

**WAI 2700 – TŪĀPAPA****HEARING 4****HELD AT TE MĀNUKA TŪTAHI MARAE, WHAKATĀNE****MONDAY 11 JULY 2022 - WEDNESDAY 13 JULY 2022**

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- Tribunal:** Judge Sarah Reeves  
Dr Ruakere Hond  
Dr Robyn Anderson  
Professor Linda Tuhiwai Smith  
Kim Ngarimu
- Crown Counsel:** Nil
- Claimant Counsel:** Natalie Coates  
Hinerau Rameka  
Tiaki Grant-Mackie  
Kelsi Reynolds  
Raewyn Clark  
Stephanie Roughton  
Alana Thomas  
Eve Rongo  
Carmen Mataira  
Alisha Castle  
Majka Cherrington  
Brooke Loader  
Gretta Hansen  
Matewai Tukapua  
Azania Watene  
Odette Ford Brierley
- Interpreter:** Paiheke McGarvey
- Witnesses:** **Day 1 - 11 July 2022**  
Materoa Dodd  
Dayle Tākitimu  
Waitangi Black  
Te Rangitunoa Black  
Ahorangi/Professor Rangi Mātāmua
- Day 2 - 12 July 2022**  
Ani Mikaere (On behalf of Dr Moana Jackson)  
Tina Ngata

Timi-Te-Pō Matewhaiariki Hohepa  
Anna Kurei  
Hinewirangi Kohu Morgan  
Melaina Huaki  
Keita Hudson  
Merepeka Raukawa-Tait  
Whirimako Black

**Day 3 - 13 August 2022**

Genevieve Ruwhiu-Pupuke  
Kayreen Riana Tapuke  
Raiha Ruwhiu  
Tracy Fancis Hillier

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*PLEASE NOTE: In recognising that the spelling of names, dialect, and kupu differ across hapū and iwi, we acknowledge that each kupu has a whakapapa that is valid. With respect of these differences, the following transcripts have been specified for continuity in our mahi. The following mita/dialect has been spoken in this hearing: (insert iwi). The dialectal variations have been transcribed verbatim. We have received preference from (insert iwi/rohe) for the (insert letter) to be included in the written word (although spoken without).*

**HEARING COMMENCED ON MONDAY 11 JULY 2022 AT 9.59 AM****(09:59) DR RUAKERE HOND: (MIHI)**

Kei tō tātau whare me whakakaha te kapo ora nei. E ai ki te kōrero kei roto i te whare o Rongo, ehara i te mea ko Rongomātāne, Rongomaraeroa engari  
5 Rongotautangatamatua. Ko te taha o mihi atu o mihi mai kua ea engari kāore anō kia tīmata tēnei ngā mahi o te tēpu. E tika ana mā Mana Wahine hoki he wāhi ki te karakia, nō reira ka tuku atu te mauri o tēnei te wāhi ngaro ki runga ki a koe e Waitangi māu e whakapuare māu e whakatuwhera māu e whakawātea nei ngā kupu kia rere ki roto i te whare i te rangi nei. Tēnā koe e  
10 te tuahine, tēnā tātou. **I'll just turn the microphone on. We are in the house of Rongo not Rongomātāne and Rongomaraeroa but Rongotautangatamatua. The side of mihi been accomplished, however, we have not begun our proceedings with the Panel. It is appropriate that the Mana Wahine provide a karakia for us and so we pass on the speaking rights to you Waitangi to open our proceedings and to clear the way in our house this morning. Thank you, sister. Greetings.**

**KARAKIA TĪMATANGA (WAITANGI)****(10:01) JUDGE SARAH REEVES: (MIHI)**

Tēnā tātou katoa. Tuatahi ki a koe whaea mō tā tātou whakaritenga tēnā koe.  
20 E ngā reo e ngā mana e ngā karanga maha ngā mihi ki a koutou. **Greetings one and all. Firstly, I want to acknowledge you our whaea for opening our proceedings with a karakia. To the representatives, to the authorities and to all the people from the four winds, greetings.**

25 Mai i te wā o tā tātou nohonga i tērā wā tērā tau i hinga ngā totara ko Te Kairangi Aroha Rereti Crofts, ko tā Wira Gardiner rāua ko Te Moananui-a-Kiwa Jackson moe mai ngā rangatira kua whetūrangitia ki te korowai o Ranginui. **Since our last sitting last year great totara trees have fallen such as Professor Reriti Crofts, Sir Wira Gardiner and also**  
30 **Te Moananui-a-Kiwa Jackson rest the chiefs who have joined the starts of Ranginui in the heavens.**



Huri noa ki te hunga ora ki a koutou te mana whenua Ngāti Awa o te waka tapu o Mātaatua aku whanaunga Pakuwaha tēnā rā koutou katoa. Ki a koutou ngā kaitono me ngā kaikōrero ngā tuahine o Muriwai rāua ko Wairaka ngā tamariki

5 a Hinepukohurangi rāua ko Te Maunga nei rā te au mihi ki a koutou. Anei te Karauna tēnā koutou. E te minita nau mai haramai. Matua Bill tēnā koe. E ngā rōia ngā kaitautoko tēnā koutou katoa. **To, we the living to the local iwi of Ngāti Awa of the sacred waka of Mātaatua, to my relatives in law, greetings. To the claimants and those giving their testimony on the**

10 **Muriwai and Wairaka and to the children of Hinepukohurangi and Te Maunga greetings and acknowledgements. I also want to acknowledge the Crown. I acknowledge and greet the Minister. Matua Bill greetings. To the legal counsel and their supporters' greetings.**

15 I tēnei wiki ka haere mātou ki te whakatakoto te tūāpapa i te uiuinga Mana Wahine. Huri noa ahau ki te reo Pākehā ināiane. **This week we will present the foundation during this sitting pertaining to Mana Wahine. Now I turn to speak in English.**

20 Good morning everyone. Welcome to the fourth Tūāpapa hearing. Ko Kaiwhakawā Reeves ahau, I'm the presiding officer of this Mana Wahine Inquiry. I'm going to introduce my panel and then I will take appearances from counsel and then take a short time just to move through some housekeeping matters before we turn to our first witness of the day.

25

On my taha matau ko Kim Ngarimu, i tū atu ko Ruakere Hond and kei konei a Dr Robyn. Dr Smith is not with us in person this week, she is travelling today and will be joining us by Zoom for Tuesday and Wednesday.

30 Now I am going to move to take appearances and I am going to take those really in order of appearance during the course the week. Firstly, Kāhui Legal.

**(10:05) MS NATALIE COATES: (MIHI, APPEARANCE)**

Tēnā koe e te Kaiwhakawā. Āe i te tuatahi he mihi tēnei ki te whare. He maha ngā kōrero e iri ana ki tēnei whare. I haere ki ērā momo pito o te ao tēnei whare ki Rānana, ki Poihākena. Nui atu i te kotahi rau tau e wehe mai i tēnei kāinga engari kei konei i tēnei rā e pupuri ana i ngā kōrero. Kāre au e mihi ki ngā tangata whenua nō te mea nō konei ahau, he mihi tērā ki ahau anō. Engari ki a koe e te Kaiwhakawā Reeves ki a koutou katoa ngā mema o te Taraipiunara ki a tātau katoa āe e huihui nei i tēnei rā. Ko Ms Coates tōku ingoa, e whakakanohi ana ahau i ngā kaikerēme o Wai 381, Wai 2250 arā ko Ripeka Evans rāua ko Dr Pāpārangi Reid tērā. Kia ora. **Thank you, your Honour. Firstly, I want to acknowledge the house and there is much stories in this house which travelled throughout the world to London to Sydney. Over 100 years it was not here in this country but it's here today to hold onto our stories. I will not acknowledge the local people because I am from here, but I will be acknowledging myself. However, to you, Judge Reeves, and to the panel, all of the members of the Waitangi Tribunal, all of us gathered here today. My name is Ms Coates, and I am representing the claimants of Wai 381, Wai 2250, Ripeka Evans and Dr Pāpārangi Reid. Thank you.**

**(10:06) MS HINERAU RAMEKA: (MIHI, APPEARANCE)**

Tēnā koe e te Kaiwhakawā. Ko Ms Rameka tēnei. Nō Annette Sykes and Co. Ko Ms Houia tēnei nō te tari hoki. Kāre e roa ka hoki mai a Ms Sykes, he kaupapa atu anō tōna. Otirā ko mātou tēnei e tuku ana i ngā mihi ki a koutou o te Taraipiunara, ki a koe hoki e te whaea nau i ārahi nei i a mātou i roto i te tika, te pono hoki me ngā mihi kua tukuna i te ata nei tēnā koutou katoa. Otirā ko mātou tēnei e whakakanohi nei i ngā kerēme. Ka tīmata au i ngā kerēme, āhua nui ngā kerēme ka tū mātou. Nō reira ko Wai 1855 he kerēme tērā mō Māori Women's Refuge, te Wai 2807 he kerēme o Te Rūnanga o Kirikiriroa, Wai 2494 he kerēme tērā o Racial Against Māori, Wai 2874 nā Te Atawhai Te Rangi me ētahi atu tērā kerēme hei kanohi mō ngā Kīngi, Wai 558 mai i a Ngāti Ira tērā kerēme, Wai 125 he kerēme nā Angelina Greensill, Wai 2713 he kerēme tērā mai i ngā Nēhi Māori, te kerēme Wai 345 he kerēme tērā nā Ngāti Manunui, Wai 2933 he kerēme tērā nā

Hinerangi Huru Cooper, Wai 381 he kerēme tērā nā He Māori Women's claim tērā, Wai 2872 he kerēme tērā nā Tākuta Pīhama, Te Ringahuaia Hata me Mereana Pitman and ko te mea mutunga ko te Wai 2827 he kerēme tērā nā Sharon Campbell. Tēnā koe e te Kaiwhakawā. **Thank you, your Honour. My name is Ms Rameka from Annette Sykes and Co. and this is – Ms Sykes will return soon; she has another matter to take place. We want to acknowledge the Waitangi Tribunal and to our Whaea who guided us over recent days and so I want to also thank you for your opening prayer this morning and we are representing the claims. We begin with the claims, there are many claims that we represent. Wai claim on behalf of Māori Woman's Refuge. Wai 2807 claim of Te Rūnanga o te Kirikiriroa. Wai 2494 claim, Racial Against Māori. Wai 2874 from Te Atawhai Te Rangi and other claims representing gangs and Wai 558 on behalf of Ngāti Ira. Wai 125 claim by Angeline Greensill. Wai 2713 claim made by Māori Nurses Organisation. Wai 345 claim by Ngāti Manu. Wai 2933 claim by Hinerangi Cooper. Wai 381 claim by Māori Women's claim. Wai 2872 claim made by Dr Pihama, Mereana Pitman, Te Ringahuaia Hata and final claim Wai 2827 a claim made by Sharon Campbell. Thank you, your Honour.**

20 **(10:08) MS TIAKI GRANT-MACKIE: (MIHI, APPEARANCE)**

Tēnā koutou katoa. Ngā mihi ki a koe e te Kaiwhakawā, otirā e te tēpu. Ko Tiaki tēnei. **Greetings one and all. I want to acknowledge you your Honour and to the panel I am Tiaki.** Counsel's name is Ms Grant-Mackie appearing on behalf of Ngāi Tamatea, Wai 1511, Wai 3011 Wahine Toa Movement of the Mongrel Mob Kingdom, Wai 2859 Te Rūnanga o New Zealand Council of Trade Unions, Wai 2864 Te Rūnanga o New Zealand Public Service Association.

Ms Grant-Mackie will be appearing on behalf of Kate Hudson of Ngāi Tamatea. Counsel is leading the witness tomorrow scheduled for session 3 at 1.25 pm. Leave is respectfully for Ms Hudson to present her evidence by AVL due to Ms Hudson's childcare commitments and the registrar has been notified. Kia ora.

**(10:09) MS KELSI REYNOLDS: (MIHI, APPEARANCE)**

Kia ora. Counsel's name is Ms Reynolds and I appear for NL Lawyers today. Ms Ngapo sends her apologies as she cannot make it today or be in attendance tomorrow. We appear for Wai 3120 a claim by Merepeka Raukawa-Tait who is  
 5 scheduled to present evidence tomorrow, Wai 2123 a claim by Francis McGloughlin, Wai 2931 a claim by Tina Boasa-Dean and Wai 2820 a claim by Ngatai Huata. Thank you.

**(10:10) MS RAEWYN CLARK: (MIHI, APPEARANCE)**

Tēnā koe e te Kaiwhakawā. Tēnā koutou e te Rōpū Whakamana i te Tiriti o  
 10 Waitangi. E ngā haukāinga tēnā koutou. E ngā rōia tēnā koutou. Tēnā koutou katoa. Ko Ms Clark tōku ingoa māua ko tōku hoa Ms (inaudible 10:10:31).  
**Thank you, your Honour and greetings, to the Waitangi Tribunal and to the home people, greetings, and the legal counsel, acknowledgements to all. My name is Ms Clark, and I am here with my colleague, Ms (inaudible**  
 15 **10:10:31).** We are here today representing te kerēme Wai 1781, a claim by Tracey Hillier and Rita Wordsworth for and on behalf of themselves and the hapū of Ngāi Tamahaua. Kia ora.

**(10:10) MS STEPHANIE ROUGHTON: (MIHI, APPEARANCE)**

E te Kaiwhakawā tēnā koe, me koutou o te Taraipiunara, ngā rōia mō ngā  
 20 Karauna, ngā rōia mō ngā kaikerēme, koutou ngā kaikerēme huri noa ki te whare tēnā koutou katoa. Counsel's name is Roughton. I'm appearing today on behalf of the 18 claims that Tāmaki Legal represents. I just want to acknowledge three of those, Ma'am, Wai 2743 a claim by Annette Hale on behalf of her whānau and the wāhine of Te Ūpokorehe, Wai 2729 a claim by  
 25 Susan Taylor, her whānau as members of Te Whakatōhea, and Wai 2863 a claim by Mona Vercoe on behalf of her whānau and the wāhine of Ngā Maihi hapū. None of our claimants are presenting evidence this week, Ma'am. I'm also here in my role as co-ordinating counsel and I am available to assist. Tēnā koe.

**(10:12) MS ALANA THOMAS: (MIHI, APPEARANCE)**

E te Kaiwhakawā, tēnā koe, otirā kōtou ngā tākuta, ngā Mema o Te Rōpū Whakamana i te Tiriti o Waitangi nōnoho nei ki to tātou tēpu i roto i tēnei wiki, tēnā kōtou. Ko Te Aumihinui tēnei e rere atu nei ki a kōtou. E taku whaea e te  
 5 Kaiwhakarite, tēnā koe. Tēnā koe i ō kupu, tēnā koe i tō karakia, a, tēnā koe i te whakaaro kia hau mai tō hāhi tō whakapono ki waenganui i a tātou hei taura e renarena ai tēnei taura whakapono kei waenganui a tātou. Nō reira, ko au tēnei e mihi atu nei ki a koe. **Your Honour, greetings, and to the doctors and the members of the Waitangi Tribunal who are sitting on the panel**  
 10 **this week, greetings. I want to acknowledge you all warmly. To my whaea, to the whaea who opened our proceedings with a karakia, thank you. I want to thank you for the sentiments and your karakia/prayer that you recited, and I want to thank you for the idea for your faith, your church to be amongst us as a connection, spiritual connection, and so I stand to**  
 15 **thank you.**

E tautoko mārika ana au i ngā kupu poroporoāki i whakatakotohia i mua i a tātou i tēnei ata nei, a, ko rātou kua taka kei tua o Nukutaurua, ngā tini mate o te wā kua wheturangitia kētia, kua iri rā ki tō tātou rangi, haere, haere ki te pae  
 20 o maumahara, haere ki te ope o te rua matariki kua haohia e te kupenga o Taramainuku. **I also endorse the acknowledgments, farewell sentiments that were expressed before us this morning, those who have passed beyond Nukutaurua, all of the several deaths that have joined the stars, who have joined the heavens. Return, go forth, towards the world of**  
 25 **remembrance, those who have been taken by the nets of Taramainuku.**

Ngā tini mata o te wā, haere mai, haere. Haere i runga anō i te mōhio ka ora tonu kōtou i roto i ngā rau mahara o ngā tamariki, o ngā mokopuna e takahi tonu nei i te mata o te whenua. Nō reira, e te whaea e te kahurangi kuia,  
 30 Kuia Morrison i mate inanahi rā. Ko te tangi o te ngākau tēnei e rere atu nei ki a koutou o Te Arawa waka, haere koe ki te taha o tō hoa rangatira. E tangi tonu ana o mokopuna, ka tangi tonu nei, ka tangi tonu nei. Haere ki te taha o Tā Wira, rātou katoa e tautiaki ana i ngā tīpuna kua wehe atu ki te pō, haere. **And so, to all our many deceased, farewell. Farewell with the**

understanding that they remain in the memories or children who continue to traverse the face of the land, and so to the esteemed kuia, Lady Morrison who died yesterday and the heart weeps towards those of Te Arawa, farewell and go forth beside and join your husband, as your  
 5 grandchildren continue to grieve and mourn you. Join Sir Wira and all of those who have safeguarded the ancestors who have passed towards the darkness.

Taua ārei o te pō ki a rātou tītoko te Ao Mārama ki a tātou, tihei mauri ora. Me  
 10 pēhea rā e rere ai he kupu whakamihi i konei me te kore e whakanui i tō tātou taumata, koutou hei aku pāpā koutou te waka o Mātaatua. Ka mutu e tautoko ana ngā kupu o taku tuākana a Ms Coates mō tēnei whareniui nei o Mātaatua ka kī ake au i konei ko te whakapiringa o te tangata, ko te whakairinga o te kōrero ki te whare Mātaatua te marae Te Mānuka Tūtahi, anei ahau e mihi atu  
 15 nei. **And so, acknowledgments and observations to them and to we, behold the breath of life. How can I explain further acknowledgments towards the orator's pension? So, to the elderly men, to the waka Confederation of Mātaatua, and so I acknowledge and endorse the comments of Ms Coates about this house of Mātaatua. This is what brings together the people and brings together the stories that hang throughout this house. And so, to the house at Mānuka Tūtahi, I stand to acknowledges you.**

E mihi ana te whakaaro kia tautiaki i tēnei hunga nei, kia manaakihia mātou i  
 25 runga i tēnei wā o te taumaha o te KOWHEORI i tēnei wā o te whakamātau i a tātou tikanga. Heoi anō, anei tātou e pūmau tonu nei i a tātou tikanga, e manaaki tonu nei i te hauora o te tangata. I te mutunga iho, e haere tonu nei tēnei kaupapa hirahira rawa atu ki a tātou te iwi Māori. Nō reira, hei aku matua, mātua, tēnā koutou, tēnā koutou katoa. **I also acknowledge the idea that to take care and safeguard these people so they may be protected during this difficult time of the COVID-19 as our tikanga, our traditions are being tested. But we are here maintaining our tikanga, our traditions whilst also taking care of people's health and ultimately this most important matter**

**continues, pertaining to the Māori people. And so, to my elders, thank you.**

5 E te tēpu, e te Pāpā, e te Matua Ruakere, kua rongo tātou kua tae tara mihi mai koe. Ka tāhae tēnei Tai Tokerau, tēnei Ngā Puhī i tērā disclaimer, i a au e tuku ana i aku appearance, whakataki, kupu whakataki a rōia nei. Ehara i te mea i tae rōia anahe mai. Ehara i te mea i tae kamupene mai, i tae ture mai engari i tae Tai Tokerau mai, i tae Mātaatua waka mai ki te taha o āku whanaunga o te waka o Mātaatua. **To the panel, and to elder Ruakere, we have heard that**  
 10 **you have arrived here from the north and so I want to express a disclaimer from the far North as I did not just come as a lawyer, I did not come as a company or as the law, but I came as person of the North and also as a person of Mātaatua alongside my relatives of the waka of Mātaatua.**

15 Nō reira e te Kaiwhakawā, ko Ms Thomas tēnei e whakakanohi ana i te kerēme Wai 2003, ko Hinewai Pomare, ko Hēni Brown, ko Rukuwai Allen tērā e hautū ana i tēnā kerēme me taku kite a Ms Herewini e hono mai ana i runga i te huiata i ēnei rā nei, e te Kaiwhakawā tēnā koe. **And so, Judge this is Ms Thomas representing Wai 2003, Hinewai Pomare, Hēni Brown, Rukuwai Allen on**  
 20 **behalf of them – of that claim and I can see Ms Herewini is joining us through Zoom and so thank you Judge.**

**(10:16) MS EVE RONGO: (APPEARANCE)**

Mōrena Ma'am. **Good morning Ma'am** just checking to see, you can hear me? I'm on Zoom. May it please the Tribunal, counsel's name is Ms Rongo,  
 25 and I am appearing by Zoom on behalf of Wai 3089, a claim – sorry Wai 2709, a claim for Ms Hotere and her whānau and also Wai 3159 which is a claim for Ngāi Tai iwi and Rerewhenua hapū. Ma'am I'm not playing an active role in the hearings this week, so I'll just seek leave to withdraw and participate through the live stream, thanks.

30 **LEAVE GRANTED TO PARTICIPATE LIVE STREAM (10:17:30)**

**(10:17) MS CARMEN MATAIRA: (APPEARANCE)**

5 Āe, kia ora mai tātou. Tēnā koe e te Kaiwhakawā. Tēnā koutou Te Rōpū Whakamana i te Tiriti o Waitangi. Ko Ms Mataira ahau. E whakakanohi ana i te kerēme Wai 1540 mō Mihirāwhiti Searancke. Kia ora tātou. **Greetings, thank you your Honour and greetings to the Waitangi Tribunal Panel. I am Ms Mataira and I represent the claim Wai 1540 on behalf of Mihirāwhiti Searancke. Greetings everyone.** I also seek leave to participate on the Live stream link as I am not as well participating in an active role during this week.

**10 LEAVE GRANTED TO PARTICIPATE VIA LIVE STREAM LINK (10:18:13)****(10:18) MS ALISHA CASTLE: (APPEARANCE)**

15 Kei aku rangatira, kei te tēpu, tēnā koutou. Otirā ka hoki aku mihi ki ngā mate, haere atu koutou, haere, haere. Ki tō mātou nei kahurangi, Dame Aroha, ka hoki ngā mahara, ka rere ngā roimata māna. Haere atu rā e te māreikura ki tō kāinga tūturu o te Atua. Kia koutou ngā kanohi ora, tēnā koutou, tēnā tātou katoa. Ko Castle tōku ingoa, e whakakanohi ana ahau mō Te Rōpū Wāhine Māori Toko i te Ora, Wai 381 me te hapū o Patuharakeke, Wai 745 1308. Kia ora. **To the leaders, to the distinguished members of the Panel, I wish to acknowledge the deceased, farewell, farewell. And to, Dame Aroha, I can recall the memories and the heart weeps and so farewell to you the high-born female, to the final resting place with our lord, our creator. To the living, greetings everyone. My name is Castle and I represent Te Rōpu Wahine Māori Wai 381 and Patuharakeke**

**JUDGE REEVES:**

25 Tēnā koe Ms Castle. **Thank you, Ms Castle.** Now, I understand we have some additional appearances for claimants. We did not receive notification of those until this morning though, so appearance for Tūkau Law?

**(10:19) MS MAJKA CHERRINGTON: (APPEARANCE)**

30 Tēnā koe e te Kaiwhakawā, otirā ki a koutou ngā mema o Te Rōpū Whakamana i te Tiriti o Waitangi, he mihi mahana ki a koutou katoa i



tēnei ata. **Thank you, your Honour, and acknowledgements, to the members of the Waitangi Tribunal, warm greetings to you all this morning.**

Counsel's name is Ms Cherrington and I appear on behalf of those claimants represented by Tukau Law. Those are claims Wai 682, a claim by Te Rūnanga  
 5 o Ngāti Hine and Wai 1464, a claim by Te Kapotai. Again, like my learned friends before me, our clients are not presenting in this week and we are not playing an active part, so we also seek leave to participate by the live stream. My apologies for our late message this to your Honour, tēnā koutou.

**LEAVE GRANTED TO PARTICIPATE IN THE LIVE STREAM: (10:20:05)**

10 **(10:20) MS BROOKE LOADER: (APPEARANCE)**

Kia ora tātou katoa. Tuatahi, ki te hau kāinga ko te rohe, te taumaha o te whenua ngā mihi ki a koutou katoa. Huri ana ki te tēpu o ngā rangatira. Kei a koutou te whakaaro whānui nō te tika rānō ki te ture, nō te hītori ki te reo, e mihi ana ki a koutou. Ki te wahine toa o te rōpū nei i noho kei konei, kei te mihi, kei  
 15 te mihi. Tēnā, e te Kaiwhakawā, ko Ms Loader tēnei. He manga māua o ēnei kerēme, Wai 2717, Jane Kake. Wai 2855, Hana Maxwell me Wai 2917, Huhana Lyndon. **Greetings one and all, firstly I must acknowledge the home people of the area, greetings and I turn my attention to acknowledge the esteemed members of the Panel and pertaining to the law and history**  
 20 **to address those matters and to the champion women who are amongst us, greetings to you all. And your Honour my name is Ms Loader, and I am representing Wai 2717, Jane Kake, Wai 2855 Hana Maxwell, and Wai 2997, Huhana Lyndon.** And like my colleagues I'm also seeking leave to participate by Livestream as our witnesses are not presenting during this  
 25 hearing week and apologies for the appearance via AVL. It was our intention to be there in person however due to sickness in our family, I was unable to be there, aroha mai. **Apologies.**

**LEAVE GRANTED TO PARTICIPATE BY LIVESTREAM (10:21:20)**

**(10:21) MS GRETTA HANSEN: (APPEARANCE)**

Kia ora **Greetings** counsel's name is Ms Hansen and I appear on behalf of claims, Wai 2846, Manu Paul on behalf of the Mātaatua District Māori Council, Raymond Hall, and Titewhai Harawira on behalf of the Tāmakimakaurau District  
 5 Māori Council. Diane Black and Rangi McLean on behalf of the Tāmaki ki Te Tonga District Māori Council. Rihari Dargaville on behalf of Te Tai Tokerau District Māori Council. A claim by Louisa Collier, Wai 1524, Wai 1541, Wai 1673, Wai 1681, Wai 1917. Jane Ruka, Wai 1940, and David Potter  
 10 Wai 996. And on behalf of 26 other claimants represented by Phoenix Law, who are listed on document Wai 2700 #3.296(a) and my apologies for the late message this morning your Honour, kia ora.

**(10:22) MS MATEWAI TUKAPUA: (APPEARANCE)**

Tēnā tātou katoa. Tēnā koe e te Kaiwhakawā. Otirā ki ngā mema katoa o Te Taraipiunara, he mihi mahana ki a koutou katoa. Ko Ms Tukapua me  
 15 Ms Ngaronoa ō māua ingoa. Kei tō māua taha ko Ms **(inaudible 10:22:55)** tō māua tautoko i tēnei **(inaudible 10:23:00)** e whakakanohi ana i te Karauna. Tēnā koe. **Greetings your Honour and to all of the members of the Waitangi Tribunal, greetings to you all. I am Ms Tukapua, Ms Ngaronoa and beside us is Mr Kaua our elder and we are representing the Crown.**  
 20 **Thank you.**

**(10:23) MS AZANIA WATENE: (APPEARANCE)**

Aroha mai, tēnā koe e te Kaiwhakawā. Ko Ms Watene appearing on behalf of Te Mata Law. **I am Ms Watene. Apologies, greetings your Honour.** We have a number of claimants in the Mana Wahine Inquiry, but we are appearing  
 25 alongside Wai 2816 tomorrow, Ms Whirimako Black. Also, if I could just indicate and seek leave to attend via AVL following tomorrow's closing at the end of Whirimako's evidence. Kia ora **Thank you.**

**LEAVE GRANTED TO ATTEND VIA AVL TOMORROW'S CLOSINGS  
(10:23:32)**

**(10:23) MS ODETTE FORD BRIERLY: (APPEARANCE)**

Tēnā koe Ma'am, ko Ms Ford Brierly tēnei. **My name is Ford Brierly.** I seek leave to appear on behalf of Wai 2925, a claim by Tā Taihākurei Durie, Tā Kereama and Anne Kendall on behalf of the New Zealand Māori Council.

5 Wai 2930, a claim by Pauline Vahaakola Reweti and Wai 3029, a claim by Ms Grace **(inaudible 10:24:11)**

**HOUSEKEEPING – TIMETABLE (10:24:33-10:28:06)****JUDGE REEVES:**

It's time then to make a start with the evidence this morning and firstly we have

10 the evidence, which is being brought by Kāhui Legal, kei a koe Ms Coates. **You have the floor Ms Coates.**

**MS COATES CALLS:**

Tēnā koutou. Ko te kaikōrero tuatahi mō te kerēme Wai 381 me Wai 2260 ko

15 Materoa Dodd. **Greetings. Our first speaker on Wai 381 and Wai 2260 is Materoa Dodd.** I just wanted to check that you had the appropriate paperwork in front of you all. So, we've got two documents, one is the Tuhinga Roa, so her brief of evidence, that's #A098 on the record of inquiry and then also some speaking notes that we filed which is #A098(a) Appendix A.

20

Whilst Ms Dodd was preparing her evidence over the weekend, she thought it would be nice to have some images scrolling in the background and so she has prepared a PowerPoint that we have, in breach Ma'am, handed up to the registrar, duly noted, but I seek leave to be able to play that in the background

25 and we'll file an electronic copy when I have access to the internet.

**LEAVE GRANTED TO FILE ELECTRONIC COPY OF POWERPOINT (10:29:40)****MS COATES:**

We spoke earlier about keeping the **(inaudible 10:29:45)** short so I'll do the

30 same in terms of lawyers and I'll hand it over to Ms Dodd to begin her kōrero.

**MS COATES ADDRESSES JUDGE REEVES – NO SWEARING IN (10:30:05)****WAIATA TAUTOKO (MATEROA DODD)****(10:30) MATEROA DODD: (MIHI/#A098)**

E te iwi, tēnei te mihi maioha ki a koutou, te tēpu whakawā i te ture me te minita  
 5 o ngā wāhine, ngā rangatira me koutou, me koutou hoki, ngā manuhiri, ngā  
 pakeke, ngā hapū o tō tātou iwi, otirā koutou o Mātaatua waka, koutou ngā  
 wāhine, ngā tuakana, ngā teina me o koutou hoa tāne, ngā whānau, ngā  
 mokopuna, tēnā koutou, tēnā koutou, tēnā koutou katoa. Hoi, ko ngā aroha nui  
 ka tuku atu ki o tātou whaea kua whetūrangihia, ko Dame Aroha Reriti-Crofts,  
 10 tēnā tātou, tēnā tātou katoa. **Ladies and gentlemen, I stand to greet you  
 warmly. To the Waitangi Tribunal panel, greetings and to the minister for  
 women, to the leaders and also those guests, elders and the hapū of our  
 iwi and also the people of Mātaatua waka, the women, the seniors and the  
 juniors and your husbands, families, grandchildren, greetings, greetings.**  
 15 **So, I want to express great love towards our women who have joined the  
 stars such as Dame Aroha Reriti-Crofts, greetings one in all.**

Ko Mātaatua te waka. Ko Kapu te Rangi, Pūtauaki me Mauao ōku maunga.  
 Ko Te Moana a Toi te moana. Ko Te Whare o Toroa, Ko Te Manuka Tūtahi,  
 20 ko Ruaihona, ko Opureora, ko Whareroa ōku marae. Ko Ngāti Hokopū,  
 Ngāti Wharepaia, Ngāi Tamaoki, Ngāi Tukairangi, Ngāi Tuwhiwhia ōku hapū.  
 Ko Ngāti Awa me Ngāi Te Rangi ōku iwi. Po i raru ai a Wairaka. Nō konei  
 ahau. Ko Materoa Dodd ahau. **Mātaatua is my waka, Kapu Te Rangi,  
 Pūtauaki and Mauao are my mountains. Te Moana a Toi is my sea.**  
 25 **Te Whare o Toroa, Te Manuka Tūtahi, Ruaihona, Opureora and Whareroa  
 are my marae. Ngāti Hokopū, Ngāti Wharepaia, Ngāi Tamaoki,  
 Ngāi Tukairangi, Ngāi Tuwhiwhia are my hapū. Ngāti Awa and  
 Ngāi Te Rangi are my iwi. Twas the night that Wairaka was missing. I'm  
 from here. My name is Materoa Dodd.**

30

Firstly, I'd like to acknowledge the host organisations for this tūāpapa hearing  
 of the Mana Wahine Inquiry. I'd like to acknowledge Te Rūnanga o Ngāti Awa

and Te Whare Wananga o Awanuiārangi, they are the political and cultural intellectual leadership of our very humble and proud iwi, Ngāti Awa.

**READS SPEAKING NOTES #A098(a) FROM PARA 3**

In 19994 I presented evidence in support of the Ngāti Awa raupatu claim,  
 5 Wai 46 held at Te Whare o Toroa Marae also knowns as Wairaka which is the marae next door, it's the people who haven't been here before. In 1999, prior to the release of the Ngāti Awa Raupatu Report, I organised a Ngāti Awa Women's Hui to bring together kuia, wāhine, students an several hapū and marae across Ngāti Awa. The kaupapa of the hui was to discuss the  
 10 participation of Ngāti Awa women in te post-settlement governance and management structures of Ngāti Awa and to inform about the Wai 381 claim, Māori Women's claim to the Waitangi Tribunal.

Resolutions from that hui included:

- 15 (a) That there be a clear separation between governance and management of the Ngāti Awa structure.
- (b) That a change management team be appointed who have no conflict of interest in developing the existing structures; and
- (c) That there be a non-negotiable policy that the new structure, have an  
 20 equitable representation of both men and women.

So, this was the hui held in 1999.

I support the Mana Wahine claim, the Māori Women's claim Wai 381 and the Mana Wahine Inquiry Wai 2700. From 1993 to 2005, I was the research  
 25 coordinator for Wai 381, the Māori Women's claim lodged by Dame Mira Szászy and the past presidents of the Māori Women's League and Ripeka Evans, Papaarangi Reid and Donna Awatere Huata and the kuia of Ngāti Hine, Lady Rose Henare, Katarina Hotereni, Mabel Waititi and Kare Cooper-Tate and those kuia have all passed away since we undertook the  
 30 research and lodge the claim.

I want to talk about the mana rangatira of two of the women who arrived on the Mātaatua waka, I want to talk about Muriwai and Wairaka, who arrived about

1350 on the waka and the mana that they carried and held with them in the deeds that they conducted during their time and the legacy that continues on in the rohe of – on the waka of Mātaatua, the rohe o Mātaatua and it's particularly within my own tribe located here in Ngāti Awa.

5

These two tipuna Wairaka and Muriwai could place and transgress, lift and transgress tapu and this was represented when the Mātaatua waka drifted offshore and Wairaka uttered the words, “Me Whakatāne au i a ahau”, “I will act like a man.” Now, Te Whakatōhea of course have a different view and that's all right, that's kei te pai, I'm not here to do one up in womanship on who brought that waka in, but the central point is that they need to both be on for their deeds and the legacy that they have left us to carry on.

For example, they had the mana to place, lift and transgress tapu. They deposited the mauri for the Mātaatua waka at Apouau at the riverbed and that represented the physical and spiritual welfare of our people. They named places as Wairaka did when she travelled far and wide but also coming in to Matata where Te Awa o te Atua was named after her and as a result of her women's issues at that time.

20

They had the mana to decree rāhui, that's restrictions. So, when the Mātaatua came down from Pārengarenga Harbour it stopped in Bowentown just in Tauranga and one of the tipuna disembarked, our tipua Whārei, he disembarked and he recognised that the rocks there resembled his pet kurī there and so the place was, Mai ngā Kuri a Whārei and then the waka went up on – really cutting it short and I apologise to everyone, the waka went to Whangaparaoa and under the summit of Tihirau, that's when Muriwai, that was the boundary for the Mātaatua waka and the name, Mai Ngā Kuri a Whārei ki Tihirau and she placed a restriction of course, she placed a rāhui on the boundaries at that time because her two twin children who drowned at sea during the crossing of the Pacific over here. So, they had the mana to place a restriction on that length of the boundary in those times.

30

There are places also named by Wairaka as she travelled around, when she went back up north in Auckland, stopping in Auckland at Ōwairaka, that was named after her although you'll hear political commentary by people who don't believe that so don't believe anything you hear except from here that it was named after Ōwairaka is named after Wairaka.

So, the naming of places. Now, Elsdon Best had issue with a woman naming – having the mana to name places, he had an issue with that if you remember Elsdon Best, the early ethnographer who lived a long time down here particularly in Tūhoe and he had issues with the fact that a woman had the mana to name places.

There were also sacred dwellings around here if you've had time to look around. There were three landmarks that Toroa, the captain of the Mātaatua waka was told to look out for, three landmarks and that's where he knew where to the land waka, it was Te Ana o Muriwai, you'll see it – Ana, there, Te Ana o Muriwai was where Muriwai was to reside when she came here, that was one of the landmarks. The other landmarks are the Wairere Falls which is at the back of – is the corner at the back of – there we go, Wairere Falls. It would have been a more impressive dimension in those days but that's what it looks like now. I tried to look for a more antique type looking photo but anyway, that was Wairere Falls.

The third is the Toka o Irakewa and Te Toka o Irakewa would have come in the screen, was a huge rock formation in the Whakatāne Harbour but that was blown to bits by the subsequent blowing to bits by the Whakatāne District Council because it had – there were issues with the Pākehā shipping. Now, I say that Pākehā Shipping because that's what's written down in our historical Ngāti Awa records. But anyway, that was the cause of why that was blown to smithereens. There is a flat base there now of the rock, of the remnants of Te Toka o Irakewa.

Wairaka – the marae Te Whare o Tōroa's name is also known as Wairaka marae colloquially around here. The wharenuī is Wairaka and so we have a

tipuna whare named after Wairaka who came on the Mātaatua. We had a house of learning located, we understand, where Te Manuka Tūtahi currently stands. It was called Tūpāpakurau and that was a house of learning of Toroa, the captain of the Mātaatua waka. Also, within this Wairaka rohe we had  
5 planted the first kumara in Aotearoa in the garden named Mātirerau.

So, Wairaka was a very tapu place. It was an extremely tapu place in the day, but I'd also like to say today as well. Well, it is. We'll just leave that, there it is. So, the deeds of these two women are significant and their legacy still lives on  
10 today.

Sorry, Judge, you said we could talk a bit longer, not that I want to talk a bit longer, but I noticed my speaking notes was cut short and I'm hoping that you've got the brief of evidence from me. I was hoping not to miss anything out on this  
15 historical journey that I've talked about so excuse me if I'm not flowing and articulate as I should be standing up here. I'm moving my papers around to get into the rhythm of things.

I want to talk about three other well-known Ngāti Awa tīpuna who embodied the  
20 mana rangatira of Muriwai and Wairaka. One of those three women were Mereaira Tamarangi Te Keepa Toihau who lived in between this marae and Wairaka Marae. In between the houses here she lived there, Mereaira Tamarangi Te Keepa Toihau.

25 She was the only daughter of the Ngāti Hokopū and Ngāti Awa rangatira, Te Keepa Toihau. She was a chiefly woman whose mana secured the Ngāti Hokopū identity in Wairaka and within one of the most tapu places in Ngāti Awa history. Her legacy is a potent reminder of the centrality of whakapapa and whenua to the maintenance of the inherent power, authority  
30 and status of our women because the deeds of Muriwai and Wairaka are essentially about whānau, whenua and whakapapa and everything transcends from that. It is symbolic in its representation of the legacy today.



Mereaira Tamarangi Te Keepa Toihau had her kāinga next door where Tūpāpakurau once was and now stands this majestic building and on the other side Wairaka. They are all important and strategic markers for us and for Ngāti Awa identity.

5

Up on the screen you'll see this early shot here. Why I wanted that shot in, it was taken in the 1920s, but you'll see Wairaka represented there on the amo. That amo of Wairaka still stands today. In 1924 it was clearly there. There'll be a photo come up. In 1924 it was clearly showing at the tangi of Hurinui Apanui, who was the chief of Ngāti Awa, but Ngāti Hokopu and Ngāti Wharepaia at that time. If you come through town you would have seen a monument to Hurinui Apanui in the town and there is a big photo of him in the wharenuī of Wairaka Marae. There is the tangi there in 1924. The amo is still there.

10

You will note, if you get bored in the hotels and motels that you're staying in, if you go for a walk and you're allowed onto Wairaka Marae you'll see that the amo has got a Crown on; she wears a Crown, Wairaka. She's got a mermaid tail but it's all symbolic of the title and the status that she held.

15

The Crown is symbolic of her equality with the British Crown. The mermaid is a representation of the metaphysical of the spiritual world. Just having the place there, the amo of Wairaka Marae indicates the status that she held.

20

There is a shot now and she's still there. She's still there. Yes, we've got to get the paint right. I was born here. I was born right there. I was brought up in between these, marae. I've seen and what the paint work of how people interpret what the Crown should look like, what the mermaid tail should look like, and what the rest of the body should look like. Depending on how much money we've got in the pūtea depends on the fashionable Gucci look that she is given.

25

Anyway, I'm going off track, apologies, Judge.

So that's Mereaira Te Keepa Toihau. It was more symbolic of locating the whenua, the whakapapa and whānau in the area because I think that's symbolic of the legacy of Muriwai and Wairaka and what they left here in Whakatāne and Mātaatua.

5

The second person I wanted to identify was Miria Simpson. If it wasn't for Miria Simpson, we wouldn't have known that 13 Māori women signed the Treaty of Waitangi. Her research was ground-breaking because until then there was little knowledge known that Māori women had signed the Treaty of

10

Aunty Miria had a passion for the accuracy of te reo Māori and it led to her being called a taniwha o te reo and she was well known in the world as that.

15

During the establishment phase of the Ngāti Awa Trust Board, she was the only women on the inaugural board, and she represented Taiwhakaea hapū at that time.

20

From 1965 to 1969 she was Waiariki representative on the Māori Women's Welfare League.

25

In 1990 she wrote *Ngā Tohu o te Tiriti – Making a Mark: the signatories to the Treaty of Waitangi*. It's only a person who had that depth of knowledge of the language and the experience to have been able to go through the Treaty signatories to identify that that is a Māori woman's name et cetera, et cetera. She talks about that in her little booklet. She was such a small woman of stature but had such a huge impact.

30

So that was Aunty Miria Simpson.

That's me by the way. That's me when I was brought up by my grandmother next door. I thought I'd better locate myself in the picture somewhere.

The third person, the third tipuna kuia I wanted to acknowledge was Te Onehau Phyllis. She died not so long ago. It just seems yesterday but she actually died in 2012. She was elected as a representative for our hapū Warahoe on the Rūnanga o Ngāti Awa in 1989. She wrote many non-fiction  
5 publications in both English.

There she is. That's a photo of us picking up our deed of settlement at Parliament, signing our deed of settlement. Aunty Onehau is on the far right there. So, all the kuia from Ngāti Awa went up to pick up the  
10 Deed of Settlement. So, we got yes, our kuia there.

So, she wrote many non-fiction publications in both Māori and English and two examples are, she received an Honour Award at the Montana Book Awards in 2002 for Eruera Manuera, a biography about her Dad, her father, a big chief  
15 in Ngāti Awa and it reflects the current language style. This book reflects the current language style of Ngāti Awa in a manner unmatched by tribal scholars.

The next piece of scholarship that I just wanted to add was the Mātaatua Wharenuī. Te Whare i hoki mai. **The return of the ancestral house.** We've  
20 still got – there may be some books available, but it was published in 2017 and it encapsulates the dedicated research and findings of Aunty Onehau's hapū and her iwi, Ngāti Awa. The remarkable scholarship and research of both Aunt – I find it hard not to call – of Aunty Amiria and Aunty Onehau Phyllis. Te Onehau provides insights into the strength and spirit of Ngāti Awa women leaders. That  
25 has come through the ages. Both women were involved in tribal and hapū politics and understood that the exercise of inherent power, authority, and status by Wairaka and Muriwai centuries ago had shifted and had been impacted by colonisation since the signing of the Treaty.

30 In summary, Wairaka and Muriwai are part of our hā, our breath. They know our feminine dimension of the divine. Their deeds are reflected in us. They shape who we are. Their wisdom and second sight guide a better future for generations to come. Nō reira tēnā koutou, tēnā koutou, tēnā tātou katoa. Kia ora. **And so, thank you, thank you, thank you one and all.**

**JUDGE REEVES:**

Tēnā koe. Tēnā koe Materoa, Ngā pātai ki a koe. **Thank you Materoa.**

**Questions for you.**

**(10:57) DR RUAKERE HOND TO MATEROA DODD:**

- 5 Q. Tēnā koe Materoa me ērā kōrero, ahakoa ka haere ki wā, ki wā kua rongo  
atu me te mea hoki kua takoto ki te pepa, koirā te mea nui. Ko tētahi o  
ngā tino kaupapa i ngā tūāpapa, kei te pīrangi kia rongo he aha te matua,  
he aha te mea matua nei o tēnei mea, o Mana Wahine i mua anō i te  
10 taenga mai o te Pākehā. **Thank you Materoa and for what you said,  
no matter where we go, we heard and that is being presented on  
paper and that's what's important. One of the main matters in this  
Inquiry is for us, we want to hear the essence, the importance of  
Mana Wahine before the coming of the Europeans.** So, trying to distil  
key principles of what Mana Wahine represents what it means particularly  
15 pre-colonisation and the two narratives that the kōrero associated with  
Muriwai and Wairaka are so prominent in Aotearoa really, not just here.  
That it's important for us to really drill down as best we can in terms of  
what they provide us – an insight as to how Mana Wahine wā carried by  
them, embodied by them and can be – we can associate – continue to  
20 associate with them as key figures. I was really wondering whether you  
could provide –0 you speak at the end where you talk about that they  
have inherent power authority and status and I think that's a given. How  
do you see that authority, power, and status? Is it the same as Toroa?  
Is it the same or is there – what's – I suppose I'm just wondering if you  
25 can provide any ideas about how you see that it's – is it different, is it the  
same and if it is, if there are some differences, are you able to talk about  
that because you talk about Irakewa and these – ko te hekenga mai o  
tērā mauri, te tapu i ō rāua tūpuna? He whakaaro ōu? I don't want to put  
you on the spot in any way. It's really just on the top of your head what  
30 you think is the...?
- A. I'm not whether I'm going to answer your question. Actually, because all  
I can say is the mana of Muriwai and Wairaka doesn't do away with the  
mana of their father and their brother, Toroa. And we would never look

- at it like that but what we do know is that those women had their own mana, their own rangatiratanga and they had deeds just like the men had deeds and just like how they scattered out from the Mātaatua waka and are the centres of other tribal entities around Mātaatua. But this hearing
- 5 is about mana wāhine and so I would never – I would never say, just like even today how the world works today and how it evolves I would never trample on the great work of our men. It's not about, Ruakere, it's about acknowledging the mana of our women at that time and today and the legacies that they left. I'm not sure if I answered your question.
- 10 Q. Nō e pai ana tērā. Kua mārama ki tērā, and ehara i te tino i o te pātai. **That's fine, I understand that it's not the essence of my question.** I think that even just the name Whakatāne provides an opportunity to understand why the significance of saying Whakatāne of a he wāhine rangatira ka Whakatāne **a noble woman who became like a man.**
- 15 A. Āe.
- Q. And engari kei a ia tonu tana mana. **However, she still maintains her own mana.**
- A. Yes.
- Q. And I think you alluded to the amo at Wairaka and the mermaid's tail perhaps a reference to the fact of the swimming and the deed. I just –
- 20 I'm trying to understand if there is a way in which we can reflect the essence of Whakatāne and not losing the sight of ko te wāhine tonu tērā **was woman.**
- A. Āe. Well, the story of who uttered those words “kia Whakatāne au i ahau”
- 25 **“have me act like a man”**, I think we take as given that there is a different – there's a difference about who did utter those words but the mana for that and the word – and whoever picked up that oar to row that waka back to shore it's – for me anyway, it's inconsequential. For me it's about the mana rangatira **authority** of both of those women who arrived here in that
- 30 waka and their deeds and the mana that they had and the status that they held.
- Q. Heoi anō e mihi ki a koe Materoa me te pai i ō kōrero. Tēnā koe. **I want to thank you Materoa for your wonderful testimony, thank you.**
- A. I don't know whether I answered your questions.

Q. Pai ana ko te mea nui kua ranonga. **It's fine, what's most important is that it's been heard.**

**(11:03) DR ROBYN ANDERSON TO MATEROA DODD:**

5 Q. Tēnā koe Ms Dodd. **Thank you, Ms Dodd.** That waiata that you opened with, is that an old waiata?

A. Yes, it is.

Q. Yes. Like a 19<sup>th</sup> Century one?

A. Yes, it is.

Q. And can you tell us more about the lyrics and what it's commemorating?

10 A. It's commemorating "...piki mai kake mai rā, homai te... **come forth to me...**". It's commemorating the deeds of Wairaka on the night that she chose her husband and that the raru that went on at the time when she had identified to her father who she wanted to marry and was it wone of your whanaunga, Waitangi? Who heard – overheard the conversation and he went to sleep next to her?

15 Q. Yes.

A. And she scratched the wrong person's face to identify to her father that that was one the one. So, neck minute, the uglier duckling of the boys who are the chap would slide next to her – she had made a grave mistake and in the essence of that waiata is, talks about that, so, "Pō i raru ai a Wairaka. **The night that Wairaka was misled.**" That is the essence of how the mistake that she had made when she woke up in the morning to find she had scratched the wrong person's face, nē rā?

25 Q. Thank you very much and thank you for your evidence. I found it very enlightening, and I love hearing about these women who have been so important in the more recent times as well. So, thank you very much.

A. It's a pleasure Miss.

**(11:05) KIM NGARIMU TO MATEROA DODD:**

Q. Tēnā koe e te tuahine. **Thank you, sister.**

30 A. Hi Kim.

Q. I just want to pick up on Matua Ruakere's comments to you. He was talking to you about the characteristics of mana wahine and particularly

the power and authority carried by Wairaka and Muriwai, and I just want sort of that is there, and then in your brief, you talk about the Miria's research about – into wāhine signing the Treaty, and particularly around Colonial officials preventing wāhine from having the opportunity to sign the Treaty, and between those two points, that is a marked shift in attitude towards wāhine Māori. And I just wonder if you can talk to us a bit about that and about your perspectives of what was driving, or what drove that shift in attitude?

5 A. I'm sure you've already asked a lot of people that question, Kim.

10 Q. Āe, I'm interested in your perspective.

A. Okay, yes, no, I was going to answer, so you are asking me, sorry can you please rephrase the question again please?

15 Q. So, at the time of Muriwai and Wairaka, given the power and authority you described that they held, is a really significant difference from the time of the signing of the Treaty where women were prevented, actively prevented from signing.

A. Yes.

Q. And I'm wondering if you can talk to us a bit about your understanding of the key markers in that period of time, that drove that attitudinal change.

20 A. Well, there is quite a lot that drove that attitudinal change. You had the imposition of colonial sovereignty being imposed on the New Zealand landscape, British sovereignty for example, colliding with rangatiratanga where there was nowhere – it was a law that was indivisible, British Sovereignty that there was no room at all for rangatiratanga. So, when you had those two philosophies colliding, rangatiratanga would always be second best, because the British sovereignty, could never be questioned. It was indivisible. It was a single unitary force. So, with that and with the legislation that came with it that prevented a lot of the, not only prevented by trampled on a lot of the laws of the rangatiratanga. It also came with a mindset, a colonial mindset of the early colonialist. They had a mindset coming from England where women didn't really have – where women were treated as chattels. They were treated as chattels, so they never had a – they had a completely different respect for where they saw woman. So, when you had a mindset like that, you had

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legislation securing that mindset in law, then it was really difficult for the mana or rangatira of our people, not just the women, but that mana rangatira of our people to co-exist. And so, women were always second best and colonial – I mean there’s lots written about the colonial, of that colonial mindset and that women were prevent from signing the Treaty of Waitangi because they weren’t looked at as having the status and the mana even though they were land owners in their own right, they were prevented from signing the Treaty because of that the colonial mindset, the legislation, British sovereignty, being indivisible, it could never have – that’s why the change in attitudes when the Treaty arrived in 1840 from the mana rangatira of Muriwai and Wairaka.

Q. Kia ora. Just one more question just thinking about Muriwai and Wairaka, how do they shape and inform you as a person?

A. Well, I don’t know whether that’s a hard question to answer Kim, how does it shape me in every way, in every aspect. I believe that I’m me because of them and that comes down through whakapapa though because I have strong female lineage but it’s also, it’s from them. So, how I present today Kim is a consequence of them, I believe.

**(11:12) JUDGE REEVES TO MATEROA DODD:**

Q. Tēnā koe Materoa. Just a couple of question from me. First of all, just a clarification for me, your brief of evidence referred to the name for this place as Kakaharoa.

A. Āe.

Q. Āe, and could you just explain that to me, was that the name for this place that predates the arrival of the waka and Whakatāne.

A. Yes, sorry. Yes, it does, it predates it. So, when the waka arrived the rohe was known as Kakaharoa and with Wairaka’s feat, “Kia Whakatāne au i a ahau”, it became known as Whakatāne.

Q. So, from the happening of that deed –

A. Yes.

Q. – that this place then became known as Whakatāne?

A. Yes, as Whakatāne. Āe.



Q. Now, my second question is I guess traversing some of the territory that Ruakere did with you and your evidence is framed around the inherent power, authority, and status of Muriwai and Wairaka. So, how in your view did those qualities and narratives about their lives and their deeds provide a blueprint for the mana and status of wāhine Māori pre-1840, pre-colonisation?

A. Yes, well it's just – well, there was a status, Judge, there was a status of who was what and who was born from whom and, you know, the different feats that occurred. So, whatever was transpiring pre-1840 was based on the rangatiratanga of the people and the whakapapa, the whenua and the whānau involved.

Q. How would you contrast that with the blueprint those tipuna wāhine provide for contemporary wāhine? How has that changed if at all?

A. Yes. With respect, that's why I thought I'd talk about those three women because I believe that we're all – our deeds are representative of their deeds, of them, of Muriwai and Wairaka in the day. Sure, some people would say because you've come from that whakapapa line you act and you bear and you resemble that characteristics of that particular whakapapa and that's absolutely true, that's absolutely true. But I think Judge that's because I was raised right next door to this wharenuī and my marae Wairaka is on the other side I had strong, strong female perspective when I was growing up and that's not the case everywhere because a lot of people – yes, that's not the case everywhere but I like to think that it all originates back to Muriwai. But I've always said my grandmother – my grandmother is still here, in fact this whole wharenuī is chock-a-block with our tipuna today regardless, and so I feel a sense of safety and security and like people around, it's all good. I don't know if I'm answering your question Judge actually.

Q. I'll ask you another question then. Now, near the beginning of your brief you talked about the hui, the Ngāti Awa Women's hui that was held to discussion participation of Ngāti Awa women in the post-governance – so post in the governance structures and I mean, obviously those comments were made in the context of your brief which is talking about the inherent mana and status of these tipuna whaea. So, I guess my question to you

is, you know, how has that worked out post-settlement in terms of the desire to have equitable representation of men and women in your structures and what that represents?

5 A. Well, it's been a very bruising exercise from then until now. I have always raised the issue of mana wahine, anywhere and everywhere I've been, on the rūnanga, on the wananga, in hui and sometimes it's a lonely journey but I don't get to – I don't get upset about it because everyone has their own journey and how they've been colonised and the knowledge that they have. So, not everyone would say mana wahine straight away or think about it even. So, in 1999 when I run the first Māori Women's Hui in Ngāti Awa there's not been another one at all Judge since then and where has that got us? Well, it put the Wai 381 in the mindset of the people who attended because at that time people didn't know what Wai 381 was all about, even though we had at the time, Judge – sorry, 10 not judge the Minister Georgina Te Heuheu come and open that hui, we had Caren Fox who is now of course Judge of the Māori Land Court or Deputy Chief Judge of the Māori Land Court, she came to speak at it. So, it was really getting the people there to acknowledge that hui and it's really difficult to talk to your people when mana wahine is not the forefront of their minds, it's really difficult but you've got to push on, you've got to push on. So how is that transcended today? Well, I think there is more women on our Ngāti Awa Trust Board not because of that hui, it's just how things have evolved in the tribe.

25 Aunty Onehau Phyllis and Aunty Miria I would always talk to them about Mana Wahine when they were alive. They were very strong and scary at times. Aunty Onehau if you knew her, she was hard of hearing and so you never had a private conversation with Aunty Onehau so talking about Mana Wahine everyone found out, everyone could hear it. And then with Aunty Miria she was a different kettle of fish again. You sort of tried to sidestep her coke bottle glasses when you came across her because she would have some inquisition about what you were doing. She was such a knowledge based; the both of them were.

30 Okay, getting back to your question. I think that currently there's more on women on our boards today. The funny thing is, while there is more

women on the boards, it is the thinking of men and women about Mana Wahine. A lot of women on the boards has been great but the revelations about the thinking of the issue of Mana Wahine is overtaken more or less by tribal priorities, hapū tribal boundary clashes. We have our own hapū disputes but that's okay you learn to live with it and get on with it, yes. It is a tricky path that you walk when you're talking about something that is not the flavour, it is not sexy, it is not the flavour of the month. When you turn up at a tribal hui and Mana Wahine is not the topic of choice you have just got to keep pushing it on and pushing it through, yes.

Q. All right, tēnā koe.

A. Thank you Judge.

Q. Āe, kua mutu ngā pātai ināianei.

A. Kia ora.

Q. Kia ora mō tō whakaaro ki a mātou i te ata nei.

A. Kia ora Judge.

## **WAIATA TAUTOKO**

### **MS COATES CALLS**

Ma'am, now that we have firmly established the mana of the wahine o Ngāti Awa we're going to cast our eyes up to the coast and I'm going to call Dayle Tākitimu.

## **HAKA TAUTOKO**

### **MS COATES:**

Ma'am, just before she starts, I understand that there was a request given, Dayle has brought such a beautiful tribe of tamariki that they have permission to sit up here so that they can see their kōkā and mother.

## **TAMARIKI ENTERING THE WHARE (11:26:10 – 11:27:17)**

**(11:27) DAYLE TAKITIMU: (#A096, #A096(A))**

Mātaatua waka, Mātaatua whare, Mātaatua tangata, tēnā tātou. Tēnei te mihi ka tika atu ki a koutou Ngāti Awa and mau pūriri ana tonu te mana o te whenua, o te moana ki waho nei. Tēnei te mihi atu ki a tātou e huihui mai nei i raro i te

5 tuanui o tēnei whare tipuna ātaahua i tēnei wā mō tēnei kaupapa whakahirahira mō tātou. Ehara he kaupapa whakahirahira mō ngā wāhine anake, mō te āpōpō tēnei kaupapa mō ngā mokopuna, nō reira kei te mihi atu ki a tātou kua huihui mai nei i tēnei wā. Ki a koutou hoki e te tēpu, i rongo au i te kōrero i tēnei ata i te whakatau ko Waitangi koutou, kua uru mai a Waitangi i waenganui i a

10 tātou nō reira kei te mihi. Mihi atu ki tērā kawenata tapu i waitohuhia a mātou tipuna i roto i te tumanako nui kua noho pai, kia noho ngā tamariki mokopuna i roto i te hari me te koa. Nō reira, kei te mihi atu ki a koutou. Mihi atu ki a koutou ōku rangatira, ōku tuakana. He hōnore nui ki te tū i mua i a koutou i tēnei ata.

**Mātaatua waka, Mātaatua house and Mātaatua peoples, greetings. I stand**

15 **to acknowledge you Ngāti Awa who maintain the mana of the land and the sea outside, I acknowledge all of us assembled here underneath the roof of this house, this beautiful ancestral house at this time and during this important matter. It's not just an important matter for women but for our future, for our grandchildren and so I want to acknowledge everyone who**

20 **has gathered here at this time and to you the panel, I heard the statement this morning during the greetings that you are Waitangi. And so, Waitangi has come amongst us today and so I want to acknowledge you and acknowledge that sacred covenant that was signed by our ancestors with great hope and so that our children can live in harmony and happily and**

25 **so I want to acknowledge you and I turn my attention to acknowledge my fellow leaders and my senior. It is a great honour to stand before you this morning.**

**READS BRIEF OF EVIDENCE #A096**

My name is Dayle Tākitimu. I am the pōtiki of the whānau Tākitimu. I am a

30 taina to most. I whakapapa to Te Whānau a Apanui, amongst other Tai Rāwhiti and Waiariki affiliations. My primary affiliation is to Te Whānau a Apanui because I have been raised, for some time, under the mantle of that particular iwi.

Ko ahau tētahi o ngā tipu o te mara o Puriritahi. Ko te kaiwhakatipu māra i rānei ko Rikirangi. Kei waenganui i a tātou ētahi atu o ōna tipu. Kei te mihi atu ki a koutou. **I am one of the plants of the Puriritahi garden. Rikirangi grew that**  
 5 **garden and some of his prodigies are also here and so I want to acknowledge them.**

I am trained in colonial law and hold a law degree from Victoria University of Wellington, named after the Queen with whom my peoples signed a sacred  
 10 Treaty her successors have failed to honour. I hold a master's degree, in law from Auckland University, once site of the British colonial Government in occupation. I hold post graduate qualifications in indigenous human rights law from Columbia University of New York, who occupy lands stolen from the  
 15 Lenape people to create slave auction yards for people stolen from their motherland in Africa. My profession is not colonial law, it is a reo I have learnt to speak from necessity.

If I were not compelled, by circumstance, to dedicate large tracts of my time to colonial law, my profession would be as a keeper of our truth, an explorer of  
 20 our knowing of ourselves, an indigenous legal philosopher. I strive to be a conscious iwi citizen actively exercising my rights, duties, entitlements and obligations in a way that honours the integrity of my ancestors that I hold, on sacred trust, for my mokopuna. I am a mokopuna of Apanui first, this is my Hawaiki connection and trumps all else in my defining of myself. For the iwi I  
 25 hold certain trusts, one is as a legal representative and advocate for our inherent right to self-determination.

I am also a keeper of our narrative, like so many of us. To that end, in this lifetime, I am a poet. A writer. A teller of story, of song, of script. Storytelling  
 30 is an ancient craft, known to all civilisations – its functions are to transmit knowledge, make sense of our understanding of our world and ourselves, to propel change (where change is necessary), to stabilise and reaffirm (when required), to harness and claim space for knowing.

I have adapted my pepeha for this forum to demonstrate a point in terms of our Hawaiiki connection.

5 I am a mokopuna of Hawaiiki, one of the seeds sown from Rangiātea. My whakapapa extends from Hawaiiki, and back to Hawaiiki, complete and uninterrupted.

10 In standing before the Tribunal, I do so not as an individual, but as the present manifestation of my lineage. We are, by whakapapa, Hawaiiki personified. In the words of Cinque, an enslaved African who led the revolt aboard the Amistad and whose case was decided by the US Supreme Court in the year of our treaty, 1840, he said, “We won’t be going in there alone, I will go with my ancestors. I will call into the past, far back to the beginning of time, and beg them to come and help me at the judgment. I will reach back and draw them into me. And 15 they must come, for at this moment, I am the whole reason they have existed at all.”

20 This is not an egotistical position, simply an explanation that we exist as part of a whakapapa continuum, and in the present moment we represent that whakapapa, both past and future, in its entirety.

I stand before the Tribunal as a singular, but concurrent, manifestation of my ancestry; literally every cell in my composition derives from those who created me. My creation story is interwoven into our peoples’ creation story. So today 25 I stand here before you as my kuia Hariata Monita, as Hiraina Te Opaipa and I acknowledge my whanaunga who will be giving evidence later in the week, Tina, we are both mokopuna of the same kuia, Hiraina Te Opaipa. I stand here before you as Kararaina Toopi who raised a man by the name of Eru Monita who once sat amongst you at that table as part of the Waitangi Tribunal.

30

I stand here as Arihia Houia, as Te Putanga o Rehua, as Te Mohihi, as Nawena, as Te Rangitepakia, as Tawhana-i-waho, as Tutawake, as Te Takuna, as Apanui Ringamutu, as Rongomaihuatahi, as Hinemahuru, as Te Marewa o te rangi, as Tuahiawa, as Te Aomoengariki, as Tanemiti, as

Tuwharemoa, as Te Ataorongo, as Tanerakaia, as Te Au, as Ruaihunui, as Tanemoetara, as Ruahei, as Uenuku wananga, as Uetuhoe, as Taiwhakarawarawa, as Papari, as Tuhiroa, as Mawake, as Motuihimataotao, as Ohinemotu, as Poumatangatanga, as Rata, as Te Kani o wai, o Wahieroa,  
 5 as Tāwhaki, as Maikukumakaka, as Urutonga.

I stand here before you as Hema, as Kaitangata, as Rehua, as Tangaroa, as Ranginui, as Papatūānuku, te whenua e manaakitia tonu i a tātou, te hunga tangata - ko au tonu tēnā, i mua i a koutou; pērā ngā mokopuna Māori katoa,  
 10 ko te ira tangata me te ira atua i te tamaiti kotahi. **The land that continues to take of us, the people, it is I who is before you so like all Māori grandchildren they have the human elements and God elements in the one child.**

15 Tera te ātaahuatanga o te whakapapa Māori, kei roto i a tātou katoa tēnā magic. Kei roto tonu i ahau te ira wahine me te ira tāne; kei te noho ērā mea e rua i te tangata kotahi. Ehara he mea “gender fluid” tēnā; he mea tapu kē, tapu rawa; he hononga tēnā mai te tangata ki tōna whakapapa katoa me ngā wānanga, ngā kura kei roto. Ngā āhua katoa kei a ia. **What is so beautiful about Māori**  
 20 **lineage that magic is within all of us. I have the female and male elements in me, those two elements can be in one person, it’s not about gender-fluid. It’s about the tapu, the very sacredness, it’s a very connection of the people to all of their lineages and all of the houses of learning.**

25 Nā, ahakoa te hōhonu o ngā kete mātauranga kua riro nei ki a mātou, me te kai kei aku ringa, he reo mokopuna tēnei i mua i a koutou, ehara te reo tohunga. Engari anō, he reo anō tō te mokopuna, nā te kitenga o te mokopuna, ka taea te katoa ki te mōhio me pēhea te orange o te iwi kei te haere tonu mai. I te  
 30 ngākau whakaiti ka tukuna ahau ēnei kupu kōrero. **All the aspects of their person in spite of the deep nature of the baskets of knowledge and the knowledge that’s in our hands, this is the voice of a grandchild not the language from a tohunga. However, grandchildren have their own voices because when you see a grandchild all the people can see how the people**

**can prosper and that it's coming through and so with humility, I provide these submissions.**

My evidence will speak to several main themes. The first, **OUR LEGITIMATE**  
 5 **RIGHT TO BE US**, focusing not on providing the Tribunal necessarily with the rich gold contained in our ancestral stories, it is my strong belief that our mokopuna here first and foremost and entitled to that gold before any quazi-Government board of inquiry is. The gold does not belong to this process. The legitimate place for that gold is within these tamariki mokopuna o āpōpō  
 10 **future, our grandchildren and children.** What I will speak to instead is our legitimate legal, political, and moral right to be here and to claim our space.

Second speaking to Tikanga as a complete system representing a complete people. This section of my evidence focuses on the fiction that we wanted for  
 15 colonisation and we had some need for it. Our systems of Government, not governance, Government were autonomous, robust, and absolutely complete upon the arrival of the Pākehā to these shores. Tikanga was, is, and will remain the tuakana ture **law** on this whenua **land.** E hoki ngā mahara ki ngā kupu i waihotia a Huirangi Wikerepuru ki a mātou ngā rōia kia maumahara koutou ko  
 20 te tikanga te tuakana o te ture **recall the statements that were left by us.**

The next section of my evidence looks at **RANGATIRATANGA** and the challenge to how we understand ourselves given colonial interruption and sustained colonial violence upon us, personally and upon our systems.

25 **THE HAWAIKI WITHIN US AND THE KOTAHITANGA WITHIN US** reviews our known truths in regard to the origins of our sacredness, our authority, and interconnection.

30 The section titled **THE LANGUAGE OF ANCIENTS** looks at some examples of how our language provides a unique view into our value systems, particularly the way that mana wāhine and ira wāhine are regarded.



**THE DANGERS OF THE LENS OF WAR** focuses on the omissions that occur when particular types of history are elevated to suite the colonial discourse that falsely renders us as noble savaged engaged exclusively in warfare and destruction.

5

The section entitled **THE ONE-DIMENSIONALISATION OF US** speaks to the oversimplification of mana wāhine and te ira wāhine in a way that mischievously thwarts our understanding of ourselves.

10 **SPEAKING OUR TRUTHS** seeks to frame up the opening of this tūāpapa evidence within our indigenous truths rather than within a frame determined by colonisation itself. This is not just a temporal frame that exists until 1840 then magically disappears into the colonial ether. Instead, Colom the reclamation of our frame is something available to us at any time throughout our existence,  
15 most especially necessary at the outset of an inquiry that seeks to delve into the concept of mana wāhine in the impact of Crown acts or omissions upon it.

This section asserts the unacceptability of the status quo where it calls the indigenous truth that we Māori women are not fighting for our rights, we already  
20 have them and amplifies the need for constitutional conversations required to shift a reform agenda to a brave an courageous space that actually addresses the fundamental injustice underpinning the imposition of foreign systems upon us without our consent and in clear breach of the rights protected by our tipuna on the 14<sup>th</sup> of June, 1840 when they signed te Tiriti o Waitangi in  
25 Te Whānau o Apanui.

Throughout my evidence there are poetical works that representative an articulation of place, position, and protest. They are my part of keeping our truth as we pass these kōrero down to our mokopuna.

30

My evidence is further summarised in the following poetical work entitled, 'They've horse-traded our Treaty again'. They've horse -traded our Treaty again in the back corridors of power. Told us the pandemic made them do it. They do it so easily now there's not even a noise or a whimper we're just so

used to getting colonially screwed every time they find an excuse to throw our rights out the door. Like a field worker who forgot they got no right in the big house. Stuck in the great white saviour complex, trying to convince us of the civilisation lies of how grateful we should be, how consensual it was to be an  
5 impressed underclass on our ownership ancestral lands. Hika, can you hear her weeping for us?

And, you know what distraction – aroha mai – and you know what distraction we have at this moment, our pride and what little we've got left. Behind closed  
10 doors, they don't seem that bright. They seem too inept to even colonise competently, but we've learned their game and we out play them at times. But we're constantly reminded no matter how close victory looks we don't own the pieces and we don't own the board. It is the shadow of the land that remains. But then it doesn't matter aye if you also make all the  
15 rules. Just shift the game to suit yourselves and shrug your colonial shoulders because you got no answer for me. When I have to go home and tell our mokopuna their ancestral rights got run over again, because Becky or Katie or flipping Suzy with a y, didn't feel like the mood wasn't quite there. And she didn't think her faceless *Trumpolian* minister would understand the point we were trying to make. You know that pretty clear point that's been on parchment  
20 since 14<sup>th</sup> June 1840, full, exclusive, and undisturbed possession of our lands, forest, fisheries, kāinga and all other taonga for as long as they shall wish to retain them and yes, we wish to retain them.

25 Is that the point your Minister doesn't understand even though it's written in his language, his law in his political frame. No answer. Just a shrug. Shrug off my Treaty rights, just rolled on to the carpet like some parliamentary shag pile rug, a piece of native fluff the land grabbing Hoover didn't catch. It's laughable how easily they pull this off. Time and time again and smile at us and say it's all  
30 done in the spirit of partnership. Where we screw your right to self-determination but occasionally ask if you'd like lube, 30 pieces of silver for every pound of our flesh, it's really only in the military that keep you there as you remind us in Te Urewera in the Raukūmara, at Parihaka, at Te Tarata, at Pukehinahina, at Rangiriri, at Matawhero, at Ihumātao, at Takaparawhau, off

Mahia and throughout the rohe pōtae. Your indoctrination of our previously mātauranga Māori rich minds replaced by your imposed Pythagoras theorem and your three blind mice.

5 That poetical response was written in June 2020. It was written in response to a legislative reform in regard to honourable Treaty recognition that had been hard won, promised, and drafted, but at the eleventh hour was politically horse traded for a softer version that maintained the status quo and reneged on political promises made both to the collaborative team that have worked on  
10 them but also the obligations the Crown had already committed themselves to in 1840.

If I turn now to the section within my brief of evidence starting at page.

**CONTINUES #A096 FROM PAGE 6, PARA 12**

15 Our legitimate right to be us.

As wāhine Māori we have both the right and the obligation to be us. We are not here by accident, nor by history's happenchance. We are here by intention, and our oral and visual traditions are testimony to that.

20

We fulfil a unique place within our societal structures; that simply would cease to function without the necessary presence of mana wahine. It is not mana wahine alone that is necessary, but rather it acts in concert, conceptually, with other elements of our collective composition.

25

Like all peoples, globally, we have the right to self-determination. That is a fundamentally safeguarded right at international law. Peoples around the world each have distinct expressions for how they manifest self-determination or the freedom to be self-determining. Here in Aotearoa or certainly for us in  
30 Te Whānau a Apanui, self-determination is manifest as rangatiratanga or our mana motuhake **The authority, maximum autonomy** in our tribal law and knowing.

Nobody grants us those rights, as wāhine, or as Māori. We are recognised as having the requisite capacity for them simply by virtue of our existence, as peoples.

5 Much can be said about self-determination; but at its most foundational it comprises the right to define oneself (even at a collective level), and I, like others, claim that right before this Tribunal, as indeed we, as wāhine Māori are compelled to do, every day, before the world.

10 We cannot talk about mana wahine without ensuring the frame for the conversation is ours. Conceptual integrity must be safeguarded. We cannot juxtapose our definition of ourselves to the colonisers 'normal' or 'mainstream', we cannot reduce our indigenous truth and realities to folklore and fairy-tales simply because it finds no value within an oppressor's system. We must seek  
15 to understand mana wahine on our own terms.

**JUDGE REEVES ADDRESSES DAYLE TĀKITIMU – BRIEF OF EVIDENCE  
(11:48:12)**

**DAYLE TĀKITIMU: (CONTINUES #A096)**

**CONTINUES READING #A096 FROM PAGE 7, PARA 18**

20 The next section, A complete System, A Complete Peoples.

It is hard to talk of mana wahine in a 'pre-1840' and 'post-1840' way. Certainly 1840 is significant for the Crown interruption it heralded, but beyond that it is a year within eons of whakapapa that do more to define us than any other  
25 interaction.

Where I am from, mana wahine existed before Crown incursion, and will, it is hoped, exist well after. It is a lens through which we may know ourselves, our relationships.

30

Notwithstanding, a 'pre-1840' focus delivers us to some stark facts, well established by evidence, oral and written. Those facts are these:

- 5 (1) That in 1840, when Europeans first attended these islands, Māori existed and were established as independent but inter-related tribal peoples.
- (2) That at that time of first contact some iwi had occupied these lands for more than 14 generations.
- (3) That for those 14 generations preceding Crown contact those iwi did not need the Crown to function at all.
- 10 (4) That we were, in fact, fully functioning societies at that time, and were able to meet our own needs, to regulate our own societies, to govern ourselves autonomously (in my iwi this was done, and continues to be done, at a hapū level).
- 15 (5) That our social, Governmental, cultural organisation was complete, intact, and functioning and that we were learned peoples with a sophisticated understanding of ourselves and our environs, te ao Tūroa, the ancient world.
- 20 (6) That we engaged in higher learning, we transmitted a plethora of knowledge between generations, including the necessary means to survive. We were highly technological peoples, having developed vessels, scientific methodologies, weaponry, and permaculture in pursuit of innovation. We were creatively rich peoples, with advanced visual, vocal, intellectual, and martial arts being conduits for expression and education.
- 25 (7) That our inter-relationships were steadfastly prioritised and maintained to the extent that the tool used to maintain relationships, whakapapa, was embedded as a most necessary and sacrosanct practice amongst us and we built our culture around it. Our people's autonomy is predicated on our reciprocal interdependence on each other; our
- 30 relationships afford us our freedom.
- (8) That within our dynamic and complex existence, stability was achieved through social cohesion; and that inclusivity was a default setting.
- (9) That we were systems thinkers, and applied practical, spiritual, and scholarly knowledge inter-changeably.

(10) That social cohesion and relationships were deliberately and intentionally constructed, and subject to realignment and accountability to the wellbeing of the collective.

(11) That each had their place, and each had their role.

5 (12) That the role of wahine within those systems was integral, multi-faceted and completely necessary – and that the mana wahine was a compelling presence within our societies (as it continues to be), as to was recognition of the tapu of our wahine, the mauri of our wahine, the wairuatanga of our wahine, the reo of our wahine.

10

We were at 1840, complete peoples with a known place for mana wahine. We did not, at that time, nor since, want for colonisation to provide us our place.

I wrote this poem, entitled ‘Eyes that see no sacred’ as part of wananga kōrero  
 15 with Derek Lardelli, at a time when mainstream media was showcasing a story on a Pākehā woman who had taken the sacred moko kauae from our collective kete. The backlash against Māori women, the moko kauae **moko on the chin** itself and the tone policing of our unrest was palpable. I considered that the same culture that had raped, pillaged, and objectified us was incapable of ever  
 20 seeing sacredness the way we understand it.

### ***Eyes that see no sacred***

*It's all blankets and beads to people whose eyes see no sacred*

*The imprint of your colonising hand still upon my skin;*

25 *kia tango, tangohia, tangihia **remove, remove it and cry***

*And the waves of your arrogance*

*Washed ashore upon the flaccid doctrines of discovery*

*Cook ran at a place we call Kauaetangohia,*

*irony would have a field day with that*

30 *The ethnocide: it's not confined to sepia and poorly formatted footnotes*

*It's quite literally still smashing us-in-the-face*

*You think violating our most sacred without consent isn't different?*

*Will you take my whakapapa too?*

*Want a side of the years of genocide that go with that?*

*Want the mass executions at point-blank-range from armed constabulary?*

*What about a chaser of scorched earth to wash down that  
entitlement you're choking on?*

*It's literally picking the pockets of a systemically disenfranchised-minority*

5

*And telling us it's a celebration*

*Again, again and again the suffragette forgets about the sisterhood*

*A complicit part in the plunder, it's the wild west all over again*

*Its Calamity Sure riding shotgun with Custer*

*The brothers? – shady enough you get your own poem*

10

*Its indigenous voices being drowned out by Ponsonby pimps and peddlers*

*You know about the scarification upon our land?*

*That tell of our creation stories and our sacred connection to this earth?*

*You know \*all\* about my connection, from here –*

*unbroken - all the way to Hawaiki?*

15

*Do you know about the bloodshed down the road here at*

*Waerenga-a-hika? At Te Tarata?*

*You know about rivers of blood where rivers of love would Ordinarily flow?*

*You think you're brave enough to cement your loyalty to the tragedy?*

*What, you going to take my whakapapa too?*

20

*Or just gonna window shop and cherry pick like my culture is*

*some online catalogue?*

*Seriously. Is there-no-end-to-your-unabated-outright violence?*

*Get away with your justifications*

*You can't justify wrong*

25

*Fairy tales don't stand still like truth.*

*And no, we do not have to be apologetic for fiercely guarding*

*every inch of us you haven't already taken*

*Nor the tone in which we defend our sacred*

*In the historical balance sheet, honey,*

30

*I think you'll find we don't owe you nothing*

*Least of all an explanation.*

## Rangatiratanga

I've come to think of rangatiratanga as ever-present. We sometimes talk about it as a destination we want to reach without realising that it sits within us all day, every day. It is within our veins and it is within every cell we have, particularly  
 5 if you hark back to whakataukī, waiata **proverbs, traditional songs** and mōteatea that have been left to demonstrate that for us. He kākano ahau i rūia mai nā Rangīātea **I am a seed sown from Rangīātea** is a brilliant reminder that within each of us, from that common mauri, we have rangatiratanga **the authority**.

10

I want to reflect on a discussion, this is skipping to paragraph 25 on page 11. I want to skip to a discussion that took place in the context of preparing for our Treaty negotiations.

15 We entered into a strategy session with our iwi, Rikirangi and I, about what is it we were doing because it's difficult to just people at the negotiation table and say, "Go for it." If you do that there's no measure and we wanted there to be a measure against what we were doing. We looked at whether the Declaration of the Rights of Indigenous People would give us an adequate measure. Our  
 20 kaumātua and kuia said our mana is our measure. What we wanted to know, partly because I think it's an obsession of my generation, was how to unpackage that. One of my kuia responded, 'That's the problem, we are over here trying to package it back together.' What we were really seeking was an intergenerational strategy towards self-determination for our iwi and to  
 25 contextualise Treaty settlements within that.

The intersection of our kuia in that discussion was not coincidental; it is a manifestation of something we have come to expect. My tungāne Robert Ruha describes the phenomenon by saying:

30

*Our pakeke **elders** would use terms like 'Te Kanoi o te uha' **'the thread of the female element'** to describe and define the feminine touch to iwi contributions as motuhake and necessary. A term that expresses an admiration for the strength, power and warmth of touch*



*that is uniquely of te ira tapu wahine, heke iho mai i ngā kāwai whakapapa **the sacred female element descending from the lines of descent** and being welded like a boss in our time. Overlooked in Pākehā society but revered by us as the missing but*  
 5 *necessary ingredient that, regardless of quantity, great or small, was/is absolutely necessary.'*

In its pluralised form, Te Tapuiwahine, te manotini being a further extension of it again, in its collectiveness.

10

So, in the 'piecing back together' of ourselves we think that each of us as a people is distinct and has been placed on this earth for a reason. That is the central ngako **Essence** of the philosophy underpinning our understanding of our mana. If we didn't believe that we'd believe in defeat and we'd believe in  
 15 surrender.

15

With that in mind we claim our space because we know that if we don't have the courage to occupy the space where our mana and our rangatiratanga is supposed to be, there will be a void. It will be back to te kore if you drop wahine  
 20 Māori, including our mana, out of the equation. If you drop any part of the Indigenous nations out of that fabric that's woven together, the fabric we call humanity, in its place you have nothing, nothingness. It means the fabric weaving humanity together cannot be bound together. For us it's not that we want rangatiratanga in order to best somebody else. It's not that we want to  
 25 say that our mana and our muscles are bigger than your mana and your muscles. It's not a competition for us. It's an exercise in saying we must take our rightful place and occupy that space. The occupation of that space underpins a whole lot of our language and a whole lot of our worldview as Māori. When we say to someone, 'Tēnā koe' **Greetings** it's a recognition of the  
 30 occupation of space, not just by your physical being but by your mana and your tapu **Sacredness** and your rangatiratanga **chiefly authority**.

30

**CONTINUES READING #A096 FROM PAGE 15, PARA 38**

The seeking of mātauranga is essential to the constant, continuing and enduring manifestation of rangatiratanga. We need to humble ourselves to continually seek mātauranga. In that sense I speak specifically of the mātauranga around our mana, tapu and mauri. Those three things in particular are so important to our continued manifestation of rangatiratanga because they position us uniquely i roto i te ao wairua, i roto hoki i te ao kikokiko **in the spiritual realm and also in the physical realm**. An understanding of our mana means that we don't undersell ourselves or our mokopuna when it comes to interacting with other people. An understanding of our tapu means that we recall our need to be inclusive of everybody who shares a common mauri with us. An understanding of mauri means that we walk not just with ourselves but with te ao tūroa and everything within the taiao **environment**. We learn or relearn to live in harmony with that world.

**15 CONTINUES READING #A096 FROM PAGE 16, PARA 42****THE HAWAIKI WITHIN US, THE KOTAHITANGA WITHIN US. Unity.**

Conversely, the denegation of mana wahine is the denial of the Hawaiki within us, and all of that kura wānanga we in turn carry. This knowledge is sacrosanct, and necessary for our survival as distinct peoples. When the function of colonialism is to separate us from our understanding of ourselves, this cannot be seen as accidental. The erasure serves a colonial agenda, and one needs look no further than the oppressors own dominant culture to see what the subjugation of women, and their respective intergenerational knowledge, results in.

