

In the Waitangi Tribunal
Mana Wahine Kaupapa Inquiry

Wai 2700
Wai 2419

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 by Stephanie Turner, Heeni Collins and Scott Porter, for and on behalf of themselves, their whānau, hapū and Ngāti Raukawa

Brief of Evidence of Stephanie Turner

Dated 21 July 2022

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Waitangi Tribunal

22 Jul 22

Ministry of Justice
WELLINGTON

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MAY IT PLEASE THE TRIBUNAL

I, Stephanie Turner, Director Māori Ahuahu Kaunuku, of Ōtaki, say:

INTRODUCTION

1. Tena koutou katoa, he uri tenei o Ngāti Raukawa, Ngāti Huia o Rangiuru, Ngāti Kikopiri. Ko Stephanie Turner ahau. Tenei te mihi nui ki a koutou e hui mai nei i tenei wā.
2. I am standing to speak today as a named claimant for Wai 2419, the claimants are Stephanie Turner, Heeni Collins and Scott Porter, our tupuna include wāhine rangatira who are affiliated with Ngāti Raukawa ki te Tonga, including but not limited to, Pipi Kutia, Waitohi, Te Rangi Topeora, Pipi Ipurape, Kiriwera and Te Ākau. Our whaea tupuna, whanau, hapu and iwi held mana whenua from Porirua to Whangaehu.
3. Heeni has provided an overview of the worldviews through whakapapa of our tupuna and discussed te whakapapa ō lo, te kore, te pō, te ira wahine, te ira tāne, pūrākau, whakapapa ātua and mātauranga i tuku iho. “Kotahi anō te tupuna o te tangata Māori, ko Ranginui e tū nei, ko Papatūānuku e takoto nei”.¹ Without male and female, there can be no whakapapa.
4. In this brief of evidence, I will identify how our whaea tupuna demonstrated their mana daily. I recognise we could fill a week with korero i tuku iho that demonstrates the mana that our whaea tupuna held. We could speak for another week on the pūrākau, kawa and tikanga that demonstrate mana wahine principles, actions and processes that we enact and uphold daily as Māori.
5. We have endured our whakapapa being colonised, misconstrued through imposed colonial norms and the perpetuation of hierarchical gender biased standards that are not of our own worldview norms or values. These colonial customs have deeply impacted on our mana as wahine Māori today in

¹ Te Rangikāheke, quoted by Grey, G in *Ko Nga Mahi a Nga Tupuna Maori* (2nd edition) Auckland, H Brett, 1885, p 7.

Aotearoa. Our evidence of the impacts will be provided at the substantive hearings. Evidence will include how tangata whenua and specifically wahine Māori have been undermined since the signing of Te Tiriti o Waitangi.

6. For this hearing I will provide an overview of how our whaea tupuna held their own mana and authority in multiple ways across multiple contexts pre-1840.
7. Our whaea tupuna Te Ākau was a wahine rangatira from Ngāti Tuara/Ngāti Kearoa on her fathers' side and Tūhourangi on her mothers. Te Ākau married Hape ki Tuārangi, who was paramount chief/ariki of Ngāti Raukawa c. 1803, following the death of his tuakana Wahineiti. We are descendants of their children Pipi Kutia and Te Horohau.
8. Heeni is a descendant of Horohau, I am a descendent of Pipi Kutia and Scott is a descendent of Pipi Ipurape whose father was Hape Ki Tuarangi and whose mother was Te Ākau's sister Kiriwera. Scott also descends from Waitohi and Te Rangi Topeora.
9. Our whaea tupuna Te Ākau descends from Kearoa through her father Kamotu, Kearoa was a wahine rangatira on Te Arawa waka. Te Ākau descends from two important mana wahine, Kearoa and Tuara. Kearoa was the wife of Ngatoroirangi, tohunga and navigator of Te Arawa waka and a rangatira in her own right. Tuara was a descendant of Ika who was also on Te Arawa waka. The two lines of descent come together in the union of Te Rangiwhitu and Te Uira.
10. Before departing for Aotearoa when Te Arawa was floating on the water they called out to Ngatoroirangi to remove the tapu o Te Arawa, they also called out to Kearoa to come and remove the women-related tapu.
11. It was not through deceit by Tamatekapua that Ngatoroirangi was taken onto Te Arawa, although Tainui was his canoe. Te Arawa left followed by Tainui. Te Arawa was taken into the mouth of Te Parata, and Kearoa's bed was swept away and they called out "Ngatoro, Kearoa's pillow has fallen". Bunches of calabashes were thrown into the sea, and then the karakia was chanted by

