

IN THE WAITANGI TRIBUNAL

WAI 2700
WAI 1781

IN THE MATTER of the Treaty of Waitangi Act 1975

AND claims in the Mana Wāhine Inquiry (Wai 2700)

AND a claim by Tracy Hillier and Rita Wordsworth on behalf of themselves and for the benefit of the hapu of Ngai Tamahaua (Wai 1781)

BRIEF OF EVIDENCE OF TRACY FRANCIS HILLIER
ON BEHALF OF NGAI TAMAHAUA HAPŪ

DATED 31 MAY 2022

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Waitangi Tribunal

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WELLINGTON



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MAY IT PLEASE THE TRIBUNAL:

Introduction

1. My name is Tracy Francis Hillier. I am a member of Ngai Tamahaua hapū and a named claimant with Rita Wordsworth for our hapū claim, Wai 1781, which was filed by the late Matenga Biddle.
2. Over the years I have held a number of representative positions on behalf of our hapū, including as follows:
 - a. member of the raupatu working party with responsibility to report back to our hapū on the progress of claims in the 1990s to early 2000s;
 - b. trustee of the Ngai Tamahaua Trust, which was set up to be the hapū post-settlement governance entity in 2003;
 - c. hapū secretary since the early 2000s where I have attended and recorded the minutes for a majority of the hapū hui held on our marae at Opape for over 12 years;
 - d. Co-ordinating our application on behalf of Ngai Tamahaua hapū in the High Court under the Marine and Coastal Area Act 2011;
 - e. One of two Ngai Tamahaua representatives on the Whakatōhea Māori Trust Board from 2005 until 2018;
 - f. Ngai Tamahaua candidate for the most recent elections to the Whakatōhea Māori Trust Board.

My Background

3. I was born on 1 November 1964 on the ancestral lands of Ngai Tamahaua at the Ōpōtiki Hospital located on Onehu.
4. My father was Frank Robert Hillier and he comes from one of the old pākehā whānau of Ōpōtiki, the Talbot's. My kuia on my father's side was Mary Capper who came to New Zealand as a "Swiftsure" woman for the soldiers in the 1860s. She was the first woman buried in the Catholic military cemetery.
5. My grandmother was Caroline Nell Talbot, she was quite a personality of Ōpōtiki. She worked for the Council for 13 years looking after the

communal facilities downtown. She used to care deeply for the community. Her greatest joy was her mokopuna and she was well known for knitting a set of booties, mittens and a bonnet for every child in Ōpōtiki. My grandfather was Frank Hillier, a workman for the Ministry of Works. He was well known in the community from the Coast right through to Ōpōtiki.

6. My mother was Tangimoe Clay, she was a registered nurse at the Ōpōtiki hospital at Onehu and was therefore the first in our whānau to take up a professional service. Her parents were Tamihana Thompson Clay and Georgina Pukewhinau Ruru. My kuia is from Te Aitanga a Mahaki, Te Takipu marae and my koroua Tamihana Thompson was from Ngai Tamahaua and Ngāti Ngahere. My great grandparents were Te Urukeiha Titoko and Hori Clay.
7. I am the oldest of my father's children and there was also my brother Gregory and sister Kristine. I also have an older brother Thomson, and twin sisters Maryanne and Elizabeth who were raised with my grandparents at Ōpōnae. My twin sisters were originally to be whāngai to Nanny Himiona Kahika and Nanny Hiria Akurangi to cement the whakapapa connection between the whānau but when they were found to be twins, my nanny decided to keep them. I was told this was because twins are significant in our whānau because the foundational tīpuna of Ngāti Ira and Ngāti Ngahere were twins Te Uruariki and Whiripari.
8. I was raised in Ōpōtiki and was one of the first to attend the newly established Ōpōtiki kindergarten in about 1967. Our teachers were Missy Pukepuke Amoamo who was the first Maori graduate of Kindergarten teaching and Ms Kirr. My nanny used to live next door to the kindy.
9. I went on to Ashbrook School even though a lot of our whānau went to Wairata school at Ōpōnae. Sarah Pahiwa, a kuia from Te Whānau a Apanui was one of the kaiako there at that time, a teacher of influence for many generations of tamariki.
10. In about 1978 I attended Ōpōtiki College. About a year later, when I was 15 years old my sister passed away leaving a 4 year old and a new-born baby. I took responsibility for our babies and together with my mother who

worked full time, I was faced with a high level of responsibility at a young age. This was normal for our Māori whānau to whangai our pēpi.