25

I wrote this poem, "We wove you our Hawaiki" inside this house. I wove it imagining the kuia that wove these tukutuku **lattice work** not to say that that was an exclusively women's domain of course but I come to think and introspective about that.

30

**We wove you our Hawaiki**

*Our fingers wove these tukutuku **lattice work***

*Our prints are still there, under the generations of other*

*fingerprints that have caressed them and felt our pulse, still*

*It was our minds that saw these tukutuku*

*Ornately depicting our histories, we envisioned the way our*

*mokopuna would see them*

5 *It was our voices that told the stories the tukutuku tell, and*

*our voices that frame the retelling*

*It was us that made the choices about what needed to be*

*told, and what was important*

*We needed to consider what our mokopuna would need to know*

10 *Ours is the role of selection in ancestral knowledge; and we*

*left nothing incomplete –*

*it is all there, our kura wananga, woven by our hands,*

*embedded with our mauri, with our aroha **our love,***

*with our kura wānanga **repositories of learning***

15 *We wove in our interconnection, to each other, to the land*

*We drew from our landscape our palette*

*And we drew from our Hawaiki for our truths*

*They dwelled within us, planted there ions ago*

*And we dreamt them into life*

20 *For our mokopuna **grandchildren***

I will take the pages as read and recommence at page 21. The One-Dimensionalisation of us.

#### **CONTINUES READING #A096 FROM PAGE 21, PARA 47**

25 I have written for some time about the one-dimensionalisation of mana wahine. About the reduction of us to one or two archetypes, or to words on a page. We are so much more than that.

30 We have been oversimplified in history's keeping of us. The depth of our kete kōrero **basket of knowledge** is lost to the senses when we buy into gender simplification and generalisation.

Our tipuna raised us on stories of shape shifting, tide riding, realm jumping, taiao harnessing ancestors, **environment harnessing ancestors** that taiao being so intrinsically to the taiao in each other that we depend on each other for survival. And that is the collectivism, the kotahitanga **the unity**, the synergy that occurs when there is alignment between our truth and our intention in our actions. That unity needs to exist on a personal level, te hononga o te wairua me te tinana **the connection of the spirit to the body** before it becomes capable of being manifest collectively.

10 Pre 1840, mana was mana and had nothing to do with genitalia you possessed. The pre-occupation with that as a pre-determinate for power and authority is a white patriarchal import. Our matriarchal systems went unrecognised despite in our iwi, there being relative parity or indeed some cases, most cases, many cases seniority in favour of Mana Wahine. How do we know that? Oriori  
15 **lullabies** were written in the same manner. Karakia for tamariki **for children** were composed and performed in the same manner. Taonga and koha handed down in the same manner. We have every where in Te Whānau a Apanui named after a tipuna wāhine **female ancestress**. He mea whakahirahira tēnā ki a mātou te mana o te wahine. **And that is most important to us, the mana**  
20 **of women.**

That is to say, Mana is relative not absolute in its relativity applies according to its circumstance. Look to introduce the poem, 'Haukaiwahine'. Haukaiwahine was written in response to Pania Newton as the leadership of the occupation at  
25 Ihumatao being called in a diminishing and belittling way, a putiputi **flower** on TV by way to undermine her mana by Shane Jones. His comment equated her to a putiputi to reduce her to a mere adornment and was designed to undermine her fairly well-established leadership of her people's efforts to have their ancestral land returned.

30

My concern at the comment was the continued reduction of us to fit a colonial frame and wherever any of us have shown the audacity to step beyond those frames, attempts have been made to recapture us within the confines of the

colonial gaze. This is at odds with our whakapapa. It is at odds with our indigenous truth. We are not one-dimensional people.

Haukaiwahine was my response. Haukaiwahine is a battle cry where I am from.  
 5 Essentially it is a battle formation employed in ancient time in more modern days it shows up on the Matatini stage. Haukaiwahine is a formation long before Beyonce made it popular. Single file, interlocked women holding a frontline. Straight backed forward advancing boots on the ground, relentless formidable, arms linked and interwoven alliance, kaupapa out front. The  
 10 kaupapa becomes the unifier. The formation relies on solidarity not sameness. The frontline leaves no room for lateral distractions violence to our ownership, decreases the strength of the formation and unravels the binding, causes vibrations of decent for the seeds of doubt. For peoples oppressed doubt is a real intangible enemy that takes advantage of ego and it has the potential to  
 15 undermine unity. That is the risk when kaupapa is not out front leading.

Haukaiwahine recognises that each momo has their own lane. Each pūkenga in their place, each step measured.

## 20 **Haukaiwahine**

*E mara, you know what we are?*

*The indigenous women of Aotearoa*

*We are the heavy lifters*

*We are the frontline of indigenous resistance*

25 *We are the nurturers of the next generation*

*We are the whenua*

*We are sacredly connected to te ao tūroa **standing world***

*We are the taiao **the environment***

*We either feel the fear and do it anyway crew*

30 *We are the ones in the waka with the paddle in our hands going forward*

*We are the ones who dig deep for courage*

*We are the ones occupying the land*

*We are the ones rejecting surrender*

*We are the ones who have held and driven every major progression and recognition of indigenous rights in this country*

*We are the kaupapa carriers*

*We are the ringa raupā **we are the hard workers**, and we are the fierce*  
5 *protectors of the whakaponu needed to emancipate ourselves from colonisation*

*And so much more it'd take a lifetime to unpackage*

*The contribution of wāhine Māori throughout history, in this country, is beyond reproach*

*The men folk in colonial halls of power and the koru lounges of this country*  
10 *would do well to remember that*

*We won't be tolerating your lateral violence towards us*

*We have more than earnt the political places we claim*

*We've occupied them continuously since time immemorial.*

*We're the shapeshifters who-step-up*

15 *In*

*Every*

*Single*

*Generation*

*From here back to Hawaiki*

20

Māori women have, for so long, had our history, or our reality, told for us. About us. We have been subjected and subjectified. Our worlds barely understood as they've been squashed, shoehorned and hog tied into someone else's frame. But only Māori women can tell of a Māori women's world and all the textures, layers and knowing it houses. We've just been busy getting on with it, getting on with surviving, adapting, resisting; we're an indigenous people in colonial occupation, we hardly have the free time to sit down and (re)write stolen histories. We have little time to hold the pen when we have our hands full holding up the world. We have much less time to contemplate what Percy Smith  
25 or Elsdon Best thought of us. We do not have the luxury some have to sit down and do the historical re-dive, their relegation of us to footnotes in white-male-colonial history. They did not know us; they could not know us.

30

By way of conclusion **SPEAKING OUR TRUTHS** I'll just wrap this up.

Moana Jackson once said – and kei te mihi atu ki a ia, kei te tangi tonu mātou māna **I want to acknowledge him and we continue to mourn his loss** – by way of mihi in his carefully considered way, “Some talk of speaking truth to power, but nothing is more profound than speaking power to our truth”.

As we gather beneath the shadow of Kaputerangi, pā of the ancients and within reach of the sacred birthing site of wahine ariki **aristocratic women** Te Kura-i-Monoa at Ōtārawaiere, and within earshot of Wharaurangi named for the constellations that guided our ancestors from Hawaiki, the māra tapu **sacred garden** at Mātirerau, to the shore outside, to the landing place of Mātaatua at the ngutu awa o Ōhinemataroa, within our whare, we claim the space to speak power to our truth.

#### **JUDGE REEVES ADDRESSES DAYLE TAKITIMU – MIHI (12:13:05)**

15 **(12:13) DR RUAKERE HOND TO DAYLE TAKITIMU:**

Q. Tēnā koe Dayle me ērā kōrero Whānau Apanui me te pai hoki kia rongō atu i a koe e tātai mai ana i o hononga, i o whakapapa tae atu ki Rangi rāua ko Papa. Ka rongō atu tāua tahi ko Hinemahuru ana i roto anō i tēnei rangi ka rongō tahi atu i te ia o wēnei kōrero e mihi ana. **Thank you for those – your testimony and Whānau-a-Apanui and it is wonderful to listen to you reciting your lines of descent from Rangi and Papa and we also heard of Hinemahuru and today we also heard the essence of these stories and so I want to thank you for that.** Ko te ia o taku pātai nei **my questions pertain to**, you speak about you said on one occasion that he mana te mana, nē **mana is mana**. Ahakoa mana wahine mana tāne he mana te mana, nē **although it is pertaining to woman or male, mana is mana**. He mana tangata **pertaining to people**. And then at other stages you say, such as on page 9 on the 12<sup>th</sup> point where you talk about the tapu, the mauri, the wairuatanga and the reo o te wāhine **essence, the spirituality, and the voice of women** as that it is distinct perhaps from, I’m not sure whether you mean distinct from the tapu, the mauri, the wairuatanga and the reo of Tāne **spirituality**

**and voice of men.** Are you able to provide some clarification of how you see those two alongside each other? He mana te mana **mana is mana** and the distinctness of those elements that you mention in the 12<sup>th</sup> point there on page 9.

- 5 Q. Yes, I think I understand your pātai, tēnā koe **your question, thank you.** He mea whakatūpatō tēnā māku. **That is a warning for me.** I am worried and concerned about the over-simplification. compartmentalisation tērā āta wetewetengia o ērā whakaaro **to carefully analyse those views.**
- 10 Like the breaking down into lists of characteristics of what makes something mana wāhine, mana tāne **mana of women and men** those sorts of things. Like the over-complication of that outside of our world and our way of knowing. Partly the impact of that, on the understanding of mana outside of our cultural context where there are often comparisons drawn to the idea of power and authority which is essentially about
- 15 hierarchy which is quite different from the way I understand mana to exist within an indivisible hole within our world. And so, there is distinctness and texture understood and recognised but it is not capable of being extracted and fragmented out from the whole in a way that would be able to maintain its integrity. That would create issues for it too. I think what
- 20 I'm trying to reflect in those two statements he mana anō te mana aio. It was a sensitive discussion earlier about the drawing up of the Mātaatua waka in the *Ka Whakatāne au i ahau* **Let Myself Act Like a Man.** In some modern-day interpretations that has been presented to us as young wāhine Māori **Māori women** as an elevation of status that would give us rights and permissions that we wouldn't otherwise possess. So that if I
- 25 went to stand on a marae to speak, I would stand and say, "Oh, pērā anō tōku kuia ka whakatāne au i ahau," engari kei wareware tātou he ariki tapairu ia **"like my ancestress I will enact like a man" but it must – we must not forget that she was a high-born woman, aristocrat.** She
- 30 was selling her self-worth with manual labour to pull up a waka that had been left behind. *Ka whakatāne au i ahau* he mea whakanoa ki ētahi o tātou **and she became like a man was like to become noa or without tapu to some people** because of the status and the rank of that particular ariki. *Kia whakatāne au i ahau* was not an elevation for her, she already



held the most senior post on this whenua **the land**. So tērā anō I think sometimes we talk about the mana and seniority in terms of that hierarchy but that's not necessarily pono **true** to the indigenous system that it's come from.

5 Q. Tēnā koe. Tino pai rawa atu tērā perspective nē. I really appreciate you providing that perspective around it. That certainly provides a level of depth that it is quite easy to simplify so I take that point and I really appreciate you providing that background for me from your kōrero. The other point that I'd really like to make is really your interaction with  
10 Koro Dewes. On page 20 you made the comment that when John Waititi stood up and made the statement, "Kei Te Whānau o Apanui kei ngā wahine te mauri o te iwi," nē. What's your perspective? Your selection to speak was it because you are wahine or because the mauri that you carried changed the nature of the interaction? How do you see the  
15 selection of a wahine to carry that? Did that carry a specific role, or a specific purpose as opposed to selecting someone who had mana to carry that regardless of whether they were wahine or tāne?

A. I think it's probably a regardless thing. What I think was clear was that being a wāhine didn't disqualify me from being able to speak or didn't  
20 require an additional justification. John Major Waititi's response in that moment was to say, "It was completely proper and completely appropriate that it was a wāhine that spoke on behalf of the iwi because of that backbone kōrero in the iwi, "*Ko ngā wāhine te mauri o te iwi.*" But really that was a retrospective appropriateness afforded by way of his response  
25 to Koro Dewes as opposed to why I was selected on the day. In fact, I was selected on the day because ko au tētahi o ngā tū awa e auau ana mō te iwi i runga i ēnā kaupapa ture. And so, in Apanui we talk about, "Kei ngā hapū te mana, kei a mātou ngā kurī, ngau poaka te mahi nui". We are mahi people, the hapū are the mana and so that divide between  
30 mana and mahi is something ever present and something we remind ourselves of in nearly every interaction we have in a political space. And so, the Major's response in that moment was really to reflect on that being appropriate in accordance with our history as opposed to pre-emptively why I was selected to play that role.

Q. So, it was less to do with the fact or the perspective that he mauri tō te wahine and he rerekē ki te tāne. Engari kei te kī atu ki tā Koro kōrero tērā pea he rerekē taua Māori nō reira kāre i te tika te wahine kia tū ki tērā tūranga? Ko te tū a te Major tāu kōrero nei kia kī atu, he mauri tō te wahine ko ia e ōrite nei ki te tāne kia tū kotahi nei ki mua ki te kawē i te kaupapa mō te takutai moana. So, it wasn't so much a statement specific about wahine, but it was responding to the potential challenge that came from Koro, nē?

A. That's right, yes. What I would say is that I've not understood the Major's kōrero to be that our mauri is equivalent to the mauri of men within our iwi. There is no equivalent kīwaha for mana tāne in our iwi. Women as seen as the mauri of our iwi. Wāhine are seen as the mauri of our iwi. In fact, it's a recognition of an elevation, if anything and not something we necessarily say about ourselves of course, nā ngā tāne ērā kupu e whakahua.

Q. Tēnā koe i ērā whakawhānui.

**(12:23) DR ROBYN ANDERSON TO DAYLE TAKITIMU:**

Q. Tēnā koe Ms Tākitimu. I was interested in at your paragraph 20 and you were talking about Māori society and how we shouldn't see 1840 as kind of a destroyed everything, if you like, and you were talking about the integral essential nature of the role of women in the collective composition. I think it probably is imbedded in your submission but clearly the suppression of women had an impact and a destructive impact, and I wondered if you could elaborate or even may be summarise how you see that impact on the collective composition of Māori society?

A. Tēnā pātai anō, koa. Could you just rephrase it or give me the question again? You're wanting to understand how the impact on us?

Q. It was more about the idea of the role of women being essential to the collective composition and what the impact of the suppression of women had on that collective composition.

A. Okay. I intentionally haven't strayed too far into that because my understanding for the hearings to follow will talk about Crown breach and the impact on us. But I think when you look at statements like ko ngā

wāhine te mauri o te iwi and then you have a system that comes along and invisibilises us and marginalises us to the extent that we become second class citizens on our own land, and we start to have an interrupted understanding of our own sacredness because an education system has been imposed that is designed to shift that understanding and disrupt it. Likewise, we've had generations of our entire society not just our Māori women, but our Māori men have our culture and our understanding of our own tapu redefined and repackaged and resold back to us as something much lesser and much less rich and more one dimensional than it ever was, then all of a sudden you have a separation of us from not just ourselves but each other. It will be my firm belief that one of the greatest impacts of colonisation on wāhine Māori and therefore on all of Māoridom has been the disruption of our relationship with our Hawaiki. Our sacredness has been stripped out by colonisation intentionally. We have that politically echoed back to us that we should be one people, we should be the same, we should not have a distinctness. so certainly, there is lots, lots more kōrero to come on impact, but I think what I'm trying to anchor in this tūāpapa piece is when you accept that we are integral to the optimal functioning of our societies and when you hit what is integral in the core of our societies with 182 years of sustained violence, you are going to have catastrophic impacts and the catastrophic impacts are evident in 2022.

Q. Thank you for that answer, I shouldn't have –

A. Kei te pai.

25 Q. – led you off the topic.

A. I'll go there, all day, Aunty, sorry.

Q. You said – my other question is you said at the beginning of your kōrero that the gold that was revealed wasn't primarily for the Waitangi Tribunal. So, what do you think the function of this hearing is, and what are you – or our series of hearings, and what would you like to see as resulting from the process we are undertaking?

30 A. I feel your questions are going to get me in trouble. I would try and answer that. I think what I am – in terms of this process and particularly when we had discussions about my involvement in it, we're obviously not looking

for a Waitangi Tribunal report that echoes back to us the stories of our tīpuna wāhine. We don't need that, we have that, and partly for me when sitting down to compose this brief of evidence, I'm not gonna over stretch and pretend to be a pillar of mātauranga that I'm not. I will stick within the confines of my knowing, but also, when it comes to, I will be honest with you, in some of the drafts or the first notes that we started taking about my brief of evidence, of course, when you says, "Mana wāhine," to someone from the East Coast, we're gonna say, "Hine Mataora, we're gonna say Ruataupare, we are going to say, and talk about all of our – Rongomai Huatahi, Hinemahuru. We are gonna talk about our women's leadership, women as maintainers of peace, women as maintainers of and orchestrators of social cohesion, women as warriors in their own right, the role and function of those women. We can give you a flavour of that, but partly when I sat down to write it, there was a discomfort in me about why a Crown process that is essentially is addressing the Crown's bad behaviour would be entitled to the gold of the kōrero of about my kuia.

A. I see those as things that are first and foremost, reserved for their mokopuna, not for a process that's to address Crown misbehaviour. So, in terms of what this process may look like, I think, and again partly why the direction of the evidence is the way it is, I would like an acknowledge that we have had in the past and continue to have a legitimate right to be us on our own land. And then the impacts of the Crown breach of those fundamental rights that are afforded to every other human being on earth. The impacts of the Crown breach can be seen so much more clearly and partly why I think the tūāpapa hearings like this is so important, because my experience and being a negotiator for my people, is that the Crown particularly through either this Tribunal process or the settlements process, attempt to reduce colonisation to a series of transactions. And I would like it to be understood that the impact on the psyche of a people, he violence anō tēnā. It's not a series of transactions for us.

Q. All right, well those are all my questions, thank you very much for your brief of evidence, very, very, interesting, so thank you.

**(12:31) KIM NGARIMU TO DAYLE TAKITIMU:**

Q. Tēnā koe, I am probably picking up on Dr Anderson's kōrero a bit here, and I just want to talk a little bit around the part in your brief that talks about rangatiratanga being a verb, not a noun and it's about what's within us, not about a destination that we are trying to get to. And so, I guess, just picking up on what Dr Anderson was just asking, I guess I just wanted to see if you could talk about a bit about what you perceive the role of the Tribunal and indeed the Crown in developing this understanding of what mana wāhine is and how it may be able to be harnessed from within?

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10 A. First of all, I'll make a disclaimer that I'm not a grammar expert, so I don't actually know if it is a verb. I would like it to be a verb. So, certainly, I don't want any linguist out there to say that my English grammar is incorrect. It probably is, I'll concede that now. What I was trying to reflect in that is that rangatiratanga I don't think is a destination. I don't think it's  
15 a far-off horizon we are trying to reach. There's something within us all day every day, and part of our challenge is to tap into it ourselves, but also to remove the shackles and the interference of it by the coloniser and I with the greatest of respect, would like to say to the Crown, they don't have the capacity to understand mana wahine. It is a futile exercise, and  
20 it is not really theirs to understand anyway. What I want them to understand is the impact of their behaviour upon us as a people and it actually doesn't matter what you call that, but there needs to be some ownership about not just the actions and omissions of the Crown, but the intentions of the Crown. And I would very much like in my lifetime, for the  
25 Crown to have the courage to address their intentions and the deliberateness of the design of their colonial process. Instead of, as I was saying, the reduction of it to a series of almost accidental transactions that just rendered you powerless, but we're not quite sure how that happened. No, we are sure, 'cos you designed it that way and you  
30 designed it that way when you left England and did it in Australia and Canada and America and the same has been done here. So, that would be my conversation to the Crown. You don't need to understand te hōhonutanga o the mana wāhine **the nature of mana wāhine**. You're not going to ruku that wānanga. First of all, you're not entitled to it.

Second of all, even if you were to ruku **dive into that discussion** that wānanga and have eyes capable of understanding it, but it's not necessary for them to understand the depths of our wānanga. They don't need to be card carrying members of the mana wāhine club to understand kua takahi koutou i a matau **have violated us**.

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Q. Kia ora.

A. And it's about that honesty to say that, to say if you understood someone considered themselves sacred and considered themselves intrinsically connected to Hawaiki and to each other and then your system came along and did X, Y and Z, me aha **what should be done?** This is what we're saying the impact of this is, and we'll get to that in later hearings, but that's when we have to challenge the Crown to say, "Well, me aha koutou?" You don't have to pack yourself off and go, to tērā Wheoro to understand, kua hapa koutou, **you are in the wrong**, and that's kind of my, I guess tētahi o ngā tono ki te tēpu nei ki te Taraipiunara, **that is one of the notable questions to the Tribunal**. We don't require essays and reports that explain mana wāhine back to us. When in the whakatau the kōrero was, "Kua tae mai a Waitangi, a Waitangi i waenganui i a tātau. **Waitangi has arrived, Waitangi is amongst us,**" when you look at a document that says, "Full exclusive and undisturbed possession of their lands, forests, fisheries, kāinga and all other taonga **all other gifts**, ko tātau anō tēnā **it is also us**. We are the things that were protected by that Treaty that you have been given the task to be kaitiaki of **guardians of**, and it's the legitimate right to be us that I think the tribunal should be making comment.

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**(12:37) JUDGE REEVES TO DAYLE TAKITIMU:**

Q. Tēnā koe. **Thank you**. Got one eye on the clock because that is my job, but I do have a couple of questions for you. In paragraph 12 of your brief, you make the statement that is, "Wāhine Māori we have the right and the obligation to be us." So, I am just wondering if you can just elaborate some more about what the obligation is and what that entails in your view?

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A. Kia ora for the pātai. I think probably paragraph 9 that sets out my whakapapa and goes from my kuia Hariata Monita through all of our tīpuna to Papatūānuku is the best way I can describe my obligation.

Q. Whakapapa.

5 A. Without – throughout that whakapapa, unbroken from Rangi and Papa and we of course can get to Hawaiki from there. I'm broken between myself standing here in front of you and in fact my children here in front of you and the tipuna kuia, their tipuna koroua right through to their atua Māori who we whakapapa to, right through to Ranginui and Papatūānuku,  
10 we have held a line, we have held a line about our rangatiratanga about our mana and our tapu. For those successive, unbroken generations of which there are over 17 listed there, 17 unbroken generations our whānau has never surrendered our mana. That is my obligation that I talk about. The requirement in this generation, one of our tipuna, one of our uncles,  
15 Uncle Monita Delamere talked about our iwi as a waka Haurua **four hulled canoe**, and he talked about the imagery of waka in describing us as being part of a space time continuum. He said for each generation there is a seat on board that waka for every whānau within our iwi and for each generation there is a hoe **paddle** and for each generation someone  
20 in your whānau needs to pick up the hoe **paddle** kia rite te hoe o te waka o te katoa **so that you can paddle as one united**. For me, our obligation, and that's what I'm saying in those unbroken generations, kua tae te wā **we've reached the time**. It's like mine and my sister's time to pick up the hoe **paddle** for our whānau and ensure that that frontline is not  
25 breached and so our obligation is to both our ancestors and our mokopuna concurrently. It is the highest level of accountability I have ever known.

Q. Kia ora. Just the last question from me. At paragraphs 26 and 27 and I think maybe Ruakere took you over some of this and also  
30 cross-referencing it with the account of the challenging of your participation in the foreshore and seabed process. My question is really about the qualities and the expertise of the feminine in the iwi political space and whether you can talk some more about what that is from your perspective and what it looks like.

A. First, I will say that it is necessary. Second, I will say ira wāhine is not the exclusive domain of wāhine. Our men are capable of bringing ira wāhine into conversations or into their way of thinking. He rite i te tangata kotahi te ira tāne me te ira wāhine. **Within an individual is the female and male elements, both.** But I do think there is a distinctness in terms of women's knowledge and in terms of a particular ira wāhine **female element** lens or contribution. He rerekē te ira wāhine ki te mana wāhine. **Female element is distinct from mana wāhine.**

Q. Āe.

10 A. Engari ki a mātou nei ko te ira wāhine tētahi mea powerful rawa atu, mana rawa atu. **To us the female element is something that is very powerful and has much mana.** I'm trying to say this in a very diplomatic way which is difficult to do thinking on my feet, but what I would say is it's very obvious in tribal politics which decisions have been taken with  
15 ira wāhine at the table and which haven't. The poem *Haukaiwāhine* talks about kaupapa out front and for me that is an overwhelming characteristic of ira wāhine or mana wahine thinking to have our kaupapa out front; to have our egos subservient to the kaupapa. The kaupapa is normally our mokopuna **grandchildren**, o te noho pai o te taiao ērā mea **living harmoniously with the environment.** I would say for myself and this  
20 will be my personal opinion that it is overwhelmingly obvious when mana wāhine is in the equation by its inclusivity, kia whai whakaaro mō te katoa, mō te whakanuia i ngā tangata me te taiao, **in giving everyone a voice, celebrating the people and the environment.** Tribal politics in particular that is absent, mana wāhine looks distinctly different. To my  
25 mind, it normally always has calculators under the table. But I'm not even sure actually if we're drawing a distinction between mana wāhine and mana tāne when we talk about that, or we talk about those who retain some connection to their rangatiratanga compared to those who may  
30 have already considered that defeated and instead have invested in a colonial system. I think that's some of the difference in the decision-making, not necessarily a mana wāhine, a mana tāne divide. But I would also say that there is a very conscious expectation amongst us at a tribal level that wāhine are involved in decision-making and



involved in political representation, political strategic development those sorts of things. I would not have known a hui in my lifetime that is absent of that, although I have heard legendary stories about some of our aunties on the coast wrestling into places that people may have sought to exclude them from. But that was a realignment rather than a state of our culture at that time.

5 Q. Tēnā koe Ms Tākitimu mō o whakaaro ki a mātou i te rā nei. Kua mutu ināianei i ngā pātai ki a koe.

A. Kia ora.

10 Q. Kia ora.

## WAIATA TAUTOKO

**HEARING ADJOURNS: 12.48 PM**

**HEARING RESUMES: 1.33 PM**

## JUDGE REEVES:

15 Tēnā tātou. Tēnei te wā kia tīmata, ki a koe. **Greetings. We've rested – time where we shall proceed. The floor is yours.**

## MS HOUIA CALLS

Tēnā tātou. Koutou e te ope whakanui i te Tiriti, nō te tari o Annette Sykes & Co. Nōku te waimarie kia karanga atu ki ngā kaikōrero mō te toenga o te rā. Ko te kaikōrero tuatahi ko Waitangi Black, #A101 tana tuhinga. Anō hoki, kua whakaritea e ia tētahi whakaaturanga hei tautoko i ana kōrero. He mea anō, kua tukuna tētahi miniti rōia i te ata nei, mō tāku hē e te Kaiwhakawā mō te tūreiti mai engari mēnā e whakaāe ana ka kōrero i a ki tana tuhinga i roto i āna kōrero. Nō reira, nau mai a Mātaatua waka, kei a koe Waitangi. **Greetings to everyone and to the members of the Waitangi Tribunal this is office of Annette Sykes & Co. It's my good fortune to call on the speakers for the rest of our day. Our first speaker is Waitangi Black at #A101 is her evidence, and she has come up with some slides to help endorse her evidence and apologies your Honour for the lateness of sending those**

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documents however if you agree she will speak on that brief during her submission. And so, I welcome on Mātaatua waka, you have the floor Waitangi.

(13:34) WAITANGI BLACK: (#A101)

## 5 WAIATA TAUTOKO

Tēnā koutou. Anō nei ka tuku atu ngā mihi ki tō mātou Matua nui i te rangi, koia te tīmatanga me te whakamutunga o ngā mea katoa. Otirā, ki te tēpu, ki a koutou Ruakere, pāpā i whakaāe kia whakawātea he wāhi mā mātou wahine hei tuku atu ngā kupu tapu mō te whakapuakitanga o tō tātou kaupapa, tēnā  
 10 koe. Ki a koutou amorangi, ngā pou tikitiki o te Taraipiunara o Waitangi, te Tiriti o Waitangi, te Kaiwhakawā matua Whaea Sarah, me a koutou hapū hāpai, ngā rōia, ngā mema o te ture, tēnā koutou katoa. **I want to acknowledge our creator in heaven who is the beginning and ending of all things. And so, to the panel, to you Ruakere and my uncles agreed to give a space for our**  
 15 **women to provide a karakia to open our proceedings and so thank you. To the highly distinguished members of the Waitangi Tribunal, to the presiding officers, Judge Sarah Reeves and your staff, the lawyers, greetings.**

20 Ka mihi mātou o Ngāti Awa o te rohe o Mātaatua ki a koutou ngā manuhiri kei waenganui i a tātou. Ki ngā kaikōrero ka kauhautia i o koutou kaupapa kōrero, kōrua i tū i mua i a ahau, Materoa, Dayle, koutou whai muri i a ahau, tāku tuahine, tāku taokete a Rangitunoa, Rangi Matamua me koutou o āpōpō me te Rāapa, Wenerei rānei tēnei te mihi ki a koutou. **On behalf of Ngāti Awa and**  
 25 **of the Mātaatua region to our guest that are amongst us, greetings. To those who have made, presented their matters previously, those such as Materoa and Dayle and those after such as my sister-in-law, Rangitunoa and also Rangi Matamua and those following in the following days until Wednesday, I want to acknowledge you all.**

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Nō reira, ko te whakaaro tuatahi ka hoatu ki ngā tīpuna nō nehe. Ko Tiwakawaka heke iho 12 ngā whakatipuranga ki a Toitehuatahi. I moe a Kuraimonoa ka puta ko Awanuiarangi I. Ko Awaroa, ko Awatumakiterangi, Ko Parenuitera, Ko Awamohurehu, ko Irakewa. Ka moe i a Wekanui ka puta ko  
 5 Toroa. Ko Ruaihona, ko Te Tahingaoterā, ko Awanuiarangi II. Heke iho ki tō tātou nei iwi a Ngāti Awa. Ngāti Awa te toki tangatanga i te rā, te ngohengohe i te wai. **And so, the first idea is to acknowledge the ancient ancestors, Tiwakawaka and then 12 lines of descent to Toitehuatahi who married Kuraimonoa, and they had Awanuiarangi I who had Awaroa, Awatumakiterangi, Parenuitera, Awamohurehu, Irakewa who married**  
 10 **Wekanui and they Toroa, Ruaihona, Tahingaoterā and Awanuiarangi II. Descending to our iwi of Ngāti Awa. Ngāti Awa the adze whose bindings will not be affected by the sun or soften by the rain.**

Mai i a Irakewa ka hoki tika a tātou tipuna rangatira wahine tapairu ariki i tae mai i runga te waka o Mātaatua, tau ana ki Manuka Tūtahi mai i Hawaiki, e ai ki te kōrero i te rau tau 1350. Ko Muriwai rāua ko tana tamāhine, irāmutu a Wairaka ia. I taua wā he mana a rāua whakataunga kōrero, kupu tohutohu, kōrero ake mō ngā take nui i mua i o rāua aroaro. Mōhiohia tātou he aha ērā  
 20 kōrero, he aha ngā take nui nā rāua i whakatau. Otirā, i puta ake ngā whakatauāki e kawē tonu ana tātou mai tērā wā. **From Irakewa I refer back to our ancestors, high born ancestors who came on the waka of Mātaatua and landed here at Te Manuka Tūtahi from Hawaiki. According to the oral accounts they landed here in 1350. Muriwai and her sister, her niece**  
 25 **Wairaka. It was Muriwai, Toroa's sister and Wairaka daughter. At that time what they said and decided had much mana. They provided guidance and encouragement pertaining to the major issues that lay before the people. We understand what those stories were and what were the major issues that they determined and from there emerged the**  
 30 **proverbial sayings that we continue to convey from that time.**

Hei whakamārama, he tipuna tapairu a Muriwai. Nui tōna mana, nui tōna tapu. Ko Irakewa rāua ko Wekanui ōna matua. Ko Tāneatua, Toroa, a Puhi mā ōna tungāne. I moe ia kia Tamatea Matangi, tokorima tā rāua tamariki. E ai ki ngā

kōrero rangahau o tōna iwi o Te Whakatōhea i mau mataora me te puhoro a Muriwai. Nā tōna kaha, me tana pakaritanga, tōna mana hoki. Kore ana o Muriwai tōna kāinga kei tua. Nā tōna matua Irakewa i whakarite hei kāinga mōna.

5 **An explanation, Muriwai was an high born woman who had much mana and very tapu. Irakewa and Wekanui were her parents. Taneatua, Toroa and Puhi were her brothers. She had a union with Tamatea Matangi and they had five children. According to the research conducted by Te Whakatōhea Muriwai had a full facial moko and on her buttocks,**  
 10 **Puhoro, which signified her strength and her strength. Muriwai’s Cave, her home is not far from and Irakewa had arranged that place for a home for her.**

I mua i te hikinga te tuku karakia i te tau '63 tapu rawa te ana o Muriwai, anō te  
 15 nui o tōna mana nā tōna whakaaro rangatira, tōna mōhio ki ngā mātauranga me te tohu matakite. **Before the tapu was lifted through karakia in 1963 Muriwai’s cave was very tapu due to the amount of mana she had and through the noble ideas and her knowledge of vision. She is a visionary.**

20 Heoi, i toromihia āna tama a Tanewhakawhirinaki rāua ko Koau, i te wā e hī ika ana rāua i te moana, i te moana o Toi. Ka whakatakotohia e Muriwai i te rāhui i te takutai i te wai o te moana a Toi mai ngā kuri a Whārei ki Tihirau, e i te tapu o Muriwai e. **However, her sons drowned Tanewhakawhirinaki and Koau during the time that they were fishing at sea in the Bay of Plenty. And so**  
 25 **Muriwai laid down her ritual prohibition across the coast and the waters of Bay of Plenty from the dogs of Whārei ki Tihirau which signifies the tapu of Muriwai.**

Ko tāna irāmutu he puhi, he ariki a Wairaka. I whānau ai ia ki te moutere o  
 30 Mauke i Rarotonga. Ko tōna matua a Toroa te kaihautū o te waka o Mātaatua. Ka tuku iho te mana rangatira ki tana tamāhine a Wairaka. He puhi ia. He wahine ātaahua. He nui anō tōna mana me ngā kōrero tuku iho e pā ana ki te tamāhine a Toroa. **Her niece was a highborn ancestress Wairaka. She was born at Mauke Island in Rarotonga. Her father Toroa was a commander**

**of the waka of Mātaatua. The chiefly authority went down to his daughter Wairaka. She was a highborn woman, and she was very beautiful. She had lots of mana. There are many stories about the daughter of Toroa.**

5 E ai ki ngā kōrero o Ngāti Awa, o Tūhoe hoki nāna te kī, “Kia whakatāne ake au i ahau,” i te wā i haere ia ki te tiki i te waka e kī ana te tai ka tīmata a Mātaatua ki te puta atu ki waho. Heoi anō, i kōrero mai taku tuakana a Materoa, kei a Te Whakatōhea o rātou kōrero, kei te pai tērā. Otirā ka huri te ingoa o tēnei wāhi mai Kākāhoroa ki Whakatāne. **According to the oral accounts of**

10 **Ngāti Awa and of Tūhoe she said the saying, “Let me act like a man,” at the time she went to retrieve the waka and the tides were full and Mātaatua was beginning to drift out to sea. However, as Materoa said, Te Whakatōhea have their oral traditions about that and that’s fine. And so, the name of this place changed from Kākāhoroa to Whakatāne.**

15

I te awa o te Atua i tōna kuhunga i te wai ka tīmata te mate marama, te mate wahine rānei a Wairaka ka totohia te wai. Ohorere ana a Wairaka te kite atu i te rerenga o tōna toto. Ka uiui ki tōna pāpā ko te kī a tōna matua, “Ko te awa o te Atua.” **At Te Awa o te Atua when Wairaka went into the water she**

20 **began to have her monthly menstruation and the water became filled with blood. Wairaka was surprised to see her blood flow in the river. She asked her father and he said, “It is the river of God.”**

25

I te ūnga mai o te waka ki Whakatāne, Kākāhoroa ka ruaki a Wairaka nā te mate moana. Ka tapaina i te tuawhenua i te wahapū o te awa o Whakatāne ki Te Rae o Kohi. I pōhiritia e te whānau a Toroa he manuhiri ka kite a Wairaka i tētahi tāne purotu ka pirangi ia i taua tangata hei hoa mōna. Kua tohuhia, kua whakamaheretia tōna rautaki kia piri, kia pākūhā ki a ia. **When the waka**

30 **landed at Whakatāne, Kākāhoroa, Wairaka spewed up due to sea sickness. The river mouth was called Te Rae o Kohi. The family of Toroa invited guests and Wairaka saw a handsome man and desired that person to be her partner. So, she had hatched her plan to marry and to co-habitat with that person.**

I rongo a Maiurenuī i ngā kupu whakaritenga a te puhi ātaahua a Wairaka ki tana kaitiaki. Ka mahi nanakia, ka mahi hanariki te tangata nō te taha hauāuru. Ko te kōrero rongonui i puta ko 'te pō i raru ai a Wairaka'. **Maiurenuī heard of the plans of the beautiful puhi, highborn woman of Wairaka and so he**  
 5 **hatched a mischievous plan, a person from the west. The famous saying that emerged was 'the night Wairaka was misled'.**

Ahakoā te aha, ka haere te wā he ngākau nui tonu tōna. Ka pā atu te wairua mokemoke mō tana tungāne a te Whakapoi, ka pōkaiwhenua, ka piki ake a  
 10 Wairaka mā ki Tāmakimakaurau ki te kimi, ki te rapu i tana tungāne. Ina te maha a ngā kōrero he mea mau hara he tohu whenua, he tapaina whenua, he tohu rangatira katoa mō tō tātou kuia mīharo ariki a Wairaka. **In spite of everything, time went on and she became lonely for her brother Te Whakapoi, and so she traversed the lands and went up – and Wairaka**  
 15 **and others travelled to Auckland to find her brother. And so, there's much history that is remembered of the landmarks that were named. They were noble symbols of our impressive highborn paramount chieftainess Wairaka.**

I tēnei wā ka huri i ōku pānga whakapapa, nō reira he uri ahau nō ngā iwi (**Māori 13:44:23**) o te waka o Mātaatua. Ko ngā taha o tōku matua mai te Hiku o te Ika ki te Tai Tokerau. Ngāti Kawa te hapū, Oromāhoe te marae. Ngāti Rāhiri ki te Tii, i Waitangi, otirā ko Ngā Puhi te iwi. **At this time, I will turn to my whakapapa links. Therefore, I am a descendant from the ancient**  
 25 **traditional iwi of the waka o Mātaatua. Both sides of my parents from the north, Ngāti Kawa is my hapū Oromāhoe is my marae, Ngāti Rāhiri ki te Tii at Waitangi, and Ngā Puhi is my iwi.**

Ki te rohe o Te Mānuka Tūtahi, ki taku iwi a Ngāti Awa e pupuri ana i te mauri  
 30 me te mana whenua o tēnei takiwā o Whakatāne ki tai, te Rangitaiki ki uta. Ko Pūtauaki maunga. Ko te Rangitaiki me te Orini ngā awa. Ko Ngāti Awa te Iwi. Ko Ngāi Taiwhakaea II, Ngāti Hikakino, Ngāi Te Rangihouhiri II, kei te Pāroa e kīia nei ko te tokotoru o Otamauri. **In the region of Te Mānuka Tūtahi, my iwi of Ngāti Awa which continues to maintain the mauri and the mana**

of the lands of this region of Whakatāne, at the coast and Rangitaiki inland. Pūtauaki is my mountain. Rangitaiki and Te Orini are my rivers. And Ngāti Awa is my iwi. Ngāi Taiwhakaea II, Ngāti Hikakino, Ngāi Te Rangihouhiri II, are situated at Te Pāroa and they are called, “Te Tokotoru  
5 o Otamauri.

Ētahi o ōku hapū ko Te Kahupāke, Te Pahipoto, ko Ngā Maihi, ngā hapū ki te awa o Rangitaiki. Ko te Tawera te hapū ki Te Awa o te Atua. **And some of my other hapū are Te Kahupāke, Te Pahipoto, Ngā Maihi, the hapū along  
10 the river of Te Rangitaiki. Te Tawera is my hapū at Te Awa o Te Atua, Tarawera River.**

I moe a Taiwhakaea ki Toanatini, tana tamāhine nā Te Rangihouhiri rāua ko Hinepare, mokopuna ngā Hikakino rāua ko Te Uruhina. **Taiwhakaea had a  
15 union with Toanatini, the daughter of Te Rangihouhiri and Hinepare, grandchild of Hikakino and Te Uruhina.**

I mua i te rāwekeweke te tapahi whenua ko ngā whenua a Taiwhakaea ka kapi katoa tēnei rohe, mai Te Rae o Kohi, Whakatāne, horapahia atu ki Awakeri, ki  
20 Ekepī, Edgecumbe, Te Teko, ki o kōrero Thornton. **Afterwards, the land was broken up, the lands of the Taiwhakaea was covered throughout this region from te Rae o Kohi at Whakatāne towards Awakeri to Edgecumbe, Te Teko and o kōrero which is otherwise known as Thornton.**

25 Anei tētahi kōrero mō tōku kuia a Toanatini mai i tēnei rangatira koroua i Te Kooti i ngā tau i te rau 1893, anei tana kōrero: **Here is an account about my kuia Toanatini from the chief at the Court and the year – in 1863. This is what he said.**

30 My name is Hiri Weteri Te Moututere. My hapū is Te Pahipoto hapū of Ngāti Awa. I have a claim (page 63) on this land by ancestry, occupation, gift, conquest and mana. My ancestor for this land is Māhu.

I moe a Māhu i a Raukura te tamāhine a Wairaka, ara, a Haumapuhia. Te pou o Haumapuhia kei te kokona o te whare. **Mahu married Raukura, daughter of Wairaka and Haumapuhia, which is in the corner of the house.)**

5 I am unable to trace from the other brothers of Nuku. I can trace a little from Kiore. All of Ngāti Awa are descendant from these children of Toanatini.

Koa Toanatini te whare tangata o Ngāti Awa. **Toanatini was a great chief of Ngāti Awa.**

10

The reference Kaiwhakawā is 36 Judge Scannell MB63, 64. Justice Layne Harvey told me to say that and that's all he helped me with. I bake cakes and bread, not this, no.

15 Ki te taha o tōku whaea ko ōna matua i ahu mai i Te Urewera. He maha ōku pānga ki ngā hapū o Te Urewera i te Rohe Pōtae o Tūhoe, otirā mai Maungapōhatu ko Tamakaimoana. Heke iho te awa o Tauranga ka ū ki te Waimana Kaaku. Ki te taha māui ko te Whakatāne hapū, ko Tauanui te marae. Ki te taha matau ko te pā o Tataiāhape ko Ngāti Raka te hapū. **On my**

20 **mother's side, her parents are from Te Urewera. I have many links to the hapū of Te Urewera in the tribal district of Tūhoe from Maungapōhatu is Tamakaimoana down the river of Tauranga, down to te Waimana, Waimana Valley. On the left side is Whakatāne is my hapū, Tauanui is my marae. And on the right side is Tataiāhape pā, and my hapū Ngāti Raka.**

25

Ki roto i te whārua o Rūātoki ko Te Māhurehure te hapū, ko Te Rewarewa te marae. He oi he pānga anō o tōku whaea ki te taha o tōna kuia a te Irikauka ki te Whakatōhea ki Te Whānau a Apanui, te whānau Rutaia. **And the Rūātoki Valley, my hapū is Te Māhurehure, and Te Rewarewa is my marae.**

30 **However, my mother also has links through her kuia Te Irikauka, Te Whakatōhea to Te Whānau a Apanui and te whānau a Rutaia.**

Tēnā koutou katoa. **Thank you.**



This is nervous, I don't do this, aroha mai Judge. **Apologies Judge.**

Ko Waitangi Black taku ingoa. Ko Te Kuare John rāua ko Lena Aporina Wana  
 5 ōku mātua. Ki te taha o tōku matua ko Wana Taituha Marupō Rātahi ōku  
 whānau. **My name is Waitangi Black and Te Kuare John and Lena Aporina  
 Wana are my parents. On my father's side, I belong to the Wana Taituha  
 Marupō Rātahi families.**

Ki te taha o tōku whaea, ko Boynton Te Pou ōku whānau. I moe au ki tōku hoa  
 10 tāne, tōku hoa rangatira, a Arthur Te Rānui Black o Ngāi Tūhoe,  
 Te Whakatōhea, Te Whānau a Apanui, Te Arawa, Ngāti Tūwharetoa iwi. **And  
 on my mother's side, I belong to the Boynton, Te Pou families. I married  
 my husband. My noble partner Arthur Te Rānui Black of Ngāi Tūhoe,  
 Te Whakatōhea, Te Whānau a Apanui, Te Arawa, and Ngāti Tūwharetoa.**

15

Ko Tuati Tai Turakina rāua ko Ani Tuatua Black ōna mātua. I mate taku hoa i  
 te tau 2015 i te mate pukupuku. Tokowhā a māua tamariki, ko Tāroi Stewart te  
 mātāmua, whaimuri ko Moerangi, ko Rānui, rātau ko Ani Tuatua te pōtiki o a  
 māua tamariki. **Tuati Tai Turakina and Ani Tuatua Black are his parents.  
 20 My husband died in 2015 from cancer. We have four children,  
 Tāroi Stewart is the eldest, afterwards is Moerangi, then Rānui, and then  
 Ani Tuatua the youngest of our children.**

I tēnei wā, tokorima ngā mokopuna pīwari, āe mārika he wāhine katoa rātou.  
 25 Nō reira ka mihi atu au ki taku taokete a Rangitunoa te tuahine o taku hoa. **At  
 this time, we have five beautiful children, yes indeed, they are all women.  
 And so, I want to acknowledge my sister-in-law Rangitunoa, the sister of  
 my husband.**

I ngā tau toru tekau nuku atu i noho atu māua me tō mātou whānau ki te whenua  
 30 e kīia nei ko Te Hūrepō. Kei waenganui o te taone o Whakatāne me Tāneatua.  
**For over 30 years we have lived with our whānau on the lands called  
 Te Hūrepō. It lies between Whakatāne and Tāneatua.**

Ko Tītītangiao te maunga  
 Ko Te Rito o te Rangi te kōawa  
 Ko Ōhinemataroa te awa  
 Ko Te Hūrepō te papa whenua

5 Ko Ngāi-te-Kapo te hapū  
 Ko Whetūroa te tangata

**Tītītangiao is the mountain**

**Te Rito o te Rangi is the stream**

**Ōhinemataroa is the river**

10 **Te Hūrepō is the land**

**Ngāi-te-Kapo is the hapū**

**Whetūroa is the chief**

Ka huri au ki te reo Pākehā. **I will now speak in English.**

15

My name is Waitangi Black. I am one of seven daughters and a sister to seven brothers of which our parents are Te Koare and Aporina Wana, who have sadly passed in recent years.

20

I refer to the lives and characteristics of my ira wahine my kuia, my mum; my kuia of Ngāti Awa and hopefully, a wish list, of how they have influenced me to have strength, integrity, resolve, humility and compassion. Although there are many of my kuia from my Tūhoe, Whakatōhea and Te Whānau ā Apanui tribes that deserve reference and a mention of their life experience, challenges and

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successes, one of which was incarcerated following the land confiscation at Rūātoki in the 1860s, Mate Te Tahawai nē, one of which was named after the events that occurred at Te Tarata in Ōpōtiki, Whakatōhea, 'Te Irikouka' nē – however, here we are in Whakatāne within the tribal lands of Ngāti Awa so I will concentrate my focus, my kōrero regarding my tipuna kuia to this connection of

30

mine.

Most of the women in my life were left widowed, as I am a widow, for at least 20 years and more, having to bring their children up, manage households and maintain their association within their hapū, iwi, community.

Beginning with my mum, who married into Ngāti Awa and was supported and cared for by my dad's people for the most part of her life and she passed away on the 15<sup>th</sup> of June 2019.

5

Mum, Lena Aporina, giving birth to 15 children, was pregnant most years. She never complained or found life tedious. She would do her best to make home as resourceful as she could, gardening, baking, sewing and knitting among the many household family duties. Although mum had some health issues, she lived 20 plus years on from our father, passing away three months before her 89<sup>th</sup> birthday.

10

When I was in my 20s, my mum shared with me her kōrero over a cup of tea one late night and stated: "I will be happy to go (die) when the twins are old enough to look after themselves".

15

The twins are number 14 and 15. I retorted: "So, is that it, mum? Is that your life, what it accounts to and amounts to?"

20

Thinking OMG, hika mā and all of that! "Pretty much," she answered. She was pono to her kōrero right through to the end!

Our kuia Merepōhoi who was always in our lives, kept a lovely home and gardens. Her husband Haki (who had a connection to the North) passed in his 40s with eight children left for her to bring up. She later was reunited with her 'first love' who still had a 'shine' for her, Kihi Mate, aka Koro Cappy, of Ngāti Pūkeko. Like her parents, she also held a strong faith for her religion te hāhi Ringatū.

25

Through playing sports, we would have to go out of the district. On many occasions, our mother would instruct us to fetch a bottle and fill with the creek water – take over to our kuia's home so she could bless us with prayer and clear the path to keep us safe on our travels. Many times, I would have to go to her place for this reason. I fondly remember her putting water into the palm

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of her hand and flicking it to the four directions ngā hau e whā before she would recite her karakia. When sleeping over at her home, we would always hear her knocking on the wall early hours of the morning to recite karakia, te karakia moata. She lived this way her entire life. This was her normal. We knew and  
 5 felt her presence, mauri, mana, grace and wairua every day. Her home was our go-to place when we were happy and most definitely when we were sad – nanny knew how to make things better.

Merepōhoi was kind, hardworking, had deep faith and was committed to her  
 10 whānau and hapū of Taiwhakaea. We have many memories of her tending to her home and gardens, flowers, shrubs, fruit trees et cetera. She would always sit on her veranda, her parani, working with flax to weave kete. Something we took for granted and didn't learn from her teachings before her passing in 1976, the same year her mother Moerangi died at the age of 104.

15 I'm proud to note that my youngest daughter Anituatua is enjoying learning to weave and work with the flax **harakeke**. Merepōhoi's first cousin fondly known as Aunty Bubba (Katerina Waiari nee Niao/Ngaheue) was an accomplished weaver of whāriki, kete and korowai. Her irāmutu, son to her sister Emma,  
 20 Karl Leonard is also an accomplished weaver and master carver, as was his uncle, Aunty Bubba's brother, Kaka Niao.

Merepōhoi looked after her brother Tāmi who had polio and also a first cousin Tote Wano (or shall I say Justice Layne Harvey's grandfather). She would also  
 25 share the care of her elderly mother Moerangi with her sister Rehe Hinemaukurangi Ratene. These daughters of Moerangi and Awanuiārangi had respect, in my view, and integrity. They never fell out of terms with people and remained true to their character and self, much like their mum.

30 Moerangi lived for 30 years as a widow, as her husband Awanuiārangi passed away in 1946. He was a rangatira at his marae and his hapū/sub-tribe of Taiwhakaea. He kept records of whakapapa of the whānau and hapū and was known for trying to settle conflict within the families there. Moerangi along with

others commissioned that a carved flagpole be erected in memory of her husband. Her nephew, who belonged to her younger sister, Piarimu, Kaka Niao master carver of Ngāti Awa from Te Pahipoto, carved the flagpole, pou haki of Taiwhakaea as a memoriam to Moerangi's husband, Awanuiārangi Ratahi.

5

Moerangi was born in the 1870s. Te reo Māori was her language, with very few English words, some of them pidgin English. Those who conversed with her would do so in the Māori language te mita o te reo o Ngāti Awa versed in the dialectical tones of her iwi, Ngāti Awa. If non-speaking Māori were in her company, she would have a daughter, a relation beside her to translate their conversations.

10

She was a young wahine when the mountain Maunga Tarawera erupted. There are recordings of her account of this tragic experience of natural phenomena in the Whakatāne Museum, the *Whakatāne Beacon* and the *Rotorua Daily Post*. The local historian Clive Kingsley Smith would go to interview and record her account, kōrero of what happened. She described the eruption seen from the plains of Te Rangitaiki vividly and remembered all her years the devastation around them and the danger of their evacuation by foot from their home and at Ohaua Road, Te Teko. In the middle of the night, they and their families set on foot in single file holding on to the one in front as they walked, journeyed whilst karakia was being delivered all the way to Matatā. They witnessed the enormity of the eruption with its fiery lava and hot pumice stones being flung out everywhere, even to the coast in their path and the direction they were walking. Frightened and anxious, they pushed on in the middle of the night until they arrived safely, some many hours/days later.

20

25

Moerangi married Awanuiārangi Te Rātahi Parakao in 1900. He was born in 1879 in Whakatāne to his father, Te Rātahi Parakao and his mother Rohe Waihirere Pētera.

30

Awanuiārangi and Moerangi had five sons and five daughters. While many lived, some did not. Their youngest son William Awa Rātahi was a soldier in

the 28 Māori Battalion and died in the battle at Taruna, North Africa. He is buried at Tunisia.

Sadly, our Ngāti Awa whānau planned a trip to visit our tipuna in Europe in North Africa and in Egypt and this was to be led by our Pāpā Tā Wira in 2020. Nā te mate urutā ka whakakorehia taua haerenga, nē. Nō reira moe mai rā e koutou ngā tīpuna o Ngāti Tūmatauenga.

Moerangi, her husband and family were devout followers/pononga of Te Kooti Arikirangi – the Ringatū Faith. She and family, hapū members of Ngāti Awa travelled to the King Country – ki roto o Maniapoto – to search out Te Kooti for his healing ‘laying of hands’. There she and her sisters stayed on to nurse, help the sick/māuiui for a couple of years. She named one of her sons after that time and experience, his name is Te Kūiti. Following te Matua Tangata’s, Te Kooti’s pardon he was accompanied by our tipuna and brought to Pāroa to the village of Ōtamauru. There he observed the three whare nui following the confiscation, the raupatu that occurred out at Matatā standing together at the pā of Ōtamauru. These were Taiwhakaea, Puawairua and Rangihouhiri II. Te Kooti turned and asked Taupe – Hoani Poururu – “E Upe, he aha ai koutou i whakatū ai o koutou whare i runga i te timutimu? Wehewehe whenua, wehewehe tikanga, wehewehe tangata!” Upe, why do you erect your whare upon the stumps and swamp. Will be the cause of separation from the land, separation from customs and separation from people.

Taking heed of Te Kooti’s words of caution, a few years later the three hapū respectively moved to the sites they are currently still positioned at Pāroa, Puawairua – Ngāti Hikakino at the ‘corner’ Tauranga turn-off, Ngāi Te Rangihouhiri the south-end of Golf Links road and Taiwhakaea at the north end.

30

When Te Kooti was granted land at Ōhiwa, Moerangi went with him to build the community there. Moerangi lived to the ripe age of 104 years with 6 generations of children, grandchildren, great and great/great grandchildren at that time.

She wore the moko kauae which was administered by needles. Her paintings/portraits are housed in museums and published in books alongside other kuia of Ngāti Awa, Ngāi Tūhoe, and other, iwi throughout Aotearoa. In January 2018 my whanaunga, Uncle Joe Harawira organised a moko papa at our marae, Taiwhakaea and wrote our names up to have a moko kauae. Following discussions from my mother and ‘older’ sister, it was decided that the opportunity to receive my moko kauae with other whānau and the wairuatanga of our marae, our hapū was the right time. I runga i te aroha for my kuia, I honour her and wear her tohu, my moko kauae. *“E taku tipuna kuia ka nui te aroha me te mīharo o ōku whakaaro mōu, mō tōu taonga i mau ai ahau. Aroha nui, mō ake tonu atu”*. **To my ancestress, I have much loved and I am quite impressed by you and for the taonga that I hold on to and will love you forever.**

It is written when during an interview between May and June 1971, asked by the writer and editor of articles published by Kotare which appeared in the Rotorua Daily Post - Clive Kingsley Smith, the question was in reflection to her past, what she experienced and what she thought of Māori today, “Mrs Ratahi closed her eyes, thinking momentarily and answered slowly,”

*“The Māori are not Māori anymore. They think they are behaving like their ancestors, but they are only fooling themselves, for they have lost the mana of their identity. It will not be long before they will have no claim to being a race at all. I feel very saddened, for I know what the old life was like and I have lived it to the full.”*

Moerangi passed away on the 6th of June 1976 aged 104years and is buried at our Taiwhakaea hapū urupā at Pāroa.

Continuing with my whakapapa, I now pay attention to another tipuna kuia a Te Kahupaake, also known as Ruiha. Kahupaake who it is said lived between the period of 1772 to 1832. She married Ruataraiti of Ngāti Pūkeko, a well-known kōrero was that she was very attractive and admired by others. Her tāne because anxious, harawene even of this fact and was thought to have put

a spell, makutu pea on Te Kahupaake to alter her looks so that some way, no admirer or other suitor would pursue her. This must have been accomplished as she was later known to have been not of sound mind.

5 Ko Te Kahupaake ka moe ia Ruataraiti ka puta ko Marewa. I mate ia i te tau  
1886. Ka moe a Marewa ia Te Arikirangi Heua ka puta ko Awarua nō  
Rotomahana, nō Te Arawa ia. Ka moe a Wiremu Te Whatāpapa ka puta ko  
Moerangi. I mate a Marewa i te wā o te pahūtanga o Tarawera. Ko āku kuia, i  
tika, i kaha, i tutuki hoki i ō rāua, rātou, wawata. Ngā kaupapa ahakoa ngā piki  
10 me ngā heke. **Te Kahupaake had a union with Ruataraiti, and they had  
Marewa who died in 1886. Marewa married Te Arikirangi Heua and they  
had Awarua, and he was from Rotomahana, Te Arawa and Awarua married  
Wiremu Te Whatāpapa and they had Moerangi. Marewa died during the  
time of the Tarawera eruption. My kuia were right, and they were strong  
15 as they accomplished their aspirations and the issues at hand in spite of  
the ups and downs.**

I believe the women in my life held their mana and mauri. They worked hard  
and well, adhering to their responsibilities of the families of whānau and friends,  
20 I am proud of what our parents, grandmothers, great-grandmothers, aunties,  
who managed and lived their lives bound to principle, responsibility, and  
customary practice as the endeavour. Commitment and resilience as they  
knew it to take care and nurture their families, whānau, tamariki and mokopuna  
for many years without their partners at a time when their language, te reo Māori  
25 had no value in society.

The effects of confiscation, colonisation impacting on their lives, their children's  
lives forever. They lived and dealt with the challenges, racism within their  
communities, some of which is still apparent today. The effects of colonisation  
30 and the challenges of the land confiscations from the mid-1860s was still  
apparent 100 years later. This is evident when we witness the upbringing of  
their children without their reo rangatira, without a relationship to their culture,  
without a connection to their marae, hapū, iwi and homelands – thank goodness



we had that here. What would it be having to suppress that which was naturally yours as Māori, as Ngāti Awa?

5 Narrowing and adjusting your life, consequently, foreign, English, Pākehā names were given to their children and grandchildren which have no meaning, no whakapapa, no *here* from their lineage, descent of rangatira whakapapa to themselves. From ancestors and through to their tamariki mokopuna. This was normal right up until the 1970's, 1980's, for many of our children, tamariki, born throughout Ngāti Awa, Mātaatua Rohe, Aotearoa. The price of citizenship, tenants on our own land to be bereft of your aspirations, the things you value, your standing, your mana can be divested through something as simple as a name. Once that is spread across the corners of your iwi, our iwi, your lands, our lands, much damage is done. Even our own were, for a while, convinced that this is the way it is and best we leave it like that.

15

My dad didn't want us learning te reo, what use is it? You won't get a job out of it. Especially what I told him what I witnessed from our relations who had moved from Ruatoki District High School closed and they then were to come to Whakatāne High School 1972, 1973. I was only 13 to 14 years then, ohore ana ahau. Jingo's, did I get a fright when I saw and heard them speaking i roto i te reo anake. No English, this was a game changer for me, I was only used to pakeke, elders, speaking te reo to each other and on the marae. Never ever, in my wildest dreams, that's what my husband used to say, did I know or was I prepared for that. Youth, children, tamariki, could and do speak te reo as their first and everyday language, yes, normalised. What we are all trying relentlessly to get back ināia tonu nei. Nē rā, e hoa mā.

20

25

I couldn't wait to get home and tell my father. "Dad, those kids from Ruatoki, they're my closest relations", he ignored me and carried on reading his paper. "Dad, those kids from Ruatoki, they're speaking Māori and I want to know what they're saying". He replied "Don't worry about it, there's no future in it. You won't get a job through it". Āe mārika, the time is right, the time is now. We are our children are choosing with pride and intention, recovering the name loss,

30

revitalising the name resurgence of our tipuna **Ancestors** for our whakatipuranga, our descendants present and future.

He taonga nui, he mana nui, he mana no Tuawhakarere, he mana motuhake.

5 **It is a great gift of great mana from ancient times, a memorial, a distinct mana.**

Referring back to my question at the beginning, “no hea rā tōku mana wahine?”

**Where is my mana wahine derived from?**

10

For me, it will always begin with and end with whakapapa. The names of my tipuna, kuia **ancestresses** mentioned above, their mauri, their spirit, their mana lives within us, within me and now in the children, mokopuna who we so proudly gift their tipuna ancestors’ names, he herenga whakapapa mai i te rangi ki te whenua **It is a kinship link from the heavens to the earth.** No more do we accept; no more do we carry the colonised names and structures that they represent. Gifting our tamariki their tipuna names is empowering, they live on forever, mō ake tonu atu.

15

20 Anei e whai ake nei ētahi o ngā ingoa o ōku tipuna kuia, hei karanga atu, hei tuku atu ki te uma o Ranginui. Ki te kāhui whetu o Matariki, otirā ki a Pohutukawa, ki a Hiwa i te Rangi e. **Here are some of the names of my female ancestors to call on the bosom of Ranginui. To the constellation of Matariki, to Pohutukawa and to Hiwa i te Rangi.**

25

I honour and celebrate the name I carry, my grandmother’s sister from Tūhoe and Te Whakatōhea, Waitangi Te Pou.

30

I honour and celebrate the name I gave my/ our first daughter, Moerangi after her, our tipuna kuia Moerangi Kereua Te Whatāpapa (Rātahi).

I honour and celebrate my/ our second daughters name Anituatua named after her kuia Anituatua Nohotima (Black).

I honour and celebrate my daughter Moerangi's children, my/ our, first mokopuna Peti Te Hā, Te Ārai o Te Rangi Herewini, named after her dads tipuna kuia – famously known within her iwi Te Whānau ā Apanui, also a connection to my husband and my whānau Rūtaia side also, cleverly sourced and passed on, gifted by our whanaunga, Con Rogers. Her second name Te Ārai o te Rangi, named after the beautiful sights of the red glow at sunset over the Matatā hill range – Whakapaukōrero – my ancestor Atiria's, Moerangi kuia's whenua –

10 I honour and celebrate her younger sister, Pēti's teina, named Merepohi Te Huinga o te Kahurangi Herewini, after my grandmother, Moerangi kuia's first born Merepohi Awa Rātahi (Wana). Her second name, Te Huinga o te Kahurangi, the gathering of the heavens, named after the third line in her koro's Te Rānui Black's Waiata *Moemoeā*, which was written for him by our uncle Rēti Wharekura after my husband had a tragic accident 'and a spiritual/wairua experience' at the age of 25 in the Brindabella Forest, Canberra, Australia in 1984. Here are those three lines.

*Kua hiahia hoki ahau, ki tāku moe...I desire to rest*

20 *E rere tāku wairua e rere My spirit sores to the heavens*

*Ki Te Huinga o te Kahurangi...To the gathering of the heavens.*

Kei te mau te mokopuna tana ingoa, Te Huinga o te Kahurangi. **Very good. My grandchild holds that name, Te Huinga o te Kahurangi.**

25

I honour and celebrate my mokopuna from our son Rānui who carries his dad's name. His first-born Nikau which he chose in memory of his childhood times fishing up the river, te pae o Tūhoe, te awa o Ohinemataroa. The nikau trees growing profusely and beautifully on either side off the river, as he fished for trout most weekends and almost every holiday, as a child. Arahina, his second tamāhine, named after her mum and one of her kuia from Taranaki. Tēnā koe.

30

I honour, acknowledge and celebrate my/our daughter Anituatua's first born, named by her koro, Koro Rānui before he passed – "If it's a boy name him

Te Ahi Taua, if it's a girl name her Te Ahi Manawa, both land blocks and ranges that family whakapapa to within Rūātoki. Ani replied to her father as she does, "But I want to give her mums name, of course she did." Sadly, her father passed away four months before he pēpi was born, would you believe it on  
 5 February the 6<sup>th</sup>, Waitangi Day. Āe, mārika, we honour, acknowledge, and celebrate Te Ahi Manawa Waitangi Ereatara.

Aku mokopuna pīwari tokorima, he wahine, he wahine, he mana wahine mō ngā rā kei te heke mai, mō ngā rā o anamata. He oranga tamariki, he oranga  
 10 whānau. Tēnā koutou katoa. **My beautiful grandchildren, female, female for the days that come before us and to the future. If the children are well then, the whānau will be well, thank you very much.**

**JUDGE REEVES:**

Ngā mihi Waitangi **Thank you Waitangi.** I've got some pātai for you

15 **(14:16) DR RUAKERE HOND TO WAITANGI BLACK:**

Q. Waitangi, i āmine atu mātou ki o karakia o te ata nei, āmine anō ki o kōrero o tēnei wā. Āmine ana i runga anō a Mātaatua tūturu ko wai, ana, i te Tai Tokerau, i roto o Tūhoe, otirā ki Ngāti Awa, nō reira ka pai hoki tēnei te whakaputa i ngā kōrero. E rua pea ngā tino – e toru pea ngā  
 20 whakaaro pea māu, ko te tuatahi i tīmata koe ki tētahi kōrero mō Muriwai, ahakoa ka puta ēnei kōrero i ētahi atu kaikōrero nāu anō i whakahuahua atu ngā tama a Muriwai i toromi ki te wai, nē, me te kī nāna anō i whakatau te rāhui ki runga i te mōna, Kuri a Whārei ki Tihirau, e maumahara au i a au i konei o ētahi kī ko tērā tētahi o ngā rāhui, ētahi āhuatanga o tērā  
 25 rāhui e mau tonu ana ki runga i tēnei wāhi. Ohorere au ki tērā āhua me te whakaaro tēnei wahine rangatira, ana, ka whakairihia tēnei rāhui mō ana – he mahanga rāua, nē – Tama – **We said amen to your prayers this morning and we say amen to what you had to share with us today. We also endorse that you are genuine Mātaatua from up north and Ngāti Awa and belong to Tūhoe and so it's wonderful to hear your submissions. I perhaps have two, maybe three questions for you. Firstly, you began with an account about Muriwai and**

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although these accounts have been said by others you said, named the sons of Muriwai who drowned at sea and also said that she determined the ritual prohibition on the coast from the Dogs of Whārei to Tihirau. We see that that was one of the prohibitions and one part of the nature of that prohibition it still maintains on this area. I was quite surprised at that and the idea that this chieftainess, she placed this prohibition because of her twin sons Tanewhakawhirinaki and Koau.

A. Tanewhakawhirinaki me Koau.

10 Q. – whakawhirinaki rāua ko?

A. Koau.

Q. Ka pai. Pirangi ana au ki a mau ērā ingoa ki runga i te rārangi o ngā kōrero. Ko tēnei mana o Muriwai i tukuna atu ki runga i te moana, i aro katoa te iwi nei ki ana kōrero, ana, me ētahi āhuatanga e noho tonu ana ki runga i te moana i tēnei wā, he aha ki a koe, he aha i rerekē atu ai i a Muriwai i ētahi atu o ngā rāhui iri ki runga i ngā moana nei, i te Moana a Toi? **Good. I want to remember those names as part of the evidence. And so, the mana of Muriwai, it was placed upon the sea, did all of the iwi, the people follow what – those sorts of prohibition at sea still and why was Muriwai quite different, her prohibitions from other prohibitions at the Bay of Plenty?**

A. He pātai pai tēnā. **That's a good question.**

Q. O whakaaro. **Just share your own thoughts.**

25 A. Engari āe, ko tōna mana nē, ko tōna mana, āe. I taua wā, nē, ngā tohutohu o tōna matua Irakewa, ki a Toroa mā, tiakina to koutou tuahine a Muriwai, me whakapūmau ki tōna mana, ki tana tapairutanga. Ākene pea ko wai anō i taua taumata, i taua taumata, ko wai anō? I kōrero mai a Dayle pea, he taumata tā tēnā, he taumata tā tēnā, he tapu tā tēnā, he mana tā tēnā. Ki ōku whakaaro āe, kei te tarai au ki te rukuhia ki roto i wēnei tuhituhinga kōrero ētahi atu o ō tātou kuia, kei hea o rātou kōrero? Kei hea o rātou whakatauki, whakatauāki, whakataunga kōrero? Kare au kite he mea nui engari ko Muriwai kei reira tonu, wāna, kei te mōhio-whānui-tia tātou ki wāna, āe. **Yes, she had her own mana, symbolic of her mana at that time. The guidance of her guidance of**

her father Irakewa o Toroa was to take care of their sister Muriwai, and they must remain committed to her mana, to her highborn nobility and who else was at that level? It was her. Dayle spoke that there are different levels and different levels of tapu and mana and in my view, yes, I'm trying to delve within this written evidence some of our other kuia. Where are their stories? Where are their proverbs and their determinations? I have not seen them, it's most important but Muriwai and her – it's known widely by us her feat. Don't know if I answered you properly.

5

10 Q. No, no, pai ana. Ko te mea nui nei kua puta he kōrero nē kia kaua e pūhia i te hau, ka ngaro ērā momo whakaaro kia iri ki runga i te tēpu. **That's good. What's most important that those accounts have been emerged, so they're not lost to the winds, those sorts of the views heard by the panel.**

15 A. Kei te kite tātou, kei te kite tātou kei te hāngai tonu ki te mana o te wāhine. **We have seen and it's in line with the mana of women.**

Q. Āe.

A. Mai i tērā wā.

Q. Pono ana.

20 A. Kia kore rawe tātou, rātou nā tāne rātou e wareware ki tēnā. **All of us will never remember that. something that's very important**

Q. E iri tonu ana taua mana nā koia tētahi mea nui. Ko te tuarua o āku kōrero kia mōhio mai kuraina ki te Katorika. Ehara i te aha i tērā atu i te kī oho pai au ki te āhua o kōrero mō tō whai nē. I whaingā tohutohu o te Tākuta Katorika nei e mea atu kia kaua e kai pire kia kore e whai tamariki anō ahakoa ko tāna tinana tonu, e rūhā ana ki te whakawhānau tamariki nei. **That mana still remains and that's something that's very important.**

25

**My second question, I was schooled in a Catholic school saying not much more other than that I am well aware of your mother that followed the Catholic doctor's advice to – although – we were unable to bore children but my children.**

30

A. Koirā, tekau ma rima.

Q. Taku pātai ehara i te mea kei te kōrero hāhi he aha rānei engari ki ō whakaaro ko te tohutohu ko te mana o te tākuta tērā i whāia i tō whānau

ko te taha o te hāhi rānei e mea ana kia kau e kai pire. **I am not talking about the church but however in your view, the guidance and the mana of the doctor was followed by your family or did they follow the guidance of the church to not take pills.**

5 A. Mmm.

Q. Ko tēhea ki ō whakaaro? Kāore au i te mōhio pēhea nei te io o ngā whakaaro o tā whaea, kei te whakaaro atu au ki tōna mana wāhine nei, tōna mana ana ka whaia. He tāne te tākuta nei? **And in your view what was the essence of what your mother thought? I am just thinking about her mana wāhine. Was the doctor a male?**

10

A. Āe.

Q. Koia. He pātai –

A. He Māori tonu. He Māori tonu. **He was Māori.**

Q. He Māori tonu. Tēnā he whakaaro ōu ki tērā taha, taha tākuta, taha hāhi. **And do you have any other views pertaining to the doctor or the church?**

15

A. Āe.

Q. Ko tēhea pea ki ōu whakaaro te mea nui? **What in your view is most important?**

20

A. Ko te waimarie te āhua pakeke au i ērā wā. **Fortunately, I was quite grown up at that time.**

Q. Āe.

A. Āe (inaudible 14:21:33). Kāore te whakahua i tāna ingoa. **And yes, I will not say his name.**

25

Q. Waiho atu tērā.

A. He tākuta ...corner of Domain Road. **But he is a doctor on the main road.** He tākuta pai tonu engari ko ērā wana, ōna tikanga nē. Engari ōna tikanga pea maringi iho ki wana tūroro, ki wana whānau ka haere au atu ki te rapu orange. Engari mō tō mātou whaea āe i whakarongohia atu ki nā whakataunga kōrero a taua takatū. **He was a good doctor but those were his cultural practices but his tikanga traditions perhaps were passed on to his patients and to the whānau families and they would go to him to become healthy. But in terms of our mother, she listened to the determinations of the doctor.**

30

Q. A te tākuta. Ka pai.

A. I runga i tōna Katorika. Nā tāku – nā tāku taokete Pākehā ka moe ki tāku tungāne nāna i panonihia nā te māuiui o tāku mama. Kāre i te pai tērā, haramai, haramai, whai mai i ahau ki tēnei, tētahi atu tākuta hei rapu  
5 oranga mōu. Āe. **In terms of her Catholic faith and it was my Pākehā sister-in-law who married my brother, she changed things due to – because my mother was sick and that’s not good. Come and follow me and come to other doctors to address your health needs.**

Q. Ka pai.

10 A. Ko Rawiri Chaplow tērā. **And that was Rawiri Chaplow the doctor.**

Q. Ka pai. Tāku kōrero whakamutunga pīrangi mihi noa nei kia tuku he whakapapa ki runga i te waiata o te Retimana, ana e tupu ake au me ērā waiata e wētahi ana e hoki Moana e Ani Wai, mā. Nō reira kia rongō i ērā kupu me tērā te pīringa atu ki tō whakapapa, te pīringa atu ki tō whānau  
15 kua ora mai nei au i tēnei rangi te rongō i te rangi e waiatangia ana i roto i te whare. Tēnā koe, Waitangi. **And in conclusion I also just want to thank you for presenting that whakapapa on the song of Retimana, I grew up with those songs. We would sing those by Hoki Moana by Ani White and so to hear those words and as you added them to your whakapapa to your whānau links I have become alive through the song that was son gin the house and so I want to thank you, Waitangi.**

20

A. Tēnā koe, kia ora.

**(14:23) JUDGE REEVES TO WAITANGI BLACK:**

25 Q. I just want to pick up on a question that Ruakere asked you before about the rāhui o Muriwai and I mean the point that has been made obviously is of the authority and the status of her to undertake that. But I believe I’ve read in some evidence that we’ve had today that that rāhui stayed in place until last century. Is that the 1960s or ‘50s or?

30 A. Āe.

Q. Can you give some kōrero about that and why that would have been the case?



A. Āe kia ora. I also went searching just to make sure I was on the you know – kei te tika tika o wāku referencing. But I couldn't find it and yes heoi anō from what we've grown up with the rāhui that we know that was put in place existed for something for some two centuries. Rua rau tau nē,

5

Q. Okay.

A. Because of her authority, her mana.

Q. Kia ora. Now, the – in your paragraphs 55 and 56 nō hea rā tōku mana wāhine. Now in this inquiry we have had kōrero around I guess for want of a better word, difference concepts or terminology in this space. Mana wāhine. Ira wāhine. And te mana o te wāhine. **Feminism, feminine elements, the mana of women.** Do you have any kōrero or views about the concepts, their similarities or differences in their meanings?

10

A. Kia ora whaea, Judge. **Thank you Judge.** Yes, this is all new kupu to us because we were brought up with 'Jack and Jill went up the hill', nē. And of course, we would probably shy away from those kupu when in the company of people using them because we'd become whakamā, **embarrassed**, nē. Another layer of colonisation not knowing your worth, not knowing your worth, nē, but inherent i roto i a koe tonu e mōhio tonu **within yourself** there's a key feature in there of you is the essence of wahine tērā o te wahine **the female element** ka pūmau tonu ahau, mātou ki tēnā. Ko te ira o te wahine kei te haramai a Rangitunoa kei a ia katoa ngā whakautu, nē. Te ira o te wahine me te mana o te wahine pai te whakamārama a Dayle i mua atu, āe. **I still remained committed to that. The female element, Rangitunoa is coming, and she has all of the answers to that. The female element and the mana of women, Dayle had a great explanation previously.** The most important to me as women as wahine you have a standing, you have a tū, ahakoa ki hea you have a tū **no matter where.** Kei a tātou te tikanga ki te pupuri. **We have the right to maintain that.** It's up to us to uphold it, nurture it, look after it, manaaki it, manaakitanga, nē, ahakoa, whatever it is mai tērā ka whakahīkoihia i tō mana, mehemea koirā tō hiahia te mana o te wahine **from there you walk your mana if that is your desire the mana of women.** Just having respect for women. Utmost respect for the whare

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tangata, nē, te whare tangata koira kē, **house of life**. Respect mō te whaea o te whānau koira kē tāku e hiahia ana ki te tiaki **the mother of the family that's what I want to protect**. Yes, that is what I want to do, to nurture is that, yes. I don't know if I answered again that but āe.

5 Q. Kia ora. And you referred to the statement by your kuia Moerangi in 1971 when she made that comment to the reporter and what do you think that she meant by that and why did she feel that way in 1971? I guess in reflecting on her making that statement in 1971 what would she feel about us today?

10 A. Yes, hopefully a little bit more improved. Me kī pea a loss of reo, the loss of language. People moving away from their homelands nerā in source of mahi and along with industrialisation nē and success and power maybe. She witnessed changes of people's lifestyles and the way they were bringing up their children perhaps, what they were still upholding or  
15 maintaining of our culture, whakapono anō, te whakapono anō. Yes, and most importantly for the health and wealth of her whānau, of her people, I think she may have been reflecting to that.

Q. Okay, kia ora. That brings a close to the questions from the Panel.

A. Kia ora. Ka pai.

20 Q. Ngā mihi nui ki a koe mō tō whakaaro ki a mātou i te ahiahi nei. **Thank you very much for your thoughts shared to us today.**

A. Ka pai.

Q. Kua mutu ināianeī. **That's all.**

A. Tēnā koe.

25 **WAIATA TAUTOKO**

**MS HOUIA CALLS**

**(14:30) TE RANGITUNOA BLACK: (#A099)**

Ko Rangitunoa taku inoa. Waku tātai hapū kai roto i āu ko Tūhoe Pōtiki, ko Tūwharetoa, ko Te Arawa, ko Raukawa, ko Te Whānau a Apanui, ko  
30 Ngāi Te Rangī, ko Ngāti Ruapani, ko Ngāti Porou, ko Ngāti Kahungunu, ko Te Aitanga-ā-Māhaki, ko Rongowhakaata. Tēnā koutou e ngā karanga maha o ngā whakapapa o te whare ariki o tō tātou waka, o tātou waka maha. **My**

name is Te Rangitunoa. I belong to the following hapū: Tūhoe Pōtiki, Ngāti Tūwharetoa, Te Arawa, Raukawa, Te Whānau a Apanui, Ngāi Te Rangi, Ngāti Ruapani, Ngāti Porou, Ngāti Kahungunu, Te Aitanga-ā-Māhaki, Rongowhakaata. Greetings to all of the  
 5 descendants of the whakapapa of the royal house of our many.

Me tīmata ake waku kōrero i roto i te whakaaro kia mārama mai te Tiatī koutou o tātou waha kōrero i roto i te ture. Ruakere tēnā koe. Tēnā koe e heri ake nei i te aho wahine i runga i te pae i te rā nei. He take nui tēnā hai wānanga i roto  
 10 i tēnei kaupapa. Nā te mea kātahi anō ki taku rongō i roto i o kōrero i tō pana i a tātau kia heke atu o tātau whakaaro ki te hanga he whare hou mō tātau he whare wānanga mō tātau kia whakahokia te nōhana o nā puhi o te whare ariki ki roto ki runga i o tātou marae. I tōku mōhio ko te puhi ko ia kai te whakatuwhera i te whare, ko ia kai te whakatuwhera, ko ia kai te hiki i te tapu o  
 15 te pā. I nā kōrero a nā kuia o roto o Te Urewera i ūnga kē o mātau tīpuna kāre e kore o tātau tīpuna katoa i runga i te pā e noho ana, engari ko te ariki o te pā ka noho tana puhi ki roto i te pā māna kē e hiki te tapu o ngā whakapapa o roto i taua pā. Nō reira kai te tautoko au i o kōrero i tēnei ata i runga i te pae, he kaupapa tēnei mā te Tiatī mā koutou mā ngā kaiwhakawā ki te whakahoki mai  
 20 i nā tūranga matua o te whare ariki wahine o nā atua o ngā puhi o roto katoa i nā waka puta noa i te motu. **I must commence my evidence with the idea so that the Judge can understand and you our legal counsel. Ruakere greetings. Greetings as you have brought forth the threads of women here. This is an important matter to be discussed during these**  
 25 **proceedings. Because I have just heard as you were saying to tell us to build a new house for us, a house of learning or discussion to return the royal house upon our marae. It is my understanding that the puhi would open the house and would lift the tapu of the village. Due to the accounts of the elderly women of Te Urewera, all of our ancestors were not living**  
 30 **on the Pā but the highborn chief of the pā and his highborn women would live in the Pā and she would lift the tapu pertaining to the whakapapa of that village. And so I endorse your comments this morning that were said with good intentions and so this is a matter for the Judge and for the**

**judges to return the main positions of the royal house of the gods of highborn status throughout all of the waka through the country.**

Ko te waka whakamātau i tērā ko te Wakaputanga. Ko te Wakaputanga, ko  
 5 tērā i tope, i tū ki roto i ngā whakaaro o tātou tīpuna o Te Tai Tokerau i roto i  
 ngā honohononga, ngā whakapapa, ngā wahapū o tō tātou moutere, o tātou  
 moutere kia mau. Koinā te Wakaputanga ki tōku mōhio. Ko ngā kaitiaki o aua  
 wahapū, anei, ko ngā hapū, ko ngā whare tangata, ko ngā tāne ko ngā  
 rangatira. Nō muri nei ko te Tiriti o Waitangi. Engari, koirā te kaupapa i tukituki  
 10 ai tātou me te Karauna. Koinei te kaupapa i tukituki ai tātou, ki te pakanga i  
 ngā wahapū, te wāhi whārōrō ai te whenua, a Papatūānuku, ka tuwhera atu ki  
 te Moana-nui-a-Kiwa. **The waka to test that is the Declaration of  
 Independence. The Declaration of Independence stood with the notions  
 of our ancestors in the Far North and the kinship links those speakers  
 15 throughout the islands, our islands, must be maintained and that is the  
 Declaration of Independence to my understanding and the protectors  
 were the hapū, were the houses of life, were the men, were the leaders.  
 Afterwards came the Treaty of Waitangi. However, that was the matter  
 that caused clashes between us and the Crown and this was the matter  
 20 that led to conflict to battle against them where the land of Papatūānuku  
 was damaged and going out towards the Pacific Ocean.**

Koinei taku whakahoki haere i āku whakaaro, ki a koe, ki ō kōrero i te ata nei,  
 ki te ngeri i whakaarahia koe. Ki te ngeri, ki te tuarongo, whakaara i te tuarongo  
 25 o te whare. Nō reira, i roto i tērā kaupapa e whāia haere nei ahau i roto i āku  
 kōrero, e te rangatira, i roto o Tūhoe, i roto i tō iwi o Tūhoe, me kī au, tō iwi a  
 Tūhoe nā te mea nā ngā maunga tātou i honohono. Nā ngā maunga kē tātou i  
 honohono, kāore nā te tangata. Nā Papatūānuku tātou honohono i roto i – kia  
 pēhea te takoto o ngā whakahaere ki waenga nui ia tātou. Katahi, e kawē ake  
 30 ana au i tēnei kōrero kia whakahoki ahau ki te whakarangatira i ahau anō, i te  
 wahine i runga i ngā kōrero o te pai. Ka tae ki te wā ki te whakatū i te whare o  
 – anei te whare o Rongokarae, anei i Ruatoki. **So, this is, as I recall, through  
 my memories, in response to what you said this morning and the ngeri,  
 the haka that you performed. Ngeri that was performed at the tuarongo**

of the house and so with this matter that I am pursuing in my accounts to you, the leader, in Tūhoe, in your iwi of Tūhoe, I shall say it's your iwi because it was the mountains that connected us. It was through the mountains that we are linked, not through the people. Papatūānuku links us so that we can conduct our affairs amongst us and so as I am conveying these traditions, these oral traditions, I must recall, to enable myself, a woman, due to the comments of the orator's speech, when we reach a time to erect the house – when the house at Rongokarae was being renovated in Ruatoki belonging to Ngāti Rongo hapū.

