mother, aunty’s friends and many other amazing wāhine Māori were known for their manaakitanga, their ability to grow, cook, and provide kai for whānau and manuhiri was spoken about long after the event.

That might be a good time to stop since it’s te wā o te manaakitanga o te kai.

**HOUSEKEEPING (12:42:24)****HEARING ADJOURNS: 12.43****HEARING RESUMES: 1.08 PM****JUDGE REEVES:**

- 5 Tēnā tātou. We are here, there is a lot of people in the whare kai. So, there might be a little bit of clatter as they all make their way back in, but I think we will keep going. Haere tonu.

**(13:08) AORANGI KAWITI: (CONTINUES #A024((a))**

- 10 Tēnā anō tātou, I just want to return to my kōrero about the rongoā because it is a very significant part of my life so my Uncle Raumo, who started this claim, Wai 120 way back in the days, he gave me this book and in it is botanical kōrero about each rongoā and how they work, what they do and so one of the reasons that I love tūpākihi so much is because of what it does for me and my whānau but as I read this book from uncle, I read this exert which says '1984, tūpākihi
- 15 is a plant that grows on moist banks. You boil the leaves and use it to bathe bruises, broken bones, especially football injuries and blood clots in the body. Also, very good to bathe cancer in the breast, no need for an operation of the breast and very deadly poisons are swallowed.

- 20 *When I read that, ka tangi ahau, because kua mate kē tōku nei māmā engari kua whakaaro ahau me pēhea tātou e aro ki ēnei mea, ngā rongoa. Nā reira, ko tēnei te rongoā e mahi nei hau mā ngā hinu me tēnei rongoā.* [Interpreter: When I read about this, I was saddened in reminding myself about my mother who passed away of breast cancer and how that could have assisted her.]

25

These are but a few of many kōrero regarding te mana o te wahine, though we would not usually speak of mana wahine in our everyday lives or historically and this kōrero was given to me by my aunty Rata, earlier this week, when we talked about mana wahine and she said 'no, my māmā never spoke of it.'



Nobody ever spoke of mana wahine. I said, 'what about mana tāne?', 'no, none of that.' And so it made me realise that actually, we never spoke of it, we just lived it, that was our role and it helped me to feel settled about speaking today because usually one does not speak of ones mana, in fact, you don't. But this  
 5 hearing brings out the āhuetanga katoa tō te mana o te wahine me te tāne so ka mihi atu ki a koutou.

Wahine would be a living example of the many qualities, values and expression of natural wahine Māori which are felt in all areas of life where women are and  
 10 have influenced, arā te mana o te wahine mai rā anō, ki tēnei wā. I wish to also acknowledge mana tāne, in particular, my husband, Hone Tana, who cares and shares with me his deep well of knowledge, resources, wisdom and kaitiakitanga of all our taonga tuku iho. Through Hone, I have grown stronger and more vulnerable. Flourishing in the loving care that he gives to me, I am  
 15 free to be my best and my most vulnerable. We endeavour to heal ourselves, each other, our 10 children, our 17 mokopuna and many whāngai whānau and hapū from the intergenerational trauma, stresses and ongoing mahi of life. For me, mana wahine is lonely and unbalanced without mana tāne. *Ka tangi aroha nui ahau ki a koe taku hoa rangatira, ka mihi.* You help me to find balance and  
 20 be a better person, he mahi nui tonu. So, Hone is unable to be with us today, but I wish to mihi to him. [Interpreter: I deeply grateful to my partner.]

He mihi aroha nui hoki ki tōku pāpā, a Pera Kawiti. Wāku tungāne, Craig, Ken, Vinny me Derek mō ā rātou mahi kaha ki te mahi, tiaki me te manaaki tō tātou  
 25 whānau katoa. E tino tautoko ana ahau i ngā kupu o tētahi kaumātua i ngā rā tata nei o tēnei huihuinga wānanga. He ōrite, he rerekē hoki te mana o te wahine me te mana o te tāne.

Whakataukī, he wahine, he whenua, ka mate, ka ora te tangata. Men live and  
 30 die for women and land. My closing waiata, a group of us wrote out at Matawaia Marae at the wānanga Whakapiki orange ki Matawaia and I think that was in 2002. Whirimako Black and several other kaiwaiata were there to

support us with instrumentals and their expertise. I forget all the singers but it was an amazing time and we actually recorded a CD in the whare hui, so there was a caravan that arrived from radio Tautoko up in Mangamuka and Cyril Chapman and his mates recorded and cut a CD and I hear the music  
5 sometimes on the radio so it was a beautiful wānanga.

## WAIATA TAUTOKO

### AORANGI KAWITI: (MIHI)

*Ka mihi ahau ki ngā tīni tūpuna, ngā whāea o te ao, ngā tāne tū ki te mihi, ka mihi atu au ki a koutou katoa. Nāu anō i homai tēnei hōnore, wēnei mātauranga  
10 katoa me wēnei taonga hei taonga tuku iho mō tātou katoa te hunga ora. Ki te matua tupuna a Matua Te Raumoana Kawiti, tōku pāpā a Pera, Whāea Takangaroa o Ngāti Kororā, ka tangi, ka moe, moe mai rā. Ki Iris Gray i mate i tērā tau, moe mai e te kōtiro. Heemi Marsh, mate i tēnei tau mai i te mate whakamomori, moe mai rā koutou katoa. A Te Hapai Ashby, Aunty Ketī, koutou  
15 katoa, haere, haere, haere atu rā. Ki a tātou anō te hunga ora, a tēnā koutou, a tēnā koutou, a tēnā tātou katoa. Kua mutu. [Interpreter: I wish to pay acknowledge and tribute to all of our ancestors, to all our ancestresses and to everybody who is assembled, thank you very much for giving me this opportunity. Now with my understanding and these treasures, these are an  
20 inheritance for all of us. To those ancestors from Kawiti – holdfast to the mana of our tūpuna, rest in peace. A passing of one last year, another passing this year under difficult circumstances, rest. Aunties, farewell. To us the living who assemble here today, good afternoon and thank you.]*

### JUDGE REEVES:

25 Ngā mihi whāea me ēnā kōrero, he tino reka to reo. [Interpreter: Thank you for your presentation and your sweet voice.] I'll just see if there are some pātai.

### (13:18) PROFESSOR TUHIWAI-SMITH TO AORANGI KAWITI:

Q. Tēnā koe. Thank you for sharing so much of your life and the stories and also thank you for bringing the taonga here that you are caring for. I want

to go – so what you have brought into the I guess stories we’ve been hearing this week is you’ve brought your story and these stories, but I want to focus on the rongoā stories that you’ve brought to us and it’s really about kind of fleshing out the lives of women, ordinary lives, not just the extraordinary ones as we’ve been talking about as well, but you know, women in their environments and what they did. Now in your brief you give an example of a rongoā of the women who place the babies in the kete, and they were feeding them rongoā to make them quiet. So do you know that rongoā? You don’t have to tell me, but do you know that rongoā and you know what they did?

5  
A. I am familiar with rongoā that do that.

Q. Yes.

A. Tūpākihi is one of them, but it is very potent, so you’ve got to be very careful. There is *bush lawyer* another and I forget the ingoa Māori [Interpreter: Tātaramoa.] and we have that growing on our whenua out at Maunga Whakairiora. So that event is how our mountain is named by the women feeding the babies the rongoā and then placing them in kete up in a Puriri tree which had steps that they could climb up and then they stood at the base of the tree and protected those pēpi, our uri whakaheke.

10  
1320

So that’s an exciting story for me and I have yet to climb our maunga but I live *i raro i ngā rekereke o te maunga* [Interpreter: at the base of the mountain] and for now that is enough for me but I – there are people that know maybe what those rongoā are or what I thought as I came here today was actually when I don’t use the rongoā often, every day, the memory fades from me but as I picked them today I remembered. As I stopped along the road and saw Mamaku, Tī Kouka, I remembered what they were for and so we really have a responsibility as wāhine to revive and keep them alive every day. So, I went to a wānanga with Tawhao Tioke from Tūhoe out at Kevin Prime’s in Ngāti Hine 20 or 30 years ago and it was amazing. And we just walked through the bush and ate things and that’s where I first ate Mamaku. And then he talked

about those rongoā and what they do. And that was my first introduction except my mother had mentioned Tutu when I was a little girl but not how to use it, just that it was poisonous and be careful. So, they're there but we don't use them enough, so we've got to bring them alive again and then the knowledge comes with the use. So, for me the word rongoā, I had early in the week, is actually an action more than a noun. So, it's ka rongo. So, part of my brief I talk about in my speaking notes I talk about, "Ka rongo ki te kakara o te wāhine" and that is something that our men are very aware of. And "Ka rongo ki te kakara o ngā rongoā" and when we take them in with all of our senses, when we smell them and breath them and we see them and that they're bright on the horizon or in the bush, they make a difference to your day. And even in looking at them and breathing them and hearing the birds singing in the bush with them is a way of rejuvenating your soul and your body and we just don't do enough of it so I don't know all of the knowledge about them, just kind of picked them and try them out. And if somebody is more experienced than me, I love to listen so that we can learn about them. There is a lot of information in that book which tells you their properties and how to prepare them and how they've actually worked in the past. So, it might be that I've got to sit down and read the whole book.

Q. And just to follow up, I'm going to assume the maramataka governs when you can get, pick and choose rongoā?

A. Yes, because at certain times of the maramataka it's good for weeding so even in the Pākehā world they had this wheel and it says when the moon is high is not the greatest time to be planting or doing anything of that kind but when the moon is low and it's dark and the roots – the water runs deep into Papatūānuku, that's the best time to weed because there's not much water high up where the roots are and then the times to plant and then the times to pick. When the water has risen up into the leaves, which is when the moon is fresh and new then the leaves are flush and you can see it, you can feel it, the leaves are thicker and they're more robust and they're brighter. And so you would pick your rongoā in this

stage of the moon where the moon was coming up and those leaves are really beautiful and strong and you pick them from the side of the rākau where the sun shines because the sun is what photosynthesis and brings those chemistry together and makes the rongoā stronger.

