

IN THE WAITANGI TRIBUNAL

**WAI 2700
WAI 1511**

CONCERNING

the Treaty of Waitangi Act 1975

**AND
IN THE MATTER OF**

Kaupapa Inquiry into claims concerning Mana Wahine (Wai 2700)

**AND
IN THE MATTER OF**

A claim by Kate Keita Hudson on behalf of the descendants of Te Waru Tamatea and his people of Ngāi Tamatea Hapū ki Waioatahe (Whakatōhea) (WAI 1511).

BRIEF OF EVIDENCE OF KATE KEITA HUDSON

Dated this 7th day of June 2022

RECEIVED

Waitangi Tribunal

7 Jun 2022

Ministry of Justice
WELLINGTON



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HE MIHI:

1. My name is Kate Keita Hudson of Waioatahe Valley, Opotiki in the Bay of Plenty.
2. I have held a number of pōtae for my iwi, hapū and marae.
3. I am the sole claimant for Wai 1511, this claim which I bring on behalf of Ngāi Tamatea ki Waioatahe hapū. I am also a present trustee on the Whakatōhea Pre-settlement Claims Trust, a present trustee of Ngā Tokorima a Hinemanuhiri Trust which is the post-settlement governance entity for Te Wairoa ki Kahungunu, as well as being the Chair of our whānau Ahu Whenua Trust which houses our papakainga development.

TE MANA O ŌKU TIPUNA WHĀEA

4. To me, te mana o te wahine is different from “Mana Wahine” because it acknowledges and respects the mana of both genders in balance and respects the contribution of each.
5. I’d never heard the phrase “Mana Wahine” until more recently. I’d heard of “Te mana o te wahine” or “He mana tō te wahine, he mana tō te tane”. It was more about mutual respect.
6. As children we observed the mutual respect that our parents had for each other. They both understood, and placed importance on their respective roles in raising their whānau.
7. Our father was a great provider and my mother, Moke Te Urupiu Te Ani was a great protector. They complimented each other well.
8. Moke bore 12 children and had many other whāngai. In saying that, not only did my parents look after whāngai children, they took in whole whānau - parents and children. If whānau got into strife, my parents looked after them.
9. There were 12 of us biological children and we never argued because not once did we see our parents argue.

10. To me, my mother Moke embodied te mana o te wahine.
11. She had extensive pūkenga.
12. No te ao o nehe, my mother was a tohunga in her own right. Her taha wairua was very strong. She knew all the karakia and all the tikanga to whakanoa tapu and she carried that with her and practiced it wherever she went.
13. She had knowledge of rongoa Māori which she preferred over rongoa Pākehā.
14. She also had extensive knowledge of mahinga kai and could harvest and preserve all kai Māori such as, tuna (eel), pipi, cockles, kaimoana (seafood), manu (birds), kaanga pirau (fermented corn), and tahu mīti (preserving meat in its own fat).
15. She always made sure that she had enough kai to feed an ope. She had acres and acres of māra kai, vegetables and kūmara.
16. Mahi rāanga was another one of her strengths.
17. All these pūkenga have one common purpose - manaaki tangata, and the survival of the whānau, hapū – to me that's the mana o te wahine.

ERANA AKEAKE

18. The wisdom and knowledge that was passed down to my mother is the legacy of my great great great grandmother Erana Akeake.
19. Erana Akeake was a rangatira of Te Ūpokorehe, daughter of Wii Akeake – a signatory to Te Tiriti o Waitangi.
20. Erana was a woman of great standing within Te Ūpokorehe. In the 1800s, Te Ūpokorehe was a relatively small whānau and Erana was the head of that whānau.
21. During Erana's lifetime, Tūhoe invaded Ōhiwa where she and Te Ūpokorehe were living. It is said that they intended to leave no survivors

however, Erana and her children were amongst the only ones who were spared, possibly in recognition of her status.

22. They were then taken to Ruatāhuna as captives but later set free.
23. When you think about it, Erana displayed immeasurable and unwavering strength to be able to overcome that level of adversity for the sake of her uri and lead her whānau even when there were no men around.
24. She was essentially a solo mum in the late 1800s who had lost everything as a result of war, including her broader whānau, and her whenua. Far from being defeated, she turned her strength to regaining her whenua - a place for her whānau to rebuild.
25. Through her resilience she was able to raise her children on her own, and eventually they grew old enough to repurchase a whole block of whenua within their papa kainga and they moved back to Hiwarau, Ōhiwa.
26. This whenua is the place where Roimata Marae now stands.
27. The remaining whenua within the block has since been lost to Erana Akeake's uri, however that's another story.
28. I see Erana's traits coming through in my Mum. To me both Erana and Moke represent the true essence of te mana o ngā wahine, which is their focus on ensuring the security and wellbeing of their whānau into the future.
29. When you look at it, that's also the essence of the story of our tipuna whāea, Rangipāroro which is set out below. It's the story of women who would do anything for the survival of their uri.