10

Ngāti Rongo. Ka whakaeke ngā wāhine o Ngāti Rongo ki te hiki i te tuarongo o te whare. Ko te kawa a ngā hapū o roto i Te Urewera, ko te manu tapu mō tērā kaupapa ko te kārearea. Ka rua, ka purua atu te manu rā hei tuku i te wairua, i te mauri o te whare ki te rangi, ki ngā atua. Ko ngā wāhine tuku, ngā wāhine o Ngāti Rongo, te kaituku me tō rātou tohunga, te tuku i te whai, i te heri ake i te wairua o te manu, o te kārearea hei whakaara i te tuarongo o te whare. Kāore he whakaara noa iho, me kōrero ai au i āku kōrero nā te mea kua roa tātou, te whare tangata, e pēhi ana. Te mana o te whare tangata, kāore kē ōna tūranga ki tana whare tīpuna, kei te hē tērā. Kāore tērā i kōrerohia. Nō tēnei wā me kōrero ka tika. **Women of Ngāti Rongo went on to the marae to lift the tuarongo, the interior of the house, the protocols of the hapū in Te Urewera was that the sacred bird is the hawk, the karearea and the whole was dug, and the bird was placed inside to address the spiritual dimension of the house, to the heavens, to the gods and the women of Ngāti Rongo would do that alongside their tohunga to release the spirits of the hawk, to raise the back interior of the house. They were not just lifted up and I am saying it like this because for a long time, the house of life, the mana of women has been trampled upon for a long time, that's wrong. And that was not spoken of, at this time, we must speak of it.**

30

Koinei te ngeri, hiahia ana au te whakahoki atu ētahi ngeri ki a koe, e kare. Te ngeri a ngā kuia o Tūhoe mō te whakaara i te tuarongo o te whare o Rongokarae me taku kata anō ki ngā kōrero a wōku koroua i tērā wā, tēnā kurī a Rongokarae. E rua kē hoki ngā wāhine a Rongokarae, ko Tawhiwhi, ko

Te Rangimahana. Ka tū katoa ngā kino o ngā tāne o Tūhoe. Nē rā, Waitangi. Hoi anō nei te Ngeri. **So, this is the chant, I want to respond with a ngeri to you, my friend. The chants of the kuia of Tūhoe for raising the back interior of the house of Rongokarae and I laughed at the comments made by my old – at that time, Rongokarae was like a dog. He had many wives, he had Tawhiwhi and Rangimahana and then the men would become angry and here is the ngeri.**

Te kōtiritiri, te kōtaratara  
 10 Tohi mauri, tohi tiaki  
 O tai, o huki, o hope- e  
 Whakatītaha rawa te waha o te kupenga  
 Kia tāiri  
 A-ha-ha  
 15 Hoki mai, hoki mai—e  
 Kia kawea koe ki tera whenua  
 Ki ērā tangata  
 Nana i ki mai  
 Uhi, uhi-e-e  
 20 A-ha-ha!

Tēnei te whakatau atu ia koe i tēnei ahiahi i runga i te karakia, te ngeri i whakahokia mai e koe ki roto i te ngākau o te whare nei. Ki roto i a mātou ngākau, i runga i te pai. Ka hari taku ngākau mō tēnā. Te Ngarimu e noho nei, 25 a koe, pērā te kōrero a tana pai, a koe. I mate atu taku pāpara a Tahae Trainor i runga i te Maunga Cassino, e iwa rātou i te pakanga. Anā, ko tā māua pāpara ko Haumihiata tērā i mate i tana taha, e iwa rātou i te pakanga. Nō reira, ka mihi ki a koe, e te whanaunga, mō tō noho mai i runga i tēnā tūranga, tāua ki te tukituki, te whakatika rā i te kei o tō tāua waka. **That’s how I want to greet you this afternoon with the karakia or the ngeri that you added to the heart of this house and to our hearts towards the orator’s speech and so I am delighted at that. The Ngarimu that sits here, you, that’s how the pae would say it, a koe, you. My uncle died, Tahae Trainor, at Monte Cassino, there were nine of them in World War II and our uncle, Haumihiata, died**

**with them, nine of them went to war and so I want to acknowledge you, my relative, for your position, sitting in that position to address the prowl of our waka.**

5 E te Tiati, tēnei au ka mihi ki a koe. I tūtaki au i tō pāpā, i te wā e haere ana au ki te kura Kuini Wikitoria. I haere mai tō pāpā ki te whakatō i tētahi āhuatanga tika ki roto i o mātou hinengaro. Ka pātai au ki ngā uri, ko wai tērā? Ka kī mai, koinā te tamāhine a Paora Reeves. Nō reira, ka mihi au ki a koe. I tūtaki au tō mā māme me tō pāpā, rawe tō mā māme, rawe tana āhua, he hūmārie. Me tō pāpā, kī

10 i te mātauranga. Ka mihi au ki a koe mō ngā āhuatanga kei runga ia koe ki te tū mai, ki te noho mai ki runga i tēnā tūranga nui, kia tahuri tātou ki te whakatikatika ia tātou mō ngā rā kei muri ia tātou. Anei te tauira, ko ngā mokopuna. **Your Honour, I want to acknowledge you. I met your father when I was attending Queen Victoria School and my/our father came to**

15 **imbue, plant within us, correct thoughts within our minds and I ask to my descendants, who is that? And they said that is the daughter of Sir Paul Reeves and so I want to acknowledge you. I also met your mother, and your father. Your mother was wonderful. She has a good nature, and she is humble, and your father was filled with knowledge. So,**

20 **I want to acknowledge you and thank you for your responsibilities to sit and to stand at that great important position so we can address and make remedies for the days that lie ahead of us. The examples are the children.**

E kui, e te whaea, ko ahau tētahi o ngā feminist of the 70s. Kei te ora tonu koe.

25 Tata tonu au ka panaia au e āku iwi ki waho o te rohe o Mātaatua. He tū nōku i te taha ia koe ki te pakanga mō te mana o te wahine. Nō reira, me mihi au ki a koe, ki a tāua, i tūtū katoa ia tāua te puehu, i weriweri katoa ngā tāngata engari ko te tino ngako o taku tū i tēnā tūranga, kia whakahokia mai te mana o ngā wāhine o te tangata whenua o te motu ki a mātou. Mā mātou tonu mātou e

30 whakahokia mai nāianeī. He nui wāu tohutohu me pēhea tā mātou tū, i pakanga rawa tātou. Hoi anō, kei te mihi, kei te mihi ki a koe. **To the elderly woman, I am a feminist from the 70's. You are still alive. I was almost thrown out of my iwi of Mātaatua. I stood alongside you to fight for the mana of women and so I must acknowledge you, acknowledge us, as we caused**

much conflict and people were terrible towards us, but the great essence of my stance is to return the mana of our women, of the people of the land throughout the country to us and it will be up to us to return it at time. You have much guidance on our stance, we fought together but I just want to  
 5 acknowledge you.

Ko ngā kōrero i whakatakotohia e ahau, kua kōrerohia, kei a koutou i tēnei wā. Kei mua ia koutou, Ruakere. Engari, kua whakapirihia atu au wētahi kōrero nā te mea i te wā i honohonohia au wāku kōrero, i te rū te whenua o Tūwharetoa.  
 10 Me whakamutu noa wāku tuhituhi e te Atua, e te maunga. Hoi anō, kei te pai. Kia whakahokia au tētahi whakamārama ki a koutou, tika ana me whakahokia. Ko taku kuia, a Mahiti, tō māua kuia ko Te Haumihiata. Ko Mahiti Maraki. Ka kōrero mai a Tawhao Tioke ki ahau, taku koroua, ka mea nei kua haere mai taku koroua, kua noho maewa, kua hiahia ki te kōrero. I kī mai ki ahau, mōhio  
 15 koe tō kuia a Mahiti, ka taea he ātaahua te ngākau o tērā kuia. Ka taea e ia te whakarata te poti me te heihei. Ngā rīriri i waenga nui te whānau, i te hapū, te poti me te heihei, ka taea e ia te whakarata. Kāore hoki e rata te heihei me te poti. He matakite a Mahiti, ka kitea e ia he huarahi mōna ki te whakaratarata i te whānau, i ngā mamae o te whānau. Nō reira, ko ahau te heihei i tēnei rā, ko  
 20 koe te poti. **So, the accounts that I will present – that you have in your possession at this time and is in front of you, Ruakere. However, I have added other accounts because when I was linking all of my accounts there was an earthquake in the Tūwharetoa Region, and I had to finish my writings because of God and the mountain. However, that’s all right. I must return and give an explanation to you. It is appropriate that I provide them. My kuia, Mahiti, was Te Haumihiata. Mahiti Maraki. Tawhao Tioke, my koroua told me and said my koroua came here and then we would want to have a discussion and he told me “do you know your kuia, Mahiti?” and what? She had a beautiful soul, that kuia. She was able to assuage the conflicts within the whānau, the hapū like that cat and the chicken because the chicken and the cat didn’t get along, Mahiti was a visionary and she saw a pathway to assuage the pain of the family and so I am the chicken today and you are the cat, and my matter is to find a pathway between us so that we can address the conflict between the cat and the chicken. The**



**chicken can make friends with the cat and that's you, Judge. And the cat can make friends with the chicken.**

Koirā ngā mahi a nā tohunga e kare, koirā ngā mahi a nā tohunga, a ngā  
 5 Ruahine, a ngā matakite. He whakarata, he hiri ake i te wairua kia kitea he  
 huarahi mō taua. Mēnā ka tuki te ihu o tau waka i tēnei rā i runga i wāku kōrero  
 ā me hoki mai ia. Kāre anō kia tika. He kōrero pono tēnā ki a koutou kotahi  
 10 rau tau te pakeke o Mahiti ka mate, hoki tonu, e eke hoiho tonu ana tērā kuia,  
 tērā kuia tīpuna mātou. E haere ana ki roto i te Waimana ki te mahi i ngā  
 whānau ki te whakaratarata. Kua mutu wana mahi, kī atu ki wana mokopuna,  
 “Whakahokia au ki Te Pūtere. Whakahokia au ki Pūtere, ki Pōtara. **And those  
 were the actions of the tohunga. That's what the tohunga would do and  
 also the actions of the visionary. They would imbue the person with a  
 spirit so that they can find a pathway. If our – the front of our waka comes  
 15 in conflict then I will return because things have not been done correctly.  
 Because this is a genuine account to you, Mahiti was 100 years old when  
 she died and she was – she rode horses, our ancestress, and she would  
 go to the Te Waimana Valley to work with the families to – and once she  
 would finish her work she would return to her grandchildren and I was  
 20 returned to Te Pūtere. Taken back to Te Pūtere, Pōtara.**

Kei te aroha ahau ki wāku marakihau. Kei te tino kaha tāku aroha ki waku  
 marakihau. Ko te marakihau, he taniwha noho ai i roto i te wai”. Koira te āhua  
 o ngā kuia i tērā wā nō te tau 1933 mate tērā kuia. I roto tonu ērā whakaaro i  
 25 a rātau e noho ana ā ka mea ka hipa te kuia rā i runga i te hōiho te hoki mai i  
 utu kua peka ki tekāinga o tana mokopuna. Kia Pihitahi. Ā kua puta tō mātau  
 koroua ki te mahi rākau, ki te mahi marumarū mōna i waho. Ko wīa ko Pihitahi,  
 “E kui, haramai ki roto i te whare moe ai”. Kua kī te kuia rā, “Kāo, ka kino te  
 mauri o te wao kei runga i tāku tinana”. **I have a lot of love for my marakihau.  
 30 I have a lot of marakihau is a taniwha, super natural being that lived in the  
 water and so that was the nature of the kuia at that time. That kuia died  
 in 1933 and those ideas were within them at that time when they were  
 living. And so, the kuia would go on her horse, come back up river and  
 would go to her mokopuna's grandchild, Pihitahi's house and then our**

koroua would come to work on with the trees and Pihitahi and she would tell Pihitahi “come within the house to have a rest” and the kuia would say, “No, that mauri will be damaged on my body”.

5 He tikana o wērā. Kāre ngā tohunga ka wehewehe kē te noho a nā wāhine tohunga Ruahine he wehe kē. Kāre rātau e noho i te taha i te whānau. Ka noho kē mai rātau he aha ai ki waho, nā te mea kei runga i a rātau te mauri. Te mahi te heri i a rātau ki roto i te wai, ki roto i te puihi te whakapapa ana i te mauri kia tika ai i tā rātau taki i ngā raruraru kei runga i te whānau i runga i te hapū, a i runga i te poti me te heihei. Ko wērā kōrero, paku kōrero i heke mai nā tikanga i te kawa o tātau matua tipuna. **And that’s correct because the tohunga, the female tohunga Ruahine would live separately, they would not live with the whānau, they would live on this side – outside away from the whānau because they have held on to the mauri, the life essence. And their role was to taken into the bush and correct the mauri so they were able to address the problems affecting the whānau or the hapū with the cat and the chicken. And so all of those are stories, those short accounts come from the traditions and the protocols, the kawa of our ancestors.**

20 He kōrero anō tēnei mō te tuna. Nā kōrero a taku pāpā, wā rātau mahi nā tamariki tāne o roto i ngā whānau, he haere ki te wahawaha i ngā pēke tuna a nā koroua. E ruku tonu ana nā koroua o Tūhoe i te tuna i taua wā, 86 i te ruku tonu, i te ruku tuna i te wā i taku pāpā, i te ruku ngā koroua i te tuna. Ko tēnei koroua ko Taumutu, ka heke i te awa o Te Rewatu, ka heke ki raro. Kaha tērā koroua ki te ruku, he taniwha tonu atu. Kātahi ka haramai te wāhine taniwha, ka hopukina te tangata rā a Taumutu ka heria ki roto i te ana. Ka whakanohohia i roto i te ana, ka noho te taniwha rā, he wahine. Ko tētahi taha he tāne, ko tētahi taha he wahine. Ka kōrero te taniwha –wahine taniwha rā ki ngā whakaaro Taumutu, kia heria wana kōrero ki ngā whakaaro o Taumutu. E kīia a mā tangata, he aha nei, telepathy pea nei taua kōrero, kei roto tērā he kura tērā kei roto i a Tūhoe. **We also have a story about the tuna the eel. These stories history of my father and what they would do, the young men and the farmers would take carry bags of eels of the koroua, of the old men, and the old men would dive for tuna at that time at the age of 86 they were**

still diving for eels during the time of my father the old men were diving for eels and this koroua was Taumutu and he would go down the river Rewatu River and dive under the water and the koroua was a strong diver. He was a like a taniwha, supernatural being and then a female taniwha came and captured Taumutu and took him into a cave and he was in the cave for a while and a female taniwha. And one side was female and the other side was male. And the female taniwha could read the thoughts of Taumutu and would link herself to Taumutu it was just like telepathy according to the white man. And that's a hidden treasure within Tūhoe.

5

10 **Hidden knowledge.**

Ka kōrero te taniwha ki a ia “Ko wāhia e koe ngā rāhui o te wai?” Ko tāu noho, ko te nohana o te tangata ki rā haki ake nei koe, kua e haramai, kua e takahia nā rāhui a mātau, ana nā kaitiaki o te wai.” ... **And so the taniwha spoke to her and said “you have broken the prohibitions on the water. Your position is to stay on the side, do not come here and transgress the prohibition – our prohibition of the protectors, the guardians of the water.”**

15

Nā taku pāpā wērā kōrero, i reira ia i te wā i toremi ai a Taumutu. I toremi tērā koroua ruku tuna, 86 te pakeke. Ka hoki nā koroua o Te Whānau Pani ka noho ki te marae, ka tahu ahi ka tatari, ka mahi i a rātau karakia ki te whakahoki mai te koroua rā. E, ao ake i te ata puta haere mai ana te koroua rā a Tamutu kātahi ka noho kātahi ka kōrero. Ka pātai nā koroua o Te Whānau Pani, “Mahara mātau kua toremi kē koe.” Ka kī atu te Tamutu rā, “Ā, mea heri ahau e te wahine taniwha ki roto i te ana ki reira whakatikatika ai taku pīnati! Ā, he tika, i hē waku whakahaere. I te whakataetae kē ahau, ko ahau rā hoki te toki mō te ruku tuna, nāku i takahi te rāhui a te kuia rā.” “Ā, kua mutu wō mahi pēnā nē te koroua,” te pātai a Te Pae, “A, me mutu rā ka tika, me mutu rā ka tika tērā mahi.” Koira te tikanga o nā pae i tērā wā, ka noho rātau ka tahu i te ahi ka tatari. **Those stories were shared by my father. He was a live when Taumutu drowned. That koroua drowned who was diving for eels, who was 86 years old. The old men of Te Whānau Pani went and stayed at the marae, lit a fire and waited and recited incantations to bring that koroua**

20

25

30

back. In the morning the old man Tamutu emerged. He said down and they talked. The old men of Te Whānau Pani asked him, “We thought that you had drowned?” Tamutu replied, “I was taken by the female taniwha into the cave for my brain to be corrected, I had done the wrong thing. I was competing as if I was the best person to dive for eels and so I transgressed.” “And so you’ve finished doing that sort of thing diving for eels?” And so that is the tradition of the orator’s bench, they would light a fire and then wait.

10 He nui nā wāhine taniwha o konei o roto i tō tātau rohe mai nā kuri a Whārei ki Tihirau. I kōrerohia ētahi kia mātau. Maumahara tonu au i nā wānana a Te Rangihau mā. **There are many female taniwha in this area in our region, from the dogs at Whārei to Tihirau. Others were referred to us. I can remember the wānanga conducted by Te Rangihau and others.**

15 Nō reira i whakawhānuihia atu e hau taku kōrero nei mō poia atu. Ko te mate noa iho rā hoki kua pura tēnei tangata kāre he rama heoi anō me whakamātau. Kai te hiahia au te heri ake waku kōrero i roto i ngā āhuetanga o Hinepūkohurangi, nā te mea ko waku kōrero ka pā ki te wai i nā wā katoa. I te wai o te wahine, te wai-ariki, te wai-oioi, te wai-whakawhānau tamariki, te wai o te whare tangata. **And so I just elaborated on poia atu. The problem is that there was no light and so we must test it out. I want to conduct my evidence with a particular focus on Hinepūkohurangi (Mist Maiden) because what I have to say pertains to the waters of the women. The hot geysers, the waters that bear children, the waters in the house of life.**

25 Ana ka tatauhia au he whakaaro. Poia atu, poia atu te aroha ki ngā tamariki a Hinepūkohurangi rāua ko te Maunga. He whare ariki, te whare whakaira tangata o hine ariki mā o tama ariki mā. He atua he wahine tā raro i heke iho i te kōpua o te pō o te ao mārama. He atua wahine i heke iho i te wai purotu. He wahine whakakorikori, whakatiketike i te kupu a te wahine. Koira taku aroha ki tēnei kaupapa ‘whakatiketike i te kupu a te wahine’. Ko te mana whakaheke he tūāpapa nō te whare tangata o Ngāi Tūhoe Pōtiki. **And so I came up with the thoughts. Acknowledge the children of**

Hinepūkohurangi and Maunga. It is a royal house, of hine ariki and tama ariki mā. They were gods women who descend from the world of light. Is a female god who came form the beautiful waters. A woman who moved around and encapsulated the highest sentiments of women. That is why  
 5 I am so passionate about this matter is to uplift the word of women. The mana is a foundation of the house of life of Ngāi Tūhoe Pōtiki.

Ana ka piki rā a Māui Tikitiki i te rangi ki te tiki atu i nā kete e toru nei. Ka tūpono ki a Hineteiwaiwa. Ka inoi atu a Hineteiwaiwa: “Haramai, homai o huruhuru kia  
 10 whatuwhatuhia ahau he taona mā tō māmā mā Taranga,” kātahi ka oti te taona rā ka whakahokia mai te taona e Māui ka utaina ki runga i tana whaea ki a Taranga. **When Māui Tikitiki went to the heavens to acquire the three baskets he came across Hineteiwaiwa. Hineteiwaiwa told him to come and bring forth your hair so I can fashion a gift for your mother Taranga,”**  
 15 **and so it was fashioned and Māui took it back and placed it on his mother Taranga.**

Ko tēnei manu te kereru ki a mātau ki a Tūhoe he manu tapu. Nā te mea he mea whatu ōna huruhuru e Hineteiwaiwa, nā te mea i heke mai ia i a Rupe te  
 20 atua o nā manu, he manu tapu. Kua pō kua kāti nā parihau o te kereru rā kua moe tāua te tangata kua oho te wao, kua oho nā manu. I te awatea kua huaki nā parihau o te manu tapu nei a kua tangitangi nā manu, kua tangitangi tātau wā tātau pēpē. Koira nā āhuetanga o tēnei manu tapu. **This bird kereru to us to Tūhoe is a sacred bird. Because is that fair its feathers were woven**  
 25 **by Hineteiwaiwa, because it’s a sacred bird that comes from the gods. At night its wings close up and when the people sleep the forest is alive. In the morning this sacred bird would open its wings and the birds would sing and our babies would sing. Those were some of the things pertaining to that sacred bird.**

30

Engari ko te apaapa o nā rangi o te tui, o te patu i nā huruhuru mea tiki atu i a Hinepūkohurangi, te tauira a Hineteiwaiwa. Ko taku kōrero mō taku tauira taku rongo i nā kōrero ko te whare tangata tēnā o roto o tāua te kōpua o te wahine he tapu, he tapu. Koira taku rongo i āu e kōiti ana he tapu, he tapu nā mea

katoa, he tapu. Mā tō kupu whakatiketike e hiki taua tapu, taua tapu ka whakahokia koe ki roto i o whakaaro ki tō ngākau, ki tō wairua hai hiki. A, i tēnei wā kua rāhui katoa nā mea. **However, the tui feathers were used by Hinepūkohurangi, a student of Hineteiwaiwa. When I heard the statements made about the house of life the womb is sacred. That's what I heard when I was only small, all things were sacred. Through your higher statements can uplift the sacred and can be imbued within your thoughts and your soul and must be uplifted. At this time, all things have been prohibited.**

10

Ko nā wāhine o Tūhoe mau i te kereru te kahu kereru he tapu wērā wāhine. Nō te whare ariki. He wehe kē mai tā rātau noho i nā hapū he tapu. Ko wērā wāhine kāre e pā ki te kai, he tapu nā te mea ka kai o rātau whakaaro. Ka kai rātau kua rongō te kereru te manu ariki rā kai te kai rātau, kāre i tika kua kino te kahu kereru rā kua kino, nā te mea ko te taona kē ko te kereru. **The women of Tūhoe who wore kereru cloak were sacred. They were from the royal house. They lived separately from the hapū. They were very sacred. Those women would not touch food because they were tapu. When they consumed their thoughts, the kereru would hear that they did not do things correctly, and so he kereru cloak would become damaged because the kereru is a taonga.**

20

Ko tērā manu i roto i nā tohutohu a taku māmā, a taku kuia ana wō mātau kuia, ko tērā manu kāre e kai i raro i runga i te oneone ka kai ia i runa i te rākau, koira tōna tapu. Ko ia kai te ako i nā tamariki o Tūhoe nā hapū katoa me pēhea te whakamātau te kai, pēhea te whakamātau. Kāre koe e kōpurupuru noho i o kai. Ka tiki atu koe ka whakamātau ka inu i te wai ka whakatau i tō kai. Koinei nā taona tuku iho a o mātau kuia a tō mātau māmā, a taku kuia a Ata koinei. Nui atu nā kōrero e pā ana ki te mana wahine. Kāre e kōrapurapu he kai nā te rakiraki tērā nērā. **That bird according to the teachings of my mother, my grandmother and all our elderly women that bird did not eat on the earth, it ate in the trees and that's how sacred it was. Would teach the children of Tūhoe and the hapū how can we feed them. You would drink the water and make a decision on the food you ate. So these were the treasures**

30

that were passed down by our kuia from our mother and my grandmother, Ata. They had many other stories pertaining to the mana of women. That's a duck's actions, yes.

5 Ko te pou turuturu a Hinewharaurangi, ko nā pou tēnā mō nā wāhine kai whakawhānau i a rātau pēpē. Ko taku māmā i whānau i runa i te pōhue, he whenua tērā i pakanahia i kōrerohia au i mua ake rā. I whakawhānauhia e tana tohuna tana kaitiaki i runa i te whenua kia mau ai te mana o te whenua i tana wai, te wai o tana whaea, te wai o tana whaea. I pakaru nā wai o tana whaea i  
10 te pōhue hai pupuri i te mana o te mokopuna ki tana whenua. Mai rā anō tērā te whakawhānau tonu nā wāhine o Tūhoe i wā rātau pēpē i runa i te whenua hei whakamana nā herenga ki te whenua. **Hinewharaurangi is the pillars of women who are trying to have babies. My mother was born on te pōhue. She was born with her tohunga/protector so that the mana will be**  
15 **maintained upon the land from the water of her mother. Her waters broke at te pōhue to maintain the mana of the grandchildren to their land. That is since time immemorial when women of Tūhoe would have their babies on the land to empower the links to the land.**

20 Nō te tau kotahi mano iwa rau toru tekau mā toru 1933 taku whaea e whānau ai, koira nā tikana i tērā wā. Ka whakawhānau tana māmā i runa i te pōhue ka whakawhiti mai nā tohuna, ana taihoa nā rangatira, ki te patu i taku māmā. I tērā wā e patu tonu ana rātau. I tērā wā kua eke te whakaaro i roto i a rātau kia patua nā wāhine o te whakapapa. Ko tērā kaupapa kia puta ai te mana o  
25 te whenua ki te tāne. Ka kite ai koe i nā rāwekeweke taua poti me te heihei, nā whakawhawai i uru mai ki roto, nā wairua i uru mai ki roto i a rātau. **In the year 1933 my mother was born those were the traditions at that time. Her mother was born at te pōhue and the chiefs came to kill my mother. At that time they were still killing people. They had decided to kill the woman**  
30 **of the whakapapa. The purpose was for the mana of the land to go down to the men. You would see the clash between the cat and the chicken, all of the spirit and the whakapapa came within them.**

Enari nā te tere taea o te tohuna o taku māmā a Tuhitāre Heemi, nā taku kuia au i kōrero, ki te taha i tana moko i tana māmā i te whakawhānau tana pēpē ka matakū nā rangatira i whakawhiti mai ki te patu ka matakū i te tohuna. He tika tā rātau matakū he tohuna. He tohuna ka taea ia te heri i nā kete ki te kete whaiwhai i a koe. Ka purua tō mātau koroua ki roto i te herehere i Ōpōtiki...

5 **However, because Tuhitāre Heemi, my grandmother told, because he quickly arrived there alongside my mother when she was about to have her baby, the chiefs who came across to kill her became afraid of the tohunga. It is right that they should be afraid because he was a tohunga.**

10 **He was a high priest who was able to acquire the baskets pertaining to witchcraft. And so, my koroua was imprisoned at Ōpōtiki for those actions.**

Mea rawa atu ki reira mō aua mahi engari kāore te tohuna e mahi noa i aua mahi, me whai kaupapa tonu. Koirā te rerekē, me whai kaupapa tonu kua hiki i tērā kete. Ko tā te Karauna, e kāo. Kia kore tērā ako e heke ki ngā whakatipuranga. Ka noho te koroua o taku māmā o te tohuna nei, ka mauherehere. Te tikana ka kī atu te Karauna, kua wātea mōu te puta, e toru ngā marama. Kua kī atu ia, kāo. Kāore anō kia mutu āku mahi i te taha i ēnei

20 tāngata. Ko tētahi o aua tāngata, o aua mauherehere rā nō Taranaki. Ka noho tā mātau koroua, te koroua tipuna o taku māmā ki te mahi i a rātau, ki te wetewete i ō rātau mamae i mua i tana wehenga. Ono marama ia i reira. Kia rongo i a ia ngā kōrero a ngā mauherehere rā. Kāore ia i pātai he aka koutou i patua e ia, e kāo. Ka mahi ia i wāna karakia, ka tōia mai wāna karakia ki tana

25 taha, kua huaki te kuaha ki a rātau ki te kōrero. Katahi ngā tāngata nei ka kōrero ngā rangatira nei, mea patu taku wahine, mea patu wāku tamariki i runga i taku whenua. Koirā i haere mai ai ki roto i tō rohe, ki te patu i ngā tāngata mahi kino ia mātau. Koirā te kaupapa, ehara i te mea he weriweri nō rātau, kāo, i mamae rātau. Koinā te mahi a Tuhitāre Heemi, he kimi huarahi hei

30 wetewete i ngā mamae i runga – rāua ko Mahiti, arā atu ngā tohuna hei wetewete i ngā mamae o ngā whānau, o ngā hapū. **So the tohunga must have a purpose if you are to take on – you must have a purpose and to uplift that basket of knowledge but the Crown, no. They wanted to ban those sorts of lessons to the descendants and so the koroua of my**



mother, the tohunga was imprisoned, and the Crown said that you are allowed to – for three months, come out for three months but no, I have not finished my work alongside these people. Some of those prisoners were from Taranaki, they belong to you. Our koroua of my mother would  
 5 come and remove all the pain. He was imprisoned for six months there and he heard the stories of the prisoners and he did not – but he would say his karakia and the door would be open for them to speak and then these people would speak, these chiefs that my wife was killed alongside my children on my lands and so that is why I came to your area to kill the  
 10 people who violated us and that was the purpose. It's not that they were horrible, no, they were in pain, suffering. So, those were the actions of Tuhitaare Heemi was to find a way to remove the pain on them and also Mahiti who was also a tohunga who could remove the pain of the whānau and of the hapū.

15 **HEARING ADJOURNS: 3.02 PM**

**HEARING RESUMES: 3.29 PM**

**MS HOUIA:**

Kia ora tātou. Me haere tonu? Kei a koe Te Rangitunoa. **Greetings. You have the floor Te Rangitunoa.**

20 **(15:30) TE RANGITUNOA BLACK: (CONTINUES #A099)**

Ka pai kare. Te tau 1930 ka tārohia ngā rākau toromiro o Te Waimana e te Karauna. Kei te hē pea tāku kōrero e te Tiatī engari me kī o te Karauna, te Karauna me ngā whakahaere i ngā pākihi. Ka kōrero mai tāku koroua a Tioke ki a ahau, I mua i tana wahihana i tana kōrero ki a ahau mō te manu, mō te  
 25 Kereru, mō ngā rākau, mō te toromiro, mō ngā ngārara. **Very good my friend. In 1930 the trees were taken by the Crown, I say Judge it's the Crown and their affairs by the companies and my koroua Tioke told me before he told me about the manu, about the bird, about the kereru bird, about the wood pigeon and the trees and the toromiro and the insects, I must refer back**

**to the food of Tūhoe women, the belly of the kereru was eaten by women and the rara.**

E hoki ana wōku kōrero ki te kai tapu a Tūhoe, te kai a te wahine. Ko ngā puku  
 5 o te Kereru e kai nāna, ko ngārara mā ngā tāne. Ko te puku kua uru hoki te  
 hinu o te toromiro ki roto i te Kereru i tana tinana. Kua tukuna e te Kereru te  
 hinu ki tana puku. Kua haere ngā papara o ngā kohinehine, o ngā wahine hapū  
 ki te patu Kereru, a ka whakahoki mai tekau ngā manu, kua whakahokia mai ki  
 10 ngā wahine kohinehine kei te hapū hei whāngai i ngā wahine kia ora ai a rātou  
 hua i roto i te kōpū o ō rātou whenua. Koirā te manu ariki, te manu tapu hei  
 whāngai i te wahine, i te whare tangata. **The fat was stored with the belly,  
 the pigeons belly and then the pigeon would hold the hinu, the fat within  
 it's belly and then the pregnant women would go and kill kereru and they  
 would bring back 10 pigeons and they would be given to the women who  
 15 were pregnant to feed their women, the pregnant so that their seed within  
 them, within their wombs could be health and so that was a sacred high  
 aristocratic bird which would be shared with the women who were  
 pregnant.**

20 Nā, ka utaina mai te ture a te Karauna ki runga i a mātou, i a Tūhoe, ka  
 whakamutua te kai Kereru, ngā te ture tērā. Ka kite i te rerekētanga o ngā  
 āhuatanga o nā me ngā tamariki kua kore e ora, kua kore pakari ngā tinana,  
 kua kore ngā wahine e wahawaha i wā rātou pēpē. Ka mutu ko te whānau  
 katoa wahawaha i ngā tamariki, ngā pēpē. Ko ngā puhi, ko a māua kuia ko  
 25 mea, ko Te Haumihiata, kare ngā waewae o Pihitahi Wharetuna i pā ki te  
 oneone. Wahawahahia ia tekau mā wha tana pākēkē kātahi anō ka tukuna ki  
 raro nā te mea he puhi nō te Whare Ariki. Koinei nā mana, nā wehi, nā ihi o  
 tēnei mea o te wahine. **And so the law of the Crown was imposed upon us,  
 we people of Tūhoe and so the consumption of kereru was band and that  
 30 was law. And we saw the difference of the nature of the women and  
 children were no longer healthy physically and the women would not  
 carry their babies anymore and so all of the whānau and the children were  
 effected and my kuia Te Haumihiata, the feet of Pihitahi Wharetuna  
 touched the earth. She was carried until she was 14 because she was a**

**puhi, high born women of the royal house and these are the types of mana, the essential and powerful forces of women.**

I mua i te kōrerohanga o Tioke ki a ahau ka mahi mai i a i tana karakia ki a ahau  
 5 ko te whāwhā i te rākau. Ka tohutohu mai ki a ahau, koinei ngā tikanga o tātou,  
 o koroua, ki a tika ia, kare te hunga rā i pātai mēnā ki te karakia tuku i ngā rākau  
 ki raro. I haere rata ware, i haere rata ware. Rata ware, rata ware a koe ka  
 tuatua i a Tāne, koia whekī, koia whekā. Rere mai ko te korakora, koia i piri,  
 koia e mau. Rere mai ko te maramara, koia i piri, koia e mau. E tū tāne ki a  
 10 torotika to tū, ti hei mauri mate, ti hei mauri ora. **Before I refer – Tioke told  
 me he performed his karakia, incantations to me about handling the tree  
 and she told me, these are the traditions of our koroua, our old people so  
 that the people did not ask about the karakia that would take down the  
 trees. They went – as Tāne, they behaved like Karata the ancestors and  
 15 it was captured and brought together, and they were brought together.  
 Rise Tāne so that your stance can be – I sneeze the breath of death and I  
 sneeze the breath of life.**

E tū tāne, kia torotika to tū, kua taurahia tērā e te puhi, e te ariki o te waka  
 20 Mātaatua, kia tū whakatane ahau. Kona ko te kawa, ko te kawa a te wahine.  
 Ko te wahine tonu i roto i a Tūhoe, ko te wahine tonu kei te whakatane i a rātou  
 pēpē ngā tāne, ngā tamariki tāne, ngā rangatira, ko rātou tonu kei te tū te ako i  
 a rātou kia tū torotika, kia tū whakatane au i a ahau. **We stand Tāne, stand  
 correctly and that was epitomised by the high born women, chieftainess  
 25 of Mātaatua so that you may stand and act like a man. The kawa  
 pertaining to the women and it was women who in Tūhoe. It was women  
 of Tūhoe who are making men of their children, of their sons and they are  
 standing and it is they who help them stand correctly, the sons.**

30 Kei te tika, kei te pono tērā kōrero a te whaea. Kei te tika kei te pono tērā kōrero  
 nā Taranga tonu a Māui i whakatō te māramatanga ki roto i a Māui ki te kauri o  
 tāna rangi. Koinei ngā āhuatanga kei te ngaro i roto i a mātou ināiane. Kare i  
 noho ki te whakawāwā. I te tū a te wāhine tētahi ōna tū taumata ko te  
 whakamoe i te riri i roto i tāna tamaiti kia tika ai tāna tū kia toro tika tāna tū i tū

a tāne i te tū a Tūmatauenga. E rua ngā Atua kia tū ko Tūmatauenga, kia tū Whakatāne. E rua o wērā Atua i tīkina atu e te tipuna kuia e Wairaka engari māku e kī i whakahokia mai wērā kōrero i Hawaiki. Ka whakapapa te koroua rā ki ahau. E kōrero ana au mō ō tātou koro me o tātou kuia. Kare i mahue  
 5 noa iho nā wāhine ki waho engari i noho anō ngā koroua ki te whāngai i ngā mokopuna, wēnei ngā āhuatanga hei whakatikatika. **That is true and genuine, that history and it was Taranga who provided Māui, who entranced with the knowledge from the heavens, and these are some of the aspects which we hold on to amongst ourselves. We did not sit in judgement with the stance of the women, some of the elevated levels was to rest the anger within their son so that they stand as a male and as Tūmatauenga. There are two Gods, Tūmatauenga, Tū Whakatāne, and there were two Gods that were acquired by Wairaka. But I will say that those stories were brought forth from Hawaiki and the koroua recited his whakapapa to me and he**  
 10 **spoke about our old elders, kuia and koroua and the women were not left outside but the old men stayed with them to share knowledge with the children and these are the aspects that need to be remedied.**

Ka moe a Tāne i a Puna, ka puta ko ngā Rākau, ko rākau iti katoa o te ngahere.  
 20 Nā rākau iti katoa o te ngahere i tārohia i ngā tahutahu ki te puru pāina ki roto i te oneone. Ko wētahi ō ngā ngārara o te whenua me ngā manu o te ngahere, e kōrero ana a Tāwhao ki ahau, a Tioke ki ahau, “Kua heria mai nā ngārara o waho ki te whakaheke ki ngā ngārara o te wao. Ka patua haerehia ngā ngārara tika e whakarērea iho e Tāne. E Tānemahuta. Ko ngā rākau iti katoa ko te  
 25 Manono he rongoā. Ko te Koromiko mō te mate puku. Ko te Hanehane, ko te Kāramuramu, ko te Ramarama, ko te Pūtāweta. Koinei wētahi noa iho nā rākau whakahuahua e te koroua rā. Ka moe anō a Tāne i a Mumuhana ka puta ko Tōtara nui, ko Tōtara poriro, ko Tōtara Torowhenua, ko Tawini. **And they had rākau, rākau it, all the small trees and all of the small trees were effected by the poisons and some of the creatures of the lands and the birds of the forest. I am referring – Tawhao Tioke was speaking to me and the ngārara the creatures from outside were brought and added to the creatures of the forest and all of the appropriate creatures were killed that were left by Tāne. By Tāne Mahuta. And the small trees were the manono**

which has medicine – hanehane, karamuramu, and the ramarama, pūtaweta. These are some of the small trees, inaudible, that are referred by the koroua. Tāne married Mumuhanga and they had Tōtara nui, Totara poriro, Totara porowhenua – Torowhenua.

5

Ko ngā rākau o te whare nei o tō tātou whare o Mātaatua ko te nuinga o nā rākau mea tiki atu i te roto i te awa o te Motu. Ko te kaitiaki o nā rākau o te Motu ko tō mātou tipuna kuia o māua ko Waitani Te Whānau-a-Apanui, Whakatōhea, kei konei koutou e tau ana, nāna i tuku nā rākau mō te whare.

10

Ko ia te kaitiaki o nā rākau tōtara o te Motu. Nāna i whakaae. Koirā te mana whakaheke i runga i tērā kuia. I heke mai o wana tīpuna ka riro ma te wāhine e tiaki nā rākau tōtara māna anō e whakaae te huhuti taua rākau, mā Huriata.

15

Wētahi o ngā rākau mea tiki atu i Ōwhakatoro. **Of our house of Mātaatua most of the trees were taken from the Motu River and the guardian of the**

20

**trees of the Motu River was our ancestress from Te Whānau-a-Apanui Whakatōhea, you are here. And gave the trees up for the house and that was protector of the tōtara throughout the country and she gave her endorsements and that was the mana descendent from that kuia, that old woman, came from her ancestors and it was up to the woman to protect the tōtara trees and she will agree whether to chop those trees down a Huriata. And some of the trees were at Ōwhakatoro.**

25

Ka moe a Tāne i a Takapua ka puta ko Tawai, ko Kahikawaka, ko Mangeo nā rākau nuinui katoa o te ngahere. Ka moe a Tāne i a Mangonui kia puta ko

30

Te Hīnau. Ko te Hīnau ka eke te kereru ki runga i te Hīnau kua reka tērā manu. Kua kai anō kua apu anō ngā wāhine i te Hīnau. I te kereru kua eke ki te Hīnau, i te poaka kua eke ki runga i te Hīnau. Ko te mahi nui a nā hapū he whāngai i te puku hapū kia ora ai i ngā hua, ngā pēpē kia pakari ai te tū mō āpōpō te whakakīkī i nā whāwhārua. **And Tāne married Takapua and had Tawai, Kahikawa and Mangeo were some of the largest trees in the forest. And Tāne married Mangonui and they had Te Hīnau. Te Hīnau, the kereru would go on to the Hīnau and it would consume and then the warmer it would become and the pig would also consume the berries of the hīnau and what the hapū would do is to feed the pregnant woman so that the**

**babies would be healthy and they would live strongly in future to fill all of the valleys and the communities.**

5 Kua kōrero au mō te ngeri Ruakere: *Ko Tiritiri, ko Taratara*. **I've referred to the haka: *Ko Tiritiri, ko Taratara*.**

He manu tapu anō te kārearea. **The kārearea (the hawk) is also a sacred bird.**

10 He nui tonu nā manu tapu. Ko te ruru tētahi o nā manu tapu koirā wētahi. Ko te kaitiaki o tāku māmā o Anituatua, ko te ruru kōkou. He kōkou matua. **There are many sacred birds. The owl is also a sacred bird. The guardian of my mother of Ani Tuatua was the owl called te ruru kōkou.**

15 He kaupapa anō tērā ki te kōkou matua i nā kaupapa a Te Whitu Tekau. Kua takoto te kōrero i roto i taku pukapuka tuatahi e pā ana ki te kōkou matua a Tuhitaare mō te whenua mō te rohe raupatu o Tūhoe, nāna i kōkou matua Te Whitu Tekau, kātahi ka mahi. Ko te wāhi poto noa iho i hoatu e ahau ki a koutou o tana kōkou matua mō te raupatu i taku whenua. **I had it in my first brief of**  
 20 **evidence pertaining to te kōkou matua of Tuhitāre pertaining to the land that were confiscated belonging to Tūhoe, and that is pertaining to the Council of 70 chiefs. I only provided a small piece of information to you about that pertaining to the confiscation of our lands.**

25 E kōrero ake ana ia mō te wahine me tana whenua, tana here ki te whenua toka - ki te whenua toka; mō te raupatu i taku whenua tangata, kātahi ka whakahuahua i nā whenua i roto i te rohe raupatu ko Kaharoa, ko Pukenui-o-Raho, ko Waiputatawa, kōkou matua tomo ki te whare hai kawē i tērā kōkou matua ki roto i te whare o te Whitu Tekau. **He was referring to**  
 30 **the female elements and his links to the lands, pertaining to the confiscated lands of the people. And then he referred to Kaharoa, Pukenui-o-Raho, Waiputatawa kōkou matua tomo ...it is the ancient grove of forest.**

Te urunga tū te urunga tapu, te mauri tū te mauri tapu, te whitu tekau, te urunga tū te mauri tapu. Ruruku te manu a Tāne, a Tū ruruku ko te manu a Tāne. E rua wērā atua ko Tū, ko Tāne nē. I whakahuahuatia e Wairaka i roto i tana whakatauki. **There two gods, Tū and Tāne. As mentioned by Wairaka in**  
 5 **her proverb.**

Kua oti taku kōrero mō Te Kooti Arikirangi i mate atu i konei. Kua oti taku kōrero mō Wātea, tērā kuia nāna i here te wai-tote me te wai-mahea. Kua oti wērā kōrero i te kōrero ki a koutou. **I have already spoken of Te Kooti who died**  
 10 **here. I have also spoken of Wātea, an elder who connected the sea water and natural water. I've already spoken of that to you.**

Ka mutu kua oti te kōrero e pā ana ki a Tāneatua ki te heri i tana kōtiro i a Ōhinemataroa ki te taunahana hai te whenua ka tapaina ia te wai  
 15 Ōhinemataroa. Ka tapaina tēnei pito o Te Pūkaki te ekehana mai o te waka o Mātaatua. Ko Wairaka ko nā wai e rua o Tūhoe ko Rangitāiki, Te Whakatāne, anei ko tō tātau ariki nei ko Wairaka, kua oti wērā kōrero. **We have already spoken about Tāneatua taking his daughter Ōhinemataroa to claim the land and name the land. He named the river Ōhinemataroa. He named**  
 20 **this part of the Mātaatua waka and the two waters Rangitāiki and Whakatāne, this river commemorates the story of Wairaka our highborn ancestor.**

Ko te wāhi ki nā hāhi i uru mai tērā āhuatanga ki roto i a Tūhoe. Ko te kōrero a  
 25 taku koroua a Tei Nohotima: “Kāre au e whakaae ki te haere atu ki te whakarono i nā kōrero a wēnā, nā rātau i patu tō rātau ariki a Ihu Karaiti.” Kai te kite koutou i nā whakaaro o nā pakeke: “Nā rātau i patu i tō rātau ariki a Ihu Karaiti kāre au e haere atu i te tautoko i te hāhi.” **I also addressed the churches which came within Tūhoe. My koroua Tei Nohotima said, “I do**  
 30 **not endorse the comments of others, they killed their Lord Jesus Christ.” You can see the thoughts of the elders: “They killed their Lord Jesus Christ and so I won’t go to support their church.”**

He aha i pērā ai wana whakaaro? Ko ia tonu te tanata i kī ki tana koroua ki tana pāpā rā ki a Tamarau, “Kāre he ora o wāu kōrero,” he karakia noho ki nā mahi a te koroua rā, whakatuku i wana ruruku. Kāre i riro mai he pata he paraoa i wēnā o nā kaupapa. E rua kē nā wairua o taku koroua e haere ana i taua wā,  
 5 ko rātou hoki i a ia mai i roto i te rohe raupatu me wērā o mātau hapū i a ia mai roto i Te Urewera. **Why did he think like that? He was the person who told his Uncle Tamarau, “You do not have substance to what you said.” He would performed prayers. You would not get any bread or butter from what he said. My koroua followed two different spiritual paths within the**  
 10 **land confiscations and within our hapū of Te Urewera.**

Te hāhi Ringatū he kaupapa anō tēnā. Kua whakahuahia e Waitangi a Te Aukihingarau tana tipuna koroua, tō māua tipuna nei me tēnei koroheke nei me Mātāmua. Kua tau ērā kōrero. **The Ringatū faith is another matter**  
 15 **entirely. Waitangi spoke about Te Aukihingarau her ancestor, our ancestor and also belonging to Rangi Mātāmua. That kōrero has been shared.**

Ko te whānau takatāpui kia kōrero paku nei au mō tēnā. He takatāpui au. I a  
 20 ia i haerehia ana au i waho i taku rohe mō tēnā kaupapa. Enari ko te whānau takatāpui i heke mai i nā whetu he tāpui whetu. Kua ngaro te mana o te tūranga o te takatāpui i roto i a tātau, kua ngaro te mana takatāpui. **The gay people let me just talk about. I am homosexual. As I am travelling outside of my rohe with that purpose. However, the homosexual people came from the**  
 25 **constellation of stars. The mana of that position has been lost.**

Te kōrero a tō tātau whaea a Rangimāria Pere (Rose Pere) ki āhau, me wehe tonu nā whenua mō te iwi takatāpui, i wehea he whenua mō rātau kia noho ai rātau i runa i a rātau hiahia, i a rātau tikana. Ka whakaarahia ahau tērā kaupapa  
 30 i roto i a tātau nā te mea i puta mai mātau i te whare tangata. He aha i wehe ki a te aroha mō te huna moe tāne mō te huna kai te moe wahine me te tāne. **What our Aunty Rangimarie Rose Pere told me, there was land for homosexuals and they would live where they can conduct their traditions and I raised that matter amongst us. We emerged from the house of life.**



**Why was the love of those who sleep with men or those who sleep with women or men.**

5 Tō mātau maunga a Maungapōhatu he wahine he tāne, kai roto tērā wairua i tērā maunga. Kāre anō i pēhea wōu maunga, bro. Akene pea me 'Ah' katoa atu a Tūhoe ki tō maunga. **Our mountain Maungapōhatu is male and female and that's the sort of spirit in that mountain. I don't what your mountain's about, bro. Maybe Tūhoe should go to your mountain.**

10 He kino tērā mahi ki te wāwāhi te paraikete o te whānau i runa i nā āhuatana kai runa i au kai runa i ētahi o mātau. Ko te kōrero i puta wā mātau mahi he whāngai tamariki. Ai, ko wētahi rā o nā takatāpui i puta he tamariki for god  
sakes. Kotahi te tara kotahi te ure ka oti i a koe he tamariki, he pēpē. He aha  
15 i wehehia ai? Ko te whare tangata nāna wērā tamariki, nāna wērā pēpē. He aha i whakaweriwerihia ai? A, koira te kaupapa mā te poti, ko ahau te heihei. **That was to break the blanket of the family, the family should not be divided. What was said was that our role was to look after children. Some homosexuals had children, for god sake. There is one of each reproductive organ. Why was that sort of thing separate? Those babies  
20 belonged to the house of life. Why are they being disparaged and trampled upon? That is a matter for the cat, I am the chicken.**

E puta ai waku kōrero nā te mea he tangata whenua te takatāpui, i heke tonu  
mai i taua aroaro rā, i taua tara i kōrero rā tāua. Nō reira hai whakakapi i aku  
25 kōrero tēnei kuia a Kūmara wētahi o nā kuia o Tūhoe o mātau kuia a Kūmara tēnei a Mihikitekapua tēnei ko rātau nā kuia i whakaara i nā tauā o roto i nā hapū mā rātau te kōrero ki te whakaara tauā. **I am sharing these things because homosexuals are people of the land who descended from the female reproductive organs. To conclude my submission, this elderly  
30 woman Kūmara, one of the old ladies of Tūhoe, Kūmara, Mihikitekapua they raised the armies of the hapū and it was them who led the war parties.**

Heoi anō ka haere a Ruapani ki te kōhuru i āu i a Tūhoe i roto i te moana o Waikaremoana kātahi ka patua a Kūmara i roto i te ana o Tikitiki, te kuia o

Pikihuia ka patua, ka patua nā tamariki, ka patua nā kaumātua ka whiuwhiuhia ki roto Waikaremoana. Ko tērā moana he tapu, ko tētahi wāhi o te moana mō te tanu i te tūpāpaku. Kia hoki ake ahau ki roto o Te Kutarere nā tohuna noho ana i tērā wā kātahi tonu tētahi ka mate atu ki te kawē i nā kōiwi o Tūhoe ki

5 **Maungapōhatu. And so Ruapani went to kill our people of Tūhoe at Lake Waikaremoana and Kūmara was killed at the cave of Tikitiki. The kuia Pikihuia was killed, the children were killed, the elders were killed and they were thrown in Lake Waikaremoana. That's a sacred lake and part of the lake is where you bury the bodies. When I go back to Kutarere**

10 **the tohunga who were living at that time, one of them just died, they would carry the bones of Tūhoe to Maungapōhatu.**

Ka riro o mātau whenua anei i te rohe raupatu nei ka hoki i te koroua nei a Tuhitāre ki te tanu i tana tuahine i Anituatua ki Ōhiwa. Kātahi ka hoki mai te

15 kōrero ki a Tuhitāre kai te takahia te wāhi moe o tana tuahine e ngā kau a mā tangata. Kāre hoki i taiapahia. Kua riro nā whenua kai reira tonu nā tūpāpaku e moe ana. Ka whakahokia ia tana tuahine ki Ōhiwa moe ai hai pupuri i te whenua. I ahu kē mai hoki rātau tētahi wā, he Tamakaimoana a Ngāi-te-kapo nā hapū o te rohe raupatu. **Our lands were taken in the confiscation area**

20 **and Tuhitāre returned to bury his sister Anituatua at Ōhiwa. And then Tuhitāre heard that the resting place of his sister was being violated by white men. It was not fenced off. All the land was taken. The dead bodies were resting there. His sister was taken back to Ōhiwa to rest, to hold onto the land. They belong to Tamakaimoana, Ngāi-te-kapo were the hapū**

25 **of the confiscated land.**

Kātahi ka patua a Kūmara. Kia rongo ai koe Ruakere koutou i te tangi a te mokopuna a te tāne mō te wahine, a te mokopuna ki tana kuia ki a Kūmara. Ka nui te hōhonu ka nui te aroha kai roto i wana kupu mō tana kuia. Ka heri ake

30 ahau nā kōrero nei nā te mea kua ngaro tērā mana i roto i a tātau ki te hiki i te mana o nā kuia o roto i o tātau hapū, hiki a te tāne, hiki a te wahine, hiki a te whare mate koinei. Ehara mō te kōhuru noa iho engari ko te āhuetanga o te hiki i te mana o te kuia nei whakaaraara i nā tauā i roto o Waikaremoana. Ko te Pā o Mihikitekapua ko Te Matuahu i reira ai ia i mahue ai ia ki reira. **Kūmara**

was killed. Ruakere and you all can hear their cries of the grandchild of the male to the female, of the grandchild mourning his grandmother, Kūmara. There was much lament and mourning in his words. I will refer to these words because that mana has become lost amongst us to uplift the mana of our old women within our hapū, the men and women uplift each other including the whare mate. It's not just in terms of murder but to uplift, elevate the mana of this kuia who raised the armies at Lake Waikaremoana. The village of Mihikitekapua, Matuahu where she was left there.

10 **WAIATA (E KUI KŪMARA)**

Ka whakairihia ake e hau taku kete i runga i te mate, kia hoki ngā kōrero ki a rātou ki o tātou mate, ki a rātou nā rātou ngā kaupapa i te rā nei e whaia ake nei e tātou. Ko ahau tēnei o Ngāti Koura kiri kawa ki te rākau. Ko te tū a Ngāti Koura he kiri kawa ki te rākau, he pakanga. Nō reira ngā mihi ki te poti ngā mihi ki ngā heihei, ko tā tātou mahi he whakaratarata i a tātou. **I conclude with acknowledgements to the dead, we must refer to our deceased to those who the matters that we are addressing belong to. This is me of Ngāti Koura who are eager to fight. The stance of Ngāti Koura is that they are eager to grasp the weapons and to engage in war. Acknowledgements to the cats and to the chickens, our role now is to live harmoniously.**

**(15:52) DR RUAKERE HOND TO TE RANGITUNOA BLACK:**

Q. E Te Rangitunoa i konei au e whakaaro ana me pēhea nei e tuku kōrero atu ki a koe i te mea hanga pouri ana au he poto te rā, tērā anō ki ētahi he poto te wiki kia āta ruku ki tērā puna kua keria e koe i roto i enei i tō tū. Nei ka whakaaro atu ki te kōrero o te pae, ana, ahakoa kua hipa te wā o te kōrero o te pae, e haere tonu ana te whaiwhai kōrero nei o te ata. Ehara i te mea maku e panapana nei a Mātaatua ki te hangahanga he whare nei mō mana wahine engari he pai tonu te whakaaro. Ko te mea nui nei kei roto i o kōrero, kei roto i ngā kōrero mō Hinauri, Hinakeha ērā anō te rārangi i te whare i ngā whare wahine nei, arā mātotoru ana ngā kōrero mō tama wahine ki roto i tēnei takiwā kia piki ki Kapuiterangi,

Kuraimonoa arā anō, arā anō, arā anō. Nō reira ehara i te mea ka panapana i tērā, engari anō kei konei au e kī, ā, ka pai hoki.

**Te Rangitunoa, I was sitting here, how can I ask you any questions because I am quite disappointment that it's only a short day but some might say it's only a short week as we delve into the spring that you have addressed in your appearance. I was sitting here thinking about what the orators bench said and, although those kōrero have finished, formal oratory continued this morning. I will not tell Mātaatua to build a house for mana wahine but that's still a good idea. What's most important is that within in your evidence and within the kōrero about Hinauri, Hinakeha and those houses named after women, there are many stories about women in this region as you go up to Kapuiterangi, Kuraimonoa and many, many other histories. It's not as if I'm trying to throw that to the side but I am saying here that it's very good.**

Ko te mea e panangia ana e au pea hei whakaaro atu. Kāre au i te mōhio mehemea ka whai wā ki te āta ruku, i te mea mehemea ka panapana au i tēnei kaupapa ka panapana i ētahi atu kōrero, kaikōrero kia poto te wā ki a rātou e kore e whai wā ki te āta tuku pātai ki ērā atu kaikōrero. Engari ko te ia o tērā anō pea kia taea te whakahoki kōrero mai. Ko ētahi o kōrero mō ngā wahine i tiaki te ora i tuku i te tangata e raru ana, e hara ana kia rūmakina ki te wai, kia ehuehu ki te wai, kia ringihia ki te wai, kia maunu atu. Kei te hiahia pea a tōna wā ko tērā momo mana o te wahine e whakaheke i ngā taimahatanga, e whakamauru atu i ngā uauatanga ki runga ki te ngākau tangata. Tērā pea e kore e whai wā ki te āta ruku ki tērā kōrero, engari tērā anō pea kei o hoa nei e taea ai te whakahoki ētahi kōrero i runga i tērā whakaaro i te mea koirā tētahi mahi nui o te wahine tiaki i te hauora o te iwi, tiaki nei i te whānau, tiaki nei i ngā uri kia kore e noho taimaha ā haere ake nei i roto i ngā tau. Tērā anō pea he kōrero poto pea hei whakautu i tērā. **What I was trying to propose is an idea. I'm not sure whether I am able to delve into that deeply, but if I was to propose this matter perhaps other speakers will propose something else and they will only have a short time and then we won't have time to ask them questions. However, the gist of that**

perhaps we will be able to respond. Some of your accounts about the women who took care of the people's health, those who were troubled would be immersed in the water. I desire perhaps that mana of the women can address, remedy the stresses and the oppressions that are on the hearts of people. Perhaps we won't have enough time to delve deeply into those accounts, but perhaps your friends are able to refer to other stories because that is a great role of women is to take care of the health of the people, the health of the whānau and of the descendants so that they do not live in difficulty and with stress. Perhaps there's a short response to that.

Engari tū atu i tērā kua hiahia kia kī atu o kōrero katoa. Ko te hiahia au kia noho mo te wiki ki te āta wherawhera i enei kōrero, i te mea whai hua, whai koura a Ngāti Koura i runga anō i tēnei huarahi whaia e koe. Tēnā koe. **Aside from that, I just want to say that all of your evidence I want to stay for the whole week to go over what you said because Ngāti Koura has met their goals in terms of the objectives that you have. Thank you.**

A. Tēnā koe.

Q. Te āhua nei kua ea te taha ki konei. Kua kōrero mātau i roto i te wā e kapu ti ana ka kī mai, ana ka tika hoki kia kōrero tēnei tēpu poti ki ngā heihei kia kaua e kī, ana e whakaratarata nei tērā taha i tēnei haora tonu, engari ka waiho kia whakairihia ki te tāhū o te whare nei. Nō reira Rangitunoa e mihi ana tēnei tēpu ki a koe me ngā kōrero i whārikihia. **It seems that those are our questions. We spoke during the cup of tea break and said that it's appropriate that this table of cats speaks to the chickens so that we can't say at this hour that we left that kōrero to the ridge pole of the house. Rangitunoa on behalf of the Panel, I want to thank you for your evidence presented.**

30 **MS HOUIA CALLS**

**(15:56) AHORANGI/PROFESSOR RANGI MATAMUA: (#A086, #A086(a))**

Kei te whare Mātaatua e tū mai nei ko Mātaatua marae ki uta tēnei, ko Te Whai-a-te-Motu e mihi kau atu ana ki a koe e tū mai nei. Ko koe tēnei e tāwharau nei i tā tātau kaupapa te kaupapa nāna nei tātau i tō mai i tēnei rā nō

reira e tū mai, e tū mai. **To the Mātaatua ancestral house which stands before us, Mātaatua in inland Te Whai-a-te-Motu wishes to acknowledge you. Mātaatua inland you are sheltering our matter before us that has brought us together on this day and so stand, stand.**

5

Kei te ope o te rua Matariki kua pae nei koutou nā rangatira tēnā koutou, tēnā koutou i runga i te kaupapa o te wā. Kei te Kaiwhakawā koutou ngā mana ngā tapu tēnei mihi nui ki a koutou. Kei te hoa kei taku rangatira Ruakere ka nui te mihi ki a koe, i runga anō i ngā mahi kua oti ēnei wiki i ēnei marama tata nei.

10

Ko te mātahi o te tau tēnei, kua rewa mai a Matariki a Puanga e tohu ana i te tau hou Māori i tēnei kaupapa kua tau ki runga ki Aotearoa whānui hei kaupapa whakakotahi a tātau. Nō reira Ruakere akene pea kāre te iwi i te mōhio ki te wāhanga ki tō mahi nui i roto i tēnei kaupapa nō reira e kore e ārikarika taku mihi ki a koe me taku whakapā hai hoa. Kua koe e riri mai ki te reo Pākehā e

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whai ake nei, kua tuhia taku kōrero ki te reo Pākehā. I te wā i tae mai te kōrero ko koe tētahi o nā mea kōrero ki te nei kaupapa, whakaaro ake au ko taku reo Pākehā te reo pai mō te hunga pānui ana i te kaupapa, nō reira e whai ake nei ko te reo Pākehā. Nō reira e te iwi tēnā tātau katoa. **To the party of Matariki the distinguished members acknowledgements on this matter at this time.**

20

**Judge and Panel members the authorities, the sacredness I want to acknowledge you. To my friend Ruakere, I want to acknowledge you in what you have accomplished over recent months, the Māori New Year, Puanga and Matariki has arisen signifying the Māori New Year and this matter that has come throughout the country brings us together.**

25

**Ruakere, perhaps the people don't quite understand your great work in this matter of Matariki and so I will always acknowledge you. Apologies my friend, do not be angered that I have written my evidence in English.**

25

**When I was told that you will be speaking on this matter and I thought my English is better in terms of those who are reading and so following this**

30

**will be in English. Ladies and gentlemen greetings.**

#### **REFERS TO BOE #A086**

My name is Rangī Matamua and I am a Māori Astronomer of sorts with no formal training, from the tribe of Tūhoe. I am a descendant of the union of

Hine Pūkohurangi and Te Maunga. Hine Pūkohurangi is the mist maiden and is an atua wahine for the Tūhoe people. My whanaunga Te Ringahuia presented the whakapapa of Hine Pūkohurangi in her evidence at Tūrangawaewae in February.

5

So I'm not really going to talk about my research fields. I find it very difficult to do so in a space like this. Nō konei ahau, nōku tēnei whare, nōku tēnei waka, kāre e pai kia tū au te kōrero atu ko au, ko au, ko au, so I put my CV into my evidence and if you are at all interested then who I am and the different aspects

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of my work are laid out in the CV.

However, most of my time is spent sharing knowledge about Māori astronomy through my research and via different platforms. I do so to help people better understand the importance of Māori celestial knowledge and its influence on

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culture, the environment and even our modern world. I share this knowledge because I believe it is central in our cultural practice and can help us, can guide us in our day-to-day lives, supporting healthier lifestyles and our overall wellbeing, and the mantra I believe in is the phrase:

20

Knowledge that isn't shared, isn't knowledge.

It was a phrase that was given to me by my grandfather on his death bed when he asked me in a Māori way, which meant he told me, that it was my role, he felt it would be my role going forward to support the return of and the growth of

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Māori astronomy as much as I could and for the part that I play.

I just also want to say that me poto te wāhi ki te tāne ki tēnei kaupapa, **let's take a short time to speak about men.** Kei te mōhio au kei roto au i te hīnaki i tēnei wā, ko te tāne e tū ana ki tēnei kaupapa Mana Wahine, hoi anō. **I know that I am in the eel trap at the moment and the man speaking about Mana Wahine, however.**

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My evidence before the Tribunal is to present kōrero tuku iho **oral traditions**, connected to Māori astronomy, māramataka Māori **calendar**, the Māori calendar system and the celestial bodies.

5 First and foremost, I want to make it absolutely clear that there is empirical science embedded within traditional Māori knowledge. In order to make this knowledge base meaningful to all people, and for it to have purpose, our ancestors enveloped it and encompassed it within cultural narratives, within spirituality and tribal specific belief systems. In this manner, the knowledge  
10 itself wasn't just seen as clinical and part of society that was devoid of any other connection to our world, rather it was included into everything. This wider cultural element gives our Māori science a deep and rich layers of meaning and purpose.

15 My kōrero today relates directly to atua Māori, **Māori gods**, and in particular the atua wāhine **female gods** and the ongoing interaction between these deity and Māori. Specifically, my evidence will examine the various atua wahine that are embodied in the different astronomical bodies and the influence they have on the Māori world.

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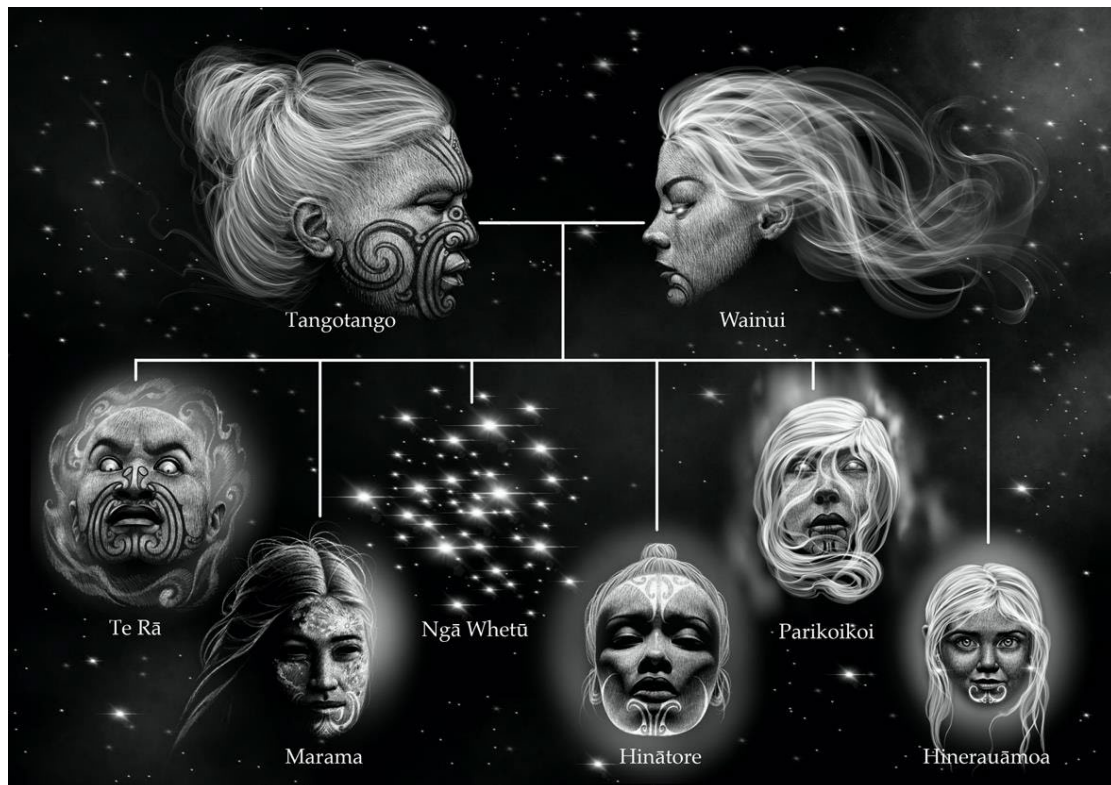
### **TE WHĀNAU MĀRAMA the celestial bodies**

While there are variations in tribal records, my understanding is that the celestial objects are the children of Tangotango and Wainui. Tangotango is the male and Wainui is the female. Tangotango is the black sky, the space between the  
25 stars, the backdrop upon which the stars are able to shine. Wainui is embodied in all forms of water. She is not the atua of water, she is water.

Those two deity came together after the second union of Rangi and Papa. This union was also called Te Whānau Mārama **the family of celestial bodies** and  
30 they had a number of children. The first is Te Rā (the sun) who is a male, Te Mārama (the moon) who is female, Ngā Whetū who are all sorts, Hinātore (phosphorus light) who is female, Parikoikoi (a gloomy light) who is also female and a small and very petite star known as Hinerauāmoa who had very dexterous hands; very fine, dexterous hands; he ringarehe **very skilled**. She



was taken as a wife to Tāne and together they had Hineteiwaiwa, the patron of weaving.



This genealogy clearly shows that the cosmos and all its objects is the result of a union between male and female elements, and a significant number of the Te Whānau Mārama are female, i.e. Wainui, Marama, Hinātore, Parikoikoi, Hinerauāmoa and many of the stars themselves.

### THE SEASONS

The seasons themselves are ruled over by female deity. Māori have two main seasons, summer and winter. There are divisions within the summer and divisions within the winter. The Māori word for season is tau, and while we often apply that word in a modern context to mean year, its origin is season. Hence the phrase 'te mātahi o te tau' 'the first of the season' or 'ngā hua o te tau' 'the fruits of the season' or 'whakamoe tau' which it means to put the seasons in order.

The sun is said to have two wives, their names are Hineraumati (the summer maiden) and Hinetakurua (the winter maiden). These two beings are sisters, they are the daughters of Tangaroa akiukiu. They give their names to the

seasons that they represent, raumati means summer and takurua means winter.

5 The sun is said to move between his two wives, he spends six months with one and six months with the other. In the winter we are in at the moment the sun rises in the north-east and sets north-west. Tomorrow morning if you get up early enough and it is a clear morning you are going to see the sun rise in the sky and you will also see Hinetakurua rising in the sky together. They are joined at the moment and we are in the winter months. The children that descend,  
10 and there are a host of them and they are all represented by stars, their children, Takurua Whareana, Takurua Parawai, Takurua-aio kūtao, Takurua Anaana, Takurua Auru, Takurua Ruru, Takurua Ūpokopapa, are the different afflictions of summer.

15 When those stars appear bright in the morning sky (and most of them are female), they will determine what kind of weather you are going to have and for the next few months Tama Nui te Rā will be with his winter wife. Then later on he will move back towards the east and move towards the south. In the middle of summer the sun rises sou'- east and is high in the sky in the middle of the  
20 day and sets south west. It is at this moment that he is with his summer wife, Hineraumati. She does not dwell in the sky like Hinetakurua but she lives in the earth and she is connected to the soil and the fertile soil that makes crops grow. Her hair is said to be the roots or tap roots of the various root crops, such as the kūmara. When the sun is above her he send his rays to the earth to warm  
25 the soil, she draws the nutrients in the water from the soil, ka hapū te whenua ka puta mai ko ngā hua.

30 From this perspective, the seasons occur because of the union between both male and female elements, while the sun being the central figure moving between his two wives. However, it is the female deity who actually rule over the seasons, determining the cold of winter and the heat of summer. Therefore, the Māori seasons are named after the atua wāhine and not the sun.

## THE MĀORI NEW YEAR

This is something that is very topical at the moment I guess. But across Aotearoa, Māori tribes and communities celebrate the beginning of Te Mātahi o te tau (or the Māori New Year) in conjunction with the heliacal or pre-dawn appearance of certain stars, in particular Matariki and Puanga. Both of these stars appear in the pre-dawn sky around the same time during winter and different regions associate the visibility of these stars with the New Year. Both Matariki and Puanga by my record are female stars.

- 5
- 10 This is not a universal thing. There are some versions where Puanga is said to be male but for the vast majority of places Puanga is female like Matariki is female.



- 15 There in that image you see them rising in the morning sky just before the sun marking the Māori New Year.

- 20 The name Matariki is an abbreviation of 'Ngā mata o te ariki Tāwhirimātea' – the eyes of the god Tāwhirimātea. Tāwhirimātea is the god of the winds and weather and was so close to his father Ranginui. So when his father was separated from his mother he was distraught and warred upon his brothers eventually losing to the humanity, the god of mankind, Tūmatauenga. And in his frustration, his anger, and in his sorrow he tore his eyes out and crushed them in his hands and cast them into the sky where they stuck to the chest of

Ranginui. And there they are, Ngā mata o te ariki Tāwhirimātea o Matariki, **the eyes of the god Tāwhirimātea.**

In my tribal narrative there are nine stars within the cluster. Again, this is not a  
 5 universal thing, this is just a narrative that was left by my ancestor explaining  
 his position on Matariki. In other tribal versions there are seven. They are often  
 described as seven sisters. sisters, or the six daughters of Matariki, yet for me  
 I would argue that that is a Greek myth and not a Māori story.

10 In fact, I would state that colonisation has not only colonised our practices but  
 even our belief systems in the way that we understand our ideas of cosmology  
 and creationism. I am yet to find any research that really endorses that position.

But I have nine names in the cluster of Matariki. Most of them are female and  
 15 there are a few males in the cluster as well.



The central star **Matariki** is the mother of the cluster. My ancestor states that  
 ko Rehua te tāne, ko Rehua. Rehua is the star Antares in the body of Scorpius.  
 She is rising in the east at the moment at the same time as he sets in the west  
 20 and beneath the two of them he is the atua of rongoā Māori, she is the atua of  
 wellbeing. Everything that is encompassed below the sky at that moment has  
 a connection to the rising of Matariki. She is connected to wellbeing. She has

eight children that surround her and each and every one of them brings a bounty to us here on earth.

5 The eldest is **Pōhutukawa** who is a female, who is said to carry the dead across the night sky night after night and month after month. That is the star that we mentioned when we release our dead at the rising of Matariki in the New Year and farewell them as they become stars against the chest of the sky.

10 **Tipuānuku** is the next star. Again, a female. You can see her to the right of this image below **Tipuārangi**. Māori 101 would tell me that Rangi is above Nuku just as the sky is above the earth. They are connected to food so there is no tapu in that part of the cluster. Food from the earth, food from the sky. The food he is connected to are birds and berries from the trees. There is balance in that part of the cluster because there is male and female elements.

15 If you go and have a look at Matariki and just to her right, our left, you'll see **Waitī** (fresh water) and below her **Waitā** (salt water). Again, they are connected to foods and there is no tapu in that part of the cluster. She is above him because fresh water always flows downhill to salt water. There is balance because they are male and female.

20

Above everything you can see the two stars of **Waipunarangi** and **Ururangi**. Female and male elements and so there is balance. She is rain he is wind. They are above everything else because rain and wind comes from above everything else.

25

The final two stars in the cluster or the final star the youngest is **Hiwaiterangi/Hiwa**. Hiwaiterangi is the wishing star. **Hiwa** and **Pōhutukawa** are said to be the sacred stars in the cluster. Ngā whetū tapu o te kahui o Matariki. That is because one deals with our dead and honouring our dead and farewellling our dead and the other one is concerned with your deepest desires and those things that you seldom share with everyone else, otherwise ka kōrerohia e ngā mea ngutungutu. It is something that you send to Hiwa in the

30

morning sky during the New Year in the hope and belief that your wishes will come true.

Our tīpuna would look to **Matariki** to determine the bounty of the impending year. They would read the appearance of all the stars at the correct time to  
 5 decide what the year ahead would bring. If one star is brighter than the other, for instance, **Tipuānuku** this year was the star that stood out for me, encouraging me that this is a good year for planting gardens. Another star that was quite bright in terms of my read was **Waitī**. Again, freshwater species and  
 10 rivers there should be a good run of eels this season. The star that was inconsistent and difficult to read was **Waipunarangi** which is telling me that rain and water might be an issue later on this season. Ko te whetū kāre au e kite i tēnei whetū i tēnei tau ko **Pōhutukawa**. Ko te kōrero he tau mate tēnei. Ahakoa he nui ngā hua he tau mate. **The star I haven't seen this year is Pōhutukawa.**  
 15 **It is said this is a year of death. Although foods will be plentiful, there will also be many deaths.**

In my calendar system the Māori New Year starts when Matariki is visible during the lunar month of Pipiri when the moon is in the last quarter phase of Tangaroa.  
 20 These factors all come together to inform the Māori division of time, and at the heart of this system, the central cog in the system of time that resets the entire calendar system is Matariki.

Matariki is also a framework for how people interact with the natural world. The  
 25 different stars are associated with various parts of the environment that are critical to our wellbeing. There are the food stars that represent kai from the earth, from the trees, from above our heads, from fresh water and salt water. There are stars that are related to wind and rain our main weather factors. There are also stars that are symbols for both life and death; they also represent  
 30 the end of one year and the beginning of another. All these stars surround their mother, the atua that is Matariki. She is the central star and holds the entire cluster together, supports the wellbeing of the stars in the cluster and therefore, the wellbeing of all people on earth. Ko te kōrero mōna ko Matariki te

kaiwhakahaere o te kāhui. **The story of Matariki she controlled the celestial bodies.**

### **MARAMATAKA**

5 Often described as the lunar calendar. Maramataka in my mind is more correctly defined as an environmental calendar that uses the lunar phases as a base line. Many factors feed into this system, including the position of the sun, helical stars, blooming of trees, spawning of fish, migration of birds, as well as the changing phases of the moon.

10

For Māori, the moon influences all activities, including gardening, hunting, fishing, travel, birth and even death. Its influence on the environment and even the moods of people was noted by our ancestors and was applied by communities to their unique regions. These systems informed the community  
15 when they should be active or passive and what they could expect throughout the month.

20

There are many maramataka; this is my one. To date, we've actually found around 500 different maramataka here in Aotearoa. That's a real testament  
20 just to how precise, how intimate the association between the celestial bodies and the environment was during the times of our ancestors. Down the road they would have a slightly different maramataka to where we are here. Five hundred is what we've found so far, but that's not to say that that's all there are. This is the maramataka I follow. It's not the only one.

25

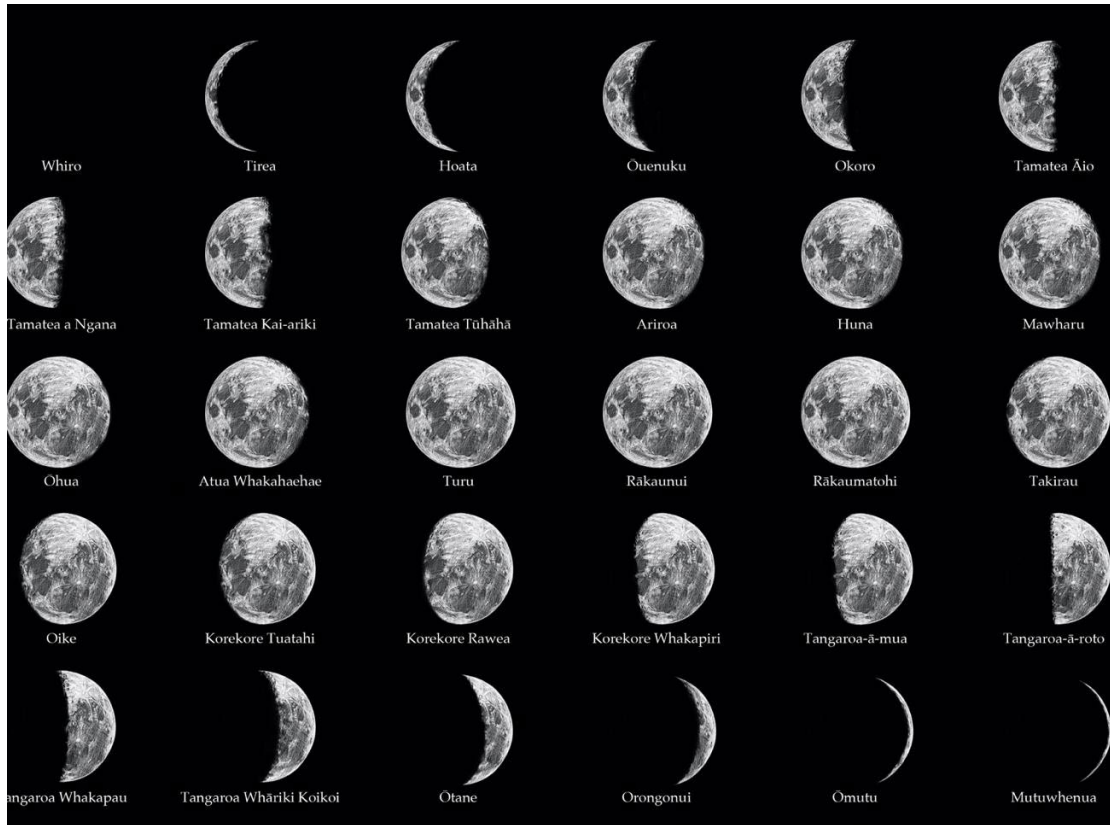
Most maramataka have 30 phases but there are variations, some have 28, some have 32. I think the current moon that's going to come up is Atua Whakahaehae (Terrifying Demon). I'm not too sure whether it's the best  
30 time to be doing this kōrero, heoi anō, especially after the discussion about the cat and the rooster. The maramataka is built on a 354-day year and a 29.5-day lunar month. This means there is an 11-day difference between a lunar year of the Māori and a solar year that was imported from the other side of the world. Therefore, Māori applied the practice of intercalation; intercalation is what we do with a leap year, we add an additional day into the solar calendar system to

reconcile our calendar system with the sun. Māori would apply an additional month every three or so years into the calendar system to reconcile the lunar calendar system with the solar year.

- 5 The moon is nearly always described as a female. There are a few times when the moon is said to portray male behaviours, but for the most part this is very uncommon. The names Marama, Maramahauakea, Hina, Hinapouri, Hinauri, Hinakeha, Māhina, Māhinarangi, Rona, Rongo and Hineteiwaiwa are at times used for the moon, and apart from Rongo, all of these names are female. They  
10 are also personifications of the various female deity who have a massive influence over the earth.

- The influence of this atua wahine should not be underestimated. She rules over all day-to-day activities and events of men and women. Māori understood that  
15 Tangaroa is the guardian of the ocean, but it is the moon that controls the tides hence the proverb, Rona whakamau tai, Rona the controller of the tides. The impact of the moon further extended to all parts of the environment and on flora and fauna. Even the behaviour of people are influenced by the ever-changing cycle of the moon.





There you have my lunar calendar.

### FEMALE STARS

- 5 The following is a small section of female stars or female deity that are personified by stars. This isn't the entire list, this is just an example of some of the major female deity that are personified within stars. The appearance of these stars and planets in particular parts of the sky during the year would determine the activity or the corresponding weather phenomenon, ecological
- 10 event, or cultural and spiritual practice.

Whetū	Star	Domain
Kōpū	Venus	Marker of the 5 <sup>th</sup> month of the Māori year Sign of peace
Pareārau	Jupiter	Sex
Takero	Mercury	Migration and spawning of fish
Pani Tīnaku	Deneb	Germination of plants
Hinemataiti	HR 8079	Kiore (rats)
Takurua-whareana	Murzin	Snow
Takurua-parawai	Wezen	Frost
Takurua-āio	o Canis Major	Clam winter
Ngā whata	Alnilam	Food storage
Ruhi	Alniyat	Ripe food

Whakaongekai	τ Scorpius	Wilting crops
Taranga	υ Libra	Mother of Maui
Matitikaiwai	Mufrud	Evaporation
Hineraukatauri	γ Centaurus	Music and entertainment
Hineraukatamea	δ Centaurus	Music and entertainment

In my submission, I have a list there of the Star, its Māori name, its western name and the domain over which it rules.

