

WAI 2700 – MANA WAHINE INQUIRY
TŪĀPAPA HEARING WEEK 5
HELD AT WAIWHETŪ MARAE, LOWER HUTT, WELLINGTON
MONDAY 22 AUGUST 2022 - THURSDAY 25 AUGUST 2022

Tribunal: Judge Sarah Reeves
Dr Ruakere Hond
Professor Linda Tuhiwai Smith
Dr Robyn Anderson
Kim Ngarimu

Crown Counsel: Matewai Tukapua
Virginia Hardy
Naomi Ngaronoa
Bill Kaua (Kaumātua)

Claimant Counsel: Hemi Te Nahu
Paige Joy
Greta Hansen
Hinerau Rameka
Annette Sykes
Kalei Delamere-Ririnui
Stephanie Roughton
Dr Bryan Gilling
Evangeline Coffey
Eve Rongo
Tania Te Whenua
Amy Chesnutt
Majka Cherrington
Brooke Loader
Alana Thomas
Aroha Herewini
Kelsi Reynolds
Arama Ngapo
Lyndon Rogers
Katherine Alty

Interpreter: Conrad Noema

Witnesses: **Day 1 - [22 Aug 2022]**
Kararaina Te Ira
Maria Rahui
Pania Ngapera Taylor
Katarina Jean Te Huia
Michelle Marino
Hinemoa Ranginui-Mansell

Jenny Tamakehu
Patricia Henare Matthews (Tane Hohepa)

Day 2 - [23 Aug 2022]

Jane Wilson
Te Rangitopeora
Nganeko Wilson
Hohepa Potini
Mereti Te Taipana
Dennis Ngawhare
Aroaro Tamati
Ngaropi Cameron
Ripeka Hudson
Keri Opai

Day 3 - [24 Aug 2022]

Hera Black-Te Rangi
Mareta Taute
Dr Hiria Hape
Arapeta Wikito Pomare Hamilton
Marareia Hamilton

Day 4 - [25 Aug 2022]

Esme Warati Sherwin
Heeni Collins
Stephanie Turner
Te Atawhai Te Rangi

TABLE OF CONTENTS

HEARING COMMENCES ON MONDAY 22 ND AUGUST 2022 AT 10:01AM.....	1
(10:01) JUDGE REEVES: (MIHI)	1
(10:05) MR HEMI TE NAHU: (MIHI, APPEARANCE).....	2
(10:06) MS PAIGE JOY: (MIHI, APPEARANCE)	2
(10:07) MS GRETA HANSEN: (APPEARANCE).....	2
(10:07) MS HINERAU RAMEKA: (MIHI, APPEARANCE).....	3
(10:09) MS STEPHANIE ROUGHTON: (MIHI, APPEARANCE)	3
(10:10) DR BRYAN GILLING: (MIHI, APPEARANCE).....	4
(10:12) MS EVE RONGO: (MIHI, APPEARANCE)	4
(10:12) MS TANIA TE WHENUA: (MIHI, APPEARANCE)	5
(10:13) MS AMY CHESNUTT: (MIHI, APPEARANCE)	5
(10:14) MS MAJKA CHERRINGTON: (MIHI, APPEARANCE)	5
(10:15) MS BROOKE LOADER: (MIHI, APPEARANCE)	6
(10:16) MS ALANA THOMAS: (MIHI, APPEARANCE).....	6
(10:19) MS KELSI REYNOLDS: (APPEARANCE).....	7
(10:19) MS MATEWAI TUKAPUA: (MIHI, APPEARANCE)	8
MR TE NAHU CALLS	9
(10:27) KARARAINA TE IRA: (#A106).....	10
(10:49) MARIA RAHUI: (#A105)	18
(11:05) PANIA NGAPERA TAYLOR: (#A107)	22
(11:22) PROF LINDA TUHIWAI SMITH TO TE WHĀNAU IRA PANEL:	26
(12:06) DR RUAKERE HOND TO KARARAINA TE IRA, MARIA RAHUI, PANIA TAYLOR:	30
(12:16) JUDGE REEVES TO KARARAINA TE IRA, MARIA RAHUI, PANIA TAYLOR:	33
(12:26) DR ROBYN ANDERSON TO KARARAINA TE IRA, MARIA RAHUI, PANIA TAYLOR:.....	35
(12:32) KIM NGARIMU TO KARARAINA TE IRA, MARIA RAHUI, PANIA TAYLOR:.....	37
MS JOY CALLS	39
(12:42) KATARINA JEAN TE HUIA: (#A115).....	39
(12:54) JUDGE REEVES TO KATARINA TE HUIA:	43
(13:40) JUDGE REEVES TO KATARINA JEAN TE HUIA: (CONTINUES).....	44
(13:49) DR ROBYN ANDERSON TO KATARINA JEAN TE HUIA:.....	47
(13:58) KIM NGARIMU TO KATARINA TE HUIA:.....	50

MS HANSEN CALLS	52
(14:03) MICHELLE MARINO: (#A111)	52
(14:10) PROF. LINDA TUHIWAI SMITH TO MICHELLE MARINO:	54
(14:16) DR RUAKERE HOND TO MICHELLE MARINO:	56
(14:23) DR ROBYN ANDERSON TO MICHELLE MARINO:	58
MR MCGHIE CALLS	59
(14:35) HINEMOA RANGINUI-MANSELL: (MIHI)	59
(14:36) KIM NGARIMU TO HINEMOA RANGINUI-MANSELL, JENNY TAMAKEHU:	60
(14:40) DR ROBYN ANDERSON TO HINEMOA RANGINUI-MANSELL, JENNY TAMAKEHU:	61
(14:42) JUDGE REEVES TO HINEMOA RANGINUI-MANSELL, JENNY TAMAKEHU:	62
(14:48) DR RUAKERE HOND TO HINEMOA RANGINUI-MANSELL, JENNY TAMAKEHU:	64
(14:55) TANE HOHEPA: (#A104 – ON BEHALF OF PATRICIA HENARE MATTHEWS).....	66
(15:01) KIM NGARIMU TO PATRICIA HENARE MATTHEWS:	70
(15:04) DR ROBYN ANDERSON TO PATRICIA HENARE MATTHEWS:	71
(15:08) PROFESSOR LINDA TUHIWAI SMITH TO PATRICIA HERNARE MATTHEWS:	73
(15:13) DR RUAKERE HOND TO PATRICIA HENARE MATTHEWS:	74
(15:24) JUDGE REEVES TO PATRICIA HENARE MATTHEWS, TANE HOHEPA:	78
(15:29) DR RUAKERE HOND: (MIHI WHAKAMUTUNGA).....	79
HEARING RESUMES TUESDAY 23 AUGUST 2022 AT 09:11AM	81
(09:11) JUDGE REEVES: (MIHI)	81
(09:12) MS ANNETTE SYKES: (APPEARANCE)	81
(09:13) MR LYNDON ROGERS: (MIHI)	81
MR ROGERS CALLS.....	82
(09:19) JANE WILSON: (MIHI)	82
(09:46) TE RANGITOEORA:	91
(09:49) NGANEKO WILSON: (WAIATA TAUTOKO)	92
(09:53) KIM NGARIMU TO JANE WILSON, TE RANGITOEORA, NGANEKO WILSON:	93
(09:56) HOHEPA POTINI:	94
(10:04) DR ROBYN ANDERSON TO JANE WILSON, TE RANGITOEORA, NGANEKO WILSON:	97
MR ROGERS CALLS.....	99
(10:11) MERETI TE TAIPANA:	99
(10:34) PROFESSOR LINDA TUHIWAI SMITH TO MERETI TAIPANA:	106
(10:40) DR RUAKERE HOND TO MERETI TE TAIPANA:	108
MS RAMEKA CALLS.....	110
(11:15) DENNIS NGAWHARE: (#A107)	111
(11:32) JUDGE REEVES TO DENNIS NGAWHARE:	118
(11:35) PROFESSOR LINDA TUHIWAI SMITH TO DENNIS NGAWHARE:	119

(11:39) DR RUAKERE HOND TO DENNIS NGAWHARE:	120
(11:45) KIM NGARIMU TO DENNIS NGAWHARE:	123
(11:47) DR ROBYN ANDERSON TO DENNIS NGAWHARE:	124
MS RAMEKA CALLS.....	126
(11:52) AROARO TAMATI: (#A131-A131(A)).....	126
(12:04) JUDGE REEVES: TO AROARO TAMATI:.....	130
(12:08) KIM NGARIMU TO AROARO TAMATI:.....	131
(12:12) DR RUAKERE HOND TO AROARO TAMATI:	132
(12:19) PROFESSOR LINDA TUHIWAI SMITH TO AROARO TAMATI:.....	135
MS RAMEKA CALLS.....	138
(13:29) NGAROPI CAMERON: (#A113).....	139
(14:07) JUDGE REEVES TO NGAROPI CAMERON:	152
(14:17) PROFESSOR LINDA TUHIWAI SMITH TO NGAROPI CAMERON:.....	155
(14:26) DR RUAKERE HOND TO NGAROPI CAMERON:	158
MS RAMEKA CALLS.....	160
(14:33) RIPEKA HUDSON: (MIHI, #A128).....	160
(15:28) KIM NGARIMU TO RIPEKA HUDSON:	169
(15:39) DR ROBYN ANDERSON RIPEKA HUDSON:	173
MS RAMEKA CALLS.....	175
(15:47) KERI OPAI: (MIHI, #A118 AND (A)-(C))	175
(16:28) DR RUAKERE HOND TO KERI OPAI:.....	193
HEARING RESUMES WEDNESDAY 24 AUGUST 2022 AT 9.01AM	200
(09:01) DR RUAKERE HOND: (MIHI).....	200
(09:03) MERE BLACK: (MIHI)	201
(09:07) JUDGE REEVES:	201
(09:08) MS ARAMA NGAPO: (APPEARANCE)	202
MS DELAMERE-RIRINUI CALLS	202
(09:10) HERA BLACK-TE RANGI: (MIHI, #A116).....	203
(09:32) MARETA TAUTE: (MIHI, #A116)	212
(11:12) DR RUAKERE HOND TO HERA BLACK-TE RANGI:	244
(11:50) JUDGE REEVES TO HERA BLACK-TE RANGI:	264
(11:52) KIM NGARIMU TO HERA BLACK - TE RANGI, MARETA TAUTE:	264
(12:01) DR ROBYN ANDERSON TO HERA BLACK-TE RANGI, MARETA TAUTE:	268
(12:07) JUDGE REEVES TO HERA BLACK-TE RANGI, MARETA TAUTE:.....	270
MS DELAMERE-RIRINUI CALLS.....	275
(12:21) DR HIRIA HAPE: (MIHI, #A114).....	275
(13:24) DR HIRIA HAPE: (CONTINUES).....	285

(14:25) KIM NGARIMU TO DR HIRIA HAPE:	315
(14:31) JUDGE REEVES TO DR HIRIA HAPE:	318
(14:42) DR RUAKERE HOND TO DR HIRIA HAPE:	323
(14:58) PROF. LINDA TUHIWAI SMITH TO DR HIRIA HAPE:	330
MS SYKES CALLS	334
(15:33) ARAPETA WIKITO POMARE HAMILTON:	335
(16:29) MARAREIA HAMILTON: (MIHI, #A121(A)).....	352
(17:01) DR RUAKERE HOND TO ARAPETA WIKITŌ PŌMARE HAMILTON:	363
(17:03) DR ROBYN ANDERSON TO ARAPETA WIKITŌ PŌMARE HAMILTON:	364
HEARING RESUMES THURSDAY 25 AUGUST 2022 AT 8.59AM	366
(08:59) DR RUAKERE HOND: (MIHI).....	366
(09:02) JUDGE REEVES: (MIHI)	366
MS ALTY CALLS	367
(09:05) ESME SHERWIN: (#A110)	367
(09:31) JUDGE REEVES TO ESME WARATI SHERWIN:	377
(09:37) PROF LINDA TUHIWAI SMITH TO ESME SHERWIN:	379
(09:41) DR RUAKERE HOND TO ESME SHERWIN:	380
(09:52) DR ROBYN ANDERSON TO ESME SHERWIN:	383
(09:56) KIM NGARIMU TO ESME SHERWIN:	384
DR GILLING CALLS:	385
(10:03) HEENI COLLINS: (MIHI, #A108, #A108(A)).....	386
(11:12) HEENI COLLINS: (CONTINUES)	399
(11:27) KIM NGARIMU TO HEENI COLLINS:	404
(11:33) DR ROBYN ANDERSON TO HEENI COLLINS, KARARAINA TE IRA:	406
(11:40) DR RUAKERE HOND TO HEENI COLLINS:	408
(11:48) PROF LINDA TUHIWAI SMITH TO HEENI COLLINS:	411
(11:52) JUDGE REEVES TO HEENI COLLINS:	412
MS COFFEY CALLS	413
(11:54) STEPHANIE TURNER: (MIHI, #A109)	413
(12:17) KIM NGARIMU TO STEPHANIE TURNER:	420
(12:20) DR ROBYN ANDERSON TO STEPHANIE TURNER:	420
(12:24) DR RUAKERE HOND TO STEPHANIE TURNER:	422
(12:26) KIM NGARIMU TO STEPHANIE TURNER:	423
MS RAMEKA (CALLS)	423
(12:29) TE ATAWHAI TE RANGI: (MIHI, #A120).....	423
(12:44) PROF LINDA TUHIWAI SMITH TO TE ATAWHAI TE RANGI:	429
(12:46) DR RUAKERE HOND TO TE ATAWHAI TE RANGI:	429
(12:51) DR ROBYN ANDERSON TO TE ATAWHAI TE RANGI:	431

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: Tūhoe.

HEARING COMMENCES ON MONDAY 22ND AUGUST 2022 AT 10:01AM

(10:01) JUDGE REEVES: (MIHI)

Tēnā tātou. E ngā mana, e ngā reo, e ngā karanga maha, tēnā koutou katoa. Nau mai haere mai i runga i te kaupapa o te rā. E te mana whenua, tēnā koutou,
 5 ōku whanaunga, ngā mihi ki a koutou mō ou manaaki i te ata nei. E tautoko ana ngā mihi kua mihia, otirā ngā mihi atu ki a koutou kua tae mai kua tae mia me te hunga mātakitaki hoki. I tēnei wiki ka haere mātou ki te whakatakoto i te tūāpapa o tēnei whare kōrero o te Mana wahine, tēnā koutou katoa. **To all those who have made themselves available and welcome to our hearing.**
 10 **We wish to acknowledge the local hosts for their hospitality and providing the opportunity with their welcome and we want to acknowledge all those, and of course our online audience listening in. And of course this week we will be ensuring –**

15 Good morning everyone. Welcome to week 5 of our Tūāpapa phase of hearings for the Mana Wahine Inquiry. To commence this morning I am going to move through a few housekeeping matters and then I will call for appearances and then we will – won't be too long before we commence.

20 I am Judge Reeves. My panel, I have Dr Ruakere Hond, Dr Linda Tuhiwai Smith, Dr Robyn Anderson, and Kim Ngarimu.

HOUSEKEEPING – COVID PROTOCOL (10:03:28)

HOUSEKEEPING – COPY OF TIMETABLE (10:04:04)

25 **HOUSEKEEPING – LIVE STREAMING OF HEARING/MEDIA REQUESTS AND ANY OBJECTIONS IN RELATION (10:04:24)**

JUDGE REEVES:

I am now going to call for appearances and I have – I'll move through the list that the staff have provided me this morning and Mr Te Nahu you are first on the list.

(10:05) MR HEMI TE NAHU: (MIHI, APPEARANCE)

Tēnā koe Ma'am. I te tuatahi ka nui te mihi ki a koutou te mana whenua, te haukāinga, nāu te karanga i te ata nei, nāu hoki te pōhiri, nāu hoki i tuwhera te kuaha mō tēnei wānanga mō tēnei wiki, ka nui te mihi ki a koutou. Ki a Dr Hond, ka nui te mihi ki a koe. Nāu hoki te karakia mō tātou i te ata nei, tēnā koe anō. E te tēpu, ka nui te mihi ki a koutou. Ki ngā rōia o te Karauna, tino – kia kaha koutou. Tino hōhonu te kaupapa i mua i a tātou nō reira, e ngā rōia o ngā kaitono tēnā koutou katoa. **I wish to acknowledge the hosts and for their call of welcome to us and making a very warm welcome for us for our hearing throughout the week and thank you Dr Hond for our prayer and your leadership for this morning. And of course the valued panel members before me, Crown counsel, I wish you well for the week. It certainly is a very in depth hearing we have before us. And of course the Crown counsel...**

15

Counsel's name is Te Nahu, counsel for Wai 1944, Ngā Hapū o Kereru. We, our witnesses are first up this morning your Honour so ready to go. Kia ora rā.

(10:06) MS PAIGE JOY: (MIHI, APPEARANCE)

Tēnā e te Kaiwhakawā. Tēnā koutou Te Rōpū Whakamana i te Tiriti o Waitangi. Ko Ms Joy tōku ingoa. Nō te tari o Te Mata Law e whakakanohi ana ahau i te kaikerēme o Wai 2823, arā ko Whaea Katarina Jean Te Huia, tēnā koe. **I wish to acknowledge the Waitangi – I am Ms Joy. I'm from Te Mata Law and I am here representing claimant 2823 from Kataraina Jean Te Huia.**

25 (10:07) MS GRETA HANSEN: (APPEARANCE)

Tēnā koe. Counsel's name is Ms Hansen and we appear today on behalf of the claimants represented by Phoenix Law who is listed in the document number #3.1.296(a), in particular Ms Michelle Marino and Erol Churton, Wai 377 and 2847 and Ms Marino will presenting evidence today. Thank you.

30 JUDGE REEVES:

Tēnā koe. Woodward Law? Appearance for Annette Sykes & Co.

(10:07) MS HINERAU RAMEKA: (MIHI, APPEARANCE)

Tēnā koe e te Kaiwhakawā, otirā ki te tēpu katoa. Kei te tautoko ngā mihi kua whārikihia i te ata nei. Ki a koe, e Ruakere nāu i arahina mātou i runga i te tika, te pono me te māramatanga, nei rā ka mihi. E te haukāinga, nei ngā mihi mō

5 to koutou manaakitanga i te ata nei, to whakatau i a mātou. Ki ngā kaimahi, aku hoamahi, ki ngā kaikerēme hoki, ngā kaituku kōrero i tēnei wiki, kei te mihi, kei te mihi. **I certainly want to endorse all this expressions expressed earlier this morning and thank you Dr Ruakere Hond for your prayer and to our local hosts or your hospitality and your warm welcome and of**

10 **course fellow counsel and of course, importantly to our witnesses who will be giving evidence this week, I wish you well.**

Counsel's name is Ms Rameka, Ma'am. Ms Sykes and Ms Delamere-Ririnui give their apologies Ma'am, they've had delays with the fog and issues like that

15 this morning and are on their way and they will be in attendance as soon as they are able to, Ma'am.

We have 12 claimant groups in the Mana Wahine Kaupapa Inquiry. I don't propose to announce all of those Ma'am but this week we have 12 witnesses.

20 The first lot will be part of the Wai 2872 claim, a claim by Leonie Pihama, Mereana Pitman and Te Ringahuaia Hata. They will be giving evidence Ma'am on Tuesday and Wednesday and then our second lot of witnesses are part of the claim Wai 345, a claim by Ngāti Manu. They will be giving evidence on Wednesday afternoon and then our final witness this week will be

25 Ms Te Atawhai Te Rangi who is part of the Wai 2874 claim, a claim by Ms Te Atawhai Te Rangi and others on behalf of all Māori women, their whānau and gang environments. Tēnā koe Ma'am.

(10:09) MS STEPHANIE ROUGHTON: (MIHI, APPEARANCE)

E te Kaiwhakawā me koutou o te Taraipiunara, ngā rōia mō te Karauna, ngā

30 rōia mō ngā kaikerēme, koutou ngā kaikerēme, huri noa ki te whare, tēnā koutou katoa. **[Nil]**

Counsel's name is Roughton and I am appearing on behalf of the claims that Tamaki Legal represents in this inquiry. I just want to announce one claim that we represent who will be presenting evidence this week and that's Wai 1477, a claim by Esme Warati Sherwin on behalf herself, the late Emma Gibbs-Smith and her whānau as members of Ngā Whānau o Waitangi Horotutu me Taputaputa o Pahi, Ngāti Kawa, Ngāti Rāhiri and Ngare Raumati.

Ms Sherwin will be presenting on Thursday morning and just to note as well Ma'am that my learned friend Ms Alty will also be appearing alongside Ms Sherwin by AVL on Thursday. Tēnā koe.

JUDGE REEVES:

Tēnā koe Ms Roughton. Do we have an appearance by Mahony Horner?

(10:10) DR BRYAN GILLING: (MIHI, APPEARANCE)

Tēnā koe e te Kaiwhakawā. E Te Rōpū Whakamana i te Tiriti o Waitangi, tēnā koutou me ngā kaimahi hoki. E te whare, tēnā koutou, tēnā koutou, tēnā tātou katoa. [Ni]

May it please the Tribunal counsel's name is Gilling and I appear this morning with my learned friend Ms Coffey. We represent a number of claims in this inquiry, you have heard from Mrs Patricia Tauroa in Wai 58 already. Wai 914, 972, 1661, 2188, 2839, 2922, 2884 and particularly this week we have our witnesses for Wai 2419, Ms Heeni Collins and Ms Stephanie Turner who will be appearing and presenting on Thursday. Thank you Ma'am.

(10:12) MS EVE RONGO: (MIHI, APPEARANCE)

Tēnā koe e te Kaiwhakawā, tēnā koutou katoa. Ko Eve Rongo ahau. May it please the Tribunal, counsel's name is Eve and I appear alongside Mr (inaudible 10:12:16) and we are here for Wai 2709, a claim for the Hotere whānau and Wai 3159, a claim for Ngāi Tai Iwi and Ririwhenua hapū, kia ora.

(10:12) MS TANIA TE WHENUA: (MIHI, APPEARANCE)

Mōrena e te Kaiwhakawā, otirā koutou katoa o tēnei hui, tēnei aku mihi atu ki a koutou. Ka tautoko ngā mihi kua mihia. Ko tāku ko Te Whenua. Anei ahau hei rōia **I stand as a lawyer for the rūnanga...**mō te kerēme 2859 o Te Rūnanga o Ngā Mahi Māori o Aotearoa. Ko te kerēme 2864 mō Te Rūnanga o Ngā Toa Awhina. Ko te kerēme 3011 mō Ngā Wahine Toa o te Māpu Mangarū me te kerēme 1511 mō Te Waru Tamatea me tana hapū a Ngāi Tamatea ki Waiotahe. Tēnā koutou.

JUDGE REEVES:

10 Tēnā koe Ms Te Whenua. Do we have Ms Thornton? Dixon & Co.

(10:13) MS AMY CHESNUTT: (MIHI, APPEARANCE)

Tēnā koe e te Kaiwhakawā, koutou hoki o Te Rōpū Whakamana i te Tiriti o Waitangi. Ko Ms Chesnutt tōku ingoa and I appear for the Wai 745, 1308, a claim on behalf of Patuharakeke and the Wai 381, a claim on behalf of the late Dame Aroha Reriti-Crofts for the Māori Women's Welfare League, tēnā koutou.

(10:14) MS MAJKA CHERRINGTON: (MIHI, APPEARANCE)

Tēnā koe e te Kaiwhakawā, otirā ki a koutou ngā mema o Te Rōpū Whakamana i te Tiriti. He mihi mahana ki a koutou katoa i tēnei ata. **I wish to acknowledge the Waitangi Tribunal and wish to express and endorse the expressions given this morning.**

Counsel's name is Ms Cherrington and I appear on behalf of the claimants represented by Tukai Law. Those claim are Wai 1464, Wai 1546, a claim by Te Kapotai and Wai 682 a claim by Te Runanga o Ngāti Hine.

25

Your Honour, our clients are actively participating in this hearing and so we seek leave to attend the remainder of the hearing by the live stream link and we will of course return this link if there are any matters which require our attention. Tēnā koutou.

**JUDGE REEVES ADDRESSES MS CHERRINGTON – LEAVE GRANTED
(10:15:09)**

(10:15) MS BROOKE LOADER: (MIHI, APPEARANCE)

Kia ora mai tātou katoa. Tēnā koe e te Kaiwhakawā. Tuatahi, ki ngā mana
5 whenua ki te ata nei, ka nui te mihi ki a koutou katoa. Ki ngā rangatira o te
tēpu, tāku mihi ki a koutou. Ki ngā kaikerēme, ngā māngai mā o wahine Māori
(inaudible 10:15:40), te katoa o te motu, tēnā koutou katoa. Ko Brooke Loader
tōku ingoa. Ko James tāku tamaiti. Ka tū au i tēnei rā ki te whakamarama ki te
kerēme o Hana Maxwell Wai 2855, o Jade Kake tohu 2717, Huhana Lyndon
10 hoki 2917. Tēnā koutou katoa.

JUDGE REEVES:

Tēnā koe Ms Loader. Ranfurly Chambers. Kaupare Legal.

(10:16) MS ALANA THOMAS: (MIHI, APPEARANCE)

Hei ngā reo pāroro o ngā pare kārangaranga puta noa i te motu, tēnā koutou.
15 Tēnā koe e te Kaiwhakawā, otirā koutou katoa o taituarā, o kaihāpai o ngā
kaipupuri i te mana, i te mauri o te Tiriti o Waitangi, tēnā koutou. **Warm
acknowledgements to all. And of course those who are about to give
witness statements today.** Tēnā tātou me o tātou mate o te wā, e tautoko
mārika ana au i ngā kupu poroporoaki i whārikihia i mua i a tātou i te ata nei.
20 Āe, e tika ana te kōrero matariki whanaunga kore e mahi tonu nei i tana mahi.
Ko te kupenga o Taramainuku e hao tonu ana. Nō reira, e te pāpā a Toby,
rātou katoa, ngā tini mate o te wā, haere, haere, haere atu rā.
**Acknowledgements to Toby, Sir Toby Curtis who is laying in state at this
point in time.**

25

Tēnā tātou me a tātou pōhiri whakatau i te ata nei, ko tō Te Ati Awa, anei te
aroha e rere atu nei ki a koutou, e mihi ana i o koutou kupu, e mihi ana i o
koutou i o manaaki mai i te reo tuatahi i rangonahia e tātou i te rangi nei, hei te
whaea, tēnā koe. Tēnā koe i te hōhonu me te ataahua o ngā kupu ki roto i tērā
30 karanga i a au e whakarongo ana ki ngā kupu, nā, kua tau mai te māramatanga
mō tēnei rohe nei, te nui o ngā hītori ki roto i ērā kupu, a ka mutu te ataahua o

te rere o tērā karanga, hei te whaea tēnā koe. **And of course, we heard through this morning with our elegant expressions of the welcome. We want to acknowledge the warm words expressed over and given before us. I want to acknowledge the gentleman for his kind and warm, in depth**
 5 **words and his expressions when – And through just those small sentiments that he expressed gave us some insight.**

Tau mai rā hoki ki roto i te whare, ki o tātou kaikōrero, to tātou mihimihi tae roa mai ki te kuia rā me te pai o ngā kōrero e whārikihia i mua i a koutou Te Atiawa,
 10 Waiwhetu Marae, anei te aroha nui o te tangata e rere atu nei ki a koutou katoa. Tātou e whakarauika mai nei i tēnei rā, ka kī ake au i konei, ko te pene puru, tēnā tātou katoa. **And of course not only with the men giving their expressions through their whaikōrero but the opportunity for the elder matriarchal figure, Peggy to have some few words. So, I want to**
 15 **acknowledge that.**

E te Tiati, koutou e mihi ana, māua ko Ms Herewini tēnei e whakakanohi ana i te kerēme 3003, tēnā tātou. **And of course here I'm representing our claimant communities.**

20 **JUDGE REEVES:**

Tēnā kōrua. McCaw Lewis? NL Lawyers?

(10:19) MS KELSI REYNOLDS: (APPEARANCE)

Kia ora. Counsel's name is Ms Reynolds and I appear on behalf of Wai 3102, a claim by Ms Merepeka Raukawa-Tait. Wai 2123, a claim by
 25 Francis McLaughlin. Wai 2931, a claim by Teina Boasa-Dean. Ms Ngapo sends her apologies. She was unable to make it today but will be attendance on Wednesday and will be attending via the livestream in the meantime Kia ora.

JUDGE REEVES:

Tēnā koe. Just before I call on the Crown to enter their appearance, I just want
 30 to acknowledge, ngā minita kua tae mai. Nau mai haere mai ki te nohonga nei.

We wish to acknowledge the ministers who are present here with us. A warm welcome to you all.

(10:19) MS MATEWAI TUKAPUA: (MIHI, APPEARANCE)

Tēnā koe e te Kaiwhakawā, otirā koutou katoa o Te Rōpū Whakamana i te Tiriti,
 5 he mihi nui ki a koutou. E ngā kaikerēme me ngā rōia, te haukāinga, he mihi
 nui ki a koutou. Ko Ms Tukapua me Ms Salmon māua, he rōia mō te Karauna.
 Ko Mr Kaua e awhina ia māua i te wiki nei. Hei whakamōhio atu, ka wehe ahau
 hei āpōpō, ka haere mai a Ms Hardy hei te Wenerei me Ms Ngaronoa hei te
 Rāpare, ngā mihi. **Thank you Judge for your opening – warm words of**
 10 **welcome. On behalf of Crown counsel, we wish to, Ms Chalmers and**
myself, Ms Tukapua representing Crown counsel supported by our
kaumatua, Bill Kaua. I will be seeking your leave to depart for tomorrow.

JUDGE REEVES:

Tēnā kōrua, kia ora. Now, I just have a couple more matters but before I move
 15 into those, are there any appearances that we've missed? Kāo. Now, panel
 members have raised with me what would, in the normal course, be potential
 conflicts. Dr Tuhiwai Smith has raised with me that she has supervised, in
 terms of their academic studies, a couple of the witnesses who are appearing,
 Ms Te Huia and Ms Cameron and of course we have Dr Hond's sister who is
 20 joining us tomorrow.

So, as I say, in the normal course, possibly those would be conflicts but given
 that we are in a tūāpapa phase, we are not making any recommendations as a
 result of the evidence that we are hearing. These members are appointed
 25 because of their expertise and knowledge and their ability to elucidate the
 matters which are before us, so my intention is for them to participate and in
 terms of questioning and to offer any questions that they wish to. If there are
 any objections to that or matters that people want to raise in relation to that
 course of action, then you are welcome to raise that either in a moment when I
 30 ask whether there is any matters that counsel wishes to raise or by memoranda,
 so I just wanted to raise that.

The other matter was that in memorandum directions we did signal that we would take a fairly – in terms of running the sessions, the timetable several weeks ago was rather fuller than it is today and there were potentially some issues in being able to get through all of the witnesses that we had and the time available. I still intend to take the approach that was signalled which is basically asking counsel to be responsible for the witnesses getting through the material in the time available. There possibly might be a little bit of extra flexibility with that given that we do have some additional space in some parts of the timetable but really, what I am asking is that the approach that we signalled that we would like you to take which is that evidence be taken as read, we don't require witnesses to read their briefs of evidence to us. We have read them however we are happy for there to be a summary of the ngako of the evidence that is to be given, 10 minutes or so and then to be available for questions and then obviously for those witnesses that are appearing in panels, then they will take the questions as a panel.

So, anyway, I'm sure that that will evolve as the week goes on but just to signal that's the approach that we wish to take. Now, are there any matters that counsel wishes to raise at this time? No, okay. Well, we will commence our hearing with the first witnesses, if counsel, Mr Te Nahu, if you would have your witnesses prepare themselves.

MR TE NAHU CALLS

Tēnā ko Ma'am. We have Kararaina Te Ira. Her brief of evidence is #A106. We have next to her, her mother Maria Rahui, her evidence is #A105 and next to her is Ms Pania Taylor. Her evidence is #A107. Now, the brief of evidence have been filed on the record Ma'am have been considered by these witnesses to be sufficient to read in full because they are quite short and succinct and we did a practice run last night and they certainly are within the timeframe. So, if you have any matters on that, you are sure whether to continue.

JUDGE REEVES:

Well, as I signalled we have read your brief of evidence but I understand that sometimes in these situations it is easier if you are able to read some material.

So, they are short but the time available in this session is, kei a koutou and so long as you leave some time in the session for us to engage with you and some dialogue before morning tea which I think is at 11:30, is when the session will finish.

5 MR TE NAHU ADDRESSES JUDGE REEVES – WITNESS AFTER MORNING TEA (10:26:28)

MR TE NAHU ADDRESSES JUDGE REEVES – QUESTIONS TO WITNESSES AS A PANEL (10:26:54)

10 JUDGE REEVES ADDRESSES MR TE NAHU – Q&A AS A PANEL APPROACH (10:27:10)

(10:27) KARARAINA TE IRA: (#A106)

Tēnei te mihi ki tēnei whare, te aroha ki te Atua, maungārongo ki te whenua, kororia ki te Atua. Ma ngā anahera pono hei mātakitaki i a mātou i tēnei rā. Tēnei te mihi ki te tēpu hoki. **I wish to acknowledge this great house. Aroha**
15 ki te tāngata. Emerge to thank you for the opportunity given.

Tēnā koutou. No Ngāti Raukawa. He uri au o Ngā Hapū o Kereru, Ngāti Hinemata, Ngāti Takeiku, Ngāti Ngarongo, Ngāti Pare Raukawa hoki.

READS BRIEF OF EVIDENCE #A106

20 My name is Kararaina Parerohi Rahui Te Ira and a claimant for Ngā Hapū O Kereru who have filed this claim for the Waitangi Tribunal to be heard in this inquiry under the number of Wai 1944.

25 I work in the museum and galleries sector, otherwise known as a Glam sector, although it's not so glours at times. My work background is in curation and conservation of textiles and objects.

Today we have brought some of our taonga from our marae and I'll introduce them because there's many of us do our taonga also our tupuna embodied.

So, to my right we have our mere, Hinemata and we also have a pikitia of our tupuna kuia as well. The kakahu that I am wearing has been imbued by the paru that's close to our marae in the repo there.

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In my hands I am holding – Ka whawhai tonu mātou, this is hoiro. Although today we have taken example from a whanaunga in Taranaki, specifically Ngā Tamawāhine o Parihaka, o Taranaki hoki and coming to you in a peaceful manner, so we will not be using these. Thought we should just clear that up just in case.

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So, I whakapapa to those hapū at Kereru through my father's line. As mentioned before I also whakapapa to Ngāti Pareraukawa and you'll see why as the wahine to my right, my whaea will be sharing her kōrero soon after. My papakāinga at Kereru is 7 kilometres away from my ūkaipō o Porokaiaia.

15

My kōrero today is about the rangatiratanga or our tipuna kuia from our hapū of Kereru and especially our hapū Ngāti Hinemata.

20 Ngā hapū o Kererū is a collective of hapū located in the Horowhenua District. This evidence will focus on Ngāti Hinematā and the tupuna kuia who set the precedents of mana wāhine in Ngā Hapū o Kererū. Even though our whakapapa identifies those wāhine who propelled our hapū, they are not given the prominence that they should have been given. Currently it is only our
25 tupuna koroua and their names that have been highlighted. All but one hapū has a wāhine name and that is Ngāti Hinematā. Unfortunately, post 1840 the name is met with controversy and continued suppression from descendants, society, and unfortunately our own people of Ngāti Raukawa.

30 The first tupuna name that I'm going to read out is **Akenehi Teira**. This wahine rangatira who wrote that her hapū is Ngāti Hinematā in the electoral census. This is the last written evidence of our whānau claiming to be from Ngāti Hinematā. Akenehi was a suffragette with many of her whānaunga from our marae and voted in the first election open to women. Akenehi's generation

and prior claim Ngāti Hinematā as one of their primary hapū. Sorry I should say that again. She claimed Ngāti Hinematā as her primary hapū.

5 Akenehi and her whānaunga appreciated that they could use the suffrage movement as a vehicle to declare their mana wāhine. However the Crown's pressure, largely through the Native Land Court and then the Māori Land Court, continued to divide and minimise Ngāti Hinematā wāhine and their whakapapa. So during and after Akenehi's time the Crown and Native Land Court through their policies of having only 10 owners per block, we are a large whānau and
10 even back then, were particularly anxious to minimise land rights over Kōputaroa and Te Awahou. So Kōputaroa is now known as Kōputaroa because the Pākehā named it so. It's an incorrect spelling, obviously.

In particular both Ngāti Takihiku and Ngāti Ngārongo were pressured by the
15 Native Land Court to show themselves as separate hapū. This then led to the minimisation and near deletion of Ngāti Hinematā.

According to whakapapa it is Ngāti Hinematā that shows unification and connection between Ngāti Takihiku and Ngāti Ngārongo, our hapu. If the
20 connection was severed, according to the thought of the Pākehā and especially focusing on the tāne named hapū they could show the Crown their independence from one another. This meant the minimisation of our hapū starting with that name, Hinematā.

25 And I really want to highlight the kōrero that Peggy talked about before about the reo. So even though it's not in this I might actually put it in. So matā, I had to go back to my people in Te Arawa to understand what that word meant. So as you can see, it's not just our whakapapa, our pūrākau, but also our reo hasn't been impinged on from there hara.

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At pakanga, wāhine matā are fighters or parties adept at guerrilla warfare. And Ngāti Hinematā were wāhine who wouldn't be subservient to anyone especially the tāne in their hapū. There have been korero that the tupuna kuia of Ngāti Hinematā were prominent in the rohe and mobilised or supported many

hapū in their takiwā. These wāhine were both resilient and were prepared to fight.

5 The History of Kererū marae starts with its origin as a fighting pā. Where these taongas come from. It was developed by Ngāti Ngārongo and Ngāti Hinematā as a place to defend their land interest in that area. Once its purpose ceased it later became a papa-kainga and was transitioned into a place of peace.

10 The next tupuna name I will read is **Rongorito**. To ensure this peace the first whare was named Rongorito and was picked to use the mana of that tupuna kuia was that powerful. Unfortunately that whare is no longer standing so in her place is now Māhinarangi, and the thing to note about Māhinarangi is many of the qualities that Rongorito had Māhinarangi also had those qualities of peace-making. However, any other abilities that both of these two tupuna kuia
15 had are not promoted. It is also during this time that Ngāti Hinematā as a hapū was silenced.

20 There were many tupuna kuia of Ngāti Hinematā that were Rangatira. These wāhine showed exceptional fortitude and strength. The tupuna kuia listed exemplify mana wāhine prior 1840 and through the 1900s. However it should be noted that this selection is only a small representation of mana wāhine from our hapū of Ngāti Hinematā and the wider collective of Ngā Hapū o Kererū.

25 The next tupuna kuia I will talk about is **Whakaotirangi**. This tupuna as many of you know, we shared with wider Tainui. Whakaotirangi is recorded as a crucial tupuna for our whakapapa. She originally came from Hawaiki and was regarded as a tohunga. Whakaotirangi was formidable in whare wānanga knowledge especially for the kauae raro (knowledge of 5 the Kumara). On the journey to Aotearoa, Whakaotirangi bought with her a kete with the hue, kumara
30 and taro seeds. She also knew all the pure rights for the maara, as well as other karakia. This mātauranga was passed down through our Tainui waka descendants. Many lines of Raukawa do descend from her. Her knowledge of when and how to plant is widely known, especially back in Tainui in the Waikato, and can be seen to this day at the maara kai by Aotea. And just to clarify who

found that was an archaeologist by the name of Des Kahotea. At this maara they found that plant, a taro plant. As well as being Hoturoa's senior wife, Whakaotirangi was acknowledged for her diplomacy and keeping peace between both Tainui and Te Arawa waka.

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I move on to talk about our tupuna kuia, **Māhinarangi**. Māhinarangi came from a prestigious line of wāhine rangatira from the East Coast and is a direct descendant of Rongomaiwahine. Within pūrākau, Māhinarangi's whakapapa connects her to Takitimu, but also to Matahaorua and Kurahaupo.

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A tupuna by the name of Tūrongo had met Māhinarangi. Now many talk about how she followed him but in our pūrākau it was because of her mana and her beauty she was able to encourage a man from Waikato all the way to her papa-kāinga by Roto-a-Tara.

15

Māhinarangi was a tohunga and famed for her ability to maintain vast amounts of whare wānanga knowledge. After her union with Tūrongo she became the conjugate of the mātauranga from the East to the West. The home that Tūrongo built for her is well-known and is called Rangiātea. Māhinarangi's people would travel to Rangiātea to share mātauranga with Tūrongo and his people. Māhinarangi knew the importance of passing down mātauranga between each generation to the next generation. And this is something that is reflected in pockets of our Ngāti Raukawa people. As a result, she had two daughters that aren't often talked about, they are Rangitairi and Hinewaituhi, and of course her son, Raukawa. All three children kept the mātauranga of Rangiātea, that's an important note to make.

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It should also be mentioned that because of the kaha of Māhinarangi's whare wananga it's what kept a lot of their people away and kept them safe, especially Ngāti Kahupungapunga. I should also mention there's a few of our own that have that whakapapa so we don't hold any hara. Later Raukawa, Rangitairi and Hinewaituhi carried on their mother's legacy of the whare-wānanga. Rangitairi and Hinewaituhi, many of their descendants are in our own whakapapa as their descendants married back into their brother's descendants,

that also included Whatihua's descendants who are also from Waikato and Taranaki.

Another pūrākau of Māhinarangi and it's one I'd like to read out from this is one about her kuri, named Waitete. Waitete was given to Māhinarangi by Tūrongo to guide her through the Waikato. The kuri was trained by Māhinarangi and Tūrongo to protect her and the ope or multiple ope – protect her ope through a maze of other ope from other iwi. So if you think about where the Hawkes Bay is in the Waikato, that's a lot of people. The kuri was also trained in detecting war parties. Avoiding those parties Māhinarangi made it to the Kaimai Ranges where she gave birth to her oldest child, Raukawa. Popular belief it's at Okoroire but actually she was pregnant right on top of a mountain and gave birth there. Through the help of her kuri Waitete who she trained, Māhinarangi later made her way down the ranges and fed Raukawa, which is the place now known as Ūkaipō. When she arrived at Okoroire, Māhinarangi buried Raukawa's pito and whenua so he was always connected to his people there, his father's people but especially that place.

The next tupuna kuia I will talk about is **Maikukutara and Maikukutia**. Maikukutara was gifted in the ability of matakite. Her union was to Takihiku, the eponymous tupuna of Ngāti Takihiku. It is said that Maikukutara's son's wife, Rongorito whom I mentioned, often referred matters to her as she had the ability to determine fortunate opportunities. These opportunities would realise themselves in signs to Maikukutara and helped with many battles and unions. This helped with Maikukutara's sons and their ability to be matā. Later her sister, Maikukutia, entered a union with Takihiku once her husband Whakatere passed. Many of the descendants of Ngāti Takihiku have whakapapa to the sons born from both Maikukutara and Maikukutia. Both wāhine were from Mahanga and were remembered by descendants as important anchors in maintaining unity through their whakapapa. So for example Tamatehura, a half-brother to Poutute Rangi (who's the son of Whakatere). The connection between Ngāti Whakatere and Ngā Hapū o Kererū is maintained today. The memory of Maikukutara is kept in Waikato at Owairaka, Rāwhitiroa Marae, as her name and her mana was bestowed on the whare kai. The waharoa of

Rāwhitiroa Marae also has tupuna kuia protecting all marae. And this is in stark contrast to our marae at Kererū, which only have the men.

Talking a little bit more about **Rongorito**. Rongorito through many instances showed immense fortitude. She had the mana to maintain it even over the genders of her brothers. Ngā Hapū o Kererū also descend from three other brothers. Unlike her brothers, Rongorito's mana to enforce peace was widely recognised. Her most noted act was when stopped the fighting between her husband Tamatehura's people and her brother people, Maniapoto. Tamatehura was the oldest of Takihiku's sons. As well as peace-making, and just as adept at being a rangatira she was able to learn the required agility from her mentors including her husband's mother, Maikukutara.

The next tupuna is **Paretemomo**. Within Ngāti Hinematā there were three sisters from Paretemomo. Paretemomo had a sister named Raumanene, she's the first Raumanene. Paretemomo was the granddaughter of both Ngārongo and Ngātokowaru. Ngātokowaru the whakapapa there is Ngāti Pareraukawa, I thought I better mention that as you go into the next kōrero.

Ngātokowaru was the rangatira of Ngāti Takihiku, Paretemomo's father, Pumaitehangia. Pumaitehangia was the grandson of Ruwaioterangi whose husband was Ngātokowaru. Ruwaioterangi was Ngātokowaru's first wife. Pumaitehangia married Whakarauika and she was the beginning of what is now known as Ngāti Hinematā, that is where the connection is. Whakarauika is the daughter of Ngārongo and it is through this wahine, specifically, that union between Whakarauika and Pumaitehangia that Takihiku and Ngārongo descendants all inter-connect.

From Paretemomo there is Te Ringa and her sister Te Hika. Te Ringa has three daughters Raumanene so she's been named after her grand aunt Raumanene, Mitarina Tawhirihoe and Te Awahou Rukuwai. The names Tawhirihoe and Te Awahou were given to the kainga at Foxton and Tangimoana. The second Raumanene married Tukumarū and had three children. Their children were Ihakara, Kerehopa and Ruanui. Later Tukumarū

married Mitarina Tawhirihoe and had their daughter Pirihiira Tukumarū. Mitarina's second husband was Te Hana. Their children were Arona Te Hana and Hariata Te Hana. Hariata's husband was Hema te Ao. Their son is Tungia who was married to Princess Hera who is an older sister to Princess Te Puea of Waikato. They had a daughter called Tungia. Tungia married Kaihau and had a son and daughter named Ropata and Hariata.

Mitarina's daughter Pirihiira had two husbands. Her first husband is Hona son of Paora Taikapurua most senior rangatira from Ngāti Ngārongo. Karaitiana Te Ahu is the only child from this marriage. Pirihiira then married Natana Pipito. From this marriage they have a son called Tahurangi who had a daughter named Hokipera. Hokipera then had her daughter named Pirihiira Maraenui. Te Awahou Rukuwai, this is Mitarina's sister, married a Ngāti Ngārongo rangatira, Te Rātapu. They had a daughter named Raumanene after her aunt and great grand aunt, also known as Pepe Raumanene.

Raumanene married Renata Te Roherohe. Renata Te Roherohe was also a descendant of Ngāti Hinematā, Takihiku and Ngārongo. From their union they had Aperira who also married Te One McGregor, their oldest daughter was Akenehi. Ko tērā te mea nui, showing the whakapapa in this kōrero. Akenehi married Robert Taylor. And Teone's other wife Pirihiira Poutu was also from Ngati Hinemata.

All throughout the whakapapa it is the wāhine that connect the descendants of Ngā Hapū o Kereru, that has been made very evident, particularly through Hinematā. It is also these wāhine that largely contribute to the skills, abilities and mātauranga in our collective too. Their stories have informed who we are and our relationship with the whenua, each other, and our whole way of being. But by the Crown forcing Ngāti Takihiku and Ngāti Ngārongo to delete this whakapapa connections, that has forced our tupuna kuia, our mātauranga to be largely invisible. The purpose of this evidence is to highlight whakapapa and rangatiratanga through tupuna kuia prior to its erosion by the Crown.

(10:49) MARIA RAHUI: (#A105)

My name is Maria Rahui. I live on the whenua of my kuia Whawha Kararaina in the rohe of Ngati Raukawa. My hapū is Ngati Pareraukawa and is named after our Ngāti Raukawa tupuna kuia.

5

I heard you said about summarising, I practiced my speech so what I thought I would do is, because you've got it right there, there are parts of it that I am going leave for your eyes because it is about the whakapapa and how our whenua relates to me. So, I will leave out the number five paragraph but I've spelt a word wrong in there, it should be B-O-R-D-E-R-S and I will also leave out the whakapapa on seven. Again, that's relating to my whakapapa to whenua and our family, but I would like to say the story of my mother.

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READS BRIEF OF EVIDENCE #A105, PAGE 2 FROM PARA 4

The pūrākau and mātauranga that were passed to me are evidence that supports the Mana Wahine Claim for our whanaunga located in Kōputaroa, Ngā Hapū o Kereru. There are stories that my kuia, my mother, and aunts told me, and they are also mine because they explain an event – They are also stories that they explain an event that happened to me that connects to pre-1840. There are surviving pre-1840 pūrākau that show how our hapū and whanaunga did things. However, much of the mātauranga learned from these pūrākau are not put into practice or have been undervalued since the coming of the Pākehā. I am sharing the whakapapa, pūrākau and stories that have been passed down to each generation of Kararaina about our papakāinga known as Porokaeaea, I still live there. Porokaeaea sits on the Oturoa Block, which is only – instead of 7 kilometres, it's a 8 kilometre walk from Kereru Marae on the Kōputaroa Block.

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There are many Kararaina in our whānau, starting with Whawha Kararaina and her

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daughter Kararaina Pera Anaru. The first story I share is about my mother Kararaina Inia Arapeta. She was born in 1930 and her kuia, Kararaina Pera Anaru, named her after herself. The story about the naming of tamariki is one that was familiar pre-1840. Naming in this instance was about

whakapapa, but more importantly, the attributes that my kuia Kararaina could see in a baby who was only a few hours old. Matakite is a term I would use here, the ability to foretell. Names carry stories that were important memory markers. For example, the name Mahinarangi cements all Ngati Raukawa descendants' collective whakapapa to Takitimu and Kurahaupo waka. Our rohe proudly boasts the wharenuī, named Mahinarangi, at Kereru Marae as it is this tupuna that has shaped our Ngati Raukawa ira wahine. They are not just names as they embody stories about wahine who are remembered for the things they achieved, as wahine.

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This is just going to take a moment to find myself.

15

My mother, unlike her kuia Kararaina Pera Anaru, was known for her spirited and forthright demeanour. Kararaina Pera Anaru was known for her gentle and soulful demeanour lending to her abilities in composing many waiata, specifically mōteatea. Her most known waiata is Tiroiro Kau Au. My mother told me this story, which was also told to her by her mother, Hiraani, the youngest daughter of Kararaina Pera Anaru. The story goes that when my mother arrived, Kararaina Pera Anaru said, 'This one' to be named after her.

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Mum wondered why she was chosen because her older cousins were the epitome of humarie, they were gentle like her kuia Kararaina. However, my mother was chosen because she, unlike her kuia Kararaina, would live in a time where feisty was needed to ensure pride in our identity and our whānau's survival. Pre-1840, mana wahine was continually expressed through passed

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down names and was ever present in 1930 when my mother was born. Names can carry attributes needed to live in a particular time. A name pre-1840 was a story or a pathway through the past, the present and the future.

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Whawha Kararaina lived at Porokaeaea pre-1840, and through her descendants, she is still here in 2022. It has been a fight to remain here representing Whawha Kararaina, involving continued expressions of mana wahine.

My last story is still about Kararaina my mother. I did not know her name until I was about ten. She was known as Nan, but Nanny Ka to her whānau. This

story is about childbirth. The women in our whanau had many children and, for many of them, giving birth in hospitals was not a memorable or pleasant experience. In fact, there was much anxiety around giving birth in Pākehā institutions. Knowing this, my mother trained as a midwife in Napier and, after
5 graduating, went to Rotorua because her father is Ngāti Hinemihi, Tuhourangi and Ngāti Pikiao and first cousin to Toby. She was remembered by her cousins as a good midwife because she knew how to work with Māori women. I only have one child and my mum assisted in her birth. To be honest I didn't want my mother there because she was likely to take over in a very rugged manner
10 and she did and I'm thankful that she did.

Although my mother trained under the Pākehā system, she did not follow their practices when working with Māori patients or māmās. Instead, she used her whānau mātauranga, the old ways before the Pākehā arrived. I know this
15 because she used the same techniques when I gave birth to my daughter, Kararaina. My mother told me that this is how her aunts and kuia did it, and she found that Pākehā midwifery was only good for 'Pākehās' because that was their way. She always treated the body of women their babies with great mana. Mum used her hands to feel on the outside of the body. She watched how the
20 body moved during birthing. When I gave birth, she could tell the nurse the extent of the dilation without internal probing or getting down there to have a look. You asked what is mana wahine pre-1840. Part of mana wahine is the way our bodies are respected, especially when we give birth. How she read the mother's body during birth was mātauranga from, kōrero, from pūrākau put
25 into practice. My mother recited karakia during the birthing process and these gave intense comfort to the baby and myself.

I recently watched the video clip about the placenta and my whanaunga also Ngāti Pareraukawa, Fay Selby-Law, also a nurse, talked about the process to
30 cut the umbilical cord. Pākehā cut the cord too early she said. Māori waited longer to do this because the baby was still receiving nutrients. This is another example of Maori practices that would have happened pre-1840.

My mother did mirimiri on Kararaina when she was born and taught my sister Natariti and I to do it too. Natariti is a registered nurse and has no children, but she was taught to help in 'our way' to care for Kararaina and my nephew Hamiora as her whāngai. For generations, definitely pre-1840, caring for babies was not a solo mother task. The responsibility was on the entire whānau. My mother, sister and I did mirimiri on Kararaina every day. At Kararaina's birth, mum knew that she had circulation problems. I also had the same problem as a baby and mum's mother taught her, my kuia taught her the same technique to use on me. I asked mum, 'How do I know when to stop?' Your hands will tell you when she is ready' was the reply. This piece of mātauranga is very true.

Finally, I will end this evidence with one more story about the first toto. My mother said that girls have their first toto within their first weeks of life. She watched for this sign and, like the placenta, it too is significant. The napkin used to collect the toto is placed with the placenta, te toto me te whenua. This is the first physical manifestation of mana wahine.

Pre-1840 was a time when wahine Māori had mana at its fullest. Our stories show how they passed on this mana, this way of knowing through the generations. But as each generation passes, our stories become stories of nanny rather than stories of our kuia, mine and my mokopuna who are yet to come. What is evident is that mana wahine is supported at various levels in each Ngāti Raukawa hapu regardless of proximity. One commonality is the relationship of wahine Māori to te whare tāngata and the environment: the whenua, ngā maunga, ngā awa, ngā roto rātou ko ngā Atua. We hold Papatūānuku, Hine-te-iwaiwa, Hinetitama, Hine-nui-te-po, Parawhenuamea and many others in high regard.

It is the creation of human life, caring for whānau and the protection of whenua that both Ngāti Pareraukawa and Ngāti Hinemata share in common. However, it is clear to see that although both parties have been inflicted by a multitude of grievances caused by the Crown, the fortunes of one hapū to another are totally different. We have been able to pass on our mana wahine through to each

generation with fewer of the struggles that Ngāti Hinemata has had to face. It is evident that this is because of the Crown's strategies to alienate land at Kōputaroa and enforce legislation to eliminate many cultural practices, especially regarding the whare tangata.

5 **(11:05) PANIA NGAPERA TAYLOR: (#A107)**

Tēnā koutou katoa. Your Honour, I wish to speak from paragraph 4 of my kōrero. I just want to get straight into it and it ties in with my niece and my sister-in-law's kōrero.

READS BRIEF OF EVIDENCE #A107, PAGE 2 FROM PARA 4

10 **Ko te pūtake o tōku ingoa.**

My first name Pania is from our Hawkes Bay connection. We descend from a tupuna kuia of that area Mahinaarangi the mother of Raukawa who connects all of our people to the various iwi of the Te Tai Rawhiti. Our whakapapa connects us to our lawyer Hemi Te Nahu through our descent from
 15 Rongomaiwahine (his Iwi) and his people of Tolaga Bay, a place where Hinemateoro had her island Pā. The name of our meeting-house at Kereru Marae, at Kōputaroa just north of Levin is Mahinaarangi. Both she and her mokopuna Te Rongorito who were famous in their own right stood as Wharenui together at Kereru. I will come back to both tupuna kuia in my kōrero. We also
 20 descend from Whakamana who gives his name to one of our South Island hapū. Whakamana comes from both Ngati Kahungunu and Rangitāne of Hawkes Bay and Wairarapa.

My niece Kararaina and her mother Maria are direct descendants of Pania the
 25 Turehu ancestor through their old hapū of Ngāti Tukapua at Tangoio. My family lived at Takapau in the Hawke's Bay where all of us children, I have six brother, I'm in the middle, three older, three younger, I wear the pants. We went to kapahaka practices and hui. Ata Allan and Lucy Sharples were the kaiako and kuia for that roopu. Our whānau took us to church and whānau events at
 30 Porangahau where we met many of our relatives. Several years after a time when I was living in Hastings y daughter went to St Joseph's Māori Girls College. Two of my cousins were both head girls of this school. Two of my

brothers attended Te Aute College. Our family still have many whanaunga and connections to the Hawke's Bay.

My second name Ngapera comes from my kuia. She was a whāngai mother to
 5 both my father Hetta and Arona Te Aroha Taylor. Ngapera was a fluent speaker
 of Te Reo Māori, a kaikaranga of our people, official woman for our hapū, a
 weaver, a gather of kai for our hapū, a matua whāngai of three generations of
 our hapū, a kapahaka leader and a fundraising leader for the community. She
 was a founding member of the Māori Women's Welfare League in Te Awahou
 10 (Foxton). Supporter of marae and church, organiser of whānau and hapū
 reunions/hui and finally a staunch supporter of her father
 (Hokowhitu McGregor) and his carvings, buildings and restoration work on
 marae and churches. Her focus was always on future generations as a mother,
 a kuia and caregiver my brothers and I remember her taking care of us and
 15 attending our school kapahaka events.

Ngapera is the daughter of Perepetua of the three hapū of Ngāti Hinematā
 Ngāti Ngārongo and Ngāti Takihiku she was a niece of Aperira McGregor (nee:
 Renata) and cousin to Akenehi Taylor (nee: McGregor). Akenehi was the last
 20 woman to use the Ngāti Hinematā name when enrolling in the census prior to
 the voting for the general elections. In fact Akenehi was part of the Māori
 suffragette group along with her sisters and cousins. These women of
 Ngāti Hinematā were descendants of Te Awahou and Tawhirihoe. Their names
 were given to the kainga at Foxton and Tangimoana. Ngapera was the
 25 daughter of Hokowhitu McGregor whose father belonged to Ngāti Kuia,
 Rangitāne o Wairau and Ngāti Apa ki Te Rato. Ngāti Kuia was the lwi named
 for the matriarchs within the lwi of Kurahaupo in Te Taihu o te waka a Maui.

The surname **Taylor** is a name easily transliterated into Teira but we also have
 30 a Tupuna called Teira who was an eponymous ancestor of Ngāti Te Ira, a
 branch of Ngāti Wairangi hapū of Ngāti Raukawa. These names are associated
 stories and connecting whakapapa have been diminished and de-valued by a
 male dominated society. The disappearance of hapū named after female

eponymous ancestors as a direct result of colonisation and male chauvinism. Other Hapū of Ngāti Raukawa such as Ngāti Moewaka and Ngāti Waihurihia who connect us to my kuia from Otaki (Kataraina) have Tupuna kuia names but their names have been superseded by male names of Tupuna Tāne.

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The Hapu in pre-1840's and local government or Tino Rangatiratanga was organised by women and they lead many of the activities. Māori land ownership was centred on both male and female authority. After the Colonial government used the Māori Land Court to alienate their land our people became peasants and labourers on land they once owned. The land Court system and the Crown mostly recognised the chosen (friendly) chiefs who were Colonial supporters, paid employees, and friendly armed forces. Women weren't recognised unless those chosen chiefs had daughters who were successors to their estates. By the time suffrage came about many women had missed their individualised allocation of land shares and later generations of women were left with minute shares if at all any.

So when Whina Cooper lead the Māori land march preaching "not one more acre" in fact very few Māori women had any land. I attended the Pōwhiri to the Maori land march in 1975 at Whakawehi Marae near Shannon. My first cousin Ronnie Rauhihi lead the procession onto the Marae carrying the Te Roopu Matakite Flag on a pole. My Aunty Miriama Rauhiri-Ness was one of the young organisers of the land march which is now portrayed in the movie *Whina*.

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One of my hapū Ngāti Hinematā was comprised of key Wāhine Rangatira and their whanau. Those Wāhine Rangatira had interconnecting roles between several hapū who were mostly led by men. The role was particularly in peace-making, wāhine mata (warriors) and leadership of our people in their own right. This hapū and the associated women were relegated to obscurity and invisibility during the colonisation period. When our people of Ngāti Raukawa ki te Tonga made their migration to Manawatu Kapiti area the women of Ngāti Hinematā

joined their men providing the rear-guard action. Parerape of Ngāti Hinematā and Ngāti Takihiku urged her men folk to turn and counterattack the armed warriors of Te Wera Hauraki allowing the Heke Mairaro to leave Hawkes Bay in their journey.

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I said I would come back and talk about **Rongorito**. She was the Social Worker, healer and peace maker of her time and her mana established the Tikanga and whakarite around the Whakapakiri whanau concepts still used by Ngāti Raukawa today. The name of her marae called '**Te Marae o Hine**' sets
10 the kaupapa of manaaki tangata and whakamahu te Iwi to this day.

The name 'Te Marae o Hine' has been placed on a meeting house at Kakariki at Palmerston North square, the marae at Pukekaraka at Otaki and more recently her name '**Te Rongorito**' sits in the dining room Katihiku Marae on the
15 South side of the Otaki river. My Aunty Barbara was born at that Marae. My job at Te Aroha Noa Community Services as a Family/Whanau Development, Senior Practitioner Social Worker is modelled on Rongorito's legacy.

Rongorito and **Ngapera** paved the way in which the whakarite of mātua
20 whāngai and the nurturing of the whare tangata within the hapū provide a basis on which women of my Iwi can provide an ongoing intergenerational focus for the survival of the Iwi and status of Mana Wahine.

Te Hunga kauae tehe within Ngati Raukawa has been revived as well.
25 Personally for me it is about the journey I have been on for many years of learning Te Reo Maori, doing Karanga wananga and being an active member of Mana Whenua (Maori Social Workers networking forum) and an active member of the Kaupapa Maori Roopu supporting Maori kaimahi within my mahi.

In July 2021 I decided to get my moko kauae done as have many of the whanau
30 and Hemi Te Peeti has revived the legacy of the taonga of moko kauae. This art form was performed by Te Ngakao, Tohunga Ta Moko of Ngāti Takihiku of

the Owairaka Wharepuaohunga area in South Waikato. The sisters of my Tupuna kuia Ruta Tahoe Kerekeha (nee: McGregor) and Wairata Whareiatu (nee: McGregor) were among the last of Te Ngakao's recipients. Hemi's recipients of his work numbers in the hundreds.

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No reira e te Kaiwhakawā me ngā mema o Te Taraipunara ka nu inga mihi ki a koutou. He koha whakahirahira tēnei me ōku tupuna, wāhine, whaimana. Nāku, nā.

WAIATA TAUTOKO

10 JUDGE REEVES:

E mihi ana ki a koutou ngā mana wāhine o Ngāti Hinematā mō ou whakaaro e pea ana ki a tātou nei kaupapa i roto i a mātou. **In regards to giving your voice and evidence before us.** Tēnā koutou.

HOUSEKEEPING (11:22:13)

15 (11:22) PROF LINDA TUHIWAI SMITH TO TE WHĀNAU IRA PANEL:

Q. Tēnā koutou. You, the panel, all three of you provided some beautiful examples of the role of wāhine and you also without really going into it spanned a good part of the central North Island crossing over several iwi. So one of my questions is to what extent you think wāhine Māori, you

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know not only sort of could become the founders of hapū and whānau but were also connectors at the iwi level. So just your thoughts on that dimension of their role, like the I's.

A. [Maria Rāhui] I think we did actually cover that and we covered like the - they were active at the iwi role when Kararaina went over the whakapapa and the position that we had – we may not have given the examples of it

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so I think pre-1840 it was more a hapū thing. I don't really know what you want me to say or where that question's going. Could you ask it in another way so I might give you the information you need?

Q. No that's fine. It's just really exploring that – I guess not just their ability to give birth to great people but their ability to actually be iwi leaders.

A. [Maria Rāhui] Right well I think we gave some examples of that. Well with my kuia, you know, when she composed the whakapapa they became very – they were part – they were the stories of the song we just – the waiata we just sang, she composed that because she had – she was looking down from the place where they lived and I know our koroua was very much – she and my koroua were very much part of the iwi and that was like a collective story of the iwi. I don't think to look at it you know like a leader where you stand up and you will do something. I think back then wāhine Māori had different ways of showing it to our understanding of today. So composing a waiata oriori in its way is a leadership of not only whānau, of hapū and iwi. The fact that it carries through means that it went beyond the whānau. That's sort of the way that I can.

[Kararaina Te Ira] Can I just comment there too. I had to flick over to (inaudible 11:25:58) because my instinct is a lot more clearer. So when I heard that question I thought why does that matter? Why are you minimising it down to hapū and iwi? It doesn't – you know, just because – what I'm really trying to say here is I felt the question was minimising their leadership role and the whole perspective of looking at iwi versus hapū is a bit fraught if not anglicised in the way that it is presented today in terms of hierarchy. So I think the evidence across all three indicates what you are intending but I would also question the way in which you're seeing the structure of iwi, hapū. So that's a bit of a wero. That wasn't meant to be tau te Rangimarie.

Q. Kia ora. Which kind of then leads neatly to my question of hapū and not so much in the years prior to 1840 because that was already quite a messy time in terms of European influence. But going further back in time and I mean you provide beautiful examples over time. Right of the influence and the mana of wāhine over time and really what I am trying to get to is that social structure, the extent to which and really the structure of hapū. Whether you got a sense of the extent to which that was the core structure that we belonged to, that it was kind of dynamic, mobile.

So really the question I'm trying to get to is you know, the structures in which our wāhine operated in, do you have a sense and can you describe that?

5 A. It comes back down to the first of being about whakapapa and how that all interconnects I think and that's how I've been taught. And it's that mātauranga. It's even that word, "structure". Well the whakapapa and the mātauranga I guess I would have to understand what you mean by structure really. And I think I get what you're asking and I think it's a lot more natural to those of us who identify as Māori. Are you able to explain what you mean by structure?

10 Q. Well more like social organisation. How did we live?

A. Again it's according to whakapapa. You live according to whakapapa and your abilities. So when actually I've talked about it, you know being able to see what your whānau, what the tamariki have, you know it's contribution. I don't think it's necessarily like you're really – you have a CEO mentality so therefore we're going to put at the head of the – you know what I mean. That's what I'm struggling with. I think it's where the two world views are competing. That's what I can hear. And you're asking me to explain it. Well I can't explain it in a Pākehā sense because it's innate, it's in our blood and it makes sense according to our mātauranga. I can think of like examples in the Pākehā world where they're like "communal" and whatever but it – no.

[Maria Rahui] That's a good question. But when you say, "how did we live?" what do you mean how did we live?

25 Q. What kind of – well I mean, what kind of whānau groupings did we live in, were we settled in one place? Did we move around?

A. Yes, yes.

30 Q. Did we have our māra kai somewhere? Did we – you know, how did we connect with someone from another iwi and get together? You know, just the daily way we lived. So I'm not asking a question about political organisation. How did – you know, at a grass roots level, flax roots level how did it work?

A. Well I can only go on my own stories. We lived as one even though you were – nobody sort of really lived in their house and everyone who was

in your house was from another house. That's what I mean. So the story I share of even myself and my mother, like we had people, pakehas call them second and third cousins. Well they were like our brothers and sisters. There was no solid line that said that "oh you know our cousins are coming" because we didn't actually know who the heck was our cousins because everyone was our cousins. And so there wasn't any of that as we know – as I know it today, there wasn't any of that. But there was also that connection with people from other rohe because we come from – like I whakapapa to many and there were those journeys that we always took to other places, not only for tangi but we shared things like at Tangoio they had they not only the harakeke but they were things that you got inland and they were things that women shared. And even the mokihi, the making of those, they weren't about you know oh just Aunty down the road. They weren't. It wasn't like that so we shared not only from like next door, we would share from if you were going to Wellington. It was the same. There was a to-ing and from-ing and sometimes you lived with that whānau for about six months and then you went to another like up in Rotorua but there was the commonality, the shared thing was that common practice not only of whakapapa but in the way that we did things to share. I'm only going by how I was brought up. I can't speak to you know 1840 but I think there would have been elements of that.

Q. I think so too so thank you very much for your questions. Sorry if I didn't make it clear at the start but really I was just trying to get the sense.

A. I thought you were talking about something like structure you know and I thought I don't know what you're talking about.

Q. Thank you very much.

HEARING ADJOURNS: 11.34 AM

HEARING RESUMES: 12.06 PM

JUDGE REEVES:

30 Tēnā tātou. Me haere tonu mātou. Kei a koe Ruakere.

(12:06) DR RUAKERE HOND TO KARARAINA TE IRA, MARIA RAHUI, PANIA TAYLOR:

- Q. Tēnā tātou. Tēnā ano koutou e te tēpu, tēnā te whānau Te Ira. Pirangi ana au kia mihi atu ki a koe Kara, i o wā e tiaki ana i ngā taonga i roto o Puke Ariki, i te whare taonga, me te mōhio tonu, ana to haeretanga atu ki Hokitika, ana tiaki nei i ngā taonga o tērā takiwā, nō reira o pukenga, tērā te manaaki i ngā taonga pēnei i te korowai e mau nei koe, tēnā koe, tēnā koutou. **Again, I wish to acknowledge our witnesses. I just wanted to acknowledge you all and particular as you were talking about you with taking care of the treasures at Puke Ariki and you talked about your trip to Hokitika and of course gathering all the treasures. And of course your body of work, certainly where you specialise in. Again, a warm welcome to you all.** The briefs of evidence that you've provided, there's a lot of questions that come up for me and they are more general than specific and the one that I'm reluctant to make assumptions of some things in terms of reading the evidence, in particular the way in which you have Ngāti Hinemata, you have Takihiku and Ngarongo and it comes across that in a way that Takihiku and Ngarongo are more male centred hapū, whereas Hinemata is spaced more around the female tipuna. Ka pai, I'm on the right track then, but I was also interested that it appeared that the focus of connection tended to be made more by your – the wahine within your whānau tended to gravitate a little bit more towards Hinemata and other ones tended more towards Takihiku and Ngarongo, can you talk about that in terms of the decisions that were being made, it made at various points as to which hapū should be a focus of the attention on forming relationships?
- A. [Kararaina Te Ira] Yes, to answer the first part of the pātai. We talked about those tupuna kuia who talked – so, (inaudible 12:08:33) who put on census that she was Hinemata. I should probably state, it wasn't just the wahine that claims Hinemata, it was also some of our men prior is what we've heard. But unfortunately what we have found as we entered this new era of dividing all the whenua, well, no the Native Land Court dividing all the whenua, it then put whānau on sides. And so, that's more of a more I would say a post-1840 phenomena. It is now many of us both

wahine and tane do, from our marae do claim Ngāti Hinemata but it's just unfortunate that some of our whānau including the wider iwi don't want to acknowledge that or are very violent about acknowledging that and often we get comments of, 'Oh, your hiding behind the panekoti'. So, we're
5 dealing with that trauma, so that's the only reason why the wahine, current day wahine claim Hinemata predominately. Yes, it's not just wahine. For the second part of the question, yes the focus is predominately on Ngāti Hinemata because out of – well, all of our hapū have been affected by the Crown and we have many grievance but it's particularly
10 Ngāti Hinemata for this inquiry, and you know Mana Wahine Inquiry. Does that answer you pātai?

Q. Pai tērā whakautu. Obviously, there's a lot of information around that and the decisions that have been made both within the hapū but also in the land court and how land blocks are associated with particular hapū and
15 other hapū don't get associated with blocks that are formally both strong locations where hapū represented there themselves. So, I really acknowledge the fact that in your evidence you have also recognised that the focus of this hearing is the pre-Treaty and you have made a real effort to try and talk about those, I really want to acknowledge you for doing that. However, a lot of the time when we're talking about it is post-Treaty
20 because that's where a lot of information we retain and sometimes it's harder to go pre-Treaty times. So, he mihi tēnei ki ngā kōrero kua takoto. I was also – and obviously it's recent but it's the evidence you gave around how certain knowledge was passed down from mother, from
25 grandmother to mother to daughter and I think even though that is obviously not pre-Treaty times, it's likely that that was the case before and it's a continuation of that. So, I was interested in the way in which you associated, Kara, the Hinemata with more of the warrior type attributes and a rongorito, rongorito as more manaaki, tiaki, atawhai
30 aroha nei, hohou rongo I think the expression you used and so the peace making, and sometimes it's said that wahine are very prominent in peace making and the roles there, can you talk a little bit about that, is that an attribute that's also come down, that's passed down and saying

“Remember your tipuna Rongorito, or remember your tupuna kuia Hinemata”?

A. [Maria Rahui] Thank you for that, I think that helps clarify and also goes into your question I think Linda. I'll just talk about one of them when you were talking about those sorts of things. So for me, for my kōrero one of the things that I remember is that it was the way we were told, you know, that the women had that their own – the mana and it wasn't less than the man. So, the role that they had, for instance the mirimiri one, and when I said that my aunty and my mother said, “You know when your hands stop” and one of the things I remember back to, the thing my aunty said because I was hesitant, and she said, “You have it in you, we carry it in us, we carry that.” And I thought, really what if they miss a generation or some. But you know, that's what I'm talking about, that's what the mana is about so they were very much leaders in that field of mirimiri or, you know, my aunty, my mother in that area and that meant healing on every level, not just with women. So, therefore if your pretty sick you're going to go somewhere. But Kararaina is going to talk more specifically to your question but I thought I would put that one in.

[Kararaina Te Ira] I think it's important and I made a brief note of it in here, is that although these tupuna kuia were noted to have those particular qualities, they weren't the only qualities that they had. There is very much that case where you know our whānau and our wider hapū, they will attribute certain qualities in our, you know, living people to those tupuna but it's – what do Pākehā's say, multifaceted and that's the point that I would like to say is that, although they had those characteristics and qualities, I would just like to point out that they were multifaceted and that is how our whānau talk about them. So, Rongorito, yes had that ability, you know, but also know she had the ability to be a matā herself and you knew that especially with her relationships with her brothers. So, Hinemata, it does focus because it's not that that ingoa is not named after a tupuna, it was developed from, yes. So, it's very much reliant on the kupu there, so yes of course focusing on the matā. But yes, with Rongorito I just want to make the point that she was more than just that. More than just the cook mum is saying. Does that answer your pātai?

- Q. And just the last point is really, it's not a question but it's a mihi to you Pania, because you reminded that we still need to have evidence around moko kauae and the importance of moko kauae in the way in which the tupuna pre-Treaty recognise moko kauae and what took place following colonisation. So, what you have done is a reminder again, wero, i tāku pinati to remember that it'll be important to get that sort of information into our kōrero. Nō reira e mihi ana ki a koe.

(12:16) JUDGE REEVES TO KARARAINA TE IRA, MARIA RAHUI, PANIA TAYLOR:

- 10 Q. I just had a question also about the naming of Ngāti Hinemata and you have partially answer that now. My question was whether it was a tipuna wahine or an āhuatanga. So, could you talk a little bit about a wahine matā during pakanga and more specifically about the role of wahine matā **A fighting militia women** from Raukawa. Yes, I guess I'm interested in just hearing more about that.
- 15 A. [Kararaina Te Ira] I just had a quick look back at pāpā. So, one particular tupuna kuia is Parerapa but it's also in our own kōrero and this will be controversial for those of you that are Maniapoto. Again, we are also Maniapoto just putting it out there. Unfortunately we don't have the name of this tupuna kuia but at the pakanga at Orakau it is said that it was a – they don't say that she was Takihiku or Ngāti Hinematā, they just say that she was Raukawa. She was the – this is the *take* that our Hoeroa is called Ka Whawhai tonu. So, the kōrero is that she was the person on the front lines that said, "Ka whawhai tonu mātou mō akeake tonu"
- 20 Maniapoto picked up and just ran on with it and so the Pākehā historian tributed it to the man but it came from a Raukawa, a wahine, from our people and likely Matā and Takihiku because they were the main hapū that were there. So, that's an example but it's unfortunate and again it comes back to why we are here today is that we have been forced to undervalue those pūrākau and those wahine names and yes it goes back to our *take* of being here today.
- 25 Q. Kia ora. Now, I just had a question because I think Kararaina you had some kōrero in your brief about Mahinaarangi and I just wanted to ask
- 30

you your thoughts on what the account of her hikoi and the deeds, her deeds during her hikoi and also the whare wananga she established at Rangiātea, what do those deeds tell us about the role of wahine as keepers of tapu knowledge and how knowledge was transferred.

5 A. Simply, I think what it tells us is that she was a rangatira and she was the epitome of mana wahine. It also tells us and it sort of – Māhinarangi's example for those of u who are Raukawa women is that there is immense kaha within us to do everything and including being tohunga and tohunga mātauranga of all sorts. I don't know if that quite answers your question
10 but you know, if not just ask me another question. And the other thing with Māhinarangi is the reason why I like giving all of the examples of different things she could do is because they're incredible. You know, I haven't heard in modern day of anyone whose been able to walk full-term pregnancy over mountains and train a dog to be able to be – you know
15 I'm pretty sure Waitete would be one of those kuri that our Armed Forces would like fall over themselves for. That's how good that kuri was in our pūrākau. And that's attributed to Mahinarangi predominantly. So yes, does that quite answer your question?

Q. Yes, I read an account somewhere of her hikoi where she was described
20 as a cartographer and also as a you know she was a kai-ingoa. You know she named many places as well so she was shaping the landscape that she was moving through in a sense. So, Maria, you made a comment about the qualities and deeds of Māhinarangi exemplifying Ngāti Raukawa ira wāhine. Is this kind of the same thing that we're talking
25 about?

A. It goes back to that Pākehā saying of "multi-faceted". You know and that that's the point why we wanted that is because mana wāhine, we were quite keen to not define in Pākehā terms what mana wāhine is because of that very reason. So, yes. Yes.

30 Q. Okay, so Marie you had another comment in your brief where you talked about mana wāhine being supported at various levels in each Ngāti Raukawa hapū regardless of proximity. Now I wasn't quite sure what you meant by that so could you just elaborate a little on what your meaning was?

5 A. [Maria Rahui] I was really talking about how I know my mother and my
 kuia moved around Ngāti Raukawa, that's what I mean. I sort of
 explained it before. I was thinking more about how it's envisaged today
 that you just stay in your own marae but it wasn't. It was about sharing
 10 so as an example, when mum was down in Raukawa today you only –
 you usually only see them going to their marae where they whakapapa to
 but it was wherever the need was at that particular time. So, her
 connection to Ngāti Raukawa wasn't only through her whakapapa to the
 marae but it was to Raukawa whānau whānui. And in some instances, I
 15 hope there's no more Raukawa here – it also meant that sometimes, I
 know my kuia helped Muaūpoko too and the same. That sometimes I
 think the colonial storying had muddied up the relationship between what
 is now appears to be waring iwi whereas 60 years ago when I was five
 there wasn't that when the need was really there and the women had to
 come together. That's what I meant.

Q. Kia ora. Kia ora for that whakaoti. And Pania I just had a question for
 you. You said that the mana of Rongorito established the tikanga and
 whakarite around the whakapiri whānau concept still used by
 Ngāti Raukawa today. So can you tell us more about what that means?

20 A. [Pania Taylor] Yes, so I know that there's been a lot of wāhine that have
 been taking up the baton and becoming – learning and going through their
 social work studies and going out to the whānau and helping whānau get
 ahead. Going back to the old concept of how it takes a village to raise a
 child. Does that answer the question? Kia ora.

25 **(12:26) DR ROBYN ANDERSON TO KARARAINA TE IRA, MARIA RAHUI,
 PANIA TAYLOR:**

Q. Tēnā koutou. I am probably going to look ahead a bit but one of the things
 I'm interested in is women's rights within land before colonisation and
 what happens especially because of the Native Land Court. And you've
 30 mentioned succession and how the daughter so rangatira could succeed
 and the rules of the court were that both sons and daughters could
 succeed to interests so do you think that it's the effect of individualisation?

You put the chiefs in and so daughters could succeed in those instances and everybody else missed out? Or is it partly that the rules are infecting how Māori men are looking at land rights in the 19th Century?

5 A. [Maria Rahui] That's an interesting term "the rights". I think that when you talk about you know the rights because of the passing down of land and if I'm reading you right you mean like if it went from my kuia and had to go to another kuia and so on. Is that what you're saying?

10 Q. Well I think that before Pākehā arrived I mean it was a collective use-rights and some people could have particular rights and particular pieces of land but there's a community interest, a collective interest in many of the resources and as long as you contributed you had a right to benefit from those resources and then the colonial system comes in and they're wanting to simplify things if you like, simplify a tenure system. But they don't say – the rules don't say only boys could inherit.

15 A. [Maria Rahui] Kararaina's going to respond to this. I actually don't think Pākehā simplified anything. I think they made it more complicated. I think pre-1840 we did not look at things in terms of the definition that Pākehā use for collective and rights. It was about mana, mana, and mana. What Pākehā brought in was a boundary of rights, a definition of collectiveness that we did not understand. And I still don't understand it to this day. So I think the terms you use are quite foreign to me. So the only terms I can use is mana tātou.

20 [Kararaina Te Ira] And to sum it up a little bit more, adding to that. Well not to sum it up but just to add to it really. Those courts were men. Those lawyers were men. The people they listened to and privileged were men. Predominantly Pākehā men. So how is that simplifying something that's dividing something and eroding it.

25 Q. All right well I didn't want to – I was – when I said "simplifying" just to clarify what I'm saying is that in terms of what Pākehā are wanting is to purchase land it's much easier from their perspective if they have a divined piece of land aligned to a divined set of people and the fewer people the better. So in terms of purchase I'm talking about simplifying.

30 A. Yes, I agree. While I understand you know why Pākehās had to do that and yes the reasoning of Pākehā to sort of cut up stuff and things like that

had a really detrimental impact on Māori as you well know. I can understand why pakehas do it because that's how they are. But I am talking about how we do things and the effect of that on how we were. So yes, we were different to Pākehās.

5 Q. And do you think that the impact was greater on women than it was on men in that process?

A. Well it would have to be wouldn't it because Pākehā came in, they were very patriarchal. So in a society I think when Māori existed there wasn't that delineation. So of course. It ripped the soul out of them. And there's
10 enough evidence to see that. So yes.

Q. All right. Thank you.

(12:32) KIM NGARIMU TO KARARAINA TE IRA, MARIA RAHUI, PANIA TAYLOR:

15 Q. Tēnā koutou. Tēnei te mihi atu ki a koutou kua tae a tinana ki tēnei wananga. I've just got one small set of questions, I don't mind who answers it because you all kind of traverse the same or similar issues in your briefs. And it's really about – it's about vehicles for the expression of mana wāhine so you talk across your briefs about naming. You talk in one of your briefs about suffragette movement as a vehicle for expression
20 of mana wāhine. And so I just want to start with the naming and I'm just wondering if you can talk to us a bit about – so it seems to me when naming is the vehicle for mana wāhine that's probably at the very start of a child's life, establishing a set of expectations on them. And so I'm wondering if you can just talk to us a bit about that and a bit about what
25 the consequences for that – the fabric of that child's whānau and community if they didn't live up to the expectations that went along with the naming?

A. [Maria Rahui] That's interesting that you said that word "living up to the expectations". From the kōrero that I shared it was – if you remember I
30 Said the matakite. So they could see in a child then where things were going to go. And what that child was like. So that word "expectations" is a bit weird in that sense. It's more about the attributes that they had. The

attributes that could take them through any challenges. And remember that I said my kuia she was very hūmārie because at that time that was a quality within her whānau and hapū that could exist, whereas in the next time when my mother was in, you needed a different quality so a matakite was able to see that attributes that could sail through anything.

5

Q. And so if we replace the word “expectations” with attributes, you know did those children always come through and live their lives with the attributes that were fore-sawn for them? So what I’m trying to explore is if things changed over the course of that child’s life from you know what was anticipated from the start for them, then what was the effect of that on the community in which they lived?

10

A. I’m not a matakite but I do know the story of one of the lives. And I do know that – like in my mother’s time in the 1950s and 1960 was a particularly turbulent time for her to have lived in. And although at that time you may not have seen her or her stories living in the way that that may have been fore-sawn but later in her life because this is what my mother always told me she said, “don’t get scared of the sea” because I was always scared of the sea, there were sharks in it. But she said “if the tide takes you out whatever you do is relax. You relax and it will take you under but then there will be a wave that will bring you through”. And she said – and that’s all through my life she told me that. She said, “there’s times when you will be going under the tide” but she said, “you wait. You wait and then there’s going to be a tide that will bring you in. A wave, strong wave that will bring you in and sometimes that can be people and sometimes it can be peoples”. So you know. In her lifetime it wasn’t until she went through the more year ‘90s the 2000s that she said to me, “this is a good life, now. Now that I understand how we work in today”. So she’s talking about how we work, how we live among Pākehā and the expectations that they have. So it’s there it just may not be there right now.

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Q. You also, Kararaina I think it was in your brief, spoke about tupuna kuia using the suffragette movement to assert mana wāhine and I’m just wondering if we can maybe cast a bit further back and have you got any

examples of those kinds of things but pre-colonial? So vehicles through which wāhine may have exerted their mana?

A. [Kararaina Te Ira] Yes and it goes back to you know you can even just talk about if we go back to Māhinarangi, where wananga, you know that's a massive vehicle to assert mana wāhine and that's exactly what Māhinarangi and her two daughters did. As well as wananga it's through either – and you probably want to talk about this either of you more. It's also in the way that you know, in terms of passing that mātauranga on from generation to generation that sort of penapena of sorts. There were many vehicles. But does that answer the pātai? But I think there's many expressions and many vehicles but those are the two that I've picked up and the rest of it.

Q. Ka pai. Kia ora rā.

A. Mōteatea rising, exactly. Yes.

15 Q. Thank you.

JUDGE REEVES:

Kua mutu ngā pātai ki a koutou mō tēnei wā. Āku mihi ki a koutou mō ōu kōrero ki a mātou e pā ana i a tātou kaupapa, kia ora mai. **No more questions of you so thank you very much for your participation and giving your evidence in accordance with the hearing and its foundations. Thank you.**

HOUSEKEEPING – (12:40:50)

MS JOY CALLS

Tēnā koe, Ma'am. Katarina Jean Te Huia will now be presenting her evidence. For the record Whaea filed #A115 on the 27th of July 2022. Mrs Te Huia will now speak to the heart of her evidence and the rangatiratanga of wāhine. I invite Whaea to share her kōrero.

(12:42) KATARINA JEAN TE HUIA: (#A115)

Kia ora tātou. Ko Te Whatu-i-Āpiti rāua ko Hine Te Moa te hapū. Ko **(inaudible 12:42:40)** te maunga, ko Tukituki te awa. Ko McGregor rāua ko Sciascia, ko Pene Amine, ko Reti Kaukau ngā whānau ingoa katoa. Ko

Katarina Jean Te Huia te ingoa nō reira tēnā koutou katoa. **Whatu-i-Āpiti, Kaohei the mountain, Tukituki te river. McGregor, Sciascia, Amine, ko Reti Kaukau are my family names. Katarina Jean Te Huia is my name.**

5 Today I humbly stand before you the Waitangi Tribunal as an act of resistance. I am according to the statistics of Aotearoa an oppressed person, a Māori women. Oppressed people resist oppression by identifying themselves as subjects, by defining their own reality and shaping their viewed identity naming their history and by telling their story. Storytelling enables me, a wāhine, a
10 representative of New Zealand's traditionally marginalised and disempowered peoples to reclaim our voices by laying claim to New Zealand's tradition and to personally tell my story as enabled to create our world to theorise our own existence and thus remove ourselves from the marginalised position of Māori women to which the dominant society in New Zealand has relegated us.

15

The Waitangi Tribunal process has given us, Māori women, the indigenous women of Aotearoa a means to confront and deny the myths of dominant New Zealand mainstream narrative. Mainstream New Zealand society exists and maintains its power within a margin, an outer limits separating power from
20 the powerlessness and wāhine Māori by virtue of circumstance which exist outside this invisible margin.

The potential to challenge New Zealand's marginalisation of us is by storytelling which is evident in all aspects of life. It has the potential for effective change
25 and is most effective and most viable within the legal realm for it is within the law that stories can be most powerful and most empowering for us as wāhine Māori as a marginalised group. For the law is the most powerful or the most intimidating tools that the dominant society in New Zealand uses to maintain the status quo and the marginalisation of us as Māori women.

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The Waitangi Tribunal process has enabled the law and storytelling to co-exist. Storytelling the sharing of human story and the experiences can inform law to challenge the dominant mindset and present ways of viewing the law so as to

make it more humane and more responsive to the needs of wāhine Māori of Aotearoa.

5 The Waitangi Tribunal process has altered Māori human experience through storytelling to give it a more human construct. By sharing those lived experience by wāhine storytelling creates new existence for wāhine Māori outside of marginalisation where wāhine Māori speak of truth they speak of their stories. They speak of their concepts and knowledge derived through the sharing of narrative and ways that we understand them to be so that they then
10 become constructive instead of destructive.

Those of us who are here this week presenting to you about the damage and loss that has been perpetuated upon us do so within the context of a group who stand together through solidarity because we shar in the marginalisation, the
15 status that has been created for us overwhelmed with a feeling of despair.

I am mindful that the Tribunal has been given the task of determining where the Crown proceedings have been breached since 1840 and am equally mindful that since the Tribunal began in 1985 its reports have had significant
20 contribution to Aotearoa's historical past because much of the Tribunal's work has focused on Māori Crown relationships and the economic aftermath that continues to dominate all discussion. This focus however, for mana wāhine, is accessing historical injustices and social history concerned with capitalisation as the driver of most discussions.

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But equally important are the matriarchal lines of mana wāhine as the creators through birth, one mana wāhine have sustained and contributed to the very fabric of Māori society. Whakapapa is woven through birth. The recognition by the Waitangi Tribunal of one of wāhine Māori as signatories and chiefs
30 acknowledges our rights to exercise authority over our affairs independent of the Crown. I could go on and on but I'm going to stop there because I want to give you guys time to ask me questions.

I've been a midwife, a Māori midwife for 31 years. I have learned much of the work that I do from wāhine Māori. The previous speaker spoke about accessing the birth, the movement of the pēpi through the birth canal into the world of Te Ao Marama. As a Māori midwife we learn to do that by walking with kuia,
5 by talking, by wananga, and so we understand the process and we feel the pēpi moving through the whare tangata and into the world of Te Ao Marama without the need for a CTG, without the need for the obstetrician to come in and ask us how many centimetres dilated she is.

10 That's what I'm talking about by coming here. Because to be able to practice, to support our mama, hapū mama to have a baby our way comes with the peril of working against a system that continually to denote us. I know that I've written lots of stuff and I try to stand behind most of that stuff but at the end of the day mana wāhine is about talking women to women, it is women's talk. It
15 is the talk that we do with each other that protects our whakapapa, that protects our wairua, that protects our mauri and eventually it protects our tamariki, our pēpi, and our next generation of mokopuna.

I've read lots and lots about our wāhine Māori pre-colonisation and what I've
20 come to believe and what I understand through my work is that the world was ruled by women. Five continents around the world pre-1600s was ruled by women who protected the resources in order to feed their children. What we know and what I've come to learn is that up until 1768 we in this country were matriarchal. The land provided the resources for the women to feed their
25 children, men were nomadic and we have proof of that. Rongomaiwahine who was a chief in her own right ruled Mahia, she chose to have a prodigy to Kahungunu who was born in Kaitaia. She had four children to him. He then disappeared out of the work somewhere. She continued to live on our land producing chiefs. And why isn't it I ask that our iwis not called
30 Rongomaiwahine? And why it's given a man's name Kahungunu?

We know that our women were chiefs in their right because 13 of them signed the Treaty. Even today we know that document such as a Treaty is a legal binding document but I particularly want to bring reference to the fact that

Captain Cook arrived in 1769, we were matriarchal, the land was owned by the women to feed the children. When Captain Cook arrived in 1769 he introduced trade.

- 5 I've gone off my thing but I think that because I'm wāhine I can. I can go off my thing. Sorry do you want to ask me questions now? Sorry go.

You know we've beat 251 years, we've now been given the opportunity to say what we want.

10 **(12:54) JUDGE REEVES TO KATARINA TE HUIA:**

Q. I just have one quick question for you and then we are going to break for our lunch and that is just in the – at the beginning of your brief you talk about your marae, Tapairu Marae.

A. Yes.

- 15 Q. And we've had kōrero in Whakatāne from their Whakatōhea wāhine about the significance of the term "Tapairu" and I think we've got some evidence coming up from Kereopa about that this week.

A. Kia ora.

- 20 Q. So could you just tell us, does that – was that named for a specific tupuna wāhine?

- A. I believe that all maraes were given significant names, particularly women's names in order to protect the whakapapa and also to make it enduring and everlasting. If we look at the Hine-Te-Moa, the fact that Hine-Te-Moa was the main matriarchal person of Kahungunu, well I don't
25 even want to say Kahungunu but at Pakipaki in central Hawkes Bay and her tamariki and children then became chiefs. Men did, the women were relegated to the kitchens. But you know, Tapairu. Absolutely the name in its itself raises that, the enormous mana with which our women ruled.

Q. Okay.

- 30 A. If we go and see this is how fascinating it is to be with other women because women collectively share whakapapa and we talk about them and connect each other to each other. The previous speakers are my whānau, my great-grandmother was Riria, Te One McGregor's daughter.

And she married Nicholas Sciascia, had my great-grandmother, Carlota Sciascia, had my grandfather, Frank Pene, had my mother, Mary Ngahuia Pene who is the eldest grandchild on both sides. She was born in 1927. And so we whakapapa to each other in many ways through
 5 kōrero, through blood, through toto, and through whāngai. Because that waws one area which I believe as a Māori midwife our mind of whakapapa not only shared through toto but it was also shared through mauri, through wairua. In fact some of our pēpi were born on order “you have a baby to him because he’s cute, she’s got mana and the pēpi I will bring up and it
 10 will be the next prodigy”. You asked the previous speaker a question about that, I have an example. We know that Apirana Ngata’s mother was barren for many years, she went to see a matakite, she did a karakia over her and she had Apirana Ngata. And he was born because there was some wairua to give our next generation of Māori hope. And you
 15 know we continued to define ourselves through what we understand and what we know and yes. I could go on about this for years but we only have this much time. Kia ora.

Q. Kia ora Whaea, kia ora mō tēnā. We will have some further questions for after the lunch break.

20 **HOUSEKEEPING (12:58:43)**

HEARING ADJOURNS: 12.59 PM

HEARING RESUMES: 1.40 PM

(13:40) JUDGE REEVES TO KATARINA JEAN TE HUIA: (CONTINUES)

Q. Tēnā tātou, me haere mātou. So, I have one more question for you and
 25 then we are going to move that way. So, my question is really – in paragraphs I think it was 14 and 15 of your brief, you discuss in sort of quick succession matriarchal lineage, matriloal residence patterns and ahi kā?

A. Yes.

30 Q. So, in a pre-colonial context.

A. Yes.

Q. So, what I am really wanting you to sort of elaborate on is how those principles shaped everyday life in pre-colonial society?

5 A. Yes, kia ora. Thank you for that question. So, if we put the whole perspective of that in content, we say that from the 1100's to the 1600's around the world, things were changing. They were originally matriarchal. And in New Zealand we were a paradise away from the rest of the world. In 1679, Captain Cook arrives but up until that point, the whole of Aotearoa was matriarchal.

10 So, that meant that the women cared for their tamariki and their children, the resources that were available to them to feed them was managed by the women. The women created a world of protection around the next generations. That involved the protection of resources, around the land and the kai and the food that was available to them. That was around
15 who could come and go into their protected boundaries. That was a way around – the way that they created a village to feed and protect their children. Te Waiū, to breastfeed so we shared the breastfeeding of our tamariki.

20 We shared the roles which were around the gathering of food. The younger ones were the gatherers of food while the matriarch, the elders in the whānau, they created an environment where the tamariki learned. They learned whakapapa, they learned culture, they learned the arts of weaving. They learned about the resources around them and they gave them deities so that we had our gods. God of the underworld. The God
25 of the sea. The God of the lands. Everything that we needed to keep our tamariki safe were protected by the women. The men were nomadic, we know that. We just have to look at Kahungunu. Kahungunu had babies to women from one end of the country to the other.

30 Rongomaiwahine who was our matriarchal woman chief of our time, she protected the resources that were there. She had four tamariki to Kahungunu and then he left. And the resources she kept, she proved they were hers. The next generation took Ngāti Kahungunu to Court to fight over the fisheries, the assets that had been given to Ngāti Kahungunu. Rongomaiwahine tribes fought to get those back and

proved that those women that she had the chieftainship and the mana to hold those resources.

