

BEFORE THE WAITANGI TRIBUNAL
TE RŌPŪ WHAKAMANA I TE TIRITI O WAITANGI

WAI 2700
WAI 381
WAI 2260

IN THE MATTER of the Treaty of Waitangi Act 1975

AND

IN THE MATTER of the Mana Wahine Kaupapa Inquiry (Wai 2700)

AND

IN THE MATTER of a claim filed by **DAME ARETA KOOPU** on behalf of herself and on behalf of the Maori Women's Welfare League Incorporated and by **DAME WHINA COOPER, DAME MIRA SZASZY, DR ERIHAPETI MURCHIE, DAME GEORGINA KIRBY, VIOLET POU, DAME JUNE MARIU, HINE POTAKA, DAME AROHA RERITI-CROFTS** (being past Presidents of the Maori Women's Welfare League) and on behalf of themselves and **RĪPEKA EVANS** of Ngāpuhi, Te Aupouri, Ngāti Kahu and Ngāti Porou for herself and on behalf of Māori women and by **MARY-JANE PAPAARANGI REID** of Te Rarawa and Te Aupouri for herself and on behalf of Māori women and by **DONNA AWATERE-HUATA** of Ngāti Whakaue and Ngāti Porou for herself and on behalf of Māori women and by **LADY ROSE HENARE** for herself and on behalf of Ngāti Hine and by **KATERINA HOTERENE** for herself and on behalf of Ngāti Hine and by **TEPARA MABEL WAITITI** for herself and on behalf of Ngāti Hine and by **KARE COOPER-TATE** for herself and on behalf of Ngāti Hine (Wai 381)

BRIEF OF EVIDENCE OF MATEROA DODD

7 June 2022

KĀHUI
LEGAL

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WELLINGTON

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Waitangi Tribunal

7 Jun 2022

Ministry of Justice
WELLINGTON

AND

IN THE MATTER

of a claim filed by **MARY-JANE PAPAARANGI REID** and **RĪPEKA EVANS** for and on behalf of the whānau, hapū and iwi of Te Tai Tokerau (Wai 2260)

I, Materoa Dodd, of Ngāti Awa and Ngai Te Rangi, iwi development practitioner, hapū and marae trustee and Wānanga and Crown entity board member, say:

INTRODUCTION

Ko Mataatua te waka
Ko Kapu te Rangi, Putauaki me Mauao ōku maunga,
Ko Te Moana a Toi te moana,
Ko Te Whare o Toroa, Ruaihona, Opureora, me Whareroa ōku
arae,
Ko Wairaka, Hokopū, Wharepaia, Ngai Tukairangi, Ngai Tuwhiwhia
ōku hapū,
Ko Ngāti Awa me Ngai Te Rangi ōku iwi.
Po Wairaka i raru ai e!

1. My name is Materoa Dodd.
2. I am an iwi development practitioner, hapū and marae trustee and Wānanga and Crown entity board member. I have 28 years governance experience in roles that span the tertiary education, justice, social welfare, and Māori development sectors.
3. Sociology is my discipline and from 1999 to 2010 I was a lecturer, senior lecturer, and academic researcher in development studies in the School of Māori and Pacific Development at the University of Waikato. My specialist areas of research included development theory; social science research; global development trends; Māori and Indigenous development, and strategic governance and leadership.
4. I hold a Distinguished Fellow in the Humanities from Te Whare Wānanga o Awanuiārangi for extraordinary contribution to iwi development and education. I hold a Master of Arts and Bachelor of Arts from Auckland University, and Diploma in Social Work from Victoria University. My master's thesis examined power and political legitimacy and focused on deconstructing British sovereignty.
5. I have been the Wharepaia Hapū representative on Te Rūnanga o Ngāti Awa (**TRONA**) since 2000, Chair of Wharepaia Hapū Trust since 2004 and Chair of Te Whare o Toroa (Wairaka) Marae Trust since 2013. I have served on several committees of TRONA since 2000. I have been the TRONA representative on the council of Te Whare Wānanga o Awanuiārangi since 2000. I was the UNESCO NZ

Social Sciences Commissioner from 2016 to 2018. I have been on the MSD Benefits Review Committee since 2017, a member of the NZ Parole Board since 2019 and a member of both the Board of Heritage NZ Pouhere Taonga and Māori Heritage Council since 2020.

