

IN THE WAITANGI TRIBUNAL

Wai 2700

Wai 1940

IN THE MATTER OF the Treaty of Waitangi Act 1975

AND

IN THE MATTER OF the Mana Wāhine Kaupapa Inquiry

BY a claim by Jane Mihingarangi Ruka
Te Korako, on behalf of the
Grandmother Council of the Waitaha
Nation, including the three hapu of
Ngāti Kurawaka, Ngāti Rakaiwaka
and Ngāti Pakauwaka

BRIEF OF EVIDENCE OF EMA RORIANA WEEPU

15 August 2022

RECEIVED Waitangi Tribunal
16 Aug 22
Ministry of Justice WELLINGTON

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Hei mua koe i a matou e Ihowa, hei tohutohu i a matou mahi katoa, ko koe ano hoki hei whakakaha i a matou, Kia whaikororia ae koe i a matou mahi katoa. He mea timata, he mea mahi, he mea whakaoti i roto i a koe. Kia whiwhi ae hoki matou ki te ora tonu i te mea e atawhaitia nei e koe. Ko Ihu Karaiti hoki ta matou Ariki. Amene.

I runka i te inkoa o Te Matua, Te Tama, me Te Wairiua Tapu, ake tonu atu Amene.

I, **EMA RORIANA WEEPU**, Ronkoa Practitioner, of Lower Hutt/Te Awa Kairanki, state that:

1. I present this Brief of Evidence (“BoE”) in support of the claim filed by Jane Ruka on behalf of the Waitaha Grandmother Council.
2. This evidence remains my intellectual property and the property of descendants that directly descend from the named tipuna on any of the three confidential and private whakapapa sheets presented along with this BoE.
3. He uri ahau o Rakaihautu te Ariki o te Pora/waka Uruao raua Urunui kua tae mai i te wahi pounamu/te waka a Maui/South Island NZ. Waitaha (circa 450/650CE), Mamoe (circa 1100/1300CE), nKaitahu (circa 1700CE) aku iwi, as depicted in **Annex A**.¹
4. I am the fourth child of eight, of Catherine Henrietta TeWhe (nee Robinson) Weepu, and eldest daughter of Eli Tihau Weepu, as depicted in **Annex C**.² Born in 1961, my first language is English. I am a Tohunga Ronkoa Māori, and have been since 1998. I have been working in the field of Ronkoa Māori, specifically since 2012 (due to kaumatua/community request).
5. I am a member of Te Amoranki o Te Upoko o Te Ika, Pihopatanka o Aotearoa, Te Hahi Mihinkare/Anglican Church of Aotearoa/NZ/Polynesia, and a layperson on its’ Te Hinota Whanui, (General Synod) Standing Committee since 2018.

¹ Annex A: Whakapapa, Peter Garven.

² Annex C: Whakapapa, Ema Weepu.

6. I have been heavily involved in Māori activism all my life. My parents, in 1996, along with other urban drift Maori in Stokes Valley started the kapa haka group, called nKa Hau E Wha Maori Cultural Group. I was involved in this from a young age. In 1972, when I was at intermediate school, I was a part of the first lot of children who were instructed in the Māori language.
7. Also in my early years I attended hui of Mana Motuhake led by Amster Reedy at the house that later became Te Herenga Waka Marae at Victoria University. This was because my mother was attending Maori activist meetings, and I was taken by her everywhere. I was politicised from a very early age.
8. I have been involved with most Māori protests. I went on the Land March of 1975 and stayed in the tent that was pitched on Parliament grounds. In 1976, I attended the Inaugural Meeting of the Mawhera Incorporation in Greymouth as a shareholder. Monies from the Mawhera Incorporation eventually funded the Wai 27 claim led by nKai Tahu Trust Board and Mawhera Incorporation Chairman, Steven O'Regan.
9. This led to me protesting outside parliament for three months in 1996, because of my Waitaha hapū rights, Weepu whānau rights to the West Coast as a shareholder of Mawhera Incorporation, and our collective ownership rights to title. The West Coast was not part of the nKai Tahu Trust Board or the Wai 27 claim. I presented evidence to the Select Committee in opposition to the Ngai Tahu Settlement Bill 1996. I also marched on the 1998 Hikoi of Hope, and the 2004 Seabed and Foreshore/Takutai Moana protest. I also wrote a written submission opposing the Seabed and Foreshore legislation to the Select Committee 2010.
10. Our whanau and hapū Runanka in the 1980s opposed the NZ Govts' proposed fishing quota, and the case was taken to the Waitangi Tribunal, then on to the Appellate Court.
11. From 1987 to 1995 I worked at The Family Centre, Anglican Social Services (Hutt Valley), which combined family therapy/clinical psychology into 'Just Therapy', along with three Tikanga practices to help whānau/aiga/family. This is where I predominantly learned about social justice, especially with regards

to discrimination, racism, de-colonisation and the re-development of Māori communities.

