

**IN THE WAITANGI TRIBUNAL**

**WAI 2700  
Wai 1196**

**IN THE MATTER**

of the Treaty of Waitangi Act 1975

**AND**

**IN THE MATTER**

of the Mana Wāhine Kaupapa Inquiry  
(Wai 2700)

**AND**

**IN THE MATTER**

of a claim by Merle Mata Ormsby, Daniel Ormsby, Tiaho Mary Pillot and Manu Patena for and on behalf of themselves as members of Ngāti Hikairo iwi, Ngāti Tamakōpiri, and Ngāti Hotu of Tokaanu, Otukou Marae of the Okahukura Whare Tupuna, and Papakai Marae of the Rakeipoho Wharepuni

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**JOINT BRIEF OF EVIDENCE OF MERLE MAATA ORMSBY AND DANIEL  
WHETU ORMSBY**

**Dated: 9 August 2022**

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**RECEIVED**

Waitangi Tribunal

**9 Aug 22**

Ministry of Justice  
WELLINGTON

**TamakiLegal**  
Barristers & Solicitors

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**Counsel Acting: Siaosi Loa / Stephanie Roughton / Katherine Alty**

## MAY IT PLEASE THE TRIBUNAL

1. My name is Maata Merle Ormsby (nee Patena-Mariu). I was born 16 March 1944 at Taumarunui Hospital. The evidence in this brief is a combined effort and contains kōrero from both myself and my son, Daniel Ormsby. We have also drawn from oral histories shared by:
  - a. my grandmother, Tiahuia Ruby Te Ahuru (née Tohi Raukura) (“**Tiahuia**”);
  - b. my grandfather, Tamamutu Te Ahuru;
  - c. my mother, Rauaiterangi Mary Patena (nee Te Ahuru) (“**Rauaiterangi**”);
  - d. my father, Te Taawhi Patena (“**Te Taawhi**”);
  - e. my sisters, Tiaho Pillot (“**Tiaho**”) and Phyllis Blake; and
  - f. my brother, Manuera Patena.

## Whakapapa

2. We identify as Ngāti Hikairo today, the still living descendants of Ngāti Hotu and Ngāti Tūwharetoa hapū. Our whakapapa informs our oral histories, which are a central feature of tūāpapa evidence in this Inquiry.
3. We maintain the unified living spirit of whakapapa, tikanga, and kawa within te iwi-māori, established by te iwi-mōrehu. This is our pepeha:

Ko Tongariro te maunga

Ko Rotoaira te moana

Ko Motuopuhi te pā

Ko Te Wharerangi te tangata

Ko Ngāti Hikairo te iwi

4. We are the families settled in Te Pahiko of Ngāti Hikairo, Ngāti Tūwharetoa, Ngāti Te Aho, Ngāti Ruakopiri, Ngāti Tamakōpiri and Ngāti Hotu, and we have been here ever since.

Ko Ihoa to piringa, ka puta ka ora. Mai te maru o te aroha a Te Tama a te Matua-Ora. Ko te aroha nga tangata-hou. “Ko te Rangimarie te waka.”

5. Our ties to the land in the Taihape district also come through our kuia Mere Te Iwa Iwa, mother to both Rangikowaea and Maata Kanohi Te Wherowhero Piwhara (“**Kui Maata**”). I, Merle Maata Ormsby, am named after Kui Maata. The name Te Wherowhero is a reference to her thick, red hair. It was so red that it was auburn. Our kōrero is that she had a pet shark that used to swim right up the Whanganui River from the sea. It was a mako shark. We provide her whakapapa below:

Whanganui Piwhara	=	Kataraina Pohoiti
Piwhara Wiremu	=	Mere Te Iwa Iwa
Maata Kanohi Te Wherowhero Piwhara	=	Te Ngoi Patena Mariu
Te Taawhi Patena Mariu	=	Rauaiterangi (nee Te Ahuru)
Merle Maata Ormsby and siblings		

6. In terms of our Ngāti Hikairo and Ngāti Tūwharetoa heritage. This is our whakapapa to Te Wharerangi and Rangikowaea through Rauaiterangi (Left) and Te Taawhi (right):