So, what I can imagine is our women were fighters. They were scholars, they were creators of the next generation. They were the protectors of the land, the whakapapa and everything that went with it. What I understand is that upon arrival of Captain Cook, he introduced trade. Traditional was the commodity that upset the women because the greatest commodity was the land and who held the mana over the land, it was the women and so trade, introduced trade began to erode the role of the women as protectors of the land, as protectors of the tamariki and the protectors of our narratives, our stories which were then replaced by western , misogynistic men like Elsdon Best who talked about religion, who talked about things that didn't apply to us but put them in a way where we were silently eroded.

I think the biggest proof in who we were and the mana that we held is in the written evidence that we signed the Treaty. That point becomes so significant that it's often overlooked. If you can imagine today, 1840 we're going to sign a Treaty outside. The big line-up of men – you know this is what would happen today. A line-up of men. If the women came forward, they'd be oh, you know because I know I go to all those iwi meetings. It's the men that are standing up there proud and loud. But our women were able to come to the front of the line. 13 of them in all. I think they're more, but they've only identified 13 who then signed on behalf of us as women to protect our resources. We're talking about mātauranga Māori birthing, mātauranga Māori raising our children the way we know they should be raised. We're talking about the resources that fed our children, the knowledge, the physical, the wairua and all that comes with that. And we speak about those women of those times, pre-European times. We know that the essence of their role was for the next generation in maintaining the resources for them.

Q. Just to pick up on the point that you were making about trade and how the development of trade –

A. Yes.

Q. – you know subsequent to the Pākehā turning up – started to usurp the control of resources –

A. Yes.

Q. – by wahine.

5 A. Yes.

Q. But surely there must have been – so you've used that word trade but surely there must have been exchange/ Possibly exchange of resources between different –

A. I have no doubt.

10 Q. – between different groups?

A. Yes. I have no doubt.

Q. And who controlled that?

A. I have no doubt that when Pākehā first arrived a lot of what they brought with them could have been of value to us as Māori. The nail, iron, flint.

15 That was one of the biggest commodities that they brought at that time. And so, as a result of that, Māori women were traded for nails by men, and we have evidence of that. That Captain Cook's logbooks have evidence where the amount of nails and iron nails that were being taken off the ship in exchange for sexual favours with the women who were sold to the sailors by their partners and husbands and everybody else. And you can tell how the commodification of women became a trade in itself.

20 Now, Moana Jackson at one of my last discussions with him talked about the industrialisation of women today. That if we look at four countries, Canada, Australia, United States of America and Aotearoa, black women with babies are one of the biggest commodities of each of those countries. The industrialisation of poverty caused by the disenfranchise of indigenous women of those countries and their children. It's a \$26 billion industry in Australia. It's a \$7.7 billion industry here in Aotearoa. It's an industry that has been driven by the fact that women are disenfranchised.

25 30 Kia ora Whaea, kua mutu āianeī.

Q. Kia ora.

(13:49) DR ROBYN ANDERSON TO KATARINA JEAN TE HUIA:

Q. Tēnā koe.

A. Kia ora.

Q. I'm going to pick up on the commodification of women in the ship-girls.

A. Yes.

5 Q. That they've been – with a little bit of trepidation because it was such a contentious topic a number of decades ago.

A. Yes.

10 Q. So I suppose the tension I have from that kōrero is on the one hand you're telling me about the man of women and their importance. In fact they were there signing the Treaty. And on the other hand you're talking about those women being forced into the sex trade if you like.

A. Yes.

Q. So how do you reconcile those two elements of what you're telling us?

15 A. So I understand that the first trading in this country were between sealers and whalers and then flax and then the commodity to entice those – that trade into this country. So there were no white women here and so the sealers and sailors took on Māori women as partners and as the trade grew and the towns became – grew. I've read that white women were not allowed here, neither were Chinese and that was up until about 1833 and the first ever white woman to come to this country was an Irish prostitute in Sydney who jumped ship. She was a convict dressed as a male and go to New Zealand and landed in Kororāreka in Russell and guess what she did? She set up a brothel. Why? Because she knew her trade. So it was the influences of the time that were able to deliver a new set of rules and a new set of standards upon Māori women and that was driven by trade. We had at the same time an introduction of muskets in the Musket Wars. And most of what happened during the Musket Wars is that other iwi and tribes were attacked and their women were stolen and what were they stolen for? They were stolen to be sold. And there is evidence of that. Paul who's done lots of work around the population and about communicable diseases and the introduction of diseases, shows a very vivid account of syphilis, gonorrhoea, and sexual infections that played a major part in causing sterility to our Māori women and the fact that four Māori women were commodified in that way. The evidence is there.

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Q. All right thank you. And just moving on to something that really struck me as Pākehā reader and without a huge background in the traditional stories if you like. And I mean it's silly really, it never occurred to me that Kupe had a wife coming with him and you know I've heard a lot of kōrero up on Northland and there's a lot about Kupe and I've never heard of his companion's name. And maybe that's something to comment on by you but also is her name strongly remembered and talked about in Māori society?

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A. So we are talking about Kuramārōtini – I can't see my glasses there. Kuramārōtini.

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Q. Yes.

A. And she was the daughter of Toto who was the chief of Hawaiki. And Toto the chief gave his daughter a waka and Matatauroa. Matahouroa. And in some iwi they've got a different name so they've got all the different names. But they – she sailed here. Kupe was her companion on the waka. It was her that saw Aotearoa, it was her that named it. But we continue to have amnesia about the place of our Māori women in history and so when we retell those stories to ourselves as women, as mana wāhine, we regain that sense of who we are. We regain those powerful messages that we thrive upon. And so this Waitangi Tribunal has also given you privilege to look into our world, which we – it's normal for us to sit in a marae and wānanga about these stories that we know to be true and so the different challenge for us now is to come here and share those stories with you and to tell and explain to you how we feel and what's real to us. Because the sighting of Aotearoa was our story, is our mana wāhine story, it is ours but it has been taken away from us like every other thing that we have ever possessed. And so yes.

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Q. So when it comes to us reporting do you want those stories told?

A. What I want from this, the Tribunal, is I want a recognition of mana wāhine, that I want to be recognised alongside my sisters, other wāhine, other mana wāhine, that we have chieftain rights, that we signed the Treaty not just as Māori but we signed the Treaty as women. The rights we want protected are the rights of our tamariki, are the rights of our children. Is a mātauranga rights of birthing so I don't have to go into

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delivery suite and close the door and hide behind – and do karakia when I know that behind the door if they hear me I could be censured, I could have a complaint made against me to midwifery council. Because much of the work we do as Māori midwives is censured. We work in peril. Many of our women don't want to have a baby in the hospital. I heard the previous speakers talking about it was the past, their grandmothers didn't want to go to the hospital to have a baby, well actually it's still like that today. Many of our young Māori mama are frightened of the surveillance their put upon. They're frightened that they're going to be exposed. They're exposed to racism and bias. They're exposed to danger and anger and that exposure could lead – very well lead to them having their tamariki taken from them at the delivery suite. And so our world, our mana wāhine world is very different from the world of others. Our roles as wāhine is to protect our women and our tamariki but also to share our narrative with each other because in sharing our narrative we know we've not alone. We know that our stories are shared with every other wāhine in this place. And it never used to be like that. It wasn't like that.

Q. All right thank you and thank you for a very interesting brief of evidence. Thank you.

20 A. Thank you.

(13:58) KIM NGARIMU TO KATARINA TE HUIA:

Q. Tēnā anō koe e te Whaea.

A. Kia ora.

25 Q. I also just want to circle back to the discussion we were having on the commodification of women.

A. Yes.

30 Q. So one of the things that you talked to us about was our society being a matriarchal society prior to Cook's arrival. And that with his arrival and the introduction of trade and fairly rapid commodification of Māori women and so what I guess I was just really interested in your view on was that matriarchal society. Do you think that's kind of indicative, it might have been a bit fragile? From a matriarchally led society we could so rapidly get to the commodification of women?

A. I think it's a really good question. I would say that there are some Māori women who fall victim to society and I stand before you as one who hasn't and there are many like me, Mereana, and others in this room and those of you up there as well and I would say that we find the strength in an oppress society to rise ourselves above it and we take with it our other colleagues, our whānau first but it is always a treacherous journey because we've got to a point where we are challenged, whether or Māori enough or whether your too Pākehā, or whether you – to be Māori you have to speak te reo Māori and you have to have a moko kauae and so we have begun to frame what the ideal wahine Māori looks like, is like and can be like and I think in this new modern age we forget that the Māori māmā at home, alone raising six tamariki and doing very, very well and all her tamariki are healthy and they are functioning well, that she is equally a mana wahine even though she can't speak the reo, even though she doesn't have a moko kauae, she actually has embedded within her, in her wairua, in her mana the wahine Māori gene that keeps her tamariki safe. So, I think we each have a role as wahine Māori and that are collectively we can do awesome stuff. You know, we can't be just individually measured and singled out and say, that's what it is, that's what it is. Did that answer that?

JUDGE REEVES:

Kia ora whaea. I'm just aware that we are – time is now moving a long and we have another witness waiting to give out evidence so I have given the bad news to Ruakere and Linda that they have to give their questions to you in writing.

25 **KATARINA TE HUIA:**

Kia ora.

JUDGE REEVES:

So, that is what we are going to do in order to make sure that we keep broadly to our timeframe today. So, ngā mihi nui ki a koe mo o whakaaro ki a mātou i te ahiahi nei. Tēnā koe.

KATARINA TE HUIA:

Kia ora, thank you.

MS HANSEN CALLS

5 Tēnā koe. Counsel is Ms Hansen and presenting today is Ms Michelle Marino on behalf of Wai 2847 and 377. For ease of reference her brief of evidence is recorded as #A111 on the record of inquiry. Ms Marino will take her brief of evidence as read and will be highlighting other mana wahine evidence in her presentation today. I will now pass over to you Ms Marino.

10 **(14:03) MICHELLE MARINO: (#A111)**

KARANGA

Mihi atu ki a koutou Te Rōpū Whakamana i te Tiriti o Waitangi. Ko te hapa kei roto nei, te pepa, otirā haramai ai kia puta atu te kerēme Wai 377, kei raro te mana o Ngāti Wai, o Ngāti Tama. Tokotoru o mātou, kare au anake. Nō reira

15 kōrero atu au kei roto nei, te pepa nei ngā whakapapa te taha o ōku mātua. Tēnei taha, te taha o tōku mātua, kōrero nei i te whakapapa nei ngā mana wahine. Te taha o tāku wahine, ngā mana wahine anō ngā tupuna wahine. Timata au te taha o tāku māmā koia nei ētahi atu o ngā hapū me ngā iwi engari ko te iwi o Ngā Rauru, tokotoru o ngā hapū, ngā mana wahine ko Ngāti Hine,

20 Ko Ngāti Hinewaiatarua, ko Ngāti Ruaiti. Ngā tupuna wahine rātou. Whakaingoatia te hapū Orakau. Te taha o tōku matua, nō Te Atihau a Paparangi to matua hoki me Ngāti Ruanui. **I wish to acknowledge the Waitangi Tribunal. There are some mistakes I wish to raise in my briefing and I shall address them in relation to the claims under Ngāti Wai and**

25 **Ngāti Tama. There are three of us, it's not just myself representing and I will speak to my brief of evidence in particular the genealogy particular around my parents and from my father's line and I will speak to in relation to this mana wahine hearing before us and of course my female side and the ancestors, particular the matriarch line. If I can begin with my**

30 **mother's lineage and of course hapū names and iwi and I am speaking on behalf of Ngā Rauru and their three hapū in relation to this Ngāti Hine,**

Ngāti Hinewaiatarua, Ngāti Ruaiti and they are all matriarchal leaders. And of course the hapū was named accordingly from them and of course Te Atihau, my father is from Whanganui Te Atihau and Ngāti Ruanui.

5 Ko tētehi atu o ngā hapū – tētehi o ngā tupuna wahine ko Hinengakau, Whakatau te iwi, te kerēme o Te Awa kei raro te mana o Ngā tupuna whaea. Te taha o Ngāti Tanewai me Ngāti – Kua wareware – Kare au te mōhio kei roto nei engari tororua ngā hapū o Ngāti Ruanui. Ko Ruaputanga tētehi atu ngā tupuna wahine. Ko Riromaha ki a ia. E whakapapa ana hoki a Ruaputanga ki
10 Ngā Rauru hoki, te taha o tōna matua. Nō reira, koinei te kōrero kei roto o ōku whānau me ōku hapū, kōrero, koinei te āhukatanga. **Hinengakau is certainly another female matriarchal, Whakatau the people. And of course that particular claim for both of them is under the name – and another Ngāti Tanewai and another hapū which escapes me. I know it’s in my brief**
15 **but there is two hapū of Ngāti Ruanui, Ruaputanga is one. Certainly a female matriarchal figure and we speak a lot about her and of course her genealogy line comes – and of course she’s connected to Ngā Rauru and of course that’s connected to me. Again, this is – these are the genealogies told me, through me from my family.**

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Kei ōku whānau, kei roto o ōku whānau me tū tahi ngā tāne me te wahine, mahi tahi ahakoa i te wā pērā te āhukatanga ko ngā mana wahine, kei a rātou te mana, ngā pukenga kia awhina atu i ngā hapū, ngā whānau, aua atu te iwi, e maha ngā pukenga ki a rātou. Koiane te tino kaupapa o tāku kōrero, te whakapapa,
25 ngā kōrerorero kei waenganui a mātou. **And within my family – in particular my family, that we stand strong and forth right both the men and women work collaboratively right from the earlier times and of course it was through the women’s voice that held the skills that we were able to decipher and transition to other parts of the hapū, iwi and I am told they**
30 **offered a lot into that particular space. And these are the key aspects of my brief of evidence that I wish to share with you, that I have brought before you.**

WAIATA

Whakapukepuke ai ngā ngaru o te moana
 E kai nei te aroha ki aku tau whakahinonga e
 Kōripo ngā hau ki runga ki ngā iwi e au papaki rō
 Kia maru i te whenua e aroha te aroha

5 Whakatinanatia ngā kupu tohutohu
 I waihotia ō hei whakahoihoihoi te moana nei e.

And the crashing waves of the sea

And within that sound is the enduring love

And then circling winds along the coastlines

10 **And the crashing waves on the lands**

Again, another sign of that enduring love that's so embedded in

Visually and spiritually

**And of course, that was all brought about by the many traverses of waka
 that came upon the land.**

15

Tēnā koutou. Kua mutu. Pātai? **Thank you very much, do you have any
 questions of me?**

(14:10) PROF. LINDA TUHIWAI SMITH TO MICHELLE MARINO:

20 Q. Tēnā koe. Thank you for your submission. I really enjoyed the
 description in it on mahinga kai that you provided and all the different
 things that you learnt and the stories that have been passed down to you
 and I guess my question is, you know how do you then continue in the
 teaching to the next generation?

25 A. We've had like reunions. To the point where one of my nieces was living
 up on ancestral lands where our Koro, our grandparents lived and the old
 people before them. We go mahinga kai, all our kids. They know how to
 – to rama tuna, kohi ngā kūtai, ngā ika ērā atu. Ētehi wā hoki kei konei ki
 reira, kei waenganui a te tāone, te taha tonu haere kia kohi ngā kūtai nui,
 ngā pāua ērā atu. Ka ākona tonu ngā hungahunga ō āpōpō. **Eeling,
 30 gathering pipis and cockles, fishing. Carried those activities here
 locally. Just between here and the coastline and of course here was
 very well known for its large horse mussels, pāua. Those things –**

are still learning all about that. We just carry on, we let them know, we talk to them and we teach them, yes.

5 Q. Thank you. You – maybe it is timely to talk about this – but you also shared something about flooding and the response to floods, do you remember that – it was in paragraph 21.

A. (inaudible 14:13:01) Aroha mai, I missed that.

Q. You make a mention about what used to happen when there was a flood.

A. Yes.

10 Q. And, you know it's kind of timely I guess for us to think about how this mātauranga – how we have mātauranga about what we do in floods and when there are floods, and I was just wondering if you had any other you know knowledge to share about that? I mean you talk about how nature was allowed to take its course and everything and allow everything to grow back and then the riparian planting. So, just in that little paragraph you give some really wonderful mātauranga just about that issue about flooding, but I guess the real question I have is, did people? Did the wharenui get moved? Did people shift into higher ground?

15 A. We do have a hapū. I think I might have mentioned that hapū briefly. They were pre-Rauru but Ngāi Ariki o Ngā Rauru, whakakotahi tātou.
20 They – we had our whare tupuna moved up the hill at Papatupu and it had been flooded out twice so good point and in saying that it's the only whare tupuna that's got kōwhaiwhai **wall panels** that are more than a hundred years old. So, we wanted to protect that and that's why we eventually moved that old whare.

25 Q. Thank you I don't have any other questions but I really want to thank you for your submission. You have some really lovely details in and accounts of just your life but also those of obviously of your parents and grandparents and it just provides these little snapshots of mātauranga which I really appreciate.

30 A. Thank you to the kaimahi that helped bring that all together as well so yes, yes I try to show in terms of the kaupapa like te tikanga o ngā mana wāhine and how it was for wāhine in precolonial times so that's what I attempted to highlight. Kia ora.

(14:16) DR RUAKERE HOND TO MICHELLE MARINO:

Q. Tēnā koe, he pātai anō āku me te mihi nei ki a koe i a koe whakahuahua
 atu ana i ngā hapū katoa nei nā ka hoki ngā mahara atu ki ērā kuia pēnei
 a Piere mā. Ngā kuia, ngā kaumātua o roto Ngā Raru otirā o te
 5 Ātihaunui-a-Paparangi, ki Whanganui. Ahakoa ka aro atu ki a
 Ngāti Tama me tērā te kōrero mō Te Kāeaea ka pai anō ki a hoki atu ki
 tō ūkaipō ki Waitōtara me nohonga atu ki reira. **I have a question of you
 and – when you were speaking about those hapū names and I reflect
 on those times and I reflect on those people like Piere the old kuia.
 10 And of course the old people within Ngāti Rauru and
 Te Ātihaunui-a-Paparangi, our Whanganui relatives there. And of
 course you mention Ngāti Tama and Te Kāeaea the ancestor. You're
 absolutely right that you return back to Waitōtara where home is.**

A. Āe. A te wā ka papa ki Ngāti Tama ahakoa ko te tamāhine a Te Kāeaea
 15 te mokopuna. Ko Maraea Te Pio, ko ēnā te taha wāhine. Āe, ko ēnā
 tētehi atu engari kimi haere au ko wai ngā mana wāhine? Ko wai ngā
 hapū? Tupuna wāhine. Engari kore e kimi ki tērā taha. Ahakoa kei raro
 te maru o Ngāti Wai o Ngāti Tama, taha mātou matua. Matua nē? Mana
 wāhine, kimi haere au te tino kaupapa. **Now my whakapapa to
 20 Ngāti Tama is the daughter of Te Kāeaea, the mokopuna,
 Maraea Tepio, that is the female matriarchal side so that's another
 aspect of me. So I want to look into who are these ladies of
 influence, particular in our hapū and of we look at Te Rata and of
 course when we look in that particular, Ngāti Wai and Ngāti Tama
 25 you know of course things like our parents pass away and this mana
 wāhine came through and we had to look, do our research.**

Q. Kia ora mai. Me te whakaputa i ngā ingoa nei pēnei a Ruaputaha,
 Ngapiki Hakaraia me te āhua o te tohungatanga i roto i a rātou. Ko au
 anō Ngāti Tanewai Ngāti Tupaia, ko ērā ngā hapū ira Ngāti Tupaia.
 30 **Thank you very much, you mention Ruapuhata Ngapiki Hakaraia,
 and of course you spoke of tohunga, those knowledge keepers at
 that time, Ngāti Tanewai, Ngāti Tupaia, those are hapū of
 Ngāti Tupaia.**

A. Āe, Ngāti Tupaia (inaudible 14:18:08).

- Q. Āe wāhine atu anō a Tupaia, tino wāhine tērā o Ngāti Ruanui. Nō reira e mihi ana ki a koe, Michelle. **Hine Atu is another one of Tupaia and she's a great woman of Ngāti Rua so thank you very much for Michelle.** I'd like to – there's a number of things I'd like to talk and following on from what Tuhiwai has just said about the importance of those experiences of gathering kai, of working as a whānau, working as a collective and surviving off the land. There's so few people have had those sorts of experiences. I suppose my question for you is really around the way in which those roles were coordinated. So it sounds as though your kuia were really good at certain activities and your tauheke, your pāke he was good at fishing and those sorts of other things. I just wondered whether you're able – whether there is – whether you perceived there has been certain types of food gathering activities that were directed towards he mātauranga a te mana wāhine and me te food gathering o te – e te mātauranga i te mana tāne?
- A. Well not sure if I mentioned it but my mum, she used to go fishing with her grand-uncle. So he taught her how to catch fish in the net dragging, swim amongst the morai eels even so that she kāore te mataku **not she was not afraid at all.** And I don't know if you've heard the kōrero about the white ones but they were like tapu. Why I'm not sure but you had to accept that you had to be careful. So we'd do that like during the fishing season from about maybe November and when we'd finish kura in December and this would go on for about three months. So all my mum's sisters and brothers, we would go down to the mouth and stay there for three months and live off the sea. And I didn't mention this but we had what they called, we used to have all the – they call them karoro, I don't know whether they're the same seagulls we have today but one of the kai was the babies when they were born. Well dad and uncles would go around and we'd have them for a kai. They had a name for that. We had – we used to collect pūpū. There's none now. Too many you know just a bit of destruction going on down there, too many bikes riding over the papa whenua and the mussel beds were just down the road and there were certain times when the pāua came in because we had the iron sands in Waverly. Now that changed the whole āhua where they'd blow – they'd

blown up the kaimoana beds so my mum's generation had to look at new ways of looking for the pāua and so yes it's not as plentiful as it was back in their time. And I think – I guess that's happening all around the motu and I – even up the awa. Yes.

5 Q. Heoi anō me pīrangi a mihi atu ki a koe, pai anō tō kōrero mō Waipapa Marae. Te hūnuku atu i te marae ki runga me ngā tukutuku ki tāku mōhio ko te pai o ērā tukutuku he rarauhe. **Thank you again when you spoke of Waipapa Marae and of course how it was transitioned to a higher level. Now those particular tukutuku patterns you mentioned, those wall patterns.** The only tukutuku using rarauhe and the significance of them and I suppose when you name a marae as Waipapa it's probably prone to flooding.

A. Āe.

15 Q. Heoi anō i tēnei wā kei runga i te puke me te pupuri tonu o ngā kōrero mō taua whare me te ātaahua o ngā tukutuku. Mihi ana ki a koe e tuāhine me ngā kōrero. **Again as you mention its lovely how you've mentioned about that particular house, its wall panels and thank you again for your evidence today. Well received.**

(14:23) DR ROBYN ANDERSON TO MICHELLE MARINO:

20 Q. Tēnā koe. I just have one quick question. You talk about your Nan and dying around about 90 years old but it wasn't clear to me when she was born.

A. Well. When she was born I'm saying about 1910, that's just a calculated guess. But when she was born her dad, her whāngai dad, Te Hokio or Kata as mum and all her siblings called him. He never reported her birth straight away, it was about three months after and even mum and her siblings have you know – you would say that "oh she's got to be about this age". And so I can remember seeing a Māori Land Court record and I am the year and she was a teenager when there successions made so I took it from there.

30 Q. Right.

A. Yes.

Q. Thank you. I might just comment that my mother's birthday was never very clear for pretty much the same reasons that her father didn't register her at the time. So that could be a Pākehā thing in those days as well. But thank you very much for your evidence, very interesting thank you.

5 A. Kia ora.

JUDGE REEVES:

Kua mutu ngā pātai i te wā nei. Ngā mihi ki a koe mō ōu whakaaro ki a mātou i te ahiahi nei. Kia ora, tēnā koe. **Thank you very much for your time and your evidence thank you.**

10 **HOUSEKEEPING (14:25:40)**

HEARING ADJOURNS: 2.27 PM

HEARING RESUMES: 2.34 PM

JUDGE REEVES:

Tēnā koe Mr McGhie. Kei a koe.

15

MR MCGHIE CALLS

And, sitting next to her is Jenny Tamakehu, the co-claimant. Ms Ranginui-Mansell wasn't going to read her brief but I think she has some points from the brief she'd like to expand on.

20 **JUDGE REEVES:**

Kia ora Mr McGhie. Tēnā koe Ms Ranginui. I am Judge Reeves. Thank you for agreeing to come and address us a little earlier than you probably expected. So, kei a koe.

(14:35) HINEMOA RANGINUI-MANSELL: (MIHI)

25 Ka mihi atu au ki a koutou. Ko Hinemoa Ranginui ahau. Nō Whanganui awa. Nō te awa o Whanganui ahau. **I'm Hinemoa Ranginui and I'm from Whanganui river.** Would you like me to read the brief or...?

JUDGE REEVES:

Probably not to read it end to end but if there are certain aspects of it that you – because we have read it. The Panel have read your brief but if there are aspects of it that you want to particularly emphasise to us then you are welcome to read those aspects if that's easiest for you. We are prepared to question you on the entire brief. But it is over to you to use this time to highlight any particular aspects you wish to.

HINEMOA RANGINUI-MANSELL:

We'll just go straight to the questions, I think.

10 **(14:36) KIM NGARIMU TO HINEMOA RANGINUI-MANSELL, JENNY TAMAKEHU:**

Q. Tēnā kōrua. Nei rā te mihi ki a kōrua kua tae a ipurangi kei mua i a mātou.

Thank you for making your time available to present to us via online.

I just was hoping you would talk to us a bit more about something you talked to in your brief about the female kaitiaki along Te Awa Tupua and you particularly talked about te arero o Hinetai. And I'm just keen to hear if stories of female kaitiaki and taniwha are prevalent in your whānau?

15 A. [Hinemoa Ranginui-Mansell] Yes, they are. Within that hapū, Ngāti Hine Oneone there is two taniwha that reside there. Hinetai o te Arero was – where did she end up? She ended up in a flood, didn't she?

[Jenny Tamakehu] Ended up where – down the?

[Hinemoa Ranginui-Mansell] Down – further downstream.

[Jenny Tamakehu] Hine **(Māori 14:38:04)**

25 A. [Hinemoa Ranginui-Mansell] Hinetai. The other kaitiaki there is called Kakata. We are unsure whether she was a wahine atua, kaitiaki. Hinetai has – it takes a form of a stone. The other one, the other kaitiaki takes the form of a log.

[Jenny Tamakehu] Log.

30 [Hinemoa Ranginui-Mansell] My fathers and his brothers have met those taniwha. My father is a kaiwhakairo. So, he's met Kakata. What about – you've met Kakata haven't you?

[Jenny Tamakehu] Yes, this one time yes, we were playing in the river. There was a log there and then we went to talk to Lionel's brother to George about it and he goes, "we didn't realise it was our kaitiaki". He just said, "could you see whether there were any branches that had been cut of it or? We were going, "oh no", because yes, we were just playing with it then yes, it was after the fact that we realised it was Kakata.

5

[Hinemoa Ranginui-Mansell] But those taniwha are known to us and their locations.

[Jenny Tamakehu] Then we have another one, Tuherekiwi. It directly relates to our Koro, Maihiranganui and how he was taken under the water (inaudible 14:39:47) that slipped into the river from Poutamakaratea and yes so that's another story I won't elaborate on, yes. Can't hear you?

10

Q. Kia ora. Thank you.

**(14:40) DR ROBYN ANDERSON TO HINEMOA RANGINUI-MANSELL,
JENNY TAMAKEHU:**

15

Q. Tēnā kōrua. I'm Robyn. You mentioned in your brief, waiata that had been composed as vehicles of knowledge and tribal law. Do you want to – I mean note necessarily sing them but maybe tell us a little bit more about those waiata or an example of them?

20

A. [Hinemoa Ranginui-Mansell] At a hui at Kawai in 1911 there was a reference made to a group of wahine reciting whakapapa and poipoi.

Q. Mhm.

A. Based on the genealogies of Turi, Paikea, Toi, Hoturoa, Tamatea Ariki, Tūwharetoa, yes and that was recorded – that kōrero has been handed down from different wānanga particularly from Kaiwhaiki Marae.

25

Q. All right, thank you. One of the things we've been told a number of times in today's session is that rights have been passed down, rights to land had passed down through women and as a reader of Native Land Court minutes, often what I hear – read is Men saying and just sighting their male whakapapa. So, it – in terms of their rights to land. Do you have any comment on what's going on there? I mean different hapū might have different practises of course, so – or – well i won't make a submission as to what I think is going on. But I was just wondering

30

whether you had an opinion. So, thank you very much those are all my questions.

A. Thank you.

**(14:42) JUDGE REEVES TO HINEMOA RANGINUI-MANSELL,
5 JENNY TAMAKEHU:**

Q. Kia ora anō, in your brief you mention at paragraph nine, about the three
tupuna siblings who had land and river rights throughout the Whanganui
river area. So, I just wanted to ask you about the significance of the upper
reaches of the river being within the domain of Hine ngākau and what are
10 the implications of that?

A. [Hinemoa Ranginui-Mansell] You want to talk about that?

[Jenny Tamakehu] No, what is it?

[Hinemoa Ranginui-Mansell] With her tupuna **(Māori 14:43:19)** Hine
ngākau second born female child had control over the upper reaches.

15 [Jenny Tamakehu] So what do you want to – so that's our – the river
(inaudible 14:43:29) papa te awa tupua aye?

[Hinemoa Ranginui-Mansell] Yes.

[Jenny Tamakehu] What did you put it in?

20 [Hinemoa Ranginui-Mansell] Was it her and her brother? They would
bring peace to the river, didn't they? Her and her brothers. That was
after the – I'm sorry.

Q. I see the next paragraph – at paragraph ten, you refer to Ngā Muka a
Taura Whiri a Hine Ngākau?

A. [Jenny Tamakehu] Yes.

25 Q. Āe, can you give us some kōrero about that?

A. [Hinemoa Ranginui-Mansell] That's our famous whakataukī, the fibre of
the plait it wove of Hine ngākau. That – they included Hine Ngākau, Rua,
Katuera – Oh, no.

[Jenny Tamakehu] Tamaki who married Ruaka.

30 [Hinemoa Ranginui-Mansell] Yes, Tamaki who married Ruaka.

[Jenny Tamakehu] And Ruaka had told Hine Ngākau to move
(inaudible 14:44:36) the feet of the (inaudible 14:44:37) of our awa. To
bind our happiness together, yes. So, that's acknowledging the mother.

- Q. So, the whakataukī refers to Ngā muka a Hine Ngākau. She also had her two brothers who had domain over different areas of the awa. Is there any particular significance attached to a role that she made have played in history in terms of bringing people together or peace-making or any other particular influences she had?
- 5
- A. [Hinemoa Ranginui-Mansell] Yes. Peace-making, her and her brothers. (inaudible 14:45:31). Yes.
- Q. Sorry go ahead.
- A. I can answer these in a written form?
- 10 Q. Okay. Well I'll put that question in writing and you can have a think about that and give us a written answer. Just a question about the awa itself. Does the awa personify as either male or female at all?
- A. [Jenny Tamakehu] Depends who you're asking.
[Hinemoa Ranginui-Mansell] Depends who you're asking, yes.
- 15 Q. Okay and so could you tease that out for us?
- A. It's an Atua to us, isn't it? Yes, it's an Atua to us. Genderless.
- Q. Okay. And in terms of –
- A. Depending who you are.
- Q. Āe. So in terms of that in more recent times with the settlement and Te Awa Tupua and the awa being recognised as having legal personhood, does that have any particular significance for te mana o te wāhine of the Whanganui River, the fact that the awa now has personhood?
- 20
- A. I would think so.
- 25 [Jenny Tamakehu] Yes, it does in a kaitiaki terms. Health and protection finally acknowledged. I suppose because, because it's part of Papatūānuku. I would say the awa is a female. Yes, in related to Papatūānuku.
- Q. Okay. Kia ora, I'll put that other question in writing. But for now I'll pass
- 30 to Ruakere.

**(14:48) DR RUAKERE HOND TO HINEMOA RANGINUI-MANSELL,
JENNY TAMAKEHU:**

Q. Tēnā kōrua, ko Ruakere tēnei e pātai ana ki a kōrua me ngā kōrero mō te awa. **This is Ruakere asking questions of you.** I think the kōrero relating to Te Wainuiārua, Ruatupua is an important body of knowledge that I think will inform, help us inform what is precolonial period given the prominence of wāhine all along the river and obviously your whānau connects to Ruakā with a name like Tamakehu I think that's probably we'd take for granted. But I was wondering whether there are particular attributes that you associate specifically with Ruakā in particular given the prominence obviously of the name and the naming of the marae and the way in which Ruakā is so prominent in a lot of the kōrero. But quite often the connection is really around her giving birth to Tamaūpoko, Tupoho and of obviously Hinengākau. Where there other things that you've heard of that are associated with Ruakā that she had certain attributes or skills or narratives associated with her role in bringing together the people of Te Wainuiārua.

A. [Hinemoa Ranginui-Mansell] We'll answer that in writing.

Q. Okay ka pai. And the other question I had really is obviously one of the prominent things in Whanganui is the poi – o ngā poi and also the whare wānanga there are long such as Ūpokotauaki and the like and just wondering whether, obviously there are certain people such as Rangimotuhia and even Matu Māreikura in more recent times. Were there wāhine in those roles that were leading and giving guidance around some of the kōrero? Obviously with poi they were prominence in performing the poi but also in terms of leading poi and the kōrero that is associated with those whare wānanga along the river. I'm interested in understanding the role of wāhine in the retention of knowledge and the use of poi to transmit knowledge and retain knowledge through generations. He kōrero?

A. [Jenny Tamakehu] I feel a bit inept to answer that. It's better for the tauira of the wānanga to answer that.

[Hinemoa Ranginui-Mansell] Yes we feel inept to answer that. Yes. We do believe that wāhine did play a role in whare wānanga hence where I

mentioned the stone tola that was found in the tūpāpaku. We've connected – well it's noted by my parents the actual stone placed inside the mouth of that tūpāpaku from our rohe is identifiably similar in appearance to the stones that were utilised in the precolonial wānanga mātauranga. Yes, from what – those that saw the stone have described to the one written about from T.W. Downs's recordings and with the pictures – illustrations.

5

Q. Do you know if the stone was put into the mouth of just women or of men and women? And in burial?

10

A. In burial?

Q. Mmm. Kei te pai ki te kore i mōhio.

A. [Jenny Tamakehu] We don't know.

[Hinemoa Ranginui-Mansell] I will just quickly note, my aunty, my father's aunt went into the whare wānanga. Yes.

15

Q. And he pērā te tuku –

A. With Rangi Motuhia.

Q. With Rangi Motuhia. Āe.

A. Yes.

20

Q. And tērā tikanga o te hoatu te kōhatu ki te waha nē? **And I mentioned about putting the stone into the mouth.** He pēnei te whatu o te wānanga tae ki te waho o te tangata. Kia ora mai. Mihi ana ki a kōrua e uaua te kōrero i te ipurangi i runga i te rorohiko engari he pai tonu ki te kitenga atu i a kōrua i konei i tēnei rangi. Tēnā kōrua. **Again thank you very much for your evidence but I know it's hard asking of you through an online context but thank you for making time, I appreciate it.**

25

A. [Both] Kia ora.

JUDGE REEVES:

30

Kua mutu ngā pātai a waha i te wā nei **we have no more questions at this stage.** So we will give some of those questions in writing for you to have more a think about before you give us your response. So those will come to you within the next few weeks. So thank you again for making yourselves available a little earlier than expected. Thank you for your kōrero, there's a lot of

interesting detail in there for us so we're going to finish there now and we're going to move to the next witness.

HINEMOA RANGINUI-MANSELL, JENNY TAMAKEHU:

Kia ora.

5 **MR MCGHIE ADDRESSES JUDGE REEVES – WITNESSES ARRIVED
(15:54:05)**

**(14:55) TANE HOHEPA: (#A104 – ON BEHALF OF PATRICIA HENARE
MATTHEWS)**

10 **READS BRIEF OF EVIDENCE #A104 - ON BEHALF OF PATRICIA HENARE
MATTHEWS**

Pepeha

Ruapehu and his wife Hauhungatahi are the Mountains

Uenuku is the Hapū

Turoa is the Ancestor

15 Ngatokorua is the Marae

Pehi Hetau Turoa is the Chief

Before we commence I personally want to take this opportunity to give thanks to our creators and Gods, our ancestors and family passed and to everybody here today. Kia ora.

20

Tēnā koutou katoa. I am Tane Hohepa Kaimātanga, son of Patricia Matthews and I will recite this brief of evidence from here on in, thank ou.

25 **First Theme: Atua Whaea and Tipuna Whaea and the Blueprint for Mana
Wahine**

Today, we present to the courts the physical representation and embodiment of two atua whaea who are sisters, Mahuika and Hinetaipika. Fire from under the earth and magma. One is erupted from the mountains and the others is

pushed up through the earth. Once both have solidified these kōhatu are what remain.

Atua Whaea refers to the first female Gods; elemental entities from the time of
5 Te-Kore and Te-Pō - eternal beings of great significance and power.

Responsible for providing the means for life to thrive and connected with the four Elements and Seasons.

10 Embodied within the Planets and Star constellations - the Atua Whaea give meaning to daily routines and rituals, the cycles of life and the means for navigations.

They are seen as the phenomena and natural structures found in the
15 environment which provide a source of identity and point of origin for Māori.

From the stories, myths, and legends - common ancestors teach of who the Atua Whaea are, where they come from and how we whakapapa to them.

20 **Second Theme: Te Ira Wahine and Te Ira Tāngata • The relationality and balance of Wahine and Tane for the good of all**

Tikanga refers to the ways in which Māori live. Teachings from the past generations on how to co-exist harmoniously with the environment and each other.

25

From Tikanga, Māori developed a common belief system and based their customs and lore from it.

Social structures and institutions were established by Tikanga which all
30 protocols, processes, and procedures stem from.

Status, authority, and hierarchy are reinforced by Tikanga and outlines the responsibilities and expectations for all male and females - including the relations between them.

Because of Tikanga - men became protectors and providers. Women become child bearers and neutering members of the hapū. Both equipped with their own set of skills, tools and knowledge of the world and their own realm.

5

We learn that the environment is the house created on earth for all living things - that we are the youngest of them all and the caretakers of it, we are the kaitiaki.

Third Theme: Te mana o te wahine in Māori society and rangatira wahine.

10 Mana wahine refers to the authority and power reserved to the woman of high ranking status and those that immediately descend from the Royal Bloodlines of the Hapū.

15 They have equal rights and speaking privileges as men do; known to be land owners and fiercely influential members of the tribe with their own dress codes and adornments specifically for them - from taonga to moko kauae.

Wahine Māori rangatira are the female leaders from the past and present.

20 Dame Whina Cooper of Pangaru: An activist for Maori Land Rights and promoter of women's health and wellbeing.

25 Dame Cindy Kira of Nga Puhī: First Maori Female Governor General of New Zealand. Mokopuna Tira Koroheke of Uenuku: Born of Rangatira Status and of pure blood origin, First Female from Uenuku to be born from a line of Maori Male Chiefs and a prominent landowner in the central plateau.

Fourth Theme: Wahine Rangatiratanga over whenua, whakapapa/whānau, whai rawa and mātauranga

30 Wahine are Māori women, girls, and females. Whenua often refers to the land but mostly associated with wahine. It is believed that wahine are the only ones born with a whenua – a womb.

Both are subjected to the most changes and transformations in life and share a maternal connection and relationship to mother nature - Papatūānuku and the Mother of Mankind – Hine-Nui-Te-Po. Wahine and Whenua both bring life into the Natural World.

5

The status and roles of Wahine played a crucial part in the wellbeing of the Tribe. Weaving was an important necessity and often reserved to the wahine for their skill and ability to produce garments, fabrics and textiles of quality and beauty. It set an example of the Tribe, its image, reputation, and hygiene.

10

Agriculture provided the means of growth and sustainability for the Tribe. Wahine were often allocated roles to perform, manual duties required to re-ensure the variety of vegetation planted comes to full harvest and tasked with the procedures needed to process and preserve produce throughout the seasons.

15

Arranged marriage was a common practice for Maori as it was a means to create peace among Hapū and a way to strengthen ties normally reserved to Wahine of High birth status known as Puhi. From their commitment and expectation - a correct and proper branch of whakapapa is established and the integrity of the Hapu is upheld and honoured.

20

Te Whare Tangata refers to the house of Tane's children. From the land Tane shaped the first woman, Hine-oneone who became the mother of Mankind, Hine-nui-te-po. The whare is symbolic and embodies the female form. Māori have a maternal connection to it, and it provides a source of identity and a place of origin. For Māori knowledge of genealogy have been taught by recital, chant, and song. Stories of the origin were recorded in carving of wood and stone. The skills and ability from generation gone are passed down by means of demonstration and practises taught by hand.

25
30

In some instances, women were tasked within the roles which required them to perform rituals, often leaving them in a State of tapu and for the tohunga or chief

to bring into noa. Mana wahine comes from the tūturu Māori of Aotearoa.
Thank you.

JUDGE REEVES:

Tēnā koe, tēnā koutou.

5 (15:01) KIM NGARIMU TO PATRICIA HENARE MATTHEWS:

- Q. Tēnā koutou. Thank you for appearing before us today. There's a couple of things in your key themes that I did just want to ask you some questions on and hear a bit more about your thinking. So, one of your themes is about Te Mana o Te Wahine and you link that to Mana Wahine being held by women of high-ranking status. And I guess I'm just keen to hear from you a bit more about whether it's your view that Mana Wahine is reserved for high-ranking women or is it something that women can earn by their ownership deeds or is it something that's inherent within all women? So, I'm just keen a bit more to hear about your thoughts about that?
- 10
- A. We believe that its birth right. That's where we get our authority from for our whakapapa. But today in this society I think, well I'm looking at a table of pretty powerful women up there that are all educated, so I think I hope that answers my question – your question.
- 15
- Q. So, are you saying it's both, that it comes from birth right and from action?
- A. Yes.
- 20
- Q. Okay and then just your very closing comment in your brief. Mana Wahine are the tūturu Māori of Aotearoa. Can you tell me what you mean by that?
- A. Well, they're natural inhabitants of this – New Zealand. Māori were here first. We have customary rights. We had a way of life and now we're all colonised.
- 25
- Q. Okay, so in your view are you saying that post colonisation that has compromised our exercise of mana as wahine?
- A. Yes, I do believe that. There have been some impacts.
- 30
- Q. Okay would you like to talk to us a bit about that?

A. Well, I think for the people of the central plateaux because we were deep in the bush, I suppose we didn't encounter Pākehā, the colonials until they started moving in through the Land Wars and started taking land.

Q. Okay, thank you.

5 (15:04) DR ROBYN ANDERSON TO PATRICIA HENARE MATTHEWS:

Q. Tēnā koutou. I was interested in your talk about high-ranking marriages and bringing peace amongst hapū. Do you have examples within your ownership tribal history that you could bring to us?

A. About high-ranking women?

10 Q. Of marriages, important marriages to bring peace or to form new alliance or you know kind of arranged marriages if you like?

A. There were a few arranged marriages and especially our kuia from the Turoa line with Te Pēhi Tūroa, he was recorded in having eight wives and the last marriage it was – I think it involved the family of Putiki.

15 Q. Mhm.

A. Rere Omake from Whanganui and she comes from Te Pēhi Turoa's eighth wife.

Q. So, those marriages would bind people along the river?

A. Yes.

20 Q. And would they branch out to surrounding areas as well – over to the coast?

A. Yes, yes, it's like I heard when we came in here some girls talking about their ancestor Hine Ngākau and we're quite familiar with Hine Ngākau because she actually came from Pukeriki.

25 Q. Mhm.

A. And then went up to Taumarunui and that marriage was cemented, and I suppose it's the fact that we all connect to different people up and down the river through a marriage.

30 Q. And other situations I have come across, those marriage connections wouldn't just be one generation, but they would follow through in a number of generations.

A. Yes.

Q. Would that be the same for you people?

- A. Yes, well one of ancestors, he's from Tūwharetoa, well his name was Uenuku Tūwharetoa and they come over from the other side of the mountain, came over and married into the people of Uenuku.
- Q. Mhm.
- 5 A. Back in that day I think they had a different hapū name, you know because our ancestors were at the base, they lived at the base of Haurungatahi and that was Mt Ruapehu's wife. And then when Nicholls came around and did the survey of the central plateaux well our people were ostracised off their maunga, their homelands. And then they had to
- 10 go down to the river and live a very pōhara life with their cousins.
- Q. And would those marriages keep going on?
- A. Well, I suppose they do even today. You know with our grandmother – you know she – our great grandmother, there were two sisters and our koro, he married our kuia first. She dies and then he marries her sister.
- 15 So, those practises are still alive, you know.
- Q. And what about following generations, so you get kind of a layering of connection if you like – are they repeated between generations?
- A. Well not as much as the past. You know a lot of our families now, they're educated, you know they've been truly colonised and for a lot of our area,
- 20 our rangatahi are still going off to get learned in Te Wānanga o Raukawa because the reo was lost, so much was taken away and everybody's just trying gather back a little bit of what was taken, including the reo.
- Q. And do you have any comment about the role of women in that process?
- A. Well, the role today for us, we don't speak we're not fluent speakers of
- 25 the reo. A lot of people aren't in our tribe so there's people that come down from wānanga when we have our huis, and they talk but it's irrelevant they end up talking Pākehā because only themselves can understand themselves but the majority of our people – they're all English speakers.
- 30 Q. All right well thank you, those are all my questions and thanks for coming to talk to us today, thank you.
- A. Thank you.

(15:08) PROFESSOR LINDA TUHIWAI SMITH TO PATRICIA HERNARE MATTHEWS:

- Q. Tēnā koutou katoa. A couple of questions, one out of the second theme. You make the comment, you're talking about tikanga – because of
5 tikanga men became protectors and providers. So, first question is, what did the men provide?
- A. Well, I suppose they protected us in war, we wouldn't be here with all the wars in New Zealand's had, not many of the women went off and fought them. You know but in the role of I suppose husband and wife and family
10 values, that's a totally different man. Yes, hunter gatherers and things like that but I think their lifestyle changed when the colonial impact came upon our Māoris and the churches too. You know the churches took away our people from the gardens and took them in to make them really good Christians And half of our people understand you know even myself a lot
15 about JC and the gardens were left untilled. You know because everybody's got to go to church.
- Q. And then you go on to say, "women become the child-bearers and the nurturing members of the hapū". So I understand the child-bearing part but in – what kind of other nurturing roles do you think they might have
20 played to the hapū?
- A. Teaching waiata ringaringa, singing, cooking I suppose, you know gathering food and understanding the seasons and what you can get and when it's time to harvest and when it's time to rest. They're the origins and today you know we have to go back and learn it – read it in the books
25 because it's not practiced any more. You know we're good little colonial people now and we only have our little gardens in our boxes outside our door without lettuce and whatnot in it. Kia ora.
- Q. Just one more question, it's in that second section in your third theme. You identified that influential members of the tribe have their dress codes and adornments specifically for them from taonga to moko kauae. Do
30 you have a particular example of that? I know we've heard from some others up in other iwi, but from your own iwi. What kind of adornments?
- A. I think when it comes to the moko a lot of women are you know we know, certain people in our rohe that get mokos now that – well they're not from

their ancestors and I believe that you know if a woman wants to wear something like that it's more appropriate that you've had a kuia in your family where you can wear the same moko.

Q. Mhm.

5 A. But it's just a whole lot of koru and squiggles now and little eeny patterns. But I don't think they replicate what their ancestors had.

Q. And what do you think it was like you know prior to 1840? The sort of – the kinds of garments they wore, the kind of adornments they had that would have marked them as rangatira?

10 A. Well some of our taonga that our tribes had along the river that was taken when Rochford came along and he was a grave digger and he disinterred a lot of the graves from Maniapoto all the way down through the river and a lot of our taonga from a lot of our whānau urupās along the river he disinterred it and took a lot of things. He stole a lot of bones, pounamu,
15 things like that and took it back to Austria. And I suppose they're all over there now.

Q. So those were the taonga buried with the people?

A. Yes along the river and then (inaudible 15:13:31) came along and dug up the graves and took them back to Austria. He thought he'd give himself
20 a good name.

Q. Well thank you. Those are my only questions.

A. Thank you.

(15:13) DR RUAKERE HOND TO PATRICIA HENARE MATTHEWS:

Q. Tēnā koutou kei te pīrangi au kia tuku ētahi pātai ki a koutou. Nau mai i
25 Ohakune, nau mai i Uenuku, nau mai i te awa, otirā te maunga o Ruapehu. **And of course welcome representatives of the river and Ruapehu representatives.** I had – one of the first questions is really around Ruapehu and that's the first time I've come across the name, Hauhungatahi and this morning we were talking about the way in which
30 sometimes our wāhine, the wives or the sisters or the daughters of prominent people become invisible and I was wondering whether Hauhungatahi is a little like that? Is there isn't a lot of focus on Hauhungatahi.

A. For us there is but when we listen to other tribes around our rohe they tend to put our koro with Pihanga.

Q. Okay.

5 A. And there's no kōrero about Hauhungatahi but in the book that Nicholls wrote it's in the King Country, he describes our tribe very well and he comes in and he surveying the central plateau for the maungas for the Crown. And the first people that he encountered were our people that lived on Hauhungatahi and he spoke about he had never seen such beautiful white mats and most probably it was done out of muka. And he
10 spoke about how clean they were and how hot it was inside their whareniui and then after that visit the Crown came in and catch you later. And so it's recorded that our people were forced to go back to the river, the Manganui o Te Ao and lead a very pōhara life.

Q. So the Hauhungatahi is a peak or is it a plateau?

15 A. It's a maunga.

Q. A maunga?

A. Yes.

Q. And they had whare on the maunga?

A. Yes, on the base of that maunga.

20 Q. Okay.

A. And then when the Crown came in and put their survey around it our people were moved from a higher place, not on top, but at the base and then they were evicted down to the road.

25 Q. I wonder whether that kōrero about that union between Hauhungatahi and Ruapehu, how prominent it is further down the river as well or is it just really among Uenuku where it is a prominent kōrero it sounds like.

A. It was just up there and our people went down to the river to live after the Crown you know confiscated the central plateau. And there was no more kōrero about it until we went through the Tribunal hearings and all of the
30 history books came out and then we saw our mātua tipuna, Te Pehi Kiore, and his wife. And then it was only recorded in Nicholls book that there was only – they were a small hapū, about 14 at the time before the Crown evicted them. Yes.

Q. One of the other things in the evidence, not in the written evidence but I think you spoke about sister of Mahuika and Hinetapeka, nē? And so quite often again, because in the evidence it talks about the Atua Wāhine and the role of Atua Wāhine in terms of the seasons and the way in which things change. Are there other Atua Wāhine that you know of alongside
5 Hinetapeka because I hadn't come across the name before and associated with – kei te kōrero mō te wera i roto i te whenua nei **about the heat** ko era tērā? We're talking about the heat, the magma and everything in the earth.

10 A. Yes. Yes. Well, (inaudible 15:18:01) rock comes from the inside of the mountain, the round rock and when the mountain explodes it ends up all over the land and mine actually comes – is still at the base of the mountain and that's where they call it I think – I think the Pākehā call it Cathedral Rocks. And we call it Kōhatu and that's where this one comes
15 out, it comes out from the veins of where the lava is and then it creeps its way out through the cracks and when it gets out on this – it's only a small area of Ruapehu and when it comes out it solidifies and it has a different shape to any other kōhatu. But they're sisters in history. You know Mahuika, she's the tuāhine and Hinetapeka's the sister. I suppose
20 spiritually for us because that's we believe these kōhatu to be but when you look at the book you know it's only a verbal thing that you see these kuia. But everybody knows who they are but nobody knows what they look like because it's a wairua kōrero I think, a spirit. And that's what I think they look like anyway because my Ngāpuhi mother, you know she
25 used to talk about things, these places, like kōhatu, where that rock comes out.

Q. Kia ora. I think that's a beautiful kōrero particularly the way in which Atua Wāhine are recognised. In so many cases it tends to be ngā tāne, Atua Tāne but to have Hinetapeka and I'm interested to hear whether
30 there are any other Atua Wāhine that you'd like to refer but perhaps those can be provided in writing, just even just the list with some reference as to who they relate to and to have tangible expressions such as these reference of these kōhatu. The andesite rock coming from – and then the long rock that I haven't seen before but – cathedral rock, he kōhatu. I

think that's special as well to be able to – be able to see the personification that in our physical – in our taiao.

5 The only other one that I had, and I just really wanted clarity around it, is when you speak about Mokopuna Tira Koroheke, and that she was the first wahine to be born out of the Uenuku line. Was she or is it more about the fact that she was the first wahine to be given the role of rangatira within Uenuku because I'm interested in whether there was a role that was given to her or whether she was the first women born in that line?

10 A. Yes, I think that because of whakapapa she came from Uenuku Tūwharetoa, the line of that line and came down and it was always the tuakana and their tuakana. And then when she was born, it was the first woman along that line of rangatira and so after that there was none, so it ended at my Granny. Our Grandmother – you know that she was the one
15 that came from that line of man. Yes so, we look at her for us as having that mana whenua because of her whakapapa and because of her land rights. You know being one child she had quite a considerable amount of land.

Q. I think that's important to note – if it is focussed then on the first born that
20 it goes down through past the first born and it didn't the fact that he wahine tērā and that wasn't an issue in terms of the passing of the seniority and the rangatiratanga of the hapū of Uenuku. The only other thing that I'd like to ask around it is whether that line is still really prominent today within Uenuku and you've already said that that she still recognises
25 very prominent which I think is an important thing to note but more importantly how is that being continued today or if it is?

A. It's through the land – you know ever since we've been involved in with the Waitangi Tribunal and our land grievances and that goes back – how long? It feels like you know once upon a time we were young when we
30 appeared before Judge Carey Wainwright and now, we're old ladies. You know and that's how long it's been you know trying to get those histories across, but I thought you know for us it's about them you know and our Nanny and where she came from and how – if our family weren't evicted off the maunga we'd still be there. If the Crown hadn't have come along

and put there you know their boundary around the National Park, we'd still be there living a totally different lifestyle, you know but down the river it's a different story. There's a lot more hapū down the river, like I heard these girls talking about Hine Ngākau you know and how she belongs to us from Pipiriki. Yes, that's what I've been storing anyway.

5 Q. Tēnā anō koutou.

A. Thank you.

Q. Ngā mihi ki a koutou.

**(15:24) JUDGE REEVES TO PATRICIA HENARE MATTHEWS,
10 TANE HOHEPA:**

Q. I just had just one question in relation to the final part of your brief where you refer to women being tasked with ritual roles in relation to tapu and noa. So, can you give us some more kōrero about that? The types of rituals involved. You know the balancing up of those concepts of whakanoa and tapu and the woman's role in that?

15 A. [Patricia Matthews] Yes, there's one woman that we know of. She's been involved with our family of Ngāti Rangī. She comes from the river. She's a Waretini and – what is she? She's a tohunga of some sort and the role that she has you know like I'd never seen a man feeding her. And I said you know what are you doing? You've got a couple of arms, why don't you feed yourself? Oh no she's tapu. You know and a woman's role in that which I'd never seen before because down our way you know a lot of men like are known for that –like Koro Kapi Adams from Taumarunui, he was a Tohunga, a well-known Tohunga and then you've got a family
20 down the river and he's pursuing that role. You know trying to keep it going on and they all go up to Taumarunui and up to Alex Phillips marae which he took over from Koro Kapi Adams. So, that spiritual thing you know it's still alive. Yes.

[Tane Hohepa] To continue on that. In the story, a New Zealand author's story called *The Greenstone* (inaudible 15:26:07) It speaks of women who cater to the dead, embalmers and once they perform their duties it was
30 then that they will come back into Noa, to be reintegrated into the Māori

society but they needed certain practices and blessings by a tohunga or the chief.

5 Q. Yes, and it was just interesting to read an account which was flipped around from that, that we generally see which is, you know, the woman playing the whakanoa role. So, yes, just interesting to have another insight into that and hearing those practices and rituals are still surviving and still being performed up the river. So, tēnā koe mō tēnā whakaaro. I have no more further questions so I think that wraps it up for your evidence today. Ngā mihi ki a koutou.

10 **JUDGE REEVES:**

And I believe that brings us to the end of the evidence, the scheduled evidence for the day. So, thank you. I'm going to just have a bit of a kōrero with the lawyers now to see if there's any housekeeping we need to do, but ngā mihi ki a koutou.

15 **PATRICIA MATTHEWS:**

Thank you very much.

JUDGE REEVES:

20 Well, we appear to have arrived at the end of the scheduled evidence for the day and a lot earlier than we had anticipated so in a moment we will wrap up the day and I believe afternoon tea will be available so we will do it that way but before we do wrap up for the day are there any matters that counsel wishes to raise at this point? Anything that needs to be addressed? No? I'll just check to see whether is anything I need to raising with you. No, we seem to be all under control. So, we have reached the end of the day so kei a koe Ruakere.

25 **(15:29) DR RUAKERE HOND: (MIHI WHAKAMUTUNGA)**

30 Kī atu au ka whakarite atu he wahine whakakapi atu i ngā mahi o te rā nei engari i pōhēhē au a ka whai wā ki te kōrero ki ētahi wahine i te wā o te kapu tī nō reira kua raru i konei tērā āhua, kei te pai. Ko te mea nui nei naku i wāhi, maku anō e whakakapi, kei te pai tērā Matiu. Mō muri, hei āpōpō ana ka whāia tērā tikanga. Nō reira, ehara i te mea kei te whati i ōku kōrero i mua. Ko te

mea nui ngā kōrero katoa i puta i a tātou kei te iri ki roto i a tātou. I titi o tātou ngākau, tau rānō ki te puku, ana, maku nā atu ai i tēnei mea te hōhonu o ngā wawata o ngā tumanako mō Mana Wahine i tēnei rangi. He rangi tuatahi tēnei, he rangi anō āpōpō, nō reira ka tāria atu te ia o ngā kōrero hōhonu, ana, kia hikina atu anō āpōpō, kaweā tonutia ki tōna mutunga. Nō reira e mihi ana ki te whare, ahakoa kua kōangiāngi mai nei i te ahiahi, kua wehe ētehi anō ki ngā mahi o te rā nō reira ka tuku atu au tēnei te wahanga whakamutunga o te karakia i tīmatahia i te ata nei, hei whakakapi i te ia o ngā kōrero. **I did really want a wahine voice to close out our hui today. So maybe I can find someone who can close up during the kapu tī. No, that's all right, we'll just go with what we have. But it's right, I did want to make that offer but however I can lead us and hopefully tomorrow we can recommence that. Again, I wish to thank you very much all those people who were giving evidence today, giving us plenty of things to consider. And certainly, what we have heard, seen and listened to throughout the day, that aspirational sense of looking into this area. However, we leave matters until we reconvene tomorrow morning till it's eventual close. But however I do know that some people have already been given leave to attend to other duties, but however I will close off today from this morning.**

20 **KARAKIA WHAKAMUTUGA (DR RUAKERE HOND)**

HEARING ADJOURNS: 3.31 PM

HEARING RESUMES TUESDAY 23 AUGUST 2022 AT 09:11AM**(09:11) JUDGE REEVES: (MIHI)**

Tēnā tātou. Tēnei te mihi atu ki a koutou kua tae mai i te wā nei. Nau mai haere mai ki tēnei nohonga o te uiuinga o te Mana Wahine. Ko au, ko
5 Kaiwhakawā Reeves. Ko tēnei Te Rōpū Whakamana i te Tiriti o Waitangi. Tēnā koutou katoa. **Again, a warm welcome and return. Thank you for your participation in the hearing of Mana Wahine. I am your presiding officer, Judge Reeves and of course this is the Waitangi Tribunal. And we extend a warm acknowledgement to all present.**

10

Welcome everybody to day 2 of our hearing and we are shortly to commence with our witnesses for day 2 but before we do that are there any matters that counsel wishes to raise at this time? Well, if not –

MS SYKES ADDRESSES JUDGE REEVES – APPEARANCES (09:12:37)**15 (09:12) MS ANNETTE SYKES: (APPEARANCE)**

May it please the Tribunal, I've just been reminded by my junior, I don't think there's been formal appearances for myself and Ms Ririnui. I apologise for our absence yesterday. There was the funeral for Sir Toby Curtis and then planes prevented our arrival in a timely way, so mōrena, kia ora.

20 JUDGE REEVES:

Tēnā koe Ms Sykes. I invite Woodward Law to present their witnesses.

(09:13) MR LYNDON ROGERS: (MIHI)

Te Rōpū Whakamana i te Tiriti o Waitangi, tēnā koutou. Ana, te Kaiwhakawā, tēnā koe. Ko Lyndon Rogers tōku ingoa e tū iho. Kei konei hoki tōku hoamahi
25 Jacqueline Fields-Turner. Ms Odette Ford Brierley would normally appear and throughout the week, kei te māuiui ia so we are just standing in for her this morning and we apologise that we were not here yesterday and that we will not be here for the rest of this week and seek your leave accordingly.

Kei konei te ope o Ngāti Raukawa me ngā kaikōrero o te ata. E rua ngā pepa o te ata nei. Ko te mea tuatahi #A119 me ngā kaikōrero Elaine Bevan, Jane Wilson rātou ko Nganeko Wilson. Ētahi taonga o rātou. Hoki, ki muri i tēnā ka tuku kōrero a Mereti Taipana hei te AVL.

5

MR ROGERS CALLS

Ināianeī ka tuku rākau ki te ope o Ngāti Raukawa, ki a Heeni, ki a Elaine, ki a Nganeko.

10 *(Long Pause from 09:14:28 – to 09:15:29) – No Audio*

0915

The kaumātua is reciting karakia. My audio, I can't quite pick him up. I shall try and catch part of it.

15

And the many essences of protocols of far and within to contextual. The influence, its penetration, its ability to mobilise and of course always aiming for the epitome of Ranginui above, the sky father. And of course, we cascade down to Taranua. Until my waka comes to a situation of arrival and of course our foothold takes place.

20

(09:16:53 – 09:20:01) – No Audio

(09:19) JANE WILSON: (MIHI)

E poipoia i ngā tau e maha, e kore hoki koe i waihotia ki raro. Ka hikitia, ka tairanga ki runga. Ko koe taku raukura. Ka hikitia mō āke tonu atu. Tuia mai, tuia mai ngā kaupapa e. **For you will never leave these unsheathed until you are able to wear them, adorn them again. And so I search for my loved one and I will continue and embrace it, wear it forever, weaving, knitting into the many fabrics.**

30

Kāti rā tēnā anō tātou. Anō tātou kua huihui mai ki tēnei whare ātaahua nunui whakaharahara, ko te aroha ki te tangata. Mihi ana e mihi ana e mihi ana. Tēnā anō hoki te hau kāinga, te ahi kā. Te Atiawa, tēnei e tū ake, te tuku mihi

ki a koutou i roto, i runga hoki tēnei kaupapa nunui o tātou. Kāti rā, tēnā anō tātou katoa. Aroha mai te roanga o tēnei, nā te whakamātauria. Kāre e wāwāhi pai ai te wā, heoi anō tēnā tātou. **And again, a warm welcome to all those who have made themselves available here in this beautiful house for such an important occasion. Arohanui ki te tangata, the name of the house I wish to acknowledge you. I wish to acknowledge Te Atiawa our hosts and of course I am Te Atiawa too I wish to acknowledge that. And of course which brings us to this very important hearing before us. Thank you very much. Apologies for my long delay. You know there's always a time for everything but however I do apologise for that.**

He uri ahau nō Ngāti Raukawa, nō Ngāti Toa Rangatira hoki. Ka heke mai au i ngā kuia tūpuna ka kōrerotia e mātou. Ko a rāua uri ko Waitohi rāua ko Te Rangitopeora. Ko Waitohi nāna ka puta mai ko Te Rangitopeora, nāna ka puta mai ko Matene Te Whiwhi rāua ko tana tamāhine ko Rākaipākā hoki. Nā Matene Te Whiwhi, ko Hēni Te Rei. Nāna rātou ko Ruiha Te Whiwhi. Ka puta ko Wirihana Te Whiwhi. Nā Hēni Te Rei ka puta mai ko Pipi Te Rei, nāna ka puta mai ko tōku koroua, ko Henare Wirihana Te Rei rātou ko ana tuāhine, ko Pareraukawa Kaki rāua ko Pipi Te Aweawe Larkins. Nā Henare Wirihana Te Rei, ko Pitira Taipua Wirihana Te Rei, nāna ko ahau e tū ake nei. E kī ana ko Jane Wilson. Ka mōhiotia hoki ahau ko Hēni, nō reira tēnā koutou katoa. Ko māua ko taku karanga tamāhine a Nganeko, huri nā Wiri, nā Henare. Nā Pareraukawa Kakī ka puta mai ko Henaretta Devon, nāna ka puta mai ko Elaine Bevan e noho atu nei. Nā te kuia a Pareraukawa anō ka puta mai ko Hēni Morris rāua ko Pikihuia Shaw. Nā Pikihuia, ko Helen, Ko Jane mā e noho atu nei. Nā Pareraukawa Kaki, ka puta mai ko Rikihana Te Rei Kaki. Nāna ko Hemaima Wiremu mā. Nā Hemaima Wiremu ka puta mai ko Te Rangitopeora Wiremu e noho mai nei. Kua hoki ahau ki a Ruiha Te Whiwhi, nāna ko Ngā Roimata, nāna ka puta mai ko Maria-a-rangi. Nāna Hemaima, nāna ka puta mai ko Hemaima Wiremu Kaki mā. Kei konei mātou ki te kōrero mō a mātou tūpuna kuia. Ko Waitohi rāua ko tana tamāhine a Te Rangitopeora. **I just want to say I am a descendant of Ngāti Raukawa, Ngāti Toa Rangatira as well. I descend from the female matriarchal line and of course I am of that offspring. Waitohi and Te Rangitopeora. Waitohi who begat Te**

Rangitopeora and of course from that had Matene Te Whiwhi and of course had their daughter Te Rā Tawhana. Matene Te Whiwhi, Heeni Te Rei, and of course they had Ruiha, and who had Wirihana Te Whiwhi. Hine Te Rau had Pipi Te Rei and from that begat my ancestor and Koro Henare Te Rei and Parera - and Pipi Te Aweawe Larkin, descended from there. Herangi begat Te Rei and of course from that union begat myself and of course here I stand Janey Wilson. And of course, most people know me by Heeni. Again, I want to acknowledge you all and of course my other sister Nganeko and of course that's a descendant of Henare Pareraukawa had Henaretta Bevan and from there they had Elayne Bevan and of course she is present with us as well. As the old kuia Pareraukawa had been – Morris and Pikihuia Short. Helen for Jane and of course present for you Parero Kaki, Rikihana Kaki and had Hemaima Wirihana. Hemaima Wiremu had Te Rangitopeora Wiremu, present before you. If I go back to Ruiha Te Whiwhi who had Roimata and had Maria-a-rangi and had Hemaima and Hemaima Wirinui Kaki present. We are here present. We wish to bring forth their stories. Waitohi and her daughter, Te Rangitopeora.

I'd like to bring our attention to the taonga displayed and acknowledged. And things like acknowledge our tuakana, Amiria Pomare and her mother lady Louise Pomare of Hongoeka and the enduring generous and at times with (inaudible 09:24:23) role of kaitiaki of these taonga.

I'd like to say to the Tribunal if any members have questions regarding the taonga, please do it with the media and others of our ope as they have the expertise to reply.

Ko ngā whakaahua e whā, e ai ki a mātou, ko Waitohi rātou ko tana tamāhine a – me tana tama ko Te Rangitopeora rāua ko Te Rangihaeata. Otirā ko tā Waitohi mokopuna, ko Mātene Te Whiwhi. Ko Elaine Bevan te kaitiaki o enei whakaahua, noho mai enei whakaahua ki tōna whare, ki Rangiori, ki Ōtaki. **The four photos present belong to us, Waitohi and his daughter – her daughter and son, Rangitopeora and Te Rangihaeata. And of course Waitohi's**

mokopuna is Mātene Te Whiwahi. Elaine Bevan is the caretaker of these particular photos and of course they reside in Ōtaki.

0925

- 5 Ko te heitiki e mau mai nei te mokopuna a Rangitopeora. Nā Te Rangitopeora tēnei taonga kuia nei. Ko tēnei tētehi o ngā heitiki e wha ka whakarākei, whakarākei ai te kuia tupuna ki te whakaahua rongonui a Goldie, mōna nā Goldie hei peitahia. **The heitiki which the mokopuna of Rangitopeora. Now, that belongs to Rangitopeora this particular taonga. These particular tiki**
- 10 **was an acknowledgement to the matriarchal and of course it was painted, Goldie painted it with her wearing that particular tiki.**

- Ko o mātou whanaunga o te whānau Te Aweawe Larkins o Rangitutu, Manawatū ngā kaitiaki. Ko Ngahuia e wha, kei te tēpu nei, nō Rangitopeora
- 15 anō. Koinei e tohu ana i ngā – hei tohunga nui i tōna mana. Koinei huia ka kitea hoki ki te whakaahua rongonui, ana Goldie tēnā tohu ana i tōna mana. **And of course, Te Aweawe Larkins – Te Utu, and of course that reside in Manawatū, Palmerston. Ngahuia, you'll see them, four of them just before me, they belong to Rangitopeora. These were worn, adorned and of course it displayed her prestige and standing within her people. This**
- 20 **particular kuia, of course you will see it, she wears it with a particular Goldie painting.**

- Ko ngā taonga e whai mai ana ahau e kōrero ana ko te whānau Pomare o
- 25 Hongoeka ngā kaitiaki. Mau mai ana ahau i te korowai, ko Tūranga Marumarū. Hāngai ai tēnei korowai mōna mō te kuia, mō Te Rangitopeora. Ko tōna rironga i te tūranga nui ko Huiarau. Ko Huiarau tētahi o ngā whakaritenga o a tātou tupuna te whakakotahi ai i a tātou. Mō te tūranga ki a Rangitopeora, koia te second commander of the Ko Huiarau movement. **And of course you will see**
- 30 **other items displayed before you belong to te Pomare family and of course they are the caretakers of these particular – and of course the korowai that I wear is called Turanga Marumarū and I wear and I adorn this korowai is Te Rangitopeora and it speaks of a place called Ko Huiarau. And of course Ko Huiarau was another body which espouse**

from there through Te Rangitopeora and she was second commander of the Ko Huiarau movement.

5 This korowai was last worn by our kuia. Nanny Rotorene, in her instalment as puritanga mauri at Te Wananga o Raukawa. This korowai also signifies the status and paramount female authority that Rangitopeora exercised leadership at the highest level, having been charged with the responsibility of 13,000 Awaroa warriors, comprising into Iwi National Defence Force of the United Tribe of Niu Tīreni, Ko Te Huiarau tērā.

10

Ko te taiaha, takoto mai rā ki te tēpu. **Taiaha.** It's a Whale bone taiaha. Pururu Waiwaihiku. Pururu Waiwaihiku, he taiaha kare e tino kitea. **It's called Pururu Waiwaihiku. It's a very rarely seen taiaha, rarely seen.** It's not seen often. It's an exquisite taonga, it's an exquisite taonga to hold. This taonga 15 was also presented to Te Rangitopeora in her role in Ko Huiarau. There's an esoteric meaning to the name of which I cannot at this stage – me whai wananga mātou. **We are trying to wananga about it.**

20 The mere pounamu on the table. Ko Te Heketua. I would like to present Te Heketua made from highly prized inanga pounamu. This is Te Rangihaeata's mere pounamu. He taonga te patu. This was used to avenge the death of his wife Te Rongo in the Wairau affray in Whakatū.

25 And our final taonga which, these are Rawa are resting on, is Te Rangitopeora's paepaero.

Koina. Koinā ahau e kōrero ana mō ngā taonga. **And that's what I know of the taonga.** Ko ngā taonga in signifying the mana and authority held by these kuia. So, Tēnā anō tātou. Tēnā tatou e whakarongo mai nā **Thank you for** 30 **your listening in.** So, I'll continue on and speak about the life of these kuia.

Waitohi.

Waitohi was the daughter of Ngāti Toa rangatira Werawera, and his second wife Parekōwhatu, of Ngāti Raukawa. She was born in the Waikato in the late 1700s.

- 5 Her brother, the youngest of four siblings was Te Rauparaha. Te Rauparaha was the teina. So, he and his children did not have the same whakapapa until the time that came from a Te Arawa Side. Her half-brother is Nohorua, a renowned Ariki rangatira in Ngāti Toa.
- 10 Waitohi married Te Rākaherea, brother to Pikoterangi, an Ariki of Ngāti Toa and begat Te Rangitopeora and Te Rangihaeata. Te Rākaherea, her husband, was of higher rank than Waitohi. Their marriage gives an indication of her character, her mana, and her whakapapa, particularly in comparison to her teina, her younger brother, her tungāne, Te Rauparaha. Waitohi married into a higher
- 15 family than Te Rauparaha. In those days, I think it's well known marriages were arranged, based on mana, whakapapa, and political advantages.

During the ongoing conflicts between Ngāti Toa and many Waikato iwi in the early 1800s, Waitohi's extraordinary leadership skills came to light. There were

20 leadership skills displayed by her, there was esoteric knowledge that she acquired in the battlefield. And that, she taught her daughter Te Rangitopeora.

One of the stories that we hold of her prowess and strategic approach to battle and to win a battle was in the felling of enemies of the other side, the waring

25 party. She would go, Waitohi would go into the battlefield and take the heart of the first warrior that had fallen. I am unsure of what that right is called. Ka ngaua, to continue success in the battle.

Waitohi lost many children in the battles in Waikato, many children and her

30 purpose then began to avenge those deaths and in doing so enabled to do that, she was considered the advisor and the strategist in battle for Ngāti Toa and especially in advising her brother Te Rauparaha.

Including her desire to seek revenge for the deaths of her children, she was also very aware that alliances needed to be maintained and in one battle recognised relations of the Ngāti Te Ata Iwi had partitioned that they survive, that they be taken care of and this was the case and she made it during speech.

5 So, they also showed us that women in those days were clearly speech makers and influencers and whaikōrero to help sway within the iwi.

Her husband Te Rākaherea fought in the battle, one of the largest battles in Waikato where he died. He died in the battle that his brother Pikoterangi, and
10 I'm looking at my tungāne Hepa, started the war. After Waitohi's husband Te Rākaherea passed away Te Rauparaha's continued success he claimed, and no, it's due to her advice and guidance.....

0935

15 So, following I will just touch a little bit on Waitohi and Te Rauparaha's relationship. Following Te Rauparaha's successful battles across the lower north island, Ngāti Toa were settling in the early 1820's along the Kapiti Coast and on Kapiti Island and there by mainland. At the time Waitohi said to Te Rauparaha, "We now", although we've written you, it's "We now need to
20 secure this conquest."

We maintain its unlikely that Ngāti Toa that we would have been able to hold the conquered lands down the lower north island if it weren't for Ngāti Raukawa and Taranaki coming down, migrating down. Te Rauparaha had been
25 petitioning his cousins of Ngāti Raukawa to come down for some time. The Ngāti Raukawa whanaunga in Maungatautari had heard that Ngāti Toa had actually met their demise down here and sent an ope to explore what had been the fate of Ngāti Toa. They were to discover that Ngāti Toa were doing fine along the Kapiti Coast and at that time Te Rauparaha petitioned his relations to
30 come down. It's known in our iwi That Ngāti Raukawa weren't too open to Te Rauparaha's requests. And it is known, it was at the request and insistence of Waitohi who said, "mā wai aku werewere e mau mai?" And Te Ahukaramu is known to reply, "māku mā tuarā whānui o Te Ahukaramu " **Let the back movement complete the migration.**

At this stage I'd just would like to touch on some evidence given by our whanaunga, our Ngāti Huia whanaunga. Ani Mikaere in the first hearings in Kerikeri, where she describes the use of the terms, mā wai aku werewere? And that werewere being a description for female pubic hair, for pubic hair. Waitohi was very clear in alluding to werewere, the use of that word as her mother's side. Ngāti Raukawa and Ngāti Huia is her mother's Parekōwhatu's side. So, she was referring to her mother's side to come down. At that stage that request was met with positive response and a heke of Ngāti Raukawa began.

10

E hoki anō ahau ki taku tuakana ki a Ani Mikaere. **If I can go back to Ani Mikaere.** There's no doubt that Waitohi fully appreciated the use of the word to persuade the use of the word, werewere.

15 In later years and this is substantiated in later years in Māori Land Court claims, her whanaunga, Te Manahi of Ngāti Huia stressed that it was Waitohi's statement that swayed Ngāti Huia and Ngāti Raukawa to come down. Nā Waitohi kē te kupu, ka whai mai. **It was on Waitohi's words.**

20 Waitohi along with her brother survived the many battles and challenges to Ngāti Toa including her daughter, Te Rangitopeora. It was Waitohi that identified the boundary areas for Ngāti Raukawa, for Te Atiawa with these southern boundaries, southern most boundary being the Kukutauaki Stream, just south of Katiku Marae. A Ngāti Huia stronghold. Katiku Marae is eventually where her daughter Te Rangitopeora saw her last days and is known to be buried, her remains were there. And I'm saying were there because of river changes and the urupā was taken away. So, Waitohi's relationship with Ngāti Huia, her influence over Ngāti Raukawa and including her influence in Ngāti Toa is well known and established within our tribal kōrero and whānau kōrero.

30

Returning to the battles in the relationships between the brother, sister and niece and nephew who we have brought with us today. In these pictures, in these portraits, one of the largest battles when Ngāti Toa did settle, one of the

largest battles they did face was the battle of Waiorua and that battle was Ngāti Kahungunu, Ngāi Tara and I will remember the other iwi very soon okay. Muaupoko, ka tika who were wanting to regain the island fortress of Kāpiti. It was Ngāti Toa that began to make it into a fortress. They sent an ope, a fleet of – its well-known over a thousand waka. Ngāti Toa beat them in that battle and as final subjugation in losing that battle for Waiorua, for Kapiti Island. Ko ngā mauhere, those that were taken prisoner had to walk under the legs of Te Rangitopeora as she straddled the palisade pā and this was to nullify mana. It was to nullify the mana of those that had lost the battle and it could only be done by women. Signifying the personal power that women held in those days, specifically for a woman like Te Rangitopeora who was engaged thoroughly and fiercely in battle.

As it pitched on Waitohi encouraged her male relations, Te Ahuwhenua Karamu specifically to come down with Ngāti Raukawa which they did in a number of migrations. So, I'll just move our kōrero along to her daughter Te Rangitopeora. Waitohi was a composer, unfortunately we don't have any knowledge or any words of the compositions she did. In doing, in being a composer she also taught her daughter Te Rangitopeora who was a noted composer. Te Rangitopeora is known – recorded or known that she had four husbands. We're also aware there were many lovers. Four husbands, one Te Rā Tū Tonu of Ngāti Mahanga. In Taranaki, it is famously known that she claimed that husband. It was part of some tensions with relations in Taranaki. The claiming of Te Rā Tū Tonu. There was a situation, Te Rangitopeora ran towards a very handsome toa, warrior and through her cloak over him, in doing so claimed him as her husband. I riro māna. **In her possession** Also in throwing and claiming Te Rā Tū Tonu as her husband she also gave him refuge from her brother.

Following his death, she married Te Rangikapiki of Te Arawa and Matene Te Whiwhi, a well-known leader, an orator and follower of the Mihingare faith it turns out. Came from that marriage. There was Matene Te Whiwhi and her third husband, another Te Arawa husband, Te Wehi-o-Te-Rangi brought her daughter Rākapa Kahoki. Who's also another renowned composer.

0945

One of the last acts of Kaitangata was carried out through this kuia tupuna Rangitopeora. She did that, she instigated that act in an act of retribution to her husband, another husband who had an affair with a slave girl on Kapiti Island. Te Rangitopeora decided to sort that out quickly.

I think, kua nui, kei te haere te wā. I'd really like to give the time over to Te Rangitopeora and Nganeko and move us on. So, tēnā tātou, kia ora mai tātou. Kua nui i a au.

(09:46) TE RANGITOEORA:

Kia ora mai tātou. Ko Rangitopeora tōku ingoa. He uri tēnei nō Ngāti Raukawa. **I am Te Rangitopeora.** I know we only have a couple more minutes and I am just going to do a brief sort of wrap up of Rangitopeora.

15

She was raised by her mother as a Toa and strategist and a matekite and a composer, she was a well-known composer. A passionate advocate for our iwi. Following the capture of prisons after an unsuccessful campaign led by Ngāti Apa, Rangitāne and Muaupoko some of Whanganui iwi to regain Kapiti Island. The mauhi or prisoners were forced to walk under Te Rangitopeora as she shovelled palisades.

20

Throughout the history, there have been powerful wahine. Ngāti Toa were very lucky to have both Waitohi and Te Rangitopeora around. Both women played a serious role in Ngāti Toa.

25

Ngāti Toa have two wahine who signed Te Tiriti o Waitangi, Te Rangitopeora, Te Rau o te Rangi. Te Rauparaha signed it twice, and Te Rangihaeata refused to sign unless his sister signed. While Te Rangihaeata was focused on being accountable.

30

Te Rangitopeora signed on behalf of Ngāti Huia, even though she was Ngāti Toa. In doing so she continued her mother's lineage. The ways in which

our tupuna signed Te Tiriti o Waitangi can be complicated and interpreted in many different ways.

We know that

5

We know that Waitohi undertook all the land dividing for the lands taken by Te Rauparaha and Ngāti Toa Rangatira. Waitohi divided all lands between Ngāti Raukawa and Taranaki, allotting areas out of the first wave of conquest. There were also a large number of disputes over the conquered lands, and
10 Waitohi was at the forefront of settling them.

One of the things that isn't – was openly discussed in our whānau with my nan and my mum in our line was her deep and innate knowledge of biodiversity and that was also what informs a lot of where and how she allotted land was where
15 and how well our people prosper, what are the talents and their potential and where do you allocated whenua that will support that. Not only was she intellectual and strategist, but she was a scientist. She understood the endemic layout of our whenua and she brought that knowledge with us to keep us prospering and growing.

20

She passed a lot of that knowledge unto Te Rangitopeora as well and we've held onto that knowledge in our whānau. The land is our mother, it's Papatūānuku and therefore it belongs to women.

25 Kōrero whakakapi.

Waitohi and Te Rangitopeora life of leadership and service, their potential was realised through whakapapa, whenua, and in esoteric strategic knowledge of tikanga and te reo. Ko ngā taonga tuku iho.

(09:49) NGANEKO WILSON: (WAIATA TAUTOKO)

30 **WAIATA TAUTOKO – KAORE TE TUKITUKI (NGANEKO WILSON)**

JUDGE REEVES:

He mihi atu ki a koutou mō ōu whakaaro e pā ana ki ngā rangatira wāhine.
Tēnā koutou. **Thank you very much for your brief.**

**(09:53) KIM NGARIMU TO JANE WILSON, TE RANGITOEORA,
NGANEKO WILSON:**

- 5 Q. Tēnā koutou. Tēnā koutou kua tae mai ki tēnei tūāpapa. **Again a warm
acknowledge to you and your arrival.** I've just got a couple of
questions that I wanted to ask you, one was particular about something
in your briefing and another was just something that you talked to us
10 about this morning. So just on your briefing I just want to refer you to
paragraph 18 where you're talking about Waitohi's mana and in there you
say that it was not Waitohi's whakapapa that helped her led, it was her
natural ability. And I'm just wondering if you can just talk a bit more to us
about that and about the impact of both natural ability and whakapapa on
15 mana. It's something that we've heard different views of over the course
of these hearings. I'm just keen to hear your thoughts.
- A. Tēnā koe, Whaea. There is whakapapa brings – definitely brings
characteristics and there are external matters – there's external drivers
too that can bring a person's potential. In terms of Waitohi, including her
brother – younger brother, Te Rauparaha and their whakapapa. We
20 acknowledge that our whakapapa line is a teina line within the kawai
whakaheke o Ngāti Toa. Te Rauparaha also being the potiki. So, in
terms of that her characteristic and there certainly was an element within
that family that brought these leadership skills. Well, we have touched on
that there were arranged marriages that had a – you know particular
25 alliance to whakapapa – more tuakana whakapapa to bring about status.
The characteristic of leadership is also born through we believe in the
trying times that they went through for Waitohi losing children in battle. It
certainly – the characteristic of her leadership and of the times – hia te
tohutohu ahi? Kia ora. I think to answer that question well too would be
30 to defer to my tungāne Hepa Potini. Haere mai.

(09:56) HOHEPA POTINI:

Otirā tēnā koutou e Te Taraipiunara. Ko au tētahi whanaunga anō i heke whakaputa atu au i a Te Rauparaha. Otirā e kōrero ana te taha ki Waitohi mō ngā kupu o tana Pāpā. Mai i te poho o tō puku ka puta mai he taniwha pea.

5 Nō reira, i te tatari tonu a koroua, puta mai a Ngāti Raukawa kia kite tēnei taniwha, ana ko te mea tuatahi ko Mahurena, tana ingoa ko Mahurena, a tōna wā pea ka kite engari anō ko te tamaiti tuarua a Koroua Puta, ko Parekowhatu, ko Waitohi. Ko ia te tamaiti tuarua, nō reira ko tāua ingoa anō ka tapaina i runga i a ia i te āhua i kite ai tana Pāpā te āhuatanga o Waitohi i tana

10 whanautanga mai. So, you know i te tatari tonu rātou mō tētahi taniwha engari anō ko Waitohi kua tohia ki tētahi tūranga nui i roto i tana iwi. **Again, I'm another descendant of Tec Rauparaha and speaking on Waitohi and these are words from her father. Now, it was said through her father that a person of noted – will be born and so how do we capture that, Mahurena?**

15 **During his time he foresaw the second child that would and from Parekōwhatu and Waitohi and of course he was the second child and that name given upon him was through his father and during the time when Waitohi was pregnant and having birth. And it was referred to him that that this child will be a taniwha and would be a great leader for his people.**

20

So her natural attributes mai i tana whanautanga mai i roto i tana wā mō te hopo i ngā kōrero o ana pakeke. Nō reira i tipu ake a Waitohi i te wā karekau he nui ngā tāne. Kua hinga katoa i roto i te pakanga of Hingakākā. Nō reira ahua kua huna ēnei tamariki i roto i te maunga o Maungatautari, te ngahere.

25 Ka tupu ake te whāwhā haere i ngā kai me ngā mātauranga hei whakarauora anō i tētahi wā. Nā te hingangatanga o te nui o ngā rangatira, tērā o ana Pāpā, te taha o tana Pāpā Werewere. **During child birth and of course was to capture all those prophecies and of course at the time – during the time of Waitohi there were low male – there weren't many males around. And**

30 **of course on top of Maungatautari the of course went searching for food as well as gathering strength due to the deaths of many males during battles particular the father through.**

So, they grew up in a time where a lot of our main chiefs and leaders and so it was really the wahine, the women that took care of Waitohi and looked over her and they had seen something special right from her birth and my relations have talked about – you know they cut straight to the chase and just says you know
 5 this is what you did. Nāna i whakawehewehe te whenua but you know i waenganui i ngā tāne i ngā rangatira e tohe ana, e whaikōrero ana ka tū atu tērā i ringa te marae. **You were able to divide the land accordingly and of course men were forever through their many speeches trying to influence those particular aspects.**

10

So, you know when she got up and stood up after the battle of Hao Whenua, Tana tūrangānui i reira, tana hōhā ki ngā mea tāne e tohe ana mō te whenua. E mea ana au ko te kupu o Waitohi, “Rauawatia tō waka, ka oti ka waiho kia tau ana”. **Home stronghold there, and of course the men were trying to**
 15 **divide the land up. And of course, through the words of Waitohi. Launch your waka.** So, she was telling her menfolk, don’t worry about all this – fighting over this little stuff here but you prepare your war canoe, prepare it for battle. Ka oti, ka waiho kia tau ana, **and just through that when it’s ready** when it’s ready and prepared make sure it’s prepared and leave it ready to attack.

20

And then she told all of the men and it was a big deal to our people. Te whakawehewehe i te whenua. **Dividing and apportioning of the land** You know we had a Ngāti Maniapoto come down to Otaki. We had Tūwharetoa come down. Big numbers because Te Atiawa and our Taranaki people they
 25 had big numbers you know more than Ngāti Toa living on Kapiti Coast at that time at the pakanga o Hao Whenua. And so the main statement would really be that you know our koro, Te Uenuku Reni, talks about Waitohi i te wāhine tuatahi nāna i takahi te kawa o Tainui, nāna i tū atu ki runga i te marae te tohutohu ngā tāne and said tāna ōhaki pēnei nāna mai i te awa o Kukutauaki ki
 30 te awa o Waikanae Te Ātiawa engari ko te awa o Waikanae e piki ake ki runga i Rikiorangi ki runga Tararua, heke whakararo ki Mawaihakona up to Upper Hutt, tae atu ki Petone, hoki atu ki Pukerua koia ko te rohe e waihotia e wehewehengia e Waitohi mo Te Ātiawa. Mō Wi Tako Ngātata, mō Te Puni ngā rangatira i āua rā. Ka tae atu ki a te awa o Kukutauaki ki te awa o Rangitīkei

mō Ngāti Raukawa. Kua pai te noho o ngā iwi mai te kupu o Waitohi tae anō ki tana matenga **The first woman it was her that instilled the protocols, tikanga of Tainui and of course she left those enduring words from the Waikanae River is Te Ātiawa and from Waikanae to Takanui to Mawaihakona up to Upper Hutt, Petone, to Pukerua, that was the land**
 5 **portioned to – for Waitohi a portion to Te Ātiawa and Ngātata and Te Kuri were the chiefs at the time and Kukutauaki Stream to Aorangi and that’s all Raukawa. And of course the peoples settled and lived there.**

10 So from the time she spoke on there to the time Kamatea and Waitohi her word was kua whakamana tana kupu, kua pai te noho a ngā iwi nā te whakawehewehe o – a Waitohi **was one of the many duties of apportioning land which Waitohi took leadership of.** Kia pai tērā? I don’t know if I answered the question.

15 **KIM NGARIMU TO JANE WILSON, TE RANGITOEORA, NGANEKO WILSON: (CONTINUES)**

Q. Kia ora. I do have one more question. When you were talking with us this morning you talked about the process of nullifying mana of those who had been defeated in battle and I’m wondering if you could talk to us a bit
 20 more about that, about whether that process applied to both genders and also about anything you might know about how people would go about reclaiming their mana after it had been nullified?

A. [Jane Wilson] Tēnā koe Whaea. It might have been my choice of words but the mana of course can always be returned and reclaimed. In the
 25 ritual that I have described that really was a ritual undertaking to show the enemy that they were within – they were under Ngāti Toa control. Over time in terms of the prisoners that were taken and I think I believe this may be a general iwi kōrero but within Ngāti Toa, prisoners after a while, there’s a term mōkai, there’s also a terms of hoa, and status was returned
 30 after service. So to answer the question, yes, yes definitely mana in terms of a person’s dignity was readdressed. As far as I understand what occurred at Kapiti was part of ritual that Topeora and her mother were

skilled in and understood clearly. And so nullifying is also means it can be returned and that has occurred over time. Kia ora.

Q. Kia ora thank you.

**(10:04) DR ROBYN ANDERSON TO JANE WILSON, TE RANGITOEORA,
5 NGANEKO WILSON:**

Q. Tēnā koutou. Can you tell me Waitohi died?

A. [Jane Wilson] 1839.

Q. Okay, just before the Treaty?

1005

10 A. Yes. Kia ora.

Q. When – is there any stories held about when Te Rauparaha was captured by the Crown whether the roles that Te Rangitoeora played, did she kind of take over and take a leading role?

15 A. Yes. She still was asserting her influence when her uncle was taken away. She had started at – she was getting a bit more advanced in years and had settled in Ōtaki southern end of the Ōtaki River and began to engage in leasing, leasing land with Pākehā. Her and her brother Te Rangihaeata were also urging. Yes, they were also exiled as they were, in my believe, encouraging iwi to take up arms against Pākehā again.

20

Q. Āe, okay, thank you. And Te Rangitoeora, tēnā koe.

A. [Te Rangitoeora] Kia ora.

25 Q. That's – can you tell me how it feels to be carrying that name, the name of your ancestors and does it give you a sense of responsibility, you know? How do you feel about it?

A. Responsibility isn't really a term we understand in te ao Māori in terms of our whakapapa.

Q. Mmm?

30 A. So, I wouldn't necessarily say that my name comes with a bunch of responsibility or comes with responsibility because I was sort of nurtured into this name and looked after through the whakapapa with it.

Q. Could you speak up just a little bit please?

- A. Aroha mai. Sorry, what I mean to say was the notion of responsibility doesn't feel familiar for me when I'm referring to my name and being gift this name. I was nurtured through this name. I was born with – my nana chose this name for me before I got here and so I was told of the stories of Te Rangitopeora not as this sort of greater woman that lived 200 years ago, she was the kui that passed just before I got here. That was always how she was referred to, so her – the kind of prestige and the greatness that she held, I didn't quite feel or understand it 'cos I saw her as my kui in the same way that I saw all our nannies, you know, she was on the wall with all the rest of our tūpuna at my nana's house. And so when you're brought up in – when you're brought into that environment with a name like mine it's not put on a pedestal, it doesn't come with responsibilities, it's recognised alongside Nganeko's name and alongside all of my other cousins and whānau. All our names have mana and that comes through our whakapapa. So, this name wasn't – I don't feel like this name was gifted to me because of the responsibility it might hold or because of the prestige that came from my tūpuna, it was just another way for my nana to ensure we were looked after, our wairua as well as our – you know, we were, we were protected, watched over.
- 20 Q. Āe.
- A. That's – yes, that's what my name kind of means to me and my cousins. Kia ora.
- Q. All right, so I got that completely the wrong way, it's a name to support you really isn't it and a way of transmitting the knowledge and keeping that alive for you.
- 25 A. Āe, āe. It was – it was so that we understood our worth and we celebrated always and it was so that we understood just how valuable we are 'cos look who we come from. You're a part of her and her and him and them and look what they survived. That's the way my nana used to speak of her. She was just another, she was a kui, she was one of my nannies, yep.
- 30 Q. All right, thank you very much and thank you all for very interesting evidence in coming today. Thank you.

MR ROGERS ADDRESSES JUDGE REEVES – TIMETABLING (10:09:48)**MR ROGERS CALLS**

Q. Mōrena Mereti. Can you hear us all right?

5 A. Yes, can you hear me?

Q. As clear as always.

A. Cool.

Q. And we can see you and that's lovely. Kei a koe te rākau, you've got your time to present. We have 15 minutes to present, 15 minutes for pātai.

10 A. Okay.

Q. And then we're going to pass that rākau back to the wāhine who are here for the rest of their questions as well.

(10:11) MERETI TE TAIPANA:

Okay. Tēnā koutou katoa ngā mema o te Taraipiunara. Ko Mereti Te Taipana
 15 tōku ingoa. Mere Te Taipana's my name. I am the daughter of
 Kahu Hurihia Durie – and her mother was Kahuraute Te Matawha, her
 grandmother was Mihi-ki-Tūrangi and her great grandmother was Wharekiri.
 Our Ngāti Toa and the Rangatahi links come from Wharekiri. My father is
 Te Hapa Taipana o Kāti Māmoe, Arowhenua, Te Waipounamu. I have two
 20 children my mātāmua Te Whiu, and my tamāhine Ngaio Mereti. I live on my
 mother's land at Aorangi which is Tahuri Wakanui of Ngāti Kauwhata on my
 mother's paternal lineage.

The joint brief of evidence is filed in support of following claims. So, I am talking
 25 about the life of some – a little window really into the life of Wharekiri and her
 daughter Mihi-ki-Tūrangi. So, Wharekiri – I have to also go over some of the
 brief of evidence because it was – I needed to change some dates, but
 Wharekiri was born in Kāwhia approximately 1818 and her mother was the
 Whatātī who was the granddaughter of Te Kahuirangi and Te Haunga.
 30 Te Haunga was an uncle to Te Rauparaha and from the rangatira line of
 Ngāti Toa.

It is thought that Whatātī Wharekiri and her whānau and others from Ngāti Rangatahi joined the Ngāti Toa heke south to Kāpiti in the early 1820s, possibly 1822. They arrived after a long and tumultuous journey in 1824. Wharekiri and Ngāti Rangatahi lived alongside Ngāti Toa on Kāpiti Island for a while and I'm estimating that Wharekiri was about four years old at the time she arrived.