5

Perhaps I'll just pull one out. There is Pani Tīnaku the fourth one down. Tīnaku means to germinate. Tīnaku is the partner of Rongo-Māui. Rongo-Māui was the younger brother of Whānui who is the atua of the kūmara. The atua of the kūmara Whānui is visible in the 10<sup>th</sup> month of the Māori year, just before the harvest during the same time that Poutu-te-Rangi is in the sky. Poutu-te-Rangi gives its name to the month, but Whānui is the atua of the kūmara, he had kūmara seedlings; they were in the sky.

10

Rongo-Māui and his wife, Pani Tīnaku (tīnaku means to germinate, tīnaku is the germinator) they were hungry and she sent her husband to ask his brother Whānui for the different kūmara so they could eat them. He climbed into the sky and he asked Whānui to give his children. He was refused. Rongo-Māui he hid away and when Whānui disappeared he went and stole the children. It's the first theft in the Māori world and it is known as *Te Hē o Rongo-Māui*.

15

20

Rongo-Māui had nowhere to put kūmara tuber or the little seedlings so ka purua ki tana ure, **he placed it in his reproductive organs**. Ka waiho au mā te

kaiwhakapākehā tērā e whakapākehā. **I'll leave that for the interpreter to interpret.** Ka hoki mai ki te whenua **when he returned to earth** and he came back down to earth and he slept with his partner, Pani Tīnaku, the kūmara germinated and were born into the world.

5

Every year when there is a constellation called *Te Kūmara Nui o Mataora*, Mataora is the place where the kūmara were born. A constellation of three stars rises in the sky, Pani Tīnaku to one side, Whānui to the other, and Poutu-te-Rangi above them both. It is often called the summer triangle. When  
10 it appears in the morning sky and Poutu-te-Rangi led by Pani Tīnaku it is time to harvest your kūmara. That is one of a whole host of female deity, female atua that are recorded in the sky.

With the mass arrival of European settlers to Aotearoa in the 1800s and the  
15 ensuing onslaught of colonisation, many aspects of Māori culture were superseded and eventually lost to time. During this period, traditional Māori star lore ceased to be practiced to any great extent, and the final generation of tohunga kōkōrangī passed from this world, joining their ancestors to become stars adorning the night sky. During this time, early ethnographers, Cowan and  
20 Best probably is most well-known spent time with a number of remaining astronomical experts recording pockets of information. Often these individuals were viewed as the experts in mātauranga Māori and used their research to determine the field of study and its contents.

25 In particular, Best's publication *The Astronomical Knowledge of the Māori* was compiled from interviews with tohunga such as the revered Tūtakangahau of Maungapōhatu, and for nearly 100 years this work has remained (and in my mind still is) the most comprehensive collection of Māori astronomical knowledge available. Still, only fragments of the total knowledge base was  
30 chronicled, and Best himself stated that the entire information collected on Māori astronomy was 'meagre and unsatisfactory and the record on the subject should be closed'.

While the intent of these individuals may have been noble, they did have a significant impact in changing the traditional narrative based on their Eurocentric ideas and their individual opinions. One prime example of this is the mistranslation of the name Matariki. As shown before and in this evidence  
 5 the name is a shorten version of the name Ngā mata o te ariki Tāwhirimātea. Yet, Best translated this to mean little eyes, mata = eyes, riki = little. This translation is not supported by any evidence that I can find after 25 years of researching in this space nor is there a single Māori narrative that supports this position. To this day the idea of Matariki meaning little eyes continues to be  
 10 promoted and here across the country.

In these early publications the notion of female stars and the roles of atua wahine was somewhat dismissed. Important subjects like sex and sexuality, the role of female deity and their impact, the worship of the sun, moon and stars  
 15 and the role of atua wahine in informing and influencing the community is often not recorded or kind of quickly brushed over. Combined with Christianity that took hold of Māori society during this era, it all impacted on the traditional understanding of atua wahine who are personified in the stars.

20 The mana of atua wāhine and their importance in Māori society is clearly evident within the Māori astronomical record and its related practice. From an astronomical perspective, atua wāhine held mana over the seasons, weather phenomena, crops, fresh water, rain, the afterlife, the promise of a new season, the tides and so much more. The entire Māori division of time was driven by  
 25 atua wāhine, in particular the moon which drives the maramataka and the stars Matariki and Puanga that mark the beginning of the Māori year. Many female stars were connected to different flora and fauna and influenced all human life and day to day activities. These Atua inform Māori when they should work, when they should rest, plant, fish hunt, how bountiful the impending season  
 30 would be and even when they should engage in sex in order to conceive. Atua wāhine held mātauranga and mana over various domains and they were an example of how life should be conducted here on earth.

The saying 'kāore te Whānau Mārama e totohe i a rātau' means the astronomical bodies have no conflict but live in harmony. It is a saying that forwards the proposition that as a society we should live and behave like the sun, moon, and stars. Key to their existence is balance especially between male and female elements. While the stars are different colours, sizes, are positioned in different parts of the sky and have their own gender, roles, and responsibilities, they live in unity and peace because they have balance. There is respect for each other, there is respect for te mana o te wahine, there is respect for atua wāhine, there is respect for the female element and with this respect comes balance. This is a framework for how we should behave on earth. No one gender or group should hold dominance over another, and all should be celebrated for the roles that they undertake that ensures the survival of the collective. The night sky is the example that we should strive to achieve.

15 So, in **CONCLUSION**

Atua wāhine and te mana o te wahine is an undeniable force within Māori society, and its influence is universal. This is very evident within the study and application of Māori astronomy where atua wāhine touch every single element of life and activity on earth. The astronomical bodies determined life on earth and even our understanding of the afterlife.

Te Whānau Mārama is as example of how we should conduct our lives in balance in order to live in peace and harmony. Respecting gender roles and the mana of everyone, this is really what underpins the example of the sky. The stars do not know violence, disrespect, hate, oppression, segregation, inequality or conflict. These are human traits when we live without balance and understanding.

I couldn't think of a more appropriate time to present this evidence in light of the national holiday that we have just undertaken and the principles and values that sit at the heart of Matariki, of Puanga, of Te Mātahi o te Tau and it was with these principles and values that I leave my evidence before you all. Ka nui te mihi, tēnā koutou. **Thank you very much.**

**(16:32) KIM NGARIMU TO PROFESSOR RANGI MATAMUA:**

Q. Tēnā koe e te rangatira me tō mātauranga i tēnei kaupapa. **Thank you for sharing your knowledge.** Look, I just want to just pick up on the very last part of what you just said about the Matariki holiday that we've just had. So there is clearly a rising awareness of particularly Matariki but no doubt more broadly Māori astronomy across Aotearoa. I'm just wondering in sort of your very intimate knowledge and understanding of this area and of people who no doubt talk to you a lot about Māori astronomy, are you seeing, not just sort of a rising awareness, but a willingness to embrace the atua wāhine who are reflected in Māori astronomy and embrace the influence that they have on our daily lives as a people?

A. Yes. I can't tell you how many Hiwaiterangi have been born in the last couple of years walking around the place. There has been a phenomenal rise and interest in things like māramataka and being driven by wahine Māori. One is central here Lilliana Clarke. There is a likes of Heni Hoterene in the Far North and people like Pauline Harris the country's own astrophysicist; Māoridom's only astrophysicist ever. What I do find that I actually enjoy is when they are being discussed. The fact that they're female or male is not really the point that's spoken about. It's just really about the roles that they play. So they are being embraced. I think in that space there is clearly for most the moon is female, the sun is male, the seasons behave in particular ways and there are both female and male elements involved but I am seeing the embrace and uptake of it right across the board. Particularly, because Matariki has so many strong female elements within that cluster and so that is something that is very noticeable.

**(16:34) DR ROBYN ANDERSON TO PROFESSOR RANGI MATAMUA:**

Q. Tēnā koe. That was fascinating thank you. One of the things, it seemed to me, you were emphasising were the principles and values that underly Māori astronomy. Has that package or that underlying base, does that prevent western science from taking it seriously as an empirical science do you think?

A. No. I think what prevents western science from taking indigenous knowledge systems seriously is racism.

Q. Right.

5 A. I think that there more than one way to know. Sometimes it's actually quite reverse for all it's wonderful achievements out of western science, bearing in mind that this is coming from a person who has won the Prime Minister's science award. The reason that science has a problem is because it does not have the tools to connect our scientific advancement and increase in knowledge to actual people. It stays within  
10 he realm of scientists in a lab with a white coat on. Whereas in an indigenous space for it to have meaning and purpose they took the empirical knowledge system: navigation, intercalation, heliacal rising and setting of points of light and they wove it into narrative. They connected culture and even spirituality. I think that that's why western science  
15 doesn't look at it because they don't know how to understand it. Yes, I think that that is a little bit of a point, but I think the major issue is straight out institutional racism and educational racism where one way of knowing is seen to be superior to another.

20 Q. Do you see change in that perception? Are you hopeful of change in the future?

A. I do. I look to the uptake of Matariki as a sign of it was universal. That wasn't a Māori holiday what I saw that was a national holiday. That thrilled me because I got stopped more-so by non-Māori as opposed to Māori enjoying what was happening. That's the power of mātauranga  
25 Māori, it has the power to unite people and sitting at the base of that is empirical science. So I do look to a bright future and I am encouraged by what I believe it can become.

30 Q. As a historian I was curious about your relationship with Elsdon Best because I hear him both praised in hearings and I also hear him severely criticised in hearings, depending a little bit on the perspective of the speaker.

A. I think it's a little unfair for us to judge him from our context today. I think that really we would be poorer if it hadn't been for Best, I believe that. He recorded some wonderful stuff. He did actually quite often records it word

for word, even though he writes his own opinion at times and I think, oh? He was a friend of my ancestor Himiona Te Pikikotuku. He gave to Himiona an early star map and a blank ledger of 400 pages. My ancestor gave to Best a little bit of knowledge that found its way into the astronomical knowledge of the Māori and then spent 30 years, my ancestor, writing a manuscript from 1898 to 1933 where he records 103 constellations, 980 stars, what they mean, when they rise, when they set, how to read them. Puts a curriculum for how you teach star lore in the middle, karakia, waiata, and he gave it my grandfather. It found its way to me and that's pretty much the basis of my evidence that I've presented today.

5 Q. Āe. Were you interviewed on *Radio New Zealand* recently, was that you?

A. I was. Yes, it was me, sorry.

15 Q. No, that was a fascinating interview. I just wanted to bring up the fact that your grandfather kept that manuscript.

A. He did. It's actually interestingly enough, when it was given to him he was petrified of it and he put it in his cupboard for over 50 years until he gave it to me.

Q. Thank you very much Rangi. That was very interesting, thank you.

20 A. Kia ora.

**(16:40) DR RUAKERE HOND TO PROFESSOR RANGI MATAMUA:**

25 Q. Rangi i te noho au me te whakaaro waimarie i haere koti pango mai kāre e haere koti mā mai, me te whakaaro o Matariki ahunga nui ana mō te kai mō te kōrero ana koia anō te hākari i puta i a koe. Me kī ko tētahi o ngā tino matū nei i roto i o kōrero ko tērā mea te tautika nē – **Rangi I was sitting here and it's lucky that I came with a black coat and not a white coat and thinking of the Matariki Celebrations and the feasts that you spoke about. One of the main gist's of what you said pertain to balance –**

30 A. Āe.

Q. – balance and that permeates everything you've said whether that's balance between wahine, tāne **men and women** me te Hine-raumati/Hine-takurua balance again. I'm sort of thinking, what does



that information about the stars and balance, the direct relationships with balance in terms of people and how we interact, whether ngā whetū **all stars** tāne he momo characteristic tō ērā and he āhua pērā? Kāre au te pirangi kia whakarōpū, whakapouaka nei i ērā mea, engari ko te mea nei,

5 he aha ngā akoranga te hāngai o ēnei kōrero whetū ki tātau te tangata? **I don't want you to put them in a box, but what are some of the lessons that pertain to the stories of the stars to we the people?** Me te mōhio tonu Hinepūkohurangi, Tamarau ērā momo kōrero e hono ana i roto i ngā wā, he aha tērā te whanaungatanga o tērā tautika that balance

10 that we see within the sky and within the star systems, how does it reflect in terms of how we should start to reflect on our relationships, particularly pre-European contact how we understand that better but also about how we reflect going forward, Hiwaiterangi nei? **Because we know of Hinepukohurangi (Mist Maiden), Tamarau and all of those histories that were linked, what is the relationships of that balance...**

15 A. He tino pai tēnā pātai e hoa. Ki au nei ko te tohu ki a tātau me haere ngātahi te tāne me te wahine i roto i ngā kaupapa katoa. Ki te kore tētahi me rehe te maui me rehe te katau, ki te kore tātau e haere tahi ana i roto i ngā kaupapa katoa ka raruraru te kaupapa. **That's a great question my friend. To me the symbol for us is that men and women must act harmoniously as one in all things. The right and the left should work together and if we don't, then the matter will fall into problems.**

20 Ka aroha atu au ki ētahi o ngā marae. Koinei tētahi taurira o nāiane. Ki ētahi o ngā marae kāre he tāne, ko ngā wāhine kai te pīkau i ngā mahi katoa nō reira koira pea tētahi taurira. **I sympathise with some marae. This is an example of today. Some maraes who don't have any men all of the women are bearing the responsibilities on the marae, perhaps that's an example.**

25 Taku koroua, nāna te pukapuka i homai ki au, kāre tērā koroua e haere ki te kore taku kuia, ahakoa kaupapa nui, ahakoa ehara i te kaupapa nui, haere tahi rāua. He mahi tā te kuia he mahi hoki tā te koroua koinei te tohu ki au. He pai kia haere ngātahi ēnei momo e rua kia taurite ai ngā kaupapa katoa, koira pea te tohutohu nui nei ka tahi. **My grandfather who gave the book to me, he did not go without my grandmother no**

30

**matter how big or small the matter was they would go together. That's the symbol to me. It's good that both elements go together so there is balance in all things. That's the major sign to me.**

5 Ka rua, he rerekē ngā whetū ā-tai, ā-āhua he rahi ētahi he rikiriki ētahi, engari he mana tō tēnā tō tēnā tō tēnā koirā te tohu. Ahakoa te rerekē ētahi tāngata he tino rerekē engari he mana tonu tō tēnā tō tēnā tō tēnā ahakoa he rerekē. Pērā i te whānau mārama haere tahi ana i te rangi ahakoa he rerekē te āhua koirā pea te tohutohu nui ki au. **Secondly, each star pertaining to the coast and inland some are large and**

10 **some are only small but each star has mana. Although they are a distinct, some people are very different but they still have mana each and every person even though it's distinct. Such are the celestial bodies and perhaps that's the main sign to me.**

15 Q. Pai katoa tērā whakautu Rangī, tēnā koe. **That's a great answer, thank you Rangī.**

A. Kia ora.

**(16:44) JUDGE REEVES TO PROFESSOR RANGI MATAMUA:**

20 Q. Tēnā koe. **Greetings.** This is possibly a repackaging of the question that Ruakere just asked you but given that the kaupapa of these tūāpapa hearings is really concerned with the tikanga of Mana Wahine and pre-colonial understandings of wahine in te ao Māori, I'm just interested in your views on how the accounts that you've given us of the roles of female atua and celestial beings provided a blueprint for the status of wahine Māori or the way in which wahine Māori conducted themselves pre-1840

25 this notion of balance in the natural world and also between male and female elements. Could you elaborate on that?

30 A. I will and I'm probably going to get myself into a little bit of hot water with some of my relations over this but kei te pai me pono taku kōrero. I think that this space that I have focused on this morning is around creationism around cosmology. What shows very, very clearly that there is a male and female element within Rangī and Papa for instance. There is a saying *Kotahi te atua o te ao Māori ko Rangī rāua ko Papa* **the Māori world has one God, Rangī and Papa**, so close were those two beings

that they were the same being and they were torn apart. What has happened and I mean no disrespect to any religious group but with the arrival of Christianity there seems to be a very male dominated idea of creationism, even God is referred to as he or him or a very male dominated way of understanding. That has permeated into spaces such as practices around karakia where it has become very, very much seen as a male only space. I don't necessarily think I truly agree with that. I think that there were in our traditional past wahine would have known and would have conducted karakia as well that's what I believe but I think that that is one of those spaces where there it's not balanced anymore. That there is this role that is seen if there's lots of eyes on or if there is kind of that spiritual space it is a domain of a male and female don't play a role in that and that's just my own observations. I think that is one of the things that has become disjointed from pre-arrival to the way that we practice our culture today. Does that answer the question?

Q. Āe, koia. We had some evidence, somebody mentioned in their evidence today the role of Ruahine and that's something we haven't heard much at all about in this inquiry and I'm just curious as to why that would be. I mean that's inviting you somewhat to speculate. But whether or not the realm of those wahine who were involved in those realms and those practices was more, I want to say, hidden doesn't quite hit it on the head but it's kind, yes-

A. I think traditionally they weren't hidden.

Q. Yes.

A. It was well known. I really think that with colonisation it's more than just land loss and culture loss and removal of economic base and language loss, it drills right down into your spirituality and it drills right down into the way that you view your world and connect with your world. I think what happened is we were very, very much influenced, even the way we dress is influenced, and this idea that the preachers of the settlers that came in were all male – again I'm not trying to highlight theology and issues – but it sees female take a subservient role within that kind of position, and I think that did begin and has filtrated into our beliefs of how our culture was conducted and is conducted today. I think there needs to be some

form of acknowledgement of that. It would be like removing chewing gum from here because at times it will be difficult to understand where that actually begun and where it ends but it's a process that we do need to go through because it still continues to echo and reverberate throughout our culture.

5

Q. Kia ora.

A. Kia ora.

Q. Ngā mihi nui ki a koe mō tō mātauranga ki a mātau i te ahi pō. **Thank you for sharing your knowledge with us this late in the afternoon.**

10

**Those are my questions, thank you.**

## WAIATA TAUTOKO

## WAIATA PAO TAUTOKO

### (16:52) DR RUAKERE HOND: (MIHI WHAKAMUTUNGA)

Me pēhea e eke atu au i runga anō i ērā ngā reo rōreka rā ki roto i te whare, a pao, a waiata, ana ki au nei kua ea. Ana, e tika ana kia rere atu ngā kōrero ki te pae whakarite atu ngā kōrero nei hei whakakōpani i a tātou kōrero mō te rā nei. He rā anō āpōpō, ko te ua o te rangi ko Hinepūkohurangi rānei kua haere mai ki roto o Whakatāne ki runga i te Manuka Tūtahi, ki roto i te whare o Mātaatua, wai ka hua, wai ka tohu, te hua o te rangi āpōpō, tēnā koutou, tēnā koutou, tēnā tātou katoa. **How can I elevate my sentiments towards you in the house through a song or it has been accomplished and so it is appropriate that I acknowledge the pae, the orators bench to conclude and we conclude our proceedings this afternoon and then the rain, Hinepūkohurangi will come upon us to Manuka Tūtahi, to the house of Mātaatua, who knows what the weather will be like tomorrow, thank you, thank you one and all, thank you.**

20

25

### MIHI (KAUMĀTUA #1)

### MIHI (KAUMĀTUA #2)

**HIMENE WHAKAMUTUNGA (AUE TE AROHA)**

**KARAKIA WHAKAMUTUNGA**

**HEARING ADJOURNS: 4.59 PM**

**HEARING RESUMES ON TUESDAY 12 JULY 2022 AT 8.46 AM**

**MIHI (KAUMĀTUA)**

**KARAKIA TĪMATANGA (KAUMĀTUA)**

5 **(08:53) JUDGE REEVES: (MIHI)**

Tēnā koe e pā mō tō whakaritetanga i te ata nei. Mōrena tātou. Ko te manako i pai o whakatā inapō engari ka haere mātou ki te whakatakoto te tūāpapa i tēnei uiuinga Mana Wāhine i te rā nei, tēnā koutou katoa. **Thank you elder for conducting our opening prayer this morning. Good morning. Hopefully everyone's had a good break last night, but we continue to present evidence pertaining to the Tūāpapa inquiry of Mana Wāhine, greetings.**

10

**JUDGE REEVES ADDRESSES EVERYONE – TIMETABLE, WITNESS EVIDENCE (08:54:10)**

15 **MS SYKES ADDRESSES JUDGE REEVES – LEAVE REQUESTS GRANTED (08:58:00)**

**(08:59) MS HOUIA CALLS**

Mōrena tātou. Kei te huri ngā whakaaro ki a Dr Moana Jackson i tēnei wā. Nō mātou te waimarie i whakaritea e ia tēnei kōrero i mua i tana wehenga ki te hāpai i tēnei kaupapa. Ko taku whakaaro ko āna ōhākī ko tētehi o ōna ōhākī ka tū te wahine ki tana tangihanga nō reira ka maumahara mātou ki tēnā. **Good morning everyone. I turn my thoughts towards Dr Moana Jackson at this time. We were fortunate that he provided this evidence before he departed this life, and so in terms of taking care of this matter. My thoughts was that his legacy, one of final wishes was for the women to stand and speak at his funeral and so we remember that.**

20

25

I tēnei wā mā Ani Mikaere hei waha mō āna kōrero. Nō Ngāti Raukawa, Ngāti Porou. Nō reira kei a koe te wā, Ani. **At this time, Ani Mikaere will**

5 speak to his evidence. She is of Ngāti Raukawa, Ngāti Porou descent.  
You have the floor, Ani.

**(09:00) ANI MIKAERE: (ON BEHALF OF DR MOANA JACKSON #A085)**

5 Tēnā koutou. Kua riro māku tēnei mahi nui te kōrero i ngā kupu i tuituia e tō  
tātou rangatira hei tautoko i tēnei kaupapa i ngākaunuitia e ia. E te hoa pūmau,  
Moana, kāre he tangata i pēnei te pūmahara. E auē tonu ana mātou ki a koe,  
e kore e mutu te tangi. Maringa nui kei konei tonu āu kupu hei ārahi i a mātou.  
10 Nō reira waiho mā mātou ō moemoeā hei kawē. E te taniwha hikuroa, e te  
wānanga, Moana, moe mai, okioki. **Greetings. I have been given the  
opportunity to take this major role to speak on the evidence that was  
given by our leader, which he was passionate about. To my great friend,  
there was no one like you in my memory. We still mourn you and will  
continue to mourn you. We are fortunate that your words and your  
sentiments are here to lead and guide us. To the great leader of the  
15 people, Moana, rest in peace.**

E te Rōpū Whakamana i te Tiriti , koutou ko te hunga e whakarongo mai nā,  
tēnā koutou katoa. **To the Waitangi Tribunal and all of those listening to  
these proceedings, greetings.**

20 Me huri tika tonu au ki te kaupapa i hui ai tātou. Anei e whai ake nei ngā kōrero  
a Moana mō tēnei mea te mana wahine. **I must turn to the matter that  
brought us together today. Here is the evidence of Moana pertaining to  
mana wahine.**

25 **READS BOE #A085 PARA 18  
INTRODUCTION**

In general terms, this Brief deals with the kaupapa of mana wāhine by drawing  
upon four different but interrelated contexts:

30 a. The first is that the concept of mana wāhine, like mana, it is a uniquely  
Māori construct that has no exact comparable meaning in other cultures  
or intellectual traditions. It has Iwi and Hapū nuances and it has been

uniquely framed within Māori culture, law, politics, and history. It is a text in the context of a uniquely Māori reality.

- 5 b. The second is that the concept and expression of mana wāhine may have changed after the post-1840 assaults of colonisation, but it has remained unchanging in terms of the philosophical underpinnings of Iwi and Hapū life. It is a text in the context of the immutable cultural, social, political, and constitutional whakapapa of Iwi and Hapū.
- 10 c. The third is that the concepts and expression of mana and mana wāhine have always been discussed and misunderstood by the Crown within the ideologies and presumptions of colonial dispossession. The perspectives which the Crown brought and still brings to the very idea of mana wāhine constitute a particularly damaging text in the centuries-long context of
- 15 colonisation.
- d. The fourth is that mana wāhine has been discussed and misunderstood by the Crown in the quite specific context of the colonising claims to supreme sovereignty that it asserted in the Treaty of Waitangi and the
- 20 Proclamations of Discovery in 1840. The consequent redefining of mana wāhine as a concept and the parallel socio-political demeaning of the status of Māori women constitutes what was often an initial text in the wider political and constitutional subordination of every Iwi and Hapū.
- 25 The brief therefore reiterates that every part of tikanga and mātauranga Māori was based on the equality and interdependence of Māori women and men. The experiential practice which gave life to the tikanga was drawn from whakapapa and the non-hierarchical sense of relational equality, complementarity, and balance that is inherent within it.
- 30 The “overriding principle” in tikanga and in Māori society in general was the intergenerational need for balance.



An important part of this principle was the need to preserve a state of equilibrium between the genders. It was absolutely vital...in order to ensure the spiritual, political, social, and economic viability of their communities.

5

In Māori terms, any notion of a gendered hierarchy implying the lesser status of Māori women would have been, and still is, intellectually incomprehensible and culturally impossible. The relational nature of whakapapa, and its centrality in the Māori intellectual tradition, ensured that any differences in the roles men and women may have performed were a recognition of distinctive mutuality rather than oppositional worthiness.

10

The fact that colonisation has sought to overlay that reality with its own patriarchal and misogynist attitudes has simply been part of its genocidal intent.

15

It was learned and designed into what may be called the culture of colonisation which has reproduced all of the inequities and inequalities needed to ensure the dominance of the colonising State.

20

The consequent mistreatment of Māori and other Indigenous women was rightly condemned at the Working Group on Indigenous Populations as a crime against humanity. Indeed, colonisation itself, and the ideas upon which it is based, are denounced in the United Nations Declaration on the Rights of Indigenous Peoples as:

25

...racist, scientifically false, legally invalid, morally condemnable, and socially unjust.

30

This brief seeks to address some of the above ideas while re-affirming a Māori analysis of complementarity based on tikanga and mātauranga. It is divided into six parts.

Together, the six parts of the brief are intended to not just reaffirm the true meaning of mana wahine but to counter the essentialist racism of colonising history which presumed a necessarily lesser place for Indigenous women. That

“lesser place” was always defined within the broader demeaning of all Indigenous Peoples in a racist discourse and practice which was developed and sanctioned throughout most of Europe from the late 15<sup>th</sup> century.

5 The discourse was fomented in law, philosophy, religion, politics, and science. It was part of a process in which the historian James Belich suggests the various “settler colonies” acted as a kind of “yeast” for one another in order to:

...displace, marginalise, and occasionally even exterminate

10 Indigenous Peoples rather than to simply exploit them.

New Zealand of course has developed as one of those “settler States.” Since 1840 the Crown has developed its own distinctive “yeast” in which the mana of Māori women was one of the first “ingredients” to be displaced, marginalised, and exploited in a near extermination of their status and uniqueness.

#### **PART ONE: MANA AND MANA WAHINE**

Like many Māori concepts, the term “mana” has layers of meaning – what etymologists sometimes call “use variability”. The meanings may be interrelated or quite distinct and may derive from similar origins or diverge from its base meaning.

The word “mana” sometimes denotes political and constitutional authority or power, in which case it can be used by itself or in conjunction with other words, as in the terms mana motuhake **maximum autonomy**, mana taketake **genuine mana** or mana tōrangapū **political mana**.

As a political construct, the term mana and its variants predated any use of the term tino rangatiratanga **chiefly autonomy**. The latter was a neologism first used as a synonym for mana in the translation of the Bible, and of course in te Tiriti.

The use of mana as a descriptor of political and constitutional authority had its own layers of meaning that included different aspects of the power exercised within Iwi and Hapū. They may be defined as “mana enablers,” and included:

- 5 a. **The Power to Define** - the rights, interests and place of both the collective and of individuals as mokopuna and as citizens;
- b. **The Power to Make Tikanga as Law** - to frame the normative codes by which people would live and the associated means and institutions to  
10 apply such law and expect compliance with and understanding of it;
- c. **The Power to Protect** - to be kaitiaki **guardians**, to manaaki **take care** and to maintain the peace, and to protect everything and everyone within the polity;  
15
- d. **The Power to Decide** - to make decisions about everything affecting the wellbeing of the people, including how best to maintain good relationships and how to restore them when they were disturbed through the commission of a hara or hē;  
20
- e. **The Power to Reconcile** - to restore, enhance and advance whakapapa relationships in peace and most especially after conflict through processes such as hohou rongo or other restorative processes; and
- 25 f. **The Power to Develop** - to change in ways that are consistent with tikanga and conducive to the advancement of the people.

The idea of political authority as a conglomeration of powers necessarily included the responsibility to maintain what was tika in the broadest sense of  
30 the safety of the people and the land. The aphorism used by the rangatira Manuhuia Bennett illustrates how that power was best expressed:

Te kai a te Rangatira, he kōrero  
Te tohu o te Rangatira, he manaaki

Te mahi a te Rangatira, he whakatira te iwi

**The food of a chief is discussion**

**The sign of a chief is hospitality**

**The actions of a chief is to bring the people together**

5

The “kai” of the rangatira was not just the gift of oratory but the responsibility to heed and articulate the will of the people. The “tohu” was the obligation to care for the mokopuna and all the manuhiri who arrived with good intent. The “mahī” was the effective exercise of authority to keep the people and the land in a state of balance.

10

The concept of mana as a political and constitutional power was also layered with a number of essential values to ensure that its exercise was normatively appropriate and exercised according to law. As in every culture, political power and law were symbiotic.

15

In the nationwide discussions that occurred between 2011 and 2016 as part of the Matike Mai Constitutional Review, Māori people identified some of those values –

20

The value of place

The value of tikanga

The value of community

The value of belonging

25

The value of balance

The value of conciliation

The rangatira Mira Szaszy often spoke of similar values when discussing mana and tino rangatiratanga. She thus defined the latter as the “self-determination” that is implicit in:

30

...the very essence of being, of law, of the eternal right to be...to live...to occupy the land.

The “very essence of being” also captures another layer or “use variable” of the word “mana” – its description of certain attributes that inhere in humans through whakapapa. It is a distinct individual and collective characteristic that exists in parallel with its political manifestations.

5

The Ngāti Kahungunu rangatira, Wi Te Tau Huata once spoke about the:

...complexities of meaning that weave through every kupu in the reo...the importance of mana...is its origins in whakapapa...it comes into being with the birth of every mokopuna which gives it a special meaning that is apart from but related to mana as the political authority of every Iwi and Hapū...the mana of a person might appear to wax and wane as they grow depending on the lives they may lead, but its essence remains unchanging just as the essence of whakapapa remains the same...mana can be as mysterious as the universe in the way we live or acknowledge it, but as simple as knowing that every new baby is special and worthy.

The attributes or characteristics of personal mana have been variously if inadequately described as prestige, influence, power, and authority. It contains the same incorporeal “essence of being” identified by Dame Mira but its uniqueness comes from being vested in a mokopuna born of whakapapa.

This personal notion of mana naturally inhered in both men and women. It is the birth right which intimately marks every mokopuna as being “special and worthy,” and is conceptualised nowadays in the terms “mana wahine” and “mana tāne”.

It is apposite to note at this point that the terms do not feature as part of the historical record in Ngāti Kahungunu. Instead there was simply a whakapapa recognition of the mana of all mokopuna – what might in fact be termed “mana mokopuna **mana of grandchildren**”.

In Ngāti Kahungunu the terms “mana wāhine, **mana of women**” and “mana tāne, **mana of men**” are therefore neologisms like the phrase “tino rangatiratanga, **self-determination.**” They are now used as a response to the colonising denial of the extent and nature of political and personal mana, and  
 5 as a reaction against the Crown’s frequent assumption that if mana did exist it was restricted only to those men that it saw fit to recognise.

Indeed, although it is a comparatively new construct in Ngāti Kahungunu, the term “mana wāhine” is simply a statement of what has never been in doubt –  
 10 that women have the same worth, the same value, the same “essence of being,” as anyone else.

As the Kahungunu kuia rangatira Hana Cotter once noted:

15 ...we all come from Rangiātea and the whare tangata **house of life** so there’s never been any kōrero that our women weren’t worth as much as our men...we’ve always been equal...not the same but equal...our women have never been seen as less important...the  
 20 karanga was never less important than the whaikōrero...making tukutuku for the whare was never less important than the carving...and we’ve got stories of our men and women doing both anyway...our men and women, our babies all have whakapapa and all have mana...girls are also rangatira and can always be so...our tīpuna were always really clear about that and that’s what I grew up  
 25 with...it’s what I’ve known all my life...and this recent idea that our women are somehow not as good or important as our men is a Pākehā idea that really upsets me.

The term “mana wāhine” therefore reinforces and reclaims what was once  
 30 simply accepted. It acknowledges the notion of balance and reaffirms that the distinctive characteristics of women are nurtured in and consolidated by the worth and “very essence” of their being as women.

Māori history and the cosmogony of atua and tipua only makes sense if the mana of women is understood in this way. Te mana o te wahine Māori is fundamental for example to the different expressions of mauri and the whakapapa of ngā atua – which always unsurprisingly included atua wahine. It would have been as inconceivable for any whakapapa of creation to have only consisted only of male atua as it would for the whakapapa of Iwi to be made up only of men.

The saying “He kākano ahau i ruia mai i a Rangiātea” has never referred only to male “seed.” Rather it acknowledges that every mokopuna has the same origin and carry equivalent worthiness from that creation. Indeed, it is not unduly fatuous to note that the tikanga of gender relationality and women’s status could have been a precedent for the well-known clause in the Universal Declaration of Human Rights that “all human beings are born free and equal in dignity and rights.”

## **PART TWO: THE COLONISING REDEFINITION OF INDIGENOUS WOMEN AFTER 1492**

The colonising redefinition of the mana of wāhine Māori flowed from the preceding centuries of oppression endured by other Indigenous women, particularly in the Americas and Australia. Indeed the intellectual, physical and cultural subordination of Indigenous women is one of the constant tropes of colonisation after 1492.

The ideas that were implemented in the dispossession of Indigenous Peoples were racist adaptations of the patriarchal thought that had long characterised the domestic history of Europe. They reflected and gave credence to Biblical teachings and their hierarchical structures of white men descended from white male angels and an omnipotent white male God.

30

The Biblical account of Eve’s creation from the rib of Adam was a holy writ written and interpreted by men as proof of women’s secondary and inferior nature. In the later Epistles to the Corinthians Saint Paul affirmed that the lesser status of women was divinely ordained because:

...man is the image and glory of God, but the woman is the glory of man...neither was the man created for the woman, but the woman for the man.

5

Like the teachings of other monotheistic religions, Christianity's gendered hierarchy leading to a male god and the comparable superiority of men was carefully promoted in doctrine and practice. Its arguments had the same confidence of dogmatism posing as truth that characterises all of the ideas that were used to justify colonisation

10

All wickedness is but little to the wickedness of women...what else is woman but a foe to friendship, an inescapable punishment...Women are by nature the instruments of Satan...they are by nature carnal, a structural defect rooted in the original creation.

15

The socio-cultural and political consequence of such views has been described by the feminist scholar Carole Pateman as a "sexual contract" that excluded European women from the benefits of the "social contract" because they were subject to men's power and men's access to their bodies. She quotes John Locke's version of the "consent to be governed" as something vesting only in a male who is "the guardian of his own consent."

20

The costs of the exclusion and mistreatment of European women are now well-known. They were excluded from most professions and political positions, unable to sign wills or contracts, and were simple chattels owned by men.

25

After 1492 the same ideas were overlaid with racism to demean and oppress Indigenous women. Explorers, ethnographers, and any European man who invaded Indigenous lands felt entitled to describe Indigenous women not just as "instruments of Satan" but inferior objects whom they could dismiss, exploit, rape and kill in a deliberate process of sexualised and patriarchal brutality.

30



Indeed, as many Indigenous scholars have noted, colonisation was

5 ...designed not only to destroy peoples, but to destroy their sense  
of being a people...the project of colonial sexual violence  
establishes the ideology that Native bodies are inherently violable –  
and by extension, that Native lands are also inherently violable.

10 In the learning of colonisation the taking of “virgin land” and the taking of  
indigenous women were expressions of the same right to confine and control.  
The establishment of the hierarchies of political and socio-economic power  
required the imposition of patriarchy and the parallel creation of images that  
trapped indigenous women in a cultural and social limbo where they were  
depicted either as chaste handmaidens to men or lascivious “squaws”.

15 In the United States this process has been labelled as the  
“Pocahontas Paradox” in which Native American women were viewed either as  
strong, powerful, and dangerous, or as compliant, beautiful, erotic and lustful.  
Indigenous women became whatever the fevered imagination of colonising  
men wanted.

20 The corrupt imaginings were easily incorporated into “chains of being,” the  
pseudoscientific and pseudo-philosophical theories which divided the world into  
the superior and civilised Europeans and the inferior “other.” They were then  
just as readily incorporated into socio-legal discourse and accepted as some  
25 kind of incontrovertible truth.

30 The “truth” was then “learned” by every European coloniser, including the  
women who entered into Indigenous Nations. Indeed colonisation spawned a  
perverse patriarchal reversal in which European women attempted to elevate  
themselves from their domestic confinement by assuming that at least  
Indigenous women were even less worthy than them.

European women continued to be oppressed by White men in their own  
societies, and waged long battles to escape patriarchy. However in the process

of colonising Indigenous Peoples they could be as racist and capable of “othering” Indigenous women as any European man. They too, benefitted from the taking of Indigenous lands, lives, and power.

- 5 That role is often denied or ignored but it is a historical reality that is important to this claim because it illustrates the pervasive and shared nature of the colonising process. It is also important because to ignore it is to further marginalise the costs that accrue from the dismissal of mana wāhine. As Leah Whiu has noted when referencing some White feminist arguments –

10

What affinity can we share with white women if they refuse to acknowledge and take responsibility for their colonialism...It seems to me that my struggle necessarily takes account of your struggle. I can't ignore patriarchy in my struggle. Yet you can and do ignore the 'colour' of patriarchy, the culture specificity of patriarchy. And in doing so you ignore me.

15

The impulse to subordinate or destroy Indigenous women was weaponised in both colonising policy and practice. In Canada for example the recent Inquiry into Missing and Murdered Indigenous Women noted the co-operation between the colonising authorities and different missionary churches to impose patriarchal ideas of male and female roles.

20

The report notes:

25

As part of their mission... many missionaries undertook projects to teach First Nations peoples how to treat their women as they 'should' according to European ways. There is evidence that Jesuit priests held public gatherings to teach indigenous men how to beat indigenous women and children. Some accounts tell of women being 'publicly humiliated...and whipped' and (their) role as healers and midwives described as 'evil and superstitious.'

30

The less overtly violent ways of transforming Indigenous women into politically powerless and socially subservient beings were similar in other colonising States. Girls were educated to be handmaidens to men and in some cases legislation was passed to remove First Nations women from positions of authority, and even from “membership” in the indigenous political structures sanctioned by the State.

In any society, such social attitudes and practices inevitably feed into, or are influenced by the law under which the people choose to live. In the colonisation of Indigenous Peoples the colonisers’ law became both a source of, and a reinforcement for, the ideas of patriarchy and misogyny.

Indeed after 1492 the colonising States of Europe developed various legal doctrines of dispossession to rationalise for themselves why they were “entitled” to take over the lands, lives and power of distant Indigenous Peoples. Some of the doctrines drew upon the older ideas that had been long used to justify internal European conflicts, but others were invented purely to apply to the take-over and subjugation of “inferior” Indigenous polities.

Most of the doctrines were based on canon law precedents. All of them were violently racist and sexist.

The earliest canon law doctrines were contained in a series of Papal edicts or Bulls issued after Christopher Columbus’ Spanish-sponsored journey to the Caribbean in 1492. At the time, the Pope was regarded in Europe as the “First judge and upholder of the Law of God” and in the 1493 Bull known as the Inter Caetera Divinai he acknowledged Columbus’ journey and rejected Portugal’s claim to a share of the spoils.

In the Bull he “donated” to Spain all rights and authority over:

...all the islands and mainland’s, found or to be found, discovered or to be discovered, westwards or southwards, by drawing and establishing a line running from the Arctic to the Antarctic Pole.

Apart from its presumptuous geographic sweep, the Bull is noteworthy because it established the colonising legal principle that the States of Europe had the right to take any Indigenous lands they wished to occupy and rule. It also  
 5 reaffirmed Columbus' view that Indigenous Peoples were "barbarous" and

...all go naked, men and women...and have no shame...especially  
 the women...licentious and unworthy in the sight of God.

10 Other Church-inspired legalisms followed. The Requerimiento for example required that Indigenous Peoples should be warned of their pending overthrow as "lesser infidels" and told of the consequences if they refused or delayed in accepting the new colonising authority.

15 If you wickedly and intentionally delay we shall forcibly enter into your country and make war against you...we shall take you and your wives and children and make slaves of you...and shall punish you and do all the harm and damage that we can...and we protest that the deaths and losses which shall accrue from this are your fault.

20 Absurdly, it was read in a language that the Indigenous Peoples would not have understood. Any opposition to the authority of the discoverers would be illegal in their law and would not be tolerated. It would also be an offence with particular consequences for Indigenous women.

25 Be warned we shall sell and dispose of them as beings of no worth in the sight of God...submit them to our will...and punish them for any harlotry that besmirches the name of the Holy Mother of God.

30 Other doctrines were less overtly violent if still oppressive of Indigenous women. Often, they were developed in debates among the colonising States about how Indigenous Peoples as a whole should be dispossessed. There was never any debate about whether European States had a right to dispossess –

that was simply taken as a given. However, a great deal of thought and intellectual gymnastics was devoted to the best way of exercising the right.

5 One of the earliest and most important discussions occurred at a royal  
 5 symposium called by the King of Spain in Valladolid between 1550 and 1551.  
 I should note here that the brief I think has 1850-1851 but it's 1550 and 1551.  
 The question posed by the King to his canon lawyers was how Christian polities  
 could legitimately dispossess and wage war against Indigenous Peoples  
 according to the appropriate "forms and laws". The Final Instruction prior to the  
 10 debates therefore asked:

...how these people may be subjected to Us without damage to our  
 conscience...and (in) accord with justice and reason.

15 The leading roles in the debates were taken by two canon lawyers,  
 Juan de Sepulveda and Bartholome De Las Casas. Both agreed on the right  
 to dispossess the inferior "others" and both characterised them either as  
 "natural slaves" or as beings who existed like "weeds in need of tilling." And  
 both placed Indigenous women as the weediest of all.

20

These inferior peoples...are as monkeys to men...and... The  
 Spanish have a right to rule these barbarians in the  
 New World...who in prudence, skills, and humanity are as inferior to  
 the Spanish as children to adults, or women to men.

25

Sepulveda advocated waging a "just war" as a necessary and legitimate first  
 step in the subjugation of Indigenous Peoples. Las Casas argued however that  
 dispossession should occur "beneficently" and with the "utmost good faith"  
 because although they were heathen savages, they were also the children of  
 30 God who needed

...to be cultivated with gentleness and kindness...Like the  
 uncultivated soil that...has within such natural virtue that by labour  
 and cultivation may be made to yield sound and healthful fruits.

Although the King never declared a winner in the debate, the idea of a “beneficent” and even honourable take-over of Indigenous polities was gradually accepted throughout Europe. Of course, colonisation by its very nature is non-beneficent, dishonourable and inhumane, but the idea of a humane dispossession became an important part of what the Lumbee jurist Robert Williams has called “the legitimating function of law and legal discourse”.

The immunizing function of law and legal discourse served as an effective tool for dismissing or deflating demands for further justifications or examination of the colonising enterprise. In Western colonizing discourse the thin veneer of law and legal argumentation does not obscure so much as add value to what might otherwise be regarded as an underlying baseless substance.

The Doctrine of Discovery is perhaps the most well-known part of the colonising law’s “immunising function.” It was also originally devised within Catholic canon law through a number of Papal edicts or Bulls asserting that the “discovery” of a heathen country by a Christian State constituted a valid claim transferring sovereignty and the land itself to the discoverer.

The discovery had to be accompanied by various rituals such as the raising of flags and the drafting of proclamations which were intended as signals to other potential colonisers that the land had already been claimed. For the intended legal “audience” for the doctrines of dispossession were always other Europeans rather than the Indigenous Peoples being “discovered.”

A number of colonising States acted on the Doctrine after Columbus first used it in the Caribbean. In each case the peoples whose lands were being “discovered” were essentially irrelevant. In effect they were legally “disappeared” in what another Lumbee jurist David Wilkins has called “law as magic.”

As a result, any Indigenous Peoples' rights were either ignored or "necessarily diminished" because it was assumed that discovery gave exclusive title to those who made it. And any "discovered" Indigenous women were disappeared and "diminished" even more completely than Indigenous men.

5

The Mohawk jurist Patricia Monture Angus described the Doctrine of Discovery as an "act of erasure" that had particular consequences for Indigenous women, rendering them invisible. As she says:

10           Discovery is a doctrine that is both racist and sexist...yet it remains  
              the basis of claims to legitimacy in States from Australia to  
              New Zealand and the US.

15           The Roman Catholic base of the right asserted in such doctrines was adopted  
              with enthusiasm by the Protestant colonising States. Although there was also  
              much subsequent debate among them about how the right might be exercised,  
              its existence was never questioned, and neither was the presumption of  
              Indigenous female unworthiness which they invoked.

20           The invention of the doctrine of aboriginal title or rights is perhaps the most  
              common Protestant-inspired part of colonising law. In the mythology of that law  
              the doctrine is regarded as especially "beneficent" because it allows Indigenous  
              Peoples to claim certain residual rights that may have survived their usurpation  
              by a colonising State.

25

              However, the nature and extent of the rights are defined and limited by the  
              colonising law which also granted to colonising States a power to "extinguish"  
              such rights. Aboriginal title and rights thus became a chimera, restricting  
              Indigenous Peoples within the colonising law while trumpeting the restriction as  
30           a gift that has to be legally "honoured" until it is extinguished by those who made  
              it up.

Although the rights were often presumed to be a non-gendered gift, they were quite specifically sexist and limited to Indigenous men. Only men were deemed

to be the owners of property in colonising law so only Indigenous men could in effect be the bearers of aboriginal rights. Apart from its racist subordination of every Indigenous legal and jural tradition, the doctrine therefore further “extinguished” Indigenous women.

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The cumulative effect of colonising law was to entrench patriarchy and the demeaning of Indigenous women as an accepted part of the new social order being imposed upon Indigenous societies. It cloaked oppression in the “veneer” of legal reason and respectability.

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### **PART THREE: THE REDEFINING OF MANA WĀHINE SINCE 1840**

The legal and social redefining of Indigenous women was inevitably transported to this country. The effects on Māori women and the very essence of mana wāhine has been destructive, long-lasting, and almost incalculable.

15

The demeaning of Māori women, like the dispossession of Māori people in general, has occurred within a historical context shaped by the ideas developed at Valladolid that colonisation could somehow be honourable and beneficent. Indeed, the idea of “humanitarian colonisation” adopted by the Colonial Office in the 1830’s was a co-option of Valladolid, and it has become one of the greatest and most damaging myths of New Zealand history.

20

The Colonial Office Instructions to Governor Hobson in 1839 quite specifically adopted a Valladolid/humanitarian framing in their statement that in order to transmit “the blessings we enjoy” Māori should be treated with

25

...mildness, justice, and perfect sincerity.

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It is clear that the Colonial Office expected that colonisation should still not disturb the colonisers’ conscience. However, it is equally clear that dispossessing the “other” was also still seen as an unquestioned English right, and that if “mildness” failed then the usual resort to overt violence was also a colonising prerogative.



As the Waitangi Tribunal succinctly summarised in its First Report on the Taranaki claim, destruction in fact became the norm. It said there:

5 Through war, protest and petition, the single thread that most illuminates the historical fabric of Māori and Pākehā contact has been the Māori determination to maintain Māori autonomy and the Government desire to destroy it.

10 The “desire to destroy” included the redefining of the worth of both Māori men and women. While some Māori men were assumed by the Crown to be “chiefs,” the general image of the Māori male was quickly framed in the stereotypical language of the “warrior race.” If their violent proclivities could be curbed, they might at least be fit for menial tasks.

15 The instructions from the Colonial Office in fact suggested that Māori men:

...may be won over by gentleness and skill to execute laborious works (such for example as opening roads)... savage men can best be converted into useful labourers...

20

There was no equivalent Colonial Office prescription for Māori women. Instead as Irihapeti Ramsden once stated:

25 Māori men had to be tamed because they were seen as a direct political and military threat who needed to be made-over in the malleable and racially controllable image of lower class Pākehā men...the threat Māori women posed was different and their taming was never articulated in quite the same way...they were also racially inferior but had to be domesticated to be more like Pākehā wives  
30 and women who were all and always subordinate.

Kuni Jenkins has explored how those same attitudes were imposed upon Māori women. And she says this:

Western civilisation when it arrived on Aotearoa's shore, did not allow its womenfolk any power at all – they were merely chattels in some cases less worthy than the men's horses... The missionaries were hell-bent (heaven-bent) on destroying (Māori women's) pagan ways...Hence in the retelling of our myths, by Māori male informants to Pākehā male writers who lacked the understanding...of Māori cultural beliefs, Māori women found their mana wahine destroyed.

The result was a totalising attack on the essence of mana wāhine which Linda Smith has noted took many forms.

Māori women were perceived either in family terms as wives and children, or in sexual terms as easy partners. Women who had "chiefly" roles were considered the exception to the rule, not the norm... Their autonomy was interpreted as immorality and lack of discipline. Christianity reinforced these notions by spelling out rules of decorum and defining spaces (the home) for the carrying out of appropriate female activities.

I am aware that others appearing before this Tribunal may be traversing the socio-historic trajectory of that perception. It is certainly a long and violently developed perception that ranges from the early disappointment of French sailors that Māori women did not in fact seem as promiscuous as they had hoped, to the discussions about the domestic skills to be imparted to Māori girls in the Native Schools.

However, this part of this Brief focusses more on some of the earliest Pākehā politico-legal constructs which reinforced the ideas of Māori women's inferiority. They have in many ways been much more damaging and long-lasting.

When Māori men were "incorporated" into the land law framework being imposed by the Crown they were seen as landowners whose titles to the land could be individualised and then taken to facilitate settlement. Their incorporation was an act of dispossession and control.

Of course, it was usually described in the language of “civilisation” but even that framing with its assumption of White privilege and superiority was an act of racist, gendered theft. The language used in the Native Land Act of 1862 is just one example.

...it would greatly promote the peaceful settlement...and the advancement and civilisation of the Natives if their rights to land...were assimilated as nearly as possible to the ownership of land according to British law.

The same impulse to dispossess and control Māori men was seen in the eventual creation of the four Māori seats within the colonisers’ constitutional order. Which, as the Tribunal will know, was motivated by the fear that Māori male landowners might swamp Pākehā voters in many North Island electorates. The four separate Māori seats were created to control and limit Māori representation. An act of racist colonising exclusion.

The fact that the creation of the four seats is now promoted and historically misrepresented as proof of the Crown’s honour, and even its “Treaty obligation,” is as offensive as it is incorrect.

Māori women were of course not included in any such Parliamentary representation. Pākehā women of the time were also unsurprisingly excluded in an act of patriarchal oppression, but Māori women were excluded also as the racialised “other.” The oppression of Māori women has always been a compounded act of racist patriarchal intent.

The supposed recognition of Māori men as worthy of some form of representation became part of what may be called their ideological seduction. It proved so persistently persuasive that many Māori men learned its lessons and abandoned the Iwi and hapū teachings of gender equality.

Sadly, some Māori men became oppressors of Māori women. On occasion this has historically manifested itself in the effective exclusion of many Māori women from decision-making roles in Māori organisations or on entities established by the Crown.

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It has even more tragically manifested itself in acts of physical and emotional violence against Māori women. The normalising of domestic violence and the appalling sexual violence inflicted on young women in some gang rituals last century, are the most overt examples of that internalised oppression.

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The redefining learned by some Māori men is now also apparent in their understandings or misunderstandings of the rituals of the marae. In too many instances the karanga performed by women is merely seen as a thirty second prelude to the whaikōrero, which is often regarded as “men’s work” and therefore more important.

15

That shift in perception from the traditional complementarity of the karanga and whaikōrero truly is “a Pākehā idea” that continues to damage the place and status of mana wahine. It also ignores the fact that in some Iwi such as Ngāti Porou and Ngāti Kahungunu, there is a history of women kaikōrero.

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The socio-cultural defining was always abetted and influenced by ongoing political and legislative actions of the Crown which directly or indirectly excluded or attacked the integrity of mana wahine. Indeed, law and law-making in this country, and especially law-making in relation to land, has been based almost exclusively on patriarchal and racist grounds.

25

Indeed, colonising law has always been part of a broader socio-legal paradigm to dismiss the rights of Māori in general and to erase the traditional land-holding and other rights and interests of Māori women in particular. It is similar to the process described by the African/American, jurist Patricia J. Williams in her work has referred hierarchy of sexualised oppression.

30

Colonisation by its very nature necessarily includes hierarchies of sexualised oppression. They are part of colonisation's design as a culture of dispossession and their implementation and effects are a clear breach of te Tiriti. They are contrary to its hope that Māori and the Crown should establish an interdependent relationship built upon the recognition of each Parties' continuing independence.

#### **PART FOUR: THE ABUSE OF MANA WAHINE IN THE JUSTICE SYSTEM**

The confinement and mistreatment of Māori women in the criminal justice system is both a contributor to, and reflection of, the more general subordination of mana wahine by the Crown. It mirrors the disproportionate criminalisation and incarceration of Indigenous women and women of colour in other colonising States, and it constitutes one of the many symmetries between the dispossession of Indigenous Peoples in New Zealand, Australia, Canada, and the United States.

It derives from the rituals of annexation which the Crown assumed would give it authority and allow the writ of its law to run in a jurisdiction that already had its own. Indeed, the dispossession of Indigenous Peoples was always predicated on the presumption that justice lay only in the colonisers' law. The same presumption was applied in this country and was made clear in the colonial Office Instructions to Governor Hobson in 1839.

In my considered view that presumption had (and has) no validity in tikanga, and also represents a stark breach of the Treaty. Because Iwi and Hapū did not cede sovereignty in te Tiriti, as the Tribunal found in its Te Paparahi o te Raki Report, neither did they cede the authority to legally care for or reprimand mokopuna who may have done wrong or needed protection. The responsibility for mokopuna as taonga is clearly one obligation that in tikanga terms could never have been surrendered.

The notion that the State could confine and control Māori women in a prison or some other institution was as culturally incomprehensible as the idea of cession itself. The fact that some rangatira may have allowed the Crown to exercise

some sort of criminal jurisdiction over some Māori men in the 19th century was an act of adaptation not acquiescence.

5 It was brought about by the State destruction of Māori justice processes that increased during and after the Land Wars in the 1860's. For example, the 1863 New Zealand Settlements Act which in the Crown view sanctioned the raupatu also led to the first mass imprisonment of Māori. Indeed, those who were classified by the Crown as "rebels" were necessarily criminalised, which in turn led to the assumption that any Māori could be confined, including Māori women.

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The criminal justice system was built upon that seminal injustice. Although the system is most commonly assumed to comprise the Police, Courts, and prisons, it also includes the many other Crown agencies which assume an authority over Māori. The most important in terms of this claim is 15 Oranga Tamariki. Indeed its assertion of control over Māori children is often more extensive than the other parts of the system.

As of 30<sup>th</sup> of June 2020 for example, 6041 children and young people were in the custody or care of Oranga Tamariki. 59% were Māori, and another 10% 20 identified as Māori/Pasifika. That proportion is higher than the current imprisonment rate for Māori.

Those figures, plus the fact that the number of Māori women in prison has increased over 150% since 2002 and now make up nearly 60% of the female 25 prison population indicates the persistence of a deep-seated injustice. The numbers may have fluctuated over the years since the 1860's, but the combination of racism, classism and sexism which underpins them has varied very little.

30 Between 2015 and 2019, 6626 Māori participated in the research that is now recorded in the Report "He Tukino Mutunga Kore." 293 male Māori and 262 female Māori who have been imprisoned or had some other involvement with the criminal justice system were also interviewed and/or attended hui.

The narratives of the Māori women participants are a sad amalgam of the sociocultural and socio-economic consequences of colonisation and the punitive impulse that characterises the history of every colonising State. Their lives are examples of how the Crown has consistently demeaned the ideals and  
5 assertion of mana wahine.

The poverty, racism, and abuse endured by most of the wāhine participants are inseparable parts of the same historical circumstances that link together the current rates of their incarceration and the operations of the criminal justice  
10 system. If they have often led to feelings of loss or an incipient anger they have also instilled a sense of frustrated injustice.

Many of the women were taken from their whānau as children and subjected to abuse in care and in criminal justice facilities. In fact, of the 134 women taken  
15 into care as babies or young girls, over half (81) reported emotional, sexual, and physical abuse in the institutions either by Staff or older residents. The abuse occurred more than once.

The abuse which they (and a number of the mokopuna who were victims of  
20 offending) suffered at the hands of the State are part of a long colonising persecution of the young and vulnerable. The taking of Indigenous children from their families was a crucial and early expression of what we have termed in the research the carceral imperative – the will to confine and punish the  
“other” that was acted upon in Canada, the United States and Australia, and  
25 then replicated in this country.

Indeed, the abuse and taking of indigenous children has always in itself been an abuse of power that every colonising State has perpetrated. It has denied  
Māori and other indigenous nations the authority they had always exercised to  
30 care for and protect mokopuna and replaced it with an authority that was responsible for the initial colonising harm done to the integrity of whānau.

The fact that Māori babies continue to be taken at a rate that is five times more than other children is a continuation of that abuse of that power. The number

of mokopuna profiled in the research for “He Tukino Mutunga Kore” who were taken and abused since the 1950’s indicate that it is not a recent phenomenon. The colonising State has long used its so-called “welfare agencies” and its criminal justice system to mistreat Indigenous children, and Indigenous girls in particular.

The taking may have sometimes been due to misguided policy imperatives or merely the zealously abusive power of individual case workers, but it is also an acting out of what colonising States have always done.

The journalist Aaron Smale has noted how New Zealand has been “brutally efficient” at that confinement and mistreatment. He says:

The public...can expect to be shocked by the brutality that has been meted out to children in the name of the State: unnecessary uplifting of children; solitary confinement for months; torture through electrocution; beatings; rape, including gang rape of children...

In her study of “State Violence Against Children” Elizabeth Stanley explains:

...that the State institutions created conditions in which children hardened and even became violent themselves in a bid to survive.

Dr. Oliver Sutherland studied abuse in care extensively during the 1970s and 1980s cataloguing what he describes as:

A horrendous picture of physical and mental assaults; of extreme deprivation of liberty; of inhumane and degrading treatment and punishment; of forced sexual examinations; and of unhygienic and culturally offensive practices.

Many of the cohort of Māori women profiled in the research for *He Tūkinō Mutunga Kore* endured that horror. For the girls involved, the conditions



created in State institutions were a violently focussed denial of mana wahine as well as an expression of brutal control.

5 The holding of mokopuna in segregation or solitary confinement in care or in prison has been a constant feature of that control. The fact that many of the women were subjected to excessive exposure to pepper spray and invasive bodily searches in segregation exceeded even the “normal” limits of control and reached a degree of mistreatment that fits the international law definition of torture.

10

Their mistreatment has too often gone beyond the bounds of prison as a State sanction against wrongdoing and reached a level where punishment has become an extra-legal use of force against those who were already deprived of their liberty. Their ordeals have been race-based, immoral, and contrary to any  
15 ideals of correctional rehabilitation.

20

Whatever wrongs the women may have done, their institutional experience, like many of their lives, was brutalising and in some cases insurmountable. Those who have managed to find some later degree of balance in their lives have done so only with the courage and the support of their partners and whānau. The State has played little or no part in restoring the balance in their lives or the mana which it has damaged.

25

The extent of the damage was recounted with hurt and anger during the research for *He Tūkino Mutunga Kore*. Many of the women agreed to have their experiences recorded in the report only if their anonymity was guaranteed. Although the rules for the hearing of stories in this Tribunal are obviously different, the following two extracts are offered to illustrate the most egregious and overt State attacks on mana wahine.

30

I was seven when I first got taken by CYFS...and the abuse started almost straight away...it just happened all the time...girls like fruit for the picking...and I was Māori so I was disposable I guess...just over and over again...and I wasn't the only one it happened to...it wasn't

'care', it wasn't anything to do with my safety or mana as a young Māori girl.

5 Most of my life's been abusive really...it was like...abuse just growing up Māori...being poor, abused at school...the police...it's all been abusive...and I never got to know a kui who could show me how to protect myself...to show me what mana meant...instead what happened in care and prison was just a different abuse...rape...genital examinations that were really assaults by 10 medical perverts...the stand over tactics at Wiri...pepper spray...the cell buster where they'd hose the pepper spray through the door...prison guards laughing...being put in the pound...made to eat my kai off the floor...they were the worst things ever done to me.

15

The violence acted out against so many young Māori girls and women has above all been a crime against their dignity, their safety, and everything encapsulated in the term 'mana wahine'. That the Crown either deliberately or unwittingly allowed it to occur has been a clear breach of te Tiriti.

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#### **PART FIVE: MANA WAHINE IN THE LIVES OF TWO KUIA**

In spite of all that has been done to so many Māori women, the ideals of 'mana mokopuna' with which they are all born have survived. They are still often mischaracterised, redefined, and abused, but they survive because 25 whakapapa survives.

Many of those abused by the State have been denied that whakapapa legacy and still struggle to realise their own intrinsic worth – their mana. Circumstance has often also denied them the opportunity to live with and see what mana 30 wahine might be – to 'know a kui' who could help protect them and show them what they might become.

That is an especial tragedy because so many Māori women still manage to live lives that give expression to all of the tangible and intangible attributes that

make up mana wahine. Together those attributes represent a certain pride and hope that Hana Cotter once said marked out the strength and dignity of ‘wāhine pou kaha’.

5 Indeed, everyday Māori women display the intrinsic resilience of mana wahine. Whether it is in the sole care of tamariki, in kōhanga reo, in the kitchen at the marae, in social service mahi from women’s refuges to foodbanks, or in new leadership positions, they display the sort of pride and hope that has been essential to the survival of Māori people since 1840.

10

For colonisation has always been about taking the lands, lives, and power of indigenous peoples. In the ‘official histories’ usually written by Pākehā historians, the resistance to that oppression has often been individualised, and with rare exceptions, largely reduced to the efforts of some male rangatira. But  
15 resistance and leadership was always an obligation assumed by men and women, and even the most destructive acts of the Crown have failed to completely destroy the knowledge of women’s contributions.

20

It may have erased them in a process of misremembering that the English philosopher Paul Connerton has called a deliberate or ‘constitutive forgetting’. Yet they still reside in the stories in the land of every iwi and hapū, and part of the hope of this claim is that they might again be honoured and retold.

25

In the meantime, the following brief profiles of two kuia illustrate the vibrancy and strength of mana wahine. There are of course countless other women whose stories could be told, and many of them have appeared before this Tribunal. However, the complex and interrelated contributions which these two kuia made in their lifetimes to the protection and well-being of Māori serve as exemplars of what mana wahine can be.

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The profiles of course do not cover the total contributions they made, nor all of the difficulties they often had to overcome – difficulties usually created by the Crown which not only demeaned the nature of mana wahine but also the very nature of tino rangatiratanga. The profiles also do not canvass all of the

attributes of mana wahine which the kuia embodied, but instead seeks to identify some which illustrate its different facets.

5 Nganeko Minhinnick of Ngāti Te Ata was a staunch advocate for the protection of her people's lands from the age of 11 when she was first chosen by her elders to speak on their behalf. Throughout her life she argued on behalf of Papatūānuku, both domestically and internationally.

10 Between the 1970s and 1990s she initiated a number of legal actions against the Crown to prevent damage to the land, most notably the wāhi tapu and burial grounds of Maioro that were given by the Crown to New Zealand Steel to mine iron sands. She, and her people, were obstructed in each case by the Crown and/or the company, and even a covenant signed in 1990 to restrict some of the company's activities was subsequently ignored by the Crown.

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In 1984 she filed the Manukau claim to this Tribunal. The claim was the eighth registered by the Tribunal and resulted in one of its earliest and most comprehensive reports. The Tribunal acknowledged the environmental damage done to waters of the Manukau Harbour and its effects on the people  
20 of Ngāti Te Ata and Waikato-Tainui.

At the same time, she began travelling to Geneva to attend the Working Group on Indigenous Populations and contributed for a number of years to the drafting of the United Nations Declaration on the Rights of Indigenous Peoples. Her  
25 leadership was acknowledged by other indigenous peoples who regularly sought her counsel.

Nganeko devoted her life to the wellbeing of the environment, and to the rights of her iwi, and to Māori people in general. She personified mana wahine, and  
30 perhaps especially its attribute of noble courage.

Erihapeti Rehu-Murchie of Ngāi Tahu had whakapapa to many marae, most notably at Arowhenua where the whare is called *Te Hapa o Niu Tīreni*,

The Unfulfilled Promise of New Zealand. In all her work she sought to make good on the many unfilled promises, especially those in te Tiriti.

Her many areas of interest included the fostering and development of Māori-centred research. After serving as President of the Māori Women's Welfare League between 1977 and 1980 she led the first comprehensive study by Māori of Māori women's health. The report *Rapu Ora: Health and Māori Women* was published in 1984. Its findings were influential in terms of the health of Māori women, and its methodology was in many ways the first tentative attempt to institute what is now accepted as kaupapa Māori research.

In a completely different venture, she promoted the need for a distinctive Māori voice on stage and in radio and film. Her acceptance of the leading role of the matriarch in the stage play *The Pohutukawa Tree* was a catalyst for many efforts that not only encouraged Māori to write and produce their own dramatic works but also to establish Māori publishing ventures.

Erihapeti also attended the meetings at Working Group on Indigenous Populations. She too was a conscientious and respected leader acknowledged by the many others who participated in the drafting of the declaration. In 1992 she was given the title 'Clan Mother' by the indigenous peoples' caucus. In that role she led the ceremonies marking the 500<sup>th</sup> anniversary of Columbus' landing in the Americas which of course led to the centuries of indigenous dispossession and the subsequent need for the declaration.

Erihapeti devoted her life to the advancement of Māori rights, and especially the rights of Māori women, both domestically and internationally. She personified mana wahine, and perhaps especially its attribute of dignified grace.

It is a sad fact that the work of the two kuia was so often obstructed by the Crown. Although they were belatedly acknowledged and honoured, the issues to which they devoted their lives were injustices that the Crown had created, and in many ways, continues to perpetuate. That is not only a breach of te Tiriti, but a slight on the mana of the kuia and on mana wahine in general.

However, their legacy has endured. The example they set of what mana wahine is and can achieve is just one reminder of why this claim is so important.

## 5 **PART SIX: CONSTITUTIONAL TRANSFORMATION AND MANA WAHINE**

The restoration and recognition of mana wahine in its fullest sense is crucial to the future well-being of all mokopuna Māori. For Māori boys it is the base for once again acknowledging the balance and mutual respect implicit in whakapapa. For Māori girls it is the necessary papa or foundation that will  
10 enable them to know that that they are 'also rangatira and can always be so'.

To reach that point involves the ongoing process of decolonisation which many Māori and Pākehā are currently engaged in. It is a necessary social, political and educative process that the work of the Tribunal has directly and indirectly  
15 contributed to over the years.

Decolonisation is of course a commonly used, and often misused, term. However, it may be understood in general terms as an ethic or means of achieving repair and restoration by changing the values and broader  
20 socio-political structures of the colonising State.

In relation to this claim, repair means mending the damage that colonisation has caused, while restoration involves a re-claiming of the independent iwi and hapū structures that colonisation was designed to subvert. Both include  
25 re-acknowledging the values of mana wahine that are crucial to their balanced functioning.

Of equal importance, decolonisation requires the proper honouring of te Tiriti. In particular, it means recognising the Treaty imperative that there would be two  
30 founding political and constitutional systems in this country, not one. It means reclaiming the balanced relationship envisaged in te Tiriti between independent yet interdependent Crown and Māori polities.

The discussion of constitutional transformation is not a new one of course. The Waitangi Tribunal has often considered constitutional issues, and in its *Paparahi o te Raki Report* it addressed the matter most directly with its conclusion that the Treaty ‘explicitly guaranteed rangatira their...independence and full chiefly authority’. It also observed that the rangatira:

did not cede their authority to make and enforce law over their people or their territories. Rather they agreed to share power and authority with the governor. They agreed to a relationship: one in which they and Hobson were to be equal while having different roles and different spheres of influence.

It is my respectful view that the idea of distinct but interrelated spheres of influence was an imaginative and accurate description of the independent but interdependent relationship which Iwi and Hapū have always maintained lies at the heart of the Treaty. It helps re-articulate the political and constitutional relationship it envisaged while also providing a conceptual tool that will help reclaim and protect mana wahine.

The rangatira Rima Edwards was always acutely aware of the power imbalances in the Māori-Crown relationship and saw their resolution as a constitutional issue shaped by his deep knowledge of He Whakaputanga, te Tiriti, and what he called the “kawenata tapu” between Iwi and Hapū and the Crown.

Similar views were expressed in the hundreds of discussions and hui held during the Matike Mai Constitutional Review organised by the Iwi Chairs’ Forum and other rōpū between 2011 and 2016. Among the constitutional models suggested in the Matike Mai Report was a tricameral structure which reflected the interrelationship between Māori and the Crown.

It consisted of what were called autonomous rangatiratanga and Kāwanatanga spheres of deliberation and decision-making, plus a joint relational sphere where the two spheres would make shared decisions on matters of common

interest based on the values of te Tiriti governance. The mechanics of how the spheres of influence might actually be established were not discussed in detail in the Matike Mai Report. However, in keeping with the Terms of Reference it was presented as an indicative model of how a different constitutional system might be based upon and give effect to tikanga, He Whakaputanga and te Tiriti.

Such a relational model is also indicative of how a different constitution and a different set of constitutional values might contribute both directly and indirectly to the reassertion and protection of mana wahine. It provides a framework that not only finally honours the Treaty but supports the work already being done to advance mana wahine by guaranteeing and ensuring its rightful place in a decolonised and Treaty based polity.

Nō reira rau rangatira mā, kua mutu ngā kōrero o tāku hoa mō tēnei kaupapa. Nō reira tēnā rā koutou katoa. **To the assembled distinguished people, I have concluded the evidence of my friend. Thank you and greetings.**

## WAIATA TAUTOKO

### (10:13) DR RUAKERE HOND: (MIHI)

Kāti e te Kaiwhakawā otirā tātou i roto i te whare i kī atu kāre i te pātai a ngā kōrero kua takoto i a Moana i te rangi nei, e tika ana hoki, i te mea ko ia kupu mārama ana me te mōhio tonu ko ngā whakautu kei a koutou kei a tātou. Nō reira e tū nei au ki te mihi ki tēnei ki a Moana haere mai ai ki roto i te whare i te rangi nei. Ka kī kua wahangūtia e te aitua engari e kōrero tonu ana, tērā anō ka takoto ki te pepa taea tonutia ana ki roto i ngā whakatipuranga te pānui.

**Greetings to everyone that's in the house. We said we will not ask questions to the evidence of Moana this morning and it is appropriate because all of the words are clear and understood and we know that the answers are with you and we have answers too and so I stand to acknowledge Moana who is in the house with us today. He was silenced by tragedy but he still is spoken of and so he has presented his thoughts on the word, on the paper so that the coming generations can read it.**



Nō reira ko Moana tēnei kua tuku ko wana kupu ki roto i a Mana Wahine, engari i tēnei wā tonu, e takoto ana ki roto o Mana Wahine, ki te kōpū o Papatūānuku kua kūtia rawatia ngā kūwhā o Hinenuitepō, otirā i haere ngātahi atu me tērā a te Kahurangi a Hune, tēnei anō ka tū ki te tuku kōrero. **So Moana has provided his words/ thoughts to the Mana Wahine Inquiry and now within the Mana Wahine Inquiry and in the belly of Papatūānuku and Hinenuitepō we also had the passing of Dame June and so I stand to acknowledge that.**

Ko tēnei te tūāpapa, tēnei huihuinga mō te tūāpapa me takoto tūāpapa ēnei kupu ki roto i te putanga o te pūrongo o tēnei tēpu. Nō reira Mātaatua whare, Mātaatua tangata tēnei e tū ki te tuarongo o te whare, ehara i te mea e tū ki te pae engari tū ki te tuarongo o te whare, ki tēnei te tūāpapa o ngā kōrero i horaina e Moana. Tēnā Moana, nau mai e hoki, whakawhiti atu ki tua o te pae o maumahara kia whiti atu ki o mātua i o tīpuna a tōna wā tūtakitaki atu ai. Tēnā koe, haere mai, haere hoki atu. Tēnā tātou. **This gathering of the tūāpapa inquiry, these words and sentiments should be foundational to the report from this panel. So to Mātaatua house, Mātaatua people at the back of this house, not on the pae but to the back wall of this house, acknowledging the foundational thoughts of Moana. So Moana, return to us as you pass beyond the realm of memory, return to your ancestors and in time we will see each other again. Thank you, welcome, and return. Greetings one and all.**

#### **JUDGE REEVES ADDRESSES TINA NGATA (10:16:20)**

##### **(10:16) TINA NGATA: (MIHI, #A088, #A088(a))**

I te tuatahi, tēnei mihi ki te mana o tēnei whenua a Ngāti Awa me ngā tini mokopuna a Muriwai, a Wairaka ki a Mātaatua whare, ki a Mātaatua tangata nei ka mihi. **Firstly, I want to acknowledge the mana o this land, Ngāti Awa and I want to acknowledge the grandchildren of Muriwai, of Wairaka, of Mātaatua house and Mātaatua peoples, greetings.**

30

Tuarua, ki te poari whakawā te Kaiwhakawā nei te mihi atu ki a koe, ki a koutou anō hoki me ngā kaiwhakawā kua whakairi mai nei i runga i ngā pakitara o te

whare. Otirā ki a koutou kua whakarauika mai nei kia whakarongo mai ki ngā kōrero tini o te motu e pā ana ki te mana o te wahine nei ka mihi. **Secondly, to the Waitangi Tribunal and your Honour I want to acknowledge and greet you all and all of our judges throughout the house. To everyone who has**  
 5 **assembled to listen to the oral traditions pertaining to the mana of women and so acknowledgements.**

Mai i tēnei mokopuna a Waiapu awa, a Hikurangi maunga, a Ngāti Porou iwi mai i ngā hapū a Ngāti Horowai, te whānau a Karuwai ki Maraehara, te whānau  
 10 o Karuwai ki Waiomatatini, te whānau a Tuwhakairiora, te whānau a Hinerupe, Hinerupe wāhine, Hinerupe pōtiki, Hinerupe rangatira e, kei te mihi. **On behalf of this mokopuna, of Waiapu river, Hikurangi mountain, Ngāti Porou iwi. From the hapū Ngāti Horowai, Te Whānau Karuwai, Whānau a Karuwai ki Waiomatatini, Te Whānau a Tuwhakairiora, Te Whānau a Hinerupe,**  
 15 **Hinerupe female, Hinerupe the youngest, Hinerupe the paramount chief, greetings.**

As I was driving here the other day my mind kept going back a few many years ago and I was thinking about the Native Land Courts and all of those who  
 20 travelled through raging pandemics of the times to speak their truths, our many tipuna wahine who were excluded from those proceedings and consequently lost, disproportionate amounts of land access through the misogyny of that process. The fact that happened as a trajectory of the stories and colonial law that Moana has just laid out for us very neatly and just how important it is for us  
 25 to have these forums of truth where we speak our stories and sometimes we speak those stories for people who have been excluded historically and this is our time for those stories to be heard.

So, I hope you'll excuse me if I do at times read from the notes that I have  
 30 already submitted. I do that in mind that you are holding these hearings inside a whare where you are not the only witnesses, the witnesses are on the walls around us. Some of their stories have been excluded overtime. The witnesses are in the seats in front of us as well and so my words are for you and for them

and for them. And so at times I will read from my notes that we can all hear the fullness of the stories.

5 Nei te mihi atu ki a Moana **I wish to acknowledge Moana**. Moana was my mentor throughout the years that I spent learning about the doctrine of discovery and I'm still on that pathway. Moan saw the best in me and the fact that every single person that he touched, came into contact with, met felt acknowledged by him and believed in by him was a mark of his great capacity to love, to manaaki in its truest sense so that your mana really did feel enhanced  
10 just from having spent some moments with him. This was no mistake you left feeling believed in by him because he really did believe in all of us as mokopuna of Hawaiki to rise to our greatness tāne mai, wāhine mai. He also believed in te Tiriti o Waitangi as a visionary blueprint that if we could also believe in it and honour and respect its mana in the same way that we should believe and  
15 honour and respect each other that it could provide us with a pathway for healing, a pathway for a just future, and it's with that in mind that I offer my evidence today.

20 Whilst in my evidence I will be including ētahi o ngā kōrero hītori o Ngāti Porou, I don't profess to be an expert in ngā kōrero hītori o Ngāti Porou. That's not what I'm aiming to do today. What I am going to be speaking about today is, it will be an illustration of the contrast between the world of our tīpuna wāhine and that of European coloniser forces as they imposed themselves upon our world. The world of my tīpuna kuia nō Ngāti Porou is simply the most appropriate tool  
25 for me to illustrate that context and contrast.

We are going to take some time to reflect also upon the recorded attitudes of colonisers towards indigenous women and the behaviour of colonisers towards indigenous women, both here in Aotearoa and overseas. So that we can see  
30 the patterns that help to expose and highlight ideas that can be said to be representative of colonial mindsets towards wāhine and the lead-up to and during the colonisation of Aotearoa and importantly, this will also provide us with some insight into the intent that my tuakana Dayle Takitimu stated yesterday that the Crown must own up to in this process.

One of the greatest fictions of colonisation here in Aotearoa is that our colonisation was a kind one. That we were somehow the exception to the rule of colonial processes. Yet there are numerous letters of advice between  
5 colonial forces around the world and here is Aotearoa. There are numerous colonial court rulings in Aotearoa that draw from precedents of overseas and inject them into our jurisprudence here. There are vast quantities of educational content within our tertiary systems still today that draw from overseas to shape the professionals of Aotearoa in law and medicine, in science and education  
10 and the list could go on. So although our story is distinct in many ways, it is important that we understand that the colonisation of Aotearoa and the colonial maltreatment of wāhine can be located within a broader story of global racist misogynist patriarchal imperial visions.

15 In order to begin to paint this picture, we'll talking first about Ngā Wāhine Kaihautū o Ngāti Porou.

Much of the discourse around the roles and respect for wahine Māori prior to European contact have been obscured through early white anthropological  
20 perspectives who either misperceived, deliberately misrepresented, or simply erased altogether the presence and importance of wāhine Māori. As scholar Aroha Yates Smith has noted:

25 These early ethnographers predominantly focussed upon Atua Tāne (Male Gods) and ignored a multitude of Atua Wāhine and that resulted in a male biased perception of our pantheon.

Similarly, early ethnographers focussed primarily upon male leadership, with preferential treatment of male roles, male duties and male figures in Māori  
30 society. This has warped the perception of pre-contact Māori culture as being male dominated. Further, early ethnographers failed to comprehend the drivers of social phenomena as they were observing them and often applied a Eurocentric lens to their analysis, which would result in a sexist mis-framing of what it was that they were reporting upon.

That said, even early explorers noted that female leadership was prevalent within Tai Rāwhiti. In the primary invasion of Aotearoa by English forces, led by James Cook in 1869, it was noted that he met with Ngāti Porou ariki  
5 Hinematiaro.

Hinematiaro was of such high birth that her feet were not permitted to touch the ground, and so she was often carried by litter. Her importance was recognised by numerous early Europeans in New Zealand. The missionary  
10 Thomas Kendall, stationed in the Bay of Islands, in 1815 informed the Church Missionary Society headquarters in London that Hinematiaro was 'queen of a large...district' on the East Coast. In New South Wales the Reverend Samuel Marsden had often heard of her: the 'great Queen' who possessed 'a large territory and numerous subjects'.

15

In fact, if you look across Ngāti Porou you will see that across our entire landscape (and this is just a scratch on the surface of the holdings of whenua of our tīpuna wāhine within Ngāti Porou), our people identify ourselves through their female ancestors, and it is our female ancestors who have carried the  
20 mana whenua of our iwi. This is reflected in the numerous hapū, landmarks, wharenuī and wharekai named after tīpuna wāhine within Ngāti Porou.

If you begin in the north, in my own region of Matakaoa (mai Pōtikirua ki Whangaokena tae noa ki Whakaangiāngi) is resplendent in hapū and whare  
25 that are named from our tīpuna wāhine, including hapū:

Te Whānau a Tapaeururangi

Te Whānau a Hinerupe

Te Whānau a Te Aopare

30 Te Whānau a Te Aotaihi

Te Whānau a Tapuhi

Te Whānau a Tarahauiti

That is just in the small northern part of Ngāti Porou. As well as our whare:

Hinemaurea

Hinerupe

Tamateaupoko

5 Te Ruatarehu

Rongomaitapui

Te Aotaihi

Te Puna Manaaki a Ruataupare

10 Our illustrious connections to the north of us, with our relations of Te Whānau a Apanui, Ngāti Awa and Te Whakatōhea, are founded upon our shared female ancestry and it has been connected through the mana of ancestress Muriwai from Mātaatua waka. This is also said to be a contributor to our distinct reverence of wāhine within Ngāti Porou aristocracy. Esteemed

15 Whānau a Apanui and Ngāti Porou historian Eruera Stirling noted that throughout our history, the bloodlines of Muriwai have been re-injected into Ngāti Porou whakapapa to honour the mana of this revered tipuna wahine and to retain her mana within our own lines.

20 As a descendant of Muriwai, our ancestress Uhengaparaoa is celebrated further by Ngāti Porou elder Anaru Kupenga as the binding ancestor which delineates the shared mana of Ngāti Porou and Te Whānau a Apanui over the northern end of the Raukūmara Ranges. This is encapsulated in the following quote from Pāpā Anaru:

25

The scope with which she Uhengaparaoa and her two daughters had brought with them was beyond all expectations of a people in command of over 200 miles of coastline from Ōpōtiki travelling east to Tūranga and back to the Cape and all thousands of hectares of

30 virgin native bush, fertile land within topped off with the world's most renown mountain Hikurangi surrounded by his wife and six siblings Aorangi, Whanakao, Wharekia, Taitai, Urutapu, Kapua and Te Paratu Ikawhenua o ngā Pae maunga o Te Raukūmara is nothing less to boast about. The terrain maybe rugged but rich with

flora and fauna no less equal to the rich sea harvest to sustain a lifestyle of endless food chain resource that would contain the needs of its people for many, many years to come. She and her two daughters brought great mana to both descendants of  
5 Te Whānau a Apanui and Ngāti Porou tribes.

Further links to the north that are foundational to our female ancestry in Ngāti Porou include the ancestress Ruawaipu, whose father Tamahurumanu came from Whakatāne to settle in the Waiapu. Ruawaipu is described by tīpuna  
10 Hanara Reedy and Eruera Stirling as the foundation of all mana whenua within Ngāti Porou.

Ruawaipu held considerable mana whenua and is recounted as an eponymous ancestor to this day, even though she was not the eldest of her line. This  
15 testifies to the fact that women were accorded mana through their actions and behaviours in addition to their inherited mana, in much the same way as men were. There are numerous other examples that could be cited in the same way where the leadership of tīpuna wāhine within Ngāti Porou resulted in the accumulation of mana whenua and the growth of mana tangata status to the  
20 point where it eclipsed that of their elder siblings.

Ruataupare is yet another tipuna wahine who, although not the eldest, came to be revered as the one of the bearers of the greatest mana within Ngāti Porou. She holds status across numerous areas within our region, starting in her home  
25 of Wharekahika in the north where she was born and where she met and married her husband Tuwhakairiora. The military campaigns of her husband came to shape the political landscape and land holdings of our iwi in ways that are still manifest to this day. However, the mana whenua of this powerful union has always been recognised as belonging to Ruataupare. Her mana is further  
30 represented by her descendants of Te Whānau a Ruataupare ki Tuparoa and Te Whānau a Ruataupare ki Tokomaru.