Ngatoroirangi. This karakia was the extraction of Te Arawa. Both Ngatoroirangi and Kearoa were called onto the canoe to remove tapu; however the tapu removed by each was different in nature, according to their sex. This account is provided by Te Rangihaeata (1851) and demonstrates the daily tikanga that required both the abilities of tāne and wāhine in acts of removing tapu and upholding kawa and tikanga daily across multiple contexts.

12. The wharenui of Te Ākau's father's people at Horohoro is named Kearoa, Te Oha a Te Uira is the wharekai, and another whare called Te Uira, all are wahine. Her father's people are Ngāti Tuara and Ngāti Kea. In front of the wharenui stands the large carved pou of Ngatoroirangi.
13. Within Māori settings, the enduring legacy of wahine holding mana is regarded as implicit, it goes without question. This is a well understood Māori worldview norm which transcends time and space through whakapapa. It is relayed in numerous ways, through pūrākau or whakapapa atua, through mātauranga i tuku iho, it is transferred through kawa, tikanga, korero, waiata, through the breast, through the daily interactions and norms of whanau, hapu iwi practices and life in general.
14. There are numerous examples of korero i tuku iho that convey the mana that our whaea tupuna had across multiple contexts, as tohunga karakia, as scholars i te ira wahine. They held mana over whenua and resources; mana whenua, mana wai, mana moana. They maintained their authority in strategic decision making in korero, waiata and through their actions. Their leadership in overseeing and directing te mahi o te Pā occurred daily, oversight of kaimahi and mahinga kai, as kaitito of waiata, as holders of esoteric knowledge and maramataka and the practical application of this knowledge. As kai rāranga, as holders and conveyers of mātauranga and whakapapa. As kai karakia, kai karanga and holders and givers of names, as matakite, as rongoa practitioners and knowledge holders o whakapapa i tuku iho and pūrākau. In their knowledge of places and in their understanding of mātauranga and whare wananga lore, in the retention and conveyancing of this knowledge through generations.

15. It was as a wahine rangatira that our whaea tupuna Te Ākau's marriage to Hape Ki Tuarangi was agreed. This was a significant marriage, a Te Arawa /Raukawa binding that assured both iwi were in an alliance, this ensured control in terms of access and safety across whenua, an increase to the collective economic base, warriors, kaimahi, matauranga, tohunga whakairo, carvers of whare tupuna and waka.
16. Te Rauparaha had left Kawhia to spend time with Hape Ki Tuarangi, his uncle, his mother's cousin, at Maungatautari. Hape was the ariki of Ngāti Huia and a leader in Ngāti Raukawa conflicts with Waikato tribes. Te Rauparaha's relations there were keen to train him, because of his senior lineage and because of Korouaputa's prediction that he would become a great leader.² He stayed at Maungatautari with Hape, learning the arts of war and assisting him in battle. Te Rauparaha became the 'kai-hāpai-rākau' (arms-bearer) for Hape, fighting near him in battle and carrying extra weapons for him to replace those that became broken or lost.³
17. Hape passed the leadership to Te Rauparaha when he died, c. 1819. This was signified in Hape's famous ōhākī where Te Rauparaha stood and declared his wish to lead, the mere pounamu was given to Te Rauparaha by Hape to signify his agreement. Te Ākau then became Te Rauparaha's wife. This was significant for Te Rauparaha, it was through the mana of Te Ākau that the alliance with Tuhourangi, Tuara and Kea was retained. Te Rauparaha visited Te Ākau's mother's people, Tuhourangi and her relatives at Rotokakahi, he clearly understood the mana she held, the authority amongst her own people and the importance of the alliance held with them.
18. Our whaea tupuna/kui Te Ākau was known to be tall and strong. As a child, we were told bedtime stories about her, our whaea tupuna, that she had walked on the heke, that she was able to fight whenever required, that she was reknown as a great composer of waiata, that she birthed a baby on the heke, this was Katu (Tamihana Te Rauparaha). That she was beautiful, dynamic,

