

IN THE WAITANGI TRIBUNAL

WAI 2700
WAI 2872

IN THE MATTER OF

The Treaty of Waitangi Act
1975

AND

IN THE MATTER OF

the Mana Wahine Inquiry

AND

IN THE MATTER OF

a claim by **Dr Leonie Pihama, Angeline Greensill, Mereana Pitman, Hilda Halkyard-Harawira and Te Ringahuia Hata (Wai 2872)**

BRIEF OF EVIDENCE OF WAITANGI BLACK

Dated this 08th Day of June 2022

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Ministry of Justice WELLINGTON



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*Nō hea rā tōku mana wahine i heke iho ki ahau
Nō hea rā tōku mana wahine i heke iho ki ahau
Nō Muriwai tōku mana wahine i heke iho ki ahau
He mana nō tuawhakarere, he mana motuhake
Ina te kōrero, mai i ngā Kuri a Whārei ki Tihirau
Nāna nei i tapaina te rohe o Mataatua*

*Nō hea rā tōku mana wahine, i heke iho ki ahau
Nō hea rā tōku mana wahine, i heke iho ki ahau
Nō Wairaka tōku mana wahine, i heke iho ki ahau
He mana nō tuawhakarere, he mana motuhake
Ina te kōrero, Kia Whakatāne ake au i ahau!
Hikina rawatia e ia te hoe, hei haumaruru te waka o Mataatua*

Nō hea rā tōku mana wahine ... nō hea rā tōku mana wahine

He Mihi

1. Tuatahi ka tuku atu ngā mihi ki tō tātou Matua nui i te rangi,

Ko ia te timatanga me te whakamutunga o ngā mea katoa

Otirā ki tō tātou kaiwhakarite o te rā, tēnā koe.
2. Ki a koutou ngā amorangi, ngā pou tiketike o te Taraipiunara o Te Tiriti o Waitangi me a koutou hāpi ō, ngā rōia, ngā mema o te ture, tēnā koutou katoa.
3. Anei mātou o Ngāti Awa, o te waka tapu o Mātāatua, e mihi kau ana ki a koutou katoa.
4. Ki taku mōhio kua tū, kua kauhautia ētahi o ōku tūāhine, tuākana hoki o Ngāti Awa,

o Tūhoe, o Te Whakatōhea, Te Whānau ā Apanui i mua, i muri pea i ahau. Ka nui te aumihi ki a rātou, Kāore e kore kua whakatakotohia, kua kōrerotia e rātou ngā whakapapa, ngā kōrero mana rangatira, ngā hītoria e pā ana ki a mātou, ki o mātou iwi, rohe, waka, tau ana ki reira.

Ko tāku e hiahia te kōrero mō ōku tīpuna kuia o rātou kounga, mana wahine hei taituara māku.
5. He uri ahau nō ngā iwi tuākiuki o te waka o Mātāatua. Tuatahi, ka rere ki te hiku o te ika, ki te taha o tōku matua, ko tōna koroua nō Te Taitokerau – ko ngā hapū ko

Ngāti Kawa ki Oromāhoe, ko Ngāti Rāhiri ki Te Tii i Waitangi, otirā ko Ngāpuhi te iwi.

6. Hoki wawe mai ki te rohe o Te Mānuka Tūtahi, te ūnga mai o te waka o Mātaatua, ki te iwi e pupuri ana i te mauri me te whenua o tēnei takiwā a Ngāti Awa.

Ko Putauaki te maunga

Ko Te Rangitaiki me Te Ōrini ngā awa

Ko Ngāti Awa te iwi

Ko Ngai Taiwhakaea II, Ngāti Hikakino, Ngai Te Rangihouhiri II – kei Te Pāroa, e kīia nei ko Te Tokotoru a Ōtamauru. Ētahi o ōku hapū Ko te Kahupaake, Te Pahipoto ngā hapū ki te awa o te Rangitaiki. Ko Te Tāwera te hapū ki te awa o Te Atua, ki Tarawera hoki.