12. In 1991, I was part of the group of three who developed the NGO Naku Enei Tamariki/NET, an early intervention program for at risk new mothers and their Pepi/baby based on the Acorn research from Otago University. At around the same time another group I was a part of started a Kura Kaupapa Māori (“KKM”) in 1995 called Te Ara Whanui Private Maori Kaupapa School which 6 months later gained Ministry of Education (“MoE”) funding and in 1996 transitioned to Te Ara Whanui KKM o nga Kohanga Reo o Te Awakairangi, in the Hutt Valley. I was one of three Kokiri Marae representatives on the Ministerial Appointed Board of five. I have been a Board of Trustees member from 1995 – 2017. The Kura has been under an appointed MoE Commissioner since 2017.
13. I have also been involved in a Labour Party Committee, being a cousin to the Tregetherans. Whetu Tirikatene-Sullivan and I were close, and I was a supporter around the time of the integration of the MMP system. When Sandra Lee came to Parliament, as she comes from the same line as Whetu, we had quite a whānau presence in Parliament. We have had an unbroken line of whakapapa representatives from John Patterson in 1868 through to Sandra Lee who left in 2002, and then from when Rino Tirikatene was asked to stand and take back the Southern Maori seat at Parliament in 2011, to now. My great-great-poua was Ihaia Tainui, a Member of the House of Representatives from 1872 to 1873.

The Stories of My Ancestors

14. From my Pouas’ teachings, Waitaha has a specific kawa. The women hold the whakapapa, and the women hold the speaking rights. The Waitaha people are the oldest people of Aotearoa. They came on the flotilla led by the Ariki Rakaihautu. They came here a long time ago on the double hulled waka Uruao me Urunui, before what archaeologists have called the ‘moa hunters’ and the ‘pre-Māori’. The Waitaha people are the oldest c. 400 CE (Common Era).

15. They arrived on the Uruao Waka, followed by the moa hunters, who are Nkati Mamoe c. 900/1100 CE who arrived on the Arai te Uru waka, then you have the nKaitahu people who are the people who are from the North Island c.1720s that travelled to the South Island. We, of the South Island, are made up of combinations of iwi (but only some of us can return to our Waitaha whakapapa), having crossed the oceans in flotilla, and coming here in progressive voyages over hundreds of years before James Cook in the 1700s.
16. Stories have been handed down of our histories, our legends, and our creation. The normal natural histories, of the island peoples and Maui legends. Within all of these iwi/Maori we have a lot of different nations. Different nations have different epistemologies which inform how they speak to the world, what their language is, and how that knowledge is passed on in their bloodline. We all have different histories that we have been fed. None of them are wrong. They are just our histories, and their histories. They have a similar thread, just like the stories of the Europeans, the language of Rome and Europe, Latin, English and Teutonic. Just as those languages all have a similarity and can speak across each other, as can Māori and Pacific iwi.
17. My poua, Ihaia Weepu I (Dick Webb) could speak all of the Pacific Languages. He worked in Parliament back in 1927 as the private secretary to one of the MPs, JWR Uru (Bill). He was responsible for writing up the Hansards while in this position and was called on to translate when dignitaries came to NZ from the Islands. This was because he could communicate with them, as his Reo was from the old Reo. There are a lot of similarities, but they are not all the same. The colonised view is of a honed down Māori epistemology, because we are all Māori. This is not a very good concept to base the stories of another nation people on.³ Waitaha stories are not the same as another nKaitahu's stories.
18. As a child I was raised with a sheet of whakapapa that told me who I was, and how I fit on the South, East, North and West Coasts of the South Island. The names were written down that showed all of these people who were my aunts,

³ Beattie H, Tikao Talks.

uncles, cousins and ancestors back to Tuhuru. Tuhuru lived in the late 1700s to early 1800s, and his wife was Papakura. They settled and died on the West Coast (Te Tai o Poutini) of the South Island.⁴

19. The story of my tupuna, Papakura, is that she was an Ariki/toa, a fighting chief/warrior. She lived in Kaiapoi and led a war party from the East Coast to the West Coast, in reprisal for what had happened to her sons and daughter, Hinekino, Tawhao and Te Hiakai whom had all been killed. She went seeking revenge. This was against her relations nKati Wairanki/Tumatakokiri, because Papakura was from the nKāti Mamoe people as well. Her husband Tuhuru was not in the war party as he was off at another battle. When he came home and Papakura was not there, he had a rest, had a feed, and then took off with his men after his wife.
20. What he found along the way was that everywhere they went, his wife had been annihilating people. This was a female, not a male. A female leading her band of warriors to exact her revenge. It is not unknown for a woman of mana to enact that reprisal. To say that women had no mana was wrong. Women had the mana to do those things because it comes through the bloodline. The bloodline that is passed down through woman, through the whare tankata, which is the most important thing to the Māori people.
21. There was Pihoka, daughter of the last nKati Wairanki rankatira Kaipō, who was a wife of Waewae. Waewae did not live on the West Coast, but we call ourselves nKati Waewae. There are two stories as to why, which come from two branches of the hapu, nKati Waewae. Within a hapu you have different family histories. You can see this in my Whakapapa chart which I have labelled **Annex B**. On the marae you speak to each other and suggest to each other what your stories are. After honing the stories and whitiwhiti korero, what you take from that becomes the collective history, it does not mean that anybody is right or wrong.
22. Papakura was the wife of Waewae's grandson. One of the stories of where the name "nKāti Waewae" comes from is the tale of Papakura venting her

⁴ Annex B. Whakapapa, Ihaia Weepu I.

vengeance. She had done everything that she needed to. She now felt fine. There were children and families of nKati Wairanki still around on the West Coast. When her tāne Tuhuru caught up with her, he was about to attack them. She then threw her korowai across the children and she stopped him from asserting any mana over those people.