During this time, around about 12 years' duration I'm not sure if Whatātī was involved with taua of a rangatahi that joined with Te Rangihaeata and his combative excursions to the South Island, especially around Te Wairau.

If Wharekiri would have been under 16 years old at that time. During the time she was settled in Kāpiti, Wharekiri met an English whaler known as, well they called him Hemi Koti but his name was James Cootes and he was an English whaler and he was living amongst the Ngāti Toa people. She married and took his name and in 1836 sometime after she became pregnant with Mihi ki Tūrangi.

Sometime after the return of Ngāti Toa and the rangatahi taua from Te Waipounamu. Wharekiri and her people of Ngāti Rangatahi moved to Heretaunga in the Hutt Valley under the mana of Te Rangihaeata.

1015

In 1839 there was much disruption to Māori life and land ownership due to the unscrupulous activities of the New Zealand Company and this was to eventually affect Ngāti Rangatahi's settlement in the Hutt. So, but by 1846 and after the signing of the Treaty of Waitangi (1840), Ngāti Rangatahi was forcibly evicted from the Hutt Valley without any compensation for their land loss, their dwellings, belongings, or cultivations. In fact everything they owned was burnt or destroyed including their cultivations and efforts to negotiate alternative land failed.

So, with their rangatira, Kaaparatehau, and under the mana of Te Rangihaeata the tribe had to uproot everything they had and leave the Hutt Valley. They

walked all the way from the Hutt Valley to other areas looking for a place to settle. Their journey was marked with trauma, near starvation and death as they kept to high ground, having to travel along the hill ridges away from attack. They managed to get food from some of the Ngāti Raukawa kāinga on the way
 5 through, while others of Ngāti Toa refused to help them. Once in Ngāti Raukawa territory they were able to descend from the hills and fish from coastal waters to feed their group.

It has also been noticed in historical records that a number of children were left
 10 behind because they did not have their parents, their parents likely to have been killed by soldiers during the sacking of their pa and homes. The group were unable to take them as the journey was long and arduous on foot and over mountainous country. What happened to them is unknown.

15 The rest of the Ngāti Rangatahi people walked on, stopping for rests and a longer rest at Poroutawhao. Eventually they made their way to Reureu in the now known Rangitikei area. Wharekiri and her people eventually settled on the southern side of the Rangataua stream, and in 1868 built their whare named, Miria te Kakara.

20

In 1968, Wharekiri would have been in her 50s (approximately) and Mihi Ki Turangi would've been about 32. As far as I know, Wharekiri had only three children. Miria Te Kakara was decimated by flooding so the people moved to an upland plateau of land and built a new whare named
 25 Te Hiiri o Mahuta. Te Hiiri o Mahuta still stands today and is used by the people of Ngāti Rangatahi and their kin Ngāti Matakore

So, I have a kōrero as well about Mihi Ki Turangi and now I'll kind of bring them together.

30

Mihi Ki Turangi

So Mihi Ki Turangi, her daughter and my great grandmother, and the great grandmother of many others as well, ss far as I know, and what seems to be the most likely, Mihi Ki Turangi was born in the Heretaunga area of the Hutt in

1836 and Mihi ki Turangi would've been about 10 when she ran with her mother and her people from the Hutt Valley to eventually settle in the Reureu Valley. Some of the Ngāti Rangatahi group dispersed further north while Mihi Ki Turangi and Wharekiri stayed in that area.

5

Mihi-ki-Tūrangi was born into a changing, tumultuous world at the spearhead of colonisation, yes, 1836, so I think the European settlement was becoming quite obvious and I think at that time also there was more interface with the European and so things were changing and then, yeah, things really changed after the signing of the Treaty.

10

Her people had suffered huge land loss from other encroaching neighbouring tribes in the north, and then from the colonising forces in the South, her most recent experience being their forced ousting from the Hutt. Everything they couldn't take with them, was destroyed.

15

Mihi Ki Turangi survived the Influenza pandemic of 1918, and the Tuberculosis epidemic of 1928 during the time when the level of illness in the Te Reureu Valley was at its worst but there was no real medical care and no access to medical in town. I've discussed with other family members but I think they were blocked from going into town and getting any kind of medical attention when they had this and they were dealing with this, these pandemic, which is different from today when we can get a lot of medical attention and vaccinations.

20

In some cases they weren't allowed out of their area to get clear advice. So, Mihi-ki-Tūrangi lived with her people at Te Reureu, first at Miria Te Kakara then much later at Te Hiiri, in Kakariki. Te Hiiri was her main home for 70 years. So that must've been, in this little window of her life I'm assuming that Te Hiiri must've been the longest time of statement that she had, otherwise it was quite tumultuous and there was a lot of upheaval from having to move from place to place or flee from place to place.

30

And so setting up cultivations, using the streams as a way of preparing certain delicacies like kānga piro and toroi, fishing, planting, kumara, potatoes, corn

and harvesting harakeke, raupō and pīngao for weaving. Many women from Te Reureu carried their skill with them. And they were great weavers, they were great weavers. My grandmother was, that Mihi Ki Turangi's daughter was a master weaver. She made whāriki, bags, belts, pare, (inaudible 10:22:31) and
 5 piupiu. She was amazing and my grandfather used to help her prepare her dyes and things, and she would've learnt that from Mihi Ki Turangi and her people from the Reureu.

So, Mihi ki Turangi learnt how to do all of the above and was to teach her
 10 daughter those same skills and then her daughter (Kahurautete), as I was saying, she taught her daughters how to grow and cultivate and harvest harakeke and weaving amazing things out of that material. I remember I was a little wee girl, I was quite fascinated with my kui, Kahurautete. I'm I only knew her when she was elderly but she would have a place in this little stream that
 15 flowed by their house and she still harvested the harakeke as she was taught by her mother, and those people previous to her.

And in either as an adolescent or a young woman Mihi Ki Turangi got her moko kauae. It is in the design of Maniapoto, she had her lips done and has a line
 20 above her top lip. And I'm not sure what that means but it's distinctive, not one has one above their top lip.

Mihi ki Turangi as a young woman had two husbands, Matawha and then Keremete Riwai, her children from these men were Kahurautete Matawha (my
 25 grandmother) and Pita and sister Kaanga Keremete. So, yeah, and I know from my own kōrero with whānau that Mihi Ki Turangi has many descendants. I have many cousins and second cousins (male and female) and we are all descendants from Wharekiri and Mihi Ki Turangi. Her daughter (Kahurautete Matawha) married Hoani Meihana te Rama, Apakura (Durie) from
 30 Tahuriwakanui in Ngāti Kauwhata. When she was about 17 she married and she couldn't speak English, she only spoke Māori, my grandmother.

When Mihi Ki Turangi became elderly she stayed at the Durie Homestead in

Aorangi, and I remember going when – I used to go back with Mum to their homestead. There was a little whare there, we used to call it the “worrie” but it’s a whare, in those days and that’s where Mihi Ki Turangi used to live when she would visit. But other than that there was no other woman on my mother’s
5 side of the whānau who have got their moko kauae, that’s on my mother’s maternal side, who have got their moko kauae, and on the other side, her paternal side, one of those grandmothers has a moko kauae. Mihi Ki Turangi and Hurihia-te-Rangiotu was the other lady, kuia.

10 After their time the moko kauae and the tā moko all but disappeared, so it was a time for Mihi Ki Turangi, and on the other side of my mother’s lineage, there was Hurihia-te-Rangiotu who married Hoani Meihana te Rangiotu of Rangitāne and she had her kauae moko, but after that we didn't see kauae moko for a long time. I don't know what happened but there was some negative things around
15 the moko.

My mother’s kōrero of Mihi Ki Turangi was that she was a gentle kind woman and I got the impression that Granny Mihi, which is what we all call her, was a primary role model for mother in her child year because Mum had similar traits
20 and was also a kind and gentle person as well.

So, right up to our generation (my sister and I) we had a Māori bread bug passed down from Mihi Ki Turangi, and I used to think that was a real taonga, you know, well it was a taonga, it was the budget from Mihi Ki Turangi when
25 she used to make Māori bread. The Māori bread a distinctive taste that’s really hard to recreate nowadays, but that bug died and so we haven’t been unable to recreate that Māori bread from the good old days.

At the time of Mihi Ki Turangi’s passing, she was the oldest known member of
30 the Ngāti Rangatahi and Ngāti Toa tribes and she had more than 100 descendants. In the newspapers of the time, she was described as a chieftainess, as the “last direct link between the West Coast Māori and the noted Chief Te Rauparaha”. Mihi Ki Turangi passed away in 1939 and she’s buried at Kakariki and she was 103 years old. And she used to smoke a pipe,

so she never had cancer or anything and probably ate very healthy foods of that time.

5 So, Wharekiri and Mihi Ki Turangi, they did have that mana wāhine because of their, I suppose because of their ability to survive all of the trauma that they went through and also their connections between Rangatahi and Ngāti Toa and their whakapapa links to Te Rangihaeata because there's a lot of connections between Rangatahi and Ngāti Toa and the whakapapa links to Te Haunga in that line. So, and I don't know whether Wharekiri's mother was active in combat
10 at all, but she would've been of that time, that, yes I'm not sure.

The Status of Wāhine at the time of Wharekiri and Mihi Ki Turangi

So, this is around about the time of all of these women, would've been probably the early 1800s, maybe the 1820s. Even though it was a tumultuous time of
15 upheaval and extreme change the status of wāhine Māori at the time of Wharekiri and Mihi-ki-Turangi did not seem to be obviously different, because these women could, they commanded respect just by who they were and who they were with and what they said and did. Even in towns when the women from Reureu came to town on the train, they would be the talk – oh, this is probably more recent times – they would be the talk of the town probably,
20 because the town's folk were partly afraid and partly fascinated by all of these women that used to come into town. They all spoke te reo the whole time and they usually wore black and were very personable and some probably smoked pipes as my grandmother did. They would buy their provisions and look around
25 and then catch the train back to Te Reureu valley. They still had their autonomy as women and they didn't really have the name "mana wāhine" at that time, it was simply known to be who they were and just how they just lived it and they were the embodiment of mana wāhine.

30 The main sign of the changes on the status of Māori women in my grandmothers', plural, time were that they were more often – they were now being more, especially in the 1800s, more drawn into land issues and what made – and they would've had to change how they approached land issues because the European law was becoming more influential at that time, and so

what may have been left up to the chiefly men was now also the fight of their women. And so the Treaty was signed in 1840, but that made no difference to the New Zealand company agents and many of the chiefly men were either hunted down and arrested, or they had to leave the areas they once inhabited.

5

The women (as had the men) were now exposed to the unscrupulous tactics of the land agents, being plied with alcohol so they were easier to convince to sign over their land and this happened many times in many incidences. The women never consented to signing any forms but would be drunk from a drink they had never had before. This was the beginning of efforts to denigrate the mana of Māori women of that time. Those women – I mean I don't think that my grandmother was affected like that or her people, but that was a practice that they were starting to bring in in the 1800s.

10

MR LYNDON:

15 E hoa Mereri, ko Lyndon tēnei. We're just getting towards the end of your time and I'm aware the Tribunal will have pātai for you.

MERETI TAIPANA:

Yes.

MR LYNDON:

20 So I might hand it over – Kei a koe e te Kaiwhakawā.

HOUSEKEEPING – TIMETABLING (10:33:32)

(10:34) PROFESSOR LINDA TUHIWAI SMITH TO MERETI TAIPANA:

Q. Tēnā koutou katoa. What a fabulous morning. Really enjoyed listening to your and the kōrero and firstly I want to thank you for bringing the taonga in and for allowing us to see them and view them and to view them in a context of you behind them telling the story, the stories of your tūpuna whaea and I really appreciate that. And Mereti, thank you for your kōrero. Be really interested in what happened to the bread bug and whether there's an issue in the whānau about who killed the bread bug but it's a

25

wonderful story, that continuity through practices. And the other comment I wanted to make both submissions, give this him – this glimpse, this window into a world still governed by mana and tikanga. And exceptional world because it was already changing and both these submissions really spelled that change out and then the role that women played in the changing time and the really significant roles. So, I just want to acknowledge that. I know we're running out of time and I do have some questions, so I'll just say my questions but you don't have to answer them, you can write them because –

5

10 A. Okay.

Q. You don't have to write them down but, so the questions are about marriage and I think Te Rangitopeora either dispatched or her brothers dispatched some of her husbands. So, my question is really – it's not about the actual dispatching, it's about the nature of marriage and whether you have any kōrero about these marriages. I know, you know, there's talk about arranged marriages, but clearly if an arranged marriage didn't work out there were ways to disarrange it, but there might also been other kinds of marriages, so that's one of my questions if you could think about it, about what that means.

15

20 And then Mereti, my question for you really is about – you talk about this journey and this trauma of having to leave basically this valley that we're in now and travel and we've heard a few journey stories over the last two days of women who've really, for different purposes, have gone on these long walks, partly to survive, partly to marry and seek relationships and all those sorts of things, so my question to you Mereti, in this – because you make some interesting comments about we don't know what happened to the children who were left, her negotiation or the fact they had to survive on their own with no kai and then they go into safe territory where they were able to fish and get kai for themselves and so I was just wondering if you knew anymore about the way these women navigated the, you know, also the challenges at the time, the threats, the politics of the day that they were able to make these great journeys in their lives, so but I'll leave it to you. I know I've taken up a lot of time but ngā mihi ki a koutou.

25

30

A. Kia ora, tēnā koe.

(10:40) DR RUAKERE HOND TO MERETI TE TAIPANA:

Q. Ana, he rite tonu au ki a Tuhiwai. Pai tonu ki a kōrero a-waha atu i te pātai, waiho atu he wā, whakaaroaro ana, tērā anō pea ka puta he maramatanga, māmā atu te tuhi atu āmuri ake nei. **I'm the same as Tuhiwai. So, if I can speak to it and of course perhaps you can think about it and then perhaps you can think about it and then perhaps you can elucidate it from there.**

So I, ko te kōrero rā ki a koutou, Hine, koutou mā, Rangitopeora. **Okay, my question to you Hine Rangitopeora**, is really trying to understand Waitohi and the nature of her mana and obviously there are, it's extremely complex, it's very difficult to say it's just one thing or the other. Her marriage to Te Rākaherea, the relationship with and his relationship with Piko-o-te-Rangi, those, that's extremely complex and how that then also impacted on her status, her role given their prominence within Ngāti Toa at the time, so I'd like, if there is a way in which – I'm not saying bullet points, but a way in which we can see really clearly the areas, the way in which Ngāti Toa sees the relationship of her mana and the different aspects that are recognised by the iwi. So I'd like that. The other thing is right at the very end and I'm a little bit confused by the last paragraph. And it's partly because I think each iwi has different ways in which they see the concept of noa and tapu and so right at the end you say all possessions were considered noa and therefore belonged to wāhine, belonged to women. And the nature of all things – all possessions being considered noa and that concept of whakanoa when others have talked about the tapu of wāhine.

A. Kia ora.

Q. So really if in some sort of written form you could clarify that a lot better in terms of how you associate tapu of wāhine alongside the concept of noa that is associated with the – and I think you've spoken about the ritual – the ritual of other things. So ko era tērā.

A. Tēnā koe.

Q. I te pīrangi au kia wānanga tonu i ēnei engari e poto te wā. He wānanga nui tērā. **And it's certainly an aspect I wouldn't mind really going into depth with.**

A. He wānanga nui tērā.

5 **Q.** And ko te mihi rā ki a koe, e Kui ki runga i te ipurangi e titiro mai ana ki au, ka pai **and of course to you there my love obviously you're online.** And just right at the end you had a little gem there of an area that we haven't really touched on much, right in the very last paragraph you make mention of takatapui. There isn't a lot of information in that paragraph
10 specifically about how you associated them, that kuia as takatapui and so there's the kōrero there you said she lived with her whānau. Firstly she built her house in her younger days and then she lived there with her whānau. I'd really – do you have any further information about who her whānau was, how they recognised that concept of takatapui in that
15 whānau? Because the concept of takatapui we haven't really got into but it's been alluded to on a number of occasions and I'm hoping that this afternoon we've got Keri Opai around the language of takatapui, we're able to talk about some of those things and I'd like to hear more information if you have in that area relating to the evidence you've
20 provided e Kui. Ko era noiho. Tēnā anō koutou.

A. Tēnā koe.

JUDGE REEVES:

And just for me a final comment also which feeds into some of the kōrero from Tuhiwai and Ruakere and that is an observation that these exemplary wāhine
25 that you have presented to us and spoken about this morning, they lived in a time of huge disruption, huge turmoil which went on for decades and moving you know from one part of the motu to another and so I'm interested in – and I think your tungāne alluded to over there, the role of women to take leadership in these times of turmoil when perhaps the men were otherwise occupied or
30 absent for various reasons and I know that we're going to get some kōrero about Parihaka in a similar way later in the day. So that's just I guess an additional concept you know I'd like to hear more of in the answers that you're

going to hopefully be able to provide to us and the questions that we will provide to you.

5 So thank you for the evidence that you have presented to us this morning and the taonga that you have brought to show us and your tupuna have been steadily gazing at us during the session.

HOUSEKEEPING (10:44:48)

HEARING ADJOURNS: 10.45 AM

HEARING RESUMES: 11.13 AM

10 **JUDGE REEVES:**

Tēnā tātou. Kei a koe Ms Rameka.

MS RAMEKA CALLS

15 Kia ora e te Kaiwhakawā. Ko te kaitito kōrero tuatahi mō mātou o Annette Sykes and Co. Ma'am, ko Dennis Ngawhare. He kaituku kōrero mō te kerēme Wai 2872. Ki runga i te wātaka, kua tuhia ko Dennis Glen tōna ingoa engari tērā tana ingoa o waenganui. Ko tana ingoa tika ko Dennis Ngawhare, Ma'am. Nō reira mēnā ka taea te whakatika i tērā. I whakakōnae ngā kōrero a Dennis i te rua tekau mā whitu o Hurae. Ko Te #A107 te nama o tana tuhinga
20 kōrero i runga i te pakirehua mauhanga, arā ko te record of Inquiry tērā. I tēnei wā, ka tukuna te rākau kōrero ki a Dennis, māna anō e huakina ana kōrero, ka whakamārama hoki ko wai ia. Kātahi ka huri ki te puku o ana kōrero. Kua whakaritea kia waiho he rima tekau miniti nuku atu mō te uiui o te tēpu, te Kaiwhakawā. Nō reira ka tukuna ki a koe, Dennis. **For Annette Sykes first
25 witness is Dennis Ngawhare and he represents Wai 2872 and – but apparently, it's written Dennis Glen, that's his middle name. Dennis Ngawhare, if we can please correct that. His evidence was given, you'll be able to see that. At this stage, I will hand matters to Dennis and he will begin his evidence and he will give his introduction and then he'll go to**

his brief of evidence and it will take at least 50 minutes at least and just to make sure you are aware of this Judge. Dennis, I leave it in your hands.

(11:15) DENNIS NGAWHARE: (#A107)

5 Ka ū ahau ki te iwi rā, e wāhi rua ana rā runga Taranaki ki tō te aha. E ko te maunutanga o te taniwha i tōna rua. E ko rauoto tapairu, kaiārahi ia Rua Taranaki ia. Maranga mai e kui, ngā mahanga a Tairi e kore whīkoi taka i whākana, Pūkana hi. **I am bewildered at this juxtaposition of my people and this particular aspect which brings us all together. And of course, Taranaki iwi, and of course the crashing waves and we will never be**
10 **bewildered.**

Te tuatahi, mihi atu ki a koutou Te Taraipiunara i roto i te kaupapa whakahirahira o te wā o te mana wahine, tēnā rā koutou katoa. Ki a koutou e huihui mai nei i roto i tēnei whare, e tautoko na te kaupapa, tēnā rā koutou
15 katoa. Ka iri ake aku kupu ki ngā pakitara o te whare, ka whakarongo mai ngā tūpuna o tēnei marae o Waiwhetū ki tēnei uki o Taranaki maunga. **And to the Tribunal, again I wish to thank you for your invitation for me to be taking part in this important hearing Mana Wahine. And of course, to all of those in the audience who are present and of course I want to speak tom the**
20 **many aspects of this whare, the ancestral photos above, I want to acknowledge them.**

Ka tīmata au, ko Taranaki te maunga. Ko Taranaki te iwi. Ko Taranaki te tupuna. Ko Dennis Ngawhare Pounamu tōku ingoa. He uri au o Puni o Pā o
25 ngā mahanga a Tairi. Āhua matatau au nā te mea kua whiwhi au i te tohu paerua me te tohu kairangi. Ko au tētehi kaikōrero i runga i te pae tapu o tōku marae. Tino pai au i te horoi taputapu i te kīhini hoki, nā te tohutohu o aku kuia, aku whaea kēkē hoki. E mōhio ana ahau i te mahi o te marae. **If I can begin with Taranaki, the people. Taranaki, the ancestor. I am Dennis Ngawhare Pounamu. I am from the people of Tairi even though I have received my**
30 **doctorate and my PhD, and I will be – and I speak on behalf on my marae and as well I provide a logistic supports with dishes in them – back and**

of course that's because I have to listen to my matriarchal figures and of course I do know aspects of marae.

5 Today I am not here to mansplain, but I am at the invitation of wahine toa. In order to talk about my tupuna kuia. Kia whakamana ai i o rātou mahi, i o rātou tūāhuatanga **To give integrity and substance at the times that they were present** and not in a case of belittling the mana of my tupuna koroua. Nevertheless, I must elevate their mana to that of all of my tupuna. He tane, he wahine, **male, female as well** he tupuna.

10

This kōrero is in support of the Wai 2872 claim and it really focuses on te mana o te wahine and te ao Māori, Māori society, rangatira wahine, and wahine rangatiratanga over whenua, whakapapa, whānau, whai rawa and mātauranga.

15 Today I really want to focus my kōrero as in my affidavit on te ara tama wahine. Te ara tama wahine specifically from Taranaki is spoken of by te Kāhui kararehe, Ruka Broughton and other learned men about the matrilineal decent lines. Not only within whakapapa focussing whakapapa decent lines on the female side but also on the roll call of leaders, wahine leaders, wahine toa, 20 tohunga wahine who are from Te Ara Tama Wahine.

And these tūpuna kuia especially as I will talk about today were exemplars for their iwi, for their descendants and their deeds certainly should be and should have been held up onto the same level as all of my tupuna.

25

Certainly it is an effect of the waka eke o te mana wāhine nō te whenua muru, colonisation, confiscation, he kōrero o wāku wai anō, he taonga te wareware **forgetfulness**, forgetfulness is a gift and it is certainly the case of forgetfulness of trauma, of loss, when places that were important to the old people were taken 30 and therefore significant kōrero about those ancestors and where they lived is gone because we no longer own that land.

So there are four tupuna kuia I wish to speak about today, Rauhoto Tapairu, Rāhiri-mihia, Ueroa and Raumahora. All tupuna kuia of Taranaki iwi, Taranaki

tūturu mai o nuku Taipari ki Oiri. And for those of you who don't know there are eight iwi within Taranaki and Taranaki iwi which is from New Plymouth south to just past Opunake and includes Taranaki Maunga. It could include of course many other tupuna but they're not in the affidavit so I won't. But I'm sure other
 5 people who follow, especially from Taranaki, may pick on some of those narratives. Ka tīmata au mō te kōrero mō Rauhoto Tapairu. **I will speak on Rauhoto Tapairu.**

So Rauhoto Tapairu and specifically the carved rock, Te Toka a
 10 Rauhoto Tapairu is known within the ontological myths of Taranaki whānui, of all the tribes of Taranaki. The stone that led Taranaki Maunga to the West Coast to Te Tai Hauāuru. Usually I would lay out the full story but time is limited. But within the story a stone was imbued with a living mauri, led the maunga to the West Coast in his journey of grief and loss, settled upon the
 15 West Coast of Te Tai Hauāuru and in following generations people recognised the importance of the stone, the mauri of the stone, carved the stone, and the stone came to represent the mauri of Taranaki Maunga and was considered the anchor stone of Taranaki Maunga.

20 Within this story there is also that of ancestors. Of the ancestor Rua Taranaki and his wife Rauhoto Tapairu and within the histories we know Rauhoto Tapairu led her husband Rua Taranaki from the centre of the island from Rotoaira to the West Coast where they then settled upon the north western side of Taranaki Maunga and the village Karaka Tonga within the house of
 25 Taumurumuru.

Nā Maru Wakatare ka puta ka Rauhoto Tapairu, ka moe ia kia Rua Taranaki ka puta ko Rua Titira, ko Rua Te Pai, ko Rua Te Maimai, ko Tira Haere, ko Tahurangi. Nā Tahurangi ko Tapaina ai te maunga ko Taranaki. **Who had
 30 Rua Te Tire, Rua Te Maimai, and of course Tahurangi with the name called – and aptly named Taranaki.**

The stone Te Toka a Rauhoto currently sits before Puniho Pā. For generations this stone has been revered as not only the anchor and the mauri but as our

kuia. 1948 the stone was moved from farmland to Puniho Pā so that she could be with her people and her people could look after the stone. This carved stone is one of the very few examples within Aotearoa of a carved rock that is still connected through ceremony to its people. A lot of the other carved rocks all around the country are either sitting within museums or there is very little known about them.

The main attribute of this story is the fact that it was Rauhoto Tapairu was the agency who was the lead, who was thew kaiārahi, who was the guide. Since then whenever people have travelled past the stone they would stop. They would stop and give her koha of greenery, sometimes kai if they'd been done onto the tai and it still continues through today. When our people, they drive past the pā, especially if they've come from a long ways away, they stop and they pay their respects to Rauhoto upon their journey.

During tangihanga she is dressed in piupiu and korowai. She is unfenced because they people said to fence her off would be to fence her off from her people.

Te tupuna kuia tuarua ko Rāhiri-mihia. Within the lore of Taranaki iwi Rāhiri-mihia was known as a tohunga, he tohunga wāhine. Her father was Haupoto and her descent line comes from the Kurahaupo Waka to the ancestor Tokapoto. Rāhiri-mihia and her father was known to travel the mountain and upon the mountain they established ahu, or alters, papa kāinga, villages, but also wharekura, places of learning. In the swamps ahu kawakawa Rāhiri-mihia established the wharekura, the house of learning, called Rua te Whatawhata.

In the Okahu Valley she established the wharekura Pakihere which was solely for wāhine. As some refer to it, it was a women's retreat. But it was solely for wāhine to go to learn. Do not ask me what, aua. Mā te wāhine tērā kōrero. **I'll leave that for our women to answer.**

And there were multiple other places including Tahitutukurua, Pukekokako, and other places where not only did she name but she performed ceremony. So it

was not solely tāne tohunga who were performing karakia, performing kawa at places around the maunga, around Taranaki were wāhine anō kua mahia. **Who could perform those same duties.**

5 Te tupuna kuia tokowha, paragraph 10, ko Ueroa of Ngāti Ueroa. Ko Pukehou te pā, ko Pito One te awa, ko Ngāti Haeroa te hapū, ko te wāhine Rueke te pātaka kai.

10 Within my affidavit I made a mistake at paragraph 10, the hapū of Ueroa was not Ngāti Ueroa, it's Ngāti Haeroa. He kōrero anō mō tērā, nāku te hē. **Another there's another repository of knowledge but I'll speak of that later. My apologies.** Ueroa was famed for her manaakitanga.

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15 Her pātaka was always full. The husbanding – wife-ing I suppose of resourcing, of resources all the kai that the old people loved, you always kept within her pātaka. When people in other villages ran out, hers was always full. She was a strong-willed kuia and wāhine. All the important hui around the coast was held at her pā, not only for her pātaka but because she created a space of
20 hospitality where they felt comfortable talking about all the waiting issues of the day.

There is a kōrero that says a group from a neighbouring iwi just to the north, I won't mention them because I currently stand in the house of their descendants,
25 came to visit her pā at Pukehou one day and she gave them her kai and she fed them and she had a tikanga, ka hawhetia e ia ngā kai. So she'd take her kai and she'd halve it and provide that to her manuhiri. So, the next hui she'd just take the kai, halve what was there and so she always had something left over.

30

And she done this for her manuhiri and she fed them and then this group turned around and asked for more. You know, like a good kuia, said: "No, I've given you your kai," and that's it, and so they mocked her and they called her he wāhine rueke which means a porch woman. The connotation was that this kuia

would spend her time lazing out on the porch watching everyone else doing the work, ordering people around. For kuia like Ueroa this was a huge insult. Her people wanted to kill these manuhiri for the insult offered to their kuia, however she told them no. She had fed them, she had hosted them, their life was
 5 sacrosanct while they were within her path and such was her mana, they listened to her.

That wasn't it of course because then she turned around and she named the posts of her pātaka kai after parts of the body. Te rekereke, the heel, te tāhau
 10 the shin, te iwiroa, the spine, te angaanga the skull. And so she turned around this insult upon her back onto those people who had given it because they had eaten food from within her body, and I'm sure the old people found that hilarious back in the day and that group were travelling around the coast and, yes, they followed them around.

15 And then later years unfortunately her husband was killed to the north and she rails Taranaki iwi to war, Ngā Mahanga a Tairi to war, hence the name of Ngāti Haeroa, kua haehae ia i tōna kiri, **the lacerations of**, in her grief, in her lamentations and she called all of her pā, all of the hapū, all of the iwi associated
 20 with her came to her call.

Te wahine tokowha, ko Raumahora tērā. Ko Raumahora tētehi tupuna nō konei, nō Waiwhetū engari nō Taranaki ia. **But she was originally from Taranaki.** Raumahora lived at Whakarewa Pā and was the epitome of
 25 elegance, of grace, strength, intelligence, beauty, and lineage. I'm sure we can all say there are Māori princesses in our ancestry but Raumahora was that. She was chaperoned wherever she went and her kindness was legendary. After Ueroa's tāne had been killed, started off a century of warfare within our, between our iwi of Te Atiawa and Taranaki and within that century the pā of
 30 Whakarewa of Raumahora was besieged by the Chief Te Rangī-Apiti-Rua and within the warband a young man by the name of Takarangi.

Whakarewa was a strong pā, however it contained one weakness, there was no water. The spring Oringi was 100 metres outside the fence, so within several

days the hapū, the old people were in dire straits. The chief of the pā called out that here is – his daughter was thirsty. Takarangi went to the spring, filled up a calabash with water and brought it into Whakarewa Pā over the objections of his own cousin but he still got in, they let them in the pā. He gave over this

5 calabash of water to the chief Te Rangi Rarunga and he said: “Matua, I have fallen in love with your daughter, I wish to marry her.” And to paraphrase Rangirarunga said: “Mmm, that right? Daughter, what do you think?” Because one know you don't tell a Taranaki woman what to do, well actually you don't tell any wāhine Māori what to do, you learn that. And it was her choice, her

10 decision to marry Takarangi and by doing so bring an end to that battle and an end to the wars between our hapū and our iwi.

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In later years she was to continue to be a strong leader and from that marriage

15 of Raumahora and Takarangi, not only comes Te Wharepōuri, nō konei but Tohu Kakahi and Te Whiti o Rongomai. Her descendants were Takawaenga. Those who walked between.

So, there is a real need to balance the narratives that we tell and the history of

20 our ancestors which is very male centric and Te Ara Tama Wahine needs to be affirmed and broadcast. With the recent change and the encouragement of the New Zealand history curriculum, there is space within it to include the focus on the narrators of our tupuna kuia or our Te Ara Tama Wahine to bring balance to the stories we tell.

25

So, there examples I have given about the attributes of these tupuna kuia who maintained and grew rangatiratanga, the resources, ceremony, you know starting war and negotiating peace. At the heart of all of these kuia was manaaki, manaakitanga. Perhaps that's a truism, too often our tāne focus on

30 mana, as our wahine focus on manaaki. But at the heart of what they done was looking after their people, looking after all of the people. Ka tupu te manaakitanga o ēnei tupuna kuia. Koinā tāku kauhau ki a koutou, ki a koutou mā. He pātai a koutou? **That is my brief of evidence. If you have questions, I am available.**

(11:32) JUDGE REEVES TO DENNIS NGAWHARE:

Q. Ngā mihi ki a koe mō ō kōrero. He pātai tāku. **Thank you for your evidence. I have a question of you.** I am interested in the concepts as you expressed it of Te Ara Tama Wahine and what that looked like in practise of the times and then coming I guess – bringing that forward, what that would – implications of applying those principles in the present-day world. We had a witness yesterday who linked the concepts of matrilineal decent lines with matrilocal residence I guess for want of a better word and ahi kā. So, what are your thoughts on that, and can you just tease out this concept of Te Ara Tama Wahine?

A. Like many other iwi, a lot of our kōrero was lost through the upheavals of the musket wars, the land wars, the confiscations, the Native Land Court et cetera. One of the scribes that retained and recorded a lot of the history was Te Kāhui Kararehe of Ngāti Haupoto of Taranaki iwi. And in his time, he once a scribe up at Parihaka Pā, also a correspondent with Percy Smith.

So Te Kahui Kararehe, he wrote a lot about Te Ara Tama Wahine and he gave specific Te Ara Tama Wahine of kuia who had maintained mana rangatiratanga, manaaki et cetera as lists of names and some of them were related from what I can ascertain in my ownership reading and knowledge. But a lot of them were elevated because of what they done and what they achieved for their people. It's interesting that for example the kuia Ueroa, I spoke about. In his letters to Percy Smith, I know Percy Smith but in his letters to Percy Smith he really highlighted Te Ara Tama Wahine and this kuia Ueroa, who's narratives are basically being lost. There are very, very few people who'd actually even talk about Ueroa, anymore. And he really highlighted her importance, her stories, her whakapapa.

When Smith wrote that – the book the Māoris of the Taranaki coast. One sentence focussed on Ueroa and the rest upon the war that started after the murder of her husband. So, you really see that belittlement, so even though Te Kāhui was really focussing on her importance, on her place. You know very quickly, one sentence. Certainly, most of the, if not all these kuia are local to Taranaki. Even though Raumahora for example

has a link down here to Waiwhetu, our Taranaki whānui kin who settled here in Te Whanganui-a-Tara, it is the case that a lot of these narratives are local. That's where they should be shared, locally, because these kōrero belong to those hapū, belong to the iwi, and belong to the tamariki coming through for them to learn, especially our kotiro, these exemplars. And so it certainly is a case, yes, they are local, metro local, I totally get that.

Q. Kia ora.

(11:35) PROFESSOR LINDA TUHIWAI SMITH TO DENNIS NGAWHARE:

10 Q. Tēnā koe Dennis. I've got a question from paragraph 9, you talk about Rāhiri-mihia as the tohunga of the highest rank, so my question is how many ranks were there? What were the ranks and what got her to be the highest?

15 A. Yes, I suppose there were many other experts, tāngata matatau, tohunga here and I can see some people already. Way I see it, way the old people do it is those who actually do the job, who do the karakia and I use that term of the highest ranks but in a case of the spiritual sense of the religious ceremony sense of opening and closing, of lifting tapu and setting on tapu, that's what I consider of the highest rank. Within the
20 kōrero of Rauhoto Tapairu there is another tohunga wāhine called Te Ao Marama. When the stone, te toka Rauhoto was moved she was asked to go and make the stone safe so that it could be moved to Puniho Pā. That's what I consider a tohunga of the highest rank, and of course the Kurahaupo people in Taranaki we had or own houses of
25 learning, that kōrero that was brought from Rangiātea by the tohunga Te Maungaroa and in front of that we shared on our coastline, but when it comes down to it it's you're doing a job, making place safe, restrict places, et cetera, et cetera. That is what it consider of the highest rank.

30 Q. Kia ora. Just to follow up on that, so I think you said she was trained by her father, so my question is that the extent to which her training as a tohunga was a kid o unique opportunity available only to her because of her father was, or was there a system of training tohunga?

A. Pātai pai. I couldn't say for sure. I would like to think, well within my iwi anyway, I'm talking about Te Ara Tamawāhine and the strong women that came aboard the Kurahaupo and others who settled along the coast then there would've been a, an aspect of equity of learning that those people identified with the skills, with the knowledge if they were matakite or not, et cetera, regardless of their sex, would've been elevated and given the knowledge and the teaching they deserved. But one wonders also with the opening of the wharekura Pakihere which was a place solely for wāhine, whether she was also a leader in her own right and created a space for other wāhine to follow afterwards. And again, only bits and pieces are known of our kuia, or my kuia hoki, ko tōku tupuna tērā. Yes, we can only really bring together because there is only fragments left of a lot of our history.

Q. Ngā mihi, thank you.

15 **(11:39) DR RUAKERE HOND TO DENNIS NGAWHARE:**

Q. Tēnā koe e te whanaunga. Tēnā anō koe te whakatairanga i ngā kuia o roto i tekāinga. Kei te tika tāu, kua roa e noho huna ana ki te nuinga o ngā tangata. Ahakoa e kōrerotia ana e te hunga e mārāma ana, e mōhio ana, kāore i te kaha kōrerotia nō reira kua kōrerohia i tēnei rangi i roto i Te Arohanui-ki-te-Tangata, te whare e tū nei tēnā koe. E āhua pērā te ia o tōku pātai ki te mea kātahi anō ka mutu te kōrero mō Rāhiri-mihia me te āhua o Pakihere. Nā te mea ki ētahi he pā tērā. Ehara i te mea māku tēnei he kōrero. He pā me te wānanga nē? Nō reira he wāhi tiaki i te tangata a tinana, he tiaki hoki i te mātauranga. Nō reira ki ō whakaaro kei te ora tonu tērā whakaaro, tērā wawata ki waenga i te iwi ki te tiaki a wāhine i tēnei te mana, te mauri o wāhine kua rongu koe i ētahi kōrero e haere ana mō tērā mea mō ngā momo kōrero a wāhine pēnei i a Rāhiri-mihia? He wawata kau atu rānei? **Thank you and thank you for promoting those names of those kuia from home and you're right we've lost a lot of that narrative and of course those who can speak to it and of course we still find ourselves in a very limited space and of course as you bring that forward here in the auspices of Te Arohanui-ki-te-Tangata, the house here. And you spoke of**

Rāhiri-mihia and the aspects of Takihiri to others. It's a pā, a marae. Now you're saying that it is a pā and a Māori university and of course you're saying that it caters for the education or aspirations of the people. Is that still current, that is very deliberate and it's – you know I'm saying does it still deliver aspects of teaching directed specifically to wāhine? You know as my colleague was espousing to?

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A. He wawata kau ana tērā ake nei pea. Ēnei e rangona i au ētehi wāhine whānau, **(Māori 11:40:45)** e whakakotahi ai, e wānanga tahi ai i ēnei mea. But yes, e whakaaro pai, pai tērā. E whakaaro tika anō. He aha anō he wānanga mō ngā wāhine kia kōrero ai e pā ana ki tērā and kua rangona pea e wānanga pērā i Parihaka mō ngā wāhine. Āe. **Now let me think. Now I have heard through family that they were both used interactively as a wānanga to a place of settlement you know. As I'm trying to gather up that's what I've heard. You know, that's what I do know that it was specifically for our female.**

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Q. Kia ora.

A. Mā te wāhine anō e arataki, e whakahaere, e whakarite aua momo mea ki a au nei. **And of course that's what I do know that it was wāhine-led, managed, and delivered.**

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Q. Ka rawe. Pai tērā whakautu. Ko te pātai tuarua tāku mea whakamutunga nei, he rua anahe ngā pātai ahakoa e pīrangi ana kia kōrero tonu i ngā take kua whakaaranga e koe. E pai ki au tō wāhanga e kōrero ana mō ngā ingoa nei o Rauhoto Tapairu Kōhatu nei, nē? Me Rauhoto tangata nei. Me te awa nei ko te kōhatu i reira i mua i te tangata. Engari i hono te whakapapa o te tangata ki te maunga, ki te kōhatu, pēnei tonu ko te mana, ko te mauri o te toka – te toka a Rauhoto, ka iri ki runga i te wāhine e te tangata. Kia tae ai i te kī he whakapapa. Pirangi ana ki au kia whakamārama pea ki ōu whakaaro he aha te take i pērā ehara te mea ko Rauhoto anake engari ko Taranaki anō. Nō reira kōrero e tae ana e koe i te whakawhānui atu i tērā kōrero o te hoatu ingoa mai i te whenua ara ngā whenua e aro ana ki te mana, ki te mauri o te wāhine, ka utaina ki runga i te tangata kia ora. Tērā pea he whakaaro ōu e whakawhānui i tērā wahanga? **Now my last question for you. Now I've only just go**

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two questions but I do have others I really wish to ask but just with the last question I'll ask. Now you spoke of those names Rauhoto Tapairu, you spoke of you know a manifestation of a rock and of course the person. Now, I'm saying is the rock there before the person? But when you connect both together which connects to mountain through that stone, that rock, and through the essence of Rauhoto and of course it bears and we give that aspect to our female lines. Now but to you, I'm not speaking directly for Rauhoto, is that specific to Taranaki? Is there any that has a more collective widespread that was a name derived from the lands and speaks directly about the aspects of this particular female line. Am I getting it wrong?

A. Ko ēnā te take o tāku tuhinga tohu PhD tērā. **Now what I've sort of put together through my evidence and my PhD.**

Q. Koia.

A. Ka taea au te tukuna atu ki a koe engari. Ki tāku kitenga mōhio tana hoki. **And I remember we had that discussion through by ourselves. Now what I have managed to gather.** So if we look at Taranaki Maunga and Rua Taranaki the man. Is that over time the name was then bestowed upon the mountain and the two became intertwined so that the history of the man Rua Taranaki was subsumed under the myth of Taranaki Maunga. I believe the same happened with Te Toka a Rauhoto with Rauhoto Tapairu. That at the same time the two, the toka, Te Toka a Rauhoto the Stone of Rauhoto, and Rauhoto Tapairu became seen as one. And then over multiple hundreds of years within the kōrero of Taranaki tūturu, Rauhoto and Rua were the first inhabitants within Taranaki, our tangata whenua. So hundreds and hundreds of years multiple migrations, the arrival of the Kurahaupo and their kōrero et cetera. And so one could only consider that it was a case of hundreds of years, the two stories, the history and the myth get intertwined and we're left with the myth but we still have the embodiment of the stone and of this kuia Te Toka o Rauhoto Tapairu. That said, there is some divergent whakaaro about Rauhoto Tapairu as I'm sure all of our peoples have. Depending on who you talk to but that said, as I mentioned this was the

kaupapa of my PhD so I was fortunate enough to spend a lot of time talking to people up home, spending time with the rock, dressing her, cleaning her, as well as finding out all of the maramara, all of the bits of information I could find for this rock.

5 1145

Q. Tino pai tērā whakautu. **Brilliant response.** I'd like to – for our panel to access to that kōrero, in particular the way in which as you've just described the whakapapa of people connects with the land. You can't just take people away from the land and – because the connection of the whakapapa is within the land and that's a very good example of Tama Wahine tangata and the whenua. So, āe, tuku mai tērā kia whārikihia ki tēnei tēpu, ana he nui ngā kōrero hei awhina i a mātou i roto i ngā whiriwhiringa kōrero. Tēnā koe Dennis me ngā kōrero o te rā nei. **You can bring forward that summary for my Panel members, it will certainly give us weight to consider all that. Thank you.**

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JUDGE REEVES TO DENNIS NGAWHARE: (CONTINUES)

Q. Just another quick question for me. Were Rua Taranaki and Rauhoto Tapairu, were they kāhui maunga people or did they predate?

A. They were kāhui maunga people.

20 **Q.** Okay, āe kia ora.

(11:45) KIM NGARIMU TO DENNIS NGAWHARE:

Q. Tēnā koe. I'm also I think actually the whole probably is really interested in Pakihere and I know you may not be able to give us more information today, I mean I very clearly heard you say, don't ask me what they taught their mana wahine tērā. But if there is anything further that you can tell the Panel, I think we would really welcome it in writing would be fine but if there's anything more you can tell us about you know about why it was just four wahine. What was taught there? What benefits accrued to people who went there? Did it increase their status? Is that kind of practise still continuing? So, I think I certainly would be, and I think the Panel would be really keen to hear more but you know not expecting you

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to do that today because we have heard that you know you're dealing with fragments at the moment, kia ora.

(11:47) DR ROBYN ANDERSON TO DENNIS NGAWHARE:

5 Q. Tēnā koe, I'm interested in the fragments and the process of recovery if you like. Can you maybe describe a little bit more the process you've gone through to recover what you can, and do you think there's more out there to be found?

10 A. First off one has to apply a mātauranga Māori framework of understanding because all of this kōrero existed before the arrival of Captain Cook, koutou mā. So, it's an understanding first that any way of delving into this information, one has to understand and be able to apply whakapapa to interpret waiata, whakataukī, whakawai. To understand narratives and how narratives change because in the aspect of history telling stories, this is how we most often tell history. But they're the most open to change and also the placenames associated with those places. 15 Unfortunately, with Pakihere and Okahu during the musket wars, there were those of our hapū who took shelter within Okahu when the northern raids, when Waikato came into Taranaki and that place, they were caught, and they were killed.

20 And so, I know where Pakihere is, but I won't go there. He wāhi tapu anō tērā and if I did it would be for a very, very good reason. So, there was also that aspect of it as well that perhaps those things associated with it when the people died a lot of that kōrero would have gone with them and you have that disassociation now. You know some of those places, 25 they're wāhi tapu. Blood was spilt there; we don't go there. This is what I also suspect about Pakihere, you never know what could come up through manuscripts. Someone may have recorded a something somewhere but unlikely, but one never knows.

30 Q. All right, thank you very much. I very much enjoyed listening to you today. Thank you.

A. Kia ora.

JUDGE REEVES TO DENNIS NGAWHARE: (CONTINUES)

Q. Kia ora anō. I think we are going to hear a bit more about Pakihere I think from Ngaropi, he's going to have some kōrero for us as well.

A. Cool.

Q. So...

5 A. Māna tērā.

Q. So, we will add to that. So, ngā mihi ki a koe Denis mō ō kōrero ki a mātou. He tino pai te kōrero. **Thank you, Dennis thank you for your evidence, much appreciated.** So, thank you for now and kia ora.

A. Ka pai, kia ora.

10 Q. Kia ora.

MS RAMEKA:

Ma'am if I just may, just prior to – during the break I did have a kōrero with Dennis about the tipuna that he talked about I am just conscious that the Panel have raised a number of times the gaps in evidence around moko kauae in particular. So, I just wondered if Dennis could give little bit of a kōrero about the wahine that tipuna that he just spoke about and whether or not any of them had moko kauae and any kōrero around that?

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JUDGE REEVES:

20 Āe.

DENNIS NGAWHARE: (CONTINUES)

Te Toka a Rauhoto Tapairu is a carved rock. Her face has been carved in there but then patterns that surround her and on her on the stone itself. Does that then suggest that she wore a moko kauae, maybe seven, 800 years ago? Aua. But definitely a woman of her status would have deserved it. The other kuia like Ueroa, Raumahora, Rāhiri-mihia, again women of high rank and certainly deserving of wearing moko kauae. Can't say for sure if they did, but if anyone would have, they would've. Yes, koinā.

JUDGE REEVES:

30 Kia ora. Kia ora Dennis mō tērā.

MS RAMEKA CALLS

Ināianeī Ma'am, ko tā mātou nei kaituku kōrero i tēnei wā ko Aroaro Tamati. He kaituku kōrero hoki a Aroaro mō te kerēme Wai 2872. I Whakakōnae i ngā

5 kōrero a Aroaro i te 27 o Hūrai, ko te #A131 me te #A131(a) ngā nama o tana tuhinga kōrero i runga i te pakirehua mauhanga. Hei paku whakamārama mō te rahi o ngā kōrero o Aroaro, kei te mōhio ētahi wahanga o tana tuhinga kei waho atu i ngā kōrero e hiahia ana i roto i enei o ngā tūāpapa engari kua āhua whakaritea anō a raro i ētahi o wana kōrero kia hāngai ki enei o ngā kōrero mo

10 te tūāpapa wā. Kare e tōroahia a Aroaro i āna kōrero kia watea te uiui hoki i a ia engari ināianeī ka tukuna ki a koe Aroaro. **The next witness is Aroaro Tamati and speaks of 2872. Aroaro's brief of evidence, gave here evidence in July. And of course her brief of evidence is noted on those attachments, attached. Now, the majority of Aroaro's evidence, certainly**

15 **parts of her brief is outside the context of these so even though it may go across those particular areas of those evidence. Aroaro will not delay any further and I will hand matters over to her.**

(11:52) AROARO TAMATI: (#A131-A131(a))

Kia ora. He puāwai au nō runga i te tikanga. He rau ringaringa au nō roto i te

20 raukura, ko tāku raukura he manawanui ki te ao. He uri au nō Taranaki, Taranaki iwi, Taranaki tangata, Taranaki whenua. Ka whai haere au i ngā kōrero o tāku whanaunga, Dennis, ōrite tāua. Engari ka mihi atu ki a koutou i whai wā ki te whakarongo ki au me aku kōrero. Ka whakaaro nui ki a rātou kua wehe atu i tēnei wā o te tau me Matua Toby ka ngaro atu titirohanga kanohi.

25 Ka whai wāhi au i ngā kōrero a Dennis i te tuatahi. **I am the embodiment of protocols under the raukura and of course my raukura with the plume that I wear and I am from Taranaki the people, Taranaki the person, Taranaki the lands and as I would like to add value to Dennis' evidence. Again, my acknowledgements to you for making time to hear me, listen to me. I wish**

30 **to acknowledge those people who have since passed beyond the veil and of course Sir Toby Curtis comes to mind immediately. And I will follow on from Dennis' evidence.**

I am greatly, actually I requested that I follow Dennis because his kōrero was so rich in the whakamārama of our tūpuna wāhine of Taranaki. So, what I wanted to focus on was to actually give support and kōrero to that in some of the understandings of my whakaaro around the understandings first, and that
 5 is the focus on the he mana tau tika o te tāne ki te wāhine.

Much has been said about how that has been disruptive. From my perspective, the traditional wāhine tāne roles and leadership were complimentary. Wahine roles were different often to men, but of equivalent value. Mana Wahine was
 10 evidenced and little acknowledged and we actually, from the kōrero that I have heard from yesterday and today, has strongly brought the through such as the kōrero of Dennis of Ueroa, that one line really sticks to me. Really sticks that so little has been held of the Mana Wahine and how much influence that they had and the mana rangatira that they had. Wahine were actively involved in
 15 societal, political decision making and Mana Wahine tended to centre on the protection and wellbeing of the whānau and the hapū and the iwi.

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I want to put it to you that wahine tended to have a relational approach to
 20 leadership, rather than I believe the world continues to hold to hierarchical, I call it boss leadership where someone at the top has all of the mana. But to me and I will talk about my role as a tumu of Te Kopai Piripono, we've been running for 28 years a kaupapa Māori emersion early childhood centre or a puna reo. Premised on the tikanga of Parihaka where the contribution of
 25 everybody made that community work. And so the approach to leadership that everyone has equal or equitable mana or status whether they are a tāne, a wāhine, a tamaiti was that which held significance and mana in its own right.

So in our consider around what that leadership approach looked like. In all of
 30 the examples that Dennis has talked about today in Rauhoto Tapairu, she ensured the welfare of Rua Taranaki in that kaitiaki role, bringing him through and the leadership she displayed in bringing him through to where he rests now. With Ueroa, she practiced the wellbeing and the care of her people by halving that kai so that there would be kai left for the next one and the next one as

opposed to using up all of that kai. That was smart. And so the concept or the concept that they displayed was around contribution leadership, about ensuring the community survived, the protection of the community of the whānau of the hapū of the iwi.

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Dennis, you didn't you talk about Rakei Takiha. Okay I can talk about Rakei Takiha. Rakei Takiha he tupuna tino rongonui **very famous ancestor** and hers was the expert knowledge of propagation of harakeke and our tino kōrero o Taranaki iwi our tongai harakeke nui nō roto o Waiwiri. Taranaki tongai harakeke nui nō roto Waiwiri. Now Rakei Takiha was the tupuna kuia who was the rangatira of that mahi, she held that knowledge and as we understand about the harakeke is well it was an economic resource that was able to be traded so it was the sustenance just in that thing alone just for the iwi but if you think about it in terms of spiritual, of the essence of harakeke, of its strength, of the Taurahere, of the muka, all of those things and the knowledge of that was what she brought.

And her – the evidence of her leadership or her mana wāhine was that not only did she ensure the economic sustainability or livelihood but she ensured their mana. That was their mana that was carried by all of that kōrero and that knowledge. So she was the taura of mahitahi, of noho tahi and of whakaaro tahi. That important of a unified purpose. Now that rangatiratanga I don't know whether that has been shared or talked about very much but it was huge in the livelihood and the thriving of Taranaki iwi and its status. So, all of those examples look to the focus that they had was around sustenance, well-being, livelihood, protection, manaaki, mana-aki, and tiaki.

I want to – I want to talk about Parihaka if – with your permission. The thing that I wanted – people know about the story of Parihaka, the kōrero about Parihaka and much has been talked about, the tangata mauhere.

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I want to talk about what I describe as the wahine mauhere. I want to first start off by talking about, and I'll just focus on and support the kōrero that's been said

before about the invisibility of wahine in our kōrero. So, when we get to the Parihaka experience much has been documented about the suffering of the tangata mauhere and yes there was suffering, significant suffering, and being taken to jails in the South Island, Wellington, and the South Island in brutal conditions, so I acknowledge that.

However, the suffering of the wahine mauhere I believe was far greater and the reason I say that is that they were left there or held there to ensure the survival of the community. They experienced, and the community there left, starvation, the removal of taonga, the raising of crops of buildings, of rape and in my kōrero that you have read there is evidence of that. Evidence in waiata, in the speckled potatoes, ngā kōpurapura, of syphilis. Their tāne were imprisoned, so there was evidence. But I want to mihi to those wāhine because their actions at that time to tamawāhine, it was they who held the community together, it was they who fed the community, it was they who looked after and it was they who ensured that when the tāne returned from the jails, that there was a Parihaka to go back to.

I can't help but think of the trauma of the violence visited upon them, how that must've been, and the impacts of them to now of intergenerational trauma and I'm sure that those very learned in that area of that, of aspect, Ngaropi particularly, will talk about how that has been visited upon successive generations.

That is the main point I want to share with you today about the wāhine, the desecration of Mana Wahine, from what we're talking about these tūāpapa hearings to the evidence of desecration, belittling, demeaning. Not just the taking of the land and the starvation, but the desecration of Mana Wahine is palpable.

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Just want to hold that thought for a minute. Ka mihi ki a rātou mā ngā tūpuna wāhine kua ngaro atu, ngā rangatira i pupuri i te mana whakahaere o ngā kāinga o Parihaka i ngā tau. Noho ora mai i te whakaaro nui i o tātou mā. Tēnā koutou katoa. **I wish to acknowledge those female leaders that have since**

passed away, may they rest in – and of course the travesties that befell on our people at Taranaki. May their memories never fade amongst us, amongst us. Thank you very much.

(12:04) JUDGE REEVES TO AROARO TAMATI:

5 Q. Tēnā koe Aroaro mō tēnā kōrero **thank you for your evidence, Aroaro.**
 One of the things that struck me I guess in reading your evidence, reading
 Ngaropi's evidence was this phenomenon of the forgetting of who those
 people, who those wāhine were who held the, held the fort so to speak
 and contrasting that I guess with what we know about, for instance, those
 10 men who were the ploughmen in the actions that they took and the men
 who were taken away and in many cases we know the names of those
 men, don't we? The ones who went to the South Island. Those identities
 are still known. But Ngaropi talked in her brie about the kuia who would
 take up the survey pegs, Pekapeka and other places. And of course the
 15 wāhine who stayed in Parihaka. Is anything retained or known about the
 identities of any of those women who took those kinds of actions?

A. That has been something that we've talked quite a bit about in terms of
 the lack of documentation around that. The ones that we – the kuia that
 we know really strongly about and Ngaropi may have more kōrero when
 20 she speaks. Is around Ngā Ruake, the daughter of Te Whiti o Rongomai,
 and they're not in written documentation but in kōrero handed down and
 – yes, kōrero of the way that she was able to hold the community together
 and there was huge respect for her. The community had high regard for
 the likes of people like her. But that's the point of what I have put into my
 25 kōrero was that the fact of how little has been written about that and it's
 really not even sad, it's really alarming that so much has been missed,
 left out, and whether that's of consciously, yes it probably was. That there
 was way more than Te Whiti-o-Rongomai, Tohu Kākahi. There was way
 more than Titokowaru Te Ua Haumene and the advent – the event of
 30 colonisation has done that to our people. I do not believe that those
 tupuna kuia that would evolved from then to now as to how things have
 been if the interruption of colonisation had happened. Disruption.

Q. Kia ora.

(12:08) KIM NGARIMU TO AROARO TAMATI:

Q. I think you have just been kind of canvassing the thing that I was just wanting to talk a bit more about and that's about the absence of references to wāhine and wāhine rangatira in the historical documentation and I just guessed – I was just wondering if you could talk

5 a bit more about a lot of this is actually our documentation, it is our waiata, our kōrero and so in what ways was – in what ways did the settlers patriarchal approach to the world influence how we recorded our own histories?

10 A. It's incredible how the colonisation subsumed us under that. It's incredible how quickly that we took on all of those aspects of patriarchy that have silenced the wāhine voice. And the absence of mana wāhine through the decades, I was thinking of just in terms of early childhood because that's my – where I sit. You know the advent of early childhood,

15 the missionaries when they came in, one of the key things they did was to as they've done in other indigenous communities is get their tamariki and take them and keep them separate. And the kōrero that I've researched around their intent, and this is Aotearoa I'm talking about, of removing children from their parents to remove them from their kōrero, from their worldview, was intentional and so the establish of the likes of kindergartens and that was serving that purpose. But that's a government supported institution, kindergarten, that goes right back to the late 1800s,

20 early 1900s that established or a way or an approach or a world view of early childhood and I'm just only talking about early childhood. But the institutions, the ways of doing things, the embedding within Māori society has removed those things. Has removed the kōrero, the natural kōrero. The retaining of the kōrero has been through our waiata and through our poi. So the poi that we do at Parihaka, the poi manu, has sought to retain our kōrero because that was the way to actually keep that solid and safe.

25 Yes. Solid and safe. And my question is, why is it that there is so few waiata and kōrero and poi that have not been retained that I'm sure would have been the range across a whole to of iwi?

Q. Indeed mine too is and why have we adopted these practices so – I think you used the term “so easily”?

A. Yes.

Q. Kia ora. The unanswered question.

5 A. It is an unanswered question. It's a frustration. I mean it's hugely, it's distressing at the same time and this is where we are now. We are trying to retain our Ao Māori and our mātauranga, all the time trying to navigate or battle Hāhi versus Ao Māori, it's a dilemma. Not for me but it's a dilemma for many of our people. Ko nawhe?

(12:12) DR RUAKERE HOND TO AROARO TAMATI:

10 Q. Tēnā koe Aro, te tuāhine me ngā kōrero kua takoto. Ehara i te mea kāore au i te mārāma ki ēnei kōrero kua puta i a koe. Engari kei te pīrangī au kia whakawhānui know i ētahi wāhanga i roto i te mea ka pai tērā noho tahi i ō kōrero i te taha o Dennis nā te mea haere ngā tahi atu ērā whakaaro. Ko tētahi o ngā wāhanga i te tuatahi ko te whakaaro o te Kāwanatanga i te wā i tuku atu ngā tāne ka aro i te motu ki ngā tāne i mauherengia, kāore i whakaarohia ngā wāhine e noho here nei ki tekāinga. Tērā noa pea i pōheahea pea, i whakaaro pea kāore he take o te aro atu ki ngā wāhine? He aha ki ō whakaaro te hiahia o te Kāwanatanga i te wā i panaia atu ngā tāne ana ka waiho ki ngā wāhine anahe. He take, he kaupapa pea? Ko te āhua o te tiaki a rātou i reira?

20 Kāore te tiaki, here nei a rātou ki reira? **Thank you Te Aro, sister, and your evidence. Now I don't have – I can't respond to your answers thus far. If I can draw from you. Now it was great listening to you and your positioning next to Dennis and you complimented really well. Now one area that you mentioned in the first part was the mindset of the Crown and you spoke of those imprisoned and of course the imprisonment of female. And they were not allowed to – you know obviously be imprisoned in their own homes. Is there anything you want to – was there any form of reach out to the wāhine at that particular time? Now we do know that it was very – it's noted the Crown sent men down south. Now what about – you know obviously women were taken down to the South and whether that was agreed upon but can you speak to it?**

25

30

A. Pātai tino pai tēnā. Ki a au nei, i pōheahea e te Kāwanatanga ka hinga a Parihaka. I pōheahea te Kāwanatanga pērā i ngā wheako i te ao ki ngā iwi taketake o te ao ka hinga tērā hapori nā runga i te wehenga atu, te whakengia ngā tāne ki ngā māu whare herehere. Ka pōhēhē te Kāwanatanga, ka pōhara, ka tū rā ki ngā whare, ka tāhuna ngā mara, ngā kai, ka patua ngā kararehe, ngā poaka, ngā kau, ka hinga. Ka marara. Engari kore. Ko te take he kore hinga ai ko ērā wāhine pakari, māia, toa, i tū tama wāhine. Tēnā te rerekētanga nō te mea i te wā i wehe atu ngā tāne i reira ngā tauheke kaumātua kuia i reira hoki ngā tamariki, ngā mea māuiui, ko ngā wāhine ngā mea ka whakaora i te hāpori kia tū tonu. Koira te tikanga o te pāhua, te whakanui i te pāhua ia tau, te tuawhitu o ia tau. Ehara i te mea te whakanui i te tuarima, ka whakanuia te tuawhitu, koira te rā mō ngā mōrehu. I ora tonu. Nō reira koira te mihi ki ngā wahine tō rātou kaha, āe. **Now my opinion is the Crown was in a very juxtaposed position at the fall of Parihaka. And it had a real serious impact on all of the indigenous populations throughout the country. And of course because at the end of the day men were being caught, imprisoned, and sent down south. And of course through that the Scorched Earth policies proceeded and animals were sacrificed, gardens were upturned. And of course there was a huge displacement. Now the reason why we didn't fall was because of the woman's strength, integrity, able to stand sure-footed under all of these particular aspects upon them. Because when men left it was left to the elders who remained in the village and of course they were female, elderly, sick and infirm, so it was up to the women to lead, to bring strength, to ensure the smooth running of the village. That was the time where the mōrehu gathered and gave thought to it within the seven days. So I wish to acknowledge our female wahine for their endurance and sustainability.**

30 1215

Q. Kia ora mai. He pai tērā whakamārama. Me tētahi mea, tērā pea whakautua ā-tuhi nā te mea tērā pea he whānui tēnei tirohanga. Engari i runga i ngā kōrero a Dennis, ka hoki atu ki te kōrero a Dennis, me te kī ruarua noa iho nei kāre i te pātai ki a Dennis engari e kōrero ki a koe, Aro,

ruarua noa iho nei ngā kōrero i mua i te hainatanga o te Tiriti o Waitangi,
 i ngaro i runga i te pakanga, i roto i ngā tohe ki te Kāwanatanga ērā mea
 ngā kōrero o mua. Ana koira te aronga o tēnei tēpu kei te pīrangi kia
 rongō i ngā kōrero i mua i te Tiriti o Waitangi, i mua i te taenga mai o te
 5 Pākehā. Engari i te kōrero a Dennis ruarua noa iho nei ngā mea e toe
 ana, nā te pakanga, nā te hinanga o ngā pā, o ngā hāpori, o ngā hapū i
 te wāhi. Ehara i te mea i ngaro rawa, engari i ngaro ngā whare wānanga
 nē? I ngaro ngā wāhi e pupuri i ngā kōrero. Nō reira ko te pātai ki a koe
 e Aro, tēnei mea a Mana Wahine i kitea i roto o Parihaka ehara i te mea
 10 i waihangatia i tērā wā noa iho i ahu mai i te kore. Kāore e kore, ko ngā
 momo pūkenga, ngā momo pūmanawa, ngā momo waiaro i roto i ngā
 wahine i Parihaka i ahu mai i tērā pakihere, i te kōrerohia e Dennis. Tērā
 anō pea, i ahu mai i tērā whakapapa te ara tama wahine i mua. Nō reira
 tērā pea mā te tuhi e whakautu, Aro, nā te mea he nui tērā kaupapa. He
 15 pai tonu kia whakarārangi mai he aha ētahi o ngā attributes nei nē i kitea
 i roto i ngā wahine i tērā wā. Ki ōku whakaaro pea e whakapai ana au i
 ahu mai i pakihere i ahu mai i tērā engari kāore i kaha kōrerotia. Nō reira
 mehemea e tae ana e koe te āta whakaraupapa he aha ngā momo
 pūkenga, he aha ngā momo wānanga, he aha ngā momo waiaro o ngā
 20 kuia i roto o Parihaka i tērā wā, kia āhei i te kī, “Anei, ehara i te mea
 ā-pukapuka engari ā-mahi, ā-tinana,” mārama ki tērā? **Thank you for
 your answer. Perhaps you can answer this in writing because this
 maybe a lengthy question. If I go back to Dennis’ evidence, I’m not
 asking Dennis I’m asking you, there are only fragments of evidence
 25 before the signing of the Treaty. We’re talking about the pleas and
 requests prior to the signing of the Treaty. Now what the Panel wants
 to hear is, do we have any evidence that goes before the signing of
 the Treaty. As Dennis was saying, with the falling of communities
 through wars and losses we weren’t able to record that. Again, if I
 30 can ask of you, this particular aspect of Mana Wahine within
 Parihaka, it wasn’t just applied to and seen to at that particular time
 and we can draw from the experiences, means of looking forward.
 We just want to mention Dennis’ evidence, ara tama wahine was
 there any evidence of that prior? I know it’s a big question and**

perhaps it is best answered through writing. Please if you can itemise attributes that we can see through those particular women folk that came through in a chronological order. If you are able to itemise and put it in through a very meaningful way and all the aspects about their attributes. I don't want a book to relay that, but we just want to see some evidence of that.

A. Ki ōku nei whakaaro ko ngā attributes, ko ngā pūkenga, ko ngā pūmanawa o te Mana Wahine ko te tiro whānui ki ngā mea. Ehara i te mea ko te aro ki tētehi mea pea ko te whenua te take. Ehara ko te whenua te take anahe. Ko te hāpori, ko te whānau, ko te hapū, ko te iwi. Ko ngā painga mō tērā ana ka tīmata ki reira. Nō reira ko ngā mahi a ngā tūpuna kuia ko ngā tauira ko tērā, ka tauiratia tērā momo i roto i a rātou mahi tērā momo pūkenga pūmanawa. **From me the attributes you speak of and particularly in relation to the female is the bigger picture look. It's not quite specific and only just about land. It's not all about land. It is the community, families, hapū. The positive outcomes we can perhaps speak to it from there. From the elderly females, those were the examples and if we can draw from that and gain that knowledge and attribute that.**

20 Q. Taea ana te whakarārangi mai ētehi o ērā? **Perhaps you can itemise all that please?**

A. Well, i kōrero kē au pērā i te manaaki me te tiaki. Ko ngā momo mahi ko te mahi mō te iwi, mō te harakeke, mō te kai mō te karakia mō te hiki i te tapu, āe. **As I said, we talk about aspects of manaaki and tiaki. The aspects that it comes from is all about work for the people like harakeke sustainable means of food, the lifting of tapu, all those particular things.**

Q. Kia ora. E mihi ana ki a koe mō o kōrero. **Thank you and thank you for your evidence.**

30 **(12:19) PROFESSOR LINDA TUHIWAI SMITH TO AROARO TAMATI:**

Q. Tēnā koe Aroaro. Thank you.

A. I pōhe au kua mutu au. **I was thinking that I'd finished.**

Q. No, kōo. I guess we're not wanting to set a big homework task for you, engari your evidence kind of opens up a couple of questions that I think over the last two days it has started to become a little bit clearer to me anyway. In paragraph 4 you talk about pre-colonial Mana Wahine and then I think between you and Dennis you kind of raise some theories and ideas about how Mana Wahine worked and some of the elements of mana and manaaki the connections that you're making. What I'm interested in, because you talk about this kind of balance and the role between men and women, the gender, and I'm linking it also to the story you've just said about Parihaka and the sending of the men away. My question is kind of a theoretical one in a sense of, what is the relationship between men and women. I mean we can talk about balance but you gave a story of when the men are gone what then is the role of women and you talked about that, so I just want to explore more the extent to which we need each other, we don't exist without each other. That that complementarity that people talk about is because we can't be whole without all these elements in our hāpori, and I was just wondering if you want to explore that a bit more.

A. Yes.

Q. I mean if you want to write it later and join that up to Ruakere's homework.

A. I can encapsulate.

Q. Yes.

A. This is about whānau for me. This is not about wahine anake. This about whānau, this is about tamariki mokopuna, tāne, wahine. And so the complementarity, the word that you used, to me is paramount in all of our approaches and our dealings: to look after each other, to rebuild our community. I think that if we're talking about historically I believe that – I was listening about the kōrero around Kahungunu from yesterday that they basically ran the show and I pretty much believe it because I believe it now. The key thing is about that equilibrium of maintaining balance and one not getting outside of itself. I think that was probably, if we're talking about attributes one of the things that wahine brought to that picture that wider view of things enabled the balance to happen and that if things tipped a bit that it would actually be brought back and not go down a windy

old path without thinking about the whole. Because I think we have a colonised perspective on the world even though we don't realise it and so we're so individual in our thinking that that holistic collective view of the world truly in the truest sense is hard to consider.

5 Q. Just to continue on from that. I don't really want to go down this hill of the line of sort of the biological differences and it's, "Oh, well, that's just men being men and women being women," I really want to sort of think about the culture system that holds these relationships in balance. What I'm hearing is that women are really serious mechanism if you like. That the things that women do ensure that balance and if they're not present the balance goes haywire. So if you want to kind of elaborate on that, and just to, you know, because if we're thinking about ourselves as an organic system we hold ourselves in balance, our whānau are important, our relationships are important and then post the Treaty it gets tipped.

15 A. Yes.

Q. So, when we look back to pre-colonial times then what are those special things in the system that just keeps it moving, keeps it whole, wholistic?

A. Āe and I'll go back to Rangī and Papa then, because Rangī and Papa, Papatūānuku that balance that symbiosis is strongly what Huirangi used to talk about when he was alive, about that equilibrium and the tikanga that has been interrupted but the tikanga ensured that that equilibrium maintained its balance. We are interrupted in that, however, I truly believe that the tikanga that we had in those times helped maintain that.

Q. Thank you. So, a work a progress I think.

25 A. I can write more then, yes.

Q. Kua mutu nga pātai.

A. Kia ora.

WAIATA TAUTOKO

HOUSEKEEPING – TIMETABLING (12:27:48)

30

HEARING ADJOURNS: 12.28 PM

HEARING RESUMES: 1.27 PM**JUDGE REEVES:**

Tēnā tātou, me haere tonu. Kei a koe Ms Rameka.

5 MS RAMEKA CALLS

Aroha mai, kia ora te Kaiwhakawā. Ko tā mātou nei kaituku kōrero ināianei ko Ngaropi Cameron. Kaupapa paku tāku i tēnei wā. 40 miniti kua watea i roto i tēnei wāhanga, tērā pea ka whakakīngia tētahi 20 miniti a Ngaropi, a, ka tukuna tērā atu 20 miniti ki a Ripeka i tēnei, kia mōhio ai tērā 40 miniti. **Our witness**

10 **we have before us is Ngaropi Cameron. Just want to raise a matter. There is 40 minutes allocated for this person. Now, perhaps within their 20 minutes you'll hear evidence within that time and then handover matters within that 20 minute period to Ripeka within that 40 minute brief, just making you aware of that.**

15

He kaituku kōrero a Ngaropi mō te kerēme Wai 2872 hoki. I whakakōnae i ngā kōrero a Ngaropi i te 20 o Hūrai. Ko te #A113 te nama o tana tuhinga kōrero i runga i te pakirehua mauhanga. I whakakōnae hoki i tētahi pepa i whakaatu ana i ngā tohu o ngā tīpuna i haina i te Tiriti o Waitangi. Ko te #A113(b) tērā. I

20 whakakōnae hoki i ngā taunakitanga o Owae Marae, Waitara i roto i te kerēme Muru Raupatu o Taranaki, ko #A113(c) tērā. **Now, Ngaropi will speak into Wai 2872. Ngaropi – made 22nd of July is when she – evidence was received and of course the brief of evidence there is an attachment and of course she'll give evidence around the signing of te Tiriti and of course**

25 **we're bringing all Owae Marae in Waitara. Of course the colonisation in Taranaki A.**

30

He pepa atu anō, e te Kaiwhakawā tā Ngaropi, kare anō kua tukuna, kare anō kua whakakōnae ki te Taraipiunara i tēnei wā engari kei te kōrero ia mō taua pepa. Kua tukuna ki te kairēhita hoki, nānā anō i whakairi ki runga e mihīni rā. Whai muri – i te pō nei tērā pea ka tukuna ki te Taraipiunara e te Kaiwhakawā. **We do have attachments for you there, Judge. Ngaropi hasn't – it hasn't been entered into the register but she will be speaking to us – but we have**

registered with – it has been registered and of course she'll be able to erect that before you on screen, but however, it needs to be recorded.

I tēnei wā ka tukuna te rākau ki a Ngaropi me tana kōrero. Āe, kei a koe e
5 Ngaropi. **At this stage I will hand matters to Ngaropi and her evidence. Ngaropi, I hand matters to you.**

(13:29) NGAROPI CAMERON: (#A113)

Tēnā koutou ngā paemaunga. **Wish to acknowledge the esteemed panel before me** bit nervous here. Tēnā koutou ngā kaikōrero i mua i a ahau. Tāku
10 mihi ki a koutou. **And of course to those who have already given evidence before me, I wish to acknowledge you. Thank you very much.**

Ko Raumati te whānau, ko Raumati me Matuku ōku whānau. Ko Ngaropi
15 ahau. **Raumati me Matuku are my family. Ngaropi is my name.**

So, my submission is largely a whānau story, it's a pūrākau and a series of pūrākau layered across things, some things that I know and some things that I've been told, so it's not just mine. And I've tried to tell some interesting and some significant aspects of our whānau story by taking a journey and following
20 a pathway of sorts, so it's a pathway that presents aspects from our whānau's recent past and I've tried to meld it, those aspects into the present and offer some suggestions for future direction. So, it's a series of pūrākau and it's got a name, I decided to name it "A Whānau pūrākau More or Less." And there has been some attempt to make it readable and I have tried to offer a
25 comprehensive knowledge base and I hope you've enjoyed reading it.

So, having said that, you have read it, nobody else has, and so, you know, there are two parts really around my submission is that it's getting some things on record and making some public statements for my own whānau and whānau
30 connections to here. Yes, so yes, it's partly what – there's some other aspects happening here.

And my apologies, before I go any further, just that the two young women sitting beside me are two of my five progeny. Okay, yes, Kiterangi and Te Rehua Tuarangi. So, I think I've got over that little bit of a oho. I was just looking at the photo of Te Whiri-o-Rongomai and Tohu Kākahi ki runga te pakitara.

So, I'm offering, I will read quite a bit of this but I will also not read some of it. So, I'm offering this account, you know, as a whānau member and as a mokopuna but also as a granddaughter, you know, and a mother and a grandmother and as a great grandmother and the other part of that is that also the Taranaki whānau social justice worker for 35 years now.

So, currently I am a foundation member of Tū Tamawāhine o Taranaki and I am currently the Director, you know, I am the foundation member and I'm currently the director and supervisor for the research arm of the organisation.

My background is I'm a registered general nurse, general and obstetric nurse but I've also worked as a counsellor, a whānau social worker and for 10 years I was the only, over 10 years the only sexual abuse ACC approved Māori counsellor in the entire region of Taranaki down to the Hanganui. I have worked as a whānau violence facilitator and educator for Māori men and women's' and children's programmes and as a supervisor. I've been a CEO and also a community, Kaupapa Māori community researcher and have designed programmes and tools for application within our work.

So, with the brief that I have offered, I want to address five areas to support this claim and the first area is Tapairu and Tapairu is one of the few gender-specific terms in te reo Māori that I'm aware of and within te reo Māori that's quite limited in my aspects but I have tried to find out and have found the connections where it is still commonly used as in Rarotonga, in areas of Rarotonga and I think that indicates a pathway, a migration pathway.

So, I'm saying this because this word means and indicates wahine Māori of immense mana. I'm just going to briefly comment on Rauhoto Tapairu because

that has been done earlier by you know (inaudible 13:34:50) by Dennis and Aroaro, but I have mentioned her because she demonstrates that female mana and tapu was well established in ancient and that her powers continues to interconnect us to her and to each other.

5

I want to talk about Hinetuhi. So, Hinetuhi is another example of a pre-colonial wahine Māori whakapapa and leadership. And I think it's important to mention this whakapapa as it is probably not well known amongst my own, some of my own iwi but certainly amongst my own whānau and that his whakapapa, what's important about the name Hinetuhi is because Ngāti Mutunga no longer identify as having hapū. We have simply defaulted back to the largest, in my opinion, the largest unnatural grouping of iwi.

So, Hinetuhi was the three times great granddaughter of Ruapūtahanga and Whatihua. Hinetuhi and Tūkaitao had a daughter named Te Rerehua and a son named Te Hihi o Tu; Te Rerehua was the mātāmua. Te Rerehua married Mutunga the youngest son of Kahukura and Hinemoe. Their descendants dropped the tribal name of Ngāti Kahukura and took the tribal name of Ngāti Mutunga. The descendants however of Te Hihi o Tu took the tribal name of Ngāti Hinetuhi after their mother.

Hinetuhi occupied prominent sites and possessed notable land holdings in the Ngāti Mutunga takiwā, and in my submission I have named a few. Hinetuhi is cited here because it demonstrates the practice of recognizing matrilineal Ariki lines, regardless of Tūkaitao and Te Hihi o Tu being male, the unifying ancestral line of significance chosen by the collective was Hinetuhi.

The last two tupuna kuia I wish to mention is Rāhiri-mihia, I won't say any more about her other than that that included her here because she is representative of the continuation of the acknowledgement and recognition of Mana Wahine and Taranaki female whakapapa and leadership. And I think Aroaro and Dennis have said a lot of significant things in relation to Rāhiri-mihia.

The other kuia I wish to mention is Te Ao Marama. She has also been mentioned earlier. So, as stated Te Ao Marama was a respected tohunga with great mana. She was recognised and consulted for her wise advice and appreciated throughout Taranaki as such. For centuries, we heard it, Rauhoto
 5 Tapairu had resided at Otaunui, and due to many deaths occurring from repeated attempts to move her, kaumātua requested of Te Ao Marama that she lift the tapu off and move her to Puniho which she successfully did and she has resided there since, as we heard, 1948.

10 So, the second area I wish to speak about is mana whenua. So, Te Hautonga and Te Matoha are my x4 great grandparents and we heard some of that whakapapa earlier this morning with Ngāti Toa Rangatira. So, both tūpuna, as per their instructions to their whānaunga, were cremated and their ashes were interned on Matiu Island. Senior members of the whānau confirmed that by
 15 having their ashes interned on Matiu that this recognised, validated, and preserved Ngāti Mutunga, Ngāti Tama and Te Atiawa kinship relationship, mana whenua, with the land in Te Whanganui-ā-Tara. The internment of the ashes of both Te Hautonga and Te Matoha is being referenced here to simply emphasise that the maintenance of mana whenua was not solely a male prerogative, the ashes of Te Hautonga were interned on Matiu as well thus
 20 ensuring balance.

The third area is Te Tiriti or Waitangi. So, Kahe Te Rau o Te Rangī is the daughter of Te Hautonga and Te Matoha and she was well known, well she's
 25 known for swimming from Kapiti to the mainland to warn of an impending attack on her people by Waikato. So, the Pākehā story about this report that she had one child on her back. A whānau story, a pūrākau is that she was carrying twins and like all whānau stories there are differences. So, our story is she had twins.

30 1340

In 1840 Kahe Te Rau o Te Rangī was sent by her iwi, Ngāti Toa Rangatira to sign the Treaty at Port Nicholson and this was done on the 29th of April 1840. So my elders stated that because she had the whakapapa and mana, she was sent in place of her father, in place of Te Matoha who had recently passed

away. So Kahe Te Rau o Te Rangi signed Te Tiriti o Waitangi as did her kinswoman, and we heard that this morning, Te Rangi Topeora. Her uncles Nohorua, Te Rauparaha; cousins Te Hiko, Te Rangihaeata, Katu and nephew Matene Te Whiwhi also signed on different days. And we can see that her
5 signature onto the screen.

So the fourth area I wish to talk about is ***Resistance and Disruptions***

So in my submissions I quoted Howard Zinn from his book *Terrorism and War*.
10 “The one thing that enables the authorities to deceive the public is to keep the public in a state of amnesia, to keep the public from thinking back to the history of war, the history of violence, the history of government deception, and the history of media complicity and deception.”

And this is exactly what transpired, unacknowledged and denied history; and
15 Taranaki was left with a deafening silence. Professor Karina Walters refers to the “dangerousness of silence... the more profound the silence the more pervasive the trauma”. And there is a silence that continues to permeate through Taranaki communities in relation to historical abuse, inter-generational abuse, neglect, and trauma that we refer to as the “unholy silence” about the
20 original sin in Taranaki, the theft of our lands and the vicious, vicious manner in which it was achieved.

I really have to acknowledge Aroaro this morning, I think she was extremely restrained and polite. It was vicious. So I’ve quoted a couple of other people,
25 Elkins & Pedersen (2012) identify Settler colonisation, Colonialism as an ongoing settler project of replacing the Indigenous people and their nativity and, over time, developing settler identity and sovereignty ... and Wolfe (2006) also points out that Settler Colonialism is a structure built upon the logic of elimination, it’s not a one-time event. That is, the settler colonial power both
30 requires and is generated by the destruction of Indigenous peoples where needed. They need to destroy us. And critical to that destruction is the removal of the status of wāhine.

Epistemicide, the killing of knowledge systems, is another invisible, yet detrimental, settler project. And I'm not going to say anything more about that. I think that has been really covered by Ani Mikaere when she read Moana Jackson's brief.

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She talked about the resistance movement of Taranaki was a continuation of the peaceful movement initiated by Te Ua Haumene. The surveying of the Pekapeka was the first act of plunder in North Taranaki, Te Pāhua o Waitara. Our Tūpuna Whaea of Te Ātiawa deliberately and strategically removed survey
10 pegs that had been placed in our whenua by colonial forces. Those survey pegs represented the colonisers attempt to sever our relationship and responsibility to our whenua and Papatūānuku. Predictably the galvanising feature of this story is often denied or simply ignored. The neglected inspirational element is about the contribution our tūpuna kuia made and how
15 they carried out significant actions of resistance, which was within their legal right and responsibility to do so. They were not breaking any law. It is an empowering historical narrative that should be remembered and honoured as an assertion of mana wahine in exercising mana whenua.

20 Our tūpuna Pitiroi (my great-great grandfather) was a supporter and follower of Te Whiti o Rongomai and Tohu Kākahi, he was apprehended while fishing for his whānau on Onaeroa River in late 1879. He was fishing on his own river. He was transported to Ōtākou and imprisoned there in January 1880 where he died on 23 January 1881, he was 45 years old. When prisoners returned to
25 Parihaka they told the whānau that they didn't know how he had died. And they believed that he had died after being lashed to death and they didn't know where he had been buried. So because of the manner of his death and lack of information about his burial site three names were given were given within three branches of our whānau. Its Ngarukeruke, because elders believed he had
30 been lashed to death; Te Kirihaehae, signifying the splitting apart of his skin; Te Matengaro, indicating that he was lost to them because they had no idea where he was buried. The names Ngarukeruke and Te Kirihaehae are held by female lines in the whānau.

Ngaropi Damon was the daughter of Mere and Tuhata and she was a granddaughter of Kahe Te Rau o Te Rangi and Nicol. She was also nurtured by and was a taurima to Te Maunu (Urenui). When requested by her elders Ngaropi and her brother Te Matoha complied and were taken to Parihaka where they were married to Ohomairangi and Ngaruake, the son and daughter of Te Whiti o Rongomai. Ngaropi was a composer, alongside her whanaunga Te Rangitutahi, she recorded historical events into waiata which were accompanied with poi. Those poi are – Aroaro talked about them this morning, they are oral literature, they are historical documents, they contain statements about what happened, they contain dates, whakapapa and mātauranga, and some of which are still recited today as poi manu and waiata tawhito across Taranaki.

To acknowledge and honour her capabilities, Te Maunu brought her a military band drum which he named Te Puapua after her. Te Puapua continues to be used today on significant occasions and is housed in Te Ikaroa ā Māui at Owae Marae, Waitara, and that whare tūpuna was built and named in commemoration of her brother, Sir Māui Pōmare. And we saw some of those taonga this morning.

Ngaropi was a wahine puku mahi, wahine tiaki tangata, a wāhine mana tangata. So how do people know you have mana if you don't manaaki ki te tangata. So she was a respected daughter and she was also a dutiful daughter who had agency over her life and where she resided. She made choices and one choice was to help enact her elder's vision to benefit her people and community. From our perspective now when we talk about her, we would consider her and we would call her an 'active citizen'.

So by 1886 Kahe Te Rau o Te Rangi a woman of mana and signatory to Te Tiriti and there's her signature up there, immense mana, tribal mana, was being referenced in land court papers as Peti Nicol and in others simply as Betty and her children being referred to as half caste.

Matarena Marjorie Rau Kupa (Aunty Marj), she was my aunty, grand-aunty and she was also our pou kuia, our whānau Pou Kuia. She was the mātāmua of 18 tamariki born to Parehaereone Matuku and Hamiora Raumati. Hamiora's a tohunga, he was the Ngāti Mutunga representative on the
5 Taranaki Māori Trust Board. He passed away in 1954, and even though the iwi voted for Matarena to replace him as the Ngāti Mutunga member on the Taranaki Māori Trust Board, pressure was exerted on her not to accept the role because she was a woman. Eventually she succumbed to pressure and she didn't comply take up that role. I have no doubt that the past fifty-year trajectory
10 for Taranaki could have been totally different had Matarena become the first female member on that Trust Board.

So what happens when repositories of knowledge are killed, die young, or are forcibly relocated, imprisoned, or separated from their communities? The
15 bottomless pit of intense pain and grief, terror, despair, rage, confusion, the broken hearts, shattered wairua and unmourned soul grief, but where does it go? Because it is real, and it occupies space in present time now, and it spreads across our marae, it spreads across our communities and it spreads within our homes, you know, which brings me to the void that Tu Tama Wahine,
20 the organisation has been fine for three decades now.

So, Tu Tama Wahine began facilitating whānau, Māori whānau violence education programmes for wahine Māori in 1989 and tāne Māori in 1992. So there are two features which I'll briefly touch on in relation to the programmes
25 which show how disrespectful imported foreign attitudes and behaviour about and towards women and children have influenced and disrupted whānau Māori wellbeing because basic knowledge and application of tikanga practices are missing.

30 So, firstly, the lack of knowledge about the colonial-imposed history of Taranaki and the basic cultural concepts such as tikanga, te whare tangata, hoa rangatira, mana wahine, mana tāne, tikanga mō ngā tamariki continues to be astonishing. It's astonishing. The maltreatment and use of physical force to

obtain compliance from women and children continues to be disturbing and disproportionate out of line with the original tikanga actions of our Tūpuna.

5 Interestingly we found that referencing early reports from missionaries and other early colonial observers quite useful to support reinstating tikanga for non-violence in the home and safe nurturing practice in respect to tamariki mokopuna. I'll just read one of those examples, and I think it says it quite clearly. This is from the Rev. Samuel Marsden, it's recorded as being 1814, "*I saw no quarrelling while I was there. They are kind to their women and children. I never observed either with a mark of violence upon them, nor did I ever see a child struck.*"

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Reports such as these by early colonial observers provided clear evidence that wellbeing and respectful ways of behaving within whānau was central to our people.

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Secondly, the causal use of important derogatory language by male participants to describe women in general, their mothers, partners, the mother of their children and girlfriends was quite simply staggering and it continues to be staggering. In one exercise over 60 derogatory and insulting names were written by men in that particular group, which they used to describe women, with many of the words being used on a daily basis.

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The majority of the words are examples of the total reversal of the terms "te whare tangata" and "hoa rangatira". Te whare tangata and hoa rangatira are not only mana enhancing concepts that acknowledge mana wahine, but they also enrich protection of whakapapa and heighten safety for women and children. That repertoire of words alone demonstrated how unbalanced and dislocated some tāne Māori are in respect to comprehending mana wahine let alone nurturing or protecting their own whakapapa and mana.

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In 2010 a three-year research project into the Origins of Whānau Violence within Taranaki' was carried out by us. Research was driven by a direct desire by iwi to establish and understand the foundations of whānau, whānau violence

in Taranaki and it is the view of Tu Tama Wahine that these foundations are influenced by the unique history of the Taranaki region and therefore the importance of understanding the broader context in which whānau Māori violence exists today is relevant. It's connected.

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Evidence from the interviews demonstrated that whānau trauma is not solely about the physical violence perpetuated but does include acts of racism, discrimination, oppression, corporal punishment that, those things designed and undertaken by agencies of the Crown/State.

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I mentioned in my submission about the racist policing behaviour and child welfare policies and systems specifically directed at whānau Māori, Ani and Moana have covered that. And also, I mentioned in order to fully understand the origins of the violence within our whānau there's a need to directly engage with the ways in which colonisation has disrupted the fundamental relationships amongst our people. Other things around here have been covered, again, by Moana Jackson.

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The consistent practice of applying tribal markings moko kauae on wahine Māori had been absent from Taranaki hapū and iwi for over a century, probably longer. The lack of tā moko practice is directly attributed to colonial confiscations, behaviour and practices and the negative effects experienced by wahine Māori in Taranaki.

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Mahinekura Reinfeld reinstated the practice – she is Ngāti Mutunga, Ngāti Toa Rangatira and Parihaka – in 1997 by getting her moko kauae applied on the marae in her whare tupuna Te Aroha a Māui Pomare ki tōna iwi Māori. I think I made a mistake, I actually think it was in Mahi Tamariki. I have made a mistake in the submission. It was actually done in Mahi Tamariki which is also known as Te Whare Paremata a Te Rangiahoaho and at other times Te Whare Wānanga o Ngāti Mutunga, so it was in the smaller and a very old house. She harangued me for over five years and so I've had my moko kauae for 20 years

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now and this was also to support her. I was also the first one within my immediate whānau to have a moko kauae.

5 Although the Tohunga Suppression Act 1907 had been repealed in 1962, the use of rongoā Māori and other healing practice have remained partially hidden and functioning sort of underground in Taranaki with much of the knowledge and practice of karakia, ceremonial rights, identification and processing of medicinal plants, the healing sites, and the general traditional healing practices remained hidden or were actually protected within whānau and some still are.

10 At the behest of several Ngāti Mutunga kuia, Mahinekura also reclaimed the practice and everyday use of rongoā Māori. She developed *Karanga Ora* into a local, national, and international entity which was recognised an indigenous wellbeing and healing centre of research and practiced in excellence.

15 Lastly, I wish to talk about the ideas of remembering and recovering. I talked about these in the submission and I gave a few examples in my submission. In early 1967 Matarena, Aunty Marge instigated the restoration of Te Niho o Te Ātiawa into a wharenuī. When the building was reopened the keys were gifted to students and teachers of the world and thus realigning Parihaka on an

20 international stage as a front runner and peaceful resistance to invasion and injustice and while fostering a safe environment. It is certainly a safe environment to learn about our prophets Te Whiti o Rongomai and Tohu Kākahi. She was able to initiate this project on the papa kāinga because she had the mana to do so. She was supported by her kuia who made it

25 abundantly clear to her that he whakapapa required them to stand by her.

In 1995 she also initiated the annual celebration of Te Rangihīroa to celebrate his life and deeds as a member of Ngāti Mutunga and to remind us all about the great things he achieved during his lifetime.

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Also, during the land march in 1975 Kui Makarena signed the land march memorial right at Takapūwāhia Marae. In the section marked "Occupation" she wrote *Kahe Te Rau-o-te-rangi* signifying that she was adding the mana of her

tūpuna as a Treaty signatory to the document and her status also as mana whenua. That is the document on screen.

5 In 1980 in preparation for the centenary remembrance in 1981 of Te Pāhua o Parihaka, Makarena, Aunty Marge and Vivian Hutchinson scripted and narrated a slideshow documentary *Parihaka: A Photographic Survey* 1981, which was shown during those commemorations and which were made available to all the high schools in the region. In 2013 we commissioned a digital restoration and you can find that on YouTube and that was also made available to schools.

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I just want to mention a couple of things where I witnessed these kuia exercising their mana in other ways. I recall witnessing a lot of assertions of mana wahine by these kuia over the years. The first one was at a hui at
15 Te Ruapekapeka Marae Urenui. During one debate the rebuttal of that pou kuia to a male whanaunga who was not being mindful about her status was to remind him that it took her mana to open the passageway because her numerous tungāne could not find their way out and that's exactly how it was said. She achieved the desired impact. The second was being with her at Ōwai
20 Marae at a hui there, when a male man was, I call it, prophesising about the inferiority of women because in one narrative women were made out of dirt and the other narrative women are a by-product of Adam who had a surplus rib so we got thrown a bone. She stood bolt upright and she walked out and several kuia also followed her. He got the message, he sat down.

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In 1990 I presented a paper to the Waitangi Tribunal at Owae, and I'm just saying this here now because I did reference mana wahine in there. It wasn't naively I think now, but I was trying. Tū Tama Wahine o Taranaki is a tangata whenua development and liberation service established in 1987, so we have
30 been doing social justice in the community for 33 years now. The origin of the organisation does date back to 1881 to the pāhua of Parihaka and Te Whiti o Rongomai *E Tū Tama Wahine Te Wā o Te Kore* where really that message was an instruction and we consider it to be an instruction or vision of insight and foresight and it's also of hope and action where he summoned the women to

hold the frontline and you heard Aroaro talking about that this morning, to embrace the work of their tūpuna and take on in managing the roles and responsibilities of the wellbeing of the community. His message of hope has been transmitted across the generations. It is certainly within parts of my
5 whānau with the women and that is not something we are going to let go of lightly. It has been inspiring and it has been encouraging during absolute times of difficulty.

Tū Tama Wahine was gifted to us by Aunty Marge and
10 Dr Huirangi Waikerepuru. They did it because they recognised that the work being undertaken and achieved was a continuation of that kaupapa and what our kuia had survived because they did more than endure it, they survived it. So they understood both Aunty Marge and Huirangi they both understood the context of the self-destructive aspects that we try to help address today. They
15 understood that they were connected and a direct consequence of what happened at Parihaka and what happened in Waitara in 1860, 20 years before.

I will not comment, Keri Opai is speaking this afternoon as well. But I will say that he has been clear about pointing out that Huirangi always talked about the
20 term tama wahine as a direct reference to the male and female balance, and we heard some questioning about that this morning, balance that brings equilibrium in nature; that natural world won't flourish without one or the other. It's not either or.

25 I just want to talk about the Taranaki Māori Women's Network. The Taranaki Māori Women's Network has a collective vision and this is about remembering and reclaiming. A collective vision to re-establish and retention of mana wahine through being creators of our own destiny, utilising the vast innovative talents and knowledge and the many gifts that are present in ngā uri o Hineahuone.

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The Taranaki Māori Women's Network it has initiated and supported and participated in numerous activities just to name a few. Part of the reason is this is about addressing the ongoing racist abuse and disrespectful attitude to wahine Māori in Taranaki and the historical and political amnesia. We want to

redress it in creative ways and to remind all of Taranaki wahine Māori, namely our tupuna kuia, maintained the frontline of the resistance movement by their refusal to succumb to colonial hegemony. They absolutely refused. They had their own mana. We saw parts of that, I saw parts of that growing up and certainly my daughters have as well, they had their mana. The Parihaka Peace and Reconciliation hīkoi; I'm sure people wondered where that came from, we just merely supported it. The Peace o Pekapeka hīkoi, the Māori Ward, the Māngai One seminars that we've been running for several years now, the exhibition *Hina*, and also *Ko Taku Poi Te Manu*. We've got a few other things on the go as well.

In 2019 Tū Tama we commissioned a photographic exhibition titled *Tū Tama Wahine: Thirty years of liberation work*. The intention behind the exhibition was to whakamana again our tupuna kuia who held the vanguard by capturing the attention of the general public in Taranaki with images of Taranaki wahine Māori who have in some manner held the frontline and who continue to honour their tupuna kuia by upholding tikanga Māori, mana wahine and by contributing to the current generation's implementation of that instructional vision left to us by Te Whiti o Rongomai and Tohu Kākahi.