Wai 381 Māori Women's Claim

6. I support the Māori Women's Claim Wai 381 and the Mana Wāhine Kaupapa Inquiry Wai 2700. From 1993 to 2005 I was the Research Co-ordinator for Wai 381 the Māori Women's Claim lodged by Dame Mira Szaszy and past Presidents of the Maori Women's Welfare League (**MWWL**), and Ripeka Evans, Papaarangi Reid and Donna Awatere-Huata and the kuia of Ngāti Hine, Lady Rose Henare, Katerina Hoterene, Mabel Waititi and Kare Cooper-Tate.

Wai 46 and Ngāti Awa hui 1999

7. In 1994, I presented evidence in support of the Ngāti Awa Raupatu claim Wai 46¹ held at Te Whare O Toroa (aka Wairaka) Marae. In 1999, prior to the release of the Ngāti Awa Raupatu Report, I organised a Ngāti Awa Women's Hui to bring together kuia, wāhine, students and several hapū and marae across Ngāti Awa.
8. The kaupapa of the hui was to discuss the participation of Ngāti Awa women in the post-settlement governance and management structures of Ngāti Awa and to inform Wai 381, the Māori Women's claim to the Waitangi Tribunal. The then Minister of Women's Affairs and Associate Minister in Charge of Treaty of Waitangi Negotiations, the Honourable Georgina Te Heuheu, opened the hui.
9. Resolutions from that hui included:
 - (a) that there be a clear separation between governance and management of the Ngāti Awa structure;
 - (b) that a change management team be appointed who have no conflict of interest in developing the existing structure; and

¹ The Ngāti Awa Raupatu Report WAI 46 Waitangi Tribunal Report 1999 https://forms.justice.govt.nz/search/Documents/WT/wt_DOC_68458811/Wai46.pdf ISBN 1-86956-252-6

- (c) that there be a non-negotiable policy that the new structure have an equitable representation of both men and women.
10. My brief of evidence concerns the framing of Mana Wāhine in relation to the exercise of inherent power, authority and status by two of our more well-known Ngāti Awa tīpuna, Muriwai and Wairaka who arrived in the Mataatua waka.

MURIWAI AND WAIRAKA (CIRCA 1350 AD)

11. Ngāti Awa believe it was Wairaka who uttered the famous saying:

Kia Whakatāne ake au I ahau!
Let me act like a man!

12. Wairaka was the daughter of Toroa, captain of the Mataatua canoe. It is said that when the Mataatua came adrift, she saved the canoe and uttered the words, “**Me whakatāne au i ahau!**”², which gave Whakatāne its name.
13. These words resonate in the winds, across the mountains, through the oceans, the traditions, between the sacred and profane, and are entwined in the whakapapa of Ngāti Awa since Wairaka uttered them.
14. Te Whakatōhea of Ōpōtiki believe it was Muriwai who uttered those words but that is not for debate here. The story is about the mana rangatira of both Muriwai and Wairaka, who arrived in the Mataatua waka.
15. In Ngāti Awa tradition the first settler in Kākaharoa who discovered and settled the land was Tiwakawaka on his waka, Te Aratauhaiti. His descendants were the original people of Kākaharoa who became known as Ngāti Ngainui³.
16. Twelve generations later (AD 1150)⁴ came the descendant Toi Kairakau also known as Toi Te Huatahi and he resided in his pā, Kaputerangi situated above Wairaka. Two of Toi’s children were

² Mead, Hirini Moko and Grove, Neil. 2021. Ngā Pēpeha a Ngā Tīpuna. No. 1345, p.220. Victoria University of Wellington: Victoria University Press

³ Mead, Tā Hirini Mead and Harvey, Judge Layne. 2021. Ngāti Awa. Presentation 25 February. Te Rūnanga o Ngāti Awa.

⁴ London, H.D. 1976. How Wairaka Statue became part of the Whakatāne Scene. Historical Review Vol. XX111, No.1.

Rauru and Awanuiārangi. Both Ngāti Awa and Te Atiawa of Taranaki descend from these tīpuna.

