

IN THE MATTER of the Treaty of Waitangi Act 1975

AND

IN THE MATTER of the Mana Wahine Inquiry – **WAI 2700**

AND

IN THE MATTER of a claim brought by **Heeni Jayne Ranginui, Jenny Tamakehu-Ranginui and Hinemoa Ranginui-Mansell** for and on behalf of the descendants of Heeni Matene and Pokairangi Ranginui.

WAI 2157

BRIEF OF EVIDENCE OF HINEMOA RANGINUI-MANSELL

DATED 27 July 2022

RECEIVED Waitangi Tribunal
<i>28 Jul 22</i>
Ministry of Justice WELLINGTON

RUAPEHU LAW

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May it Please the Tribunal.

- 1 Ko Hinemoa Ranginui toku ingoa ,
He uri ahau no Te Atihaunui a Paparangi me Ngati Apa , Ngati Rangi , Ngati Hinemanu,
Te Whakatohea, Ngati Pikiaio i te taha o toku papa .
He uri ahau no Te Atiawa - Taranaki Whanui , me Ngati Mutunga ki
Wharekauri/Taranaki, Te Roroa, Ngati Apa Ki Te Ra To, Ngai Tahu, i te taha o toku
mama.
- 2 My koroheke , Hori Kingi Ranginui , eldest of his siblings, was born at Karatia ,Nga
Poutama and raised by his old people , later to settle at Atene, Ngati Hineoneone
where he farmed and raised my father, his siblings and several whangai with my kuia .
He never left the river and died in 2000 in his early 80s.
- 3 My kuia Te Rarau Maremare Nepia (Ranapia) was raised at Parikino , Ngati Hinearo ,
Ngati Tuera with her grandfather who came to the river as a consequence of the Opape
raids, marrying into our Tumango lines. Her parents had joined Ngā Mōrehu and
settled at Rātana Pa, while she, the eldest of her siblings, lived out her life on the river.
- 4 I am a multidisciplinary artist and have been involved in the arts for over three decades.
My arts practice (painting) is split between my role as a mama raising four tamariki.
Much of my creativity has been shaped by genetic influences, with both my parents
practitioners of customary & contemporary Maori art.
- 5 I acknowledge my many tribal descents , especially the matriarchal lineages
represented by our Mothers, Grandmothers, Aunts, Sisters, and Nieces. I must
acknowledge my father's tribal groups and in particular members of the following hapu :
Ngati Hineoneone and Nga Poutama, Ngati Taanewai , Ngati Aokehu, Ngati Hinearo ,
Ngati Tuera, Tumango .

Te Awa, Te Iwi: The River, The People

- 6 Te Awa Tupua (Whanganui River Claims Settlement) Act of 2017 recognises and
protects Te Awa o Whanganui as a tupuna and a vital taonga to the Whanganui Iwi. As
per the whakatauki "Ko au te Awa, ko te Awa ko au," the Whanganui Iwi and the Awa
are regarded inseparable from one another, and the Act recognises this relationship.
- 7 The Whanganui Iwi Settlements along the awa, dates back to the first chapters of our
creation narratives , which concern the origins of Te Kahui Maunga (the cluster of

mountains formed in the Central Plateau area), the Awa, and other waterways that came to be .