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Nō reira tēnā koutou katoa.

(14:07) JUDGE REEVES TO NGAROPI CAMERON:

Q. Tēnā koe Ngaropi, ngā mihi ki a koe mō o mātauranga ki a mātou mō o māramatanga hoki. **Thank you for your in-depth and insight in relation to your evidence.**

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A. Kia ora Sarah.

Q. I just have a couple of questions that I would like to just put first while they're still in my brain. Firstly, I'd just to say I really enjoyed the way you, and I think Aroaro did it as well in her evidence, is linking your insights into your history and the events of your history to your present work, the work that you do in the present day and the mahi that you're doing to address those matters in today's world and my second question will relate to that. First of all, one of the things that we're trying to do in this phase

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of the inquiry which is the tūāpapa phase is to get some insights into I guess pre-colonial social organisation for want of a better word and the wahine role and influence in those decisions and structures. I was just really interested in the comment that you made near the beginning of your evidence about Ngāti Mutunga now being an iwi without hapū and I'm just wanting get an insight into the decision-making or the process which led to that outcome or that status because we've had some kōrero during the course of this hearing about hapū which are connected to tupuna wahine being invisibilised or disappearing. I mean I am not suggesting that is necessarily the case here, but it would be just really interesting to get some insight into that process where Ngāti Mutunga is an iwi without hapū where previously you have had groupings that have had tupuna wahine names.

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15 A. We have hapū and I think there are over, yes, over 12, however it's probably been a process of erosion over the years. Part of our hapū as Hinetuhi we've brought land back in our own area but also Ngāti Tu Kaitangata is our hapū. We know our hapū but within the structure at the moment we don't go into hapū groups to wānanga, to sort out our position on things and part of that erosion got, just a moment, was speeded up, you know, with the Runanga Iwi Act where things were becoming very, well they were all very patriarchal anyway. And certainly had been accelerated with the Treaty breach settlements. They are not Treaty settlements, they are breach settlements. So, that Treaty breach settlements which was captured primarily by male participants and I can remember being an iwi hui when some discussions happened and the elders were quite adamant about as an iwi at that point because we viewed themselves to be quite – ourselves to be quite small, that they did not feel that we had the resourcing I suppose to be able to do things as hapū, but also those elders that – kua mate te katoa, they all gone now, saw that it was potentially quite divisional. I mean, the whole process of the whole claim thing was divisional anyway, but they fell into the largest grouping, which is iwi, natural grouping. But that's not a natural grouping. It's a natural grouping when the hapū bring it together, so it was

accelerated. That's partly how, you know, how I see some of it. I could have a bit more of a think, bit of a slow filter about it and put something in writing from my experience and what was seen over the last 40 years, 45 years in relation to this. Toru, do you want to say anything? No.

5 Q. Yes, okay well that would be – if you wanted to put some more – have more of a think about it and put some more detail into writing, that would be helpful for us.

A. Might be a – might be a chance to be really clear about what they've been, you know, from, you know, from me because I'm not happy about that, what's happened within the corporate iwi structure which is primarily male now and it is controlled by men and, you know. They, well I suppose we could call it the boys' club. I know Ripeka did call it the boys' club, but a Māori boys' club, but they do admit the odd girl these days.

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Q. All right.

15 A. They're not gonna let me in.

Q. Okay, my second question I guess is future focused and I guess reflecting on the mahi that you are involved in and have been so for many years. In a broad sense, what outcomes would you like to see from this process?

A. Well I would like to see, well, lots of things, oh, where do I start. I've got to say there's got to be wanting some major resourcing across the motu, across every hapū, every iwi, to support the coming together of wahine Māori to recreate Pakihere, to recreate – because the knowledge is there. I didn't start doing this work because I wanted to. I want to weave. I want to paint. This was a calling and I'm a registered general nurse, I'm a good nurse, I was a good nurse too. I know I was a good nurse, yes. And you don't ever forget, it's always useful, but the work is a calling and it was endorsed by elders and pretty much told you kept doing it until I tell you to stop it and she did and I'm waiting for the dream. Maybe Ana had it, maybe Ana had the dream about her, you know, I thought I want the dream. You can stop now, go paint. So, it is a calling – hang on a minute, I lost focus, what was the question? About resourcing, so some of the works that we do now is a calling and the knowledge comes through and I was a – and I know I was a watershed with the poi and the waiata in North Taranaki, I can't speak hardly a word of Māori but I learnt those

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things overnight. Now, this is a true story, this is what happened. So now I withdraw there's others that do it. They are bilingual, I'm not. I'm bi-something, but it is – the knowledge shall come through if the conditions are made more accessible, I'm not saying appealing, you know, there's nothing wrong with struggle, but it shouldn't be struggle without end. There's nothing wrong with struggle. If things are made more appealing and more resourced so that we can do that together, because we do have extremely knowledgeable pūkenga wahine Māori in this motu and we do have stuff that comes through, like it came through me and like I, you know, just carried on the mahi that was clearly tūpuna-directed. And Aunty Marge did say one time, "You've been led around by your tūpuna by the nose," but it isn't anything that – no, you do have to have the heart for it and you've got to have the stamina and you've got to have a certain degree of resilience to, yes, all the kuia, quite frankly. Yes, you know, it's debilitating. It should not have been that hard, there should not have been a few, so few in the motu like Te Kakonga whānau, those few who were prepared to do that, should not have only been hung, sticking her neck on the block in relation to female on the block, you know, in relation to the reo. But what I'm trying to say, the stuff it's in us. We're hardwired, it's already in our DNA and the conditions just have to be made available and resourced so that people can relax and it will come through. We are – Māori women are the future for this nation. It's not white men or white women. Māori men will help, but it's Māori women. We will, it's there, I know it's there.

25 Q. Okay, kia ora.

(14:17) PROFESSOR LINDA TUHIWAI SMITH TO NGAROPI CAMERON:

Q. Kia ora Ngaropi. Thank you for your brief of evidence. I'm going to ask you this question because you're an expert in this area of trauma and it's hard to ask this question of others, but so much of what we're hearing, underneath it is a serious vein of trauma, whether it's about the erasure of knowledge, silencing of our knowledge, silencing of our histories, invisibilisation of the role of our wāhine in society, the diminishment of the mana of wahine rangatira in our story, so you understand that trauma.

So, my question really is what has to happen to have conversations through that trauma? You know, just building on what you were saying in terms of the outcome of this, what are the sort of strategies that need to be kind of also implemented to ensure that that mātauranga is brought out in a good way and doesn't create more trauma or marginalise others. It's such a – you know this area really well, so just where you've got some more ideas about process and...

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A. Well, one of the first things I would say is Māori ki te Māori. It has to be Māori directed and I don't mean, you know, directed by a government department that Māori did this, it actually has to be Māori owned and Māori driven. This is our trauma. It's ours. It belongs to us and we have a right to address it in a manner, and we may get it wrong sometimes, but it couldn't be more wrong the last 200 years. We may get it wrong but we are more likely to make in rows and to start getting it right as we start to work together because our relationships have been so severely disrupted and we just – you know the internalised racism, the belief about that – the levels on which we have believed the – I'm not going to say – millions, literally millions of lies that our – we have subjected to from the moment we were born that permeates on every level of our being. And so when people think about trauma they just think about well actually Uncle raped me in the back room. Yes well that does happen but there are other things as well.

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So there's that and this other stuff that just permeates through our entire being that we have to work with each other and there are – there is some – I mean, decolonising methodologies for a start. This should be required reading from form 1 through. There's nothing there that our young people cannot understand. It should be a required reading of every Māori that goes through an educational institution and there are numerous other things that should be required reading for us. You know for our own people. Yes. So I might have strayed off a bit. And just the – you know when I just think about the six principles within a kaupapa Māori theory methodology, there's six that are extremely – that we have you know put into one little wheel that are extremely understandable but when our people hear it they think it's something separate from them and it's un-

understandable but you break it into those areas, it's extremely understandable and attach six base of tikanga to reintroduce Māori la, Māori L-A-W back into the home is very achievable and I think any Kōhanga reo teacher, any kura kaupapa or wharekura teacher who is not teaching the basis of Māori law in home and our behaviour is being derelict in their duty. Any nurse, Māori nurse that does not understand those is derelict in their duty and any lawyer as well. And this is why I think you name it across the professions where we are, we have a duty to be working towards the recovery of our nation.

We cannot allow them to destroy it anymore, it's gone too far. It's gone too far. And we have to do something more collectively and I think it is with wāhine Māori with our young people we can do this because I think our men understand and will support. But we, just talking about men, we require men to start taking responsibility and addressing the – it's not a -you know, they talk about a false tikanga or something, there's nothing tikanga about violence towards women and children. There's nothing tikanga about that, there's nothing mana about that, there's nothing mana-enhancing.

So I think we can do some stuff on this hand but we need men to be doing that as well. Because women are doing it as well. Yes. And I did say something on Friday, I'll say it here too, the on-going attacks on the whānau and if we look at the expedient rates of the incarceration of Māori women over the last two decades is absolutely staggering. And when I look at that and I see that yes, men they've been dragging our men off for years into prison and then think "well why the hell can't they parent?" Well there's a good reason why they can't. But who has been holding that frontline with the whānau? As best as we could has been the women and I consider that increased incarceration of Māori women to be a direct attack on the whānau and the continuation of that racist eroding, now nobodies saying this but we've got to put some dots together here. What else is it? What else is it? Why would Māori women be more likely to be incarcerated now? We've always been inclined to fight back, that's part of our mana, we've always been inclined to fight back. But I've seen Māori women in Taranaki go to jail for things that nobody else is going to

jail for. And some of them should be. Yes, so it's that sort of thing is how do we bring this stuff back together? But I think some really clear – I was thinking a bit more, things around structure and absolutely resourcing because we've more than contributed to the wellbeing of this nation, the survival of this nation. Māori have more than contributed and our – I think our gross national product is higher than the national product of Māori now. We've been paying our taxes for a long time. Yes, and we've been earning money, we've been earning income for this country in other ways. We are the future, whānau Māori are the future, yes.

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10 Q. Thank you. Ka pai.

A. Sorry bit of a rave there. Got on a bit of a roll, sorry Judge.

(14:26) DR RUAKERE HOND TO NGAROPI CAMERON:

Q. Tēnā koe Ngaropi. E mihi atu ki a koe i runga anō i o kōrero mō Te Matoha mō Te Hautonga mō Kahe te Rau o te Rangi ana tae atu ki tō ingoa ko Ngaropi i roto i Parihaka nō reira he nui ō hononga, ana e whakaaro ana i roto i te pepa nei. **You thanking for Kahe te Rau o te Rangi and of course Ngaropi your name is a Parihaka name so I admire all your many connections.** Ngaropi, you answered one of my questions when you responded to Sarah, to our Judge, about Pakihere and you included that in your response and one of the things that I was struck with when I read your brief of evidence was that an X-factor work of tamawāhine is like the Pakihere of now. That it is a constructing, it's a pulling together of knowledge and whether that's upon a maunga or whether it's upon another level, I was – there's not so much a question but it's more of it would be good to be able to get a – some form of statement that would be able to include within our kōrero around what is that vision of moving forward. You've already said it but if there is a – I'm not asking for a something in writing so we can just cut and paste, it comes out direct or whether we've already got it in terms of the response you gave to Judge on that. But I think it's a really important point to make in the evidence that you've given.

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A. Okay. Right. You'll send us a question? Well I could – yes, I'm a bit of a slow filter so you know.

Q. Kei te pai. That's a good filter.

A. That'll bug me for a while. I'll probably get an answer in two weeks' time.

JUDGE REEVES:

I should say that you know we are in the early stages of the inquiry now. I mean
 5 we are thinking a long way ahead but we are thinking about these things even
 now but there will be other opportunities in the future when we are thinking more
 specifically about actions that will flow from this inquiry but to have your early
 thoughts now would be useful for us.

NGAROPI CAMERON:

10 Let me think.

JUDGE REEVES:

In writing. We don't want to put you on the spot now.

DR RUAKERE HOND TO NGAROPI CAMERON: (CONTINUES)

A. Well it was just actually something Ruakere just said about the
 15 whakapapa and the name and I just thought that I'd – just this, the
 pounamu is actually named Ngaropi and it is one of the – it was gifted to
 Aunty Marge by our Grand-Aunt, Taitama-Haere-ki-te-Moana. And it is
 one of the few pounamu that survived the plunder. Yes of the whānau.
 So we know that her whare and Te (inaudible 14:29:32) of Rongomai's
 20 homes were plundered during that they were treated like everybody else.

Q. Kia ora Ngaropi. I am conscious of time but in terms of at some stage we
 will need to develop some form of way in which we can – I'm not even
 sure of how to describe levels or stages of how we can determine where
 mana wāhine is on a scale and to be able to understand levels of where
 25 things are at and when progress is being made in a way and I'd like to be
 able to get to a point where we can start to think about that framework.
 You've already talked about it but, yes.

1430

A. Also, the Tribunal offering to resource a wānanga for Taranaki Māori
 30 women.

Q. Sounds all right.

A. Opportunist here, have to get in quick.

Q. Yes, kōrero mai. And then finally, I just really wanted to acknowledge the way you have included Aunty Marge in there. I can absolutely see her sitting in a bolt upright and actually she sat that way anyway most of the time. But going out noisily out of a room, I have that vision in my mind just from your description. And also including Mahinekura and how important she was for Taranaki –

A. Yes.

Q. – that is an important reference to make in the records of the hearing today. Tēnā rawa koe Ngaropi me ngā kōrero.

A. Kia ora. Thank you.

**JUDGE REEVES ADDRESSES MS RAMEKA – UPDATE TIMETABLE
(14:31:12)**

15 **WAIATA TAUTOKO**

KARAKIA TĪMATANGA (RIPEKA HUDSON ME WHĀNAU)

MS RAMEKA CALLS

(14:33) RIPEKA HUDSON: (MIHI, #A128)

Tēnā tātou. Ko te mihi tuatahi ki te atua, nāna te kaihangā o ngā mea katoa, ki ngā mate o te ao o te pō haere koutou, tātou te hunga tihei mauri ora. He mihi tēnei ki ngā iwi e tū ana i te atamira i mua i a mātou ki tō koutou māia, ki tō koutou kaha, ki tō koutou ngākau nui ki te kaupapa nei tēnā koutou. Ki a tātou kua tae mai i tēnei rā ki te manaaki, ki te tiaki tēnā koutou, tēnā koutou, tēnā tātou katoa. **Greetings everyone. Firstly, I wish to acknowledge the Lord above and our loved ones who are no longer with us. To all those who have given their expert briefings earlier this morning before myself, thank you for your endeavour, your integrity in setting the scene. For us who have arrived and our hosts who provide hospitality, I wish to acknowledge.**

Nei rā he whānau o Ngā Ruahinerangi. Kua tae mai mātou i runga i te reo karanga o te kaupapa nei i runga i ngā kōrero o tō tātou matua tupuna, ko te take ko o tātou tamariki mokopuna e heke mai nei. **These are the peoples of**
 5 **Ngā Ruahinerangi. We have arrived and we wish to adhere to the calls of our old people and what brings us here is the succession of our children, young people coming through.**

E huri ināiane ki te reo pihikete ki te haere tonu. **If I can switch to English to**
 10 **continue with my evidence.**

To our whānau who have come together representing our people of Ngā Ruahinerangi. For us, this has been an interesting process because as you have heard from our whanaunga you will not find many things written. To
 15 provide some context to the scorched earth policies, through the nature and the violence that has been alluded to on the invasion of Taranaki for our people the rautaki became. They tried to take, they tried to burn, they tried to destroy, but our kōrero, who we are and what our tūpuna have left us, we will keep safe.

20 So, our kōrero is not in documents, it is not in books, it sits in whānau. This approach is sometimes criticised because obviously it's easier to get into Fort Knox than into our whānau who will share kōrero with you and I'm sure our whanaunga around the maunga are very aware of this. So for this mahi, when Aunty Daisy first approached it was with much reluctance because ko te pātai
 25 tuatahi, he aha te mana wahine **the first question was what is all about mana wahine**, the wāhine has mana of course, because it is our narrative, it our position. But because of the kaupapa whānau were able to come together and began to share stories that they have never shared outside their whakapapa. There was a long list of a whānau to go talk to and to speak with, but because
 30 of the wealth, because of the abundance we weren't sure that we would be able to handle it as it should be because what sits around our tikanga of tuku iho, a tikanga that keep us safe, that keep the kōrero safe and that ensures that the way that we share in what we share is going to bring a benefit for our tamariki mokopuna.

Our opening karakia “He Māreikura, he karakia o te Ao Kohatu **it’s a prayer from the stone age** and it relates to our name, Ngāruahine Rangi, we are not named after our tūpuna. It is a – he ingoa Māori **a Māori name** left specifically
 5 for us by our tūpuna to keep us mindful about who we are, where we come from and the world that we live in.

Ko te hine o te rangi, me kī ki te kōrero i ahu mai i a Ngā Ruahine Rangi i ngā rangi e tū nei, ko Rangi tūhāhā, ko Māreikura. Ko te hine anō ko Papatūānuku.
 10 Mai i a ia, mai i tōna kōpū e whakaputa te tinana tuatahi ko ngā hine. **And of course that’s where Ngā Ruahine Rangi espouses from and from there māreikura. And of course through to Papatūānuku and from her, and from her womb of course begat the first person and it was ngā hine.** So that is being shared today to provide the context in which we view hine, wahine and
 15 mana o wahine that it is diving in nature. That it is a taputanga not of this world and yet it is embodied in wahine.

Tokomaha ngā kura huna e puta mai ana i te wā i wānanga mātou **And of course there are a lot of** - so we have much more to conversate in that space
 20 because that world view shifts everything for us. And those that were the most passionate to ensure that we would remember these kōrero were our tauheke **good people.**

Now, remember when I was young and Koko would get up and speak about it,
 25 his eyes and his hands would shake and I’d look over to our kuia and they would sit silent. Not that they’re talking about me, but in remembrance of all our kuia.

So, that is the context for us, our landscape and he mihi nui ki to tātou whānau **I wish to acknowledge my family.** We have put in our submission of kōrero
 30 about he maunga kuia **the mountain being a female.** Quite controversial because there are very strong kōrero about Taranaki being a tāne and this kōrero does – none of this kōrero seeks to diminish what somebody else has put forward, but we put it forward because it’s what our tūpuna spoke of, and to have the courage to do that and to be a little different but on our landscape

when you are standing on our whenua and look to the maunga you'll see upon her, her pēpi **a child** resting on front of her and the two Waiū **her breasts** that flow down to this pēpi that she tiakis and manaakis.

5 So, when we look at our maunga we're also reminded that our rivers and our streams flow from her and everything in there we can attribute to her and she has fed and sustained our people for generations. That wai also nurtures the whenua and the forest that were abundance in our rohe and all the things that lived in that rohe we attribute to the kuitanga of the maunga.

10

And we're reminded, i te ao Māori, he rerekē te whakaaro, in us he taha tāne, he taha wahine engari i roto i a ahau he kaha kē, thank goodness, te taha wahine. So, he wahine ahau. Ki ōku matua keke, kia kaha ana te taha tāne.

15 **Different from our estimations and of course you have the male and the female but within me, but for me I lean towards the female side and of course through my aunty and elders, maybe they gravitate to the males.**

And that speaks to the colonising, the assimilating, the education of our intelligence that we become so narrow-minded that it has to be either, "I am wrong, you are right," and if we want to talk about where the wahine kōrero is sitting, maybe it is sitting in spaces like this. We deliberately put this kōrero forward for this because we wanted to ensure it will survive, because within that kōrero the kura huna **gems, hidden gems**, behind that kōrero she had a tāne, got hapū, she accused her of being unfaithful, questioning the parentage of their child. That was enough for her to leave.

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So, you can see within that the messaging that comes through and transcends the ages. It's not like a research project in mainstream that gets added to and changed. The things that our tūpuna left us in our mātauranga are relevant throughout centuries and that we still carry today. So that is the landscape for us, for what, where mana wahine sit.

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And then we go to our whakapapa, rongorongo. We are all descendants of Rongorongo and Turi. Rongorongo, Waka Aotea was built for her by her father Toto. Her sister got one as well but we let them talk about their waka and their

side. Now, ko te wahine tēnei **speaks of the female side** grew up in the wananga of Taputapu Atea, Rangiātea, skilled in waka, skilled in open sea voyage, skilled in all those things, but also we know for the migration and the pao that we've continued to recite, she was skilled and cultivating food. Not
 5 only was she skilled in that but she was able to take that mātauranga, bring it to Aotearoa and adapt it into our environment.

So we're saying that centuries later, the constellation that we know as the butterfly is still relevant today. Our fishing families still talk about it. So that
 10 when the tail moves a certain way we know that her wings are going to emerge shortly and when that happens, then they know it's time to go fish for this, fish for that. It's time for this.

So this, our kuia tupuna, she was able to embed her knowledge in her
 15 generations. I think the fact that she was a wahine was irrelevant. It was what she carried and what she held. Despite that, on that journey she also has a baby, I forgot - you know, she overhears Uenuku plotting against Turi and his people so, you know, they decided to migrate, lots to organise. Comes across, has a baby along the way, says a karakia along the way that saves the waka
 20 and her – and the people, pulls into Rangitahua alongside mātāmua, Kurahaupo, and you know they take some of them on and she harvests the kakara seeds. She's carrying mo tēnā Ao ki te Rangi the kumara that she brings across which is still grown in Parihaka today.

1445

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So when we talk about mana wahine we say it transcends generations. She participated and ensured the successful settlement of our people her in Aotearoa. There's many more kōrero about her but for this we felt we had given
 30 so much because we give nothing usually. So then we went down to Ruapūtahanga mainly because she's a favourite of all of our tauheke and she's seven generations down from Rongorongo. For us it shows that this was consistent. Rongorongo's not a one-off. This was consistent through generations to the time of pre-colonisation.

Ruapūtahanga we all love you know, he wāhine ataahua ia. She was well-known for her skill in taiaha. And what we love about her is she is what her life teaches us and tells us, she selected her husband. She was a puhi of a great importance. She wasn't forced into any political marriage or for economic benefit. She selected her husband and you know things happened so she ended up with his brother. And then circumstances changed and she makes a decision to return home with her two children and to her people. And putting that into the context this is a highly, highly political marriage, two lineages of Tainui waka and Aotea waka and Ruapūtahanga like we'll catch you up.

10

So she leaves, Whatihua chases her, she has to surrender her two children but she arrives back in Taranaki, marries – which one are we marrying today? Mokau, yes. Marries Mokau, they have a pēpi and then she makes her trip home. And we know Whakaahurangi which is today known as Stratford. They set camp there and it's said that she looked to the heavens and she recalled the teachings of her kuia. The kuia had already given her instructions before she left to make sure Ruapūtahanga knew the way home. Never were women expected to stay in a situation that was detrimental to them because to the people our wāhine are taonga. And they will stand for – they would stand for them, they would protect them, and Ruapūtahanga knew she could come home. So when she recalls those things of her grandmother that is a place where she heals. She releases her tears.

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And then she comes to Pukiwikiwi, which is in Ngāruahine, we put that in. For a time, for going to whenua kura and then she goes on to build her kāinga at Te Ramanui which is now Te Reina on this awa rā.

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You know naming places, she's got the mana, the ability, the resource to move a group of people around when she needs them to. But this kuia simply heard with our kui, Ngaropi, her whakapapa, her descendants link us all around the mountain. At Owae she sits on the window there. So every iwi has this kōrero about Ruapūtahanga and she is greatly, greatly loved by us.

Because the focus today is pre-1840, actually I forgot to turn my timer on so if you can let me know when I'm done. I want to touch on the fact that Ruapūtahanga was an expert in taiaha. We are peaceful people. Tū tamawāhine for us is evident in Orangi Tuapeka which is pre-1840. And you
 5 know we see a momentous battle take place after I think 20 years of musket wars between Tainui and the people gathered at Orangi Tuapeka, against all odds our people were victorious. And the result of that was that our people initiated a peace Treaty. So a peace meal was had and there was no more war between Tainui and Taranaki.

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Ngatai Rakaunui who was the lead in that battle, he tupuna from Pukiwikiwi and many of the other rangatira attributed the victory of that battle to the wāhine and the role that they played. And why I was interested about the taiaha is because the role that they played at Orangi Tuapeka didn't have taiaha. They enticed
 15 those Tainui warriors that had been on the road a long time. Firstly at Orangi Tuapeka – sorry, at Otamuri by Taupokonui then Orangi Tuapeka.

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There was a haka that they wrote and created for that. This was the wāhine's strategy and my father as a boy he said that sometimes when they were celebrating a bit much they would get up and do the haka and he would be so embarrassed that his kuia would be saying such words and be doing such body
 20 movements. But as they lured the warriors across a small narrow bridge, Ngatai Rakaunui was underneath knocking them over. So great are the wāhine and that was without taiaha.

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There's kōrero in our history that all of our Ngā Ruahine kuia knew taiaha. There are rumours about famous warriors being taught by their nannies and things like that which we will hopefully be able to tease out a bit more. But
 30 wāhine, we were in all of these spaces, applying ourselves and our capabilities in our way that is unique to us.

The Tauranga waka that we mention, although you know we are giving eye-witness accounts and lived experiences these are the practices from pre-colonisation that were continuing. And even we see there with the fishing like

we know you here's Rongorongo, she's like a tūmomo tohunga nē ra? And so her mātauranga is still intact and generations later, centuries later our tāne and wāhine are still following her instructions so our Tauranga waka it gives us a really good picture of how tāne wāhine work together.

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And what was wonderful about Ngāti Hauā is that they had a whakapiki wāhine. And that's really quite unique because the type of training, the type of mātauranga a crew required tells us that the captain of that waka he tūmomo te ōngā. But also when the men would go out and the domain of the Tauranga Waka fell to the kuia. It was the kuia that would stand along the coastlines with their fire poi ready, they were watching tohu, they were watching the movement of the ocean, the wind of Tāwhirimātea and they could read all of those things and if something was amiss they could immediately communicate to their fleet that they were responsible from their Tauranga Waka as well as all of the other kuia standing along our clifftops around our region.

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My father says as a boy and Uncle Roger and Uncle Sid, the night fishing expeditions were common and the whole coastline would be alight. These were the mahi of our kuia. And I'll tell you these stories are not well-known even amongst our iwi but they are still surviving because of our tuku iho tikanga. So Tauranga Waka, we're talking economy right. We're talking expert knowledge. But even – and it's kind of interesting the wāhine had their own waka, they didn't put them with the tāne and I think if you're from Ngāruahine everyone would agree it's a good idea. Because we still carry those attributes but it's not like work. It's heavy work.

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But just in an inkling, I remember Koko Raumati saying to me one time they were out and he misread – stayed out too long. But they know the name of every single current and where it starts and where it goes to and so fortunately they could throw a rock in and use the current to spin their boats around to get them back to safety because our shores are dangerous. We don't have the nice white sands, we have rocks. So the level of knowledge and the risk to life should anything be misjudged was really, really high so every role that was carried was really, really important.

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We mentioned three kuia. The reason they were put in was to kind of show how our society operated to a measure because these were practices that were surviving from pre-colonisation. To us it's orite but we think what it shows you is that we've highlighted three kuia, but they were not extraordinary, this was commonplace. It was commonplace that kuia could do karakia and heal you. It is just some had preferences. Our kuia Hinekapurangi she liked kids so you'd bring her our tamariki her karakia is going to be really on point but you bring someone else maybe not, so you would seek out who you needed to engage for those purposes.

That is why we put them there, because truthfully within the whānau even represented today who haven't got kōrero in there, in every single one of our whakapapa we can find those stories. They are there, they are living, they are just living in our whānau and not in shelves and not in books and not yet on movies but they are there.

I think I'm just going to wrap-up because everything is there. To wrap-up, I want speak to the prophecy of Te Iwi Korekore. I want to speak to that because our time of dealing with this, like I said, this is the first time we have come together to put these kōrero and to test our knowledge against each other and we were really surprised whakaae, whakaae, whakaae. There is a prophecy amongst our people during that scorched earth policy because the colonising strategy for our people was annihilation. Thank goodness we got colonisation and assimilation because annihilation 10 years they couldn't go to the moana, they couldn't come out of the bush. We're just lucky that he āhua māngere e ngā hōia so they would just skirt along the bush line go a little bit in but they were a bit too scared so our people were able to find refuge under our mountain. Our mountain was their protection and the mountain was their provision, but in that space they regalanised their determination to remain on our whenua, to hold onto our tikanga and to do what it took to survive. Kuia hiding babies in the bush, sneaking out at night so they can go and feed them.

These were the common stories. I say this is the reason why some of our kōrero isn't given, he tino mamae tērā **it is traumatic**, difficult to kind of live with, but now it's time we feel to take hold of our narratives and to let those become a source of inspiration and healing for the next generations. Nō reira
 5 thank you for listening to us. We didn't come with statistics. We just felt we wanted to share these stories because we felt that our tupuna kuia can speak for themselves so thank you.

WAIATA TAUTOKO

JUDGE REEVES ADDRESSES RIPEKA HUDSON – MIHI (15:01:35)

10 **HEARING ADJOURNS: 3.01 PM**

HEARING RESUMES: 3.28 PM

HOUSEKEEPING (15:28:29)

(15:28) KIM NGARIMU TO RIPEKA HUDSON:

Q. Tēnā koe.

15 A. Tēnā koe.

Q. Look firstly just before i Ask a couple of questions, I really wanted to thank you for the way you presented to us today, I really enjoyed the colour that you brought to your kōrero and it seemed to me like you know your tipuna, they're like there beside you and it made them quite real for us so I wanted
 20 to thank you for that. Just on a couple of things that you spoke to, one of the things that you spoke to was about Taranaki Maunga being kuia and that in other parts of your rohe is referred to as being tāne and I just wanted to ask you a couple of things. Just from your perspective, how widely accepted it is that the maunga is kuia? And I also wanted to ask
 25 you about although that kōrero was prepared for your settlement documentation it wasn't included and I wanted to ask you why that was.

A. Was that for the muru me te raupatu? Which document?

Q. For your settlements.

A. Well obviously because there's different points of view, this kōrero, we heard it. It would be spoken around the maunga, it would be spoken at Parihaka and while I was present it was never challenged and talking around with our whanaunga around the maunga, yes, they've heard it too.

5 Surprisingly with whanaunga from other iwi, it was their kuia that told them. So I guess we wanted to put that in because we felt it was important. We don't always understand why kōrero is the way it is but being pono to it, it opens us up to a whole lot of questioning and inquiry. And so we've been able to pull this kōrero together to understand who

10 that kōrero is applied. I talked about tikanga tuku iho. So there's tikanga around that and one of them is that I was – I'll say it in English. I remember one day I was having a conversation with my papa and said, "such and such was said". And she said, "oh well, if another person gets up and gives a kōrero that is different to yours and they believe it's correct

15 then it is right". So me in my highly educated mind said, "how can it be right if it's wrong?" and he just said, "it is right". So I decided to apply that and it is amazing how the mind opens up, how less controversy and how open people – how that tikanga alone allowed us to come together without fear, without worrying about whether someone was going to judge what

20 was being said, would make that judgement right or wrong and for us we feel that is really western mindset that it's either me or you, there's right or wrong, there's night or day. This either-or kind of thinking. So bringing this kōrero to the fore again because what it did it made people uncomfortable because they didn't know what to do with it. And so I

25 guess in that because you know we are in a process of rebirth I think, restoration, we're having to work these things out to go back to the way that our tipuna thought because their kōrero was like this, it was multi-faceted. This kōrero does not mean that the other kōrero was wrong. What this kōrero means is there's actually a whole other concept that can

30 be applied, that gives value, challenges our thinking, and broadens that way that we view our world. And so we've put it forward in doing that we've had to do that first to learn these things. And so we were really confident that we can teach these to our tamariki and mokopuna but give them balance. We talk about balance between tāne and wāhine well

there can also be balance in kōrero as well. We don't all have to agree but there is probably more commonalities than disagreements because when we talk about the breakdown of the kuia and how she appears on our landscape I doubt there would be many in Taranaki that would disagree with what I said about our maunga because we love our maunga the same, we recognise what that maunga brings to us in our everyday life, a source of comfort. It's also where our people go to be healed. The maunga is central. Even to all of our – if you're going to talk to anyone from our iwi that are away from home to return home and to see that mountain is everything. It's like the breath of our tupuna upon us so we've put it together to say maybe our thinking isn't as aligned to our tupunas as we think it is, let's be open, let's talk about all of their kōrero and let's see what we're going to do with it then. I hope that answers your question.

Q. Kia ora. I also wanted to ask you about Pikiwahine.

15 A. Yes.

Q. Now, from recollection in your briefing you said that Pikiwahine was crewed by a full crew of wāhine, just wāhine.

A. Yes.

Q. And so I guess I just wanted to ask you a couple of things about that. Did wāhine also crew on any of the other waka, or were they just all tāne those crews? And also why was it a – was it an all-women's crew?

20 A. The other six waka were tāne crew. We put it in there because it shows that if we want to we can and there are certain ones of – I think the best way that I can think to answer is that the way I was taught in how we would be raised if it was pre-colonisation that on birth certain things would be recognised, actually while you are in the puku of your mama certain things would be recognised. You know that state of tapu for wāhine you know karakia was being done. That tamarikis are already a living being of the whakapapa of our whānau of a hapū of our iwi. And karakia would be done. And then what my tauheke and kuia taught me was that they would recognise certain talents and abilities and they would together, like it wasn't just one, it's like the group of elders would watch this child grow and then they would put challenges in front of that child so – And that would determine if you were the right person for that tauranga waka,

determine if you would be a captain for that waka. There are some things you know even now and it's been mentioned before because we're talking about – and our people of Ngāruahine Rangi we have whānau of the moana, whānau of the whenua. It may be related back to Kāhui Maunga, ngā uri o Tangaroa. So for a lot of us we are the whakapapa we have presented has come from our whakapapa to the moana so while we talk about that tauranga waka there's all the kaitiakitanga o ngā awa, the Mātaitai, kuia, tauheke all have roles in that. But even of late, before my father passed he said to me "it's time for our taniwha to come back" and I was like "that's good". And he said, "I want you to go down there and karakia" and I was like "how?" and he said, "you'll know". He wāhine au. I know that that role is assigned for a tāne. I know that I'm not supposed to do that role but tū tamawāhine tells us that when there's a need we stand so e tū ana i runga i tērā tikanga **I stand exercising that right.**

And so lucky I had spent the weekend with Uncle Sid who continues with those kaitiakitanga practices that have been handed down by his tupuna and she shares things with me thank goodness because went down there and I drew on him but I was also able to draw on many other things that kind of emerged at that time and tohu appeared and it was all wonderful and marvellous but you know. I want to say just because it was six to one is not to say wāhine didn't have a role there. We have a role everywhere. But you know what, i te wā o te kore e tū tamawāhine, our kuia had to carry that **in the beginning when there was just the central elements,** we don't have to do everything tāne are doing. There's a time for us to come forward and a time for us to be supporting our tānes the time to be ahead. That's how we exercise our balance. So the fact of what we're saying, the fact that there was a waka tells us our wāhine could do that, they were trusted, they were supported, they were educated. Because that's an education that takes place from the time of you know if not in the womb when they were really, really young because of the amount of knowledge that they had to absorb. It would have come from tohunga, it would have come from kuia, it would have come from a range of experts. Yes.

(15:39) DR ROBYN ANDERSON RIPEKA HUDSON:

Q. Tēnā koe, I was interested in what you were saying about different kōrero and it doesn't necessarily mean there's a right versus wrong. And do you have any views on the role of the written document sort of engendering that mindset?

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A. What mindset are you asking about?

Q. That there must a right you know truth and averse is a non-truth is you like?

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10 A. No. I just think it's a tikanga that sits in another people. But because of assimilation education it's impacted the way that we view and the way that we think about the world but this Tribunal is covering all of that. When you talk about writing he reo anō tērā **another aspect**. When we begin to write our kōrero that's when we began to run into problems: misspelt names. If something is written it is taken as law whether it is correct or not because I know I made some mistakes in what I wrote. In fact, when we were putting this together it was really a nightmare because, although my aunties and uncles they are the first reanga of their whakapapa to grow up without reo, so to ensure that our tikanga tuku iho remains and that the taonga that our tūpuna knew would be important for our future generations to thrive with, they had to find a way to take all of that that sat in that reo and put it into English. These aunties and uncles and others at home have been faithful with what they've been given. When we first came about this we wanted to do it in te reo Māori, but then we had another issue because ko te tuku iho he reo anō **when you give evidence in te reo it creates**. We've got all these wonderful tamariki mokopuna that are growing up who know reo Māori first but kāore rātou e mōhio ana te reo o te tuku iho **they do not know of oral traditions** because that starts very young. What we realised we discovered an issue where we have reo and we have tuku iho so now what we are talking about is how do we bring the two together; it means that our rangatahi and our tamariki mokopuna need to come into wānanga because tuku iho can only be learnt that way. You're not going to go to a seminar, which my children often ask for and they don't get. It's about while you're going

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about your business something comes up, sometimes because you're on a kaupapa all through the night and then 2 o'clock in the morning when it's finished kua oho. Writing is not a priority. In fact, we've written this but we are thinking, do we translate this or do we put it into pao, into mahi
5 to, into whakairo? So we're having a conversation about the right reo to capture these kōrero and these concepts because written language he reo anō **it's a different skillset**. The tuku iho has a wairua dynamic to it that doesn't always translate to paper.

Q. Āe.

10 A. Yes.

Q. Yes, thank you for that. I was partly thinking about Native Land Court minutes and how what is written in all those court minutes is sort of quite a valuable repository of knowledge – well I'm giving a submission – but in a way it kind of distorts our understanding and maybe also understanding
15 amongst Māori themselves as to what gave land rights.

A. That's because you must have tuku iho **oral narratives**. When you have tuku iho kōrero and then you read something and it aligns with it pai rawa atu, but if it doesn't you better go and find out. Like it's been mentioned there is lots of gaps, but what we found or what we believe is that actually
20 we've not been left with nothing. Our tūpuna have been really clever and they've been wise and they've actually left us with more than we understand. Because within these simple kōrero is kura hunga and that became a problem in putting this together. I just wanted to write the *He Māreikura* karakia and next minute because kura hunga is the deep
25 knowledge of our tūpuna encoded in these things. We can have that reo approach, there is the story approach but it's when you're sitting there and then all of a sudden all the kōrero you have heard in your life brings an awakening moment and you start to piece some things together. I believe that's the journey that sits ahead for us. Te Iwi Korekore, Te Wā
30 o te Kore our people weren't left with nothing and they made sure that they left us with something. They didn't endure and survive all those things for nothing so we're feeling really positive. We're not saying that negative stuff doesn't sit there but we are grateful that we have what we have. Because we know what we left out of this kōrero because we

couldn't write it all and it wasn't for us to write the encyclopaedia that is for the wānanga. That is for us to come together and share and rebuild together.

- 5 Q. All right. Well, I could ask you some more questions but that's a really positive note to end on so I'll finish there. Thank you very much for your submissions today and very interesting. Thank you.

JUDGE REEVES ADDRESSES RIPEKA HUDSON – MIHI (15:45:51)

MS RAMEKA CALLS

- 10 Tēnā anō koe te Kaiwhakawā, kei runga i te ipurangi a Keri Opai, our next witness. He kaituku kōrero a Keri mō te kerēme Wai 2872. E tuku ngā kōrero a Keri i te 27 Hurae ko te #A118 te nama o tana tuhinga. E rua hoki ana whakairinga ki tana tuhinga kōrero arā ko te #A118(a) tana PowerPoint presentation tērā and i whakairi hoki i tana tuhinga roa e kiia nei *Ehara te reo*
- 15 *Māori i te reo tāmi iho i te mana wahine* and ko te #A118(b) te nama mō tērā o ngā tuhinga e te Kaiwhakawā. **Judge, Keri Opai is available online. He will be giving evidence for Wai 2872. Keri's evidence is dated 27 July, #A118 is his brief of evidence. He has two appendages #A118(a) that is a PowerPoint presentation and the other is #A118(b).**

- 20 **(15:47) KERI OPAI: (MIHI, #A118 AND (a)-(c))**

Āe, tēnā koutou. Kei te rongō mai koutou nei. Ka whakataukitia i konei. **Greetings everyone, I hope you can hear me. If I can begin from this.**

WHAKATAUKI

- 25 Koia rā e mihi ana ki a koutou e ngā upoko o te Taraipiunara tēnā koutou, tēnā koutou tatū atu ki ngā whanaunga ki a Waiwhetu tēnā koutou e mahi nei i ngā mahi o roto o tēnei wā tēnā koutou, kia ora tātou. **Again, I wish to extend my acknowledgements to the Waitangi Tribunal, my relatives of Waiwhetu as you endeavour to deliver the hearing in your marae there.**

Tēnei wāhanga ki au. Ko au noa iho nei ko Keri Opai nō roto i ngā pari kāranganaratanga i aku whānau o Taranaki, Te Atiawa, Ngāti Ruanui, Waiōhua, Ngāti Te Ata, Ngāti Porou. Kei koneki au kei konei e mihi ana. Kei te taha i a Hayden Mark kei Tui Ora, ko ahau te upoko tuarua o raro i a Hayden

5 mō te ratonga hauora nei mō Tui Ora nō reira e mihi ana ki a koutou. I kīia mai tētahi me whakamārama atu i aku tohu e ai ki te kōrero, tohu whakamārama he aha pea ngā whakairinga, ngā tohu, ngā mātauranga mō ētehi to nominate, kei au, kei te mōhio pai mai a Rua, kei te matekai mai a Rua, tēnā koe Rua, tēnā koutou, e ngau poko te Taraipiunara. **The opportunity has been given to me.**

10 **I am Keri Opai and I reside in Taranaki, Ngāti Ruanui, Waiōhua, Ngāti Te Ata, Ngāti Porou. I acknowledge you all and I am the second chairman under Hayden we share the role and I work for Tui Ora in the health space. Some have said that I need to – my particular qualifications and of course I do have the opportunity to share the knowledge that I bequeathed upon**

15 **me and I wish to share and the Rua has been very supportive of me and my work and again to our Tribunal members.**

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E mea – me kī pēnei ake au i runga i te ngākau iti, he mea whakaako au e aku

20 kaumātua o konei. Mō te taha ki ngā tohu he kaiwhakamāori au, he kaiwhakapākehā, whakapiri au ki tāku tohu tini ki te whakamāori, whakapākehā i tāku (**Māori 15:51:02**), 21 pea aku tau ka whakairia ki tērā tohu, nō muri rawa mai ka whakairia ki te tohu paerua i a au i Te Wānanga o Raukawa, ana, mō muri atu i tērā ko aku pukapuka naku i tuhi hei whakamārama atu ahakoa tāku

25 tuhi whakapae toru mō Te Wānanga o Raukawa. A, ko tērā. Ko wētahi o ngā pukapuka mā ngā tamariki e tohu aku pukapuka hei pānui mā ngā tamariki mō roto i ngā tau pātata nei. Tuhi ai i te pukapuka nei, *Te Reo Hāpai*, he waihanga kupu e kohi kupu mō ngā ratonga hauora nei, mō te hinengaro, te taha hinengaro, mō te waranga, mō te whai kaha, ērā āhuatanga, te waihanga ana

30 kupu pērā i te takiwātanga, Mokai Mukurangi, Autism, ērā. Nō te tau tahi anō nei ka hipa atu, tuhi ai au i tāku pukapuka tikanga. Kei ngā (**Māori 15:52:25**) hokohoko i tēnei wā, kōrero mō te tikanga hei whakamārama i ētahi āhuatanga e pā ana ki te tikanga. Nō reira, tērā pea kia tāpirihia atu ki tā tātou whakaaturanga mō tēnei rā, ko tāku PowerPoint, nē. Me tika ana, me rere atu

ki tērā, nē? Kei te pai? **If I can begin with, with my humble heart I was brought up by my old people in this area. The instructions that I do offer and interpreter and a translator and I received my licence to deliver these, I achieved that when I was about 21 years of age and following that that I was able to the next level when I was stationed at Te Wānanga O Raukawa and then following from there I have written books, authored book and it speaks to – and it speaks of the Te Wānanga O Raukawa and that of course that was set for the audience for our young people, particularly within the age range of – and of course all about words gathering, in particular around the health space, around the emotional and of course addictions and of course autism and of course I've been able to branch into those fields of expertise. And I've only just recently that I wrote a book on tikanga and it's on sale in bookstores at this particular time and it's – now the book I wrote about tikanga speaks of that aspects of protocols and rituals. So again, that's a good segue into – that speaks of my experiences I hope that addresses that particular area for you. Is that okay with you?**

DR RUAKERE HOND:

20 Pai ana. Tukua te kōrero e hoa. **Please continue. Thank you very much.**

KERI OPAI: (CONTINUES)

Nō reira, he whakarāpopototanga tēnei i ētahi o ngā take kōrero o roto i tāku tuhinga roa. E whakapākehā ana au, arā te reo Māori ki te reo tāne, te mana wahine. Me pēhea te huri i ngā wharangi, kare aku pātene hei pana māku. Ka pai. Kua haere tōku tohunga hangarau i te mea kei a koutou, kei o koutou ringa. Ka pai. Nō reira e whakapākehā ana au Te Ara o te reo Māori, te reo tami, i tēnei mea i te wahine. **Now, I just want to summarise matters and of course summarise my huge brief of evidence and of course it's all relation to te mana wai, and of course without turning pages and of course there is my – I'm glad you have my – it's non-sexist language in relation to the mana wahine space.**

Ki a au, he iti mana wahine kē tana mahi. I titirohia enei whakarāpopototanga. Ki a au, he māmā te kite i ngā whakaaro o te hunga kōrero i taua reo, kei roto tonu i te reo kangakanga, kei reira ngā whakaaro. I tirohia i tēnei mai runga ko ngā hītori tonu o **(Māori 15:54:08)**, te hāhi, ngā tikanga whakaaea te hāhi

5 Ingarangi, ērā, i puta mai ai te aronga a iwi, a-iwi Pākehā nei, ngā Pākehā i tae mai ai ki Aotearoa nei, aronga ai i tērā, i ahu mai i roto **(Māori 15:54:26)** Ingarangi nei. He aronga tāne tonu, ko te tāne te tino aronga, arotahinga. **Now, within I believe it's just a very small avenue when we look into it. And just to summarise again, for me, if you can see when you speak to particular**

10 **around a space of – we have the histories of and of course the church and of course the Anglican church and of course that really emphasise a real colonial approach, a Pākehā approach, a western framework but it was still set through the patriarchal male leadership.**

15 Kei te mōhiotia hei te wā o ngā tūpuna Pākehā nei, koirā te tino aronga ko ngā wahine – nā ngā mea tāne, nā ngā matua hei tuku atu mā rātou ki ngā tāne hei moe mā rātou. Aronga tino tāne te āhua. Nō reira, heke iho tērā ko te taeratanga, taeratanga Pākehā i ahu i ngā tikanga Pākehā, te hāhi anō hoki. Taeratanga, ko te hōkakatanga, arā, ko te kōrero mō te sexuality, te taeratanga

20 Pākehā, rerekē i tā te Māori ki tāku titiro. **And as we know, during the time of the old English it was all about the parents and of course all the decisions were made by the men and of course it does have a very patriarchal approach to it. And of course through the church it did add another layer and of course we talk about taeratanga, sexuality, and it's**

25 **very different to the Māori setting, from my understanding.**

Taka iho mai i tērā ko te reo kangakanga Pākehā, ko te reo kangakanga Pākehā. Ki te tirohia i tērā o ngā kangakanga Pākehā, i te wānangatia ērā, te wetewetehia i ērā, tāmi i te mana wahine ētahi wāhanga. Mō te wahine mō ngā

30 taihemahema, mō te tara, mō te teke, mō ngā puapua, ērā āhuatanga, he tāmi i te mana o aua taihemahema o te mana wahine, te reo kangakanga, i titiro i ērā. **And we talk about how the language of the Pākehā language, now we need to look – and I just want to expand upon that and it speaks – and it**

definitely has a very male line and then we speak of the female reproductive system and of course speaks very, very specifically...

Kei te mōhio anō tātou ki ērā kangakanga, e kore whakahuatia engari kei te
 5 mōhio ki te tāmitanga iho i te mana wahine te tikanga. He nui tonu ngā
 tāmitanga iho i ngā mana i reira engari ko tētahi tino wahanga mō te tāmi i te
 mana wahine, ko te wahanga o te wahine tonu, kare i te tāne ngā taihemahema
 me ērā atu. **Now we, I just want to talk about, if I can speak of that word
 kangakanga, but it does have in a position on how we look at it now on.
 10 Now, if we can speak about – because we talk about – and of course it
 speaks specifically of the very physical aspects of the women compared
 to the men.**

Āe, hurihia te wharangi. Kia ora. Nā, mō tātou, mō o tātou tupuna, ehara i te
 15 mea he hītori i ahu pērā mai engari ko ngā kōrero onehe o roto te
 Moana-nui-a-Kiwa. I kawea mai ki Aotearoa he atua Māori tonu te tirohanga,
 te aronga, ko te taiao o Rangī, o Papa, ērā. Ana, taka iho mai i ērā, i ngā
 pūrākau me ērā atu tēnei mea te tapu me te noa hei mana whakahaere i te ao
 Māori tonu. Ka pai. Te tapu me te noa, nē, ngā tino mana whakahaere i te ao
 20 Māori. Ana, taka iho mai i tērā ko te aronga a iwi Māori, me pērā, ngā tino
 whakahaere ko te tapu me te noa engari he aronga a-rongo, ehara i te mea he
 aronga tāne, arotahinga tāne, tāne te kaupapa matua, he tau a Rongo, he
 aronga a Rongo. Arā, tuatahi ake ko Rangī, ko Papa. Ko Rangī, ko Papa ka
 puta ko Rongo, ko Tāne Mahuta, ko Tangaroa, ko ērā atu nē. Ko Rangī, ko
 25 Papa nō reira te timatanga mai, te orokohanga mai Ko Rangī, ko Papa. Ehara
 i te mea ko Rangī anake i tono kotahi. He whānau i puta mai ai, he aronga a
 Rongo, **(Māori 15:58:25). It wasn't - come from our own narratives, it
 certainly does have a very, a beginning stages from the pacific and of
 course our navigational travels and of course we speak about the
 30 environment of heaven and earth and of course all those narratives fell
 from that and then of course we had the separation of the scared and the
 sacrosanct and the neutral I should say. Now, those were seen to be the
 key drivers in the old Māori world and as you come, and of course through
 the lens of the people of the ma – using the neutral and the sacrosanct**

and of course through the travel rests of Rongo and of course he is the elder of the children and of course bring some form of balance in – and of course, firstly, go back to our first parents and then again you have that repository of Rangi – of Rongo and all the many children. Now, at the beginning of the Rangi and Papa narrative there was a family that begat from, a family was born.

Nā, heke iho mai i tērā ko te taeratanga Māori, arā, ehara i te mea i ahu mai i ngā tohutohu o roto i te Paipera, ehara i te mea hei tohutohu mā ngā pirihi, minita me ērā atu. Te taeratanga Māori tonu, arā, he wahanga te tangata nō roto i te taiao, i a Rangi rāua ko Papa, tupuna ērā nōna, ana nō reira ka taka iho mai i te taeratanga Māori i reira, arā, ko ngā taihemahema o te tāne, o te wahine, he mana kei reira. Nā, kare i te kitea i roto i te reo kangakanga Māori, tērā āhua, te tāmitanga iho i te mana wahine, i ngā taihemahema o te wahine. Arā, ko ngā kangakanga Māori he unu tapu, he whakanoa kē te tikanga, koirā te tino kangakanga a te Māori, ehara i te mea e whai ngā taihemahema o te tāne, te kino o ngā taihemahema o te wahine me ērā. He unu tapu hei whakanoa te tikanga. **Now, if we can drop down to the next – Taeratanga Māori it is not – it came from aspects of the Bible. It was derived, it didn't come from any apostle repository Anglo-Saxon beginning origins and of course that beings from Rangi and Papa as two people, person, personnel, persons and then of course you have the separation of the physical differences of the male and the female. Now, you don't see that within through – and you can actually see the physical as I mentioned. Now, according to Māori and of course they believe that the old mindset was that there was a tapu there that had to be addressed.**

Arā, wēnei ētahi o a tātou tino kangakanga nē, Upokokōhua, Pokokōhua, Upokokōhua. Ka Kōhuatia to upoko hei kai māku ki te whakanoa me te unu i te tapu. Koirā tētahi o ngā tino kangakanga.....**So, to ensure that what the male had to offer was compatible to the female respondent, these were some of the words, you know, swear words, you know, boiled heads, “I will boil your head for food for me and then I will eat and drink your brains.” That’s how we used to....**

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Ā, kanga pērā a Rona ki te marama nē? Pokokōhua e marama e. Kai a te ahi,
 kai a te kuri, he kai tonu, he noa, ehara i te mea he tapu. Nō reira koirā tētehi
 5 o ngā tino kangakanga i roto o Taranaki, ko tētehi o ngā tino kangakanga i te
 nake o te noho pātata ki te moana, ko tētehi o ngā tino kangakanga kāore he
 tino rangona nei i enei rā engari he tino kangakanga nā ngā Māori o konei.
 Ūpokokina. Ūpokokina. Ko tō ūpoko i rite i te kina hei wāwāhi māku, hei kai
 māku. He tino kanga kei te whakanoa i te tapu o runga i te ūpoko. Kei te
 10 whakaritea i te kai hei taumaha, Ūpokokina. Nō reira pokokōhua, ka rite, kai a
 te kurī. Koinei ngā tino kangakanga. Kia ora. Hurihia. **...some of the words
 you know swear words. Boiled heads. I will boil your head for food for
 me and then I will eat and drink your brains. That’s how we used to speak
 and of course that as you remembered to and the Rona in that old story
 15 of how he cursed the moon “taea te ahi – you eaters of fire”. These are
 very, very sacred terms. And of course they had a direct purpose,
 Taranaki we certainly so use this phrase. And of course our close
 proximity to the ocean and of course the people around here were forever
 calling us those names. It is your head looks like a – looks like the kina
 20 or the sea urchin and it will be food for my dinner plate. And of course
 that all speaks of the tapu of the head and of course poko – these are
 words referring to you like a dog. Kai a te kurī.**

Whakapākehā ana au ki a koe, ki a kuia te pātai he aha te kupu Māori mō tēnei
 25 mea mō te “period”? Te nuinga o ngā wāhine ka whakautu pēnei mai “oh he
 mate wāhine”. Engari, kāore au i te noho rongō ake i tērā kupu puta mai nei i
 ngā ngutu o ngā matua i mua. He paheke. Tā rātou tino kupu i rongō ai i au
 ko te “paheke”. Arā, kei te kōrero mō te paheketanga mai o te toto. Te
 māturutanga mai o te toto nē, kare e kino, kare e pai, nō. Kei te māturu mai.
 30 Te mate wāhine e whakawātanga kei reira kei te kī “he mate, he mate, he kino.
 Kare i te pai”. Engari, tōna tikanga e ora kei reira. Kei a Sharney, kei a Parehuia
 – Kao, kare i te mea a Parehuia, Ngahuia, Sharney Murphy ngā kōrero o roto i
 tāna pukapuka. He awa whero, awa atua, me ērā atu. He nui ngā kupu mō
 taua āhua. Engari ehara i te mea he kino. Whakapākehā nāu ngā tauwiwi nā te

Pākehā tērā i kawē mai. Ka uru mai ki roto i te reo, kei te kōrerotia i roto i te reo engari ehara i te whakaaro Māori tūturu, ko te paheke, ko te awa atua, awa whero, me ērā atu ngā kupu kōrero tūturu i rongo ai au. Kia ora. **If I can translate these Māori words and just to answer you – answer that question and of course it speaks of the word “period”. Now of course our ladies would respond it’s a “mate wāhine” or a woman’s illness. Now, I didn’t hear that particular terminology from the old, old people. From a long time ago. But the paheke was the word used. It talks about the menstruation. And of course now through the menstrual cycle and we did refer to it as mate wai. Now from our point of view it’s not right, there’s something that needs to be addressed. Now Ngahui Murphy has in cross as reference to her book as well and it speaks of Whero and of course referring to a specific god that speaks of that. It’s not so much a thing that’s bad, maybe that’s a terminology from English text, Pākehā text which gave it that derogatory meaning. But it’s not in my estimations a Māori word as such. I just want to keep to words and phrases I learnt when I was growing up.**

Tēnei kupu katoa, kupu nui, mana nui o roto o te reo Māori, te kitea ki au te mana o te wāhine hapū ko te kōrero o te hapūtanga o te wāhine, kei te kōrero anō hoki mō te hapū tētehi wāhanga o te iwi. Nā, ka kite e kore e taea te hapū o te iwi mehemea e kore hapū i te wāhine. He ritenga kei reira kei te kōrero te oranga o te iwi, o te hapū, o te whānau, o te wāhine tonu. Pērā me te whānau arā kei te mōhio o tātou ki tēnei mea ki te whānau engari anō hoki ko tāua kupu nōna mō te whakawhānau piripoho. Piripoho tamariki e whakawhānau i ērā. I kore i taea te whānau mehemea e kore e whānau mai te tamariki, he pēpi, he piripoho. Tātu iho ki te whenua a kua tau ahua noa. He whenua ka puta mai i muri o te piripoho, ka whakahokia ki te whenua tonu, te whenua e takahia nei he toto, a Papatūānuku e takoto nei, te whenua ki te whenua. **Ēnei kupu katoa ka kitea te mana o te wāhine, e kore e taea te tāne... Now these particular words come with importance that are shared throughout the many tribes speaking of the mana wāhine. Now we talk about hapū and speaks of a clan or small group and of course that’s the common view of a clan. It’s not hapū that we – to be pregnant so we just want to make that**

comparison of either the people, the subtribe, the clan, and of course referring that back down to the female, to the actual family name. And we know all about aspects of family. And of course we talk about Piripoho, that speaks of children and how we give birth around that. If the – if you
 5 couldn't – you know if you weren't able to regenerate or have children. Before that, before that happens we speak of the land and the placenta and Papatūānuku as we refer to and we refer the whenua, the land, the placenta...

1605

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Ēnei kupu katoa ka kitea te mana o te wahine. E kore e taea te tāne, kāo. Tatū rawa ki te ūkaipō nei, arā ko tō whaene tonu, ko tō whaene ko tō whaene kēkē rānei e pā ana nei i te piripoho ki te waiū i te pō. Engari ko tō kāinga tonu tōna tikanga, ka hoki koe ki te kāinga kia purea koe e ngā hau a Tāwhirimātea. Ko
 15 tō ūkaipō tonu tērā. E rua ērā mea engari kotahi taua mea rā, ko tō whaene ko te wāhi hipa mai ai koe i tupu ake ai tērā āhuetanga katoa. Nō reira ēnei kupu ki au ka kitea te mana o te wahine i reira, ana e pā nei ki te whenua, i o tātou hapū, iwi, tāngata tonu. **It's not a man's duty or place. It is certainly up to the mother and it links to our nutrient breast milk. We talk about that your actual mother is to return to her care to be cleansed. That was espoused upon you during your life. We can see the actual importance of mana wahine in that aspect and we'd speak of the land, hapū straight down to the actual person itself.**

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Āe, hurihia. Te ira tangata koretanga, ana nui tonu ērā i roto i te reo Māori. Hurihia kia kitea tōna whakapākehātanga kua kore he ira tangata nē i roto i ētehi o ngā kupu Māori tini, mano, arā gender neutrality nē i roto tonu i te reo nui tonu ērā nō reira hei whakatauirā i ērā, nē. Ka kitea kotahi te kupu engari i tōna tikanga i roto i te reo Pākehā e rua ōna kupu i mua tonu i ērā i te mea me
 30 whakamārama mehemea me tāne mehemea he wahine engari i roto i te reo kāre he take. He kaitapere kei te kōrero mō te mahi o te kaupapa, heamana, tiamana ērā Hainamana, pirihiamana, mana katoa i take mai i reira engari he kaiwhakahaere pea. He upoko tērā. Kāre i te kōrero mō te tāne kāre i te kōrero mō te wahine kei te kōrero mō te mahi, āe, he ira tangata koretanga.

Ira tangata koretanga, we have many phrase of that within the Māori language. If I can give an explanation, it is all about gender neutrality and so I just want to give some examples of that. There is only one word the base word but apparently in the Pākehā language there is two words and it speaks of female and male. It speaks of an actor or actress and the many duties and we talk about kirimana and pirihihana all have their own mana. It can deviate from both. It speaks of the working class of that person.

10 Tuari koirā tētehi o ngā tino kupu i kōrerotia rā i roto o Parihaka mō te kai ara i te kapu ti me ērā āhuatanga kāre i te kī he mea tāne kāre i te kī he mea wahine kei te kōrero mō te mahi, pēnā i te mahi. I kōrero mai i te waka rererangi engari tōna tikanga i roto i te reo Pākehā me whakamārama ko tēhea he tāne he wahine rānei kua kore he ira tangata i reira. **Tuari is another word which is canvassed around in Parihaka and a person who ensures that hospitality is addressed as host responsibility. Tuari speaks of the workstation of that person itself and we have that in many settings like air hostess but in the English language which one do we use, is it a male or a female. So there seems to be a gender neutrality about using that word in that manner.**

25 Āe hurihia. Nui tonu ēnei ngā kupu whakapiri nē, ngā kupu whakapiri nui tonu ēnei: tōna, ōna, tāna, āna, mōna, māna ērā he nui tonu ērā. Mehemea kāre i te tokorua i te mōhio, kei te kōrerotia a wai kāre i te mōhiohia mehemea he tāne mehemea he wahine. He nui tonu ērā. **These are words: tōna, ōna, tāna. As you can see, you are speaking of who and you don't know whether or not it's male or female. It's not gender specific. Those are some other examples here too.**

30 Āe, haere tonu. Nā i te tirohia ēnei ka tere kitea te whakawātanga kei reira. He painga kei reira ā he kino kei reira, engari i roto i te reo Māori karekau. Kei te kōrero mō te mahi, kei te kai i te rau. Nui tonu ngā mea kua pau i a koe nē, kua kaingia e koe. A, engari mō te reo Pākehā nei ko tētehi he pai. Mehemea he tāne kei te kī i te kaingia e koe te rau tini ka pai, engari mehemea he wahine ka

kino hoki. Kei reira te whakawātanga. I ahu mai i te aronga tāne me ngā tohutohu o roto i te Paipera hāhi, “Anei te kino, anei te wai,” engari i roto i te reo Māori karekau, karekau, kāre i te kitea. Kei te kōrero mō te mahi. Nō reira e kore taea ēnei. **If you’re looking at these words you’ll recognise there are two separations. There is a positive and a negative but not in the Māori language. It speaks of that workstation speaks of. So when you look at that, one is negative and one is positive. If you eat that – if you are a woman well obviously – so it speaks of the gender neutral and you can see it which is espoused through the Bible that there is a negative and positive, but in the Māori sense there is no difference.**

Tahiti me ōna moutere kāre i te pakari ki te wahine i te mea he moutere. Te kaupuke nei he pai tonu engari ehara i te mea e whai ira tangata ana. Kei te pai noa iho, kāre he whakawātanga i reira, kāre he ahunga ki te wahine. Tatū iho ki te mea hātakēhi rawa atu te mea whakamutunga i kore e taea tēnā i roto i te reo Māori. Kei te hē katoa, kei te āhua rangirua katoa ērā. **With these examples Tahiti and her islands you can see you’re speaking of a female, so you can see there is a very point towards a gender of such. But other matters that we speak of is – and of course you see the last example it’s a joke but it does throw a different element into the language itself.**

Ka pai. Nā ehara i te mea toro ake au i te kōrero i te reo Pāniora. *Hablas español pociones memento.* He iti noa ana taku reo Pāniora, kei te ako tonu. *No soy estudiante de español.* Engari i au e akoako nei i te reo Pāniora tere kitea ko ngā reo i takea mai i te reo Latin tonu. He whai ira tangata ana ngā taputapu katoa, ngā taputapu katoa. Ana i roto i ngā rangahautanga ka kite ake au, ehara i te mea ko ngā kupu katoa engari i kite ake au i ētehi he whai mana ana wētehi kāre e whai mana ana, arā, *una maleta* he tueke, he pēke pupuru mai ana tiehe, kākahu, ana kai te kī he mea wahine. *Un banco* arā te whare pūtea kei reira te mana, mana whakahaere kei reira te moni nō reira ka noho tāne mai tērā. Ehara i te mea ko te katoa engari i kite ake au i tērā āhua i roto i te reo Pāniora me ngā reo i takea mai i te reo Latin arā ko te aro tahinga ki te mea tāne te nuinga o ērā, mehemea e whai mana ana ka noho tāne mai ērā. **Now I’m not an expert in the Spanish language. I am still trying to**

learn the Spanish language. For me, as I'm trying to learn Spanish, it derives from Latin and you can see the mechanisms of the language. Within my research not all the words as such but I did recognise some words that gave mana and words that didn't give mana. For example, *una maleta* is a bag, it is a form of clothing, and a female aspect. *Un banco* is a bank and that is where money is held so I can see it is male aspect. These are just some examples and they derived from Latin. Those particular words have male aspects.

10 Kia ora, haere tonu. Nō reira tēnei āhua te ira tangata koretanga i roto i tēnei mea i te whakapapa māna te kite i taku titiro. **Gender neutrality.**

Āe, hurihia. Haere tonu. Koira tōna whakapākehātanga. **That is the translation.**

15

Haere tonu. Koira tētehi o ngā **(Māori 16:12:56)**. Kei te kitea mehemea kāre i te mōhiotia kei te kōrerotia a wai, kāre i te mōhiotia mehemea he tāne mehemea he wahine. **These are other examples here. As you can see through the Māori word 'a wai' you don't know whether or not it is gender neutral. It doesn't speak specifically about he or she.**

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Ka pai, haere tonu. Ko ngā tūpuna, ko te mea nui he tūpuna nō te tangata nā rātou ko koe. Ehara i te mea e kite ana ko tēhea te mea tāne ko tēhea te mea wahine he tūpuna, kāre he ira tangata i reira. Tatū atu ki te mokopuna kei te kōrero mō te whakatupuranga kāre i te arotahi ki te ira tangata mehemea he tāne mehemea he wahine. **Ancestors of people is through them. It's not that they – which one is a female or a male so it's gender neutral. It is very similar to mokopuna the generations that spring from that it's not gender specific whether there is a male or females in that.**

30

Haere tonu. Pērā ana i te hungarei=hungawai, hunōnga=hunaonga ērā mea katoa kāre i te kitea mehemea he tāne mehemea he wahine. Mehemea kei te mōhiotia te tangata e kōrerotia nei kāre e kore kei te mōhiotia e whai ira tangata ana. Engari mehemea kāre i te mōhiotia kāre i reira tēnei te mea te aronga ki

te tāne ki te wahine rānei, karekau. **Hungarei=hungawai in-law, hunōnga=hungaonga son/daughter in-law you don't know whether or not they're male or female. But if you don't know it's not there and it doesn't have a gender specific aspect.**

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Ka pai, haere tonu. Āe, ko taua āhua anō irāmutu. Ko taua mea anō rā kotahi te kupu, kotahi te kupu. Engari i roto i te reo Pākehā me whai kupu mō taua mea rā mō te mea tāne mō te mea wahine. **That's another example, one word for niece and nephew.**

10

Āe, haere tonu. He nui tonu ēnei. Mehemea e whai ira tangata ana he tau ā-rongo. Ko taua āhua anō ko te tuahine ki te tungāne, tungāne ki te tuahine kei te mōhiotia. Ehara i te mea ko tētehi kei runga ake i tētehi, kei runga kei te whakatupuranga kotahi. **There are many examples. If we want to find a specific gender we can see it through the way it's written. It doesn't crossover. It speaks of either the female and the male lines.**

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Mōhio tonu enei. **(Māori 16:15:09)** whaiāipo, ko te tāne rānei, ko te wahine rānei, e whāia nei i e koe i te pō, kei te kōrero mō te mahi. Kei te kōrero mō te kaupapa, kare i te kōrero mō te arotahi anake, te mea tāne, te wahine, kare te kōrero mō tērā engari mō te mahi mō te kaupapa tonu. Āe, haere tonu. **Can we have some more examples of partners of partners or lovers, is it a female, male? Is it speaking about a class of work, station? Is it speaking – yes, so it doesn't have a specific but it's all about the duties that come – that stems from there.**

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Kaumātua. Nā, kei te mōhiotia wētahi o ngā iwi kei te kī, ko te kaumātua he tāne anake. Engari tāku mōhio mehemea ka kaa te tapiri atu i te kupu nei i te hunga, ki mua e kore e taea te kī he tāne anake. Anā, mō te hunga kaumātua, mō te hunga kaimahi. Mēnā ka taea te tapiri atu i te hunga ki mua e kore e taea te kī, āe he wahine anake, he tāne anake, e kore e taea. Ko te hunga kaimahi, ko te hunga kaumātua, arā tau heke, kuia katoa. Taua anō mō te tangata, ko tāngata ērā, kare he ira tangata i reira tēnā kei tukua mō te tāne,

hei tukuna mō te wahine. **Our elders, our kaumātua and some iwi they say, they speak of kaumātuas being male only, that's from other people. Now, if we add te hunga in front of kaumātua. Now, this is – it eliminates the male element and covers both male and female. So, again, if we put the**
 5 **hunga in front and it's not – and so you can't say whether it's specific male or female, it covers both, elders, both of them, tangata and tāngata, persons or people and that's gender neutral.**

Tērā anō, ētahi iwi kei te kī ngā tangata he tāne engari ka taea tonutia te apiti
 10 atu tēnei mea te hunga ki mua me ērā atu e taea ai te kite, kao, kāore he mea tāne, he mea wahine i reira. Arā, ka puta te ira tangata ki te whai ao ki te ao marama, kare e kōrerotia ana ka puta te ira tāne ki te whai ao ki te ao marama, kao, tangata. He aha te mea nui o te ao? **Other people will say that it's specific to male but however we put the hunga in front of it then people**
 15 **come to the realisation that, oh, it doesn't fit. It suit, it covers both. Now, we're not speaking about that when we have our, it's a phrase that we commonly use, we do not say it to man that man will come about, but it speaks of the people will.**

20 Tētahi wahanga o te whakapapa, ko Turi Ariki, Turi Ariki Nui, te rangatira o runga i a Aotea, ki a Rongorongo. Ko Rongorongo Ariki Tapairu, nā rāua ko Taneroroa. Nā, tēnei mea te ingoa, te nuinga o ngā ingoa Pākehā, mea tonu ngā mea i ahu mai i te hāhi e whai ira tangata ana. Nā, kei konei tētahi, āe whai tika tonu tana engari he wahine kē a Taneroroa. Nō reira, ehara i te mea
 25 mehemea he kotiro, tamawahine, me tapa ki te ingoa hei whai ira wahine ana. Taua āhua anō, kei te kōrero mō tētahi āhua, tērā pea he pakanga, te hinganga mai o tētahi rangatira, tērā āhuatanga, kare i kore kei te kōrero mō te Tanetāroaroa, nō reira kei te kōrero mō te āhua, kare kei te kōrero mehemea he mea tāne, he mea wahine, a, me tapa ki te ingoa te one nei, te mere nei,
 30 tērā momo. **I might add another part of our whakapapa is Turi, the paramount chief, and he was on top of – he sailed the Aotea waka, Rongorongo Ariki Tapairu and of course through their marriage they had Taneroroa. Now that particular name, now there's a lot of names that – now, of course English translations gave this and of course the church**

gave their own translation of that. It is gender neutral, but what we forget is Taneroroa is a female. It's not as if it's a female or a daughter, but it is a female line and these are aspects in how we related to, through war, the succession of chiefs. It speaks of aspects and of course in respect
5 (inaudible 16:18:37).

Āe, tēnei tuhi reo e whakararu i te taura, e ngana nei i te akoako i te reo, te 'a', 'o', 'ā', 'ō' rānei. Āe, te a me te o. Haere tonu. Haere tonu. **In this particular aspect of semantics in the 'a', 'o and of course the 'ā' and the 'ō' in its**
10 **categories.**

Tuhi reo tēnei. I ahu mai te tapu me te noa. E whakapākehā ana ahau. Mehemea i ngā tūpuna te whakaaro, he mana nui kē atu to te tāne, to te wahine, kua ō mō te tāne, kua ā mō te wahine engari kare e pērā ana. Tōku matua
15 tāne, tāku wahine? Kao, kei te hē. Nā rāua ko **(Māori 16:19:37)** nā rāua ko te tamaiti, nō reira kei te kōrero mō te whakatupuranga kare i te kōrero mō te mea he tāne, he wahine rānei, kare i te kōrero mō ērā. Mehemea i whakaaro pērā ngā tūpuna, ki a au kua pērā ngā kōrero, tōku matua tāne tēnei, tāku whaea tēnei. Haere tonu. **Now, as I says, we were born from tapu to the, to noa**
20 **from the sacrosanct to the neutral. Now the old people spoke and of course they knew that the unborn child, male or female, had their own mana, their own tapu. Tāku whaea, no we don't say that that is wrong and I was through them that you were born, so we speak of the direct lineage line and it's not speaking of the gender neutral specific. Now, the old**
25 **people did not think of, in that manner, but if the old people spoke in that manner then they would've enlightened us on it.**

Ko taua āhua anō, he taua āhua anō. He wai mōu e Mere, he wahine, he wai mōu e Hone? Ko taua āhua anō kei te kōrero mō te mahi, mō te kaupapa.
30 Mehemea he wai hei inu, kia ora mai ai koe, he 'o'. Mehemea he wai hei horoi utauta, taputapu, he 'a'. Nō reira, ka noho taua aronga tonu ērā, he rite, he rite te mana, he wai mōu e Mere, he wai māu e Mere. Wai mōu e Hone, he Wai māu e Hone. Ahakoa tāne, ahakoa wahine, ko taua āhua anō. **Water for you Mary, water for you John. Now we're speaking of the status, speaks of**

now whether there's a water to drench, to replenish your thirst, is that water just to clean items, then you use 'ā'. So, because they are the same, have the same – and of course because we're using the status of water, water for you John. It doesn't matter. It does cover both.

5

I tēnei wahanga, e hia ngā kuri a Mere? E hia ngā kuri a Hone? Ko taua āhua anō. He rite tonu ahakoa tāne tētahi, wahine tētahi, he 'a' mō enei mea e rua. kare i te mea kotahi. E hia ngā kurī a Mere, e hia ngā kurī a Hone? Tāne mai, wāhine mai, he rite. **At this stage – how many dogs belong to Mary? How**

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many dogs belong to John? Yes, they do look very similar and of course there is a male and a female themed both, but they do speak – how many dogs belong to Mary, how many dogs belong to John? Male, female, so again it's a – it's similar.

15

Pai haere tonu. Nā tērā pea, koirā pea ētahi o ngā whakarāpopototanga o roto o tāku tuhinga roa kia whai wāhi iti noa anei au i konei ki te kōrero mō tērā o ngā tūpuna ētehi āhuatanga o tekāinga nei o Taranaki. Kei te mōhio pai i a Rua ki ēnei kōrero, tupuna ēnei nōna. Ko Rauhoto Tapairu, Rauhoto Tapairu, kāore e kore kei te kōrerotia ēnei āhuatanga a i waenga i a koutou mō ngā rā o te wiki nei. Rauhoto he toka, he kaiārahi i a Taranaki mai anō i te kāhui maunga ko Rauhoto nāna nei a ia i ara i mai arataki mai, he kuia. Nō reira ka nui te mana o tērā toka o tērā kuia. **If I can speak on if I can summarise my briefing and if I can just highlight some key parts of our ancestors. Now, Rua is very well versed in these, of course these particular ancestors he knows**

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that Rauhoto Tapairu. Of course we've heard some evidence from other people about this ancestor and of course it's a very strong symbol of Taranaki, right from the central mountains and of course he begat from that and of course it's a female, a kuia, and of course that the mana of that rock, of that person, that kuia still holds.

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Mō te kōhatu nei o te toka nei he tino tapu. Tino tapu rawa atu. Tērā te wā ki roto pea i ngā tau 1940s pea, i te takutai moana tonu tēnei toka tapu, he nui tonu ngā mea e ngana nei ki te kaiā, i te tāhae i taua mea rā ki te rā wekeweke, ki te tutu me ērā. Nō reira ka whakaritea, ka whiriwhiria i ngā kaumātua o taua

wā rā kia hikina te tapu, kia whakanoatia, ā kia urungia te tapu, kia taea ai te kukume mai i te toka tapu nei ki mua tonu o te Puni o Mara, kia pai ai te tiaki, te manaaki i taua toka rā. **Now this particular rock is tapu, very tapu. 1940s, this particular rock was found on the coastline and there were many**

5 **interested peoples who wanted to get their hands on it, from people just wanting to touch it to people who wanted to steal it. So the old people gathered together to life the tapu and neutralise so they were able to neutralise it and move and transform, transport the kōhatu to a proper place.**

10

Nō reira kē whakarite, kia whiriwhiria ko wai te tohunga hei hiki i te tapu ko Te Ao Marama. Ka puta i a rātou te ingoa nei koirā te tino tohunga, he wāhine. He kuia tonu. Nō reira mō te hunga kei te kī kāore he tohunga wāhine rā tētehi. Ara kī mai a Huirangi ki a au “ko ērā te tino tohunga”, i a ia e te wā ora i a ia tamariki ana nei ka tūtaki ki te Ao Marama. Kātahi te tohunga kuia. **Now, who was the chief that tasked with that job was, and the name was Te Ao Mārama and that was the – and it was – she, it was a matriarchal female elder who was charged with that particular task. Now, Huirangi, I remember him saying to me that she was – and he remembers meeting**

15 **her at the time that she was alive and he was only a young child and he me Te Ao Mārama and I can always remember him saying, “She was an important, and tūpuna that one.”**

20

Nā te wāhine e te tupuna nei a Rāhiri-mihia, te tupuna anō ki nō Rua, nō Ruakere. Koirā tētehi o ngā tino kaiarataki, kaiārahi i ōna hapū, tōna iwi tonu i te wā i a ia. He wāhine, he tohunga. 1770s pea i mua i te taenga mai o te Pākehā koia tētehi o ngā tino kaiwhakahaere, kaiarataki i tōna iwi, i ōna hapū. **Now this, and Rāhiri-mihia is another relative of Ruakere. Now, there was a leader influencer of her clans, of her people during her time and of**

25 **course she was a wahine. She was a very skilled operator. She was here during the time of the arrival of the early settlers and of course her work as a manager and speaker of her people.**

30

Ka kawea e ia ngā wāhine o roto i ngā hapū nei ki runga ki te maunga, ki te wharekura, ki te wānanga ko Pakihere, Pakihere te ingoa. Tērā pea kei a Dennis tētehi atu o ngā kōrero, Dennis Ngawhare, engari ko ēnei te kōrero i rongo ai ia. Tuatahi he wāhine te tino kaiwhakahaere, kaiarataki i tana iwi, ka kawea ngā wāhine ki runga i te maunga, Pakihere, ki reira wānanga ai i ngā take e te karakia wānanga pea. Tērā pea ko te mara, tērā pea mō ngā wawata mō te iwi, tērā atu. Engari ko ngā wāhine anake kia whakaatu ki reira. Nō reira ehara i te mea e kare he tohunga wāhine, kare i whakaaetia kia riro mā ngā wāhine nei ngā take hei wānanga. **Now, these particular women within these particular hapū of – on the mountain were able to – Pakihere was another – Dennis may be able – Ngawhare may be able to speak about that gentleman – oh, wahine – and of course leadership, influencer, organiser and of course people espouse, the beginning of a wānanga held there and of course the was the womenfolk that greed to having that station there. Now, it's not as if we're saying that there were – we're not saying that it was up to the womenfolk to lead and run it, but they gave permission for it.**

Nā i roto i ngā tau āhua tata nei a ko Te Kāhui Kararehe he tupuna atu noa o roto o Taranaki tūturu. He tohunga mō tēnei mea mō te tuhituhi kōrero, tuhia e i ngā kōrero i rongo ai ia i roto o Parihaka, nā kōrero a Te Whiti, a Tohu, nō reira ko tērā pea ko ngā 1880s, tatu atu ki te 1910s me ērā atu tuhia ana ērā ngā kōrero. Engari ka āhua whakaritea rawatia a ia e ngā kaituhi me ōna hoamahi o taua wā. Ka whakaitia, ka tāwaitia, ka taurutia. **And of course we have Kararehe as another Taranaki personality and had the skills in writing, recording and, and narrating evidence. Parihaka was able to record word from Te Whiti and Tohu in the 1880s right through the 1910s and he was able to bring together a huge body of work. And those writers, authors at that particular time were – and of course what we do know is that a lot went through that particular time.**

Te take hei tana ko ngā whakapapa rangatira, ariki katoa i puta mai a ia he wāhine. Kia tā kia e ia ngā whakapapa mai anō mai anō engari he wāhine te ara ūkaipō, hei whai ai mā, hei whai mai mā. Ana ka whakaiti e ngā Pākehā

me ngā Māori tonu to āhua tua tanga i taua wā mō taua momo take i ngā o ngā whakapapa wāhine. Mēnā tātou e hoki te whakataua ki tana kōrero, pepeha tana kōrero e tū tamawahine te wā o te kore kei te āhua mōhiotia. **And of course he was able to record all the very – the ancestral lines of whakapapa from te ara ūkaipō was her – another person that sat with him to record all these. And of course Māori and Pākehā, even our Taranaki were astounded because what they were able to record, particular from the female line, and of course if we have a proverb which speaks of and two tamawāhine at the time of, there was nothing, it certainly does speak to it.**

No te taenga mai o te hōia ki roto o Parihaka ka kāwhakina atu ngā mea tāne, ka pāhuritia ngā wāhine, ka tahuna ngā whare ki te ahi, ā ka noho mai i ngā hōia i reira. Nō reira ka riro mai i ngā wāhine katoa ngā mahi hei mahia, te māra, te tahu whenua, whakatū taiapa, pōhiri, karakia, mihi, aha nei aha nei ka riro ma ngā wāhine nō reira i puta mai ai tērā o ngā kōrero e tū tamawahine te wā o Te Kore. Kaupapa nui. **And of course the arrival of solders in Parihaka and of course the male and of course they were able – they called out the women and they burnt the house and of the they were female and of course it was left to the women to ensure to address the recovery, the fencing and it was all up to the womenfolk at that time to take a huge logistical leadership role and of course with that proverb coming through, it does speak to it, tū tamawāhine te wā o Te Kore.**

25 Katia. Koinei pea te whakakapinga ake i ngā mea rā. Kia ora tātou. **If I can just close off these at this stage.**

JUDGE REEVES:

Tēnā koe Keri, ngā pātai ināianei. **Questions?**

(16:28) DR RUAKERE HOND TO KERI OPAI:

30 **Q.** Tēnā koe, tēnā koe Keri. Me ngā kōrero, mihi nui nei ki a koe. Whai hua nei mātou ki ō rangahau, kua oti a koe i ngā mahi uaua heoi anō tā mātou he inu i tērā puna kua oti i a koe te whakakāho mai, te kiri ana i runga i te

whenua nā kia āhei nei te ruku ki tōna hōhonutanga. Keri, he nui ngā
 kōrero kua rere mō te āhua o te reo me tēnei mea a mana wāhine otirā
 mana tāne me ngā momo kawē. E rua āku pātai, ko te pātai tuatahi ko
 5 ko ia, ko tangata, me ērā momo e kī ana koe i te ira tangata koretanga
 nei. Tērā āhua o ngā kōrero, he mama ake te aronga atu o te Ao Māori
 ki tērā te takatāpui i te korenga o tāua momo reo Pākehā e aro ana he
 tāne koe, he wāhine rānei, kāore he waenga? Kei te pīrangi au kia rongō
 i ōu whakaaro e pā ana ki tērā, kei whea tērā i roto i te reo? **Thank you**
 10 **Keri. Thank you for your brief of evidence and your huge body of**
research. No, no, no there's a lot to take in. A lot of insight and of
course the land and it speaks of the depth of your evidence. No,
you've given a lot of evidence, in particular the language used within
the mana wahine and of course perhaps if we can look in a wider
 15 **space of mana tāne and of course how it just captures a lot. My first**
question of you sir. Now, we speak of takatāpui and the language
and he, she, person, and how do we – and you speak of the gender
neutrality. Now, within that is, now is the Māori world able to have
a bigger grasp because obviously there's not a huge lot of that body
 20 **of work within the English. Now I just want to hear from you where**
does that stand within the body of language that you speak of?

1630

A. Tērā pea e hoki atu ki tāku kōrero mō te aronga i ahu mai ai i te Moananui
 a Kiwa nei. Te mea i te Moananui a Kiwa ka tere kitea ngā fa'afafini me
 25 ērā atu ka noho tāne mai wāhine mai i te tangata kotahi. Ērā āhuatanga
 me te kore māharahara nā i pērā ngā tūpuna i mua. Tērā anō ētahi
 pakiwaitara kāore i te tino mōhiotia engari kei te āhua kōrerotia kei te
 hangaia i ētehi wā. Ā, mō tērā āhua nō te takatāpui, mō te wāhine mate
 ki te wāhine and tāne, mate ki te tāne. Nō reira ki a au e tika tonu tērā
 30 kōrero. E mama kī atu tērā, ana kei te kitea i roto i ngā rānei e nui tonu
 te hunga takatāpui me ērā o te Uenuku māku e kī atu. Tērā hunga e rapu
 haere nei ngā kupu a ngā matua pērā i te tangata ia me ērā atu tēnā ko
 kore e ira tangata i reira. Nō reira āhea au e mama te whakamahi i ērā
 kupu hei kupu kōrero mō te hunga pērā me te kāore whakawā tonu. Te

mea kare e kore e pērā ana o tātou tupuna. Kua rongo kōrero au e āhua pērā nei ētehi o ngā mea o konei. Engari ērā kōrero kāore i te kite i roto i ngā pukapuka, e mea kōrero a wā e ōku a taringa. **If I can go back to and on our many traverses across the Pacific and of course through those communities we did see fa’afafini and of course we saw that and it’s very clear that that was – and maybe we didn’t know anything about it. You know the ancestors – the old people of that time. That’s probably – I mean that’s – I’m just saying that whether or not there’s any evidence to that but that’s when we speak of the takatāpui or the queer nation and of course we have full on female that want to have relationships with females and that with males as well. Now it’s how do we make that more – in these particular times we do see a clear evidence of a huge communities and we talk about the Uenuku – the Rainbow Community so they’re obviously grabbing words from the old people because they are gender neutral. For me I think it’s achievable to use those words and it’s a word for people that they can see themselves in that context. Now I’m not sure whether our old peoples looked at it in that manner. Now, I’m not too sure whether or not our people here think on that particular manner. I – there’s no evidence of that on record, it seems to be quite an oral and just being aware of conversations that speak to it.**

A. Engari ehara i te mea i kite atu koe i ētahi o ērā kupu e whakamahi ana mō tērā te kāhui āniwaniwa nei me te mea hoki i ēnei rā kei te hiahia rapu kupu, tapa kupu, waiho mā rātou i te kāhui āniwaniwa e whiriwhiri he aha ngā kupu e tika ana mā rātou. Pēhea nei ō whakaaro? **Now I’m not saying whether or not you’re using those words particular the Rainbow Community and these – now it’s obvious that the people in that community perhaps we should leave it to the Rainbow Community to find the words, find the knowledge for them to express it? What do you think about that?**

A. I roto i āku mahi mō te reo hāpai i pērā āku whakaaro, me whai wāhi ki tērā kaupapa engari i te toi mā o tērā kaupapa kāore i taea i taua wā a ngā tau e heke mai nei, āhua i pīrangī au i te āwhina i te tautoko i tērā

hunga i te mea ki a au mā te rangahau ka pātorotia te kite i tērā o ngā kupu kua roa e ngaro ana. Ko kore e whakamahia i ēnei rā engari tērā pea mā te rangahau ā kua kite atu i ētehi. Me te mama noa hoki i te tiki atu i ngā kupu kōrerotia i ēnei rā. Nā runga i taua ira koretanga nō te hermaphrodite me ērā āki, nē? **Now my – in my body of work I did think of that. Now how do we give expression to that? But it's a very hard arduous, I wasn't able to address it of recently. And I certainly do want to give my support to that community. Now through my research that I've been able to see particular words, now whether or not there were words, whether or not they're there well we certainly know they're not being used at this particular – in these days. And it is so easy just to grab words because of the availability and that's particular for hermaphrodite and of course all of our gender neutral people.**

- 15 Q. Koia. Koia. Koia. Keri, ko tāku pātai e whakamutunga e hāngai ana ki te io ō kōrero ko ngā momo kanga a te Māori, ehara i te mea he kanga i runga i te mea wāhine he ai he aha rānei engari ko te tino kanga pēnei tonu “ko te kai au i a koe” nē? Ko koe tāku kai, ērā momo ko ērā te momo whakaiti i te taumaha o whakaiti ki tō te Māori whakaaro. Pēhea nei ō whakaaro i runga i te mea ko te kai he mea noa nē? Ko ērā te tino – i te mea ko ētahi o ngā kōrero nui nei kua puta ana kei te whiriwhiri tonu kei te wewete tonu, ko te rerekētanga o te tapu me te noa me te kī atu kei hea a wahine, kei hea a tāne? Me te mea hoki mehemea ka kī atu koira kē te hanga o te tirohanga Māori ko te tapu me te noa koira i hāngaia tōna tirohanga ki te ao. He whakaaro ōu ki tērā momo whakaaro? I runga i te mea ka kī atu, he noa te wahine, he tapu tō te wahine? Ana ērā momo kōrero kei te rērere haere i roto i ngā wānanga e kawe ana i tēnei kaupapa. **Yes, thank you certainly. Now my last question I will ask. Now I guess the – now how do the Māori and it's not a swear word in such. Now whether or not it's a female or I guess the violation we use the term “I'm going to eat you”. Now that is a means to belittle people, to impose upon a person. I guess what's your thoughts on you speak of kai? Now when you speak of kai it's a neutral part. Now what we've had that we're trying to look into it and gain insight**

and we're looking at the tapu, the neutral and the sacrosanct. Now where do – does the male or the female sit within that line? Now that's the framework that the Māori are looking at is the tapu and the noa inform our view of the world. Is that something you've given some insight into? Is the female neutral or do they hold that ongoing sanctity? These are matters that are before us.

5 A. Āe, he tika tonu tāu. I mua tonu i ngā mea kei te āwangawanga mō tērā āhua he nui tonu te hunga kei te kī, "He noa te wahine, he tapu te tāne." Engari ki au kei te ngaro tētehi wahanga arā ko te mana pēnei, mana
10 whakahaere arā power tonu. Mehemea e taea ana te kī, "He noa te wahine, he whakanoa te mahi," ka nui te mana o tērā mahi. Nō reira, mehemea he putanga ki te tāne ki te kākari, ki te whawhai, ki te pakanga ana kua hoki mai ka toropuku ki raro i te wahine hei whakanoa, hei hiki i te tapu o taua kaupapa, ka nui te mana o tērā. **You're right there sir. Yes, and there are, you know, whether or not we look at it in two different – now, is a female neutral or similar to that vain? Now the mana and how do we address this. It's quite a power. If we're going to say that women are neutral because of her work. It gives emphasis to the status of that particular work. If we say that into the
15 male of course the male can go to war, go to sports and of course comes in contact with a female and it lifts his tapu-ness and they become neutral. And of course you know the male sits on the high end of the house. And of course those who do not leave my house who remain in my care, I'm not so sure whether or not that's a way of addressing that.**

20 Mōhio tonu o tātou tūpuna o tātou kuia i pērā nē ka noho ki runga i te tuanui o te whare ka mea, "Āe, ngā mea ka kuhu ki raro i au ka ora mai koutou, engari ngā mea kāre e puta mai ana ki roto ki taku whare ki raro i au ko te patua katoa tērā." Ka nui te mana o tērā momo wahine, tērā
25 momo kuia, tērā momo kaiwhakahaere i tana iwi. Nō reira ki au ehara i te mea kotahi te whakautu ki tērā momo pātai, he wā e tapu ana te wahine, he wā e noa ana te wahine, he wā e tapu ana te tāne, he wā e noa ana te tāne kei te āhua o te mahi. Koirā i kī ai tō te ao mārama hei tohunga hiki i te tapu e kore pea e taea te kī he tohunga mehemea kāre
30

ōna tapu. He mana nui tōna i taea ai te hiki i taua tapu o runga i a Rauhotu me ērā atu. Koirā pea te take e māharahara nei e ētahi, i te mea kei te āhua titiro ā-Pākehā nei, kotahi te whakautu, “Āe, he noa te wahine, he tapu te tāne.” Kāo, he wā anō ka noa Ētehi ka tapu ētahi kei te āhua o te mahi o te kaupapa ki au. **Kaiwhakaari was certainly an ancestor that spoke in that term. I'm not so sure whether one answer is appropriate for that. Now there is a time when women are tapu and there is a time when they are not, likewise with the male because of their status in their work. Now we have to look into – now it's not whether or not the tohunga needs to – now, we believe – now Rauhotu was able to share tapu when moving Taranaki. I guess if I am to answer it in one quick summary, wahine are neutral. When they sleep together as we said it becomes a neutral balance. That is my take on it.**

15 Q. Tēnā koe e Keri. Te āhua nei he āhua rite ki ōu i puta mō te āhua me aro ki te mahi kua e aro atu ki te tangata. **You say you must look at the status of the work of that person.**

A. Kia ora.

20 Q. Nō reira ko te kawae o te mahi e tohu nei ko tērā āhua o te noa me te tapu. He mea nui tērā kia rangona i tēnei ahiahi. Nō reira tēnā koe e hoa, he pai te rongō i tō reo i roto i te whare o te Arohanui ki te Tangata, otirā ki tēnei pito o te motu. Tēnā koe. **And of course you speak of the noa and the tapu. Yes, it's quite a big piece and it's a matter that has only been raised. But thank you it is great to hear your voice within this great house Arohanui ki te Tangata and of course you share that nationally. Thank you very much.**

25

A. Kia ora.

JUDGE REEVES ADDRESSES KERI OPAI – MIHI (16:38:33)

30 **JUDGE REEVES ADDRESSES ALL COUNSEL – MATTERS ARISING (16:39:10)**

**MS SYKES ADDRESSES TRIBUNAL PANEL – REQUEST FROM WITNESS
(16:39:41)**

KARAKIA WHAKAMUTUNGA (KAUMĀTUA)

HEARING ADJOURNS: 4.41 PM

5

HEARING RESUMES WEDNESDAY 24 AUGUST 2022 AT 9.01AM

(09:01) DR RUAKERE HOND: (MIHI)

Te rā e tau nei ko te hua o te ata ki runga i a tātou. Taria ana ko te hua o te rā, te huahua o te kōrero, o te kupu ki roto i te whare o Te Arohanui ki te Tangata.

