

IN THE WAITANGI TRIBUNAL

**WAI 2700
WAI 2816**

IN THE MATTER OF

The Treaty of Waitangi Act 1975

AND

IN THE MATTER OF

The Mana Wāhine Kaupapa
Inquiry (Wai 2700)

AND

IN THE MATTER OF

A claim by Whirimako Black

**BRIEF OF EVIDENCE OF WHIRIMAKO BLACK
DATED 30 JUNE 2022**

RECEIVED

Waitangi Tribunal

30 Jun 22

Ministry of Justice
WELLINGTON

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MAY IT PLEASE THE TRIBUNAL

Introduction

*Piki mai kake mai ra
Homai te waiora
Kia au e tutehu ana
Moe ai te kuia I te po
Po po I raru ai a Wairake
Papaki tu ana ngā tai ki te reinga
Ka po ka ake ka waatea*

1. My name is Barbara Whirimko Black and I was born in 1960. I present this brief of evidence on behalf of myself, my tipuna, my daughters, my mokopuna, and for all wāhine, to give them a voice.
2. For 50 years I have spoken Māori and English. I cannot stay in my reo in this time as we internally and externally process the loss of reo and revitalization of reo as my reo is not formally available yet in all levels of the so called the "iwi kotahi tatau".

My journey

3. I have spent nearly 30 years trying to make sense of why my mana as a wāhine does not reflect the cultural knowledge of my tipuna wāhine on my mother's side.
4. In 2004, I received the APRA Maioha Award for song writing in te reo and the Te Waka Toi Award for my contributions to contemporary Māori music. In 2006, I was appointed a Member of the New Zealand Order of Merit for services to Māori music.
5. I have a certificate in the Ataarangi in te reo Māori, a Bachelor in Arts in Māori studies and diploma in theology, focusing on Indigenous theology.

Whakapapa

6. I whakapapa to Ngāi Tūhoe, Ngāti Tūwharetoa, Ngāti Ranginui, Ngāti Kahungunu, Te Whakatōhea, Te Whānau-ā-Apanui, Te Arawa, Ngāti Awa, and Te Ātihaunui-a-Pāpārangi.

My mothers' whakapapa

7. I am the daughter of Anituatua Black nee Nohotima, the granddaughter of Iharaia Nohotima, and the great granddaughter of Te Keehi Heemi Te O.
8. It is through kōrero that my mother told me Te Keehi meant court case. My tipuna Te Keehi presented a partition against the Crown for the surveying of ancestral customary land that was not requested in the Tuhoe rohe.
9. My grandmother, Hinewhakaataia, translates to the morning maiden. Just the name alone is landscape shrouded in the morning mist a new awakening. Hinewhakaataia endured denial of her mana wāhine knowledge because we believe her father's mother was burnt in a cottage at Waikaremoana during the Tūhoe scorched earth policy.
10. My great grandmother's mother, Rahera Tamati, whakapapa's to Ngāti Ranginui, Te Patuwai, and Raukawa. Rahera also belonged to the important legacy of Parihaka.
11. I descend through my mother's grandfather, Te Kauru Te Kanapu, and his mother, Hinewhiu, who was a direct descendant of Mihikitekapua. Mihikitekapua is famed for her contribution of over 300 compositions, and for the calling of Tūhoe war party to avenge the violation of the rāhui in place on the lands that her son, Whitiaua, was killed on.
12. This was a kōrero tuku iho, through my great grandfather, Wiremu Trainer, a half-case Māori being part of the New Zealand Armed Constabulary Force. My nannies were story tellers and it is through them I have been yearning to reconnect to my mana wāhine legacy.

My father's whakapapa

13. My tipuna wāhine were the houses of the warrior of yesteryear. It is my father's great great grandmother, Matahietetau, who allows me to say Ko Tauhara te Maunga ko Ngāti Tūwharetoa te iwi, through my father's grandmother, Rangitunoa, to say Ko Maunga Pohatu te Maunga Ko Tamakaimoana te iwi ko Toikairakau mana tāngata no Tūhoe te mana whenua.

Atua wāhine

14. When I think of atua wāhine, I think of whakapapa. One does not exist without the other. Te Matorohanga described the creation story of Hineteiwaiwa as the female element that housed the descendant knowledge of wāhine Māori. Therefore, the house of knowledge of all wāhine should rightfully be preserved for the integrity and mana of all wāhine.

Hine-tītama

15. Hine-tītama is the mother of all humankind. She is daughter of Tāne and Hineahuone, formed by Tāne with the help of his mother, Papatūānuku. After discovering that Tāne was not only her husband, but also her father, fled to the underworld and became Hine-nui-te-pō, the maiden of afterlife.
16. Hine-tītama possessed great mana in her sacrifice and takes care of the descendants who have passed on. This is a reflection of the manner in which wāhine have endured a gradual process of being marginalised in whānau and hapū decisions and does not reflect the mana of wāhine tipuna throughout our Māori culture.