- 8 Whanganui Iwi assert ancestry from the tupuna Ruatipua, Paerangi, and Haunui-a-Paparangi. The latter is the one who lends his name to the Iwi name and affiliation, Te Āti Haunui-a-Pāpārangi.
- 9 Uri of the Awa also whakapapa to three tūpuna siblings – Tamaupoko, Hinengākau and Tūpoho – who have land and river rights throughout the Whanganui River area. As such, uri are organised under tupuna rohe that give effect to this whakapapa. Two of these tūpuna rohe are within the Whanganui District: Tamaupoko tupuna rohe is in the middle reaches of the Awa, whilst Tūpoho tūpuna rohe is situated in the lower reaches and along the Whanganui coastline. The third tūpuna rohe, Hinengākau, the second born and female child, had control over the upper reaches of the Whanganui River, around Taumarunui and into the Ruapehu District.
- 10 The unity of the Whanganui people is often referred to as, ‘nga muka-a-taurawhiri-a-Hinengākau’ or the fibre of the plaited rope of Hinengākau (McNeil, 2013; Sole, 2005; Young, 1998)
- 11 Within the people of Haunui-a-Pāpārangi whakapapa, there are several hapu that have taken their names from women of different generations – they include Hinengākau, Ruaka, Tuera ,Hinearō , Hineoneone, Hine Korako, Ngāti Hine-o-te-rā, Ngātihinetera, Ngātihineuru, Hine Ariki, Hinekura, and many many more .
- 12 The naming of hapu, where tupuna and kaitiaki is a clear indication of the prominence of those women. These wahine were the ancestors most regularly cited in our waiata, korero tawhito , purakau , whakatauki and where whakairo, to show how the hapu of the river were related and how the river was held as one.
- 13 One notable taniwha kaitiaki along Te Awa Tupua , recorded as female named Te Arero-o-Hinetai, (a young lady’s tongue)¹ resides within our hapu boundaries of Ngati Hineoneone . The late iwi elder Matiu Mareikura referred to these river beings “The Kaitiaki is very, very important for us because he is our connection to our rights to go to the river. You see it’s not just going to the water, you have to talk to these things first. You sit, and you pray, and you ask for their help, their assistance and their guidance and

¹ History of and guide to the Whanganui River T.W Downes. pg 67

they give it to you and then you go. Not the other way around. You don't go halfway across the river and start asking. He might say no. Those are ultimately important for us because we know that we have many Kaitiaki and we can inter-relate with them . . . as we go up the river²

- 14 Haimona Rzoska retells of a pūrākau of my ancestor Te Ranginui Maehe, founding member of Ngati Taanewai , a subsidiary hapū of Ngā Poutama Nui ā Awa. How, during a flood a carved pataka fell into the river where, when the river runs clear it may still be seen. Te Ranginui Maehe swam into the pataka where three taniwha kuia fought over him, finally letting him free. As a gift they gave him a taonga, a putatara called Ohutu to take back to his people. He then became a kaitiaki for the putatara.
- 15 This illustrates atuatanga which is aligned with wairuatanga ,whereby in this pūrākau the female kaitiaki role, are able to gift or bestow chiefly status on to others.
- 16 Oral histories paint a picture of a society in which both women and men played a variety of roles and were prominent in all facets of life. These histories make it very evident that Maori women held significant military, spiritual, and political leadership positions in traditional society.

Pre-colonial wahine Māori were holders of Mātauranga and were Spiritual leaders

- 17 Maori women are the first voice (the Kaikaranga) to be heard on the marae. It is a role exclusive to Maori women. As a Kaikaranga, it is essential that there be a connection between the spiritual and physical realms. The kairanga is about our existence and our ties to past, current, and our future generations. It concerns how we relate to the environment and whenua.
- 18 Wahine Maori and Maori males both served as the hapu and iwi repositories and protectors of sacred knowledge and tribal lore, but their functions were distinct.
- 19 The many waiata tawhito composed by women shows how vital mana wahine were in the preservation and transfer of iwi history and knowledge.
- 20 Such waiata written by women, some of whom were prolific composers, are abundant in pre-European contact Nga Moteatea, therefore it would seem to reason that

² The Whanganui River Report 1999.

individuals in charge of ensuring the iwi's physical existence and continuation would also have a considerable impact on preserving its history and, by extension, its identity.

- 21 With their permission I am going to speak about a korero I had with both my parents on 16th July 2022 .

Korero with Sharon Ranginui (*Te Awa Tupua , Ngati Mutunga , Te Atiawa , Ngati Apa Ki Te Ra To, Ngai Tahu, Te Roroa*) in company of her husband Bill Ranginui (*Te Awa Tupua , Ngati Rangi, Ngati Apa , Ngati Hinemanu , Te Whakatohea, Ngati Pikia*)

- 22 This pertains to correspondence by way of a letter received in early 2000s, and a meeting with the daughter of an elderly English woman who made contact with members of our hapu, after she'd been prompted by the broadcasting of the land hearing claims on the radio.

- 23 Her mother had asked her to return a stone -toka, back to the whenua within the hapu lands of Ngati Hineoneone.