7. Ki te taha o tōku whāea, ko ōna mātua i ahu mai i Te Wao-tapu-nui-o-Te Urewera.
8. He maha ōku pānga ki ngā hapū o Te Urewera i te rohe pōtae o Tūhoe hoki otirā mai i Maungapōhatu ko Tamakaimoana heke iho te awa o Tauranga, ka ū ki Te Waimana Kaaku, ki te taha mauī ko Te Whakatāne te hapū, Tauanui te marae, ki te taha matau ko te pā o Tātaiāhape, ko Ngāti Raka te hapū. Ki te whārua o Ruatoki ko Te Mahurehure te hapū, ko Te Rewarewa te marae.
9. Heoi, he pānga anō o tōku whāea ki te taha o tōna kuia a Te Iri Kouka, ki Te Whakatōhea, ko te Whānau ā Apanui, te whānau Rūtaia, ki Te Whakatōhea hoki o Ngāti Ira ki Waioweka ki uta, kau iho ana ki tai, ko Ngāti Ruatakenga ki Ōmarumutu, ko Ngāi Tamahaua ki Opape, takahia ake ana te haere ki roto o Te Whānau ā Apanui ki Ōmaio, ko te whānau Rūtaia. Tēnā koutou katoa
10. Nō reira, ka tīkina atu e au ēnei taha, ēnei kāwai whakaheke ōku, mō ētahi o ōku tīpuna kuia, tīpuna koroua hei kaupapa kōrero mō tēnei kerēme Wai 2700 Te Mana Wahine Inquiry i tēnei rā.
11. Tēnā koutou katoa!

Ko wai Ahau

12. Ko Waitangi Black tōku ingoa, ko Te Koare John rāua ko Lena Aporina WANA ōku mātua. Ki te taha o tōku matua - ko Wana/Taituha/Marupō/Rātahi ōku whānau, ki te taha o tōku whāea ko Boynton / Te Pou ōku whānau.
13. He whānau nui tō mātou – tekau mā whā ngā tamariki o tōku whānau. Tekau ma rima te katoa engari tekau ma whā i ora ai. Otirā, tokowhitu ngā tāne, tokowhitu ngā wāhine. Ko au te tuawhitu mai i te mātāmua.
14. I tipu ake mātou i runga i ngā whenua o tō mātou hapū a Ngai Taiwhakaea ki Pekapekatahi, ki te papawhenua o Te Puapua.
15. He tāngata pukumahi ōku mātua ki te whāngai, te tiaki pai i a mātou. Ia wāhanga o te tau he rapu kai te mahi hei whāngai, hei whakaora i a mātou me tō mātou kuia a Merepōhoi. He nui ngā maara kai – he pātiki tonu. He ‘repo’ pupuhi pārera kei muri i ō mātou kāinga, he wātakirihi i reira, he kōawa hei tuku hīnaki engari kei muri rāno ko te awa o Ohinemataroa e rere ana, ina, haere ake taku pāpā ki te tuku i āna hīnaki me te hao mārearea i reira. He whāngai kararehe, poaka, heihei hei kai mā mātou, hei hari tonu ki tōna marae a Taiwhakaea.
16. I moe moe au ki tōku hoa tāne a Arthur Te Rānui Black o Ngai Tūhoe, Te Whakatōhea, Te Whānau ā Apanui, Te Arawa, Ngāti Tūwharetoa iwi. Ko Tuati Taiturakina rāua ko Anituatua Black ōna mātua. I mate taku hoa i te tau rua mano tekau mā rima. Tokowhā a māua tamariki ko Tāroi Stewart te mātaamua, whai muri ko Moerangi, ko Rānui, rātou ko Anituatua te pōtiki o a māua tamariki.

I tēnei wā tokorima a māua mokopuna pīwari, ***Ae mārika, he wāhine katoa rātou!!***

17. I ngā tau toru tekau nuku atu i noho atu māua me tō māua whānau ki te whenua e kīia nei ko Te Hūrepō. Kei waenganui o te tāone o Whakatāne me Tāneatua.

Ko Tītītangiao te Maunga

Ko Te Rito o te Rangī te Kōawa

Ko Ohinemataroa te Awa

Ko Te Hūrepō te papawhenua

Ko Ngai-te-Kapo te hapū

Ko Whetūroa te tangata!!