Hinerupe is another such tipuna wahine, whose hard work, care and love for her people retained her position 14 generations later as a revered, cherished

and well known tipuna wahine for the Matakaoa region, even though she was the youngest daughter in her family, hence our whakatauki for our hapū, “Hinerupe wāhine, Hinerupe pōtiki, Hinerupe rangatira e”. This mana extends south from Matakaoa to the Waiapu valley where Te Whānau a Hinerupe also resides at Tikitiki. The daughters of Hinerupe, Te Aotaihi and Te Atahaia, became known as the progenitors of the chiefly lines of Ngāti Porou.

One way in which we honour the great mana of ancestors was in the naming of our landscape features after them. One of the most prominent coastal features in Wharekahika, Matakaoa is *Te Toka a Te Aotaihi* named after the highest-ranking daughter of Hinerupe. You can see *Te Toka* in the middle image at the top there, *Te Toka o Te Aotaihi*.

The northern banks of the Waiapu was also home to Ruawaiapu and numerous other revered tīpuna wāhine such as Hinepare, who was also a taina (younger sibling). Hinepare retained her mana over these lands in spite of strong male competition in the surrounding areas.

Moving across the mouth of the Waiapu you enter the lands of Tikapa, which were overseen by the tipuna Hineauta regarded as a queen by her people, also of such reverence that she was, like Hinematiaro, borne aloft everywhere she went. Similar to the earlier account, one of the dominant coastal features of this part of Ngāti Porou is called *Te Toka a Hineauta* and is so tapu that only her descendants may dive around that rock to this day.

From Tikapa you arrive inland to Te Horo, lands of my own tipuna wahine Rakaitemania, renowned gardener whose mana was greatly enhanced by her ability to feed the people. That is also reflected in the naming of the landscape there the bluffs above the wharenuī at our marae at Te Horo are called *Te Pari Karangaranga a Rakaitemania*, the cliffs from where Rakaitemania would call to her people to come and be fed.

Further inland to Ruatoria, Reporoa, and Uepohatu, in addition to the mana of Ruataupare in Tuparoa you have the leadership and mana whenua held by



tīpuna wāhine Uepohatu and Hinetapora, also descendants of Ruawaipu. Uepohatu is recounted in some histories as having mana whenua which pre-dates the arrival of waka, that is to say that she descends from this very land. The lands of Ruatoria and the Waiapu Valley extend to encompass the most esteemed maunga of our people that of Hikurangi and Hikurangi sits within the mana of Uepohatu and her descendants to this day. Indeed, as Apirana Mahuika states in his thesis, it was by way of sending her daughters out across Ngāti Porou rohe that Uepohatu retained and amassed further mana.

10

In mentioning our sacred mountain Hikurangi, it is also important to note the importance of this maunga. There is a sacred atop of Hikurangi called Hinetakawhiti, one of the most tapu areas within Ngāti Porou. It is by the peak of Hikurangi that Te Ika a Māui, the coloniser name of which is the North Island, was fished out of the ocean by our ancestor Māui-Tikitiki-a-Taranga. The twin peaks are named Te Tipi o Taikehu (the erection of Taikehu) and Te Tone o Hauku (the clitoris of Hauku), references to the equitable status of women and men. That this is present in the most sacred feature of our landscape gives us an indication of how central gender equity was within our identity of Ngāti Porou.

20

Ngāti Porou claim direct descent from Māui-Tikitiki-a-Taranga. Māui-Tikitiki-a-Taranga is an ancestor and deity who holds great mana, not only across Ngāti Porou but also across Māoridom and indeed further across Te Moananui a Kiwa. It is important to note the role of wāhine in the stories of Māui-Tikitiki-a-Taranga. He derives his name from his mother, Taranga. He derives his knowledge through his ancestress Muri-Rangawhenua. In spite of a lifetime of pushing boundaries, his ultimate undoing came when he disrespected the sanctity of his ancestress Hine-nui-te-pō. These are pivotal allegories that provide an insight into the values and worldviews of our tīpuna and the importance of these tīpuna wāhine and our narratives.

30

That's the reason why we hold wāhine in this privileged space they hold pride of place in our most sacred maunga four people. Why they're honoured with

the pou whenua and that most sacred space, marking the mana over the whenua and overlooking all of us as descendants of Ngāti Porou.

**HEARING ADJOURNS: 10.39 AM**

**HEARING RESUMES: 11.09 AM**

5 **(11:09) TINA NGATA: (CONTINUES)**

**REFERS TO BOE #A088(a)**

So to this point where we're up to at the moment, you see we've come from around here ngā tīpuna wāhine, Uhenga Parāoa, the expanse of the mana whenua of Uhenga Parāoa around here through Ruawaipu. Along here we've  
10 just finished talking about Uepohatu, the mana whenua of Uepohatu. The various spaces of mana whenua for Ruataupare here up the north and then further down here as well.

We're still here around Ruatoria. In this part of our region, we also see the  
15 mana whenua and reverence of tipuna wahine, Hinekehu, who also held mana over parts of the area now known as Ruatōria, Mangaharei, and upper portions of the Mata awa. Her daughter Whaene took Poroumata as her husband and their three daughters: Materoa, Tāwhipare, and Te Ataakura begat dynasties of Ngāti Porou leaders.

20

Materoa herself held sway over the lands of Whareponga, described as the seat of power within Ngāti Porou, and home to Te Whānau a Mate. Her mana extended further south through to Turanganui a Kiwa and is still recognised there today.

25

Further along the coastline here we come to Waipiro Bay, which rested under the mana of Iritekura, who was gifted these lands by her Uncle Tuwhakairiora. The fact that those lands were gifted to her, even though she had older brothers, is further testament to the fact that women were regarded as political equals  
30 within the Ngāti Porou ancestral worldview.

In saying that, it is not the opinion of Ngāti Porou scholars that women were the economic equals of men. In fact, we were superior. It is noted in Apirana Mahuika's thesis, supported by elders Eruera Stirling and Hānara Reedy, that the mana whenua of Ngāti Porou, as an economic base, descended through women's lines. The reasons for this were many.

One reason often cited is that women held the power to gift life, and to take life. This is both in a practical and ceremonial sense. In a practical sense it was of course respected that our tipuna wahine provided life through childbirth, but it was also respected that should she wish, she could take actions that resulted in the abortion of a child, and the ending of a whakapapa line. The role that pregnant women held as the ultimate determinants of the fate of children, both in-utero and as their primary caregivers, was respected by our tipuna

15

This is a point that bears repeating particularly in the light of recent events in the USA around the bodily autonomy of women. The bodily autonomy of our tipuna wāhine, which included the right to abortion was respected by our tipuna.

20 Additionally, the ceremonial and divine roles of women both as tohunga and Atua wahine **female deities** were revered in their presence at these two pivotal transitions of birth and death. Hineteiwaiwa and Hinenuitepō respectively ruled over these domains as the Atua of birth and death.

25 "Ma te tangi o te wahine ka uru mai koe ki Te Ao Marama, ma te tangi o te wahine ka wehe atu ki te po" **Through the cry of women you enter into the world and through the cry of the woman you will depart to the darkness.** Upon the cry of a woman you enter into this world, and upon the cry of a woman you will leave. The tangi hotuhotu of wahine holds specific relevance in the rituals of the dead, in that they assist the wairua to detach from the body and begin its journey to Rarohenga.

30

It was further taught to me by Ngāti Porou kuia Rauhuia Smith that the first karanga was a karanga tangi, a cry of grief by Papatūānuku at her separation

from Ranginui. From that day to now, karanga has held a sacred role in calling forth the ancestors to guide our deliberations and gatherings.

5 The sacred role of wahine in the negotiation of states of tapu and noa is also referenced in our wharehau, through their placement on pare (lintels) above doorways so that in passing underneath them between their legs or underneath their legs when we enter the whare we pass under the whare tangata and we are made safe for our discussions and learning.

10 Further acknowledgement of the mana of wahine by carvers includes the presence of wahine along the rauawa (side strakes) of waka taua **war waka**, the spiritual function of which would be to aid in the transition of tapu and noa for those travelling on the waka.

15 The transitioning between states of tapu and noa is fundamental to spiritual safety within Te Ao Māori, **Māori world**. It was a practice normally reserved for the mātāmua **senior** line, however it is important to note that wahine, with their specific roles in overseeing the most paramount transitions between this world and the next gave them particular spiritual relevance and authority in this  
20 context.

Another reason for the descent of mana whenua through female lines that is often cited by my own kaumātua and also confirmed by Mahuika and Reedy, is that in some instances, particularly for wahine rangatira **chieftainess** they may  
25 take lovers while their partners were away on military campaigns. While the patronage of a child was rarely disputed, the identity of a child's mother could never be disputed. The descent of mana whenua from the female line was therefore a matter of added security to ensure that land was passed down along the appropriate whakapapa lines.

30

To return to the mana whenua of Ngāti Porou, moving south from Waipiro you arrive to Tokomaru Bay, where, as mentioned earlier, the mana of Ruataupare extends to the hapū Te Whānau a Ruataupare. Even after her separation from her husband Tuwhakairiora, Ruataupare continued to call upon him for strategic

defence of mana, and like many other wahine rangatira, including her niece Te Aotaihi, was a military strategist in her own right.

5 Further south of Tokomaru and Anaura you have Hinetamatea, the meeting house which is named after the tipuna wahine **ancestress** who held mana over these lands, and just inland from Anaura you also have Hinemaurea ki Mangatuna, the summer residence of the same Hinemaurea that I referred to earlier in Wharekahika.

10 The ties between Matakaoa and the southern ends of Ngāti Porou are further manifest in the residence of Hinematiro, who descended from northern tipuna Rerekohu, but resided in Uawa and Whangara. Her grandson, the famed Te Kani a Takirau, inherited her mana and this was also known as the northern boundary of a mana whenua alliance known as Te Kupenga a Te Huki which  
15 extended all the way down into Te Matau a Māui **Hawkes Bay**.

Tamateaupoko of Matakaoa was further revered south of Uawa, in Whangara. Whangara was also the eventual residence of our ancestress Hutorangi, who is yet another tipuna wāhine **ancestress** from the north in Matakaoa, from  
20 whence she inherited the mana whenua of her mother Araiara, wife of the captain of Nukutere waka, Te Whironui and an accomplished oceanic voyager. In fact she carried Hutorangi with her as she voyaged to Aotearoa in her puku.

Hutorangi met her husband, the famed ancestor Paikea, when he came ashore  
25 near Rotokautuku, up here, north of the Waiapu. From there they lay together at Rotokautuku and it was recounted to me by kaumātua Mateohorere Manuel and Hone Manuel that when they first lay together, Hutorangi was menstruating. The reason for them laying together while she was menstruating was because  
30 of her tapu state, it was therefore seen as a sacred ceremonial act because of her menstruation. And that is in stark contrast to the colonial putrifaction of menstruation, which Ngahuia Murphy writes extensively and articulately to.

Further to the south of Whangarā near the southern boundary of Ngāti Porou you see the celebration of the mana of tipuna wahine Hamoterangi, who resided

here after landing on the waka Ikaroa a Rauru. Down here. The stream which fed the local haukāinga **local people** of this area is known as Te Wai u o Hamoterangi (the breastmilk of Hamoterangi).

- 5 It should be further noted that throughout Ngāti Porou from the East Cape all the way down to Tūranganui a Kiwa there are references to the tipuna wāhine Hinehakirirangi who held the sacred responsibility of carrying kumara onboard the Horouta waka from Hawaiki here to Aotearoa. Planting it in various places where they came ashore and eventually starting her own whare wānanga **place**  
 10 **of learning** Mahinarangi inland from Turanganui a Kiwa. This is being estimated as having occurred somewhere around the 14<sup>th</sup> Century.

The mana of the kōrero that I've just laid before you, all occurs over these periods of the 14<sup>th</sup>, 15<sup>th</sup>, 16<sup>th</sup>, 17<sup>th</sup> Century. And when you place that alongside  
 15 to the journey and the rights of women in the colonial context over those centuries the contrast couldn't be more severe.

As demonstrated in this kōrero, there is nowhere in Ngāti Porou where the mana of our tipuna wahine is not prevalent. Indeed, the kōrero of our tīpuna  
 20 wāhine dominates our historical, political, economic and geographical discourse. For this reason, we are known as an iwi which privileges the role of women within our aristocracy, and society in general.

## **PART 2: THE APPLICATION OF THE DOCTRINE OF DISCOVERY**

- 25 I turn now to the application of the Doctrine of Discovery part two of my evidence. Just a content warning that I will be discussing issues of rape and sexual violence in this section.

As recounted in my previous part of this kōrero, Pre-colonial wāhine were  
 30 landowners, spiritual and political leaders, warriors, military strategists and ocean voyagers and navigators. While the acquisition of voting rights was progressive within the colonial context in 1893, wāhine Māori nevertheless struggled, and still struggle, to recover their political rights equal to that which

we had pre-colonisation. This is largely because the status and roles of wahine Māori were, in many ways, an anathema to colonial Britain.

5 While our tipuna wahine were repositories of sacred knowledge, women were restricted from even attending school in Britain and Europe. During the 1700s, where wahine Māori were political leaders, significant landowners and developing and running their own schools of learning within Ngāti Porou and Te Tai Rāwhiti **East Coast**, women in Britain and Europe were unable to own land, education for women in Europe was at best prefaced on their inferior role in society and largely aimed to make them marriageable.

10 Whilst the 1800s brought further opportunities for women to participate in science and education, that still rested within a racist imperialist context which did not accord such liberties to non-European women. Indeed, colonial European women have wielded and abused racial privilege to the detriment of Wahine Māori throughout our experience of colonization time and time again colonials, white feminists have chosen to stand on the side of their colonial privilege rather than standing in solidarity with indigenous women, wāhine Māori, black and brown and migrant women. .

20 The level of economic and political power in the hands of wahine Māori was unconscionable to colonial perspectives of the time. Even though women were significant landholders and political leaders right up to the signing of the treaty, the inability of colonial mindsets to accept such equitable power distribution was reflected in the fact that wahine leaders and landholders were in many cases disallowed or discouraged from signing te Tiriti o Waitangi by the men who were charged with collecting signatures. One such example of this is the story of Hine Aka Tioke, of Kahungunu, who was refused the right to sign te Tiriti because the officials at the time believed that women had no constitutional power to sign contracts.

30 The political advancement of European women from the 18<sup>th</sup> and 19<sup>th</sup> Centuries onwards must be understood within this broader context that wāhine Māori lost more through the process of colonisation than what European feminist

movements ever gained. And in fact that same white feminist movement has itself been complicit in the racist denigration of wāhine Māori whenever it has suited.

- 5 This is particularly egregious given that European suffrage and feminist movements have continued to claim the credit for the broad advancement of women's rights around the world including here in Aotearoa. This land, this very land that we stand on is born of a history of social reverence, political power, spiritual authority, bodily autonomy, and economic equity for wāhine Māori that the white feminist movement even today could only dream of. That is what we are reclaiming.

In the words of New Zealand poet lorette, Carlo Mila:

- 15 Could it be, because for centuries the land upon which we stand has been cherished as mother, Goddess, beloved Papatūānuku, could it be because here on this land upon which we stand the story of origins returns to the soil and a woman is shaped from the earth itself, tī-hei mauri ora Hine-ahu-one **breathe, behold the breath of**
- 20 **life woman fashioned from the earth.** Could it be because of a history where it was believed that life and death, those transcendent transitions between sacred and secular spectrum of being and unbeing lay between a woman's legs whereby only a woman's cry initiated the coming together of people. Could it be because here
- 25 the secret of immortality was sourced to a return to the womb and the dark portal cave of death itself was watched over by the greatest woman of the night. Maybe it was this history embodied within the land itself, embedded within woman's bodies, enabled the women settlers who arrived here and landed defined as chattels and
- 30 property to put down their feet and immediately demand to be counted and then count in the seat of power."

As powerful as these words are they are equally powerfully ironic when considered alongside the betrayal of wāhine Māori by white colonial feminism.



It is broadly accepted throughout decolonial scholarly discourse that colonialism is a highly gendered process whose effects are disproportionately felt by women. The colonial lens is a misogynistic lens, in addition to being a white  
5 supremacist lens, and so the subsequent assumptions naturally placed wahine Māori within intersecting crosshairs of racism and sexism and that has continued to shape our destinies, and that of our children.

That is not to say that the impacts upon wahine Māori are coincidental. The  
10 targeting of wahine Māori is not an unfortunate by-product but a deliberate feature of the colonial project. The disruption of social organisation was a crucial step in the colonial process, and the oppression of women was the fastest route to destabilising the primary social unit of Whānau, which sat at the heart of Māori social organisation.

15 The targeting of Indigenous women has been an entrenched feature of colonialism seen around the world, happened wherever colonialism took place. At the 1890 Wounded Knee Massacre in North America, officers noted that the women and children were specifically targeted because they would “make up  
20 the future strength of the Indian people”.

Cree associate professor and researcher Kim Anderson says:

25 Western culture has typically not promoted, documented, or explored the culture(s) of its women.” On the other hand, First Nations cultures have generally contextualized the existence of women in important and foundational ways. These cultural practices are manifest in languages, in ceremony, and in the understanding of women as beings of power and of place, who are  
30 instrumental to the literal and figurative lifeblood of their communities and families. These practices, beliefs, and ways of being were fundamentally misunderstood or deliberately ignored within the context of colonization, which sought to erase and eradicate the power of women.

This can be said to also be true of the colonial response to the positioning of women within Te Ao Māori contexts like what I've laid out earlier today.

- 5 Throughout the colonial experience, Indigenous women have been cast as evil, polluted creatures and Wahine Māori are no exception to this rule. This judgement of women can be seen to stem from the legacy of religious sexism, and the core which is part of the core role of Christian supremacy within the Doctrine of Discovery process. Anthropologist Elsdon Best described the  
10 reproductive organs of Wahine Māori as:

This 'house' of misfortune, of ominous inferiority, is represented by this world, by the earth, by the female sex, and by the female organ of generation, which holds dread powers of destruction and  
15 pollution.

Best's racist and sexist perspectives of Māori women were not unique to him, they are a part of a legacy of racist European academic discourse that has either fetishized or judged and demoralised Indigenous women from its very  
20 inception, including by Enlightenment architects, who are still taught in tertiary institutions today; you want to learn about psychology, you want to learn about sociology; you want to learn anthropology, you are going to come across enlightenment architects but you are never going to hear about the racism and sexism inherent and a lot of discourse. Voltaire is a perfect example, Cant,  
25 Locke. Voltaire himself decided that various races were in fact different species altogether with Europeans being supreme to all others.

The racist hierarchal logical that proliferated at the hands of the Enlightenment scholars in Europe (over two centuries of the Enlightenment era from the 1600s  
30 to the 1800s) created the modern intellectual movement upon which many of our health experts and mental health experts and political experts have acquired through their education in universities as well.

This has resulted in exactly the kind of injustice that Moana encapsulated in his kōrero with the incarceration of women; they are shocking figures of 66% of the women's prison population; incredible disproportionate numbers. The dominant mortality for pregnant women in this land is suicide and 57% of those maternal suicides are wāhine Māori.

That has to come from somewhere and it comes as a result of the legacy that is embedded in the thoughts and the ideologies and the entitlement to violence and disregard for the basic human rights of indigenous people that is embedded in the Doctrine of Discovery. It fed into the stock theory where some races were deemed more preferable to reproduction than others, and function to reinforce colonial patriarchal ideas that would eventually develop into Eugenics theories.

These Eugenics theories that grew from this period, set the scene for forced sterilisation of indigenous women and a devaluing of the maternal wellbeing of indigenous women. That is still the case in Aotearoa today. Wāhine Māori, as I said, disproportionately dominate the maternal morbidity statistics: they are more likely to commit maternal suicide; we are less likely to be resuscitated; when our babies are born are less likely to be resuscitated; we are more likely to experience severe blood loss and when the clinicians around us see that they are less likely to tend to us, so the emergency treatment for that blood loss, which is connected to the stronger likelihood of us dying from blood loss, it's around that same percentage 70% of women who die from extreme blood loss during child birth are wahine Māori. All of that has a history and that history rests within the story of the Doctrine of Discovery.

The extreme racist entitlement to violence combined with the extreme misogyny of the colonial patriarchy has meant that indigenous women's lives have always mattered less than men's lives and less than the lives of their European sisters.

It has meant that we were more likely to be treated as sexual objects, more likely to be brutalised and murdered and raped, less likely to have that rape investigated or to have our abusers brought to justice which increases our attractiveness to predators. It has meant that we are more likely to have rape

related pregnancy and then a forced birth. That intellectual logic that formed that basis of those ideas stemmed from this period that was developed to legitimise the European imperial agenda in the first place.

- 5 These racist theories are baked into the foundation of social science discourse, they are prevalent in the representations of Māori and Pacific peoples from the 1700s onwards. For example, the term “mulatto”, which is also used to describe someone who are indigenous, native but also what they call half-cast, mixed race, grew from Voltaire’s suggestion that mixed race is akin to the mixing of  
10 mules and horses. These racist assumptions were built upon by social scientists over the years, including Elsdon Best.

Indigenous women have also been targeted with extreme sexual and physical violence as a part of the colonial process. Colonial conquest is, at its heart an  
15 act of war, and like all wars, it comes with sexual violence. The intractable presence of sexual violence within the colonial process is present here, is present in Australia, its present in the United States, across the Caribbean, in South America, and in Canada, in Southeast Asia and in India and across  
20 African continent.

Rape featured in the colonisation of Aotearoa New Zealand throughout its history. It occurred at the hands of early crews of explorers, as well as the whaler and sealer colonial settlers that followed, and sexual impropriety towards wahine Māori has been noted as one of the driving forces behind calls  
25 for Britain to enact a level of governance over their own peoples, a pretext to the drafting of the Treaty of Waitangi.

In colonial mindsets, women were not afforded any form of sexual agency. The expression of sexual and relational agency by wahine Māori, which is a  
30 manifestation of our equitable social position within Te Ao Māori, was framed by colonizers as deviant, legitimising settler maltreatment of wahine. The creation of the “dusky south sea maiden” trope which is related to what Moana talked about earlier as the Pocahontas paradox was a common colonial tool

across the Pacific region that positioned Indigenous women of the Pacific as hyper-sexualised wanton commodities.

5 Similarly, the infection of wahine Māori with venereal disease has occurred since the earliest contact with Cook and the Endeavour crew, with Cook noting in his journal:

A connection with Women, I allow because I cannot prevent it.

10 Cook was aware of the impacts of new diseases upon unprotected native populations. He served under Field Marshall Jeffrey Amherst in Newfoundland during the Seven Year War where smallpox infected blankets had been deliberately distributed amongst Mohawk groups and deliberately used to thin out native populations.

15

Cook was further aware of the presence of gonorrhoea, syphilis and tuberculosis amongst his crew. The predictable result of a decimated population and infertility was noted by Cook when he subsequently returned to these communities, noting in his journal:

20

We interduce among them diseases which they never knew before.

It was further noted by crewman Riou aboard the Discovery that:

25

We ourselves that has entailed upon these poor, unhappy people an everlasting and miserable plague.

30

The primacy of imperial expansion over the Māori right to undisturbed wellbeing, and in particular the wellbeing of wahine Māori, is manifest in continued imperial expansionist voyages and continued infections and continued disregard for the loss of Māori life that went with them. In particular the disregard for wahine Māori life and reproductive health and wellbeing.

From the earliest reports back by Cook and the Endeavour crew, the Pacific region, including Aotearoa, was presented as an exotic site of easy fornication, and this was seized upon by European imaginations. In London, socialite and brothel-keeper Charlotte Hayes held themed evenings based upon the letters  
5 sent back from Cook's travels, which positioned native women as lascivious sexual objects. Pornographic periodicals across Europe soon followed after that, and further capitalised upon the trope of exotic, promiscuous women of the south seas. These observations were further taken up and academically fantasized upon by Voltaire and Diderot. This notion has existed across time,  
10 fuelling colonial sexual violence against wahine, and setting the tone for hypersexualised cultural appropriation which continues to this day.

It underscores and underwrites the attitudes of those who work within the Department of Corrections, Police forces, investigative authorities which is a  
15 part of the reason why when we are sexually assaulted it's not taken seriously because the idea that we are lascivious beings is still alive in the imagination of settlers in those positions.

The Pacific region has held economic and military strategic importance for  
20 centuries and has been accordingly targeted by European imperial interests across that same length of time. As noted by scholars Trask, Teaiwa and O'Brien, violence towards native women was central in the forging of Euro-Pacific empires. Wahine Māori, like all women of the Pacific, have been primitivized, fetishized, demoralised, de-sanctified, and consumed in a  
25 time-honoured colonial process that has been carried out around the world to facilitate the destruction of indigenous society and lay claim to indigenous resources.

The targeting of women and children by imperial expansionists is present in  
30 some of the early discovery proclamations. For example, El Requerimiento as pointed out literally says:

We shall take you and your wives and your children, and shall make slaves of them, and as such shall sell and dispose of them as their Highnesses may command.

5 All proclamations of discovery upon Indigenous lands were based upon the principles of the Doctrine of Discovery which, as stated by Dr Moana Jackson, claimed rights not only over other lands, but over the bodies of the people who belonged to that land. New Zealand/Aotearoa has not been an exception in that phenomena.

10

The assumptions based within the Doctrine of Discovery, based upon ideas of European male supremacy, was in direct conflict with the Ngāti Porou worldview and universal order, which placed wahine Māori as central to social wellbeing, with inherent spiritual, economic, and political authority and sexual and relational agency of our own. This set in train a series of colonial philosophical and political responses which set the scene for the ongoing abuse of wahine Māori post 1840.

15

Koinā te katoa o tāku kōrero mō tēnei ata. **That's all of my evidence this morning.**

20

**(11:42) KIM NGARIMU TO TINA NGATA:**

Q. Tēnā koe tuahine. Tēnā koe mō ēnā kōrero mō a māua tipuna wahine, mō a māua kōkā. Tēnā koe. **Thank you Sister and I want to thank you for your evidence pertaining our female ancestors and to our mothers.** Tina, I do have a few questions, I'm only going to put a couple of you to now and I'll follow up in writing I just don't think we've got enough time to fully discuss them. One of the things in your briefing is you talk about a tipuna wahine as repositories of Mātauranga particularly in the 1700s and about the schools of learning that they developed and ran and I'm just wondering if you can talk to me about how that role of keeping and transmitting Mātauranga, how that changed during the following century?

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A. Do you mean how that changed from the 1800s onwards?

Q. Yes.

A. So, there were as I understand it, I mentioned one of those whare wananga Mahinaarangi which was started by Hine Hakirirangi, that was a wananga that related to kūmara and mara kai and the passing on of information, that with the passing obviously of things of the Tohunga Suppression Act those wananga were no more. But in particular also the process of the passing forward of mātauranga began in **(inaudible 11:44:16)**, began with our oriori and our ability as māmās to be able to pass that on was also disruptive with the colonial forces that disrupted the passing of that Mātauranga. When our wananga were taken away from us and the methods for passing forward, the reo, the tikanga, the karakia which all in it of itself passed forward that Mātauranga, that momo wananga, that was all disrupted through the process of colonisation as well. The very physical answer to that is that wahine Māori lives were taken more often. The recording of wahine Māori lives that were taken were lost. It was under-recorded and under-reported because those who took the recordings, those who recorded history at that time erased wāhine in that space as well. So wāhine Māori mortality was high. That impacted upon on our ability to pass forward that mātauranga. The loss of whenua and the displacement of our people and the displacement of us within our kinship structures as well, the loss of respect of wāhine in that space inhibited the ability for us to be able to pass on that information as well but you know I would say the Suppression of Tohunga Act, the taking away of wānanga which wiped out wānanga right across the land but particularly wiped out those wānanga wāhine was also fundamental phenomena in that process.

Q. Tēnā koe. I'll leave the rest of the time to other members.

**(11:46) PROFESSOR LINDA TUHIWAI SMITH TO TINA NGATA:**

Q. Tēnā koe Tina. Tēnā koutou katoa. **Greetings Tina. Greetings everyone.**

A. Tēnā koe kōkā.

Q. Thank you for your presentation. I enjoyed listening to it. I enjoyed reading it and it was great to hear in a sense the idea that you know



women as leaders, as key tipuna was normal. It's a normal part of Māori life, Māori society. And I think you kind of address the political, economic, social, so my question is about then the spiritual roles that wāhine Māori played.

5 A. So in terms of the spiritual, I guess one of the strongest points which I've tried to kind of discuss in illustration here is that we held domain over one of the most pivotal aspects of spiritual safety within te ao Māori which was the navigation of tapu and noa. If you don't navigate tapu and noa safely that's extremely unsafe for us. Spiritually it's extremely unsafe for us  
10 through the spiritual roles that we held because we held domain over the most sacred transitions. That being from the other world into this world and then when it's time for you to leave this world the transition from this world to the other world was overseen by atua wāhine **female deities**. Embedded within wāhine a particular potency and authority over the  
15 transition from tapu to noa **from sacred to profane**. It wasn't just normal that we were political leaders. As you heard from Rangi Mātāmua yesterday, we were tohunga as well as ariki tapairu **paramount chiefs**. Our ability to be able to navigate that space was well respected because of the qualities that we have as wāhine in navigating those two most  
20 sacred transitions between that world and this; the most spiritual spaces. It's the last bastion of our spiritual, of our tikanga. The tangihanga **funerals** wāhine have potent and powerful roles holding the whare mate, the karanga, the tangi hotuhotu kia whakarite ai i ngā tūpāpaku ngā taonga, **the house of death, the sobbing, and to prepare the dead  
25 bodies and the taonga** all of these roles are still held predominantly today by wāhine. I think that speaks somewhat I think straight to the heart of how important we were in te ao wairua **spiritual realm**.

Q. Thank you. Just one more question which leads on from what you've just talked about but connects it to the Doctrines of Discovery.

30 A. Yes.

Q. So the Doctrines of Discovery and the Papal Edicts Papabiles set up the legal framework around European discovery and colonisation.

A. Yes.

Q. My question is, did the Anglican Church and other Christian denominations who are not Roman Catholic also buy into the Doctrines of Discovery and are they implicated as much in the Doctrines of Discovery in the way they rolled out Christianisation in Aotearoa?

5

A. Yes, they are. So the Doctrine of Christian Discovery has, as I've mentioned, extended out into the academic mindset and imagination. It's extended into the political mindset and it's extended into the social psyche everywhere. If our political institutions, if our scientific and education institutions, and our other social institutions have not escaped the entrenchment of that entitlement and ideas of supremacy, there is no reason to believe that other Christian-based institutions have escaped that. My primary question to any Christian institution that thinks that this does not apply to them is, when did you have your reckoning? When did you ever have your reckoning with this history? Everybody has to have it so why would you escape that? When you can point to me the reckoning that you've had with this history of entitlement and violence and supremacy where you consistently still refer to the Supreme God as being male, as being he, as being him as opposed to the faith of this whenua, the deities of this whenua which predominantly, even though we do talk about Rangi and Papa, we largely refer to Papatūānuku I would say in terms of our day-to-day experience of our lies and issues, there's just such a contrast between those two. So where that is the case, within whatever Christian-centred faith that you have, where that is the case you have an imposition of one upon another and it comes with a whole heap of impacts and consequences from that. But I don't know many, if any, churches that have had a full reckoning with that history and really explored how it's come through in their faith and without that reckoning it would be foolish to assume that it hasn't.

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Q. Thank you. I'm now going to pivot to the economic roles. You talked about the powerful role that wahine Māori played in the economy of their hapū and the iwi.

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A. Yes.

Q. So just also linking that to your Doctrines of Discovery and the attitudes towards women. I guess my question is, I think what you talked about around women being seen as either lascivious –

A. Yes.

5 Q. – and those sort of terms, but the attitude towards women brought by colonisation – I'm just trying to frame this is a way that you can answer it – to what extent did you think they completely negated women's' roles, women's contributions to the economy, to economic development? Part (b) is, to what extent has that legacy of those attitudes marginalised Māori women from the economy?

10

A. Let me make sure I try to say this as clearly as possible. The erasure of women it's not a happened stance. The erasure of the roles of women, of the power of women it happens as a part of a process that perversely understands the power and importance of women which is why they are targeted within the colonial process, which is why the processes of recording must erase them. There is an embedded ideology that would prevent you from even seeing. By the time you got to Elsdon Best from even seeing or appreciating the roles of women that doesn't happen coincidentally. That's been a deliberate part of the process. From the time of Columbus where they always understood that if you want to disrupt and disintegrate any indigenous society you do that through targeting the heart of its social organisation which is wāhine and you do that also by debasing their children. The Doctrine of Discovery, even though it's called the Doctrine of Christian Discovery, has always been an economic project. It's always been, at its heart, an economic project about creating channels of wealth, imperial wealth to flow from whatever Nation they landed on to Europe. Women have been treated as commodities in that process but they also would have been very powerful barriers to that process, which is why you had to target them very early on, get them out of the way and allow the patriarchal process to do its thing and to impose these other economic models that would channel the wealth to Europe and European Nations.

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Q. Ngā mihi. Thank you those are my questions for now.

A. Tēnā koe kōkā. **Thank you.**

**(11:56) DR RUAKERE HOND TO TINA NGATA:**

- Q. Tēnā koe Tina me ēnā kōrero. Ka aroha rā i te pau o te wā, kua kore kaha pea te tuku atu te katoa o ngā whakaaro ki a koe. **Thank you Tine for your evidence. I apologise for the short amount of time that we are unable to ask you all of our questions.** Perhaps it would be appropriate to just give you the question and see if you could write something back in response to this given our time constraints.
- 5
- A. Yes, kei te pai. Sure.
- Q. The question I really have that's sort of burning in me is, at the start you talk about Hinematiaro, Ruawaiapu, Ruataupare and Hinerupe. All, he teina, ehara i te mea he tuakana i roto i o rātou whānau? **They were all younger siblings, they're not of the senior line?** So they're not in the senior lines, they are in lesser lines and yet they rose to prominence. I am interested in, and you touch on it with Hinerupe, where you talk about the fact that she led the cultivation of food and she cared for and loved the people and in response they cared and loved for her.
- 10
- 15
- A. Yes.
- Q. I am interested in the sorts of attributes that they demonstrated that they rose to prominence.
- 20
- A. Yes.
- Q. And so if you could write something around that.
- A. I could, although my answer will be very brief.
- Q. Okay.
- A. It would be. It was, again, came down to economic distribution. They knew how to care, they knew how to manaaki their people. If you don't manaaki your people your time as a leader is not going to go well or long. She knew how to manaaki her people and was well loved for that reason.
- 25
- Q. Yes. Just following on is really, are those prominent among wahine in comparison may be with tāne?
- 30
- A. Yes, Te Parikārangaranga a Rakai Te Mania is another example. All of these wāhine the economic distribution of wealth, resources, kai, wellbeing was overseen by wāhine within Ngāti Porou, yes.
- Q. Ngā mihi.

**(11:58) DR ROBYN ANDERSON TO TINA NGATA:**

Q. Tēnā koe e Tina. I too have some questions which I will put in writing but I just wanted to thank you for a very thought-provoking presentation this morning. Thank you very much.

5 A. Tēnā koe. Kia ora.

**(11:58) JUDGE REEVES TO TINA NGATA:**

Q. Kia ora Tina. This isn't really a question it's more of a comment. Just to say that, at the first hearing that we had in Kerikeri, I'm not sure if you were present or you were following that hearing, –

10 A. I was not, no.

Q. – I think it was Mereana who first raised with us the issues of the Doctrines of Discovery and some of us on the panel who were ignorant to these matters were somewhat bemused. Anyway, the evidence that you've given, the evidence that we received this morning from Moana has certainly educated us thoroughly on that matter. I can't recall that the Tribunal has previously considered the Doctrines of Discovery.

15

A. Okay.

Q. Are you aware of that in your research, in your publication that you did on this this year?

20 A. Not that I am aware of.

Q. Yes, okay.

A. I stand to be corrected.

**MS SYKES ADDRESSES JUDGE REEVES (11:59:34)****JUDGE REEVES ADDRESSES TINA NGATA – MIHII (11:59:44)**

25 **WAIATA TAUTOKO**

**MS HOUIA CALLS****(12:01) TIMI-TE-PŌ MATEWHAIARIKI HOHEPA: (#A090)****KARAKIA**

Hei tīmata ana kōrero māku e tika ana kia whakawāteahia te huarahi mōku, ina  
 5 rā ko te whare nei he wāhi he atamira, he tūāpapa e tū ai i te wāhine hei kōrero  
 i ana kore. Nōku te hōnore, nō Rangi Mātāmua te hōnore i te rā o inanahi, nōku  
 i tēneki rangi. E tū ai ki mua ki waenganui i ngā wāhine e noho nei. Tēnei ka  
 mihi ake. Ka mihi ake ki te whare tangata, ka mihi ake ki te puna o te aroha o  
 te roimata i kōrerotia ai e o tātou koroua i te wā i a rātou. Nā reira wāhine mā,  
 10 kei te puna o tēnei mea o te aroha, tēnei mea hoki te mātauranga, tēnei ka mihi  
 ake. **To commence my evidence it is appropriate that I clear the pathway  
 for myself because this house plays a stage and altar which allows the  
 woman to speak her mind and so it is my honour, it was Rangi Mātāmua's  
 honour yesterday and so I am honoured on this day to stand before and  
 15 amongst the women sitting here and so I express acknowledgements to  
 the house of life, I also acknowledge the spring of love, of tears that were  
 referred to by our koroua, our old persons in their lifetime. And so to our  
 women. From this spring of love comes knowledge and so I acknowledge  
 you all.**

20

Tuarua, ki te whare e tū nei, Mātaatua, e koro, whakatau mai ki tēnei uri ōu, uia  
 mai koe ko wai e au ko te uri tēnei a Hohapata, Ngāti Hikakino tēnā koutou.  
 Tēnā koutou e manaaki nei i te kaupapa. Tēnei ka mihi ake ki a koe ki a  
 Mātaatua kia tata, kia tata. Nā reira me whai wāhi atu hoki ahau inā rā te rā o  
 25 Wira i tū ai i konei i ngā rangi ka taha ake nei. Me te aroha anō mōna kua riro.  
 Nā reira ka tangi tonu te ngākau, ka tangi tonu te ngākau, ka tangi tonu te  
 ngākau. **Secondly to the house that stands before us, Mātaatua, e koro,  
 ancestor, greet this descendent of yours – you ask who I am – I am a  
 descendent of Hohapata of Ngāti Hikakino and so greetings to you.  
 30 Greetings to you and you are safeguarding taking care of this matter I  
 want to acknowledge Mātaatua to us, to us and so I must take this  
 opportunity because the days celebrating Wira took place in recent days**

on the weekend. And I wish to express my love from him who has departed and so the heart continues to mourn, the heart continues to mourn.

5 Heoi anō ka hoki mai ki te kaupapa. Mōku ake me pēnei pea tāku kōrero kua rangona ēnei taringa ki ngā kōrero a tērā wānanga, a tērā wānanga, a tērā whare wānanga, ōna tikanga, ōna kōrero, ana whakahaere katoa. Me whai wāhi atu ai au ki te kōrero mō tōku ake whare wānanga i tū ai tuatahi i Mōtītī. Ko tōna ingoa ko Taumaihirongo. Koirā te whare wānanga tuatahi o  
10 Ngatoroirangi i tū ai i te wā i tae mai ai a Te Arawa waka ki Aotearoa nei. **And so let me return to the matter before us. In terms of myself, let me say this, these ears have heard the stories from each various schools of learning, its traditions, its histories, and all of the management of its affairs. I must also take this opportunity to speak on my own traditional**  
15 **school of learning that was established at Mōtītī Island and its name was Taumaihi i Rongo. That was the first school of learning of Ngatoroirangi that was established when Te Arawa waka arrived here in Aotearoa.**

Ka tīkina atu te kōrero rā ka tū a Rongo, ka rongo a Tū. Koirā te kōrero ka  
20 whakairi ki te whare wānanga o Ngatoroirangi i ōna wā. Me te mōhio iho, ko te tikanga o tērā kōrero, ko te taha ki te tāne, ko te taha hoki ki te wāhine, ka noho kotahi ka haere ngātahi i roto i tērā wānanga. Kia kīia ai anei tāku ringa riri, anei tāku ringa maungārongo. Ko te taha tēnei ki a Tū, ko te taha tēnei ki a Rongo. Anei tātou e noho nei ki Te Poho o Rongo i roto i tēneki whare o  
25 Mātaatua. Nā reira, e tū i te tū a Hinetauirā e whatu i te whatu a Hineteiwaiwa, e kā i te ahi a Hinemahuika, tauratia te taurā a Hinētītama. **And so I refer to the story as Tū listens Rongo stands so to speak and that is the story that will be – was shared at the school of learning of Ngatoroirangi during his time and with the understanding that the meaning behind that saying is**  
30 **that there is the male element and the female element lives harmoniously and moves harmoniously in that school of learning so that it can be said that here, here is my hand of war and my hand of peace. This side pertains to Tū and this side pertains to Rongo and here we are sitting in the house of Rongo in this house of Mātaatua. Therefore, tūtū, stand make the**

**stance of Hinetauira, weave like Hineteiwaiwa, light the fire like Hinemahuika and epitomise the mana of Hinetītama.**

5 He kōrero nui tēneki kōrero i roto i ngā wānanga o mua. Ka kōrero au mōku  
mō Te Arawa. Nā, tērā kōrero, ka utaina atu ki runga i ana tauira i ana ākongā  
i ana pia, tāhau atu ki roto i ngā whare wānanga o mua. Nā wai tērā i whakarite,  
nāna anō nā Ngatoroirangi, me tana kī atu ki te iwi ki te kore tēnei mea te  
wāhine ka mate tātou. Ka kore tātou e ora i roto i ngā rā i ngā ao kei mua i te  
10 aroaro. E tika ana tērā kōrero. Ki te kore te wāhine kua kore tātou. Ko ia te  
whare tangata. I a ia anō tōna mana heke iho, heke iho i ngā atua i ngā tūpuna.  
**This is a major story within the traditional schools of learning. I will speak  
of myself of Te Arawa. Now that account was placed to taught to the  
peers, the students when they would enter and attend the traditional  
schools of learning and then after a time, the arrangements were made by  
15 Ngatoroirangi and he told the people that if it was not for women we would  
be dead. We would not be – live into the future before us and that is  
correct. If it was not for women we would not exist. She is the house of  
life. She had her own mana descended to her from the deities from the  
ancestors.**

20

Whakarongo ana au ki ngā kōrero i mua tata ake nei, e kōrero ana mō lo. Kei  
ngā whare wānanga katoa ōna kōrero, anei tāku. Anei tāku. E mea ana he  
tāne kē a lo, ki a mātou kei te wā e rere ana a Rongomai i te rangi ki te rangi  
ka kī ai o mātou tohunga ko ngā matakā o Hine ia. Karekau mō te whakahua i  
25 te ingoa o lo, engari ko ia tērā e haerērē karore nei i te ao. He mea, he titiro  
noa iho ki ana uri whakaheke. Nā reira, ka taea te kī ehara a lo i te tāne anake.  
E rua ōna taha. Me kī, ko te taha tāne, ko te taha wāhine. Ka nui ngā tangata  
ka tahuri ki te whakahē i wāku. Nāku tāku, nāku tāku me tāku mōhio iho i takea  
30 **to the evidence before referring to lo. All schools of learning there are  
stories about lo and here is mine. I will share. It's said that lo was a male  
but to us at the time that Rongomai was in the heavens our tohunga said  
there were the matakā of Hinewai I will not say the name of lo but that was  
lo travelling around the world and that was a perspective as he was gazing**



upon his descendants and so it can be said that Io is not just a male but is dual dimensions. There's the male dimension and the female dimension and so many people will turn to object to what I've got to say but this is what I believe and with my understanding that my knowledge is derived from the schools of learning of Te Arawa, the traditional schools of learning.

Nā reira, me kōrero au i tētahi kōrero mō Puna me Hani. Kei te mōhio whānuitia kua Tainui anake te iwi e kōrero ana mō te tokōrua nei. Kei a Tainui anō wāna kōrero, kei a Te Arawa wāku nā arā i Mōtītī. Kei reira ngā toka e tū ana ko Puna rāua ko Hani. Ka hoki ake ki te wā i a Ngatoroirangi tuatahi i tae mai ai ki koneki i mua, i mua atu i te taenga mai o ngā waka ko tana he kimi wāhi hei taunga mō te mauri o Puna rāua ko Hani. Mehemea koutou e mārama ana ki ngā kōrero mō Puna rāua ko Hani, kati, kei roto koe i te ao mārama e noho ana. Ki te kore koe e mārama ki wērā kōrero, a kati, whai, rangahautia, kimihia kia kite ai koe. E kite ai koe i te ngako, i te matū o te kōrero mō Puna rāua ko Hani. Ka kī ai, ka piri, ko Punā te mea wahine, ko Hani te mea tāne. Ka piri a Hani ki a Ranginui, ka whānau mai he tamariki i a Ranginui, i a Ranginui. Kei te mōhio whānuitia he tāne kē a Ranginui, pēhea e whakawhānau tamariki ai? Nā reira ko Puna he mea piri tonu atu ki a Papa Ahurewa, ki a Papatūānuku. **And so, I must speak about Puna and Hani. Tainui is the only – Tainui has its oral traditions and Te Arawa has its own traditions. At Mōtītī Island are the rocks that stand at the island called Puna and Hani. And when I recall the time of Ngatoroirangi the first who arrived here before – way before the arrival of the waka and he was trying to find a place to place the mauri of Puna and Hani. If you understand the histories of Puna and Hani you are in the world of life, living in the world of life. If you do not understand that history then you must pursue that history, research it, and find it so that you can see the essence, the gist of the history about Puna and Hani. And it is said that Puna was the female and Hani was the male and then Hani had a union with Ranginui and they had children from Ranginui, Ranginui bore children. It is widely known that Ranginui is a male, how can he have children, bear children. And so Puna had a union to Papa Ahurewa, to Papatūānuku.**

Nā reira tērā kōrero tērā, kāore au mō te whakawhānui, ka pau te kotahi marama kei konei tonu tātou e kōrero ana nā reira ka whakarāpopotohia ake e kite ai koutou i te wairua e rongō ai koutou i te wairua o te kōrero. Karekau aku pikitia. E waiho noa mā te wairua e whai i te ia i waku nā kōrero. **Therefore that history I will not elaborate on that story because I will spend over one month still talking about this story however I will provide a summary so that you can see spirit and feel the spirit of the oral traditions. I do not have any picture displays. I will follow the spirit and the essence of what I am about to share so that we can see the depth and the clarity of what I am trying to say.**

Nā reira pea e kite ai i te hohonutanga, i te māramatanga o waku nā kōrero. Nā reira me kōrero au mō tētahi o mātou nā tupuna ko Hinehopu. Ko Hinehopu he wahine, he uri whakaheke i a Tamatekapua. Ko ia tērā i nō hia i ngā whenua ki Rotomā, ki Rotoehu, ki Rotoiti me te mōhio iho he nui ōna whenua e tae ai te kī he nui hoki tana mana. Kei roto i tētahi o mātou tupuna whare, whare tupuna tētahi whakairo koia kei runga i tōna tāne e tū ana. Te take e pērā ai nā te nui o tana mana, te take i pērā ai. E mārama ana te nuinga o koutou ki te kawa o Te Arawa, āhua pērā ana hoki mō ngā whakairo. **And so I must refer to one of our ancestors Hinehopu. Hinehopu was a women, a descendant of Tamatekapua. She lived on the lands at Rotomā and Rotoehu and Rotoiti and we also know that she had many lands. It could be said that she had much mana and within one of our ancestral houses is a carving where she is above her stand and the reason why is because of the amount of mana she had that's why she was above. We know of the kawa of Te Arawa, the protocols, kawa, and that's like similar to the carvings.**

Ko ngā poupou wahine e tū ana i roto i ngā whare o Te Arawa me rangatira, me ariki nei, me kua e meatia atu he wahine noiho ki reira, koirā te whakaaro o ētahi o ngā koroua engari kei roto i a mātou i a Ngāti Pikiao tētahi whare nō te wā i whakairotia ai e **(Māori 12:13:18)** kia meatia atu ko Hinehopu ki runga i tana tāne i Pikiao II me te āhua āwangawanga katoa ngā koroua ki tērā, i tērā

mahi a āna. Heoi anō, nō te wā i tīkina atu ai a Te Kaka i Te Teko ka kawē ake ki reira hei kōrero. Nō tōna kōrerotanga ake kātahi ka mārama ake ngā koroua ki te tikanga o tana mahi. He nui tōna mana, he nui. **The female pillars standing in the houses of Te Arawa, they are high born women, they are**  
 5 **chiefs, it's not just any women who can be carved and that was the thoughts of some of the old men but within us of Ngāti Pikiao we have an ancestral house which was carved by (Māori 12:13:20) and it was named Hinehopu and marry her husband Pikiao II and the koroua were concerned at his actions and so when (Māori 12:13:41) It was taken there to**  
 10 **discussed and when he spoke they understood, the old men understood why he was his purpose because she much mana.**

I ngā rā ōna whenua katoa e nō hia nei mātou ngā uri whakaheke a Pikiao i tēnei kīwaha. Nā reira, ka kī ai, “Raranga to hau ki te muri, raranga to hau ki te  
 15 tonga kia mākinakina ai ki uta, kia mātaratara ki tae. Ka whakapuke ake ai ngā ngaru o Te Ngarue. Ko ngā pōtiki a Hinehopu e heru mai rā i Te Mātārae i o Rehu.” **During the times she had many lands and that's where the descendants of Pikiao live today. And so, she was weaved. “Let the breeze blow over the ocean, let the breeze blow over the inland**  
 20 **and the great waves, the young pets of Hinehopu at Te Mātārae i o Rehu.”**

Nā, he tauparapara tērā engari kei roto i tērā kōrero e whakaatu atu ana i te āhuatanga o te māmā o aua pōtiki a Hinehopu. E mōhio ana mātou to rātou mana nui i takea mai i to rātou māmā, i to rātou whaea, i a Hinehopu mō te  
 25 whawhai, ērā mea katoa. Karekau e kōrero ana mō Pikiao II engari mō tana wahine, mō Hinehopu. Nā reira, anei mātou me tāku mōhio anō, tērā momo kei roto i ngā wahine o Ngāti Pikiao i ēnei wā kare e taea te karo. Ka hē wākuna, he kaha nō rātou te whakahē i wākuna kōrero. Nā reira, ko ia tērā ko Hinehopu. **That is a tauparapara, a chant but within that chant it**  
 30 **demonstrates the nature of the mother of those youngsters and we understand that there great mana was derived from their mother, from their mother Hinehopu. In terms of fighting and all those aspects I'm not speaking Pikiao II but I'm speaking of his wife Hinehopu. And so here we are, when I know that that aspect, that trait is within the women of**

**Ngāti Pikiao at this time it cannot be dissolved. They are strong, strongly object to what I ‘ve got to say but that was her, was Hinehopu.**

5 Ko te tuarua o wākuna ko tētahi o māua kuia, ko te kuia o tēnei. Ko tana ingoa ko Ngāhopehope. Ko ia te tuahine o tāku koroua āke. Nā, ka eke te wā e taumaha ana, kua tata tō te rā ki tō rātou matua ki a Te Ruahuihui, kātahi ka karangatia ana pōtiki kia huihui katoatia mai ki mua i tōna aroaro. Ko te take hei tuku i tōna mana ki tētahi o ana pōtiki, tana tā moko, tana mataora. Heoi anō, ka haere atu ngā koroua nei kore rawa tētahi o rātou i hiahia ki te mataora

10 o to rātou matua. Kātahi ka huri te koroua rā ki tana tamāhine, koia anahe te mea wahine, ka huri ki a ia me tana ki atu, mau tonu tāku mana e kawe ki uta. Kātahi ka tāmokotia tōna hanga katoa mai tōna korokoro ki ōna rekereke, ka noho tapu rawa atu tērā kuia me tana kī atu ki a ia, “Ki te moe tāne koe, me tohunga. E taea e ia te hiki i te tapu kua utaina atu ki runga i tou tinana.” Kātahi

15 ka moe i a i te tohunga o Ngāti Whakaue, i a Te Hingawaka ka puta i a rāua ko Manuku, nā Manuku anei tana tamāhine e noho nei. **And the second ancestress belonging to us is this kuia her name was Ngāhopehope and she was the sister of my koroua, my grandfather. Now, reach the time where she was quite ill, unwell, the father Te Ruahuihui was quite sick and**

20 **then he would call upon his children before and the purpose was to pass on his mana to one of his children, his facial moko he passed on. And so the elders went to see him and the sons did not want to assume the whole facial moko, the Mataora of their father and so he turned to his daughter and she was the only daughter and he turned to her and said, “You will**

25 **assume and take responsibility for my mana.” And so she was marked with tā moko from her throat to her heels and she remained tapu, that kuia and he told her, “If you marry a man it must be a tohunga so that he is able to lift the tapu that has been placed upon your body.” And so, she then married a tohunga o Ngāti Whakaue called Te Hingawaka and then**

30 **they had Manuku, Manuku had his daughter who is sitting beside me.**

E mārama ana a Ngāti Whakaue ki te āhua o tērā kuia. Ka haere ia ki te ngāwhā kaukau ai, ka noho tapu tērā wāhi ki a ia me tana tamāhine tonu. Kare te iwi e āhei te haere atu ki reira i te wā e horoi ana te kuia rā. Ka mutu, ka tuku

atu te wai kia ngaro, ka whakakīkī mai anō te wāhi kaukau ki te wai kia wātea ai ki te iwi e haere atu ai ki reira kaukau ai. **Ngāti Whakaue understood the nature of that person. When she would go to the hot pools for a wash that area would remain tapu for her and her daughter. The iwi were unable to go there when the kuia was bathing. The water would be drained and then it would be filled again, the bath, so that the people were able to go there to wash.**

Me te mea nei tērā kuia, tahuna a ia katoatia tana tāmoko. Kare i te whakaatu atu i tētahi wahanga, ko tana kauwae anake te mea ka whakaatungia atu ki te ao engari te mea i runga i tōna hanga, karekau. Karekau. **That ancestress, she would conceal her tā moko. She would not show one part, it was only her chin that would be shown to the world but all of her tā moko on her body would not be shown, she would show that.**

Ko te mana o tōna pāpā kei tōna tuara. Ko te mana o tōna whaea kei tōmua, kei tōmua. Nō reira, koirā tētahi o ngā kōrero kare i te kōrerotia i runga i ngā marae i ēnei rā me te aroha atu anō e mea ana kua ngaro tērā momo engari maku e whakahē, kite atu ana au te nuinga o ngā wahine ināia kua mau ki te kauwae, wētahi kua mau ki te rae, ki te ihu rānei, ki te tuara, ki ngā waewae ērā mea katoa, kī au “Kei te ora. Kei te ora.” Karekau pea e rite ana ki to ngā koroua o mua, te tapu me kī engari kei te ora. **The mana of her father was on his back and the mana of her mother was represent in the front of her body and so that is one of the oral traditions that is not spoken of very often upon the marae at this time and sympathise that that sort of person has been lost. I must say that that is wrong because I’ve seen many women who are adorned with a chin moko and some on their foreheads or on their nose or on their back or on their legs and all those parts and to me that means that its alive, the practice. It’s perhaps not similar to the same as the elders before that, the type of tapu however it’s alive and that cultural practice amongst the Māori people are still alive.**

Kei te ora tērā āhuetanga i waenganui i a tātou te iwi Māori. Nā reira ka noho tērā kuia i Ōhinemutu, ētahi kua hoki mai ki tōna ūkaipō i te Rotoiti ki reira

whakatā ai, noho noiho ai ki waenga i tōna iwi. Nō te wā i mate ai whakahoki ai ia ki te Rotoiti tanu ai engari i te matenga ka unuhia katoatia ōna puehu, ka kuhuna ki tana kāwhena kātahi ka tāpukehia. **And so, that kuia, that old women lived at Ōhinemutu, at other times she would return to her tribal homelands at Rotoiti where she would rest and just sit amongst her people. During the time that she died she was taken back to te Rotoiti to be buried. When she died all of her clothes were removed and then she placed in her coffin and then buried.**

10 Nā reira te take i pērā ai he tapu rawa. I tāpukehia tērā kuia i mua i te whitinga mai o te rā, karekau i te awatea. Pōuri tonu ana ka hikina ka kawea ake ki te urupā ka whakahaeretia ngā karakia karekau i te karakia hāhi he karakia Māori kē, kātahi ka tuku atu te kuia ki tōna rua ki reira tūtaki atu ai ki ōna tūpuna ia mate ia pirau kia ngaro ki te pō. Me te kī atu o te koroua: “Me kua rawa ia e mau kākahu, me waiho kia kiri kau”. Nā reira ki ia tērā ko tō mātau kuia ko Ngāhopehope. **The reason why that was is because she was very tapu. That kuia was buried before the sun rose and not in the daytime. It was dark when she was taken to the cemetery. The incantations performed were Māori incantations and then laid to rest with her ancestors. As the elder said: “She must not have clothing on, she must be naked”. So that was our ancestress Ngāhopehope.**

Tētahi atu ko Hineheru. Tēnei kuia he uri whakaheke, me pēnei taku kōrero, nā Tarawhai ka moe i a Rangimaikuku ka puta tōmua ko Te Rangitakaroro. Ka moe a Te Rangitakaroro i a Rangipare ka puta ki waho ko Hineheru. Ka more a Hineheru i a Rongomai ka heke a Rongomai i tēnei taha. Ka moe rāua, he wahine tērā i tohua e ngā tohunga kia hau atu ki roto i Te Whare Tū Taua. He tuatahi tēnei mō Te Arawa kia uru te wahine ki roto i Te Whare Tū Taua. Nā reira ka hau atu ki roto ka hia tau kē tēnei tupuna kuia e noho ana e ako ana, engari i te putanga mai i Te Whare Tū Taua e hia kē ngā tāngata i mate i te ringa, i hinga i te ringa o tēnā kuia. Kātahi ka tā mokotia te kanohi o te kuia nei o Hineheru tae atu ki ōna ū. Nā te aha, nā tōna kaha, tōna mana nui ki te ārahi i nā mea tāne ki roto i ngā whawhai o mua. Ka rongo koe i te kapa o Te Mātārae I o Rehu e kōrero ana mō Hineheru, koira tētahi o ngā tino tupuna o

Ngāti Rongomai ki roto o Te Arawa. Nā reira kei roto i a mātau āna taonga, āna patu kei roto tonu i a mātau e pupuri ana. Nā reira ko ia tērā ko Hineheru te wahine nāna i whakahoki te riri ki ngā iwi, ki ngā tauā o waho atu i a Te Arawa. **Another ancestress was Hineheru. This ancestress descended, let me say it like this, Tarawhai had a union with Rangimaikuku, and they had, firstly, Te Rangitakaroro who married Rangipare and they begat Hineheru. Hineheru had a union with Rongomai and Rongomai descends on this side. They had a union; it was a woman who was chosen by the tohunga to attend the martial arts school of learning. This is the first case in Te Arawa for a woman to attend the martial arts weaponry school of Te Arawa. She attended and she spent many years learning in the school. When she emerged from the martial arts school, many people died at her hands. And then her face was tattooed including her breasts and that was because of her strength and her great mana to lead the men in battles in bygone days. You heard the kapa haka Te Mātārae i o Rehu and they refer to Hineheru who is one of the main ancestors of Ngāti Rongomai in Te Arawa. We have her taonga, her patu, her weapons and we still hold onto her taonga. That is Hineheru, a woman who fought against the war parties outside of Te Arawa.**

20

Ka pērā anō te kōrero mō tōna whanaunga mō Mākino. He pērā hoki tēnā tupuna o mātau a Mākino. Ka wehe atu i tōna Pā i Rotoehu ahu tonu atu ki roto i a Ngāti Maniapoto ka nōhia te maunga rā a Kakepuku. Ka noho te kuia rā ki reira. Kātahi ka titiro atu tētahi o ngā rangatira o Ngāti Maniapoto me tana kore e whakaae kia nōhia tērā maunga e te wahine. Kātahi ka haere atu te koroua nei, i te mutunga iho ka mate te koroua i a Mākino. Engari ko tā Mākino he whakakao mai he whakahonohono i ngā iwi. Karekau mō te haere atu ki reira whawhai ai engari, nā runga i te kaha o tērā koroua me wāna kōrero ki a ia me tana whakahē nui ki a ia e nōhia nei i tō rātou maunga tapu te take i whawhai rāua, ka hinga te koroua nei. Nā reira ko ia tērā ko Mākino. Ko ia tētahi atu o ngā kuia ngā wāhine o Te Arawa i tā mokotia, i tā ki ngā kōrero o Te Whare Tū Taua, ko te kuia hoki o tēnei i tā ki ngā kōrero o te whare maire, te whare tuku toto, te whare mākutu ērā mea katoa. Engari kia mōhio mai koutou ehara tērā kuia i te pērā, he kuia ngāwari, he kuia hūmārie. He kuia nui

30

tōna aroha ki āna mokopuna katoa ahakoa ko wai ahakoa nō hea. **That was also the case with her relative Mākino. Mākino was similar. She departed her Pā at Rotoehu and went to Ngāti Maniapoto territory and lived at the mountain named, Kakepuku. The kuia stayed there at the mountain. She**

5 **saw one of their chiefs of Ngāti Maniapoto where he didn't agree that a woman should stay at that mountain. The old man went to see her and ultimately, he was killed by Mākino. Mākino wanted to bring the people together. She didn't go there to fight, but because of what that old man had told her and his great objections of her living at their sacred**

10 **mountain, it is why they fought, and the old man was killed. That is Mākino. She was one of the ancestresses of Te Arawa who was marked with a tā moko adorning the stories of the house of sacred lore, witchcraft all of those types of schools of learning. However, I must inform you that that old woman was not like that, she was a soft-hearted and humble**

15 **woman. She had great compassion and love for all of her grandchildren no matter who they were or where they were from.**

Nā reira me kī he mana nui tō te wahine, hāunga te wā i tae mai ai a tauwiwi ki koneki. Ko tāku, wākuna e kōrero ana mō te wā i mua atu o te taenga mai o

20 **tauwiwi mā ki koneki ki Aotearoa nei, me te mea nei he wā pea e hoki ai tātau ki ērā āhukatanga a rātau. And so, women have great mana, apart from the time when the Europeans arrived here. But to me, I am talking about the times prior to the arrival Europeans to this country and also perhaps there is a time to come where we return to those aspects of the ancestors.**

25 Te take i kōrero pēnei ai au, ka nui ngā āhukatanga o wēnei wā i ngā rā e kite atu ana au i ētahi wāhine e kaha ana ki te tū, e kaha ana ki te whakapuaki i o rātau nā whakaaro. Kāre au mō te whakahē i tērā. Engari kia rite, anei taku kōrero wāwāhi nei: **The reason why I'm speaking like this is because there**

30 **are many aspects currently when I can see some women who are making great efforts to stand and to express their views. I do not object to that. However, they must be prepared, and they must:**

E tū i te tū a Hinetauira



E whatu i te whatu a Hineteiwaiwa

E kā i te ahi a Hinemahuika

Tauratia te taura a Hinetītama

**Take the stance like Hinetauira**

5 **Weave like Hineteiwaiwa**

**Light the fire like Hinemahuika**

**Epitomise the mana of Hinetītama**

10 Nā reira ka waiho noa pea ki a Hinetītama. Ahakoa wētahi iwi e mea ana ko ia te mea i heke ki Rarohenga kei a rātau anō tērā kōrero. Anei tā mātau ko Hinetītama te whetū o te ata, ka eke ki tētahi haora ka huri ki a Kōpūrereata. Ko tā mātau ko Hineari kē i heke atu ki Rarohenga karekau ko Hinetītama. Mehemea ko Hinetītama he aha ko ia te take ka meatia atu ko ia te whetū o te ata. **And so, I conclude with Hinetītama. Although some iwi say that she**

15 **went down to Rarohenga, that is their own oral traditions. To us, Hinetītama was the morning star and then once you reach a certain hour, she turns into Kōpūrereata. But her name is Hineari who went down to Rarohenga not Hinetītama. If she was Hinetītama what is the reason that she is said to be the morning star.**

20

Nā reira kāre au mō te whakaroaroa i wākuna, heoi anō anei tāku mō te taha ki te wahine. Ki o mātauna kuia ki te wahine e mea ana te whare tangata me te mea nei me te mōhio anō hoki he mana tōna, ahakoa pēhea, ahakoa pēhea. Engari ka taea e au te kī nō te taenga mai o tauwiwi ka rerekē tērā āhua, e kite

25 ai o tātau koroua e papaki ana te tāne i tana wahine he āhuatanga tino hē rawa atu tērā. Anei tā mātau, he niho ki te niho, he rae ki te rae, he niho ki te niho, he rākau ki te rākau, he pōkokohua ki te pōkokohua, me kua te ringa o te tāne e pā atu ki te wahine, he taonga. Ki te kore te wahine ka kore tātau, ka mutu, ka mutu. **And so, I will not speak too long, however, I wish to share these**

30 **words on the mana of women. According to our elders it is known as the house of life in the knowledge that she has great mana no matter what happens. But I can say that since the arrival of Europeans that has changed, our old men would hit their woman that is something that is very wrong. What we say is, forehead to forehead, tree to tree, a base person**

**to a base person, men should not hit women because they are a taonga, they are valuable. If it was not for women, we would not exist and that's the end of that.**

5 Nā reira me mutu noa ake pea wākuna. Heoi anō ko te kauhau he hōnore nui te whai wāhi nei au te kōrero ki a koutou. Wāhine mā tēnā koutou, tēnā koutou e whakarongo mai nei ki ngā pahupahu a tēnei. Heoi anō, nā te kaha o te tono a taku tuahine kia haere mai au hei kauhau mō te wāhanga ki a mātau anei kua tae mai, anei e kauhautia atu nei, e kauwhautia atu nei, e kauwhanga nei ki a  
10 koutou kia mōhio ai te ao āe he mana nui tō te wahine, he mana nui. **And so, I must conclude my evidence. However, it is a great honour for me to take this opportunity to speak to you. Women thank you, as you a listening to the words of this person. Due to the efforts of my sister, for me to come and share about our oral traditions and so I am here speaking before you**  
15 **so that the world can know women have great mana, great mana.**

Nā reira ka mutu wākuna kōrero i tētahi waiata oriori, i tito ai tētahi o mātau tupuna mō tētahi wahine e kī ana ko Mānuka tōna ingoa. Ka rongō koe i ngā kupu o te wāhanga tuatahi e mōhio ai koe, āe, he tino mana nui tō te wahine,  
20 he taonga ia, rauhītia, maimoatia. **And so, I conclude with a song, a lullaby that was composed by one of our ancestors pertaining to a woman who was called Mānuka. When you hear the words of the first part you will know that woman have great mana and she is very valuable and must be taken care of and safeguarded.**

## 25 **WAIATA ORIORI**

Anei rā ko ia tērā ko te oriori e whakanui ana tēnei mea te wahine i roto i a mātau, i roto i a mātau. Nā reira huri noa tō tātau whare tēnā koutou, tēnā koutou, kia ora tātau. **So that is a lullaby which celebrates and commemorates women amongst us, amongst our people. And so,**  
30 **throughout our house, thank you one and all.**

## **JUDGE REEVES ADDRESSES TIMI-TE-PŌ HOHEPA – MIHI (12:33:13)**

**(12:33) DR RUAKERE HOND TO TIMI-TE-PŌ HOHEPA:**

Q. Tēnā anō e Timi, e koro me o kōrero. Ehara i te mea he tōroa atu i tēnei kōrero engari he whakaputa pea ētahi pātai hei ngaungau māu. Tahī anō au ka rongō atu i te kōrero mō Puna rāua Hani ki roto o Mōtītī. **Greetings once again. I want to thank you for your evidence. However, I do not want to prolong proceedings, but I want to ask you some questions for you to consider. I have just heard the story, history about Puna and Hani at Mōtītī.**

A. Āe.

10 Q. Kua rongō i ngā kōrero i Te Aitanga-a-Tiki ana me ērā kōrero Tikiahua, Tikiapoa ērā kōrero. Engari he pai tonu kia rongō i ētahi kōrero anō, tērā o wahine, o tāne e noho ngātahi ana. He pai anō kia whai wāhi pea ki a kōrero koe. Kāre i puta i a koe engari i a koe e whakahuahua ana i a Ngatoroirangi kāre koe i kōrero mō Kuiwai rāua ko Haungaroa, kāre e

15 kōrero mō Hoata rāua ko Te Pupu ana he mana wahine anō tērā. Mehemea he kōrero āu e taea ai te whakauru atu o mana wahine i tērā hei tūāpapa anō ki ētahi o ngā kōrero i konei. Engari te mutunga iho ana ko te ia o ō kōrero i tuitui atu mai i a Io ana heke iho nei ki ngā mea o nāianeī. Ko te tino pātai i au pēnei i Ngāhopehope nei, nō tēhea wā ērā?

20 Kāre i tuku atu nō ēhea tau ērā kuia e ora ana. Kei te kōrero rā mō tērā atu rautau, nō nā tata nei? Mehemea e taea ai te āpiti atu ērā tau kei mārama kei hea i roto i te hītori o Pikiao, o Te Arawa. Heoi anō hei whakaaro atu māu, tērā pea ka uru atu i roto i ētahi tuhinga i a Annette mā rātou e tuku mai. **I have heard the history of Te Aitanga a Tiki and all of the stories about Tikiahua, Tikiapoa and those sorts of oral traditions. But it's good to hear other oral traditions pertaining to the female and male elements living harmoniously. It is also good for you to take the opportunity for you to speak. You didn't share it, but as you were talking about Ngatoroirangi, you didn't speak of**

25 **Kuiwai and Haungaroa, and you didn't speak of Hoata and Te Pupu who were also mana wahine. If you have anything to share where you're able to include mana wahine as a foundation to some of the other evidence here. But ultimately the essence, the gist of what you said you interwove through Io and those living today. And so,**

30

the question that I have to pose like Ngāhopehope, what time did she live? You didn't provide which era and time that they lived. Was it the other century or was it from recent years? If you are able to add that information where they lie in the historical history of Pīkiao. So that is something perhaps you can think about and include it in your written evidence and Annette can provide it.

A. Āe, kia ora.

**(12:35) JUDGE REEVES TO TIMI-TE-PŌ HOHEPA:**

Q. What I would be interested in knowing more about and maybe you can consider this and give a response to us in writing is you talked about the traditional schools of higher learning and the kōrero which came out of those around the duality of people the necessity for the balancing of the male and female elements. I guess my question is, given that whether or not at any point in time a wahine participated in those higher schools of learning and if so when that was? If that stopped at some point, when that was and why that would have been, or if it has continued that we would also like to know that as well. That is just something to consider and maybe you can put that in writing to us.

A. Yes.

20 **HEARING ADJOURNS: 12.37 PM**

**HEARING RESUMES: 1.26 PM**

**HOUSEKEEPING – BOOK AVAILABILITY (13:26:47)**

**JUDGE REEVES:**

Kia ora tātou. Me haere tonu tātou. **Greetings let us proceed.** Now Ms Sykes, you've got your remaining witnesses in this session. What is the status with your witness? Are all going to be presenting or...?

**MS RAMEKA:**

5     Āe, ka pai Ma'am. Yes, all of the witnesses will be presenting, we've managed to get a hold of Hinewirangi so she'll be presenting as well Ma'am. I have indicated to all of our witnesses to try and keep their evidence brief and that potentially most of the questions will be asked in writing if the panel does have any of them, Ma'am.

**JUDGE REEVES:**

All right, so the witnesses will need to be completed within the next session so there will be no spilling over into the next session so their kōrero and questions all contained within this next session.

10    **MS SYKES ADDRESSES ANNA KUREI – SUMMARISING BOE (13:28:32)**

**(13:29) MS RAMEKA CALLS**

15    Nō reira, e te Kaiwhakawā, our next witness is Anna Kurei. Her brief of evidence is #A100 and Ms Kurei will be presenting evidence on behalf of Wai 2558 which is a claim by Ngā Uri o Ngāti Ira, Ma'am. So, kei a koe Anna.

**(13:29) ANNA KUREI: (#A100)**

20    Ngā mihi nui ki a koutou katoa e huihui mai nei i raro i te maru o tēnei whare, Mātaatua whare, Mātaatua waka, karanga mai rā mō te kaupapa nui, ana te kaupapa o te mana o te wahine. Te Rōpū Whakamana i te Tiriti, ngā kaiwhakawā tēnā koutou katoa. Ko Anna Kurei tāku ingoa. Ko Mātiti te maunga. Ko Tamatea te awa. Ko Ōpeke the marae. Ko Irapuaia te wharenuī. Ko Kurapare te wharekai. Ko Ngāti Ira te hapū. Ko Te Whakatōhea te iwi. Ko Mātaatua te waka. Ko Hira Te Popo te tangata. Ko Muriwai te tipuna.

25    **Greetings to everyone who has assembled underneath the roof of Mātaatua house, Mātaatua waka, call upon me on the matter pertaining to the mana of women. To the Waitangi Tribunal, to the judge and the panel members, greetings. My name is Anna Kure. Mātiti is my mountain. Tamatea is my river. Ōpeke is my marae. Irapuaia is my wharenuī. Kurapare is the dining hall. Ngāti Ira is my hapū. Whakatōhea is my iwi.**

30    **Mātaatua is my waka. Hira Te Popo is my chief and Muriwai is my ancestress.**

I wish to present evidence on behalf of my hapū Ngāti Ira o Waioweka and the extra settings to explain the history behind the waiata “Maruhia” and pakiwaitara of Waiopipi mentioned in the brief of evidence of my aunty Robyn Hata-Gage at hearing week 2 at Tūrangawaewae and a supplementary to evidence presented also by my Aunty Te Ringahuaia and Uncle (**inaudible 13:30:00**).

Due to time restrains I’m only going to talk briefly about Tamatea Matangi and focus on Muriwai, the waiata Maruhia and Waiopipi as previous mentioned.

10

So, Tamatea navigated what is now known as Waioweka River. In the time of my grandparents the awa was then known as Te Awa o Tamatea Matangi. It was named after him because he was, e ai ki ngā kōrero o tō mātou kaumātua **According to the oral traditions of our elders**, he was the first to navigate the river and name significant landmarks that are prominent to the mana of our hapū mana whenua, mana tāngata, everything.

15

From him and the marriage with Muriwai ka puta ko Rangikurukuru, ka puta Irapuaia **They had Rangikuru who had Irapuaia** who are hapū get our name from.

20

Now speaking to tāku wahine tipuna Muriwai **my ancestress Muriwai**, words will not be able to encompass her whole entire being so be mindful of the fact that I speak to this she is so much more than what all of us are able to explain because words will never be able to encompass everything that she is and what she means to us. Anei tētahi waiata **Here is a song**,

25

*Tāku Ariki Tapairu, Te Rau o Titapu titia ki tāku rae e*

*Nō te toi i Hawaiki heke mai i a Tāwhaki ko ahau ko nui hōhonu ake ko manu.*

*Ko Weka ka moe i a Irakewa ko tāku ariki tapairu.*

30

*E kui Muriwai, nōu te aho ariki mātāmua.*

*Tōku mana māreikura e, he manukura, he manu ariki e.*

*He wahine, he tipua, e wahine tapairu.*

*Whakatau kitea ai kia Whakatāne au i a ahau.*

*Taea te waka ki ahikā Mātaatua, ki uta rā.*

So, that waiata is dedicated to our wahine tipuna Muriwai, he ariki, he wahine tapairu who descends from Tāwhaki who's mother the goddess of Whaitiri and his father is being Kaitangata. From them came Tāwhaki and this line,  
 5 whakapapa lie descends to Muriwai through her whakapapa of her mother Wekanui.

### **WITNESS REFERRED TO POWERPOINT PRESENTATION**

The image you see here it was created by Graeme Hōtere also known as Mr G  
 10 and it based on a pou within our whare whakairo, the last whare whakairo of my hapū Ngāti Ira and our iwi Te Whakatōhea and it depicts Muriwai wearing a Mataora.

This speaks to her mana and her being in the sense that we don't see her as –  
 15 she is other worldly to us. I a ia te mana o te wahine, te mana o te tāne, e ai ki a tātou nāna te kī “Kia Whakatāne au i a ahau.” **She has the mana of women and of men and according to us she stated, “Let me act like a man.”** She was the one who broke the tapu to save the Mātaatua waka and bring it back to shore, it's such a beautiful image, it is.

20

Muriwai travelled to Whakatāne on the Mātaatua waka with her brother Toroa, Tāneatua and Puhiariki. E ai ki te kōrero o a mātou kaumātua **according to our traditions shared by the elders** she was the ariki of the Mātaatua waka. Kia a Ngāti Awa me Tūhoe to rātou kōrero, ko tēnei tō mātou kōrero, no tō  
 25 mātou hapū **Ngāti Awa and Tūhoe have their traditions and we have our own oral traditions belonging to our hapū.**

She was a tohunga, she was a navigator, she was the oldest out of all of her siblings next to Tāneatua who came from a separate mother. Going into more  
 30 detail about the mana or our wahine tipuna it was through the marriage – So, once Mātaatua waka arrived her children then came to within the rohe that is currently known as Whakatōhea. Through their marriage we are all connected and Muriwai is our mother, in particular I'd like to highlight that Hineikauia, with her marriage to Tūtāmure was also another ariki line, e ai ki te kōrero o mātou

no Te Whakatōhea **according to our oral traditions of Te Whakatōhea** that secured the mana ariki of Mātaatua within our iwi.

To elaborate more on the tapu of our wāhine tapairu there is what I know as a  
 5 waiata called Te Tapu o Maruhia. It's now currently known as  
 Te Tapu o Muriwai **The significance of Muriwai**. The significance of this  
 waiata or tauparapara as I am going to explain soon is that during the time when  
 we were doing our research with – for our moana claim and I asked our whānau  
 where does our mana moana come from? What is our tikanga behind our mana  
 10 moana? And they said, “we don't have mana moana”. We do, I know for a fact  
 that we do because we obviously know tikanga, kawa surrounding kohinga kai  
 me wērā atu mea. But this shows the impact that colonisation has on our  
 people because we were segregated onto reserves and then it impacted our  
 understanding of our ao.

15

But my – using – I knew that Maruhia would be able to provide that connection  
 for our whānau in understanding and then other kōrero will basically come –  
 flourish from that. So anei i te tauparapara mō Maruhia **here is the  
 tauparapara incantation.**

20

***Maruhia atu i runga o Tirohanga te tohu Whakaari***

***Whakarere atu te whaiwhaiā te mate tonu atu***

***Whakaihu mau tohorā tāpapa ana te rae o Kohi***

***Te mate te whakamā e patu***

25

***Ana Waimuri tōu ringa te waka***

***Hiko te uira, haruru te rangi, ngaoko te whenua, ika huirua***

***Tapu te wai, tapu te tai, ki te rā to***

***Te awa ā te Atua eke Arawa***

***Whakaheke matamoe Waipiko hurihia***

30

***Rūrima tūtū tara nō mua iho koe***

***Rukuhia te hāpuka, te wheke, tapu te moana***

***Tōia tōhope***

***Ngā matatū timu te kōkō, takahia te pipi Tahe***

***Aku Pōtiki Pākihikura ki uta, kura ki tai***



*Kapakapa ana te Hukitewai, pāra takoto te one, kōpū e oho*

*Kai kirikiri tuatua 'Waiaua te kai' ā te karoro koa*

*Kōeaea e*

*Tapu te paru tītiko e Nukutere, Te Rangī, Awaawakino*

5 *Ngā Tainui, ngā Tairoa, kōpua pātiki huki te pakake*

*Mirohia atu ngā wai o Waiomahau hia te mure*

*Tokaroa kei waho*

*Kei uta Parinui tātahi whatawhata kahawai, pāraharaha ika iti*

*Ōhinemutu*

10 *Aukati Pāhau, pou tū ana te ure, tapu te awa ō Hekōpara*

*Tōtōia atu, tōtōia mai*

*'Mai i ngā kuri ā Whārei ki Tihirau'*

The sign of Whakaari covers Tirohanga,

15 **Reject the curse of forth-coming death**

**Hold onto the whale which comes ashore at the headlands of Kohi**

**Let embarrassment be their punishment**

**There Muriwai where your hand touched the canoe,**

**The lightning crashes, the sky rumbles, the land stirs two deaths at once**

20 **The river of the gods where Te Arawa embarked**

**The short-finned eel descends to Pikowai**

**Rūrima, the spikes of the lizard in front of you**

**The hapūku and the octopus dive to the depths of the sacred ocean**

**Pull into Ōhope,**

25 **The sentries stand alert at low tide in Ōhiwa Harbour**

**Trampling the pipi at Waiotahe**

**My pets, Pakihikura inland, and at sea**

**The crest of the wave dances frostfish lying on the sand, Venus rises**

**Sandy tuatua, Waiaua the food basket of the seagull**

30 **The sacred mud-snail**

**Nukutere te Rangī, Awaawakino**

**The large tides, the low tides, big deep pools flounder crashing of the sperm whale**

**The twirling waters of Waiomahau, fish, the snapper at Tokaroa out at sea**

**Parinui is inland flailing kahawai, broad small fish, Ohinemotu  
Pāhau prevents the passing, the upright genitals,  
sacred is the river of Hekōpara.  
From the dogs of Whārei to Tihirau.**

5

The translation to that is in my evidence and so now I'm just going to break it down. Maruhia atu i runga o Tirohanga te tohu o Whakaari. We begin at Tirohanga and when you look directly north Whakaari stands up there. Whakarere atu te whaiwhaiā te mate tonu atu. The whaiwhaiā that is a curse of death that is mentioned here, and it was described as being jealousy, anger directed towards Muriwai because of her strength, status, and non-stance of handling the argument and fights between her siblings. This caused friction and jealousy from others. From this a curse developed and searched for her weakness. Because Muriwai was so strong she could not be impacted directly however, after the breaking of that tapu of the waka an opportunity presented itself. The curse then turned to their children, Tanewhirinaki and Koau.

Whakaihu mau tohorā tāpapa ana Te Rae o Kohi, Te mate te whakamā e patu. This verse is talking about an incident that happened with Te Tahī o Te Rangi who was a tohunga of Ngāti Awa. He was wrongfully bullied for destroying the crops, the mara of his people and so they devised a plan to have him killed. They attempted to do this by portraying as going to fishing out at Whakaari. Once they got to Whakaari they asked – I mean finished their fishing, they asked Te Tahī to go and fetch water to which he did easily go and do. When he left his people then jumped on the waka and came back home. Te Tahī got to a lookout point and he saw the intentions of his people and so he did a karakia to ask for the tohunga or the taniwha within the moana to come and aid him.

And Tūtara Kauika, which is the ariki of the whales was the one that responded and Te Tahī on his back and brought him home. He then passed the – his whānau that were on the waka and when the taniwha asked him “what should we do?” He said, “waiho mā te whakamā i patu **let shame be their punishment**”. And that was basically the learn the lesson within that with that.

Te Rae o Kohi, te mate te whakamā e patu. Again, talking about Te Tahī o Te Rangī.

5 Ana Waimuri tōu ringa te waka. This line refers to an incident of Muriwai placing, stopping the waka from drifting out to sea. On their arrival, is the role of males to perform the appropriate karakia to secure the waka. They did not do this; they went exploring on the land and consequently the waka started drifting out to sea. Upon seeing this Muriwai knew which karakia to perform but understood what she was about to do in sense of breaking tapu because there are consequences for breaking tapu, especially old tapu, especially in their time. And so, she uttered the whakataukī, “*Kia whakatāne au i ahau, make me as a man*”. She secured the waka and brought it back but ultimately later on she was very much aware that she would suffer the consequences of her actions, which led to the drowning of her sons Tanewhirinaki and Koau.

15

Hiko te uira, haruru te rangi, naoko te whenua, ika huirua. From the breaking of the tapu comes the drowning of Tanewhirinaki and Koau, thunder, lightning, the ground trembling and many other natural occurrences are signs of the passing of someone who is of high significance or important. This could also be seen as describing the loss a parent feels when they've lost their child. Your ground is shaking, the world is willed, and it just talks about the internal agony one goes through.

20

25 Tapu te wai, tapu te tai, ki te rā to. This line first heard the rāhui that Muriwai placed on the ocean from the rising of the sun to its setting, referring to Ngā Kuri a Whārei ki Tihirau but it also important to note that her tapu was not placed on the coastline only. It covered the whole ocean from its surface down into its deepest depths. It covered the entire region of the Bay of Plenty.