23. It was her mana that was on display. Papakura's husband wanted to claim the rest of the area, and Papakura said to him, "It is finished. I have done what I needed to. These ones are under my protection. They will become my people and be known as nKati Waewae, for where my feet tread, that will be my land. for I have walked this land and claim it as my own and my peoples. Thus the nKati Wairanki and Poutini nKaitahu became nKati Waewae"⁵. That is how she named it. That is an example of the mana wahine we of Tai Poutini exhibit when we take to the wero at our marae and challenge from the marae area of our meeting house.⁶

Whenua

24. Whenua is a resource. You cannot manaaki someone without resources. If you cannot feed someone from your land, you have no mana. If you cannot give them water to drink from your land, you have no mana. The whenua is a resource that wāhine controlled. The men went off here and there. It was the women who were at home looking after the place, looking after the children, and doing the raising. For that to happen you need the resource from the land. You have no life without the land. Which is why the woman on the land hold the mana to make the decisions and govern through tikanka for the survival/development and well-being of the hapū.

⁵ Maika Mason. 'Tūhuru Kōkare', Dictionary of New Zealand Biography, first published in 1990. Te Ara - the Encyclopedia of New Zealand, <https://teara.govt.nz/en/biographies/1t111/tuhuru-kokare> (accessed 25 January 2022).

⁶ Shelley Robinson, West Coast's wahine warriors perform 'male' wero, 9 February 2015 <<https://www.stuff.co.nz/the-press/news/west-coast/65930656/west-coasts-wahine-warriors-perform-male-wero>>, accessed 15 August 2022.

25. That is why all these myths were created. “This is my mountain”, and, “This is my river”. Because that is where your mana is, and that is how you mana-aki.
26. All the words are related. It comes from the epistemology of our ancestors. So losing the language was a real rape, a real loss of resource. There is a whakataukī that says, “without women or land, man is lost”. That is right, they are lost, because man cannot bear/whanau another man.
27. Everything you need to live well is in every plant that has been created. When Papatuanuku and Ranginui created this world together, we had nKa Atua Māori. They cover the skies, the rains, the seas, the waters, the fish, the land, the trees, and the birds. Before we came along, these were all going along quite nicely. Tāne Mahuta, the creator/father of the forests, wanted to create his own image and he could not, so he went and asked Papatuanuku. And she is the only female element, so she has the Uha. Her uha is so strong that everything that comes from her has some beautiful femininity.
28. She tells her son Tāne to Ira Wahine from the red sands – “He continued across the wakening whenua until he reached Kurawaka. It was not just a place, it was also an arrival. What better location to find the female element than here, upon the mons veneris of Papa-tu-a-nuku?”.⁷ Thus the first woman is born out of Papatuanuku, so everything this physical body needs, Papatuanuku has provided through her son, and his/their creation “Te Waonui aTane”. That is why we need to be respectful and look after the environment. We need to be a lot better at tikanka.

Whakapapa and Whanau

29. The women of Waitaha did the whaikōrero. They speak, not their men – the women did. Generations later, when nKāti Māmoe came to Aotearoa, the kawa started to change. The women got the whakapapa, and the men got the korero, the men took on the speaking. Then when nKaitahu came, the men took the whakapapa and the korero.

⁷ Ihimaera, W., Navigating the Stars, Maori Creation Myths, p125.

30. Stephen O'Regan always says, "those Waitaha people have been subsumed because Mamoe came along and married into them, then nKaitahu wiped them out, so they became these people". That reasoning of Stephen's, taken into the modern content takes the next step. If we accept that line of thinking, then Pakeha came along and married into nKaitahu, and so subsumed the Treaty partner/nKaitahu people. That is not so, Waitaha survived, nKati Mamoe survived, and the more than 150 named nations/hapu of the South Island have survived.⁸
31. The women held the whakapapa because it was the women who nurtured through the whare tankata. Through tikanka they controlled and managed the hapu resources and continued to pass on their knowledge until the children were taken through the Education Act 1877,⁹ in 1894, and put into educational institutes that taught their tamariki other tikanka.
32. If you look after the bloodline, the line will look after the others. That is naturally what it does. Pre-European times, we did not waste our women. We did not waste them in that we did not make them have lots and lots of children. They had a couple of children, then another wife was had, other children. Other wives were had. Those alliances, they were strategic. It was about strategy and resources. It was about the bloodlines.
33. To be raised as a wāhine in a family with a good bloodline meant that you were educated in the ways of your iwi, and that was what was necessary to continue the survival, and the care and upkeep of that iwi. You weren't concerned about your house. Nor how much money you had to spend on groceries, nor whether or not your child had shoes. Those things were everybody's problem. Your problem was to continue the line and the tikanka/knowledge. The pakeha way of isolating women alone in the kitchen has taken a lot of the mana from women who actually, in their hapū, should be the Rankatira/princesses, and should be the decision makers, because they have the lines for it, and they have the tikanka and teaching for it.

⁸ 1854 Census of South Island Maori record held in the NZ National Archives.

⁹ New Zealand History, "Education Act passed into law 29 November 1877", NZ History Website <<https://nzhistory.govt.nz/page/education-act-passed-law>>.

