

**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 GENEVIEVE RUWHIU-PUPUKE  
ON BEHALF OF NGAI TAMAHAUA HAPŪ**

**DATED 7 JUNE 2022**

---

**RECEIVED**

Waitangi Tribunal

**16 Jun 22**

Ministry of Justice  
WELLINGTON

---

 **WACKROW PANOHO**  
& ASSOCIATES

Level 5, 50 Kitchener Street  
PO Box 461, Shortland Street  
DX CP20503

Auckland

Coral Linstead-Panoho / Raewyn Clark

Ph. (09) 379 5026

Email: [coral@wpalawyers.co.nz](mailto:coral@wpalawyers.co.nz) / [raewyn@wpalawyers.co.nz](mailto:raewyn@wpalawyers.co.nz)

## MAY IT PLEASE THE TRIBUNAL:

### Introduction

1. My full name is Genevieve Ruwhiu-Pupuke. I am a descendent of Ngai Tamahaua and Whakatōhea.
2. My evidence is referenced from information held and passed on to me by Te Ara Ruwhiu and our Kuia, Tapae Biddle. Tapae is a wāhine of Mana Tapairu me te whakapapa and holds a genealogy of Whakatōhea inside two marae; Muriwai Pa at Opape, and Ruamoko Pa and Waiaua.
3. I am glad to have a discussion about the many mana wāhine women of my lineage. Regardless of what was put in front of them, they loved us and still love us, meaning “Aro” the daily experience one goes through that develops thinking, living and choices and “ha” meaning the breathe of life giving every moment from IO.
4. While we might not be able to directly “speak to ghosts”, if we are constructed from their blood, they are here right now, with us, part of us. Our tūpuna wāhine need to be heard, their truth must not be silenced or be allowed to dissipate.
5. I have chosen to refer to my **Tūpuna** Wāhine due to the meaning of the word ‘tu’, to stand. It is our time to stand up and breathe out our history so that the winds carry all its maemae and dissipate its piercing pain in the fibre of our people. ‘Puna’ represents the wealth of living our hakui Papatuānuku who was created that we may sustain our bodies.
6. I am here to share with the Tribunal as part of this inquiry to play my role to act as a voice for my tūpuna. Our young women are coming through and they need to understand their lineage and who they descend from. This world tries to tell our young women lies, such as that you can’t communicate with what you can’t see.
7. I would like to encourage the Ministry of Education to consider this kōrero, as it should be taught for the benefit of all kōtiro and tama. I subscribe to the following quote from Brigham Young:

*If you educate a man, you educate a man.  
If you educate woman you, educate a community.  
If you educate a community, you educate a nation.  
If you educate a nation you educate a world.*

8. Mana wāhine is how we were. It is how we should all be thinking. Mana wāhine is how you live. There is value in knowing that a tūpuna loved you. What is important is that we don't just push it to the back of our minds, as though it is knowledge that we have read in a book, but that we live in accordance with mana wāhine.

### **Whakapapa**

9. Our whakapapa is outlined in the affidavit I submitted in support of the Marine and Coastal Areas High Court Claim. I reiterate that whakapapa below.<sup>1</sup>
10. Whakapapa is depicted and referred to in the following ways:
- a. Taotahi – which is the use of a single tūpuna name, usually only of high rank;
  - b. Whakamoe – which refers to whakapapa lines through inter-marriage;
  - c. Tararere – which refers to a single whakapapa line from one tupuna;
  - d. Tahu – which refers to the main whakapapa lines; and
  - e. Tataihiko – which depicts significant tūpuna by omitting other tūpuna to provide emphasis.
11. The whakapapa discussed in this affidavit refers to the Tahu whakapapa lines. Not all our whakapapa is depicted in this evidence.
12. I start the whakapapa in this brief from Maui-a-tikitiki-a-tarana. Maui had numerous children. One son, Tikiāhua, as depicted below, is our whakapapa line from Maui to Muriwai:

---

<sup>1</sup> Affidavit of Geneveieve Ruwhiu-Pupuke dated 30 January 2020 CIV-2017-485-3551, APP.009.0020.