18. My name is Waitangi Black – I am one of seven daughters and a sister to seven brothers of which our parents are Te Koare and Aporina Wana, who have sadly passed in recent years.
19. I/ we were raised here in our local district, fortunately in the ‘country’ on my hapū, tribal lands of Taiwhakaea, located at the southern end of Ngāti Awa – Taiwhakaea boundaries, heading towards Taneatua, to the area of Pekapekatahi. Te Puapua is the name of the whenua where we grew up, our papakainga consisted of our home, the home of our uncle, aunty and 12 cousins, and our kuia, our dearest grandmother Merepōhoi who lived behind us.
20. Our neighbours, lived down the road towards Taneatua, the Ngāmanu, Wirangi and Rore whānau and past our place towards Poroporo the Merito and Bluett whanau, all of whom were our relations and neighbours. The collection of these whānau hail from the hapū of Ngai Taiwhakaea, Te Patuwai, Ngāti Pūkeko and Ngāti Hokopū respectively.
21. We lived and had a relatively stable and healthy upbringing; *some may say in comparison to todays standards*. Kai / food was gathered from our rich sources of ‘pātaka kai’ our whenua, gardens, orchards, creeks, lagoons, rivers and ocean, which were all in close proximity of our home and marae. Not only was kai sourced naturally and in abundance from these locations during the different seasons of the year, it was also our playground, our threshold of sustenance and well-being for all of our families.
22. Our puna wai was situated on the side of the hill across the road from our home, it provided us with clean, delicious fresh water. Thankfully for us, and our mum, following years of manually collecting water – plastic hoses were introduced which made living easier on our parents. Like many rural families, we collected rain water also.
23. Our dad worked two (2) jobs to take care of the household expenses – as a Foreman of the local branch of the Ministry of Works and as a barman in the Taneatua Hotel under the patronage of Ted and Pauline Butt.

24. For this Mana Wahine Inquiry 2700, I refer to the inherent characteristics and lives of my mum, my kuia of Ngāti Awa and hopefully how they have influenced me to have strength and integrity. Although there are many of my kuia from my Tūhoe, Whakatōhea and Te Whānau ā Apanui tribes that deserve reference and a mention of their life experience, challenges and successes, one of which was incarcerated following the land confiscation at Ruatoki in the 1860s, one of which was named after the events that occurred at Te Tarata in Whakatōhea ‘Te Irikouka’ – however, seeing as we are in Whakatāne, in Ngāti Awa territory I will concentrate my focus there.
25. Our kuia tapaiuru Muriwai, our kuia ariki Wairaka who are the pinnacle of our Mana Wahine discussions, the founders of our ira wahine of their time. Their mana, their strength as we know it from all those centuries ago, since the landing of our waka Mataatua resonates with us today, our heritage, our resilience, our dignity, our stance, our tū, we inherit and we humbly and strongly have our place as women of definition and consequence.
26. Beginning with my mum, who married into Ngāti Awa and was supported and cared for by my dad’s people for the most part of her life until she passed away on the 15th of June 2019.
27. Our / my mother - mum Lena / Aporina, giving birth to 15 children, was pregnant most years, she dedicated her life to looking after her children and the domestic well-being of our whānau. Mum never complained or found life tedious, she would do her best to make home as resourceful as she could, baking, sewing and knitting among the many household family duties. Our dad’s mum, our grandmother Merepōhoi lived a paddock away behind us and was an integral part of our upbringing – especially when our mother had to go to the Whakatāne Annexe to give birth to yet another sibling – almost every year if not every two (2) years. It was her, Merepōhoi that cared for us all while mum was giving birth to her next child.
28. In my teenage years and through our pākeha sister-in-law who convinced our mother to change doctors, as she was always having internal problems, she eventually did just that. Her previous doctor of many years was of the Catholic

faith and would not prescribe the pill, contraception to her, hence the many births she had to endure even through sickness. Regardless, our mother lived 20 years on from our father, passing away 3 months before her 89th birthday.

29. When I was in my twenties, my mum shared with me her whakaaro over a cup of tea one late night, and I quote:

“I will be happy to go (die) when the twins are old enough to look after themselves”

30. The twins are number 14 and 15 of her brood. I retorted:

“So is that it mum? Is that your life, what accounts to and amounts to?”