11. My mother and our whānau had made plans that I would be the first of my whānau to attend university so my mother and I travelled up on a bus to Auckland to sign me up to the University of Auckland. I was accepted into O'Rourke house for my first year. I attended university from 1984 where I had the opportunity to study psychology and education with supporting papers in Maori Studies. I had the honour to study under the likes of Sir Hugh Kawharu, Dame Ann Salmond, Pat Hohepa, Bob Kirr, Meremere Penfold, Linda and Graham Smith and others.
12. Living away from home was expensive and I felt the call to return home so I never got to finish my degree. By 1989 I had come home to Ōpōtiki to raise my children, Cheryl and Shannon.

My introduction to our hapū history, tikanga, and kōrero

13. When I came home from university in 1989 I was young and keen to put my newly learnt skills to the test so I joined the first Whakatōhea hapū research group which had been set up by Claude Edwards as the Executive Chairperson of the Whakatōhea Maori Trust Board at the time. Members of that research group included Wharekawa Kurei, his sister Okiroa Huriwaka, Teriaki Amoamo and others. The task given to this group was to transcribe the original compensation court minutes and to collect and collate stories of the hapū and historical records. As part of that research, I helped my uncles and aunties to have their korero recorded and I remember them being really happy to be part of the group and to make a contribution.
14. Then under the Maxcess programme a research plan was developed and Mereaira Hata became the tutor. However, when that closed down in about 1992, another research group called Te Rōpu Rapu Tikanga o Whakatōhea was set up and I worked along with Keita Hudson, Julie Williams, Karina Biddle, Lavinia Martin and others where I was able to continue to research our hapū claims. Part of this research included bringing back all of the records of the Maori Land Court minute books and block files for our people to have access to.

15. Seeing these documents for the first time was an amazing experience and it was the first time I really got to understand the history, the whakapapa, the connection to the whenua and our hapū Ngai Tamahaua. These documents seemed to reinforce a lot of what our kuia already knew and had heard from their parents and grandparents.
16. That research was being compiled to support the Wai 87 Raupatu claim registered by Claude Edwards and the hapū desire to go to the Waitangi Tribunal to have our claims heard. However, by about 1993 Minister Doug Graham made the offer of direct negotiations to settle the Whakatōhea claim and the need for research was no longer a priority.
17. After that I took up various roles working with community organisations in education and training units, and providing social services. Some of those organisations include Te Ari a Toka Trust, Te Haa o Te Whānau Trust and Whānau Āwhina (Women's Refuge). That has been the mainstay of my working career outside of being a kaimahi for our hapū. Most recently, I have been part of our hapū's mobilisation to support our whānau in the face of the COVID-19 pandemic and lockdowns. It has been a lifelong commitment of mine to create safe places within the community for whānau, hapū and iwi to address the effects of historical trauma suffered as a result of the raupatu whenua and military invasion in 1865 enacted against our hapū, and to help restore well-being to our people.

My commitment to our hapū

18. I like to say I started my 20 year apprenticeship into iwi and hapū politics at the age of 7 working as a runner in the whare kai at Te Rere and doing what my nannies or aunties would tell me to do. My aunty Whiripari Revell was the head of the kitchen at Te Rere for 20 years. It was special to be a part of that and I learnt from an early age to manaaki our manuhiri and take care to make sure the tables were immaculate. I learnt that our job in the kitchen was just as important as the speakers at the front of the house.
19. I started attending hapū hui and hui-ā-iwi, and carrying the bags for the kaumatua andkuia. I would sit there and listen to the likes of Frank Matchitt of Ngāti Ngahere, Claude Edwards of Ngāti Muriwai a Rua, Wharekawa Kurei of Ngāti Ira, Matenga Biddle, as the pou tikanga of Ngai Tamahaua

and Tuiringa Mokokoko. I was also privileged to have been influenced by the learning and teachings given by my kuia Hinehou Campbell, Waremana Taia, Te Hereripene Maggie Ngatai and Paea Biddle who were the holders of Ngai Tamahaua histories and whakapapa.