- 34.** After the typhoid and measles epidemics of the 1800's, we needed to replace thousands of people. There was a concentrated effort with whakapapa lines to replenish the iwi. Some people/couples would have up to 18 children. There was a point where Taua Gran stopped people from marrying outside of their cousins, because we had to be replenished from the right place.
- 35.** One of her favourite mokopuna whom she raised was not allowed to marry a young woman he had chosen because she was of the wrong blood, and Taua Gran did not want the bloodline being lost. Wrong blood, wrong race. And that is just what they did. It is how you looked after your family. It may not be how other people look after their families, but it is what we the tohunka/geneticists found was the best way to look after our families.
- 36.** My mother is a whankai. Her eldest daughter and son are whankai'ed by our dad, Eli Tihau Weepu. This eldest sister has whankai'ed a younger sister's daughter, as one mother couldn't have a child and the other mother was too young to raise the child. Whankai is a system that the government has taken on board, but they do not do it very well with Oranka Tamariki. They do not use the Tikanka. That is not whankai.
- 37.** Whankai allows the child to grow up in a village with indigenous and emotional supports. It allows the parents who need help as well, to continue to grow and develop and not have the responsibility of wrecking a life. With whankai, we chose where they went in the family. We, the whanau, decide because we are the best ones to know how to look after our whanau. We know the capabilities and idiosyncrasies of our bloodlines. We are geneticists. We have done the whakapapa. We know the bloodlines. We know what comes up and what does not come up. That is part of our tikanka/knowing and matauranka/learning. We know what lines to cross and what lines not to cross and we always have. My father is a product of first cousins marrying. That would not have happened in a pakeha world, but it happens in our world. There is nothing wrong with it when it is done properly with tikanka.
- 38.** My mother was a whankai. She was one of 15. Eight of them were whankai'ed out to families that could not have children but those children stayed within

the whanau. Our concept of whanau is much wider than the European “family” concept. Also, ten were whankai’ed in, because these parents were rankatira and managed their wealth. Their homestead is at Little River. They could afford to have children and raise them. Whankai was not about getting rid of kids. It was about putting them in the places that needed them, and looking after the ones that needed extra help. Our own whanau were, and still are, the best to judge that within our whanau and hapū.

39. From these stories that I have, there is this innate superiority complex that we create in our girls about what their worth is. The whare tankata is just so important. Dad, he will protect me from anyone. A girl should be able to cuddle up to her Daddy for as long as she likes, and not be told by others that it is inappropriate. But society says no, that is not appropriate. That is not our society. Isolating these families, in individual homes, disrupts that recognition of a woman being really special. Women’s rights have not protected the whare tankata.
40. Your whare tankata is special. Just like your whare tankata comes from your mother. So, everything that your mother has experienced is in your blood. It is in your uterus. If you have a daughter, everything that you have, she is going to have too. It goes back, and back, and back. That is really special. You are a unique line. You are as unique as your mother's mother's mother. Right back to Eve or Hineahuone, whichever one it is. No one else can do what women do, so they should be worshipped and honored. Waitaha always protected the whare tankata and made the women leaders, because they were the whare tankata/the house of humanity.
41. Tuhuru, the 5th Poua/grandfather, whose wife was Papakura, had two sisters, Moroiti and Kokoiti. They were fighting warriors that came on the war band. Those two sisters are on our whare/meeting house at Arahura (Tuhuru), on the lintel above the door outside the whare.
42. Going back to Tuhaitara, she was also a warrior. She is my 12th Taua, my grandmother 12 times up. This is depicted in the whakapapa set out in **Annex C**. That is why she is on the inside of the whare (Tuhuru) as the lintel of the

door looking down with the two cabinets with all the fighting tools in (taiaha, patu). That is Papakura's, my dad's side.

43. On mum's side, we have Te Whe. This name comes as a wahi/stage/level in the whakapapa of creation. She is about 20 before Ranginui and Papatuanuku, who come out at 27 in that whakapapa of creation.¹⁰
44. Te Whe comes immediately before Wananka. Wananka is to converse. Te Whe means/is the seed word/unclothed sound. Where epistemology begins, is when you make sense of creation, and you give it names. It is that sound before then, because once you start talking to, to give kupu their place, to name things, like in the bible where Adam is given the ability to name things, before they name all the animals and give them names. Te Whe is just before that.
45. The story of my ancestor Te Whe is that in the 1830's Te Rauparaha got into a waka and convinced the Captain of the Elizabeth to give them a ride to Akaroa in exchange for an abundance of flax. Te Rauparaha was wanting to get to Akaroa, as his uncle Te Pehi had been killed there by Tankata Hara in the midst of a raid on Kaiapoi.¹¹ Te Rauparaha was seeking vengeance. The captain kept on saying "come on board". After a few days they could not see any tricks, so Tamaiharanui, his wife, Te Whe, their daughter, Roimata, and John Love, got on board the Elizabeth. Te Rauparaha's mighty warriors came out from underneath captured them, took them down, and started cooking a couple of them.
46. When Tamaiharanui and Te Whe were captured on the Elizabeth, they killed their daughter Roimata, who was 10 or 12, so that she couldn't be taken in marriage. It is said that they ate her so that she could not be consumed. This tohu renamed the daughter Roimata when she was killed, and she is now known as nKa Roimata. This pedicide was done to prevent the conquest of the land by Te Rauparaha because with the females goes the land, and the mana of Waitaha was in her bloodline.