17. According to Hamiora Pio, the first persons to come from Hawaiki were Hoaki and Taukata in search of their sister Kanioro. They had brought with them the kumara. On tasting the kumara, an expedition was mounted to return to Hawaiki and they set off on the waka, Te Aratawhao to bring the kumara back to Kākahoroa. Tama ki Hikurangi was the tohunga on that trip and Hoaki returned while Taukata remained behind⁵.
18. It was the Mataatua waka that made the return journey with the kumara on board. Irakewa appointed his son, Toroa, to captain the waka and told the crew to look out for three landmarks to signify the landing place. Irakewa spoke of water cascading down a cliff, Wairere falls; a toka (rock) a personification of himself and place to anchor the waka; and the third a cave that would serve as a shelter for his daughter, Muriwai. Two manu kaitiaki named Mumuhau and Takeretou guided the waka.
19. Others to arrive on the Mataatua were Toroa's brother Puhi-kai-ariki; his sister Muriwai; Wairaka his daughter and Ruaihona his son, and mokopuna, Tahinga-o-te ra (son of Ruaihona). Tāneātua, an older brother from Irakewa's first marriage to Kiwa, was the tōhunga on board⁶.
20. On the journey, the Mataatua stopped in Pārengarenga in the far North where there are strong connections today, then travelled down to Bowentown in Tauranga where Whārei (an ancestor) disembarked and observed that the rocks there resembled his pet dogs, Mai i ngā kurī a Whārei (the dogs of Whārei)⁷ and thus set the southern boundary of Mataatua.
21. The Mataatua then stopped at Whangaparaoa under the summit of Tihirau on the East coast and here Muriwai uttered, Mai i nga kurī a

⁵ Mead, Dr Hirini Moko. 1994. Ngāti Awa Me Ōna Kārangarangatanga. Research Report no.3. P.15. Te Roopu Whakaemi Korero O Ngāti Awa: Te Rūnanga O Ngāti Awa, Whakatane. Takotohiwi, M. 1980. Ngā Marae o Whakatāne. Master of Arts Thesis. P.11.

⁶ Te Roopu Whakaemi Korero O Ngāti Awa (Ngāti Awa Research team). 1994. Kākaharoa: Whakatāne Township. Research Report No.6, P.9.

⁷ Op.cit Mead, Tā & Harvey, L. 2021

Whārei ki Tihirau, and the all-encompassing boundary of Mataatua was set. It was here Muriwai then placed a rāhui (restriction) from Bowentown to Cape Runaway, in honour of her twins who had drowned on the journey across the Pacific⁸.

22. The Mataatua then made a stop at Matatā and according to a Ngāti Awa historian, Onehou Phillis, when Wairaka was bathing in the river she had her menstrual period and her father, Toroa proclaimed, “Waiho Te Awa o te Atua kia rere atu ana” (Let Te Awa o Te Atua wash it away)⁹.
23. In later years, Wairaka would travel far and wide, returning North and on her way naming various places, for example, Owairaka in Auckland and a multitude of other places¹⁰. It is interesting what Elsdon Best, the early ethnographer thought of this:¹¹

It was a remarkable tradition of naming places and one in which Elsdon Best, found difficult to accept because one suspects he was uncomfortable with a woman of rank naming so many places. With other iwi it is usually a chiefly man who is credited with giving place names.

24. On arrival in Kākaharoa circa 1350¹², Toroa and others built a tūahu, a sacred alter named pouahu¹³ on the bank of the Whakatāne river. Muriwai deposited the mauri of the Mataatua waka at the pouahu that represented the physical and spiritual welfare of the people.¹⁴
25. A mānuka tree was planted at the pouahu and became a place where people could express or reveal their misfortunes, afflictions and transgressions and was also used for ceremonial purposes. The lone

⁸ Ibid. 2021

⁹ Dodd, M. 2001. Iwi Case Study Report – Tarawera River: Tuwharetoa ki Kawerau, Te Arawa & Ngāti Awa. Te Puna Kōrero. Journal of Māori & Pacific Development. Vol.3, No.1. P.28.

¹⁰ Ibid. Mead. Report 3. 1994, P. 21.

¹¹ Op.cit. Mead. Report 3. 1994, P. 21.

¹² Harawira. M. n.d. History and Historical Sites, 10 Whakatāne. Compiled by Mark Harawira., Walker, R. Ka Whawhai Tonu Matou: Struggle without End. 1990, p.47.

¹³ Te Roopu Whakaemi Korero O Ngāti Awa (Ngāti Awa Research unit). 1992. Historical Report on the Whakatāne Telecom Depot and Adjoining Lands. Ngā Wāhi Tapu o Mataatua. Appendix 2.

