

BEFORE THE WAITANGI TRIBUNAL

WAI 2700

WAI 354

UNDER

the Treaty of Waitangi Act 1975

IN THE MATTER OF

the Mana Wāhine Kaupapa Inquiry

AND

IN THE MATTER OF

a claim by **Arapeta Wikito Pōmare Hamilton** on behalf of the descendants of Pōmare II and members of Ngāti Manu, Te Uri Karaka, Te Uri o Raewera and Ngāpuhi ki Taumārere tribes (**Wai 354**)

BRIEF OF EVIDENCE OF MARAREIA HAMILTONDated this 27th day of July 2022

RECEIVED

Waitangi Tribunal

5 Sep 22Ministry of Justice
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MAY IT PLEASE THE TRIBUNAL

Introduction

Ko Tapuwharawhara me Tapuwaeharuru ngā maunga,
Ko Taumarere te awa,
Ko Kurahaupo, Ngatokimatawhaorua, Mataatutua me Mahuhukiterangi nga
waka,
ko Ngāti Manu te iwi.
He uri ahau nā Pomare II.

1. My name is Marareia Hamilton. I am of Ngāti Manu descent. I currently live on the North Shore of Auckland and grew up in the Bay of Islands in Karetu, Kororāreka and Paihia.
2. I currently work at the Auckland University of Technology where I teach business studies to third year undergraduate students. I also work within the field of Māori Economic development where I run a Māori business and entrepreneurial program called Te Korau working with marae, hapū and iwi. More recently I am the project manager of the social initiative ‘The Hawaiki Project’ that provides indigenous children opportunities for overseas cultural exchanges, and which was piloted with Ngāti Manu taiohi and native Taiwan in 2017 to 2019.
3. I was raised by my grandmother Te Rangingangana III alongside my father Lawrence Hamilton and Uncle Arapeta Hamilton. My involvement with my Ngāti Manutanga began as a young child in which I was privileged to be taught our whakapapa, history, waiata and cultural practises. It is from these cultural teachings the foundation of my world view was formed.
4. This brief of evidence discusses key themes within mana wāhine and provides accounts of lived experiences of Ngāti Manu women in both pre and post 1840. I rely on evidence that Ngāti Manu kuia and kaumātua gave in the Stage One hearings of Wai 1040 Te Paparahi o Te Raki Inquiry of the Waitangi

Tribunal to assist in understanding some key issues we have had to confront as a result of the Victorian attitudes to women in the early period, but which also demonstrate how, notwithstanding the roles of some of our kuia tipuna, they were revered women of status within Ngāti Manu. I attach herewith and mark the following evidence:

- a) Brief of evidence of Judith Harawene (**Wai 1040, #F10, #F31(a)**) which is attached herewith and marked with the letter “**A**”;
 - b) Brief of evidence of Paranihia Heeni Davis (**Wai 1040, #F11**) which is attached herewith and marked with the letter “**B**”;
 - c) Brief of evidence of Arapeta Hamilton (**Wai 1040, #F12(a), #F22(a), #F23(a), #K7(b)**) which is attached herewith and marked with the letter “**C**”;
 - d) Brief of evidence of Emma Pirihiro McIntyre (**Wai 1040, #F13**) which is attached herewith and marked with the letter “**D**”;
 - e) Brief of evidence of Lynette Cherrington (**Wai 1040, #F14**) which is attached herewith and marked with the letter “**E**”;
 - f) Brief of evidence of Meretini Waina Ryder (**Wai 1040, #F15**) which is attached herewith and marked with the letter “**F**”; and
 - g) Brief of evidence of Joyce Baker (**Wai 1040, #F16(b)**) which is attached herewith and marked with the letter “**G**”.
5. Further in support of the kōrero provided, I attach herewith and mark as ‘**H**’ to the appendices, a document with many of our waiata and haka from Ngāti Manu that give further understanding of our people.