31. Thinking OMG, ‘hika mā’ and all that! “Pretty much”. She answered! She was pono to her kōrero right through to the end!

Ngā Tīpuna Wahine

32. Our kuia Merepōhoi who was always in our lives, kept a lovely home and gardens. Her husband Haki (our koroua who my younger brother is named after) passed in his 40s leaving her a widow. She later was reunited with her ‘first love’ who still had a ‘shine’ for her, Kihi Mate, aka Koro Cappy, of Ngāti Pukeko. Like her parents and mother, she also held a strong faith for her religion, te hāahi Ringatu.
33. Through playing sports we would have to go out of the district, our mother would instruct us to fetch a bottle and fill with the creek water – take over to our kuia’s home so she could bless us with prayer and clear the path to keep us safe on our travels. Many times I would have to go to her place for this reason. I fondly remember her putting water into the palm of her hand and flicking it to the four (4) directions – ngā hau e whā, before she said her Karakia. When sleeping over at her place we would always hear her knocking on the wall early hours of the morning to recite karakia. She lived this way her entire life, and in her later years at home naturally, this was her normal routine in life and we knew and felt her presence, mauri, mana, grace and wairua every day. Her home was our ‘go to’ place when we were happy and most definitely when sad – nanny knew how to make things better.

34. Merepōhoi was kind, hardworking, had deep faith and was committed to her whānau and hapū of Taiwhakaea. We have many memories of her tending to her home and gardens, flowers, shrubs, fruit trees, cooking food plainly but delicious and sweet. She always sat on the floor of her verandah working her flax to weave kete. Something we took for granted and didn't learn her teachings before her passing in 1976, the same year her mother Moerangi died at the age of 104.
35. I'm proud to note that my youngest daughter Anituatua is enjoying learning to weave and work with the flax, harakeke, through one of her aunties, Rose Temara. Merepohoi's first cousin fondly known as aunty Bubba - Katerina Waiari nee Niao/Ngaheue, was an accomplished weaver of whāriki, kete and korowai. Her irāmutu – son to her sister Emma, Karl Leonard is also an accomplished weaver and master carver, as was his uncle, aunty Bubba's brother Kaka Niao.
36. Merepōhoi was the closest relationship we had of all our grandmothers, kuia, who was loved and respected by all of her descendants and whānau. She looked after her brother Tāmi who had polio and also a first cousin Tote Wano. She would also share the care of her elderly mother Moerangi, with her sister Rehe Hinemaukurangi Ratene. These daughters of Moerangi and Awanuiārangi had respect and integrity, they never fell out of terms with people and remained true to their character and self, much like their mother.
37. Moerangi lived for 30 years as a widow as her husband Awanuiārangi passed away in 1946. He was a rangatira at his marae and of his hapū/sub-tribe Taiwhakaea. He kept records of whakapapa of the whānau and hapū and was known for trying to settle conflict within the families there. Moerangi along with others commissioned that a carved flag-pole be erected in memory of her husband. Her nephew who belonged to her younger sister Piarimu, Kaka Niao Master Carver of Ngāti Awa from Te Pahipoto, carved the flag pole – pou haki of Taiwhakaea as a memoriam to Moerangi's husband, Awanuiārangi Rātahi.
38. Moerangi was born in the 1870's. Te reo Māori was her language – with very few English words some of them 'pigeon english'. Those who conversed with her would do so in the Māori language – te mita o te reo o Ngāti Awa – versed in the

dialectal tones of her iwi, Ngāti Awa. If non speaking Māori were in her company she would have a daughter, a relation beside her to translate their conversations.