5 E koro, Kara, ehara i te mea māku e whakataurā i a koe ki roto i tō whare engari anō ka tau roto i te kaupapa o te rangi nei mō mana wāhine e whakaari nei tēnā koe e Koro. Ka pai. **And a warm welcome back this morning and of course as we begin our day ensuring we are capturing all of the evidence and of course in the auspices of the great house, Te Arohanui ki te Tangata.**

10 **Again I wish to address you, Koro Kara, it's not my position to address you in your own house but however welcome to this hearing on mana wāhine, welcome to you.**

Kāore au e mōhio mehemea he pai ana tērā ki a au anei engari ko te mea nui nei ana ka wāhia ki ngā kōrero o te rangi nei. Mihi nei ki Tūhoe kei roto i te whare, ehara i te mea waewae tapu nei koutou ki roto i tēnei kāinga engari anō tae mai me ngā kōrero, a koutou kōrero tuku atu ki te whare me te mōhio tonu ō koutou mate ana tērā i a Aniani Tuatua tēnā, tēnā tōia mai te parekawakawa ki roto i te whare kia kitea kia rangona otirā kia tangihia i tēnei menenga i te

20 rangi nei. Āe, i mihi tana ingoa i te wā i whakatauhia ki roto i te whare, here tonu ana i ērā kupu ki runga i a tātou i tēnei wā. Nō reira e kore e toro atu i ngā kōrero e kore hoki. **Again I wish to make that aware, so that will be the thrust of our interpretation and we have a Tūhoe representation giving evidence. So warm welcome to you and we look forward to your evidence**

25 **and of course we must remember Ani Tuatua and her recent passing so that we are aware and thank you for being present and bringing that forth before us and you mention that name and of course that name was mentioned was mentioned at the time we were gathered at the welcoming into the house it is only right that you are here.**

30

Kua kite atu i a Tamati kei muri nei ēnā kore e tuku atu he wāhanga tukua e koe Koro, engari ehara i te mea he aukati i te kōrero, anā, kei konei kē, kei te tēpu ngā kupu e whai hua ana i roto i a tātou i tēnei rangi. Nō reira kei te hiahia

5 kia tuku atu ki te pai, te wā i ngaro ngā pou whakaruru tēnā e Mere, tēnā anō, tuku atu te kōrero ki te whare kia iri nei te kaupapa i te wāhi i ngaro ki runga i a tātou. Tēnā tātou i te pā whakawairua. **And I see Tamati in the back. I guess there's another time. I just wish to – and your presence is welcome and I want to ensure that protocols are addressed and of course I will pass matters and again to you, Mere, you are welcome and I believe that you are going to lead us in prayer this morning, I look forward to that so I'll hand it to you.**

(09:03) MERE BLACK: (MIHI)

10 Mōrena tātou, heoi anō te taha ki ai te tukua i te kupu ki tō tātou atua. I runga anō i tēnei e tū ana te taha o tāku tuāhine, o wāku teina, o wāku tuakana, me ērā atu hoki o ngā iwi whānui katoa. Ko tātou rā tēnei e huihui mai nei i runga i ngā kōrero maumahara mō ō tātou mama, papa, mō ō tātou kuia hoki, tō tātou tipuna kuia. Ko ērā te kaupapa o te rā. Nō reira kia inoi tātou. **Good morning everyone. It's been given to me to lead us in prayer this morning and so I have the opportunity and in support of my sisters and brothers and my community, my people, and obviously we are here the ancestress voices of our dear loved ones. Let us pray.**

15

KARAKIA (MERE BLACK)

20 **WAIATA TAUTOKO**

(09:07) JUDGE REEVES:

Ata marie tātou, nau mai haere mai ki a koutou i kua tae mai i tēnei rā tuatoru o tēnei nohonga o tēnei nohonga tūāpapa o tēnei uiuinga mana wāhine. Ngā mihi ki a koutou katoa. **Top of the morning. Warm welcome and welcome back to day three of our hearing, the contextual hearing of mana wāhine. Thank you for your – and welcome back.** Ko te mea tuatahi **firstly** - going to take any new appearances for counsel, ki a koe.

25

(09:08) MS ARAMA NGAPO: (APPEARANCE)

Tēnā koutou katoa. Tēnei te mihi te Taraipiunara, a kore e tāku mihi ki te haukāinga, tēnā koe. Ko Ms Ngapo **I would like to acknowledge the Tribunal and of course to the local I am Ms Ngapo** appearing this morning on behalf of NL Lawyers, Mere Peka Raukawa-Tait, Ms Reynolds will be here today. I need to be excused at the end of today but tēnei te mihi ki a koutou, kia ora.

JUDGE REEVES:

Tēnā koe. Any matters before we move to our first witnesses, are there any matters that counsel wishes to raise before we begin?

10 **MS DELAMERE-RIRINUI:**

Tēnā koe Ma'am, just indicating that Ms Sykes will be arriving late this morning. She is in a parole hearing this morning and she will be leading the witnesses this afternoon.

JUDGE REEVES:

15 Okay, thank you Ms Delamere-Ririnui and engari, ināiane ki a koe.

MS DELAMERE-RIRINUI CALLS

Tēnā tātou e te whare, tēnā tātou kua huihui mai nei e raro i te kaupapa o te wā. Ko tāku i tēnei wā ka tuku atu i te rākau kōrero ki ngā kaikōrero e whai ake nei ngā uri o Ngāi Tūhoe ko ngā kaikōrero tuatahi ko Whaea Hera Black rāua ko Mareta Taute kei raro i te tono o Wai 2872. Ko ngā nama o rāua tāpaetanga ko te #A116. **I wish to acknowledge the house and welcome back to the hearing. For me I will hand over the time to my witnesses representing the Tūhoe iwi as Hera Black and Mareta Taute under the Wai 2872. Their brief of evidence is #A116.**

25 0910

JUDGE REEVES ADDRESSES EVERYONE – BREAK TIME (09:10:07)

(09:10) HERA BLACK-TE RANGI: (MIHI, #A116)

Kia ora tātou kua huihui mai nei i raro i tō tātou whare. E kara tēnā koe tō tātou pakeke tō tātou matua ko koe ko tātou tō tātou whare. Te pai te kite atu i a koe e mahana ana te ngākau, tēnā koe, tēnā koe. Ki ngā whakaahua e iri haere nei ki ngā pakitara tēnā koutou katoa. Ki ngā kuia e iri haere ana hoki tēnā koutou, tēnā tātou katoa hoki. Nā wāhine e taki nohonoho nei ē kia mau kia mau kia ita, ko tātou anō te pūtake o te rā. **Again, I wish to acknowledge those who are present. I wish to acknowledge Koro Kara our elder spokesperson today for us in our great house. It certainly is great to see your cheery disposition. And of course the many photographs suspended upon the walls, I wish to acknowledge them and those particular female entities represented in those photographs. All the women folk present let us hold fast, steady, and seize the day.**

Hohou nei te wairua mana wahine, hohou nei te whakaheke mana wahine, hohou nei i te tumatuma mana wahine, hohou nei te rongu mana wahine, hohou te kupu mana wahine ā tēnā, tēnā, tēnā tātou katoa. **I have knowledge of the varying elements of the mana wahine, for the word belongs to me and through mana wahine I wish to acknowledge all present.**

Ko te mihi tuatahi ki tō matua nui i te rangi, nāna anō nei ngā mea katoa i hanga, ko ia te tīmatanga ko ia anō hoki te mutunga, kia kaua tātou e wareware i tērā. **My first acknowledgement is to our holy father who created all things, he is the alpha and the omega.**

Ki a koutou te hunga mate kua whetūrangihia, koutou kua wehe atu i te taha o tō tātou kaihanganga nui i te rangi, ki te marae ātea o te mate ka tangi tonu, ka hotu tonu i roto i ngā apakura o te aroha, ngā kirihaehae, ngā puku wetewete i te mutunga o te here o te mamae moe ake koutou, moe ake. E kore koutou e warewaretia. **To those who have joined the stars to be with our creator in heaven, on the marae courtyard, we continue to shed tears and mourn your passing through loving laments, lacerating skin, our stomachs tied in knots at the end of your suffering and so to you all rest in peace. You will never be forgotten.**

Ki a koutou ngā amorangi, ngā pou tiketike i ngā taringa whakarongo o te Taraipiunara, kei te mōhio koutou ko wai koutou o te Tiriti o Waitangi, me koutou hapū, ngā rōia me ngā mema o te ture tēnā koutou, tēnā koutou, tēnā koutou. **To the esteemed members of the Waitangi Tribunal, I'm speaking of the Waitangi Tribunal, I acknowledge your hapū, the lawyers, officers of the law, my acknowledgements.**

Ka mihi, ka mihi, ka mihi kau ake nei ki a koutou mai tōku tira kotahi, tokorua, tokotoru a tokowhā e aku tuarā mātou o Mātaatua e hoe nei i te waka. **I acknowledge you all on behalf of my group but there are many voices behind me who are anxious for me to take hold of the paddle and move the Mātaatua forward.**

Ko ngā iwi e tū ki mua i āhau tēnā koutou katoa ngā uri i kauhau i mua i te Rāhina nei tēnā koutou, tēnā koutou, tēnā koutou hoki. **I acknowledge the iwi who stood before me and those who testified before me.**

Ka tahuri ake au ki te whakarite i taku kaupapa kōrero mō ngā wāhine i roto i taku ao, taku ao takatakahi ngā pūrākau, ngā kōrero paki kia kore e mahue i au ki muri hoki te rongoa ake ko te reo. **I focused on preparing my brief of evidence about Māori women in my world, the world that I experienced so that the stories and yarns are not forgotten and their voices are heard.**

I ahu mai ahau i ngā tamariki o te kohu mai i a Hinepūkohurangi, ka tau mai te waka o Mātaatua i Te Mānuka Tūtahi ko ia ko te kuia nei ko Wairaka, te whakaheke, te whakaheke. Ka tū nei ahau ki Ōtenuku i te papa kāinga o tōku tipuna Te Poho o Tahatū te maunga tapu o Ngāti Koura. Ko Tūmatauenga te whare kai. Ko Ōhinemataroa te wai kaukau, te wai tutu kiri. Ko Tarakekakeka te wai, āio te wai ora. Ko Tauke, ko Wairore ngā taniwha. Ko Ngāti Koura te hapū. Ko Tūhoe te iwi. E mihi kau ana, e mihi kau ana, e mihi kau ana; kei wareware tātou i wō tātou taniwha, he wahine anō. **I originate from the children of the Mist from Hinepūkohurangi and from Wairaka who arrived at Te Mānuka Tūtahi on the Mātaatua waka. The communal of my ancestor**

stands at Ōtenuku, Te Poho o Tahatū the ancestral house. Tūmatauenga the dining hall. Ōhinemataroa the ancestral river. Tarakekakeka is the life giving tranquil waters. Tauke and Wairore are the powerful creatures. Ngāti Koura is the hapū. Tūhoe the iwi. I wish to acknowledge you and
5 we should never forget our creatures.

Tau mai ki tēnei e tū nei e tū whakaiti nei. Mēnā ka whakaekehia i te roimata i te mea kai te matamata tonu te wairua o taku whaea kua wehe atu nei ko ia tērā e tū mai rā ki mua e rua wiki kua pahure nei ki a Anituatua Black. Nō reira
10 ina ka riringi ngā roimata e mōhio kau ana kei hea taku wairua e haere ana. A, kia hāngai i taku hotu. **I present myself humbly. Tears continue to flow from me as I acknowledge the passing and you see her photograph represented there, it has only been two weeks now since her passing, Anituatua Black. And of course the tears continue to flow and that is the**
15 **basis of my brief of evidence commences from.**

E taku tamāhine e taku tuahine kōrua kei waku taha kia hoki ahau. Ko Hera Black-Te Rangi tōku ingoa. I whānau mai au, i pakeke mai au i Ōtenuku i Rūātoki. I haere au te kura o Rūātoki, mai reira ka tukua ahau e tōku kuia i te
20 kura o Hato Hohepa, i te kura mō ngā kōtiro Māori i te tau 1974 ki 1977 i raro i te manaakitanga me te ārahihia e Ms Georgina Kingi – au kei hea hoki taku whakahua, kua rīria au e Ms Kingi. Otirā ko ia nei te waihanga i tōku whānau i tuku i ngā tamariki mokopuna ki te kura ko mātou ērā e noho ana. **My daughter and my sisters are with me at this point in time. My name is**
25 **Hera Black-Te Rangi and I was born and raised at Ōtenuku in Rūātoki. I attended Rūātoki School and subsequently was sent by my grandmother to St Joseph’s Māori Girls College from 1974 to 1977 where I came under the care and guidance of Ms Georgina Kingi. It was common practice for my whānau to send the children and grandchildren to boarding schools**
30 **and here we are.**

I haere au te kura o Hato Hohepa ka pupū ake te whakaaro i te kura Katorika tēnei me te hāhi Katorika me te mea hoki i pakeke kē mai ahau i te hāhi Ringatū, ka whakaaro ahau, “E hika kai te aha kē au i tukuna ai ki reira?” Āhua tukituki

te wairua, āhua kakapa ana te manawa me te āhua wiriwiri o ngā waewae pēnei e tū nei. Nā konei ka āhua oreore haere tonu ngā waewae ināiane. **I went to the college of St Joseph’s and upon reflection, although it was a Catholic school and part of the Catholic church, I grew up in the Ringatū church.**

5 **Because of this I was slightly surprised at first but I focused on my education and getting my footing.**

Ki Hato Hohepa ahau me kī pea he tuatahi tērā taku haere ki reira. I te tau 2017 ka tū te whakanuitanga o te huritau o te kura ki reira, kātahi au ka tau anō
10 te whakaaro mai te tahi mano ki reira, nā tauira katoa i tūtakitaki mātou i a mātou ngā kōtiro o reira hoki i tūtakitaki mātou i a mātou i reira. Me te mea hoki e tamariki te hānara ki Hato Hohepa te tūtaki ana kua kuia katoa mātou, āta, me te maha o ngā tamariki me ngā mokopuna. Mēnā he tere rawa taku kī mai kī mai, mēnā me āta haere kua e kī mai ka haere tonu ahau. **Whilst I was at**
15 **St Joseph’s it was the first time that I was able leave. In 2017 the schools 150th anniversary took place and a thousand former students returned to the school for the event. I’m still close with my school friends from St Joseph’s. At this point in time we’ve all grown and we’re all kuia now and we have children and grandchildren because that’s what we were**
20 **discussing. It wasn’t as if that I would just turn up but I did turn up.**

Ahakoia i au i Hato Hohepa mau tūturu tonu au i taku reo, mau tūturu tonu ahau i taku Tūhoetanga, mau tūturu tonu ahau i taku Ngāti Kouratanga, mau tūturu tonu ahau i taku Hāmuatanga, mau tūturu tonu ahau i tōku mana wahine anō
25 me te whānau pani. Kei mahue i au i tērā kua rīria anō ahau. **During my time I still held fast to my language and my own personal Tūhoetanga and my Ngāti Koura hat and my other Ngāti Hāmua hat and encapsulated in the underlying female element.**

30 I te tau 1974 ka tau atu ahau ki te kura o Hato Hohepa māua ko taku kuia. Mēnā i mahue i āu te whakahua i taku kuia ko taku kuia ko Hineiwhakaataia. Kua kuia me kī pea māua tahi, ahakoia he tinana tōna he tinana tōku engari kotahi māua. Kāre he kupu wehe, kāre he whakaaro wehe, he maha ngā tohutohu me ngā whakamārama, engari ōrite tonu ana wō māua whakaaro. **In**

1974 I arrived at St Joseph’s with my grandmother and my whānau who stayed in the car. Hineiwhakaataia is my grandmother’s name. We were one symbiotic body as such. We were inseparable through her instructions and insights but we were very focused together.

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Ka heria ahau ki Hato Hohepa – ki tōna whakaaro, kua hiki waku whakaaro mai kora – he oranga tōku ki reira ki Hato Hohepa. Heoi anō i tana heri ana ki āhau me taku whānau i taua wā i roto mātou te motukā e noho ana. Ka tae atu ahau i āu i reira ka titiro ake ahau i te kura me te āhua ohore anō, “Āhua tawhiti tēnei i taku whārua.” **During my time at St Joseph’s – according to her, it would help me focus better – gave me opportunities. I looked at the school and just the new space and the distance of travelling from home to the school.**

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Kua eke te wā kia tae mai te tangata ki te mihi mai, titiro kua ki au ki runga ka kite ake au inā anō nei e haere mai nei ki te tiki i a au. I reira tonu ka uru mai te matakū. Kona anō nei e mau ana i wō rātou kākahu he pango, he mā, e mau ana te rīpeka tapu i runga i a rātou. Kare anō au kia kitea anō nei. Kare anō mōhio he aha tērā engari, engari i kite au i tētahi rīpeka i mua. Ana he tangata i runga, ana me whakairihia e mea me wero aua ringaringa kia mate, a, ka whakapirihia o wāna waewae, he nēra hoki kei roto me o werohia anō. Ka uru te whakaaro i a au e haere mai ana ngā wāhine nei e mau rīpeka ana kei te here au ki te whakamate. I taua wā tonu rā ka matakū au. **And I remember the three nuns who came towards us and I saw these nuns coming towards me. And you know their nuns clothes were white and black and looked like a bird hat with a hat on. I did not know how to respond, I didn’t know how to react but I did see a cross and there was a person on top and I looked at it and his hands had wounds and the same with his right and there were nails in his particular parts. Now these particular nuns who were wearing these particular crosses and I remember it clearly and I was upset. I was scared.**

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Ka tahuri atu au ki tāku kuia ka kī atu au, “Kua kore au e hiahia haere i te whare nei. Kei te here au ki te whakamate”. Arā, kei te mau o rātou rīpeka tapu. Kua ahau tērā kei te herea. Nāu au e here mai kia herea ki tērā wāhi. Ka kī mai ki a au, “E kāo, e kāo”. “I herea mai ahau i a koe, kia kaha, kia kaha. Kia kaha koe i te mea he pai nā tēnei mōhau.” **And I was saying to my nan that I didn’t want to stay here, I wanted to go back home. And these people were wearing their crosses now they’re asking me to carry it and I said, “No, no. I came here to be –“ the kuia said, “we brought you here to encourage you, now there’s opportunities here that offer a lot.”**

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I muri tonu o tērā, i muri i āua wāhine nō nei rā me tāku ohorere kei muri tonu a Ms Kīngi i whai mai anei muri. . Nā reira ka hua rata ahau i te aha ko Ms Kīngi tēnā nō Poroporo. Kāore tawhiti mai i ahau. Me tana titiro menemene mai ki ahau, me tana kī mai, “Haere mai, kei te pai, kaua e matakū.” Ahakoa te whakarata ōna anō nei, ahakoa te whakarata o ngā pirihi i a au. I roto tonu taua whakaaro rā ka haere pea ahau ako ake nei. Heoi anō, ka noho a Ms Kīngi ka whakarata i a ahau, ka awhi i a au, ka hanu iho i tana e mōhio ana ka haere tāku kuia ka kī mai e au, “e noho. Kia kaha koe, e noho. Kaua e wareware ko te painga mōhau. Kaua e wareware i tō reo. Kia Māori tāu.” **Now as I’m trying to gather all of this and then we had Ms Kīngi and her personality and then I was able to correlate and there’s Ms Kīngi there from Poroporo they’re people close to me from home and I could see her big smile, speaking gently and “come, it’s okay, don’t be scared”. But even though I was starting to gravitate towards the nuns and the priests. But within that logic and trying to piece together, maybe it is a good idea if I go there. And Ms Kīngi took me under her wing and she made sure that I was okay and then my nanny was saying to me “I want you to stay. This is the best place for you. Don’t’ forget your language and your culture. Just think about it. I hope you consider it”.**

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Heoi anō, haere te wā, kia whakamōhiohia e Ms Kīngi ki ētahi o ngā kōtiro. Ka haere au ki roto i ngā akomanga, ka ako au te whakaahua i te kupu Pākehā nā te mea he kōrero Pākehā katoa hoki i te hunga. Kare au e paku aro i te kōrero Pākehā. Ka whakarongo ahau, ka titiro ahau me pēhea tāku whakatako i te

kupu, te kupu “Thank you”, nē? Āe, me mihi “hello”. Ērā āhuatanga katoa. Te mihi atu ki ētahi o ngā kōtiro kei roto i ngā kaupapa ara kē ko aku kaupapa he Toi katoa mai a Toi Kairakau. Heoi anō ka ako, ka ako a Ms Kīngi kia tino rata ahau. **Time passed and Mrs Kīngi introduced me to other girls in the school and I went to the various classroom and then I was listening to this Pākehā languages being spoken in these classrooms now that was all quite a new space for me and as I’m listening and trying to comprehend and how do I respond and how do I say thank you and hello and the appropriate means of engagement? And different girls you know I Was more gravitated towards the art side of – but as time went by Ms Kīngi could see that I was really relaxing and engaging in activities.**

Ko wētahi, ahakoa kei te kōrero, kei te whakaemi au i āku kupu kia pai ai tāku whakahua ki ngā hoa ahakoa kua teina ahau. A, kātahi kata, ka rua kata, āku ao. Kua pukukata te katoa me tāku pōhēhē kei te tino koretake ki ahau. Kāore au e mōhio he aha te aha? He aha au i tukuna mai au ki konei? Kei te kaikainga kehi ahau, korekau aku pūkenga. Me pēhea aro i a au ki te whakatikatika i te aha i te aha rānei. Ka noho tērā i te pēhi ahau. Engari, kare i pēhia tāku reo i roto tonu tērā i tāku puku, i roto tonu tērā i tāku whatumanawa. **And as I was – I just want to gather and I just had to make sure that my language skills had to adapt but there was a lot of humour and I was reflecting upon myself and my lack of skills around communicating and what was the reason the old people – why did the old people send me here? What do I have to offer? How am I meant to achieve and all of these big outcomes that are before? So those matters all played their part on myself but it didn’t interfere or impact on my language because it was in my heart, it’s in my puku, my stomach and it’s part of my DNA.**

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30 Ko te whakaaro nui a Ms Kingi, ehara ki au noa iho engari ki ngā kotiro katoa, he mana wahine katoa o rātou. Ko tōku a i haere tūturu mai atua nei Nā ōna whakaheke wana whakahere ā-tipuna, nā whakaheke ā-wairua me te whakaheke hoki o te mātauranga Māori. Kāre hoki au i mōhio i te mātauranga Pākehā engari mātou ngā Māori matū ana tōku mōhio, mōhio rawa ahau.

Engari i reira ka kataina ahau a ka kī ahau, “E, a, me haere kē koe ki te karaehe o raro,” me taku mea anō, “He aha au i heria ki reira, he koi ahau i tōku ao!” He koi au i taku ao, kāre au i te koi i tēnei ao. Heoi anō me kō ahau, me kō ahau.

5 **Ms Kingi I believe had a relationship with all the students through that mana wahine lens. It was through her ancestral connections to impart that knowledge of oral traditions. I knew about oral traditions. There was I was given the opportunity to go into classrooms that cater for high needs, but these were matters that I had to deliberate on and overcome that and I'm happy about that.**

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Haere te wā e ono ki te whitu wiki kāre anō māua ko taku kuia kia whakapākehā māua, i mea rakahia atu reira. E kiia nei pērā anō i te kōwhiria nei ka rakaina atu ki reira, kāre e taea ki te hono wō māua wairua. Ka waea mai ia ka mea atu au, “Kāre au te hiahia noho, kai te hiahia au te hoki atu, ehara tēnei mōku.”

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Kātahi ka kī mai, “E noho, ko te painga mōu.” Karekau e rerekē tana kupu. Ka waea mai anō, “A, kāre au te hiahia anō!” “A, e noho,” hoki atu anō taua kōrero rā, “Ko te painga mōu.” Tuatoru anō, “Kai te hiahia au te hoki mai ināiane!” “E noho, ko te painga mōu.”

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And of course through that time, obviously the English language had its impact on me but as I say maybe it wasn't a prison sentence that I was sent there. Obviously there was a separation of just being away from each other. And then I rang her to said, “I don't want to stay here, it's not working out for me.” She would say, “You just stay there, that's the best place for you.” The phone calls continued and I would say, “I want to come home,” and she'd say, “You stay there, I think it's best for you.” And then my third call I'd say again, “I want to come home now!” “You just stay there, you're all right.”

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Ka uru te whakaaro ki ahau, tērā pea kia kaua kē au e whakapakaru te manawa o taku kuia. Kai te mōhio ahau kei te kō ia kia noho atu ahau, ahakoa te pakaru o tana manawa mō tana mokopuna ka wete ia i tērā, kia noho au ki te kimi he huarahi pai ana mōku. **And then I thought to myself, I don't want to let my nanny, I don't want to break her heart. I knew she was proud that I stayed there, even though I know she's missing me she had to put that to the side to ensure that I had opportunities to traverse through.**

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Heoi anō ka haere te wā ka riro ko ngā kōtiro mātou ka whakahoa mātou, ka rata ahau. He kōtiro ka hākinakina hoki au, he kōtiro toi. Nō reira, ahakoa taku kore mōhio i te kōrero Pākehā, engari he toa au te netipōro, he toa au te tēnehi, he toa ahau i nā tākaro katoa tae noa atu ki te āhua tākaro ahau i te taha o ngā tātane a Lyndon's Farm i te wepuwepu tēnehi, kai raro e putu ana. I te mutunga koirā ngā pūkenga tino rata ki ahau me taku ao. A, ki a Ms Kingi hoki kua tahuri mai ia ki ahau ka kī ake, "Anei māu hei whakarite ngā kaupapa Māori katoa." A, kua āhua rata taku ngākau, kua hiki anō taku wairua me te mea, "Āe, ehara, he nanakia tonu ahau." **However, through that I enjoyed the arts and sports. Even though my English language skills were very entry level, I was pretty good at sports like tennis. I was playing with the Lyndon Farm boys in the tennis competitions and I remember beating them. Those were the key attributes in my world at that time that came through. Ms Kingi was encouraging me and suggested that I look at other parts in the Māori curriculum that I could achieve at a high level. At that time those things really mattered to me.**

Ka tū mai, e ai ki ngā kōrero o nāianeī ngā manu kōrero engari i tērā wā he whakataetae anō mō ngā kura katoa o Kahungunu, ka tū ka tonu mai ki ahau, "Me tū rā koe ki te kawē i tā tātou kaupapa," i reira ka kī atu ahau, "Ā, karekau he māharahara i tērā," me taku mōhio anei taku taonga tuku iho ia kia kitea ai te mana wahine i roto i āu, kia kitea ai hoki te reo, kia rongohia ai te reo e waku hoa kura. I mua rā hoki he whakatakē kē mai ki au kia kite rātou i te papai o te reo, te reka o te reo, te ngāwari o te reo, te hākinakina o te reo, te kapekape o te reo, te mirimiri o te reo, te ū wērā o ngā mahi kia rongohia ai rātou i tērā āhuatanga. Heoi anō ka tū ahau ki taua kaupapa rā i roto o Kahungunu, heoi anō ko te kupu whakamutunga i kaina matahia e Hera ngā hoa riri. Tērā, tērā. **I have heard a lot of evidence thus far that the schools in Kahungunu were very competitive in sports so it was only right that I should mention that. I don't have any problems with bringing that forth, but what I do have to offer that has been passed down to me is through my mana wahine so that you can see me, through my language that permeates from and so that my friends at school were able to hear it. There was always**

undercurrents but they were always encouraging of the language. It offered that competitiveness. The language offers a lot of attributes in its space: sporting so I could hear that. In that, I did follow those areas within the Kahungunu and I was able to be in a competitive mind in those particular sports.

Kāre au i te kī ko te mea pea ko te mea noa iho pea i matakū ahau i tino matakū ahau ko taku whakaaro kē hoki ko te atua mana wahine tērā; ko taku kuia ko ngā tīpuna te mana wahine. Engari taku kite ana i nā rīpeka e haramai ana ki te tiki i āhau me taku pōhēhē, “E, āe, e kāre au te haere i tō taha! Āe, anei anō tōku atuātanga, ina e mau mai ana koutou i ngā kupu.” Heoi anō hei kōrero ake anō māku i āhau i toa i ngā manu kōrero, i āhau i Kahungunu. **I guess the things that impacted on my deliberations I look into through a spiritual lens and through the ancestral line as they are all of the female. But I remember the nuns and as I was thinking about it, “No I don’t want to go near you people! Yes, I have my means of faith and belief.” I just wanted to share that. If I can say that I had the opportunity to represent the school in speech competitions because I was very successful within the Kahungunu area.**

Ka whakahua ake ahau i taku tamāhine ki a Mareta Taute ka rite anō taku kōtiro ki au. Engari māna anō ia hai kōrero i a ia i wāna haere, i wāna tukina anō e pā ana mō tōna kura, e pā ana hoki i a ia i pakeke mai, e pā ana hoki i ngā pēhitanga, e pā ana anō hoki i ngā kitenga, e pā ana anō hoki i a ia e tamariki tonu ana. **This is my daughter Mareta Taute, her and I are very similar. She will speak of her own experiences and about the time she was in school and where and how she grew up and all the many pressures through just her general life journey.**

(09:32) MARETA TAUTE: (MIHI, #A116)

Tēnā tātou katoa. Hei tāpiri ake i ngā kōrero kua mihia kei te mihi tonu. Hei tāpiri anō i ngā kōrero kua whakatakotohia e taku whaea i runga anō i te āhuatanga o tēnei mea o tēnei kaupapa whakahirahira te mana wahine. **Greetings everyone. I just want to add to the many expressions that have**

been given to others and my mother's evidence thus far and of course the importance of this hearing relating to mana wahine.

5 I wāna i korero ai, ko ahau tēnei, he ringaringa, he waewae, he tinana anō o taku whaea. He ringaringa, he waewae, he waha kōrero o taku kuia me taku tipuna kuia. **I stand here I am just a hand, a foot, I present my body representative of my mum. A hand, a foot, a body that represents my nannies.**

10 I au e kura ana, hei tāpiri atu i o kōrero, i pērā hoki ahau. I haere au ki te kura Katorika. I pakeke mai au i roto i te ao Māori, i te reo Māori, ko te reo o Tūhoe taku reo tuatahi. Ko ngā tikanga o taku whaea, ko ngā tikanga o taku kuia, ko taku tipuna kuia i pakeke mai au i roto. Ka pakeke au i roto i te ao Māori o Te Awakairangi, ehara i te mea i pakeke mai au i roto i te whārua o Rūātoki
15 engari i reira taku wairua i ngā wā katoa, i reira taku reo, i reira taku hinengaro i ngā wā katoa. **When I attended school it was similar to my mother's experience. I went to a Catholic school. I did grow up within the Māori world and my dialect being Tūhoe. The traditions and narratives were from my nannies, even from the time when I was in my mum's puku. I
20 grew up also in Lower Hutt, even though I didn't grow up in the valley of Rūātoki but my spiritual home, my language derived from Rūātoki and my thoughts and essence is from Rūātoki.**

I haere au ki te kohanga reo i konei i Te Awakairangi ko te reo e haere tonu
25 ana. I haere au ki te kura kaupapa o Te Awakairangi ko te reo e haere tonu ana. Engari ko te reo o Taranaki o Te Atiawa e kawea ana i roto i aua wāhi ako, ko taku reo o Tūhoe i roto tonu i taku puku e haere tonu ana. **I went to kohanga here in Lower Hutt. I went to a local kura kaupapa in Lower Hutt. The Māori language was very prominent in both schools. My language
30 teaching was based on Te Atiawa/Taranaki, however, my Tūhoe voice was still within me.**

Kātahi au ka haere ki te kāreti Katorika kātahi nei au ki kite i tētahi ao atu. Kāre au e mōhio i te kōrero i te reo Pākehā pērā anō i taku māmā. Kātahi nei au ka

rongo i taku tau e iwa-tekau pea waku tau kātahi au ka rongo i te reo Pākehā. Kāre au i te tino mārama me pēhea te whakatakoto i ngā kupu ka puta he rerenga kōrero. Ka uru au ki te kāreti nei nā taku rikarika anō ki te tākaro i te netipōro pērā i taku māmā i ngā hākinakina katoa nērā. Poitarawhiti, poitūkohu

5 i reira te ngākau whakataetae nē rā, hiahia ki te wini i ngā mea katoa. Ka uru au ki tērā ao, te ao Pākehā, te ao Katorika. E uru atu ahau ki tētahi o ngā akomanga ki te ako i te reo Pākehā nā te mea kāore au i te tino kaha ki te kōrero. Engari i te rikarika ahau ki te ako kei te hiahia au ki te ākongā, i te koau ki te ākongā i te mea i roto au e noho ana i tēnei ao hurihuri. **And then I went**

10 **to a Catholic college where I was open to a new world. My English language skills was very limited, like my mother. It wasn't until age 9-10 that I heard the English language. I couldn't understand or comprehend the language and struggled. I gravitated more towards sports like netball, similar to my mum. All types of sports, basketball, netball, golf. But my**

15 **– I guess that's where that competitive spirit is built within me and I am wanting to win. I do have a winning mentality. And my entry world into the Pākehā mainstream and I was – I had to go to an English classroom to learn English because it was limited. Because I'm the only mokopuna that grew up in these particular times.**

20 0935

Ka haere ahau ki aua karāhe ko te – ko tāku maumahara tuatahi i haere ahau ki te noho ki mua rānō i te karāhe kia rongo ahau i ngā tohutohu i ngā akoranga. Korekore rawa te kaiako e paku titiro mai ki a au. Kāore au i te mārama he aha

25 ai. I te āhua orite tāku kiri ki wētahi atu, he kiri pea nō reira ko tāku mārama kei te pai au, kei te noho tahi katoa mātou, he kura Katorika, he kura kōtiro Katorika. Nō reira i taua wā nā ngā akoranga e mōhiohia ahau i roto i te ao Māori mārō tāku tū i roto i te reo. Mārō tāku tū hei wāhine, i taua wā he kōtiro, engari, mārō matatau ahau ki aua āhuatanga i te ao Māori. Ka tae ahau ki te kura Katorika,

30 kura kōtiro, ka āhua rangirua aku whakaaro nā te mea ko ngā hiahia o taua reiana e haere ki te tūtaki i ngā tāne i ngā wā katoa. Kare au i te paku aro atu. Kāore au i te mea he aha ai. **If I remember firstly I had to sit in the front just to ensure that I got the instruction clearly and my experience was the teachers weren't engaging with me, I don't know why. Maybe it's perhaps**

the skin colour, you know I am quite fair but I'm thinking that I'm okay we're just here for – we're just a Catholic school and we're a female – a wāhine school and within that classroom setting that I knew through my Māori world and my – I had to ensure that I was staunch towards my Māori languages, my culture, and the Māori perspective. And my arrival at that Catholic school for a young girl I was juxtaposed, I was confused because I wanted to be in that particular year group you know I had agency, I wanted to explore the world.

10 Nā te mea kei te tū katoa tātou i roto i tēnei āhuatanga te mana wāhine. Ko tatai noiho ko ngā kōtiro e noho ana, e ako ana, e huarahi anō tā mātou. Engari i rangirua katoa waku whakaaro i taua wā. Ka hoki ake ki ngā kōrero i te hiahia ahau ki te ako i wētahi āhuatanga hei whakakaha i a au anō i roto i tēnei ao hurihuri. **But however, as what brings us here to the aspects of this**
 15 **hearing, for us young girls at that time we had an avenue in front of us but my experience was it was quite mixed. But for me I wanted to learn more, to give me more experiences as we interact with the wider world.**

Ka haere te wā, ka haere te wā. Kāore e rawa taua kaiako e paku aro atu ki a au, kāore e aro mai. Kāore e au te tino mārama he aha ai. Ka pātai ahau he pātai i roto i ngā karāhe ka titiro kē ia ki wāhi kē. Kāore au i te tino mārama. Ka tū mai tētahi o ngā whakataetae Manu Kōrero, ka uru atu anō au ki taua whakataetae nā te mea kei te mōhio ahau anei tāku huarahi, me uru au ki taua whakataetae nā te mea mārama matatau ahau i te reo Māori, tērā pea ka
 25 whakaputa i aua āhuatanga i roto i te tū ki mua i te tangata me te whakaputa i te reo Māori. **And as I said I had non-engagement with any of the teachers and as I mentioned before I'm not too sure why. I did ask around but then the teachers were looking but were looking elsewhere so it was very confusing. And through the competitions of Manu Kōrero or public**
 30 **speaking but I knew right there that that's where I wanted to gravitate to, 1. Because I do have some skills in offering within the Māori language and speaking publicly in front of people.**

Ka aro nō taua kaiako rā ka mea mai ki a au i tētahi o aku karāhe, kei te maumahara tonu ahau, “Korekore rawa koe e eke ki ngā taumata ekeeke i roto i tō reo. Kua rawa e kōrero i tō reo i te kainga, whakareareahia, ehara tērā i te wāhi mō te wāhine ki te kōrero i taua reo, ki te kōrero i tēnei kura, ki te kōrero i tēnei wāhi, me mutu.” **But the teachers at that time were saying to me, and one particular teacher in this particular class said “you will never achieve anything with your Māori language. Don’t speak your language at home. You need to leave it behind. It’s not a place for young women to speak that language. Speaking language in this school and particularly in the wider scope domains”.**

Ka uru au ki te whakataetae i Manu Kōrero whakaatu. Ko kōrero i tōku kotahi nā tana kaha pēhi i a au ka kōhau ki te pupuri i tāku reo. Ka tū au i mua i te marea i tōku kotahi, engari ko tāku whaea, ko tāku kuia, ko āku tipuna kei muri a au e haere ana. Ka tū au, ka wikitōria i ngā Manu Kōrero. Kātahi nei au ka rongo he painga tonu ki te kawē i tēnei reo. He painga tonu ki te tū ahakoa te aha. Nō reira koirā waku kōrero tāpiri mō tāku haere ki te kura Katorika. Nō reira tēnā rā koutou katoa. **So that really drove my intention to compete at the speech competitions. But because of that that drove me to see and my position when I stood up in front in the public setting all I knew was that my mum, my Nanny, and my ancestors were there with me all of the time. And when I stood and of course I gained first place and it was from there that ah, yes, just the language certainly has a position in these settings, in these times, so that’s all I want to add in my time of going to a Catholic school so I’ll pass back matters.**

0940

(09:40) HERA BLACK-TE RANGI: (CONTINUES)

Nā, ka rongo ake koutou i ngā herenga i waenganui i a māua mō te āhua o te pēhitanga i te reo i te kura, te pēhitanga o tōna kaikiritanga, me te mea hoki i te kaiako i kī atu ana ki a ia kia kaua ia e kōrero i tana reo i te kāinga. Mai i te rā i muri mai taea atu ahau i te kura. Tae atu au ki te tumuaki ka tono ahau mō te kaiako rā me taku whakatakoto, “E kī, e kī, ka kī ake koe kia kore taku tamaiti e kōrero i tana reo ki kāinga! Kai a te kuri! Kai a te kuri! E hoki koe ki tō

whenua ki ngā rangi koe mahi mai ai tēnā mahi!” Ka whakaaro ake au, mēnā i pēnā koe i taku tamāhine i pēnā koe i te katoa o ngā wāhine i reira pēhi ai te mana o te wahine. Ehara i ngā wāhine noa iho engari ngā wāhine o te motu, ngā kōtiro katoa. **As you can see, we’re very similar and we experienced**

5 **similar negative impacts through casual racism like the teacher telling my daughter that she wasn’t allowed to speak Māori at home. From there I went straight back to the principal and spoke to that particular teacher and I said, “How dare you tell my child that she wasn’t allowed to speak her language at home. Who the hell do you think you are! Go back to**

10 **where you come from!” Then I thought if she spoke like that to my daughter, then that’s the mindset you’ll have to all women folk. It is very negative, oppressive, suppressive.**

Koira tētahi āhuatanga i tuki ahau i te tumuaki, i tuki ahau i te poari. Kore rawa rātou e hiahia i te kite mai i au e haere atu ana ki te kura. Nā tērā āhuatanga taku tuki, taku tuki kia kaha tonu taku kōtiro ki tāna wero ki roto i tōku kāinga i te kī mai kua tō kōtiro e kōrero Māori ki tō kāinga. Kua ia e whakawhitiwhiti me kōrero Pākehā kē māua ki a māua, me kōrero Pākehā ia ki ngā whānau hoki, tana hamuti! Tana hamuti taku wero atu! Tana hamuti ki te tumuaki i taua

20 wā rā! E, kua tūtū i au te puehu i taua wā rā. Kātahi au ka tiki atu i te kura māhita Māori me taku kī atu, “Kai te aha koe? Kai te aha ngā whānau i konei?” **So that has an impact on all our women. These are matters that really rub against me and that really grate at me. So yes, you should have seen me when I went to that school, oh, boy I was firing, to challenged him. He’s**

25 **telling me that you’re not allowed to speak Māori in my home. Don’t you come to my home and tell me we should only speak English to each other and/or to others, no way! I don’t have time for that. There is no time for that and I won’t tolerate it. I spoke to the HOD Māori and said, “What are you going to do about it? What about the other Māori families involved in**

30 **this school?”**

Koira wētahi o ngā pēhitanga i pā mai i rongō ahau. Anei ngā tau i wehe mai i āu i pēhi āu i tōku kura hoki, i āu i pēhia ki konei ka taka mai ki taku tamāhine. I waenganui i a māua toru tekau tau kai te pēhia tonuhia te tino rangatiratanga,

te mana o taku tamāhine, te mana o ngā kōtiro ki raro me te reo. **These are matters that are really negative. I remember these things had impacted on me when I was at school and they're being reintroduced to my daughter. Where is the spirit? Where is suppressing our women folk in servitude and not being able to express themselves through the language.**

Koira au i hiahia ai kia rongu ake koutou i tōna reo hoki. Hai hiki atu anō i tērā, i a ia i whakahoki mai tana taonga i wini i a ia i ngā manu kōrero, he rā nui i whakanuihia ai ia ki te kura. Ehara ko ia anō engari kai reira anō wētahi o ngā kōtiro anō i whiwhi i toa rātou ngā taonga. **And of course from there she was obviously a champion in speech-making. But there are other students who were able to achieve in that debating domain.**

Ka whakaeke mai te Minita i taua rā, rā, ko te Minita i taua wā ko Trevor Mallard nē, kātahi ia ka kī atu i taku kōtiro, “He moumou tāima noa iho te reo Māori,” i taua wā. I te pōhiri tēnei i whakahuahia ia tērā ana, “He moumou tāima, moumou wā noa iho i te kōrero i te reo Māori, kāre he take, kāre he take i tēnei ao.” Āna kua tūtū anō te puehu i a Hera. Me te whakaaro, he Minita kē koe, kai te aha kē ngā Minita i tēnei ao? Kai te rangirua kē koutou! He aha koutou i uru atu ai i roto i te whare? Koinā ngā kupu, koinā ngā whāngai ki wā tātou tamariki. Nō reira ka pēhi anō tērā. **Now the Minister at that time was Minister Trevor Mallard and he said to my girl, “It’s a waste of time you speaking Māori,” at that time. This was at a welcome and he said, “It’s a waste of time speaking Māori. It doesn’t matter. There is no resonance with it.” That really amped me up. I thought, you’re a Minister, what are you Ministers up to? How dare he speak in that manner! Those are matters that have been seen in the public arena by our children.**

Te waimaria he kaha tonu nō wā tātou tamariki. He kaha tonu nō ngā wairua a wā tātou kōtiro ki te hiki i a rātou me ngā whaea me ngā kuia hoki i te tautoko. Ko te manawa nui kāre i whakarongo atu i te Minita. Ko te manawa nui kāre i whakarongo atu i te kaiako. Ko te manawa nui ko te manawa roa kē i mau taketake ake. **We’ve got to give it back to our young women to continue**

on which was represented of their mothers and their nannies and through their steadfastness that they did. Good on them they didn't listen to the Minister, they didn't have to listen to the advice of their teachers. These are old ancient sentiments that we continue to express.

5

Ko ia, ko ia tērā e ngangau nei i taku ate ki taku kōtiro. Ko taku matakū me taku āwangawanga kia kua hoki au e tū anō ka pakanga mō waku mokopuna ka haere rātou ki te kura kia kua e tae ki reira. Mēnā ka tae ki reira kāre koutou i te mahi tā koutou mahi e tika ana. Ka hoki ake ana au te kite i a koutou mō
10 ngā tau, mō ngā tau, mō ngā tau. **These are matters that were really biting at me. They're hurtful statements for me and my daughter. I guess now I'm going to have to battle for my grandchildren when they go to school. I want to ensure that when they go to school that it is a positive experience. If it falls out of flavour I will return and speak to you.**

15

He mokopuna kōrero Māori katoa. I pakeke mai anō i te tikanga i ērā mea katoa. Koinei taku manawa roa kia kua hoki rātou e kī atu i roto i wō rātou kura kua koutou e kōrero Māori i te kāinga, kua hīwanawana anō ahau. E kare pea ekene pea kua tuku mākutu. Heoi anō koia tētahi āhukatanga i tino
20 kakapa taku manawa i pā kinohia. **My grandchildren they all speak Māori. They have grown up through the old traditions. I don't want to hear anything of that nature where schools are closing the doors to our children so I just wanted to make that very clear. These are matters that impacted negatively on my spirit, my heart, and my way of being.**

25

Kai te kite atu au ētahi o ngā pātai kua whiua mai kia whaiwhai haere atu ahau. I ētahi wā ka kotiti haere ahau engari kai te pai tēnā ko ahau kai te tū. Heoi anō kia kōrero ake ahau mō tēnei āhukatanga mō Hine. E ngā pātai nei ko Hine-te-iwaiwa, ko Hine-nauri, ko Hine rāua ko Rona, ko Hine-kotea, ko
30 Hine-kotiro, ko Hine-makehu rāua ko Hinekōrako ngā ingoa i whakahua i here ana ki te ora i ngā manawa taki o te ora. E hono ana ki te hapūtanga me te whakawhānau i te whakaterere i te whakatupu kai me wētahi āhukatanga maha o te ao Māori. Ka here anō ki ngā wahanga o te tau Māori ki te kāhui o ngā whetū o Matariki. **There are questions that have been asked of me and I know**

that I'm going off track. It is my turn to speak and that's okay. But if I can speak for Hine: Hine-te-iwaiwa, Hine-nauri, Hine and Rona, Hine-kotea, Hine-makehu and Hinekōrako are figures which bind life to the rhythm of life. They connect pregnancy and birth, navigating life and growing food with many other dimensions of the Māori world. They also bind the seasons of the Māori calendar to the Matariki star cluster.

Ka kōrero paku ake ahau mō tērā āhuetanga mō te hapūtanga mō te wahine. E mōhio pai ana tātou kātahi nei tētahi āhuetanga ātaahua. Kātahi nei tētahi me kī pea mahi ātaahua, kātahi nei tētahi pono a te mana o te wahine, o te rangatiratanga o te wahine ki te whakaheke, ki te whakaputa, ki te whakaaui heke i te putanga mai o te tamaiti. **My submission describes the complex nature and chiefly authority of women in childbirth. As you can gather from what I'm saying, it's beautiful. It brings another faith dimension of the chiefly manner and how they were able to express themselves particularly through childbirth.**

Koia nei tētahi āhuetanga whakawani ana ahau kia maha ngā mokopuna Māori rato katoa i te ao, koia te tikanga mō te mana wahine mō tōna rangatiratanga ki te whakaputa tamariki, ki te whakaputa mokopuna. Hai aha, hai reo anō mō tātou; hai aha, hai whāngai i wō tātou tikanga; hai aha, hai atu a wahine; hai aha, hai reo kōrero; hai aha, hai pupuri i ngā whakapapa; hai aha, hai hiki i ngā waiata; hai aha, hai ringawera; hai aha, hai romiromi i a tātou anō, i wā tātou hoa hoki; hoa e kī nei ahau o tātou hoa tāne rangatira hoki. Ehara he wehewehetanga, ko ngā wehewehe noa iho kai waenganui i a rāua, a, heoi anō e mōhio pai ana tātou ko te wāhi āe e mahana ana ngā ngākau. **These are matters which always give me wonder and being born into this world and the protocols cements the mana wahine. Why is that, to give birth for voices, for our culture, to represent the female elements, to ensure whakapapa is written, song compositions, and relationships with our men. Obviously there is always going to be push and pulls within relationships and the women folk always bring the settled element.**

Ko ngā wāhi hoki, e tino pai ana ngā ngākau e haere ana hoki ki te wāhi pai, tērā ko te wehenga ake a te tāne, tōna ure ki te wahine te puhitanga. Kare i tua mai, kare i tua atu. Koiane te āhuetanga o te ōritetanga o te tana me te wahine, kare he rerekētanga o wērā noiho ngā taonga, he rerekē. **Now, as I**

5 **mentioned about a positive relationship, and of course men and their relationship with their women in procreating and through this – and of course there you can see a very similar of the men to the women, of course there a points of differences as well.**

10 Kia hikia, kia noho ahau. I roto anō i a mātou, i a Tūhoe, ko te mana wahine kare e tino whakahuahua ana i tērā kupu. Ko te kupu whakahuahua ana e mātou ko te rangatira, ko te kāwai rangatira o te wahine. Ko te whakaheke o te wahine. Koia ki a mātou ko te rangatiratanga o te wahine. Ko te here o te wahine ki tōna hoa, ko te here o te wahine ki te whenua, ko te here o te wahine

15 ki a Papatūānuku, ko te here o te wahine kua whakapākū hāhi ana ki tētahi atu o ngā iwi, ko te here o te wahine ki tōna atuata. Koirā ki a mātou – E! Ki ōku nei whakaaro, kare anō mātou e whakahuahua ana i te mana engari kei te mōhio mātou kei reira, whakahua ai mātou ko te rangatira kia kua tērā e wehe mai waku kōrero. Me kī pea he wahine rangatira katoa tātou. **If I can speak**

20 **to – Now, within Tūhoe stories. Now, mana wahine is not a word easily expressed within, from home. We like to use the word chiefly, rangatira chiefly authority. Now, of course their interests or connections to the land, to their husband, and of course their connections and interests to their faith, to their land holdings. From my position, that we don’t like to**

25 **use the word mana, but we do know that it exist but we don’t express it in that particular word, it’s rangatiratanga that we like to use. However, I just wanted to make that point clear.**

0950

30 Ka noho hono ko tā tātou taina, tuāhine mai, tuākana mai, ko te mea nui kē kia kua e tukua i a tātou ki raro. Kia kua tātou e taunu ki a tātou anō wāhine mā, kia kua hoki tātou e whakarite, e whakahīhī, e whakaiti i tētahi, ka hi whana tētahi ka tau te āhua e kī atu “ka tau kē koe”, ka hokia titiro tōna taha ka kī atu “Fuck’n blonde”. Nē? “Far ū, no tuarā tonu”. Tērā āhuetanga. Me kī atu, “nō

hea o hū?”, ka uru anō i ahau. **Perhaps we are all women of chiefly authority. And we live here with our younger, elders. My word to you is that do not be subservient and so not over-reach your – don’t be so judgemental. You know backstabbing is all part of it. So now where’s your friend? Where’s your shoes from? Maybe they fit me too. But it’s all about encouragement and using those expressions to lift out women-folk.**

Engari ko te whakanui kē i wāu tātou wāhine i ngā wā katoa, ka hoki anō ahau ki te wā o te hapūtanga, nē? Kei reira anō ō tātou hoa, ngā teina hei awahi. Ngā tuakana anō hei torotoro i te wā e whakamamae ana, ehara tērā i te mahi pai, ki te whakamamae. Koutou wāhine mā kei te mōhio koutou. Auau i te pō i whakamamae ana, au i te pō e whakamamae ana. Ko ētahi – e ta, ka tīhae kēhia te aroaro, ka tīhae kēhia te pū. Ka tāpaihia mai te tou ki te aroaro. He aha rawa tātou i tuku i ou tātou tinana kia perahia, wāhine mā? Akene pea he pai mō te mahi? He whakaputa i te tangata he whakaputa i te tangata te mea nui katoa. **These are times during when women are pregnant. And it was there that our husbands, our older brothers, and sisters you can boss around. At the times when you’re going through those complicated days and we do need all of that. I guess all of our women know what I’m speaking of. During the day and at night going through many turn of childbirth. From the bottom of the back to the – these are matters that our women-folk go through. Yes it’s to procreate children.**

Ahakoia i wērā mamae katoa o te kāwai rangatira o te mana wāhine, ko te hua kia puta i te wāhine. Nō reira wāhine mā kia maha ki te mahi tamariki mā koutou ngā tamariki nei. Hoki atu a te pō nei ā ki runga i te moenga koutou mahimahi ai. Kaua e wareware i tāku kupu, i te ata hoki ka hoanu. E tū o wōku mokopuna kua kī kē atu “a ka taihoa ake nei, taihoa ake nei”. **Of that’s the most important aspect and true those particular stages of pain but through the that, through the pregnancy that obviously but I want to send out a word to our people here that we need more children. We need you to procreate. Don’t forget what I said. You know there’s another day tomorrow morning. I have three mokopuna. But I’m waiting – still waiting for more.**

Heoi anō, te atua o te whaea, te tipuna o te whaea, āio e te rangi, āio e te whenua, āio ki ngā mea katoa, tīhei mauri ora. Ka whai waewae i tōna tūranga, whai waewae e te whaea, e ngā whaea katoa, e te kuia o ngā kuia katoa te
 5 Ruahine ko te whakaaro wairua noa i a koe ināianei takataka ki te wā i kati ai te hā te rongō o tō kakara e kama mai nei. Wāhine mā. **These are the types – the original most important mother and grandmother has a place to stand here on this matter. And your fragrance was silence.**

10 Tangaroa te hauka, Tangaroa ki ahau mai koe. Ka papaki ake te, ka papaki ake i rā haki nā ngaru, whakapukepuke ai i ngā tae o Hawaiki. Ko Ranginui i tāpapa i waenganui i o wōku hā. Tā te karanga o te whenua ka rere ai i te wai i roto i te kōpu. Tuki, tuki, tuki ana. Kua eke, kua eke, kua eke ake tō wā. Ko koe tēnā Papatūānuku te Whaea o ngā Whaea, he Atua, he tipuna, he taniwha,
 15 he tangata Hō! Hō! He Atua Wāhine. Hō! Hō! He wāhine rangatira. Hō! Hō! He mokopuna. Hō! Hō! He whāngai. Hō! Hō! Ko tātou. **Come forth Tangaroa as the waves crash beside you onto he tides of Hawaiki. Ranginui called on by the land, lay between your thighs and the fluid entered your womb. After some hostility your time has come. It is you Papatūānuku, the mother of all mothers, a God of supernatural being, a person. A person, a female woman, a grandchild, an adopted child, it is us.**

Ko ia ngā momo whakaritenga o tēnei mea te mana wāhine, ka noho ki roto i te marae otirā ka noho pūmau ki tāku whakapakeketanga. Koia ko te wāhine
 25 o te atua whānau wāhine tipuna i roto ahau, i roto i a Tūhoe. Koinei ngā wāhine hei whakahuahua ake māku hei muri mai ka āhua toro ahi ake hā. Ko ngā ingoa o ēnei wāhine rā ko Hinepūkohurangi e. **These are the types of roles that powerful women held amongst the multitudes and which were upheld staunchly when I was growing up. They were the female Gods and ancestors of Tūhoe and these are some of the female I will - item. And the name of Hinepūkohurangi, the mist maiden.**

Ko Haumapuhia, Waikaremoana e kau nei. Ko Maria, ā te tiaki i taua. Ko Wairore, he taniwha kuia ātaahua te kaitiaki o te whānau. Ko Wairaka e, kei tū

a mai o tua atu. Ko Hinemoa tōna here ki a Te Arawa. Ko Mahiti take kuia tipuna he tohunga, he kuia karakia i ngā wā o mua... **Haumapuhia, there's Waikaremoana swimming. Maria, the guiding sentinel. Wairore, the river spirit, Wairaka. No what can we say? Hinemoa and of course her connection to Te Arawa.**

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Ko Mahiti. Tāku kuia tupuna he tohunga, he kuia karakia i ngā wā o mua. He haere mai i te tangata te wāhine ki te kite i a ia. Pō, i te ata, ahakoa he aha te māuiuitanga kē heke i runga i a rātou ka noho te kuia rā mō ngā toru rā mō ngā whā rā ki te karakia. Ki te pupuri a rātou kāore he kai, kāore he kai he wai noiho ka tae mai. Ko ēnei e tōna kōrero i whakahekehia mai e tōku kuia ki a au mō tērā o aku tipuna kuia mō Mahiti. **Mahiti. My Nanny, she was an expert in prayer. When people came to visit us they saw her mourning even though she was unwell and she was there for the three four days to ensure karakia and through – she did not take food during those times, she only drank water. Now these were stories that my Nanny passed on to me.**

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Ara kē te nui o ngā ringaringa. I tāku mōhio kei te āhua pērā hoki ngā ringaringa o wāku whakaheke. Engari he ringa e kīia nei ka pā atu ki tētahi ka ora. He momo ora. Koia tāku kī koutou wāhine mā tiaki i a koutou anō. Teina mā, tuāhine mā, tuakana mā, tiaki i a koutou. Ki tō hoa. Ki ngā hoa o ngā wāhine, pupuri i te ringa o tētahi. Ka rongo tētahi i te mahana o te ringa ka haere ki te wairua, ka haere ki te manawa, ka haere katoa te mahana o tērā wāhine ki roto i a koe. Mēnā pīrangī koutou i te pupuri i tāku ringa, ā mō te ahiahi nei tātou puripuri ringa. **Speaking of Mahiti, she had great big hands but according to what I've heard is that she had the hands of a healer. Maybe we can take note of that that we need to look after each other. Put your hand and you'll reach out the warmth of your hand touches the body and the warmth permeates through to the others. Now if any of you want to hold my hand perhaps we can do that in the afternoon if that's all right.**

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Ko tētahi o ōna kuia kia kōrero ake anō nei ahau ko tāku kuia ko Pihitahi, e paku nei tāku kōrero e whakahuahua engari he kōrero atu anō kei muri mai.

Nā ko tōna whaea ko Mahiti, ana ko Pihitahi tana tamaiti ana. Ko ngā mahi o taua kuia rā he ako i ngā tāne ki te tū ki te whaikōrero, Waaaatawhā! Ka kau kē nēra. He nui ngā tāne ka haere ki te kitea i a Pihitahi ki te kia tohutohuhia rātou. He wāhine tū taua kuia rā ki te haka, he wāhine tū ki te kōrero i mua i te tangata. Kare i te marea, kāore hoki i te – i waho i tātou wāhine o Tūhoe, kāore hoki tātou o pērā. He whai tikanga i roto a whare tātou a mana wāhine, mana rangatira tērā ana i waenganui o āhua tere kia koe tēnei hoa, i waenganui noa iho i a mātou a ē tiketike ana. **Another particular kuia was Pihitahi if I can speak to her but there is some evidence that comes up later, and her mum was Mahiti and Pihitahi was their child. Now her was to support the men particular with speeches and singing support. Now there were a lot of men that used to visit Pihitahi, she was very skilled in the elements of entertainment, she had a skill with standing in front of people. But we're not all like that, we make sure we – and she epitomised all the aspects of – and she became the conduit that was able to move in those spaces as well.**

Maumahara ake ahau i taua kuia rā i a Pihitahi. Ka tūtaki au e iwa pea noho au i wāku tau e aha matakū tonu au nā te mea rā kei te roro ōna makawe e mau tiri whana ēnā, he moko tōna, he moko kauae. Ko ngā ringaringa āhua kumeme nē. Me tāku miharo kāore – he aha ai tino kukume ai ngā ringa o te kuia nei te kiri i hiki ana. Kātahi au ka uru te whakaaro ki a au, he kuia pakeke tēnei. Kia kaua kē ahau e whakatoī. Kāore au i te mōhio i taua wā rā kei te kōrero mai i a ia i tāku wairua. Kāore mō te kupu engari mō te hinengaro. Kua tae kē mai o wāna kōrero pēnei ki ahau nei kei te titiro atu ahau kei te titiro mai ki a au kei te haere mai i ngā kōrero mai tana rae, i tāku rae hoki. Me te kī mai, “kei te paipai tō whawhai i tāku ringa”. I te mea ka reira ahau āhua tiro-tiro. A kua rere atu anō ahau taua āhua anō pupuri anō i te ringa ki te tautoko. Ana tāku rere atu o te ringa to e kuia rā kua uru tonu mai tana wairua ki roto i a ahau. Kātahi nei au ka miharo atu. Te miharo o te atua wāhine anō. I taua wā e tamariki tonu ana au kāore anō au te tino aro engari ka haere te wā, ka haere te wā ā ka taka te kapa. Ka kī kia te whutupōro kua taua tona mea katoa anei tū ake nei. Tērā kōrero pakupaku mō tērā o ōku kuia. **I remember Pihitahi, I remember meeting her. I remember first meeting her and I was quite**

scared of her because you know she was tall and she had long hair. And I saw her hands were strange looking hands. Now why do you – well, you know hands were just in bad, bad repair and then I realised this is a very elderly woman and I shouldn't be speaking to her in that manner, she's talking to me. Not that she's speaking to my spirit, maybe not through words but I sort of had a feeling just through how she connected to me and I'm looking at her and I can just see that she's looking at me and just through the forehead and I'm holding her hand and she's saying to me, "I like the feel of your hand". But it was just because of that look she gave me to support her and as my hand, and as I was holding it I could actually feel her spirit working with me. And there was a spiritual connection, a faith. But through that and as time went by it fell upon me, the realisation dawned on me. I just wanted to raise that.

15 Tētahi o ngā kuia anō ko tū ko Tiria Tuhoro. Āe i mōhio koutou o tērā o ngā kuia. Tētahi kuia miharo katoa i au i hinga atu i tāku manawa, i hinga a takaporepore atu nei au tāku kitea i taua kuia nei, nā te aha? Me pātai mai koutou. Heoi anō māku e whakautu. E takaroa mai. I te wā i tūtaki ahau i tēnei kuia i runga tonu i te Hāhi o te hāpati o wā mātou karakia o te Ringatū ka haere tāku whānau e takatū ana i Waikirikiri mātou i – he whare tō mātou kāore i tawhiti mai, mai i te marae. Ka haere atu mātou ki ngā rā i reira, ana ko mātou o ngā tamariki kei waho katoa e mahia nei o tā rātou mahi ai, ko ahau ai e hiahia tahutahu a hine kua mea kua hia titiro i ngā rākau, me tahu atu pea tērā engari kare i te tika. **And another kuia is Tiria Tuhoro, I believe you know her. Big and she was a very huge personality and I remember her and why do I remember? There's things that stand out about her. At the time when I initially met this it was during the Ringatū hāpati session and my family went there and it was held at Waikiri. We've got a house close to the marae and then we had the big rā there. We were doing our business in regards – prepare preparations, preparing the kai, but there as some things that just weren't quite right.**

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Heoi anō, ka haere te wā ka kuhu mai ngā tamariki, ko te wāhi e haere atu ana mātou me te pōhiri a te kuia rā, “haere mai ki aku waewae”. Ka haere atu mātou, mātou ko Kirimane, ko hine – ngā mahanga, ko tērā (**Māori 10:00:13**) haere atu mātou ki ngā waewae o te kuia rā. Ko te kaupapa o te kuia rā e tono

5 mai rā i a mātou ki te whakamahana i wana waewae, tērā, tērā. Ko tētahi atu anō, kia pai ai tana whakatau i ngā tamariki, kare hoki e rongō ngā tamariki, ka takatū haere, kua puhipuhi haere i ngā whakaahua, kua aha anō, kua paopao i ngā tekoteko kua aha anō. Engari, nā te kuia rā i whakarata mātou. Ka noho he mirimiri i ngā waewae me te uwhi i runga i a ia. He papangaru i runga i a ia

10 me ngā kara mahana, kara, you know, whero he aha anō, he kahurangi, he kiwikiwi, he kowhai, a, ngā kara katoa. **And of course, there was a time when the children had to come through and when the kuia was welcoming these children, and of course I remember people my age went to the legs of this dear old kui and I realised that – she just wanted us to keep her warm, her**

15 **legs warm. No, the children and of course she talking about things about – and of course she’s speaking to the children at the same time. It’s through that we were able to – she brought us. But she had a blanket and you know she was forever adorn with appropriate linen that made sure that she was kept warm.**

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Kātahi ka kī atu au, “E kui, kei te rongō atu anō ahau i a koe e kī ake nei, kia haere mai mātou ki to taha, ki to – ko to hiahia anō iho rā ki te whakamahana i o waewae, koirā to hiahia.” Me tana kī mai, “Āe, he tika tēnā nō reira e noho, e noho.” A, ka pātai atu, ka tīmata the kuia rā ki te kōrero, i taua wā rā kua mau

25 atu aku kanohi, waku karu ki tana āhua me te uru kohu o tana moko. Titiro atu i te uru kohu o wetewete, ngā katikati, ngā heke, ngā whakapapa o tana moko, o tana moko kauae e here ana ki te atua, te atua wahine. **But I was saying, “As I’m listening to you e kui, your welcoming us in, but you know it looks as if you just want us to warm your legs.” And she goes, “Yes, your right**

30 **but you know it’s okay, sit down. Come sit by me.” And of course, I remember, in my eyes was looking at her and of course the moko kauae and the depth and the many ingrained – and of course the many lines of her moko that represented, that had a whakapapa and of course it’s connected to the spiritual female divine.**

I reira anō tētahi āhuratanga e whakaatu mai ana, āe tika ana koe hera ki konei koe. Ka noho mātou o aku uri, o aku hoa ki tana taha. Ka tīmata the kuia nei ki te kōrero paki, te kuia tohunga ki te kōrero paki. Ahakoa he aha te kōrero paki ki a ia ka taea ia. I roto i te whare kei te kōrero wētahi, kua whiu mai tētahi kupu ki a ia, ata, tikina anō hei atu i a ia katahi ka puhi i roto i tana pukoro, kua pau ana kē ki te tīmata i te kōrero paki. Kare he āwangawanga, kare he raruraru, kare e kī atu – kare au e mōhio i tēnā. Ko tana, kei tāku pukoro e noho ana. **And it was there that I was able to gather. We still continue to sit by this old lady and then she was talking a whole lot of stories and she always had wit. And of course, the people would just give her words and then she was able to really speak impromptu-ally very quickly with sentiments ingrained and it was listening to that dear old soul and how she told the story.**

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Katahi au ka whakarongo i tēnā kuia e kōrero paki ana. Pēnei, pēnei he maha ngā wairua i roto i a ia. He mahana atu i roto i a ia. Ka hiki ana tana reo arā ki te hiki, a, tawhiti nui rānō te haere ana. Kātahi ka waiata, a, arā kē te reo. Mōhio pai koutou i a Kiri Te Kanawa, heoi anō kare anō wana take ki taua kuia rā. Ka hiki ana ia ki ētahi āhuratanga ki te whakatīrimirimi tōna tinana, ahakoa tana kuia e piko ana engari **(Māori 10:03:02)** kei reira tonu e mahi ana, e kopi atu ana, e kopi mai ana. Tā, hinga, hinga atu ana tāku wairua i tēnā kuia me tāku whakaporo, “Kua tūtaki au tāku atua wahine.” Tāku koa hoki, anei, anei ahau, anei ahau ko te kuia nei. **And of course there was a warmth about her and when her language rose with her story telling, but it didn’t seem so distant and your right in there with her narrative through the songs. You know, I believe you know who Kiri Te Kanawa. You know, no one stands here. I mean my kuia could have that voice. And then of course you could see the twists and turns of her body. And then of course you can see her hips moving and just the whole element of – and then there’s a spiritual uplifted, uplifting of witnessing all these, witnessing her in her elements. My joy. And of course this kuia was saying (inaudible 10:03:29).**

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Ana, i reira ka tīmata te kuia rā – nāna i whetu i tana papangaru kātahi ka kōrero mō ngā āhuatanga, mō ngā tai o taua papangaru rā me te herehere i ngā taera ki ngā atua. He kahurangi ko Tangaroa tēnā. He kākāriki ko Tāne Mahuta tēnā nā. He whero, ko Rūaumoko tēnā. Kīnaki katoa atu i ngā haka hei whai atu i aua kara rā. Kīnaki atu ai hoki i te puhutanga. Kīnaki atu hoki i ngā kōrero herekau ana ki ētahi atu anō hoki me tāku whakaaro anō, ‘Tua atu i te whakamahana i a mātou hoki, tua atu i te whakamahana i wana waewae, kei te ako anō ia i a mātou i te āhuatanga o te mātauranga Māori i roto i te wharenuī, i te whare o te wahine. **And it was through her, and of course she takes off her blankets and talks of other matters and she speaks of her blanket and of course that has a story to it. And of course there had many adorned feathered tops, speaks of the red, speaks of this particular. So she, and of course through that she was able to imbue it with specific songs speaking of – and of course that complemented her speeches in relation to, that relate to another matter. My thinking was, aside from ensuring that we’re keeping her legs warm, what’s she doing with us? And of course using her Māori knowledge and using it, making it useable within the wharenuī.**

20 Tae noa atu ki ngā atua, mutu, mutunga mai tana kōrero mō ngā atua, mutu, mutunga mai tana whakamārama i ērā āhuatanga. Tērā, tērā, ko tērā o ngā kuia engari ka kamu ake anō ahau akuanei. **But she did end up her story telling about the gods but as I said, that’s another matter I can raise later on.**

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Ko tētahi anō hoki o ngā kuia ko Mareta. Ko te kuia nei, koia te māmā o tāku koroua, o Tei Nohotima, Te Iharaera Nohotima, āe, i tapaina ahau i tāku kotiro nei a Marina. Ko te āhua o taua wahine, kuia rā, e ai ki te kōrero o tōku kuia i a Hineiwhakaataia, he kaha tēnā wahine. He kaha ki te tū i runga tonu i ōna waewae ki te tautohe ki tana tungāne i a Tamarau Takurua. Ko Tamarau tētahi Māori, tētahi tangata, tētahi rangatira i roto i to mātou whārua. **Where in particular is Mareta, she is the mother of my koroua, Tei Nohotima and of course my daughter was named aptly from her. According to**

Hineiwhakaataia, my kuia she speaks of her of – this woman and forever challenging and making matters more clearer for the chief Tamarau at that particular time. But yes, for she forever brought reason and challenged her brother Tamarau during his time of leadership of the Tūhoe valley.

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Engari kaha ia ki te takahi atu ki tana tungāne. Anei, anei, anei. Ko wētahi o ngā mahi a Mareta, he mahi tahi anō i te taha o tana tungāne. Te titiro i ngā rori o Rūātoki. Ko ia te reo wahine i te wā kei te kōrero rāua, kei te whakawhitiwhiti kōrero rāua mō ngā huarahi i roto – kia pēhea te whakatika i te huarahi i roto i a – te whārua. Kia kua e poronohohia te huarahi kei te poro koe i a Papatūānuku. Me āta tiro tiro, me āta wānanga, me āta kōrero i waenganui i a rāua wērā kōrero a te tuāhine, a te tungāne. Ko ia ngā kōrero e mau ana i a au, i whakakīhia mai ki ahau. Ko tōna āhuetanga hoki, he minamina ngā makawe. Arā kē he – āhua rite i ngā Makawe o taku tamāhine nei e te kara o ngā makawe o Mareta. Nō reira, he whakaheke rangatira.

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But however, they did work together to ensure that Rūātoki, she was the female advisor in regards to how do they address matters within the valley ensuring that the biodiversity and sustainability were paramount. And of course, that's working in the elder and the younger. So those are things, stories that were brought to my attention and speaks of her how she held herself, her adornment. I believe she had hair similar to – similar hair colour to my daughter. So, I think it's an element of chieflyness.

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Ā, ka taka mai ki taku kuia, ki a Hineiwhakaataia, nāna nei au i whāngai. Taku waimaria, taku hōnore i taku kuia. E kī ake nei au i kōrero mua ake nei ahau, kotahi māua i wa māua kōrero, i wa māua whakaaro, ahakoa e rua o māua tinana, kotahi tonu māua. **And of course, Hineiwhakaataia, and of course she was the one who whāngai'd me and brought me up and I am forever grateful, and I honour her name. We were one, one symbiotic body of one thought, spirit.**

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Tētahi uauatanga, tētahi paingatanga kei roto, tētahi Atuatanga kei roto. Nāna i whāngai mai i ahau, e tū ake nei, e tū ake nei. Āe, kei ruke roimata anō e kāre mā. Heoi anō, he wahine whakapono i te hāhi Ringatū. I te ata i te pō,

i te ata i te pō, i te ata i te pō, he karakia. Ā, taka te wā ka kī atu tētahi o mātou, kāre kē pea koe, me āhua whakatā pea? Āhua hōhā te Atua i ō karakia. Kāore anō tātou i kite i ngā painga a te Atua. Nō reira ēkene pea, me tono kē e te Atua o te wahine. Kei reira anō ana karakia mō ngā Atua o te wahine, heoi anō koirā tētahi āhuetanga. Ko tana whakapono, ko tana mōhio mārama i ngā whakapapa o tēnā o tēnā o tēnā i te here i tēnā, i tēnā, i tēnā he rite anō ki tōna kuia tipuna anō i kōrero paku ake nei ahau ki a Mahiti i tana mahi i te honohono haere i ngā hapū i ngā whānau, i ngā whakapā kūha o roto tonu o Tūhoe. Kāore i tawhiti mai, kāore i mahue ake i a ia ētahi ki waho. Koirā taku whakamihi mō tērā āhuetanga, mō te whakapapa. Ehara kei ahau, engari ēkene pea kei waku mokopuna. Ā, ēkene pea kei wēnei ōku nei. **Any matters that came between us, any matters of positivity, faith. Those are things that are imbued in me and here I stand. I do not wish to get teary eyed. She was a woman of faith. Morning, night, morning, night, karakia.**

15 **All the time and of course for us. Perhaps you should have a rest, maybe the Lord needs a rest too and those were things I used to say and perhaps maybe we need to – but of course held particular prayers that were specific to the ancestress whakapapa. But she knew all the many connections, whakapapa and similar to – I guess it’s similar to her mother**

20 **Mahiti, ensuring that all those people were held accountable. She ensured that everyone was on point with everything. And of course, a sentiment that can be passed through my grandchildren.**

Heoi anō, taka rawa mai ki tāna kōtiro i a Anituatua Nohotima Black. I moa a Anituatua Black i a Tai Turakina Black. He tangata o te hōia o te rua tekau mā waru. Ia te wā, ia te wā nā tūnga o te rua tekau mā waru, kei reira taku whaea, kei te taha o tana hoa. Kei reira taku whaea e whakarite ana i ētahi o ngā hoa wāhine o ngā pouaru, e whakakotahi ana i a rātou. Ka haere rātou ki ngā whenua i pakanga ngā hōia ki reira. Ko ia te reo karanga i kawē atu i a rātou.

30 I ētahi o ngā kōrero o taku whaea, e kōrero mai ana ki a au, ki a mātou. Kāore ki a ahau noa iho engari ki a mātou katoa. I haere ia i runga i te āhuetanga o te wahine rangatira, i haere ia i runga i te āhuetanga o te wahine o tāna iwi, i haere ia me tōna reo o ngā iwi, o ngā hapū. I haere hoki ia i te taha o tāna hoa rangatira me te mea hoki mō ngā mea i mate atu hoki ki tāwāhi, ngā pouaru.

Tērā, tērā, i ngā pakanga ki reira. **And of course, falling that to Anituatua Nohotima Black, yes. Anituatua Black married Tai Black and he was a veteran of the Māori war, the 28th Māori Battalion and of course my uncles bringing together the wives and of course they travelled and of course**
 5 **she was the voice, the karanga voice that followed. And of course, I remember she spoke to us – not only to me but to all of us at that particular time that she travelled there on the chiefly authority of the female element and the – representing – and she did represent the voices of the people and of course her husband who had passed – and of course**
 10 **those who had passed away and buried overseas, in particular the widowed who travelled.**

1010

I kite ia, i rongō ia i ētahi āhuatanga i te wā i haere rātou, i haere tōpū tonu rātou
 15 ngā wāhine katoa mai i Te Tai Rawhiti tae atu ki ngā pouaru wētahi, ngā tamariki wētahi, i haere i te taha o te Minita i a Helen Clark i taua wā rā, kāore noa au te hiahia tukutuku īnoi engari i puta mai te kanohi o Helen Clark e kōrero noa nei ahau i te wā i a rātou haerea ki te whakanui i ngā hōia i Italy, i Cassino. Mei kore ake ngā wāhine a ngā hōia i haere ki te kawē i te aroha o te wā kāinga
 20 i ngā mea i hinga atu e ia. I haere atu ki te hī atu i te aroha o te whānau o Aotearoa, i haere atu te heri i te aroha o a rātou māmā, i haere atu te heri atu i te reo o te karanga, i te reo o te apakura, i te reo o te mamae i mate atu. I mate atu. **They remembered a time that they went there and went as a group of women from the East Coast, obviously some widowed children were part**
 25 **of that travelling group and they travelled alongside Helen Clark at that particular time. Now, I didn't want to mention particular names but yes Helen Clark was certainly – to commemorate the Monte Cassino. It was specially devoted to the widowed that had fallen in those lands there. It was to ensure that we carried the love of their mothers and through the**
 30 **karanga that they were able to express the sorrow and the great loss and those who had since laid and of course are buried in those lands.**

I mate tamariki atu. Mō te aha? Mō te aha? Kokohu ana, mō te aha? Mate tamariki atu āku koroua. Mate tamariki atu ngā hoa, mate tamariki atu ngā tama

a ngā whaea i mahue mai i Aotearoa, mate tamariki atu ngā tungāne o ngā wāhine o Aotearoa, wō rātou taenga i mate atu i reira. Parekurahia rātou ki reira, tukuna atu rātou kia mate. Ko rātou ngā mea i tukuna atu me te mōhio atu kāore rātou e ora, kāore he hokinga mai. Koirā tētahi āhuetanga i haere

5 atu taku whaea me ngā pouaru katoa, i haere i te awa haere nei kia maumahara, kia maumahara i ngā mahi a te ao a Ingarangi, a te ao a ngā minita i te tuku i wā tātou tāngata ki reira kia mate atu. Kai a te ahi, kai a te ahi. Ana, ko taua kupu rā, i kai rātou i te ahi. **And for what? And I say this very loudly, there were young men. They were very young men who died there. Their**

10 **friends. Mothers lost sons buried there, older brothers lost younger brothers, older sisters lost younger brothers. It was a clear massacre and in the knowledge that they would never return now that was a key reason my mother went there and all the widowed who travelled with him, that's why they travelled to remember with the great big World War through the**

15 **Commonwealth and of course our ministers encouraged our war participation. My heart bleeds with grief and tear.**

Nō reira, koirā te mana o ngā wāhine i haere rātou ki reira ki te kawē atu i te aroha, ki te kawē atu i ngā waiata, ki te kawē atu i te mamae, ki te kawē atu kia

20 kotahi, kia hoki mai a wairua nei rātou. Hoi anō i te wā, i tētahi wāhanga anō kia hiki ake noa ahau. I kōrero mai taku whaea ki ahau, e whakarerireri ana rātou i runga i tētahi waka, i tētahi tīma i Greece tēnei. Kei te mōhio mai koe, Wai i ngā kōrero nei – me Mere. Kua reri mō rātou ki te haere, kua reri te tīma, te kaupuke ki te wehe mai i Greece, ā, kua whakahouhia ngā mīhini, kua

25 whakaharuruhia te kaupuke kua reri katoa rātou te haere, ā kāre i nuku, kāre i nuku te waka. Āhua rua haora, toru haora, whā haora rātou e noho ana ki reira. A, kātahi nei ka whakahaerehia ngā karakia, ngā whakawāteatanga i taua wā rā. Ahakoa i tīmata mai te tīmatanga e whakareri ana i te haere, taka rawa ki te whakanuku kāre i haere te kaupuke, mau tonu te kaupuke ki reira te waka.

30 Kāre i nuku, kāre i aha. **So, that the position of our group travelling there to ensure that we performed appropriate songs and at the end, in conclusion is that we being their expressions back with us in travelling back to our homelands. But I remember that time my mum saying to me and of course they were in Greece and they were trying to organise their**

travelling arrangements and of course they are all preparing their travelling arrangements from Greece and of course the appropriate transports were underway but however the vehicles wouldn't move. Two, three, four hours and still no movement. Prayers were given to help guide its way. From the very beginning the ship wouldn't move. It wouldn't budge, it wouldn't do anything.

1015

Kua uri mai te wehiwehi i roto i ētahi o ngā wāhine. Akene pea, he aha kai te haramai. He totohu pea kai te haramai. Akene pea kai te haramai ngā hau e whā ki te heri ki wāhi noa atu. **Some of the old ladies were really getting worried. They were thinking that maybe they'd get picked up by the wind and blown off course. It was very upsetting.**

Pau tonu te nuinga o te rā ki reira e tū ana te kaipuke, te waka. Ka eke te whakaaro taihoa rawa tātou e nuku, taihoa rawa tātou kia nuku. Tatū ana, noa ana, tau ana me te whakaaro kua eke mai katoa ngā wairua ko rātou ko ngā hoea, kua tae katoa mai ngā wairua ki te kaipuke. **Most of the day was wasted waiting on the ship. They thought maybe it wasn't time to move. That we had to ensure that matters were settled and the spirit of those soldiers were rested and settled and if we did that the ship might move.**

Ka kīia atu, kia mutu te karakia whakamutunga ka kī atu te kāpene, "Tēnā whakaharuruhia anō te waka." Ka whakaae katoa rātou ka haere tōna toa ki te whakaharuru i te waka, i te kaipuke, a, ka huri. Kua mōhio kua tau. Kua tau Te Arawa, kua tae te wā mō rātou ki te hoki, te hokinga mai ana ki te kāinga nei. **At the end of the prayers the captain said, "Let's start our engine." They agreed and low and behold the engine started. It was then that they knew it was the right time to return home.**

30

He mīharo hoki wērā o ngā kōrero. He rongoa ā-wairua anō tērā. Kai reira ētahi o ngā kupu whakahirahira me te āhuatanga e pā ana ki ngā kōrero, ngā tūmomo kōrero katoa i whakahuahia. **Through that insight you can see that there is a lot of aspects to take from it.**

Nō reira koinei au e whakahua ake nei te taha o taku whaea he wahine, he pouaru nō te rua tekau mā waru. I tū ana mō ngā rā o Tūmatauenga i te whārua i te kāinga eke ana ki taua wā rā kua tae ia ki te wharenuī ki waho tātari ai, noho ai hai ārahi mai i ngā tāngata. Kai te pōuri tonu tēnei, kai te pōuri tonu tēnei kua tae ia ki te noho i te roro o te whare. Kātahi nei tētahi āhuetanga tā te wahine rangatira, tā te wahine rangatira, kai te pōuriuri tonu. Kāre anō kia hiki te rā, kāre anō kia oho ngā heihei ki te teke keo, kāre anō ngā hōiho kia āhua mimi engari kua tae kē ia ki te whakareri, ki te hiki i te wairua o ngā mea e haere mai ana, kātahi nei tētahi āhuetanga o te rangatiratanga. **As I speak of my mother, she was a women, a widow from the 28th Battalion. I remember here standing at the time we commemorate and she was always there outside our marae to ensure that she is always present at the marae. So that's a clear matter that is representative of the chiefly authority of wahine. She was there well before the ceremony, before the chicken started roosting. She was early. It was important that she was there just to lift the tapu and then matters would flow from there. I just want to reflect on her special qualities that stood out as chiefly authority.**

Me inu pea. He wahine haka, he wahine kaiako, he wahine mākohakoha ki te tangata. He wahine whakarite kaupapa, he wahine aroha nui ki wana mokopuna. He wahine āhua whakatoī nei i wētahi wā. **She was a woman of notoriety around composition, she was an organiser. She certainly had a lot of time for her grandchildren. At times she could be quite witty and she certainly had personality.**

Kia kōrero paku noa ake nei ahau. E matamata tonu ake nei i te aroha ki a ia. Rua wiki i pāhue ake nei i hoki atu ahau ki te kite i a ia ka kawē atu au tana teina ki te kite i a ia. Kātahi au i a ia e whakamatemate mai ana kātahi au ka rere atu ka awhihia e hau. Ka hikina mai e hau ki taku taha. Kai te kite atu au e huaki mai ana te waha ki āu. Mau tonu ana au, āhua rima minitī pea au e mau ana māua ki a māua me tana waha e huaki mai ana, me taku mōhio tonu, taku mōhio tonu e tuku mai ana ia i tana aroha ki roto i āhau ki tōna waha. **If I can speak just briefly. Of course I can't help but get very emotional when**

speaking of her. Probably within the last two weeks I went to see her with her younger sibling. When I was there I became aware that she was unwell so I lifted her and I brought her closer to me and I could see that just with the motion of her mouth. It was probably about five minutes that we hugged each other tightly and I remember specifically the picture of her mouth and I could tell that she was passing something to me, unconditional love.

He āhuetanga tērā e kore e warewarehia au. Kātahi au ka tino rongō i te aroha o te whaea ki tana tamāhine, tino rongō au i te aroha o te whaea ki tana tamāhine. Kāre tērā i waenganui i māua i ngā tau i muri, i mua i āu e tamariki ana nā te mea i whāngaihia mai au e taku kuia, tana māmā ake, engari kia pakeke haere nei kātahi au ka rongō i tōna wairua e hono mai ana ki āhau. Me taku whakaaro tukutuku rawa, tukutuku rawa kia tae tāua ki konei, kia tata koe te haere. A, i tuku mai i tana aroha, i tuku mai te mana atua, i tuku mai te rangatiratanga i tana hā ki āu. Ka kī katoa taku ngākau, kī katoa taku ngākau. **It is something I will never forget. It was the first time I felt the aroha between a mother and daughter. It was her mother that raised me, which is why we were never close, but as I grew older I was able to get closer to her. It was important that I be here and speak to that. She passed that unconditional love to me and my heart is full.**

Kāre e mahue i au tērā whakaaro. Kāre e wehe mai tērā whakaaro. Kāre e wehe mai tērā wairua i roto i āhau, a, moe ake nei waku kanohi. He wairua whakakotahi i a māua. Kāre au i reira i te haere anō taku kuia, i tawhiti kē mai ahau. Engari i reira tonu i ngā āhua ihiihitanga nei, engari i te taka mai ki taku whaea ake ka rongō ahau. **I wanted to hold onto that, that particular spiritual awakening. Just thinking about it brings water to my eyes. That was quite special between us two. But it was there and through that it was – and then when I saw it and that time I had with the kuia I knew what it was.**

Heoi anō, i tēnei rā te huritau o taku māmā tēnei rā tonu, 91 ana tau. Kua ruahine, kua ruahine. Koinei ake e tū ake nei me te kī ake: “Rā whānau mum,

rā whānau ki a koe. Hari huritau. Kua haere atu koe ki tua o te ārai ki a rātou mā, ki ngā tīpuna, ki ngā tipua. E moe, moe mai, moe mai rā.” Ko te hiahia i te waiata i tō waiata rā whānau hai hiki wairua. He paina tonu pea tēnā? Kia paku noa iho nei. **Today is my mother’s birthday and she would be 91. I want to say: “Happy birthday mum, happy birthday to you. Even though you have passed beyond the veil to our old people rest in peace.” I wish to sing a happy birthday to lift my spirit. Is that okay? I think it’s okay.**

WAIATA (RĀ WHĀNAU)

1025

10 Nō reira, e kore e wareware i a au tēnei rā. E kore e wareware i ahau na runga anō i te āhuratanga o te Mana Wahine. E kore e wareware i a au e huihui nei tātou i raro i te tuanui o tēnei o tātou marae i Waiwhetū. E kore e wareware i a ahau te wairua, te Atuatanga, te rangatiratanga, te mana wahine. Ai, kua heke anō aku roimata. Mo te rā huritau o taku Māmā, o taku whaea e kore e
 15 wareware i a au. E kore hoki e wareware kei te taha taku tamāhine i taku taha. Mō tōna reanga, mō tōna reanga kia noho tahi anō e noho tahi ana māua he mutunga kore, he mutunga kore. E kore e wareware hoki i a ia i tēnei āhuratanga. **It’s a day I will never – I want to hold and remember the importance of the Mana Wahine Hearing. And of course, I want to take
 20 into account that we are gathered here into this marae of Waiwhetū and how – and I will never forget the spiritualness, the chiefly Mana Wahine and again tears on the birthday of my mother. It’s something I’ll remember and of course I have to take into account I’m right here next to my daughter, for her generation and as we live together, its enduring,
 25 permanent. I want to instil in her that she should never forget her.**

Wā māua kōrero i mua, “kei te pai koe te tū?” “Āe, Māmā.” “Kei te āhua āwangawanga koe?” “Kao, Māmā.” “Kei te pēhea ngā (inaudible 10:26:41) a Wī awa?” “Kei te pai Māmā.” Me taku whakaaro anō, kāore au i te tino pai.
 30 Heoi anō ko te mea nui i haere tahi mai māua me tā māua mōhio me taku whānau e noho ake nei i te rā huritau o te kuia nei. Kia eke, kia eke, panuku panuku. Kia eke, kia eke i te tino rangatiranga o te wahine, o te mana wahine.

Anei ngā hua, ko ngā tamariki e tipu ake nei. **She asked me, she's forever, "Are you okay to stand?" "No Mum." "How are you?" "I'm okay Mum" But I'm saying you know I'm not doing that great but in saying – but we did arrive in the knowledge and my family that have come with me for this**
 5 **day being the birthday of this kuia. And as we arrive – of the cheiflyness of our female ancestress and of course these are the manifestations present today, these young people.**

Anei ngā wahine hei poipoi mā tātou. Anei ngā kōtiro ātaahua katoa. Hei
 10 whakaminita mā tātou i roto i ngā whare rā. Hei whakatikanga i ēnei kaupapa. Hei whakatikanga i ngā minita, e hora nei hoki e **(Māori 10:27:32)** koutou mā ngā rōia mā, ngā Tiatī mā, kua e tōmuri mai. Koutou wahine mā, whakaminatia wā tātou kōtiro hei putiputi, hei Atua, whakamanahia. Aua atu ngā kōrero a wētahi. Nāu tō tamāhine, Nāu tō kōtiro, kāti atu ngā kōrero o ngā
 15 wahaku, ngā wahahuka ki waho. Nō reira whakatipuhia e tātou, whakaorahia mai rātou ki te aha? Ki te whakahaere to tātou kāwanatanga, kia tika te whakahaere i tō tātou kāwanatanga. Kia eke he wahine Māori mana motuhake, mana rangatira hei minita mō tātou. Aua atu, aua atu ētahi atu. Engari tētahi tonu i roto tonu i a tātou, o tātou hapū i tipu Māori motuhake mai i roto i te Māori
 20 mātotoru o te Māoritanga. Kia kaha tātou. Kia kaha tātou wāhine mā. **These are the good-looking people, children, daughters, future ministers. So, they'll be able to influence Parliament, Government and of course through the law, particularly our female wahine, it our time. Lift our children, our daughters to be who they are to be. And through your**
 25 **daughters, leave all those matters that befall us to the side. We need to raise and celebrate them so that our governments can effect cultural change. And of course, to be leaders, to be influencers of our people. There's time for other matters but within us through our hapa that we need to stand within a Māori voice, authority and we need to be verry strong**
 30 **steadfast.**

Kia kaha ngā Pāpā, koutou ngā Pāpā. Ki te opeope, i te whāngai i te kupu, i te whāngai i te whakapapa, i te whāngai i te aroha, i te whāngai i te wairua, i te whāngai i ngā mea katoa. Whāngai te painga, whāngai hoki i te ora. Hei aha,

hei whakaora i a tātou anō i roto i te whakatipu anō i te pā harakeke mō rātou, heina tāku haere ana, kua tuku hoki au i taku hā ki taku tamāhine. **And of course, our fathers, our men, to ensure of how we speak, our whakapapa, our spiritualness. To ensure that we take care of all matters of positivity, of life. For what? So that we are awakened and so we can grow the next generation in succession through our young people. And of course, I speak directly through and of course my daughter, so case and point.**

Koia, koia nei ētahi o waku āhuatanga, waku me kī pea, waku wawata, waku manako. Titiro whakamua mō ngā wāhine e haere tonu mai nei. Mō ngā mokopuna e haere tonu mai nei. E kite ana tātou, e pēhi ana rātou. Kua noa iho tātou e titiro noa, ka huri he **(Māori 10:29:52)**. Kia maia. Haere ki te tautohe i te tautohe. Hīkoi i te hīkoi i te Paremata mēnā e kī ana. Anei, anei, anei. Tō hamuti, tō hamuti, haere tonu tātou. Kawea, kawea, kawea. Koirā ētahi o waku manako me waku whakapono i tēnei āhuatanga o te Atua Māori, o te Atua wahine, o te rangatiratanga o te wahine me te mana wahine. Koinei ētahi o ngā kōrero paku nei mō ēnei wāhine engari māku anō e hiki atu anō a muri iho kia rongō ake anō koutou ētahi o ngā āhuatanga. **These are matters that are important to me that I – my aspirational, my desires, future proofing, particularly our very skilled young female daughters coming through. We do not need to look any further. We need to be brave. We need to have those discussions. We need to walk, and we must be steadfast. We don't need to take any nonsense that those are some of the sentiments I want to express and I am dedicated through our Māori gods, through our ancestress gods of the female element. These are some of the matters that I wish to speak of these particular names I've raised in my evidence later on. There are the matters in my evidence I will bring forth later on.**

1030

Ka hoki au ki te kōrero anō nei, ki taku kuia anō, ki a Hineiwhakaataia nā rāua ko taku koroua i whānau mai au. Taka mai ahau i te – kāore pea ahau i – e rua wāku hā i te ao, ka tae mai taku koroua te tiki i au. I te whānau mai anō, i te tau mai anō ahau i te ao nei. Ahakoa i reira taku māmā a Anituatua e kī ana waiho taku tamaiti, waiho ia ki konei, takahia ia, ka kī atu ka huri tāna kōtiro ka kī atu taku aroha nui ki a koe, taku aroha nui ki a koe, anei koe ka kawea ahau

hei tamaiti, hei mokopuna whāngai, hei poipoi tonu mā rāua, hei whakaaraara ia rāua, hei whakakī i te hiahia i ahau i wā rāua painga, hei whakakikī anō i ahau ētahi āhuatanga i heke mai ki a rāua. **If I can speak to Hineiwhakaataia just going to speak about her again. Now, it was her and her husband that brought me up. Now, if I can say I was two – I was very young and of course my koroua came to take me. It was very early as I was just about born and of course my kuia Hine would say leave my child here and went to turn towards me, my love to you is enduring your arrival. As a child they can raise to raise as their own and of course to complete a void which only I can offer.**

Ko Hineiwhakaataia Ngā Pihitahi Wharetunga Heremia rāua ko Wiremu Tereina ōna mātua. Ka moe a Hineiwhakaataia Nohotima ki a Te Iharaira Nohotima. Kia hoki atu anō au ki te kī ake anō, ko taku kuia taku ao. Ko ia te tīmatanga me te mutunga o taku ao. Kāore e rongohia tētahi āhuatanga o te mokopuna ki tāna kuia. He wairua kotahi rāua anō, he rerekē anō tā te tamaiti me tana whaea, he rerekē anō tā te mokopuna ki tana kuia me ngā koroua i whānauhia mai. Ko taku waimaria i whānauhia mai au i roto i te whārua, e aroha nuihia ana ngā mokopuna katoa. Ka haere mātou ki hea, ki hea, a, ka haere mai ki tēnei kāinga, ki tērā kāinga, ki tērā kāinga, ngā mokopuna nei. Ko ētahi i aroha nuihia, ko wētahi e kāo engari he kōrero atu anō tērā. **Hineiwhakaataia and Wiremu Tereina were her parents and married Iharaira Nohotima. If I can return, my nanny was my world. She was the alpha and the omega of my world. Now, as I mentioned, my love towards my kuia was very special, there was a connected spiritual and it brings a different strength which is different to the child and his mother and the mokopuna to the grandchild and I was lucky enough that I grew up in the valley and of course we had a lot of young mokopuna, anywhere we went. If we went to this house, to that house, there were mokopuna everywhere. Some homes had love, others didn't but that's another matter.**

Ka hopuhopuhia ahau i ahau e tamariki tonu ana e rāua me te mōhiotanga hoki kei reira anō ētahi kiriwetitanga me te māramatanga hoki kei reira anō wētahi

pūhaehaetanga me te mōhio hoki kei reira anō wētahi āhuetanga ehara nōu te hē. He aha rā nā te tamaiti whāngai te hē? Nō te wā kē te hē, nō te wā. Kāore i kī atu ahau, kāore hoki i tae atu, kāore au te hiahia haere nā te mea kei te pipi tonu. Ko aua whāngai rā e mōhio ana koe, Tamati, ko aua whāngai rā i heria i

5 runga tonu i te manaakitanga o ngā mātua i tā rātou kōtiro kātahi anō nei ka mutu te whakawhānau tamariki. I heria i runga tonu i te manaakitanga ki tā rātou kōtiro kia pai ai hoki te mahu mai o taua wāhi e kakarahia nei e te tāne nei, e tōna puke huruhuru i tīhaehiahia ake hoki kia mahu. Koirā tētahi āhuetanga i heria ai hoki. **Through their love and care and in the knowledge**

10 **that we had our times of – and of course, there are always pushes and pulls within families that disrupt and of course through that it wasn't me that caused it, it was just at that particular time and setting that matters were very, very tough and within living in that and of course through our able and of course they were able to provide assistance through ensuring**

15 **that they were making sure that their child was looked after. In particular during that time that's what I am talking about, one aspect of a travesty which happened within our family.**

11 mātou, wāku tungāne. E ono ngā mea tāne, e whā ngā mea wahine. Ka

20 whakaaro ake koutou 'hooou' nē. Tērā āhuetanga me te whakawhānau tamariki. Hoi anō, ko te whakaputa tamariki te mea nui, ko te pā harakeke te mea nui engari kei wareware hoki ko te wairua anō o te wahine anō i tīhaehae rawahia, i wetewetehia, i wetewetehia, koia tētahi āhuetanga i riro ai mā ngā koroua me ngā kuia i whānau mai ētahi o ngā mokopuna, ētahi o ngā tamariki,

25 a, i riro ai ia rātou nā te aroha ki wā rātou tamāhine. Nā te aroha ki a rātou kia mahu ngā tinana, kia mahu hoki te wairua, kia mahu hoki tōna hokinga anō ki a ia anō me te mea he haere wairua tērā mahi. E whakamamae ana ērā āhuetanga, he haere wairua. Ko te whakahoki mai anō rā i taua wairua anō rā kia wahine anō koe. Āhua roa tonu te wā, ko wētahi kāore i whai wā, kāore i

30 whai wā, atapaki au, kua hoki atu anō. **We were only 11 years old. There are boys, four ladies and that particular aspect during the time of child birth that it was very, very – but however child birth was a very important aspect and of course a lot of – child birth came with a lot of pain and suffering particularly for the women and it was left to the elder people that**

were tasked with aspects of – they wanted to ensure their love and support for the child during child birth and ensure that all matters are returned but that’s a spiritual matter. And of course when that spiritualness returns back to the women, it may be quite a lean thing,
 5 others may not follow that true path.