20. I have seen many great leaders, kuia and koroua of Ngai Tamahaua who have passed on over the years. As a result, it has been left to us to ensure that the hapū tikanga and values they instilled in us are upheld and never compromised.
21. The values that are strongly instilled in me are the preservation of our mana motuhake and tino rangatiratanga according to our tikanga. Tikanga I have always tried to uphold include:
 - a. maintaining ahi kā in accordance with your whakapapa to the whenua and to the moana;
 - b. kānohi ki te kanohi, having a physical presence at any hui, event or special occasion in order to uphold the mauri of the hapū;
 - c. koha of all kinds showing your support for the kaupapa;
 - d. tika, pono me te aroha which to me represents maintaining integrity and honesty in all that you do on behalf of the hapū and having aroha for your people;
 - e. manaakitanga, which to us, is not just to feed, it is to uphold the mana of our hapū; and
 - f. kaitiakitanga centres around “tiaki” which is to care and protect your people, yourself and your whenua, your moana.
22. More recently, in about 2016 I was mandated along with my whānau nga Rita Wordsworth at a hapū hui held on our marae at Opape to become the named claimants for our only registered hapū-wide claim before the Waitangi Tribunal, the Wai 1781 claim which had been originally lodged by Matenga Biddle in 2008.

The Wai 1781 Claim in the Mana Wāhine inquiry

23. The Wai 1781 claim is an historical claim originally filed by the pou tikanga of Ngai Tamahaua and Whakatōhea under Te Haahi Ringatu, Matenga Biddle in 2008 prior to the historical claims cut-off date. Following the

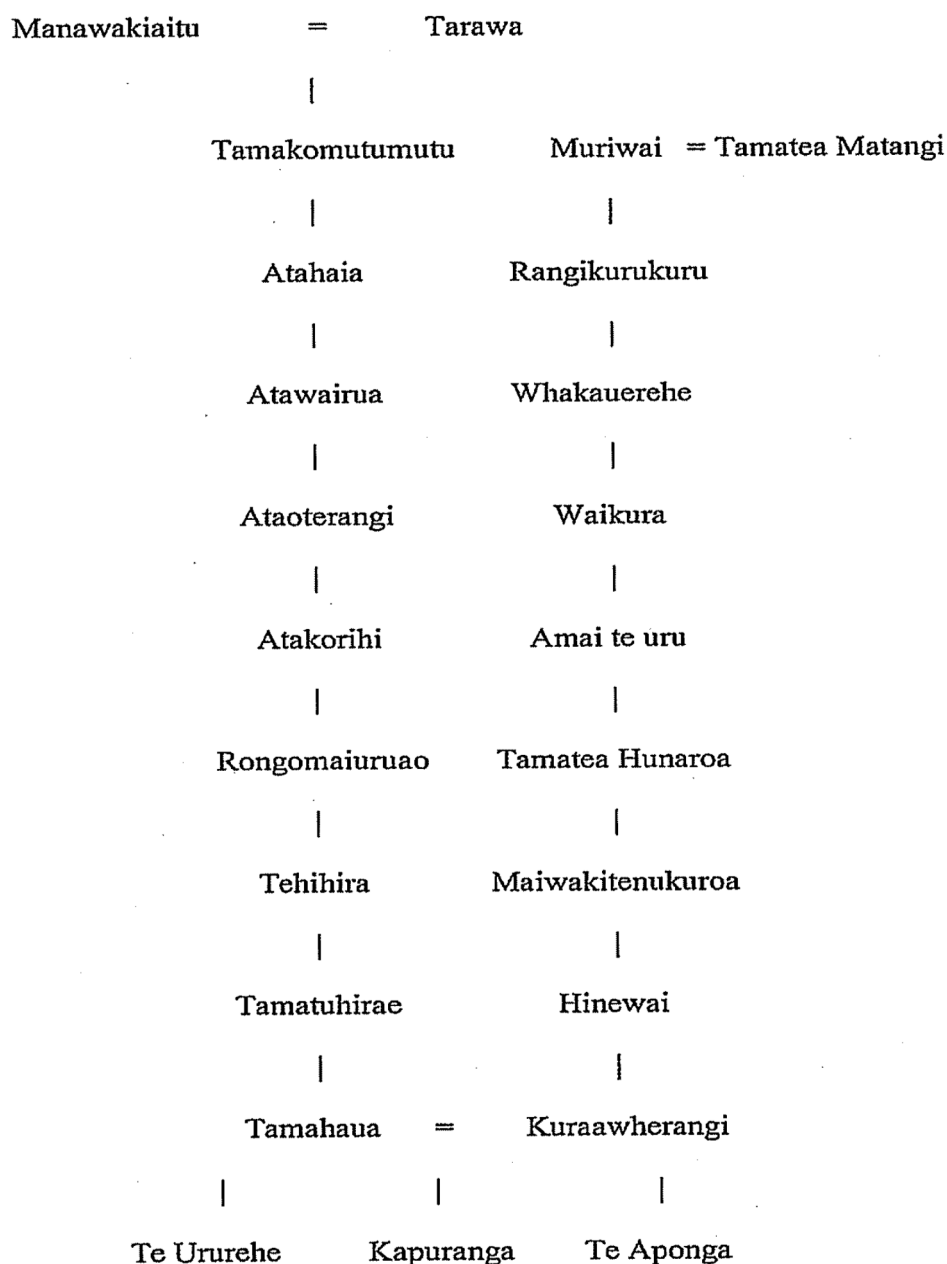
passing of the late Matenga Biddle in 2012, myself and Rita Wordsworth were endorsed at a hapū hui in 2016 to be added as named claimants.