¹⁰ Revd Maori Marsden, *The Woven Universe*, Appendix 3. ISBN 0-473-07916-X.

- 47.** While they were on the Elizabeth boat, Te Whe was killed by her own hand, and the sailors were going to chuck her body off as they were going North. Tamaiharanui asked them as a Rankatira to put Te Whe on the land, so they took her to shore and left her there.¹² A young relative escaped at that opportune time. He later became known as John Love, and was a signatory witness on the Treaty document at Kaikoura. He left a written account of this somewhere amongst the whanau and it has been passed on and printed in someone's writings.
- 48.** Tamaiharanui was taken to Kapiti Island, so that the women and sisters and daughters of Te Pehi could kill him for revenge. When he was there, he said to them, that it was great that the warriors of the Elizabeth did not get Te Whe, because she was Waitaha. When they heard that, they went back South to get her, to eat her flesh. When John Love escaped he let it be known to Waitaha what had happened to Te Whe and where her body was. Her Waitaha whanau came to retrieve her body. And they took her home. That is how much mana she held.
- 49.** Waitaha relatives were not going to go after Tamaiharanui. The reason they were not going after Tamaiharanui, was because he was not Waitaha. He was not Kaitahu. They put up with all this nKaitahu stuff because they married their girls. They had the chiefly line with them. The 'Kai Hunka/relation eat relation' battles were nKaitahu amongst themselves and the Waitaha abhorred this behaviour, as it was against their tikanka. They said at the time, "Okay, we will not war against you. That is enough. Do not come across the Rakaia River". And so that was the boundary that was set.
- 50.** Then there is the mana of Kokoiti and Moroit. Moroit lived up the Taramakau River, with her nephew, Wereta, the son of Tuhuru. Tuhuru was a chief in Mawhera/Greymouth. In about the 1820's, Te Niho came to Mawhera/Greymouth. He came and he challenged Tuhuru whereby they met in the shallows of the River.

¹² 'ELIZABETH, INCIDENT OF BRIG', from An Encyclopaedia of New Zealand, edited by A. H. McLintock, originally published in 1966. Te Ara - the Encyclopedia of New Zealand URL: <http://www.TeAra.govt.nz/en/1966/elizabeth-incident-of-brig> (accessed 17 Jan 2022).

- 51.** They were coming to fight each other for dominance of the Mawhera area and the mana/resources. Tuhuru could feel a smooth rock and knew it to be pounamu under his feet. He lifted it out of the River then said, “Hold on, we won’t fight today”. That stone was named ‘Kaikanohi’, or ‘Feast for the eyes’. They went back to the pa. Te Niho married Nihorere, the first-born daughter of Tuhuru. She became the Tatau Pounamu which stopped the war so that there was no battle over dominance.
- 52.** The pounamu Kaikanohi, was taken by Tuhuru’s sister, Moroiti, who worked on it, making it into a patu. After the arrival and departure of Te Puoho in the mid to late 1830s, Nihorere took her husband and some of her people to Rankitoto/Durville Island where they worked the stone/pounamu. There’s a principle and a kawa around pounamu. It is a peace stone.
- 53.** There is a concept that a tatau pounamu that is a door of peace. Moroiti took this pounamu boulder to her whare, and she made this patu pounamu and named it Kai Kanohi. Moroiti took this patu to motu Rankitoto, lay it on the ground – giving it to the Rarua people, and said “I am taking my people home, Tomowhare”. She then took her people back to Mawhera/Greymouth. That was the mana of Moroiti to make the Patu and release her people.
- 54.** Nihorere moved North with Te Niho back to Kahuranki Point so that the South lands of her father were not taken by him. She became the pou whenua and so our lands remain with her people, and not his. She became the pouwhenua of the land. That is where she died. That was the mana of Nihorere, that her descendants would retain, through her mana, the bloodline and the lands of her ancestors, and not the Northerners.
- 55.** Te Puoho was on the war path and wanting to ‘skin the ‘eel from the tail’. He was going to come south on the West Coast and kill all those people that have killed nKati Toa people.¹³

¹³ Maika Mason. 'Tūhuru Kōkare', Dictionary of New Zealand, Biography, first published in 1990. Te Ara - the Encyclopedia of New Zealand, <https://teara.govt.nz/en/biographies/1t111/tuhuru-kokare> (accessed 17 January 2022).