Hoi anō, e kōrero noa iho nei ahau mōku, i riro ahau i taku kuia me taku koroua i whānau mai ai i te whārua o Rūātoki, i Whakatāne, te hōhipera o Whakatāne. Taku riro atu ana i reira ka – i pakeke mai au ki te taha o āku pāpara, o āku
 10 kōkara, o āku whaea, ngā tungāne o taku māmā, ngā teina o taku māmā i pakeke mai au i tō rātou taha. Nō reira, ka āhua wehe rua au i ētahi wā, kua karangahia ahau he kōkā, kua karangahia au he tuahine, kua karangahia au he mea – engari kei te mōhio ahau he mana wahine ahau, he atua wahine ahau, he nui ngā kārangaranga engari i roto i taua wahanga rā, ko taku manawa
 15 nui, ko taku mate aroha katoa ki taku koroua me taku kuia. **However I just wanted to speak to that. And of course during my time, it was my nanny and koro that whāngai’d me that I was born and raised in Rūātoki and born in the Whakatāne Hospital. And I was raised where my parents grew up, my older brothers and of course I was raised with my aunties and uncles**
 20 **so there were times where I was quite confused, one minute I’m an aunty and next minute, I’m a sister but I do know through all that I hold mana wahine. So, through many layers within that particular time, my true – my enduring love was certainly to my nanny and koro.**

25 He pōhara i taua wā rā, tino kore nei he moni, he tapitapi i ngā penihana, he tapitapi kia tae atu te kai o muri i tua atu o tērā rā, he tapitapi i ngā kaka, kua mea wētahi o wētahi o ngā whānau, tētahi o ngā whāngai anō, mātou ko taku tuakana tērā. I te wā i haere nei te a mātou me ngā tamariki, taku kuia me taku koroua, ko ahau tā mātou – me kī, te pōtiki o te whānau. Hoi anō, ko te nuinga
 30 katoa kei te tapitapi katoa, ka kuhu tētahi o ngā whānau nei, te taraiwa o tētahi – he paku ake te mea pakeke, ka uru atu tētahi, te tāne a tēnei wahine e noho ake nei. Arā kē ngā kūhā, te nunui ka kuhu atu i te tarau pakupaku o te toka, o tētahi kī ana kua kikī, kua kore e taea te hīkoi i roto i te tarau nei nā te mā he kore moni nē ki te hoki anō i tētahi tarau anō mō te whānau. A, kei te hīkoi

haere atu ki te kura, kāore e taea ki te hīkoi tika. He nui atu hoki ngā kūhā o tērā i te mea paku o te tinana o tērā. Kua taki tautohetohe, he pakanga ka tū, ka kī atu nōku kē tēnā tarau. Ka kī atu anō tētahi, ehara, nōku kē. Kei te kitea tonuhia atu rā, arā kē te pakupaku o te tarau rā, te kikī o te tarau. Hoi anō, ērā

5 āhuatanga o te kōrero nē? Pōhara, kāore he moni. Kotahi noa iho te tarau, e rua pea ngā tarau, kua tēnā i tēnā tarau, kua kuhu tēnā i tēnā tarau. Ko te mea nui ko te aroha i roto i te whare, ko te aroha te mea nui i roto i te whare. Nō reira, i runga i taua āhuatanga nei, kua tuku atu au taku aroha ki a koutou i kī ake nei kua eke te wā mō konei, ka whaiwhai atu a muri mai. Kua whiwhi

10 koutou, kua tukuna e ahau koutou mai taku mana wahine, mai taku mana rangatira kia kapu tī ai tātou katoa. Ka pai, kia ora. **You know we are all receiving benefits, we were very low incomes. You know, recycling clothes and borrowing clothes. You know, those are my older brothers, we remembered those simpler times. At the time when we went to school,**

15 **there was a lot of children like myself and of course I was the youngest of my particular family and of course you could see there were different sizes to different people and of course the husband of this one, you could see they had short pants which didn't fit and then of course others had big trousers that were oversized and that was the reality. There was not**

20 **enough resources or money around to purchase new items. And of course as you can imagine, clothes were passed through and I remember 'hey those are my pants' and I can see that those pants don't fit you that well because I can see your backside sticking out but those are matters that I just want to raise. We were poor, there was not enough money.**

25 **Maybe we had one pants for one person that lasted for – but I just wanted to highlight that there was still love within those households. With that my brief of evidence will come to an end, and of course - you have heard my evidence before and no doubt we will have time to weigh and consider matters further later.**

30 **JUDGE REEVES:**

Ngā mihi whaea. Ngā mihi ki a koe mō ō kupu hohonu, kupu aroha. For now, we are going to break for morning tea. Now, when we come back it is going to be time for questions from the panel. So, it's been an hour and a half and now

it's time for questions from the panel because then we are going to need to move onto the next witness during the next session. So, we are going to break now for morning tea and we will return at 11.

HEARING ADJOURNS: 10.41 AM

5 **HEARING RESUMES: 11.11 AM**

JUDGE REEVES:

Tēnā tātou. Ko tēnei te wā mō ngā pātai mai i te tēpu. Kei a koe, Ruakere. **If we can ask questions. Ruakere if we can begin with you.**

10 **MS DELAMERE-RIRINUI ADDRESSES JUDGE REEVES – SEEKING LEAVE FOR MERE BLACK TO TRANSLATE FOR HERA BLACK-TE RANGI (11:12:07)**

(11:12) DR RUAKERE HOND TO HERA BLACK-TE RANGI:

Q. Kei te pai koe te ea tēnei tēpu anō kua homai ētahi pātai ki a au māku a hei pātai Kia pai anō te rere i roto i te reo. Tēnā koe Hera. Me te maringi
15 mai o te kupu i tō waha mō ngā āhukatanga o tō tupuranga otirā ō whakaaro rānō mo wāhine ana e mihi ana. E mihi ana i runga i te mea he nui anō ngā āhukatanga kua whakaarangia e koe hei whakaaroaro mā mātou. Ko tētahi o ngā kōrero i a mātou e kapu tī ana ka kōrero mō ētahi āhukatanga e puta i a koe. Ko tētahi āhua o te mahi whāngai taurima nei,
20 nē? I te kī mai koe, ko tētahi āhukatanga ana kua māhunga ki te wāhine i muri mai te whānautanga mai, ko ērā tētahi take pea i rere ki te whāngai, nē, tuku atu te tamaiti ki te whāngai, engari kei – i te pīrangi mātou kia mōhio ki tērā he aha ētahi tikanga, he aha o ngā tikanga o tērā, he aha ngā whakaaro o te whaea i te wā ka tuku i tana tamaiti kia whāngaia? Mō
25 tērā tana mana, ana kua haere mai i tētahi atu ki te kī ana, “Tukua mai i tō pēpi, tukua mai i te piripoho nei e mau nei koe”. He aha tērā mea te mana e hāngai ana ki te tikanga, nē? He whakaaro ōu ki tērā āhukatanga?
If I will begin with a question of you and I just want to ensure that the language te reo Māori will be used. Now I just appreciate what

you have given in relation to the mana wāhine hearing which we – you have laid down a lot of aspects that we need to consider but it was during our morning tea that we spoke – we wanted to raise, it was whāngai and what does that look like? And you are talking about – is that the – you spoke about that the child needs to be born before it’s actually whāngai’d to the appropriate family, is that a tikanga or a protocol? What is the thoughts of the mother at the time that she is handing over her child in the whāngai space? So what happens with the child that is going to leave from there and pass to others? Are you able to sort of categorise that into a tikanga - -can you speak to it?

- A. Āe. He wāhanga i reira tētahi uauatanga me kī pea, i te whaea kua whānau mai nei, kua whakawhānau mai nei i tana tamaiti. E mōhio tonu ana tātou te nui o ngā kare a roto o te wāhine i taua wā rā mai konei ki kora, ēna hoki, e ora ana ia, e ora ana te tamaiti. Te maha o aua kare a roto rā i roto i taua wāhine au e whakawhānau ana. Heoi anō, ko te tikanga hoki te mate nui, te mate nui o tōna pāpā, e kī nei au te mate nui o te aroha i te kite, i te rongō o te pāpā i tana tamaiti e whakamamae ana e au aki mai ana i taua tamaiti rā, taua mokopuna rā. I taua wā tonu rā ka eke, kē eke te āhuetanga i roto i a ia kia kawea ia kia hoatu ana hoki e ia te mana anō he mana anō, he rangatira anō tērā āhuetanga ki tana kōtiro kia tukuna mai i tana mokopuna ki a ia. He tikanga anō tērā ana hei awahi i tana kōtiro he tikanga anō tērā. Te kī a te pāpā rā, “Ahakoa i roto ki a” – me kī pea kia – **Now if there’s a particular time and place that we need to recognise which the mother who has just had this child. Now we do know that it’s still quite an emotional space for mothers to be in from that time during the time of that lifespan of that child they’ll always be emotionally connected but the protocol that derives from that. Now if love is broken and if it’s heard from and when the father hears the child going through that type of stress when the child’s in childbirth during that time, now the – it’s expressed through him that he must pass the mana of that child, another chiefly authority. Speaking to the mother of the child, his**

daughter that he's trying to offer words of comfort, support. That is a tikanga that it was from the father.

5 Kāore ia i te hiahia i tana tamāhine kia noho i roto i te pōuritanga, kāore e hiahia i tana tamāhine kia haere ki te wāhi hōhonutanga o te pōuri. Kei reira hoki aua kare a roto e kukume ana i te wāhine i roto i tonu i te pōuri o te ora, o te mate, o te aha noiho. Me kī pea koia tētahi tikanga, tētahi āhuatanga hei whakaora kē tāna i tonu atu, i tiki atu i tāna tamaiti, i taua mokopuna rā hei whāngai māna ahakoa te aha. Ko ia tonu tēnā e whāngaihia rā e au. Ko tana kōtiro tonu tērā e whāngaihia ana e ia anō

10 ahakoa he whāngai kē. **Now it's not – he does not want to see his child, daughter suffer. Doesn't want to see her, his daughter through that stressful intense pain. And so these are matters that obviously the daughter will be experiencing so we need to find that sentiment which is expressed from the father asking her daughter to ensure the safe delivery of that child. And it goes through the daughter and through her position that she is giving birth.**

15

Ana, taua kupu anō rā he whāngai i whāngai atu i a tana, i tana tamāhine i runga anō i te aroha, i runga anō i te whakapono, i runga anō i te manaakitanga, i runga anō i ngā tikanga e pā ana ki te – i tō āhua kotahi

20 i tō rāua hono – honotahi i kōrero ake nei i ahau, kāore he wehewehetanga o te mana o te tāne, te mana o te wāhine, engari nā te aroha, nā te aroha i tō mai tērā whakaaro me te matua. **And so word whāngai speaks of giving, offering to her child and we use that tin the – and how we offer shelter through our Māori world view and how they think in the one mind and the connectors to each other. There's no separation of both the female and the male elements are still there and it was through the celebration or the essence of love.**

25 Mōhio hoki o tāku koroua e hia ngā tamariki a tāku whaea e whakawhānaunau ake ia? Me tana – tērā pea he āhua matakite noa ā kei taka tana tamāhine i roto i te kore o te kore. A, hinengaro nei, aha noa nei, ko tana ko te whakamāmā ake kia hoki mai anō i tana kōtiro, kia hoki mai anō te wairua o tana kōtiro. Kia riro māna hei whāngai taua whāngai rā i taua wā ki te wehe mai taua āhuatanga. **Now if I remember that my Nanny and Koro and whāngai'd a lot of children. Perhaps it**

30

was a vision of some insight. Perhaps that he may see it at another – that that daughter may go through another stage of – but again it’s all about offering the – a means of healings and support during that time – during those particular times.

5 Q. Pēhea nei te tikanga, ko te tamaiti tuatahi pea o te whaea, ko te – nei ka whānau he kōtiro, mena he tikanga o te mea whiriwhiri me haere ki a wai? He kōrero a au ki tērā āhua o te whakahaere i te whāngai? **Now what is – if we speak of our tikanga can we speak of if it’s the first child of this particular mother? Now whether or not they have a female child no is there a way that maybe the child is to be given to a specific whānau?**

A. Āe.

Q. Me te whiriwhiri? **So how do we speak to that?**

A. Kia hoki ake anō ahau i tahi o tahi o aku nei tāhau. **If I can go back to –**

15 Q. Pai ana.

A. Āe ehara i te whaka – te tāne i a koe hei anō. I te wā kia hoata noa e ahau te kōrero atu anō hei tāpiri te wai riro ai i ahau i tāku – i a rāua whānau ai nei. I te puku tāku mama i ahau, tāku whaea i ahau, ka haere e runga i te taraka – tō rāua tana taraka o tana hoa tana. E haere mai ana tāku koroua ki runga i tōna taraka. Heoi anō, i taua wā rā ka tahuri, ka tuki te waka. Te taraka me te waka o tāku mama, i tuki. Te ohorere ake o tāku koroua, ko tamāhine tonu tērā nāna i - ehara e nāna i tuki engari i tuki tahi rāua me te mōhio o taua koroua rā ko tana tamāhine tana puta mai anei i te waka, e puku ana. **At the time if I – I just want to speak about the time when I was born if I could speak to that. Now my mother was pregnant at the time and they jumped on the truck of her husband and my koro travelled on his vehicle. At that particular time there was a vehicle accident, the truck, and the car of my mum – that they were in, and there was an accident. And it wasn’t – we just sang. It was no one to blame it just happened. But the koroua knew that her daughter was very pregnant at that time.** Kātahi ka uru tētahi whakaaro noa i a ia me māna hei manaaki ki te puku nei ahakoa he aha? Tāne mai, kōtiro mai, he aha. I te rānaki ia i tana aroha. I te rānaki ia i tana āhua ki tana kōtiro, i te rānaki ia kia patua koia.

Mēnā kē koia i haere me i haere e tere tae mai ko ahau. I te wā i tuki. Nō reira tērā tētahi āhuratanga i whakaekehia e tāku koroua, aua kāore a roto, kātahi ka whakatakotohia e te tikanga ka riro i ahau mēnā he aha te mokopuna nei? **And the thought came upon him that he needs to ensure the safety of that child whether or not it's female or male. That was the priority at that time. And ensuring that he offers that protection means to ensure that that child is safe in particular at that time when that vehicle accident happened. And that's the time of my particular koroua was able to – he got very emotional about it.**

5

10 Ēkene pea ka taka te mokopuna nei arā kē ētahi atu he motu i te ringa, ēkene pea he aha ngā mahi i pā hauora nei, mate nei ki runga, kāre pea he reo he turi rānei, he pura rānei he aha rānei. Engari nāna tērā i whakaeke ki runga i a ia hai whakaora i tana kōtiro, hai whakaora anō i tana mokopuna, nā taua āhua i aituā ka kohi ai ia ka heria te mokopuna

15 nei hai whāngai māna. Tērā pea te wāhanga karekau ahau i kōrero mō tērā āhuratanga, āe. **I was born into this world. Perhaps it was at that particular time. Now maybe that child may be born with a disability and maybe the child it may have a missing limb of sorts. There may be a deficiency, maybe a mute, deaf and all of those matters. It certainly may have been raised during that time. So the most important thing was making sure that through that accident that there was another... I obviously can't speak of it.**

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Q. Ko tētehi, i te ia o tērā kōrero e manaaki i te whaea, manaaki anō i te pēpē kāre anō kia whānau mai, nē. **The clear foundation is to ensure that the child was looked after and prioritised whether or not it was male or female.**

25

A. Āe, kāre anō kia whānau mai.

Q. Koirā kē te whakaaro?

30 A. Koirā te whakaaro. Me te pōhēhē i haere moata mai hoki ahau, nē.

Q. Ana.

A. Kāre i eke te wā e kiia nei kia iwa marama. I haere moata mai tonu ahau me te pōhēhē ka haere moata mai. I aua wā he haere moata mai ka

mate, nē. **But as I said, the child wasn't born. It wasn't as if just – I was born a premature baby.**

5 Q. Nō reira he whakaaro nui ana ki te wahine e hapū ana manaaki i a ia kia puta tika nei a te pēpē. **Can you speak to the mother who is pregnant with –**

A. Āe.

10 Q. Ka pēhea te āhua o te tamaiti tuatahi o te wahine rānei kia whānau mai he tikanga tērā o te whāngai ka whakaaro atu te whānau me pēnei, nā runga i te mea he wahine tēnei, nā te mea he tāne tēnei? **What if it's the first child of that mother, is that how it works out because it is the first female child, first male child is...**

15 A. Ko te mea pea ki tōku mōhio, ki tōku whakapono ko te tikanga ahakoa he tāne ahakoa he wahine mehemea he mātāmua ka riro ki ngā koroua me ngā kuia whakapakeke mai ai. He tikanga ana tērā e tātou o te wā kāinga? Āe. Nō reira karekau he rerekētanga. Ko te mea kē pea ko wō rāua tinana. **Perhaps, according to what I am led to believe, I would say female elder child it is handed over to the grandparents to raise. Is that something that is shared at home? I guess it is just ensuring that they're in good health.**

20 Q. Ka pai.

A. Āe.

Q. Ko te pātai tuarua e hāngai ana ki tō tukuranga atu ki Hohepa. **My second relates to when you were sent St Joseph's.**

A. Āe.

25 Q. I kaha nei, me te tika anō, te kōrero koe mō o whakaaro i te wā i wehe atu koe i tō kuia. Engari e pīrangi ana mātou kia mōhio he aha te whakaaro o tō kuia. Nā, i pēhia nei ai ia i te tuku i tana mokopuna? Pēnei i kī mai koe: “Ko tō kuia tō ao te tīmatanga/mutungā,” i pērā ake pea o kupu i tō tuhinga. Pēhea ōna whakaaro i te wā i tuku atu i a koe ki te kura me ōna āwangawanga pea? He aha? **I just want to know about how your nan felt at the time when she let her grandchild go. Like you said that your nan is the beginning and end of your world. What do you think she was thinking at the time when she left you there at the school? Do you think she worried or anything like that?**

30

- A. He maha wana āwangawanga maha, wana aroha maha. Tēnā mea te kare ā-roto i whakaekehia anō ki runga anō i a ia, engari i taua wā he whakapai noa iho tēnei i tāku nei. I taua wā ka kī mai te iwi, āhua rite te kara i a tāua nei, e kī ana me pēnei, me pēnei. I pēhia hoki ai ia i taua wā. I whakaekehia anō ia: “Anei ngā tikanga me whai koe – e oi kai te paopao au te tēpu kua raruraru – koutou anei te paina mō koutou, me whai koutou te tikanga a te Pākehā,” nē, tērā tētahi āhukatanga i pēhia rātou. Ka uru tētahi whakaaro ki a ia: “Mā konei pea ka puta he hua mō taku mokopuna, me tuku ki reira ki te kura; ākene pea ka puta i te ao; ākene pea i tēnei nā.” Nā te mea i taua wā rā, kei te mōhio mai ana koe, he wā pōhara, he wā he iti te manaakitanga a te Pākehā. He nui tā rātou pēhi i te Māori i aua wā, kāre anō kia rerekē noa. Kāre anō kia rerekē noa i te wā i tae atu nei ahau i te kura. Kāre anō i rerekē anō i te wā i taku kōtiro. Koirā au i kī ake nei ki a koutou, ka heke mai anō i te wā o waku mokopuna, ai, kia kua e tērā āhukatanga kai te haere tonu, kai te haere tonu, kai te haere tonu. Nō reira pakaru te manawa o taku kuia engari ko tana hiahia kia puta taku ihu ki waho. Pēhi rawa ia i tana āhua. **Yes, no, she had a lot of emotion stress that came with that and that was for my benefit. But I'm just saying, the people as I'm speaking that you do know and she was very ardent and staunch about it: “This is what I want to share with you and your generation.” I believe there are benefits within mainstream world that was certainly stressed. She was saying: “If you stay here that you’ll be able to achieve a lot here, you’ll be able to thrive in the wider world.” As you know, we grew up in poverty and we had little to offer and the assistance that was being offered at that time and the impositions there imposed upon us is still very much evident. That was still happening back at the time when I was growing up and it’s certainly the same here with my daughter. And I guess when my mokopuna reach that age I don’t want to see this matters repeated. Therefore, yes, no, I knew my nanny was heartbroken but I had to try it and I guess being away from her I believe she took it very hard.**
- Q. Kei te pai.
- A. Āe, ehara, ehara.

Q. Kua whakautua te ia o te kōrero nei. Te uaua o te tuku i tō tamaiti ki tētahi wāhi mā rātou e tiaki. I runga i te ara tūpono pea i rongo koe i ngā kōrero inanahi mō pakihere tētahi wānanga mō ngā wahine anahe ana me te whakaaro ki Hohepa he wahine nei te katoa o te kura he momo akoranga ka kitea i te kura o ngā kōtiro anahe nei, ehara i te mea tama/wahine nei i te kura. Tēnā he whakaaro ōu i te wā i kuraina ana koe i reira? **No, you have certainly answered that. Letting go of a child, grandchild into another area is hard. When you speak of Pakihere you speak of an area where at the time when you were going to St Joseph’s obviously you were able to identify a particular curriculum within the schools. Can you speak about the time when you were at school?**

A. He tika tonu tēnā he momo anō i ngā wā tīmata, heoi anō i kōrero au mō tērā e ka taenga ana ahau, e taunuhia ana ahau. Engari nā te kaha tonu o Ms Kingi i te pupuri i taku wairua me tana āwhina i āhau i roto tonu i te taha Māori, i roto tonu i wana tohutohu e noho ana ahau ki reira, noho tonu ai au, a, ka whakapiri haere i ngā hoa, ka whakapiri haere i ngā hoa. **No, you’re right, there were opportunities on offer as I arrived and took into account what was – and of course Ms Kingi in her enduring efforts to ensure that through my Māori world and through her experiences that I was able to see things in a wider context.**

Ko taua momo rā kātahi nei ka mārama ahau he aha tērā e iri mai rā i te rīpeka tapu i roto i ngā karakia. Ahakoa kāre au e hinga taku wairua, ahakoa waku tau ki reira e kore rawa i hinga taku wairua ki te taha Katorika. Ko waku hoa katoa te maha tonu he Katorika rātou. Kātahi hoki au, “E kai ana koutou i te paraoa mō te aha? E inu ana koutou i tēnā inu mō te aha?” Ērā āhutatanga ka whakamārama mai ki au. “E kī,” ērā, ērā, ērā momo. **What I gained was that I was able to see a wider viewpoint but in particular the cross and prayers. Even though my spiritualness never connected with the Catholic church. As you can imagine it is a Catholic school. I used to question the validity of the churches traditions and laws. Those were matters that...**

Heoi anō nā tērā āhutatanga ētahi o ngā kōtiro e kī nei ahau i noho whānau mātou. Kua wehe mai hoki mātou mai o mātou kāinga kua

whakapiripiri ngā mea tata, ngā mea i tata mai i āu ko ngā kōtiro o Te Kaha, ana kua whānau mātou kua nohonoho mātou a ngā mea o Rotorua, ngā mea o mea ana kua whakakotahi katoa mātou. Engari ko ahau te mea e kōrero tonu ana i te reo. Ko wētahi paku nei te tuku kōrero mai ki ahau engari kai te ruku tonu ahau i āhau i roto i te reo. **But some of my friends we were able to stick quite close with each other like a family of sisters. We grew really close. I was close to those girls from Te Kaha and we'd be close to the Rotorua girls. I was the only Māori speaker during my time and I was always answering in te reo Māori.**

Ka eke te matemateāone i roto i a mātou. Ka pau te kotahi tau, ka pau te rua tau ka tino piri tahi, ka manaaki mātou i a mātou, mai tawhiti mai te whānau, mai tawhiti mai te aroha, mai tawhiti i te whāngai i te kupu, ka noho mātou poipoi tonu nei i a mātou. E kī ake nei ahau: “Ngā kōtiro,” kua mea kua pupuri ringa nā runga i te whakamā, nā runga i te mataku, nā runga anō, ētahi āhukatanga o mātou tērā pea i rawekehia i te kāinga ka tukua ki te kura. **My enduring connectedness to home. After two years I was able to get some insight and we were able to look after each other, particularly amongst those of us who travelled from afar. The renaissance of the Māori language is coming through and ensuring that the mentoring of our younger ones to ensure – you know some of us grew up in very unsafe homes at that time but were still able to come schools like mine.**

He maha ngā putanga o ngā kōtiro i a mātou i tae ki te kura, ki te kāreti hai whakawahine, tā rātou kī hai whakawahine ētahi āhukatanga me pēhea te tū, me pēhea te noho, kua e kūwherawhera ngā waewae kai te noho koe i mua i te tāne ērā mea katoa. Me pēhea te whakahua i te kupu, nē, koira tētahi āhukatanga takeo katoa ahau i te whakahua i te kupu brown cow wērā mea katoa, engari he tohutohu kia tika te whakahua. Kai te hē tonu taku whakahua. **Yes, and of course their attendance at the college and I could see that there was a maturity amongst these women. And of course the women’s agency and interacting with young men was also instilled in us. These are new aspects of the**

world and the semantics of learning the Māori language and just repetitive learning.

Heoi anō, ka noho mātou tōpū nei, tōpū nei ngā kōtiro i pakeke ake mātou tahi nei. I kī ake au mō te matemateāone ka noho tērā āhukatanga, ki wētahi te whakawhanaunga. Ki wētahi ki ngā mahi kua whai mahi ētahi o mātou mahi teitei, tūranga teitei kua whakapā atu wētahi o mātou: “Ei, tēnā awhihia mai koe taku mokopuna kia tukuna atu au ki tō taha,” ana kua tae taua aroha rā. “A, tukuna mai tō tamaiti, tukuna mai tō aha noa iho,” tērā āhukatanga kua noho mātou tuakana, tuahine, teina. He momo anō tērā. Ehara kei kōrero anō hau mō Hohepa, kāre au te kōrero mō Turakina mō hea noa iho mō wētahi o ngā kura nei, engari ki reira i rongō i te mahana o te aroha. Nā te aha, e noho mokemoke ana mātou mō o mātou kātua, o mātou kuia koroua, o mātou marae, o mātou hapū. **And of course I was forever getting that wrong but within that there was a group of sisters that grew up with me that always had that connectedness back at home and I was able to grow strong relationships with them. Now we hold various positions in our communities and that encourages that whole mentoring of maybe my mokopuna can come here. It is through that whole regeneration and renaissance and regeneration of the sisterhood. I'm not just speaking of St Joseph's or Turakina which has since closed now, but my time there I was awakened to a real strong connectedness. It was because we were lonely being away from our homes, our elders, our marae and our hapū.**

25 Q. Ka pai.

A. Ngā kai, koira te mea tino kaha kāre he paku he aha nei he tōhi paraoa noa iho ia ata, ētahi āhukatanga kāre he harore he whakamara rānei. **And the food, we were just eating toasted bread and there was no jam and some people would just bring kai to us.**

30 Q. Ka aroha hoki.

A. He kānga pirau, au. Engari ērā āhukatanga. **Like rotten corn, all those things.**

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- Q. E pai ana ērā. Engari ko te mea nui nei kia rongu i tērā te piringa o wahine ki te wahine i te tupuranga, te ako i ngā momo tikanga haunga atu anō te ako i te tikanga o te awa o waho. Engari, te ao Māori nei – **But thank you for those but for me we just wanted to hear of the connectedness from women to women and especially within the Māori context.**
- 5
- A. Āe.
- Q. – e pīrangi ana kia whai wā kia whakautua taku pātai whakamutunga, tētahi o āku tino pātai mō Wairore. **Perhaps this is another question I was to ask of you, you speak of Wairore.**
- 10
- A. Āe.
- Q. I roto anō i te rārangi mai o tō whakapapa ka kōrero koe mō Haumapuhia, ka kōrero koe mō Hinepūkohurangi, ka kōrero koe mō ēnei taniwha nei, he tupua, nē? **Now, as you mention within your genealogy you speak of Haumapuhia, and you speak of the mist maiden, Hinepūkohurangi and you speak to them as if they are a creature, a taniwha, a sentinel but they are female elements.**
- 15
- A. He tupua.
- Q. Tupua. Me te mea hoki, he wahine. He pērā i te ia o ngā taniwha i roto o Tūhoe, he wahine te taniwha. He aha i pērā ai te whakaaro ēnei wahine he taniwha ki roto i te awa, nē? Ko Wairore tērā i Te Ara i Awa, koirā te wāhine te Hine i **(Māori 11:31:10)** pea, tērā kōrero i makere mai i te urupā ka uru ki te awa, ka huri hei taniwha. He kaitiaki. E taea ana te whakawhānui atu i tērā kōrero o te mana wahine ka kitea i tērā kaitiakitanga i roto i te awa, i ngā tupua o mua. **Now, is this particular female sentinel a guardian. Now, you mention that Wairore is certainly one. Te Ara i Awa, is that the particular water space. Now, you mention that a place was established through a ritual and of course that's where that – now I wanted to speak to that. Now, you mention there's a guardianship by this particular aspect of this particular element of old. If you can speak to that.**
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- 30
- A. Āe, tēnā pātai pai. He tika, ko tō mātou kuia tēnā i horo mai tōna - i te tahataha o te urupā, a, ka toremi atu i tō mātou ao. Āe, he mana wahine ia. Koia, ēnei e tangi ake nei. Ko Wairore tō mātou wahine i roto i ngā

kōrero i roto i a Tūhoe, i roto i tō mātou awa, ko ia te kaitiaki. Ko rāua Maria te kaitiaki i tō mātou awa i a Ōhinemataroa, ko rāua ngā kaitiaki. Ngā wāhine kaitiaki, he toa rāua me kī pea. Ko rāua ngā kaiwhawhai atu i ngā taniwha e kuhu mai ana i te awa o Whakatāne. Ahakoa he kikino

5 wētahi o ngā taniwha ka kuhu mai, engari hāngai tō rāua pakanga kia kore e uru mai ki roto i te whārua. Ko tā rāua mahi he tiaki, he manaaki, he uri whakaheke ki a mātou tonu e noho ake nei, a Wairore ki a mātou, noho ake nei mātou. **It's a very, very good question. Now, according to my nanny, it was through an erosion and of course they are by**

10 **our grave site there and of course the body was flushed in due to the erosion into the river. I'm just listening to that child there in the background. Wairore is the name, a female guardian within Tūhoe, in our river provides a guardianship within the Ōhinemataroa, upper Whakatāne River and they take care and of course they are fighters, they are warriors and of course ensure that they protect. And of**

15 **course, for other elements that may breach our space and of course they hold steadfast to ensure that our rivers are taken care of and of course through that whole symbiosis of it relates to our own mana.** He mana anō tōna, ko tētahi āhuetanga, te mahi a Wairore, he tuku mai

20 i te tuna ki a mātou, ki wā mātou whānau hei kai. Ka haere atu ana, kua tukuna mai he tuna hei whāngai i te whārua, hei whāngai i ngā tangihanga, hei whāngai i ngā kaupapa o te kāinga. Koirā tētahi mana o tō mātou kuia o Wairore. Ka tutū mai ana tētahi āhuetanga i roto i te whārua, kua kite atu koe tētahi āhuetanga anō, ētahi e tono ana nei i

25 ahau. Ka ngaro ki ētahi o mātou, tamariki tonu ana, e kaukau ana. Ka ngaro tētahi o mātou i te pō, ka kimihia i te ata, ka kimihia i te pō, ka kimihia i te ata, i te kaukau, te ata, ka kimihia anō. Haere ngā karakia, haere ngā karakia. Ao ake, rā tuatoru pea ka taki haere ngā kaikimi. Ngā kaikimi ka kite atu i te taha o te rākau o Te Roke, te tamaiti nei e

30 whakawhirinaki ana. A, ka tae atu tētahi kuia anō, ka tiki atu, ka pātai atu ki a ia ngā pātai, kei te pēhea koe? He aha koe? Ko te mahara o taua tamaiti rā ko te kuia tuna. Ko te kuia tuna i roto i te rua. Arā ake te nui o te rua, te rahi tonu o te tinana o taua kuia rā, ko te ūpoko, āe, he mahunga. **And another part of Wairore was made offerings of eel wares for**

families and food for all our families, all our valley, particularly around marae events, activities, tangihanga and of course that's what the kuia Wairore provides for us. Now, there's another event of activity within the valley and I don't know if there's a request for this. And of course, now I remember when one of my younger cousins drowned. We were looking for this child over two, three or four days and of course he was just swimming, recreational swimming and of course prayers were very consistent within those three to four days. Maybe the third day that another search was – and saw it was by a branch, Te Roke was the name of this particular tree branch and a nanny approached the body and said to him, and of course asking how are you but that particular child and that child represents – speaks the kuia or the eel. And of course, we have a huge – because of her size and of course her head.

Ko te kōrero ko tētahi o ngā ringaringa o te kuia kua mōhio ia ko Wairaka he mutu te ringa engari a raro ake, whakaaro ake nei koe, a raro ake ko tāna whiore, kii katoa taua rua rā. Ana, te kōrero a te tamaiti rā, nā te kuia nei he mutu tana ringa, he makawe wōna, anā te tinana i kite ia tana ara mai ake anō i **(Māori 11:35:55)** kua puta mai ia ki waho, i te taha o Te Roke. nō reira, ki au, kei reira anō te mana. Kei reira anō te rangatira, i taea, i kite ai te tamaiti rā. I whakakitea e te kuia rā, e Wairore, tāna tinana, tāna āhuatanga, ka whiua mai ki **(Māori 11:36:17)** kārekau ia i wehe wāna whakaaro, mau tonu, mau tonu ki tō mātou kuia, ki a Wairore. He maha atu anō wētahi o ngā kōrero mō Wairore e huri ana te wai, nē rā tātou, nē? Kua pahū mai te kuri i te aha, kua ruku ki raro engari he kōrero atu anō wērā. Engari ko te mea pea, kore rawa mātou i whakahāwea i tō mātou kuia. Kārekau mātou i matakū, i te kite mātou tētahi rākau anō e haere, e au heke ana, anei te wai e piki ana, ko taua rākau rā e heke whakararo ana me te mōhio, arā, me huri kē te rākau kia whai i te rere o te wai engari ko te rākau nei kei te heke whakararo, koia tērā. **In what I have been taught, one of her hands through Wairaka, it was a disabled hand and of course through his long-bellied tail would fill up the whole river and of course disabled hand, long hair, and a long body and of course you could see and of course always**

approached the side of the river. So, for me, there is the mana, there is the chiefly authority. Now, the kuia, Wairore, saw the child and of course through there – and of course we hold onto those stories, those narratives of Wairore. Now, there are other narratives and of course there are many other stories which I can relate to, but I guess the key for us there is joy enduring for us. We do not disrespect and yet we're not scared of her and if we see another log which sort of traverses across the many currents in the river in the knowledge and of course when that particular branch turns and it follows another path of the current of the river, that's her.

Ko tētahi anō i kitea anō i tētahi o ōku i haere ki te kaukau, ka kite anō i taua Roke rā e hipa ana me mahunga noa iho me tana mōhio kia tere puta ia ki waho. Ka oma ki te kāinga, ka kōrero atu ki tana māmā i a Hineiwhakaataia, tērā, i kitea ahau tētahi rākau, arā, arā, ka whakahōnore atu taku kuia, ka kī atu “āpōpō ake nei kua mōhio tātou, he mate kei te haere. Tūpono tonu i taua rā rā tētahi tonu o ngā rangatira, ka moe, ka hinga, ka moe ngākau. Nō reira, anā anō ētahi o ngā tikanga, ko ia tō mātou kaitiaki i tō mātou awa, ko rāua ko Mariana. Tiaki whānau nei, whānau tiaki mai i ngā wāhine mai nei, whakakī o mātou kāpata kai i te tuna, i te homai ahakoa he **(Māori 11:38:26)** ki tōna tauherehere ki ngā tuna, arā ake te ora. Engari, kei te haere tonu taua mahi rā, kāore he mutunga, ia te rā, **(Māori 11:38:38)** ki te wā kāinga, kua haere ngā hīnaki, kua haere ngā mea tāne ki te tuku i ērā āhuatanga, anā, kua whakahoki mai te kai. Kua tukuna mai e te kuia rā ngā tuna. Koirā taku whakapono me taku whakapai hoki, koinei anō ngā whakapono o mātou. Mena koina te whakautu e pai ana koe, e hiahia ana koe. **Now another person who saw her, particular those who go swimming there and then you can see that tail, man, that big head in the knowledge that you better get out of that water and run home and said to mum, Hineiwhakaataia, I saw it, I saw that tree and that branch and then my nanny said ‘oh, yes, tomorrow we will find out there’s a tangi, someone has passed away’ so, I was very – and of course from there, so those are other matters that we take into account and of course offers a guardianship, her and Maria and of course in particular, families that**

– our mana wahine who replenishes our food resources through eels and of course just through the symbolism of her long tail speaks of the volumes of the eel ears in there. Now, if you do see that particular branch as another sign that the old people throw their eel pots in too and of course it's a good omen that there's a bountiful eel harvest coming. And if you have the need.

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Q. He nui atu anō ngā pātai me te poto o te wā kia whakautua. Ko te mea nei, kia ea tēnei taha ki ngā taniwha, ki ngā tupua, kātahi ka rere ki tēnei mea whakawhānui tētahi wahanga. Ka kōrero, he aha i mana wahine ai ērā tuna me te kī ko te tuna – ehara i te mea ka mate te tamaiti i te tuna engari ko te tuna tērā i manaaki te tamaiti mate i te wai. He aha i kī ai he wahine ērā taniwha i roto i te awa, ehara i te mea he tāne. **I'm sure you will have a lot to answer but I know the time is short. Now, I just want to complete the area of guardianships. Now, can you speak to these tuna, are they an element of the mana wahine? Now, just through your story, was that tuna the guardian of that child that drowned and came to the rescue? Now, that particular taniwha within the river, now is it a male or female?**

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A. Kia ora mō tō pātai anō. Kia whakahoki atu ana au ki taku kōrero tīmatanga, nē. Ko tō mātou kuia i mate mai ka horo, ka taka ia. He wahine tonu ia ka uru atu ia i roto i te wai kātahi ia ka huri hai hanga hei tuna, nē. Me taku mōhio kei ngā iwi katoa ērā āhuetanga ehara ko tōku noa iho, ehara ko tā mātou noa iho i te tuatahi. Engari pērā anō a Maria. Ko te kaupapa kē e whakapono ana mātou he atua wahine, he wahine toa. Nā te aha, ko rāua ngā kaitiaki i ngā kino e kuhu mai ana ki tō mātou awa. Ko rāua ngā kaipana atu i te weriweri, i te kore uru mai ētahi āhuetanga hai patu i te awa, nē. Kia hiki atu au i tēnā nā, pēnei i ngā waka a tātou nei ngā waka o ngā Pākehā piki mai tō mātou awa, nē, piki mai tō mātou awa, kore rawa i pātai, kore rawa i tonu i a mātou kia haramai rātou, engari piki mai tō mātou awa e takatakahi ana, e haruru haere ana i tō mātou awa, ka taka te awa kāre i haruru ngā waka, korekore i haruru ngā waka. Nā wai? Pātai ake nei, i te kī te penehīni te pai te haere o ngā waka. Pātai ake, nā wai i whakaweto wērā waka? Ko

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te whakautu mōhio pai ake ko o mātou kuia, ko o mātou tipua. Kua hōhā, kua hōhā i te mahi kino i te awa, kua hōhā kua kore he puta he tuna hai whāngai i ngā whānau, i ngā hapū. **If I can go back to my initial introduction. My kuia when she died due to erosion her body was flushed into the water and there was a transformational change and took on the form of an eel. These stories don't necessarily just belong to us. Maria is the same. It is because we believe that they are ancestress gods and provides that bridge and protection, pollution, industry that interferes with the life of our river. You get a lot of commercial boats that use our river and they don't ask permission to go through our territories but you can see it, the noise, the pollution. But we need to keep the noise pollution down. The boats losing their petrol but what happens there? I'm just saying our nannies, our taniwha are sick of it, they have had enough. Due to the pollution, the eel stocks are very low and unable to feed our families, our hapū.**

Q. Nō reira mā wahine tērā, nē? **Is that a female thing?**

A. Mā wahine tērā, mā wahine, mā wahine tērā. **Yes, it is very much centred around the leadership of women.**

20 Q. Okay, pai. Heoi anō tērā anō pea ana ka—

A. Ekene pea me uru hōhonu ana ā-wahine koe ka mōhio koe, āe. Kāre au i te aha, i te aha noa. Engari motuhake ki a mātou e noho kau nei hōhonu ana mātou ā-wahine nei, i te whakaponu i tō mātou kuia i a Wairore, i te whakaponu i tērā o mātou kuia i a Maria ērā. E tiro noa iho nei au, nā te mea tētahi o mātou anō ko mātou e piripiri ana haere ai mātou te kaukau kāre he kaka i aua wā rā, e tā, tā te ātaahua hoki, ko wētahi iwi kē, he rerekē. Engari matua hōhonu ki a mātou tā mātou whakaponu, he atua, he kaitiaki tō mātou awa, he mana wahine. **Perhaps if you're a woman you'd sort of get the idea of what I'm trying to say. But it certainly is something that we on behalf of the females, we will stick to our Wairore, our nanny, our guardian, and our other nanny Maria. As I say, we are very close. I remember the time when we used to swim with no clothes on, that was all right but to outsiders it was different.**

To us, we stress she is a god and she is a guardian and she is female.

5 Q. Heoi anō, ehara i te mea he aha atu i te kī. Kei te kimi au i ētahi tohu o mana wahine i tāpiri atu, i kitea i roto i te mahi o te taniwha, nē. Te mahi o te taniwha ko tēnei, ana te tiaki i ngā tamariki, te aukati i te haere te waka, te tohu i te mate e haramai ana, he tohu ērā o te mana wahine, nē. **I'm just trying to find a symbol of mana wahine through the actions and status of this taniwha. It is to ensure that they look after the children, ensuring the security of vehicle access is taken into account and that's what I wanted to ask of you.**

10 A. Āe.

Q. Koirā te ia o te pātai.

A. Nō reira i tae au te whakautu taku pātai? **Did I answer that question?**

Q. Pai noa iho. **Yes I think so.**

15 A. Ka pai.

Q. Mēnā kua ea ki a koe anō kua eatia. Ka aroha ana, e pātai atu anō. **I have another question of you.**

A. E hoa, e hoa, e hoa.

20 Q. Ana kua tae mai, ko tētahi mea, i mea mai koe ētahi o ngā tamariki ka whāngaia ka hoki ki te kāinga ka arohaina, nē, i kī mai koe ka opeope ērā momo mahi, nē. Engari i paku puta ētahi kupu, ētahi atu kāre i pērā. Ana kei te pīrangī kia mārama he aha te take, he aha ētahi o ngā take kāre i pērā te āhua o te manaaki, o te whakaaro ki ērā atu tamariki me ngā momo tikanga whakahaere i tērā? Ki te kore i tiakina nā wai i tiaki? **You were speaking of some of the children that were whāngai and went back home and all those particular unions. You mentioned a word and you said some households did not offer that. I just want know, what does a good household look like? If it wasn't being met, what does that look like?**

25 30 A. Anō, kia ora anō tēnā pātai anō. Me kī pea ki wērā o ngā tamariki whāngai pea kāre i manaakitia nō te wā i taka ki a rātou, he wā anō aua tamariki kāre i manaakihia i riro kē nā tētahi manaaki. Ehara nō taua wā i āu i reira rā he wā noa atu, nē. I mahia mai ki tērā pito ka whakahokia mai ki roto i a mātou hei manaaki. Nō reira i kawea mai ngā āhuatanga o taua

wā ki konei. **That's a very loaded question. If I can say to those children of the house has got all forms of social ailments to it and I will speak of the actual time and the context. I do know that other children grew up in very desperate households. They were carted**

5 **around from one family and then others were brought in the family because we had a lot to offer.**

Ko te mea pea i kimihia he rongoa mō taua tamaiti rā i tau mai ki a mātou. Kei te kī noa iho ahau, i taua wā rā kāre i manaakihia i korā, i Tāmaki pea. Ka aha hia te tamaiti rā ki reira? I taua wā he wā anō tōna. Engari i te

10 heria mai anō ki roto i a mātou ka kimihia he wā mōna e manaakihia ana. Kāre i manaakihia ki korā, i riro te taenga mai ki te kāinga ka manaakihia. Tērā, tērā āhuetanga. **If we're trying to find a remedy to this – but as I'm saying – now what happened to that child to show these. And of course perhaps a time will come – now with that coming within our**

15 **household we will have to find a way to look after that child. That we will look after that child coming into our household. I guess that's one aspect.**

Tētahi o ngā āhuetanga anō hoki, ehara tēnei i āu e kī ake nei ka rawekehia ngā tamariki ki korā ka moemoehia ngā tamariki, ka

20 whātōtōhia, ka aha nohohia, ana ka whakahoki hia mai ki te hoatu tētahi āhuetanga hei hiki i te wairua o taua tamaiti rā, me te mōhio hoki o te whānau ētahi tonu o te whānau, aue, nē, aue me pēhea? Aue, me pēhea te whāwhā i te tamaiti nei? Me pēhea i te whāwhā i te whānau nei? Me pēhea? I runga tonu i te āhuetanga he whakapapa atu anō i taua āhua

25 rā – kia kua au e hunga noa iho e kāre mā – i kōtētēhia pea e te tungāne i Tāmaki o te whānau rā. Kai te haere katoa mai ngā kino, ngā pōuritanga i runga i taua whāngai rā. Me pēhea te whakapai ake. Me pēhea i te whakatika ake i taua pōuri o taua tamaiti rā? **Another way of answering that, it's not to say that children were being interfered with and all those elements of social distress and how do we bring some resolution to the family. And of course family members, you know, how do we address that? How do we address this whāngai child? If we can look at it in its – I don't want to just – perhaps there was some interference by one other family member in Auckland. And of**

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course all that is being imposed onto this young child, this whāngai child. How do we address it? How do we address all those social emotional matters?

5 Nō reira koirā pea i kī ai ko wētahi kāre i manaakihia, nā te mea kāre i manaaki tonuhia, kāre i mōhio me pēhea. Kāre tāua e mōhio, ehara tāua i te tākuta, i te aha noa ki te whakatikatika i te tamaiti i kōtētēhia. Kāre wō tāua tīkiti i te mahi tērā. Ka mea ai, he tīkiti wō rātou mō te whānau i tērā wā ki te akoako me pēhea kia kaua e kōtētēhia te tamaiti, kia kaua e pēhia taua tamaiti rā me wana whakaaro. Ērā āhuatanga i te whakaputa

10 mai i ngā whakaaro o taua tamaiti rā kia taea ai te kōrero, ki ētahi āhuatanga hoki ka noho wahangū taua tamaiti mō te hia roa hoki. Kāore, kei reira ngā āhuatanga e pēhia nei i a ia. **It's not as if the child is not being looked after and helped. Do we take and triage this child to mainstream. We don't have those skills to do that. Within families**

15 **maybe we can instruct our families in how we address those. Then we need to unwrap it all and look at the child itself and ensure he/she has a voice. But as we do know that child does not have a voice and so that's another matter.**

Q. Te mutunga iho ka riro mā wai ērā mahi te tiaki i a rātou i te mutunga iho?

20 **At the end of the day, who does the work?**

A. I te mutunga iho? **At the end of the day?**

Q. Āe.

A. Ko ngā whānau anō ka tiaki. **It is up to the family.**

Q. Ko aua whānau anō? **You believe it's up to the family?**

25 A. Ko ngā kuia anō, āe.

Q. Ko ngā kuia.

A. Āe, ko ngā kuia anō. Ka tikina atu ko ngā kuia hai opeope, hai kōrero. I ētahi wā kua hui te whānau, whānau tonu o te whārua, o roto i te hapū rānei i ētahi wā. Engari ko aua tamariki tonu rā ka aroha tonuhia. Ehara i te mea karekau rātou i aroha ia, he aroha tonu kai reira, ko te whakatikatika tuatahi. **Yes, the nannies. Also, family hui within the hapū within the valley. But those children we do know that they do not experience love. The first thing we need to do is address the matter.**

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Q. I tō tirohanga ana ko ngā kuia ngā mea e whakahaere ana i tērā mahi, i a wai atu rānei? **Would you say that the nannies lead it?**

A. Āe, ko ngā kuia me ngā whaea tonu. Kāre au te kī ko rātou i ngā wā, ko te nuinga o te wā ko rātou tonu, nā te mea ko rātou pea ngā mea hoki i mahi kinohia e te Pākehā. **Yes, the nannies and the mothers. Most times it is they who provide the leadership. But we've just got to be careful around that.**

E rongo au tētahi, kia haere tawhiti atu au, i kī mai tētahi o taku kuia ki ahau, tētahi Pākehā i uru mai i roto i a te whārua o tō mātou kāinga ko Pākehā tonu te ingoa. Ka heke haere mai taua koro rā kua tīpā, kua ekeke i tētahi o wā mātou kuia, kua heke mai anō kua tīpā anō ā tūpou tonu ā pīkonikoni i tēnā, ka haere anō ā ka tūpou anō. He tika tonu e kāre mā. E kua hiki te panekoti o tētahi ā kua tohe atu ana kua kuhukuhu anō ki reira, paupau rawatia ā kua ea, nē. I te mutunga he hāwhe kaehe katoa wētahi o mātou. Engari kore rawa taua pōkokohua Pākehā rā e tuhi i tana ingoa tika ko wai tana ingoa kei mōhiohia anei ngā uri o taua kutu rā kua haere ki wāhi noa kei mōhiohia he tamariki Māori wāna kai konei. Kua rere ki Tāmaki Makaurau me tōna ingoa Pākehā e kōrero atu ana ia a ko mea tana ingoa, ka noho ki roto i a mātou ko Pākehā noho tana ingoa. Tērā, tērā āhuatanga o wā mātou tamariki e tahi, nē. Heoi anō he hiki atu anō tēnā āhuatanga anō, i ngā pēhitanga, i ngā pēhitanga. Kei te mōhio noa ahau o wētahi o mātou whenua ake nei ā te kiriwiti i o rātou kiri. E pīrangī tonu ki āhua ki āhua ki āhua, whiti ki ngā e tērā. Kia kore e kite i te rā.. **I remember my nanny saying, there was a Pākehā that came into the valley and his name was Pākehā. He was having affairs all over place, sleeping with this aunty and sleeping with another aunty, and then finding love and laughter there so it was very common. As you can see, there are a half-castes. When they signed their birth certificates, the father is not signing the birth certificate. In any event, he doesn't want to declare it because he doesn't want to declare that they have Māori children, so hence there is no name. So it is up to us to give the progenitor had the name of Pākehā but however we do name our children. These are matters I do know some of us get – and of course you know we can**

see they are all half cast looking. You know, obviously we were born in the daytime.

Q. Tēnā rawa atu koe ki era kōrero tērā anō pea. **Thank you very much for your evidence.**

5 **(11:50) JUDGE REEVES TO HERA BLACK-TE RANGI:**

Q. E mihi atu ki a koe, whaea, mō ō whakaaro e pea pā ana ki a tātou nei kaupapa e roto e mātou so tēnā koe. Ko tēnei te wā kua mutu i tae mai.

For your thoughts and your evidence in relation to – and of tasked with weighing it all together and at this stage – So I'm just aware that

10 time is moving on and we have another witness to give evidence to us now. And some other witnesses this afternoon.

A. He pātai noiho tāku, kia ora tātou i mua rawa i tā tātou kati ana. Kare wā koutou ki tāku tamāhine i tū anō hoki ia i te kōrero? Paku nē? **I have one question of you just before we break. Do you have any questions of my daughter? She did offer evidence.**

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Q. Āe, there are some other questions but we're going to put them in writing.

HOUSEKEEPING - TIMETABLE (11:51:33 – 11:52:08)

(11:52) KIM NGARIMU TO HERA BLACK - TE RANGI, MARETA TAUTE:

Q. Tēnā koe Whaea. Tēnei te mihi atu ki a koe, otirā koutou. He mihi aroha tēnei nā te mea kei te mōhio kei te noho tonu koutou kei raro i te kapua pōuri so ngā mihi ki a koutou i te wehenga o tō mama. **We are aware**

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that you are still grieving at this particular time at the passing of your dear mother. Whaea, just one question from me and it just goes to

something that you touched on this morning, you briefly touched on moko

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kauae and you were talking about one of your kuia who has a moko

kauae. I think I – I think it was – kua wareware au. But what I was hoping

that you may be able to talk to a bit about is the practice of moko kauae

in Tūhoe and if you can talk to us a bit about the basis upon which wāhine

received moko kauae, what it represented and what responsibilities it

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placed on them. Kia ora.

- A. [Mere Black] Ko tana hiahia kia kōrero atu mehemea he tikanga anō kei roto o Ngāi Tūhoe mō te moko kauae. Ana e hiahia ana rātou ki te mōhio he aha o wērā. I tū atu o tērā ko wai ētahi o āua kuia rā ahakoa i kī mai a ia ko wai au o ko era, engari ko te nui hoki. Ko ngā maumahara ana
- 5 koe, i whakaaro koe i tērā i mua i te putatanga o te pātai?
[Hera Black] Korekau, heoi anō.
[Mere Black] I tawhiti atu wērā pātai ki roto i tau?
[Hera Black – Te Rangi] Ki roto i tau? Āe, āe, paku nei te tawhiti. Āe.
[Mere Black] Ka taea e koe ki te whakautu me kī atu? **If you can answer that question?**
- 10 [Hera Black – Te Rangi] Kātahi ahau ētahi āhuetanga nei te whakautu **now I do have parts I can answer that**
[Mere Black] Ka rawe.
[Hera Black – Te Rangi] Engari māku e whakautu atu māua e
- 15 whakapākehā **perhaps you can answer it in Pākehā for me?**
[Mere Black] Nēra? E kī rā.
[Hera Black – Te Rangi] Kei te pai koe?
[Mere Black] Kei te pai au, wherewherehia māku.
[Hera Black – Te Rangi] E kōrero noiho anei aha, e noiho nei ahau ko
- 20 ngā wāhine o roto o Tūhoe i taua wā, kāore au te kī ināianei, i taua wā – **Yes, yes we’re ready if I can speak and answer your question. At the time –**
[Mere Black]: I’m just going to mention some of the women in Ngāi Tūhoe at that time and she’s just thinking who – other names.
- 25 [Hera Black-Te Rangi]: Ko taku kuia tonu ko Pihitahi.
[Mere Black]: Her great grandma, Pihitahi.
[Hera Black-Te Rangi]: Āe, ana me tērā kuia i whakahua ake nei au. He maha tonu o tātou kuia e Kāre, he mau moko ko (inaudible 11:55:26)
[Mere Black]: Kuia Tiria Tūhoru. But she’s explaining that numerous kuia
- 30 within te whārua had mokopuna kauae. But at this present time, she’s reflecting on some of those, and she’ll probably just speak about one or two.
[Hera Black-Te Rangi]: Āe, āe. Ko te āhuetanga i whiwhi ai rātou o rātou moko kauae.

[Mere Black]: the reason they got their moko kauae.

[Hera Black-Te Rangī]: Wāhine toa rangatira rātou.

[Mere Black]: Wāhine rangatira, wāhine toa.

5 [Hera Black-Te Rangī]: Āe, he wāhine whakaheke – he kāwai whakaheke
i roto i ngā mahi ataahua.

[Mere Black]: All from a noble lineage not only in whakapapa but in everything that they do, that they contribute.

[Hera Black-Te Rangī]: Te karanga, te waiata, te haka, te mahi-ā-ringa, te mahi toi, te raranga. Ētahi o rātou hoki ka taea hoki ētahi mahi.

10 [Mere Black]: In all crafts, in all tradition, these women are leaders in their marae, in their community, in their whārua, down to waiata, haka anything that pertains to women, these women are outstanding.

[Hera Black-Te Rangī]: Te kōrero paki, i te mahi hauora, te hū – ahaha hā ki te whakawhānau mai i ngā tamariki tētahi āhuatanga.

15 [Mere Black]: There you go.

[Hera Black-Te Rangī]: Wēnei o aua wāhine nei. Koia ētahi o ngā taonga kei a rātou katoa. Me kī pea i ahu tonu mai anō a...

[Mere Black]: In everything they do including arts and craft right down to birthing, midwifery, these women are all outstanding and the community relies on them.

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[Hera Black-Te Rangī]: Me ngā mahi rongoa hoki i roto i te ngahere.

[Mere Black]: And Māori rongoa within our ngahere, Te Urewera.

[Hera Black-Te Rangī]: Kāore he tuhi i aua rongoa rā. He tuku i te kōrero mō aua rongoa rā. He heri wā rātou tamariki ki te ako, he aha ngā rau.

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[Mere Black]: Nothings written.

[Hera Black-Te Rangī]: Me pēhea te mahi, te whati o te ringa, ērā āhuatanga katoa. He aha te kawakawa? He aha te kāramuramu? Ērā āhuatanga katoa mō te painga o ngā tangata, te mate whēwhē. He aha tērā āhuatanga? Ka riro katoa i tōna tohungatanga o te wahine a te rongoa nei. E mau mokopuna ana. Kāore au te whakahāwea anō i wētahi atu anō. Kei reira anō ngā wāhine kōrero paki. He whakaraara mai noa i te reo.

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[Mere Black]: You remind me of Rose Pere.

[Hera Black-Te Rangī]: Hey, kāore au e kōrero pērā.

[Mere Black]: So, every native plant is for a specific purpose and it's a remedy to cure or to alleviate, I guess. It may not be to cure when I think of cancer. So, to alleviate illness, stress, to bathe. So, Hera has mentioned all of these. Each specific rākau has a purpose and Hera also
 5 said each specific rākau – i kōrero koe mō te taha o te wairua ki te tiki atu ngā rākau nei?

[Here Black-Te Rangī]: Āe, koinā anō tētahi.

[Mere Black]: Or am I running ahead of myself?

[Here Black-Te Rangī]: No koinā anō tētahi āhuetanga, he wairua anō ki
 10 te tiki atu. Ko te whakawātea, ko te karakia, ko ērā āhuetanga. Me mātua mōhio te wahine ki te tiki.

[Mere Black]: So, you just don't go into the ngahere to pick or cultivate these plants or rau rākau. There's a process and the process when you go into Te Urewera. Karakia. You have to know where you're stepping.
 15 You have to know which rākau is not on wāhi tapu and these are all the things Hera is alluding to. Mā te karakia, mā te mōhio and that's why these noble women from that whakapapa lineage of rongoa Māori practitioners, healers, ērā mea katoa. so, this is what Hera is saying. That's the type of women that she has mentioned who had received moko
 20 kauae. So moko kauae wasn't just given to make someone pretty or aha rānei. Even though it can't be helped nē rā e Kāre.

[Here Black-Te Rangī]: Ehara tonu.

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[Mere Black]: So moko kauae has an in depth. There's something in
 25 there that's intrinsic to what's inside the wahine and this is what Hera has mentioned. Yes, there's a lot I want to say but you didn't say it.

[Here Black-Te Rangī]: Shall we say it together? Me kōrero tahi tāua?

[Mere Black]: Kei te rawe ō kōrero e Kāre.

[Here Black-Te Rangī]: Āe, kāore au e mōhio mēnā he rahi tēnā māhau
 30 hei – e are mai ana ō taringa kei nui rawa. Ehara tērā – he – te moko o te kauae o te wahine ki a au, he taonga. He whakaatu mai tua atu e kī nei a Mere i tōna ātaahuetanga, engari e heke mai ana, ara i a tuawhakarere mai a wahine, ā, tau mai. Kei te pērā tonu ki a au, ki taku tamāhine ki taku mokopuna. Heinga te wā e kitea. Heinga te wā.

(12:01) DR ROBYN ANDERSON TO HERA BLACK-TE RANGI, MARETA TAUTE:

Q. Tēnā kōrua. Tēnā koe Mareta. I thought I'd have to ask my question in English, but I'd like your perspective on this even though your mother will have her own views I have no doubt that she's told us a lot about her Nanny's aspirations for here in sending her to St Joseph's. Do you think your mother's aspirations are the same as her Nanny's were for you as a person of a new generation?

A. [Mareta Taute] Tēnā koe mō tō pātai. Me hoki ki ngā kōrero a taku Māmā i a ia e whakamārama ana. Ka haere tahi ia me tana kuia, ka haere tahi ai rāua. Ehara he wehenga. He ōrite tonu ahau ki taku Māmā, ki taku kuia, kia taku kuia tupuranga. Kei konei au e kawē ana i a rātou i waku hīkoi katoa. Kāre he wehenga. Kua whakautu i tāua pātai? **If I can return to the evidence of my mother as she was giving her explanation and of course at that time she went with her and her Nanny and of course they went together and I'm very much the same as to my mother and of course to my Nanny and of course I ensure that they are with me always in my journeys. Have I answered your question?**

Q. Yes, you have. Do you see an end – like a goal that you are aiming for because it seemed to me that Nanny was wanting your mother to have the opportunity to have a choice if you like as to which world she walked in or having the capacity to walk in both worlds if she wished. Is – I don't know If I've interpreted that correctly, but do you have any comment on that?

A. Hei whakautu i tō pātai. Kei te mārama pai ahau i ngā kōrero, i ngā tikanga, i ngā āhuetanga katoa i tuku iho mai ki a au. I roto ahau i ngā akoranga hou i a au i te kura. I reira ngā rerekētanga mōku ki te whai, ki te whai te ao Pākehā, engari i te hopu tonu ahau i taku reo, i ngā tikanga i tuku iho taku Māmā mai i taku kuia, mai tana kuia. Me kī pea, ahakoa i koa au ki te kawē ki te haere ki roto i ngā ao e rua, i reira tonu taku māramatanga me taku mōhiotanga i taku tuakiri, he Māori ahau, tuatahi. Nō reira ka koa tonu ahau ki te haere ki roto i ngā wāhi ka uru ahau ki wētahi āhuetanga katoa, maha o te ao Pākehā. He uaua tonu mōku ki te

hīkoi, ahakoa he aha, i te ako. I te koa au ki te ako i te reo Pākehā, i te koa au ki te ako i ngā tikanga Pākehā kia mārama pai au: “Tērā pea ka taea e au ki te hīkoi i ngā ao e rua.” Engari ko te raru kāre te ao Pākehā i te mārama i te ao Māori, nē. Ka hē i ngā wā katoa, ka tuki waku whakaaro i ngā wā katoa. I te mea i te tū mārō ahau i taku ao Māori, i taku reo, i ngā tikanga katoa, kāre tēnei ao i paku aro atu ki āu, i paku aro atu i taku hiahia ki te ako, i taku hiahia ki te tū ki ngā ao e rua. Korekore rawa tērā ao i aro mai ki āu. **If I can answer your question, I’m very clear of protocols and those matters that have been passed down to me. Now, I was part of the new – while I was always in the classroom setting that I learnt different aspects in the mainstream world that I need to achieve but however I wanted to hold steady to my traditions, my language and all those narratives of my Nannies, even though I could walk with confidence in both worlds. But it was there that I gained insight with my culture, that I am Māori first and foremost, so I had confidence to go into these new domains, particularly in mainstream settings. It was very difficult journey but learning mainstream subjects and all the many skills that come with it. But it did give me confidence that I was able to lift my skillset and walk in both worlds. However, my experience tells me that mainstream doesn’t appreciate the Māori worldview. I stand very firm and staunch to my Māori lineage. I do not resonate with other means of learning but I have to weigh these matters up and I’m still trying to navigate through it.**

Nō reira ko tāku aronga ināianei mō waku tamariki, mō ngā mokopuna o tāku māmā, mō ngā mokopuna o waku kuia, kia mārama pai rātou he Māori rātou i te tuatahi, kia mōhio pai ko tō reo te reo e kawenei i a koe i ngā wāhi katoa, ahakoa te aha. I te ao Pākehā, i te ao Māori ko tō reo ko ngā tikanga Māori ngā mea tuatahi. Nō reira koira pea taku wawata mō tēnei hui, kia kaua tātou e noho ki konei anō ki te kōrero i tēnei kōrero, me hīkoi i te hīkoi. Ko te reo Māori te reo tuatahi, ko te tikanga Māori te tikanga e kawenei i a tātou katoa, kia tika rawa rāua ka ora tātou katoa. **My enduring love are my children, the grandchildren of my mother and nannies, that they are in a strong position and that they**

recognise the validity of being Māori, and through the language we have female leaders in our whakapapa; language, protocols, traditions. So that is my big aspiration which brought me to this hearing and giving my evidence, to walk the walk, talk the talk. For me, the Māori language is the first and foremost and all the protocols that permeate through my Māori heart. If we get to share this I believe will enable our communities and nationhood.

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Q. Thank you. You actually anticipated my next question which was to ask about your aspirations for your children. So thank you very much both of you for your evidence today. Thank you.

(12:07) JUDGE REEVES TO HERA BLACK-TE RANGI, MARETA TAUTE:

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Q. I have, firstly, I guess just a reflection and then a question I want to address to the both of you, to Maleta and māmā. The first is just a reflection whaea Hera to say that it occurs to me that when you were at St Joe's I was at Napier Girl's High School at the same time. You will probably be aware that at that time, the girls from Hukarere came to Napier Girl's High School, so the Hukarere was at that time just a hostel really and the girls would come every day for their education completely in te ao Pākehā ia rā, ia rā. So I contrast that with the situation that you had at St Joe's and it occurs to me that that was a better situation, I suspect. So that was just by the by. But my question to the both of you is, in terms of this inquiry, in terms of the types of outcomes that you would want to see from a process such as this? Can you talk to us about what some of your aspirations for outcomes from this inquiry might be?

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A. [Hera Black-Te Rangī] Āe, taku mōhio i kōrero au i tēnā kōrero i mua paku ake nei, i whakahua katoa i wēnā i waku manako, i waku manawanui me waku manawa roa i mua kau ake nei mō tēnei āhuetanga ka whakaekehia atu e hau tērā ki a koutou, me te kī ake hoki, kua e tuku kia pērā anō ahau ki waku mokopuna, pērā i au i haere ki te pakanga i te kura i ngā kaiako tauwi e kī atu ana ki taku kōtiro: "Hoki atu koe ki tō kāinga kua koe e kōrero i te reo Māori." Nō reira tērā tētahi o ngā āhuetanga e manako ana au ki te whakatikatika i roto i ngā kura, ki te whakatikatika i ētahi āhuetanga anō hoki ki ngā kaiako, te whakatikatika

anō hoki i ngā āhuatanga anō hoki o ngā tumuaki, te whakatikatika anō i Te Tāhuhu o Te Mātauranga – kāre e tawhiti mai, mai reira. Kia kore e rongohia wā tātou tamariki kia kore hoki e mamae i a rātou e kī ana kua e kōrero i tō reo, kia kore e pēhia tana wairua, kia kore hoki e pēhia tana mana, kia kore hoki e pēhia tōna rangatiratanga i ahu mai, mai i hea, mai i runga rawa. Koia pea tētahi o waku matenga nui kia whakatikatikahia e koutou tētahi āhuatanga, kia haere te reo mō te katoa me ngā tikanga hoki. Kia kua e kī mai tētahi: “He aha te tikanga mō tēnei, he aha te tikanga mō tērā?” Me mōhio kua eke kē te wā me mōhio he aha te tikanga o te pōhiri, he aha te tikanga o te aha, te aha. Ka pātai mai anō: “He aha tā tātou waiata? He aha te tikanga mō te pōhiri? He aha te tikanga mō te whakatau?” Takeo katoa waku taringa. Te pōhēhē koira ētahi o ngā āhuatanga i hainahia te Tiriti, te pōhēhē. Te āhua nei, a, he ngutu noa iho, kāre he aranga mai, mai reira. Nō reira ki waku manawanui, ki waku manawa roa tuarua, tuatoru e haere tonu mai ana kia mau wērā, kia mau wērā, kia kua e mahue te mana. Kei a koe. **I remember raising this matter in my opening introduction, in particular around my aspirational thinking. It is a matter of transitioning that information like passing that onto my grandchildren, in my time when I was going to school and from my daughter to my mokopuna. I am not one to raise that Māori should not be spoken at home. So those are matters I want to address and address it accordingly towards the teaching fraternity and ensuring that the principal in making a concerted effort towards the Ministry of Education. Now, if our children’s voices aren’t being heard, then listening to and hearing that sentiment that you are not to speak your language, you cannot suppress the spiritualness of that child. You cannot suppress his/her ability to stand in authority on his own marae. Those are matters that are very important that really bite at me. For me, the language needs to continue to flourish in all domains. With that, comes the traditions. Now, as you say: “What’s the tradition? What’s the protocol that fits with this? What is the protocols of a welcome,” this and that. And then of course you ask me what my song is. Now what is the meaning of pōhiri? But those are matters**

I have to battle with. Those are matters which were already agreed at the signing of the Treaty. However, it's just lip service and what we have seen is that it hasn't been substantiated since then. Second, thirdly, that we continue that journey; that we never forget.

5 [Maleta Taute] Hei tāpiri atu ki wō kōrero, atu i aua wawata he paina hoki ki te kite, nā te mea i taka mai i taua tūmomo mamae ki runga i a māmā, ki runga i āu, kua taka hoki ki taku poai taua āhuatanga te pēhi i te reo. Kei te kohanga reo ia i tēnei wā. Kei te tū kaha ia i roto i ngā āhuatanga kua whakapakeke mai ia i roto i tō mātou ao, engari kua pēhi hia anō ia i

10 te mea ko wērā e whakawā ana i a ia ki te haere ki te kura kei roto katoa i te reo Pākehā, nō reira kua kī hia he koretake kāre i te mōhio nā te mea ko tana māramatanga kei roto katoa i te ao Māori. Mōhio ia i ngā kara katoa i roto i te ao Māori. He rerekētanga tana māramatanga, tana mōhio tanga i aua ao e rua. Engari nā te pepa i kī me ako tonu ia kia eke

15 ki te kura. Ko tāku hei tāpiri ki tā māmā ko te kite i te hua ko te reo Māori te reo tuatahi i kī au i mua ko te reo Māori te mea tuatahi, ko te tikanga te tikanga hei puta i wēnei tūmomo hui kia mōhio whānui te marea ko te reo Māori te mea tuatahi, ko te tikanga Māori kē te mea hei whai i roto i te kāwanatanga, kia matua mōhio te katoa. Kia tika tērā, kia tika aua

20 whakahaeretanga mō te katoa. Pākehā mai, Māori mai, āe, e tika, ahakoa ko wai. **I just want to add on top of what you're speaking of. I guess another aspirational goal within that for me is those particular hurts which were passed from my mum to me and my son about the imposition of te reo Māori language at this stage. He is currently attending kohanga. I want to raise him in our world. There are other impositions placed upon him. Those people who do the transporting, logistics, picking up and dropping off children English is spoken, but for me the language – we taught him that all his Māori – he is brought up on the language and he does not have any idea**

25 **of mainstream world settings, contexts. And of course those are small matters that I want to – and again, another, if I can add onto mum's evidence is to promote the Māori language as the first official language of the country and the protocols that come with it. It is just an educational means that in order to encourage the language**

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that the appropriate protocols come with it. It is very important that these are taken into account because it is a benefit for all New Zealanders. As I mentioned, Māori, Pākehā, New Zealand right across the board. Hei tauira anō hoki hei tāpiri ki wēnei kōrero, i roto i tēnei kaupapa te mate KŌWHEORI ko au tērā tētahi o ngā waha kōrero o tō tātou iwi ki te whakatū i wēnei tūmomo āhuatanga hauora i roto i te mate KŌWHEORI hei ārai i te iwi. I roto i te marae he tikanga anō tērā. Ko tāku putanga i tēnei tūmomo āhuatanga ko te iwi tonu e mōhio ana ki te whai hua mō te iwi katoa. **Another example of that, adding to that, we saw through the COVID-19 rollout, one of our speaker's from home during those times of the COVID vaccinations in particular one of our health leaders, he stood up on our marae. So that is a protocol. But for me that this matter was raised before the people in order for the people to find their own means of vaccination along with the other Ministries in support.**

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Nā rātou tonu i whakatū i wō rātou kaupapa whakaārai te tangata. Ka tū te Manatū aha? Manatū Hauora, ngā Manatū katoa engari i muri kē rātou e whai ana i te iwi. I te mōhio kē te iwi kei hea a mea, kei hea a mea? Ki te ārai i a rātou. Koinei ahau e kī nei, ko te reo Māori te mea tuatahi. Kei te mōhio katoa te iwi i a rātou. Kei te mōhio te iwi te reo, kei te mōhio te iwi ngā tikanga katoa. He mea rerekē tēnei āhuatanga te mate KOWHEORI. Nā te ao hurihuri tēnei. Engari, ko ngā hononga o te ao Māori e tū māro tonu ana. Nō reira, kia puta tēnei i roto i tēnei āhuatanga i wēnei o ngā hui, me whakarongo. Kei te mōhio te Māori i te Māori. Kei te mōhio te Māori i ngā tikanga. Kei te mōhio te Māori i te reo. Kei te mōhio te Māori i a rātou anō. Engari anō, tēnei mea te Mana Wahine, ka taka pea mā te wahine tonu e whakahua i ēnei āhuatanga kia mārama ai te tangata. Ko ngā kōrero tuku iho o taku kuia o taku Māmā ki a au, te rerekētanga o te mana o te wahine ki te mana o te tāne. Ka haere noa iho te tāne kia ea ki tōna rangatiratanga. Ka haere te mana o te wahine ki te whai hua. Nō reira koinei au e kōrero hua ana kia puta he hua i roto i wēnei o ngā kohinga kōrero. Kia puta he hua i roto i ngā kaupapa kua whakatakotohia i tēnei rā. Kia puta he hua mō ngā tamariki e haere tonu

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mai ana. Kia tipu anō he hua mai i a Papatūānuku mō ake tonu ake. Nō reira koirā tāku whakapiri ki wāu kōrero. **But in saying that, the iwi were fronting it and of course iwi had that – the logistical know how of locating families. So as i mentioned that – Māori language is first and foremost. And of course, our people know of Māori language. It's engrained and the protocols that come with it are very well known. That through the vaccination rollout of the COVID-19 – you know that was – but what I saw is that the Māori communities stood strong together. So, these are matters that we come together that we must listen. Now Māori know who it's or what it is to be Māori. They know of the protocols and traditions that follow through with it. However, through the Mana Wahine hearings that finds us here and of course perhaps maybe the wahine need to give an expression to enable all our communities. Now if I can -- the nannies and (inaudible 12:16:41). I remember them saying to him that there's a clear distinctive difference between the male and the female and of course if I can say it, the male always goes for the chiefly authority and it's up to the wahine to find a solution, enabler. So, through that we're trying to find a means to enable in particular with the evidence that we've given today and of course for our future successive generations that have yet to be born and to grow and nurture all these things upon Papatūānuku, earth mother. I just wanted to add that on top of your evidence.**

Q. Tēnā kōrua, kua mutu ināianei ngā pātai mai i te tēpu. So, thank you very much for the evidence that you've given today and it's really – I think to see an intergenerational presentation is really – I'll say useful for us but its enriching to get the perspectives you know from mother and daughter presenting together. So ngā mihi ki a kōrua mō tēnā. So, thank you.

WAIATA TAUTOKO (HINE-PŪKOHU-RANGI)

30 *Hiki ake te kohu e*
Ko Hine-pūkohu-rangi
Tāpapa ana ki ngā kōawa

Hei kākahu mō

Papa-tua-nuku

Ka hora nei te moenga

5 *Mō te tipua nei a Te Maunga*

Ki runga o Ōnini e

Ka hono ki a

Hine-pūkohu-rangi

10 *Huraina ngā rarauwhe*

Kia puta ko Ngā Pōtiki

Ngā uri o Te Maunga

Ngā Tamariki o te Kohu

HOUSEKEEPING (12:21:18)

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MS DELAMERE-RIRINUI CALLS

Tēnā tātou anō, te kaikōrero e whai ake nei ko Tākuta Hiria Hape i raro o te tono o Wai 2872, ko ngā nama o tana tāpaetanga ko #A114.

(12:21) DR HIRIA HAPE: (MIHI, #A114)

20 Kia ora tātou. Kia ora tātou e huihui nei i roto i tō tātou whare. I roto wā i tāku teina mai ki roto nei, ka kite ake i te whare ka rongoa ake i ngā hihi o ngā pakitara o tō tātou whare. Ka hoki ake ngā mahara ki ngā pakeke, ki a Richard Duke mā, te huna i heke mai ka noho ki tēnei kāinga, ka tipu i a rātou pā harakeke ki

25 whakatipuranga o tēnei kāinga. **Again a warm welcome to you in the auspices of our house. It's been a while my last visit into this house and I look upon and I see on the panels on the side of the walls and I return to the times of Richy Luke, of that ilk, that shifted and made homes here and brought their families here, raised them and Tūhoe had a very special**

30 **connection to this marae and in particular the key people that were here at that times.**

Ka puta tāku aroha ki a rātou katoa, ki ōku hoa mahi o mua, tāku koroua Huirangi Waikerepuru, te koroua nā nāu i haere mai ki konei, tāku teina tuatahi mai ki tēnei whare. Koinei te whare e whakahaerehia te Taraipiunara mō te reo Māori. Hauhakehia ana ngā hua katoa o te reo, kari mai kari atu tū mai i tēnā
 5 tohunga tū mai i tēnā taniwha. I tērā wā te huhu o ngā pakeke e kōrero ana i tō tātou reo ahakoa nō tēhea iwi, ehara nō Tūhoe anake. Te nuinga e kōrero mai i ngā iwi katoa. Kei te kite au ō rātou kanohi i roto i tēnei whare i au e tū nei, kei te kōrero mai. **I wish to express my love and devotion to them, to fellow work colleagues, the koro who has since passed, Waikerepuru, it was through him that encouraged me that came here to this particular whare and this house initiated the Tribunal. And with the Reo Māori hearing that was held here. All the – We got to hear many, many speakers of te reo Māori language at that particular time. And we had a huge volume of Māori language speakers regardless of where and we had many**
 10 **representatives from other areas not just precisely Tūhoe. Now I can still see their eyes in this house at the time and I just wanted to bring that to the foray.**

Koirā ngā tau i tau māua ki konei i te Whanganui-a-Tara e noho ana. Pēnā ngā
 20 tau i mōhio ahau kei te mate kē i te iwi Māori. Kāore au e rongō i ahau i tupu mai rā i roto i ngā rā rau whio Rūātoki o te Whārua. Kāore rau au rongō i tēnā wairua. Ki au i te ora ngā mea katoa. Kāore au i te mōhio i te pōhara kē tā mātou noho i a Rūātoki i tērā wā. Nā tētahi kei kōrero mai “he pōhara kē tō iwi”. Āe, kāore au i mōhio nā te mea i te whāngaihia mātou ka kore e kai a tēnā
 25 kai, kei reira anō ērā o ngā pakeke me a rātou raurau e here mai neke ngā kāinga. Noho tahi tonu mātou, anei wāku whānau, wō mātou kuia katoa nā rātou mātou i uwhiuwhi. Ko ēnā te pūtake i tae mai ai mātou, mātou mai te wā kāinga ki konei. **Those were the earlier years during my time moving into Wellington. Those were the years that I remember and it was there that I saw a decline in the Māori language. Now I didn’t recognise it. I didn’t recognise that even growing up at home in Rūātoki. It was something that was very alien to me. You know growing up in poverty, we didn’t think so. But we said – we heard from other people “you were a poor people” but I didn’t know that. I didn’t realise that. We knew that families went**

without. We remember sharing food but we were able to live together. Our Nannies, our female matriarchs made sure that we were taken care of. And for me especially my time of moving down here to Wellington.

5 Nō reira e mihi ake ki tāku uri e noho nei, haere mai mā Ruatāhuna, ka kore hoki te ataahua o te noho e ngā manaakitanga o tēnei kāinga ki a ia nō reira kei te tukua tāku aroha ki a koe nā te mea kua kite atu i a koe ka mahana te kuhu mai ki roto i te whare. Kia rawe te whakaaro, kia tau ngā mahara i te kite atu i a koe. Ana ki a koe, e te Kaiwhakawā, ki a koe me tō rōpū e noho nei, e

10 pakari nei ki te whakarongo ki ngā kōrero i tukuna mai ana ki a koe, ki a koutou katoa. Nā te mea e hara au te tauhou te nuinga o tātou. Ahakoa i puta mai Rūātoki engari nā wērā o wāku koroua e whakahua atu rā i puta i tāku ihu, ehara nā tētahi o te kāinga. Koinei tāku mihi ki a koutou katoa huri i tō tātou whare. **And my relatives who have already given evidence and others who**

15 **have come from Ruatāhuna. I want to acknowledge Matiu for his time and his diligence in supporting this whareniui. I love his sentiments and I want to express my aroha to you and to our presiding officer, I wish to acknowledge you and your panel members. I wish to congratulate you for your endeavour and weighing and considering all of these aspects of**

20 **the hearing. I do know that this Aunt in new time – as I was growing up in Ruatāhuna that they gave me the opportunity to stand so I wish to acknowledge you the panel throughout the house**

Te kaituku atu i ngā karakia i te ata nei i te wāhi ngaro, kia ora rawa atu koe e

25 homai tēnei – o wēnā kupu wairua i runga i a tātou katoa, i kaha ai tēnei o mātou a Hera me tā mātou tamaiti ki te whakaputa i ngā kōrero kua roa e pēhi ana ki roto i o rāua whatu manawa, ki o rāua ngākau. Kia wehe rānō mā te kāinga kātahi anō kia ngau i te mokemoke. Anei rongo katoahia atu e tāku tuakana, e Hera, e rongohia atu koe. I mau – i heke te roimata e rite ki te awa e rere ana

30 i aku kanohi, i runga i te aroha atu. **and the prayer that was given earlier this morning and the spiritual guidance that we need will ensure that Hera and our young daughter have the confidence to give their evidence and I know they're waiting patiently to give their expressions freely to – but yes I do know what you – that feeling of my enduring love and thank you, Hera.**

And as you were talking I was getting very emotional at the same time and when you cried I shed a tear too.

Ki a mātou ināianei e kua tae mai nei, kua noho ko mātou, mātou e noho nei o
 5 mātou reo karanga o mātou marae. Kare mātou i tonu atu ki ō mātou tungāne
 kia haere mai. Ehara i te mea i whakahīhī, kāo. Nā te nui he marangai e mate
 tonu i te haere o te huna i runga i o mātou marae. Kei te pēhi aua mātou marae
 i ngā māuiuitanga katoa o te ao. A, koinā te take i haere mai ai mātou i runga
 i a mātou mana o mātou mana wāhine anake. Engari ko ngā roimata o te
 10 kāinga e te ata tonu nei ka kōrero i roto i tō mātou koroua, tō mātou papa. Kua
 tae mai rā ki roto i tēnei whare. **But for us that we have arrived present and
 we both share duties on our marae doing karanga and we wanted our
 older brothers to come through but no I do know that it is a long way to
 travel. Our marae are going through the exact same things. We're losing.
 15 But through mana wāhine we have the opportunity. Now you mentioned
 this morning, you mentioned our nannies and koros that we grew up with.
 You brought them alive at this here in this whare.**

Ka kī mai a ia “Kawe atu te aroha o te kainga, i konā o wōu koroua i mua ana
 20 rātou i āwhina i te hanga i te whare nei. I konā katoa Mātaatua i haere mai ki
 te hanga i te whare me wērā o ngā iwi katoa i tae mai ki roto i tēnei kāinga. Ā,
 koirā ngā roimata o tēnā koroua, ko 95 tō mātou papa, a, nā kui nā mōnā ana
 roimata i kawē mai nei i a mātou ahakoa te nau o te mokemoke i roto i o mātou
 ngākau ko te aroha kē te mea nui i kawē mai i a mātou i tēnei wā. Nō reira kia
 25 ora tātou. **Now I want to express our love from home and the old people,
 they were part of the early establishment with Mātaatua were present,
 were part of the early building of this particular whare and there were
 other iwi as well so I want to talk about that. So I just want to say our
 father is 95 at this time and so he is unable to travel but I know what it
 30 means that our love our enduring love that brings us here today.**

Kia tirohia i tāu aku pepa kia pai tāku whai haere i ngā pēhitanga a te mihi nei.
 Kia kore e ia ko titi, kia pai ai te haere i o tā tātou kōrero. A tēnei a tētahi atu
 wā pea kua huri atu au ki tāku tuakana, ko Mere tāku tuakana kei konei nei. Ko

ahau te tuawhā o mātou i to mātou whānau. Ahakoa ka pōhēhē a Ngāti Awa nāna o te Whānau-a-Apanui o te Whakatōhea a ko Hiria ake te rangatira, e kāo. He tuawhā ahau i roto i tēnei o ngā whānau. He tonotono noiho ahau nā te whānau. **If I can look at my brief of evidence so I can make sure I'm on track and ensure that everything runs smoothly. At another time I would turn to my older sister, Mere, and I'm the fourth born child in my family and I represent Ngāti Awa and Apanui and Whakatoha and Hiria is the overriding leader. I am just the fourth child in our family and of course I get told what to do.**

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Engari me te mōhio atu i te kaiwhakahaere, kua pānui kē hia e koutou i ngā kōrero nō reira, kāore au i te pānui i te nuinga o ngā kōrero ka kōrero noiho ahau. Kāore au i tētehi pānui haere. Engari kia tae mai ki ngā kōrero i tuhi au mō āku kuia koirā anake i ngā kōrero kei te pānuihia au mai i te pepa nā te mea ko wērā kōrero i haere tika mai mai i tō mātou pāpā, mai tērā o mātou pāpā rā a Uncle Bill pēnā kei te whakarongo mai kōrua, āe, i haramai wērā kōrero mai reira me wāku tuakana hoki, āe. . **And in the knowledge that I believe that you've already that you've already read my evidence thus far and so I won't be reading my evidence in with this huge body of work but I will speak to it. But these were evidence that spoke to my learning, kuia, because of that evidence came directly from my father and Uncle Bill. If you're listening I hope – So we managed to gather the evidence from them and my elder siblings.**

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Ahakoa te mātotoru o tana āhua, kāre au te pānui i te katoa, āe. Kei te whai au i ngā whakaaturanga ana me wētahi o ngā kōrero o konei. **...my PowerPoint and my evidence will follow through.**

30

Ko Maungapōhatu me Parekohe ngā maunga. Ko Ōhinemataroa te awa. Ko Waikirikiri te marae. Ko Toi Kai Rākau te whare tipuna, te wharenuī. Ko Kuraimonoa te wharekai. Ko Hāmua me Ngāti Mura aku hapū. Anei a Hāmua me Ngāti Mura e noho nei, āe, he piringa katoa mātou. Koinā te hapū e hono ai i a mātou, ahakoa hono atu mātou ki wētahi atu hapū, ko Hāmua ngā

Ngāti Mura. Whakahīhī ana tā mātou tū me taku koa hoki i takoto tō mātou whaea ki tō mātou ana marae i Waikirikiri tō tātou marae, āe. **Ōhinemataroa the river. Waikirikiri the marae. Toi Kai Rākau the meeting house. Kuraimonoa is the dining hall. Ngāti Hāmua, Ngāti Mura are my hapū. We**

5 **have representation, manifestations of them here. That is the hapū that connects us. Even though we have other connections to other hapū, Hāmua and Ngāti Mura are my key hapū. I just wanted to mention that and I'm happy to say that and of our marae at Waikirikiri back in the valley.**

10 Ka moe a Te Maunga, i rongohia nei i roto i te waiata, ka moe ia i a Hinepūkohurangi ka puta mai ko Ngā Pōtiki. Mai i a Ngā Pōtiki ka puta mai a Hinetītama ka moe i a Tāneatua, a Paewhiti, ka moe i a Tamatea ki te Huatahi kātahi anō ka puta a Tūhoe Pōtiki. E kī ai a Pōtiki ko ia te mea tamariki o tērā reanga i whānau mai mai i a Paewhiti rāua ko Tamatea ki te Huatahi.

15 tōku whakapapa, nā te mea i heke mai ahau, mātou mai ētahi kāwai rangatira e Hapuoneone tūturu nō te whenua. Tūturu te whakapono i roto i a mātou katoa i puta mai mātou mai ia Te Maunga me Hinepūkohurangi. Kāre i rerekē te titiro o tangata nei ki a Hinepūkohurangi ki te titiro atu tana āhua e whakaatu mai ana i ngā awatea, i ngā ata e ara ake ana mātou. **The mountain had a union**

20 **with Hinepūkohurangi and her offspring came from there, Ngā Pōtiki. From Ngāti Pōtiki begat Hinetītama who married Tāneatua, Paewhiti, Tamatea ki te Huatahi and from that union Tūhoe Pōtiki begat. Tūhoe Pōtiki was the youngest child. That is my genealogy. I came from a chiefly lineage of Hapuoneone, of the soil. That is what we believe that**

25 **we were born of the hill, of the mountain Te Maunga and the Mist Maiden. Hinepūkohurangi was able to reveal herself in certain times of the day.**

Na, ko Hape, ko Pōtiki, ko Tūranga Pikitoi. Koirā ngā tīpuna o Te Hapū Oneone. Te moenga o ērā tīpuna i ngā uri me ngā whakaheke o te waka o

30 Mātaatua, kātahi ka taurite mātou. Nō reira kē i puta mai ai a Tūhoe Pōtiki mai i te waka rā. Mai i te waka o Mātaatua. **Because Hinepūkohurangi was able to reveal herself in certain times of the day. Hape, Pōtiki, Tūranga Pikitoi are the ancestors of Hapū Oneone. Now the union that began from there and of course the many generations and of course the coming of the**

Mātaatua waka and of course from there the arrival of the waka through the Mātaatua waka, Tūhoe became present.

A Toi-kai-rakau tō mātou whare tipuna, koinā tō mātou tipuna o te ao o nehe,
 5 te ao o tuawhakarere i noho mai i waenganui i a mātou. Me kī au i a mātou. Ko tōna pā kei roto kē i a Ngāti Awa. Kei reira a ia me tōna pā e noho ana, engari te tangata nei a Toi-kai-rākau, i hoki mai a ia ki roto i te ngahere ki te kimi kai māna. Ehara ia i te tangata kai mīti. Karekau a ia i kai wērā momo kai. Ka hoki mai ki te kato rākau hei kai māna. Koinā i puta ai – kia ora e Hera kōrua
 10 ko Mere i kōrero ai mō ngā rākau, ngā tipu. Koirā i puta ai wērā kōrero mai i tērā whakatipuranga mai i a Toi-kai-rākau. He kaha tēnei iwi ki te kimi i ngā hua pai mai in ngā rākau e tipu ana i roto i a Te Urewera. Ahakoa rongoa mai, ahakoa kai mai. Ka kāinga, ahakoa he aha te tipu Māori kei roto i te ngahere, ka taea ki te kai. Nōnanahi noa iho nei e kīia ana, wētahi kāre i pai. He aha i
 15 pērā ai? Ka puta he mate ki roto i tētahi. Ka taea ki te tahi i te mate mai wērā rākau. Koirā, he kōrero poto tērā. **Toi-kai-rakau is the name of our meeting house. That is our ancestor of old ancient times and he lived amongst us. When I say us, his pā, his actual fortification initially was within the domain of Ngāti Awa. And of course, he lived in that particular**
 20 **fortification but Toi-kai-rākau returned back into the hinterlands to find resources for food because he wasn't a meat eater, so he was obviously looking for plants for sustainable eating. Mere she was speaking of particular shrubs, plants which offer medicinal and of course the people were always finding areas of plants whether or not they be a medicinal or**
 25 **eating – because through the experimenting and trying – and of course it was to remedy other – through his responsibility to provide medicines to the community. I just wanted to raise that.**

Ana, kei te huri haere ināianeī. Ka huri ngā wā. Me mea anō taku – hoki anō
 30 ki taku whakapapa. Koinei taku whakapapa mai ia Tūhoe Pōtiki. Ka moe a Tūhoe Pōtiki i a Paritaranui, ka puta ko Murakareke. Ka moe a Murakareke i a Hinepai ki tawhiti ka puta ko Muraanīnī. Ka moe a Muraanīnī ia Puheti, ka puta ko Te Whatu Kauwaenui. Ka moe a Te Whatu Kauwaenui i a Rangikawhaki, ka puta ko Te Oina. Ka moe a Te Oina i a Te Pāpapa Patu, ka puta ko

Ngā Umuerua. Ka moe a Ngā Umuerua i a Whirikai, ka puta ko Rangiruru. Kua uru atu au ki roto i a Maungapōhatu i tēnei wā. Ka moe a Rangiruru i a Te Hau, ka puta ko Hinekīatorangi. Ka moe a Hinekīatorangi i a Tamarō, ka puta ko Te Wāra. Ko ēnei koroua katoa i tīmata mai i roto i a Maungapōhatu, ana ka

5 tae mai ki a Te Wāra, kua neke mai ki roto i a Ruatāhuna. Ka moea Te Wāra i a Wirinia, ka puta ko Matehaere. Ana ka taenga mai ki a Matehaere, ka moe a Matehaere i a Harry Vercoe, Harry Henry Vercoe tō mātou koroua, ka puta mai ko Rarotapuhikura, ko Pare tērā. Ka moe a Rarotapuhikura i a Fredrick Thrupp, āe, ka puta mai ko George Fredrick Thrupp. Kāre wana ingoa Māori engari nā

10 ngā Pākehā ia i tapa ko Hori. Koro Hori ki wētahi, āe. Engari ka moe ia i taku Māmā Rōtira, Rachel Poha nō Te Whakatōhea te kuia nei. Ka puta mai ko ahau, ko Hiria. Āe, koinā tōku na whakapapa i tae mai ai ki roto i a te whārua o Rūātoki noho ai. **If I can continue on. Time. Had a union with Paritaranui and they had Murakareke who had a union with Hinepai ki tawhiti and they**

15 **had Muraānīnī who had a union with Pūheti and had Te Whatu Kauwaenui. Te Whatu Kauwaenui had a union with Rangikawhaki, and they had Te Oina who married Tāpapa Patu and begat Ngā Umuerua. Ngā Umuerua had a union with Whirikai and had Rangiruru who had a union with Te Hau and begat Hinekīatorangi who had Tamarō and they begat Te Wāra. Now**

20 **these are name that we had in Maungapōhatu and Te Wāra and obvious - Te Mura had a union with Wirinia and had Matehaere and of course had a union with Harry Vercoe and had Rarotapuhikura who married Fred Thrupp who had George. Now, and of course it was – other people named him. People called him Hori and he married my mother Rotira, Rachel**

25 **Poha and of course had myself, Hiria and that is my genealogy. And of course, they lived in the valley of Rūātoki.**

I te moenga o tō mātou kuia a Matehaere i a Harry Vercoe, ka kī mai ngā pakeke o reira, “Haere koe me tō Pākehā, ka noho mai koe ki runga i ō tātou papakāinga, ō tātou whenua i roto i a Rūātoki.” Ana ka titiro au ki roto i te mapi e hana mai nā, ko te wā katoa e kākāriki na, koirā ngā whenua katoa i riro. I riro katoa wērā whenua i te kāwana. Ko ngā wāhi e karaka mai na, a koinā wō mātou whenua. Koinā te pai no Tūhoe, heke mai ana mai i taku marae, Waikirikiri, ka heke mai ki te awa, tae rawa mai, anei ki tēnei taha, ki Waikare.