30

He awa ā te Atua eke Arawa. As Toroa is the brother of Muriwai and prominent ancestor of Ngāti Awa of Whakatāne and he was the captain of Mātaatua waka. He gave the name Te Awa o te Atua to the river were his daughter, Wairaka, experienced her first mate. He bestowed the name on the river due to her chiefly line that was given to her from ngā Atua. Te Awa o te Atua which

translates to the River of God. It waws also here that Arawa canoe got stuck and Te Arawa performed the appropriate karakia to release the waka and explained, "Move Arawa".

- 5 Whakaheke matamoe Waipiko hurihia. Matamoe is a term for the blind or short-finned eel. The matamoe is believed to be the chief of all eels and because of this could only be brought by people of considerable high rank. Only one eel was known to provide sustenance for the people. This is a time when the eels migrant to sea to spawn and die. There is also a place where this
- 10 occurs as suggested by Waipiko hurihia. Waipiko hurihia is a hidden word for Pikowai.

- Rūrīma tūtū tara no mua iho koe. Rūrīma Island is the largest or Rūrīma Rocks with the smaller Moutoki and Tokata islands lying about 1 kilometre east and
- 15 west respectively. Moutoki Island has long been an outpost for tuatara. The Rūrīma Islands are also compared to the spikes of a tuatara that reside on the rocks.

Rukuhia te hāpuka, te wheke, tapu te moana.

20 **MS SYKES TO ANNA KUREI:**

- Q. Anna it's Annette here. We are running out of time but I just want to ask if we could take as read the paragraphs from 56 right through the last paragraph of the waiata?
- A. Okay
- 25 Q. And then I want to ask a couple of questions to cover those two matters once you've done that last paragraph. Ka pai, **okay**.
- A. Which paragraph?
- Q. Go right down to paragraph 80. First of all, just to confirm you have read the contents of your brief book before the Tribunal, there are some
- 30 typographical errors and there's an amended brief filed and you're happy with the other content from 58 to 80 aren't you, Anna?
- A. Yes.

Q. And if you could just read paragraph 80 and then I have a couple of questions.

A. Te kōtiritiri, Te kōtaratara, is that the one you're referring to, Annette?

Q. Yes, please.

5 **ANNA KUREI: (CONTINUES)**

**READS #A100, PARA 77**

At Ōhiwa a battle occurred between Te Whakatōhea and Tūhoe and according to Ranginui Walker this was the last battle against Tūhoe over ngā tamahine o Te Whakatōhea. Tūhoe intentions were to attack Upokorehe but, Upokorehe were fortunate as a party of Whakatōhea people were at Ōhiwa fishing and doing their mahi mātaaitai **shellfish**. Upokorehe called on their relatives for assistance. The battle took place at Maraetōtara, the stream flowing into the sea near the centre of Ōhope beach with the taua being led by Upokorehe chief Te Rupe.

15 **MS SYKES TO ANNA KUREI:**

Q. Okay.

A. Is that it?

Q. No, that's all and if I can take you to paragraph 26 please. Just can you read the first sentence there, please.

20 **ANNA KUREI: (CONTINUES)**

**READS #A100, PARA 23**

Repanga another son of Muriwai married Ngāpoupereta a daughter of Ranginui-a-tekohu from the Rangimatatoru (a waka that arrived prior to Mātaatua) from Ōhiwa. Repanga and Ngāpoupereta had a son called Tuamutu who married Ani-i-waho a daughter of Tairongo, a descendant of Hape while their other son Ruamatangi was an ancestor of Ruatakena (Ngāti Rua hapū).

**MS SYKES TO ANNA KUREI:**

5 Q. Now the other – two matters I want to talk to you. So, in the discussion around the waiata and its meanings would it be fair that the waiata is an effort to demonstrate the authority and mana that Muriwai held over the rohe moana that you were talking about from a Whakatōhea – actually from a Ngāti Ira lens particularly?

A. Yes, very much so, according to our kaumātua **elders** the rāhui that Muriwai placed on the ocean was the first of its kind and it remained until the 19<sup>th</sup> Century.

10 Q. And has it been lifted? We've had a couple of questions from the Waitangi Tribunal panel. I don't know if you've been listening over the last couple of days and I think I'm trying to pre-empt that. Are you aware whether that rāhui was lifted and if so how and when?

15 A. My understanding and this is from the kōrero that Koro Te Riaki Amoamo who is a tohunga of our iwi, he said that it was him alongside with other kaumātua within Te Whakatōhea that lifted the tapu placed by Muriwai. I can't quite recall the date but I'm sure it was about 1960s 1970s and it was the reason why that was prompted was because it was at that time the trust board and our kaumātua were looking at the ocean to establish a sea farm as another way building income for our iwi.

20 Q. At paragraph 90, because we are running out of time and I want to ask two more questions. You describe wānanga that had been set up by esteemed tohunga of Te Whakatōhea like Uncle Dudu, Te Kahautu Maxwell and Te Riaki Amoamo. Have women been permitted to participate in those places of learning and have women actually been lecturers in those places of learning?

25 A. Yes, they have. So, when we hosted the wānanga at Ngāti Ira I supported my uncle in giving a kōrero for our whare Tanewhirinaki and I believe the last wānanga was in Ūpokorehe and Anameka who is another wāhine and whanaunga of mine, she gave kōrero and presented it to whānau.  
30 But I would just quickly like to touch there with – I believe and this is my own personal whakaaro **idea** with regards to the image and painting that Mr G. did of Muriwai, it was not until that point that I believe our iwi fully started to actually embody and portray Muriwai in the way – in the light that she should in the sense that we always – I grew up knowing her as

a woman who was strong, tohe ana, but we never really spoke about the fact that she was a nurturer, she was a carer, she saved the Mātaatua waka and ultimately her two sons were sacrificed. Nāna nei te mana nui te aroha me mamae nui anō **she had the great mana and great love**

5 **but also great pain.** And –

Q. Pai rawa tērā whakamārama **that's very excellent explanation.** Is there anything else in your brief because I am going to ask you to take the rest as read but if you could close your presentation with your conclusion but is there anything else you want to talk to before we go to the conclusion?

10 A. I would just like to give an understanding of this whakataukī Ngā Tamāhine o Te Whakatōhea.

**ANNA KUREI: (CONTINUES)**

So, this whakataukī actually speaks to the understanding and knowledge and mātauranga Whakatōhea, and connection Whakatōhea have to their kaimoana.

15 So, the whakataukī actually speaks about if you actually open a mussel, a pipi, kako, those types of shellfish they actually resemble ngā tara o te wāhine **reproductive organs of females.** And so that actually speaks to the connection we have to our kai. On top of it is also seen as something as an endearment when for women in particular, because the shellfish our kaimoana is something that provided sustenance while being in connection to our moana.

20 So, it talks about whakapapa, tikanga, and women being the embodiment of that for our iwi.

**MS SYKES TO ANNA KURIE:**

Q. Thank you for your evidence, he kōrero anō tōu i roto i tō tātou nei reo hei whakamutu i tōu whakatau i te ahiahi nei? **Do you have anything to say in our language to conclude your evidence this afternoon.**

25

A. Kāo. **No.**

Q. Tatari mō ngā pātai mai i te Rōpū Whakamana i te Tiriti. Kia ora. **Please wait for the questions from the panel.**

**(13:51) DR RUAKERE HOND TO ANNA KUREI:**

Q. Tērā anō pea Anna me ērā kōrero. **Perhaps, thank you Anna for your evidence.** The main question I had was really around the concept of Muriwai and you talk about her passing mātauranga **knowledge** on and wondering whether there is kōrero about whare wānanga associated or

5

A. I think, ki au nei mehemea ka titiro ana koe ki tō mātou hītori **to me if we look at our history** so if you actually look into our history, we were severely impacted by raupatu **land confiscations** and as I discussed there is a period or gap of knowledge and transition with our people and we're just starting to reclaim that. As I mentioned I don't think that we formally embodied our wāhine tipuna or appropriately embodied her but what we are starting to do is basically use her as the model for teaching, for hosting wānanga, and what she actually represents for us now. I think if you – with all of the kōrero that you've heard today it's my generation that are basically starting to pick everything up and try and bring everything back together. So, in a sense that though we don't really know – have any kōrero of her directly doing it we are using her as a guide now through the mahi that we do.

10

15

20 Q. Ka pai tērā, ngā mihi ki a koe. **Good thank you.**

**(13:53) DR ROBYN ANDERSON TO ANNA KUREI:**

Q. Tēnā koe Anna. Sorry it's been so rushed. I hesitate to ask this question, but I will anyhow. I'm a bit confronted if you like by the idea that Muriwai was punished for acting like a man and so I take one learning from it is that her self-sacrifice and her care for her people but couldn't we interpret it also as she's transgressing by taking a masculine role, which is sort of contrary to a lot of the kōrero about there not being exclusive roles between men and women and in sort of pre-contact traditional Māori society.

25

30 A. Yes, I think you do bring up a good point and that's true, but I think you also need to look – also take it from a tikanga perspective because she – to us she had the mana of the wāhine and the tāne. So, she is our ariki tapairu, she is a Māreikura, so she is other-worldly because of her mana



and her mātauranga **knowledge**. But on top of that like Ranginui – Rangi explained yesterday was that me haere ngā tahi i te tangata me te wāhine so there are specific roles for men and women as a safety measure and to acknowledge the differences and the power of both and that there is a balance to be maintained. And in breaking that balance there are consequences hence why she said “kia Whakatāne au i ahau” because she waws not a man but she asked to have the strength of one to preserve the waka and take care of her people. With that understanding yes, it’s quite sad when you actually have the understanding that from that she would suffer because she broke a tapu even though intention was out of aroha for her own people.

Q. All right well that’s my only question today so thank you very much.

**(13:55) PROFESSOR LINDA TUHIWAI SMITH TO ANNA KUREI:**

Q. Kia ora Anna. I have no questions but thank you for the explanations that you gave, and you know it is less a question as to what precisely was the breach if you like that she or in my case, Wairaka, as a Ngata Awa woman, but what precisely was the breach that the woman did you know in terms of the Mātaatua waka? Because presumably after sailing across the pacific there are a number of opportunities would have, in a practical sense, picked up an oar and you know, a hoe and would have done things. So, what do you think precisely was the breach part? Or what precise actions?

A. So, going off the kōrero that my kaumātua gave to me and tika ana tō kōrero **correct** that it would be common sense that a woman would actually pick up a hoe and our kaumātua told us that Muriwai within her own right as a Mātaatua or the mātāmua of the whānau **youngest of the whānau** she understood star navigation, she understood waka, she was a navigator within her own right which came to her from her two parents who were both ariki lines **aristocratic lines**. The understanding that we were told was that this specific karakia that she performed were for males only and it was long in history that that’s the way that this should be, and it would stay. And when she took that role and said kia Whakatāne au i ahau **to let me act like a man** she knew what the consequences would

be because according to the kōrero that we were told she went straight to her anā **cave** and she stayed there, and she carried on doing karakia. She was fully aware that eventually because of what she did, and she was the first to do it, that we recall within our kōrero anyway that she would suffer, and she will most likely lose one in this case two of her children, hence the term ika huirua **double death** which refers to the death of two people, particularly lying on the marae with each other, or that occurred at the same time.

Q. Thank you. No further questions.

10 **(13:58) JUDGE REEVES TO ANNA KUREI:**

Q. My question is probably more of an observation and were you listening yesterday when Dale Tākitimu gave her evidence?

A. No unfortunately I was at work so I couldn't (inaudible 13:58:51).

Q. She gave us a Te Whānau-a-Apanui perspective of Muriwai's actions and without going into the details of that it's just interesting – not to try, I don't think it's our role to try and you know line up the different kōrero from different iwi in relation to these you know very important events from long ago. But it's interesting the way the different variations and terms of the actors and you know for instance we had some kōrero yesterday that the sons were lost on the voyage over and which was the reason for the rāhui and I guess Dale's – I mean her kōrero came in the context of questioning I guess or discussion on some of the point she was making and I guess the perspective she put to us, well you know in acting like a man was she because of her status, and I may not have captured this absolutely correctly, was she in fact demeaning herself by having to take those actions which were necessary for her to take in order to deal with the situation as it was then. But I mean that was just a different perspective that we got at that point. Do you have any comment about the different accounts that there are from the iwi in these Mātaatua iwi? I mean it's not for us to try and reconcile anything and I think the important point for us is to try and understand you know the nature of the mana and her authority you know in these – in the context of these events.

- A. Yes. Tika ana tonu i tau whaea **correct** there are the instances in stories but all of them have a collective theme that speak to her mana with a – that she carried and her tapu. I wouldn't and correct me if I interpreted this wrong, I want to say that her action was demeaning in the sense that she had to take on a role and it affected her, I think it's more of she had the mana and only she had the mana at the time to actually do that role as the mātāmua of the whānau **oldest of her family**. And as a woman who was taught by both her mother and her father about karakia mātauranga **traditional knowledge** they passed it all onto her first and her siblings as well. But as her role within the whānau, so if you think about it being stuck on a waka travelling from Mouke, which is in the Cook Islands, all the way to Aotearoa she was the one whose responsibility was to keep everyone together. All of that laid on her shoulders and that is the role of a wāhine as well, it is their job to keep whānau together, they're like the glue. Whatever – so I guess what I am trying to say is that there was no one else to do it but her and she knew her responsibility was to basically step up and take that role understanding the consequences of it, but the ultimate consequence would be it would affect her wider – all of her people consequently so she did what she had to do for the betterment of everyone else.
- Q. Kia ora mō tēnā **thank you for that**. That brings an end to the questions for now. I have an indication that there will be some more questions that come to you in writing. So, thank you very much for the evidence that you've given to us this afternoon. Kia ora.
- A. Ngā mihi nui.

**MS SYKES:**

- Kei te mihi atu au ki a koe, te wāhine rangahau hei pupuri te mauri o ngā whakaaro o Ngāti Ira i te rā nei. Tino koa ka haere mai koe ahakoa te taumaha o tōu mahi. Kia ora. **Thank you I want to thank you, a person who researches and holds onto the oral traditions and histories of Ngāti Ira. I am delighted that you came here although you have conducted difficult work.**

**ANNA KUREI:**

Ngā mihi nui, Annette. **Thank you, Annette.**

**(14:04) MS RĀMEKA CALLS**

Kia ora anō Ma'am, the next witness that we will be presenting is  
 5 Hinewirangi Kohu Morgan. Her brief of evidence can be located at #A87 in the  
 record of inquiry. Ms Kohu presents her evidence on behalf of a claim  
 Wai 2807, a claim by Te Rūnanga o Kirikiriroa. Kei konei a Hinewirangi ki runga  
 i te ipurangi **Hinewirangi is present via zoom** so without further ado Ma'am I  
 will hand over the kōrero ki a Hinewirangi. Tēnā koe. **Thank you.**

**10 (14:04) HINEWIRANGI KOHU MORGAN: (#A087)**

Kia ora koutou. Ko Hinewirangi tōku ingoa. Ki te taha o tōku whare tangata nō  
 Kahungunu ahau. Ko Moumoukai tōku maunga tapu, ko Nūhaka tōku awa, ko  
 Rongomaiwahine tōku tupuna whaea. Ko Rakaipaaka tōku iwi, ko Kahungunu  
 tōku tangata ariki. Engari ki te taha o tōku uretū, nō Tauranga Moana ahau, ko  
 15 Mauao tōku maunga tapu, ko Tauranga tōku moana, ko Tamateapōkaiwhenua  
 tōku ariki nui. Ko te waka tapu o Tākitimu me Mātaatua me Kurahaupō me  
 Horouta ōku waka. Tēnā koutou. Mihi atu ki a koutou i tēnei wā. **Greetings  
 my name is Hinewirangi. On my mother's side I am of Ngāti Kahungunu  
 descent, Moumoukai is my sacred mountain, Nūhaka is my river,  
 20 Rongomaiwahine is my ancestress, Rakaipaaka is my iwi and Kahungunu  
 is my paramount chief. However, on my father's side I am from Tauranga  
 Moana, Mauao is my sacred mountain, Tauranga is my sea,  
 Tamateapōkaiwhenua is my paramount chief. And the sacred waka of  
 Tākitimu and Mātaatua and Kurahaupō, and Horouta are my waka.  
 25 **Greetings. Greetings to you at this time.****

I have previously given; it may please the Tribunal – I have previously given  
 evidence in this kaupapa inquiry and was fortunate to present during the  
 hearings held at Tūrangawaewae marae. However, due to time constraints I  
 30 was not able to present the entirety of my evidence.

I have read and understand the Tūāpapa directions from the Tribunal and have endeavoured to ensure that my evidence fits within the scope of what the Tribunal has directed.

5 I have presented at that last one at Tūrangawaewae the story of my five kuia only five kuia ago. And I would like to carry through as this piece was inspired by Ani Mikaere when she said to me one day, when she said to me in her writings “I want to talk to you beyond my whisper”. So, I present this.

10 I want to talk to you

Beyond my whisper

Colonizer

You have silenced me

For too long

15 You have a loud voice

That too my language

Silencing me to my tupuna kōrero **ancestral stories**

We walk lonely in silence

Unable to touch

20 The ancient memory

Like your machines

You put my voice on mute

I want to talk to you

25 Beyond my whisper

Taking me into a world of

Individualism

A world of Patriarchy

Raping my woman's voice

30 Silencing me into subservience

No longer being in balance

Sexism, racism, all the isms,

That raped my voice

Sending me into a deep abyss

I want to talk to you  
 Beyond my whisper  
 Christian man  
 5 Calling me barbaric and savage  
 You academic white man  
 You raped our men to  
 Have them forget  
 Their traditional voices  
 10 Their protective voices  
 And I became lost  
 And silenced by my own  
 Beloved men,  
 They were taught by the best  
 15  
 I want to talk to you  
 Beyond my whisper  
 Māori man  
 To bring back to your being the  
 20 Sacredness of your ure **penis**  
 Which you use only for sexual pleasure  
 You don't know the traditions of your ure **penis**  
 He uretū **his penis is erect**  
 He uretū ngā kākano **penis it is the seeds sown from Rangiātea**  
 25 Mai Rangiātea  
 The gathering of the 10 million seeds  
 Given to you to carry  
 Into  
 Te Whare Tangata **House of Life**  
 30 But is it just about fuckin –  
 Wake up Māori men  
 And know your tapu responsibility  
  
 I want to talk to you beyond my whisper

Māori man,  
 You were the first colonised  
 Your mana stripped bare  
 Your traditional knowledge raped  
 5 Replaced by another knowledge  
 Falling into line  
 Creating Māori women  
 Subservient creatures  
 Like their women.

10

I want to talk to you beyond my whisper  
 Māori man,  
 I will equal you in whaikōrero  
 As you equally waerea **formal calls**

15 Karanga  
 You changed women's traditions  
 You began the journey of changing  
 Your traditions,  
 You made me noa **plain**

20 Paru **dirty**, dirty, common,  
 While you named yourself tapu **sacred**

I want to talk to you beyond my whisper  
 From my forgiving heart

25 I know they had to change you  
 They came seeing strong  
 Women equal in every way  
 To their men,  
 And there were women subservient

30 Only for their sexual pleasure  
 They had no voice,  
 They were there in service  
 They had to get you to tame us  
 Like animals in obedience to their men

I want to talk to you beyond my whisper  
 Traditional carver,  
 You don't think that I should  
 5 Carve, a woman,  
 I want to tell you  
 That I have the most sacred of all houses  
 That even you spring from  
 The houses of all humanity  
 10 Te Whare tangata.  
 The most ancient of all whare  
 And you don't let me carve.  
 In your 200-year whare whakairo **carved house**  
 We had whare raupō before  
 15 You hugely carve meeting house  
 With tikanga you make up  
 To suit your own male ness  
  
 I want to talk to you  
 20 Beyond my whisper  
 Colon-iser  
 Raping, stealing my papa kāinga **my home**  
 Urbanization, ruralisation  
 Forcing me into your world  
 25 Individualism,  
 Subservient woman  
 A world of patriarchy  
 That raped my voice  
 Sending me deeper, and deeper and  
 30 Deeper, into an abyss  
 Of a darkened silence.  
 Echoing in my head  
 Die Māori women  
 Re-birth colonised



Brown skinned, brown eyed  
 Pākehā woman  
 I had to in order to survive

- 5 I want to talk to you  
 Beyond my whisper  
 Christianity  
 Raping and killing  
 The Pūrākau **stories**
- 10 That spoke to the goddess  
 The god/goddess within,  
 The balance, the balance  
 Sexualizing my bi-sexual nature  
 Of both male – Te Taha Matau **the right side**
- 15 Wahine – Te Taha Māui **the left side**  
 Within,  
 Shutting down my stories  
 That speak of my Atua Self,
- 20 I want to talk to you,  
 Beyond my whisper  
 White male historians/writers  
 Writing my stories out of being  
 Replacing them only with
- 25 Male stories  
 Beginning your stories with  
 Papatūānuku me Ranginui  
 What happened  
 To Wainuiatea the goddess mother
- 30 Of all waters  
 And Ranginui,  
 What happened?  
 Our stories gone  
 Our women stories gone

I will rewrite, I will take them back  
My stories.

## MŌTEATEA

Tērā tōku waka ko Mātaatua ka ū ki te Tai Rāwhiti ki Ngā Kuri a Whārei ki  
5 Tihirau, e hoe e puhi ki te Tai Tokerau ki Hokianga Whakapau Karakia kei reira  
Ngā Puhi, kei reira Te Rarawa. Ka hoki nei au ki te Tai Rāwhiti ko  
Kauaetangohia kei te taha o te Tini o Tukaki kei Tōrerenui ko Ngāi Tai, kei  
Ōmarumutu ko Tūtāmure, kei Ōpōtiki, Maungapōhatu, Tūhoe Pōtiki moumou  
kai, he moumou taonga, moumou tāngata i te pō e. **My waka is Mātaatua and  
10 landed at the east coast at the Dogs of Whārei Tū Tihirau and puhi took  
the waka to Hokianga Whakapau Karakia where Ngā Puhi reside and also  
Te Rarawa. I return here to the east coast there (inaudible 14:11:51) wai  
taongohia alongside the people of Tukaki and then Tōrerenui is Ngāi Tai  
at Omaramutu are the descendants of Tūtāmure at Ōpōtiki and at  
15 Maungapōhatu is Tūhoe Pōtiki wasteful of food, wasteful of gifts and of  
people to the darkness.**

Ka hoki nei au ki te Tai Rāwhiti tō Rangihau e ū a ko Ngāti Awa kei runga te  
kōrero, kei raro te rahurahu. Kua mihi au ki te Manuka Tutahi kūrei tana rā o  
20 Mātaatua i tāku kuia a Muriwai whakahaua tēnei ki a whakatāne au i ahau. Ki  
a Paroa rā whakaea, whakaea ana mai koe he weriweri, pūkanakana mai i koe  
he taniwha, whākanakana mai koe he paruparu. Upokokohua, te matakū e.  
Ka hoki nei au ki te Tai Rāwhiti ko Tauranga rā ko Ngāti Ranginui ko  
Ngāi te Rangi ko ngā Pāpaka ō Rangataua mai Whareroa te Maungatapu puta  
25 noa ki Te Rereatukahia, ko Tauranga Moana, Tauranga tangata ki Rarukitahi  
e. **I now return to the east coast where there's Rangihau and Ngāti Awa  
where there are soft words above, meddlesome words below. I then go  
to Manuka Tutahi where the Mātaatua landed to Muriwai as you stated let  
me act let a man at Te Paroa and there's Taiwhakaea, terrifying like a  
30 creature, like they're dirty. Base person, terrified base person. I then  
return to the east coast, there is Tauranga, Ngāti Ranginui,  
Ngāi Te Ranginui, and the crabs of Rangataua from Whareroa to**

**Maungatapu to Te Rere a Tū Kahua and that is Tauranga Moana, Tauranga people to Raurukitahi.**

E mihi atu ki a koutou i tēnei wā. Kua mutu tēnei kōrero, tēnā koutou, tēnā  
5 koutou, tēnā koutou katoa. **I want to acknowledge you all at this time, I have included my evidence, thank you. Thank you. Thank you very much.**

**QUESTIONS ARISING DR RUAKERE HOND – NIL**

**DR RUAKERE HOND:**

Kāore he pātai ki a koe Hinewirangi engari anō he mihi, he mihi, he mihi. **I do  
10 not have any questions for you Hinewirangi I want to thank you, thank you.**

**PROFESSOR LINDA TUHIWAI SMITH:**

Tēnā koe, Hinewirangi. **Thank you Hinewirangi.** As always, I love listening  
15 to your poems and they always kind of confront and I think the kōrero that you gave us or part of that kōrero is that the real impact of colonisation on our men and on the relationship – the severing of that beautiful relationship we heard earlier. You know that Moana Jackson talked to, that Tina talked to, that Ana talked to, the relationship part of it was severed and broken and its legacy continues today. That's the message or one of the messages that I got from  
20 you. So, I have no question I just want to thank you for that.

**QUESTIONS ARISING PROFESSOR LINDA TUHIWAI SMITH – NIL**

**QUESTIONS ARISING JUDGE REEVES – NIL**

**JUDGE REEVES:**

Ngā mihi, **thank you whaea**, this is Judge Reeves. Thank you for giving us  
25 your verse today, your poetry and I recall your evidence at Ngāruawāhia at Tūrangawaewae and I am glad that you have been able to return to complete giving that to us in the context of this inquiry. Ngā mihi nui ki a koe. **Thank you very much.**

**MS RĀMEKA CALLS**

Ka nui te mihi ki a koe e te whaea, e Hinewirangi, nō reira kua oti i tēnei wā. Ka mihi. Nō reira e te Kaiwhakawā kua tae ki te wā ki tā mātou nei witness mutunga mō tēnei wā. Ko Melania Huaki tāna ingoa. **I want to thank you very much senior elder, Hinewirangi, and so you have concluded and so thank you. And so, your Honour we have reached the point where with our final witness today is Melania Huaki.** So, her brief of evidence Ma'am can be found at #A89 on the record of inquiry. And again, Ms Huaki comes today to present her evidence on behalf of the claim by Wai 2807 Te Rūnanga o Kirikiriroa. Do without further ado Ma'am I will hand it over to Ms Melania. Tēnā koe. **Greetings.**

**(14:16) MELAINA HUAKI: (#A089)**

Tēnā tātou e hui nei mō tēnei kaupapa whakahirahira. Whakaaro nui ki a mātou mā kua whetūrangitia, haere, haere, haere atu koutou. Ki a mātou ki te hunga nei, mauri ora ki a tātou. **Greetings everyone assembled for this important matter. I pay great respect to those who have joined the stars, farewell, farewell and to us the living – greetings.**

First time doing this, so they say in other spaces that I'm often in they save the best for last, but I don't think so in this case because after Whaea Hinewirangi. Heoi, he Māori ahau, he ringa raupā hoki, i heke mai aku kāwai rangatira wāhine i whakawhenuatia tāku pito ki a Papa ki a Rangi, kia niwha kia whakamanawa tāku hīkoi i tēnei ao. He Māori ahau, he wāhine, he uri ahau nā Whakaotirāngi, nā Ruaputahanga, nā Maringi, nā Manehu, nā Tuhiwai, nā Tewhi, nā aroha. Ko au tēnei, tēnā koutou katoa. **Nonetheless, I am a Māori and a hard worker, I descend from my female lines of descent and my pito was buried in with the earth mother which I am a Māori, I am a woman, I am a descendant of Whakaotirāngi from Ruapūtahanga, from Maringi, from Manehu, from Tuhiwai, from Aroha. This is I.**

Ko Melaina Huaki tōku ingoa. He uri ahau nō Aotea, nō Kāwhia me Te Taharoa, he uri hoki au o Ngāti Awa, Te Whānau a Ruataupare, Te Aitanga a Hauiti, Te Aitanga a Māhaki me Tūwharetoa. **Greetings. My name is**

**Melaina Huaki. I am a descendent of Kāwhia and Te Tahaaroa, I am also descendants of Ngāti Awa, Te Whānau a Ruataupare, te Aitanga o Hauiti, Te Aitanga a Mahaki and Tūwharetoa.**

5 It is my honour and privilege to be here today to share kōrero tuku iho mai aku mātua tūpuna mai i tōku whānau **traditions from my ancestors and from my family.**

This kōrero, this narrative is based around Whakaotirāngi and my – how I’ve managed to utilise her as my blueprint in terms of my aronga ki mua in life. Forever the blue – the kōrero goes “ko ia te wāhine o Hoturoa ēnā tika ana **she was the wife of Hoturoa**”. And there’s also a suggestion that she sat in the backseat, but I believe, absolutely believe her status was the same as Hoturoa because those titles didn’t exist like how they exist now. She was imperative in terms of the journey mai Hawaiki **from Hawaiki** and therefore the learnings that came with her because of her mana, tana mana i heke mai i nō ōna matua tūpuna **mana was derived from her ancestors** has arrived here to Aotearoa. She’s well known for the kete rukuruku **food basket** that contained the taro seeds or the kumara seeds that she brought with her from Hawaiki. You know when you hear pūrākau **stories** you hear it in a way that was like it was just a right down road but really it wasn’t as we all know.

But I want to move forward to when they arrived in Kāwhia. She before that she had just literally dropped her daughter off in Tōrere which is now Tōrere. You know, the pain that she would have no doubt experienced due to that – my children are about to leave the nest now and I can only imagine what she would have gone through at that time, so the resilience that she started to build on her arrival here came from a place that had already been set out for her. Her arrival at Kāwhia, another interesting thing. So, where the waka is supposed to have birthed and where Tangi-te-korowhiti now marks the place. The distance between that place and where she eventually had her Rau Kūmara is ages away and no doubt she would have had to walk. It’s just amazing how she would’ve known how to arrive at a place full of black sand. Would she have ever seen black sand before? Who knows?

But how she was clever enough, how her whole being consisted of a knowledge and a wisdom where she was able to have and create the māra kai that she was able to create at Hawaiki in Aotea. And I sit there, and I think to myself, not only has she come through a **(inaudible 14:21:10)** journey from Hawaiki here and it wasn't just a trip down the road. It was over a long period of time. She was still thinking of what she could do to sustain her people, utilising those kākano that she brought with her. The most amazing thing about that is that – what are we in? 2022. The remanence of her wisdom, her visions are still here today.

So, at Te Parapara Gardens here in Hamilton, there is a Rau Kūmara down there and they whakapapa back to those of Whakaotirāngi. I find that absolutely amazing. I find that forever in a day that the stories that have come down to us haven't been that version. If we only had that version, perhaps things would have been different, but we didn't but now we do. So, there is a version. Our taioretanga is important because without us even realising what our taioretanga is, no one actually writing it down, that has contributed to our toiora, our survival now. That blueprint has always and absolutely been here, and we don't have to go far, and we don't have to actually talk to many people to be able to reclaim and revitalise and reimagine and re-indigenize all of that space because it's here with us, it's still around.

So, that gives me pride. All of that narrative in terms of Whakaotirāngi and her humble way of bringing all that mātauranga to a space. So, I am going to talk about some examples in terms of that blueprint right there and how I've seen it or managed to weave it into a current context. Wintec, here in Hamilton, has been upon a change recently and that change is all about equity. Equitable outcomes and equitable outcomes and partnerships.

My arrival there last year, I, funnily enough, was in a Kaihautu position and sat there for a while trying to figure out what this looked like. I believe, i karanga mai ngā mātua tūpuna ki ahau, **I believe my ancestors called out to me**, in terms of applying a lens in terms of Whakaotirāngi, in terms of their equitable

outcomes, their competencies and their capabilities and I wasn't about the bolding, the whole pūrākau, the whole story, it was showing how Whakaotirāngi was able to, in a teaching context, able to ascertain who her tauira were going to be. We are her tauira, put it into the teaching concept, all the different tauira that would enter the doors of Wintec.

It is clear that she read the environment and that's what's important for us, as teachers, to also do. Read the environment, be absolutely aware of the different worlds people come from, therefore then you accommodate, therefore you plan and prepare necessary teachings to ensure that the teachings that you are trying to facilitate are conducive to the people that are within your environment. I used that same blueprint that I imagined and that I have heard from Whakaotirāngi, the same thing.

I want to move it now into Te Pou o Maungatawhiri's poi that they performed in 2013, that was an absolute awesome context in terms of bringing those stories of Whakaotirāngi forward and because we share the same kōrero with Te Arawa Waka. Always great in those sorts of situations because there is always going to be taupatupatu about who she belongs to for everyone, but it was good because through the kōrero we bring that to the front and then our uri whakatipu get to understand the importance of understanding the blueprint that was already laid out prior to us arriving at this day.

I want to **(inaudible 14:25:47)** on those concepts also to a current project I am working on in terms of tēnei ngāngara, te COVID, e kī ana ki ahau, **this creature, COVID**, I believe that the messaging in terms of encouraging our whānau to take care of their wellness hasn't come from an actual ora space. So, in that context, I have been able to pull on that blueprint that I know Whakaotirāngi left behind for us all and that was nothing is in isolation. You cannot create a kaupapa for Māori and just think and focus on one area. So, our area of focus at the moment is kura. Kura Māori that is, I can't do that unless I bring whānau in, hāpori in, iwi, hapū and we all come together and create a kaupapa in terms of the wellness of people.

The kaupapa is called 'Mā te kōrero, ka eke' **through dialogue, we will succeed**, and it's based on let's wānanga this, let's kōrero about all the good ways and all the ways that we can whakarewa i te orangatanga o te iwi, **to elevate the health of the people**. That same blueprint I applied in this space and it speaks to people differently. You might get messaging of – the only protection you can have during this time is immunisation but if you have messaging like hokia te taioretanga ki a Māori, te toiora, **return the – have a Māori way of health/wellness**, it comes across a whole lot different. Where did I get that blueprint from? I got the blueprint from Whakaotirāngi and many of our tupuna wahine that have been here. I've chosen to take this stance in terms of not trying to focus on the deficit side of men but more so on bringing forward to be equal in terms of tō tātou orangatanga mō te iwi, **the health of the people**.

This speaks to our mauri, this kaupapa, the blueprints of Whakaotirāngi speaks to our mauri, it helps us to strengthen the tapu around our mauri by us ensuring that the things that we do make our mana strong and not a mana in terms of I am wanting to be the boss or be in charge. The mana in terms of people acknowledging what you do to help bring forward the goodness, the ora, within our people.

I am going to leave it there today. I have written the evidence and if there are any questions in terms of that or any pātai, I think whaea Hinewirangi showed a great example in terms of you don't have to go too long in terms of making a point. My point here today is about that blueprint that I believe for me and for us has come from Whakaotirāngi and it continues to guide me in my mahi moving forward.

Anei āku kupu hei whakakapi i āku kōrero, kimihia ki te hōhonu, rapua ki te ikeike, rūrukutia, whakaorangia te toiora nō lo e, hau, pai mārire ki a tātou. **In conclusion to my evidence, find the depth and delve into the breath from the wellness that derive from lo, goodness to all.**



**(14:29) JUDGE REEVES TO MELAINA HUAKI:**

Q. Ngā mihi. I just have one question for you before I move to the other members of the panel. So, through the skills and knowledge of Whakaotirāngi that you have described to us. What, in your view or in your knowledge, what mana did she exercise over land or natural resources in the land as a result of that skill and knowledge that she brought with her which would have been key to the adaptation and survival of her people on their arrival in Aotearoa.

A. Tēnā koe. In Aotea, where he Rau Kūmara, which are still there, there's black sand there. I'm assuming and maybe I shouldn't but I'm just – that's the kupu that I'm coming up with right now is she would not have known that you could actually do anything in black sand. I'm no scientist but what she managed to do out there which still remains now is – all that land is now rāhui in terms of what can be built there, who can go over it.

So, she exalted a mana there because she was able to quickly gauge the purpose of that soil and how she could grow her kūmara within that soil to ensure that there was sustenance for her – her people over centuries. So, she was able to do that right along the Kāwhia, sorry the Aotea harbour, on both sides of the Aotea harbour. Yes, that's it. Anything else would you – I could add to it if you need me to add to that.

Q. Kia ora, kia ora mō tēnā. **Thank you for that.** He pātai paku tēnei. **A short question.** Your kōrero about Wintec's equity strategy, having been guided by Whakaotirāngi's narrative and so can you just talk to us a bit about sort of the essential elements of her narrative that have been influential on that strategy?

A. Absolutely, Toia Mai's strategy was an opportunity to show through the equity kaupapa, the importance of having good relationships between the Treaty partners and so it was driven from a Māori lens. A team of people had created the capability points. When I came into this space, I looked at it as a whole. So, prior to Toia Mai happening at Wintec, they had an equity strategy called, Te Ngāwha Whakatupu which came from Tāwhiao and so for me it naturally – we needed to morph from Te Ngāwha Whakatupu which was about the soil and the land where Wintec is to the next part which was Whakatupu tangata to **grow our people.** Our Hani

and Puna back in Kāwhia, in terms of what they bring in to our Tainui narrative and that took me straight to Whakaotirāngi in terms of her maternal connection to the Tainui waka and what she did to create an opportunity for fruits to still exist now. So, I capitalise on Ngāwha Whakatupu to Whakatupu Tangata because that is the full – that is the second half of the name of Puna Whakatupu Tangata growing **people and** then the maternal aspect and in terms of her guiding and her manaaki **caring approach** to our people that is still evident to this day.

**(14:34) DR RUAKERE HOND TO MELAINA HUAKI:**

10 Q. Tēnā koe e te tuahine me ērā kōrero, tāua tahi ki Ruaputahanga me te whakaaro ki o tātou tupuna kuia. Ko tētahi kōrero – Thank **you sister for what you’ve shared, as our shared whakapapa to Ruaputahanga and I also acknowledge our ancestresses. Something that was said, and** many people talk about te mana whakaheke mai i ngā kuia, nē? **The mana descended from the kuia, the females.** One of the things I’m – I suppose is going through my head when I’m reading your kōrero about Whakaotirāngi and you make the point on page three, paragraph nine about, mana is inter-generational and the concept of – do you see the mana of Whakaotirāngi as coming down through a singular line or anyone who whakapapas to Whakaotirāngi has equal connection to the mana that comes directly from Whakaotirāngi. How do you see the intergenerational nature of mana associated with Whakaotirāngi?

20 A. Can you just say that one more time, because you said like three things all in one kōrero?

25 Q. Kei te pai. **That’s fine.** And just trying to come to terms with how we perceive mana as being intergenerational. There is one way to look at it in terms of a singular line and it comes down from one person who has a role and then to a next role and a person that takes a leadership, and they are acknowledged as having that within that generation and then it goes to the next person. Or the other form of mana where we look at a tupuna kuia, we know we whakapapa to that kuia **female ancestor** and everyone who carries that whakapapa carries equal mana. Pēhea tērā ki a Whakaotirāngi? I te mea kei te tika tau, kua roa a Whakaotirāngi e noho

huna ana i roto i te tini o ngā kōrero mōna. Kei te aro kē ki te taha tāne nei nō reira tēnā pea, kei a koe ētahi kōrero whakamārama. **What was that to Whakaotirāngi? Because you are correct, Whakaotirāngi's narrative had been hidden for a long time and there was a focus instead on male ancestors and perhaps you have something to share about that explanation?**

5

A. Tēnā koe. **Thank you.** I think it's both and I'm going to explain why. So, because Whakaotirāngi is a tipuna for a lot of people I think, I believe that it's within us all. It's just whether we're accessing it enough because whilst there is that mauri that's coming down there's also a whole heap of other mauri that's gotten in the way and either slowed it down or turned it to another direction, so it hasn't quite arrived at the time, at the same time so get back to in terms of what you said, we all have it. But what it looks like and how we utilise it on the other side is different and if we're not conscious or consciously aware of what we have within our mauri then it's always going to remain huna like the pūrākau of Whakaotirāngi **hidden like the narrative of Whakaotirāngi.** And so that could mean that we through revitalisation or reo pūrākau **stories** we do wānanga **we have symposiums**, we reclaim, we indigenise, we imagine all of those sorts of wānanga all of the time to identify, go through this is what's happened, how do we know fix those holes to ensure that the greatness of the mauri that has come down through our mana is evident and will then continue to be fostered within our tamariki mokopuna moving forward.

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Q. He mea nui tērā kia kōrerotia i konei. **It's most important that it's spoken of here.** That mana has been intergenerational, it is the expression is the practice of mana and then interruption of that practice of mana is an interruption as not to say that it's not there, but it can be accessed again, it can be restored again.

30

A. Kia ora.

Q. And you're talking about that tin the practical sense of WINTEC, but you've also talked about in a practical sense kī Kāwhia o nāianeī **Kāwhia currently.** Nō reira, tēnā koe me ērā whakamārama. **So, thank you for those explanations**

A. Kia ora.

**(14:38) PROFESSOR LINDA TUHIWAI SMITH TO MELAINA HUAKI:**

Q. Tēnā koe Melaina. **Greetings Melaina.** Good to speak also to someone who's an uri of Tuhiwai **Descendent of Tuhiwai.** Nō reira ngā mihi ki a koe **so I acknowledge you.** It's great isn't it to be inspired by a tipuna wāhine and to be able to express, interpret her strengths, and express those in a contemporary way in your work. So, my question is do any people have feelings about that? You know like that you've put her into an institutional context or has the strategy been kind of you know embarrassed and seen as a really inspiring way to do work in an institutional context?

A. Let's just say I suppose there's been more positives than there has negatives and I'm not saying that – yes, the amount of it is pretty much o rite **the same.** When on te taha Māori **Māori side** I haven't been challenged actually, we've gone into wānanga about it which has been really cool. Te taha Pākehā, the **Pākehā side,** I don't care to be honest I'm not worried about what they think because they're missing the point. The point of applying all these – this awesomeness of Whakaotirāngi within the institution was how she was resourceful, resilient, shew was visionary. How she prepared stuff to not – not just for the now but for the future, that's the point of utilising our wahine rangatira like Whakaotirāngi. And then on the other sides, fort the whānau, I have all the comebacks, but I will say to them – so what are we doing about things. You know what is her story? Did you even know? And then that just means that we have wānanga which is cool, better than what it was and so, e ora ana tonu a Whakaotirāngi ki waenganui i a tātou. **So, Whakaotirāngi remains alive amongst us.** Ngā mihi, thank you. That's all Judge.

Q. Well, tēnā koe Melaina mō ōu whakaaro ki a mātou i te ahiahi nei. **Thank you Melaina for your views that you shared with us this afternoon.** Thank you very much for your evidence today. I think you've given us an exemplary – or an exemplar for how some of our wahine tūpuna can be – their lives and their examples can be made relevant and a tool for us in how we lead our lives or certainly the example that you've given for the

wānanga in terms of the framework. So, thank you for that evidence and that brings a close to that evidence and those are your witnesses? Okay. Gold straight for you. Yes, you retrieved the situation nicely. Okay so we do some time now before our afternoon break. In terms of our next witness, who is leading, which of our counsel are leading our next witness?

**MS GRANT-MACKIE:**

Kia ora. Counsel's name is Ms Grant-Mackie appearing of Te Whenua Law and Consulting.

10 **JUDGE REEVES:**

Āe, yes. All right, and your witness is Keita Hudson, is that correct? Āe, and she is going to be appearing by...

**MS GRANT-MACKIE:**

Aroha mai e te Kaiwhakawā. **Apologies your Honour.** Today Te Whenua Law and Consulting will be presenting evidence by Ms Hudson on the nature of Te Mana o Te Wahine within her whakapapa and customary kōrero. Ms Hudson is appearing via AVL today and her appellation number is A97. So, Mrs Hudson should be online now. Ki konei e Keita? **Are you here Keita?**

**KEITA HUDSON:**

20 Āe, kei konei ahau. **Yes, I am present.**

**MS GRANT-MACKIE:**

Tēnā koe e te whaea. **Greetings whaea.** I will now pass it over to you. Kei a koe te wā. **You have the floor.**

**JUDGE REEVES:**

25 Aroha mai, **apologies** before you begin, we are now 15 minutes away from the afternoon break. So, if you rātou counsel would indicate to you as we come up to 3pm and I am sorry if that will mean an interruption in the evidence, but we need to keep our kitchen happy.

**MS GRANT-MACKIE:**

Yes, your Honour I will provide a gentle reminder, thank you.

**JUDGE REEVES:**

Kia ora. Kei a koe. **Up to you.**

5 **(14:44) KEITA HUDSON: (EVIDENCE)**

Kia ora koutou. **Greetings.** Ko Hiwarau, Ko Tiroiro Whetū me Pukenui-ō-Raho ngā maunga. Ko Ōhiwa, Tairongo te moana. Ko Kākaho me Waiotahe ngā awa. Ko Roimata, ko Kutarere me Maromahue ngā marae. Ko Te Ao Mārama, ko Tama-te-rangi me Te Poho o Kahungunu ngā whare tūpuna. Ko  
10 Te Umu Taoroa a Tairongo, Ko Ani-i-waho me Pouwharekura ngā wharekai. Ko Oturereao, Mātaatua me Takitimu ngā waka. **Hiwarau, Tiroiro Whetū and Pukenui-ō-Raho are my mountains. Ōhiwa, Tairongo are my seas. Kākaho and Waiotahe are my rivers. Roimata, Kutarere and Maromahue are my marae. Te Ao Mārama, Tama-te-rangi and Te Poho o Kahungunu are my ancestral houses and Te Umutaoroa a Tairongo, Ani-i-waho and Pouwharekura are my dining halls. Oturereao, Mātaatua and Takitimu are my waka.**

Ko wai tēnei e Zoom nei ki mua i a koutou, ko Keita Hudson ahau. He mihi  
20 mahana tēnei ki a koutou, Te Rōpū Whakamana i te Tiriti o Waitangi me ngā tangata katoa e tautoko ana i te kaupapa, tēnā koutou katoa. **Who is this speaking before you, my name is Keita Hudson. I wish to warmly greet you all, the Waitangi Tribunal and all of those who are supporting this matter, greetings.**

25

Kia tīmata mai tātou i te paragraph four, Te Mana o ōku tīpuna whaea. **I must commence at paragraph four, The mana of my female ancestors.**

To me, ki a ahau nei, Te Mana o te wahine, **To me the mana of women** is  
30 different from Mana Wahine because it acknowledges and respects the mana of those genders and balance and respects the contribution of each. I've never heard the phrase, mana Wahine until more recently. I've heard of Te Mana o

te wahine. **The Mana of women** He Mana tō te wahine. **The women have mana** He Mana tō te tāne. **And Men have mana.** It was more about mutual respect as I recall.

5 As children we observed the mutual respect that our parents had for each other. They both understood and placed importance on their respective roles in raising their whānau.

We turn to paragraph ten. To me, my mother Moke, embodied the Mana o te  
10 wahine. **The mana of women.** She had extensive pūkenga, skills **nō** te ao nehe tēnei kuia taku Māmā. **My mother was from ancient times** **My** mother was a tohunga in her own right. Her taha wairua spiritual **side was** very strong. She knew all the karakia and all the tikanga to whakanoa tapu lift **the tapu and** she carried that with her and practised it wherever she went.

15

She had knowledge of rongoa Māori **Māori medicine which** she preserved over rongoa Pākehā. She also had extensive knowledge of mahinga kai and good harvest and preserved all kai Māori such as tuna, eel **pipi**, cockles, kaimoana, manu, kānga pirau and tahu mīti, preserving meat in its own fat. She  
20 was a tohunga at all that kind of mahi. She always made sure that she had enough kai to feed an ope. She had acres and acres of māra kai, vegetables and kūmaras. She made sure the store houses were full, full of kai. All these pūkenga skills **have** one common purpose, manaaki tangata and the survival of the whānau, hapū. To me that's the mana o te wahine. **The mana of women**  
25 **She** was able to multitask which she did and a lot of the kuia of that ilk were able to do that.

She lived by the maramataka, by the Māori calendar. She lived by the hāhi tikanga. The hāhi Ringatū. **Ringatū faith** **She** was a – he wahine tino mōhio  
30 ki ngā wā o te tau mō te tipu kai, wērā mea katoa. **a woman who was very knowledgeable of the various seasons for growing food, those types of practises.**

If by this – it may say here that you know she had 12 children and luckily enough for us – we weren't as multi tasked as her but each of us managed to have some of the pūkenga that she possessed. So, each of us gifted with a pūkenga skill **of** hers.

5

So, for me, my mother has been a role model and is one that I continue to talk about with my mokopuna grandchildren **because** I believe that they – as I heard through the prior questions that I do believe that it is not something that just gets taken on. It's something you got to know about the mana. You might say – you can say that it can be handed down but sometimes it is something that you must dig deep. It depends on how colonised you are as to whether you can handle it or not.

10

Now, I go I just carry on with Erana Akeake. The wisdom and knowledge that was passed down to my mother is the legacy of my great-great-great grandmother Erana Akeake. Erana Akeake was a rangatira of Te Upokorehe, daughter of Wī Akeake, a signatory of te Tiriti o Waitangi.

15

And, turning to paragraph 21, during Erana's lifetime, Tūhoe invaded Ōhiwa where she and Te Upokorehe were living. It is said that they intended to leave no survivors. However, Erana and her children were amongst the only ones who were spared possibly in recognition of her status, a leader or rangatira of Te Upokorehe.

20

25 They were then taken to Ruatāhuna as captives but later set free.

When you think about it, Erana displayed immeasurable and unwavering strength to be able to overcome that level of adversity for the sake of her uri and lead her whānau even when there were no men around.

30

She was essentially a solo mum in the late 1800s who had lost everything as a result of war, including her broader whānau, and her whenua. Far from being defeated, she turned her strength to regaining her whenua - a place for her whānau to rebuild.



Through her resilience she was able to raise her children on her own, and eventually they grew old enough to repurchase a whole block of whenua within their papa kāinga and they moved back to Hiwarau, Ōhiwa.

5

This whenua is the place where Roimata Marae now stands.

The remaining whenua within the block has since been lost to Erana Akeake's uri, however that's another story.

10

I see Erana's traits coming through in my Mum. To me both Erana and Moke represent the true essence of te mana o ngā wahine, which is their focus on ensuring the security and wellbeing of their whānau into the future.

15

When you look at it, that's also the essence of the story of our tipuna whaea, Rangipāroro which is set out below. It's the story of women who would do anything for the survival of their uri **their offspring**.

### **The story of Rangipāroro and Kahuki**

20

Rangipāroro was a beautiful wahine from Onekawa Pa overlooking Te Moana Nui a Kiwa **Pacific Ocean**, above Ōhiwa. Rangipāroro fell pregnant to Rongopopoia. Disputes occurred between Onekawa rangatira, Tuāmutu, and Rongopopoia, which led to Tuāmutu to killing Rongopopoia as utu for the death of his own father.

25

Now turning to paragraph 12. Not long after, Tuāmutu received news that Rangipāroro was hapū with the child of Rongopopoia. Tuāmutu decided that if the baby was a boy, he would kill the baby so that when he grew up, he would not come looking for him to exact utu for his father's death.

30

Rangipāroro did in fact give birth to a son, Kahuki.

When Tuāmutu heard the baby was born, he went to enquire into the child's gender. Rangipāroro was in the birthing pit and she knew why Tuāmutu was

there, so when he asked after the baby, she held him up on the palm of her hand and folded back his raho (penis) so that he looked like a girl.

In those days women who gave birth were considered very tapu, so you were  
5 not allowed to go too close to them. Rangipāroro had tricked Tuāmutu. He was satisfied that the baby was a girl and headed off.

Meanwhile Rangipāroro knew she and her baby would not be safe for long, so she snatched up the baby and began her flight inland to Te Kaharoa via the  
10 Kahikatea valley within Waiotahe.

As she arrived at the river below the ridge, ka tahetahe i tōna tinana (she cleansed herself). The river became known as Waiotahe the cleansing waters.

15 She then ran along a ridge behind where our marae now stands. In her haste to keep running, scared of being caught by Tuāmutu, she didn't tie her maro tightly enough and it fell off her. That's where the marae gets its name: Maro (referring to the garment) mahue (to be left behind).

20 Rangipāroro then carried on to Te Kaharoa and the maunga in the valley was named Pukenui-o-Raho after the incident of her holding the Raho of Kahuki backwards.

So, all along our whenua the names of the whenua come from Rangipāroro.  
25 Just turn to paragraph 29.

Kahuki carried on to Ōhiwa and Onekawa Pā. The story from this point has described by AC Lyall in his book, *Te Whakatōhea of Ōpōtiki*.

30 I just want to tell you from here all along the ridge along here this wāhine toa **warrior woman** Rangipāroro. Given she has only just had a baby and she was able you know – she was able to take this long flight from Ōhiwa up to Te Kaharoa up the Wairau Valley, which is a fair few mile up there, a fair few Ks up the road. She chose to go through the ridge. Now most of the names

along that ridge are named because of this incident. So, for me I think it's wonderful and I think it also goes to show that because she was a wāhine it did not mean that she was not going to be recognised for anything of this, all of the names actually refer to her and her pēpi. So, for me that's you know something  
 5 – it's great. It wasn't just a tāne thing to be named after – something of a tāne. But yes, they were named after because of her. So, we carry, you know we are very proud of our tipunas. They all have vision, the vision was to actually settle their whānau **their families**, to have uri **offspring**, to grow their pā harakeke, and to teach their pā harakeke **families** for the future. For the future.

10

So, you know, aroha mai if I'm a little bit, I've just come out of being māuiui **I've been sick** so I'm just a little bit not on top of it at the moment. But hei aha kei te pai **never mind that's fine** I know my tipuna is a wāhine toa **warrior woman**. I reira ka mutu ngā kōrero. **And so there I conclude my evidence.** He konā.

15 **THE COURT ADDRESSES THE ROOM – AFTERNOON TEA BREAK****HEARING ADJOURNS: 2.57 PM****HEARING RESUMES: 3.26 PM****(15:26) JUDGE REEVES TO KEITA HUDSON:**

Q. First of all, just a quick question from me and I think some of the other  
 20 panel members may have questions for you. But my question Sis really just in terms of the evidence you have given considering Erena Akeake. You have identified the period of time as being the 1800s and then later on at paragraph 24 in the late 1800s. Are you able to be more precise with your timing of the events that you spoke of? I guess in specifically  
 25 around the period of time when there was the invasion of Ōhiwa by Tūhoe. Mōhio koe **do you know** when that happened?

A. Well, I can only take you where was the information from and that was from the *Hiwarau* case of the 1889.

Q. Ka pai, kia ora. **Good, thank you.**

**(15:28) DR ROBYN ANDERSON TO KEITA HUDSON:**

Q. Tēnā koe Ms Hudson. About Erena Akeake and you talk about her being let free, do you know the circumstances of that?

5 A. From what I understand of the kōrero is that they were doing away, they didn't want any survivors of the Ūpokorehe there as you will know at the time that they were wanting – well all of the iwi were wanting Ōhiwa. So, they wanted to do away with all the people around there, but she was related to them all anyway, so I don't know whether that was a reason that they kept her alive. I'm not sure.

10 Q. Yes, okay. And you don't know why they later decided to let her go back home?

A. Set her free. Yes.

15 Q. Okay. And I just wondered you were talking about how mana wāhine is a new term for you. Do you – what is your understanding of that term or do you think it is better to stick to te mana o te wāhine **the mana of women?**

20 A. The things that I've heard in my lifetime and I'm 71 now, so you know those are the terms that were used. I never heard the term mana wāhine. For me it's just a recent thing that's come up when – and I suppose it's out of necessity that women have had to stand because their men aren't standing. So, you know, it's out of necessity that they've had to stand up and you know front the whatever they've had to front. And I think that's when that mana wāhine comes in to play.

Q. So, it to your mind an empowering – a term of empowerment?

25 A. A term of empowerment but I also believe that in some circumstances today, it's used in a very whakaiti way of tangata. **Slaying people.**

Q. Do you want to expand on that?

30 A. Well, I think you know it's sort of almost an everyday – you can hear this on the street or whatever and you know people just say well Mana Wahine whatever and they're doing it in a kind of – it's like – for me it's quite a derogatory thing to say when they're using it for the wrong – I suppose it's the actions – their behaviours are showing that it's not the right thing to use that term.

A. Right. All right well thank you very much, those are all my questions.  
Thank you.

Q. Kia ora koe. **Thank you.**

**(15:31) DR RUAKERE HOND TO KEITA HUDSON:**

5 Q. Tēnā koe e kui me ō kōrero. **Thank you elder for your evidence**

A. Tēnā koe.

Q. Te pai hoki o te whakaputa i ngā pūrākau, he hītori me te whakaatu i te hononga ki te whenua. **And the wonderful way of sharing the stories, the history and demonstrating the links to the land.**

10 A. Āe.

Q. I think the narrative you provided is an excellent example of how the narrative is carried within the landscape and the naming.

A. Āe.

15 Q. There's many – obviously many angles of that kōrero and it looks like a kōrero that is associated with Ngā uri o Kahuki nē? **Descendants of Kahuki.**

A. Āe.

Q. As opposed to the whānau of Tuamutu. **The family of Tuamutu.**

A. Āe.

20 Q. Because in the way in which it reflects that particular perspective. I was – in reading it obviously there are different stages of quite traumatic events but as I was reading and I was thinking about ko tētahi kōrero he rongomai tāne, he rongomai wahine. Ko te rongomai tāne, he poto. Rongomau wahine he mea noho wā roa nei ki runga i te whenua one  
25 **story is that there's long Rongomau males, long burning peace but women stay on land peacefully for a long time** and in particular Rangipāroro looking for a longer term – peace to find in the community and constantly being drawn into conflict. He whakaaro ōu mō tērā āhuatanga, te mahi o Rangipāroro and Rongopopoia, te rerekētanga o tō  
30 rāua tirohanga atu ki tēnei hītori? **Do you have any thoughts about the actions of Rangipāroro and Rongopopoia and the distinct difference of their perspectives towards this history?**

A. Ki a ahau nei...

Q. Ko tētahi e kimi i te utu, tētahi e kimi ana i te rongomai pea? **One is trying to avenge, and one is trying to make peace.**

A. Āe, āe tika. Ki a ahau nei ko Rangipāroro, kei a ia e noho ana te mana mō te whānau nē? **Yes, that's correct. To me, Rangipāroro is the mana over the whānau sits with her, yes.**

5

Q. Mhm, ka pai.

A. Āe, kei a ia e mau ana tēnā mana. Kia ora ai te whānau mō ake tonu atu. **And she maintains the mana over the whānau. So that the whānau can thrive and prosper forever.**

10

Q. Koia.

A. Ko tētahi atu pea ko te tāne ko te patu i tētahi atu. He rerekē anō tēnā. **And something else is that when men would kill someone else, that's something that's quite different.**

15

Q. Kei te pai ko te mea nui nei. Ana kua puta ērā whakaaro i te wā e titiro ana, whakarongo ana ki ō kōrero mō te pūrākau rā. Ngā mihi. **That is fine, what's most important is that you have shared those thoughts as we are looking and listening to your stories. Thank you.**

A. Tēnā koe.

**JUDGE REEVES:**

20 Ko Tuhiwai, he pātai? **Do you have any questions, Tuhiwai?**

**PROFESSOR LINDA TUHIWAI SMITH:**

Kao. **No**

**JUDGE REEVES:**

Well, kua mutu ināia nei.

25

**WAIATA (TE AROHA)**

**UNIDENTIFIED SPEAKER: (15:34:22)**

Tēnā koe Kare, kia ora koutou. **Thank you all. Thank you.**

**UNIDENTIFIED SPEAKER: (15:34:44)**

Kia ora Tribunal, NL Lawyers will be presenting evidence today from Ms Merepeka Raukawa-Tait on behalf of Wai 3102. With her today is senior counsel, Ms Ngapo and her brief of evidence is #A5.

**5 (15:35) MEREPEKA RAUKAWA-TAIT: (#A005)**

Tēnā koe e te Tiamana. Ngā mema o Te Taraipiunara, tēnā koutou. Ngā mihi ki a koutou, tēnā koutou, tēnā koutou, tēnā tātou katoa. Ko Merepeka Raukawa-Tait ahau nō te waka o Te Arawa, tēnā koe.

10 I present this brief of evidence on behalf of Wai 3102, a claim on behalf of my whānau, hapū, iwi, whānau whānui and my whāngai whānau. I reside in my mother's tribal area within Te Arawa in Rotorua. Over many years I've held positions of responsibility in my community. Many of these are in fact leadership positions and they are held by a number of Māori women, have so  
15 in the past and do right now. It's been challenging at times, to access the equal opportunities Te Ara Tono have been afforded to male counterparts over many years. But we are there doing the mahi and we do it to the best of our ability.

I am currently a long serving member of the Rotorua District Council up until  
20 the 1<sup>st</sup> of July this year I was along serving elected member of the Lakes DHB. I currently chair the Whānau Ora Commissioning Agency, Te Pou Matakana and I am also a Board Member of a Rotorua Trust. All of these positions give me a good insight into the position of wahine Māori in our society today and it does not look rosy because we could be more and do more had we not been  
25 denied our right to exist as Māori in the land of our tupuna.

Pre-1840, wahine Māori were valued and respected and were women of mana within their own iwi. This of course is in contrast to the western and colonial view of the roles and rights of women. In fact, they had none.

30

Te ao Māori always encouraged wahine Māori to play a prominent role in their society. In te ao Pākehā, the women were to take care of the house. In te ao Māori we had the role of taking care of our whānau, hapū and iwi. I don't wish

today to go through all of my brief of evidence because you have that before you but what i would like to do is to just go through and highlight a number of the areas that I think you might find important.

- 5 Could I please at this stage also acknowledge the submitters who have provided evidence to the Tribunal over recent times, and I thank you for giving me the opportunity to do so today.

10 The role of wahine in te ao Māori pre-1840 is that women played very distinctive roles within their own communities. And the good examples of those we have heard from many of the submitters are up to date.

15 I believe that much of what we have heard should be compulsory for young Māori women to hear so that they would know that they were born of greatness and their destiny was never to live on their knees. But to stand upright and play a major role in the continuation of our Māori world.

20 Prior to 1840, in the first missionary's arrival to Aotearoa our Māori wahine held predominant roles within their own society. They were not thought of as less in comparison to our Māori males. Both wahine and tāne held vital roles and those were distinctive within their society unlike in western society wahine did not lose their names upon marriage nor their lands. They were not considered property of their male counterparts. Wahine were respected by tāne and crimes such as sexual assault were forbidden and indeed punished. In western societies, 25 sexual assault was not even considered a crime in 1840, as women were the property of males and the ideology was men could do what they wanted with their chattels.

30 Wahine on the other hand were allowed to do everything men could do. They held positions of power and some were chiefs among their own people. One of the biggest reasons I believe that pre-1940 wahine were considered equal to men in comparison to te ao Pākehā was because we held knowledge that we protected and that we passed on and that was a specific role that came our way. When the Tiriti of Waitangi was signed, many assumed that this was only



signed by males and that wahine Māori did not have positions of power to be able to sign that document. To date there have been 13 wahine who were identified as signing te Tiriti o Waitangi and there may be even more now given that Māori wahine names have often been mistaken as males post colonisation.

5 The idea that wahine did not hold positions of power largely came from the western ideology that was forced upon us. Pre these times wahine had very active roles within their community and were well respected. As stated by **(inaudible 15:41:04)** Monique Gimmel, the mana came from birth rights and tupuna wahine who were charged with the role of instilling mana through  
10 knowledge and whakapapa.

Wahine could participate in politics, war conversations and were chiefs. Gender was not a deciding factor in the matter. Women could participate in the same roles and were often the peacekeepers in war time. There Are many  
15 examples of wahine who held predominant roles in their whakapapa. Wahine and Tane were thought of as important parts of the whakapapa. Without one, the other could not survive. In tikanga, a wahine played an important role in helping, linking, the past and the future.

20 We played a big role in transmitting our knowledge and whakapapa through stories and waiata songs. These were often not written down and were protected by women. Colonisation had the impact on the ability of a wahine to continue to pass down our heritage, culture, and traditions. Many things were lost. Wahine became subjected to western ways and were removed from their  
25 land and forced into the cities and western concepts of what a nuclear family should be. The result of this has had a massive impact on wahine. Today wahine are at the fore front of many of the systemic issues that ravage our lands and our people. They struggle with domestic violence, have been cut off from their whakapapa and have endured decades of abuse and trauma. Trauma  
30 that would not have been there today had we not been forced to live another way that was foreign to us. And I think of the on-going trauma that Māori are subjected to by the Government department, by having dealings with the Government agency, Oranga Tamariki.

While some have managed to survive and achieve positions, some of these are positions of leadership, these are really few and far between. The majority of Māori women still live in Struggle Street daily and the Crown sits back and continues not to acknowledge and take responsibility for the decades of trauma  
5 wahine have been subject to. In my view before anything can change, the Crown needs to acknowledge the negative impact of not honouring te Tiriti and subjugation of Māori wahine.

I am a former Chief Executive of the National Collective of Independent  
10 Women's Refuges. I have seen first-hand the harm and the trauma done to Māori women, over many decades. Due to colonisation, the fundamental foundations of our community have ensured that we prioritise other issue over the issues for Māori women and this has been ongoing for many a year. There is an ongoing lack of funding to resource agencies that can support Māori  
15 women to remove themselves out of violent situations which damage their wairua, hauora, spirit, **their health** whānau relationships and hinengaro **and minds**. The fact that women have to live in the homes that are violent and where this is not prioritised enough for sufficient funding to be allocated further illustrated that the sense of wahinetanga is not valued like it is in te ao Māori.  
20 Wahine are already suffering from the impacts of colonisation by being undervalued as a gender.

Prior to 1840, the value of a wāhine in Aotearoa was strong, was vibrant. Today women are undervalued – wahine Māori are undervalued and the rates of family  
25 violence attacks against women are evident of this. The brutalisation of our children, there's evidence of this. Wahine continue to suffer, and only small change is being made here.

I would like to mention the Minister, Mārama Davidson, the co-leader of the  
30 Green Party who has attempted to always keep the issue of family violence front and centre of the Government. She is the Minister for the prevention of family and sexual violence and is doing much to make sure that this matter is not being swept under the carpets. So, I want to acknowledge her work today to the Tribunal.

My whakaaro and approach is there is – that Māori must be able to live, act and associate as Māori in order to succeed, flourish and thrive in the lands of our tupuna. It is of this role that I have chosen to work over the last few decades.

5 In my worldview is as a wahine Māori working today to attempt to right the massive wrongs that have impacted our whānau.

I do want a safe environment for our wahine and our children in the decades to come. I speak on these issues weekly on a radio show, Radio Wātea in  
10 Auckland. It's an iwi radio show and for over ten years I have had a weekly column in the Rotorua Daily Post. I am not an expert, but I have a view on things through my work. You cannot sit on a health board, on a city Council and also as the – on the Whānau Ora Commissioning Agency and not realise the true impact of colonisation on wahine Māori, their family, and their  
15 descendants.

Today, I'm presenting this brief to the Tribunal to give you some insight into what wahine roles were like pre-1840 and I've heard many in the last couple of days – many other briefs of evidence and I was pleased that I was able to listen  
20 to those as well and I hope that I have shown in my written document and my speaking here today the harm that colonisation has had and how it has hindered our growth to be able to live as Māori and to grow in that role. I have to say that it does sadden me today and not – it saddens me that after two– years, the effects of colonisation on wahine, is still very strong, and it is deep. It runs deep  
25 within New Zealand society. There were so many wahine who struggle and who are thought of as less than their male counterparts due to being a Māori and due to being a wahine. This needs to stop and the Crown needs to realise the implications that not honouring te Tiriti has had on wahine Māori.

30 I was thinking today of my grandmother who was born in 1890 and I remember her, she lived with us for a few years and she always looked worn down. And I suspect I know why. And I think of my mother as well. And I think they did the best that they could, and I know too now that I am not to blame. That I have done the best that I could but I – the rights to live and be as Māori were not

forwarded to my grandmother, to my mother. It has affected me badly. Your self-worth is debated internally all the time. That there I as denied what should have been mine and my sisters. My birth right and listening to the evidence in the last few days I believe that all young Māori women should hear the stories

5 of the past to know that they were born of greatness and that was our destiny, and we must never allow ourselves to think otherwise that we did not do this to ourselves. It was done to us. I think today of my late husband, Theo Netahio Tait, nō Tūhoe me Te Arawa. **From Tūhoe and Te Arawa.** And how he gave me the strength to know that I have whakapapa, it was always

10 what he said to me. “You have whakapapa, my dear. You might not know it, but you have every right to live and be as yourself, as Māori.” And today I acknowledge the presence of his whanaunga here and I see them, and I love them dearly because they loved my Theo.

15 I present this evidence, brief of evidence with the utmost humility and I thank you for the opportunity to hear the voices of those who have long passed but we can be there voice now. Tēnā koutou, tēnā koutou, tēnā tātou katoa. **Thank you, thank you, thank you one and all.**

**(15:51) JUDGE REEVES TO MEREPEKA RAUKAWA-TAIT:**

20 Q. Tēnā koe, Merepeka **thank you, Merepeka**, for your evidence this afternoon and for expressing those very personal insights and thoughts and obviously painful experiences to us. I'll just start, I've got a couple of questions for you. So, I am just wondering if you could talk to us a little bit about what the term 'mana wāhine' means to you.

25 A. I think mana wāhine to me means to live and be what you were destined to be with everything that has gone before and then everything that will be in the future. To know that we have a right to exist, we have right to be speaking our own language, to living by our own customs, to be deciding by ourselves what is best for us, to determine who our own

30 leaders will be, who we want support from, who we can look to, it is about whakapapa. It is all of those sorts of things, and in particular the role of mana wāhine is to ensure that we continue to have that role, that important role.

Q. And your evidence names numbers of wāhine tupuna of rangatira status, mana wāhine, but I was wondering whether you can tell us given the range of leadership roles, important leadership roles that you have undertaken and are still undertaking, how does mana wāhine provide a blueprint for you in the way you undertake your leadership or approach your leadership?

A. I don't want to be constrained by what I want to say. I don't want to be constrained by what I feel. I don't want to see Pākehā leadership telling me that they know what's good for me, that they have the solutions for me. I want to make those decisions for myself. I believe I am well capable of doing so because I know what is at stake if I don't do my job well and I always think, what if I wasn't in these positions. And that's I think what really, I suppose keeps me going. So often you think are you being whakahīhī for staying on? But I think well if I did exit then goodness what they'd get. And I think – I can say that when you get to a certain age, I'm 73 years of age now and I'm quite unafraid. I'm quite unafraid. I look at them across the table and I think you really don't have any long-term interest in the wellbeing of our whānau. And the ones that I feel who are most often unafraid are other wāhine Māori, **Māori women** because they do know what's at stake and they've been battling for such a long time. And while we have respect for our men, I think they could have stepped up a bit more and big time actually.

Q. Tēnā koe.

**(15:54) KIM NGARIMU TO MEREPEKA RAUKAWA-TAIT:**

Q. Tēnā koe e te whaea, tēnei te mihi atu ki a koe kua whakapau kaha koe mō ēnei kaupapa ngā kaupapa mō ngā wāhine Māori, ngā kaupapa mō te oranga o te whānau. Tēnei te mihi atu ki a koe. **Thank you whaea, I want to thank you for your efforts in these matters, these matters pertaining to Māori women and in terms of the wellness of the whānau I want to thank you.** Merepeka, I just wanted to ask you a bit, a bit like the judge asked you about mana wāhine within the context of the leadership positions you've held and continue to hold. I am just quite keen to hear from you about mana wāhine within the Whānau Ora and

protection of whānau in that context within which you work? And particularly your understanding of that sort of historically and then how it applies now in contemporary society.

- 5 A. I think you can only do so much because if you look at the leadership roles that I've had I was either appointed or elected and that's all very good and well, there are people that see you there as being able to do the job and they promote you into it. But really at the end of the day, who am I accountable to? I'm accountable to the agency that appointed me or to the board that the stakeholder or the shareholder that appointed me.
- 10 And that is the difference. There is a significance difference, if you are accountable to the people you think differently, you get your support from different points and I think that's the one thing. If you're – if the people were to elect or to appoint you because they know you, they trust you, you're the face that is seen, you're always coming around and going to
- 15 the hui. These days we have – I mean in my leadership roles I try to do as much as I can, but I never forget that really those roles are not – they don't come from the people themselves. They come from others who appoint you and you do your best in that role but when you are accountable to the whānau, to the hapū or the iwi you do think differently.
- 20 You do. You think how I can make sure that at all times I am acting in the best interests of those who at the end of the day will be receiving the services or the advice that I have to provide. And therein, that's I think a distinct difference. And I want to say that sometimes I do see people who are appointed to positions, as soon as I see their names I think “oh koretake **useless**”. And it's because I know of their past history and I
- 25 think “no, nice people, we all like them but there'll be no change”.

**(15:57) PROFESSOR TUHIWAI SMITH TO MEREPEKA RAUKAWA-TAIT:**

- 30 Q. Tēnā koe, Merepeka **greetings, Merepeka**. Thank you for your submission. It's a little bit of a follow up I think to the last two questions that we've had. You say now at your age you are unafraid and what I am wondering about is say 30 years ago or whenever you started your journey into these strong leadership positions. You know, to what extent

did you feel that your mana as a wāhine Māori was under threat or under attack when you began your journey in governance?

- 5 A. Yes, I did. I did because I always felt never quite – I won't say that I felt like a fraud because that's the wrong word but sometimes when you don't  
10 come from a Māori upbringing, as I didn't, my upbringing was very Pākehā and you're trying to work in this area you do feel inadequate. I have to say you do feel. I often had feelings that I'd have to learn more and do more and be more because I didn't have that background. And I do credit my Tūhoe husband with absolutely kicking that to the curb. He said, "you don't know, you can't know what you don't know". And he always said to me, "Merepeka you have a good Māori heart". He said, "But one thing is you don't know it and secondly my job for however long I'm here with you is to help you to cover off those gaps". And I'm so grateful because he did a damn good job on me. I wasn't an easy convert I can tell you,  
15 oftentimes I would go home, throw my books in the corner and say "damn Māori's. I'm not going back to that hui". But he said to me, "You've got to understand why we do the things we do, why we say the things we say". So that helped me overcome those feelings of inadequacy and while I have become quite fearless my fearlessness and my stropiness  
20 if you want to say it tends to be directed to the Pākehā who I have seen do not respect and value what we have to offer around the table. In a leadership position we sit comfortably in the marae and we sit comfortably at the board table and – but others who are trying to tell us what's good for our – for the problems that we have, they don't sit comfortably in the marae, they never come and visit in a marae. In fact, that's the last place  
25 they want to go. They're comfortable in their environment and their environment suits their ability to continue to deal out I suppose you could say it and put together the solutions that they think are good for them. But I have come a long way and I can only do the best that i can do but  
30 I've had wonderful support in particular as i say from my nieces and nephews, many of them who have given – my nieces who have given testimony in the last few days. And I want to apologise to the Tribunal for my emotional reaction before – it's just a wave came over me and I got a

little bit sad. So, I do apologise. I would prefer to give the impression that I'm you know staunch as and strong as. Well, I've blown that one.

**PROFESSOR LINDA TUHIWAI SMITH:**

And no need for an apology. Thank you Merepeka.

5 **MEREPEKA RAUKAWA-TAIT:**

Kia ora. Thank you Judge.

**(16:01) DR RUAKERE HOND TO MEREPEKA RAUKAWA-TAIT:**

Q. Kei o kupu rā e kui. Kua rongo i te tangi o tō ngākau. Ki āu nei kua whai mana o kupu. Koirā te mea pai ki āu. **Your words that you shared, I**  
 10 **felt your heart and your words have been empowered and that's**  
**what's good to me.** We can sense the mana that it carries for you personally. I really have a thought and I'm wondering what you think about this – is that many speakers have referred back to these foundational stories of Rangi and Papa. The relationship between  
 15 Rangi and Papa and the separation that also referred to Tane and Hine Tītama and the story with connection with Hine-nui-te-pō and you made the point as others have as well that these stories have been twisted of have been abused, have been refocussed in a different way and in a way that portrays wahine in a quite often a negative light or simply  
 20 invisibilised. I was wonder whether you have thought about – can these stories be redeemed and if so, how would we do that and ultimately what is their value for the effort around redeeming these stories what will that mean for Mana Wahine moving forward. Me he whakaaro kei a koe? **Do you have any thoughts on that?**

25 A. Thank you. Well history wasn't just written for men. It was written for women as well and we just don't see ourselves reflected in the past and I think that many of the stories have been at the expense of diminishing the role that our wahine have played through the decades and through the hundreds of years. So, we need to make sure that we are back there  
 30 in the stories and if we have to write them ourselves than we do. We know our history and we know the genealogy and we should be writing



those back into existence so that when young Māori girls read their history and read the whakapapa then they know that we were visible, they know that we held leadership positions, that we were on a par with our tāne. And that we have every right in today's society to be right beside them as well. I don't hold it as notion about you know you walk two steps back or ten steps back. No, no, we were always there right besides, playing our rightful role and I want to see that again. And for young women I think it's absolutely important otherwise we will accept that we're second best and that was never our destiny and it's not our future either.

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10 Q. I wonder whether – do you have any examples of things – more things that can be done to redeem those stories? Do you have suggestions of practical tangible things that can be employed?

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Well, one of the things that I've noticed in listening to all the testimony that's being given is that there are wonderful stories that reside usually within every iwi or every hapū. There are beautiful stories of strong women who played a role, and they were given that responsibility. It wasn't there's to come out and say well I'm going to be this – it was given by the people and so I think that if we look within our own iwi and our own hapū we will find the stories there and they have been recorded. Perhaps they've been forgotten, or they're not thought of as being worthy of hauling forward, bringing forward again but I think that they are – if we've got our ownership then I think that's where we should be looking first and foremost but even in today, I look today and I see when the rangatira dies I mean the marae is full of people, everybody goes ope one after the other. A woman dies, has had five or ten children and the whānau is there and the hapū is there but not in the same – not to the same numbers as when we get when our men die, and I think that's sad as well. So, you know we can look for what we're doing today and thinking these things have to change as well because each is important and if we continue to diminish the role of wahine Māori then I think that we will not flourish as we were meant to flourish and so that requires each and every one of us, particularly those who are in leadership roles. I want to acknowledge Annette Sykes today, my Te Arawa whanaunga. She spoke, Annette spoke at Moana's tangi. The pride that we felt in Te Arawa to see one of

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ours speaking on the marae because that is not afforded, certainly not in general terms, not generally afforded and these in our own, within in our own rohe. And that's – but we there, sitting there at home who didn't get to Hastings, we were absolutely delighted and just so I suppose you could just say so thrilled to see that happening and that should now be something that we work to achieve so that – because it's important. It's that we are seeing women moving around and achieving in all areas and not to be diminished in any way because she had the audacity although it was by invitation that she had the audacity to stand and speak and we were delighted to see that and thank Annette for doing that.

Q. Anā. Heoi anō he hāngai ana ērā whakautu. Tēnā koe. **So those answers are in line.**

A. Thank you. Kia ora.

#### **WAIATA TAUTOKO (HE KAKANO AHAU)**

15 **UNSPECIFIED FEMALE COUNSEL ADDRESSES JUDGE REEVES – MS RAUKAWA-TAITI TO PROVIDE FURTHER WHAKAARO IN WRITING (16:08:24)**

#### **UNSPECIFIED FEMALE COUNSEL: (16:09:32)**

20 Tēnā e te Kaiwhakawā, tēnā koutou i te tēpu, **Greetings your Honour, to the panel, greetings.** I am fairly sure that she needs no introduction, but I would like to warmly welcome Whirimako Black to the tēpu to provide her whakaaro **thoughts** on the mana wāhine issues before us today. We filed a brief of evidence; her document number is #A84. Kei a koe. **You have the floor.**

#### **(16:10) WHIRIMAKO BLACK: (#A084)**

25 Tuatahi, ki te mihi atu ki tō tātou whare nei a Mātaatua whare, ka mutu ka tuku atu ki waho ki a Papatūānuku e kōrerohia nei, e whārikihia nei i roto i ēnei rā. Tēnā koutou e te tēpu whakawhiriwhiri i ngā kōrero e ea ai, whakamana i ngā kōrero i a koutou katoa kei konei, tēnā koutou e ngā rangatira mā. Tae noa atu ki te whanaunga e noho mai rā ki te whakapākehā i ēnei kōrero, tēnā hoki koe.

30 A, ka mutu kei roto i tō tātou whare, ki a koutou katoa, whanaunga mā, kei konei

kua noho mai kua whiwhi he tuarā mōku, tēnā koutou katoa. Wāhine, tāne mai otirā koutou i runga i tēnā taha o te whare, tēnā koutou. Kāre au e mōhio ko wai ngā rōia, ko wai tātou, heoi anō, kia ora tātou. **Firstly, I want to acknowledge our ancestral house of Mātaatua and I also Papatūānuku**  
 5 **outside, who covers the earth and has been referred to over the past few days. I want to acknowledge the panel as you are making your determinations and empowering the submissions so all of you present here today, distinguished members and also my relatives who is interpreting these submissions and also in our house. To all of my**  
 10 **relatives who are present here and I have found to back me up both men and women and all of those on that side of the house, I do not who are the lawyers and who's who.**

Tuatahi, kei te mihi atu ki te rangatahi nei, nāna i whiriwhiri waku kōrero te rōia  
 15 nei a Paige. Tēnā koe Paige, Paige Joy. I tēnei wā kei te – kua pāngia a Paige ki te māuiui, mate Karauna. Nā reira, ka mihi atu ki a koe Paige mō a tāua kōrero, whakapau werawera i roto i te kotahi tau e whakawhitiwhiti ana i ēnei kōrero. Ka mihi ki a koe, ka mutu ki a koe kei konei koe hei takitaki i a tāua, tēnā koe, tēnā koe. **However, I want to acknowledge the youngster who**  
 20 **this legal counsel, Paige, Paige Joy. At this time Paige is sick with COVID but I want to acknowledge you and thank you Paige for our conversations and efforts that we made over the past year and so I want to acknowledge you and guide us so thank you.**

Me ō tātou kaikōrero hoki inanahi nei, i tēnei rangi, ka nui taku aroha ki a koutou  
 25 nō tō koutou kaha ki te haramai ki te tuku i ēnei kōrero ki te whai wāhi, ki te noho i roto i te wānanga o a tātou kuia, tae noa mai ki a tātou. Nā reira, nā te mea i kī ahau, wānanga, nā te mea i āta wānangahia ngā kōrero e pā ana ki ō tātou rangatira tūpuna wāhine. **I also want to acknowledge the other**  
 30 **submitters yesterday and today and I want to express my love for your strength to come here and give your submissions, to take this opportunity and to discuss our talk about kuia, our old women, including us as I said wānanga because discussions because all of the stories and narratives were discussed pertaining to our female ancestors.**

Ki ngā iwi katoa kei roto i tō tātou whare, tēnei te mihi atu ki a koutou katoa. he wahine whakapapa ahau, nā reira kei konā anō he whanaungatanga i roto i a koutou, ki ahau hoki, nā reira ka mihi au ki a koutou katoa. Ka hoki aku mahara

5 ki taku kuia a Ata, he toki mō te whakapapa. I purihia e ia wana kōrero whakapapa mō tōna whānau me te whānau o tō mātou koroua. I tere mate tō mātou koroua, nā reira ka whiwhi – ko ia hei tuku kōrero mai me te reo Māori tuku mai ki a mātou. **And to all of the iwi that are in our house, I want to acknowledge you all. I am a woman who’s interested in genealogies and**

10 **so I see the relationships from you to me and so i want to recognise everyone. I can recall my kuia Ata, who was very proficient in whakapapa and she held on to the whakapapa of our whānau and our koroua who died suddenly and so she provided that information to us in te reo Māori.**

15 Ka tīmata ahau, ahakoa kei roto tēnei waku kōrero i roto i te reo Pākehā, kāre hoki au e mōhio mehemea me kōrero, ka whakamāori haere waku kōrero, engari i roto i ahau a tērā pea ka mau tonu au ki roto i te tuku i roto i te reo Pākehā. Nā reira, hei tīmatatanga māku e whakaaro ake he waiata hei tīmatatanga, hei aka matua mōku. E rua, e toru pea, engari kia poto noa iho te

20 tuku. Ki a koutou ēnei waiata e pā ana mō ngā tuhinga waiata i rangahauhia, i tuhuhia e ahau, rua tekau, rua tekau mā rima, toru tekau tau ki muri e pā ana ki roto i ahau e kaurori ana, engari e pā ana kia whakaarahia, kia kimihia e au ngā kōrero e pā ana ki ngā wahine tūpuna. Hei aha, hei homai kaha mōku. Nā reira, ko tēnei – kei konei taku tuakana, me kī pea ka huri au ki roto i te reo

25 Pākehā. **I’m must commence, although my brief is in the English language, I don’t know whether I should speak or speak in Māori but perhaps I will just submit in the English language and so to commence I was thinking to start with a song to commence as a (inaudible 16:13:29) I will just share these songs that relate some of the compositions that I**

30 **made over the last 20, 25, 30 years pertaining to thoughts and emotions within myself. To elevate and to raise the narratives pertaining our female ancestors. For what reason, to give me strength. And so, my elder sibling is here and perhaps I – speaking.**

True story whānau. I'm having really, really, big issues of trying to put a message across to my whānau of male and I've just returned back from Australia and I'm struggling how to convey that because I'm a young woman, I'm not teenager anymore and it hit a wall and it fell on the ground. No one wanted to hear it. So, out of there being a musician I wrote this song. Actually, I gave the kōrero, the theme of how I felt of being ignored but I had my tuakana because I just returned back from Australia, lay down some kupu Māori for me. Right through this journey I always wanted to know who were my female ancestresses. So, here's the beginning of it.