Mana Wāhine

6. Mana wāhine is derived from te ira wāhine, the essence of the female. While the concept is drawn from women it is not only limited to the gender role that is played within society but in fact encompasses our tikanga, whakapapa, rangatiratanga and resilience. Mana wāhine is the obligation and right bestowed upon Māori women to ensure the sustainability and longevity of Māori society through the continuation of whakapapa.

7. The term mana wāhine is often misconstrued and understood through the pakeha lens. Terms such as ‘girl power’ or ‘women’s rights’ drawn from pakeha feminism and activism lends to the notion that women were less than men in their social standing. This is a stark contrast to mana wāhine within te ao Māori. Great Māori women leaders and scholars such as Ani Mikaere, Leonie Pihama, Annette Sykes and Ngahuia Murphy to name a few refute this notion and argue the equally important and special role in which Māori women played traditionally within the whanau, hapū and iwi. Within the Māori world view neither men or women were above or below but were equal parts to a collective whole.
8. Ngāti Manu had always maintained the equal roles in which men and women carried out that created balance and unity within the hapū. This was evident in the operation of marae, where women and men played significant roles central to the operation and functionality of gatherings. Whether it be undertaking of the taki by men or karanga by women, each role both equally ensured that the process of tapu and noa was upheld.

Rangatiratanga

9. Māori women were leaders within their own right. Instances of leadership can be seen during both pre- and post-European settlement. Ngāti Manu exhibited women who were tribal leaders, warriors, and peace makers.
10. Kohinetau, daughter of Te Rawheao was termed as a wāhine rangātira who would fight in battles. Referred to as one of the ‘Te Tokowhita a te Rawheao – the seven children of Te Rawheao’, she was tasked with killing off any survivors at the conclusion of each battle. Following the battle between Ngāti Manu and Ngai Tu, as Kohinetau was killing the wounded survivors, she came across Te Kohuru from Ngai Tu a famous Nga Puhi carver. At that instance she decided that he would be a suitable husband for her, thus sparing his life and marrying him instead. A Rangātira within her own right, she exercises her authority to choose her own husband and to bring about a political union between Ngāti Manu and Ngai Tu thereby ending any further

conflict. Kohinetau and Te Kohuru went on to have two children Inumanga and Te Taake named after her beloved brother Taake o te Kaiaia.

11. Te Tatau Pounamu or a greenstone door has been referred to throughout Ngāti Manu history. Used as a peace making the concept derives from the idea that greenstone represents the highest quality, and most chiefly of gifts. Multiple accounts of historic battles describe the gifting of wāhine Rangātira as instruments of enduring peace. Contrary to the belief that these events view women as possessions, it was of the highest prestige to be honoured in this manner. Furthermore, these types of marriages were strategic and had enduring political implications for the Hapū by way of continuing the whakapapa.
12. Te Rangingangana was the daughter of chief Te Whatanui from Ngāti Raukawa and was one of Ngāti Manu's predominant wāhine Rangātira. In the early 1800s, Ngapuhi were in battle in the Hawkes Bay. At the same time Te Whatanui and his people were there looking for lands to conquer. In a strategic move, Te Whatanui offered his daughter Te Rangingangana to Pomare II Ngāti Manu chief. As a peacemaking she moved north with her husband to live. Also presented by Te Whatanui was a merepounamu called Te Rakauparaoa as a manutunga (marriage gift) in which Ngāti Manu still holds today. This tomo was not carried out lightly. It is said that Te Whatanui cherished his daughter dearly and to gift her in marriage was of high of significance. This is evidenced in the waiata that Te Whatanui composed for Te Rangingangana 'E Rangi aku'.
13. In the 1700s, the battle between Ngareraumati and Ngāti Manu took place in Kororāreka. Te Waipahihi chief of Ngāti Manu was killed in battle. As a peace offering Tupari the Ngare Raumati chief gave his daughter Taurere along with lands at the Kororāreka peninsula to Te UHINGA of Ngāti Manu.
14. The song 'ko taku turanga' composed by Tohe, chief of Muriwhenua for his mokopuna Te Raninikura illustrates the important role that Māori women played as peacemakers. In the 16th century after the battle at Muriwhenua