¹⁴ Mead, H., Ngaropo, P., Harvey, L., Phillis, Te Onehou. 2017, P.42. Mataatua Whareniui: Te Whare i Hoki Mai. Huia: Wellington.

standing mānuka tree became known as Te Mānuka Tūtahi and became a strong spiritual identifier for Ngāti Awa.¹⁵

26. Close to Te Mānuka Tūtahi was Hine-tū-a-hōanga (ancestress of stone). Hapū of Ngāti Awa once used this rock as a sharpening stone, that were washed by the waters of the Whakatāne river.¹⁶
27. Today, Wairere falls are a shadow of what they would have been in Irakewa's time. As well, te toka o Taiiau (aka te toka o Irakewa) personified this tīpuna and symbolised the anchorage for the waka. Unfortunately, today te toka o Irakewa once a daunting and distinguished presence at the shoreline was desecrated and blown to bits by the Whakatāne Council because it was a hazard to Pākehā shipping.¹⁷
28. Muriwai lived in te ana o Muriwai, (the cave of Muriwai) and is understood to have died there, which also served to strengthen the tapu of the cave¹⁸.
29. The cave was originally a lot larger but an earthquake in 1866 caused a landslide that shortened part of the cave and blocked most of the entrance. In 1962 the cave was excavated and turned into a tourist attraction. Some people, particularly pakeke (older iwi and hapū members), still consider it a tapu place and travel distances to recite karakia (prayer) there.
30. Across the river mouth lies the very tapu and ancient urupā of Opihi whanaunga-kore (Opihi of no relatives) which is the resting place of many famous Ngāti Awa rangatira.

Mana Rangatira

31. This brief historical overview provides evidence of the mana Rangatira of Muriwai and Wairaka and our other tīpuna who arrived on the Mataatua waka; who had the mana to name places; to decree rahui; to ratify boundaries; to place, lift and transgress tapu (i.e. to secure the waka); to have a sacred dwelling: te ana o Muriwai,

¹⁵ Ibid.

¹⁶ Ibid.

¹⁷ Op.cit. Mead. Report 3. 1994, P. 20.

¹⁸ Ibid. Harawira. M. n.d. P.6.

because she held the power of second sight that was tapu; to have a land area and Marae (Wairaka) imbued with your mana and named after you, to have a house of learning (Tūpāpakurau) located within Wairaka, to have planted the first kumara in Aotearoa in the garden named Mātirerau¹⁹ within Wairaka. It was a very tapu place.

WHĀNAU, WHENUA, WHAKAPAPA – MEREAIRA TAMARANGI TE KEEPA TOIHOU

32. Mereaira Tamarangi Te Keepa Toihau (circa 1850-1929) lived in the whānau homestead next door to Wairaka Marae. She was the only daughter of the Ngāti Hokopū (hapū of Wairaka Marae) and Ngāti Awa rangatira, Te Keepa Toihau²⁰.
33. On the other side of her homestead was where Tūpākaurau was believed to have been situated.
34. At one time, the site had reverted to sand dunes. During the 1918 flu epidemic there was no room in the cemeteries to bury the increasing number of people who had died, so they buried them at the site which was later to become the Post and Telegraph site²¹. It was colloquially known as the P&T site, then later became known as the Telecom site following the introduction of the State Owned Enterprise Act in 1986.
35. When the Telecom site was finally returned to Ngāti Awa it became the location where the majestic Mataatua Wharenui now stands. Mereaira's whare was nestled in between Wairaka Marae and where Tūpāpakurau was once located. The whole complex was rededicated as Te Mānuka Tūtahi Marae. The location of her whare within the bosom of Wairaka and her whakapapa are significant markers that she was a chiefly woman and rangatira in her own right.

¹⁹ Op. cit. 1994. Research Report no.6. P.10.

²⁰ Bluett Reunion Book 1995.

²¹ Dodd, M. 2021. Nation Building and Mātauranga Māori. Paper for Mātauranga Māori series, Te Whare Wānanga O Awanuiārangi.