10

Kia kua rā ahau e toto i te waka tangata. **I must never pull the boat back.** Meaning I must not rock the boat. Tonu ahau, e toto i te waka tangata. Ko wai rā ahau? **Who am I?** E kotia nei. Ko au tonu ko Hine-ahu-one ko au tonu. Ko Hine-Tītama ko au tonu. Ko Hine-nui-te-Rangi, ko Hine-Nui-te-Pō. **Who am I who is being – who is coming into bloom? I am Hine-ahu-one. I am the personification of Hine-Tītama. It is I, Hine-nui-te-Rangi, I am Hine-nui-te-Pō.**

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Ko tēnei ake waiata e whai ake nei ka pātai e te pātai, E tipu e rea, e tipu ki hea? Whaia te mātauranga a māreikura, whaia e māreikura. Tēnā koutou. **This song, following song asked the question, grow young shoot – offshoots everywhere and pursue the knowledge of the highborn females, supernatural beings. Thank you.**

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Piki mai kake mai ra homai te waiora Kia au e tutehu ana, moe ai te kuia i te pō. Pō, pō i raru ai a Wairaka. Papaki tū ana ngā tai ki te reinga ka pō ka ea, ka awatea. Tthei mauri ora. **Climb and ascend to me and give to me the life-giving waters while the ladies sleep in eager anticipation like the nights in which Wairaka was deceived as the tides broke at Te Reinga in the night then came the dawn. The act. Behold, the breath of life.**

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My name is Barbara Whirimako Black, and I was born in 1960. I present this brief of evidence on behalf of myself, my tupuna, my daughters, my mokopuna, and for all wāhine, to give them a voice.

For 50 years I have spoken Māori and English. 50 years.

### **My journey**

5 I have spent nearly 30 years trying to make sense of why my mana as a wāhine does not reflect the cultural knowledge of my tipuna wāhine on my mother's side.

10 In 2004, I received the APRA Maioha Award for song writing in te reo and the Te Waka Toi Award for my contributions to contemporary Māori music. In 2006, I was appointed a Member of the New Zealand Order of Merit for services to Māori music.

15 I have a certificate in the Ataarangi in te reo Māori, a Bachelor in Arts, in Māori studies and diploma in theology, focusing on Indigenous theology.

20 I whakapapa to Ngāi Tūhoe, Ngāti Tūwharetoa, Ngāti Ranginui, Ngāti Kahungunu, Te Whakatōhea, Te Whānau-ā-Apanui, Te Arawa, Ngāti Awa, and Te Ātihaunui-a-Pāpārangi. My mothers' whakapapa.

I am the daughter of Anituatua Black nee Nohotima, the granddaughter of Iharaia Nohotima, and the great granddaughter of Te Keehi Heemi Te O.

25 Through my mother's kōrero I learned Te Keehi means court case. My tipuna Te Keehi presented a partition against the Crown for the surveying of ancestral customary land that was not requested in the Tūhoe rohe.

30 My grandmother, Hinewhakaataia, translates to the morning maiden. Just the name alone is landscape shrouded in the morning mist a new awakening. Hinewhakaataia endured denial of her mana wāhine knowledge. We believe it is because her father's mother was burnt in a cottage at Waikaremoana during the Tūhoe scorched earth policy.

My great grandmother's mother, Rahera Tamati, whakapapa's to Ngāti Ranginui, Te Patuwai, and Raukawa. Rahera also belonged to the important legacy of Parihaka.

5 I descend through my mother's grandfather, Te Kauru Te Kanapu, and his mother, Hinewhiu, who was the direct descendant of Mihikitekapua. Mihikitekapua is famed for her contribution of over 300 compositions, and for the calling of Tūhoe war party to avenge the violation of the rāhui in place on the lands that her son, Whitiaua, was killed on.

10

This was a kōrero tuku iho, through my great grandfather, Wiremu Trainer, a half-case Māori being part of the New Zealand Armed Constabulary Force. My nannies were story tellers and it is through them I have been yearning to reconnect to my mana wāhine legacy.

15

My tipuna wāhine **female ancestors** were the houses of the warrior of yesteryear. It is my father's great-great grandmother, Matahiotetau, who allows me to say Ko Tauhara te Maunga ko Ngāti Tūwharetoa te iwi **Tauhara is the mountain Ngāti Tūwharetoa is the iwi**, through my father's grandmother, 20 Rangitunoa, to say Ko Maunga Pōhatu te Maunga Ko Tamakaimoana te iwi ko Toikairakau mana tāngata no Tūhoe te mana whenua. **Maunga Pohatu is the mountain Tamakaimoana is the iwi and Tūhoe are the iwi.**

25

When I think of atua wāhine **female deities**, I think of whakapapa. One does not exist without the other. Te Matorohanga described the creation story of Hineteiwaiwa as the female element that housed the descent knowledge of wāhine Māori. Therefore, the house of knowledge of all wāhine should rightfully be preserved for the integrity and mana of all wāhine.

30

Hine-tītama is the mother of all humankind. She is daughter of Tāne and Hineahuone, formed by Tāne with the help of his mother, Papatūānuku. After discovering that Tāne was not only her husband, but also her father, Hine tītama fled to the underworld and became Hine-nui-te-pō, the maiden of afterlife.

Hine-tītama possessed great mana in her sacrifice and takes care of the descendants who have passed on. This sacrifice Hine-tītama made is a reflection of the manner in which wāhine have endured a gradual process of being marginalised in whānau and hapū decisions and does not reflect the mana of wāhine tipuna throughout our Māori culture.

Muriwai, ira atua wāhine **female deity**, who had the tuakana status as the sister of the captain, Toroa, of the Mātaatua Waka. Muriwai and Toroa's tuakana Rangatira whakapapa **senior line of chiefly descent** is taken from her mother, Wekanui.

Kōrero is that Muriwai and Wairaka saved the Mātaatua waka from going adrift when it first landed on the shores of Te Kaokaoroa Whakatāne.

Muriwai or Wairaka shouted the words 'Kia Whakatāne au i ahau **let me act as a man**'. The whakataukī is of a chiefly wahine's prerogative. Whakatāne was named after this incident.

Muriwai was responsible for the naming of the boundaries Mātaatua rohe through the rāhui she placed after the drowning of her two tamariki.

Today, there is a statue of Wairaka up on a rock out there, we've reclaimed the rock. It was actually the mayor's wife but we've reclaimed it as Wairaka.

Famous Chief Kahuki, of Te Hapūoneone a descendant of Hapekitumatangi o te rangi, was the son of Rangiparoro. When Rangiparoro's husband Rongipopoia was killed by Tuamutu, she was with child.

Giving birth, Rangiparoro hid her tamaiti, Kahuki's ure **penis** so that he may live to avenge the killing of his father.



Kōrero was that if you were on a war path, it did not matter if you were tāne or wāhine, or what chiefly line you are from, if you were on the path, you would be taken out. It was seen as a bad omen to leave you there.

5 This kōrero was shared to me by Des Tata. Māpihi, Ngāti Ranginui, Tauranga moana. Māpihi was an older sister of Tahuriwakanui, chief of Tauranga moana who was of Te Arawa, Takitimu and Tainui waka. One day, a moana came and flooded where Tahuriwaka's pā was at – actually today it's on the toll roads of that Takitimu toll roads there is a hiwi there, that's Tahuriwakanui's pā.

10

Now, flooded on the Takitimu toll roads, Tahuriwakanui's father told his tamaiti **child** to go and live on the other side of the harbour as his sister's mana, Māpihi was too strong for him to seek residence next to her in (**inaudible 16:26:12**) Hoikea, kei te hē tēnā.

15

Hine ngākau is another ira atua female **deity whose** name has been immortalised through the whakataukī a Te Taura Whiri a Hine ngākau. **The rope of Hine Ngākau.** The encasements of the three siblings placed on the upper, middle, and lower Whanganui awa, an important whakapapa that descends from Aotea. Hine ngākau was known to be a peace maker and her marriages strengthened the alliances between Tūwharetoa, Takitimu waka, Te Arawa waka, Tainui waka.

20

Raumahora, was the daughter of Rangi Runga, a chief of the Taranaki tribe.

25

There was a war between, Te Rangi Apiti Rua, chief from Ngāti Awa and Te Rangi Runga. The army of the Ngāti Awa tribe marched to Taranaki to attack. The pā of Rangi Runga – assaults were prolonged on the fortress and Raumahora helped bring peace to her tribe. Rangi Runga admired his daughter Raumahora for her wisdom and her advice to reconcile a tatau pounamu between her father's people and Te Rangi Apitirua's son, a Takarangī.

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Ko te mana o te wahine e kī nei ko ia te whare tangata ki te ao Māori. Without women there is no humanity. To me Mana Wahine means to be included in all decisions that directly affects the whānau, the hapū, the iwi as whare tangata

**house of life.** We are the whare o the iwi, we are the nurturers and supported directors of whānau. Wāhine are respected for their ability to create and nurture life. My mother was the director of our whānau. At the age of five, my father and my two younger siblings were orphaned. My father and his two younger

5 siblings were orphaned when their mother died from tuberculosis, my nanny. Following the death of his mother, my father and his siblings were given to their father's family who had no reo. At the age of 19, my father joined the second world war and returned home with post-traumatic stress disorder. He had ten children.

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Therefore, our whānau mātauranga **knowledge** was dependent on being passed down through my grandmother to my mother. The roles of the tāne and the wahine in traditional Māori society is unique to the ao Māori. Te ao Māori acknowledge the tuakana, teina **senior and junior relationships** of the

15 universe and the inter-relationship of whanaungatanga, **positive relationships** of all living things to one another and to Papatūānuku and the overarching principle of utu.

Māori were a collective based society and tane and wahine each had important

20 roles that contributed and were essential to their collective. Whakapapa is central to Māori identity and our tipuna respected that both tane and wahine linked back to the creation, to Papatūānuku. Aue, kei te pai. Taku whārangi whakamutunga.

25 Tipuna tāne didn't just marry anyone. There was a strategic purpose of the bloodlines for expansion of whenua tipuna **ancestral lands**, kaitiakitanga **guardianship** and progressive ideology living of te ao Māori culture.

To conclude, as a 61-year-old, I am yet to be invited to speak about whānau

30 whenua **family lands** in my family. I am yet to witness and speak to whānau mokopuna whakaaro **the views of grandchildren** about how we sustained mana, reo **language**, mauri, and tapu in our whānau.

Nā reira koutou mā me ngā taringa whakarongo mai, e ngā taringa tautoko, e ngā taringa wetewete kōrero, tēnei te mihi ki a koutou. Kei te hia he whakamutu ake me tētahi waiata. Ko tēnei waiata... **And so to everyone listening, those in support, those who are listening and analysing, I want to acknowledge you all. I want to finish with a song. This song...**

Kei hea tāku reo tuku mai o wāku tipuna wāhine i o rai rātou. Ākuanei pea mahue ahau. Let's go 50. Māku e whakahoki. **Kei hea tāku reo. Where is the language that my female ancestors left me? Perhaps I was left behind. I'll just take it back.**

### WAIATA TAUTOKO

Kei hea tāku reo a ranga ki o ōku tipuna. Hoki mai, hoki mai e tāku reo rangatira. Ko wai rā hei arahia i a tau e, ngā kohikohi, ngā uri o te motu e? **Where is my voice, my language that calls upon my ancestors? Come back, come back my noble language. Who will guide us, the collective, the descendants of the nation, country?**

Hei karanga tēnei wai ki te hunga waka ki Aotearoa, hāpai i ngā te koha te reo karanga o kui o koro mā. Koia rā ka kitea ka mārama ki ngā whakatau, ka hū te whakapono ka rea, ka rea te kākano. Hoki mai, hoki mai take mana reo rangatira. **This is a call to those who came on the waka to Aotearoa, they nurtured the gift, the call of the old people and that will be seen and the decisions will be clear and we remain committed to our faith and then the seeds will grow and multiply. Return, return my noble language.**

Hāpai i ngā te koha te reo karanga o kui o koro mā, koia rā ka kitea ka mārama ki ngā whakatau ka hū te whakapono ka rea te kakano, ka rea, ka rea te kakano. Hoki mai tāku reo. **Nurture the gift, the call of our old people, that's where we will find and understand the decisions and make committed to our faith and the seeds will grow and multiply. The seeds will multiply and grow. Return, return my language.**

Kia ora. Kua mutu i konei tēnā koutou. **Thank you. That is my evidence thank you.**

**(16:34) JUDGE REEVES TO WHIRIMAKO BLACK:**

5 Q. Tēnā koe. **Thank you.** Your final paragraph of your evidence invites a question so I'm going to ask it.

A. Ka pai. **Good.**

10 Q. So why is that the situation and what prevents you? And I Say that - -the context to that is, with my other hat on I'm a Kaiwhakawā in Te Kooti Whenua Māori **Māori Land Court Judge.** We have many wāhine who come before us and speaking to us on these matters.

15 A. Yes. Kia ora. Pai i te mōhio tō tūranga **good to know of your position,** āe, āe. Why haven't I been invited? That's a good question. Why haven't I been invited? It's not as if I've never shared whakapapa, because that's what nurturers do is share whakapapa when I don't use it for a mana. So why haven't I been invited to speak tipuna wāhine or even to speak to whenua tuku iho **inherited lands?** I've spent the last 30 years learning how to use whenua Māori online, I've spent 30 years learning my whakapapa because I wanted to know how we inherit not just take it for granted. I would love my family to know and to name whose the tipuna it comes down from before we start developing everything and anything because that's our wānanga **our discussion.** So behind that kōrero is the real wānanga that I get to miss out on. My nephews and nieces get to miss out on it. On the 30 years of study of whakapapa for me and the 20 30 years of – or the last four since 2004 learning how to use online whenua Māori Land **Online** and I've been running around Aotearoa to find it. But there's a taonga when you look and pursue it because it means you're really serious, not just going to sit in your hand and then in the drawer. So it didn't match up to how the silence is put on me as an adult. It doesn't match up. It doesn't align. It's like "oh okay so we're this and 25 we're that" and I've heard beautiful stories of wāhine Māori all around Aotearoa. I stand on their shoulders. I stand on the shoulders of all of my wāhine before me, but why haven't I been invited? Because we're with the system that the first-born, he tāne, and that's where the kōrero 30

is, and the next-born, he tāne and that's where it is and the next one, next one. So I've got six brothers. I'm number 9 down the line but no one's talking my speech. We're looking at development, we're looking at other stuff but we're not talking about whakapapa, we are not talking about preserving that and the narrative that goes with it. I hope that kind of is a little bit of an insight why I am not being invited to.

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Q. Yes, I think that that does give the context for me.

A. I don't even know what to say about it really. I don't even know what to say about it really. It's like – yes. I don't know what to say about it. It's frustrating to say the least.

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Q. Āe.

A. It's a head banger, yes. To say the least.

Q. Yes.

A. Yes, there's so much that we can share, tāne wāhine mā, so much we can share in terms of our beautiful mātauranga kōrero tuku iho **traditional knowledge**. And yes, but I sort of feel that a colonisation has had a lot to do with that. I kind of feel that my older brothers and sisters coped it before I coped it, but I coped it too because a lot of what Tina Ngata – I have a testimony of what Tina Ngata's talking about on the testimony.

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Yes. I'm the Hine-ahu-one, Hine-tītama, true story. True story. Yes.

Q. Kia ora. Kia ora mō tēnā. **Thank you for that.**

**(16:39) DR ROBYN ANDERSON TO WHIRIMAKO BLACK:**

Q. Tēnā koe, Ms Black. **Thank you Ms Black.**

A. Kia ora.

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Q. Now this is probably a question you can't answer but you can give your own perspective on it.

A. Like the last one.

Q. Certainly one I can't answer. So as you've been listening to other speakers are the women that they're talking about, are they new names to you or are they people you already had heard of?

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A. Kia ora mō tēnā kōrero **thank you for that comment**. Some I actually heard of Hine Mateoro who my cousin is, her name is Hine Mateoro, this is her Ngāti Porou side. Ruataupare. Yes, you know whaea, I have

written and recorded about ten albums and the majority of my songs have been songs about women. I didn't actually realise because no one is talking to me about this, so I'm going to sing it to myself. No one is talking to me about my mana wahine, so I'm just gonna have to do my little research, sing my song and put it out to my ladies. I'm just gonna have to do that. Yes, so, yes, I have. This is the beginning of the journey, our kōrero, our information and building on this is just gonna be such a taonga

5      tuku iho for our young wāhine and for our men too. And for our men who have been brought up by their nannies and they very much love their nannies. This is for them too.

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Q. Which brings me to my next question, and I am glad that you mentioned writing waiata to talk of these women.

A. Yes.

Q. Do you have any comments? I am very grateful to our interpreter that he is actually interpreting the waiata as they are being sung.

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A. I'll have a copy.

Q. Because do you have any comments about waiata placed as a vehicle of knowledge both traditionally and now, and maybe the feminine element of that?

20    A. Yes, yes, absolutely. I discovered very early on in the piece about looking at our mōteatea that they were a little bit like reading journals of our ancestors about their experiences, and I thought, "Well, this is really valuable." At that time, you know Tūhoe had lost a lot of their mōteatea and were down too in the '70s to Taku Rākau happening every which way. So, it was really about us having access information. It's really

25      about us being able to, now we got rorohiko, we can have access as and we are feeding ourselves with it, but it's not coming from where it should be coming from. Hoi anō, we're in modern times, it has to be on a platform somewhere, but yes, yes, many experiences, are human experiences,

30      human nature experiences of men and women in those compositions. Love, land, children, all yes, all showing, so it tells me that my tīpuna were very human. They didn't necessarily agree to be one of four wives, not all of them did. That could be quite a political thing. I've come to the whakaaro that politics are whakapapa are quite a – run a line each other

so that you know that your organisation, your whenua, your hapū is going to be good. It's gonna be taken care of true alliances through resources. That was our place to be married off to rangatira and maybe they had

5 So, I'm sorta thinking, "Well, maybe that tells me they went and did the business to produce the child to keep the iwis together, but they actually went off and went to who they wanted to be with. I can't judge that, I won't judge it, but it kinda like to give myself a rationale what they were all about, that they didn't necessarily stay with the rangatira but stayed to produce

10 a child to keep that alliances nice and strong. We're all made up of Te Te Tau Pounamu and alliances, we all are.

Q. Do you think senior women had a role in deciding what those alliances were?

A. Actually, that is a good question. Yes, yes, I would say grandma might

15 be behind that kōrero because it is political, yes.

Q. All right, thank you very much for your evidence, those are all my questions.

A. Kia ora, kia ora.

Q. Thank you.

20 A. Thank you.

#### **QUESTIONS FROM PROFESSOR LINDA TUHIWAI SMITH – NIL**

#### **PROFESSOR LINDA TUHIWAI SMITH: (MIHI)**

Kāre he pātai engari Whirimako, your voice to me is always about mana wahine, always about to listen to you and to acknowledge really that through those of

25 you are our creatives who are composing, who are performing, who are painting and that huge contribution that enables expressions of mana wahine to take many and multiple forms and to tell many multiple stories, and for me listening to your voice is always uplifting. So, ngā mihi ki a koe.

#### **WHIRIMAKO BLACK:**

30 Tēnā koe Tuhiwai, Whaea, tēnā koe. **Thank you, Tuhiwai, thank you, Whaea.**

**(16:45) DR RUAKERE HOND TO WHIRIMAKO BLACK:**

Q. Kei whea mai he kupu Whirimako i ngā kōrero kua ranonga, otirā kei  
 konei au e whakaaro mehemea pakipakia o waiata nā kua tuaruahia,  
 tuatoruhia pea he waiata anō, engari ehara tēnei i te rā whakangahau i te  
 5 ngākau, engari anō whakaihihi, whakawanawana ki ngā kupu i roto i ngā  
 waiata rā. Ko te mea nei ētahi o ngā kōrero tupuna i puta i a koe,  
 Hinetītama, Rangipāroro ērā mea kua puta i ētahi kaikōrero i mua. **This  
 is a word that can encapsulate what I have just heard. I was sitting  
 here thinking whether I should applaud your songs and perhaps you  
 10 can share another song, but this is not a day to entertain the soul,  
 however, to provide movements through your songs. What some of  
 the ancestral narratives about Hinetītama, Rangipāroro that you  
 shared such as previous witnesses.**

A. Tika.

15 Q. Engari i oho au i tō toro atu ki roto i te Wainui a Rua ki Whanganui, ki  
 Hinengākau me te tika anō o tērā whakapapa, nā ko Hinengākau te  
 tuahine, ana ko Tamaupoko, ko Tūpoo ngā tūngane engari nōna te mana  
 ka kī atu te Taura Whiri, ko Hinengākau. Otirā tō toro mai ki te kuia ki  
 roto o Taranaki a Raumahora. Ka pai hoki tērā te whakanui i a ia, i te  
 20 mea te nuinga o Taranaki, ka aro atu ki takarangi kē me tana whakataukī  
 “Te Ngaua taku ringa e te kurī” koirā tana whakataukī engari anō kua  
 noho wahangū a Raumahora. Nō reira kua kōrero mai a Raumahora i te  
 rangi nei i runga i tōna pā whakarewa. Ko te mea nui nei, he pēnei i au  
 e whakarongo ana ki a koe, he tipirere koe ki runga i te kare o te wai, a  
 25 rānō ngā kōrero kei te hōhonutanga nei ka rukuia tērā puna o kōrero, me  
 te mōhio tonu tautoko i ngā kōrero a Tuhiwai. I a ia e kōrero ana, nāu  
 anō i whakaputa ngā kōrero pēnei i a Mihikitekapua, e kui kumara, engari  
 te tītī, ērā anō ngā waiata tawhito nei. Engari kua puta ki ngā taringa o  
 30 ētahi hunga kua kore e aro ki ērā kupu nei ka ranonga ki te marae. Ko te  
 ia o taku pātai, he aha anō te hua rahi. Ehara i te mea kei te kīkia. Utaina  
 he mahi anō ki runga i a koe, engari he whakaaro tōu, me pēhea e puare  
 ngā momo kōrero a Mihikitekapua ki te tini i te mea he nui anō ngā tāngata  
 ka whakarongo ki te waiata ka rongō ki te pūoro, ka rongō i te rōreka o te  
 reo, engari te aro nei ki te hōhonutanga o wētahi o ngā whakaaro i roto.



He whakaaro ōu kia āta ranonga te hōhonutanga o mana wahine i roto i ērā waiata e takina rā e koe? **I awoke when you spoke of Whanganui tō Hinengākau and they correct, rightness of their whakapapa. Hinengākau was the sister and Tamaupoko, Tupoho were the brothers but she had the mana as it is called the Taura Whiri o Hinengākau and you also refer to the kuia, Raumahora from Taranaki and that was good to celebrate her because of Taranaki focus on Takarangi and his – and whakataukī. My hand was bitten by the dog, but it was a proverb but Raumahora has been silenced, but Raumahora has been spoken of today on her elevated position. When I was listening to you, you went on the surface of the water and there's more stories to tell deep within the sea, and also with the knowledge that I endorse the comments of Tuhiwai when she was speaking about when you composed songs about Mihikitekapua kuia kūmara. Engari te tītī, some of those traditional songs but you – has been heard by the new generation who have not heard those words before and only heard it at the marae, so the essence of my question is, what is the pathway? I am not trying to say it to place more work on your shoulders, but do you have any thoughts about how we can open up the stories of Mihikitekapua to the several people 'cos there are many people who hear the sounds of the song and the beautiful voice, but do not quite understand the deep nature of the views that were in those songs. Do, you have any thoughts about, so that we can listen to the complex nature of mana wahine and those traditional songs that you –**

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A. **Āe, āe. Ki ahau nei, kia haere nā wāhine ki te wānana mō nā wāhine tīpuna kia noho rātau ki te wānana ki te rongō i nā kōrero. Kei roto i tērā wānana kua mahu haere nā wāhine kua whai kaha. Te take e titiro atu nei au ki nā mōteatea, ko tērā ki te whāngai hoki kia whakahokia mai kia whānaihia mai tātau me ngā reo a nā tūpuna, te reo Māori a nā tūpuna. Mā tātau tērā e wānana e wetewete. Mā tātau katoa i roto i wā tātau wānana. Nā reira, koirā te whakaaro i muri i ahau ki te whakaohoho te iwi Māori, haere te kimi wā koutou waiata whakapapa ana kei te huna i raro i nā moena kei roto i nā kāreti kua puehu katoa. Nā te mea i**

whakamahuhia mai au, i whakakahahia mai ahau i taku moho hana, “E kare, nōku tēnei tupuna. Kare au i te mōhio he whakapapa ki a Mihikitekapua. E kare, kei te waiatahia te waiata nei i runa i te pōhēhē ko wai tātau.” Tērā, tērā, tērā, āhua pā mamae nā te mea kāre te tukuna nā kōrero. Ka riro kē mā ētahi atu iwi hei kawē, tō kōrero tuku iho. Nā reira he akiaki tēnei ki a tātau, kimihia nā kōrero, wānanatia. **Yes, in my view, women should go to discuss about their female ancestor so they can sit to discuss and hear the stories and narratives and within those talks’ women gain strength, ‘cos the reason is because when you look at the mōteatea, the traditional songs, when we share the language of our ancestors, the Māori language and that is for us to analyse and for us to discuss within our discussions. And so, that is the thought behind there, is to awaken up the Māori people. Go and find the hidden whakapapa, it’s under the bed and it’s like dust because I found strength when I knew that this is my ancestor, belongs to me. I did not know that I whakapapa to Mihikitekapua. Goodness, I’m singing this song with the assumption, who are we? Yes, I was a bit pain, in pain because those stories were not shared and then other iwi would share our oral traditions, and so I urge and encourage our people to find the stories and to study, to research it.**

Q. Kua puta ētahi kōrero whakahē ki runga i a koe i te whakaputa i ērā waiata o Mihikitekapua. **You have some of the – you have received objections against sharing those stories about Mihikitekapua?**

25 A. Āe.

Q. Nē, tēnā kia kōrero –

A. Mōhio koe, mōhio koe, kāre i puta, kāre i puta. Ki aku whakaaro nei he matakū tonu kei whakakī atu me te whakapapa. **You know those stories did not emerge, did not emerge. I think that you will be punished for sharing whakapapa unless they come, come, ask.**

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A. Kei muri kei tua

A. Kāre i puta. Kei te mea au, haramai, haramai, pātaihia mai. `Kāre i puta, Enari mea haria taku māmā ki roto o Waiohau ki ngā kaumātua o reira mā rātau e tautoko mai taku kōpae. Kāre i puta mai, i haere noho ko te

wairua pōhēhē kia whati ahau, Enari whakaaro au kei konei au e tū ana i tēnei rā ko ahau pea te papa mō tērā ki te akiaki i a tātau te kimi wā tātau ake waiata kōrero kei roto i a tātau mōteatea, me a tātau whakapapa whānau mā, tuatahi. **It did not emerge, but my mother was taken to Waiohau to the elders of that area and they supported my album. It was just a spirit of assumption to break me, but I thought that I'm here standing here on this day and perhaps I am to find our own stories and narratives in our mōteatea and our whakapapa, then firstly, within our own family.**

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10 Q. Tēnā koe, ko taku pātai whakamutunga nei i a koe e kōrero te tuaiwa nei, koa i roto i te whānau? **And my final question as you were speaking, are you the ninth child of your family you have other brothers, brothers, sisters?**

A. Āe, āe.

15 Q. A, me te kī atu arā anō o tunāne?

A. Āe, āe, aku tunāne, aku tuākana, anō nō atu. **And many others?**

Q. E akiaki ana tērā anō a tama wahine ki ara ake ki runga whakatū ana ngā kōrero i ērā anō ngā kupu i roto i ō waiata ana e akiaki nei i tama wahine kia uru atu ki te hōhonu kia ruku i tērā puna. Tērā pea kāre i te tino tika i tēnei momo puna, Enari he puna anō e tika ana kia rukuhia. **Perhaps for women to hold discussions and to discuss the songs, words in your songs and to encourage and urge women to delve into the – perhaps this is not the correct spring, but there is a spring to be delved into.**

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25 A. Āe, āe, āe, nā he tika tonu. He akiaki katoa Enari he pai tonu kia whakarongo kia tau te kapa. He pai tonu, he pai tonu. Kua roa au e tuku kōrero ana mō nā tūmomo āhuatana mamae ka pā, kua pā ki ahau, kua puta kē ki te ao, mā wai hai hei kōrero, mā wai e kōrero mōku? Kāre au te hiahia mā tētahi ahau e kōrero, nōku te mamae, māku e waha. Nā reira koinā au e pēnei. Pēnei pea wētahi o wō tātau kuia, aua. Ko tanohia tērā kaha i runga i a tātau ki te whakakope atu ki te whakanoho atu kei te wō kōrero, he kōrero noa iho, he kōrero noa iho. Enari kua kore mātau nā wāhine o Tūhoe e tino kaha ki te pērā, he aha ai? Nā te pēhīhia. Ahakoa kei hea mātau, ka pērāhia Enari ka rono ana tātau i tēnei mea i

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te whakakotahi kia kore moumouhia wā tātau kōrero mātauranga tuku iho, he ātaahua anō kia ako ai nā tāne mai nā wāhine me nā wāhine mai nā tāne, he rere kē anō nā whakaaro o te tokōrua. Enari tērā kōrero ka noho mā te wahine e akiaki nā tuākana ka noho mā te teina hei akiaki te tuākana. Ka noho ko te teina, tērā kōrero mā te teina ka tika te tuākana mā te tuākana ka tika te teina koirā kē. E rua kē waku pōtae, teina/wahine. **Yes, yes, that is right. It is about encouraging each other but it is good to listen and for the penny to drop, it's good. For a long time, I have been sharing stories about the nature of the pain that I have experienced, and it has gone out to the world, and who else can speak about myself? I did not want someone else to speak about myself. I am the pain, and I will voice that pain. And so, that is why I am conducting myself thus, like our kuia. That strength was removed from us, sat down and told, "You are wrong, it's just talk," but our women of Tūhoe do not do that anymore because we were suppressed. No matter where we are, we're treated like that, but we feel the unity so that our stories and traditional knowledge cannot be lost. It is so beautiful for many men to learn from women and for women to learn from men because they have distinct views but the story about women, are encouraging the senior and so, the junior similarly corrects the senior and vice versa. I have two hats as a tēina/junior sibling and as a woman.**

Q. Ka pai tērā wānanga, tēnā anō koe Whirimako. **That's a good discussion, thank you, Whirimako.**

25 A. A, kia ora. **Thank you.**

**JUDGE REEVES:**

Tēnā koe Whaea.

**WHIRIMAKO BLACK:**

Kia ora ki a koutou.

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**JUDGE REEVES:**

Well, we have reached the end of the programme for the day, thank you everybody for a collective effort to finish what was scheduled for the day. There were periods where I felt that that we were sort of sprinting through some of that evidence, and I am sorry that was the case. However, we will find ways to ensure that we are still able to engage by way of questions with that evidence. So, before I pass over to the pae for whoever is going to close us with karakia this afternoon, just looking at the programme for tomorrow.

The programme is that the evidence will be completed within the morning sessions and then we will move into poroporoāki and hākari and I know that there will be those who have travel arrangements later in the afternoon, so we would just need to keep an eye on that.

I will leave any sort of more detailed matters or wrap up matters to the end of tomorrow's session, so kua mutu mō tēnei rā and kei a koe, kei a koutou – kei a koe Matua. **We have concluded for the day and now I pass it up to you now, Elder.**

### **KAUMĀTUA: (MIHI)**

Nā whakapapa anō hoki, ko te mea pai ana i tēnei rangi ko te waiata i waiatahia tō tātau tuahine hei kīnaki i tēnei rā nā te mea kē wētahi o nā kōrero ka puta mai, āe, wētahi he ātaahua, wētahi tino pouri rawa. E noho mai nei au i konei te whakarongo ka taea e au te tūhonohonohia nā whakapapa i heke mai ahakoa nō Tūhoe, nō Ngāti Awa, Tūwharetoa anō hoki, ngā iwi katoa.

E te rangatira Ruakere i panonihia nā whakaritenga mō nā karakia i tēnei ahiahi, e pohe ana hoatu te rākau ki taku tuahine, enari nāna i kī mai ki ahau, “Kāo, māu tērā.” Ko wai ahau ki te tautohe i te wahine, nā rātau k- hoi anō, ko riro māku. **The whakapapa. What's been good today is the song that was sung by our sister to supplement on this day because some of the stories that were shared, some were beautiful, and some were very sad stories. And when I was sitting here listening, I was able to link the whakapapa, well, although from Tūhoe, Ngāti Awa, Tūwharetoa, all iwi, and so, Your Honour, to the chief Ruakere, we have changed some of the arrangements**

for karakia this afternoon, supposed to pass the speaking rights to my sister, but she said, “You can take on that,” and who am I to argue against the woman. And so, nonetheless.

**KARAKIA WHAKAMUTUNGA**

**5 HEARING ADJOURNS: 4.58 PM**

**HEARING RESUMES ON WEDNESDAY 13 JULY 2022 AT 08.49 AM****MIHI/KARAKIA TĪMATANGA (KAUMĀTUA)****5 (08:49) JUDGE REEVES: (MIHI)**

Tēnā tātou, mōrena koutou. We have arrived at the final day of our hearing this week at Te Mānuka Tūtahi. We have heard some wonderful kōrero over the preceding couple of days and we are looking forward to the kōrero from our witnesses this morning.

10

But before we move to that, just a reminder we are operating under the Tribunal COVID protocols for orange. That requires that you should not be in the house unless you have had a RAT test and you have been notified of a negative result, and we are also asking people to wear their masks as they moved around in the interests of keeping all of us safe as we meet together to have this hearing in person. If we did not have the co-operation of the participants in these hearings with these protocols, we would not be able to hold these hearings in person. We would be online. So, that is why we ask people to co-operate with these protocols.

20

Before we commence, are there any matters that counsel wishes to raise before we start? We will probably have a bit of a wrap-up session at the end of the hearing day, but before we commence, I see we have cleared out somewhat. So, this morning we have a presentation and I understand it is going to be in panel form so I will just hand it kei a koe e te ngā rōia mō ngā kerēme **pass it on to the legal counsel.**

25

**(08:51) MS CLARK:**

Mōrena koutou **good morning**, mōrena koutou katoa. We are here today to present the evidence of Ngāi Tamahaua. The kerēme is Wai 1781. Ngāi Tamahaua are a hapū of Te Whakatōhea, their marae is Ōpape and, as you will hear, their whare tīpuna is Muriwai. The wāhine toa that are before you this

30

morning – are furthest away from me – Ms Raiha Ruwhiu, her brief of evidence is #A093. Next to her is Ms Genevieve Ruwhiu-Pupuke, her brief of evidence is #A102.

5 Then we have Kayreen Tapuke, her brief of evidence is #A094, followed by Ms Tracy Hillier, her brief of evidence is #A092. We also have a combined summary of evidence that we have prepared and that is for Ms Ruwhiu and Ms Ruwhiu-Pupuke, who will be presenting that, and that is #A093(c), and we will have a PowerPoint that will show up behind as well.

10

Ma'am, we are mindful of your instructions not to read from the brief and the way we have prepared our evidence is that we will be reading extracts, we will be reading from the combined summary, we will be reading extracts and I will ask some questions as we go along as well. As it is a panel presentation the witnesses will possibly also contribute further kōrero as we go along. We have prepared for approximately two hours today and we have, of course, allowed plenty of time for discussion.

15

We will start with Raiha and Genevieve at the end there, followed by questions from the Tribunal on the understanding that all the witnesses may wish to contribute answers to those questions. And we will then follow with Kayreen and Tracy, and again followed by questions, so hopefully that sounds like a suitable pathway to follow and we will work to the two-hour timeframe. I believe that is everything I wanted to say. As you will see, there is some taonga laid out before you, and so the first speaker will be Ms Genevieve Ruwhiu-Pupuke, who will introduce the taonga to the Tribunal before we start the combined summary of evidence. Kia ora.

20

25

**(08:54) GENEVIEVE RUWHIU-PUPUKE: (#A102)**

30

Tēnā nō tātou. Kei mua i a tātou e iri nei ki runga i te nohoanga. Ki konei, ki tēnei taha he patu paraoa. Ko te ingoa o tēnei taonga ko Te Wai uriuri. Ki tēnei pito he taonga mere ki konei. Ko te ingoa i tērā taonga ko Te Rū Kāoriori. Wēnei taonga i haere mai nō to tātou tupuna a Apanui i riro, tae ana a Apanui ki te roto, ki Tapuwae Haruru i a ia e haere ana ki te Patunui, ki te Kaokaoroa



o Pakitere. Heoi anō tae ana i a ki Tapuwae Haruru i hinga, i mate. Nā, i iri rātou tōna tinana ki te rākau hei maroke. Nā wai rā ngā tau e heke mai ka hoki a Rewita Niwa ki te tiki i ōna kōiwi. Nā tērā i tōna a Tiniraupeka rāua ko Whakatoro nā te taonga, Te Wai uriuri, te taonga Te Kāoriori. Ko wēnei taonga  
 5 nō Hatupatu. Nā Hatupatu wēnei taonga i tō, nō te whawhai a Hatupatu ki a Raumati i te wā i tau mai te waka o Te Arawa ki Maketu. **Before us are some taonga. On this side a whale bone patu Te Wai Uriuri. That is the end of the mere. It is called Te Rū Kāoriori, belonged to Apanui to Tai Tapuwae Haruru, his travels to Te Kaokaoroa Pakitere. He reached**  
 10 **Tapuwae Haruru he died. Rewita Niwa returned to retrieve his bones and so Tiniraupeka and Whakatōroa crossed the Te Wai Uriuri taonga and Te Kāoriori. These taonga are from Hatupatu. Hatupatu – these taonga belonged to Hatupatu during the time that Hatupatu fought Raumati when the Te Arawa waka arrived, landed at Maketu.**

15

Nā, kua tonono mai wēnei tino taonga o Te Arawa ki a mātou, ana, ko Ngāi Tamahaua i konei. He taonga whakamate, he taonga i whakamate i a Raumati e a ia e kā ana te waka o Te Arawa. **And so, we've brought these taonga of Te Arawa as Ngāi Tamahaua is here. They are taonga**  
 20 **[inaudible].**

I forgot that I was speaking Māori, aroha mai **Forgive me**, I think that that would suffice these taonga come from Te Arawa, given to Ngāi Tamahaua as a sign or a tohu of Te Mana Tapairu **The Aristocratic Mana**, he tohu of peace and  
 25 love between the two hapū and iwi. Kia ora.

Ngā korowai, nō ngā kuia o Ngāi Tamahaua I hanga. Ko Te Weka, ko Te Pehipehi **The cloaks – the kuia from Ngāi Tamahaua weaved them from the weka and Pehipehi birds**, they were all living on the beach at Opape, so  
 30 koinei ngā momo harakeke, ngā momo manu kei mua i a koutou i tēnei ra. **So, these are the types of flax and birds [inaudible] before you today.** Kia ora.

**(08:57) KAYREEN TAPUKE: (#A094 - CONTINUES COMBINED EVIDENCE)**

5 Āe. Otirā ngā mihi nui. Ko te mere kei waenganui i ngā mere e rua, i whakatakoto a Ngāi Tamahaua i tērā mere kia whiwhi i te maungārongo, kia whiwhi i te āhuetanga i tēnei mea te aroha kia tau te puehu, me kī, i waenganui i ngā hapū o Te Whakatōhea. **Greetings. The mere between the two mere were Ngāi Tamahaua laid down that mere to acquire the peace and signifies the love once the fighting was settled between the hapū of Whakatōhea.**

10 I whakatakoto mātou a Ngāi Tamahaua i tērā mere i te MACA, i te Kooti Teitei i Rotorua, te wahanga tuatahi o te MACA. Nō reira, i whakatakoto mātou kia kotahi a Whakatōhea i runga kia whiwhi he ara wātea kia taea ngā hapū te mahitahi. He whakarangatira i tērā wāhi, whakarangatira i a tātou i tēnei wā hei hiki i tēnei mea o te wairua, hei hiki i ngā iwi koutou, otirā tēnā koutou, tēnā koutou, tēnā koutou katoa. Ko te mana motuhake o Ngāi Tamahaua te ingoa o tērā mere. Kia ora rā. **We laid down Ngāi Tamahaua, that mere during the MACA hearings before the High Court at Rotorua, the first part of the MACA hearings and so we laid these downs so that Whakatōhea can be united to clear the way for the hapū to work together and this empowers us during this time to elevate the spirits and to elevate all of the iwi and so greetings, greetings, greetings. The maximum autonomy – the mere is called Mana Motuhake.**

20

**MS CLARK: (CONTINUES)**

25 Kia ora. If we could please go to the combined summary now. Ki a koe Raiha. **You have the floor Raiha.**

**(08:59) RAIHA RUWHIU: (#A093 - CONTINUES COMBINED EVIDENCE)**

30 Kia ora tātou. Ko Raiha Ruwhiu tōku ingoa. **Greetings, my name is Raiha Ruwhiu.** I'm sharing the truths that have been recorded in our ancestral house Muriwai, her mobile profile, he wahine tapairu. Whakapapa recognises our ancestors in the spiritual realm, in the physical realm and alongside the living. It is a living duty to record our whakapapa just as it is our ancestor's duty to guide us in this physical world.

My mother gave birth to 18 children. My father helped deliver us all and they celebrated 61 years of marriage at the death of my mother. We lived in both worlds, Ōpape, a seaside community, Totoa, in the ngahere, in the bush.

5 Despite the busyness of motherhood an important ongoing role played by my mother as recipient of Mātauranga Māori she was nurtured by her parents and by her whānau whānui is understood that these truths would make sure that they are passed on to the right people. She and her brothers along with her aunties shared narratives and were very protective of their kōrero.

10

I am thankful to have spent time with her putting whakapapa up in two of our marae, namely – I didn't Muriwai, that was way up before my time, but I did do Waiaua which is Ngāti Patu with my mum and aunties over there and that was truly a wonderful experience, it teaches you, patience. You have to wait  
15 something like two weeks to come up with a few names because they wananga every ingoa that's on the walls. It tells a story, it tells a history, it tells a whakapapa and which we know to be eternal.

There were times where people would come to my mother for whakapapa and  
20 I always used to ask her, "Why are you so protective of the whakapapa?" And she said, "It could alter history, it could alter kōrero, it is very important to keep the whakapapa protected." And there was an occasion where gentlemen especially I witnessed myself coming to visit her to ask for whakapapa and they would contest, there was a contesting of an ingoa in Waiaua and she said to  
25 him, "Ko te take rerekē i a tāua he uri tāku, me tika te whakapapa kia ako kia tika engari tāu kare anō kia tae koe ki te tūnga matua, kare o uri. Mēnā ka hē te whakapapa kare he aha ki a koe. But it matters to me that the genealogy is accurate." **"It matters that I make accurate genealogy as I'll pass it on to my descendants, as for you, you haven't experienced fatherhood, you  
30 have no issue, so it doesn't matter if the whakapapa is wrong."**

The kaumātua was so, I don't know, annoyed he quickly picked up his hat and walked back. I was wishing the floor would open up and swallow me or pretend

I wasn't there, but I think I had to experience this to actually realise just how important whakapapa or genealogy is to her.

5 My mum was proficient and eloquent in both English and Māori. She was lucky to have go the Ngarimu Scholarship and went to Turakina Māori Girls College and it was wonderful listening to her, and my father argue. If they argued in Māori it was fair, you know fair and a lot of times my father would, yes, would come out as a winner and he'd have this grin but once she would turn to English my father would be lost. My mother spoke eloquent English so my father would  
10 have to resort to swearing and the argument was over.

So, my mother and her aunties, you know, her Rewita aunties had recorded a lot of history for us which we're indeed grateful and it's never left our hands and there's a lot of celestial knowledge in there and it's the Kauwai i runga, **Celestial**  
15 **knowledge**. It was practiced on the island of Mauke from whence Muriwai comes, our autonomist ancestor descended, and this dates back to a time even before, prior to Māori epistemology.

That would mean she had six or seven tribes that she was responsible for. Not  
20 just her, you know, her ranking as a tapairu, the equivalent to that in the male line was Taiapure, so the first three levels of ranking would mean they dealt with six or seven iwi on a spiritual level, on a physical level, on a health and wellbeing. They also had to deal with conflict, with resolution and the general progress of ngā hapū or ngā whānau.

25 Evidence of Muriwai's tapairutanga is still available today as we witness the place names throughout Aotearoa. Starting up north we have Muriwai Beach, Te Wai Neneha o Muriwai. Down to Tauranga region we have Hiruharama Marae, the poutokomanawa **centre post** is Muriwai. Further down  
30 at Tuapiro Marae the dining room is named Muriwai. The ancestral house is called Ngā Kurī a Whārei, which is synonymous to the rāhui that Muriwai placed on the sea following the drowning of her children.

Similarly, we have our ancestral house Muriwai He Wahine Tapairu **Chief of chiefs**, the eponymous ancestor of Whakatōhea who holds the history of Whakatōhea. Whakatōhea was the name given to name because of Muriwai's response. One thought it to be her stubbornness. That is a colonised version of an opinion of her response, perhaps from a male with no rank and unable to converse at her level anyway. The saying is "tohe te tohetohe" (analyse the issue, know the origin of the issue with is your understanding and knowledge of the issue, and not just an opinion).

5

10 Tamahaua. There have been many discussions over the decades on the origins of Tamahaua. Kuraawherangi is a daughter of Rangikurukuru, who is the son of Muriwai, so Kuraawherangi is the granddaughter of Muriwai. Tamateamatangi is the father of Muriwai's children. What I have observed is that – oh, we are talking at tā moko.

15

Muriwai was fully carved from head to toe and also, when we look at our hapū, the importance of tā moko was that if you had a tā moko you lived by it, you had the knowledge pertaining to every little mark that was put on your body, be it history, be it whakapapa, be it all the celestial knowledge, you know, you had it. If you were ever captured by the enemy, they could very well change some of those lines, which would then see you relegated, or the real insult to you as a person, and then to your whānau and your hapū.

20

The moko kauae in our family I could only see in my great-grandmother Hariata Parekaramu, her generation, and she was actually a daughter of a Scottish settler; soldier, I suppose. Her name was Harriett Kirkham, and because when you bring that amongst Māori, they whakamāori te ingoa and it is called – there she is up there, Hariata. Her father was Harry Kirkham and when she married into Māori her name become Hariata Parekaramu.

25

30

My mother never had a kauae or tā moko, and I often wondered because of her – she is from the whānau Mokomoko and a lot of their family joined the Church of England because they were told it would help solve or save their great-

grandfather's soul if they joined the Anglican Church. So, I think that had a lot of – that is me – had a lot of effect on her.

Te Whare Tangata. Pre-colonial times, wāhine had the same status as whenua  
 5 wāhine. **The land belonged to women.** The generational links that are carried  
 in a woman are considered important. For example, all the eggs that were  
 implanted in the daughter or granddaughter are with the grandmother at birth.  
 I thought that was so cool, and we are so blessed not to have 18 children like  
 my mother, you know. But, yes, and pre-birthing, you know, it is still practised  
 10 within our whānau or within our hapū. That when a woman is pregnant, they  
 are treated with respect. They have the best food, the best comfort and they  
 are totally looked after by everyone in the whānau, everyone in the hapū.

And at the time of readiness, they are delivered, and they are watched by, I  
 15 guess – what would be the equivalent – doctors, nurses, midwives today. They  
 are watched by the women of the whānau or the hapū and, you know, they  
 monitor their wellbeing, they monitor their growth and development of the pepe  
 during her time of pregnancy, but it is also the responsibility of the whole  
 whānau to provide the right food, and then the husband is there in an important  
 20 role as to give her that moral, emotional support throughout.

Communal living was a way of life and it certainly has been for us too. Respect,  
 kindness and support dwelled and normally. The family and extended families  
 will be part of that rearing, you know, the whole thing. It takes a tribe to rear a  
 25 child, and we still practice that today, even with some of us sitting in this room.

The Burial of Pito and Whenua Wāhi. **Placenta and umbilical cord.** We still  
 practice that and as recently as two weeks ago. We took our  
 great-granddaughter's whenua, that is the placenta, they wanted to have it from  
 30 where her grandfather is from, so we took it back to Ngāti Porou. And it is such  
 a beautiful occasion to represent, to talk about the connection, the identity, the  
 belonging, the tūrangawaewae. **Place to stand, home.**

Those of us who are my age. The eldest in my family now if she were alive would be just 98, and then the youngest is like 60, so you can just imagine how many years my mother was pregnant. But, in saying that, our pito are in the crevices of the rocks along Taiharuru at Ōpape and we said: “Why, why there, you know, what about when the tide comes in?” and my mum said: “It’s the unification of Tangaroa and Tāne Mahuta, that over time those pito or umbilical cords will be kissed by Tangaroa and eventually taken.” Which I thought back to it is a place to belong, it is a place to connect, and it is a place to identify.

10 And over the page there, we are talking about ancestral house of Muriwai and just to show you where the Kauae Runga and the Kauae Raro, yes **esoteric and celestial knowledge**. And similar to here, you know, the band, the Pou Whānau and above it is all the celestial knowledge, all the higher knowledge, celestial knowledge. Below it the Kauae Raro, all the physical world knowledge.

15 **Terrestrial knowledge.**

Part of that, too, is that with the Kauae Runga, things do not change. They are there, they are there to ground us, to bound us, to keep us connected. And with the Kauae Raro you have a choice. Choices are made.

20 **MS CLARK:**

Kia ora. Did you wish to speak to any of the other pictures from the house of Muriwai?

**RAIHA RUWHIU: (CONTINUES)**

Okay, there. Inside Muriwai we have the Hokio, a very prehistoric manu, an eagle, it has a wingspan of 33 feet, could you imagine that enormous bird? And it had a lot of influence on how hapū and whānau I guess lived with nature, lived with the animals, and saw symbols and significance of how we lived with them and how we had affinity with them and in ways of respect, in ways that when they played a role, that we took heedence to that.

30 **TECHNICAL POWERPOINT PRESENTATION ISSUE – (09:16:16)**

**GENEVIEVE RUWHIU-PUPUKE: (#A102)****READS BOE #A102**

Kia ora. My full name is Genevieve Ruwhiu Pupuke. I'm a descent of Ngāi Tamahaua and Whakatōhea.

5

My evidence is referenced from information held and passed on to me by Te Ara Ruwhiu and our kuia Tawhai Biddle. Tawhai is a wahine of mana tapairu me te whakapapa and holds a genealogy of Whakatōhea inside two marae. The names of those marae are Muriwai and Rūaumoko Pā at Waiaua.

10

I'm glad to have a discussion about the many wahine of my lineage regardless of what was put in front of them they loved us and still love us meaning aro, the daily experience one goes on or goes through that develops thinking, living and choices and hā, meaning the breath of life giving every moment from Io.

15

While we might not be able to directly speak to ghosts, if we are constructed from their blood, they are here right now with us, part of us. Our tupuna wahine need to be heard. Their truth must not be silenced to be allowed, forever to be allowed to dissipate.

20

I have chosen to refer to my tupuna wahine due to the meaning of the word tū, to stand. It is our time to stand up and breathe out our history so that the wind carries all its mamae and dissipate its piercing pain in the fibre of our people. Puna represents the wealth of living our hākui Papatūānuku who was created that we may sustain our bodies.

25

I am here to share with tribal as a part of an inquiry to play my role to act as a voice for my tupuna. Our young women in the schools are being taught evolutions that they are from monkeys. I teach my daughters they have lineage and they do not descend from monkeys and I believe that we need to communicate this to all our young women and young adult women. We are a people of a whakapapa, of a genealogy that extends in the premortal existence naming Te Ururangi, to where our spirits were created ki te taha o Io.

30



I would like, I would love to encourage the Ministry of Education to consider this kōrero and I refer to a whakaaro from Brigham Young and I think it's awesome,  
 "If you educate a man you educate a man. If you educate a woman you educate  
 5 a community. If you educate a community, you educate a nation and if you  
 educate a nation you educate a world."

Mana wahine is how we are, it is how we think, mana wahine is how you live.  
 There is value in knowing that our tupuna loved us. What is important is that  
 10 we don't just push it back to the back of our minds and let this world take over  
 our thinkings. We will always live within the bounds of mana wahine, it is how  
 we are constructed both physically and spiritually and emotionally. Mana  
 wahine is us Ngāi Tamahaua and in this physical realm we have a mana wahine  
 tapairu and so it is with Ngāi Tamahaua a mana wahine view in a tapairu lens.

15

Whakapapa. Whakapapa is depicted and referred to in the following ways,  
 Taotahi which is just a single tupuna name and carrying on. Whakamoe means  
 the intermarriage between others. Tararere which is a single whakapapa line  
 from one tupuna and chasing just that one line because as we know we each  
 20 individually have four lines given the kupu whānau indicating the four lines you  
 come off. Tahu which refers to the main whakapapa lines, these are people  
 with rank, these are people with importance and Tataihiko, just looking at the  
 most famous tupunas in our lineage.

25 The whakapapa discussed in this affidavit refers to a Tahu whakapapa line. Not  
 all whakapapa is depicted in this evidence.

I start the whakapapa at Māui Tikitiki a Taranga and as we know Māui had  
 several brothers and there are several whakapapa lines to which –

30

This is a shorter version of what's on our pānui from Māui to Muriwai to  
 Rangikurukuru and to Kuraawherangi ki tāku māmā.

I am a descendant of Muriwai. Everyone woman here hold her blood so here we are. It is difficult to put in worlds what Muriwai means to us. She is hugely significant to Ngāi Tamahaua and of course our whare tupuna is named Muriwai at Opape.

5

The next line of whakapapa that I present is Ngā Tamariki o Muriwai ko Repanga. I won't read the whole whakapapa, but I'll read the named tupuna that are at top.

10 The children of Muriwai, Repanga, Rangikurukuru and Moanaikauia. Mēnā kei a koe te pepa ka kitea. **If you have the paper, you can see it.**

I am a lover of whakapapa. Along with whakapapa comes history, along with history comes an understanding of people, both past and present. Our tupuna have left us taonga to glean from and learn from. So, koinei taonga kei mua i a tātou **these taonga in front of us.**

15

The Ururangi or the pre-existence is where the Ira Atua were created from Io me tōna wahine.

20

Whakapapa begins in the pre-mortal life of Io which is the origin of the whakapapa of mana. Mana means holding the knowledge of the responsibility we have been given upon our creation. The responsibility of choosing actions that are close to God.

25

Whakapapa exemplifies our connection to the whenua because it dictates that we are descendants of the earth.

30

Linking the role of whakapapa to mana wahine means acknowledging that wahine are one with God, together we are the ones who create tinana and Io creates the spirit and when a child is born those combine together. No one in this world or this earth, on this earth can enter this world, it only can be by a woman. Kia ora.

**MS CLARK:**

Kia ora. Just before I turn over to questions from the Tribunal what are the attributes of Muriwai that you would wish to emphasise?

**GENEVIEVE RUWHIU-PUPUKE: (CONTINUES)**

5 Kia ora. Just our wharenui out at Opape presently, it actually underwent four moves from - pre-colonisation we were in the township of Opotiki it was then moved out to – we were at the golf course actually and then we were moved to the back of Waiaua to where there are now lush farms and then it – you know, when we move from Te Papa, from Opotiki she stood her ground then she was  
10 moved to Waiaua, she still stood in grace. She was moved again to Hinehinenui and she never faulted. She was moved again to Te Pāhau, Opape and there she stands as a tapairu and the whakatauki that goes along with that is, “Ko te arā o te tāne ki te whai ao kei ahau te wahine.” **“The pathway of the men to the world of light is with me, a woman.”**

**15 RAIHA RUWHIU: (CONTINUES)**

Kia ora anō. What I wanted to say about our tupuna Muriwai is that her presence, her tamariki, mokopuna, having researched a lot of the women coming from Ngāi Tamahaua and having been given a lot of kōrero from our nannies, really was a woman of quite an extraordinary wit and smarts, and I say  
20 that because in 1881 our tūpuna Tapae Mokomoko and birthed a child and at the door were soldiers who were ready to kill the child if it was a male. And the wit of our wāhine that were present at the birth, Te Waihapūarangi grabbed the baby, smeared the blood over his raho and tucked it underneath and showed the soldiers that it was a girl. And further to giving the boy a name of a wāhine,  
25 Te Waihapūarangi, and at that moment that child was free from death.

So, we go back to our tūpuna Muriwai and I think it says it quite clearly. The women have the mana to protect, to keep sacred, to keep alive, to whakakotahi or to bring together a people, which does not happen today unfortunately. Kia  
30 ora. **Thank you.**

**(09:31) TRACY FRANCIS HILLIER: (#A092)**

Mōrena, I would just like to add here a little bit about our tūpuna Muriwai and acknowledge there has been a bit of evidence being placed by other speakers. Our tūpuna Muriwai, we present as Ngāi Tamahaua, is a tapairu **Chief of**  
5 **Chiefs/Paramounts**. She was the last trained in the whare wānanga on Mauke. To that status she was given the mauri to protect the Mātaatua waka and all the karakia, all their mātauranga that that would hold to ensure the safe arrival in Mānuka Tūtahi.

10 And it has been said that because she took on a different role when the waka started to slip its moorings and the men had gone to the whare of Toi, that she enacted the karakia to ensure the survival of the waka, that that may have been a hara. Our position is that because she was a tapairu, because she was trained in the whare wānanga of Ao and had that mātauranga, she would not  
15 have put anything at risk. She had the karakia to make it protected.

Our tūpuna, as we present it, was a strategic, logical, thoughtful planner who cared for her people and over many events, and as the presenters heard me, places that have been named for events connected with her presence. When  
20 the name Whakatōhea came, it was attributed to a party that came to inform her that her sons had gone missing and she did not respond to them, and therefore they called “Tohea Tohea”, and they constantly were subjected to the negating of that position. Our position is she was worthy in the state of karakia. She had given the warning to her sons and to the people not to take  
25 them out, and it still happened. So, she would have been already preparing the way forward for their pathway to te ao Wairua and returning to Hinenui. So, she would not naturally respond to the call. Now that name has been a plight to Whakatōhea that we are argumentative, we are stubborn, but if you refocus, we are focused. We are driven, we persevere, we are thoughtful, and we are  
30 kaitiaki **guardians** of both the past and the future. Those are the things to care and those are the principles and abilities instilled that we hold that we’re from Muriwai and run through her descendants.

**MS CLARK:**

Kia ora, and could you please explain the difference between a rangatira and a tapairu? **Chief and Paramount Chiefs.**

**GENEVIEVE RUWHIU-PUPUKE: (CONTINUES)**

- 5 If we start at tapairu, the equivalent to a tapairu in a male sense is a taiopuru, so we have a rank there of a tapairu and a taiopuru. That's called taumata ahupiri. Then we have a next level down which is a taumata noaia, which is up there, as you can see, noaia, and then we have the next level, and you'll see that rangatira is only in reference to a male and of the lower level of a tapairu
- 10 **below tapairu.** You will see rangatira at number 7 and you will see the difference between a tapairu, which is the highest rank of a Māori woman in – yes, equivalent with Taiopuru, the male. So, rangatira is quite further down the chain and only on a male side.

**MS CLARK:**

- 15 Kia ora. Could we please turn to questions from the Tribunal now in regard to those two, briefs of evidence?

**(09:37) KIM NGARIMU TO GENEVIEVE RUWHIU-PUPUKE, RAIHA RUWHIU, TRACY HILLIER:**

- 20 Q. Tēnā kōrua **Greetings.** I just want to pick up on this because it was something I wanted to ask about and, you know, and I have to admit it is not something that I am familiar with, this term or this, you know, hierarchy. So, first of all, can you just tell me a bit about the distinction between Tapairu and Taiopuru, like as male and female at that equivalent highest ranking in your hierarchy there. Do they have different roles, like
- 25 what was the distinction other than gender between those two?
- A. [Genevieve Ruwhiu-Pupuke] Kia ora. Ko to rāua mahi was the distinction **Their role** Mahi that they had to do and the biggest mahi for the Ahupiri council would be to organise the care of hapū women. Also, sometimes, I feel most of the time, betrothing the whakapapa lines to each other, keep
- 30 those whakapapa lines strong. And the third one – not just the third one – they had several mahi, but predominantly that Ahupiri council was

responsible for the growth of hapū, the growth of its people and the marriages of the lines. Also, warfare, also community hapū goings-on, also matters arising, also conflict; that was the council to go to.

5 Q. So did males and females on the council, did they have the same role on the council, like were their roles basically the same?

A. The same.

Q. The same?

A. Yes.

Q. Okay.

10 A. Their roles were the same, their genders were different. There was a balance, it was balanced. Equity or equality, or whatever you want to call it.

Q. Then further on in your brief, Raiha.

A. [Raiha Ruwhiu] Kia ora.

15 Q. You talk about the right to leadership being a birth-right.

A. Mhm.

Q. And then alongside that we've heard other evidence in this inquiry about mana not just being inherited but that there is mana that's acquired by virtue of deeds and actions of a person. So, can you talk to us a bit about that and about your views on the inherited and acquired?

20 A. Yes, definitely. Ko te whakaaro me kī nei ko te mana tuku iho, nē, ka whānau mai ia tangata i te wairua o lo, nē, lo Matua. Kei a mātou taua iro me kī. Engari kei a mātou anō te – mā mātou anō e whiriwhiri he aha ngā pukenga ka whakatū ana ki te ao, he aha nā pukenga ka kore e  
25 whakaatu, ka huna pea nē. E ai ki taku māmā, mēnā ko whānau koe i runga i te rā, i tētahi rā o tētahi pekanga o te tau, ka heria mai koe ētahi taonga hei koha atu ki tō whānau. Engari, mēnā i waenganui i tō whānau, kāre i tino poipoi i aua pukenga, ana kore aua pukenga e puta. Ka taea ia tangata ki te poipoi i a ia anō kia akiaki i a ia anō kia whakakaha i ōna  
30 ake pukenga hei āwhina i te tangata. Te tangata o tōna whānau, o tana hapū, ko te ao rānei? **The view is that, let me say thus that the inherited mana and when every person is born with the spirits of lo, the parentless, we practise that, but it's our – we will determine what the skills are that are displayed to the world and those that are**

hidden that are not shown to the world according to my mother. If you were born during the daytime or one of the seasons of the year and you would be brought for some gifts to be given to your whānau but if amongst your whānau those skills were not nurtured then those skills and talents will not emerge and so each and every person is able to nurture and encourage themselves so to strengthen their own skills and talents to help the people, the person help their whānau, their hapū or the world.

5

Q. Kia ora. My last question, my last question is about moko kauae **chin moko**.

10

A. Moko kauae, kia ora.

Q. And you speak of your mother's views that this was reserved for those with a kauae runga practice and so I'm just wanting to ask you about your own thoughts about the revival of moko kauae.

15

A. Kia ora. Well then ko tēnei ko tāku ake whakaaro nē, ehara I te kī o iwi whānui nā te mea kua tipu ake au i raro i tērā whakaaro me mōhio atu koe ki ngā kōrero, ngā mātauranga o te kauae. Ehara you know mō ngā mea katoa me kī nei koe ko te pūtaiao, ko ngā whetu, ko te tangata, ko te tipu o te tangata, te whanaketanga o te tangata, te oranga, te noho.

20

And ki ahau nei e āhua pukuriri ahau i te akoranga o ngā hāhi ki taku māmā pea, yes, nā te mea i aua wā i tino pā mamae ana rātou i te matenga mai o tō rātou koroua a Mokokoko. So, ka piri tata atu ia ōna tikanga ki te Hāhi Mihingare. Engari ko taku whakaaro, he mea hei whakamana taku māmā me taku whakaaro anō, kāre mātou i taea ki te mau i ngā mōhiotanga, ngā mātauranga o rātou mā, engari ka taea e mātou ki te whai, ki te ako, and ākuanei pea ka tutuki i taua whakaaro.

25

Ka tirohia ki te ao o tēnei wā ka tutuki i taua whakaaro, ka tirohia ki te ao o tēnei wā ko ahau me taku hoa rangatira. He toto tā māua, he uri tā māua me mokopuna me mokopuna tuarua hoki, kei roto mātou i a rātou, he toto pai kē tērā. I a rātou e kimihia te whaiao nei, me āhua whakaaro he aha i hiahia i taua mahi, he aha tō koha atu ki te ao, he aha tō koha atu ki tō whānau engari kei a rātou wā rātou ake whakaaro. Ki ahau nei, ka noho i roto i te akoranga taku whaea. Kia ora. . **I'm not trying to say that they belong to other iwi because I grew up with that thought**

30

**I'm not trying to say that they belong to other iwi because I grew up with that thought**

that you must know the oral traditions and heavenly knowledge that pertains to all things such as the environment, the stars and about how people grow and develop their lives and to me I'm quite angered at the learnings from the churches that were passed on to my mother yes because at that time they were in much pain due to the death of their koroua mokomoko and so she aligned with the Anglican Church. However, my view is it's something that [inaudible] and I thought that we were unable to hold onto their information and the traditional knowledge of the ancestors but we can – to pursue and to learn and perhaps in time we will accomplish that idea and then we'll consider the world, current modern world. And myself and my partner we have offspring and grand-children and great-grandchildren and we are in them and that's good blood. It is their trying to find their way in the world of light, why do they want – what is your contribution to the world, what is your contribution to your whānau? But they have their own opinions and thoughts to me. I maintain the lessons of my mother. Thank you.

**JUDGE REEVES:**

Tuhiwai he pātai? Tuhiwai, **any questions?**

20 **(09:46) PROFESSOR LINDA TUHIWAI SMITH TO GENEVIEVE RUWHIU-PUPUKE, RAIHA RUWHIU, TRACY HILLIER:**

Q. Tēnā koe toka toa. **Greetings to you all.** Thank for your really interesting presentation and my questions really follow on from Kim's. So, we kind of know from stories from the Pacific and from Mauke, but also all the way up to Hawaii, that, you know, women had this really powerfully role, that they were and still are regarded as chiefs. So, what I want to know from you is what do you think changed when the iwi came here to Aotearoa and when Whakatōhea were settled, you know, where they were prior to confiscations of lands. What changed in the dynamics of wāhine Māori?

A. [Raiha Ruwhiu] Kia ora, what changed? Community changed; laws changed. Another culture began to dominate and undo the already



structured society. Women had mana whenua **authority over land** and – I feel better speaking Māori. He aha i pērā ai? Nā te mea i te wā e hapū ana te wahine, he whenua kei roto i te taha o te pēpē i te whāngai atu i te pēpē i roto i a ia. Koirā i kī ana ko te mana whenua kei tā te wahine, engari te taenga mai o Tauīwi, ka huri tērā ture, o tērā tikanga o tērā kawa hei whakamana i ngā tāne tauīwi i te uru mai ki Aotearoa, ka tangohia mai taua whakaritenga i raro i te ingoa o te Imperialism. And tere – ko te mea pouri rā, tere tonu tā mātou tāne Māori ki te whai i aua ture rerekē, ka tangohia mai te whenua mai te ingoa o ngā wāhine ka riro i a te Karauna. **Why was that the case? Because during the time when women were pregnant there was a placenta, a whenua for the baby, to nourish the baby as she is pregnant and that is why it is said that the mana over the land or placenta belongs to women. But with the arrival of Europeans that lore protocol to was changed to empower European men when they came to this country and they removed that. That was a part of imperialism.** And i taua wā rā, i te whakaaro au ki te wā o Mokomoko, kāre te whenua i roto i tōna ingoa, kei roto kē i ngā wāhine te mana whenua. Ko tōna mahi hei tiaki i tō rātou whenua. Kia ora. Ko te mea pouri rā, tere tonu tā mātou tāne Māori ki te whai i aua ture rerekē ka tangohia mai te whenua mai te ingoa o ngā wāhine ka riro i a te tāne. I taua wā rā i te whakaaro au ki te wā o Mokomoko, kāre te whenua i tōna ingoa, kei roto kē i ngā wāhine te mana whenua o tōna mahi hei tiaki i tō rātou whenua. Kia ora. **What is sad is that our Māori men so quickly followed those different laws, and the lands were taken, changed from female names to male names. At that time, I was thinking of the time of Mokomoko. The lands did not belong to him but to the women, the mana whenua. Her role was to take care of their lands. Thank you.**

Q. So, just a follow-up question. Were there any other tapairu after Muriwai?

30 A. There were, āe i reira, ko Mere Kotukutuku mai Te Whānau-ā-Apanui, āe. **Yes, they were there such as Mere Kōtukutuku from Te Whānau ā Apanui, yes. They were there, such as Mere Kōtukukutu from Te Whānau-ā-Apanui.** You know, ehara koia anake i reira ngā tapairu i roto i Te Whakatohea, and ko tērā e wheako mai i

taua wā e haere ana te ope o Te Whakatohea ki Te Waimana hei tangihanga. **Yes. It was not just her, there were other women chief of paramount chiefs in Te Whakatōhea and the experiences of that time is that the party of Te Whakatōhea travelled to Te Waimana for a funeral.** And i haere moata kē a Mere Kōtukutuku ki te tangi and i kī mai taku tupuna Tūhoe rā Tapairu kua ia i tū ki te kōrero and ka mea mai a Mere Kōtukutuku, “E tā, kei hea ngā tāne o Te Whakatōhea? Kāre anō kia tīmata. Ka haramai au ki te tangi i te tūpāpaku ki te kōrero ki te tūpāpaku, kāre i te kōrero ki ngā tāne anake.” So, and anō ka pērā ia i tana haerenga ki Te Arawa, ka haere ia ki reira ka tū ia ki te kōrero ka kī atu ki a ia, “Me noho, ka kore ia i noho. Ka whakahuatia taua whakatauāki, *“Ko te ara mō ngā tāne ki te whaiāo kei ahau te wahine.”* **And Mere Kōtukutuku went early to mourn and my ancestor Tūhoe told her not to stand and speak and Mere Kōtukutuku replied: “Where are the men of Te Whakatōhea, they have not started. I came to mourn the dead body and to speak to the dead body. I am not speaking to only the men.” Also, she said that when she travelled to Te Arawa she went there and stood to speak and she was told to sit down and she did not and she uttered the proverb “The pathway for the men to the world of light lies with me, a woman.”**

Q. Are there any Tapairu recognised now?

A. Ki wāku whakaaro kei roto mātou katoa tērā momo toto nē? Kei a mātou te wā hei poipoi, hei akiaki, hei ako me te whakakorengia ētahi o ngā ako i heria mai nei ki Aotearoa, hei – kua tāmi ana i a mātou. Me huri tērā. Me huri atu te whai atu ki wā mātou mātauranga Māori, kaupapa Māori rānei kei roto i wā mātou ate, tā mātou tinana rānei, kei te ora tonu. Me huri me mahi. **I believe that we all have that blood trait, and we have the time and opportunity to encouraging to learn, teach and to do away with some of the learnings that were brought here to Aotearoa and which have suppressed us, and those sorts of things must change. We must turn instead to our traditional knowledge and kaupapa, all kaupapa Māori in our physical bodies that are still alive, and it must be transformed and must be done.**

Q. Thank you very much for your submission for your evidence. Really appreciated also what you talked about in terms of whare tangata and the practices around birthing and I was just wondering if there is, you know in those relationships because you draw that relationship between whenua and wāhine, whether there was anything else you could say about that connection of wāhine to whenua?

A. [Genevieve Ruwhiu-Pupuke] Kia ora, I'll just jump in now. Kia ora māmā. **Thanks mum.** The connection between whenua and wāhine and as we know these were some examples that we could possibly help in what we have talked about in our submission, like the pito and the whenua, whenua going to the whenua and the pito is actually going out to the moana and so what does that actually mean. So, the practice that we have at Ōpape, Ngāi Tamahaua is an experience that happened to me. I was walking along the beach like I normally do, hair out looking fabulous, and I spotted these he tangata. I won't say what nationality they are, but they were scraping the kūtai off the rock, okay. Taku whakaaro ki roto i ahau Because my pito has gone to the sea, all the animals of the sea have consumed my pito and then I eat the fish and then the cycle keeps going with our mokopuna and it kept going with all out tuarua, **great-grandchildren**, so my responsibility was this "Hey you fullas, you put that kūtai back in that bucket, back in the sea. You only take a little bit." My thinking of being able to confront that situation was this who am I to walk past the kūtai and leave them to be taken away from their whenua. So, I do believe that wahine and whenua should have a closer relationship with everything that comes out of the whenua, knowing that the whenua came from the moana, knowing the manu and actually having a perspective in that they are our tuakana. They are not a bird that just flies and they do nothing else than fly but that birds have messages, that the rākau have a kōrero, the rākau have a wairākau or a medicine for us and as women we should be bringing all those strands and weaving those intricate thinkings, spaces in our hearts, in our minds, in our bodies and when we can connect like that, I believe that Te Ao Māori can start connected back together tāne me te wahine holding that balance, holding that intimate relationship like with me and the kūtai, feeling that love for it

and it's getting taken away, why not for our people the same thinking, the same spaces. We do not have that thinking spaces predominant. It's not there, it's not taught, it's not learned, it's not evident in our world or society today. You can be called a little bit cuckoo talking to kūtai on the beach,

5 but that is not so. That is what you call a tapairu. Kia ora.

Q. Kia ora. Thank you very much. No further questions.

**(09:57) JUDGE REEVES TO GENEVIEVE RUWHIU-PUPUKE, RAIHA RUWHIU, TRACY HILLIER:**

Q. Just a quick question from me before I pass to Ruakere. I had noted the

10 kōrero in your brief of evidence about Mihi Kōtukutuku and I had wondered you know in terms of the explanation that you have given us around the ranking, you know this very redoubtable wāhine, where she fitted into the picture, so thank you for that clarification. Do you know what time when it was that she was? Was that last century or the previous

15 century? When was her time, Mihi Kōtukutuku?

A. Well, it's actually recorded in books and the book written in Whānau-a-Apanui by somebody Stirling.

Q. Oh, Eruera?

A. Yes, it's in there and it's also somewhere else in a varsity, in a varsity

20 paper, but yes that was so exciting to have read that, so it is recorded, and you know what, the beautiful thing with Mihi Kōtukutuku was she was deserving of a tā moko nē, but there wasn't anyone with a rank higher than her that could place that on her. Isn't that beautiful? Yes.

Q. Kia ora. I'm going to pass now Ruakere, pātai.

**25 (09:58) DR RUAKERE HOND TO GENEVIEVE RUWHIU-PUPUKE, RAIHA RUWHIU, TRACY HILLIER:**

Q. Tēnā koe koutou Ngāi Tamahaua. Mihi ana ki runga anō i ngā taonga e whakaari ana i mua i a koutou me te rongotanga atu i ngā kōrero mō ngā

30 mere, mō te patu rā me te rongo i te kōrero rā mō te kāoreore. Ana ko au tētahi uri o Tamaahua nāna i hanga, ana i hoatu ki tana tama i a Raumati, ana ka tuku atu ki Hatupatu ana ka riro rā i a koutou. Nō reira i tēnei rangi kua hono nei i roto i ngā kōrero i ngā hītori. Engari he nui anō

ngā pātai nā te mea ia rā kua puta he kōrero mō Muriwai mō te rā tuatahi. Rā tuarua, rā tuatoru, mā koutou hoki e whakakapi ngā kōrero pea mō Muriwai engari me te nui o ngā kōrero mō te wānanga, mō te ako o Muriwai i Mauke me te wānanga i puta i a ia me ngā wawata pea o Te Whakatōhea kia tū pea tētahi momo wānanga mō wahine nei. He pērā anō te whakaaro, te hiahia, te wawata, i roto o Ngāi Tamahaua kia tū he wānanga a wahine nei. Kua puta ērā momo whakaaro ki te katoa o te iwi ki tētahi pito rānei o te takiwā. He pātai noa nei, pēhea ngā whakaaro.

**Greetings Ngāi Tamahaua. I want to thank you for bringing these taonga, an acknowledged taonga in front of you and listening to the stories about the mere and the patu and also to hear the history about the kāoreore. I am one of the descendants of Tama-ahua who fashioned that and how gave it to his son Raumati and then gave it to Hatupatu and then you acquired it, and so we are linked together using the oral traditions and the history have linked us together, but there are also many questions because every day there is a story about Muriwai on the first day, second day and on the third day and you have perhaps can wrap the histories about Muriwai and all of the oral traditions about the traditional schools of learning and what Muriwai learned at Mauke Island and her own school of learning and the aspirations of Te Whakatōhea for a type of school of learning for women to be established and so is that the desire, the aspiration of Ngāi Tamahaua as well for there to be women's school of learning and have those types of thoughts emerged amongst the iwi or throughout that region? I'm just asking what your views are on that?**

- A. [Raiha Ruwhiu] I tēnei wā ko te mea kei te āhua āwangawanga or whakapōrearea te whakaaro ko te pūtea. Ko te pūtea ka puta mai mēnā ka whakatūhia he wānanga mō tēnei, wānanga mō tērā. Engari ki ahau nei kia waiho aua kōrero kia puta mai i waenga nui mō te kōrero, mō te akiaki i te tangata. Ehara i te wānanga pēnei i tēnei wā, yes. Engari he kōrero mō te whānau. **At this time what is somewhat a concern or is preventing us is funding, so if we need to establish a wānanga for various things I believe that we should leave those stories so that it**

**should emerge amongst, about encouraging people, but it is not a wānanga as it stands today, but a dialogue amongst the whānau and for the whānau, so have a response.**

[Genevieve Ruwhiu-Pupuke] He whakautu hoki tāku. I also have a  
 5 response. Tēnā koe. Kua rongo au i tō whakapapa. Kua tangi tēnei. Kei  
 te mōhio au ko konei a Tamahaua me taku mīharo kei te tuku mihi. Ki au  
 nei, kāre e kore me tū he wānanga mō ngā wāhine. Kei te mimiti haere  
 te karanga, kei te mimiti haere te tangata, kei runga i ngā marae ki tēnā  
 10 marae, ki tēnā marae, te nui, te rahi. Ehara ko te tū me te kapa haka me  
 te mahi i te mahi. Ko te whakaaro ko te mātauranga, kāre i konā. Me tū  
 ana tētahi ki te karanga. Me mōhio matua mōhio, me whakaae tō tuākana  
 me whakaae tō māmā, tō hapū ki a koe e tū ana, kei raro hoki i tērā tū  
 momo – he uaua ki te kī i tēnei wā nō hea mai tō rāranga, tō raima  
 15 karanga. Nō te mea ētahi kei te mea, “Ko wai? Ka taea e au.” Nā kei te  
 huri ngā whakaaro ki wī, ki wā. Pai pea te mahi o te wahine kia kotahi ai  
 te māramatanga o ngāi tātou ngā wāhine me ngā tāne. Kia ora. **Thank  
 you. I heard your whakapapa and so it made me cry. I know that  
 Tamahaua is here, and I am very impressed, and I want to  
 acknowledge you, there is no doubt that there should be a school of  
 20 learning for women and the people are becoming diminished on the  
 marae, on each and every marae, that is happening. It is not about  
 performing kapa haka, but it is about the thoughts. The knowledge  
 is not there, and so someone must stand to make that call and they  
 must know implicitly, and your siblings should agree, along with  
 25 your mother and your hapū for you to stand and under that is that it  
 is difficult to say that at this time. Whereas your line, (inaudible  
 10:02:32) call is a desire for learning myself and the views are  
 changing constantly, and the role of women is to bring together the  
 understanding between women and men.**

30 Q. Tēnā koe, Genevieve. Ko te tuarua pea o waku pātai, tērā anō pea ka  
 huri ki tērā o ngā reo kei pōhēhētia tēnei momo kōrero. **My second  
 question, perhaps I will turn to English, speak English, then there  
 might be assumptions made on this.** The kōrero you gave around  
 Waihapūarangi.

A. Āe.

Q. And the similarities with Kahuki, that kōrero, and I am not sure whether I heard it right, but it was to do with Mokomoko and the soldiers coming kei te tika tērā, he pērā anō te ia o ngā kōrero? Is **that right, is that what you were saying?**

A. Āe, āe.

Q. And I was struck with the idea that soldiers would use a similar sort of strategy that tūpuna of the past would use. But I was wondering whether that is more a reflection of the fear associated that the whakapapa of the whānau would be affected by the group coming to exact utu upon the whānau of Mokomoko, and so the folding of his ure **penis** under was a way to protect the whakapapa of the whānau. And I was wondering of your thoughts around the way in which by representing a child as wāhine, they would be perceived as being more protected as opposed to being a male. But more so of the way in which maybe people perceive wāhine as less visible or the focus is on the male, when in actual fact from my perspective mehemea he wahine, he nui noa atu ngā uri ka puta i te wahine i te tāne. **If you are a woman, then you have many more offspring than from men.** A thought around the significance of that story for the whānau of Mokomoko and nei te mōhio nōu tērā anō ngā whakapapa. **That is part of your whakapapa as well.**

A. [Raiha Ruwhiu] Kia ora. Moko had three wives and I'm only talking about his first wife, our tūpuna kuia, Kimohia. And our nanny Tapae, the one that gave birth to Te Wai Hapūa a Rangi, she was his youngest daughter, and during that time there was, you know, ko tai mai te – the ones to be inflicted with the charge, nē, the charge of the calvary. We were being hit by land and by sea and it was obvious that it was, like you said, to wipe out the Mokomoko whakapapa. And, therefore, she was challenged that should she have a male they would kill it, so they actually waited for her to give birth. We actually have another nanny who had no issue with Mokomoko, Horianā. So, she was like her midwife, Tapae's midwife, and Mokomoko's mother who was also Te Wai Hapūa a Rangi. So, they were there caring for my nanny and when she had a boy, they did that quickly, so my nanny Tapae never saw her son ever again. She gave birth to him

and that was it. And she is presently buried in the cemetery below Omaramutu and the significance of that is that where that is where they corralled them during the time of raupatu, you know, they corralled them like, you know, being stockyards. And the issue there in the soldiers' diaries were, they were allowed to go out and, you know, whakamate atu ngā Māori. **To kill the Māori.** Mena he Mokomoko nui ake tō mana mehemea ka whakamate koe i tētahi o te whānau. **They were Mokomoko then you would have greater mana if you killed a member of the whānau Mokomoko.** You know, we had a lot of stigmatisation on our whānau. Others changed their name to the soldiers, understandably, to survive. Some left town, left Whakatōhea, never to return. And some of them were our own people, and of course our Mokomoko tūpuna kind of got thrown under the bus. So, if you linked to him in any way like our nanny Tapae did, then you were not worth, you know kāre e nui tō mana. Ka takatakahi i a koe i runga i tō mana, tō whānau. So, waimaria you know, waimaria mātou i tēnei wā kei te ora tonu tātou and kei te āhua āta hoki mai ngā whānau kāre anō i tuku i Te Whakatōhea, ahakoa mōhio rātou kei reira kē tō rātou whakapapa. **Not have great mana, you will be trampled upon. Your mana of the whānau would be trampled.** You know, **it is fortunate – we are fortunate that at this time we are still alive and some of the – although they know that their whakapapa is there.**

Q. I think the thing around the story of Mokomoko for me is understanding the way in which quite often the focus is on the men and the wāhine who are left behind and have to carry quite often a level of whakamā to generation upon generation. **Shame.** And we probably do not have the time to be able to go into it in detail here, but understanding how the whānau is feeling around the apology that was given at Ōpape, nē, i Ōpape?