The story of Rangipāroro and Kahuki

1. Rangipāroro was a beautiful wahine from Onekawa Pa overlooking Te Moana Nui a Kiwa, above Ōhiwa. Rangipāroro fell pregnant to Rongopopoia.
2. One day Rongopopoia and his men left the pā to hunt, leaving the women and children behind.

3. That day, the children of the pā gathered their manu aute (kites) and ran flying them up and down the beach until a strong wind blew the kites up into the palisades of Te Māwhai Pā. This pā was also situated atop the hill where Te Onekawa stood.
4. When the kites became entangled Tuāmutu, who was the rangatira of this pā, called to his men. They went down to the beach and slaughtered all of the tamariki then placed their bodies in the bushes and sand holes amongst the palisades of Te Māwhai.
5. When Rongopopoia returned to Te Onekawa that night the whānau told them that the tamariki had not returned from flying their kites on the beach.
6. Rongopopoia and his men then went in search for them, they climbed the banks of Te Māwhai and found the children's bodies scattered amongst the bushes. He then knew that he had to exact utu for their deaths.
7. Tuāmutu evacuated all his whānau from Te Māwhai leaving only his elderly father, Repanga. When Rongopopoia and his men stormed Te Māwhai pā they found Repanga and took his life in utu for the slaughtered tamariki.
8. Tuāmutu then undertook to kill Rongopopoia for the death of his father, so he hatched a plan and sent a karanga to Rongopopoia to join him and his men to caste a new net for fishing.
9. In those times, the casting of a new net was indeed a great celebration and Rongopopoia accepted the invitation. He and his men descended to the river mouth of the Waiotahe River and Te Ahi Aua to participate in this event.
10. The new net was brought down to the moana and Tuāmutu suggested that Rongopopoia and his men take the seaward side of the net and hold onto it. Tuāmutu and his men then grabbed the shore side of the net and when Tuāmutu gave the instruction 'Hipokina!!!' they threw the net over Rongopopoia and his men and bludgeoned them all to death as they could not get free. And so Tuāmutu had taken utu for his father Repanga.
11. That part of the moana is now known as Te Kārihi Pōtae - kārihi are sinkers and pōtae is a hat. This is in reference to Rongopopoia becoming

the sinkers holding the net and the pōtae refers to the net being thrown over them like a hat.

12. Not long after, Tuāmutu received news that Rangipāroro was hapū with the child of Rongopopoia. Tuāmutu decided that if the baby was a boy he would kill the baby so that when he grew up he would not come looking for him to exact utu for his father's death.
13. Rangipāroro did in fact give birth to a son, Kahuki.
14. When Tuāmutu heard the baby was born, he went to enquire into the child's gender. Rangipāroro was in the birthing pit and she knew why Tuāmutu was there, so when he asked after the baby she held him up on the palm of her hand and folded back his raho (penis) so that he looked like a girl.
15. In those days women who gave birth were considered very tapu, so you were not allowed to go too close to them. Rangipāroro had tricked Tuāmutu. He was satisfied that the baby was a girl and headed off.
16. Meanwhile Rangipāroro knew she and her baby would not be safe for long, so she snatched up the baby and began her flight inland to Te Kaharoa via the Kāhikatea valley within Waiotahe.
17. As she arrived at the river below the ridge, ka tahetahe i tōna tinana (she cleansed herself). The river became known as Waiotahe the cleansing waters.
18. She then ran along a ridge behind where our marae now stands. In her haste to keep running, scared of being caught by Tuāmutu, she didn't tie her maro tightly enough and it fell off her. That's where the marae gets its name: Maro (referring to the garment) mahue (to be left behind).
19. Rangipāroro then carried on to Te Kaharoa and the māunga in the valley was named Pukenui-o-Raho after the incident of her holding the Raho of Kahuki backwards.
20. Upon reaching Te Kaharoa she met Haeora. They lived together and had twin girls called Rangi-ata-Ura and Rangi-ata-Mea.