² Royal 13/7/99 cited Collins 2010

³ Nicholson 13/6/99, cited Collins 2010

strong, knowledgeable, a leader with her own resources and her own mana, a mana that assured her people came with her, leaving their own homelands as and when required by her.

19. Te Ākau's presence was noted at the battle of Te Kākara, the last battle resulting in Ngāti Toa's defeat and decision to leave Kāwhia. She told a warrior called Raparapa to leave it to the guns, but he wanted to use traditional weapons and was killed.
20. Te Ākau was known to have been involved in battles at Taharoa (Kawhia, as above), as well as near Mokau, north of Taranaki, where she helped defend Te Rauparaha and others from a group of Ngāti Maniapoto attackers. Wearing a kahu-waero, huru kuri or dog-skin cloak, she and Te Peehi Kupe's wife Tiaia carried patu, and supported the initial attack with such force and confidence that the attackers fled.
21. Te Ākau must have been heavily pregnant when she helped fight off a taua from Ngāti Maniapoto, on the Poutama track north of Taranaki. She gave birth to Katu or Tamihana Te Rauparaha soon afterwards at Pukearuhe, the principal kainga of Ngāti Tama, 23 kilometres north of Urenui.
22. After a victory at Motunui, Taranaki, Te Rauparaha went back north to try to persuade his Ngāti Raukawa relatives to come south. Te Rauparaha with Te Ākau go to talk to Te Ākau's mothers' people Tuhourangi about coming south. While there, on Motutawa Island in Lake Rotokakahi, a group of Ngā Puhi arrived, and Te Rauparaha helped Tuhourangi achieve utu for an earlier wrong against some of their relatives in common. This is another demonstration of te mana of Te Ākau, in that it was their marriage and through her mana that Te Rauparaha had access to her people. It was through the established alliance that Tuhourangi and Ngāti Whakaue viewed and supported Te Rauparaha as whanau and in his strategic movements.
23. Once more, Te Ākau goes south with Te Rauparaha, the tikanga in relation to women of rank, and in recognition of her mana, she is accompanied by her own relations from Ngāti Tuarā and Tuhourangi. Te Ārawa numbers

constitutes a tāua. Ngāti Tuarā and Tuhourangi engage in many battles on the journey, and later in the Kāpiti district, at Putiki Wharanui and Kaiapoi.⁴ The Te Ārawa party later settle with Ngāti Raukawa at Rangiuuru near Ōtaki.⁵