“This stone she was in receipt of, had passed down to the elderly lady through her husband’s father , who had come back from the first world war and received a rehab loan and gotten onto the land off the Ahuahu Valley , Te Tuhi block .

In clearing the land and burning the bush he had found the remains of a woman trussed inside a big tree, within the woman’s mouth was a stone which he removed- from then on he carried it around with him, until it had passed on to the possession of the elderly lady.

Her mother had previously contacted Sir Te Rangihiroa Peter Buck who at the time had written her a very terse letter, very angry about it , and directed her to return it .

The lady retold further korero of what her grand-father had experienced whilst being in possession of the stone.”

- 24 This narrative has several parts,- one that highlights the desecration and interference of our urupa and wahi tapu from the clearing of the land, depriving us of our rangatiratanga over our urupa, wāhi tapu and wāhi tūpuna.

- 25 Another major factor was the failure to protect the mātauranga. Mātauranga that is integral to tikanga, precious and not easily obtained - imperative mātauranga that is passed down to those who have the right whakapapa and the attributes learned from elders of Mātauranga .

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- 26 Māori legal academic Ani Mikaere has discussed the impact of colonisation on Māori women, as missionaries and settlers sought to dismiss traditional Māori philosophies and values in favour of their own patriarchal belief system. Mikaere states that Māori cosmology and history was retold to give emphasis to the male characters.
- 27 In Rev Richard Taylor's diary dated Jan 4th 1857, he misrepresents matakite philosophies with witchcraft.³ Most missionaries and settlers struggled to recognise the leadership of Māori women, preferring instead to deal with their male counterparts. This could be said of early ethnographers such as Elsdon Best and T.W Downes when discussing the system of Whare wananga ; (a)(b) who predominantly gathered their stories from male society within the Whanganui rohe.

(a) Whare Wananga . The School of Learning of the Whanganui district seems to have had different names for the sacred stones, and each scholar seems to have had three such stones assigned to him. In the year 1876, one Topia Turoa, a chief of that district, gave the following brief description of them:—“The *whatu puororangi* will enable you to retain acquired knowledge, also it will prevent you disseminating such matter in an unwise manner. ⁴

(b)The two stones under notice came from Matangi-reia, the house that Turi built at Patea to put the *wananga* in. When the Whanganui branch separated, these two stones were brought away and handed to Tonga-potiki (Turi's youngest son), and from him they have descended, generation after generation, to Taiawhiu of Karatia (Nga Poutama), who died in 1879. From that time onward they have been in the possession of Hawera Rehe⁵

- 28 That goal would have been furthered by the atua wahine, tohunga wahine omission from recorded accounts—female role models with qualities like power, intelligence, and wisdom. Furthermore was the introduction of the Tohunga Suppression Act 1907 which was intended to stop people using traditional Māori healing practices which had a supernatural or spiritual element, actively removing the voice and the role of wahine rangatira.

³ Taylors diary pages 59-61

<https://media.api.aucklandmuseum.com/id/media/p/7b961b5fcf633fb0103ae5645ce497ceda66d547?rendering=original.pdf>

⁴ Elsdon Best pg 77 1924, Wellington The Maori - Volume 1

⁵ T. W. Downes, pg 218-22, JPS Volume 19, No. 4 -.On the whatu-kura

Influence of other Iwi

- 29 Several important tupuna of Ngati Hineoneone and Nga Poutama travelled to our rohe from Taranaki; married local women and became the named tupuna for river hapu.
- 30 Poutama was one of the first- he moved to our rohe, married Rongowhiria who was the daughter of our tupuna Ruamatatoa- a founding tupuna who built Hikurangi. After Rongowhiria's father passed, her husband Poutama took over as the chief.
- 31 Several hapu adopted his leadership and became known as Nga Poutama nui a awa.
- 32 They had a son named Taongawhiria. As far as we know Taura was the name of his daughter, and she married Pamoana of Ngati Ruanui. Like Poutama, Pamoana rose to be an ancestor in his own right- and the majority of his descendants are referred to as Ngati Pamoana or Ngati Pa.
- 33 Putting it in perspective, the Tane served as Ringa Kaha to protect the land- guarding the land and the whenua. The land rights had been passed on by the wahine.
- 34 Marriages outside hapu were usually for political purposes. Upon marriage the old wharepuni at Matahiwi named Manu o te Rangi was sent to Putiki as a pakuwha for Raita Tukia- a kuia of distinction of Nga Poutama and Ngati Rangi- when she married Takarangi Metekingi of Putiki. The whare was given for her and renamed Te Paku o Te Rangi.
- 35 The building that retains this name today is the third with the 4 original carvings from Matahiwi- Poutokomanawa, Poutahuha, Pare and Whakawae.