5 Q. Thank you.

**(13:24) DR ROBYN ANDERSON TO AORANGI KAWITI:**

10 Q. Tēnā koe, Aorangi. I was interested in the women carving and because I think it was Ministry of Environment yesterday said that when she tried to learn how to carve, she got laughed at and had to go to a Pākehā to learn the skill. The women you're talking about, how did they learn their skill?

A. Well honestly that information came from my cousin Amadonna and she was unable to be here today. She knows more about it than I do.

Q. Yes.

15 A. She just shared it with me over the phone while we were talking about this inquiry.

Q. Yes.

20 A. So, it might be that we've got to research further about that but that happened in Mōtatau and it's well known. I've not lived in Mōtatau so I don't know all of that kōrero, but we could get that information I feel.

Q. And is that an older house or is it a more modern one?

A. It's fairly modern.

Q. Āe.

25 A. It's not really old. It's about the time of the Whare Rūnanga in Waitangi and I don't recall what year those were built but they were carved and built around the same time.

Q. Okay.

30 A. And there were carvers from Rotorua actually living in Mōtatau. So, Nanny Teparā she – I believe she was married to one of the Waititi men who was a carver.

Q. Well maybe I'll ask a question in writing and then you can have a bit of investigation.

A. Thank you.

Q. Thank you very much for your evidence today.

5 **(13:25) JUDGE REEVES TO AORANGI KAWITI:**

Q. I just have one question about the taonga that you've brought with us and, a truly spectacular taonga, can you just talk a bit about how it is that you come to be the kaitiaki of these taonga.

A. Okay.

10 Q. How did that role come to you?

A. Well when Governor Gore Brown gifted the taonga to Maihi there was that involvement with the Governor of the time and that got passed down to the Governor General, Sir Bernard Ferguson and so there was an interconnection all the time between them agreeing who would be the next kaitiaki. And so it was passed from Maihi to his son, Te Riri, who's  
15 pictured here and then it was passed to my grandfather, Te Tawai, when Karani Te Riri passed away in 1964 I believe and so Karani Te Riri was in hospital, he was unwell, he was unable to attend the opening of Ōtīria Marae so my grandfather attended and I've seen a video of my  
20 grandfather there and at that time he was *waruwaru rīwai* [Interpreter: peeler of spuds] i roto i te kīhini, he was out the back, peeling potatoes and they called for him to come forward and take his father's place and then that role was passed to him. And after that our grandfather Te Tawai's eldest son, Uncle Raumoana, then he became the kaitiaki and it  
25 seems that the role of the Governor General had dropped away after that, that they were gifted back to the Kawiti whānau permanently but now we store them in the Waitangi Museum. And that's good for us because we don't have to worry about them all of the time and their safety and security, humidity, so yes. Yes, so we can access them, myself and  
30 Michelle can access them anytime and the kaitiaki at the museum are really accommodating. They know that we come to these hearings and

my Uncle Raumoa used to take them home periodically. He'd just go to the museum and talk to them and take them home and have them with him over Christmas and talk with them and renew his relationship with them, with his tupuna and with these beautiful taonga. And then as I became involved with the claims process and I was right there beside Uncle Raumoa all of the time and when he wanted the taonga then either Michelle, his mokopuna, or myself would go and get them. So we got to share that process together and it planted that seed in me and then in 2018 I think Uncle Raumoa passed away and he had already signed that Michelle and I would be the kaitiaki of these taonga and so the responsibility came to both of us and because I feel that they represent our taonga so our tupuna so beautifully and express who they are and who they were in the names of them and in their presence being here. I love to bring them amongst the people to – amongst our people to share them and to illustrate I guess what kind of people we come from as Māori, that we're not just off the side of the road, that we came from ariki rangatira who had a – they had a kaupapa and they planted that seed in us and they've passed it down and it's in our genome actually and it's in our toto and we call it a '*momo*'. [Interpreter: distinctiveness.]

1330  
Sometimes you will hear someone will say tērā momo, and it's a compliment but it's kind of a 'look out', but we do say that because there is a type that comes with each whakapapa, the way that we think, the way that we are, the way that we speak and we do things is very similar. So, one day Uncle Raumoa and I we tono'd for a position at the Waitangi Museum Trust and I prepared both of our CVs. And so I prepared his first and put all his attributes and everything and what he'd been involved with in his life and then I prepared mine and then I looked at them and I thought, 'Holy moly, we're so alike it's ridiculous'. So, and that brings me to another kaupapa in my kōrero as I've been coming through this inquiry, that there is a taha tāne in each of us and a taha wahine. So, there are times when I get into battle mode and that's a good time to stay a little

apart, let me go out in the garden and come back to the wā of Rongo. And then there's that time of Rongo when, you know, I just want to sleep or sing. And so, all these gifts that have been given to us, they're given for a reason because we come through such turbulence in our lives through the colonial process that there are times when, for instance, this week I have tangi'd three times and wailed. I've had to wail. I've woken up at 3 o'clock in the morning and just tangi'd quietly to myself, and then yesterday by myself I wailed about all of this, this whole mana thing that we are restoring actually, for ourselves i te tuatahi, and then for all of you on the record of inquiry and then mō te ao whānui, because it's such a huge responsibility that we are aware that this is being shared with the world, and usually we're a very conservative family who don't go out much and we stay at home and we keep ourselves to ourselves. But in this process of inquiry, I feel that it's important to share these deeper kaupapa with you and with the world. So, though sometimes I risk criticism actually for bringing these taonga here. I believe it's my duty, it's my duty as a wahine and it's my duty as a Māori to share these beautiful taonga with you so that we can share them with our people and be renewed and refreshed in our taonga tuku iho and our tikanga tuku iho.

20 Q. *Tēnā koe whāea, e te māngai o te whānau Kawiti kua tae mai kia kōrero ki a mātou i ngā taonga, i ngā hītori, so tēnā koutou, tēnā koutou ki te whānau.* [Interpreter: Thank you, a representative of the Kawiti family.]

A. Kia ora.

25 Q. I will just check if there's any more questions. *So kua mutu ngā pātai ināianeī.* [Interpreter: Those were all the questions that we have at this moment.] If we do have any more questions, they will come to you in writing. Kia ora.

A. Kia ora, tēnā koutou.

### **AORANGI KAWITI:**

30 I have one more waiata that I wrote at the closing submissions of the Crown in Waimamaku. At the time the kaumātua Matua Sam Davis stood up and asked,



“Me pēhea tātou e aroha ki te Karauna?”, and I got a bit riri actually, and on the way home I started to sing inside my head and then I wrote several waiata at that time and this is one of them. I was thinking about the other one. Mea poto, all right, we'll leave Te Hononga o ngā Hapū, I will sing the one that I wrote  
5 about a rongoā for healing between us and the Crown.

## **WAIATA TAUTOKO**

### **CHRIS BEAUMONT:**

That concludes our presentation for Wai 120.

### **(13:39) JANET MASON: (CALLS WITNESS)**

10 Tēnā koe Ma'am and tēnā koe Panel. This claim is Wai 1427 and it's a claim by Mrs Titewhai Harawira on behalf of herself and her whānau and hapū and on behalf of Ngā Puhi kuia and kaumātua, for and behalf of the descendants of ngā hapū o Ngā Puhi nui tonu.

15 1340

So, part of Mrs Harawira's evidence relates to information that she has and has been involved with in the book Ngā Puhi Speaks and I am not sure if the panel has a copy of that or if it is on the record but we will put that on the record with  
20 your leave. Mrs Harawira was intimately involved with that.

Now, the other part of Mrs Harawira's evidence concerns a complaint that she has about this process. It is hoped that the complaint can be considered, and that no offence is taken by it. The process has been difficult for her and for a  
25 lot of people that she represents in terms of Ngā Puhi who have, sadly, sometimes a history of being side-lined so it is hoped very much that this isn't taken personally but as a genuine grievance that has arisen out of the process that has been undertaken thus far and just for the record, in a document numbered #3.1.204, very, very, earlier on, Mrs Harawira and others who are

involved are very much in Oranga Tamariki issues had wanted an urgent stage one to be about mothers and their babies and the removal of children and this wasn't to be and they were not part of this process that lead to these tūāpapa hearings so there views had been different, it has been about the centre nature of child birth and women and that being given a priority and that wasn't to be and instead what occurred and it is appreciated that it didn't come from the Tribunal but what had occurred from some of the claimant community was this proposal to examine or look only at pre-1840 matters and that really is what has led to the complaints which are in the second half of Mrs Harawira's evidence and the complaint is given respectfully to the Tribunal, thank you.

**JUDGE REEVES:**

Thank you, Ms Mason.

**JANET MASON:**

Thank you.

15 **JUDGE REEVES:**

Kei a koe.

**(13:42) TITEWHAI HARAWIRA:**

Tēnā rā koutou. Tēnā koutou e Ngā Puhi, ngā wahine toa, tēnā koutou. Kia ora to the panel, to the Judge and to those who were not able to be here for lots of reasons, I send my aroha to them because we didn't have the resources to gather our women together. I live in Auckland where many, many, of our women wanted to be a part of this kōrero, but they were never contacted or had hui to allow this to happen. I won't give my whakapapa because my whakapapa is very precious, my tūpuna are very precious to me, very precious. And, I am very wary of my whakapapa being ignored or put aside for political, judicial reasons.

I present this evidence in support of my Wai 1427 claim that was the Mana Wahine Inquiry, in my role as a prominent kuia of Ngā Puhi who has spent

a lifetime advocating for the rights of tangata whenua and the mana of Māori women, especially the Māori women of Ngā Puhi.