MAUI  
|  
TI KIA HUA  
|  
TIKI ROA  
|  
TIKIAPOA  
|  
TATO  
|  
TE WERANGI  
|  
TE AWE  
|  
TAUWHAREMAKIOKIO  
|  
WHAITIRIMATAKATAKA  
|  
HEMAITIRANGI  
|  
TAWHAKI  
|  
ARAWHATA I TE RANGI  
|  
WAHIEROA  
|  
RATA  
|  
TE HAU  
|  
TE AUKAWHAKI  
|  
TAURANGA  
|  
TE KORAHU  
|  
TEAWATOPE  
|  
TOI KAIRAKAU  
|  
RUARANGI  
|  
AWANUIARANGI  
|  
AWAROA  
|  
AWATUMAKEITERANGI  
|  
PARINUI TE RA  
|  
AWAMOREHUREHU  
|

WAIRAKEWA  
|  
MURIWAI = TAMATEMATANGI

13. I am a proud descendant of our tūpuna Muriwai.
14. It is difficult to put into words what Muriwai means to us. She is hugely significant to us of Ngai Tamahaua. Of course, our whare tūpuna at Ōpape is named after her.
15. Her tamariki are outlined in the table below:

**Ngā tamariki o Muriwai raua ko Tamatematangi**

<b>Repanga</b> = Ngapoupereta	<b>Rangikurukuru</b>	<b>Moanaikauia</b> = Tutamure
Ruamatarangi	Whakauerehe = Pohutu	Marutaurehe= Hineora
Ruamatanui	Waikura = Hika	Rongoteake
Ruamatairi	Amaiteuru - Rangikapiti	Urekaka = Atauri
Ruamataorau	Tamateahunaroa = Hineawe	Ruwharo= Rukutanga
Hinemahuru	Waimaikitenukaea =Hinewai	Rauina = Tapuikakahu
Pukepenga	<b>KURAAWHERANGI = NGATAMAHUA</b>	Teaoneke = Upokohapa
Purahokino	Tutepawa = Kawaiho	Tumuhi = Tamatererewa
Teatawairua	Pakira = Matenga	Tawhiro= Hapaina
Rangimatanui	Teururehe = Tututewhare	Tamakakahu =Rangimatikura
Tapuikakahu =Rauina	Tupuorongo = Mamangi =Ruauku	Pakakahu =Tereaeaute
TeAonehe = Upokohapa	Rongotehiria= Kauae=Raemaro	Pakeke= Rerewa
Tumuhi = Tamatererewa	Manukatohau = Punehu = Matahora	Teahi = Teaupikitanga
Tawhiro= Hapaina	Taimona = Keita	Keita = Taimona
Tamakakahu =Rangimatikura	Rewitaaniwaniwa = Hariata Parekaramu	Rewitaaniwaniwa = Hariata Parekaramu
Pakakahu =Tereaeaute	Tiria = Tewaihapuarangi	Tiria = Tewaihapuarangi
Pakeke= Rerewa	Tapae = Toritori Biddle	Tapae = Toritori Biddle
Teahi = Teaupikitanga		Raiha = Te Ara Ruwhiu
Keita = Taimona		

Rewitaaniwaniwa = Hariata Parekaramu Tiria = Tewaihapuarangi Tapae = Toritori Biddle Raiha = Te Ara Ruwhiu Genevieve Ruwhiu	Raiha = Te Ara Ruwhiu Genevieve Ruwhiu	Genevieve Ruwhiu
--	---	------------------

16. I am a lover of whakapapa. Along with whakapapa comes history, along with history comes an understanding of people, both past and present. Our tūpuna have left us taonga to glean from and learn from.
17. Knowing our whakapapa allows us to uphold the mana of our tūpuna through our actions. It allows us to recognise the balance between tāne and wāhine.
18. The Ururangi (the pre-existence) is where the Ira Atua were created from Io me tona wāhine.
19. Whakapapa begins in the pre-mortal life of Io which is the origin of the whakapapa of mana. Mana means holding the knowledge of the responsibilities we have been given upon our creation. The responsibility of choosing actions that are close to God.
20. Whakapapa exemplifies our connection to the earth because it dictates that we are descendants of the earth.
21. Linking the role of whakapapa to mana wāhine means acknowledging that wāhine are one with God, together we are the ones who create life. Women create the human bodies that enter this world; God creates the spirit which inhabits the body as a temple. Those who know this whakapapa know that wāhine hold responsibilities and sacred abilities to be protected.