24. After settling at Kapiti and Ōtaki with Te Rauparaha, Te Ākau called on more of her Ngāti Tuara relatives to come south to make waka for Te Rauparaha and his war parties to travel to Te Wai Pounamu, Te Ākau's relatives from Ngāti Tuarā/ Ngāti Kea and Tuhourangi came down south to help him carve canoes for his attack in Te Wai Pounamu. These may have included Te Ākau's brothers Te Huirae and Te Kipihana. They got the trees from the Wairarapa block by the Ōtaki river, which was under Te Rauparaha and Te Rangihaeata's sovereignty. Our Te Arawa relatives went with Te Rauparaha in these canoes to Whanganui and to Kaiapohia. Our tupuna's relatives are said to have been involved with carving the altar in the church Rangiatea.
25. Te Ākau is known to have given the name Rangiuuru to the Pa situated on the North side of the Ōtaki river. This would have been a mana only afforded her, a purposeful request. Te Ākau providing the name for their new home and strategic base in Ōtaki is another indicator of her mana.
26. Rangiuuru along with Kapiti became a central home Pā for Te Rauparaha, Te Ākau and Pipi Kutia. Both Te Ākau and Pipi Kutia accompanied Te Rauparaha on his excursions south Ngāti Tuarā also leads in building the fleet of invading waka, their skill in waka construction being renowned.
27. The Te Ārawa party later settle with Te Ākau at Rangiuuru Pā, Otaki. They lived and worked for Te Ākau and Rauparaha and spent time in the Wairarapa Block. Wairarapa Pā was situated close to the Ōtaki river on its southern bank, and east of the main highway. According to Matene te Whiwhi "On our arrival, Te Rangihaeata named the place Te Takapu for himself and Rauparaha" (Carkeek, 1996, p.153). It was understood that Ngāti Raukawa were to be on the Northern side of the Ōtaki river, while the

⁴ Heeni Collins *Korero Tuku Iho* 25 June 2104 Tukorehe Marae #4.1.8.

⁵ Whatanui Carkeek *The Kāpiti Coast* above, p 25; Te Waari Carkeek *Korero Tuku Iho* 17 November 2104 Raukawa Marae, #4.1.9 p143.

other side to Kukutauaki was reserved for Te Rauparaha and Rangihaeata – “because the grandchildren of Te Kiripaeahi, sister of Te Rauparaha, who were killed at Waikanae and brought north to the Otaki river and cooked, and eaten.”⁶

28. An iwi is characterised by descent but is not defined by it. Some who are committed to the iwi in this case Te Ākau’s people stayed with their wahine rangatira and became part of Te Rauparaha’s whanau and established themselves in Ōtaki. They contributed to the iwi and chose to remain there, they became part of it. Ordinarily they would merge into an iwi by marriage, or their established connection usually occurring through a whakapapa connection. In this instance it was because of the mana of Te Ākau that her people of Ngāti Tuarā, Ngāti Kea and Tuhourangi came and settled with Raukawa in Ōtaki and immersed themselves within Raukawa identity.
29. Te Ākau held her own mana, resources and extensive relationships which she retained in marriage to Te Rauparaha, after her husband, the Raukawa rangatira, Hape Ki Tuarangi passed. The leaders of Ngāti Raukawa had gathered at Maungatautari at Hape's request to hear his ōhākī and to determine his successor. Hape was carried into the assembled group on a kauamo (portable bed on poles) and after many long respectful speeches and tangi (laments), he spoke. Hape reminded the gathering of Ngāti Raukawa’s continuing conflict with Waikato, and the need to maintain the alliance with Te Arawa in these circumstances. He was being realistic but somewhat discouraging of successors when he said, “Kua mate au, ka waiho tōku iwi i muri hei whakaraunga mā Waikato, hei utu mō āku mahinga nui.” (When I have died, my iwi will be left behind to be persecuted by Waikato, in revenge for my many actions.) He even despondently predicted they would be ‘mōkaikai’.⁷
30. Hape then asked: “Ko tenei, e āku rangatira, māku e ui atu ki a koutou, ki tā koutou e pai ai hei rangatira whakakapi i muri i tōku tunga?” (Therefore, my rangatira, I ask you, who do you think should fill my position?) The question

⁶ (OMB2, 12.3.1874, p 261).