5 There will be two parts to my evidence. The first part will address pre-1840 matters that the Judge wants us to speak about. To do this, I will be referencing evidence I have already given to the Tribunal. I have already given my kōrero on these matters, but the system which we are forced to work within has only ever listened to the parts of me kōrero that have helped them to further the Crown's predetermined outcomes.

10

The second part of my evidence will address this Inquiry and discuss the procedural failings that have occurred to date as well as my concerns about the way in which this Tribunal intends to carry out the remainder of this Inquiry. Specifically, I will raise how the current approach has had, and will have a negative impact on the collection of evidence from those wahine Māori most affected by the te Tiriti breaches of the Crown, and by those who are elderly.

15

Kōrero within this Tūāpapa scope.

20 I have already given kōrero on pre-1840 issues that the Tribunal wants us to present on now. I gave it in my written and oral submissions, particularly in the Wai 1040 Inquiry. My evidence is also in *Ngā Puhi Speaks*, an independent report which I helped to commission and which speaks at length about Ngā Puhi in a pre-1840 context.

25

I will give some kōrero here on the topics which have been dictated to us but wish to refer the panel to my previous submissions made in the many Inquiries I have participated in, and in *Ngā Puhi Speaks*. Reading glasses is a new toy for me to read with. I will not repeat myself for a panel that does not intend to listen to the real stories of our wahine who have been silenced for so long

30

*Ngā Puhi Speaks* clearly describes the intentions of Ngā Puhi hapū in a pre-1840 context and represents both the roles and views of wahine and tāne in those times equally and as equals.

5 As I have said so many times, we are taught to think of ourselves as “tribes” and to see ourselves in the pre-1840 context as just some primitive backward peoples that didn’t know what Governments were. But this is merely the colonial story we have been taught. Through the repetition of lies, the truth in our foundational stories has been lost to historical amnesia. Our tupuna laid  
10 down for us a way of living, a way of life which was inclusive and supportive.

1350

This was true right up to, and through the formation of He Whakaputanga, where both our male and female rangatira came together as equals to declare our Tino Rangatiratanga.

15

We were a people of principles, of tika, pono and aroha. I have already submitted on the meaning and importance of Tino Rangatiratanga to my tupuna pre-1840. As I have shared previously, it goes beyond any translation or  
20 conception we can appreciate today because they lived it and expressed it in everything they did:

It sets us apart from all other peoples of the world, because no one else has what we have. It’s not transferable or transmutable ... it cannot be sold, and it cannot be stolen, it cannot be controlled or legislated against.

25

Our rangatira wahine ensured that our tikanga was practiced in a way that upheld the mana of our hapū. When Pākehā lawlessness caused harm to our wahine, our hapū would respond by upholding and maintaining mana wahine. They would go to great lengths to do so.

30

Before the influences of Pākehā, through their missionaries and settlers, our wahine had equal roles on the marae. Wahine could speak on the marae. The relationship between men and women was one of balance.

5 Our world was not like the Pākehā world. We did not have top-down decision-making like you see in the courts or in Parliament. Power flowed from the people up, and our rangatira responded to whānau and hapū in chord. The status of rangatira was based upon merit not gender. The mana that it brought was not the authority to control, but the power and deep responsibility to protect.

10

Ngā Puhi understood relationships between one another to be ones where everyone's mana was respected and acknowledged equally. When our rangatira agreed to participate in te Tiriti, they did not think of the Queen as a superior, but as an equal. It did not occur to them to think lesser of her because she was a woman. te Tiriti was "a covenant, a spiritual agreement" that created a partnership through which encounters between Māori and the Queen would be fair and equal, as was the approach taken by Ngā Puhi in all its dealings before 1840.

15

20 Wahine Māori were always involved in leadership roles before Pākehā arrived. It was only when the religious women came in, with a system that they were used to from England, that Ngā Puhi wahine began to experience pressure both from outside and within for their roles to change. After this, our wahine came to be treated as lesser halves and as chattels. This had never been the case before.

25

I have always known this to be wrong and not representative of what my kuia and kaumātua had taught me about our Tikanga. My grandfather instilled in me the importance of education for wahine. All my grandfather's daughters went to boarding school. This was because he respected the mana of wāhine in a way that all Māori did before 1840. I grew with a firm belief that wāhine had an equal role on the marae.

30

I will never accept that wahine Māori do not have the mana to look after ourselves. We have always had the mana to look after ourselves. But apparently it was decided that somehow women should not be allowed in the canoe. It was decided it was men only. Where did that rubbish come from? Did our women swim alongside the waka all those times, when we came to Aotearoa? Were the women just dragged behind the canoe? I don't think so. When you put this to our men now, they laugh. Well, I'm not laughing.

We had our own Government, our own laws, our own language; we were communicating and trading with other iwi and with people across the Pacific. All along the way, our wahine were at the forefront of this, side by side with tāne and often taking the lead.

1400

This is strongly evidenced by how Ngā Puhi Kuia and Kaumātua came together for He Whakaputanga. It was as much our rangatira wāhine as it was our rangatira tāne that pushed for He Whakaputanga.

Wāhine were crucial to the formation of the inter-hapū assemblies, known as Te W[h]akaminenga, that helped drive the unification of those who joined in declaring Māori Tino Rangatiratanga to the world. In the decades running up to 1840, the Pākeha gave our people a reason to stand together and fight. The motivation to form Te W[h]akaminenga came from our intent to make the most of new opportunities. The formation of Te W[h]akaminenga happened because wahine and tāne were on the same page, looking at ways to uphold the mana of our people collectively.

### **Elderly Wahine**

The Tūāpapa Hearing approach should allow elderly wahine an opportunity to participate in this Inquiry in a way that is fair and appropriate for their circumstances. If this is my last chance to give evidence, I should be able to do it properly, in a way which includes all of my evidence." Not just some of it.

“There has been no appreciation for the mana of Ngā Puhi kuia by the Judge. My affidavit dated 13 January 2021 brought up this issue before the Kerikeri Hearing but was simply ignored.” I have not had a reply. “I raised the issue of kuia being able to give their evidence in full through my lawyers in a Memorandum dated 11 June 2021 and it was raised again at the recent Judicial Conference. In both instances, we have been ignored.

My kuia did not speak up about their trauma – they were never allowed to, and it wasn’t normal then to do so. Even now, many of our kuia do not want to participate, to share their trauma. For me, fighting against this is about showing our wāhine that they can have a voice and will be heard. This process is wrong if it has the effect of blocking out our kuia, and the most vulnerable of our wāhine, then it is wrong.

15

### **Conclusion**

You do not become a Judge overnight. You are part of a community. You are meant to know what is going on politically and understand the struggles that our people are fighting. You are supposed to know the history of the issues you are in charge of hearing about.

20

This Tribunal Panel should look at what the Royal Commission on Abuse in State Care has done. They have made room for every abused and traumatised survivor to be able to speak, to have a voice, and feel affirmed and believed. This is how brave survivors are and should be treated. I am really ashamed to see wahine Māori treating our women like this, shutting them out.

25

I have no patience for people who should know better, but don’t allow our young ones to feel they have a place. Be it in court, be it in prison, be it wherever — everybody is entitled to a voice, of freedom, everyone is entitled to a voice of freedom, everybody.

30

But that is not so in this Inquiry. And why isn't that so? Because Government bureaucrats have tried to cherry-pick who should be involved and what they should talk about. 'You don't talk about this and you can't talk about that.' What is that about? Freedom? The freedom that we fought for? I don't think so.

5

And through all of this, I have never once heard anyone say: 'we are going to honour the Treaty'. No one in Government has ever or would ever say it.

If you're not going to stand up for the things that our tupuna laid down for us, then you're as false as the colonisers. Yip, I have no time for this."

10

Kia ora Judge, kia ora to the Panel, tēnā rā koutou wāhine mā.

1410

15 **JUDGE REEVES:**

Tēnā koe whāea. I want to acknowledge your kōrero, acknowledge your dissatisfaction with the process we are embarked on. I'm not going to explain the process and why we are doing it the way we are because that has been done on a number of occasions previously. I will say that the process we are undertaking is one which was arrived at following discussion and consultation and suggestions by the claimants and the Tribunal agreed that we will proceed in this manner whereby we are building our tūāpapa.

20

Our house of kōrero needs a solid foundation and I would merely observe that we have had three fabulous hearing weeks where we have had many wāhine Māori including many kuia come and give us their kōrero generously and openly and we are very grateful for that. There will be and there are other opportunities. We have the Takapau Whāriki process running now which I understand we've had a great response to that this week and that will also be available tomorrow.

30



So I just want to acknowledge that I hear what you have said. I thank you for the evidence that you have given and I'm just going to see whether or not we have some pātai for you.

**(14:12) PROFESSOR LINDA TUHIWAI-SMITH TO TITEWHAI HARAWIRA:**

5 Q. Kia ora whāea, thank you for your submission. I just kind of have one question. You've been fighting all your life and I acknowledge that and I think what I respect but I want to hear from you is where does that fight come from within you?

A. It's in my genes. I'm Ngā Puhi, I'm proud to be Ngā Puhi, we're a fighting  
10 tribe. Always were and still are today.

Q. And I just want to follow on because yes I know you used to live in Avondale and I remember you coming to Avondale Intermediate School and I was a teacher there and I had invited you to come and talk about te Tiriti o Waitangi and when the principle heard that I had invited you, he  
15 like hit the roof about why and all I said to him is I can't think of a better parent to educate our community about the Tiriti, and that was a long time ago and I think it was your son Joseph, yes, he was at school and you came and you just charmed the entire school and the principle and then he wanted to know why we couldn't bring you back all the time to talk  
20 about the Tiriti. So, I know you can smack us, but I know you're also full of love and I just want to acknowledge that, and so I want to ask you another simple question, where does all that love come from?

A. Kia ora. No, no, I've answered it and thank you for remembering because I remember that, kia ora. You know, when something as important as  
25 what Ngā Puhi has gone through, we were the first to be colonised and Christianised and all of that and to see our beautiful carvings in our marae torn down and burnt because the Christians said that they were carved in the images of evil spirits, you know, that's the history that stays with you. That sort of chopping of our people.