24. Since about 2016 we have sought to participate in a number of kaupapa inquiries including this mana wāhine inquiry. We see the kaupapa inquiry process as a valuable pathway for having those parts of our claims heard in context and with the benefit of targeted and specific research which may not be available in a district inquiry process, and to play a role in influencing policy change.
25. The primary focus of the Wai 1781 amended statement of claim for the Mana Wāhine inquiry is how the Crown has breached its obligations to wāhine of Ngai Tamahaua hapū under Articles II and III of Te Tiriti and the principles that flow from Te Tiriti including partnership, active protection, participation and options.
26. The Crown and its policies, practices and institutions has attempted to erode *te mana tapu me te tapu of nga wāhine o Ngai Tamahaua*. Ngai Tamahaua wāhine mātauranga, tikanga and kawa once flourished unopposed but has ultimately been impacted by Crown intervention.
27. The evidence of Ngai Tamahaua in this inquiry will therefore draw upon research and kōrero tuku iho passed down through the generations regarding Ngai Tamahaua mātauranga, pūrakau, tikanga and kawa as it relates to te mana me te tapu o te wāhine.

Ngai Tamahaua Hapū

28. Ngai Tamahaua is one of the six recognised hapū of Te Whakatōhea. We are the second largest of the six hapū. Ngai Tamahaua marae is at Ōpape which is located approximately 14kms from Opōtiki township. Our whare tupuna is Muriwai. I maintain the Ngai Tamahaua hapū register on behalf of Ngai Tamahaua trust where we hold records for over 360 registered adult hapū members and 140 children. This work is ongoing.
29. I am aware that there is little written kōrero and research specific to our hapū. Therefore, kōrero which is written down can only provide part of the picture and does not truly reflect the full extent of our hapū rohe and our tikanga, customs and practices.

30. Ngai Tamahaua descend from Muriwai and Tārawa which is illustrated in the following whakapapa:



31. Tārawa is the earliest recognised ancestor from whom Tamahaua the man and therefore Ngai Tamahaua hapū descends. It was Tārawa who joined with the original inhabitants of the Ōpōtiki area. According to our kōrero, Tārawa is said to have come over from Hawaiki on his chest.
32. It is these lines along with whakapapa from lines to Te Tini o Toi, Nga Ariki, Hapu Oneone that would connect the Tipuna of Ngai Tamahaua to Ohiwa and whenua at Opouriao Ruatahuna and Maungapohatu and

Waikaremoana. This is the breathe of Ngai Tamahaua connection with our whānau nga from other Iwi and other waka but for us of Ngai Tamahaua it is the infusion of our Mataatua lines through our Tipuna Muriwai that connects us together as Whakatōhea.