30 A. I Waiaua.

Q. Ka pai, Waiaua. **Waiaua good.** But trying to understand where, because quite often that is left out of the picture and the role of wāhine in terms of holding the whānau together, holding the mana of the whānau together.

A. Āe.



Q. I would really like to hear more on that and maybe that is something, even if it is just some notes that we could get. And the other point, and I will put this through as an email maybe, as a question to be followed up, is just that the sequencing of taiopuru and tapairu, that is quite unique. I have not seen any kōrero like that before and it comes down to rangatira, then it goes straight to tūtūā? **Normal, regular folk.**

A. Mmm.

Q. There is no sort of in-between, like a tangata?

A. Mmm.

10 Q. And so, if there is a way to explain maybe – the real question that I have, and it is something that I grapple with, we focus a lot on te mana o te wāhine and we tend to focus in on ngā wāhine rangatira and kei te pai tērā, nē. **That is fine.** He mana to Muriwai a wai, a wai, a wai ana kua puta era ingoa **and Muriwai has mana and others and those names have come out.** And I'd really like to hear whether he pēhea te mana o ērā mea ka kī atu he tūtūā ka kī atu he mōkai, ka kī atu he taurekareka, he mana tō ia wahine ki roto i a koutou o Ngāi Tamahaua? Ehara i te mea me whakautu ināianei i te mea he nui tērā kōrero. **What about the mana that said that they are only commoners, or they are like servants or slaves? Does each and every woman have mana amongst you of Ngāi Tamahaua, I'm not sure. You don't have to answer that now but there's much information.** And if there is an opportunity to hear what your perspective of that it would be – I would really appreciate it. Tēnā koutou me ngā kōrero. **Thank you for your evidence.**

**(10:10) DR ROBYN ANDERSON TO GENEVIEVE RUWHIU-PUPUKE, RAIHA RUWHIU TRACY HILLIER:**

30 Q. Tēnā koutou. **Greetings.** I'd be interested to hear more about the resilience about the house Muriwai. You said she had to be moved a number of times and could you explain to us the circumstances of that a little bit more?

A. [Raiha Ruwhiu] Kia ora. The first move was because of the set - te taenga mai o tauwiwi nē ki te tāone i Ōpōtiki. Ko te whenua Te Papa, he

tino mīharo rawa atu taua whenua. He mea patu pōro ināianeī mō te golf course, āe. And i mua i tērā i te mahi taua whenua mō ngā hōia nē, mō te taenga mai o ō rātou – ngā pū me wērā atu momo āhua o te pakanga. So, koirā ka nuku atu te whare ki muri rā, ki tuawhenua. Engari ākuanei

5 kua tae mai ngā kai pāmu nē, nā te mea i whawhai rātou mō te Kāwanatanga mō te Karauna rānei ka hoatuhia he whenua mō rātou, kāre utu, kāre e aha, ka hoatu noa iho ki a rātou. Atu i tērā, ana kāre whai wāhi a Muriwai ki te tū ki reira, koirā ka heke anō ia ka haria ia ki whenua kē atu ki Hinengungu. And ahakoa tōna neke atu, neke mai, ka

10 tū tapairu ia, ka tū wahine ia, ka tū kaha ia, nā te aha? Nō ōna uri nē hei taea te kite i a ia, te kite tana kaha. And atu i Te Hinehinenui, ana ka haria ia ki runga i te pāhau e kīia nei i Ōpape. I taua wāhi, taua pā, tata atu ki te moana nē, te Moana-nui-ā-Kiwa. **Arrival of Europeans to the Ōpōtiki township. The land at Te Papa is very impressive. It's a golf**

15 **course now, but before that that land was used by the soldiers when they brought their guns and weapons of war and that's why the ancestral house was moved to Waiaua to inland, but soon the farmers came because they fought for the Government or for the Crown and they were given land for them. They did not pay for it. They were just given the land and aside from that Muriwai was**

20 **unable to stand there and so that's why the house was uplifted and taken to another piece of land to Hinehinenui and wherever she was moved she stands proudly as a tapairu as a chief of chiefs. She stands strong due to her descendants who go to see her and to see her strength and aside from Te Hinehinenui she was also taken to**

25 **Te Pāhau at Ōpape as that pā is near the ocean, it's by the ocean, by the sea. The Pacific Ocean.**

Q. And why was that last move undertaken?

A. Why? He aha i pērā ai? Nā te mea ko te tino tikanga kia tū ia i runga i

30 tētahi hiwi, nē, tētahi he pā. Ko te nuinga o ngā pā kei runga hiwi kē. A, ka kitea te rohe, te whenua, te moana. **Why was that the case? The main reason was for the house to stand on a hill, a pā, traditional pā. Most of the traditional pā were on hills where you could see the whole area, the land, the sea, yes.**

- A. [Genevieve Ruwhiu-Pupuke] He maha hoki ngā tikanga kia tū i runga i te puke kia āhei te tirohia ngā whenua kē a Mokomoko. Kei tērā rohe a Paerata Richard mā, rātou ki Ōhiwa, ka kā te ahi e ahei ana te kite. Kite ana ngā tohu pai, ngā tohu kino. Kei te haramai tētahi, nā reira me haere
- 5 he pā ki runga e ahei te tiro mō te tiaki i te hapū anō hoki mō te kai. Kei te haramai ngā tū moko kai nō roto i te moana, nō waho i te ngahere. He wāhi ehara.... **There's a lot of traditions around living on a hill and you can see the lands of Mokomoko, you can also see Paerata Ridge and Ōhiwa they keep the fires burning, they could see the fires**
- 10 **burning. The good signs and bad signs they could see someone coming and so it was a good idea to have a pā above because it protected the hapū and it was also for food. Various foods would come from the sea or from the forest. It was a place – just choose any hill, but it's specifically to see the kai and where it's at, to see that our**
- 15 **safety is met or not and also to see our whanaunga all the way down to Ōhiwa out to Moutohorā out to Whakaari, also down to Te Rangi, pivotal points that we can see our rohe. Our area.**
- [Raiha Ruwhiu] And ko tētahi atu mea nui ake ko ngā pā rā kia whakaatu ana ki Te Tai Rāwhiti nē, and i te pērā i a mātou e ora ana i roto i ngā pā,
- 20 i roto i ngā marae rā kei te whakaatu ana ki Te Tai Rāwhiti. Ka mate mai mātou ka hoki atu ki te kōpū o te whenua, ana ka pērā tō takoto i roto i te kōpū o te whenua nē. Ka whakaatu ana koe ki Te Tai Rāwhiti, ka puta mai a Tama-te-Rā ana koia. **And what is more important is that those**
- 25 **pā were on the East Coast and when we were alive, in those kāinga there is marae that can see – that demonstrates Te Tai Rāwhiti, is that when we return to the womb and that is how you rest within the womb of the earth. And so, you show at the East Coast where the sun rises.**
- [Tracy Hillier] Just to support our presenters here, the whare being at
- 30 Te Papa. Te Papa is the female that is most known which has been stated was turned into a golf course, was a huge settlement of Ngāi Tamahaua, it is where Ngā Puhī and Ngāti Maru reputedly raided and executed a number – many, many of our people at Te Papa. It is the one noted in history where Mokomoko's father, who would become a

signatory to the Treaty, was stopped by calling his name and my tūpuna Titoko was taken from Te Papa to Hauraki and managed to escape from there and returned to Mōtītī Island and develop a plan based on the plan of Kahuki to free Tauranga Moana connections from Mōtītī Island and take the life of the great tohunga Haramete on Mōtītī Island. Out of that battle, Te Waharoa and Tauranga Moana gave the taonga of the waka Te Honanaua, and the cannon Haramete to return to Ōhiwa. In the return to Ōhiwa, there was – in our version of the story – no one in the harbour. With Tamahaua we were able to re-establish at Ōhiwa and return to Te Papa. Te Papa is an area that is ranked with a very old pā site, Tawhitinui and the hill site Onepū, which is the hospital hill area and Te Taumata Kahawai, very sacred spots and associated with our whānau tūpuna that was there. With the raupatu that came in, that whare was moved to relationship areas with Ngāi Tamahaua, which is the five moves. Its final resting place where we are is at Ōpape. Now we have been said to be squatters and overstayers on that whenua, but it is actually the traditional home of our tūpuna Te Pahau, is exactly where Ōpape Pā is, which is (unclear 10:18:51), as aunty said, with Taiharuru and our tūpuna Tarawa and Te Rangī, which is the spot that he rested on before venturing up to Moutohorā which links with Maungapōhatu. So, our whare was moved and shows the resilience of Ngāi Tamahaua due to the raupatu being enacted against our people, our hapū. If we talk about the leaders of Ngāi Tamahaua at the time of Mokomoko, and the raupatu and the protection and resilience of our tūpuna, for our hapū and Whakatōhea we lost the majority of our men and the women of Ngāi Tamahaua, four of them actually noted, they became the leaders over that whole iwi, protecting, challenging, mainly protecting, protecting the people, protecting the whakapapa and protecting the essence of our knowledge to continue to come through the whakapapa of all these people sitting here.

Q. Thank you. Just my last question arising from that. You say you're seen as squat, or Muriwai is seen as squatting there.

A. Ngāi Tamahaua, Ngāi Tamahaua.

Q. Oh, I see, but your aspiration is for the Muriwai, the house, to remain where she is now?

A. [Genevieve Ruwhiu-Pupuke] I think that our tuakana at the back there, Tuihana, said it. She's not going anywhere.

5 Q. All right. Well, those are all my questions. I'm sure we'll have further discussions in the future. Thank you very much.

A. Kia ora.

**JUDGE REEVES:**

Well, we've had some great kōrero so far from the panel and I'm aware that we  
10 have yet to hear from our other two panel members, so if we could move to that kōrero now please?

**(10:24) MS CLARK CALLS**

So, the next witness who will be speaking is Kayreen Tapuke. Her brief of evidence #A094. We briefly have two corrections to make. The first one is at  
15 paragraph 27. Could you please say what the correction is?

**JUDGE REEVES:**

Is this to the brief of 31 May?

**(10:24) KAYREEN RIANA TAPUKE: (#A094)**

Aroha mai yes. Paragraph 27 on page 71 if you've got it.

20 **(10:24) MS CLARK TO KAYREEN TAPUKE:**

Q. Page 5.

A. Oh, sorry page 5. Kei te pai, sorry. So, it's just a kōrero, he kōrero, kia ora. This is about my own mother. It's just a little bit of a kōrero about my mother. Ko tōku māmā he wahine, he nui ngā whakaaro o tōku māmā  
25 ana i kite ahau i waku tuinga i tērā atu rā me te whakaaro, aue, he whakaaro tino tauwi tēnei. Kāre i te rata tōku māmā ki ēnei momo kōrero, koinā noa iho. Mō te mahi karanga me noho whakaiti te wahine and me noho hūmārie and koinā ngā tohutohu mai tōku māmā ki ahau, engari i āhua wareware au. Āhua tere taku tuhi me taku mōhio kāre tōku māmā

i te rata ki ēnei momo tuhinga you know nā te mea kua e whakanui i te wahine pērā. **Mother was a woman who had many thoughts and views. I saw my writings the other day and thought oh my goodness these are very foreign views that my mother would not like, these statements. In terms of the formal call, karanga, the women must remain humble and those were the guidance from my mother, but I sort of forgot and wrote it too quickly and knew that my mum would not like these types of statements, written statements because we're not - should be overly proud.**

5

10 Q. Kia ora. And the second is paragraph 35...

A. Yes. Role is kaikarakia. Ehara i te mea ko au – kei te hapū o Ngāi Tamahaua ētahi o ngā tohunga tūturu me kī o te karakia a Ringatū. He kaitautoko nui noa. Ehara i te mea he hōhonu waku mōhio mō ēnei mea me tērā mea. Engari mehemea kāre ngā tohunga i konā mō tētahi mea, mō tētahi tangihanga aha rānei, mō te pō aha ranei, māku tonu e mahi nā te mea e ruarua noa iho ngā tangata kei Ōpape ētahi wā. Koinā noa iho, kia ora. **It is not as if I am – the hapū of Ngāi Tamahaua have their own genuine tohunga, Ringatū tohunga. I'm a supporter. I don't have a deep understanding of various things but if the tohunga are not present for a tohunga or other gatherings or at nights, then I will conduct those responsibilities because there are only a few people who can carry out those responsibilities at Ōpape. Thank you.**

15

20

Q. Kia ora, Kayreen we have your introduction and we have got that depicted up on the PowerPoint.

25

A. Āe.

Q. Could you please speak to that and perhaps emphasising your Nanny Rahera and your mother Muriwai Maggie Jones?

**KAYREEN TAPUKE: (CONTINUES)**

30 Āe. Kia ora rā. Ko tēnei tōku kuia. **This is my kuia.** This is my great grandmother Rahera, Rahera Rewita. Her father is Niwa Rewita. That's how we are all related. My mother was brought up by her nanny at Tōrere but at Ōpape also and I don't think my mother got to school till she was about seven

because her nanny always dragged her along with her to like ki te purei kāri me ērā mea katoa, haere ki ngā hapū katoa o Te Whakatōhea. Me ako i ngā whakapapa me ērā āhuatanga katoa, kore e taea te kōrero Pākeha, tae noa atu pea you know when she was seven. Kōrero Māori i ngā wā katoa. **Play cards and those sorts of things. They would go to all of the hapū of Te Whakatōhea and learn the whakapapa and all those types of things. They couldn't speak English. He always spoke Māori.** So, this is my great-grandmother and I decided to, well I've always had a little bit of an affiliation with Ōpape, but I decided to sort of stand quite strongly for my whakapapa here and yes just wearing our rangatira lens, any uplifting that I can do for our people or to add value, I try very hard to do that with all aroha and tikanga. **Love and in line with that tikanga.**

#### **CONTINUES READING #A094 FROM PARAGRAPH 16**

**Relationality and balance in Te Ao Māori.** 16. Paragraph 16. Traditionally, Ngāi Tamahaua tikanga provided for the concept '*he mana tō tāne, he mana anō tō te wāhine*' **men have mana and women also have mana.** This promoted balance between men and women within all aspects of the Māori community to ensure all members of the hapū were allocated roles which complimented each other and enabled prosperity and survival of hapū, tikanga and whakapapa.

17. Our Ngāi Tamahaua tikanga and kawa was centred around the concept of *te taha tāne and te taha wahine* **the male dimension and the female dimension.** This once well understood and well-respected concept of balance between wāhine and tāne has been replaced with a patriarchal society which we all experience today.

Being a second language learner of te reo and tikanga, I have been taught to use a rangatira lens in order to uplift, behave and consider important matters by my mother, Muriwai. The notion of poutiriao, or perfect balance, is embedded within the rangatira lens and is evident in many of our traditional practices.

Āe, 19. The balance between wāhine and tāne is one example. Other examples would be tapu and noa, ora and mate **life and death**. Many of our present-day practices and traditions are done in order to maintain this natural order and balance in our society and our daily practices and activities.”

**5 CONTINUES #A094 FROM PARAGRAPH 23**

When the necessary balance is not present in Te Ao Māori there is a risk of conflict between the people and both mental and physical unwellness. For the Chief Executive, once we moved away from our traditional roles and roles as protectors of whakapapa, we broke apart. We went from having strong,  
 10 numerous hapū to only having small whānau units. We became weak, dependent and vulnerable and our women were devalued.

**MS CLARK ADDRESSES JUDGE REEVES – TIMETABLING (10:27:58)**

**15 MS CLARK:**

Kayreen, could I take you to paragraph 24 and yes, would you like to speak to what you would like to speak to?

**KAYREEN TAPUKE: (CONTINUES)**

**CONTINUES #A094 FROM PARAGRAPH 24**

20 Paragraph 24, when a woman undertakes karanga and karakia, she is acting as a channel between the spiritual and human realms.”

**CONTINUES #094 FROM PARAGRAPH 27**

27. Whoever holds the mauri of Muriwai” – well, really Tōrerere – Muriwai to be the kaikaranga. My mother has held the mauri herself at Tōrerere because she  
 25 is one of the oldest kuia living there. Along with this mauri, a woman must be steeped in te reo and tikanga to have the role of kaikaranga.

My mother was chosen at a young age to be a kaikaranga **caller** by the community because of her whakapapa and known skills. She had to go away  
 30 from home to do training in order to activate these skills in Ngāti Porou. She’s



from Ngāti Porou as well. Her training would be done through a wānanga and she would come out with different karanga. Each karanga would differ depending on the event and status of those being welcomed.” So, she was 15 and she was at that time after their wānanga she was, she had that mana to  
5 call for Ngāti Porou.

**CONTINUES #A094 FROM PARAGRAPH 35**

35. The role as a kaikarakia **tautoko support**, my partner Tracy and I support Ngāi Tamahaua Hāhi Ringatū Parish at Ōpape by giving koha of kai and mahi **gifts of food and work** as part of this I attend karakia as much as I can.

10 **MS CLARK:**

And finally, the Wahine Atua and Mātauranga-a-Wāhine at paragraph 41. **Female deities and women knowledge.**

**KAYLEEN TAPUKE: (CONTINUES)**

**CONTINUES #A094 FROM PARAGRAPH 41**

15 Aroha Yates Smith calls into question the ethnographer’s obsession with male figures as the primary figures in Māori society. Evidence from karakia, waiata, kōrero, mōteatea and other oral accounts from tribal authorities highlight the presence of atua wāhine **our gods** as critical to understanding Māori worldviews.

20 **MS CLARK:**

Kei te pai, is there anything else that you would like to say?

**KAYLEEN TAPUKE: (CONTINUES)**

Just a few years ago, I was lucky enough to attend a suicide training with Hinewirangi Kohu Morgan, she spoke yesterday. Now, this was very  
25 enlightening to me, in many ways, because she spoke about critically as much atua tāne **the Gods** 72 or whatever it is that were born from Papatūānuku and Ranginui. She said before that, to us, Wainui Atea and Ranginui had 72 females, atua. So, they are divine, we are divine beings ngā wai e rua, **the two**

**waters** we are divine, and she talks about divinity. So, you know, and all of those things come out from Hinewirangi. So, I thought, man, that was just awesome, and that is all I want to say.

**MS CLARK:**

- 5 And if we move now to Ms Hillier's brief and then following that we move to questions. Kia ora Tracy, at #A092.

**(10:32) TRACY FRANCIS HILLIER: (MIHI, #A092)**

- Kia ora, Waitangi Tribunal. I would just like to acknowledge that it is an honour to present again before the Waitangi Tribunal, I would just like to acknowledge  
 10 Rita Wordsworth, my co-claimants on the Wai 1781 of the Ngāi Tamahaua who is not available to be here due to sickness. And just another acknowledgement as we speak about our tūpuna Muriwai, our whare tūpuna Muriwai is that we have just been joined by – and I acknowledge Dawn Hill, Pere Here Repene Hill, who holds the baby of our whare tūpuna Muriwai, who  
 15 has just joined us. And just acknowledging all our Tamahaua whānau that have come to tautoko this presentation and the panel here. We helped in all of our presentations before the Waitangi Tribunal, we worked as a collective as we always have. As Ngāi Tamahaua we give our acknowledgement, we acknowledge Matenga Biddle who sent our original claim in 2008, and all our  
 20 nannies that have been part of creating this format that we are presenting today. Our great aroha and mihi go out to all of you. In future Tribunals I have to take a back door seat and exchange with some of our beautiful ones here, tapairu and Kahurangi, we hope that's the future for our descendants of Muriwai. Kia ora.

- 25 **READS BOE #A092**

**INTRODUCTION**

My name is Tracy Francis Hillier. I am a member of Ngāi Tamahaua hapū and a named claimant with Rita Wordsworth for our hapū claim, Wai 1781, which was filed by the late Matenga Biddle.

Over the years I have held a number of representative positions on behalf of our hapū, including as follows:

- 5 a. member of the raupatu working party with responsibility to report back to our hapū on the progress of claims in the 1990s to early 2000s. Aroha mai –

**MS CLARK:**

Tracy, could we please have that section taken as read, because I am very sure they will have read it. I note as well that we have your whakapapa as explained in your Introduction on the PowerPoint. If I could take you through perhaps, I'm  
10 conscious of time, to the kōrero on Ani Karere at paragraph 48.

**TRACY HILLIER: (CONTINUES)**

**CONTINUES #A092 FROM PARA 48**

Ani Karere is a korari, a type of mermaid, and a wāhine tīpuna of Ngāi Tamahaua. She is symbolic of our intimate connection with the moana, and we  
15 hold a lot of love for her. Our marae and whare tīpuna, Muriwai, is on a hill that overlooks Ōpape Beach where Ani lived and is now buried. **Female ancestor.** The area where she lived is named te Pātaka Kai o Ani Karere **food storehouse of Ani Karere.** Ani Karere is the kaitiaki of the moana from Awaawakino to Te Rangi – it is actually Ōpape to that area. Every toka **rock**  
20 is named and many reflect the fertility of wāhine to care and nurture and create people. As Ani Karere grew older, she grew more disabled and could not get food. She would karanga to Hinemoana and Tangaroa and it would be provided. Te Ao Poporangi would send her children down to feed Ani Karere. That is how significant she was to our people.

25

There are also stories of her having been fed by porpoises who would spit up fish from the ocean. This indicates the connection our hapū have to the moana. This connection is shown through our whakapapa. Ani Karere has been seen on the rocks at Ōpape, appearing to people long after her death. Our people  
30 go diving off the rocks at Ōpape and she has appeared to certain people there as an unusual-looking kuia with long hair and large blue eyes. The ability to

see our tīpuna after death is a taonga that is given to particular descendants of Muriwai, often wāhine. If Ani Karere appears to any member of our family, it means that she is watching over you. Ani Karere is symbolic of our connection to the spiritual world. She was not from the world that we live in as she lived  
5 between the physical world and the spiritual world.

**MS CLARK:**

Kia ora, could you please explain what that picture is on the PowerPoint?

**GENEVIEVE RUWHIU-PUPUKE:**

That is the memorial site of where Ani Karere dwelt at Ōpape.

10 **HOUSEKEEPING – TIMETABLE (10:38:30 – 10:42:33)**

**GENEVIEVE RUWHIU-PUPUKE: (CONTINUES)**

I'm just going to go back to Ani Karere here. The significance and if you look at that, he momo tekoteko **tekoteko carving**, her tongue is protruding out which  
15 in Ngāi Tamahaua there is a tikanga **tradition** set and taught by Ani Karere set and taught by Ani Karere to a kuia, her name was Tīria and Tapae. So those are our two nannies that learnt from Ani Karere and one of the kawa that Ngāi Tama have is that when we go to the moana we mimi **urinate** on ourselves and turn our heads and Nanny said "Go like this," and so the kōrero came from  
20 Ani Karere, her distinctively knowing the moana and that the mako **shark** can smell us and so if we know the salt water and our mimi are similar and that's why that kawa that was made kawa for Ngāi Tamahaua to protect us in the water and the same thing tikanga joining us with the moana having our pitos **umbilical cords** in the crevices of the rocks creating that oneness so that the  
25 ika eat us and we eat the ika and we become one. Those kōrero is and also in regard to Ani Karere announcing the birth of a child, significant to Ngāi Tamahaua.

One of the other tikanga mō Ani Karere, you know how we in my generation we  
30 never ate fresh seafood, never ever. Ka waiho te kaimoana i roto i te wai kia mara, nē. Ko te tikanga o tērā ka whakanoa te mauri o Tangaroa i mua i kaingia

ngā uri o Tāne Māhuta. Me kī, me āe, ko ngā uri e kai ai i ngā kaimoana o Tangaroa. So, ko te tino kawa i muri i tērā kia whakamana i a Tangaroa, kia whakamana anō i a tātou ngā uri o Tāne Māhuta, kia ora. **Leave seafood in the water until it's fermented and the tradition around that is that the mauri of Tangaroa becomes profane and before it was conceived by the offspring of Tāne Mahuta. The offspring would consume the seafood of Tangaroa and so the kawa protocols afterwards was to – around empowering Tangaroa and also empowering ourselves, the offspring of Tāne Mahuta.**

10 **MS CLARK:**

Tracy, if you could please continue with the kōrero of Te Ao Putaputa?

**TRACY HILIER: (CONTINUES)**

**CONTINUES #A092 FROM PARAGRAPH 55**

Te Ao Putaputa is another of our tipuna wāhine who was of high status. She is associated with the following whakataukī: *Whaia te iti Kahurangi, ki te tūohu koe me he maunga teitei.* **See the highest heavens, if you should fail let it be to the loftiest mountain.**

Today this whakataukī is used in contexts, such as in education, to encourage young people to strive for the best in all of their pursuits. Originally, this was a whakataukī for Te Ao Putaputa to encourage her in pursuing her love and to strive to overcome any difficulties placed in her pathway." It is similar to Muriwai to not let any barriers to your end result and it's one of the tikangas of Ngāi Tamahaua.

25

As the story goes, a sporting competition was held in Ōpape with the whole of the east coast in attendance. A young man called Tawhito-Kuru-Maranga caught the eye of Te Ao Putaputa, and they fell in love. The young man was from Titirangi at Tūranga.

30

To Te Ao Putaputa's people, this young man was not of her status, so they didn't agree to them coming together and he returned to Tūranga.

Te Ao Putaputa then went to the bay at Awaawakino to collect pāua. A shell  
 5 rolled up to her, which she ignored, three times. After the third time, she finally  
 picked up the shell. The shell was from her love in Tūranga, having passed  
 around the coast to find Te Ao Putaputa at Ōpape. It contained a lullaby from  
 Te Ao Putaputa's love. It is said that the young man had caused the shell to  
 find Te Ao Putaputa so that she could be touched by the lullaby and know that  
 10 it was from him.

Missing her love, Te Ao Putaputa then went to the tohunga to seek advice on  
 whether she should go and visit him. Visiting him would be risky as here were  
 a lot of hapū that didn't have a strong Rule 19 with Taimania on the way to  
 15 Tūranga. Her tohunga advised that she should pursue her heartfelt goal and  
 not let anything stop her path no matter how difficult it would be. She pursued  
 her love and they successfully started their own iwi in that area.

This story is about freedom wāhine had to seek guidance and work through the  
 20 barriers to achieve their goals. It also provides further evidence of our  
 connection to the moana and how it was used to communicate. Stories like this  
 indicate the status wāhine held pre-colonisation. It shows the way in which  
 wāhine were able to pursue their goals with no restriction placed upon them  
 due to their gender. Wāhine were able to make their choices freely and held  
 25 the mana to seek guidance along the way."

## **CONTINUES #A092 FROM PARA 62**

### **Tamariki**

The importance of children in our culture is visible from the word for children,  
 tama-ariki. This importance arises from their centrality to maintaining  
 30 whakapapa; they are symbolic and are the personification of the whakapapa  
 line. Tamariki are also the connection with the original life force of the puna or  
 the face of tipuna. They are a connection with the past and the future to  
 maintain the whakapapa lines and of course much loved and much cared for.

The mauri of a child was to be celebrated and not diminished. Therefore, it was not a parent's role to 'discipline' or 'control' a child, rather it was the whānau role to teach and nurture the child and let their true essence or wairua show through. This is done by having the child alongside in everyday tasks, speaking to them with respect as one would speak to another adult. The child was treated respectfully, unlike today in the context of the nuclear family where the children are seen as supposedly inferior to the parents and grandparents.

Children were brought up in an intergenerational learning environment with all the social and cultural richness that that entailed. Fathers were involved in nurturing, caring for and teaching their children.

#### **CONTINUES #A092 FROM PARA 78**

##### **Leadership of the hapū**

It is impossible to underestimate the important role that our nannies play and have played among our whānau and within our hapū. The women of our hapū have been central to the maintenance of our framework of mātauranga, cultural practices, our ahi kā, karakia and te reo on which our beliefs and identity are based.

20

Our wāhine are central to ensuring the continuity of our hapū by carrying the whare tangata of all future generations. Our wāhine also carry the mana and tapu around protecting the whakapapa, history and stories, relationships and connections and birthing practices through karakia, waiata and rongoā. This is the realm that has been given wāhine by our Tipuna Atua and our Tipuna Wāhine.

There is not and never has been a gendered approach to how we approach speaking at hui. The mana to speak comes not from gender, but from whakapapa, and ahi kā **long-term occupation** combined with knowledge and ability on a given kaupapa. If your whakapapa line gives you mana and you have maintained your ahi kā to our whenua and to our rohe, you have the mana to speak and to make decisions at our hui. An important component of tikanga

30

though is you as a person must be engaged, participating and contributing to upholding the mauri of the hapū. You should also respect the mana of the kuia before you who may have been quietly carrying the role before an interest was raised at a hui.

5

One way of looking at mana is leadership and decision-making for the hapū. You have to have whakapapa and ahi kā to carry the mana in the context of being able to make decisions for us here at home. Women have been central to this.

10

The concept of rangatira come from 'to ranga' or weave the 'tira', the group i.e. to pull the group to an agreed point, to maximise the potential of the group, to uplift this outcome, which we all share. For Ngāi Tamahaua, we have this concept, and it takes many, many wānanga to get a collective response.

15

One example of these concepts and I have seen it in practice, is the way that women have played a central role in keeping our Ringatū faith alive, especially at times when the Hāhi has come under pressure due to falling numbers participating. Our wāhine have kept the ahi kā alive."

20 **(10:53) MS CLARK TO RAIHA RUWHIU, GENEVIEVE RUWHIU-PUPUKE, KAYREEN TAPUKE:**

Kia ora. Does anyone else have anything they would like to add to the kōrero?

**RAIHA RUWHIU: (CONTINUES)**

Issue. Just going back to Ani Karere, you know my brother, the youngest one  
25 in our family, has had two experiences of her and they have been both while he was out at sea diving. The first time I remember him coming home and saying to my mother: "Mum, I saw this old lady up on the rocks and when I was diving and when I came up," and my mother asked him: "What did she look like?" "Oh, she had long black hair, and you know the funny thing is I could see her eyes  
30 were blue and you know, woah." And the second time he said that he had found this pakaru, broken piece of surfboard and he decided he'd use that to go diving right around the rocks when he was coming back. Anyway, these people went



past in a flash boat and made that big wash, you know, and flipped him off his board with his, with his bag of kaimoana. He said: “Honestly, I was drowning, I knew that I wasn’t gonna make it up to the top, then all of a sudden I was lifted up and placed on the rock. And then when I looked up, I saw this lady again.”

5 So, you know, it is a lived experience in my family with Ani Karere, yes. Kia ora, I just thought, I forgot that so kia ora.

**GENEVIEVE RUWHIU-PUPUKE: (CONTINUES)**

Kia ora. What I wanted to talk about is because most of Ngāi Tama do have a relationship with entities that are not of this world and being the mermaid, being  
10 also the Tūrehu, or fairies, or whatever people want to call them, we do have that ability to speak with them and that only came through the genealogy line of wāhine tapairu who should instinctively know how to talk to any entity. So, I just wanted to make that point.

15 Well, there are so many stories we could talk about other entities, and our interaction with them has been one of just this generation has experienced it, has fed us that kōrero. And now the perspective or my thinking I have are very, very different because of that knowledge and because of knowing the differences of who really is, who truly and really is Ngāi Tamahaua, and who  
20 are we as a people, and who are we are women and who are we as kōtiro, as tamāhine, as pēpi. Who are we instinctively?

And that question is a question that I hope that we answer for our children that are here, so I have particularly brought my two daughters here so that they  
25 could hear this kōrero and I can hear my mokopuna at the back. I really want to turn around and give her a big fat kiss, but we are in an important hui and I wanted to make that point, I think those are significant parts and bits that we could cleverly put together and be who we are and not projected to us who we should be, kia ora.

30 **KAYREEN TAPUKE: (CONTINUES)**

Kia ora tatau, I might just quickly go back to one or two things, particularly my kuia. So just maybe two things for her and two things for my mother. So, my

great-grandmother, my Nanny Rahera was a holder of whakapapa, just like her father before. Ancestral knowledge has been passed to my mother and to her older sister who has passed away. My mother has also passed this knowledge on to myself. I just wanted to say, just thinking about, you know, Waiorata, our

5 urupā, and the most beautiful tikanga is that she is buried alongside her siblings. So, ka moe tahi rā i raro i te paraikete kotahi, āe, that is the aroha. And just thinking about my grandfather, well he was lucky enough to be born at Ōpape, although my great-grandparents lived in Tōrere. Anyone that was born in Tōrere, sadly they passed away, so she had all her children at, of course,

10 Ōpape, those sorts of things. And my mother was born was brought up, of course, by Nanny Rahera. Just one thing with my mother just with regards to this raupatu, one example of leadership roles that my mother played was that she was chosen as a hapū representative of Ngāi Tamahaua to become part of the team of negotiators in the 1990s, which was to be known as the – which

15 came to be known was the Whakatōhea Raupatu Negotiating Committee. She was the only one woman of the 12 negotiators. She is named directly after Muriwai tīpuna and although we had one or two hiccups and whatever because she was chosen and by the kuia, she was left there and when it came to the right time, she came back to there. And this is just one obvious example, but

20 her informal role as a cultural and spiritual leader amongst our whānau and hapū should not be underestimated. She carries that role.

**TRACEY HILLIER: (CONTINUES)**

And if I can just add to that in terms of Aunty Muriwai. As one of the 12 and only women negotiated, even though the Court may have removed section 30

25 recognised negotiator for Ngāi Tamahaua that status has not been removed. She is still our main negotiator and advisor because that was the decision made by our nannies, our kuias and korouas in our whare tipuna at the time that that hikoi was started and until we finish it in completion, she will still hold that role with our whānau here from Ngāi Tamahaua.

30 **KAYREEN TAPUKE: (CONTINUES)**

So as a young person I would just happen to be living around Opotiki at that time, so 33 years ago. So, when we talk about in negotiations and whatever,

well I just happened to be there. Enough, I didn't just happen to be there, but you know I was lucky enough and there's very few people from that time till now that knew all the people and whatever, yes, so I'm very lucky.

**RAIHA RUWHIU: (CONTINUES)**

5 And I think we are privileged to be nurtured i waenganui i ngā rekereke o ngā whaea tūpuna i waenganui i a tātou katoa. Nō rātou e poi poi i a mātou, nō rātou i whakaakiaki i a mātou kia tū, kia tū maia, kia tū kaha, kia mōhio ana mātou ki wā mātou whakapapa. Mōhio koe nō hea koe kia tū rangatira, kia manaaki tangata. Ka manaaki tangata, kia aroha ki te tangata ahakoa ko wai,  
10 ahakoa nō hea. So, āe, tino mihi atu au ki wā mātou whaea tupuna, ki te whānau Nanny Tiria Rewira. Ko o rātou poi poi i a mātou i tēnei wā hurihuri. Ngā mihi kau ana. **Under the feet of the female ancestors amongst all of us they were the ones who nurtured us, they who encouraged us to stand courageously and strongly so that we can know our whakapapa so you**  
15 **can know where you are from so that you can stand nobly to take care of people and show them compassion no matter who they are or no matter where they're from. So yes, I want to acknowledge our female ancestors to the whānau of Nanny Tiria Rewita and all of the things they did to take care of us and so I thank them.**

20 **HEARING ADJOURNS: 11.02 AM**

**HEARING RESUMES: 11.35 AM**

**JUDGE REEVES:**

Tēnā tatau **Greetings** ka tīmata anō i ngā pātai, kei a koe?

(11:36) **KIM NGARIMU TO GENEVIEVE RUWHIU-PUPUKE,**  
25 **RAIHA RUWHIU, KAYREEN TAPUKE, TRACY HILLIER:**

Q. Thank you for your evidence and it has been really lovely hearing how you have all kind of bounced off each other and supported each other and added, you know, additional kōrero into what each other has been saying. The questions that I have got are particularly about, or relate to things in

your briefs, Tracy and Kayreen. So, I will just – I wanted to pick up on the story of Te Ao Putaputa and about how you have described the story of her as being an example of wāhine having the freedom to pursue their own goals. So, when I read that I was, you know, looking at it and the things that you described were about despite her people not agreeing to her marriage, she spoke to the tohunga and pursued that love and married him anyway. And so, I guess what I just wanted to ask you about and see if you have got anymore kōrero about, was whether or not that kind of thing was common, you know, women acting against the wishes of their own people in order to pursue the things that they wanted to do themselves, to exert their own choice? So, you know, in your understanding and mātauranga that you have, was that common?

A. [Tracy Hillier] I don't think it was common because of the collective consequences of behaviour, so if Te Ao Putaputa, she went to the tohunga and he gave her the – I think it is about consent – and she did talk to her whānau and it is a bit about testing. If it is your heartfelt desire, it is not just a whim or a decision, "I want, I want," but it was heartfelt and it is something you have to strive for and get collective consent from her whānau. See, the tohunga would not just say: "Yes, you go haere tonu and it's going to be hard," he would have enveloped her with a karakia to make sure that that venture was successful. But also, that she knew she had to achieve or overcome those barriers and difficulties to achieve the outcome if it is a heartfelt thing. Just like Muriwai did when she came from Mauke and the Mātaatua waka being caught in a whirlpool. It was not safe – just an easy journey to come over, and she was sent with a lot of activities to protect the mauri of the waka. And, of course, Te Ao Muriwai was set for her.

Q. I also just wanted to ask about, sorry I will just find it in your evidence, Kayreen. You talk about the rangatira lens and that has kind of been a framework that you have applied.

A. [Kayreen Tapuke] Yes.

Q. And I just wondered if you could talk to us a bit more about that? Like what do you mean by that, but also just especially, especially in light of

the earlier evidence that we've heard from you two that has signalled rangatira as a role that was held by males only.

A. Okay.

5 Q. And quite low in the hierarchy of status and roles that were described to us?

10 A. I learnt this this alongside with Hinewirangi this kōrero, using our rangatira lens and I know what you're saying you know that it's a lower, but actually this is just to do with things that I learnt with Hinewirangi, and so she talks about when we're like for the using of the rangatira lens this is about uplifting our people and adding value and Hinewirangi also talks about using our colonised lens and this is about marginalisation and oppression and it's used in that context. I actually didn't know that because I'm not really up to play with all these statuses and, although I have heard it before in wānanga but yes this is just directly to do with Hinewirangi and  
15 I think it's a good thing, like talking, when we go into negotiations and whatever, but I'd certainly be taking that bit of kōrero on because I think, yes on board now. That's where I got the context and the framework from, Kare.

Q. Okay, kia ora.

20 A. [Tracy Hillier] Could I just add to that? It's really a position of analysing our actions and behaviour from a framework that comes from Te Ao Māori. Our mātauranga, our tikanga, our whakapapa **our knowledge, our traditions, our whakapapa** all of it comes from that world, not from the colonisers' world. It's very clear on that and it's actually how we operate within our whare tipuna Muriwai from a lens or a position that comes from our world and not too much influence from the colonisers' perspective even though it's very hard to do.

25 Q. I want to pick up on the kōrero about abortion and so in your brief you talk about procuring abortion for the safety of the mother and where the parents no longer wanted the child to be born as you know in traditional times. In this inquiry we've also, well actually in this hearing we've also heard evidence about abortion as a means to extinguish a whakapapa line.

30 [Kayreen Tapuke] Are you talking to anyone or me?

Q. Any of you actually. I just picked it up because it was in your brief, the kōrero about abortion.

A. So, in my brief I'm talking about our original people that were at Ōpape, which were the Maru-iwi people. Now my, in my whakapapa one or two  
 5 of my first cousins are very, very like size 6 women, they're very, very little, and my grandfather's sister was very, very little and I'm talking about her because she was very little and she was going to die apparently in the 1950s when she was having the baby or whatever so the doctors gave her a caesarean but the baby died because the baby was too, too big for  
 10 the mother and that's what I'm talking about. That's that context, yes, talking about the original people because we, some people only just go back to the Mātaatua waka or the Nukutere, but Maru-iwi was before then and this comes in my or our whakapapa. I'm just talking about the little, yes, yes. We have a waiata that talks about that where the Wakanui  
 15 people, the men were big but our, some of our women were very little like that and we have a waiata mōteatea to do with that, with the women being so little, our babies passing away because of that or the mother.

A. [Raiha Ruwhiu] And further to that kōrero kei a mātou tētahi awa ko Ōpepe nē te ingoa, Ōpepe. Ko te tikanga i muri i taua ingoa i te wā e ora  
 20 mai ana te tangata whenua rā, āe, i te tika aua kōrero i te mate ngā pēpē nē, kāre i taea te whānau. Koirā ka whakaingoatia taua awa kia maumahara ki Ōpepe. And atu i tērā, ka haria ētahi o aua iwi ki Tūwharetoa. Kua kite ana koe te wāhi o Ōpepe Trust, arā ka kite ana koe ngā hononga o Te Whakatōhea ki taua Ōpepe i reira, yes.

25 Waitahanui **The river called Ōpepe and the meaning behind that name is that's from (inaudible 11:45:02) Those oral traditions were correct that when the babies were dying they were stillborn and so that's why that river was called to commemorate your babies Ōpepe and aside from that some of those iwi, Tūwharetoa, you seen the  
 30 place of Ōpepe Trust and when you see the links of Te Whakatōhea to Ōpepe at Waitahanui, Tūwharetoa territory.**

I Waitahanui, āe. So, āe, pono aua kōrero. So, ehara i abortion ki te ao nei, nē, ko te – kāre i taea te whānau mai te tamaiti, koirā, he karakia, mea ehara i te patu i te pēpē, he rerekē tērā āhuetanga. I **So that's**

**genuine accounts. It's not abortion that it's known today but they were unable to bear children. Like they would recite the incantations. They would not kill the baby but that's quite different.**

5 Q. I did have some questions about the Ringatū Hāhi and women, but Robyn I might leave those for you because I know you were quite interested in exploring that. I'll leave that for you. Kia ora.

**(11:46) DR ROBYN ANDERSON TO GENEVIEVE RUWHIU-PUPUKE, RAIHA RUWHIU, KAYREEN TAPUKE, TRACY HILLIER:**

10 Q. We heard a lot over the last couple of days about Christianity and how that has acted to suppress women and I guess there's two aspect of that. It's the denial of women's space in sort of the temporal world. So till recently you couldn't be, women couldn't be ministers and still can't be priests and what-have-you and then there's the interpretation of the Bible and the teachings and the lessons that have been taken from the Bible and brought to women throughout the world and so I was interested in  
15 what you were saying about the Ringatū faith and I just wondered whether you could expand on both the place of women within the sort of the, I don't even know whether hierarchy is the right word but as to who can be a priest or a teacher and then the teachings themselves and whether  
20 there's a particular place for women within those teachings.

A. [Tracy Hillier] Kia ora Robyn. Can I just go back to an earlier question where it was asked whether what had brought about a change in the status and if we could just cite four things that had an influence on Ngāi Tamahaua and that's colonisation, Christianity, the law and raupatu  
25 **confiscations** and really, well ripped apart, especially raupatu ripped apart the essence of Ngāi Tamahaua and most of our leadership and participation has just been blown to the four winds, but in saying that, some of the responses of Ngāi Tamahaua and yes we were preparing it for the next stage has, Ngāi Tamahaua is a Treaty hapū, a hapū. We, so  
30 our rangatira signed the Treaty of Waitangi on the 27<sup>th</sup> and the 28<sup>th</sup> of May 1840 and to our hapū it is a covenant between our hapū, rangatira and God and it's in our whare tipuna. It's embodied in there and the symbols, and the second symbol of importance for our hapū is that we a

Ringatū hapū and right from the time Te Kooti returned from Wharekauri we have maintained that position. It's been up and down you know, loss of participation, very male leadership of tohungas in that space and at the moment our women are coming to take a stronger role in that, and Dawn, as I said, holds the mauri. She is one of those who holds that space for Ngāi Tamahaua. We do have, of course, in this contemporary context of the world, many hāhi, but it is Ringatū, not so much the structure of it, that is the Whakaruruhau. Right from raupatu time that nurtured, protected, looked after, upheld the spirituality, the wairuatanga of Ngāi Tamahaua hapū and all the hapū that are associated with Te Hāhi Ringatū following our tīpuna Te Kooti in that space.

Q. And it, Kayreen, you mentioned – I think it was your grandmother, both the Catholic faith and the Ringatū faith were very important to her?

A. [Kayreen Tapuke] Yes.

15 Q. And so, I was interested that she could hold both.

A. Well, so like my Nanny Rahera, yes, it is to do with raupatu.

Q. Mmm.

A. Yes, you know, Ringatū, you know, my mother she says she is Anglican and Catholic, but she gets into some strange positions of accepting things on behalf of the whole of the Hāhi Ringatū, like books from Judith Binney. It is just the way it falls sometimes. Yes, it is just an interesting time for myself, I have probably had more to do with Wainui and being amongst some amazing tohunga in Tūhoe, it is just the way that things, yes.

20 Q. Thank you. And just a different question, talking about washing the stillborn babies.

25 A. Yes.

Q. Was that, I mean, one of the things I have been interested in, in the freshwater inquiry which I did not get much traction on, I have to say, was whether there's waters that are exclusively women's space, and I wondered whether that was one of them, or was it a more community thing or, can you comment on that?

30 A. [Genevieve Ruwhiu-Pupuke] Kia ora, Ōpepe was one of those rivers – streams, given the name Ōpepe, and also Waiotahe means aborted waters, not the abortion like today but aborted because of physical



difficulties, so that happened at Waiotaha where Upokorehe extends and so does Ngāi Tamahaua. So, there was definitely one at one end extreme, and one in the middle of our area, so that meant that in our history when women were hapū and having babies it physically was difficult, so yes.

5

A. [Raiha Ruwhiu] And we do, sorry, we do have puna **Springs** and little streams that are particular to different rituals. That would be wahine specific.

Q. Yes.

10

A. And that knowledge is particularly protected. I pērā tonu te moana nē, he rongōā anō tā te moana. I roto i tā mātou whare i au e tipu ana e pupuri ana taku māmā tētahi pātara waitai, nē? Pātara waitai. Ko taua waitai rā koirā te rongōā nē, hei whakakaha tangata i te wā e māuiui ana. Ahakoa te mate, ka mahia, ka panepane tō māhunga i te waitai. Mēnā he māuiui

15

kei roto te tō tinana ka inumia nē? Tino. Ehara, mēnā ka haere koe te tiki te waitai, ka haere koe i muri i ngaru tuarima. He aha i pērā ai? Ko ngā ngaru i mua kei reira tonu ngā maramara kararehe kua taka mai i roto i te wai nē, kāre anō kia whakamā rawa atu. So, koirā ka haere koe i muri i te ngaru tuarima, ana ko whakamā kē tērā, ko sterilised nē? Koirā

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te wai hei hari hei waitai. Ehara i roto i te pātara kirihou, he pātara karāhe rānei, uka, wērā mai te whenua nē? **That was the case at sea, there are medicinal properties at sea. Within our house when I was growing up my mother had a bottle of seawater and that seawater was like medicine to strengthen people when they were unwell. No matter what they were ailing from, they would add saltwater on their heads, if there is a sickness in their bodies, they will drink it. If you go to get some seawater you would go after the fifth wave and what is the reason behind that, because the front waves, that is where the pieces of seafood are, and they have not been cleaned by the water.**

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**And so, when you go past the fifth wave. they have been sterilised water, and so that is the seawater they would take, not in a plastic bottle but in a glass bottle, made from the land. Thank you.**

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Q. All right, well those are all my questions for today. I've found your panel discussion very enlightening so thank you very much.

**(11:55) PROFESSOR LINDA TUHIWAI SMITH TO GENEVIEVE RUWHIU-  
PUPUKE, RAIHA RUWHIU, KAYREEN TAPUKE, TRACY HILLIER:**

Q. I think my question is for the two of you initially but probably the panel as well. I'm interested in engagement of wāhine Māori in the economy and  
5 by the economy I mean a sort of ability to produce, manage, control, garner resources that includes kai resources but also human resources. So, thinking, because both of you mentioned it in different ways you know around seafood gathering, gardening, possibly hunting but also you know the assertion of mana over the grounds where kai might have been  
10 produced. So, I just wondering if you wanted to elaborate a bit more on what you know and what you've been told about women's role in the economy?

A. [Genevieve Ruwhiu-Pupuke] Tēnā koe te wāhine ātaahua. **Thank you, you beautiful woman.** Te Wai Hāpua a Rangī was a fierce negotiator and even that she negotiated with Ian Brassey which was one of the lead colonels at the time and around about 1860 century time though she negotiated quite a few deals and also was quite witty. Te Wai Hapū a Rangī, tōna mahi atu i te **other than** was to be a **negotiating was to be at Tawhitinui which was where the harbour in Opotiki is.** Tōna mahi  
15 ki te hī ika, ki te hao pipi, kūtai, sio, toitoi, me ngā tūmomo ika kei roto i taua wāhi. He rerekē te ika kei waho i te ākau, he rerekē te tūmomo kai moana kei roto i te wāpu me kī. Noho ana a Te Waihapūarangi ki Tawhitinui hei hanga kai mō te katoa. Ehara mō tōna whānau anake. Nā reira koia tētehi e whakahaeretia kia maroke ētahi ika, kia taea te mara  
20 ika, te mara koura, te mara pāpaka me ērā momo kai hei whāngai atu ki te minenga ki tōna hapū. Ko taua wāhi i Tawhitinui, he wāhi tino nui ki a Ngāi Tamahaua **Role was to catch fish and to collect shellfish like toitoi, all of the types of fish in that area. The fish out past the bays and the seafood in the harbour are quite different. Te Wai Hāpua a Rangī lived at Tawhitinui where she fed all the people not just her own whānau and so she was one of those who would dry fish and fermented fish, fermented crayfish and crabs to feed the people, her hapū, and Tawhitinui that was most important to Ngāi Tamahaua**  
25 because of her industriousness and her negotiable skills; our hapū  
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were kept alive, our hapū were kept alive. That was the first, and in those days, what was more significant to our tīpuna was the people, the people were our goal, the people were our everything. They were, they are our world, and you see the mana wāhine in her actions and in her negotiation, also the connection with that whenua to provide. You know the relationship between her and the moana and then her and her hapū and her and other people that came into the rohe, Tawhitinui is the name of the place where she did a lot of that mahi on the seashore and also back into Kahikatea inland-ward doing the same kaupapa, negotiating and preparation of kai for hei oranga so that our people would survive.

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A. [Tracy Hillier] Kia ora. I think again back to with Ngāi Tamahaua it's a collective response. Everybody working together to build this economy especially when the colonial people started to come in when the colonial people started to come into Aotearoa, and the return from Ngā Puhi, Ngāti Maru raids and the re-establishment, Ngāi Tamahaua went into quite industrial, commercial croppings and one of the things that we had which has been coming out with some of the researchers, they had gardens from Waitangi which is now the Ōpōtiki cemetery, right up past what would be developed into the pā of Te Tarata, right past there, was into industrial, commercial croppings of flour. And up the ridge is Te Puia Farm, and all the people were working together, women and men, to be part – and the outcome of that mahi was shared to look after and hold and build and support the mauri of Ngāi Tamahaua, which in that time had many heke, not just – it is recorded in this evidence that we are one of now six recognised hapū. But at that time there were over 26 hapū and the majority of them whakapapa to Ngāi Tamahaua.

[Raiha Ruwhiu] To pātai e pā ana ki te mahi moni mai aua pukenga mahi māra kai, te ruku pea; he rerekē tēnei rā 'cos he maha kē ngā rōpū me ki nei trusts, nē. Koirā te raru ki ahau rā nā te mea ka whakawawāhi te whānau, te hapū. You know ka aukatingia te tangata hei hoki atu ki tōna whenua hei mahi I taua mahi. You know, mahi māra aha rānei kia whai pūtea ka whai oranga anō te whānau mai i te whenua, ahakoa kei reira tonu ngā pukenga māra kai. Kua tipu mātou i roto i tērā āhuatanga e hia kē te rahi o ngā māri kai. Engari i tēnei rā, kāre e wātea ana te whenua,

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kei raro kē i ngā Trust, nē? And he rerekē ngā whakahaere Kāwanatanga i aukatingia te oranga tonutanga mō aua *take* e pātai ana koe e pā ana ki te mahi moni kia ora te whānau mai i ngā pukenga māra kai, mahi kai aha rānei, kia ora. **A question relating to raising funds from those skills, food crops and diving for food. This is different these days because there are many trusts, organisations, that is the problem to me because it divides the whānau and the hapū and people are banned from returning to their lands to carry out those practices such as checking the food crops, gardening, raising money so that the people can survive on the land, because the skills pertaining to growing food crops are there because we grew up with that. There are many gardens and food crops, but today the land is not available, it is under trusts and the management of those whereby the survival of those matters in terms of raising funds are to help the health of the people from food crops and gardening. Thank you.**

Q. Thank you, that is my only question.

**(12:03) JUDGE REEVES TO GENEVIEVE RUWHIU-PUPUKE, RAIHA RUWHIU, KAYREEN TAPUKE, TRACY HILLIER:**

Q. Kia ora, I have just got a question, Kayreen, which comes from your brief and at paragraphs 16 and following you have some kōrero there about concepts of relationality and balance in te ao Māori, and then later on in your brief from paragraphs 50 and following there is some kōrero there about relationships and sexuality. So, my question relates to those parts of your brief. So, my question is I am just interested in your view of how the concepts of relationality and balance in te ao Māori in relation to te taha tāne/te taha wāhine **Male convention and the female convention** provide a place and a role, or is there a place and a role for takatāpui **homosexuals** in that conceptual – the expression of those concepts?

A. [Kayreen Tapuke] Kia ora, that is a very, very good question. It's not really that funny but yes, it's, you know I have to say before I – it's funny. Today is my, is our third year, this is our third year of our anniversary since we got married, Tracy and I, and before that, before we got married

my mother wasn't talking for a couple of months because she was of course as I have said to you very, very of the old way. You know everything has to be quite prim and proper and you know. And so, you know I'd and I'm aroha for my mother and I'm her only daughter left. My younger sister died. But the thing is for me, so since Christmas I've done 5 28 tangi as kaikaranga for a couple or three or four marae and the reason for that is because people are very unskilled or have no knowledge or no reo or no tikanga and I just, yes. So, some of it is about just for myself probably for my iwi of Ngāi Tai and in other things between COVID and 10 our kuia and koroua who are very old on pae tapu and they're frightened of catching the flu and things like that, so I managed to support that and to support the kaupapa of our tangi and things like that. I mean the thing is for myself personally if there's no one else there and I'm asked, privileged and honoured to be asked, I will do it because usually there's 15 no one else. We have very few people that live, that live in Ōpōtiki or Tōrere that are actually able to carry out and I don't know what level perhaps. When I'm at Tōrere my mother watched me like a hawk and I'm getting this instruction and that instruction, and I've got to change this and do that and yes. But anyway that's – so I don't know about all of those 20 things. All I know is that I'm there and I know that people question it and whatever, but it's more than that. This is about leadership, this is about rising above those things and actually just getting on with the job that needs to be done because there is no other one, no other people that live there. Unless they come. We had a tangi at Omaramutu due to arrive 25 with dawn. He said: "I heard there's no one on the pae, but i reira, i reira mātou, **we were there**. So yes, it's about those things. It's about who can. Twenty-eight, 28 tangis, is quite a lot.

Q. So, I definitely, I understand the point that you are making there. You are there. You are ahi kā. You've got those skills. That's your – you're 30 offering that to your community.

A. I don't do it unless they agree though. They have to consent, and I am very humble, and I am grateful the correct time. I don't just assume any of that.

Q. So, in your – at paragraph 50 and following, when you are talking about relationships and sexuality in that part of your brief.

A. Yes.

Q. You are talking about, you know, times before, pre-colonial Māori society.

5 A. Yes.

Q. And the fluidity of – you refer to a fluidity in relationships.

A. Yes.

Q. In that time?

A. Yes.

10 Q. So, when you refer to, I mean you just referred to it in passing just before about some people might have a problem.

A. Yes.

Q. Is that an overlay of sort of Victorian sort of prime and – you know Victorian sort of, what's the word I'm looking for, yes, you know in terms of that moralistic you know anti-homosexual sort of morality that people, some people adhere to, is that what that attitude is?

15 A. [Tracy Hillier] Can I just add a little about the wedding?

Q. Yes.

A. Our wedding was held in front of our whare tīpuna Muriwai. We had over 20 400 people come and tautoko. It was done with the full blessings of the Anglican Church and many have requested our Uncle Rangī to go and do their weddings in other places. It started, if we can take a little bit of a step back, I would say our old tikanga. I had a visit from my kuia, my Auntie Marj Kurei, 75, and with a taua of about five of my cousins who arrived at our home and asked for put the wero down to host the wedding and at that time you know we try and work under tikanga if we had the right to say no. This is the whānau asking that this occur and like we said we had over 400 whānau arrive to support the event, including my sister Sharon Campbell who flew in from Bali that morning to get there in time. 25

30 In the structure a lot of kōrero because of the influence of the Christianity and different passes of the Bible having an effect on our behaviour, oh on our beliefs I'm sorry. Have influenced how people see takatāpui **homosexuals**. If you go back to our old tikangas and mātauranga it was there, both female and male, and the different 12 levels of heavens.

There is a heaven level that is just for women. You know we have our tikangas that recognise it but have been influenced by Christianity that have an influence and people struggle to accept. With Ōpape we also, we have been recognised by the Human Rights Commission as the first human rights marae under tikanga that has been done and Ngāi Tamahaua is also a signatory to the United League of Nations Declaration on the Rights of Indigenous People. These documents, oh and also the Mātaatua Declaration. These documents put tikanga as something to be recognised and protected and that is what we do. It's about whānau, it's about whakapapa, it's about protection, it's about inclusive but again it's also about consent which sadly in a lot of things that happen in a colonial process where they choose leaders, they choose the tikanga, consent of the ahi kā and the hapū is not usually obtained.

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15 Q. Kia ora. Just one last question from me before I hand over to Ruakere. At paragraph 54 of your brief, Kayreen, you have a couple of paragraphs there that talk about rape.

A. [Kayreen Tapuke] Yes.

Q. And paragraph 54 talks about rape as being an act which strips the mana of its victim and in the next paragraph you give an example of the consequences of rape when there was a wāhine rangatira was raped and the consequences of that action were the killing of the men who were responsible for that action and you say there that they lost their mana because of that act and that was the price that they paid. Was her mana restored because of that? Did she lose her mana as a result of that action against her, that violence against her and did that act of utu restore mana or it had hadn't been lost so it didn't need to be restored? So just step me through that.

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30 A. The act of rape doesn't take the mana from the wāhine. It actually takes the mana from the perpetrators and because it attacks the whakapapa of the wider whānau and hapū and the consequences of that is a response which is what happened to these sons of Tunamu. Their lives – they were pursued, and their lives taken for that act against the wāhine. And there

are a few examples in our history on this event, and actually Genevieve probably has more to add.

[Genevieve Ruwhiu-Pupuke] Kia ora, so we are talking about Mokomoko's wife now, Kimohia, and in 1865 Kimohia was taken. She was raped by several men, several soldiers and then her body was mutilated, bayoneted and tossed over the cliff into the sea. I am her and she is me. Question: Does that take her mana away? E kore, e kore rawa, e kore rawa e taea. Kei konei tonu tana tama. Kei konei tēnei rā e hā ana. Kei konei mātou kia hīkina i tērā whakaaro. **That cannot be done. Her mana remains, endures to this day and we are here to elevate.** If you are raped, you are not worth much. Kare au e whakaae ki tēnā. **Don't agree with that.** Mana can never be taken from the person who never gave it up, and according to the research and my whakaaro and what has been passed down, she did not give up her mana. Mau tonu ia i tāna mana. **She maintained and held on to her mana.** There is so many, so many of our women in Whakatōhea that have endured rape this day, yesterday, last week, last month, last year, last century. What a huge contingent and that is a lot of mamae **pain** for one to possess. But what I see from these women and what has come down to us as women is that resilience, it can never define, it can never define a woman of who she is. We step up and we dust ourselves off and we keep moving. So, I have never, in any of our history, seen that our tūpuna gave up and lay down. Karekau, kāre i pērā rātou **and they did not.** So, I think to myself I learnt this: if you get raped you are to feel sorry and sad, you have to feel withdraw and depressed. Kao **No** You were still the woman who you perceive yourself to be, and I think like that and in many of my conversations with cousins has been total depression and more suppression in terms of their value of who they are, because we are not taught our whakapapa in this education system. We have a breakdown in a lot of family structures, we are not taught how is that supposed to be. I am not everybody, so my want or my desire or my want to kōrero is because I have two daughters listening and a mokopuna and a niece and a whole hapū here listening. If we could only teach our children, our wāhine, our tamariki that any ugly or yucky things like rape comes into



our life let it not define us but that it should refine us into what truly and who we are and that's what I think about when we talk about Muriwai and all these tūpuna. I'm their product, I'm a product of my tūpuna and the product of my māmā, of my hapū, cousins, I'm a product of them. I want our children to think resilience. I want them to think other than what's been taught, what's been displayed on TV, what's been in some soundtracks. You know, "They've got me suicidal," all that kind of kōrero. Hey, well we as a people defined resilience, I would say aku tīpuna wāhine **the female ancestors**.

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10 Q. Ngā mihi kia a koe mō o māramatanga i tēnei mea. **Kia ora. I want to thank you for the clarity of your evidence. Thank you.**

**(12:21) DR RUAKERE HOND GENEVIEVE RUWHIU-PUPUKE, RAIHA RUWHIU, KAYREEN TAPUKE, TRACY HILLIER:**

15 Q. Tēnā anō koutou. Ngākau nui katoa atu ana au ki a koutou kōrero. Ka rongō i te piki, o te koa, o te ngākau nui mō te manawanui, ka rongō anō i ngā uauatanga i ngā taumahatanga. Ki au nei he āhukatanga tērā o te iwi raupatu, he āhukatanga o te iwi ka puta i te pakanga me te āhua o te karawhiu o te ture ki runga i a koutou. **Once again, I was very interested in what you had to say. I could hear the happiness and the patience. I also heard the difficulties and the pressures that something that has affected me people whose land were confiscated and who went through the wars and who were negatively affected by the laws upon.** Listening to your kōrero, I wanted to interject on a number of occasions and have conversations about some of the content. On many occasions it was the way in which I see some of our kuia back home and the same similar sort of behaviours as what you described. We've got a kuia Rahera who didn't go to school but learnt all of the maths in playing cards and we've certainly got – I don't know whether we've got one as formidable as your Aunty Muriwai but definitely kuia who stand and take up roles and take leadership in places where maybe people aren't expecting wāhine to take such strong stands. So, he mihi tēnei ki a koutou. **I wish to acknowledge you.** The kōrero that I'm most affected by is the way in which you – the kōrero appears to portray a community

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working together, moving together, thinking how do we move forward as a group, as a hapū? That comes through strong and kei te titiro atu au te hoa nei ki te tuahine nei a Dawn e noho mai ana me te whakaaro arā noa ngā kōrero ngā mea arataki nei i ngā mahi. **Looking at my friend, my sister Dawn sitting there and thinking that there are many other stories leading in the practices.** And thinking about the way in which – in terms of coming together and moving ahead together, ko te nuinga te āhua nei he wahine anō tēnei e arataki ana i ngā mahi e piri tata ana, piri pakihiwi ki te pakihiwi ki te whakatutuki atu i ngā whaingā, i ngā whakaaro o te hapū o Ngāi Tamahaua. Nō reira tēnā anō pea he pātai tērā anō pea he kōrero noa nei me te mihi. **It seems that there were women who were leading the way in the actions and working shoulder to shoulder with each other to accomplish the objectives and the aims and aspirations of the hapū of Ngāi Tamahaua and so perhaps that's a question and there's something else to add.** When I hear the kōrero about balance because that's been a common theme coming through and about regaining balance, something that was put out of kilter and hearing the kōrero, and I didn't quite catch the name of the Mokomoko. Was it Mokomoko's father who signed the Treaty? Yes, I didn't quite catch his name sorry. Tutakahiao. Having prominent people, leaders like that and then war comes along and knocks out key male leadership and who takes up that role, ko ngā wāhine **is the women** and that came through loud and strong within your evidence. I don't know whether it's a question, it's more of maybe a – yes, it is a question. Ana he pēhea nei tērā momo kei roto i koutou i tēnei wā. Ko rongō ki au nei, kua rongō, engari pēhea o koutou whakaaro. **How was that trait within you? I have heard but what are your thoughts?** It's not to say that male leadership is knocked out but is this the time to regain that balance with wāhine leadership and as you are portraying within the evidence that you've given? Tērā anō pea he whakaaro o koutou. Perhaps you have some thoughts on that.

30 A. [Genevieve Ruwhiu-Pupuke] Kia ora. At the time of the MACA claim we had Pūkenga and Pūkenga came to Ōpape to Muriwai, and we had a pōwhiri and in the pōwhiri procession their kaumātua there from Te Whakatōhea and it was time to speak, so myself I stood up and spoke

inside the marae and I laid down a challenge to the koroua that was there, and this was the challenge. E koro, whakakotahi a Whakatōhea e wehewehe nei tātou. Kei te tatari tonu au. Kāre tātou i te paku – kei te whai au i a ia kia wero atu au ki a ia hei whakakotahi i a tātou, kua taka

5 ki te taha. Kua taka ki tēnei taha nō te mea he kerēme tō rātou, he moni tō rātou ka riro. Koinā te kaupapa nui o tō rātou ao ko te moni, ehara ko ngā tāngata. Nā, ina i taea i tāku nei whakaaro, kei te pīrangi au kōrero ki te kāwana, tangohia te moni. Makere ki te taha, he aha atu. Kei whea tēnei koroua e wero ana ahau? Whakakotahi a Whakatōhea, engari kāre.

10 Ko taka ki te taha. Ko wai tēnei kumara o Muriwai? Kāre he whakaaro. Kei te raweke kē i te whakapapa. Kī atu au ki a ia, “E kāo, kei te raweke kē tētahi atu. E kī au, “Kāo.” Ka karanga mai tētahi ki ahau, ko wai tō kaumātua? E kī au, “E kāo.” Nō te aha mātou i pērā ai tohe nei, tohe nei mō te aha, tohe nei au mō te katoa, ehara mō tētahi.

15 Ko tino whaka mātou, aukatingia te marae kia uru mai te kāwana. He aha ai whakahē ana rātou te whakapapa? Whakahē ana rātou te whakapapa o Muriwai. Nā, nā tēnā kua e haramai ki konei, haere wīwī, wāwā. Ka tono mai – kua tono mai, ko wero mai, kua kōrerohia, kua hakatia, kua pūkana, ko tino whawhai au ki roto i ngā hui, kei hea te kotahitanga o ngai tātou?

20 Koirā tāku. E te kāwana, tangihia tō moni. Kua ki a koutou katoa e te kāwana. Tuku i a mātou ki konei me te kore moni. E ahei ana tātou te anga moni, engari tuku i a tātou kia kotahi. Koinā ka ora ai te mana o te wahine, ka ora ai te mana o te tāne, nā te kotahi. Ehara he mea kē atu. Ki te kore tātou i pērā, ka pēhea ngā mokopuna? Ka tū rātou ki runga i

25 tō mātou whenua pēhea nei? E aua, kāre e pai tērā whakautu ki ahau. Kua wero atu ki ngā kaumātua katoa o Te Whakatōhea. Mōhio rātou ko wai tēnei kumara, ko wai mātou i konei? Ko Ngāi Tamahaua, ngā wāhine i konei, nō Ngāi Tamahaua. Nō reira āe, i te kua, kei te – tēnā koe. **Elder, unite Te Whakatōhea. We are divided. I’m still waiting. We are not pursuing him to challenge him, for us to be united and it’s fallen to this side, because they have claims and they have funding and that’s the main purpose of their world is money not the people. In my view I want to speak to the Government to remove the money and put it to the side and what else? Where was this old man who is**

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challenging me, that I'm challenging that Te Whakatōhea must unite but we've fallen to this side. Who is this kūmara of Muriwai? Do I not have any thoughts? We are tampering with whakapapa and I (inaudible 12:27:02) know they, so others are tampering with it and then someone called on has told me that I am your elder and I said

5 "No. Why are we like that? Why are we arguing against each other for what? I am arguing for everyone not just one person." We have gained a lot of strength and then the marae was closed so that the Crown can come. Why are they rejecting the whakapapa of Muriwai

10 and through that they said: "Don't come here, go anywhere else, here and there," and then they have made requests, they have challenged, they have spoken, they have performed haka, they performed pūkana. I have had many fights in the gatherings, the hui. Where is the unity, our unity, and that is I have to say

15 Government take away your money, to the Government who brought us here with no money what can we do if there's no money but let us be united so that the mana of men and women can thrive and prosper through unity not through other things. If we do that, what about the grandchildren, do they stand on our lands? How do they

20 stand on our lands? I do not know. That's not a good answer to me. I have challenged all of the elders of Te Whakatōhea and they know who is this kumara? Who are we here? We are Ngāi Tamahaua, the women here from Ngāi Tamahaua and so thank you.

Tēnā koe, te āhua nei kua pau te wā ki te tuku whakautu mai, engari ko

25 taku kupu whakamutunga, ko ētahi o wā koutou tikanga he mea rerekē and me pupuri taua rerekētanga. Ehara i te mea kino, he mea pai, pēnei i te pupuri i te waitai hei wai karakia. Kāre au i te mōhio ki tētahi atu iwi e pērā ana. Te mīia ki te wai kia kore e ngaua e te mangō, ērā tikanga

30 he mea nō mai rānō, nō reira kei te kī atu puritia ērā tikanga hei mana ki roto o Ngāi Tamahaua. Mihi tēnei rangi e mihi ana ki a koutou e te tēpu otirā ki a koutou katoa i haramai ki te tuku i ō koutou whakaaro. Tēnā tātou. **Thank you. It seems that we have exhausted the time for answers, but my last comment is that some of your tikanga are quite distinct and you must hold onto that distinctiveness, it's not bad but**

it's a good thing, such as using the sea water for karakia I do not know of other iwi that practise that to sprinkle water, so pertaining to sharks and so those ancient traditions you must hold on to those tikanga traditions as part of your Ngāi Tamahaua and so I want to thank the table and to everyone who came to submit their views and thoughts.

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A. [Raiha Ruwhiu] He mea, e whakaaro ana au mō Muriwai you know ko kite ana koe tana tapairutanga neha, teitei rawa. A ko tana kōtiro i moe ana i a Tutamure nē, and ko te mea mamae kē, ka hiki ana te ingoa o Tutamure kia hāngai atu ki te taha o Muriwai, ka whakariri kē au mō tērā. Ko tana taokete kē tērā. Koirā tētahi raru nē, ko te whakapapa anō. Ka taea te nuinga o te iwi ki te whakapapa ki a Muriwai, but kāre tātou katoa i whakapapa ki a Tutamure. **I was thinking of Muriwai and you have seen how much mana she had was highest mana and her daughter married Tutamure, and what was painful is that Tutamure was elevated to the level of Muriwai, and I became very angry at that. That is her son-in-law and that is a problem with whakapapa. Most of the people can whakapapa to Muriwai but we cannot all whakapapa to Tutamure.**

10

15

20

Q. Ko Moanaikauia tērā te tamāhine. **Is that Moanaikauia, her daughter, Muriwai's daughter. Thank you.**

A. Yes, yes, tana tamāhine, yes, āe. Kia ora.

[Kayleen Tapuke] Otirā kua mutu i tēnei wā, ngā mihi nui ki a koutou katoa. **If you have finished?**

25

[Raiha Ruwhiu] Āe, āe, kua mutu. **Yes, we have finished.**

[Kayleen Tapuke] Te Taraipiunara, otirā ki ngā rōia, otirā ki ngā kaitautoko, a Mātaatua whānui me kī, te tapu o Muriwai mai Tihirau ki Ngā Kurī-a-Whārei, kia ora, kia ora tātou katoa, āe. **Thank you to the Tribunal and to the legal counsel and to the supporters. The whole of Mātaatua, the sacredness of Muriwai from Tihirau Mountain to the Dogs at Whārei, greetings and acknowledgements to us all.**

30

## WAIATA TAUTOKO

**(12:34) JUDGE REEVES: (MIHI)**

Tēnā koutou ngā mihi ki a koutou te tēpu mō o māramatanga me o mātauranga me ngā kōrero maha ki a mātou i tēnei rā. Tēnei te mihi nui ki a koutou.

**Thank you. Thank you to the table for your understanding and your  
5 knowledge and the oral traditions, submissions that you have made  
before us today and I want to thank you very much.**

So, thank you everybody, thank you for the presentation this morning. And I just want to acknowledge we have reached the end of the hearing for this week  
10 and I just want to acknowledge the quality, the variety, the range, the depth of the kōrero that we have heard this week. It has been a really tremendous experience, certainly for me and I am sure the panel share those thoughts as well. What we have heard from the wāhine of Mātaatua waka this week has been really illuminating for us, so thank you.

15

Thank you, to you, and thank you to those who have gone before you this week. In terms of how we finish up now I believe that we are going to formally finish. Do we need to finish with karakia now or we just finish, and we are going to do poroporoāki? Kei a koe te tikanga. **You have the tikanga, you uphold the  
20 tikanga.**

**(12:38) DR RUAKERE HOND: (MIHI)**

E tū nei au i roto o Mātaatua, Mātaatua tangata, Mātaatua iwi, Mātaatua waka, Mātaatua whare, whai hua ana te hari mai te kaupapa mana wahine ki roto i a koe whai take, whai mana i runga i te mea arā anō ngā tauira e whakaari ana  
25 te hōhonutanga o tēnei mea o te mana o te wahine. He pono te kōrero i roto i ngā rā e toru, kāre he mutunga o tēnei te tuku kōrero mō Wairaka, mō Muriwai, kua rongo atu, Kura-i-Monoa, kua rongo atu ngā kuia katoa o roto i te takiwā nei kua hoki ora mai i roto i ngā kōrero i roto i ēnei rangi. Nō reira ki ahau nei, kua whai hua, kua whai mana, kua whai take ngā rā e toru. Kua rukuhia te  
30 wānanga, ana kāre au i kī atu kāre au i te mōhio mēnā kua ruku atu te wano o Tūpāpakurau kia poroa. Engari anō kāre au i mōhio he aha atu o tēnei te ingoa o te Whare Wānanga nei o Wairaka. Tērā pea ka haere ki Wairaka ana ka kite atu he kōrero i reira. Engari tēnei anō ko te roanga o ngā kōrero i a tātou e

noho tahi ana, he tika te kōrero rā i te wā i ruia te whare. Anei te tauira o mana wahine e tū mai nei. **I stand in the house of Mātaatua amongst its people, amongst its iwi, amongst its waka, amongst its house, we came to bring for the matter of mana wāhine to you and it has been empowered due to**

5 **that there are many role models and examples that show the deep nature of the mana of women. It is genuine the old traditions, that there were so much history about Wairaka or about Muriwai and we have heard of Kura-i-Monoa. We have heard about all of the huia of this region who have returned in spirit during this proceeding. And so, it has been empowered**

10 **and we have acquired a purpose and delved into the discussions. I do not know if we have delved into that Tūpāpakurau which belonged Tōroa, but I am not sure of the name of the Whare Wānanga o Wairaka. Perhaps we will see stories above, and so this is so much oral accounts we shared.**

15 Engari tēnei anō ko te roanga o ngā kōrero ki a tātou e noho tahi ana, he tika te kōrero rā i te wā i ruia te whare, anei te tauira ko mana wahine e tū mai nei. Kua e pēnei mai e kīia nei a, ko mana wahine anahe te whare nei, engari kei te kōrero ki te āhua i riro te whare i tā wāhi, huri haere nei i te ao, tirohia e te ao. Kite au i te pukapuka nā Materoa i homai, a, ana me te kitea atu i ngā

20 poupou e aro ana ki waho kia kitea e te ao. Kāre i whakamahia hei whare. Pēnei tonu ko te mauri te mana o te whare kura riro i te ao, engari kua hoki mai, kua hoki mai ki runga i te turanga. Anei ngā kōrero e puritia ana. Nō reira tēnei au e mihi ki te tauira o tētahi kaupapa pēnei i te whare nei i riro ki tā wāhi i huri haere ki wī ki wā katahi ka hoki mai ka whai mana, ka whai tūranga ki waenga

25 i ōna iwi. **It's appropriate that during the time that this house was built this is an example of mana wāhine here. It's not just this pertains to mana wāhine but it describes the nature of how this house was taken overseas and went around the world and was seen by the world and I saw the book that Materoa gave and I saw the posts that were facing outside so that**

30 **they could see by the world and they did not make a pare, then the mana of the house had been taken around the world but it's returned upon its position here and it's a holder of the histories. And so, I rise to acknowledge and recognise the examples such as this house that was**

**taken overseas and travelled across the world and then returned and was empowered and as its position amongst the people.**

Nō reira Mātaatua whare, ko koe te taurira pea mō mana wahine tūkinohia tōia,  
 5 kāwhakina nei i roto i ngā tau, toia ki kō, toia ki kō, kūmea ki wī, kūmea ki wā.  
 Engari anō ko te wānanga, i rukuhia e tātou i roto i ngā rā e toru me pēnei  
 whakahoki ki te wāhi e tika ana, te wāhi e tūturu ana. Nō reira, kua kite atu i  
 ngā taonga. Kua rongō i ngā taonga, kua rongō ā-ngākau i ngā taonga kua  
 10 puta i ngā ope katoa tae mai ai mai te tīmatanga i ō kupu Materoa. Otirā ki ngā  
 kōrero Ōpape me te kōrero rā ki tēnei takiwā katoa, kua ora, kua ora o koutou  
 kuia, kua ora, kua ora o koutou tūpua wahine, tēnā koutou, tēnā koutou. **And  
 so, to their ancestral house Mātaatua you exemplify the mana of women  
 that was brought here and carried here over the years and was pulled here  
 and there across the world but the discussions that we delved into over  
 15 the recent days and how can we return things to its proper place, it's  
 genuine place. And so, we have seen the taonga and heard the taonga  
 and heard through our hearts through the taonga and the stories from  
 everyone since the beginning with you Materoa to the stories of Ōpape  
 and the oral traditions of this region and your kuia, female ancestors,  
 20 tohunga have come alive again. So, I thank you.**

Hoki mai māua nei ana e noho tahi ana whakaaro kia kua e tōroa ki tēnei kupu  
 i a te Tani. Engari ka tuku nei ki te mana tū wahine e whakakapi nei i ngā kōrero  
 o tēnei taha. He pupuri, e ruku nei, e tō mai ngā kōrero, e kapi ai tēnei poroaki.  
 25 Ehara tēnei i te poroporoaki pēnei i te mate, nē, engari he poroaki te kaupapa  
 kia taea ai te hoki mai a tōna wā kia ruku anō i tēnei tūnga. Nō reira kua rongō  
 i ngā kōrero o Te Rangitūnoa nei e mea ana anei tēnei nei mea, a, whare, a  
 wānanga mō mana wahine, waiho mā koutou anō tērā e whiriwhiri. Engari  
 mehemea pērā te hua, ki au nei kua whai hua i runga anō i ngā mahi o ēnei rā  
 30 e toru. Nō reira kī atu au te tīmatanga ana ko te Tiriti tērā kaha tohetoha, kaha  
 tītāritaria, kaha tōtōia nei ki te wī, wā, engari anō ka waiho anō mō tērā te Tiriti  
 i hainatia rā e te matua o Mokoia, otirā o tātou tūpuna, I pono rātou ki tērā  
 kia hoki anō te pono ki roto i te kaupapa i hainatia, whakaaetia o tātou mātua  
 tūpuna i tērā wā ana kei konei e tatari tonu ana. Tēnā koutou e te haukāinga.



Ngāti Awa me o koutou karanga rā ki Mātaatua waka katoa, tēnā koutou, tēnā koutou, tēnā tātou katoa. **As our elder did not wish to prolong the sentiments made by men but we would take a woman to conclude this side so that they can bring forth the stories and oral traditions which will**

5 **allow us to conclude this farewell ceremony. It's not like a farewell towards the dead but it's a farewell to the matter so that we can return in time to delve into this source, this spring. And so, we have heard the comments of Rangitunoa referring to have a – proposing a whare wānanga for women and if that's a result and outcome then that would be**

10 **a good benefit emerging from this hearing and so this is only – the beginning was the Treaty which was argued over everywhere but the spirit of the Tiriti that was signed by Mokokoko's father and our ancestors they believed in that and we must use faith that was thought of and that was endorsed by our ancestors. So, I want to acknowledge the**

15 **local people and Ngāti Awa and all of your links throughout Mātaatua, thank you very much.**

## **WAIATA**

### **KAUMĀTUA (MIHI)**

Kia ora tātou, haere tonu ngā mihi ki tō nei whare nā te mea nāna nei i kī ki a

20 **mātou pai te tīmatatanga o wēnei kōrero, a tae hoki ki tēnei haora. Nō reira ka tika hoki me mihi atu ki a ia, huri noa ki tō tātou marae e takoto nā i waho rā, me ngā whare e tautoko nei, tēnei whare ātaahua i tēnei wā. Koinei te mea pai o te kōrero, te kaikōrero tuarua i te tū te tautoko ngā mihi kua mihitia e taku hoa tērā o ngā maunga o Te Hauāuru ki a tātou i tēnei wā. Nō reira, i tēnei tēpu i**

25 **tēnei taha, anei ōku putiputi e noho mai i tōku taha kua rongu hoki nei rātou, a rāua tahi nei ki ngā kōrero i puta mai te tīmatatanga tae hoki ki tēnei haora. Nō reira kei te tū ki te tautokongia ngā mihi kua mihitia nei taku rangatira a Ruakere i tēnei ata. Nō reira ka nui wākuna kōrero i tēnei wā, engari kei te haere tonu ngā mihi ki a koutou. He mihi ki te iwi o Mātaatua waka. Anei tētahi o ngā kai**

30 **hoe o te waka o Horouta e tū nei e mihi nei ki a koutou. Nō reira ko tētahi o ngā kōrero o te wā kāinga, ka mau te wehi o te āhukatanga o tō tātou nei hui. Nō reira kia kaha tātou ki te whakamana te tū o te wahine Māori i waenganui i**

a tātou i tēnei wā i runga tō tātou nei whenua. Nō reira huri noa, huri noa tō tātou whare, a, tēnā koutou, tēnā koutou, a kia ora huihui tātou. **Continue to acknowledge our house until this hour I must acknowledge our marae courtyard outside, and I want to acknowledge this beautiful house at this**

5 **time. This is what's good about being the second speaker and that's to endorse the acknowledgements already expressed by my friend the mountain from the west who spoke to us at this time and from on this side at this table these are my beautiful flowers sitting beside me. They have heard both of them the submissions that emerged from the beginning to**

10 **this day and so I stand to endorse and support the acknowledgements that were previously expressed by my chief Ruakere this morning and so I have many things to share but I continue to endorse and acknowledge you all and acknowledge and recognise the iwi of Mātaatua Waka. Here is one of the paddlers of the Horouta Waka standing and acknowledging**

15 **your – and so one of the stories at home is that we are very impressed and awesome – awed by what was told, and you must continue to empower the position of Māori women amongst us and on our lands and so to everyone in the house thank you, thank you, thank you to all us here.**

**WAIATA**

20 **NICOLA NGAWATI: (MIHI)**

**ARIKI SPOONER: (MIHI)**

**WAIATA TAUTOKO (TE AROHA TE WHAKAPONO)**

25 **UNIDENTIFIED SPEAKER: (MIHI)**

**MATEROA DODD: (MIHI)**

**WAIATA**

**KARAKIA**

**WAIATA**

**WHIRIMAKO BLACK: (MIHI)**

**UNIDENTIFIED MALE SPEAKER: (MIHI)**

**5 WAIATA TAUTOKO**

**KARAKIA WHAKAMUTUNGA**

**HEARING CONCLUDES: 12.50 PM**