Mereira Tamarangi Te Keepa Toihau

36. Mereaira was born circa 1850. She had thirteen children²² (3 boys and 10 girls)²³ to Captain Henry Peter Bluett of Wales, who was the first publican of the Te Teko Hotel. As was prevalent in the day, Mereaira was known by other names, Mereaira Toihau, Mereaira Tamarangi and some say, Mereaira Kōrahi. Her only brother, Akima passed away leaving no issue.
37. Hirini Moko Mead identifies Mereaira as a chiefly woman and the daughter of Te Keepa Toihau, who secured peace between Ngāti Awa and Whakatōhea. According to Moko Mead, Mereaira had married Te Kape Tautini of Whakatohea and they lived happily at Tauwhare Pā, which is on the otherside of Ohiwa Harbour. They had a child named Te Pirini Tautini ²⁴.
38. One morning a taua (war party) arrived from Whakatōhea to drive Ngāti Awa out of Tauwhare Pā. Mereaira and her whānau were taken

²² Ibid.

²³ Materoa Janie Dodd (nee Bluett) was one of her daughters and was my grandmother, who raised me in the new homestead in Wairaka.

²⁴ Mead, Hirini Moko. 2003, P.174. Tikanga Māori. Huia Publishers: Wellington.

by surprise as the pā was virtually empty and her husband could not be found. Their marriage was supposed to bind the two Iwi together.²⁵

39. As Whakatōhea performed haka and made some fiery speeches, Mereaira could see her husband in the middle of them. She had to act and called out to Whakatōhea while holding her son above her head and told them her son was a symbol of peace and she was tired of the constant warring over Ohiwa, that she would throw her son onto the rocks below and his blood would be on their hands for all time. With that her husband ran to save his son and reunited with his wife and peace was established between the two sides.
40. One of the issues that I have grappled with was whether Mereaira Te Keepa Toihau and Mereaira Kōrahi were the same person. I have examined Māori Land Court records, minute books, whānau records and tribal reports and the conclusion has led me to believe that they were two different Mereairas. Despite this discrepancy, and it is a piece of research for another time, is the significance whānau, whenua and whakapapa held in connecting the physical and metaphysical realms.

TANIWHA O TE REO: MIRIA SIMPSON (MATAATUA)

41. Miria Simpson²⁶ (1922-2002) was a renowned kuia of Ngāti Awa who had a passion for accuracy of te reo Māori that led to her being called “Taniwha o te reo”. She was an expert in both languages, she had an eye for detail and was vigorously pursued as an editor for many publications, manuscripts, and books. She was also the author of numerous publications.
42. Miria was involved in tribal politics. During the establishment phase of the Ngāti Awa Trust Board in 1984-85 she was the only woman on the inaugural Board and represented Taiwhakaea Hapū at the time²⁷.
43. She received a QSM in 1991 and an honorary doctorate from Victoria University of Wellington in 1998. From 1957-1970 she was librarian

²⁵ Mead, Hirini Moko. 2003, P.174. Tikanga Māori. Huia Publishers: Wellington

²⁶ <https://www.komako.org.nz/person/975>.

²⁷ Hirini Moko Mead 1984, p36. The Ngāti Awa Federation of tribes, Bay of Plenty, NZ. Whakatāne: Ngāti Awa Trust Board

secretary at Victoria University. After returning to NZ from London she was appointed to Victoria University as a research assistant in the Center for Māori studies and research.

44. From 1965 to 1969, she was the Waiariki representative on the Maori Women's Welfare League.
45. She had a close working relationship with Dame Mira Szaszy and was the Editor, Wāhanga Māori of Te Tīmatanga Tātau Tātau (Early Stories from Founding Members of the Maori Women's Welfare League). She was fastidious about using te reo Māori and was always, to a point, open to correction:²⁸

We must accept correction from each other in good spirit – how else are we to preserve our language? We need our language to preserve our identity.

Ka kore te reo, ehara i te tangata.

He mea noa iho...

He reo tō tēnā manu, tō tēnā kararehe, tō ētehi ngārara.

He reo kē anō tō tēnā momo tangata, tō tēnā momo tanga o ngā whenua mahao te ao. Kei tōna reo tōna wairua, tōna mana.

46. In 1990, she was appointed Assistant Editor of volume one of the Te Reo Māori edition of Ngā Tangata Taumata (The Dictionary of New Zealand Biography)²⁹ and Editor, Wāhanga Māori for the Bateman New Zealand historical atlas: ko papatuanuku e takoto nei (1997), edited by Malcolm McKinnon. In 1990 she was appointed as Māori Language Consultant at Alexander Turnbull library. Aunty Miria became a member of the Māori Language Commission in 1993.