**(14:16) DR RUAKERE HOND TO TITEWHAI HARAWIRA:**

Q. *Tēnā koe e kui me ō kōrero. Tautoko ana au i te Kaiwhakawā, kua rongō i ō kōrero, kua rongō i ō whakaaro.* [Interpreter: Thank you for your presentation and acknowledge what you had to say about the process.]

5 The question I have and I'm not sure whether we have enough time to respond to it in full is partly the kōrero about Te Whakaputanga is not as well-known around the country as it is here and we have heard a lot of kōrero about te Tiriti and ngā wāhine i haina i te Tiriti. So we've heard kōrero about that, however kōrero about involvement of wāhine in

10 Te Whakaminenga is not so prominent, well, from my perspective perhaps, certainly you may have obviously a lot more kōrero around that and I wonder whether there are clear examples of mana wahine within Te Whakaminenga and their role within He Whakaputanga and I just wonder whether you have a whakaaro around that?

15 A. The Whakaminenga happened at a time when men and women worked and fought and did things together and at a time when Whakaminenga was – and it's an important document. That Whakaminenga is so, so important and it should be taught because our kuia and kaumātua came together and decided that this was just so important in gathering the

20 people, allowing them to have time to kōrero about their future and things like that at a time when men and women, the kaumātua and kuia, not just the elderlies but all the community would sit and kōrero about this new kōrero of Whakaminenga, what did it mean, and our people at that time were trading overseas and, you know, back and forth, but also the ships

25 were being raided and things were happening on the high seas and the King decided to give them, our people, a flag that would show that the King was supported of the trading that was happening with our people and his people in England. That was how far the unity, not just amongst Māori but Māori and the Crown became together to work out how this

30 would continue to recognise the sovereignty of Māori. So, I encourage everyone to look at, to read about Whakaminenga and what are we doing about it today, why isn't it being put out there, and He Whakaputanga,

you know, there are symbols, there are covenants that have been signed and I don't think at any stage that my tūpuna thought that when he signed that treaty, that we would be reduced to beggars in our own country. There is something wrong with that picture and it has to be fixed by all of us.

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1420

Q. Tēnā koe e kui. *Tērā anō pea, ko te tūmanako a tētahi wā ka puta ērā kōrero mō ngā wahine i roto i te whakaminenga, otirā te Whakaputanga i te mea koirā tētahi kōrero e noho huna ana, e noho muna ana i roto i tō tātou ao kia kitea te mana wahine mai tērā wā, i mua noa atu. Tēnā koe, tēnā tātou.* [Interpreter: Hopefully at one stage of this inquiry and process that that information about the role of women in Te W[h]akaminenga is pronounced more so in these deliberations.]

10

A. Kia ora.

15 **(14:21) KIM NGARIMU TO TITEWHAI HARAWIRA:**

Q. Tēnā koe whaea, tēnei te mihi atu ki a koe I tēnei ahiahi. I have just got one – not really a question, just something I want to ask for your thoughts on and it goes back to the time of the signing of te Tiriti. So, one of the things that you said in your brief was that Ngā Puhi rangatira agreed to participate in te Tiriti and in doing so they saw the Queen as an equal. So, they didn't see her as superior and they didn't think any less of her because she was a woman.

20

A. That's right.

Q. But then we have this strange situation of the British asking our rangatira to enter into a treaty with the Queen but clearly not willing to fully embrace our wahine participating in te Tiriti and I am just wondering if you have got any thoughts or insights into what was going on there.

25

A. I think at that particular time when the trading was going on and I guess when we were looking at what settlement would look like for Ngā Puhi, we were able to let a lot of the lessors and stuff that was written from our tupuna with the King or the Queen and it was like they were just writing

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to their brother to say hey you know the person that you sent over here to have that position is not fulfilling your wishes and we want something done about it but they were open letters to one another and the King would respond and at that time, you know, our women were involved.

5 They were involved in the discussions and all of those things and in the signing of it and whether in fact there was any – I don't know, I can't really say because sometimes our women will sit and think very deeply for something as important as a covenant like that and maybe that was happening at that time, I don't know and we have tried to see if there is  
10 any research that shows that the women were sitting back and saying no, we don't know enough about this. We shouldn't rush into it, but I can only summarise that. The rest of all the women would say to them, like we say today, we want time to think about this. We are not going to just rush into it. So, I am sorry that that is about all I can give you on that.

15 Q. Ka pai. Kia ora mō ēnā whakaaro, thank you.

A. Thank you.

**JUDGE REEVES:**

Tēnā koe e kui, I want to mihi to you for coming today despite your misgivings about what is happening and how it is happening in this inquiry and I want to  
20 mihi to you within the context of this inquiry for your leadership and your struggle over many, many, years for rangatiratanga Māori, to honour the Treaty and you are responsible, I believe, in large part, for putting these issues into the public consciousness since the time of the 1970's and 1980's and of course we all understand that those movements gave impotence, the developments for  
25 instance to the establishment of the Waitangi Tribunal.

So, I understand the context of the history that is there and I thank you for coming today, I thank you for the evidence you have given, I hope that you will feel able to participate in the other opportunities that are available. So, takapau  
30 whāriki and also in the next phase of the inquiry when it rolls around sometime

next year. For now, ngā mihi ki a koe me ngā whakaaro ki a mātou I tēnei ahiahi. Kua mutu ngā pātai ināianei.

**TITEWHAI HARAWIRA:**

Kia ora.

**5 WAIATA TAUTOKO**

**HILDA HARAWIRA-HALKYARD:**

*E tautoko au tāku mother-in-law. E tika ana tāna reo mō te kaha o ngā wahine o Ngā Puhi and I ignored her kōrero about Waitangi I te mea, ka maumahara au I ngā mea o mua engari e tika ana āna kōrero. I te wā o te rā o Waitangi,*  
 10 *tino mahi nui, puku mahi ngā wahine o Tai Tokerau. Ahakoa tērā, kua rongo ngā kōrero e rua and ngā mihi ki a tātou katoa. [Interpreter: Just supporting what my mother in law had to say about arrangements that were arranged around the Kerikeri hearing and business of Ngā Puhi wahine with the Waitangi Day celebrations proudly being presented in front of you today.]*

**15 TITEWHAI HARAWIRA:**

Kia ora, Hilda.

**(14:30) JANET MASON: (CALLS WITNESS)**

Tēnā koe. So, we have now got a witness for claim number Wai 3011 which is a claim by Mere Mangu on behalf of wahine and tamariki of Ngā Puhi. The  
 20 evidence is being given from Hema Wihongi. Hema is the daughter of Del Wihongi who is a lead claimant for Wai 262, the Flora and Fauna claim. Ms Wihongi will stand to give her evidence and will talk through parts of her brief. Thank you.

**(14:30) HEMA WIHONGI: (#A072)**

**25 TAUPARAPARA**

Tiwhatiwha ki te pō,

Kākarauri ki te pō,  
 Ki te pō i huri iho ai,  
 Ki te pō i huri ake ai,  
 Ki te pō e tātangi ai ngā papa ā Māui,

5 Tihei mauri ora

Ko Pūtahi te maunga. Ko Wairoro te awa. Ko Te Uri ō Hua te hapū. Ko Ngā Puhī te iwi. [Interpreter: Nil.]

10 *I te taha o tōku whaea: ko Panguru te maunga. Ko Hokianga te moana. Ko Orira te whenua. Ko Ngāti Hua, Te Waiāriki ngā hapū. Ko Ngā Puhī, ko Te Rarawa ngā iwi. Ko Ngātokimatawhaorua te marae. Ko Ngātokimatawhaorua te waka.* [Interpreter: The presenter she is giving her pepeha.]

15

*Ka moe ā Puhī i ā Rongomai ka puta ko Hauangiāngi, ka moe i ā Tauramoko ka puta ko Rāhiri, ka moe i ā Ahuaiti ka puta ko Uenuku, ka moe i ā Kareariki ka puta ko Maikuku, ka moe i ā Huatakaro ka puta ko Ruakino, ka moe i ā Wiwini ka puta ko Te Taniwha, ka moe i ā Te Kuraimaraewhiti ka puta ko*

20

*Te Kiore, ka moe i ā Rangimotuhia ka puta ko Wai, ka moe i ā Te Au ka puta ko Ure, ka moe i ā Miki ka puta ko Patuaranui, ka moe i ā Rua ka puta ko Te Ripi, ka moe i ā Mereana Araiteuru ka puta ko Wihongi, ka moe i ā Erana Takapu ka puta ko Matiu Tuatai, ka moe i ā Maraea Witehira ka puta ko Witehira Wihongi, ka moe i ā Iwapure Henare ka puta ko Lewis John Wihongi,*

25

*ka moe i ā Hemanui-ā-Tāwhaki Witana ka puta ko Hemi Wihongi te kaikōrero e tū atu nei. Tēnā koutou, kia ora tātou katoa.* [Interpreter: Whakapapa. The speaker has just recited her whakapapa from Rāhiri who married Ahuaiti to herself.]

30

I was born in Kaikohe. I'm of Ngā Puhī on my father's side and Te Rarawa and Ngā Puhī on my mother's side. I live in Tāmaki.

As Janet had said, my mother was the lead claimant for Wai 262, the Flora, Fauna and Cultural Intellectual Property Inquiry, which took place between 1991 and until her passing or until the report was presented back in 2011, about that time. My mother was the fourth of 15 children.

5

You brought up one pātai was about Te Whakaminenga. Just to let you know that *ngā piki me ngā heke* but in her time she also chaired Te Whakaminenga. [Interpreter: ...the ups and downs.]

10 It is still alive, and it is very important. It was an important for the Wai 262 in terms of rangatiratanga o ngā taonga.