Muriwai

33. Muriwai is a central figure to us of Ngai Tamahaua and Whakatōhea. I am aware that the Tribunal already has some familiarity with Muriwai as a result of evidence in previous hearing weeks.¹ Nevertheless, I shall share my perspective on the importance of our tipuna Muriwai.
34. Muriwai is the tipuna that binds us as Whakatōhea as it is the whakapapa of Muriwai that brings all the lines of Whakatōhea together. Her union joined the two waka, Mataatua and Nukutere. Ngai Tamahaua recognise and uphold our connection to our tipuna Muriwai whom we describe as “*he wāhine tapū, he ariki, he tapairu o Ngai Tamahaua*”.
35. Muriwai, the daughter of Irakewa and Wekanui, was the Matamua the first born child. She was the last to be trained in the whare wananga and held the sacred knowledge of tohunga of the kauaue runga karakia. Muriwai was focused, strategic, reasoned and solution-focused for the betterment of her people. She overcame a number of tragedies but was still able to negotiate positive outcomes such as the potential loss of the waka Mataatua, left by the men, and the conflict between her brothers Toroa and Puhī. These were the many attributes of our Tipuna Muriwai.
36. Muriwai arrived on the Mataatua waka. She was the holder of the mauri of the waka of Mataatua. Her father was Irakewa who was said to be a descendant of Toi. Muriwai was born in Mauke, an island in Rarotonga.
37. Muriwai had five children with Tamatea Matangi. One of these children was Rangikurukuru. Kura-a-whe-rangi is a direct descendant of Rangikurukuru and it was she who married Tamahaua. Their union gave rise to the hapū of Ngai Tamahaua.

¹ For example, Brief of Evidence of Robyn Hata-Gage, dated 10 February 2021 (Wai 2700, # A30(b)); Ngā Kōrero A Sharon Campbell Rāua Ko Dr Mania Campbell Seymour, dated 10 February 2021 (Wai 2700, #A39), Te Kahautu Maxwell (Wai 2700, #A46(a))

38. The respect attributed to Muriwai is so much that our Ngai Tamahaua whare tīpuna is named after her. The wharekai at Ōpape marae is named Te Tapairu. Te Tapairu denotes the status held by Muriwai. She was a strong prophetess. The hereditary head of her tribe and Tapairu signifies the female ariki, the first born female in a family of rank, a woman vested with sacred attributes.
39. When Muriwai arrived here on the Mataatua waka, she was given the responsibility to carry out some of the roles that the males traditionally carried out. Her brothers left the waka and it was Muriwai who saved Mataatua from being wrecked on the rocks.

Te rohe o Muriwai

40. The rohe of Muriwai is described as being Te Tapu o Muriwai:

Mai I ngā Kuri Whārei ki Tihirau

41. This rohe relates to a well-known event which impacted Muriwai during her lifetime, the drowning of her two sons when they were out at sea on a fishing expedition. It is said that Muriwai had a premonition about the loss of her sons and warned her sons and warned others not to take them out on the water. This warning was not heeded.
42. When a waka party returned to inform Muriwai that her sons had been lost, they repeatedly called her but she would not respond or come out of her ana. There was the uttering “Tohea Tohea, te Kuia”. This is the usual characteristic attributed to Muriwai and her people: stubborn beyond reach. For us though, Muriwai had already been pre-warned of the loss of her sons and with the return of the waka party she was in the realm of tapu and karakia and beyond the reach or the ordinary.
43. Under the mana of Muriwai, the rahui *Mai I ngā Kuri Whārei ki Tihirau and inland to Murupara* was laid down, and this became known as the rohe of Mataatua. This rāhui existed until 1964, such was the mana of Muriwai.
44. Eventually her sons were discovered at a place known as the Raurimu rocks (on the north western side of White Island heading towards Rarotonga) which remains a wāhi tapū for Ngai Tamahaua to this day.

45. Muriwai's eldest daughter, Hineikauia married Tūtāmure. Tūtāmure came from Wakanui lines to Pane Nehu. However, he was the son-in-law of Muriwai and the mana is through Muriwai.
46. We have been taught that to respect our tipuna Muriwai, and due to her tapu and sacredness, that we do not personify her in human form. It is a challenge keeping this cultural tikanga safe.
47. Muriwai is an example of the respect and status that women were held in. As descendants of Muriwai, we also hold this status. Unfortunately, this is not reflected in the world we live in today, which is why we are here today as part of the Mana Wāhine claims and inquiry.