with Ngāti Whatua, Tohe gave his granddaughter Te Raninikura II to Te Ratotonu of Ngāti Whatua as a Tatau Pounamu to bring about peace between the two tribes. Not long after the Peace settlement was cemented Ngāti Whatua moved to Te Wairoa and so did Te Raninikura II. The aroha of Tohe for his mokopuna was immense and he pined to see her before his death. This is evidenced by the words of that waiata.

15. Other instances occurred through history where Ngāti Manu women have assumed their Rangātira role and made leadership decisions for the benefit of the wider Hapū. At the death of her brother Pomare 1st Haki said to her son Whetoi, ‘Mau te tūnga o to matua’, meaning you are to take the leadership position of your uncle. Whetoi then became the chief of Ngāti Manu and assumed the name Pomare II after his uncle. It is interesting to note that only the mother of Pomare II was of Ngāti Manu decent, his father was from Ngāti Hineira of Taiamai. This reinforced the idea that Ngāti Manu woman had the ability to take predominance and ensure that their children identified with Ngāti Manu.
16. Traditionally whakapapa was the premise in which identified Rangatira however unlike other Hapū, within Ngāti Manu chieftainship was not necessarily given to the first born but rather to whoever proved to be most capable within that whakapapa line still ensuring the same rank and status remained with the hapū. It was believed that both men and women within te ao Māori played equal roles that were both crucial to the survival of the hapū. Neither one was more important than the other but was viewed as balance between wāhine and tāne. Not until the time of colonisation where Māori began to adopt pakeha social constructs was there a shift which led to the inequality of the sexes.

Transmission of Knowledge

17. Māori women played the role of kaitiaki o te matauranga Māori – they were the knowledge keepers within their whanau and hapū and understood the importance of this role to the survival of their culture. It was their inherit

responsibility to gather and transmit knowledge through generations installing values, worldviews, history, whakapapa and tikanga. Matauranga Māori would be passed down from kuia to mokopuna or from the mother to her tamariki providing children with a sense of belonging and identity. Traditionally tools such as waiata and whakatauki were used in the oral transmission of knowledge. The repetitive nature of these mediums ensured the learnings were retained.

18. Oral transmission of knowledge was the main traditional method used for teaching. It was common practise within te ao Māori that mokopuna would sit for hours and listen to their elders talk to history and whakapapa, tell stories, and even discuss politics. With the arrival of pakeha and the adoption of written English literacy, the oral transmission of knowledge was less commonly practised and as a result Ngāti Manu traditional knowledge was lost and the generations to come were left with ‘nga kongakonga noa iho’ - the crumbs. Furthermore, as part of the colonial oppression that Ngāti Manu endured, the hapū suffered the loss of te reo. During the early 1930s onwards, it was common practise to not speak the native language within the home so that the children would only learn how to speak English. This was a time when corporal punishment in schools saw Māori children being beaten for speaking te reo Māori. Subsequently this is a generation of Māori who many cannot speak their reo rangātira.

19. Granny Ngarui, who was my great great grandmother was a Ngāti Manu Matekite. She was also one who would direct people to where they should go in terms of their roles within Marae. He kuia tohutohu, she firmly believed that ‘nga mahi o te whare hui he mahi tapu, nga mahi o te whare kai he noa. Mena ka tohia mo tena mahi I roto I te whare hui, horekau koe e taea te whakawhiti.’ (The activities of the whare hui were sacred and the activities of the dining room were unrestricted and you could not interchange between the two). He kuia I mau I te tapu o Ngāti Manu whereby she maintained the protocols and customs relating to tapu ensuring that this knowledge of tikanga and kawa was instilled within the Hapū.