Ngā Tohu o Te Tiriti: Making a Mark

47. In 1990, she wrote “Ngā Tohu o Te Tiriti: Making a Mark, The signatories to the Treaty of Waitangi”. The book was a limited edition and like Miria Simpson it was small in size but with huge impact. The chief librarian at the time summed up working with Miria:³⁰

Working with Miria Simpson has been one of the most rewarding and riotous experiences of my working life. No

²⁸ Te Tīmatanga Tātau Tātau (Early Stories from Founding Members of the Māori Women's Welfare League) MWWL and Bridget Williams Books, 1993, p.ix

²⁹ <https://www.wheelers.co.nz/books/9780908912636-nga-tangata-taumata-rau-1870-1900/>

³⁰ Simpson, Miria. 1990. Ngā Tohu o Te Tiriti: Making a Mark. The Signatories of the Treaty of Waitangi. Wellington: National Library of NZ.

gentle zephyr softly ruffling the quiet calm of a research library, Miria is a powerful Whakatāne off-shore wind – occasionally a White Island explosion...I have learned much during the development of Miria's book – that noise and laughter co-exist with the most serious research, that pakeha writing, and Māori oral history have seldom met, that biculturalism enriches us all, that collective learning may be better than individualism.

48. Of Ngā Tohu, Miria wrote:³¹

By signing the Treaty in 1840, our forebears spoke not only for themselves but for their descendants, who live with their consequences. Over and over again the Articles of the Treaty are discussed but little is said about the people who signed. In 1914, P. Lindsay Buick published a list of the signatories in his book, *The Treaty of Waitangi*. In 1922, Sir Apirana Ngata listed them again in his *Explanation of the Treaty of Waitangi*. Neither of these lists is widely known, and therefore knowledge of the signatories is limited. Seeing this gap, I decided to produce a book in which the names of the signatories, their marks, and where possible, their portraits were presented in a clear and readable format.

49. At least thirteen Māori women signed the Treaty of Waitangi, several more are known to have been asked to sign the Treaty by respective hapū and iwi, however they were denied this right by colonial office men taking the Treaty around. Incidences of Māori women of rank not being accorded the right to vote were, according to Rei³², imposed by colonial officials who did not recognise that women of rank represented the mana of their people. The colonialist perception of Māori women was the same as their view of Pākehā women, subservient and domestic. These perceptions took hold in the relationships between colonialists and Māori, redefining the role of Māori women and changing the paradigm in terms of Māori thinking.
50. Miria's research was truly ground-breaking because until then there was little knowledge of the fact that Māori women had signed the Treaty. Only a researcher with deep seated knowledge and understanding of te reo Māori and te ao Māori could have unearthed the Māori context in which the Māori signatories would have put their tohu to the Treaty.

³¹ Ibid

³² Rei, T. 1998. 'Te Tiriti O Waitangi, Māori Women, and the State' in *Feminist Thought in Aotearoa/New Zealand* Oxford: Oxford University Press, Oxford.



Taniwha No.1 Miria Simpson

51. In 2017³³, He Tohu, a new permanent exhibition opened at the Wellington National Library which honours three significant constitutional documents that helped shape the Aotearoa-New Zealand story. Titled in English “Signatures that shape New Zealand”, the exhibition looks at the historical implications of the Declaration of Independence of the United Tribes of New Zealand (1835), the Treaty of Waitangi (1840), the Women’s Suffrage Petition (1893) and. Aunty Miria’s research essentially shaped this exhibition. It continues to define the narrative of our forebears who signed the Treaty and “spoke not only for themselves but for their descendants, who live with their consequences”.
52. At home everyone kept a wide berth when they saw “Aunty Miria” coming as she took no prisoners. One hoped not to be caught in a stare through those coke-bottle glasses. But she was always too quick and would finger you and call you over for the proverbial inquisition. You never knew what you were about to receive. She was

³³ <https://watermarkcreative.co/portfolio-item/he-tohu-signatures-that-shaped-new-zealand/> (accessed 6 June 2022)

the personification of the Rangatira that landed on the Mataatua waka, she was Ngāti Awa and she made us proud!