⁷ Te Rangikaheke, W M, Hape-i-tuarangi, translation by Graham, JPS, vol 50, 1941.

was spoken three times, Te Rauparaha was young compared to his uncles and cousins because his mother was the youngest sibling, and he was young among his siblings. Te Rauparaha spoke boldly: "Whakarongo mai e te whakaminenga nei, e koe hoki te tūpāpaku! Ko ahau tonu, ko Te Rauparaha te rangatira i muri i a koe, hei whakakapi mō tōu tunga!" (Listen all of you gathered here, and you also, dying man!!, Te Rauparaha, will be the rangatira to succeed to your position!)⁸ Hape agreed that he should inherit his authority. Te Rauparaha became known as the 'kaiwhakakapi', the bearer of the mana of Hape-ki-tuarangi.⁹ Te Rauparaha had shown his commitment and skills alongside Hape in battle. This would have been a factor in his acceptance by his uncle. Amokura the mere pounamu is a symbolic reminder of leadership handover, Hape is said to have given Amokura to Te Rauparaha to signify this handing over of his mana.

31. Te Rauparaha assumed the mana of his uncle Hape and Te Ākau became the senior wife of Te Rauparaha after succeeding to Hape's mana.¹⁰ Te Ākau's younger sister Kiriwera was also a wife of Hape. Again there is the need to emphasise the importance of these mana wahine in supporting the strength of Te Rauparaha as the strategic leader for Raukawa. It was the mana of Te Ākau in her whakapapa, in her knowledge, in her resources that Te Rauparaha was enabled as Hape in his ōhākī had reminded him.
32. Hape and Te Ākau had a daughter Pipi Kutia who is my great-great-grandmother. Pipi Kutia also became the wife of Te Rauparaha. My father's great grandmother is Pipi Kutia. Both Te Ākau and Pipi Kutia were members of Te Rauparaha's household, through their own mana they upheld the mana o Te Rauparaha, through their lineage and their rangatiratanga as mana wahine. They were his senior wives, his whānau who lived and travelled with him. They travelled as a small whānau ope on one of the first heke with Ngāti Toa – ngā heke Tātarāmoa and Tahutahu-ahi. Their main places of residence were

⁸ Translations by author.

⁹ Royal 1994:19

¹⁰ Collins, 2010, p28; Te Rangikāheke (Grey collection, GNZMMSS 51, 1853, waiata legends. copy ATL, Wgtn – MSY2097)

Kapiti, Rangiuru Pā, Ōtaki Pā and Taupo kainga (Plimmerton). My great grandfather Hemi Warahi (Wallace) was raised by his uncle Katu Tamihana Te Rauparaha, brother of Pipi Kutia in Ōtaki and Te Horo. Hemi Warahi's daughter, is my grandmother Elva Wallace. Te Ākau and Hape Ki Tuarangi were Pipi Kutia's parents.

33. Heeni comes down through Pipi's brother Horohou. Our matua tupuna Hape Ki Tuarangi also married Kiriwera, sister to Te Ākau, and they had a daughter named Pipi Ipurape. Pipi Kutia and Pipi Ipurape were Raukawa wahine rangatira, highly regarded they held mana and authority in multiple ways within a Raukawa and Ngāti Toa Rangatira context as already discussed. Pipi Ipurape became the wife of Matene Te Whiwhi, related to her on her Kikopiri side. Matene Te Whiwhi was the son of Te Rauparaha's niece Topeora and Te Rangikapiki of Ngāti Kikopiri.
34. It has been the wahine in our whanau who have retained the role of kaitiaki of the taonga of our tupuna. My father grew up with Te Rauparaha's taiaha Kimihia, his Pou Whenua and carved Kumete in the house. My grandmother the pōtiki was the kaitiaki of these taonga through harrowing times. Heavy times - through two World Wars and the Depression, through the loss of her husband, my grandfather when my father was only three. It is the wahine in our whanau that still retain the responsibility as kaitiaki. With this comes responsibility and an obligation in terms of the care, the mauri and mana of these taonga and the requirement to retain and convey the whakapapa mātauranga and their korero i tuku iho through the generations.
35. Both Te Ākau and Pipi Kutia had rights to eel weirs, one called Whakapawaewae near Katihiku. Horohau, Pipi's brother went back to his Rotorua relatives, but often returned and is noted as occupying land at Paranui, Otaki.¹¹ Meretini Te Ākau, Heeni's whaea tupuna was brought up by Te Ākau and Te Rauparaha.
36. Te Ākau died in the late 1860s or early 1870s and was buried in an urupa at

¹¹ Mitchell, J. *Amokura*, Longman Paul, Auckland, 1978, p84-5.