#### **Ngā Waka I haramai I Hawaiki**

22. In Hawaiki a wharewananga named Wharekiri had korero left by Maui. Kupe took directions from the Wharekiri.

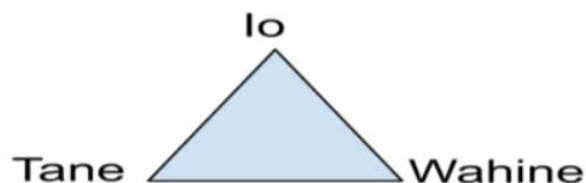
*“ kia mau te waka kite tonga ma uru o te ra e to ana, i te awatea i te po kia mau te inu o te waka ki te huihui o Matariki.”*

	<b>Name of Waka</b>	<b>Tangata</b>	<b>Whenua</b>
1 600 AD	Nukutaimemeha Araikiteuru Nukutawhiti Tangiapakura	Maui iti Maui Manaia	Tiritiriomatangi (Aotearoa)
2	Matawhaorua  Pakihikura  Tawirirangi Tearatawhaiti	Kupe, Pawa, Matiu Irakewa, kiwa, Ngariki  Ngahue Tiwakawaka, potiki, maku, tupuna, o Toi Areivawa, Tokomauku Teturuture, Himoki, Hirakawe	Whakatāne
3	Tapaiuru Taumauri Mahuhiterangi  Tereaniani Motumoturahi	Toi Kuha Wawau, whakatauni Manaia Pouheni, Turangapikitoi, Tamate Puatautai	Whakatāne
4	Waimate Hourangi Mamari Paepae ki Rarotonga Tuwhenua Tearatawhao	Nuku Nuku Turahui Whatonga Tamatematangi Taukata, Hoeke	Waiotahe
5	Rangimatoru Oturereao Nukutere  Horouta	Hape Tairongo Tamatea, Tauturangi Ngai nui, Ngaipeha, Whiro Poutama Pawa	Ohiwa Ohiwa TeRangikotukutuku
6 1250AD	Tainui TeArawa  Mataatua  Takitumu Kurahaupo Aotea Tongariro Tokomaru	Hotoroa Tamatekapua, Ngatoroirangi Muriwai, Toroa, Poutini, Rahiri Puhi Tamateariki, Paieka Ruatea. Moungaroa Turi Ruaeo  Manaia	Hauraki Kawhia Maketu  Te Rana Whakatāne  Taiharuru, Kawhia

23. There are hundreds of waka that came from several directions. I have not yet completed the research.
24. Te Whakatōhea are descendants of the Mataatua, Pakehikura, Nukutere, Wakanui, Oturereao and Rangimatoru waka. Our tupuna, Muriwai, was aboard Mataatua when it finally landed at Whakatāne.

### **Mana Wāhine**

25. It is the feeling of wairua of all those tūpuna named above which enables the combination of whakapapa to articulate a clear picture of Mana Wāhine. The whakapapa above was preordained.
26. The whakapapa of Mana comes from IO. He gave mana that we might choose. Mana is to have the knowledge of our responsibility given at the creation. We are descendants of the earth.
27. To be a wāhine, is to be one with God as we create the bodies of all people, so has he with the spirit that creates a soul, having all elements God, Tāne and Wahine.



28. There is no other way that women and men can enter into this world. This is Mana Wāhine and Mana Tāne .This is tikanga.

### **Role of Wāhine and Tāne in Pre-Colonial Times**

29. In pre-colonial times, women took leadership roles within their hapū. I use the word hapū rather than iwi because hapū means from the womb, from whence we came into this world. We did not come from the idea of iwi.
30. The word Rangatira does not accurately reflect the status held by wāhine, as Rangatira is inferior to the many higher positions held by wāhine.



31. The table below sets out the different roles played by wāhine and tāne in pre-colonial times.

<b>WĀHINE</b>	<b>TĀNE</b>
<p><b>Taumata Ahupiri</b></p> <p>This taumata is responsible for all activities and decisions being made in the confederation of Ngaitama. This boundary was “Mai nga kuri a wharei ki Tihirau”. The first thing they did was Karakia me te wananga. They chose who married.</p>	
<p>Tapairu Ahukiruku Noawanui kaitahutahu</p>	<p>Taiopuru Ahupiri Noaia Konini</p>
<p><b>Taumata Tahu</b></p> <p>This taumata carried out the decisions made by the Taumata Ahupiri. They would have karakia and Wananga before the work was done. They also served the Taumata ahuru particularly with birthing and providing food at the right time, everyone had a job to play in birthing and the aftercare.</p>	
<p>Mareikura Waitoto Mangatawhiti Taotao Kohaurau</p>	<p>Kaiitahutahu Arikinui Kaitahutahu Ariki <b>Rangatira</b></p>
<p><b>Taumata</b></p> <p>This taumata worked to carry out the plans. They were usually being trained and schooled until the move up to the next taumata. Their whakapapa lines are important. Sometimes there were people who did over and above their duties and all taumata would recommend them by marrying them into the whakapapa lines.</p>	
<p>Mokai Taurekareka</p>	<p>Tutua Taurekareka</p>