Koinā e kī ana he poraka whenua tērā e kiia ana āe ki konā and ka kite tonu koe i te awa o Te Whakatāne e rere ana o Ōhinemataroa, ana koinā te awa e kiia ana ko Te Pae o Tūhoe. Ko ahau tētahi o ngā mema o tērā, me waku koroua me waku tungāne kai runga i tērā poari, āe. **Matehaere who married our koro Fredrick – now why don't you go over there, and you go and live in our house to ensure that our lands – yes to live in our lands there in Rūātoki and when I look into the map. Now the main green part is well the lands that were taken away from us by the Crown. And if you can see the other discoloured areas those are their land holdings. Now these talk about my marae at Waikirikiri to the river right through to the bottom of Waikaremoana and of course at that space there's a block of land that says, if you can – the Whakatāne river or Ōhinemataroa I should say, you can see that's the key river. It is the area of Tūhoe. And of course, myself and other siblings of mine are a part of that board.**

15

Ana, he pakanga te mahi o wērā whenua. Taku whakapapa i kōrerongia au mō Murakareke, ko Murakareke te tipua koroua nei te Murakareke nō reira rā te ingoa o Te Urewera, engari ko tōku ana tipuna he mokopuna. Nā taua Murakareke rā, he wahine kē tō mātou tipuna, koira e kī ai ko Ngāti Mura. He wahine tō mātou tipuna. Anei, i noho i runga i tō mātou poraka whenua e kiia nei e mātou ko Pāraeroa, ko te Tewhatewha te ingoa o te wāhi kei reira te kāinga ana kai muri mai i te kāinga he karahiwi, he maunga; kāre nei e teitei rawa pērā i a Taranaki rā te teitei. Wētahi o mātou maunga ka āhua titiro whakararo kē. Engari kua eke au ki reira, ko Te Reiroa tana ingoa; kāre i roto i ngā pukapuka nei, ko Te Reiroa tana ingoa. Koira te kāinga e nohohia e tō mātou, e tō tātou tipuna a Murakareke, ana he wahine tēnā o mātou ana tipuna. Mai i a Murakareke ka heke mai nei ki a mātou, āe. **Now it's quite a battle keeping those lands. In my whakapapa I spoke of my Murakareke side. Murakareke is where Te Urewera derives from, but the Murakareke I'm talking about is a mokopuna. She is a female and that is why I call her Ngāti Mura. She is a female. Pāraeroa is the name of that place. We have small mountains. It's not as big as Taranaki, no. Some of our mountains we look down upon. Te Reiroa is one of them. Te Reiroa is the name of**

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that point. That is where our ancestor Murakareke lived, the female one, and from Murakareke it is passed down to us.

Engari koirā te nohohanga o Pōtiki i runga i wēnei poraka whenua i ngā tau
 5 kotahi mano rima rau kē, i roto i wērā rautau. E rawe ana tā rātou noho. E pai
 ana tā rātou noho i runga i te whenua, āe. Kia tae ki wērā o ngā tīpuna i a Te
 Rangimonoa kua tau mai he rautau i muri mai tahi mano ono rautau nei āna ka
 noho ko wērā o ngā tīpuna ki reira i te taha i a Murakareke. **That is where
 Pōtiki lived. Maybe in the 1500s Pōtiki commanded those land territories.**
 10 **And Te Rangimonoa, if I mention those particular ancestor names the last
 150 years has since passed, so the old people lived there, lived next door
 to Murakareke.**

Ko te tāne a Murakareke ko Tahuritū. Ko Tahuritū te ingoa o taku mokopuna,
 15 kia mau ai waku mokopuna ngā kōrero o tērā wāhi, āe. **The husband of
 Murakareke was Tahuritū. Tahuritū is the name of my grandchild.**

Ana ko ngā pakanga ā-iwi i pakangahia ko Ngāti Pūkeko, ko Ngāti Manawa, ko
 Pomare, ko Ngā Puhi i kuhu mai i roto i wērā, i reira. Engari ko ngā kuia nei a
 20 Murakareke, a Hinekatorangi koirā ngā kuia i mau pūmau ki ngā whenua, kāre
 i pore, kāre i hinga, kāre i wehe mai. Nō reira i taea ai ki te whakahua i roto i
 ngā kerēme neke atu i te rua rautau e kā ana te ahi o te whānau i roto i a
 Te Urewera, āe, tēnei whānau. Ahakoa pēhea te haere a ngā mea i te tiki i ngā
 tākuta ki te werowero i ngā whenua ki te kimi haere ko wai ngā tāngata ake i
 25 reira e noho ana, i rite tonu te riro mai wērā rongo o te whenua ki te ira toto kei
 roto i a mātou. A, koirā kāre i tautohehia tērā tautohe neke atu te rua rautau
 tēnei whānau e kā ana te auahi o tērā whare, āe. **The many tribal wars, civil
 wars between Ngāti Pūkeko, Ngāti Manawa, Pomare and Ngā Puhi came
 through during the times of those great battles. Murakareke,
 30 Hinekatorangi those were the old people that were there that held the
 lands at those particular times. Although we had people coming into our
 area trying to take our lands away, we held fast, strong and firm footed to
 keep the home fires burning. For 200 years we have taken care of those
 lands.**

Ka huri mai i wērā ngā riri whenua o wērā wā ka tae mai ki te tāhae whenua. He tino tāhae whenua nei tēnei. Nā te Kāwana kē tēnei mahi te tāhae; ko te tāhae he whānako, āe. I kiia ana ahau taku kupu tāhae nā te mea kāre koinā

5 te kupu whānako o roto i a Tūhoe. Te tāhae e kiia ana he tama kē te tāhae, āe, engari kia mārama ki te takoto i te kupu, a, koira i whakahuahia au tērā kupu. Ana ko te ture whānako i whakaputahia mai me te ture i te kimi haere i te hunga e kari ana, e whawhai ana ki te Kāwana nō te 1863 tau i puta mai wērā ture, ana koira te ture kia tau ai te noho o Aotearoa katoa, ngā tāngata o

10 Aotearoa. Ana, i roto i tērā, ka hāngaia e rātou tā rātou pou tara-ā-whare a ture nei kia pai ai te haere ki te tāhae haere ngā whenua. Āhua tiotio pea te kupu, he mārō te kupu ki te kī e Kāwana: “Nāu rā i whānako,” āe, nā te mea nāna i hanga tana ture kia pai ai tana kawē i wērā āhuatanga ki runga i ngā whenua.

Those lands at that particular time were stolen from us. Another colonial

15 **mechanism of the Crown. Whānako is another word that’s only just been introduced into Tūhoe. The word tāhae means taken or stole from. The word whānako that is prominent. It was a terminology used enacted under the New Zealand Settlements Act and through those many laws and impositions, they were able to construct mechanisms to take more land.**

20 **We have come to the stage: “Hey, Crown you’re the ones who took our lands,” so that are matters that are still very much live.**

HEARING ADJOURNS: 12.44 PM

HEARING RESUMES: 1.24 PM

(13:24) DR HIRIA HAPE: (CONTINUES)

25 Kia ora tātou kua hoki mai nei i raro i te mahana o tō tātou whare. I whakaaro ake ahau, me āta noho ahau kia ngāwari ai te tuku i te kupu. Hei whakamutu noa i ētahi o ngā kōrero e pā ana ki te riri whenua, i ngā tau 1825 a Te Maitaranui nō roto ōna hononga whakapapa rangatira ki roto ia Ngāti Awa, he hononga mai anō ki a Tūhoe engari i patua e ia nō muri ko ngā pakanga me

30 Ngāti Awa i tīmata mai tērā wā, ka haere tonu i runga i ngā kōrero pōhēhē kē tērā. Engari, i roa tērā pakanga, neke atu i te 200 tau e ai ki ngā kōrero a

Te Pēhi. Anā, mea noa au te whakaaro ake i tērā. Ko te kōrero e pā ana ki te – me peke tērā. Ko tēnā ana e whakaatu mai nā, koinā te ana a Muriwai. **If I can just close off and summarise around the conflicts over the land. 1825 Te Maitaranui was killed and of course he was a chief within Ngāti Awa and of course to Tūhoe and he was killed. And of course there was a war between Ngāti Awa followed this incident. It is said this was against Ngāti Awa lasted over 200 years which is the only war that Pēhi, Elsdon Best recorded so I just wanted to mention that. Now as you can see we speak of Muriwai.**

10

1867 ka riro e ngā hōia, ētahi o mātou rangatira tonu o Tūhoe, a Te Makareni Waiari kei roto anō wēnei nā pukapuka e tuhi ana a Te Ahoaho, Te Aki Kaiata, ko Hemi Koopu, ko Utiera. I whakahuahia ake ko Utiera Tuau tētahi o ngā koroua o tō mātou marae, tētahi o ngā waha kōrero. He nui tonu ngā kaupapa i oti i a ia mā te iwi kia tau mai i tērā wā ko Mika Te Tawhao kāore i roto i te pukapuka ko Mika Te Tawhao tētahi o ngā rangatira kaha ki te pupuri i o mātou whenua i noho ai ngā whenua i roto i te pae o Tūhoe mai tērā wā ki tēnei rā tonu. **1870 the lands were confiscated by the soldiers and of course that was through McLean, Te Ahoaho, Hemi Koopu, all those particular – and of course Utiera Tuau was a speaker of our marae and of course he was able to leave a huge body of work Mika Te Tawhao was another person mentioned, a chiefly gentleman and securing land ownership within the Tūhoe lands that were held in those times.**

20

25

Ka tae mai a Te Kooti me ōna whakarau, ka hoatutia ia a Whakatāne me Te Raupōroa, ka riro atu i a ia te huna o Tūhoe i purihia e Ngāti Pūkeko i roto i te ana rā. Kua e māharahara paku nei kei te whakaiti au ia Pūkeko rāua ko Ngāti Awa. Ko ahau anake te mea o tō mātou whānau katoa kāore i moe i roto ia Ngāti Awa, kāore i moe tāne i roto ia Pūkeko engari ko te ora nō taku whānau kei te puta mai i Te Whare Wānanga o Awanuiarangi i roto i te poari ka 30 tau neke atu taku irāmutu a Andrea i reira i te Rūnanga o Ngāti Awa e mahi ana me ngā koroua. Ko Andrea Kingi, kātahi anō ia ka wehe mai reira. **and of course Te Kooti returned from the Chatham Islands with his whakatau former prisoners. Surrounded at Whakatāne and Raupōroa and retrieved**

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the Tūhoe people being held by Ngāti Pūkeko. Now, I'm not here to undermine Ngāti Awa and Ngāti Pūkeko but I remember when I was – now I am one person that I do not marry people of Ngāti Pūkeko or Ngāti Awa people but I can't go without saying that the wānanga at Whakatāne is
 5 certainly bringing a lot of support from our Tūhoe people. Andrea Kingi is another person to graduate from those schools.

He nui a mātou tamariki mokopuna e whai ora ana kē mai ēnā o mātou iwi, me kī au mō mātou nā te mea ka pā he māuiui, he mate ki roto ia Ngāti Awa kua
 10 tae atu ko mātou o Tūhoe, ko mātou tēnei whānau tonu ki reira ki tangi i ngā mate. Ka puta mai muri mai i wērā tau tonu, ko te riri ngā whenua. Ko te riri ngā whenua nei, i whiwhi mahi ētahi o a mātou koroua ki te tapahi haere ngā whenua o roto i a Te Urewera. **A lot of grandchildren engaged and accessed education facility foundations held at Ngāti Awa and of course**
 15 **a lot of people – even though there were battles in former times, now, times are a lot different and of course they support our aspirations in the education and of course the land surveying that was being –**

Mai ngā riri whenua ka ngaro wētahi o ngā whenua nā te mea ko wētahi o ngā
 20 koroua i Waikaremoana e noho mai ana e pīrangi ana ki te haere mai ki roto i te whārua, ki roto ia Rūātoki nō reira ka whakawhiwhia ētahi whenua ki wētahi kē atu, ka hoki mai ki runga i o mātou whenua noho ai, e noho whānau nei mātou engari koirā te āhua o ngā riri whenua i ngaro ai wētahi o ngā hononga whakapapa whenua mai ētahi o a mātou whānau ki o rātou whenua nā te mea
 25 nā wēnei koroua tonu, nā rātou anō wērā mahi ki te huri haere i o mātou whenua. **Now our old people were able to gain some form of employment through the surveying and a particular koroua from Waikaremoana were very – wanted to re-settle at Rūātoki and of course land was gifted to them and of course they came to live amongst us and of course we lived at a**
 30 **very thriving family orientated type community. So, all those land holdings and interests, it was through these old men that they were able to correlate, bring together people and to ensure that we are able to secure land holdings.**

Arā anō te tau 1899 ka tīmata ngā mahi komihana i roto ia mātou i Te Urewera. Ko wēnei koroua tonu, wētahi o ngā rangatira, nā rātou i tuku ngā kōrero ki a Te Pēhi. Ko Tutakangahau, ko mātou i heke mai i tēnā koroua Tutakangahau, nā ka moe i a Whiuwhiu ka heke mai ki a mātou ki a Kurawha, ki a Te Maara, ko mātou tēnei e tū atu nei. He taha Ngāti Rongo, he taha Hamua, he taha Tamakaimoana. Koirā te hononga atu ki Ruatāhuna me Maungapohatu ko wēra kōrero kāore i roto nei engari whakaaro noa atu i tēnei wā. Kua kōrero au mō ngā rangatira o Hamua, me neke haere wā tātou kōrero. Kua rongo koutou i taku whakapapa. I kōrerohia ai te whakapapa, kua rongo tātou i ngā kōrero, koirā te tūāpapa katoa o ngā hononga a te tangata, te whenua, ki tana marae, ki ana ko awaawa, ki ana maunga, ki ana whare kārangaranga i roto i a mātou o Te Urewera. Ana ka noho tonu te whakapapa hei tūāpapa mō ā mātou mahi katoa ahakoa he aha te mahi, ka tīmata tonu a tū mai ngā whakapapa o mātou herenga ki aua whenua rā. **And of course the commissioners were able to continue their work – 1899 and through these old people, these elders, provided information to Elsdon Best. Tutakangahau was the main source of information, he married Whiuwhiu to Kurawha and to Te Maara and that’s our connection to that gentleman and I have a Ngāti Rongo connection and a Hamua and a Tamakaimoana, those are the key connections that connect me to Ruatāhuna and to Maungapohatu, they are not recorded here but I just wanted to mention it. So, I just wanted to mention the leadership of the chiefs in Hamua, so you have heard my whakapapa. Now you’ve heard my genealogy, my connections to the people, to the lands, to the graveyards, to the mountain, to the mountain ranges, for our connection from us to Te Urewera. And it underlays, permeates the foundation of our – and we are able to use that to connect to those lands and interests.**

I runga ana e whakaatu ana i tō mātou tipuna koroua a Henry Harry Vercoe ana i moe mai nei i a Matehaere Te Waara. Ko tēnā kuia mō mātou piringa whenua katoa kei roto i a Rūātoki e heke mai, mai te kuia nei. Ana, ko te kuia na koinā tētahi – he rangatira i roto ia – mai i a Maungapōhatu. He tungāne anō mōna engari i tērā wā wāna tungāne e kī mai ki a ia “Hoki atu koe me tō Pākehā ki runga i wō tātou whenua i Rūātoki noho ai, mā mātou e tiaki, e manaaki, wēnei

o ngā whenua”. I noho pēnā tonu, kei te pēnā tonu i te noho o tō mātou whānau. Kare i te kapokapo whenua haere i roto i a mātou tonu. Ahakoa te mōhio e hononga ki te maunga rā ki a Maungapōhatu. E hononga rānei ki tō rātou ki a Rūātoki. Ka haere tonu ngā whānau tū takitaki ai i a rātou anō. **And if I could**
 5 **speak to Henry Vercoe who married Matehaere Te Wara. That particular**
Nanny, in our connection to land holdings in Rūātoki comes from
Matehaere. That particular kuia she was a very matriarchal chieftainess.
She did have our older siblings but at that particular time her older
 10 **siblings said to her that, “you and your Pākehā must go back to Rūātoki**
and build your home but we will ensure that the lands outside of there will
be taken care of”. And our family still reside in there now. It’s not as if
we’re dividing the land between ourself and we use it as a means that
connects us to Maungapōhatu and our families are able to reconnect and
visit on occasions.

15

Mai wēnā, ko tō mātou tipuna koroua a Harry Vercoe, ko tāna wāhine tuatahi he rangatira, he wāhine rangatira nō roto i Te Arawa, i a Ngāti Pikiao. I mōhio ai mātou ki ō mātou uri kei roto nei o wētahi o mātou e noho ana, wō mātou hononga whakapapa o ngā Vercoe kia mātou anō. Engari ko tō mātou kuia
 20 koinei kē tana wāhine tuarua. E toru – e toru a rāua tamāhine. Kotahi te mea tāne. Ko te mea tāne ko a ia te pōtiki o a rāua tamariki o tēnei hononga. Ehara ko wāku – nā wāku whanaunga o roto i a Te Arawa engari ko tēnei hononga ko ēnei o wā rāua tamariki pakeke mai i roto i a Te Urewera. Ko te tama tā rāua
 25 tama, koinā a Tamaroa Hohepa Vercoe, ko ia te pāpā, te matua o Pihopa –
 Pihopa Vercoe. Ko ēnei tōna herenga mai ki roto i te whānau. **Now our koro**
Harry Vercoe, his first wife, again she was a high-chieftainess within
Ngāti Pikiao o Te Arawa. And that’s how I know we have relative
connections into the Vercoe family but our Nanny, that was obviously the
second wife – it was his second wife. They had three daughters through
 30 **that union, one male, the male he was the youngest of that grouping of**
three. And I’m not speaking of my relatives from Te Arawa. Now that
connection there was through our children that grew up in Te Urewera,
their son, Tamaroa Hohepa Vercoe, he is the father of Pihopa Vercoe.
That their connections to our family.

Ko te mātāmua o te whānau nei ko Te Wairimu, Wairimu Mata Vercoe. I whānau mai a ia i Pāraeroa i rū taua papawhenua, e kī a nei ko te tewhatewha. I te tau 1894 i muri mai i a ia ko te Rangitakohe Whiti Vercoe, i whānau mai
 5 Waitapu i runga i te whenua kei Rūātoki ake. Ko tētahi i waenganui i Te Urewera ko Waitapu, koirā te wā e tīmata atua nei i te kuhu atu ki roto i Te Urewera. Kua kati te rori i reira. Koirā tērā whenua a Waitapu. Kei muri mai, kei tū a tono mai nei i a Waitapu ko te papawhenua o ngā kuia koroua o Hera Toke Te Hua. Ko ērā tērā o ngā papa whenua i tipua i te whānau o
 10 Wiremu Tereina ki runga, ngā tipuna o Hera i kōrerohia nei. E noho piri tonu mātou. **The elder of that particular family is Te Wairimu Mata Vercoe and she was raised at Paraeroa, raised on those lands and the tewhatewha around about in the 1840s. Following on from there Rangitakohe Whiti Vercoe was raised in Waitapu and those are lands held in Rūātoki. You can see one is within – called Waitapu. That signified in the older times that was the entrance into the Tūhoe lands and following on from Waitapu is the lands that connects mai Hera and through Toke Te Hua was another land and Te Wiremua, Te Reina, those ancestors of Hera who spoke earlier today. And we live relatively close to each other.**
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Ā, ana i whānau mai a Rangitakohe Whiti Vercoe e tau 1899 ka mate ia e 1940 engari i mate tamariki noa ia. I te tamariki tonu ka mate. Ko Rarotapu Hikurau Pare Vercoe i whānau mai i te 1903. Ka mate ia i te 1973.
 25 **Rangitakoe Whiti Vercoe, she passed away – she died at a very young age and so she was very young when she passed away. Rarotapuhe Huka grew up in the 1830s.**¹³³⁵

Koirā – taihoa nāku i tuhi – koirā ngā tamariki e pīrangī ana au te kōrero nā
 30 wēnei kuia, koinei wō mātou kuia i roto i a mātou i tipu mai ai mātou i te taha i a rātou. Na wēnei kuia, piri atu ki ngā kuia i kōrerohia e Hera, na te mea ko wō mātou poraka whenua tū tātata tonu ki a rātou. He tata tēnei whenua ki konei. Te whānau i tua tonu mai āe i pērā tonu te noho a ngā whānau. Tae atu i roto katoa i te awa, i a te pai o Tūhoe. Kei te peke haere. **Now, those are the**

children in particular these Nannies, these were the Nannies that were – that I grew up with. We grew up by their sides and through these matriarchal nannies of mine, Hera mentioned them. Now, our block of land stood very very close to each other, to Hera. And of course, that family was very – and of course that’s how the families lived in those particular – particular if you’re – even coming towards holding lands held close to the river. I just want to continue.

Me kōrero ahau mō Kui Peti Vercoe. Ko tana tāne tuatahi a tēnei o ngā kuia, a Kui Peti. Ko Kui Peti, tana tāne tuatahi nō Te Arawa. Ko Nohokau tana ingoa. He tangata tino pai ki te tiaki i tēnei o mātou kuia. Tangata hūmārie, tangata tino, he kaha ki te mahi. Koinei ngā kōrero a tōku Pāpā, kua iwa tekau mā rima nei ōna tau. Nō reira i kite a ia, i noho me ngā kuia nei. I rongō i a rātou kōrero. Ana he tangata kaha ki te manaaki haere i a ia. **And I will speak of Kui Betty Vercoe. Her first husband was from Te Arawa. Nohokau was this gentleman’s name. Now she really doted on our Nanny. Made sure she was looked after, provided for her, supported her. That’s how and of course that was probably around the about the 90’s – 70’s at that time. He remembers seeing them and he seemed to be a person – and of course he was always you know they were very close.**

Ka tūtaki rāua, ka hoki mai rāua ki runga i te poraka whenua ki Waitapu noho ai i te taha i te kuia nei i a Matehaere me tō mātou koroua a Hare. To mātou koroua nei a Hare i mua i te pekehanga o waku kōrero, te tawhitihanga o waku kōrero. Mea nehu a ia, i tana wā i mate a ia, ka kī tō mātou kuia, “Nehua mai a ia ki waho tonu i taku kāinga, ana kei Waitapu tau whare rā. Ka kite tonu koe, kāre i te papatahi te whenua. Ana ka kite tonu koe i te wā e āhua puku mai ana te whenua. Kei raro i taua puku rā, he raima nei te mea, te ana i purua atu a ia ki roto. He mea raima. Kia mate rānō tō mātou kuia a Matehaere, kātahi anō ka haere mai ngā koroua Vercoe o Te Arawa nei a Te Rei Whati, Major Vercoe, nāna i ārahi mai rātou ki te tiki i tō rātou matua, tō rātou Pāpā. Ka whakahoki a ia ki roto i a Te Arawa. **And of course, they both returned to live on the land at Waitapu to be by their Nanny Matehaere and of course their grandfather, Hare. Now I know that my evidence at the time of his passing**

our Nanny said at that time that he is to be – that we must hold the funeral service outside my home at Waitapu. Now as you can see from the lands – now the land was still being broken to. Now concrete and of course we – concrete was present there and of course when our Nanny passed away,
 5 **Matehaere when she passed away and then the old people came. Vercoe Te Reiwhati, Major Vercoe from Rotorua who – they had come to retrieve their father and return him back to his homelands within Te Arawa.**

Ko ia te tuatahi ki te nehua ki roto i tō rātou urupā i Otaramaraea. Āe, koina
 10 ngā kōrero i mōhio au mō to mātou koroua. He aha ai i pēnāhia e tō mātou kuia? Kāre ia e pīrangī kia hoki mokemoke a ia, he tawhiti ki te haere. Nehua ki konei, ana nā Te Reiwhati tonu tērā o ngā kōrua, tō mātou koroua a Te Reiwhati, nāna tonu i mahi te ana rā mā te raima. Nāna i raima, raima atu – he māhunga ki runga. Ana a i te matehanga ka waihohia a ia i reira. Tata
 15 pea i te ono tau, kātahi anō to mātou kuia ka mate. Ana, nō reira i roto kē a ia i tērā mō te ono tau. **And of course, that was tradition that their loved ones must be buried within their own lands, so I just want to speak to that. Now, that’s why I wanted to speak to that because he did not want to come and return back and visit him so ensure that he is – Reiwhati ensured that**
 20 **was – gave permission and of course erected a tomb of – and because when he passed well the body was still kept in that and of course six years our Nanny passed away. It was all done within a six-year period.**

Ko te hunga e mōhio ana ki te hahu tūpāpaku, ka noho pai tonu te tūpāpaku i
 25 roto i tana pouaka mō te whā tekau tau pea ki te whā tekau mā rima tau. Neke atu i tēnā, kua tīmata te hoki haere a te tinana rā ki roto i a Papatūānuku. Nā Hiria noa iho wēnei kōrero, nā te mea i haere au te hahu mai ngā hōia me ngā – i a mātou i haere rā i te tekau – i te tau rua tekau – rua mano tekau mā whitu
 30 te hau mai ngā hōia i mate i roto i ngā pakanga. Kāre i te pakanga tuatahi, kua kē rātou ki a Papatūānuku. **Now for those people who know how to inter our loved ones to bones – it takes at least five-year time and of course at that time you can see that the remnants of the body returns – disintegrates into the soil of earth. And at that time, 2017 I remember**

visiting. Now there were six places to exhume their bones that passed away. Not so much the first war. Definitely their bones have certainly returned to dust.

1340

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Ko ngā hōia kei roto i a Malaya wērā o ngā pakanga Kōria kei reira tonu ngā tūpāpaku ka whakahokia mai ki te kāinga. Ana koira te āhua o tērā mō te hahu i wērā tūmomo tāngata. Nō reira i roto i te ono tau, rima tau, ono tau kei te ōrite tonu, kei te pai tonu te āhua o te kāwhena. Engari ko te ana rā kei reira tonu, nā rātou noa iho i tāpuke atu, a, ka mahi atu, he whakatipu atu he karaehe i reira. Ki te wāhi haututu o Mere i a mātou e tamariki ana, kāre noho he tapu i roto i te mutuhanga o te tangohanga i a tō mātou koroua. **It was very specific that we gather those particular soldiers in Korea and Malaysia. We were charged with exhuming those bones and returning them back. It takes six years is the right time to exhume. Mere and I used to play there, even after the passing of our koroua.**

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Ko tēnei kuia i a ia e hono ana i tana noho me Nohokau. Ko te korowai e whakaatuhia mai ana koinā te korowai nā tēnei koroua i tuku ki tana wahine a Peti ana me te mere i pupurhia mai ana i roto i tana ringa. Ka mate rā a Nohokau ka kore te whānau e mōhio me aha, nā te mea ka kōrero atu ki wētahi o ngā uri i te tauhou katoa. Ka mea mai: “Manaakihia ngā taonga.” Ka noho ngā taonga nei i tō mātou kuia tata kē i te whitu tekau tau e pupurhia ana e tō mātou kuia a Pare, kia mate tō mātou kuia ka tae mai ngā taonga nei ki tō māua pāpā; te tangata e kōrero ake nei au kua iwa tekau mā rima ngā tau ki a Hōri. **I will now speak about our grandmother and grandfather Nohokau. The korowai pictured there Nohokau gave to his wife Peti as well as the greenstone club in her hand. When Nohokau passed the family had no idea what should happen with these treasures. All they were told was that they must look after those treasures. I remember my Nanny Pare held onto those treasures for over 70 years and when she passed they were given to our father; the 95 year old gentlemen I mentioned earlier on, Hori my dad.**

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Nō muri kē mai ka pakeke ake, koinei ngā mokopuna a te kuia Peti nei ko te tangata e noho mai nā ko Matiu Eru tana ingoa, he tangata rongonui i roto i a Kahungunu, he Minita hoki nō te hāhi Mihingare, ā ka hoki mai ai ia ki te kāinga kei te kāinga kei Waitapuna tana kāinga e tū ana, ā ka hoki mai, kua tae pakeke hoki, ana ka whakawhiwhia e taku pāpā ia me ngā taonga nei. Ka kī atu:

5 “Whakahoki atu ngā taonga ki a koe pupuri ai, nā te mea nā tō kuia kē wēnā taonga ehara nā tōku whānau, āe. Ehara he taonga i tukuna mai ki wō mātou ana kuia engari ki taua kuia anake ki a Peti,” ana nā te mea nā Nohokau rātou ka whakahoki atu ki tērā taha o rātou, ana kai a ia, ko ia te rangatira o wēnā taonga ināia nā. **Peti’s mokopuna Matiu Eru, a well-established man within Kahungunu, a Minister of the Anglican church, he returned to live back here in Waitapuna where the house stood as an elder and my dad received those treasures. He said: “These treasures need to be returned to you because those treasures belonged to your nanny, it doesn’t belong to my**

10 **family. These treasures didn’t belong to our nannies, they belonged to your Nanny Peti,” because they were given by Nohokau they need to be returned to that whānau.**

Engari ka titiro atu au ki ngā taonga nā – kei konei te whakaahua o te kuia rā, a kuia Pare? Kei te kōrero tonu tātou mō Peti. E mea ana au i te kōrero mō te kuia, kei te pai me haere tonu ngā kōrero mō Peti. Koinei ngā taonga i homaihia ki a ia. Kei roto i waku tuhituhi e kī ana, mōhio tonu au te kaha manawanui o tērā koroua ki te kuia Peti nei, āe. **If we can look at the treasures. Do you have a picture of the kuia of Pare? I’ll continue my kōrero about Peti. My**

20 **evidence speaks of the koroua’s love for his wife.**

Kia hurihia au nāianeī ka kōrero ake ahau mō ētahi korero e pā ana ki a Peti, e noho ki a Peti. Ka moe a Peti tana tāne tuarua i a Tiakiwai. Nā te mea ko te raruraru nui i pā mai ki tēnei o wā mātou kuia, i haere a Nohokau ki muri noho i tō mātou pāmu rā ki te puhipuhi manu ka haria ai ia wana kuri. Ka noho ngā kuri i reira i whakamataku ai ngā manu, kāre e mau mai he manu i a ia kei te matakū kē hoki ngā kuri e pahupahu ana. Ka huri e te koroua e noho kau rā tana pū – āe, kei roto i taku tuhi e kīia ana, nā te mea karekau au i mōhio he aha te ingoa o te pati o te pū, ko te taha whakararo te pū ka kī au he pati, engari

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ka kī mai taku pāpā e kata ana: “He raparapa kē tēnā kupu, ehara i te pati,” nō reira koira hei whakatikatika – engari ko tērā taha ko te taha raparapa o te pū ka haua atu ai e te kauae o tana kuri e pahupahu rā ka pakū te pū, nō reira te matehanga o tō mātou koroua a Nohokau i runga tonu i te pāmu. Pakaru katoa te manawa o tō mātou kuia, he wā roa tonu e opeope hia ana e tana tuākana me tana taina tō māua kuia nei. **I will now turn to speak about Peti. Peti married Tiakiwai. What happened is that when Nohokau went bird hunting on the back of our farm with his dogs. His hunting wasn’t successful because of his noisy dogs. Nohokau held his gun – and you’ll see it in my evidence, and the firing of the gun and I mentioned it to my father and he said the right word is the firing of the run and not so much pati so I want to correct that – but when the sound of the gun and with the barking of the dogs accidentally Nohokau’s gun went off and he died. It broke our nanny’s heart and she needed all her family members to help her at that time.**

He taikaha katoa wēnei kuia i roto i o rātou rā. Engari i tae mai tērā, ka noho ko tō mātou koroua a Te Reiwhati o te whānau tuatahi nei ka noho ko ia kē te waha kōrero o te whānau. Nāna i whakarite katoa ngā whakararu o Nohokau nā te mea he Te Arawa a Nohokau, āe. Engari i noho tahi wō mātou whānau. **Our nannies at that time were very stern and strict. Te Reiwhati who was from the first family he became the new spokesperson for the family representing Nohokau, due to the fact that he is of Te Arawa. But our family still continue to live together.**

Ka puta te wā he wā roa tonu ka moe tō mātou kuia nei i a Tiakiwai, ana ko Akuira Tiakiwai. Koutou pea ka mōhio i a Te Uruhina McGarvey koinei tōna ana māmā i a Te Waiārangi Harawira koinei tōna ana kuia, āe, ināia ana kei te kōrero au mō tō rātou kuia me tō rātou koroua a Akuira Tiakiwai. Koinei wō mātou koroua. Kō tō rātou kāinga i te awa te kāinga o tō rātou kuia a Māhiti, i rongo nei tātou e whakahuahua ana i ngā kōrero a Hera. Ko te kāinga o Māhiti kei tua tonu mai i te kāinga o tō mātou kuia, he awa noho kei waenganui i a rāua. Ko Pare kei tērā taha a ko Peti kei tērā taha o te awa. Ana i noho pēnei wēnei whānau i tipu kotahi mai. **As time passed, our nanny married**

Tiakiwai, Akuira Tiakiwai. Most of you will know Te Uruhina McGarvey that is her mother Te Waiārangi Harawira and that's her nanny. I'm speaking of her nanny and koro Akuira Tiakiwai. They were our elders. Their home by the river where Māhiti lived and Hera mentioned that earlier
 5 on. The home of Māhiti was situated close to where we lived and the only thing separating us was the river. Pare on one side and Peti on the other side. Our family grew up in that setting.

He tamāhine hoki a Māhiti nā Te Whiu Maraki. A, Te Whiu Maraki tētahi wō
 10 mātou toa nui i roto i a Tūhoe i roto i ngā whakararu. Ko ia tētahi o ngā rangatira nō Maungapōhatu, nō te hapū o Tamakaimoana me ngā hapū o Te Waimana. Ko ia tētahi o ngā kaiārahi a Te Matua Tangata. Te Matua Tangata tētahi o ngā ingoa e kī ana mō Te Kooti Arikirangi i roto i te rohe whānui tonu o Tūhoe, i roto i a Te Urewera ko Maraki tētahi o wana kaiārahi ki te hāpai haere i te
 15 rongopai o te hāhi Ringatū. **Māhiti is the daughter of Te Whiu Maraki. Te Whiu Maraki is another senior chief figure from Tūhoe. He is a chiefly elder from Maungapōhatu, from the hapū of Tamakaimoana and Waimana. He was one of the senior leaders of Te Kooti Arikirangi. Within Tūhoe, Maraki was one of the leaders in particular in the institutional teachings**
 20 **of the Ringatū church.**

Ana ka heke haere mai ngā kōrero ko Karioi te maunga, ko Huitieke te karahiwi, ko Moerangi te kōawa, ko Te Poho o Te Rangimonoa te tipuna whare, ko Te Hau o Puanui te wharekai, ko Ngāti Mura te hapū, ko Te Putere o Potaka te
 25 marae, ko Te Rangimonoa te tipuna. Wēnei kōrero katoa kei tērā taha o te awa mai tō mātou kāinga i Pāraeroa. Ka titiro mai tō mātou kuia mai tōna whare ki te whare o Māhiti i tēnei taha o te awa. Ana ko Huitieke kei te tuarā mai tērā o ngā marae, ana ko Te Reiroa kei te tuarā mai te kāinga o tō mātou kuia a Pare. He nui ngā mahi i oti i ngā kuia nei nā te mea i noho tahi tonu rātou. **Karioi the**
 30 **mountain, Huitieke the hill, Moerangi the canal, Te Poho o Te Rangimonoa the ancestral house, Te Hau o Puanui the dining hall, Ngāti Mura the hapū, Te Putere o Potaka the marae, Te Rangimonoa the ancestor. That particular repository of information belongs to that side of the river at Pāraeroa. Our houses were close and we could see each other across the**

river. Huitieke is the back of the marae, Te Reiroa is situated by the house of our Nanny Pare. Our elderly kuia achieved a lot of tasks because they lived so close to each other.

5 Kia haere atu tātou ki a tērā o ngā kuia a Wairemu Matehaere Maata Vercoe. Koinei katoa wana ingoa. I whānau mai i Pāraeroa. He kuia taikaha a Maata. Ko ia te mātāmua o te whānau. Taikaha te āhua, taikaha ki te mahi. He koi te hinengaro, he kaha te hinengaro. Ehara i te wahine ka kopa noa iho i te tangata. He wahine tino māia tēnei wahine koinā i riro ai ia hei wahine mā Rua
10 Kēnana mō te wā i a rātou. **I would like to speak about another elderly kuia Wairemu Matehaere Maata Vercoe. Those were her names. She was born in Pāraeroa. Maata was the eldest of her family line. She was hardworking. She was intelligent, smart, and very coated in her application. She married Rua Kēnana in those times.**

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Kia kōrero au mō tēnā hononga ki a Rua Kēnana. Ka hoki mai tō mātou koroua a Te Reiwhati noho kē ia he kaimāngai mō te whānau, ka hoki mai ia ki te kāinga ka titiro ki wana tuāhine ka pātai: “Kai hea a Maata,” koira tana ingoa ki te whānau ko Maata, ka kī atu ngā kuia: “Kua riro kē ai ia i a Rua, kua whai i a
20 Rua, kua haere.” Ka riri te koroua rā. Ka kī atu ngā koroua: “Kai te haere koe ki hea e Rei,” ka huri ia ki a ia, “kei te haere au i te tiki tāku tuāhine.” Ka reira ata kia noho a ia hei wāhine Māori au”. Kia kī atu ngā koroua o reira “Kaua e haere. Kaha te mana o tēnā koroua a Rua, ka mate koe.” E hōia hoki tō mātou koroua nei a Te Reiwhati, Te Reiwhati Vercoe, e hōia, he āpiha. Ka huri ake
25 au ki ngā koroua o te kāinga ka kī atu, “E kī mai ana koutou e kaha ake tana mana i te matā o tāku pū.” Ana, koinā ka taea a ia e toru rā e ngaro atu, ka hoki mai au me tana tuāhine. Ka noho anō tōna tuāhine i te kāinga mō tētahi wā ka hoki tāku – Tērā wō mātou koroua ki waenganui mahi hōia. **And if I can speak to Te Reiwhati. And of course when he returned home and looked
30 at his sisters and said. And of course Rua was certainly had a very liking to her and the old men would say, “well where do you think you’re going?” and she would reply, “I’m going to answer that call”. And of course it was there that a marriage arrangement was given to Rua. And Te Reiwhati was a soldier, an official but likened to the old people of Rūātoki. And you**

all see my mana at the sharp end of my gun and from there he returned back with his sister remained there and lived there.

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5 Ka rere anō te kuia te taenga mai o Rua ki roto i a Whakatāne. I te kauhou haere a ia i te rongō pai. Ka rongō kei te kainga, ka taea mai te karere ka riro ki tō mātou kuia. Noho atu tō mātou kuia nei a Maata ki roto – i roto i tōna ana tīma, tōna ana rōpū, a ka kī atu te kuia, “E haere ana koe e te aha?” Kei te haere au, kei reira o wētahi o a tātou tamariki. Ko wētahi o ngā wāhine nō konei

10 tonu. I muri mai kia tae atu ki reira ana i kōrero to mātou papa mō wētahi o tana tohungatanga engari ka waihohia au o wērā kōrero whakawhānau pēpi nei mō muri ake pea ka hoki mai anō a ka kohi mai anō ai. Engari kei te pīrangī au te kōrero ināiana mō te kaikiri kino nui i pā ki runga i tō mātou whānau. I pā ki runga i a mātou kuia nā te mea ko to rātou papa he Pākehā. Ki te tirohanga

15 kanohi a te iwi, ahakoa te Māori mai o te ngākau o tō mātou koroua, ahakoa te Māori mai o tana ngākau āwhina tangata. Ka whakapai tonuhia o mātou kuia. Ehara e te Pākehā anake kei te whakaiti nei. Ko ngā Māori tonu i huri mai ki tō mātou whānau. Kua neke nei te 200 tau e noho ana i te awa rā. **And our koroua returned back to duties as you do in the army. And when Rua arrived in Whakatāne and he was spreading the message of the Bible and a message was received and our Nanny took that into account and from there where she was with her group and the group replied and “where do you think you’re going?” And some of the other children were saying that other women who were from there went also. And when they arrived in**

25 **our father spoke, there were messages that he was able to tell and we speak of maybe there’s a time to talk about childbearing and all of those aspects that come with it. And I just want to speak to – of the racism that underpins that was imposing on our family, my elders, my nannies, even with our Māori heart that our old people and she shared all of those**

30 **aspects of hospitality. And it wasn’t just the Pākehā that were suppressing our women-folk but there were other Māori in our community that were of that mindset also. Now that aspect of –**

Ko tēnā āhua nā te mea ka rongo te tamaiti i te pakeke e kōrero ana pēnā he kōrero whakaiti, he kōrero whakaparahako, he kōrero tīhaehae i tētahi atu, ka whāia ēnā whakatipuranga tērā wairua. Ana, e āhua roa tonu kia tahi anō kei muri pea wō mātou tuarā e kōrero ana engari kua kore haere, haere ahau e

5 rongo. Engari a mātou e tamariki ana, e rongo ana, e kaha hoki o wēnei e te tiaki a ngā mokopuna katoa, ahakoa kua nāu a ngā tamariki ka opeopehia, kia tiaki, ka manaakihia, ka whāngaihia. Nui kē ngā tamariki o Rūātoki kare i mōhio ake i o rātou kuia ake engari ko wēnei kuia ngā kuia nā rātou wērā tamariki i opeope.

10 **Children listened to that and as they grow of undermining or separation, of suppression, and it wasn't so long after but now I cannot listen to any of that but when I was – as a child growing up we had to listen to that and all of our nannies noticed that also so they took the responsibility to how they could – and there were a lot of children in Rūātoki that grew up without their nannies and hence it was never spoken**

15 **of or spoken to.**

I taenga atu o ngā pirihihana nei ki Maungapōhatu ahakoa kua kōrero kēhia te Kāwana o wēnei kōrero te 1916. I roto i wērā tau kua pakaru kē mai te pakanga nui o te ao, the Pakanga Tuatahi o te Ao. Kua pakaru kē mai i ngā whenua

20 tawhiti o Ingarangi mā. Ana kua riro kē o wētahi o ngā koroua i taua wā ki roto i ngā pakanga. **Now at the time of the arrival of those armed contemporary units arrived at Maungapōhatu. Now I mean this is not new information, in the early 1900s, 1916 I believe. Now at that time the first World War had fallen across the world and of course we knew it was a war that was held**

25 **overseas. Through that we lost a lot of men through the conscription of our men going to war**

1355

Engari wēnei ō mātou ana kuia, ana ia e mau na e taikaha mai na, he rite mai

30 na te āhua ki a māua ko Mere i te wā e pakari ana ō māua tinana, e pango mai na tana panekoti i mua. Ko ia te mea tuatoru i roto i te pikitia. Ka kite koe i a ia, e rua kē ngā pēpi kei runga i tana tuarā. Wērā kuia i mōhio tonu ahau, e pakeke mai ana mātou, tākaihia ngā pēpi ki runga i ngā tuarā. **Now our old people it was left to them you know – yes at the time you know you can**

see there's some people – the one at the back there. If you see the person with the black dress at the back, there's two and of course she's carrying babies. Those particular old Nannies there that they grew up and I remember seeing them and of course you know that was the way they carried children at those times.

Ka mahi ngā Pirihimana nei tā rātou mahi ki te wāwāhi, te wāwāhinga whare. It wāwāhi tonu ngā wairua o ngā tangata i reira ki te kerēme āe na mea, nā Te Rua i tinihanga. Nā Te Rua i hanga tōna kāinga kia wehe mai a ia mā te kāwana. Kia noho a ia i runga i tōna mana motuhake. Wērā – ka takahi ake nei i tērā o ngā tipuna koroua. Engari, i a ia ahakoa kāore ahau Hiria, tangata nei e whakaāea¹ ki te āhua o tana noho. Ki te kōrero i tae mai ki ahau, kī mai wēnei wahine i wāhi atu rātou i a Rua e manaaki nō Rua i a rātou. Kaha manaakihia rātou e tērā koroua. **Now during the time of the arrests of burning down the houses, imposing their will upon the community and of course there the homes of Rua, they were burnt. And of course, you know these were homes that were built a real clear guidance of a Māori lens of community resistance. Now other people did not agree to how they began that community. Now, it sort of – it that mood - and of course Rua at that time – now why did – why were there a lot of women folk there at that particular time because Rua offered a place for them to rest and heal.**

Ko te mate kāore au e mōhio i te taenga mai o ngā kōrero a te kāwana ki te kī e arohanui atu ana mātou ki a koutou e Tūhoe. Mō taku hē, mō taku hē. Kāore au e mōhio pena i puta i roto i tā rātou – a paratī nei. Aroha mai mai nei ki te iwi. Pēnā i puta ētahi kōrero ki te kī nā rātou in kōhuru, ngā tokorua nei. Kotahi he tama nā Rua. Kotahi he irāmutu. Te Whitu te ingoa o te koroua nei. Tētahi o mātou koroua tonu, na ka nui. Kāore au e mōhio pēnā i puta te mea a te Kāwana ki te kī, kei te hē rātou mō tērā kōhuru i wērā tāngata. Ko tā rātou kī, i pūrere he kariri, kāore mātou i mōhio nā wai i pupuhi. Ko rātou kē ngā mea i mau pū mai ki runga i te marae. Karekau he pū o te marae. E whakareri ana rātou ki te pōhiri atu i a rātou. Ka haere mai rātou me o rātou pū ki runga i te marae. **Now the Crown has been very adamant in their approach. We have never heard any apology of any sorts from the Crown and how, they**

approached and whether there's sincerity within their words. Now, I will not hesitate in saying that murders were committed and of course one of – Te Whitu was one of the young men and of course one of Rua sons was killed during that arrest. Now we haven't heard or received any apology from the Crown whatsoever at this stage. What we hear and it's been very consistent is that a stray bullet was the cause of it, and we do not know who fired that shot. But as you can say and reflect at that time – we were performing the duties of a welcome to them at that time, but I have seen the evidence.

10

Karekau he kōrero – ahau i kite te kōrero e kī ana, i mahi hē waku hōia ki a koutou wahine mā. I tūkinohia koutou, ngā mahi kino katoa i pā mai ki runga i ngā kiri, ngā toto o ōku kuia, o mātou kuia i haere atu me ngā hōia. He uaua kia makere atu tērā momo mamae. Ehara te mea kua uru atu au ki tērā ao, engari kua roa au e noho ana me wōku kuia. Ko ahau o tō mātou whānau nei, i noho piri ki ō mātou kuia. Ko ahau i tukuna katoahia mai wā rātou taonga ki te karanga, ki te pōhiri, ki te manaaki tangata, ki te haere ki te kauhau i roto i ngā hui. He haa ngā whakararu o tō mātou whānau o tō mātou hapū, ka mea, kei hea a Hiria? Waeahia atu a Hiria kia haere mai ki te āwhina. **And of course, what the soldiers did to our women folk at those times. And of course, that was imposed upon our people both physically, mentally, and emotionally. Now they are still hurt that still bite within us. I do not wish to return to that mindset but however I have to think of my Nannies. And as a person whose grown up with our old women folk I have to reflect on that. I reflect on their duties of calling people on. Settling disputes. Being the leader. You know I know that because that's stuff passed on to me. You know I'm asked, "Where's Hiria, is she available?"**

20

25

30

Koirā i mau mai i a au tērā wairua, te wairua o ngā kuia nei, i tīnīhangahia e ngā hōia Pākehā nei. Kāre au e mōhio pērā he Māori wētahi o ngā hōia rā. I rongo kōrero he iwi kē, engari kāre au te pīrangi whakaputa, nā te mea ko tō rātou rangatira a Cullen he Pākehā. Ko Cullen i mōhio ngā ture katoa o te ao. Ka tae ana ki te Rātapu, karekau he tangata e pai ki te mate i runga i tēnā rā. Nā rātou te whakaponu i heke mai ngā whakaponotanga o roto i ngā hāhi. Kua

rawa e pupuhi e patu tangata i taua rā. Engari i whakaekehia mai, ka kōhuruhia e rua na. Ka tīnīhangahia o mātou kuia. Ka kōteteahia wā mātou tamariki kia pūrere, kia kore he kai. Āe, taihoa. **So that particular spiritual lens, essence of remembering of how ere they able to. Now that was the mindset of the**

5 **soldiers but again, I do not wish to go back to that. But as we know that the Police Constable leader was Cullen and of course he was well versed in legislation and he certainly knew about Sundays and of course he knew that that particular day was very sacred and of course that was another matter that was imposed from the Missionaries and of course**

10 **what was – and of course it was taken for granted that no killings will be performed on Sundays. But however, these things changed. And of course, through that they separated the rest of the women, separated the children. The Children had to go without food and water.**

1400

15

Ko te tikanga he wahine taikaha ahau, engari me haere pea i te tiro he aha i puta nei te wai i wāku kanohi. He rere noa iho, pēnei i te awa nei, aroha ana. **I am a strong person body and soul but sometimes I have my moments where I can cry like a river.**

20

Engari, anei tēnei kuia a Pinepine, ko te kuia ko ia te wahine tuatahi tā te koroua nei a Te Rua, te poropiti nei a Te Rua. Ko rāua tahi i kite i te māramatanga i runga i maunga, i te whakakitenga mai te ariki e kī mai ana: “Ārahihia e koe te iwi i roto i tēnei whakapono.” Ka whakatapuhia e Rua tana wahine nei a

25 **Pinepine. Pinepine is the first wife of Rua the prophet. She was able to see an enlightenment of the Lord and that begat that new religion. She saw a divine intervention that was through a child and of course they were very young people.**

30

Ko te pēpē e pupuri ināia ko te pēpi i mate, i pūhia nei, kua tangata kē i te wā i haramai e rātou ki Maungapōhatu, koinā tana tama i mate. Engari i runga i te tapu o tēnei kuia ka hāngaia he whare mōna ki runga ake. Ko wai ia kai te tiro mai i tana whare? Karekau ia e pai ki te puta mai i tana kāinga ka hīkoikoi haere me te marea, kaha rawa tana tapu. **This particular photo is a picture**

of the child who passed away. Because of her sacrosanct person that she was who is to look after her and because there was a tapu separation from her the rest of the community.

5 I noho tonu atu ai ia i reira. He kaiārahi, kua wareware au te ingoa o te koroua nei, he kaiārahi i haere atu ai ki te whāngai i a ia, ki te titiro he aha pēnā e pai ana tana noho, i te whakapaipai, i te whakamahana i tana kāinga. Ka noho mai te kuia ana i runga i te mātotoru o tōna ana tapu. **Other people performed household duties. They ensured that she was taken care, her home was**
10 **clean and warm. She remained in that state of sacredness throughout.**

I whakaara au tēnei ināiane ko wai o tātou ka noho pēnei te roa i roto i te tapu. Nā te mea ko ia anake i tana whare, ka hāngaia e Rua he whare atu anō mōna me wana wāhine i muri e whai mai ana. Ko wai o tātou wāhine mā ka noho
15 pēnei te tapu i te kuia nei. Ki te mōhio: “Arā kē tō tāne, a, e pai ana tāna ana noho,” āe, engari he uaua tēnā āhua. Engari i te mau aroha o te kuia nei ki tana atua me te tapu i utaina atu ki runga i a ia, ahakoa i te pakaruhanga, ka kite atu te kuia nei kei te noho tonu ia i tana tapu, kia puta rā anō mai a Rua mai i te whare herehere kātahi anō ai ia ka hoki mai ki roto i a Tamakaimoana
20 i Te Waimana noho ai. Ka hāngaia tana whare kai Tuapō Marae ka noho ai ia ki reira ki tana kāinga, ka hoki mai anō a Rua i muri mai ki reira, mate atu ai ia ki reira. Koirā te mea ki te uta i a ia ki reira. **I don’t know of any time in the day and age that sat in that same sacredness. Rua built a home especially for her and a separate home for his other wives. I don’t know of any other**
25 **woman as sacred as her. Because of Pinepine’s commitment to her faith, she continued to hold her sacrosanct being and remained in that state even after Rua returned from prison. She moved to Tuapō in Waimana where Rua passed away in that house. She is still interred there.**

30 Ka uru atu ki **Mautini**

Ana, i a Rua i Mautini, i te whare herehere o Mautini, ka tae mai he whakakitenga ki a ia ā-wairua nei, ā-wairua nei, me tana mātaki atu anō he manu tērā e rere haere ana, kai te tiro atu ai ia porowhita haere ana te rere a te manu nei. Ka tae mai te rongō ki roto i a ia kei te ora a Te Akakura, koirā

tētahi o wana wāhine rangatira. Ko Te Akakura nō roto tonu i a Tamakaimoana, nō roto hoki i a Te Waimana, engari he tino rangatira te kuia nei. I wōna mahara katoa i a ia e whakaaro ana kei te pēhea tana iwi ka whakaaro ia mō tana wahine, te wahine rangatira o wana wāhine katoa. **If I can speak to Mautini.**

- 5 **At the time when Rua was at Mt Eden prison he had a vision and he saw a bird flying past in a circling motion. The bird spoke to him and said that Te Akakura is still alive, who was one of senior wives. Te Akakura was of Tamakaimoana and also from Waimana, and she held her own mana and status as well. All his thoughts went back to, how were her people and**
10 **his wife, this one in particular.**

Ko tētahi o ngā wāhine i te matakū ai ia mō te wahine nei ko tō mātou kuia a Wairimu, koirā ia i kī atu ai ki a ia kia huna ai ia tana pōriro. **Wairimu was saying that he needed to hide his daughter away from this lady.**

15

Kia kōrero paku ake au mō ngā kupu nei:

Moe hurihuri ai taku moe i Mautini,

- 20 E mea ana au te waiata atu, nā te mea i haramai tētahi rangi ki roto i āu ka waiatahia. Āe, he āhua rawe tonu. Ka mea anō au, kāo kei te hē hoki te rangi. Ehara koirā te rangi a te koroua rā. Nō muri ake ka whakamātautau ai i ngā tau e heke mai nei. **This is a waiata. I tried singing this song and it was okay. But it was the wrong way of singing this song. It must be sung in**
25 **the manner of the old people.**

Moe hurihuri ai taku moe i Mautini,

As I turn in my sleep in my bed in Mt Eden,

- 30 Ka moe hurihuri ana te tangata ka whakaekēhia ai ia i ngā momo wairua katoa. Ka kī katoa tana hinengaro i roto i ngā māharahara katoa o te ao, ngā whakawhiu katoa ka tae mai ki roto i tana hinengaro e kore e taea ia ki te āta tau. Ko ia tērā e kī rā me ora tonu tēnā o waku wāhine manawanui atu ana au, tēnā o waku wāhine tino tata nei ki taku ngākau e manawanui atu ana ia kia ora

ai ia. **He was able to have a vision and he took on all the ills of the world. He is speaking about his wife that she is alive and that she was well.**

5 Ka titiro atu ana ia i te manu e whakaarorangi ai te rere haere a te manu rā huri haere ana, huri haere ana. Kai te tiro atu ai ia mai tana whare herehere nei ka mōhio ai ia he karere tērā mai taua wahine e manawanui atu rā ia, e aroha atu rā ia ki a Te Akakura. Kua mōhio ai ia he manu tēnei i tukuna mai e Te Akakura ki te whakaatu mai kei te ora au. **He looked at that same bird as it was fluttering about. From his prison cell he took it as a sign that his wife was**
10 **in good health, Te Akakura. He knew Te Akakura sent the bird to show him she was well.**

Ka whakaaro ake ai ia:

15 *Koi ana Wairimu hunaia tō pōriro,*
Wairimu hurry, turn your flight,

Ko te koi ana hau kia tere Wairimu hunaia tō pōriro.

20 *Kai rangona nuitia e te Iharaira i ora,*
So that the Israelites can hear your call,

Ko Iharaira te ingoa o te hāhi o Rua Kēnana. Ko ngā Iharaira ko rātou wana pononga. Ana, nā te pakaruhanga o te whakaekehanga hia mai
25 Maungapōhatu, nā te mea he toto Pākehā tō te kuia nei a Te Wairimu, kei roto anō ngā whakawhiu, ngā whiu kōrero a wētahi o ngā wāhine a Te Rua, ka panaia atu te kuia nei a Te Wairimu: “Haere atu koe, kohikohihia ngā tamariki, kāre koe e pūhia he Pākehā koe, ko koe tētahi o rātou.” **The Israelites was the name of the religion that Rua had created. The Israelites were his**
30 **disciples. When they left Maungapōhatu, Wairimu had Pākehā lineage and talk amongst Rua’s other wives made mention of that fact and of course Wairimu was cast aside: “Take your children, we you’re Pākehā and we should shoot you.”**

Ahakoia ngā mahi katoa o tēnā kuia ki te āwhina i wērā wāhine ki te tiaki i a rātou tamariki, ahakoia wana āwhina katoa ki te āwhina i a rātou ki te whakawhānau wā rātou tamariki, i mōhio ai ia ki ngā mokopuna rā, ka mōhio ai ia. Kohia ngā mokopuna, waiho wērā kōrero ki muri. Ka kohikohihia e ngā mokopuna ka rere ki Tāwhaki. Ana, kāre i au tērā o ngā whakaahua e whakaatu ana i tō mātou kuia e noho ana i raro i roto i te paru e awhi ana e ngā mokopuna, karekau i āu engari kei roto i tētahi o ngā pukapuka i tuhia mō te tangata nei mō Rua Kēnana. **Even though Wairimu looked after the children of those women and when these women had their children she supported them. She knew all those grandchildren. But that's a different matter. There was a huge separation. These children were lost. I did have a photo of my kuia with all these children when she was married to Rua.**

Āe, koirā. Kua whānau kē mai tana pēpi ki a Rua, ka tapaina e Rua te pēpi rā ko Iharaira. Kāre i tapa i wana tamariki katoa ko Iharaira, engari ko te tamaiti a te wahine e kiia nei rātou he hāwhe Pākehā ko tana tamaiti i tapaina ki a Iharaira. **She had her child to Rua and Rua named that child Iharaira. His wife who was half Pākehā he was given the name Iharaira.** Ana, i roto i tērā ka hoki mai ka kī atu ai ia:

20

*Koi ana a Wairimu hunaia tō pōriro,
Hide your child Wairimu, hide your baby,*

E mea ana kia tere Wairimu hunaia tō tamaiti, hunaia tō pēpi.

25

Kae rangona nuitia e Te Iharaira i ora,

I rongō mai i taku tira nā Iharaira kua ora.

30

E rere, e rere rā, ngā wai o Mautini.

Ana, kai reira ia e karakia ana ki ngā wai o Mautini kia haere te wairua rā i roto i ngā wai ki te whakaora tonu i tana tamaiti me tērā o wana wahine a

Te Wairimu. **A prayer to the waters of Mautini in order to bring life and sustenance to the child of Wairimu.**

Māku hei inu iho, hei manawa rā i ora.

5

Māku tonu e karakia taku wai, māku e inu taku wai kia tae atu te hā o taku manawa e ora tonu ai koe. Hōhonu ana te takoto o ngā kōrero nei me te mōhio tonu i te mamae i roto i ngā kuia nei, ngā mamae katoa i mau i a rātou. **As you can see, some of the words have a hidden depth within them. The women carried a lot of emotion attached to that.**

10

Te Pakarutanga o Maungapōhatu

15

Mā te wā ka hoki mai te kuia nei ki Te Waimana noho ai me Te Akakura i noho hoahoa ai ia me tērā o ngā wāhine a Te Akakura. Ka hoki mai, te taenga mai i te kāinga ka moe i tana tāne i muri mai. Ka pōhēhē hia e ngā iwi katoa o Tūhoe ko te tamaiti a Iraia nāna i tope te Iharaira ka kī ai ia tō mātou koroua, tō mātou koroua nei a Iraia, a, ko Iraia te ingoa. Pōhēhē katoa ngā tāngata nā tērā ake o ngā koroua. Ko Moehi anō te ingoa o ngā koroua kia mohio mai mō tātou ingoa o te kāinga. Ana, ka noho a Moehi rāua ko Te Wairemu ki runga ia

20

Waitapu ka hoki mai anō ki te opeope i te whānau ki tōna matenga, āe. Wētahi o ngā mahi i mahia e te kuia nei kei te pai tātou, kei te noho tātou nē, tēnā. Ko wētahi o ngā mahi i mahia e te kuia nei e whakawhānau i ngā pēpē nei. Tēnei o ngā hiwi kei muri tonu mai tō māua – anei, ia māua ko Mere, kei Waitapu te wāhi nei. **This particular kuia went back with Te Akakura to live their lives**

25

in Waimana. Upon their arrival back home, she married her husband, another husband. The child named Iharaira the old people called that child Iraia because she knew that that name may have connotations so another name change. Moehi and Wairimu lived on Waitapu and of course bring their family before her passing - at the time. Are we okay for time?

30

Another task this nanny performed was certainly the helping around the childbirth. Now, these are the hills at the back of our homes, and this is Waitapu.

1410

Kua ngaro atu i au te ingoa o te – he hiwi pakupaku noa iho nei engari kei tua
 atu kei te kite koe e heke ana – ko te awa kei reira e heke ana, kei tua atu o
 taua karahiwi tēnei taha nei ko tērā taha e āhua pōuri mai ana me te rākau ko
 tēnei taha kei te āhua pai, kei te māheahea mai tana āhua, ko waenga nui tonu
 5 kei reira te awa, ko Waikerekereao te ingoa o taua awa iti e rere mai ana. Kei
 muri atu taua mea he rākau kei reira e tipu mai ana, ana, he tītoki, anei te āhua
 o te tītoki. **And it's just a small mountain top as you can see. As you
 descend there's a river obviously below and from this particular side, you
 can see those – and then you can see on the other side it is flourishing
 10 with growth there but between there Waikerekereao is the name of that
 stream there in the middle and of course you will see the many – there's
 a tītoki there, that's what a tītoki looks like.**

E rua ngā tītoki kei runga i tēnei poraka e tipu ana, tēnei kei waho mai, kei te
 15 taha tonu i ngā kāinga. I whakaatu noa au kia kite ai te tangata he aha te tītoki,
 ka huri atu ana ki te awa rā ki te titiro i te tītoki, ko te tītoki, koirā te wāhi i te
 whakawhānau ngā pēpē a wō mātou māmā, a wō mātou kuia i roto i te awa. E
 kī ana i roto i te awa engari ehara ko ngā waewae kei roto i te awa, kei te
 whakawhirinaki, ko te tītoki hoki ka tipu a ia, ka tipu a ia – he rākau ka tipu. Ka
 20 tipu mai a runga, he rākau anō kei te tipu haere i ngā taha, ko te tītoki i roto atu
 he āhua hahaka mai te taha o ngā rākau, ngā take o te rākau e mea ana koirā
 te whakawhirinaki o te wahine ka haere atu ana ki te whakawhānau i tana pēpi
 ehara ki te tū pou pou tonu. **There's two of them there in that block of land.
 I just wanted to show what – obviously what a tītoki looks like. Now, when
 25 you get close to the river, through the tītoki that is the place where you –
 specifically where our nannies performed the duties of childbirth there.
 Tītoki provides – when the shrub, even though it does have a branch
 which grows up, there are the parts that grow along the base. And of
 course, that mentions another means of how the women positions herself
 30 when she is having her child. It's not as if they are standing in a set
 position.**

Ka whakawhirinaki atu ai ki runga i taua rākau tītoki rā, he papatahi te whenua
 i tua atu rā i te taha o te awa, ko te kī o tērā kia rere te toto ki runga i te whenua

kia kua e rere ki roto i te awa. Ko te āhua o te awa kia rongu mai te pēpi rā i
 tana ao kei te mōhio atu ka whānau mai ai ki roto i taua ao rā ehara ki roto i te
 awa engari ko te awa, e rere rā te awa, kei te rongu atu ia. Koirā te āhua o te
 whakawhānau wērā mea engari me kōrero tika atu au, kāore anō a Mere kia
 5 whiwhi tamariki engari nui wāna whakawhānau i wā mātou tamariki katoa, ko
 ia te kaiwhānau. Ka huri atu ki te whakawhānau aua pēpi rā, kua kī mai tō
 mātou kuia 'kia tere, kia tere, haere ki te tahu i te ahi' kua tiro tiro anō ētahi o
 tātou i te ahi, kei te whakamamae, kei te māmā. **And of course there's
 10 another piece of land but what we were taught to believe is just to say –
 and it is important that blood is spilt on the land, not so much in the water
 and it was there that the child begins to understand that everything begins
 on the land and of course that's the most important part of child bearing
 but just in saying that, Mere hasn't had any children but she has been
 another one that's been looking after our children and at the time when
 15 you're child bearing and of course the old ladies would say 'how about
 you start lighting a fire' and maybe that duty is left to the mother.**

Kua kī mai 'tahuna te ahi, whakawerahia he wai' kua tahuna wā mātou kēne
 noa iho nei, he kēne e karahīni nei ngā mea ka taea ki te hokona he kēne noa
 20 iho nei. Kua mutu te whakamahi i te karahīni, kua waiho ngā kēne rā i reira hei
 kēne pai rā, kohua wai, āe. I reira, nō muri kē ka mōhio au koinei te mahi o
 wētahi o ngā koroua rā nā te mea arā anō tā mātou mahi he tahu i te ahi kia
 kōhua te wai, kia **(Māori 14:14:08)** te wai. Kua haere mai ngā pāpā me ngā
 tākai kua purua ki roto i te wai wera, kua hikina taua kēne rā ki te wāhi tata atu
 25 ki te wāhi whakawhānau ngā tamariki. **'Light the fires and boil the water.'**
**And of course, we had a big can, a kerosene can. Of course, there's no
 more petrol in there and of course we were able to re-use it to boil water
 and I do remember that specific koroua used to perform these duties, that
 was a man's job to light the fire, heat the water. And of course, the men
 30 would come, and the can is taken closer to where the childbearing duties
 are being held.**

Kua tae atu ki reira, kua huri tonu – anei tō mātou kuia a Matene, ko ia hoki te
 tohunga ki te whakawhānau pēpi, ana, kua tākaikahia, kua tango, ko ngā

koroua, kei te tango mai ngā tākai, kua kōwirihiā kia kore hoki e tino wera rawa mō te kiri - kua tākaihiā te puku, ka tākai katoahia te puku kia pai ai hoki te tuara me te puku kia ngāwari ai. Ana, ka ngāwari mai, ana, kua pai te huaki haere mō te putanga mai o te pēpi. Koirā, ki ahau, tētahi tino taonga mō te
 5 whakawhānau pēpi, kāore i pirangihia e ngā tākuta, e ngā nēhi i haere mai ki roto ia Rūātoki, i kī kē katia tēnā mahi, e hoki ki te hōhipera, haere ki te hōhipera whakawhānau ai tō pēpi nā te mea he paruparu, he paruparu. **Now, Matene, she was very skilled of childbearing. And of course, the placenta is taken, all off the insides to ensure that the back and stomach are in the perfect**
 10 **position for the final stages of when the child is born. Now, these are matters that I remember. I guess it's frowned upon from the professional nurses and doctors and of course they're always going to instil that hospitalisation, you know, there's no professional support during childbearing and health and safety.**

15

Kāore he tākuta engari koirā ngā tohunga whakawhānau pēpi i tērā wā. Ko tō mātou kuia tonu, ia rātou i te awa, kua whakamamae tō mātou kuia a Pare, kua piki tō mātou koroua Pākehā nei a Wherēte, kua haere ki tērā taha o te awa ki te tiki te tuakana ia Peti, kua haere mai a Peti me koro Tiakiwai, kāore i tawhiti
 20 atu te koroua a Te Rangipuke mā, kua tae katoa mai ki te kāinga, ki reira whakahaere karakia, koirā anō te mahi a ngā koroua. Ko ngā kuia tonu te opeope. Ko ngā pāpā o ngā pēpi nei ka noho tonu rātou te tiaki i wētahi kē atu o ngā pēpi ki te mea takitaki rānei i te ahi. **Now, I remember our older nannies Pare and our koro Fred was another one and of course it was his job to**
 25 **go and get Peti and koro Tiakiwai and Te Rangipuke were very close and of course all these people, the old men, performed the duty of prayer and karakia. Now, the father of the child is just on hand to give assistance. Most importantly keeping the fire going.**

30

Me kōrero au mō o mātou urupā, o mātou urupā, ko tēnei urupā e whakaatu mai nā koinā te urupā i Waikirikiri ināiane. Koinā tō mātou anō kāinga tua tonu atu o o mātou whenua, ana, kei tēnei taha ko tō mātou marae. He tapu te urupā i kōrerohia rā mō te wahine e rere ana te toto, e mate ana, e hapū ana, kāore he pai ki te haere ki roto i wērā kāinga. He rite anō ko te tapu o Nautoka, he

urupā atu anō tō mātou urupā tahito nei a Nautoka, kāore i whakaaehia kia kuhu noa atu te tangata ki roto i taua urupā rā, mā te tohunga rā anō ia e hari atu ki reira nā te mea he ture tērā ki te tiaki ia koe nā te mea ko ngā tāngata kei reira i taua urupā tahito rā nō ngā wā kai tangata kē. Wērā o ngā Māori i roto i

5 ngā pakanga e mea ana kei reira kē e tāpuke ana, kāore i raro nei. **If I can speak about our graveyard. Now, as you can see the picture, this is a picture of Waikirikiri today. It stands close to our lands and it's on that side of our marae. Now, graveyards are very sacrosanct and of course during pregnancy or childbirth it's forbidden to enter those particular –**

10 **and we do have another – Nautoka, a very old graveyard and it's forbidden for anybody to enter that particular graveyard and only specific experts in knowledge can enter and this seems to be a law only because the people who are in that particular urupā, not this one, were all war chiefs and had fought in battles.**

15

Kei te āhua pai te hope o wētahi o ngā tāngata o roto nei, wētahi pea ka āhua tūmeke tonu i te tiro atu. Koinā ngā momo tapu whakahaere tonuhia ai. I te urupā o Nautoka, ko ngā tāngata ko rātou kei te kerī i te rua kia kuhu atu rātou, kāore rātou e puta mai, kia nehua rā anōhia te tūpāpaku. Kua puta mai rātou

20 mā reira kua haere mai ki te taha o ngā wairere kei raro tonu mai i a Nautoka, kua horoi i a rātou taputapu. Ka horoi ana rātou wā rātou taputapu, kātahi anō ka āhua pai ake tā rātou whakawātea ia rātou. Kua karakiahia ngā tohunga, kātahi anō ka pai ki te hoki mai engari ka waiho wērā taputapu katoa, kerī tūpāpaku rā, ki wāhi kē. Kāore i haria mai ki te marae, hei kerī i te hāngi, he

25 rerekē. Kā noho wehe tonu wērā o ngā taputapu, āe. **Of course, these are many many aspects of tapu. Now, the urupā Nautoka, now those particular people that tend to those premises and it's very specific they need to be there right from the beginning of the tangi right to the final part of the burial. Nautoka and of course they need to wash all their**

30 **instruments, tools and bless themselves and of course the koroua perform their karakia and lifting of that sacrosanct neutrality and ensure – we want to ensure that neutrality and sacrosanct are kept in its right positions.**

Ka haere tonu tātou, nē? Kāore anō au kia kōrero mō taku kuia ake a Pare. Me kōrero au me te kuia nei. Ko ia tētahi i uru atu ki roto i te pukapuka e kōrerohia rā rāua ko kuia Tiria. I te tau 1972 ka tau mai tētahi tangata, he Tiamana, ki Aotearoa. Ka kite i te pānui te kuia kei Rūātoki, mea

5 (Inaudible 14:19:05) te kauae. Ka haere mai taua koroua rā ki roto i a Rūātoki te kimi haere ia kuia Tiria. Kia tae mai ki te kāinga o Tiria Tuhoro nei, kua toke te hua me ngā kuia o Hera nei, ana, kātahi anō ko te kāinga o kuia Tiria kei tua tonu mai. Hamoremore, koirā te ingoa o tō whenua? Āe. Ana, kei reira te kuia nei. Ka haere atu ki a kuia Tiria, te kī atu a kuia Tiria, ehara ko ahau anake te

10 kuia e whiwhi ana i tēnei taonga. **If I can speak to my kuia, Pare. This nanny, she was one mentioned in my book, her and Tiria. 1870's a German gentleman came to New Zealand and saw and noticed there is an elder woman in Rūātoki and of course has a moko kauae and of course there was a search to find nanny Tiria Tuhoro. Toke te Huia, Hera's nanny and**

15 **of course we actually came to nanny Tiria who lived very close. And of course, there's a photo of her right there. And then we went to nanny Tiria and it's not just me who wears this, there's another one, there's another one.**

20 1420

Ana anō tētahi kei raro paku atu nei, ana, ko tēnei kuia tō mātou kuia a Pare, kua mate kē hoki wāna tuakana a Peti rāua ko Maata. Kua mate kē rāua, ko kui anake te toi. Ana, mai i reira, āhua 34 kē pea rātou i kitea i roto i wāna hīkoitanga i roto ia Mātaatua. **And it's this nanny, Pare. And of course, all**

25 **her older siblings, Peti and Maata had since passed away and of course she was the only one remaining and from there, within 30 – a period that they remember seeing them.**

Engari i te wā i utaina te moko ki runga i tō mātou kuia, i tae mai tētahi tohunga

30 mai roto kē i a Te Tairāwhiti. Ko wai nei te ingoa o te koroua rā? A Tame Poata. Nāna kē i uta te mokopuna Ngāti Awa. Ko Tame Poata, ko ia te koroua o te Lardelli o Te Tairāwhiti rā, koirā anō wāna mahi, āe. Ana, kua tono kē mai a ia. “Haere mai Hiria, haria mai wō ngutu, kia tāhia atu.” A, ka āhua tiro anō ahau. Kao, kāore au i te pīrangī. Pīrangī au te ako ki te mau ripitiki engari

kāore au te pīrangi, āe. Ana, engari ka tāhia tana mokopuna. **At the time that the moko performed on our Nanny. And of course, we had an East Coast gentleman expert, Tame Poata was the name of the – and of course he was charged – Tame Poata, and of course he performed the same one**
 5 **Lardelli is maybe a proponent of him. And of course, he’s forever asking me to – telling me to print – to – I’m not that way inclined. I don’t need a moko kauwae.**

E toru rā. Kotahi te rā, ki te whakahuihui mai te whānau. Ka eke te taku Pāpā
 10 i tana hoiho, ka haere ki Paraeroa, e kite koe te roa o te tawhiti mai Paraeroa mai i Waitapu. Ka tae atu a ia ki te tiki tana Pāpā. Ka haere mai te koroua Pākehā rā ki te kāinga. Ka tae atu, huihui ana ngā Māori katoa o Hāmua, o Tūhoe. Kua tae mai he tohunga ki roto i a rātou, ana kei te tāhia te kauwae o tō mātou kuia. **And of course, it took three days to perform. The first day**
 15 **was spent about gathering the family together and I remember Paraeroa, my Dad travelled on his horse to get his Father. And of course, this Pākehā gentleman came home. And of course, all the Hāmua people of Tūhoe gather and they were amazed that a gentleman who could perform moko was here.**

20
 Ka mutu tērā o ngā rā e whakamātautau ana i a rātou anō. Ka kī atu te koroua, “Kaua e utaina tēnā, ka weriwere tō āhua.” Koirā tana kōrero ki tō mātou kuia. Āe, ka kī atu a ia, kei te haere au ki tētahi ao kē atu ināia na. Kei te whakamutu au taku ao tangata nei. Kei te haere au, he ao kē atu. Ka mahi a ia, kotahi te
 25 rā, e ka uta atu anō i hanga a ia mō tēnei mahi. Ka mutu tērā, ka mahia mai te moko rā. Ka mahia atu ki runga i a ia, he karakia te mahi ao ki te pō a ngā tohunga. Kia kī mai a ia, kī atu au ki a ia, “He mamae anō.” Ka kī mai a ia, “Arā anō te wā mamae, ko waenganui ngā ngutu nei.” A, he mamae tēnā kāore au te pīrangi, āe. Ka mamae ahau. Engari koirā wā māua kōrero katakata ki a
 30 māua. **And of course, through that we were able to learn from each other and he goes, “I don’t think it’s the right time, it’ll age you.” And she said, “It’s my time, I want to transform myself from the physical and work into the spiritual.” And that reply and of course after that reply to perform the moko and of course prayers in the morning and at night. But and she was**

saying that hey the pain is still there. And of course, she – you know she braised areas of you know it was always sore in the corners of the mouth. So that’s certainly had an effect on me. So those are matters which we talk about, laugh about.

5

Māi i ahau e tamariki ana, ki a au e pakeke ana, ka noho au te horoi tō mātou kuia. Kua tae, tino taipakeke hoki. Kua tae atu au, ka mea mai, “Haere mai, haria i a au ki te kaukau.” Tau kē te āhua o tō mātou kuia. Rawe kē te tinana, nā te kaha o te mahi. Ko te mea noa iho, i rerekē i runga i tana tinana, kua kopa tana tuarā nā te hiki i ana pēpē i runga i te tuarā. Nā te mahi kai runga i tana tuarā, wērā mea katoa. Koirā te mea, ko te korowai e mau na ia, koinā te korowai o tana tuakana a Peti. Koirā te korowai e mai nei i a ia tonu hoki e tiaki ana. Ka whakahoki a ia. Ka mate ia i taua tau, te tau i mahia e Harry Sangle tana peita nei i te tau tahi mano, iwa rau whitu tekau mā toru, ka mate tō mātou kuia i muri mai tērā. Kite koe te māuiui i runga i tana kanohi. Kua māuiui kē a ia. **And as I was growing up. It was me, my job to give our Nanny a wash and then I’d prepare the bath and our Nan, she had a beautiful body due to her enduring work. But you know her back was bent over years and I can only put it down to carrying children, preparing food, all those duties.**

20 **And of course, that korowai that she’s wearing that belongs to her older sister, Betty. And of course, she was looking after it at the time and she passed away during that time. Harry Sangle made this painting, and it wasn’t so long when this painting was finished that she passed away. You can see it on her face.**

25

He aha atu wētahi anō kaupapa? Anei te rākau. Taihoa. I’ll go back ki te rākau. Ko te rākau pito tēnei e whakaatu nei he totora tēnā kei runga i te wāhi e noho nei mātou i Waitapu. Neke atu, tahito tēnā rākau. Kua tū noa atu i mua i te whānauhanga mai o tō mātou Pāpā. I kī atu au, “E hia te pakeke o te rākau nā?” Me mai, “He pakeke.” I reira i a ia e tamariki ana. Koinā te rākau purua katoahia ai ngā pito ki roto. Ka kite tonu koe he tōtara mātotoru tonu tana tipu, āe. Ana, huri haere. **This particular – that’s a totara tree. It’s in Waitapu. It’s a very very old tree. It was there at the time of – it was there before**

my dad was born so that's very old. But that's where we put our – umbilical cords are buried there. I just wanted to make mention of that.

5 Āe, anei tō mātou koroua Pākehā a Fred Alexander Thrupp. Ko tērā koroua, nāna i awhi katoa ngā taonga Māori katoa. Karekau a ia i whakahē i tētahi mea kotahi nei i ngā mahi Māori a tō mātou kuia, āe. **Here's our Pākehā grandad, Fred. That particular gentleman he made sure to look after all our treasures, all those parts of our Nanny. He made sure to look after them.**

10 Kua pai. Me mutu aku kōrero, kei te mea mai taku rōia, kua mutu. He nui aku kōrero mōku tonu. Tēnei whakaahua whakamutunga... **Yes, I do want to carry on but my – I've been instructed that I need to bring it to a close.**

1425

JUDGE REEVES:

15 We need some time for questions because the next witnesses will be coming on after 3 o'clock. So, we need some time to ask you some questions.

(14:25) KIM NGARIMU TO DR HIRIA HAPE:

Q. Tēnā koe e te whaea. Pai ki te kitea i a koe. **Great to see you whaea.** Look you've provided really detailed evidence and I don't have specific
20 questions but there's probably two more general things that I'm wondering if you could talk to us about. One is how do you think we should be describing mana wāhine and the other is what are you looking for as a result of this process and particularly this tūāpapa stage of the process that's setting the foundations for the full inquiry.

25 A. Kia ora Kim, rawe tō pātai. Tāku ēnā tirohanga mō te tūāpapa nei kia mau tonu i te whakapapa hononga o te kuia ki tana papa whenua kia kua ia e whakawehea mai pēnei e te tauhou nei ki tōna hapū, i tōna whānau, i tōna iwi. Kei te kite tātou i ngā whakawhiu a te Kāwanatanga me o tātou kaiārahi, o tātou iwi he rerekē ki runga i ngā mahi e mahia ana
30 e ngā kuia, e ngā whaea, e takahi ana i runga i te mato tonu o te whenua ka e rere kē anō te titiro kia whai manaaki e te wāhine ki te whakaora i ōna whānau anō. He nui ngā whakararu a ngā whānau kare i te tae mai

i te rongo ki ngā kuia me ngā whaea kia tino māuiui rā anō kia kore tonu e taea e te Ture e te aha rānei kātahi anō ngā kuia kia – kei te pēhea koe, kei te pēnā kei hea tātou? Kāore i te mōhio nā te mea kāore o wā tātou tamariki i te kōrero. **Good question. From my perspective the contextual that we must maintain that genealogy of our whakapapa to the lands. Now I guess what we're hearing gin these days and times and the Crown's reply and there seems to be an iwi leadership group and when it's passed down we break it down to our kuias and nannies who still hold interests in the lands. It seems to be a different space on where the women need to firstly address their family to build them and make them strong. So what we're seeing is the distribution of – it's not until our – it's not because when legislation is passed and we're all asking how are we? Because they do not know because our children are not speaking of it – to it.** Ko tāku e titiro nei ki te whakamutu katoa e ngā pēhitanga kei runga i a tātou tamariki. Aroha ake ana ahau i runga i ngā tamariki e mate tawhati tata nei, e mate noiho nei e te kore kāore i te kōrero. Ko wētahi kei te mate hinengaro te tika ana, e kore kē e pā e ngā tūmomo mate ki runga i o tātou whānau. Pēnā tātou e titiro ana ki te whakanui i te arohanui o te tangata kua ki te titiro atu ki te tohu kei runga i te tangata e whai mana ana e te tangata. E whai mana ana te wāhine ka titiro kē ki te aroha o te ngākau o te wāhine hei whai mana māna i roto i tōna ao. **Now at the end of the day as to ensure that all positions that supress our children are lifted I have to – our children and what they're going through – the means of – they're not communicating, they[re not engaging. There certainly is a whole emotional space, maybe mental health space. And remedies around that and if we look into and if we talk about arohanui ki te tangata how do we implement that? Enable that, and how do we bring that to people? In particular our females. And how is the shape of the heart of the female?** Koinā anake hoki te tirohanga a te pēpi, a te tamaiti. Kāore e te tamaiti e tiro atu nei i tana whaea me tana kuia ki tana tohu. Ka tiro atu ki tana ngākau, tana wairua. Koirā te whakawhirinaki o wā tātou mokopuna. Ko tāku mōhio ko te taha tuatahi tērā o tō pātai. He aha te mea tuarua o te pātai? Heoi anō nei tō

pātai tuarua? **Now that's what the child looks at when the child is at its young stage. It doesn't look – the child is not looking at their accomplishments, all the child sees is the warmth of the heart being looked after. I hope that answers part of your question. Now what was your second question?**

5

Q. The second was what are you hoping - -so it was two parts, one was about how you think we should describe mana wāhine and the other was about whā you're looking for out of the process.

A. Koinā. Kia ora kia ora. Ā i ahau kua titi kē tāku haere. Ki a au ko te mana o te wāhine e whānau mai i te wāhine me tōna mana. Ahakoa he

10

Pākehā, he Hainamana, he aha rānei e te wāhine. I whānau mai i a ia ki runga i te mata o tēnei whenua me tana mana. Kāore e te atua e kī “anei te mana ki a koe, kāore ki a koe”. Kāo. E kī a ia, “he mana tō ia tangata ka whānau mai i a ia ki roto i te ao”. Ko ērā te mana atua e kī atu nei i

15

roto i tōna kōrero ēnei kūrei whānau mai me tāna mana. Me pēhea āhua whakamua ai? Koirā tonu. Pēhea te ahu whakamua i tēnā kōrero? Ki ahau na, me ako katoa tātou, tātou katoa. Kāore ko Māori anake, me ako katoa tātou katoa ki tētahi wairua nei e hono atu ana tātou ki to tātou papa whenua, ki to tātou Ariki, ki te ao tūroa. **Yes, no that's a – just seem to**

20

be off-course. And for me the mana of wāhine is that it's born into them. Pākehā, Chinese, whatever ethnicity, they were put on this earth and they had their mana. The Lord did not give it out by piece-meal. All people – persons, now this is the authority passed down from the spiritual being. How do we advance these matters into the

25

future? For me, we need to learn, engage, participate, not just Māori that we need to find a spirituality that brings us connected to the land, to our Father up above and the old repository of narratives.

Ko te ao tūroa kua kite tātou i roto i ngā mahi a Matariki. Koirā kē te āhua kei te whakahaere i a tātou. Ehara ko o tātou hinengaro noa iho, kei te oho mai ia ata, ka whakahere i a tātou mahi. Mai anō e whakahaerehia ana tātou e te ao tūroa. Mai anō tātou e titiro atu ana ki te ao tūroa ki te titiro, ko te wā tika tēnei ki te haere ki te mahi kai. Ko te wa tika tēnei ki te huripoki i taku māra. Ko te wā tika tēnei ki te whakatō i aku kakano. Karekau i haere ohore noa iho mai. Tirohanga, mutu tēnei kaupapa

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mahi, āe, kua wātea au mō wēnei rā e rua, ākuanei te rā kei te mahi, kāo. Ko te ao tūroa kē kei te whakahaere i a tātou. Pēnā tātou e kimi ana i te oranga, whaia te oranga e taea ana i te hiki te wairua o te tangata. Pēnā e taea ana e tātou ki te hiki i te wairua o te tamaiti kotahi, kei te mōhio

5 tātou, kei te tika tā tātou haere. Koinā tāku ki a tātou katoa. Kāore kia koutou anake o te Tēpu, engari tātou katoa, āe. Kia ora, kia ora Kim.

Matariki is another example that’s certainly been revived. It’s not as if that we create new repositories of knowledge. I believe that the ancient narratives will provide. And of course, they inform us on

10 **when to plant a particular plant, when to hunt this particular resource. Now it’s not as if was compartmentalised and of course you know there are two days I need to fit this within a certain timeframe. I believe that the ancient teachings offer that. And how do we find you know true understanding? Now how do we lift the**

15 **spirits of a child? Now if we can see it and feel it then we know we’re on the right pathway. It’s not a matter for the Table to address, I believe we need to take responsibility of all of it.**

(14:31) JUDGE REEVES TO DR HIRIA HAPE:

Q. Just got a couple of questions. The first one is in relation to

20 Whare Wānanga, and we have heard evidence from in the last few days from a number of witnesses from other iwi who have referred to – in times gone by, Whare Wānanga that were established just for mātauranga for wahine or wahine attending, establishing Whare Wānanga or women perhaps attending Whare Wānanga. What is the history or the tikanga in

25 Tūhoe? Are there – were there Whare Wānanga for women or did women establish Whare Wānanga? How was that kind of tapu knowledge transmitted?

A. Āhua pīrangi ana au te kōrero Pākehā atu ki a koutou, engari me kōrero Māori tonu au kia kore ai e weriweri waku kōrero. **I guess I need to reply**

30 **in Pākehā, but I’ll stick the Māori language.**

Q. Kei a koe. **Up to you.**

A. Ko ngā tāne o Tūhoe, he Whare Wānanga ō rātou, engari ehara ko ngā tāne katoa. Ko ngā mea anake ka tohua e te tohunga nāna te

Whare Wānanga e taea ai te whāngai atu i taua tamaiti rā, taua tangata rā. Ko ngā kuia, ko o rātou Whare Wānanga kei roto i o rātou kāinga, kei roto i o rātou, kei runga i o rātou marae. Te kaha o mātou kuia o Tūhoe i roto i ōku tau, mōhio au ngā tau i mua atu i a au i roto i te tau o

5 (inaudible 14:33:41) Māmā ki te whakahuihui i a rātou, ka noho ki te akoako i a rātou. Nā rātou anō rātou i ako. **Now the men of Tūhoe have a Whare Wānanga or a learning school. Now you are chosen to attend. And of course, and whoever is chosen and of course that person manages that learning space. Now, through our women folk,**

10 **they can find that on their own marae and in their own homes. Now, during my time of growing up and I guess, during the time of my Mother was to bring them all together and of course they were able to share interactive learning – a means of sharing information.**

Kei te haere tērā āhua ināianei, nā te mea tōku whānau, mātou wāhine, tokowhitu mātou, he reo karanga katoa mātou. He mana o mātou ki te tū ki runga i tō mātou marae, ki te pōhiri. Nā te mea, he nui o mātou wāhine—

15 me huri taku kōrero. Nā te mea, mātou o tō mātou whānau nei, to mātou Pāpā, i kaha ki te akoako i a mātou. I kaha ki te tohutohu i a mātou. Ko tō mātou Māmā, he wahine tū hūmārie. Tino hūmārie tō mātou Māmā.

20 Pēnā ia i konei, ka noho pea i konei tangi ai. Kāre e puta he kōrero, ko tana aroha ka kitea atu e huhū mai ana, e huhū mai ana. Koirā ngā akoranga kei te haere wā mātou akoranga i ngā wā katoa i waenganui i a mātou. Engari ki te haere ki tētahi Whare Wānanga onāianei, i ngā Whare Wānanga pēnei i a Awanuiarangi, i a Raukawa, kei te tuwhera.

25 Ko ahau tonu tētahi kī atu ai kia kaha te haere, akohia tēnei kaupapa, akohia tērā kaupapa. Kai te pai te reo Māori kai te kōrero Māori katoa tātou. Hai aha noa haere i te ako i te reo Māori, haere ki te kimi pūkenga kē atu hei tāpiri mai ki tō reo, koirā ngā tohutohu i homai ki āhau. **Now my family, now there's seven in our family. We're all kaikaranga, we**

30 **can call on the marae and of course we are very apt at performing that task. Just within our family, our dad was always giving us instruction, teaching us things but our Mum was very quietly spoken. But you know very emotional, she'd be crying being very emotional. Even now these days we still share information, but**

universities such as Awanuiārangi and Raukawa hold these as well. I'm one that is encouraging others to learn. Māori is okay, perhaps you should look at other subject matters for you to consider.

5 Tōku ana kuia me kōrero au mō tētahi. He tohu tēnei mō te āhua o te
 10 where wānanga tohunga nei a te kuia. Tōku ingoa nō roto kē i a
 Te Whakatōhea. Ko te koroua nāna te tamāhine nei a Hiria ko
 Himiona Kahika tōna ingoa, ko ia te pou o te hāhi Ringatū tae atu i tērā
 taha o Te Whakatōhea ki Whānau Apanui, nāna ahau i ako. Ka kī atu au
 ki a ia: “Kāre au e mōhio i te kōrero Pākehā,” ka kī mai ia ki au: “Tikina he
 15 paipera tapu, ka titiro i te kupu Māori ka ako ai koe ki te kōrero i roto i te
 kupu Pākehā.” Nō reira taku tīmatahanga ki te ako ki kōrero i ngā reo e
 rua i runga i tēnā mātauranga i hōmai hia. Nā te mea i taea ki te kōrero,
 āhua pai tonu mātou i wētahi tāima te kōrero Pākehā, āe, engari te nuinga
 o te tāima kāre i tika te rere, te takoto o te kupu. Engari kia ora, tēnā pātai
 20 he tino ātaahua, āe. **If I can speak of my nanny. My name is a
 Whakatōhea name. This particular koroua Himiona Kahika his child
 was Hiria and he was the leader of the Ringatū church, he was the
 one that taught me. I remember meeting him and saying: “I can't
 speak English,” and he said to me: “Perhaps you should read the
 Bible because it's fully translated and perhaps you can look at using
 that as a means to engage in both languages, the learning and
 lessons you'll be able to gather through that.” But at that time, it
 was a good base to speak English amongst ourselves. But thank
 you for your question and giving me the opportunity to answer it.**

25 Q. Just a second question. Again, I'm just thinking back to some evidence
 we've had earlier in the week around, who have the power or the
 responsibility for division of land or allocation of land for instance and I
 have really enjoyed in your brief of evidence the account of the continuous
 occupation by your whānau of your whenua, going back 1600s.

30 A. Āe.

Q. From wahine from other iwi who have come to kōrero with us this week,
 we have heard about matrilineal lines of descent.

A. Āe.

Q. We have heard about matrilineal tāne coming to live on the whenua of the women and ahikā and the connection of those concepts. Can you give me a Tūhoe perspective on those matters?

5 A. Nā te mea pea he Tūhoe ahau engari ko wōku whakapono, ōku ana mātauranga katoa i heke kē mai, mai te whānau, nā te mea ka kōrero te whānau koinei ngā kōrero a te hapū. Ko tō mātou whānau te whānau pakeke kei te ora i roto i a Tūhoe, āe. Kei ngā iwi tekau ngā tau, e rima rātou o te whānau kotahi kei ngā iwi tekau ngā tau. Kāre he tāngata pakeke ake i a rātou, āe. Ana koinei kia noho tonu whānau waku kōrero, 10 ahakoa nō Tūhoe au. **I have to stress that I am Tūhoe but my faith and what I have learnt, I learnt through my family and when my family speak it represents our hapū. Our family are one of the older families that still remain and live in Tūhoe. I have five older uncles that are all in their 90s. There are no other elders of that age group in Tūhoe. However, all my knowledge comes from my family.**

15 I roto tonu i tētahi wā mātou waiata mōteatea “Hai aha te hoko” ka mau tērā kupu paku nei i roto i a mātou, kore, kore, kore rawa e whakaaro ki te hoko. E pai ana haramai ki runga i te whenua, manaakihia, kāre e pai te hoko. Kei runga au tō mātou poari hei waha kōrero mō waku pāpā 20 koroua nei, ka mutu waku mahi kua hoki atu au te kāinga kua noho mātou i reira wānanga i te kāinga me ngā pākeke nei. Kua pātai mai: “He aha ngā kōrero?” Kua tukuna au he kōrero kua kī mai: “Me pēnei ngā tohutohu a muri ake,” āe, ana koinā te āhua o te ako, o te noho ki te pupuri tonu i te whenua. **If I can refer to that song ‘Hai aha te hoki’ never, never, never will we sell our land. It is okay we will ensure that you’re looked after but we will not sell the land. I mention that and my father mentions that on our trust and of course I will be heading back home to discuss and they’ll be asking that – and perhaps and of course they give me feedback and insight on how we need to manage our land.**

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Ko te wāhanga noa iho e kī ana ka wehea haerehia, ko te wāhanga e whakatū ana ngā kāinga ki runga. “Whakatūhia mai tō whare ki konā, ana koe ki konā,” engari kāre e horapa te tū kei te āhua noho Māori noa iho, karekau e whakatūtūhia ana kia nui tonu ngā kāuta. Āe, karekau i

pērāhia engari kei te noho mātou i reira, ka whāngai kararehe. Kua tau he mate ki runga i te marae ko ngā kararehe rā ngā mīti mō te tangihanga. Koinā i taea ai e mātou ki te pupuri i a mātou tikanga i runga i te marae, ki te whāngai i a mātou manuhiri, ki te manaaki i ngā whānau pani ka eke mai ki runga i te marae. Ana, e kī nei kei te rere tonu te tuna i roto i tō mātou awa, āe, nā ngā karakia me ngā whakaponono ki tō taiao ka taea tonu ki te koha kai ki runga. **The time given on whether we divide the land is all about allocated spaces for dwellings. It's not so much all over selling of land. We're not trying to create a village of sorts. We provide farming opportunities and the animals we have provide kai for our marae to ensure that our visitors are taken care of, and also our ones who are going through loss are looked after. Tuna is still plentiful in our river because of the prayers that we ensure are carried out.**

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Ki te pupuri kē ki ngā whenua, he wāhine katoa mātou kei te pupuri i ngā whenua nei. Ko wō mātou whenua i heke mai i ngā wāhine. Karekau he rangatira tāne nō rātou wēnei whenua nō ngā wāhine kē. Te nuinga o ngā whenua o Tūhoe, ahakoa pēhea wētahi o ngā kōrero a ngā pūru o Tūhoe nei, te nuinga he kuia, ngā wāhine ngā rangatira o ngā whenua. Ahakoa ko ngā tāne kai te whaikōrero mai, kai te whakahaere karakia, nā ngā kuia hoki i tohu atu pēhea i te karakia, āe, engari nō ngā kuia ana i a mātou nei ka heke haere tonu, me ngā wāhine o roto i a mātou he nui ake i te tāne. Ahakoa pēnā ka moe Pākehā ko te ingoa pea o te Pākehā kei te mau te whānau kāre e riro i te Pākehā te whenua. Anei taku koroua Pākehā nei nāna i manaaki ngā whenua, āe. **All our lands have been distributed through our matriarchal lines. The majority of lands in Tūhoe, this will vary from others, but most landholders are of the matriarchal lineage. Men will always perform their duties of speechmaking and prayers and the women will perform parts of that too. But yes, we have more females in our whānau. In the event of us marrying Pākehā, we make sure that the lands still remain in Māori hands.**

Q. Kia ora whaea.

A. Āe, kia ora.

Q. Ngā mihi ki a koe.

(14:42) DR RUAKERE HOND TO DR HIRIA HAPE:

Q. Hāmua, Ngāti Mura tēnā koe. Ko Hāmua a Pōtiki anō mātou i roto o Taranaki. **Hāmua Pōtiki that is another hapū of ours in Taranaki as well.**

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A. Āe, kia ora.