- 56.** When Nihorere died, our whānau went and got her body and took it back to Mawhera and she was laid in the burial cave where her parents and brothers lay. Her bones lay in the cave until the cave got water-logged, after the riverbed was blown up, and the seal cracked on the under-River cave passage from the papa-kainka (Greymouth) and the Mawhera Pa (Cobden) in the 1940's.
- 57.** When the cave started to crumble, the relations went down and removed the koiwi of our tupuna from the cave and buried their bones at home. She set herself as the Pou whenua. The boundary line between nKati Rarua and nKati Waewae. That is how we maintain the mana of the Coast. There is a lot of sacrifice. That is the mana that we (Mana Wāhine) have because the hapū protect the bloodline, the whare tankata, te wahine, the tikanka.
- 58.** Then there was Kahukiao, from the Waitaha line. She was the wife of Tuahuriri who lived in Wellington. She was his first wife and they had Tanetiki, their only child a son, because she died not long after he was born. She died because they lived up on a Pa site. Tuahuriri used to go and do raids. He was a bit of a fighter, and he would upset people and then come back home and hide. From up there on Mount Kaukau, they had a fortified lookout spot. We used to have a palisade look-out fire up there, that sentries would light if people were coming. From there you could see all the way through to the South and along the coast to the North.
- 59.** The alarm was set off when people were coming. Generally we harvested down on the Papakainka at Te Aro. But Kahukiao was on the other side, because across the low tide, where we've got the airport, used to be underwater. She was gathering kaimoana, and the Waka had come in and cut her off.
- 60.** It was in reprisal with Tuahuriri, that his people had come for battle reprisal. They were coming up the hill and they started to chase her and she was cut off from the pa. Kahukiao jumped off the cliff and killed herself. That was a real thing. Capture for Waitaha rankatira was not an option, so that they couldn't be taken. Because with them goes the land, the resource and mana.

Rankatira Wāhine

61. As a child, you are made a little princess by your father. You are put on a little pedestal. It is because you are allowed to because you are one. You are taught to do the things that you need to do, and you are taught to be the kaitiaki, rankatira, ariki that you become.
62. There were rankatira everywhere, in every village. They knew who they were. The rankatira of this one family did a whole lot of stuff. She is in her 90s now, and she's still alive. Her eldest daughter was raised by her parents (Koka and Koroua) and she was raised as a princess. Everybody knew that she was the boss. If anybody ever put a foot wrong, (and this isn't just her brothers and sisters, this is the whole family, because she was raised by the grandparents) she would tell them. Every one of their descendants listened to this girl. She did not often say anything, but when she said it, you had to do it.
63. Two rankatira wāhine at Akaroa signed Te Tiriti in May 1840, and one did not. She came over to sign it and she looked at the Crown representatives, heard what they said, and she said, “Kuware”. They’re rubbish. They know nothing. And walked away.
64. There is a story about the Takitimu Canoe which is not often told. The story goes that this canoe was very tapu, so tapu that only men were allowed on it. No women, no food. So, it came to these islands with no food? These canoes did not come alone. They came in fleets. It was not unusual for a double hulled canoe to have separate names for each hull.
65. So, they would have come with woman and with food, but not on that waka. Now, they were in this country. They were living on the east coast, that coast in Kahungunu, North Island. That is where our kumara was grown. We brought the soil from the islands to grow the kumara on that hill Matairanki/facing the lowering sun on Mt Victoria, Wellington. The archaeologists have discovered it in the last 20 years. A soil that does not belong here, and it was for our kumara beds. We were here before these houses, we lived here, these were our gardens.

66. So, this chap, Tamatea Pokaiwhenua, the Ariki of the Takitimu Waka, and his band of warriors comes, and visits in the South Island. He gets off his waka and an Ariki came to meet him. And somebody says, “you ladies cannot come on this boat. It is tapu!” The Ariki, who happens to be a female says, “Really? You do not tell me I cannot go on cause it is tapu!”, and she goes onto the waka, and takes it for a sail. When she gets back, she gets her men to carry it into the mountains, and that is where it stayed. And so that was the mana of that line of Waitaha. The Takitimu Waka is actually buried up in a mountain range. That is actually where it is – physically. You won't find anything anywhere else. Nobody is going to tell that story about their Waka! But they have not found it, and we know where it is.
67. Carvings, like on waka toa, were put in swamps. The mud, because it is very alkaline, it stops the process of rotting. The wood can actually sit underground for a thousand years. You can pull it up, and it will still be there, and the carvings will still be there. To protect them, because they're your work/stories, you took them down and you went and sunk them in the swamps. You would keep them safe, because who is going to do that carving again? Who is going to make another one? It was good knowledge.

Tikanka/Matauranka

68. When I was a child, my father said to me, “I do not like law, because you are only wrong if you get caught. You can do whatever you want, until you get caught.” But with Māori lore, you cannot live like that because you will get sick. You know you are wrong, because of your Tikanka. Our Tikanka tells us how to interact with the world. Tikanka is the right way to be. Looking after the seas, looking after the skies, everything, proper Tikanka. You do not put back a tiny crayfish, because it needs to get big. You put back the big crayfish, because it can lay millions of eggs, and replenish the beds. Conservation is backwards. They do it wrong, and they do it at the wrong time. That is what Dad found and taught me and our brothers back in the 1970's. So, we fish and do those things with proper Tikanka. It is just about making others do that too on our whenua and moana.