<table style="width: 100%;"> <tr> <td style="text-align: center;">Mere Te Iwa Iwa</td> <td style="text-align: center;">=</td> <td style="text-align: center;">Hikei-Peehi</td> </tr> <tr> <td></td> <td style="text-align: center;"> </td> <td></td> </tr> <tr> <td style="text-align: center;">Rangikowaea</td> <td style="text-align: center;">=</td> <td style="text-align: center;">Te Wharerangi</td> </tr> <tr> <td></td> <td style="text-align: center;"> </td> <td></td> </tr> <tr> <td style="text-align: center;">Matuaahu</td> <td style="text-align: center;">=</td> <td style="text-align: center;">Whakarongo</td> </tr> <tr> <td></td> <td style="text-align: center;"> </td> <td></td> </tr> <tr> <td style="text-align: center;">Parerohi</td> <td style="text-align: center;">=</td> <td style="text-align: center;">Pererika (Fredrick) Sullivan</td> </tr> <tr> <td></td> <td style="text-align: center;"> </td> <td></td> </tr> <tr> <td style="text-align: center;">Kie Kie</td> <td style="text-align: center;">=</td> <td style="text-align: center;">Tohi Raukura</td> </tr> <tr> <td></td> <td style="text-align: center;"> </td> <td></td> </tr> <tr> <td style="text-align: center;">Tiahuia</td> <td style="text-align: center;">=</td> <td style="text-align: center;">Tamamutu Te Ahuru</td> </tr> <tr> <td></td> <td style="text-align: center;"> </td> <td></td> </tr> <tr> <td style="text-align: center;">Rauaiterangi</td> <td style="text-align: center;">=</td> <td style="text-align: center;">Te Taawhi Patena</td> </tr> <tr> <td></td> <td style="text-align: center;"> </td> <td></td> </tr> <tr> <td colspan="3" style="text-align: center;">Merle Maata Ormsby and siblings</td> </tr> </table>	Mere Te Iwa Iwa	=	Hikei-Peehi				Rangikowaea	=	Te Wharerangi				Matuaahu	=	Whakarongo				Parerohi	=	Pererika (Fredrick) Sullivan				Kie Kie	=	Tohi Raukura				Tiahuia	=	Tamamutu Te Ahuru				Rauaiterangi	=	Te Taawhi Patena				Merle Maata Ormsby and siblings			<table style="width: 100%;"> <tr> <td style="text-align: center;">Pakau</td> <td style="text-align: center;">=</td> <td style="text-align: center;">Rangiuruhiri</td> </tr> <tr> <td></td> <td style="text-align: center;"> </td> <td></td> </tr> <tr> <td style="text-align: center;">Te Maari</td> <td style="text-align: center;">=</td> <td style="text-align: center;">Pikikotuku Tukaiora</td> </tr> <tr> <td></td> <td style="text-align: center;"> </td> <td></td> </tr> <tr> <td style="text-align: center;">Te Huri</td> <td style="text-align: center;">=</td> <td style="text-align: center;">Māna Moana</td> </tr> <tr> <td></td> <td style="text-align: center;"> </td> <td></td> </tr> <tr> <td style="text-align: center;">Irina Erina</td> <td style="text-align: center;">=</td> <td style="text-align: center;">Kerehi Te Kehakeha</td> </tr> <tr> <td style="text-align: center;"><small>(Rangikowaea's granddaughter)</small></td> <td style="text-align: center;"> </td> <td></td> </tr> <tr> <td style="text-align: center;">Māriu</td> <td style="text-align: center;">=</td> <td style="text-align: center;">Tarihira Eraema</td> </tr> <tr> <td></td> <td style="text-align: center;"> </td> <td style="text-align: center;"><small>(daughter of Captain Biggs)</small></td> </tr> <tr> <td style="text-align: center;">Te Ngoi</td> <td style="text-align: center;">=</td> <td style="text-align: center;">Maata Piwhara</td> </tr> <tr> <td></td> <td style="text-align: center;"> </td> <td></td> </tr> <tr> <td style="text-align: center;">Te Taawhi</td> <td style="text-align: center;">=</td> <td style="text-align: center;">Rauaiterangi</td> </tr> <tr> <td></td> <td style="text-align: center;"> </td> <td></td> </tr> <tr> <td colspan="3" style="text-align: center;">Merle Maata Ormsby and siblings</td> </tr> </table>	Pakau	=	Rangiuruhiri				Te Maari	=	Pikikotuku Tukaiora				Te Huri	=	Māna Moana				Irina Erina	=	Kerehi Te Kehakeha	<small>(Rangikowaea's granddaughter)</small>			Māriu	=	Tarihira Eraema			<small>(daughter of Captain Biggs)</small>	Te Ngoi	=	Maata Piwhara				Te Taawhi	=	Rauaiterangi				Merle Maata Ormsby and siblings		
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7. Our pre-fleet hapū is Ngāti Hotu who occupied as the first inhabitants in the Central Plateau as confirmed by the people of Ngā Marama and Ngā Pōtiki. Whakapapa laid on the paepae confirms that descendants of Ngāti Hotu became aware that they were being pursued by those who were wishing to establish themselves in the Central Plateau. Ngāti Hotu have been historically recorded as being wiped out, however, we are one family of the many descendants of Ngāti Hotu.