Muriwai and Wairaka

17. Muriwai, ira atua wāhine, who had the tuakana status as the sister of the captain, Toroa, of the Mataatua Waka. Muriwai and Toroa's tuakana Rangatira whakapapa is taken from her mother, Wekanui.
18. Kōrero is that Muriwai and Wairaka saved the Mataatua waka from going adrift when it first landed on the shores of Te Kaokaoroa Whakatāne.
19. Muriwai or Wairaka shouted the words 'Kia whakatāne au i ahau'. The whakataukī is of a chiefly wahine's prerogative. Whakatāne was named after this incident.
20. Muriwai was responsible for the naming of the boundary Mataatua rohe through the rāhui she placed after the drowning of her two tamariki.
21. Today, there is a statue of Wairaka up on a rock in the Bay of Plenty.

Rangiparoro

22. Famous Chief Kahuki, of Te Hapuoneone a descendant of Hapekitumatangi o te rangi, was the son of Rangiparoro. When Rangiparoro's husband Rongipopoia was killed by Tuamutu, she was with child.
23. Giving birth, Rangiparoro hid her tamaiti, Kahuki's ure so that he may live to avenge the killing of his father.
24. Kōrero was that if you were on a war path, it did not matter if you were tāne or wāhine, or what chiefly line you are from, if you were on the path, you would be taken out. It was seen as a bad omen to leave you there.

Mapihi

25. This kōrero was shared with me by Des Tata.
26. Mapihi was the older sister of the Tahuriwakanui, a Chief of Taurangamoana who was of Te Arawa, Tākitimu, and Tainui Waka. One day a moana came in and flooded Tahuriwakanui's pa at Tākitimu toll roads. Tahuriwakanui's father told his tamaiti to go live on the other side of the harbour, as his sister Mapihi's mana was too strong for him to seek residence next to her in Pōkeka.

Hinengakau

27. Hinengakau is another ira atua whose name has been immortalised through the whakataukī.

Te taura whiri ar Hinengakau

28. The encasement of the three siblings placed in the upper, middle, and lower Whanganui Awa. An important whakapapa that descends from Aotea.
29. Hinengakau was known to be the peacemaker and her marriages strengthen the alliances between Tākitimu, Te Arawa, and Tainui.

Raumahora

30. Raumahora was the daughter of Rangirunga, a Chief of a Taranaki Tribe. There was a war between Te Rangi-apitirua, a Chief of the Ngāti Awa, and

Rangirunga. The army of Ngāti Awa tribes marched to Taranaki, to attack the Pa of Rangirarunga. Assaults were prolonged on the fortress, and Rangirunga helped bring peace to her tribe.

31. Rangirunga admired his daughter Raumahora for wisdom and her advice to reconcile a tatau pounamu between her father's people and Te Rangiapitirua's son, Takarangi.

Mana Wāhine

Ko te mana o te wāhine e ki a nei ko ia te whare tangata ki te ao Māori

Without women there is no humanity

32. To me, mana wāhine means to be included in all decisions that directly affect whānau, hapū and iwi, as whare tāngata. We are the whare of the iwi, we are the nurturers, and supported directors of the whānau. Wāhine are respected for their ability to create and nurture life.
33. My mother was the director of our whānau. At the age of five my father and his two younger siblings were orphaned when their mother died from tuberculosis. Following the death of his mother, my father and his siblings were given to his father's family who had no reo. At the age of 19, my father joined the Second World War and returned home with post traumatic stress disorder. He had ten tamariki.
34. Therefore, our whānau mātauranga was dependant on being passed down through my grandmother to my mother.

Balance of Tāne and Wāhine

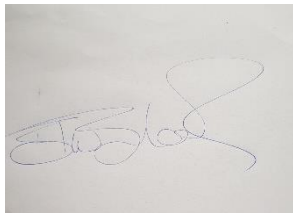
35. The roles of tāne and wāhine in traditional Māori society is unique to Te Ao Māori. Te Ao Māori acknowledges the tuakana teina of the universe, the interrelationship of whanaungatanga of all living things to one another and to Papatūānuku, and the over-arching principle of utu.
36. Māori were a collective-based society, and tāne and wāhine each had important roles that contributed and were essential to the collective. Whakapapa is central to Māori identity and our tipuna respected that both tāne and wāhine linked Māori back to the creation of Papatūānuku.

37. Tipuna tāne didn't just marry anyone. There was a strategic purpose of the bloodlines for expansion of whenua tipuna, kaitiakitanga and progressive ideology living of te ao Māori culture and uri of.

Conclusion

38. As a 61-year-old, I am yet to be invited to speak about whānau whenua in my family. I am yet to witness and speak to whānau mokopuna whakaaro about how we sustained mana, reo, mauri, and tapu in our whānau.

DATED at Auckland on the 30 June 2022

A photograph of a handwritten signature in blue ink on a light-colored surface. The signature is stylized and appears to read 'Whirimako Black'.

Whirimako Black