20. Rongoa Māori was a common practised craft within Ngāti Manu and this traditional knowledge was passed down through certain families. Harata Davis was known to use rongoa Māori such as Tupakihi and Kumarahau for different ailments and passed on this knowledge to her tamariki. Her daughter Te Ranginganga III is skilled in the identification of different rongoa Māori plants and the method of preparation of these for healing purposes.

Whare Tangata

21. One of the most critical roles of wāhine within Te Ao Māori was ensuring the continuation of the hapū through strengthening whakapapa. For the hapū to survive women needed to procreate. Traditionally Māori women would give birth to big families as during that time the resources were available to support them, including the support in child rearing from the wider hapū. As resources became scarce and the European ideal of nuclear family was adopted the size of the family decreased.
22. The sacredness of the whare tangata was upheld and respected within Ngāti Manu custom. The state of tapu was placed upon women during times of birth and menstruation. Birthing practises within the hapū included building a whare koanga on the pa in which pregnant women would give birth in. Skilled kuia in child delivery were present and would perform karakia and waiata throughout the labour process. Mensuration was believed as a medium to connect to the spiritual world and was a signifier for whakapapa. Because of this, a woman mensurating would be in a state of tapu and strict restrictions would be placed upon her throughout that duration. This meant that she was not able to carry out specific tasks such as gardening, fishing or gathering shellfish. It was also Ngāti Manu practise that she could not gather flax or weave during this time.

Wairuatanga

23. Māori women held a special connection to spiritual realm. Ngāti Manu acknowledged this connection where there were certain roles in which

women undertook. Certain karakia were performed by women within the Hapū and would be carried out at times of childbirth, healing and weaving.

24. During the time of the missionaries, there was a transition away from polytheistic faith to the adoption of Christian values within te ao Māori. While this shift was evident throughout Ngapuhi, there were still those who believed and practised Māori spirituality and refused to assume Christianity.
25. Ngāti Manu women would participate in the Pure ceremony. This was a cleansing ceremony that would clear people of any hara or kino that they were suffering. It was documented in the manuscripts of Percy Leo Fowler, a pakeha broadcaster, his experience as a child with the Pure ceremony. In the early 1900s the Fowler family lived at Pakarukiterangi just before the Karetu Valley. He recalls undergoing the Pure Ceremony performed by the Ngāti Manu rangātira Nepia Pomare alongside old kuia. Carried out on the banks of Karetu, the ceremony entailed burning of his clothes and being taken to Karetu river to be submerged under water while karakia was performed.
26. One of Ngāti Manu's kuia Ngarui was known to be a healer and tohunga who was staunch on tapu. At an early age she was shown to exhibit nga ahuatanga o te ao wairua. People both within the tribe and from other Hapū would come to her to be treated if they had mate Māori. She would use karakia water and bread to cure them. Whanau accounts tell of her healing abilities. In the 1930s Rome Johnson died in the bush at Karetu. It is said that numerous search parties had been unsuccessful in their attempts to locate him. Ngarui travelled from Waingarara and stopped off at the Johnson homestead where one of the children had had a seizure and her body was contorted. Ngarui took the child to the water and healed her through karakia and continued on her white horse up into the bush where she found the missing body and brought him out.
27. During the mid-1800s, Ihipera Pomare daughter of Pomare II lived in Kororāreka with her husband Henry Davis, a Jewish trader who practised Judaism. It was said that Henry had organised for Rabbis from Auckland to

come and take their sons back down to have a Bar Mitzvah ritual however Ihipera refused this request. Instead, she fled inland to Karetu with her children defying her husband and his faith. She brought her children up as Mihinare (Anglicans) which was the faith of the Pomare whanau.