The evidence draws from my mother's knowledge and the lessons that she taught me. To protect this knowledge, I was told that I must teach. And so, I  
15 teach, and I just hope and I trust that the people I choose to tell will also look after this kōrero in the same way that I hope that the Tribunal will. There is also some areas in my presentation that I won't talk about to some of the tapu nature, so kind of what I'll be doing is sort of skimming over a lot of that kōrero.

20 My maternal grandmother is Ripareta Pangire. She was from Te Waiāriki, Ngāti Hua, Patutaratara and Ngāti Whiu.

My paternal grandparents are Witehira Wihongi and Eva Henare from Ngāi Tawake ki Te Waoku and Te Uri o Hua.

25

Both my parents were fluent i te reo Māori. We could understand Māori, although there was little opportunity to speak. My parents had been punished like many of them had for speaking Māori, therefore, they thought that they were probably doing us a favour by enabling or helping us to assimilate into the  
30 Pākehā world.

I am third eldest daughter in our whānau. Whenever our whānau are asked to go to hui and tangi and other occasions nowadays, I feel extremely sad that I cannot speak te reo as fluently as I would like to.

- 5 This evidence therefore is presented in my voice but these are my mother's words. It speaks of the way that te taiao gives mana to wāhine.

My mother used to talk about how her grandfather gave her my name or our name. Hema was from the following whakapapa and she used to say this to  
10 me too, it was:

Ka moe ā Whatitiri ka moe i ā Tangata ka puta ko Hema, tā Hema  
ko Tāwhaki, tā Tāwhaki ko Māui.

- 15 Hema was a peaceful person who delved into areas where angels feared to tread.

My great-grandfather Toki Pangire said to my mother one day: "It makes it worse e moko because you are a woman..." and Hema was given to a man,  
20 "...and you will find during your lifetime that you will be fighting against your kaumātua," which she did. Some kaumātua would not accept that sacred areas of knowledge were held by women because they think that they were traditionally held by men.

25 Right back in the time of my mother's father, so that is my great-grandfather, there was a whare wānanga held at Orira. The land area there was called Otarihau or the kōhanga of the winds. The old people used to meet in their whare wānanga on our homestead. Otarihau was also the kāinga for Nukutawhiti's daughter Moerewarewa.

30

One of the stories that I grew up listening to was how i te wā o te mate o Nukutawhiti, Mana told her that her father had passed away. In Otarihau, which



is I guess the capital of Hokianga, you could only get around there by boat. And so, what she did was she wrote a pehe or chanted a pehe which is for tangi. It kind of goes a little bit like this and I can do a few of the words. But she was standing there and there was lightning and then thunder and rain and she had  
 5 no way of getting to her father and so she composed a song while she was standing by the banks at Orira and called for a taniwha to help her take her to where her father was laying. I'll only sing a couple of the lines of it that we were taught:

10 Papa te whaititiri i runga nei, ko ana kanapu e ai au Tūkariri,  
 Rongomai ka heke tata rā te wai puna te ā ko Rū, ko Ngana, ko  
 Aparangi ka piki whano, whano, whano mai te toki e.

What happened then was a log came long and she was able to step onto that  
 15 log and that took her through to Whiria where he was laying. She went to retrieve his head.

There is different stories to that kōrero and different kōrero to it but this is our story.

20

The three puna that Moerewarewa talked about were the puna that were poupou mai ā Kupenuku. I will speak more about that further along and I think you have got the evidence for that.

1440

25 So, the old people they held their hui in the Whare Nīkau. It was understood that women were not allowed however, my mother being who she was always followed her grandfather, Toki, everywhere. When he went into the Whare Nīkau she hid so that she could hear and see what the old people were doing. One day her brothers caught her in a meeting and told their mother,  
 30 Riperata, who had warned her never to go into that house. My mother's curiosity got the better of her, she knew that she was in serious trouble and started to cry. She said to Toki, "*e tipu ko te patu i māmā*" [Interpreter: Koro

make my punishment be light.] He said, “*e noho mai koe ki konei*” [Interpreter: you remain here] and left, left to go outside to see his daughter. He then said to my Karani, “*Kei te pai a mua ake nei kua ara mai mātou i a ia*” [Interpreter: It’s all right, later she will extoll us, elevate us in her deeds]. My mother was  
 5 afraid to ask what that meant, and it was not until many years later that she understood what those words meant.

Those old people then sat my mother down, each one of them spat into her mouth, of course she was very more karekare about this and horrified. Some  
 10 of those kaumātua included Takau Kamera, Nika Anihana, Whautere Whitihira, Ikawere, and amongst others. Some of these kaumātua were very old, being in their 90s plus. My mother told me that the kaumātua had all agreed to perform this ritual on her as they had foretold that this was now the time of the wāhine.

15 My mother’s grandfather and all of the old ones who witnessed my mother grow all eventually passed away. Many years later after our father and kui and veteran, Sonny Wihongi or Louis John Wihongi, he had also passed away, that my mother felt a calling from the old ones, she felt this calling from her great-  
 20 great – from her grandfather and she said over a short period of time it became stronger. And my mother’s – my grandfather, Awata Witana, was still alive. He said to her, “You have a job to do ahead of you and the knowledge of the old ones had has been passed down to you”. And it was done in a very ordinary way. There was no fanfare or anything. It was just natural. So now you have  
 25 a job to do and here are the books your grandfather said to pass on to you and you have them all and here are the taonga, the greenstones that your grandfather asked to be given to you not to any one of the other family or his sons or daughters, it was kept for you. This is the mana of my mother; the evidence shares that mana and that is why it treasured as tapu.

30 The Whare Wānanga. To the best of my knowledge the old time whare wānanga, those of my mother and her grandfather were the last of their kind.

Once their old people that my mother had told me about had passed away so did the practice of holding those wānanga and so did the knowledge that was discussed within. My mother told me that she felt alone because she had no one to talk to about that knowledge in a way that was considered with the tikanga of our people. My mother told me that she did not know who to trust with that knowledge, that knowledge was just at the heart of the Māori people. This is our greatest lost. That knowledge is what defines us, and it is never meant to be this way. My mother's work evolved into bringing the knowledge from the old whare wānanga o mua as well as bringing people together, not in competition with each other but to make them understand our taonga, to help them understand how important it is for them to acknowledge the part we play as humans in this life in Aotearoa.

In the beginning the kōrero around this knowledge begins with Io, a well-known name amongst our people though so sacred that it was not often aloud when my mother was younger. Now Io is written about in our books and our children are learning that kōrero in the whare wānanga. It is through Io that we are connected and through whom we all descend.

I've just been given a bit of a hurry up, so I want to skip through some of these. Actually, no I won't.

In that universal space where Io dwelt there was only darkness and water, day was not, nor moon nor light. Io formed Te Ao Teretere, the structure. There was the relationship between atua, animals, plants and Māori are regulated, Io then created Ranginui who we know as the sky-father after his domain where he lived. Ka moe ia – Ko Ranginui ka moe i a Pokaharua o te Pō ka puta ko Hanui-o-Rangi. And Hanui-o-Rangi and Pokaharua o Te Pō was the first wife of Ranginui according to us. And Hanui-o-Rangi, she was the eldest daughter who brought vibration and sound into the world. And we see this today as the first voice on our marae, Hanui-o-Rangi calls out to her young brother, Tāwhirimātea.

Ranginui had several wives and the offspring of those moe are those who are now known as the universe. And those were Ranginui te Autahi, produced Marama the moon, Whetu the stars, Atarapa the dawn, and Atahikurangi the first day. And those were Ranginui Te Rikoriko produced the Rā, plus the whole universes interconnected by whakapapa of Io and Ranginui. When we talk about Ranginui you talk about his marriage to Papatūānuku and the marriage of Papatūānuku to Tangaroa, which took place during a flood. This is often questioned because we also learn that Tangaroa was the child of Ranginui and Papatūānuku. This is explained by the knowledge that the moe of Ranginui to his other wives produced many of the same names. We follow this tradition now in gifting our own names to our sons and daughters.

The different types of whetū connect the whole universe to the whakapapa of Io and Ranginui. This relationship is named and described throughout waiata and kōrero, there are chants to different whetū. For example, here is a chant to Rehua who is also named Sirius, there is also chant to Puanga, Auriga, and the constellation from Orion to Autahi also known as Canopus. These chants are heard in the whakataukī, “I haere mai au i te ao o Rehua i a Puanga, i a Poutū i te Rangi, ko ēnei ngā whetū homai kai ki a taua”. And that whakataukī it is not the kai that we are thinking about but the mātauranga. Because *ko ēnā te wā mō ngā wānanga* [Interpreter: that was the time in which to wānanga.] The different types of whetū were used for different purposes. For example, for different wāhine, for example they were used by early Māori navigators like Kupe to travel to Aotearoa centuries ago.

My mother told me there were three kete of knowledge that were brought down to Māori by Tāne Nui a Rangi. These contained the supreme knowledge of the star lore. These kete were the Whare Maire, ko te Whare Maire he whare makutu, te whakaākonga i ngā tangata ki reira te patu tangata. So, the house set aside for instruction of spells and incantations. The Whare Rangimarie ko te whare whakamāramatanga, the house of truth, hope, love peace and

harmony. And the Whare Māramatanga ko te Whare Māramatanga, the house of enlightenment. The last kete, the Whare Māramatanga was left amongst the stars and became the kete of the seasons.

- 5 Our ancestors recognised that the stars were constant as their own short time on earth, tātai whetū ki te rangi mau tonu, mau tonu, tātai tangata ki te whenua, ngaro noa, ngaro noa. The understanding that when Māori die, we would undergo a process of purification and cleansing before returning to Autōia.

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- 10 This process would include traversing several of the Heavens before finally arriving at our place of origin.

- 15 Within each of those Heavens, certain atua reign Supreme. Autōia was a Heaven where the soul of man was created, or humans were created and both spirits and mortal begins to live.