Ani Karere

48. Ani Karere is a korara, a type of mermaid, and a wāhine tipuna of Ngati Tamahaua. She is symbolic of our intimate connection with the moana and we hold a lot of love for her. Our marae and whare tipuna, Muriwai, is on a hill that overlooks Opape Beach where Ani lived and is now buried.
49. The area where she lived is named te Pataka Kai o Ani Karere. Ani Karere is the Kaitiaki of the Moana from Awaawakino to Te Rangi. Every toka is named and many reflect the fertility of wāhine to care and nurture and create people.
50. As Ani Karere grew older, she grew more disabled and could not get food. She would karanga to Hinemoana and Tangaroa and it would be provided. Te Aopopoarangi would send her children down to feed Ani Karere. That is how significant she was to our people. There are also stories of her having been fed by porpoises who would spit up fish from the ocean. This indicates the connection our hapū have to the moana. This connection is also shown through our whakapapa.
51. Ani Karere has been seen on the rocks at Opape, appearing to people long after her death. Our people go diving off the rocks at Opape and she has appeared to certain people there as an unusual looking kuia with long hair and large blue eyes.

52. The ability to see our tipuna after death is a taonga that is given to particular descendants of Muriwai, often wāhine. If Ani Karere appears to any member of our family, it means that she is watching over you.

53. Ani Karere is symbolic of our connection to the spiritual world. She was not from the world that we live in as she lived between the physical world and spiritual worlds.

54. Ani Karere:

Hē uri nō Hinemoana

He mōmō kōraka

He Kōraka

Noho ana I Taiharuru

I Tāpukēngia I runga I nga tapu I Opape nei



Te Ao Putaputa

55. Te Ao Putaputa is another of our tipuna wāhine who was of high status. She is associated with the following whakatauki

Whāia te iti Kahurangi, ki te tūohu koe me he maunga teitei'

56. Today, this whakatauki is used in other contexts, such as in education, to encourage young people to strive for their best in all their pursuits. Originally, however, this was a whakatauki for Te Ao Putaputa to encourage her in pursuing her love and to strive to overcome any difficulties placed in her pathway.
57. As the story goes, a sporting competition was held in Ōpape with the whole of the east coast in attendance. A young man called Tawhito-Kuru-Maranga caught the eye of Te Ao Putaputa and they fell in love. The young man was from Titirangi at Turanga.
58. To Te Aopotaputa's people, this young man was not up to her status so they didn't agree to them coming together and he returned to Turanga.
59. Te Ao Putaputa then went to the bay at Awaawakino to collect paua. A shell rolled up to her, which she ignored, three times. After the third time, she finally picked up the shell. The shell was from her love in Turanga, having passed around the coast to find Te Ao Putaputa at Opape. It contained a lullaby from Te Ao Putaputa's love. It is said that the young man had caused the shell to find Te Ao Putaputa so that she could be touched by the lullaby and know that it was from him.
60. Missing her love, Te Ao Putaputa then went to her tohunga to seek advice on whether she should go and visit him. Visiting him would be risky as here were a lot of hapū that didn't have a strong relationship with Ngai Tamahaua on the way to Turanga. Her tohunga advised that she should pursue her heartfelt goal and to not let anything stop her path no matter how difficult it would be. She pursued her love and they successfully started their own iwi in that area.
61. This story is about the freedom wāhine had to seek guidance and work through barriers to achieve their goals. It also provides further evidence of our connection to the moana and how we used it to communicate. Stories like this indicate the status wāhine held pre-colonisation. It shows the way in which wāhine were able to pursue their goals with no restriction placed upon them due to their gender. Wāhine were able to make their choices freely, and held the mana to seek guidance along the way.