Whenua

28. The connection between the whenua and Māori women is sacred and stems from the earth mother papatuanuku to whom embodies te ira wāhine. From the beginnings of whakapapa and the creation of hineahuone who was moulded from red clay at kurawaka (the genital area of papatuanuku), the direct link between wāhine and the whenua has been acknowledged. ‘Ko ahau ko te whenua ko te whenua ko ahau, I am the land, and the land is me’ speaks to the intrinsic relationship held, of being not just of the land but being one with the land. Furthermore, the whenua is the foundation in which whakapapa and Identity is drawn.
29. It was not uncommon for Ngāti Manu women to own land within the tribal context. This practise was evident long before pakeha women were afforded the right of land ownership. Two accounts of Ngāti Manu wāhine as landowners occurred during the early 1700s. The first refers to Inumanga the daughter of Kohinetau. It is said that Inumanga had left her abusive husband and retreated into the bush. She was found by a kaumatua from Ngāti Toki who looked after her. He gifted her the lands at Waimatenui in which she moved to with her whanau. The second account was through the Tatau Pounamu between Ngareraumati and Ngāti Manu. The lands gifted as part of the peace deal belonged to Taurere the wife of Te Uhinga.
30. After the unlawful imprisonment of Pomare II in 1845 and the burning and looting of the Pa at Otuihu, the lands at Te Wahapū were wrongfully confiscated leaving the hapū landless and suffering. Leaving kororāreka, Te Rangingangana had to ensure the wellbeing of her children and hapū. Alongside Te Mauparaoa who was second in charge to her husband Pomare, they moved their people inland. Ihipera Pomare contributed a lot of trade

goods towards the purchase of the lands at Karetu from Te Kapotai and Ngāti Manu moved to the valley in which the Hapū still remains to this day. The displacement, because of the systematic loss of tribal lands, impacted Ngāti Manu including the wāhine Rangātira within the hapū. The loss of connection and identity would permeate through generations.

31. In the 1900s, Māori affairs were administering loan schemes to Māori farm owners. Almost criminal in nature, the terms of the loan saw Māori families fall victim to unrealistic terms and conditions resulting in land repossession and mortgagee sales. Included in these victims was Tongi and Harata Davis of Ngāti Manu. To ensure that their 200-acre farm was not sold up from under them, their son Tongi and wife Rae moved on to the farm and took over the debt. They worked strenuously to pay it off, Tongi worked at the AFFCO and Ray milked cows. This continued until Tongi's accidental death in 1974.
32. When son Tongi took over the farm his parents moved to the Hawkes Bay. Harata was especially affected by the move away from her people. She did not feel comfortable to socialise in that area and barely went out of the house. A woman who was known as a 'green thumb', that worked in her gardens and on her farm, now lived in a foreign place in a small home with a small garden. She found this particularly hard.

Entrepreneurship

33. Ngāti Manu was known for its entrepreneurial prowess within the Bay of Islands and this was not only limited to the men of the tribe. Ihipera Pomare taking after her father's skill set was known to carry out many trade deals with both pakeha and Māori alike. Financially backing her hapū, she was instrumental in developing the Karetu valley into gardens in which she would sell.
34. During the period when Ngāti Manu occupied lands in Kororāreka the women would also trade and provide personal services to the sailors who arrived in the Bay of Islands.

Resilience

35. Resilience is a trait that is embedded within the women of Ngāti Manu. They understood that resilience was critical to the survival of the whanau and Hapū. In times of hardship and suffering, the strength that Ngāti Manu women exhibited was a testament to their mana wāhinetanga. Our tupuna fought to retain their Ngāti Manutanga against all odds. Blood was shed to protect and preserve the unique Ngāti Manu identity.
36. In this section, I talk to the lived experiences of my grandmother Te Rangingangana III, her mother Harata Davis and her mother's mother Te Rangingangana II.
37. Te Rangingangana II was born at Te Muri in Puhoi, Mahurangi District and moved to Karetu in the 1890s. She went on to marry Erimana paratene from Whirinaki. He later left for another woman and when they separated the people said she had died of a broken heart. Her young daughter Harata decided she would not stay in the Hokianga any longer and walked almost 20 hours from Whirinaki to Karetu with her young brother back to her mother's people. She lived with her relative Charlie Pomare until she married Tongi Te Ngaero Davis.
38. Harata was the epitome of resilience. Her daughter Te Ranginganga III recalls her mother as being skilled at ahu whenua and fishing and "could make a meal out of nothing". She would plough the fields and grow all kinds of vegetables and fruits. She also had her own dinghy named 'the toga' in which she would fish on in the Taumarere river with her daughter Te Rangingangana III. Although she had a family of 10 children to feed Harata would drop fish and other kai she had gathered off to different whanau within the valley. She just like many other whanau of Ngāti Manu believed in the collectiveness of the hapū and the importance of looking after one another. Off the back of the great depression and World War II times were hard for many whanau. However, Harata's ability to grow and gather kai ensuring her