- We have two cords that attach respectively to the body of man and the spirit of man, human, the first is the whenua and the second is the pourangihua or the wairua cord. When the child is born the whenua is cut away from them and  
20 buried in the earth as a koha to Papatūānuku both of the earth and therefore the whenua. It is no mistake that the word Māori use for placenta is the same word used for land. The ritual of gifting the whenua as koha to Papatūānuku reinforces our ties to the land. This ritual is still widely practiced today and talked about by Māori. The wairua cord remains attached to human beings until  
25 we die. It is the wairua cord that takes us back to the Heavens.

- 30 On the marae we hear the kaumātua at tangihanga when you die you go through each of the heavens in turn, eventually arriving at Autōia. Babies who die return straight to Autōia. Their babies begin to relive their lives of purity. In contrast, people who have lived to be old or at least to an age of accountability must first go through the cleansing process to rid them of all the impurities that they acquired whilst on Earth.

The children of Papatūānuku, Ranginui also exist within Te Ao Teretere, Tūmatauenga and Tāne, Haumia. Some say that the seventh child named Rūaumoko remains in the womb of Papatūānuku. Papatūānuku and Ranginui  
 5 were locked in the close embrace until they were separated by their children Tāne and Paia. So, when we see the red sky at night or the red sky, that is the blood of Ranginui, and when we see the dew in the morning, that represents his love and his tangi for Papatūānuku.

10 The atua were given various gifts by Io including hauora, āhua, hinengaro, te mahara, te hihiri, whakaaro and there were others. These gifts were what enabled the atua to create plants and animals including all the manner of marine life and people. To do that, Tūmatauenga turned himself into tiki. All plants and animals gifted a part of themselves to create the human body of tiki  
 15 because of those koha. Tohunga understood which plants will heal certain parts of the body and the karakia that is required for that power to be exercised.

Sorry, we've run out of time and I spent so much time on this.

**JUDGE REEVES:**

20 Perhaps – I've just decided that we will miss afternoon tea. We are all pretty well fed I think, and we will just – haere tonu, yes. But if you could just leave some time for pātai and then we can get to our closings.

**HEMA WIHONGI: (CONTINUES)**

Okay, thank you.

25

The connectedness of Tūmatauenga to Tiki as well as to all of the other parts of Te Ao Teretere was how the rights and responsibilities of Māori were established. These responsibilities include maintaining the good order of the natural laws of the land and the natural balance and harmony that allow for the  
 30 survival of people of the land.

These stories are well-known by Māori and are important to understanding the relationship that Māori have with the universe and everything within. The children, Ranginui and Papatūānuku are to us the atua of all things on Earth, including us Māori and the world in which we live.

We sometimes derive from the notion the idea that we are the kaitiaki of all the atua and all the people who have gone before us, our tīpuna, however this is not the case. We are not the kaitiaki, but they ours.

This is the knowledge that was discussed in the whare wānanga, te hauora of which is tūmanako. It was discussed that when considering the body of tiki, it is clear that the various atua of Te Ao Teretere play an important role in the survival of Papatūānuku. This is something that we as mere mortals need to pay respect to.

Fires is symbolic of this, it's principle of ahikā leaning to the human heart and our blood. This can be seen in the that fire is often connected with human ailments such as high blood pressure and the strong impact that such a thing has on our heart and blood and one of the tātai here was about Mahuika, what our children learn about when Mahuika was the sister of Hine-nui-te-po and of course Mahuika had the five children: Toko – Kōnui, Kōroa, Māpere, Manawa, Tōiti. And so Tāne married Hinerauamoa and ka puta ko Hineteiwaiwa (the moon maiden) who married Te Pūtehue, then came from that Mākara, and so that's the connection to the hue, the gourd, to us.

Finally, water as a necessity of life is connected with many things, the phrase 'ko wai koe?', asked from whose water did you spring. This is a reference to the birth water, it is known that sustenance at birth can come from a variety of waterways including streams, rivers, lakes and seas. Wāhine take water from these to sustain our physical beings and then create the birth water. I can recall my old people speaking about the origins of this natural waterways being the

sea of water held in the sky. This is named Te Moananui-a-Ranginui, the clouds or Waitapu o Ranginui, the sea of Ranginui. Through his child Marama, Ranginui controls the tides and the waters held within the physical and spiritual bodies of Māori. We therefore understand that without natural waterways Māori  
5 would not survive either physically or spiritually.

It is from Tangaroa that these natural waterways control. Ranginui draws water from them and subsequently refills the oceans in the sky. This is how the natural cycle of water was explained to me by my mother. So, when you're  
10 flying in an aeroplane, be mindful that you are flying in the sea of Ranginui, Te Moananui-a-Ranginui.

Tāwhirimātea is the atua of the winds and weather. The winds and weather have their own whakapapa like the trees, the insects, the animals and humans.  
15 So, I talked about Ranginui ka moe ia Pokaharua Te Pō, ka puta ko Hānui-o-Rangi, but it was also the beginning of the hā, the first breath of life from that hā, the whakapapa of the winds was built.

This relationship was represented in our marae as I've already spoken about.  
20 So, one of the winds that we have at home is the one called Haukakohi, it is seen blowing across the māra kūmara and it's like a wave, you can just kind of see it and feel it and it grows the kūmara. Haumihikāinga is one of the softest winds but it portends death. When we hear it, we know that someone has passed on. All these sounds played an integral part in our connection with land,  
25 animals and plants.

My mother often talked to us as kids about our language and how our dialects were created and when the Pīpīwharau, the shining cuckoo arrives in the jet stream, that scientist have only just found out about, the wind shakes the  
30 branches and the trunks of the trees, this creates the sound 'ki ki ki', which sets the birds in the ngahere to nesting and mating. The resulting sounds



reverberate through to the grounds, stimulating the growth of understory ferns and plants that mobilises the insects and worms.

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5 The sound then travels into the earth coming up between the legs of men the fair and the women the whenua all the way up through the body to the korokoro, the ārero and finally the kōrero. A kōrero is then a koha to Papatūānuku in that we nurture things above ground with our speech and our karakia. It is important to remember that our kōrero is here forever, therefore, we must be careful about what we say.

10

I know we have such a short time, but I feel I need to go directly to the kōrero, the moe between Tāne and some of his wives.

15 I'm going to 98. The trees, plants and insects are all in the realm of Tāne Mahuta. Tāne Mahuta is the atua or kaitiaki of the forest. Māori understand that Tāne had to search for the female element with whom he could mate to produce te ira tangata (the human life form). Because we would know that he failed in that; well, this is a kōrero that my mother had said that he had failed. In that search, Tāne mated with many female life forms but failed to  
20 produce te ira tangata to serve as the mother for the human race. Luckily, I guess Tūmatauenga was able to produce a human life form, as already described.

25 The result of Tāne's activities though was the production of various trees, plants and insects, hence the production of the trees is often referred to as Te Wao-nui-ō-Tāne. For example:

- When Tāne took one of his wives' Mumuhanga he produced tōtara.
- When Tāne sought a female offspring from Tuwhakahara, the maire and pūriri trees were produced.
- 30 • When Tāne sought a female offspring from Takapua, she produced the Tawai tree.

Tāne then mated with several other females:

- Ka moe i ā Tauwhare-kiokio she produced all the fern plants;
- Rerenoa she produced all the climbing plants;
- Apunga she produced all the small plants;
- 5 • Tutoro-whenua she produced the bracken;
- Hine-waoriki produced kahikatea or the matai trees;
- Mangonui produced tawa and hīnau;
- Rurutangiakau who produced *ake* and kahika trees;
- Punga who produced kotukutuku, patate and insects;
- 10 • Hine-mahanga who produced tutu;
- Hunu who produced harakeke;
- Tawharanui and kiekie;
- Hine-raumoa who produced the kiokio fern.

15 The harakeke is a plant that is unique to Aotearoa. It is used in a variety of ways, for example: for shelter, clothing, baskets. Many whānau still have their own stands.

20 Harakeke was even used to stop whales from beaching. The bitterness of the harakeke meant that bundles of flax could be put in the water at the foreshore and the whales would move out.

If the harakeke is respected, then it will give of itself freely. I remember that you were saying the generosity of women here.

25

Lastly, I'll just go briefly on the Whare Kaupo

The whare kaupo is the house of women and women reign in that house. The whare kaupo is her place to nurture, to give birth, to teach birth and medicine  
30 and to lay the dead.

In the old days, the whare kaupo was also the house set aside for the dead to be laid in. This was so that when someone died it did not matter where they were because they would be returned back to the women to prepare them for their return to Hine-nui-te-pō. Men were allowed in the whare kaupo but there is no taumata. It is their taki and their tangi that they come as it is considered a house of weeping.

In the whare kaupo, the job for women was to nurture, have children, and look after the hapū. In the end, those children would grow up and help those women tasked with the kaupapa of the whare kaupo to return there to lie in state. They were the whare puna, the whare puna *nō ngā roimata. Ko rātou ngā poupou i te taha o ngā tūpāpaku o rātou ngā kaikaranga o te marae.* [Interpreter: ... They were the central mourners in times of death and those of their deceased.]

My mother's grandaunt, Aunty Wini Pangire would talk about the whare kaupo. The whare kaupo eventually became the Māori Women's Welfare League but without the tapu. Karani Whina Cooper was part of that whare kaupo in her time. But she and Karani Wini were chosen to kaitiaki different areas of the whare kaupo. For example, Karani Wini looked after the upper Hokianga and Karani Whina looked after the bottom entrance of Hokianga.

Tohunga were selected from ariki sons or daughters. For example, in my whānau my great-grandfather Toki and his sisters Ruiha, Huhana and Maria Pangire were all chosen as tohunga in their time. The ruahine, the chief's daughter would in turn take over the whare kaupo.

When the daughters reached a certain age and no longer had their periods, they were called tama wāhine. That meant that they would go to the whare wānanga to whakanoa the house following its sitting. The young girls who had not yet begun their periods were also tasked with whakanoa and opening houses.