39. She was a young wahine when the mountain, maunga Tarawera erupted, there are recordings of her account of this tragic experience of natural phenomena in the Whakatāne Museum through the Whakatāne Beacon and the Rotorua Daily Post. The local historian Clive Kingsley Smith would go to visit her to interview and record her account / kōrero of what happened. She described the eruption seen from the plains of Te Rangitaiki vividly and remembered all her years the devastation around them and the danger of their evacuation by foot from their home and islet, at Ohaua Road, Te Teko. In the middle of the night they and their families set on foot in single-file holding on to the one in front as they walked, journeyed to what was understood to be safer ground at Matatā. They witnessed the enormity of the eruption with it's fiery lava and hot pumice stones being flung out everywhere, even to the coast in the path that they were walking. Frightened and anxious they pushed on in the middle of the night until they arrived safely, some many hours later.
40. Moerangi married Awanuiārangi Te Rātahi Parakau in 1900. He was born in 1879 in Whakatāne to his father, Te Rātahi Parakau and his mother Roha Waimiere Pētera.
41. Awanuiārangi and Moerangi had 5 sons and 5 daughters. While many lived, some did not. Their youngest son Willam Awa Rātahi was a soldier in the 28 Maori Battalion and died in the battle at Takrouna, North Africa. He is buried at Enfidaville Cemetery, Tunisia.
42. Moerangi, her husband and family were devout followers/ pononga of Te Kooti Arikirangi – the Ringatu Faith. She and family, hapū members of Ngāti Awa travelled to the King Country – ki roto o Maniapoto – to search out Te Kooti for his healing 'laying of hands'. There she and her sisters stayed on to nurse, help the sick / mauiu for a couple of years. She named one of her sons after that time and experience, Te Kuiti. Following te Matua Tangata's, Te Kooti's pardon he was accompanied by our tipuna and brought to Pāroa to the village of Ōtamauru. There he observed the three (3) wharenuī standing together at the pā of Ōtamauru. These

were Taiwhakaea, Puawairua and Rangihouri II. Te Kooti asked Taupe – Hoani Poururu –

“E Upe, he aha ai koutou i whakatū ai o koutou whare i runga i te timutimu?
Wehewehe whenua, wehewehe tikanga, wehewehe tangata!”

Upe (Taupe), why do you erect your whare (3) upon the stumps and swamp.
Will be the cause of separation from the land, separation from customs and separation from people. (unstable land – thereby no solid foundations to center in)

43. Taking heed of Te Kooti’s words of caution, a few years later the three hapū respectively moved to the sites they are currently still positioned at Pāroa, Puawairua – Ngāti Hikakino at the ‘corner’ Tauranga turn-off, Ngai Te Rangihouhiri the south-end of Golf Links road and Taiwhakaea at the north end.
44. When Te Kooti was granted land at Ohiwa, Moerangi went with him to build the community there. Moerangi lived to the ripe age of 104 years with 6 generations of children, grandchildren, great and great/great grandchildren at that time.
45. She wore the moko kauae which was administered by needles. Her paintings / portraits are housed in museums and published in books alongside other kuia of Ngāti Awa, Ngai Tuhoe and other iwi throughout Aotearoa. In January 2018 my whanaunga, uncle Joe Harawira organised a mokopapa at our marae, Taiwhakaea and wrote our names up to have a moko kauae. Following discussions from my mother and ‘older’ sister, it was decided that the opportunity to have it with the wairuatanga of our marae, our hapū was the right time. With deep thought and aroha for my tipuna kuia, I decided to honour her and have her tohu te wear as my moko kauae. “*E taku tipuna kuia ka nui te aroha me te mīharo o ōku whakaaro mōu, mō ake tonu atu*”.
46. It is written when during an interview between May and June 1971, asked by the writer and editor of articles published by Kotare which appeared in the Rotorua Daily Post - Clive Kingsley Smith, the question was in reflection to her past, what she experienced and what she thought of Māori today, “Mrs Ratahi closed her eyes, thinking momentarily and answered slowly, ”

“The Māori are not Māori anymore. They think they are behaving like their ancestors but they are only fooling themselves, for they have lost the mana of their identity. It will not be long before they will have no claim to being a race at all. I feel very saddened, for I know what the old life was like and I have lived it to the full.”