32. Note that Rangatira is term only used to identify a male in the position of Taumata Tahu, which is below the position of Taumata Ahupiri.
33. This table exemplifies the distinguished roles held by wāhine that are on the same level as those roles held by tāne.

34. Pre-colonial tikanga dictated that wāhine and tāne are to work together as one.

### **Tūpuna Wāhine**

35. My tūpuna wāhine held a lot of mana. I will share a story of four wāhine tūpuna exemplifying the mana held by our wāhine during times of colonial horror.
36. These are the names of wāhine that are a part of me, and I am a part of them.

### *Tewaihapuarangi*

37. Tewaihapuarangi (Ngai Tamahaua, Ngai Tu and Ngati Patumoana) was the mother-in-law of Kimohia, mother of Mokomoko and the wife of Tutakahiao who was a signatory of the Treaty of Waitangi.
38. Tewaihapuarangi, along with Horiāna, the second wife of Mokomoko, saved her mokopuna from the Crown soldiers.

### *Kimohia*

39. Kimohia was the first wife of Mokomoko and mother to Tapae Mokomoko. She was of Upokorehe, born at Onekawa.
40. Kimohia was mutilated by crown soldiers in October 1865. She was bayoneted, raped, and the soldiers cast her body to sea at Paerata Ridge.
41. I have tried for four years to obtain the diaries of soldiers to tell the stories of the gross treatment of our tūpuna wāhine. Unfortunately, they are not available for photocopy.
42. This story is an example of the horrors that the crown soldiers inflicted on our wāhine at the time. Our wāhine experienced so much pain.

### *Horiāna/Huriana*

43. Horiana/Huriana was the second wife of Mokomoko, and stayed with Tapae Mokomoko.
44. Horiana saved their mokopuna from the soldiers 1881.
45. She was awarded a large share in Hiwarau A3, but what began as a large share has dwindled down.

#### *Tapae Mokomoko*

46. Tapae was the youngest daughter of Kimohia and Mokomoko. She had a son in 1881 to Hemi Apanui. At the birth, soldiers came and threatened to kill the child if it was a boy.
47. Tewaihapuarangi, her grandmother, waited for her to give birth before concealing the genitalia of the child with the blood and tucking his ure. He was also given the name Tewaihapuarangi to further convince the soldiers that the child was a girl.
48. The soldiers believed that the child was a girl and they left the birthing place.
49. Horiana and Rangihaerepo took the baby to Wairoa to hide from the soldiers. The child returned in 1898.
50. This is an example of our wāhine facing horror inflicted upon them by colonial soldiers, but expressing their mana through their wit, and ability to keep their whanau safe.
51. This was the last time Tapae saw her son, as she was a victim of domestic violence. To this day, we have endured disparaging and traumatic kōrero regarding this incident. This plague of domestic violence and disparaging, disrespectful language towards and about women, must stop.

#### **Conclusion**

52. Our tikanga is from our tūpuna Muriwai, he wāhine tapairu. Our tikanga must validate both men and women so we can be resilient. We must be resilient women.

53. We as Wāhine and Tāne need to include God by prayer, like our tūpuna have done, from the premortal life till now.

*Aku tamariki: Tapairu raua Kahurangi  
My beautifully fierce nieces  
My aunties  
My Kuia  
My friends  
It's time to consciously take our Mana and create a Tapairu inheritance. Keeping the balance of Wahine, Tāne and Io.*

**DATED** this 7<sup>th</sup> day of June 2022

A handwritten signature in black ink, appearing to read 'Genevieve Ruwhiu-Pupuke', enclosed within a hand-drawn oval. The signature is written in a cursive, somewhat stylized font.

---

Genevieve Ruwhiu-Pupuke