### **Kaitiaki Rangatiratanga**

8. The kaitiaki role we inherited from our tīpuna is still alive. This role was shared by wāhine and tāne prior to colonisation the same way Rauaiterangi and Te Taawhi shared their kaitiaki role. Their roles were different but equally important: Te Taawhi's and Rauaiterangi's kaitiakitanga role also included calming the physical expression of the land of mana whenua with the unseen expression of wairua.
9. The knowledge and support given to Rauaiterangi and Te Taawhi allowed them to advocate and protect Mana Motuhake me Kaitiakitanga over many Wāhi Tapu. Therefore, Rauaiterangi and Te Taawhi were given a formal welcome to Te Pahiko, the homestead. This was approximately 5-6 years after Kui Maata passed. Those represented at the pōwhiri were Uncle Tu Kahu and his wife Aunty Rita, Nanny Wiki Tai, Kui Huriana and her husband koro Tui, Koro Hiri Mariu (Te Ngoi's brother) and his wife Kui Maata. They were all whanaunga to mum and dad with whakapapa connections to Ngāti Hikairo, Ngāti Kahungunu, Ngāti Hotu, Ngāti Maniapoto, Te Arawa, Ngāti Tūwharetoa, O'Taihape and others.
10. Merle - My mother, Rauaiterangi, asked me to look at the whakapapa of the people who were there; she was referring to hapū/iwi representation. She implied that a kaitiakitanga role was not just about our whānau but about the families present at the pōwhiri. Kaitiakitanga is and has always been a shared responsibility amongst the people.
11. Our parents and grandparents raised us to be familiar with the special relationship with the world around us. The rhythm of prayer was a natural part of our lives. We learned from whānau that not everyone lived like that. Our parents and grandparents taught us to see the whenua as exercising its own kind of kaitiakitanga over us. We do the job of looking after the whenua

and the whenua exercises a kaitiakitanga of its own over us. In unison, the world around us becomes a living and breathing organism uniting us in the Spirit, as we view through the eyes of understanding. Kaitiakitanga is an important factor in maintaining balance. In doing so our people are ensured their future is not hindered by things unsettled from the past.

12. We also grew up learning about the closeness of Kui Tiahuia and our Kui Maata. Wherever Kui Tiahuia is, Kui Maata is. Wherever Kui Maata is, Kui Tiahuia is. Even though Kui Tiahuia and our Kui Maata are in modern day, that essence goes back to Rangikowaea and her mother, Te Iwa Iwa. Because Kui Maata is half-sister to Rangikowaea and Kui Tiahuia is a descendant of the first marriage of Rangikowaea, Kui Maata is as Kui Tiahuia's mama and they share Mere Te Iwa Iwa. Kui Maata inherited the role and status of a rangatira by whakapapa, from her mother, Te Iwa Iwa, and could talk for her mother. Kui Tiahuia also inherited a strong mana wāhine essence which was different to the one Kui Maata had.