- 69.** Rankatiratanka is about making those decisions. Educating people before they get here. You do not go and swim in a river that you know nothing about. You go to the locals, and they will tell you where you can swim so that you do not die. That is rankatiratanka, making sure that each line is correct.
- 70.** Rankatiratanka is being a part of that decision making. We do not have the opportunity to teach people what we know. With the Christchurch earthquakes, how many people went and asked, “why did that happen?” No-one. I know why it happened, because those are the dancing planes of Waitaha, ‘Te pakihi whakatekateka o Waitaha’. That is the name. It was always going to happen. We have got 1,500 years of knowledge of ‘te waka a Maui’.
- 71.** It is going to happen every 300 - 500 years, that land shift. It is going to happen again, because you are still in the same place, you have not moved to where we are. We know where the good places are. But pakeha don/t ask, or listen to Maori when they are told. The Dean’s Whanau did when they first arrived. My tupuna built their first two original mud whare, one on top of the last, the third one is still in the basement of the current old Dean’s home and I bet you it is still there while the new exterior rebuild has cracked and been damaged following the Christchurch earthquake of 2011.
- 72.** Rankatiratanka over whenua does not work. No, you do not have rankatiratanka over whenua. That is a modern concept. That is a colonial concept. Because the rankatiratanka actually sits within you, and those tira that are beneath you that support the kaupapa.
- 73.** Rankatiratanka has to come from a village, a whanau, or a hapu. That is what Rankatira is. Ranka is to weave, or to line up. It is like a battalion in the army, that is rankatiratanka. Putting the lines in the correct position. That means that when you go forward, everyone is in their right space and then you can do the work. Tira is ‘that line’ and ‘that line there’. Their tira, and when you all come together to do your job, that is ranka-tira-tanka and somebody has to be leading. Who is better than a young girl? Who is going to look after everybody? That is a lot of responsibility, and if they do not do it right, she is the one going to have to replace them all. Because that is what she does. So

this rankatiratanka over whenua does not work for me. Whenua is the resource and that is about mana a ki – whakapapa whānau is the language, and it is tikanka which transmits this knowledge.

74. My grandmother's Taua II Gran, Ema Tainui (nee Paipeta); Taua I, Ema (nee Tainui, Tuhuru) Weepu; Taua II, Metapere (nee Tainui) Weepu; Taua III, Amelia Tainui; Taua VI, Kokore and Taua V, Papakura, all midwived expectant mothers having their babies. They were the healers of the family. I have learned a lot of healing, I do ronkoa Māori. Women knew that stuff, and it has been taken away from us. I am not double vaccinated because I want to find the natural remedy for COVID. Whatever variant it is, I hope I will catch it. I do not get flu, because I have strong natural immunity.
75. My Taua II Gran, Ema Tainui, looked after the whole Pa. At the Pa at Arahura, there were nine whānau, nine houses, and maybe 200 people. She nursed them through the Spanish Flu epidemic of 1916. Only two people, farmers and their families were living in the Pa. They were sickly and all had it, but she nursed them, cleaned them, looked after them. She did everything, she went door to door, and took her granddaughters, who were not sick, with her. Aunty Lala wrote about the experience in a book about the influenza. That was mana wāhine in action and the power of her tikanka and matauranka.
76. Her mokopuna, that were not in bed, had to get all the medicines and do the washing and the feeding. There were only a few of them that were capable of doing that, but that is what she did. I have a crew that I have taught who are not getting COVID vaccinations because we want to work this out, because we believe we have the natural resources to get through it easily. This tohunkatanka around ronkoa Māori is our taonka and we have always carried the healings and care and nurture of our whanau and hapū. This is carried by wahine and continues to this day. The Tohunka Suppression Act is a breach of the Treaty.

Te Ira Wāhine and Te Ira Tankata

77. Te ira wāhine and te ira tankata were not separate. We need male and female together. You do not need male to be above female. We do not need a female

to be above male. When you go to a whare you need one voice for the female, and you need one voice for the male. Otherwise, the whare/house cannot speak. Otherwise, you are not being welcomed by that house. When you do not have both, it shows that the house does not stand. It is about tikanka. When you do not follow your tikanka, things start to slip.

- 78.** I have issues with ‘feminists’ of today, because in Maoridom, we do not have an issue. We have more rights as women. Where we come into problems with feminists is because feminists want us to step out of our context and into theirs. We do not need to step into their world because their world is sexist. Not our world. Because we can tell our men to shut up, go sit down, go and cook the tea. Go and look after the kids. We can tell them to do all that. That is our context. In this society, we cannot tell them that. Our men, and my Dad, have always protected the whare tankata. Waitaha always protected the whare tankata, and made the women the leaders, because they *were* the whare tankata.
- 79.** In this society, it is patriarchal, and it does not respect the whare tankata. That is what they have taken from us. They have taken our context away. They have taken away the rights of the whare tankata. No woman should be abused. There are so many stories of what people did, in a Māori context, to people that did that.
- 80.** My father, said to me once, when I was doing the Ronkoa in the late 1990s. He said he can remember as a boy in the 1940s, having fa’afafine, or not gender specific people in our family. Dad said it was a family issue. The person does not have an issue. Essentially, the environment has the issue, and the environment is the whānau/village. It is a hapū thing, because everybody knows, everybody helps with it. Your tikanka, can change/adjust for the times, and for the situation. It is not hard and fast, because if that happens your line will become locked in, and adamant, and you’ll end up extinct, and we, Māori, are always going to survive.
- 81.** So this family came, and Dad was a young boy, and the talk was that someone wanted to be this kind of person, but they were this person physically. So, they

talked about it and the tohunka at the time says well “what do you want?” to the person. “Do you want to be a girl or a boy?”

“Oh, can I?!”

“Yeah, of course you can!”

“I want to be that”.

And he says, “Okay, that is what you want”.