Tamariki

62. The importance of children in our culture is visible from the word for child – tama-ariki. This importance arises from their centrality to maintaining whakapapa; they are symbolic and the personification of the whakapapa line. Tamariki are also the connection from the original life source the puna or face of the Tipuna. They are the connection between the past and the future to maintain the whakapapa lines, and of course much loved and much cared for.
63. The mauri of a child was to be celebrated and not diminished. Therefore, it was not a parents' role to 'discipline' or 'control' a child, rather it was the whānau role to teach, and nurture the child and let their true essence or wairua show through. This was done by having the child alongside in everyday tasks, speaking to them with respect as one would speak to another adult. The child was treated respectfully, unlike today in the context of the nuclear family where the children are seen as supposedly inferior to the parents and grandparents.
64. Children were brought up in an intergenerational learning environment with all the social and cultural richness that this entailed. Fathers were involved in nurturing, caring for and teaching their children.
65. I have attached and marked "A" an extract from Anne Salmond's book which illustrates traditional family life in Māori societies', before colonisation took hold.
66. Particular babies were given particular tasks or identified and groomed to play particular roles within the hapū. An important consideration was the skills that the new child would bring, skills that were needed by the hapu. The nannies were very invested in cultivating their mokopuna to develop in certain roles. The act of conceiving a baby was not just a sexual act but an opportunity to call to our Atua to allow the whakapapa to come through.
67. Many of our whānau continue the practice of burying the pito of their newborn babies in the caves below Taiharuru and at Opape. Pito and whenua are also buried in the whenua itself. This is symbolic of our whakapapa connection to this place, which is a life sustaining force throughout our lives.

68. Our children are told at an early age to return to the mountain to be cleansed by the four winds, to continually return home to reconnect and be grounded. This connection to Papatuakuku and to our place in the world is important as source of wellness. This helps maintain the whakapapa and connection and relationships to Papatuanuku (whenua) and Ranginui to their tamariki, Tane Mahuta, Tangaroa, Rongotane, Tawhirimatea, and all their creations.
69. Being able to see and feel our Tipuna is important to our identity as Ngai Tamahaua; they are the foundation of our customary beliefs and practices and the learnings shared with tamariki mokopuna. It also gives the whenua and moana, the awa and ngahere life and sustains our mokopuna.

Whāngai

70. Today there are a number of our Ngai Tamahaua whānau who whāngai children who are in need of a home and whānau support. Whangai is a common practice for us in Ngai Tama and my whānau has been blessed by many whāngai. A number of our whānau whangai children and rangatahi. We always do our best to stop our tamariki and mokopuna falling into the system of state and the care of Oranga Tamariki.
71. In Ngai Tamahaua, whāngai is a practice which came about at the time of the Maru Iwi. The Maru-iwi being the original people Ngai Tamahaua whakapapa back to. The Maru-iwi were those people who were here before the arrival of the waka, and were eventually overtaken by the waka traditions. Our Maru-iwi people were peaceful and passive and they also moved around a lot. It is said that they were a small people.
72. When the waka arrived, there started to be inter-marriage between the men who had arrived on the waka with the smaller women of the Maru-iwi. It is said that the Maru-iwi women were struggling to successfully birth the larger babies that resulted. These were some of the first caesarean births. However, sadly of course, the mother was lost as a result.
73. The following waiata refers to these sad events:

*Me Pēnei ana
te mate i a koe*

me he mate marama ka ora mai e

E hika e

kua pani o tamariki

kua riro koe hai whakaruruhau e

whakatutū ai

ngā kapua i Ōpape

he puhanga nei ka rere e te hau e...

74. This waiata asks who is going to look after these babies as their mothers are being lost. These babies were washed in the sacred puna of Ōpepe. My understanding is that the babies who lost their mothers in this way were placed in the care and love of the wider hapū to be looked after.
75. Traditionally, whāngai was used to maintain whakapapa connections. Whāngai were (and are) sometimes placed with particular nannies to enable them to develop particular skills such as fishing, carving, weaving. Today, whangai is a practice that is carried out for a variety of different reasons.
76. Uncle Matenga Biddle took a particularly strong position on whāngai. This came from the times of our Maru Iwi births when babies lost their māmā, as well as from our Tipuna Mokomoko, whose mokopuna Te Waihapua a Rangi would not have survived had he not been whāngai by Horiana and Rangihaerepo. Uncle Matenga used to say, if we know the whakapapa, acknowledge it.
77. The whangai are a full part of the whānau they are raised in. For Ngai Tamahaua, this means they have the same rights and privileges as Ngai Tamahaua, but also the same responsibilities and obligations to uphold the mana and rangatiratanga of Ngai Tamahaua, under tikanga.

Leadership within the hapū

78. It is impossible to underestimate the important role that our nannies play and have played among our whānau and within our hapū. The women of our hapū have been central to the maintenance of our framework of matauranga, cultural practices, our ahi kaa, karakia and te reo on which our beliefs and identity are based.