47. Moerangi passed away on the 6th of June 1976 aged 104years.
48. Continuing with the whakapapa, it would be remiss of me to not mention my tipuna kuia a Te Kahupaake, also known as Ruiha, who through her beauty caused her husband to become extremely jealous of her, it was known that he put a spell on her so as her looks would alter and no other admirers would look her way. Te Kahupaake hailed from Te Rangitaiki all the way to Matatā – Te Awa o Te Atua. She married Ruataraiti of Ngāti Pukeko, they had five (5) children. Many of our Te Teko families derive from these children. Marewa being the first-born begat Awarua who married Wiremu Te Whatāpapa who begat my great-grandmother, tōku tipuna kuia a Moerangi who married Awanuiārangi Rātahi.
49. Economically, we didn't have much engari in today's climate, it appears it was more than sufficient! Basic food supplies that weren't grown, fished or hunted were purchased and paid for, as were all the household bills and all other incidentals. A legacy and responsibility of our family that was upheld by my kuia and tipuna kuia through to their children. Not once do I remember the 'bailiff' man coming to our place because of arrears and whatever.
50. I am proud of what our parents, my various matriarch wāhine, great-grandmothers, grandmothers, and ultimately mother and aunties, who managed, and lived their lives bound to principle, responsibility and customary practice as their endeavour, commitment and resilience as they knew it, to take care and nurture their families, whānau, tamariki, and mokopuna all the while, being marginalised with their language, customs and values, confiscation of their tipuna land and having to exist, live and deal with the challenges of outright racism within their communities that is still apparent today. The effects of colonisation and the reality of the land confiscations from the mid 1860s was still apparent 100 years later. This is evident when we witness the upbringing of their children without their mother tongue, their reo rangatira, without a relationship to their culture, without a connection to their

marae, hapū, iwi and homelands - having to suppress their natural self as Māori, as Ngāti Awa – ‘narrowing’ that down to make it work, and in the end to adopt foreign, english / pakeha names for their children and grandchildren which have no meaning, whakapapa, ties, no ‘*here*’ from their lineage of rangatira whakapapa descent to themselves and through to their tamariki, mokopuna. This was the normal in the 1960’s, 1970’s of all our children/tamariki born throughout Ngāti Awa, Mātaatua rohe and Aotearoa.

51. The price of citizenship, (as a second class one by the way), to be bereft of your aspirations, the things you value, your standing, your mana can be divested through something as simple as a name, once that is spread across the corners of our iwi, our lands, much damage is done! Even our own are convinced that is the way it is, and best we leave it like that. My dad did not want us learning te reo – “What use is it, you won’t get a job out of that!” especially when I told him what I witnessed from our relations (who I didn’t even know at the time, how closely connected we were), students from Ruatoki District High School who when their kura closed in 1972/73 – I was only 13 – 14 years. Ohore ana au, gingoos did I get a fright when I saw and heard them speaking – I roto i te reo anake! No English!!
52. This was a ‘game-changer’ for me, I was only used to pakeke – elders speaking te reo to each other and on the marae. Never ever in my wildest dreams did I know or was I prepared for, that – youth, children, tamariki could and do speak te reo as their first and everyday language – yes normalised – what we are all trying relentlessly to get back iniaia tonu nei, nē rā e hoa mā!
53. I couldn’t wait to get home and tell my father – “Dad, those kids from Ruatoki!”

He ignored me and carried on reading his paper, “Dad, those kids from Ruatoki, they’re speaking Māori and I want to know what they’re saying?”

He replied – “Don’t worry about it, there’s no future in it, you won’t get a job through it”!
54. Ae mārika, Yes indeed the time is right, the time is now – we are, our children are, choosing with pride and intention, recovering the name loss, revitalising the

name resurgence of our tipuna, for our whakatipuranga, our descendants present and future.

He taonga nui, he mana nui, he mana nō tuawhakarere, he mana motuhake!