- 82.** And from the Ronkoa, that is what they were. Every desire that needed to be changed was done by ronkoa, so they could become the person that they wanted to be.
- 83.** The mana we have from the whare tankata, it is everyones. Wāhine are tapu because of the whare tankata. Our tapu is more than any man’s tapu. That is what I have always been taught. The whare tankata, is inviolable. It should never be violated for any reason, because that is where humanity comes from, and that is why girls are so precious. They need to learn how precious they are so that they can stand. The way society now treats the whare tankata is really terrible, and it is wrong.
- 84.** It is incumbent on us to be careful of our mana, and our tapu, because our tapu can lower the tapu of our males. We do not step over the men because we can actually cripple them. The Tikanka is about ensuring that the mana of males is not damaged by our tapu. They need to be able to run, skip, jump and do all the things that they need to do to look after us. That is what they are supposed to do. Our part is to make sure that we do not break their mana, because we can, we can cut off their mana at any time. It is our responsibility to look after them.
- 85.** That was intrinsic within the Tikanka. Girls, and boys could play always, but once a girl got to the stage where she was changing, she had to start to learn the rules around what she could do and what she should not do. Because once she made something tapu, and a boy came along, that was it, it could ruin the rest of his life. He becomes something that is less. Because it happened within the family, everybody knew. Within the village everyone knew. For example,

my brothers could never, ever hit me. But I could hit them with impunity. But not without reason.

- 86.** When you have your ikura/period is when you are at your strongest. It is your whare tankata protecting you. For example, every time I have been in Tuhoē land, I would get my period. I traveled through there four different times, and got my period every time. I've always known my periods. I have always known how to do things with my period in the lunar month, and the moon going down, the lunar cycles.
- 87.** I would get it when I travelled to Tuhoē rohe when I was not supposed to get it. I have never wanted to go there, because it is not my area (I like going to my own lands/area). But I was being protected every time that I went. I was strong/safe the whole time, and there were some occasions when it was not safe, and I was really happy that I had it. It was like, “You cannot touch me!” Growing up sleeping in your grandparents bed, they tell you these stories about what you can do and what you cannot do.
- 88.** When you are menstruating you are dangerous. You would not put a knife in my hand. That is just wrong tikanka. You would put me on a bed and feed me and keep me happy. I have stopped bleeding but I have still got the same cycle that I had then, you are born with your cycle. You have it before you start bleeding. The cycle is with you for your life because it is your blood. There is a time of the month when I do not drive, and I try not to hold knives. The moon calendar that Rangī Mataamua has put out really helps. I know I will not be doing anything when whiro is around because that is when I am deadly. That is what we are because we are the females. We are built and created to look after our children. We are given these instincts, and when we choose to let go of them, we are not very nice.
- 89.** In our rivers, and waterways, that is where we gave birth, were cleansed, and made well again. In pre-1840's Lake Brunner, we had a kōhanka there where our births were held, because all of the kai we could want was there. It was a sheltered and beautiful place. Te Hautapuniatu were the warriors that looked after the seed bed in Lake Hawea, another birthing venue. It was a sacred seed

bed, where the Waitaha babies were born, at the island. After the babies would be born, you would take the mother to the awa/lakeside, and the mother would be walked on, to clean her out and make her well again so she can have more babies.

- 90.** We would be taught tohunka. The word tohunka means lots of signs. Tohu means sign. So within the village, if a child was doing lots of a particular activity – that would be a tohu. That is a sign the child should be doing that. Or when the mother is hapu, carrying her baby. We know her whakapapa. We know what she looks like. We know how she is walking, what she is doing. Her actions would be tohu for this child that is to be born. These tohu are indicative of what the child would become for the rest of its life. It was a working resource of the village.
- 91.** They would know before the child was born, girl, boy, fighter, fisherman, weaver. All these things would be present before the child was born. And that was knowledge that was known by the village. When you had many signs, that is what you would become.
- 92.** The little princess/prince would be born on a proper mat. Mats they laid down for when they were born. And the mother would be cared for. We were not having babies all over the place. Because you had to get kai and all those things. When you were wealthy, you could do those things. But until you were that wealthy you just worked and just lived the lazy life. When you live on the West Coast of the South Island, you can live in lazy luxury because it is all there. You do not have to do a lot. You can just walk on the riverbank, just pick up a few stones and go sell them. It is not an onerous life, it is how you use it.

Conclusion

- 93.** To this Waitangi Tribunal panel, I pray for your deliberations and wish this information to assist you in them. The loss and rejuvenation of Te Reo is a major setback. However, my father Eli Tihau Weepu 1932-2021, always said and taught us eight kids growing up in Wellington that our Maoritanga was

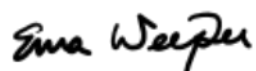
what we had to always hold onto. Our Maoritanga was taught to him in the epistemology of his whanau and hapū at Arahura.

Maa te Atua tatou e manaaki, maana koutou i te Runanka Waitangi i whakaronko wananga #2700 e tiaki, ou whanau hoki, maana ano e tuku iho te rankimarie ki a tatou aianeia, ake tonu atu. Amene.

Kati ra.

Heoi ano

Dated: 15 August 2022

A handwritten signature in black ink that reads "Ema Weepu". The signature is written in a cursive, flowing style.

Nahaku iti noa na Ema Roriana Weepu