21. Kahuki grew up believing Haeora was his biological father however his friends knew the truth and ultimately, they let him know that his real dad was killed.
22. Kahuki returned to his mother and Haeora and asked if this was true, thereupon they told him the story of his father's death at the hands of Tuāmutu. From that point on, Kahuki vowed to exact utu upon Tuāmutu for his father's death.
23. Haeora was a tōhunga in weaponry and so he began training Kahuki for this task.
24. When he knew he was ready, Kahuki prepared to leave Rangipāroro and Haeora. When he was about to leave, his twin sisters begged to go with him, to support the ope taua, war party.
25. Rangipāroro and Haeora reluctantly agreed and of course it was up to Kahuki to look after them.
26. Kahuki left Te Kaharoa with his sisters and ope taua and proceeded out toward Onekawa Pā through Te Kahikatea. Here they came across a Tūhoe war party led by Tāmango.
27. Tāmango was easily identifiable by his 8 plaits hanging down his back.
28. They fought and the twin girls were captured and killed. They are now said to be twin rocks ossified in stone within the Waiotaha River. The rocks are said to be inseparable – if through acts of nature the river is affected the rocks are never separated.
29. Kahuki carried on to Ōhiwa and Onekawa Pā. The story from this point has described by AC Lyall in his book, *Te Whakatōhea of Ōpōtiki*:¹

Proceedings were opened when the occupants of that Pā were enticed down to the beach by stratagem and defeated in a skirmish. Kahuki then attacked the Pā itself, dispersed those who remained and killed two of Tuāmutu's children who were found concealed in a food storage pit.

¹ *Whakatohea of Opotiki* AC Lyall Reed Publishers Wellington 1979 republished 1997, pp 72 – 73.

Tuāmutu himself escaped to Waiotahi. Kahuki had meantime returned to Whitiwhiti on the western side of Ohiwa whence he had set forth – via Uretara Island. Tuāmutu apparently no sluggard in matters military attacked Whitiwhiti with a canoe-borne force the next day but Panekaha (father of Rangipāroro) and Kahuki forced them into a desperate retreat by land around the shores of Ohiwa. But again, Tuāmutu escaped. Although his relatives ere now ready to call off the hunt, not so Kahuki, He induced them to assist him in attacks on the Paerata Pā and at Waiaua.

Each time Tuāmutu escaped, each time with loss, and each time fleeing further east. This may be explained by his relationship to the ancestors of Whānau-ā-Apanui for his mother Rua-ihonga of these people.

Kahuki was utterly relentless in his ambition and persuaded the somewhat jaded people of Whitiwhiti to build a canoe for the purpose of pursuing his objective.

The task was finished in a short time, and the canoe named Ruaraeroa was launched. A significant rumbling sound as it was dragged across the sands signified success to come and the words of Kahuki when he sprang aboard for the first time have been passed down:

Ko Tuāmutu ra tau tangata

E taoho ai koe

Taoho! Taoho!

An injunction to the vessel that it was Tuāmutu who was to be sought and vanquished.

In a deceptive plan similar to that adopted by Te Waharoa at Motiti, the war party paddled out to Whakaari where they spent the night.

The next day, the people on the shore where Tuāmutu was saw an apparently derelict canoe drifting up the coast and set out virtually unarmed in a number of boards to recover it.

In Te Ruaraeroa, the war-party lay in such a way that the shoreward gunwale was elevated and thus concealed their presence.

The approaching shore parties were watched closely and when they were near enough for their voices to be clearly heard, the crew of the

canoe sprang to action. Seizing their paddles, they dashed in amongst the badly surprised friends of Tuāmutu, capsizing some canoes and killing everyone within reach.

At length Tuāmutu was identified, Kahuki lay Ruaraeroa alongside, sprang aboard and then did Tuāmutu die.

30. Lyall goes on to note that these events likely took place in the mid to late sixteenth century, and that in Elsdon Best's version of the story, Tuāmutu was living at Tōrere when he sailed out to his appointment with death. However, a Whakatōhea version states that he was living at Motuotu, a Pā at the entrance to the mouth of the Waioatahe River.
31. For our people, the story and the mana and great deeds of Kahuki, along with that of his mother, Rangipāroro and his sisters, Rangi-ata-ura and Rangi-ata-mea are memorialised in the name for our marae, Maromahue, our maunga Pukenui-o-raho, our awa Waioatahe and other significant geographic features such as ngā māhunga (the Twin Rocks).

DATED this 7th day of June 2022



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Kate Keita Hudson