In conclusion, the knowledge that Tipu or Toki had given my mother involved learning about the te ao teretere. He said to her “whāngai atu ētahi pitopito kōrero kia ora mai e mātou”. What he was saying was that with all her knowledge she was to teach so that those in the spirit world would survive. As  
 5 I stand before you with my mother’s words, I repeat so those in the spirit world would survive.

If we look at the whakapapa of all that has come before beginning with Io, it can be seen that Māori had a great understanding of the connection between then  
 10 and now in terms of conservation, management, utilisation, and those connections between all things on earth. Through that understanding, Māori are able to exercise manaakitanga and tapu respecting the sacred things that they tiaki.

15 I acknowledge our whakapapa to the wahine atua who have given us everything that we see in the ngahere, the oceans and rivers, the lands and sky.

I acknowledge Waitohi ō Rangī who came with her husband Kupenuku to find  
 20 Te Ika ā Māui.

To Niniwa the taniwha who came with her husband Arai-te-uru to kaitiaki Hokianga.

To my mother Hema-nui-ā-Tāwhaki, also known by her stage name  
 25 Del Wihongi.

Tēnā koutou, tēnā tātou katoa. Kia ora.

**JUDGE REEVES ADDRESSES HEMA WIHONGI (15:08:47)**

**QUESTIONS FROM KIM NGARIMU – NIL**

Tēnā koe whaea. Kāre he pātai, but I do just want to mihi to you mō ēnei mātauranga and also mihi to you for bringing your mother here today and bringing her mātauranga into this forum, because we all know the critical role, she played in 262 so ngā mihi ki a koe and ngā ki a ia.

**5 HEMA WIHONGI:**

Tēnā koe. Kia ora.

**(15:09) DR RUAKERE HOND TO HEMA WIHONGI:**

- Q. Tēnā hoki koe Hema. Ko te whakaaro i au, there is so many things that we can talk about that can delve into more detail. However, the kōrero about te whare kaupō I think was particularly relevant to this kaupapa. In particular, wondering whether those kōrero of te whare kaupō is still being practiced or still being held today. When you said that it morphed into or may be morph isn't a good word, but into Māori Women's Welfare League
- 10 1510
- 15 But the idea of the karakia, the kōrero, ngā kōrero mō te wahine me ngā tikanga e hāngai ana ki te wahine, those are the sorts of things I think are really valuable for the depth of kōrero that are needed for this claim. I just wonder if you could talk about, like if there is any more detail around where Te Wharekaupō is today and whether some of the kōrero can be
- 20 accessed to be able to add depth to this?
- A. What I remember mum saying was that they had – I think it was Ōtīria, one of those marae, and aroha mai, kua wareware au, but it was a separate room from the wharenuī and they had their – I can remember some of the karakia, they weren't the karakia that we hear these days, it's
- 25 the kind of karakia that sort of sent that wiriwiri through your whole body ay, and just you know because it's a vibration of Hānui-o-Rangi again, that she sent that vibration through your body to either *oho* [Interpreter: awaken] you or to heal you or to heal you or to – but listening to mum's karakia, because I used to say, "Where did that come from?", and
- 30 different places like when those children were killed in the Cave Creek

disaster, she went to whakanoa them or just to bring them out of that creek and she had no i – she said she couldn't even remember what she had said, but she called out all of their children's names and all they saw or felt was a gush of wind as they were able to lift, you know. This is the kind of mana of wāhine, to be able to whakanoa a place, a wāhi or... given that there's no kaumātua around too.

5

Q. Kei te pai, ko te mea nui kua rangona, the main thing perhaps at this point is we've heard about Te Wharekaupō and know about it, tēnā koe.

A. Kia ora.

10 **(15:12) PROFESSOR LINDA TUHIWAI-SMITH TO HEMA WIHONGI:**

Q. Kia ora Hema. Thank you, there's so much in here and you've really kind of fleshed out the cosmological story really fabulously. But I want to focus on a – there's this little reframing you did in paragraph 55 where you say, you know, we often think that we're the kaitiaki of all the atua that have gone before us, however it's not the case, we are not their kaitiaki, they are ours.

15

A. They are ours, āe.

Q. And I just want to – if you want to elaborate?

A. Flesh that a little bit?

20

Q. Yes.

A. So there was one saying that I remember was that it went like this is, 'Atua ki te atua, tapu ki te tapu, mana ki te mana', so that our mana and our tapu, there's gifts that are given to us from the atua, they come from them, not from us. Does that whakamārama that one?

25

Q. Yes, no, it's good because it connects with this idea that humans in te ao Māori, humans aren't the be all and end all that they are in Western philosophy –

A. That's right.

30

Q. – the idea of humanism, the human is the prime, you know, subject and acts upon the world, whereas what you've just done is show in this conception of te ao humans are not that special.

A. No, I remember because this is – I was brought up with this and I thought this was quite normal, but I didn't realise it wasn't until much later and even sometimes as kids you get a bit hōhā, but I remember one story I really loved about that same point was, like I was saying, mum used to follow Toki around she said there was one particular rākau kauri that he'd always lean against and he would tātā everywhere and tātai to starting of course from Io to everything and nobody was missed out and she said to him one day, she goes, and of course he talked to the Tui and they'd talk back to him, and she said to him, "What are they saying?", and he said to her and she thought that he was probably saying for her to turituri, you know, because she was always one of those pātai, pātai tamaiti and mokopuna, and he says, "Well if you listen carefully, you will hear the sounds too," and of course the look on her face she said that he thought that she was saying that he was telling teka, and he says, "No, no, that's not what I mean, I says you can hear what they're saying but I can't," and that's when he says how when the creation of our language, you know, ka aeti te whenua, a-e-i-o-u, ka aeti te whenua, ka – i oti i te rangi, ka ū ki te ūkaipō. And so, it's those three relationships that are always there and of course our – every word, any syllable I've been told was it was an atua, ay whāea. So, it's – yes, I don't know if I just answered your question or not, aroha mai, Linda.

Q. Thank you, you fleshed it out, you know. I mean I think the term that people might use in the academic world is that everything is relational, it all relates, and the humans aren't the conductor of that?

25 A. No, they're the end.

Q. That's right, yes.

A. Yes, because he does the tātai that I did at the beginning at the very end because that's our place and this is why that assertion that, you know, we're not the kaitiaki, we get kaitiaki'd from the whenua if we can look after it. So, I think also my biggest concern because of this kōrero is the Plant Variety Rights Bill and that because of knowing the background to

this, the whakapapa of our and the relationship towards our, well, wāhine and the environment, that that concerns me greatly because of that tātai.

Q. Thank you.

A. Thank you.

## 5 HOUSEKEEPING (15:18:34)

### (15:18) MERE MANGU: (CLOSING REMARKS)

*Tēnā koe e te Kaiwhakawā.* [Interpreter: Thank you Judge.] E tū nei au as the defender of the faith and that normally in these circumstances, you know, Titewhai would not have to have had to speak to defend herself, so I am grateful  
 10 for the exchange that has happened previously and *ko te tūmanako kua hōhonu i te rongo i roto i tēnei āhuatanga kia mārie ai te haere o wā tātou – o ngā take ā te wā kei te heke mai.* [Interpreter: I feel that what has been declared and exchanged today will pave a positive pathway forward.]

15 But I think it's really important that – I've given space for the men in the room to stand and defend her and they haven't, so I am standing as a woman of Ngā Puhī *ki te mea e tautoko kaha ana au i a Titewhai i roto i tana āhuatanga, i roto i wana tū.* [Interpreter: I absolutely support Titewhai.] Because as I look around the room, none of us will go down in history like she will, and so *ahatia*  
 20 *hē, ahatia tika i te mea ko ia taku whāea ka tautoko au i a ia pau te kaha i roto i tēnei āhuatanga i te mea koia tērā ko te mea tika hei mahi mā tātou.* [Interpreter: Despite perhaps wrong or right she is an aunty and I will support her irrespective.]

25 *Nā, i runga i tēnā, kotahi atu waku mihi, ka kite atu au i te tupuna nei i a Kaka Porowini, kei roto i taku whakapapa ko tana hoa rangatira ko Te Paea Kopa, ko tana teina ko Raiha, ka puta mai mātou o Te Kau i Mua Pākehā. Nā, i rongo koe inanahi i ngā pātai mō mātou, engari e hiahia ana au ki te mihi atu ki tērā o wā mātou tupuna, horekau noa i rongongia tana ingoa i roto i tōna ake  
 30 *whare i te mea e kore e taea te tuku mōna anahe ngā mea katoa, ahatia ko**



*tōna ingoa ki runga o te whare, engari kia tāpiri atu te ingoa o tō mātou whāea ki a ia. Nā, i runga i tēnā āhuatanga tēnā, e hiahia ana a Hilda ki te tuku anō i tētahi pātai, nā ko te īnoi atu e Hilda ko tēnei te wā mōu. Muri atu o tērā, kua mutu tāku i tēnei wā. Kia ora. [Interpreter: Perhaps finally I look at the koroua on the back wall, Kaka Porowini. I'm referring to **(inaudible 15:20:35)** by one of his siblings in which the speaker Mere Mangu descends from. And I just wanted to acknowledge my tupuna, my ancestor and in addition my descent line, his sibling, his sister, just acknowledging her as well. I've just been notified that Hilda has a question.]*