Rangatira Point on Kapiti.¹² There is much more to be said about the mana and interests these wahine Rangatira held in terms of whenua, these included, but are not limited to:

- a. Ngakaroro
- b. Ngawhakangutu
- c. Wairarapa
- d. Waihoanga
- e. Pahiko-Ngakaroro Wakarangirangi
- f. Horowhenua Block
- g. Taumanuka Block
- h. Kapiti Island - Kaiwharawhara
- i. Kapiti Island - Rangatira Point
- j. Tahoramaurea – Island off Kapiti
- k. Tokomapuna – Island off Kapiti
- l. Motungarara – Island off Kapiti
- m. Kainga Pipi – Coastal home at Ohau
- n. Waiwiri Kainga – Ohau
- o. Waiwiri Stream – Ohau
- p. Tararua Block
- q. Taupo block
- r. Taupo Pa
- s. Taumanuka block, near Otaki river mouth
- t. Hurihangataitoko block, near Rangiuru pa
- u. Wairarapa block, south of Otaki river to Tararua (6,288 acres)
- v. Waihoanga no 4 block (10,050 acres)
- w. Pahianui no 7 block, north of Otaki river (3 acres)
- x. Section 85, Otaki township
- y. Kainga Pipi
- z. Paremata

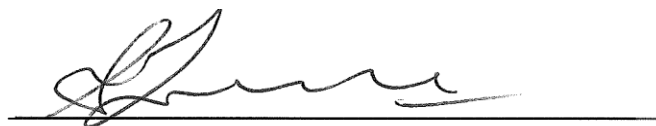
37. Te Rauparaha and Te Rangiahaeata were rangatira holding mana from Whangaehu to Kukutauaki. Their whakapapa was as much Ngāti Raukawa as it

¹² Matene Te Whiwhi, Otaki MB2, Rangatira Kapiti no 4, 21.4.1874.

was Ngāti Toa and from the late 1840s they chose to reside in their Ngāti Raukawa rohe as did our whaea tupuna with them. The dismantling of Rangiuru Pā the home of Te Rauparaha, Te Ākau, Pipi Kutia, and their whānau occurred while Te Rauparaha was illegally imprisoned.

38. Recognising the time period identified for this brief is pre-1840, there is plenty to be said about the mana of our whaea tupuna and how it was impacted post 1840 which I will leave for the later hearings. I would like to finish by stating that I have not covered the extensive korero i tuku iho pertaining to our other Raukawa whaea tupuna; Waitohi, Te Rangi Topeora, Pipi Kutia and Pipi Ipurape among others. There is much to say about their mana, and how their mana was impacted prior to the signing of Te Tiriti, during the signing and after. There are events of significance that demonstrate both the mana they held and the undermining of this mana which we will be covering at the substantive hearings.
39. Te Ākau was noted as weeping at Te Rauparaha's tangi in 1849. Te Ākau successfully claimed land in the Waerenga West hearing in 1869, along with her brother Te Kipihana. Hape Te Horohau, (son of Horohau and brother of Meretini). Also a block called Pahianui, near Otaki. The fact that our whaea tupuna both Te Ākau and Pipi Kutia, women of mana and wives of Te Rauparaha, had to stand and assert their rights in the Native Land Court over their own whenua and resources, which they had mana over and had lived on all their lives, must have been so incongruent to their experience as mana wahine, their standing as wahine rangatira and their Māori worldview.
40. The undermining of our whaea tupuna from 1840 onwards will be addressed in later hearings.

Dated at Auckland this 21st day of July 2022



Stephanie Turner
Witness and Named Claimant for Wai 2419