## **PROMINENT WĀHINE**

### **Parerohi Sullivan (born Hurinui)**

13. Matuaahu was originally married to Kui Kui but there was no issue from that marriage at that time. As a result, Matuaahu was bestowed with another chieftainess, Whakarongo, and their first child together was Parerohi. Despite his second marriage, the marriage between Matuaahu and Kui Kui remained senior, and they ended up having children.
14. Parerohi was a well recognised and highly born Chieftainess of Ngāti Hikairo. Te Raaroa was the only son of Parerohi and Pererika Sullivan, and he was very close to his mother. Before Parerohi died, she made Te Raaroa promise he would inter her on her beloved Tongariro mountain. Years passed and Te Raaroa collected his mothers' remains, which were wrapped and carried in a satchel on his back. He then set off on horseback, heading towards Tongariro mountain. The weather was cold, but she kept her son warm by singing him waiata and sharing stories (our koro Te Raaroa wrote about his journey and our whānau have those writings today).
15. When Te Heuheu heard Te Raaroa was nearing Hirangi, he sent word to Te Raaroa to come to Waiihi after Hirangi and allow his people to pay their

respects to Parerohi. It is part of tikanga to call into places and allow family to grieve together. Te Raaroa was focused with his intentions to carry out the last promise he made to his mother and return to Te Haaroa. Te Heuheu and his people welcomed Te Raaroa to Waihi, saying "your mother is of high status, let her people share this time with you. Parerohi belongs to them too."

16. When our koro Te Raaroa walked on to the marae there was a huge gathering and several speakers. Parerohi's remains were laid out in front of the old special vault at the time. Once the formalities were over, Te Raaroa agreed to stay for the Poroporoaki (farewell speeches). He informed the tangata whenua that he would be leaving at daybreak to complete his journey. In the morning, breakfast was ready for him. When he finished, he saddled his horse. It was then that he realised his mother's remains were not where he had left them.
17. Te Heu Heu pacified Te Raaroa by saying the tīpuna from the tomb (where Parerohi's remains had lain the night before) had embraced Parerohi to whakanoa the previous attempt to inter Te Heuheu on the Maunga, and also because Parerohi was a rangatira in her own right on Tongariro. This is Te Heuheu's honour to her mana.
18. We had the honour of meeting our Koro Te Raaroa in the 1960's. Te Taawhi, joked about how Te Raaroa viewed his whānau as a result of these events (the disappearance of his mother's remains). Apparently, Te Raaroa was angry for a very long time before he made his peace.

### **Kiekie**

19. Te Raaroa's sibling, Kiekie, was also a daughter of Parerohi and mokopuna of Matuaahu. She was a puhi wāhine to her people. Matuaahu loved his granddaughter and Kie Kie loved her Koro.
20. She was raised by Matuaahu and Whakarongo. Kiekie died giving birth to her daughter Tiahuia, our Kuia, at Okahukura. Our Kui Tiahuia was told that Matuaaha was so aggrieved by her death, that he did not want anyone to touch her or to help him bury her.
21. On the day of Kiekie's burial, Kui Tiahuia was told that Matuaahu had, in his grief, lifted her casket himself, refusing all help from others. He physically

struggled in his efforts to inter her on Tongariro. He successfully managed to take her to the urupa of Otukou marae. This is where our great grandmother lies today behind the memorial stone of Matuaahu. Matuaahu was placed in a sitting position on his carved chair, and then beautiful cloaks were placed over him. Matuaahu left instructions that he be placed on the right side of his beloved granddaughter so that he could continue to caress his beautiful "putiputi" as they looked toward his beloved Motuopuhi. Our Kuia said her father, Tohi Raukura, had told her that Matuaahu never recovered from the loss of Kiekie.