whanau and wider hapū were fed meant that the effects were not felt as harshly as they had everything they needed.

39. Te Rangingangana III grew up in Karetu surrounded by her Ngāti Manu people. During this time, the effects of colonisation had prevailed and this generation within Ngāti Manu had suffered a significant loss of cultural knowledge. Systematic oppression and racism existed throughout. The Karetu school in which many Ngāti Manu children attended was only staffed by pakeha teachers in which the curriculum was based on European literacy and no Māori was ever spoken or taught.
40. Te Rangingangana III later married Jack Hamilton a pakeha postmaster from Kawakawa. They had three children, Lawrence, Arapeta and Tracy. As a product of colonisation, Te Rangingangana III was never taught her native language and being married to a pakeha husband meant that within the home pakeha ideologies dominated. However, she acknowledged the importance of cultural identity. It was imperative that her children knew who they were and where they were from, and despite her husband's attempts, she ensured to the best of her ability that they were raised within te ao Māori, including sending the boys to Te Aute college in the Hawkes Bay.
41. Jack Hamilton received a transfer to the Manunui Post Office in the King Country. With short notice he moved his family south to start a new life there. Te Ranginganga III was to be taken away from her ancestral lands and isolated from her hapū. While the family were living in Manunui they struggled financially so Te Ranginganga III went out and found a job as in the post run to ensure she was able to provide for her children.
42. During her time in the King Country, Te Ranginganga III became close to the iwi of Ngāti Tuwharetoa. Upon meeting her and learning of her name, Hepi Tehuehue of Ngāti Tuwharetoa had said to his people that they were to look after her as she carried the name Te Rangingangana – a Rangātira name of mana and status and had significance to the Ngāti Tuwharetoa people through their relationship with Ngāti Raukawa and Te Whatanui. Te Ranginganga III

recollects the kindness and hospitality of the Ngāti Tuwharetoa people she and her whanau received while they lived in Manunui.

43. Te Ranginganga III was instrumental in the movement against racism within Manunui. A pub in the township was denying Māori entry into their bar. Upon hearing this, she attended the tribal committee meeting that she had saw advertised to raise her concerns. She encouraged her husband to write a letter to the minister of Māori affairs detailing the breach of human rights in which this establishment was conducting. Her determination and fight against racism within Manunui saw the movement successful and Māori were from then on allowed entry.

44. Mana wāhine in the contemporary context sees Ngāti Manu women of today continuing to be resilient. Despite the ever-evolving society in which they live, they maintain their Ngāti Manutanga to ensure the survival of the hapū. Mana wāhine continue to exist throughout Ngāti Manu. They are the knowledge keepers in which continue to share tikanga and kawa, they are the kuia who sit with mokopuna and tell stories of history and whakapapa, they are the ahi kaa who remain in the valley so that whanau have a place to return to. They work the whenua and tiaki the awa. They attend the hapū hui and chair the marae committees. Our Ngāti Manu women are unapologetically mana wāhine. And it is through their whakapapa the obligation lies to carry on the legacy of the hapū.

‘Ko te kotipatipa e rere ana ki te tihi o te rakau, e rangona ai te ao.

The grey rifleman flies to the top of the tree and is heard by the world’



Marareia Hamilton