TE ONEHOU ELIZA PHILLIS NEE ERUERA (MATAATUA)

53. Onehou Phillis (1922-2012) was born and educated at Te Teko Native school, Rangatahi Native School, Paroa Native School and Queen Victoria Māori Girls school and Whakatāne District High School. She went on to complete a Diploma in Teaching at Hamilton Teachers college and completed papers toward a BA in Māori language and oral literature. In 2001, when she was 79 years old, she completed a Bachelor of Māori studies at Te Whare Wānanga o Awanuiārangi.
54. In 1989, she was elected as a representative for her hapū Warahoe, on Te Rūnanga o Ngāti Awa and was there from 1989 until she retired in 2000. She was involved in several committees including Te Whare Wānanga o Awanuiārangi, foundation member of Te Reo o Mānuka Tūtahi and a Rūnanga representative to the National Māori Congress. She also represented Ngāti Awa at the United Nations Year of Indigenous Peoples Conference in Geneva.



Te Onehou Eliza Phillis

55. She wrote several non-fiction articles in both Māori and English. She was on the editorial board of the first edition of Pū Kāea – Te Reo Pānui o Te Waka o Mataatua, when it was launched in March 1992. Her articles were in both te reo Māori and English. In 1982, she co-

authored Te One Matua The Abundant Earth: The Centennial of Ruataupare at Kōkōhinau Marae, Te Teko, with Hirini Moko Mead. She contributed to many other publications including Hapū based research and whānau reunion booklets.

56. She received an Honour Award at the Montana Book Award in 2002 for Eruera Manuera³⁴ a biography about her father. She had been assisted by Miria Simpson who was her te reo Māori editor and advisor³⁵. The result is a book that reflects the current language style of Ngāti Awa in a manner unmatched by tribal scholars. Her father was at the forefront of Ngāti Awa leadership for over half a century, and she said of him:³⁶

He always said that 'ones' hands should be as active as one's mouth. It was his humility, and the fact he never talked down to them, that endeared him to the young people.

57. Then in 2012, Maumahara was released which was a step back to an earlier time in the vibrant town of Te Teko. The Mataatua Whareniui (Te Whare i Hoki Mai) was published in 2017 and it encapsulated her dedicated research and findings on the Hapū and her Iwi, Ngāti Awa and this was integrated into the book.
58. Recognising her significant contribution to scholarship, Te Onehou was awarded an Honorary Doctorate in Philosophy in Māori Development in 2012 from Te Whare Wānanga o Awanuiārangi. In 2013, Kokohinau Marae celebrated its 50th Poukai celebrating the continuing links between Ngāti Awa and the Kingitanga. Kokohinau Marae dedicated this Poukai to the memory of Te Onehou Phillis, a big supporter of the event.

MANA WĀHINE: PARADIGMS

59. Muriwai and Wairaka were eponymous ancestors. They were the daughter and granddaughter of Irakewa, a powerful tohunga.
60. Whānau, whenua and whakapapa is the pouahu that binds us.

³⁴ Phillis, Te Onehou. 2002. Eruera Mānuera. Wellington: Huia Publishers

³⁵ Pu Kaea October-November 2012

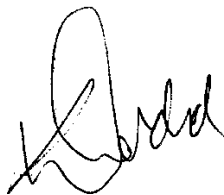
³⁶ Onehou Phillis. 'Mānuera, Eruera Riini', Dictionary of New Zealand Biography, first published in 2000. Te Ara – the Encyclopedia of New Zealand, <https://teara.govt.nz/en/biographies/5m35/manuera-eruera-riini> (accessed 6 June 2022)

61. Miria Simpson's unearthing that at least 13 of the Rangatira who signed the Treaty were Māori women was significant in terms of the paradigm which Māori leadership was introduced to.³⁷
62. The remarkable scholarship and research of both Miria Simpson and Onehou Phillis provides insights into the strength and spirit of Ngāti Awa women leaders that has come echoing through the ages.
63. Both women were involved in tribal and hapū politics and understood that the exercise of inherent power, authority and status by Wairaka and Muriwai centuries ago had shifted and been impacted by colonisation since the signing of the Treaty.

CONCLUSION

64. In summary Wairaka and Muriwai are part of our hā (breath), they are our feminine dimension of the divine, their deeds are reflected in us, they shape who we are, their wisdom and "second sight" guide a better future for generations to come.

DATED this 7th day of June 2022



MATEROA DODD

³⁷ This has been sourced from a paper, 'Governance & Legitimacy: Indigenous Development in Aotearoa', by Materoa Dodd, presented to the American Studies Program, University of Arizona, Tucson, USA. November 1999.