79. Our wāhine are central to ensuring the continuity of our hapu by carrying the whare tangata of all future generations. Our wāhine also carry the mana and tapu around protecting the whakapapa, history and stories of relationships and connections and birthing practices through karakia, waiata and rongoa. This is the realm that has been given wāhine by our Tipuna Atua and our Tipuna Wāhine .
80. There is not and never has been a gendered approach to how we approach speaking at hui. The mana to speak comes not from gender, but from whakapapa, and ahi kaa combined with knowledge and ability on a given kaupapa. If your whakapapa line gives you mana and you have maintained your ahi kaa to our whenua and to our rohe, you have the mana to speak and to make decisions at our hui. An important component of this tikanga though, is you as a person must be engaged participating and contributing to upholding the mauri of the hapu. You should also respect the mana of the kuia before you who may have been quietly carrying the role before an interest was raised at hui.
81. One way of looking at mana is leadership and decision-making for the hapu. You have to have whakapapa and ahi kaa to carry mana in the context of being able to make decisions for us here at home. Women have been central to this.
82. The concept of Rangatira come from 'to Ranga' or weave the 'Tira', the group i.e to pull the group to an agreed point, to maximise the potential of the group, to uplift this outcome, which we all share. For Ngai Tamahaua, we have this concept and it takes many many wānanga to get a collective response.
83. One example of these concepts I have seen in practice is the way that women have played a central role in keeping our Ringatu faith alive, especially at times when the Haahi has come under pressure due to falling numbers participating. Our wāhine have kept the ahi kaa alive.

Women and economics

84. In contrast to what we see today, women were traditionally not economically marginalised. This was a time when the way of life was very

communal. I have heard some of our older generation describe what life was like when they lived collectively on our marae at Ōpape.

85. My Auntie Marjorie Kurei, now in her late 70s has some beautiful kōrero about her upbringing at Opape marae, which was central to the collective life our our hapū at that time.
86. Whānau lived at the marae in a number of houses, and there were shared facilities such as a tennis court. There were large communal gardens, which all the families helped to maintain. Today there are still gardens, but they are for the individual families. Marjorie speaks of the strong sense of community and whānau and how everyone was treated well, looking after each other and working together. The whānau took immense pride in their surroundings, and the footpaths were always swept clean and the whare were spotless – there was even a system of fines if your garden or whare was not clean and tidy. Elders would come around and keep an eye on all the whānau and check that everyone was well, and had enough food to eat. If there were any conflicts, the community worked together to ensure it was resolved. An important aspect of life for Ngai Tamahaua was when the flag went up or the bell rang for karakia. Everyone ran to participate; there was a role for everyone.
87. I give this example as a way of demonstrating that the community offered safety and benefit for all, especially women and children. Unfortunately, the mind-set around this communal way of life has shifted and we now find that whānau are more separate and isolated which often means they are struggling more. Nevertheless, it is part of our Ngai Tamahaua tikanga to provide for all within our hapū and we strive to do that.

Women and Warfare / Conflict

88. Women were part of traditional war parties, for example at Marae Totara. We have a haka that shows that women were a part of this war party. They were also at Tarata and at other battles. This shows the role that women played within our society at that time.
89. When Kereopa came with Pai Marire they were greeted by a haka powhiri of over 500 women. They said that the haka the women did was more fierce than the men.

90. In raupatu times due to the loss of the men, and two epidemics, four wāhine were recorded as leaders of the defenders of the whenua. These wāhine were Matarena, Te Reita, Wikitoria and Tiria. These wāhine were defenders of their whānau and hapu and their whenua and is a reflection of the roles that wāhine held in precolonial times.
91. These examples help illustrate the roles that wāhine played within our society in pre-colonial times.

Healing Rituals

92. Women often played the role of healer and / or midwife.
93. It is our practice to take people who are unwell to Wainui-Atea which describes the sacred water in its natural state whether it be the ocean, awa, or puna. The sacredness of the wai is central to the hāhi ringatu.
94. I am aware of two puna at Ōpape, and one at Hinahinanui where this would occur. We also take our people to Hinemoana and Wainui for healing.

DATED this 31st day of May 2022



Tracy Francis Hillier