10 **(15:21) HILDA HARAWIRA-HALKYARD: (CLOSING REMARKS)**

*Kia ora tātou. Ngā mihi mō tēnei huihuinga engari i roto i ngā hui katoa kua kōrero mātou mō te mana wahine. So, he īnoi tēnei, ehara ki a koutou, kāre koutou e taea te whakaāe. Me īnoi ki a tātou o Ngā Puhi. I ngā tau ki muri i tū a Titewhai i roto i te whare hui o Waitangi te mea atu ki a Helen Clark me noho, and he maha ngā, you know, ngā tautohe e pā ana ki tērā, and mēnā ka tino tautoko ngā **(Microphone off 15:22:11 to 15:22:24)** Takutai Moana koia, tēnā pea tērā he take pai kia noho a Helen Clark i taua wā. Ko wai ka mōhio? [Interpreter: Greetings everybody. This is not necessarily something that the Tribunal can address. But to the women of Ngā Puhi, in years before, Titewhai was placed in the house at Te Tii in Waitangi, sitting beside Helen Clark.]*

*I tērā tau – i tēnei tau, i tērā tau i tū koe? Tēnei, tērā? Tērā tau. I tērā tau ka tū a Mere Mangu and nāku i īnoi atu ki a tātou te wero tuarua ki ngā tāne Māori, te wero tuatoru ki ngā wāhine Māori. Tāku īnoi ki a koutou and ahakoa he torutoru i roto i te rūma, kia tino tautoko ngā tāne o Ngā Puhi, and e mōhio au kāore koutou e taea te [w]hakautu tēnei rā mō te tū o te wahine i te rā o Waitangi. Mehemea pai ana mō te wahine Pākehā te tū, e pai ana mō te wahine o Ngā Puhi. Me kōrero au pēnei hoki, I don't like boring speakers, ahakoa he tāne, he wahine. Nō reira mehemea ka tū te wahine, kia pai tana kōrero, kia poto hoki. Nō reira tērā taku īnoi kia whakaarohia, me tino whakaarohia mō te rā o Waitangi, and just kia mea atu ki taku, ki a Titewhai. Te take kore au e*

*haere ki Waitangi i tēnei tau, i te mea, tatari au mō te kawe mate o taku mokopuna. So, e pai ki ahau te haere ki Kerikeri, he wāhi noa ki a au, engari tino tautoko au i ngā kōrero a Titewhai.* [Interpreter: Last year Mere Mangu stood and I addressed ourselves, you know, what I had said in my evidence about the second challenge part of this restoration was to the men and the third is to ourselves the women and that we needed the men to be supportive of the women and having women stand on Waitangi Day, and saying if it was good enough for Helen it's good enough for any Māori woman. If a women is to stand, she has to say something of worth and be brief. And again, just acknowledging my mother in law and why I didn't attend Waitangi this year, I was preparing for the unveiling of my mokopuna who passed away or had recently lost my mokopuna.]

*So tērā taku inoi and te wero ki ngā wāhine Māori me tautoko, me tautoko, and me whai wā i roto i te hui kia tū te wahine. Hoinā anō, just kia whakatakoto tērā and kua koe e tino mahi tērā mahi anahe Reuben i roto i te kaupapa mō SNA, nāna i mahinga te hīkoi, kua [w]hakarite te hīkoi, i te mutunga nāna i mea mai nā ngā wāhine e ārahi. Ngā mihi ki a koe. He pai mā ngā tāne e rongu ki tērā. Yes, hoinā anō, ngā mihi ki a tātou katoa o Ngā Puhi. Mēnā ka haere au ki tētahi atu wāhi he pai kia noho ki runga i te tūru hoki, kāore au e pai kia haere, mēnā e kōrero ana mō te mana wahine, e hia ana au he tūru, kāore au e hiahia te noho ki runga i te papa. Kia ora.* [Interpreter: But encourage Māori women to be supportive in these sorts of occasions, particularly the Waitangi Day celebrations. All those events that occur on the day. There's a place for women to be a part of the activities and for our men to support. If I go to another place, I prefer to be sitting on a chair rather than on the floor, that's what mana wahine is all about.]

**MERE MANGU:**

*Kia ora e Hilda. Me tū atu au ki te tautoko i wō kōrero i te mea e rongu ana tātou i ngā tāne inā tū ki te kōrero kua mea e, ka tū atu au te tautoko kia mana ai ngā kōrero, ā, koia nei – me taku mōhio i waenganui i a tātou, wētahi wāhine*

*horekau mātou e tū ana ki te inoi ki ngā tāne kia tukuna mātou kia kōrero, horekau nō mātou tērā tikanga. Ina hiahia ki te tū, e tū. Ina kite tētahi mea e hē ana, whakatikaina. Nā, i roto i tērā āhuatanga, koia tērā ko te wairua i tērā tau. I tū ai au ki te whakatika i te mea e kite ana au e hē ana i te mea tērā marae o Waitangi mō te Tiriti o Waitangi. Horekau he kupu i tata ki te kōrero, ki te whakawhitiwhiti whakaaro mai i a Ngā Puhi i tērā rā whakahirahira mō te motu katoa kia rongonā i ngā kōrero mō te Tiriti, mō Te Whakaputanga, horekau i puta. Koia rā au i māia ai ki te tū, me taku mōhio anō ko wai ahau, pēhea au i whakapapa ai ki tērā whenua me te āhua o wōku tūpuna mai rā anō.*

5  
 10 *Koia nā. Heoi anō tēnei e tautoko ana, e whakamārama ana, kei pōhēhēngia e kei roto au i tētahi feminist movement. Horekau, i te mea kua pērā kē wētahi o ngā pātai. E tū ana au i runga i ngā tikanga i whakaakongia mai ki a au, e mau tonu nei au i tēnei rā. Kia ora e te whāea e Titewhai. [Interpreter: Thank you Hilda and I support what you've had to say. We've men say – some of our*

15 *women don't bother to ask the men for permission to speak. If a woman from Ngā Puhi wants to speak they will stand up. If they're standing inappropriately, yes, be corrected, but if not, let them go. What occurred last year, something occurred that was inappropriate and stood to correct that. The day is about celebrating te Tiriti, Te W[h]akaminenga, and it wasn't directly acknowledged*

20 *on the day and so that's why I stood to say something at the previous Waitangi Day celebrations. I don't want to be considered that I'm in a feminist movement, but I stood as part of uplifting and retaining our practices, standing for what is right.]*

**(15:27) TITewhai HARAWIRA: (CLOSING REMARKS)**

25 Okay, my turn again. Kia ora. Well these are the closing remarks, closing remarks for myself. This process has stifled the mana of wāhine Ngā Puhi. We do not feel that our flames are being properly heard. The role of the Judge and the Tribunal is to adjudicate all claims fairly and to consider the view and submissions of all claimants, prior to making a decision. It is not to pick a

30 favourite and let that favourite decide the whole process for the rest of us. This is not what wahine Ngā Puhi signed up for.

Wahine Ngā Puhi, ngā kaitiaki of te Tiriti o Waitangi 1840 me Te Whakaputanga 1835, have been waiting for these hearings for a very long time.

5 We are deeply concerned and disappointed at the way that we have not been properly involved in the design of these hearings. These early hearings are vitally important for how the rest of the inquiry continues.

10 We had asked for an urgent stage one of this inquiry to focus on our marginalised wāhine and their pēpi and tamariki. We had said our main priority should be these wāhine, pēpi and tamariki and our request was declined. Tino mamae tēnei. This pre-1840 scope has been dictated and imposed over us. We had not agreed to it, we did not want a process dominated by academics and researchers. Yet this is what we now have. As a result, we are now in this  
15 situation where the majority of the kōrero of wāhine Ngā Puhi is excluded from being heard. Instead we have seen men giving kōrero and not being stopped when they have talked about post-1840 matters. They have been allowed uninterrupted speaking time unlike the interruptions to our kōrero as put forward by our wāhine Ngā Puhi leaders such as Hilda Harawira.

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Kua takapau whāriki, process that is been offered as a pilot project is no replacement for our whanaungatanga that we practice and believe in. This is important for Ngā Puhi and the takapau whāriki process divides us in a way that is not acceptable. Splitting us up into individual units is not tika. We are now  
25 being herded into the digital age without fully knowing where our kōrero is going to end up. The Tribunal says this project will be good because some wāhine will not want to speak out in public or in person. This is so wrong and so ridiculous. They do not want to be shoved away in a back room telling their stories in a random way with no clear purpose in mind. Just because someone  
30 decided that the design of this inquiry was going to be based only on the views of those people who could talk about pre-1840 events.

The Tribunal has said it will consult with us by wānanga after these hearings. We already know about how consultation works and what that means for us. We will just be used yet again. Our history of interactions with the state has taught us that the state will just take what they want from us when they want it.

5 They have taken our land; they outlawed our language and our cultural practices. They have destroyed our kāinga, they have taken and abused our pēpi and tamariki. Now the state is wanting to take from us like a thief in the night, our deeply personal kōrero about our kuia and our beloved stories of them and we are not even given the courtesy of being told what purposes.

10 1535

This is not what we signed up for when we filed our claims – is that right? This whole kōrero in closing this hui wahine mā, is a special privilege for me and as always, I like to talk about it and say it as it is. I gather from our wahine in Tāmaki-makaurau waiting, waiting, waiting. The bus goes by and the little girl  
15 still sits on the road saying, ‘I’m still waiting’.

So, Panel and Judge, this is how we feel about what has happened to us. I was approached by this – whatever they call it, yesterday, at lunchtime. Not offered any reason or shown any credentials or preparation, just, ‘come and tell  
20 your story. Where does it go? What happens to it?’. That’s not right. I’ve been around for too long to be approached like that. So that is why I say, it’s got to change.

**UNIDENTIFIED SPEAKERS: (15:37:56)**

Kia ora.

25 **TITEWHAI HARAWIRA:**

Kia ora wāhine mā. Kia ora to the panel and the Judge, I love you all and don’t let this go past without some changes, kia ora.

**WAIATA TAUTOKO – NGĀ PUAWAI O NGĀ PUHI**

Kia ora, kua mutu.

**HONE SADLER:**

Tēnā tātou. Kei te whakawātea ko ngā **(Māori 15:41:38)** o tātou tūru, me huri kia **(Māori 15:41:42)** ki te pātu.

**5 HEARING CONCLUDES: 3.41 PM**

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