Pre-colonial wahine Māori were landowners

36___ Women possessed property such as rights to cultivations or inherited resource areas in their own right, not in that of their husbands.⁶

37 As colonial misogyny hampered the already contentious Native Land Courts process, Maori women were disproportionately harmed economically and politically by the implementation of colonial land tenure regimes. Wahine Maori duties and status were, in many respects, abhorrent to colonial Britain.

Pre-colonial wahine Māori were military leaders

38 Wahine Maori played a prominent role in traditional Whanganui society. Wahine Maori were political leaders who exercised considerable power within their hapu and iwi- and were active in military and political campaigns and in the community.⁷

39 Women played roles both of instigators and peacemakers during tribal warfare and were able to turn situations from a sacred space back into an ordinary space. Hinengakau married Tamahina of the neighbouring Ngati Tuwharetoa in a peace-making alliance.⁸

40 Upokongaro on the Whanganui River is named for a wahine warrior who was viewed with such respect that when she died her relatives removed her head to prevent its desecration.

41 The village's name in Māori, ūpoko (head) ngaro (hidden), refers to a story of how chief's daughter Ira-nga-rangi arranged to have her head removed upon her death and hidden by relatives, who feared it might be desecrated by enemies. Supposedly the preserved head was hidden in a cave on the banks of the Ūpokongaro Stream, north of the settlement from which the village takes its name.

42 About 1821, the musket-armed taua known as Te Amiowhenua travelled down the east coast to Te Whanganuia-Tara. From Te Whanganui-a-Tara, the armed men moved up the west coast to Whanganui.⁹ A woman there called Kōrako (the mother of Hakaraia Kōrako of Ngā Poutama) lured the taua upriver to Mangatoa near Koriniti (Corinth,

⁶ Ballara A -Tribal Landscape Overview- CNI p189

⁷Johnston Keresna- yearbook of NZ jurisprudence special edition –Te Purenga vol 8.2 [35]

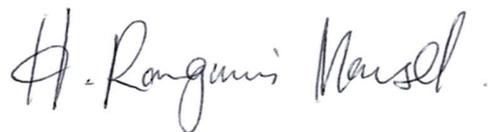
⁸ Page 16 <https://waitangitribunal.govt.nz/assets/Documents/Publications/WT-The-Whanganui-district.pdf>

⁹ *He Whiritaunoka Vol 1 The Whanganui Land Report Document A37* (Berghan), pp38–40

formerly named Ōtūkōpiri), where Whanganui fighters led by Te Anau surrounded them. Te Anau and his men prevailed, trapping the invaders in a narrow gorge and inflicting heavy losses.

Whanganui Māori who Signed the Treaty

- 43 Those persons tasked with gathering signatures at the time of the Treaty frequently forbade or discouraged Wahine Maori from signing. Wahine Maori were disproportionately marginalised and denied a place in the process of signing of te Tiriti.
- 44 According to Te Tiriti o Waitangi, there were ten Whanganui chiefs who signed the Treaty at Pākaitore¹⁰, of which only one wahine rangatira, Rere-ō-maki- Rāwinia Rereō-Maki the sister of Te Anau and Te Māwae and the mother of Te Keepa Te Rangihwinui or Major Kemp. She is memorialised in a *amo* (barge board support posts) for the wharepuni that once stood at Te Ao Marama.
- 45 Maori women in their traditional roles of pre-european contact were respected as mana wahine, just as Maori men were respected as mana tane. Maori women and their men lived lives influenced by matauranga Maori . We were in balance with each other and with our environment. We were connected.



Hinemoa Ranginui-Mansell
27/07/2022

¹⁰ Te Tiriti o Waitangi. Te Tiriti o Waitangi: The Treaty of Waitangi. New Zealand: Bridget Williams Books. (1840).