### **Rangikowaea and Te Maari II**

22. Rangikowaea was an esteemed leader of her people. She was married to Te Wharerangi and together they had two children: Te Maari II, a daughter, and Matuaahu, a son.

#### *Rangikowaea's second marriage*

23. Tiaho has referenced the attack on Motuopuhi and how Te Maari II decided to stay with her father and people.<sup>1</sup> There lot of grief and sadness for the loss of the great rangatira, Te Wharerangi and our people. Te Wharerangi was matekite and knew of the attack. He sent Rangikowaea and their son to safety of his father's (Tu Kaiora) people in Whanganui. Rangikowaea left her son Matuaahu in the protection of Te Maari I and Tu Kaiora and went into the Taihape. In those days, it was fairly fluid in terms of being accepted back to extended family.
24. Merle – Our mother, Rauaiterangi, passed away in the year 1997 and one of her comments to me was "Go and thank your whānau, who looked after you all those years ago (referring to the 1820s). Had it not been for them you might not be here today." At the time I had no idea who I was going to thank, but I was confident our mother would expect we would conduct ourselves in a rangimarie way giving due respect to our whanaunga.
25. After the death of Te Wharerangi, Rangikowaea re-married to Pikikotuku Raeroa and they settled in the Taihape district. All marriages were honourable. Rangikowaea had lots of children with her second marriage and

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<sup>1</sup> Brief of Evidence of Tiaho Mary Pillot dated 9 August 2022 at [35] - [38].

our great-great grandfather is one of her descendants. When you have a lot of children, you are exercising that essence of health and wellbeing.

### *Te Maari II*

26. Te Maari II was the daughter of Rangikowaea and Te Wharerangi. In acknowledgement of her high status, she used her nan's pool, named after Te Maari I. It is located on the northern side of Tongariro, not far from the Ketetahi Springs. This pool exploded on her death and is now just a crater.
27. Our kuia, Tiahuia, said that Te Heuheu had asked Te Wharerangi for the hand of his daughter, Te Maari II, in marriage. Te Maari was only 12 at the time. Te Wharerangi recognised that what Te Heuheu really sought was prestige. Therefore, he offered the pātaka.<sup>2</sup>
28. Tiaho talks about Te Maari's ability to be carried up from her marae to her bath rise in a thick plume of white cloud.<sup>3</sup> This ability was inherited by Kui Amoroa who lived in our lifetime. Wāhine in our line of decent have always had special abilities.

### **Hinemihī**

29. Hinemihī was a great chieftainess. Her mana was inherited through chiefly lines. Tiaho has told the story of how the people helped Hinemihī to escape violence from her husband, Te Tutetawha.<sup>4</sup>

### **Tarihira**

30. Tarihira was the daughter of Captain Biggs. Her mother died on the ship, on the way to New Zealand. When Captain Biggs arrived in New Zealand with a child, two Māori chiefs took off to talk with Biggs. They asked him "What is a man of war doing with a baby." Tarihira was adopted by the mana wāhine and taken away from her father. Tarihira's whangaitanga by kuia with mana wāhine set the process of awareness for the mana wāhine that they would be excluded from ownership or recognition of land tenure until they were baptized inside a recognized English Church body. Tarihira held a much-

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<sup>2</sup> The pātaka refers to the Mount Tongariro.

<sup>3</sup> *Brief of Evidence of Tiaho Mary Pillot* dated 9 August 2022, at [36].

<sup>4</sup> *Brief of Evidence of Tiaho Mary Pillot* dated 9 August 2022, at [22] - [24].



loved presence by the people and was she was respected as mana wāhine.  
She ended up receiving a moko and being honoured by the people.

### **Conclusion**

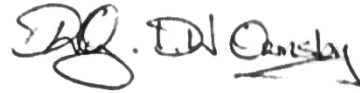
31. We provide these oral histories in honour of our mana wāhine that have gone before us and the mana wāhine essence that has been passed down through the generations.

**DATED at TOKAANU this 9<sup>th</sup> day of August 2022**



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**Merle Maata Ormsby**



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**Daniel Whetu Ormsby**