55. Referring back to my question at the beginning – “Nō hea rā tōku mana wahine”?
56. For me, it will always begin with and end with whakapapa, their strength and spirit of advocacy against injustice, prejudice and ultimately what ‘should’ be, the names of my tipuna kuia mentioned above – their mauri, their spirit, their mana lives within us, within me and now in the children, mokopuna who we so proudly gift their tipuna/ancestors names, he herenga whakapapa mai i te rangi ki te whenua– no more do we accept, no more do we carry the colonised names and structures that they represent – we, they live on, forever, mo ake tonu atu!
57. Anei e whai ake nei ētahi o ngā ingoa o ōku tīpuna kuia, hei karanga atu, hei tuku atu ki te uma o Ranginui tonu, ki te kāhui whetū o Matariki, otirā ki a Pohutukawa ki a Hiwa i te Rangi e...
58. I honour and celebrate the name I carry, my grandmothers sister from Tuhoe and Te Whakatōhea, Waitangi Te Pou.
59. I honour and celebrate the name I gave my/ our first daughter, Moerangi after her, our tipuna kuia Moerangi Kereua Te Whatāpapa (Rātahi).
60. I honour and celebrate my / our second daughters name Anituatua named after her kuia Anituatua Nohotima (Black).
61. I honour and celebrate my daughter Moerangi’s children, my / our, first mokopuna
62. Pēti Te Hā, Te Ārai o Te Rangi Herewini, named after her dads tipuna kuia – famously known within her iwi Te Whānau ā Apanui, also a connection to my husband and my whānau Rūtaia side also, cleverly sourced and passed on by our whanaunga, Con Rogers. Her second name Te Ārai o te Rangi, named after the beautiful sights of the red glow at sunset over the Matatā hill range – Whakapaukōrero – my ancestor Atiria’s, Moerangi kuia’s whenua –

‘the red glow-covering of the sky’. Te Ārai o te Rangi.

63. I honour and celebrate her younger sister, Pēti's teina, named Merepōhoi Te Huinga o te Kahurangi Herewini, after my grandmother, her mother Moerangi's namesake, Moerangi kuia's first-born Merepohoi Awa Rātahi (Wana). Her second name, Te Huinga o te Kahurangi – the gathering of the heavens, named after the third line in her koro's Te Rānui Black's waiata Moemoeā, which was written for him by our uncle Rēti Wharekura after my husband had a tragic accident 'and a spiritual/wairua experience' at the age of 24 in the Brindabella Forest, Canberra, Australia. Here are those three lines....

Kua hiahia hoki ahau, ki tāku moe

E rere taku wairua e rere

Ki Te Huinga o te Kahurangi

64. I honour and celebrate my mokopuna from our son Rānui, his first-born **Nikau** – which he chose in memory of his childhood times fishing up the river, te pae o Tūhoe, the Ohinemataroa awa, the nikau trees growing profusely and beautifully on either side of the river, as he fished for trout most weekends and almost every holiday as a child. Arahina, his second tamāhine, named after her mum and one of her kuia from Taranaki.
65. I honour, acknowledge and celebrate my/our daughter Anituatua's first born, named by her koro Rānui before he passed – “if it's a boy name him *Te Ahi Taua* if it's a girl name her *Te Ahi Manawa*, both land blocks and ranges that family whakapapa to within Ruatoki. Ani, replied to her father, “But I want to give her mums name if it is a girl!”
66. Sadly, her father passed away four (4) months before her pēpi was born, would you believe it on February the 6th, Waitangi Day.
67. *Ae mārika* – we honour, acknowledge and celebrate

Te Ahi Manawa Waitangi Ereatara

Aku mōkopuna piwari tokorima, he wahine, he wahine, he mana wahine mō ngā rā kei te heke mai, mō ngā rā o anamata.

Hei whakakapi:

I te timatanga te kupu, i te Atua te kupu, ko te Atua anō taua kupu,

I te Atua anō tēnei kupu i te timatanga.

Nāna ngā mea katoa i hanga, ā, kāore tētahi mea i kore te hanga e ia

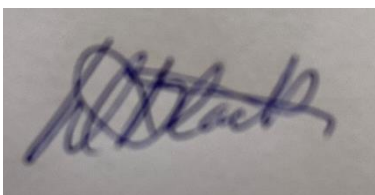
o ngā mea i hangaia e ia.

I ā ia te ora, ā, ko te ora te māramatanga mō ngā tāngata katoa i roto i te pouri, te

māramatanga e whiti ana, heoi kihai i mau i te pouri.

Korōria ki tōu ingoa tapu, Āmene.

Dated this 8th day of June 2022

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

Waitangi Black