Q. Hiria, e toru ngā pātai. Kāre e mōhio pēhea te roa o te whakautu. Engari ko te tuatahi i puta i a koe te kōrero mō Pinepine ka kī atu kua tapu ai ia. Kāre i pīrangi kia noho i te taha o te marea, ka noho ki runga ake i ētehi atu. I reira au e whakaaro ana, nā te mea i te mea ko Te Akakura, ko Wairimu anō he tapu atu i a rāua? I runga i te mea ko ia te mea tuatahi te wahine matua? I runga i te mea he momo pūkenga ōna kāre e rite ki ētahi atu, nā runga rānei i tētahi rangatiratanga i roto i tana whakapapa kāre e rite atu ki ētahi atu? He aha te take ka noho tapu atu ia i ētahi atu o ngā wāhine i roto o Tamakaimoana? **I have three questions. I'm not too sure it will take for you to answer. Firstly, you mentioned Pinepine and of course you were saying Rua didn't want her to remain close to the people. Te Akakura and Wairimu, did they have something sacred about them? The senior wife did she have that? Was it because she had particular skills or was it because she may hold chiefly authority through her lineage? What separates her tapu to others within Tamakaimoana?**

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A. Kia ora mō tō pātai. Ko Pinepine ko rāua ko Rua i piki ki te Maungapōhatu i kite atu e pīratarata mai ana a runga ka piki rāua ki Maungapōhatu, ko rāua tahi i rongo i te reo o te atua e kōrero mai ana ki a Rua ki te whakahaere, ki te whakatū i tana hāhi, ko rāua tahi i rongo pai ki ngā tohutohu mai a Rua mō ngā whakahaere o te karaipiture i roto i tana hāhi e hāngaia e ia, e whakatūhia rā ia. Koirā kē te take i whakatapuhia ai ia, i whakatapuhia ai ia anō nei he anahera nā te atua, āe, ahakoa kāre i tuohu te iwi ki a ia pēnei i te anahera nei. Engari koia nei i wehea mai ai ia e Rua kia noho i runga i tōna tapu, nā te mea i rongo ai ia i ngā kōrero a te atua, i kite ai ia i te taimana e kiia nei i te taimana a Te Kooti i... **Thank you for your question. Pinepine and Rua they travelled up**

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Maungapōhatu together and then they saw a sign, a flash of light and continued their journey on top of Maungapōhatu, when both of them heard the voice of God speaking to Rua to establish his church and received instructions through the scriptures. During the inception stages of creating the religion, it was there that he made mention that that was an angel from heaven. However, it wasn't that the people praised him, but these were things that Rua was to remain on top of his own sacrosanct because he heard what the Lord said to him and because the diamond of Te Kooti is a mythical experience.

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Q. Nō reira nā runga anō i tērā āhuetanga te pūkenga o te matakite areare rānei tōna ngākau tōna kōrero? **So perhaps there was foresight to whether this person offered skills?**

15 A. Āe. Koinā, koinā te take e whakataputapuhia i a ia. **That's my understanding of where she is tapu.**

Q. Te tuarua o āku pātai ko te āhuetanga o te waiata i whakahī ake e Rua i a ia e Mautini.

A. Āe.

20 Q. Ko tērā rārangi e kī nei mō te pōriro. **Now you were saying in one particular line with the pōriro?**

A. Mō te pōriro.

Q. E mea nāu i au i titiro ana ki ngā kupu e whakaaro kōrero pōriro ana nā te mea i riro atu a Rua i te herehere. **And that song you were speaking to when I was looking at those words, pōriro.**

25

A. Āe.

Q. Ko i a ia e pōriro ai. Ko te ea o te whakaaro i a au o te waiata e mea ana a Rua e tika ana kia noho tahi rāua, kare i te tika kia wehewehe i runga i te Ture me te herehere. E mea ana au ki te whakaaro o Rua e tika ana kia noho tahi nei te tāne me te wāhine te whakatipu i a Iraia nē? **Now were these words pōriro, are those words he said when he was in prison?**

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A. Mmm.

Q. He pēhea ō whakaaro ki tērā? He pērā te tikanga o pōriro tērā ka uaua i roto nei? **Now what's your thoughts on that?**

5 A. Āe, ko te tikanga o tērā kupu pōriro e tika tāu e kī na, nā te mea i kawea i a ia kia mauherehia e mauherehia and te mauheretangahia a (inaudible 14:46:33) kei te pai koutou. **As you mentioned – now at the time he was imprisoned, now he was imprisoned because – Mā Mere e Pākehātia mēnā kei te raruraru. Conrad. Kua pai koe nē Conrad. [I just can't hear them]**

Q. Kia kaha Mere.

10 A. Ko te āhua o te haere a Rua, te haere – te wehenga atu o te pāpā mai tāna whānau ka mōhio a ia ka noho pōriro. Koirā kē te tikanga i kī ai he pōriro. Ehara i te mea i whānau pōriro mai. E tika tēnā nā te mea i ngākau nui a Rua ki ana tamariki katoa. Tino manawa nui nei tāna noho ki te opeope i te tiaki i ana tamariki katoa. Nui o wāna tamariki. Āe. Engari
15 tāna wehenga atu koinei te mea i te māharahara i a ia kua huri mai, ko ngā mahi kino katoa i runga i a Maungapōhatu i roto i ōna māharahara I utaina kuru nei tana tama nei i a Iharaira. Āe. Ka pai ō pātai. **And as Rua continued now that's when you talk about – that's not to say that they were born into that state. But it is passed – during that time when he left there he gave considered thought and what happened at Maungapōhatu and was bestowed he reflected upon the son, Iharaira.**

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Q. I runga i ō kōrero rā mō ngā Pākehā i huri haere nei ana ka moemoe haere ngā wāhine ka riro pōriro. E tikanga anō tō te waiata. Kei te pai.
25 Ko ērā te mea nui nei ki a au. Ko te mea whakamutunga e hāngai ana ki tō mahi hahu nei i ngā mate. **I guess another word I'll say that's quite confused. You're right about that particular song. Just my last question for you.**

A. Āe.

30 Q. E kare au e mōhio he aha te take i riro i a koe i tērā momo mahi engari he mahi a te wāhine tērā mahi? He tikanga i kitea e koe mā te wāhine mā mana wāhine e whai wāhi nei ki roto i te hahu i ngā mate. I te mea ka mōhio tonu i ngā wā o mua he tino kaupapa tēnā. Ehara i te mea nō nāianeī tērā momo mahi engari he whakaaro o ōu o ētahi tikanga o ētahi

whakaaro mana wāhine i kitea i roto i o mahi hahu i ngā mate i tā wāhi? Ahakoa ngā mea o – i te pakanga tuatahi kua Papatūānuku katoa nei i ngā kōiwi engari anō kei te kōrero mō tērā momo mahi, he aha ai? **I'm not too sure why you took on that task. Now is it a task before my women? Is there a protocol that comes maybe through the mana wāhine that we can – in particular around that and exhume bodies. You know it was a very important aspect of our lives. We don't see that very much these days. But can you speak to it, does it offer a true sense of where mana wāhine fit into that? Despite we're not speaking of – you mentioned of bones for our fallen soldiers of the first world war they were unretrievable.**

A. Āe kia kōrero au mō te tūranga nei mō i te tuatahi. Te tae ana mai e te tonono a ngā hōia kia haere ahau ki te tahi i a rātou i te hahu mai ngā tūpāpaku. Ka kī atu ētahi hoa me hoki au ki wōku matua anō nā te mea i runga i roto i tōku hinengaro pāpaku nei e pōhē ana, arā kē te nui o te tapu. Ā ka hoki atu au te kainga a kei roto i ngā kōrero nei a koirā tētahi o ngā mahi a wāku kuia. Ka kī mai tō mātou - i wō mātou pāpā, o mātou mama, kua rite koe i wō kuia. Nā rātou tonu i hahu ētahi o mātou pāpā i takoto i wāhi kē, ka kohikohi ka whakahoki ki roto rā anō ki Ōhāua, i roto tawhiti atu i Pāraeroa me ngā rā tonu i hahu ka whakahoki. Ana he pai tēnā. Ehara i te mea ko hau i te kuhu i roto i te pokorua, i te rua rā ki te hahu mai, ko tāku mahi me ngā hōia ki te mātaki i ngā tāngata mōhio ki wērā mahi kia tika te mahi, kia tae kē au ki tāwāhi ka kite kē au i te pūtake o te pātai mai kia haere atu au he wāhine wētahi, āe. **If I can answer the first part. Now the request was received by soldiers to support them when they exhume the bodies, remains of their loved ones. Now I just want to speak of my dad of our family. But I brought this up with my – and I took that with our dad and they were saying that our nanny used to do these things. You know it's very similar to your nannies because she was charged with exhuming the remains of our loved ones and they had to be returned to Ōhāua. My nanny performed that duty, brought the remains back. It wasn't me to go into the grave pit there and perform that task, my work with the**

soldiers at that time was just to observe and ensure that the people performing those duties performed them correctly.

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5 Ka kī atu au ki wāhine: “Kaua rawa koutou e peke ki roto i te rua nā te mea he Māori wēnā, he Māori nō Mātaatua, āe, kaua koutou e peke atu i reira.” Kotahi te punua Pākehā totohe nei, nō Ōtakou, engari i mea mai ki ahau koirā tana tohungatanga, e mōhio ai ia ki wērā mahi, āe. Ka kī atu au ki a ia: “Ka haere atu koe i roto i te pokorua nā he raruraru kei te whai atu i a koe.” “Koinei taku mahi, mōhio au taku mahi.” I mea atu au:

10 “Kāre pea te koroua rā e pīrangi ki a kūwhera o waewae ki runga i tōna upoko.” Kāre e whakarongo mai, kāre e whakarongo mai, kuhu tonu atu ai ia i reira. Mōhio tonu, pēnā kai te hahu tūpāpaku koe koirā anake te tūranga ka taea, nā te mea he pakupaku noa iho te rua, ana kua kūwhera wō waewae ki te kari haere kia pai ai te hiki mai. Ka kī atu au: “Mā ngā

15 tāne tēnā mahi.” **It was obvious when we looked that some were female. I said to the women: “These are Māori, don’t you go near them, they’re from Mātaatua.” This cheeky Pākehā from Ōtakou said to me she had a PhD in this particular field of work. I said to him: “If you go into that grave pit you’re going to cause trouble.” She said:**

20 **“I know what I’m doing.” “These people don’t want you standing on their heads,” and this woman wouldn’t listen. If you’re going to interfere with remains, it’s a very small space you need to position your feet correctly to perform the lifting. I said: “Leave to the men to do.”**

25 I waenganui pō i te wāhi i reira mātou e noho ana e hamahama e mea ana taku kuaha: “Whaea, whaea kei te raruraru.” Kāre au e mōhio i haria mai e te punua wahine o Ōtakou rā tana tāne me tana pēpē. Ka hoki mai i taua pō tonu rā ko te pēpē rā i riro i roto i te hōhipera, kua kore e taea ki te oraora noa iho. Āna koirā pākōkō mai: “Haramai, haramai kia tere, kia

30 tere kua kore e mōhiohia e ngā tākuta he aha te mate o te pēpi rā.” Ka mōhio taku hinengaro te kūware o te wahine rā. **At midnight I heard someone knocking on my door saying: “Whaea, whaea we’re in trouble.” The lady from Otago brought her husband and child. We found out that that child was admitted into hospital and they didn’t**

know what to do, which is why they come looking for me saying: “Come, come please hurry the doctors don’t know what’s wrong with the child.” I knew straight away that woman had no idea what to do.

5 Ka kī atu au ki a ia taku taenga atu ki te hōhipera, e, māku katoa ngā pāpāringa i te auēhanga, ka kī atu au ki a ia whakawātea atu. Ka haere atu māua ko taku hoa i te karakia i te pēpi, i mea atu au: “Kia kaha whakahaerehia mai.” A, kāre tonu e ora. I whakahaerehia waku karakia, āe, ana ka oraora te pēpi rā. Ka hoki haere mai te āhua o te pēpi, kai reira ngā tākuta e titiro ana, kai reira tonu te wahine rā e pōrangi ana mō tana pēpi. Ka ora haere mai te pēpi rā pakaru katoa taku manawa. Anei tana titiro mai ki ahau: “Nanny.” Āe, te pēpi rā. Kāre au e mōhio tēnā pēpi kātahi anō ka kite. Kāre hoki au e mōhio i haria mai he tamaiti i te taha i a mātou. **When I arrived there at the hospital, I could see the stress upon the mother and I asked her to clear the way. My husband and I prayed over the child. I made sure the prayers were performed. That baby come to life. The colour of this child came back. The mother was overexcited. My heart was lifted. The child looked at me and said: “Nanny,” to me, open arms. I didn’t know this child at all. I didn’t even know we had a child in our party.**

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Q. Atu i taua wā ki nāianeī kua kōrero Māori te punua Pākehā rā, kua whakapono ki ngā mahi kia tūpato ki te haere ki ngā whenua o wētahi, āe. Ana koirā tā mātou mahi i haere ai ahau ki te karakia, ehara au i te tohunga engari ko te taha kē ki ngā wāhine kāre au e mōhio kia tae rā anō atu au. Ko au e haere noa iho ana i te taha tētahi koroua ki te haerere haere, engari. Kei te pai ko taua koroua rā taku tāne ko Hawera ko māua i haere. Nā ngā hōia māua i tonu. Koinā tētahi āhua pakaru katoa taku manawa engari koinā au i haere ake ki reira, ki te mea kē kia tika ngā tikanga, ahakoa ngā karakia engari me ngākau nui anō ki te whakahaere i ngā tikanga i te taha, āe. **From that time, this PhD doctor is very fluent in Māori and very cautious and has a fuller understanding of these duties. As I said, I wanted to make sure that everything observation – I’m not just going for the sake of going, I went for Hawera my husband and he performed the main duties and I**

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- supported him. But those things those are tender moments that really resonate with me still. I ensured that karakia was performed but overall to ensure that all matters around that are delivered. Tēnā koe Hiria. Ana kua rongō au mō ngā wahine e peke ana i roto i te rua i te uhunga, he pouaru kē e kimi ana i te awahi whakamutunga rā i te koa. I mua i te mutunga i whakaaranga tētahi whakaaro i au i a koe e kōrero mō Ngau toka me te āhua e kī atu he tapu, kāre e āhei te wahine kuhu ki roto i te urupā i te wā e pā mai ana te wā e heke ana te toto nē, te ikura rā. Mō tērā wā anahe i runga i te mea ko tāu e kōrero nei ka tō mai he hiki i ngā tapu. He pērā anō te āhua ki Ngau Tukua, he aha te mahi a te wahine ki te tiaki i te ora o ngā wahine e haere ana ki tērā o ngā urupā?
- Now I have heard many stories of that nature, particularly the widowed of their loss, they share that grief, they want to jump in that hole. You speak of sacrosanct and it is important that a woman don't enter grave sites during menstruation. Is it just specific of those times? Now as we're talking, now as you do when we lift tapu.**
- Hohonu kē atu te tapu i runga i a Ngau Tukua. Nā te mea ko ngā tangata kei reira, i nehu atu ki reira. Ko Tamakaimoana mā, ko ngā tāngata o mua noa atu. Nō mua noa atu wēnā tāngata. Ka mau tonu ngā Ringatū. Kāre e pai ki te kuhu noa atu. Ka mau tonu i a rātou. Ana ko ngā tāngata kuhu atu ai ki reira, ka tukuna mā te karakia rānō e tuwhera e uru atu ai ki reira. Ana, mā te karakia ka ngau rānō i te parāoa i mua i te putahanga mai. Kāore e pai ki te haere kurī noa iho. **Now is there another – now Ngau Tukua and as I speak about that particular grave site, it's a different – now the people that are buried in there, Tamakaimoana is certainly one gentleman in there. Old, old people. Ringatū people. Forbidden to – do not enter it. The people that enter there – you have to perform a karakia first before you enter that space. And then from there you just don't wander up there.**
- 30 Q. Nō reira, ehara i te mea e mea ana koe mō ngā wahine anahe tērā āhua. Mō ngā tāngata katoa? **Now I just want to say – so that's particular just...**
- A. Mō ngā tāne anō hoki. **A man's space.**
- Q. Aukei.

- A. Ko ngā wāhine – nā te mea ka tae ki te wā e rere ana tana toto, koinā te awa o te Atua. E whakaponono ana mātou nā Māui. Ko Māui kē hoki te ingoa o tērā taha o te tinana o te – e mahi ana e tana mahi mārama ia. Kua tau mai a Māui ki a ia. Āe. Ehara i te mea, kei te tau noa iho mai, engari kāre rawa a ia e pai ki te haere ki tētahi urupā. Kāre e pai ki te haere ki ētahi mōra kai, ki te mahi kai rānei i te moana. Ahakoa, ki te eke hoiho rānei. Kāre e pai ki te whāwhā i ētahi atu mea. Te nuinga o ngā wāhine i tāua wā, he mea, he rākau kei roto i a Te Urewera e tipu ana. Kei te taha tonu i a mātou kāinga e tipu haere ana. Ko wētahi kei runga kē ngā pou, ka piri haere te mea nei ki ngā pou. He rite tēnei rākau ki ngā wūru e pēpēhia ana. Ana he rākau nei, he rimurimu te rākau nei, he kohukohu ki wētahi, he angiangi ki wētahi. Koirā ngā momo rākau Māori nei e taea ana te pupuri i te wai mō te wā tino roa. Pērā anō ngā kope mō ngā pēpē e tamariki ana. Mahi ai e ngā kuia, whakamarokehia ai, kua waiho i reira. Kua tākaikai haerehia kei kope mō ngā pēpē. E rite anō hei kope mō ngā kuia, kia kore hoki e puta te toto. Āe. **Now, during menstruation – now that’s what we call the awa o te Atua, that’s what we call it. Now that’s what we call Māui. Now, and of course that’s a monthly thing and of course – but no it’s forbidden to enter a gravesite, gardens, riding horses. A lot of women at those particular times and there’s a particular tree in Te Urewera, not far from our house. Now this particular tree – and it brings a – it’s a rimurimu, kohukohu and it’s called angiangi to other people. These particular old – now they are connected to the women and areas where the old people would dry as a means babies – a holding place for babies. A means so it suppresses the passing of blood.**
- Q. Ka pai. Heoi anō tēnā anō koe me ngā whakamārama. **Thank you for your replies.**

(14:58) PROF LINDA TUHIWAI SMITH TO DR HIRIA HAPE:

- 30 Q. Tēnā koe Hiria.
 A. Kia ora.
 Q. That’s such a rich kōrero in your submission and there a number of questions I’d love to ask you but we’re running out of time. So, I’ve got

three. You provide many examples of the ways in which women and whenua are related in a sense connected from your description of birthing and the tītoki tree right through to burials. And you talk about the tikanga I think of being that you on death, people are returned to their own whenua. Not the whenua that they might have married into. And so, my question is, is that a tikanga still practised? Is it one that's common?

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A. Pīrangī taku ngākau ki te kī atu, kāre tēnei e whakamahihia ana i tēnei rā, engari ko taku wairua kei te kī mai, ka pakeke haere te tangata, ka kaha te kukume o taua toto rā, kia hoki a ia ki ana pae maunga. I mau tēnā ki roto i a au, ahakoa te ātaahua o taku noho mai i roto i a Te Whanganui -a-tara, taku tino pīrangī ki tēnei tāone, āe. Ko te kukume ki te hoki i te kāinga, nā te pōhara mai o te noho mai o to mātou marae, kua kore haere ngā pakeke, kua kore haere ngā kuia. Ka tae he wā ka kukume te toto. Ahakoa pēnei tipu Pākehā mai tētahi Māori nei, ka pakeke haere te Māori rā, ka kukume mai tana toto ki tōna ūkaipō. Koirā hoki i kī ai, he ūkaipō. Pēnei e mārāma ana tēnā. **If I can answer this, we don't see these – it's not practised these days. Now as we grow older and of course with that blood needs to be returned to her home of origin. Now even though my time of living here in Wellington has been very fruitful but there is a huge call for me to return home and I reflect on our marae by itself. There are no more people. There will be a time where my time comes to an end. Now as we can see other examples and its very strong throughout Māoridom and we mention the ūkaipō where you are returned to your homes of origin.**

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Q. My second question is really in the – you also provide some examples on taonga and the treatment of taonga, who gets to look after them and who gets to succeed to them. I'm just wondering if you had, you give one example that I think of the kākahu that your father returned. Have you got other examples of that in the way in which tāonga?

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A. Āe, āe. Tētahi o ngā taonga o to mātou Māmā nē, nō roto i a Te Whakatōhea. Ka tae te wā ka pakeke haere te kuia nei. He aha te ingoa o tau taonga rā e Mere? Kerewa Mere. Inanga. He inanga taua taonga rā engari nō te whānau o tō mātou Māmā. Ka kī atu taku Pāpā ki

a ia, “whakahokia atu tēnā ki āu ake.” Kāore waku tamariki te haere pēnā atu. Ka noho mai rātou ki te taha i a au. Ka aroha taku Māmā ki tana kōrero. Taku Māmā, he wahine hūmārie, he wahine whakapono. Ka mau i a ia ka kōrero a ia ki wana taina. Ka pīrangī rātou te taonga. Ka kī atu a ia ki a ia, “manaakihia nā te mea kua roa kē i ahau,” i a mātou e pēpē tonu ana e mōhio ana mātou mō tēnā taonga. E pai ana mātou ki te mau haere ki wā mātou kapahaka, wērā mea katoa. Engari te tae pakekehanga, ka kore te taonga rā e whakahokia. Nā tana mōhio ka noho mātou ki roto i a Te Urewera, kāore mātou e wehe atu. Ana, ko tō mātou Māmā tonu i kī a ia ki a Te Whakatōhea, waihohia mai tana tinana ki a au. Ko tana wairua e hoki atu ki a koutou. āe, koinā he taonga katoa wēnā ki a mātou, āe. **Yes, another treasure that belonged to our Mum belonged to Te Whakatōhea. And the time our Mum obviously grew old, Inanga is the name it’s obviously a greenstone and belonged to the family of our Mum and my Dad said to her that you need to return it to your people. Now its not as if my children are well placed for it because I know that my children will return here but as I said my Mum was very quietly spoken soft in nature. And of course, her younger siblings wanted that taonga. So, I remember it was in our possession from when we were young children and of course we had times where we would wear them, perform with them and of course as time passes and she always knew that we’d always be buried here in Te Urewera. Our mother when she went back to Whakatōhea and of course they ably replied that her physical remains will be with us, but her spirit will be with living forever with you.**

Q. I mean I think one of the reasons that’s interesting is this assumption that you know it simply goes to the children and the mokopuna and down the line. Whereas I think you give an example, it goes maybe back to the siblings and those lines and that’s certainly something I’m familiar with. But it’s often not sort of talked about as the wider whānau continue to have a relationship to those taonga. Something beyond the children or beyond the immediate uri and that brings me to my last comment or question. No, I think it’s a comment because it’s a theme that came up

yesterday and I've heard it and when we saw the picture of the women coming down the hill and you were describing that context, I think you made the comment that – and I think you were talking about the children. Some of the children were lost. All right we don't know what happened to them and I think I heard it yesterday as well. the children were lost. But I've heard it in all our stories, the lost children. You know so I'm sitting here. Where did the children go? You know and we live this loss and I think the image of the women walking out and children on their back and you've got to ask, where are they going to? Who's taking care of them? Do they go back to their whānau? I mean some of them I'm sure their story continues and then that next generation, some of them are lost and it's this recurring theme. I mean it makes me sit here sad that in telling our stories of these magnificent women and the things they had to do to survive. Well, we're also telling the story of huge loss and when we talk about it. It's the loss of our children, it is the loss of that next generation and the loss of those relationships, those rich wonderful; relationships that you described, and I mean I think it came up in Hera's story as well to be able to grow up on your whenua, in homes of aroha, to be connected, to have all these experiences is not just like your experiences, that's a vision that many of our people still don't have and it's connected I think to the loss of our children and then obviously of our whenua. So, it's just been sitting here, I've been stewing about it for a couple of days and it came out of your mouth and I went, "The children are lost" and then that image, you know, of women on the road because that's what we heard yesterday, that women, you know making this journey, these journeys and carrying children. So, is also my mihi to you and to Hera also for your powerful briefs today, ngā mihi.

A. Kia ora.

JUDGE REEVES:

30 Āe, tautoko, he tino mihi ki a koe, whaea, mō o whakaaro, mō o māramatanga ki a mātou i tēnei ahiahi. He tino pai te rongō ki a koe. Engari, ināianei ko tēnei te wā ki te mutu, ko tēnei te wā kapu tī anō. **Yes, I certainly do endorse all what has been expressed, your repository of knowledge you've laid down**

in front of us this afternoon. At this stage I wish to make time to thank you. So, our thanks to you for your evidence to us. Thank you.

WAIATA TAUTOKO (ENGARI TE TITI)

HOUSEKEEPING – KAPU TĪ/TIMETABLE (15:10:33)

5 HEARING ADJOURNS: 3.11 PM

HEARING RESUMES: 3.31 PM

JUDGE REEVES:

Tēnā tātou, me haere tonu.

10 MS SYKES CALLS

Kia ora e te tēpu. Ka huri au ki tērā o ngā reo, kia whakamārama mai te hiahia o tā tāua nei – o tēnei rōpu i whakatakoto ai ō rātou nei kaupapa. With the leave of the Tribunal, what we propose is that we read Wai A121 and have the PowerPoint presentation #A121A and then have a waiata and then the brief of evidence of – sorry Wai123 and we have the brief of evidence of A121 which is Ms Marareia Hamilton following that with a waiata and questions if that would be helpful and I think we should finish depending on the questions by about quarter to five on our assumption. But if that's an approach that – rather than separately, that would work for us. Kia ora.

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I don't need to make the introduction of Mr Arapeta Wikitō Pōmare Hamilton. He's appeared several times in the Waitangi Tribunal. He's an esteemed elder, historian and respected I think repository of knowledge for the peoples of Ngāti Manu, Te Uri o Rawera, Te Uri Karaka and Ngā Uri o Pōmare. He's given heaps of evidence before the Tribunal in the Northland claims and was a significant witness in the Wai 2358 Inquiry around water. Without further ado it's my pleasure that Arapeta's joined us today. He's one of the few men that has been given the honour I think of presenting in this Inquiry and we treasure him. I think just as the peoples of Ngāti Manu treasure him and I'll leave it to

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you, kia whakamārama mai ki a tātou katoa, he aha ō kaupapa, nō hea koe me wērā atu tūmomo tūāhuatanga. **You can give an introduction of yourself.**

(15:33) ARAPETA WIKITO POMARE HAMILTON:

Kei runga. (inaudible 15:34:09) Pari ngā tai. Koko ngā tai. Haramai te wākio,
5 haramai te kōaroaro, haruru kō atu. Tauapiapi, tauawhiawhi kēhukēhu ki whai tuha. Ko te ika rā o Pou moana, poutū, kia whītiki mai o Rongo. Auē hoki te ao, te ao, te ao, te ao, te ao. Tihei wā mauri ora. **As I stand before you. In the ebbing tides and to your arrival onto the lands into the bays of – into the tides into the currents until I make my arrival on landfall.**

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Te whare e tū nei, tēnā koe. Te marae e takoto i waho rā, tēnā rā koe. Ko te mana whenua o konei, Te Āti Awa, nā koutou i whakapupuri i te mana, i te tapu o tēnei whare o tēnei wāhi, tēnā koutou katoa. **To this house that stands, I wish to acknowledge you. The marae lies outside in the courtyard and of course the host people, Te Ati Awa and it was through you that hold the status of all it's sanctity and integrity.**

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E Te Tiatī, tēnā rā koe tō tātou Kaiwhakawā me ngā rangatira anō o Te Taraipiunara, e mihi ana rā ki a koutou katoa. Wētahi, he hoa nō ngā tau ki
20 muri nei na, wētahi anō kātahi anō te tūtaki i tēnei wā engari e mihi ana rā ki a koutou katoa. I runga i te ngākau iti anō ka tae mai au ki roto i tēnei huihuinga o tātou. **To the presiding officer I wish to acknowledge you Ma'am and of course your Panel members of note. I can see there are people there that I have friendships with and there are some new faces there. So, with that**
25 **I wish to acknowledge you individually and here I stand humbly before you.**

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Ko tāku anō rā, he kaitautoko i te kāhui wāhine mō tēnei kaupapa. mau ana au i ngā whakapapa i ngā hononga o tātou mātua tupuna ki waenganui i a tātou i
30 tēnei wā. Kia whakaatu ai ko te mana o te wahine i roto i ngā tau. Nā reira, tēnā koutou, tēnā koutou. **And from me and my position is to support our wahine folk in pursuant in this particular hearing and of course through genealogy and connectedness through our ancestral lineage connects us**

all present. And it is ably shown that we see all the many female leaders throughout the years. Again, I wish to acknowledge and thank you.

5 Tāku rā e mea ana, mā te whakapapa anō e whakaatu i te mana o te wahine o roto o Ngāti Manu. Tēnei au a Ngāti Manu e tū ake nei, te mea ana he nui te mana o ngā wahine o roto i tō mātou hapū. **As I mentioned through whakapapa – is a clear way to indicate the status of women in Ngāti Manu. Ngāti Manu is here present before you, informing you, that our women leadership have a lot to offer to our hapū.**

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E mea ana au ko te timatanga anō rā o Ngāti Manu, i tīmata mai i Muriwhenua ki Te Rerenga Wairua. Ko rātou ngā kaitiaki o te wāhi raka me o tātou whanaunga tuakana a Ngāti Kuri. Ko te whakapapa kei muri rā i tēnā e whakaatu rā a Ngāti Manu, ko ōna kōrero he iwi tawhito a Ngāti Manu i tērā wāhi. Nā ko te tupuna i runga i te waka o Kurahaupo ko Pohurihanga, ka moe i a Maieke. Ko tēnei wāhi nō ngā kāwai rangatira o roto Te Nake, tētahi iwi tuturu o te wāhi rā. E mea ana aku tuakana o Ngāti Kuri 23 anō ngā whakatupuranga mai Maieke ki tōna tupuna rangatira a Te Nake. **And as I mentioned, from the beginning when Ngāti Whenua in its humble beginnings from Te Rerenga wairua for they were the guardians and sentinels of those land holdings and holding strong relational relationships with our brethren Ngāti Kuri. And of course the older lineage, genealogy speaks. And of course from Ngāti Manu as an ancient tribe, ancient people based in that area. Now, the ancestor who was the captain, who was on Kurahaupo, was Pohurihanga who married Maieke and through her – Now, she had ancestral genealogy from Te Nake and my elders of Ngāti Kuri were saying that there were 23 generations from Maieke to her ancestor, to Te Nake.**

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Mā tēnā anō rā ka kite ai tātou i tae wēnei tupuna i mua atu i a Kupe. Ko wēnei anō rā ngā iwi tawhito o reira. Nā, ka moe i a Pohurihanga, nā ka puta mai, nā me mau au i aku mōhiti kia kite au. Kātahi anō tēnei wiki ka takotako rā ngā cataracts i roto i a aku kanohi kia kite au. **And from there – the ancestors arrived here before Kupe himself. Now, these are the old ancient peoples**

of that time. Pohurihanga had a union with Maieke. I need to wear my glasses so that I can see properly. I've only just had an operation addressing my cataracts to help with my eyesight.

**MS SYKES ADDRESSES JUDGE REEVES – WITNESS TO SIT WHILE
5 GIVING EVIDENCE (15:40:09)**

ARAPETA HAMILTON: (CONTINUES)

Korekau au e tino hiahia kia nohongia. Nā ka puta mai ko Toroa, nānā anō ko Te Iringa, nānā Kitewairua nā ka moe i Te Kāwai o Nukutawhiti. Nā Nukutawhiti ko Moerewa, nā Moerewa ko Tuwharepapa. Nā Tuwharepapa ko
10 Tūwharekakahu, ko te Toko-o-te-Rangi i noho ai ki Tautoro. Nānā ko Mauwhena ka puta mai ko Tuaia, nānā ko Te Whanga, nānā ko Te Rau, nānā ko Te Hīnaki ka puta mai a Ngā Manu, ka puta mai Te Raninikura. I moe i a Kitewairua. Nānā ko Tohe, nānā ko Te Kuranga, nānā ko Te Raninikura II, nānā ko Ringaringa, ka puta mai ko Te Rāwheao. **I don't want to sit down.**
15 **And of course from that union had Toroa and they had Te Iringa who had Te Wairua and of course they made a union with Nukutawhiti. Moeahu had Moerewa, Tuwharepapa. Tuwharekahu had Te Toko o te Rangi and Te Toko o te Rangi lived in Tautoro, at Tautoro. Had Mauwhena, who had Tuaia who had Whanga, who had Te Rau, who had Te Hīnaki and of course**
20 **begat Ngā Manu who had Te Raninikura who married Kitewairua who had Tohe, Te Kuranga, Te Raninikura II who had Ringaringa, who had Te Rāwheao.**

Ko tēnei tupuna Te Rāwheao e kī a Ngāti Manu ko te pau tāhūhū o roto o te
25 whare o Ngāti Manu. Tokowhitu wana tamariki. Ko te mea tuatahi ko Te Aunui. Ko te mea tuarua ko Taake o te Kaiaia. Ko te mea tuatoru ko Hinetau. Te mea tuawhā ka Taumata, tōmuri iho ko Korora, tōmuri iho ko Mahutu, tōmuri iho ko Ngaromata. **Now this ancestor Te Rāwheao, according to Ngāti Manu narratives is the key ancestor post in the Ngāti Manu wharenuī and of**
30 **course they had six children. Of course the oldest was Te Aunui, second Taake o te Kaiaia, third Ko Hinetau, forth Taumata, Korora, following that is Mahutu and following to the youngest being Ngaromata.**

Nā mātou anō e kī, tētahi o mātou e kī, ko te tīmatatanga o Ngāti Manu i tērā tupuna a Ngā Manu. Ko tētahi wahanga anō e kī, i puta mai te ingoa nei a Ngāti Manu i te tupuna Tohe. I tērā wā i Muriwhenua ka whawhai te iwi o Tohe

5 ki tētahi atu iwi, ana, ko Ngāti Whatua i tērā wā ka noho ki reira. Nā Tohe anō i tuku ai tana mokopuna, ko Te Raninikura II ki a Ngāti Whatua hei hō haurongo i waenganui i ngā iwi nei. Ka tukuna tana mokopuna ki te rangatira o Ngāti Whatua, ko te ingoa o te korokē rā Ko Te Ratutonu. **Now, we say in our narratives – some say. Now, the beginning of Ngā Manu begat from the**

10 **arrival of Ngā Manu but others are saying the name Ngāti Manu was named after Tohe. At that time in Muriwhenua a battle – the people of Tohe had a battle with another peoples and it was Ngāti Whatua who were residing there at that particular time and Tohe that had his moko, Te Raninikura II gifted his mokopuna to Ngāti Whatua to bring peace and**

15 **prosperity between the two tribes and through that gifting of his grandchild to rangatira, to a chief and of course that person being Te Ratutonu**

Kātahi anō rā a Ngāti Whatua ka mahue tērā whenua a Muriwhenua, ka nekehia

20 ki te Wairoa noho ai. Ka noho a Tohe mokemoke ana rā mō tana mokopuna. Nā ka whakaaro ia āe, me whai rā i te ara o tana mokopuna i taihauāuru. Ka huri te iwi o Tohe te mea ana, “He kaumātua koe e Mara, me pēhea rā koe ka mate i runga i te huarahi.” A ka huri mai a Tohe te kī, “e pai ana, me kapokapo koutou tāku wairua e haere ana. Mā tēnā anō rā ka kōrerongia te wāhi rā o

25 Kapo Wairua.” Ana ka tīmata a Tohe me tana mōkai, tana pononga ariki te haere i runga i tētahi haerenga i Te Taihauāuru, ā tae atu rā ki te wāhi e kīa nei i tēnei wā ko Takiwira. Nāna anō e huaina rā ngā ingoa o ngā wāhi. Na ka tae atu rā ki te mutunga o tana haerenga, ka kake ki runga Maunganui, ka pau te

30 kaha o te kaumātua rā. Ka nohopuku ia ki runga i te taumata o te maunga rā, ka rere mai ai te kāhui manu, te whāngai i a ia. Mā tēnā anō, ka taea te kaumātua te heke, ka karangahia tētahi wāhi ko Manuwhetai. Nā te mea, e whetai ana ia ki ngā manu i te whāngai ia i ngā kai. **And of course Ngāti Whatua left those lands Muriwhenua and they of course they moved and shifted to te Wairoa for resettlement and Tohe was missing his**

grandchild, lamenting and he thought, he needs to follow his grandchild in the west so Tohe turned their attention – “But you’re an old man now, Sir. What happens if you should just become unwell due to the heavy travel?” But he replied, “It’s okay, I will be fine, it doesn’t matter you will

5 carry my sentiments in the spiritual form and of course they named that place Kapo Wairua. And Tohe and his disciple continue with their journey to the west and of course until he arrived, a place that we now know called Takiwira. And of course, at that time, names of female leaders were brought to fruition there and as he came to his journey’s end and he – on

10 top of Maunganui he stopped, due to exhaustion and he sat there and lived there on the summit of this hill. And of course, a particular bird took care of him and of course through that this elder and he sent a call and of course it was thanking then birds for the hospitality it provided to him during that time.

15 1545

Haere tika e te kaumatua me tana pononga, ka tae ki Ripirō, ka hinga te kaumatua, ka mate. Ka takoto i runga i te tātahi, ka rere mai tētahi manu ki a ia. E mea ana wāku kaumātua, he tino momo manu anō tēnei, he manu

20 whakahihī. Kāhore i te nui engari ka haere ai te manu nei i te taha o te wai, te taenga mai o te tai, ana ka pēnāngia rā te manu. Ka hikingia tana parirau kei te pae atu rā i te tai. Ko te manu nei, e kīa rā wāku tūpuna, he pūtoto. Mēnā ka tiro koutou i roto i te pukapuka kupu, kore koe e kite tērā ingoa. Nā te mea, ko te pūtoto he manu tāne anō tērā o te tūturu whatu. I te wā e rapu anahe

25 wahine mōna, ka huringia ngā huruhuru o te poho o te manu ki te whero. Mā tēnā anō rā te kupu nei, pūtoto. Ana ka mōhio ai tātou he aha te wā ka hīkoi ai a Tohe me tana mōkai ariki kei mua atu rā i te Kirihimete ka huringia ngā huruhuru o te manu nei ki te pūtoto, ki te whero. Mā tēnā anō wētahi ka kī, koirā te tīmatanga o Ngāti Manu. Ko te manu i kaingia ngā kanohi o Tohe. **And**

30 **of course, this elderly gentleman and his disciple arrived at Rōpiro and of course this elderly gentleman passed away. And of course, they lay him there to rest and of course another bird presented itself to him and said – and then old people say that this is a very particular species of bird. It’s a bird that is very smart and clever. And as this particular bird travels and**

hovers around the waters and of course when the tide comes in that there seems to be – this bird appears. And of course, lifts his wing and of course you can see that this manu is following the ebbs of the tide. But this particular bird according to the old people is a pūtoto. Now if you

5 can see within books and words, dictionaries you won't find that particular name and its meaning – word. Now, the pūtoto is a bird, it's a male bird of the tūturu whatu. At the time when they are mating, he turns – he is able to change colours of his breast plate to a red tint. And of course, the word, pūtoto derives from that colouration. Now at the time

10 Tohe was travelling with his sacred apostle and it was before Christmas and of course you can see that this bird's chest changed into a red form. Now that is a sign that indicates that – we believe that's where Ngāti Manu begat the name from that particular aspect because of that hospitality by that bird offered to Tohe.

15

Wētahi o ngā mokopuna i whānau mai, ka tapaina rā ko te ingoa nei ko Pūtoto rāua ko te koromāmaha. Ko te koromāmaha, he ingoa tawhito rā mō te maringitanga o te wai. Ka tangohia ngā kanohi ka koromāmaha ana rā ngā

20 kanohi o Tohe. I roto i te reo Pākehā e kīa rā ko seeping, arā koirā te koromāmaha. **And the name Pūtoto has been named accordingly. And of course, Koromāmaha, now Te Koromāmaha is an old ancient word, and it speaks of the pouring of the waters. When you take the eyes out and of course it reflected if I can say that in English, it means seeping.**

1550

25

Tētahi o ngā mokopuna e huaina rā ko Mahutu. Ko Mahutu ana ka tangohia rā ngā kanohi. Pluck i roto i te reo Pākehā. Me tētahi o ngā mokopuna i karangahia, ko mea, ko Ngaromata. Ngaro ana ngā mata o Tohe. He maha ngā ingoa e pā ana ki tērā tupuna a tātou a Tohe. Koirā hoki te mea nui rā,

30 ko te aroha o te kaumatua ki tana mokopuna. Koirā te take ka hīkoi haere a Tohe i runga i tērā haerenga. Ana tae atu rā ki te wāhi rā a Rīpiro i Te Taihauāuru, ā ka mate ki reira. **Now, one of his other grandchildren was called Mahutu. Mahutu was – and of course it speaks of the seeping tears. Another grandchild that was ably named was called Ngaromata. And of**

course, it speaks of with Tohe's were missing so it speaks of Tohe in that sense. These are the repositories of the love this elder towards his particular grandchild and that's what we speak about. It speaks of that journey of Tohe and of course he arrived at Rīpiro which is in the west coast and obviously he passed away there.

Kāhore ia i kite tana mokopuna, engari ko Te Rāninikura, ka puta mai ko Ringaringa, nāna ko Te Rāwheao. Ko Te Rāwheao, ka moe ia Te Rūkenga nō Ngāti Rāhiri nō Te Pewhairangi, nō Waitangi. Mā tēnā anō a Ngāti Manu ka hau ki roto i Te Pewhairangi i runga anō i ngā whakapapa o Te Rūkenga. Ngā tokowhitu a Te Rāwheao, he iwi mau patu, mau pū. Tāne, wahine, haere ai rātou ki te pakanga. Ko Ngāti Manu ehara i te iwi nui, he iwi ririki anō. Mā tēnā anō – mehemea ka pakanga ngā tāne, ka pakanga ngā wahine anō, he ringa kaha. **And he wasn't able to see his mokopuna and Te Rāninikura, the mokopuna who had the child, Ringaringa and of course they had Rāwheao. Now, Te Rāwheao married Te Rūkenga of Ngāti Rāhiri and of Te Pēwhairangi in Waitangi. Now, that's another station of Ngāti Manu which connects me into the Bay of Islands there in Pēwhairangi and that's told ably through the whakapapa of Te Rūkenga. Now the seven children of Te Rāwheao, they were military skilled in the arts of battle, both men and women able to work with short and long clubs and of course they were committed to war. Ngāti Manu is not a people of huge numbers. We're only a small grouping of people. But however, if we go to war, the women join in the fight as well due to their unquenchable thirst for battle and skills they offered.**

Anei rā ko tēnei whakapapa, na ko Rahiri ka puta mai ko Uenuku Kūware, ka puta mai ko Maikuku, ko tērā to tātou tupuna wahine i noho ai ki Waitangi kei roto i tētahi ana ki reira. E me ana o tātou kaumātua he kuia, he puhi a Maikuku. Ka noho ki roto i te tapu, engari ka haere mai tētahi koroke nō Whangaroa, ko Huatakaroa ana ka hau ki roto i te ana. Na ka moe tahi rāua ka puta mai ko Te Rā. Koia rā ko te tino tupuna o Ngāti Rāhiri. Nāna ko Te Rūkenga, ka moea Te Rāwheao ka puta mai ko Te Aunui. Pēnāngia rātou o Ngāti Manu. Ka moe tamariki a Te Rāwheao, ngā mokopuna a Te Rāwheao i a rātou anō. **Here is**

the genealogy. Rāhiri who had Uenuku Kūware who had Maikuku and of course our ancestress who lived in Waitangi and there was a cave there that had residence in. According to our old people this kuia, she was a princess of Maikuku and she always remained in the sacrosanct state and who had Huatakaroa and of course they resided in that particular cave and they married each other and of course from that union they had Te Rā. Ko Te Rā is the senior ancestor of Ngāti Rāhiri. Te Rūkenga who married Te Rāwheao. And who had Huatakaroa and they resided in that particular cave and they married each other and from that union they had Te Rā. And Te Rā is the senior ancestor of Ngāti Ngahere.

Nā Te Aunui ka puta mai ko Te Hīnaki. Ko tāna – ko te teina o Te Aunui ko Taake o te Kaiaia, nāna ko Te Auraki i mua i te Hīnaki ka puta mai ko Te Waikanae. Nā ko Hinetau ka puta mai ko Te Inumanga. Nā Te Inumanga ka puta mai ko Te Wharenui. Nā Te Wharenui ka puta mai ko Hinepapa, ka moe ia Te Waikanae ka puta mai ko Hautae ko Te Parenga, ko Puhī. Te Aunui had Te Hīnaki. Now the younger from there was Taake o Te Kaiaia who had Te Auraki who married Te Hinaki and they had a child called Waikanae. Hinetau who had Inumanga who had Wharanui, Wharanui had Hinepapa who married Waikanae and they had Hautae, Te Parenga and Puhī.

Ko Te Huru nō Ngāti Hine me Ngāti Manu ka moe a Hautae rāua ko Te Parenga. E pēneingia i te korowai o ngā whenua anō ka honohono haere ka whatuwhatu haere ka puta mai he korowai, pēneingia rā e tō Ngāti Manu i ana moenga i tērā wā. Ka whakamoe anō rātou i a rātou anō kia kaha anō rā te kāwai tūpuna. Through Te Huru is from Ngāti Hine and Ngāti Manu who married Hautai. So, these are the many embracing korowai which encompasses the lands and connections to the many regions. And of course, we able named it a korowai which covers land and of course it provided shelter for beddings and of course they were able to establish themselves and of course build homes and create new lines.

Ko tēnei whakapapa anō e whakaatu rā ngā – ko aua kōrero anō mō Te Rūkenga. Engari i hiahia au ki te kōrero rā ki a koutou mō tō tātou tupuna, ko Hinetau. Ko ia tētahi o ngā tokowhitu nei a Te Rāwheao. I tērā wā ka pakanga a Ngāti Manu ki a Ngāi Tūnoaotaua. Ka wikitōria a Ngāti Manu i tērā wā. Ana, ko te mahi o te wahine rangatira nei a ko Hinetau, ki te haere whakapatungia ngā mōrehu o te pakanga nō Ngāi Tū. Ana ka tae atu ia ki mua o te koroke nei a Te Kōhuru. Ko Te Kōhuru tētahi rangatira whakairo nō roto o Ngāpuhi. **Now this particular aspect speaks of Te Rūkenga but if I can just speak to – of our ancestor Hinetau. Now she was one of the seven children of Te Rāwheao. At that time during the war Ngāti Manu had a battle with Ngāi Tūnoaotaua. Ngāti Manu were victorious at that particular battle at that time. Now the tasks of the female authority figure at that time was Hinetau and of course she was tasked with killing the prisoners of Ngāi Tū. And at that time, she had to perform these duties and of course when he came to see Te Kōhuru. Now Te Kōhuru was another ably carver renowned for his work throughout Ngāpuhi.**

Ka titiro a Hinetau ki te koroke rā. E rua anō rā ngā kōrero. Tētahi, is an abridged version, tētahi is not and abridged version. **Hinetau looked at this gentleman. Now there are two narratives, one is an abridged version and the other is not an abridged version.**

What I mean is parts get left out. The first time I heard this story, nothing was left out. The second time I heard there were parts left out.

Ō tātou mātua tūpuna kāhore rātou i te whakamā te kōrero mō te tinana. Engari i te taenga mai o te hāhi Karaitiana, kātahi anō ka huri kōaro wērā whakaaro. Ka pēneingia te korero tuatahi, taenga mai a Kohinetau ki mua ia Te Kōhuru e takoto ana ka titiro ia, ka tū te ure. Mā tēnā anō ka kī ia, koirā he tāne māku. **Now according to our people, you know they were unbiased when they speak about the functions of the physical body. At the time of the arrival of the missionaries, now our way of thinking changed. Now, I guess so if I can speak of the first version, Hinetau observed Te Kohuru as he was lying**

down and looked at him and of course he had an erection and of course she replied, that is a husband for me. And of course, Te Kōhuru was able to live another day and of course a union was formed with Kohinetau.

5 The abridged version is. Ka tū ia, ka titiro, koirā hoki hei tāne māku. Koirā hoki te rerekētanga, engari a tātou nei ka mau i te mea tuatahi. Ka puta mai, tokorua a rāua tamariki, ko Te Inumanga rāua ko Te Tāke. He hohou rongo anō te moenga o Hinetau. Ko ngā tamariki anō a rāua a Te Kōhuru ko mea ko Te Inumanga rāua ko Te Tāke, ko ngā tohu tērā o te hohou rongo ki waenganui
10 a Ngāti Manu me Ngāi Tū. Ina tae mai no rā ki tēnei rā. **Another version is, when she saw him, she just said that is my future husband. So, as you can see there's particular difference but for us, I want to hold onto the first version. They had two children, Te Inumanga and Te Tāke, then of course peace was made through that union between Kohinetau and of course through that union, through the children with Te Kōhuru, Te Inumanga and Te Taake. Now these are clear signs of peace-making between Ngāi Tū and Ngāti Manu and which is still held peacefully these days.**

20 So maha ngā moenga o ngā wāhine rangatira ki roto Ngāti Manu. I tērā wā kore i te – kore e taea te kī “hiahia au ki a moe ki a koe”. Nā o matua anō rā e tohutohu me pēhea ka whai tāne ka wāhine koe. Ko te tohutohu o ōu kaumātua tāku whakapai ko Hinetau anahe rā te mea e taea te kī “ko ērā hoki he tāne mōna”. Engari ko te nuinga anō rā o ngā moenga i tērā wā he mea anō nā te
25 iwi anō e kī me moe koe ki a wai rānei? No individual choice. **So as we can see that through our female chiefly authority within Ngāti Manu, it was – you could never say that “I wanted to marry you”. Obviously it's been arranged through our parents. How do we encourage you to marry? Listening to your older people, the elders. My suggestion Hinetau said,**
30 **in her own words, “that is my future husband” But however I can say the many unions during that time was certainly initiated through the leadership, patriarchal, matriarchal, no individual choice.**

Hoki anō ā mēnā ka tae atu koe ki roto i te whare Rūnanga o Waitangi ko pou tokomanawa ko Mua ko Rāhiri tō tātou tupuna. Ko te mea tuarua ko te Kohuru. Mēnā ka tae atu koe te tiro tiro ki te matenga o tērā whakairo, ana ka pākarukaru tāna matenga. He tohu tērā o ko Hinetau tō mātou tupuna wāhine. **Now if you go to the whare wānanga Rūnanga o Waitangi you'll see on the panels as Mua and Ngahere are our ancestors. Now the third is Te Kohuru. If you see and look of that particular – how it's positioned and you'll certainly – it just doesn't quite resonate. This is the sign of Hinetau, our chiefly female authority with strong lineage.**

10 1605

Tēnei anō rā ko te whakapapa e kiia nei ko te hononga ki roto i a Ngāti Hine. Ko Hineamaru nāna ko Pera, nāna ko Waipihangarangi ka puta mai ngā tamariki ko Te Para, ko Te Manga, ko Raiwera, ko Moraki, ko Moeahu, ko Te Whakautu. Ka hoki rā ki a Raiwera ka moe i a Kirimangu. Ko te Kirimangu he uri nā te Mahutu tētahi o ngā tamariki a Te Rāwheao, nā Mahutu ka puta mai ko Te Paengawhenua, nā Te Paengawhenua ka puta mai ko Kirimangu ka moe i a Raiwera ka puta mai ko Te UHINGA, ka moe i a Taurere, nō te Ngare Raumati. E pēneingia rā ngā kōrero ko Raiwera nō Ngāti Hine, ko Kirimangu nō Ngāti Manu engari ngā tamariki ko Ngāti Manu katoa rātou. Koirā hoki te āhua o ngā wāhine o Ngāti Manu. Kaha rātou te whakatipu ngā tamariki i roto i te Ngāti Mānutanga ahakoa te aha he momo wahine anō e tae te mahi i tērā mahi. **Now here is another line that I say gives us connectedness within Ngāti Hine. Hineamaru had Pera, had Waipihangarangi who had Te Para, Te Manga, Raiwera, Moraki, Moeahu and Te Whakautu. If we can go to Raiwera who married Kirimangu. Kirimangu was a relative of Te Mahutu, a child of Te Rāwheao. From Mahutu begat Paengawhenua who begat Kirimangu who married Raiwera and had Te UHINGA who married Taurere of Ngare Raumati. These are the narratives, Raiwera was of Ngāti Hine, Kirimangu is of Ngāti Manu but the children are Ngāti Manu. Those are some of the aspects of the chiefly female authority of Ngāti Manu. They instilled the beliefs, repositories of building Ngāti Many despite the challenges that they faced. I just wanted to emphasise that the women-led those particular tasks.**

Hoki ai tātou ki a Hinepapa rāua ko Te Waikanae, ka puta mai ko Puhi i mua i a Tuwhangai. Ko Tuwhangai nō Ngāti Tū. Ko Te Pewhairangi o Opuā me Ngāti Rongo o Mahurangi ka puta mai ko Tawaewae, te mātāmua tōmuri iho,

5 tōmuri iho ko Haki i mua i a Tautoro nō Taiamai. Nō muri iho ko Pomare I. Nō muri iho ko Tukikai. I tōna wā ko Pomare I ko te rangatira. Tāna matenga ko roto Waikato i Waipā, ka kī atu to mātou tupuna wāhine a Haki, te tuāhine o Pomareni – o Pomare I, “mau te tūnga tō matua”. Nau mai te wā anō e kī –

10 tēnā anō ka tangohia te ingoa o Pomare II. Ka mea atu a Haki kiri ki tana tamaiti “mau te wāhine a tō matua ka moe a Pomare II ki te pouaru o Pomare I”. **Now if we can go back to Hinepapa and Waikanae. They had Puhi who married Tuwhangai. Tuwhangai is of Ngāti Tū and Te Pewhairangi of Opuā and Ngāti Rongo there and Mahurangi. They had Tawaewae, the eldest. And following him was Haki who married Tautoro from Taiamai. Then we have Pomare I and Tukikai is the fourth child in that union. At the time of Pomare the first was the high chief. At the time of his passing when he passed away in Waikato at Waipā it is said the old people put Haki, one of our chiefly female and of course the sister of Pomare. And it was bestowed upon her to take the mantle of Pomare. And it’s said that we said, “you must hold the position of your Uncle and the name of Pomare will be bestowed and you will be named accordingly.” And of course Pomare II named and it was given to her and Pomare II married the widow of Pomare I.**

25

Ka mea mai a tāku tuāhine ki a au, **and my sister said to me**, “That’s a bit weird”. E mea ana au ki a ia, “I tērā wā anō rā te matenga o te rangatira ka huri te pouaru ki te mahi whakamomori, tārewangia rā i te rākau, mā tēnā anō rā ka ora ai te wahine a te pouaru o tana tungāne. **and then I replied to her, “at**

30 **those particular times the passing of a chiefly person of chiefly status, the widowed survivor must go into a state of lament and through that experience of being – and from that the duties of...**

Ka moe a Pomare II i a Ihumamao nō Ngāti Kahungunu ana ka puta mai he kōtiro ko te mātāmua rā o te whānau o ngā Pomare nei ana, so kite koe he kaha anō rā tō ngā wahine. Kāore anō rā e tāmia rā ngā māngai o ngā wāhine o Ngāti Manu pēnei i wētahi o roto Ngā Puhi. Mehemea he kōrero anō tō ngā wahine nei ana ka kōrerongia rātou. He kaha anō rā tō o tātou mātua tupuna.

5

Pomare II married Ihumamao of Ngāti Kahungunu and they had a female child, that begins the female line of the Pomare family. You can see in that whakapapa that all the leaders are females. There is a point of difference that our Pomare women offer and it is ably reflected upon them.

10

That's the enduring feature that our old people...

E mea ana au ki tōku iwi tētahi rā kite koutou te ingoa kei runga i te whare hui nei ko Ngāti Manu rā te ingoa. I whawhaingia rā o mātua tupuna ngā tāne ngā wahine kia ora ai tērā ingoa. I whakahekea te toto ki runga i a Papatūānuku kia ora ai tēnei iwi a Ngāti Manu. He mea nunui rā. **If you can see how we named this, Ngāti Manu is the name aptly given. That name was given by the old people, both male and female agreed/gave permission for that name to be used. It was declared when we established it and the Ngāti Manu iwi grew from that. It is important that we take notice of that.**

20

Nā mātou e kī ko te tūnga o te tāne kāhore ko te kauae runga ko te wahine te kauae raro, kāo. He rangatiratanga anō tō te tāne, he rangatira anō tō te wahine e ōrite ana. Koirā hoki tō mātou kōrero. **We say it not that there is a position for men and a subservient for level we're not saying that. We are saying that there is chiefly authority bestowed upon men and women which is shared equally between the genders.**

25

Tēnei anō rā e whakaaro au me hono au ki ngā iwi o runga, tēnei anō rā te whakapapa o Ngāti Rongo o ngā Pomare ki ngā waka o runga i a Tokomaru, a Kahuitara, a Aotea, a Tainui. I runga anō i ngā whakapapa tō tātou tupuna a Maki. Ko Te Kawerau a Maki anō tēnei me tō tātou whakapapa ki a Ngāti Raukawa, ki a Tainui waka. **Now if we can sort of look into the people and whakapapa. Pomare came from Ngāti Rongo, their waka they belonged to Tokomaru, Aotea and Tainui. All these are displayed through**

30

our ancestor Maki, Te Kawerau a Maki, our whakapapa links to Ngāti Raukawa and Tainui waka.

Kite koe te whakairo rā? I mahingia au tērā, auē, kotahi mano iwa rau waru
 5 tekau mā whā tau, 1984, i Pōneke au māua ko taku tuahine nei nā Annette.
 Whakaarongia au ki tēnei tupuna o mātou ko Te Rangingangana, nō
 Ngāti Raukawa anō ia, tō mātou hononga rā ki roto Tainui waka ki ngā iwi o
 Tainui, o Ngāti Tūwharetoa. Ka mahingia au tēnei, nā te mea kei a mātou anō
 10 rā te whakaahua i tō mātou tupuna Pomare engari horekau tō te wahine nei
 ana. **Can you see the carving? I made that in 1984 when I was living in
 Wellington and Annette will remember that. I want to reflect on this
 ancestress Te Rangingangana, she is from Ngāti Raukawa, but our
 connection is through her to Tainui and Ngāti Tūwharetoa. I remember
 creating this and I did have a picture of our ancestor Pomare but we didn't
 15 have one of our ancestress.**

Hurihia. Ko tēnei whakaahua nā te Pākehā anō rā i peita. Ka kōrero atu ngā
 kōrero. **This is a painting by an English artist. If I can speak to it.**

20 Oliver Richard Aldworth, 1811-1889, half-caste of Pomare's Pā,
 Bay of Islands. Captain Oliver Dealt, Dickinson and co-lith – I think
 they mean lithograph – London, 1852. It goes:

25 A group of Māori in front of a tent shelter. The group includes two
 seated women, one breastfeeding an infant, a naked toddler
 reclining in front and two young men standing behind, one with a
 rifle and a cartridge case. A tewhatewha lies in front on top of a pile
 of cloaks. A third woman kneels to the right, her back to the artist
 and her face hidden.

30 According to Oliver's accompanying text, the scene is at
 Kororāreka, modern Russell in 1851 –

Yes, we were debating this, whether he got his timeframes wrong.

– during the feast (hākari) put on by Waka Nene, Tamati Waka Nene. The man on the right with the musket is Neddie...

5 And we assume that it was one of our tupuna Hemi Neddie.

... who fought against us under Heke, Hone Heke, at Ruapekapeka. The girl next to him is Maria. The woman with the baby is said to be the daughter of the French man Chevalier De Long and on the
10 left is Jane who was famous for her personal attractions.

The old lady kneeling on the right Nganua, Pomare's wife, who placed herself in that becoming attitude to avoid having her portrait taken.

15

Jane who was famous for her personal attractions maybe Jane Grey, daughter of Alexander Grey and Kōtiro Hinerangi.

I don't know if you know the story about Kōtiro Hinerangi. Alexander Grey was
20 a butcher in Russell and Kōtiro Hinerangi is said to have named a pig's head after Hone Heke, so he was out to get her, yes.

The Nanua that they have down here is our tupuna Te Rangingangana. I don't know how they end up with Nanua. But that's the only portrait likeness we
25 have of our tupuna wahine is her hiding her head and not wanting her portrait taken. I kite au tērā momo ki waenganui i a mātou whānau **I see that in our family** actually. I see that āhuaranga. If they don't want something to happen no way in hell you're going to move them.

30 Kei hea tātou? Te Whakapapa o Te Raraku. Nā Wiremu Pomare anō tēnei whakapapa. Nā Rāhiri ka puta mai ko Uenukukuware, tō mua ko Uewhati, tō muri ko Maikuku, tō muri ko Hauhau. Nā Uewhati ka puta mai ko Uematangerengere. Ka puta mai ko Te Ruawai, nāna ko Te Rau ana ko tana teina ko Te Kōperu, ka moe i a Hineāmaru. Nā Te Rārau ka puta mai ko Te

Hawatō, ko Te Waha. Nā Te Waha, ka moe ki a Pare nō Ngāti Rongo. Ka puta mai ko Te Rāraku, i moe i a Mawai nō Ngāti Rongo anō tērā, ka puta mai ko Tūwhāngai. Nā Tūwhāngai i moe a Puhi, ka puta mai ko Haki. Nā Haki ka puta mai ko Pōmare te tuarua. **This whakapapa belongs to Wiremu Pomare.**

5 **Through Rāhiri who had Uenuku-kuware and then following Uewhati, following there Maikuku and following that Hauhaua. Through Uewhati who had Uematangerengere and of course begat Ruawai who had Te Rau and of course the younger brother was Te Kōperu who married Hineāmaru. Under Te Rārau had Te Hawatō and Te Waha. Now, Te Waha**
 10 **married Pare of Ngāti Rongo. They had Te Rāraku who married Māwai again of Ngāti Rongo and of course we have Tūwhāngai the first. Tūwhāngai married Puhi who had Haki. Haki had Pōmare the second.**

1620

15 Ko wēnei whakapapa katoa, he kōrero anō rānō te wahine nei a Pare. Haere a Ngāpuhi ki Mahurangi. Ko tētahi anō o ngā rangatira o roto i tērā ope tāua ko Te Waha. Ka mauhereherea a Pare, na ka whakahokia rā ki Te Pēwhairangi, ka moe rāua ka puta mai ko Te Rāraku. Ko Te Rāraku i tōna wā he tino toa ki te whawhai. Ka haere mai ia mai Te Pewhairangi ki Mahurangi,
 20 pakanga anō ki anō ki a Ngāti Paoa. I rongo koutou ngā kōrero mō te Kahumauroa? E rua anō rā ngā waka o Ngāti Pāoa, ka riro i a Tararaku wērā waka, ka mauria rā ki Te Pēwhairangi. Koirā hoki tana mahi, he whawhai. Na tana moenga i a Māwai nō Ngāti Rongo anō, ka nohongia ngā whenua o Te Mahurangi. **Now this genealogy if I can speak of Pare. Ngāpuhi**
 25 **travelled to Mahurangi. Now one of the chiefs hunting – the enemy battle group. Pare was taken prisoner and of course he was taken back to the Bay of Islands and of course married Te waha who had Te Rāraku. Now Te Rāraku had a reputation of a very high-class fighting warrior. Now, he travelled from the Bay of Islands to Mahurangi and of course, battle**
 30 **ensued against Ngāti Paoa. I believe you heard of Kahumauroa? Now there two waka of Ngāti Paoa and our Tararaku took both of them to the Bay of Islands. Now that was his job. His main job was fighting and as we – through his marriage to Māwai of Ngāti Rongo that they lived on the lands held at Te Mahurangi.**

Ana ko wēra tupuna anō ko Tūwhāngai rāua ko Puhī e whakaatu nei rā ngā uri o ngā Pōmare. Kite koutou i a Keita Waipā, Pomare te tuarua, tōmua ko Keita Waipā, nāna ko Whetu – Wheto i te tītaha. Nāna ko Koki, nāna ko Wērā,

5 ka puta mai ko Joyce baker tō mātou whaea anō tērā o Te Kororāreka. Tōmuri ko Ngāhuia, Tōmuri ko Wiremu Pōmare. Tōmuri ko Iritana Winiana, Wynyard. Tōmuri ko Ihipera Reweti Pōmare. Tōmuri iho ko Hare Pōmare. Ko ēnei anō rā ngā uri o Tūwhāngai rāua ko Puhī. **Now these ancestors, Tūwhāngai and Puhī as we can see through this form, we see the children – the**

10 **descendants of Pōmare. As you can see Waipā through Pōmare the second, then we have Keita Waipā who had Wheto i te titaha. Who had Koki, who had Wērā and of course Joyce Baker and of course she’s a huge figure at Russel. Following that it was Ngāhuia, following that was Wiremu, following from there is Iritana Wynyard. And of course, following**

15 **that it was Ihipera Pōmare and of course the last in that union being Hare Pōmare. Now these are descendants of Tūwhāngai and Puhī.**

Ko wēnei anō rā wāku whaea. Konei anō au kei konei māua ko taku kōtiro nei Ngāti Awa, engari e whakaatu nei tēnei ō mātou whaea kei te kāinga. Ko wētahi

20 anō, ko rātou i mate. Ko wētahi anō o rātou i mate, ko Whaea Judy, ko Whaea Meretini, ko Whaea Emma. Ko rātou i reira i te tīmatatanga o tēnei haerenga engari e kaha ana rātou kei te haere tonu ko te anga ki mua. Ngā kaupapa katoa o roto i te kāinga mehemea kāore e tautokongia ana i o tātou wāhine, you’re up the creek. Ko rātou te kaha o te hapū. Ko rātou anō rā ko

25 te hunga e poipoi ana ngā whakatipuranga. Tēnei te aroha nā a ki a rātou mō tātou mana wāhine ki ngā rā o nehe, ana tae ana mai ki tēnei whakatipuranga e noho nei. Nā reira tēnā koutou, tēnā koutou, tēnā koutou katoa. **These are the many aunties. Now I’m here with my daughter. I just wanted to show all of my many aunties who live at home. The majority of them has since**

30 **passed now, Whaea Judy, Meretini, Auntie Emma. They were there at the beginning of this journey that I have since traversed. However I am encouraged that they still continued to endure and always looking at future-proofing. All the many activities that are held at home, if it’s ably supported through our female drivers. Through them they hold the key**

to mobilise our people. These aunties of mine also take the responsibility of raising children, of that succession planning and so my love is always unshakeable towards them. Of course through the ability to their mana wāhine which was born innately from the deep past is still part of who they are today. So with that I wish to end and thank you very much for your time.

WAIATA TAUTOKO

Nā reira kia ora anō tātou katoa.

(16:29) MARAREIA HAMILTON: (MIHI, #A121(a))

10 Ka piki au ki te tihi o tōku maunga ko Tapuwharawhara. Ka titiro au ki te uta, ki te Ruapekapeka ki Huiarau, ki Tapuaeharuru te nohoanga o ōku tūpuna. Ka titiro au ki te tihi o Rakaumangamanga ki te noho o tōku tupuna ko Te Huruhuru. Me hoki kōmuri au ki Te Kororāreka ki te taumata tapu o Tupare me tana kotiro ko Taurere. Ka kite au ki te awa tapu o Taumarere e rere rā. Ko te awa o te rangatira. **And as I reach to the summit of my hill, ko Tapuwharawhara, and I look upon the coastlines to Ruapekapeka to Huiarau. Tapuaeharuru, the resting, holding place, settlement of my people. And I look upon Rakaumangamanga where my ancestor lived, Te Huruhuru. And then I traverse back to Kororāreka to the sacred tops of Tupare and his daughter**

15 **Taurere. And I look across the mighty lakes of Taumarere that are rippling to the river of the ancestors.**

20

E mihi ana ki te whare tupuna e tū nei ki te marae ātea ki waho. Tēnā kourua. Ki ōku rangatira o te mana whenua ko Te Ātiawa tēnā koutou katoa. E te Tiati, tēnā koe, ara koutou ngā rangatira o te Taraipiunara e noho nei, tēnei te mihi ki a koutou katoa. He hōnore tēnei ki te tū i mua i a koutou i tēnei wā nō reira tēnā koutou, tēnā koutou, tēnā koutou katoa. Ko tōku ingoa ko Marareia Hamilton, he uri ahau nō Ngāti Manu, Te Uri Karaka, te uri o Raiwera, nō Taumarere. Anei ngā kōrero tawhito mō te mana wāhine e ai ki ōku tūpuna.

25

30 **To the great meeting house, to the marae outside. To all the hosts, Te Ātiawa I wish to acknowledge you as well. To you our presiding officer**

and your very learned colleagues on the panel with you. It's my honour to stand before you, to give my kōrero freely to you so thank you for the opportunity. My name is Marareia Hamilton, I am a descendent of Ngāti Manu, Te Uri Karaka, the descendants of Raiwera, of Taumarere.

5 Now these are the evidence I wish to speak to in relation to my ancestors of Ngāti Manu.

Mana wāhine, te ira wāhine. Mana wāhine is derived from te ira wāhine, the essence of the female. While the concept is drawn from women it is not only limited to the gender role that is played within society but in fact encompasses our tikanga, our whakapapa, our rangatiratanga, our mātauranga, and resilience. It is these pou, attributes and experiences that make us uniquely wāhine Māori and having passed down through generations. Mana wāhine prevails within Ngāti Manu today. This is because our tupuna strongly embodied te ira wāhine. They were staunch, they were proud, and their resilience was unwavering. Te oranga o te whakapapa.

Mana wāhine is the obligation and right bestowed upon Māori women to ensure the sustainability and longevity of Māori society through the continuation of whakapapa. This was critical to the survival of the hapū, therefore bared extreme importance. It was referred to within Ngāti Manu that te whare tangata was the carrier of whakapapa. Wāhine were the seed-bed of the tribe. Contradictory to other hapū, it was the female lineage that took predominance. Instances of this can be seen throughout Ngāti Manu whakapapa which we've just seen.

One example speaks to our tupuna whaea ko Hinetau who married Te Kohuru, a famous carver from Ngāi Tū, despite her husband standing, he tohunga whakairo ia i roto i a Ngāpuhi **he was a very famed carver of Ngāpuhi descent**, she raised her children within Ngāti Manu and this is where her tamariki and mokopuna primarily identified and whakapapa'd to.

He ōrite te ira wāhine ki tō te ira tāne. The term mana wāhine is often misconstrued and understood through a Pākehā lens. Terms such as 'girl

power' or 'women's rights' drawn from pakeha feminism and activism lends to the notion that women were less than men in their social standing. This is a stark contrast to mana wāhine within te ao Māori. Ngāti Manu refuse this notion and argue the equally important role in which Māori women played traditionally within the whānau, hapū, and iwi.

5 1635

Within the Māori world view neither men or women were above or below but were equal parts to a collective whole, and this created balance and unity within the hapū. Neither one was more important than the other but was viewed as interdependent between wahine and tāne and critical to the survival of the tribe. It wasn't until the time of colonisation and the arrival of Christianity where Māori began to adopt Pākehā social constructs was there a shift in which led to the inequality of the sexes.

10 15

Ngāti Manu had always maintained the equal roles in which men and women carried out that created balance and unity within the hapū. This was evident in the operation of marae, where women and men played significant roles central to the operation and functionality of gatherings. Whether it be undertaking of the taki or wero by men or karanga by women spoke to this balance where each role both equally ensured the process of tapu and noa was upheld.

20

It was also important to note that Ngāti Manu women had the mana to stand on the marae and speak, whereas this practice was forbidden in other tribes across Aotearoa. The voices of our tupuna wāhine were never silenced and in fact, held in high regard.

25

Rangatiratanga

Māori women were leaders within their own right. Instances of leadership can be seen in both pre- and post-European settlement. Ngāti Manu exhibited women who were tribal leaders, warriors, and peace makers.

30

Te Tatau Pounamu or a greenstone door has been referred to throughout Ngāti Manu history. Used as a peace making. The concept derives from the idea that greenstone represents the highest quality and most chiefly of gifts.

5 Multiple accounts of historic battles describe the gifting of wāhine rangatira as instruments of enduring peace. Contrary to the belief that these events view women as possessions or chattels, it was of the highest prestige to be honoured in this manner. Furthermore, these types of marriages were strategic and had enduring political implications for the hapū by way of continuing the whakapapa.

10

Here I discuss four significant accounts within Ngāti Manu pre-1840 of instances where the tatau pounamu has occurred off the back of war and to bring about peace.

15 The first Kohinetau and Te Kōhuru from Ngāi Tū. Kohinetau, daughter of Te Rawheao, was termed as a wāhine rangatira who would fight in battles. Referred to as one of the 'Te Tokowhita a te Rawheao (the seven children of Te Rawheao). She was tasked with killing off any survivors at the conclusion of each battle.

20

Following the battle between Ngāti Manu and Ngāi Tū, as Kohinetau was killing the wounded survivors, she came across Te Kohuru from Ngāi Tū, a famous Ngā Puhī carver. At that instance, she decided that he would be a suitable husband for her, thus sparing his life and marrying him instead.

25

A rangatira within her own right, she exercises her authority to choose her own husband and to bring about a political union between Ngāti Manu and Ngāi Tū thereby ending any further conflict.

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

The second, Te Rangingangana and Pomare II. Te Rangingangana was from Ngāti Raukawa. Te Rangingangana was the daughter of chief Te Whatanui

from Ngāti Raukawa and was one of Ngāti Manu's predominant wāhine rangatira.

5 In the early 1800s, Ngā Puhi were in battle in the Hawkes Bay. At the same time, Te Whatanui and his people were there looking for lands to conquer. In a strategic move, Te Whatanui offered his daughter Te Rangingangana to Pomare II, Ngāti Manu chief. As a peace making, she moved north with her husband to live. Also presented by Te Whatanui was a mere pounamu called Te Rakauparaoa as a manutunga (marriage gift) in which Ngāti Manu still holds
10 today.

This tomo was not carried out lightly. It is said that Te Whatanui cherished his daughter dearly and to gift her in marriage was of high of significance. This is evidenced in the waiata that Te Whatanui composed for Te Rangingangana
15 'E Rangi aku'.

The third, Taurere and Te UHINGA from Ngare Raumati. In the 1700s, the battle between Ngare Raumati and Ngāti Manu took place in Kororāreka. Te Waipāhīhī, chief of Ngāti Manu. was killed in battle. As a peace offering,
20 Tupari, the Ngare Raumati chief, gave his daughter Taurere along with lands at the Kororāreka peninsula to Te UHINGA of Ngāti Manu.

The fourth is Te Raninikura and Te Ratutonu from Ngāti Whatua. The song 'Ko taku turanga' composed by Tohe, chief of Muriwhenua, for his mokopuna
25 Te Raninikura illustrates the important role that Māori women played as peacemakers. In the 16th Century after the battle at Muriwhenua with Ngāti Whātua, Tohe gave his granddaughter Te Raninikura II to Te Ratutonu of Ngāti Whātua as a Tatau Pounamu to bring about peace between the two tribes.

30

Not long after the peace settlement was cemented Ngāti Whatua moved to Te Wairoa and so did Te Raninikura II. The aroha of Tohe for his mokopuna was immense and he pined to see her before his death. This was evidenced by the words of that waiata.

‘Mau te tūnga o tō matua’ i kī ngā haki’. In this section I’d like to talk to the mother of our tupuna Pomare II, Haki. Instances occurred through history where Ngāti Manu women have assumed their rangatira role and made leadership decisions for the benefit of the wider hapū.

Haki was a rangatira in her own right. while she was the sister of Pomare I and the mother of Pomare II, her mana tō te wahine rā. She was staunch and forthright. He mana tō te kupu.

10

The fact that Haki refused to change her name to adopt a Pākehā one, which many of the chiefs at that time were doing, speaks to her proudness and her tūturutanga.

15 At the death of her brother Pomare I, Haki said to her son: “Mau te tūnga o tō matua,” meaning: “You are to take the leadership position of your uncle.” Whetoi then became the chief of Ngāti Manu and assumed the name Pomare II after his uncle.

20 Following this, Haki had given instruction that Ihumamao, the widow of her brother, would marry her son Pomare II, and Arapeta just mentioned the conversation him and I had around this. It was common practice at that time that if a rangatira was to die his wife would commit suicide. It was through Haki’s leadership and decision-making that Ihumamao’s fate had been avoided and therefore changed the whakapapa of Ngāti Manu for generations to come. 25 Ihumamao then went on to have a daughter Keite Waipa.

Traditionally whakapapa was the premise in which identified rangatira. However, unlike other hapū, within Ngāti Manu chieftainship was not necessarily given to the first born but rather to whoever proved to be most capable within that whakapapa line, still ensuring the same rank and status remained with the hapū. 30

It is interesting to note that the only the mother of Pomare II was of Ngāti Manu descent; his father was from Ngāti Hineira of Taiāmai. This reinforced that idea that Ngāti Manu women had the ability to take predominance and ensure that their children identified with Ngāti Manu.

5 1645

Te whakawhiti mātauranga, the transmission of knowledge. Ngā kaitiaki o te mātauranga, Māori women played the role of kaitiaki o te mātauranga Māori. They were the knowledge keepers within their whānau and hapū and understood the importance of the role to the survival of their culture. It was their inherent responsibility to gather and transmit knowledge through generations installing values, worldviews, history, whakapapa and tikanga. Mātauranga Māori would be passed down from kuia to mokopuna or from mother to her tamariki providing children with a sense of belonging and identity.

15

Traditionally tools such as waiata and whakataukī were used in the oral transmission of knowledge the repetitive nature of these medians ensured the learnings were retained. Oral transmission of knowledge was the main traditional method used for teaching, it was common practice with Ngāti Manu that kōrero and wānanga would happen around communal activities such as weaving and gardening and these were our types of wānanga and just to your question earlier about the wānanga in which wāhine held. So, it was based around the communal type of activities.

20

It was during these times that the mokopuna would sit for hours and listen to their elders talk to history and whakapapa, pūrākau and even discuss politics. With the arrival of Pākehā and the adoption of written English literacy, the oral transmission of knowledge was less commonly practiced and as a result Ngāti Manu traditional knowledge was lost and the generations to come were left with ngā kongakonga noa iho, the crumbs.

25

30

Whare tangata, te oranga o te whakapapa. One of the most critical roles of wāhine within te ao Māori was ensuring the continuation of the hapū through strengthening whakapapa. For the hapū to survive women needed to

procreate. Traditionally Māori women would give birth to big families as during that time the resources were available to support them, including the support in child rearing from the wider hapū. As resources became scarce and the European ideal of nuclear family was adopted the size of the family decreased.

5

Te tapu o te whare tangata, the sacredness of the whare tangata was upheld and respected within Ngāti Manu custom. The state of tapu was placed upon women during times of birth and menstruation. Mensuration was believed as a medium to connect to the spiritual world and was a signifier for whakapapa.

10

Because of this, a woman mensurating would be in a state of tapu and strict restrictions would be placed upon her throughout that duration. This meant that she was not able to carry out specific tasks such as gardening, fishing, or gathering shellfish. It was also Ngāti Manu practise that she could not gather flax or weave during this time.

15

Ngā whakaritenga o Ngāti Manu. Birthing practises within the hapū included building a whare kohanga on the pā in which pregnant women would give birth in. Skilled kuia in child delivery were present and would perform karakia and waiata oriori throughout the labour process which created a chance like state.

20

It's important to note Māori women gave birth differently to Pākehā, they didn't lie flat, they actually crouched, and this has obviously changed with the adoption of Pākehā health and birthing practices. Another tikanga in which Ngāti Manu practiced then and still conducts today is the returning of the whenua or the afterbirth to Papatūānuku.

25

Wairuatanga. Ko te tū whai āhuatanga o te wāhine i roto i ngā mahi wairua. Practices of our wāhine within te ao wairua. Karakia and karanga. Māori women had a special connection to the spiritual realm, Ngāti Manu acknowledge this connection where there are certain roles in which women undertook. Certain karakia were performed by women within the hapū and would be carried out at times of childbirth. Healing and wellness and weaving.

30

1650

Ngāti Manu women would participate in the pure ceremony. This was a cleansing ceremony that would clear people of any hara or kino that they were suffering. That ceremony entailed burning of clothes and being taken down to the Taumārere awa and submerged under the water while karakia was being performed.

Karanga was also recognised as the medium that connected to the spiritual world. Through karanga acknowledgement of those who had passed, whakapapa and connections and place, whenua, whare, maunga, awa spoke to the tapu of this practice.

Karaitianatanga (Christianity)

During the time of the Missionaries, there was a transition away from that polytheistic faith to the adoption of Christian values within te ao Māori. While this shift was evident throughout Ngā Puhi, there was still those who believed and practiced Māori spirituality and refused to assume Christianity.

During the mid-1800s, Ihipera Pomare, the daughter of Pomare II and whose photo was actually first on my presentation, lived in Kororāreka with her husband Henry Davis, a Jewish trader who practiced Judaism. It was said that Henry had organised for rabbis to come from Auckland and take their sons back down to have a bar mitzvah ritual. However, Ihipera refused this request and instead she fled inland to Karetu with her children, defying her husband and his faith and she brought her children up as Mihinare (Anglicans) which was the faith of the Pomare whānau.

Whenua

Ko te whakapapa o te whenua: “Ko au te whenua, ko te whenua ko au.” The connection being between the whenua and Māori women is sacred and stems from the earth mother Papatūānuku who embodies te ira wahine. From the beginnings of whakapapa and the creation of Hineahuone, who was moulded from red clay at Kurawaka, the genital area of Papatūānuku.

The direct link between wahine and whenua has been acknowledged: “Ko au te whenua, ko te whenua ko au,” “I am the land and the land is me,” speaks to the intrinsic relationship held of being not just of the land but being one with the land. Furthermore, the whenua is the foundation in which whakapapa and identity is drawn.

Ngāti Manu wāhine ko te mana whenua and there are two accounts here that I’ll talk to of Ngāti Manu wahine land ownership, Inumanga at Waimatenui and Taurere in Kororāreka. It was not uncommon for Ngāti Manu women to own land within the tribal context. This practice was evident long before Pākehā women were afforded the right of land ownership.

Two accounts of Ngāti Manu wāhine as landowners occurred during the early 1700s. The first refers to Inumanga, the daughter of Kohinetau. It is said that Inumanga had a quarrel with her husband and retreated into the bush. She was found by a kaumātua from Ngāti Toki who looked after her. He gifted her the lands at Waimatenui in which he moved to with her whānau.

The second account was through Te Tatau Pounamu between the Ngāre Raumati tribe and Ngāti Manu. The lands gifted as part of the peace deal belonged to Taurere, the wife of Te UHINGA. After the unlawful imprisonment of Pomare II in 1845 and the burning and looting of the pā at Ōtuehu, which is what that photo shows, the lands at Te Wahapū were wrongfully confiscated leaving the hapū landless and suffering.

25

Leaving Kororāreka

Te Rangingangana had to ensure the wellbeing of her children and hapū alongside Te Mau Paraoa, who was the second in charge to her husband Pomare, they moved their people inland. Ihipera Pomare contributed a lot of trade goods towards the purchase of the lands at Karetu from Te Kapotai and Ngāti Manu moved to the valley in which the hapū still remains to this day. The displacement because of the systematic loss of tribal lands impacted Ngāti Manu, including the wāhine rangatira within the hapū. The loss of connection and identity would permeate through generations.

Mahi Pākihi

Ngāti Manu was known for its entrepreneurial prowess within the Bay of Islands and this was not only limited to the men of the tribe. Ihipera Pomare taking after
 5 her father's skillset was known to carry out many trade deals with both Pākehā and Māori alike. Financially backing her hapū, she was instrumental in developing the Karetu valley into gardens in which she would sell. The photo to the right is actually a photo from 1845 of Karetu valley.

10 During the period when Ngāti Manu occupied lands in Kororāreka, the women would also trade and provide personal services to the sailors who arrived in the Bay of Islands.

Manawaroa (Resilience)

15 Wahine manawaroa resilience. Resilience is a trait that is embedded within the women of Ngāti Manu. They understood that resilience was critical to the survival of the whānau and hapū. In times of hardship and suffering, the strength that Ngāti Manu women exhibited was a testament to their mana wāhinetanga. Our tūpuna fought to retain their Ngāti Manutanga against all
 20 odds. Blood was shed to protect and preserve the unique Ngāti Manu identity.

Ngā āhuatanga o ngā tupuna i heke mai, the embodiment of mana wahine of our tūpuna rangatira was strong. The attributes that I have spoken to today are only some of what makes Ngāti Manu wahine uniquely us because our tūpuna
 25 were bold, courageous and rangatira within their own right. The essence of them has been passed down through generations.

Mana wahine in the contemporary context sees Ngāti Manu women of today continuing to be resilient. Despite the ever-evolving society in which they live,
 30 they maintain their Ngāti Manutanga to ensure the survival of the hapū.

Mana wahine continue to exist throughout Ngāti Manu. They are the knowledge keepers in which continue to share tikanga and kawa. They are the kuia who sit with mokopuna and tell stories of history and whakapapa. They

are the ahikā who remain in the valley so that whānau have a place to return to. They work the whenua and tiaki the awa. They attend the hapū hui and they chair the marae committees. Our Ngāti Manu women are unapologetically mana wahine and it is through their whakapapa the obligation lies to carry on the legacy of the hapū. Tēnā koutou, tēnā koutou, tēnā koutou katoa.

WAIATA TAUTOKO

Nō reira huri noa i tō tātou whare tēnā koutou, tēnā koutou, tēnā koutou katoa.

MS SYKES ADDRESSES JUDGE REEVES – QUESTIONS IN WRITING (16:59:59)

10 JUDGE REEVES:

Ngā mihi ki a kōrua. He maha ngā kōrero i te wā poto. So, Identification like to just you know to congratulate you both on the breadth of the kōrero that you've given us this afternoon about Ngāti Manu and yes in particular in the brief that you gave us – Marareia I thought your description of Mana Wahine was one of the best ones that we have – it encapsulated so much of what we've heard over the course of these five hearings that we have had so far. So, anyway we do not have time for many questions but given the other tono for us to have some questions for your Pāpā, I will just see whether we have any.

(17:01) DR RUAKERE HOND TO ARAPETA WIKITŌ PŌMARE HAMILTON:

20 Q. Tēnā koe Arapeta me ō kōrero. E Koro, ko te ia o ngā kōrero ehara i te mea he tino pātai atu i te tirohanga atu ki ngā kōrero kua tuhia me te whakaaro ki te kaha o te karawhiu o te pakanga ki roto i Te Taitokerau me te nui o ngā tohetohe i roto anō i te taenga mai o te pū, i te mea ka kōrero mō te āhua o te tuku i ngā kōtiro e moe ngā rangatira o tērā, o tērā
25 kia kore e hoki anō ki te pakanga. He hohou i te rongo, te tatau pounamu i kōrerohia. Nō reira, koirā – he arohanui nei ana ki tēnā ki a Ngāti Manu i roto anō i te uauatanga o roto i ngā tau. Nō reira, e mihi ana ki a koe e Koro. E hari mai nei ngā kōrero, ngā whakapapa, o roto i Te Taitokerau ki roto i te whare i te rangi nei, tēnā koe, tēnā kōrua, Marareia, tēnā anō

koutou. **Thank you Arapeta for your evidence, thank you. Now I guess it's not a question I want to – but just looking at your briefing and of course through those many battles that were held in the far north and of course the advent of the musket wars. And you speak**
 5 **of the gifting of women to others as a peace means to find a solution forward instead of battle. Now, those are many things that we've had throughout the day and of course we give effect to that and of course Ngāti Manu because of where they were located and of course during those particular times but certainly we enjoyed those**
 10 **very deep genealogies which you were able to display so very well. It's been very well received. Thank you very much.**

A. Ka pai.

(17:03) DR ROBYN ANDERSON TO ARAPETA WIKITŌ PŌMARE HAMILTON:

15 Q. Tēnā kōrua and tēnā koe Mr Hamilton. You and I have had many conversations in the past back when I had dark hair instead of grey hair. So, I hope you remember me. I certainly remember you and truth be told I don't have questions for you, but I just – I do have for Marareia which I will put in writing, but I just wanted to say hello to you and to thank you
 20 for your evidence and to wish you well.

A. Kia ora koe, Robyn.

JUDGE REEVES:

Right, we will have some questions for you in writing. Better not to rush them now and we prefer we give those in writing – have some time to think about
 25 them and give us a response. So, we have reached the end of the day. Kei whea a Matiu? Nā wai te whakakapi?

DR RUAKERE HOND:

Kei tōroa atu o te haere ki wī, ki wā me te whakaaro atu kei te Tāhu kē o te whare ngā kōrero e tika ana mā tātou i te rangi nei. Te arohanui ki te tangata.
 30 Koia e whakaarohia ana. Ngā kupu, ngā whakapapa, taimaha ana i ētahi wā, hohonu ana i ētahi wā, whānui ana i ētahi wā, engari ko te mea nui nei kua

kapohia ki ngā pakitara o te whare. Nō reira, tēnei anō ko tātou te toenga, tew mutunga nei o tēnei rā, ko koutou mōrehu nei i roto i te wānanga. Nō reira, tēnā tātou. E taki nei he karakia hei whakakōpani i a tātou mahi o te rā.

5 **Obviously, deliberations are – but it’s only right that we end off and of course te arohanui ki te tangata which is certainly permeated throughout the day and of course this house is aptly named. Certainly, the evidence that we heard, the depth, the range, the variety has certainly been worth our time and as we come to the closing of today, so there’s a lot to consider. Again, I will close off matters.**

10 **KARAKIA WHAKAMUTUNGA (DR RUAKERE HOND)**

HEARING ADJOURNS: 5.07 PM

HEARING RESUMES THURSDAY 25 AUGUST 2022 AT 8.59AM**(08:59) DR RUAKERE HOND: (MIHI)**

Tēnā tātou i te ata nei. Hei whitikia nei tātou e te rā, otirā a Tāwhirimatea kua mahaki mai. Kei te noho tātou ki te haumarū o te whare o
5 Te-Arohanui-ki-te-Tangata me tōna kaupapa mana wahine i te rangi nei. He rangi whakamutunga, he rangi nui. Ehara i te mea ka whakakōpani i konei engari anō ka ea te wahanga atu, te haere mai ki roto o Pōneke . Tēnā koutou e ū tonu ana, ngā tēpu, a rōia, a Karauna, a iwi, tēnā tātou. Kei te hiahia kia noho tonu tātou ki tikanga o te timatanga atu ki te karakia, kia ea anō tērā taha,
10 ka watea tātou kia rere ki ngā taumata e tika ana ki te kaupapa nei, ana, o tēnei rangi. Me ngā kaikōrero ka tae mai ki te tēpu, tēnā koutou. Ka tuku atu te mauri karakia nei ki a koutou, tuku atu ki te wāhi ngaro, e ngā pau whakaruru o te rā, tēnā koutou, tēnā tātou. **A warm welcome this morning and of course we must pay due diligence and ensure that we open today in prayer. And we**
15 **certainly look forward to our key witnesses, communities so I will pass matters over to you e Heeni to lead us in prayer.**

KARAKIA TIMATANGA (HEENI COLLINS)**WAIATA TAUTOKO (HEENI COLLINS)****(09:02) JUDGE REEVES: (MIHI)**

20 Ata marie tātou katoa. He rā anō, he rā tuawhā o tēnei nohonga o te nohonga tūāpapa o te uiuinga Mana Wahine. Nau mai haere mai ki tēnei rā whakamutunga. **Top of the morning everybody. Welcome to day four our hearing. And of course this will be our final day for this hearing week.**

25 Before we invite our first witnesses to begin I'll just check whether we have any new appearances or other matters that counsel wishes to raise. All right, so this morning we have witnesses presented by Tamaki Legal so who's the lawyer involved in that.

MS ROUGHTON:

Tēnā koe Ma'am. Ms Roughton here. Ms Alty is alongside Ms Sherwin at Te Tii and they are ready to present. Ms Alty just sent me a message to say they couldn't hear anything so I am not sure.

5 JUDGE REEVES ADDRESSES MS ALTY – AUDIO (09:03:55)**JUDGE REEVES:**

Well, do you want to do any introduction Ms Roughton or shall we just move straight into it?

MS ROUGHTON:

10 Ms Alty will do a short introduction of the claimant and then Ms Sherwin will present.

JUDGE REEVES:

Okay. Kei a koe Ms Alty, kei a koe.

15 MS ALTY CALLS

May it please the Tribunal, counsel's name is Ms Alty appearing for Ms Sherwin of the Wai 1477 claim. The Wai 1477 claim is by Esme Warati Sherwin on behalf of herself, the late Emma Gibbs-Smith and her whānau as members of Ngā Whānau o Waitangi Horotutu me Taputaputa o Pahi, Ngāti Kawa, Ngāti
20 Rahiri and Ngare Raumati. The claim focuses on the erosion of kaitiakitanga and the experiences of wahine (inaudible 09:04:59). Ms Sherwin has filed a brief of evidence which is on the record as #A110. Ms Sherwin will highlight certain parts of her brief which will take approximately 30 mins which should leave 30 minutes for the panel to take questions. I invite Ms Sherwin to present
25 her evidence.

(09:05) ESME SHERWIN: (#A110)

Tēnā koutou katoa. Ko Esme tāku ingoa. Ko **(Māori 09:05:35)** te maunga, ko Waitangi te awa, ko Pewhairangi tāku tae moana, Ngātokimatawhaorua te

waka. ... **Waitangi te river, Pewhairangi the harbour, Ngātokimatawahaorua te people.** Thank you. I am privileged to be speaking today

READS BRIEF OF EVIDENCE #A110

My name is Esmé Warati Sherwin. I am the named claimant for Wai claim
5 1477. I live in Moerewa and I affiliate to Ngā Whānau o Waitangi Horotutu me Taputaputa o Pahi, Ngāti Kawa, Ngāti Rahiri and Ngare Raumati.

The Wai 1477 claim was lodged by my mother, Emma Gibbs-Smith who passed away on the 29th of March 2019. I decided to lodge a claim in the
10 Mana Wahine Kaupapa Inquiry because of my mother. She was one of my great modern mana wahine.

*One of the kauri of the forest of Tane has fallen. One of the warrior women of Ngāpuhi who fought for the preservation of the taonga
15 passed down to her by her parents and her ancestors has left us. While she was alive, she fought hard alongside others to preserve these taonga. Although your part in the work has ended Emma, we will carry it on.*

20 My passion is for the environment, family, and a wholistic sustainable lifestyle. I have recently been appointed as a trustee on Te Tii Marae o Waitangi. I also have seven years' experience tutoring sustainable rural development and horticulture for North Tec. I have learnt that when I show my students how
25 amazing we were prior to colonisation and remove the stereotypes imposed on Māori, that is when we get the best results. I have learnt that we all have the ability to be mana wāhine. What makes you a good mana wāhine is just doing the best for yourselves your families, your hapū and our creator.

I have filed a written brief of evidence but I will just highlight certain parts of that
30 brief.

My Mana Wāhine

I have included my whakapapa on paragraph 5.

The main activators of my mana wahine were:

- a) My birth mother, Emma Gibbs-Smith and her sisters;
- b) My birth grandmother, Ringatangohia Cross, known as Winnie;
- 5 c) My grandmother Bella Warati Taituha Ashby;
- d) My whāngai grandmothers' grandmother, Ene Kotoku Taituha; and
- e) My marae, my hap, Ngāti kawa, Ngāti Rahiri.

They are the activators of my mana wāhine because of the life lessons and
 10 guidance that I have received from them and the strength that they have shown
 me. Not all of it was mana wāhine. Colonisation had its influences. It taught
 me empathy and mistrust of a system that was and is pitted against my people.
 The teachings from our mana wāhine have taught me to be humble and
 understanding of the issues our people face and the instigators who have
 15 inflicted their protocols on us.

I think the main strengths that I have learnt from these tūpuna wāhine is to 'carry
 on'. They taught me to keep it strong; it does not matter how much you get put
 down. That is what made mana wāhine so important because it was tūturu. It
 20 was not some made up kōrero or a chapter in a historic romanticized novel.

Emma Gibbs-Smith

Emma had very strong mana wāhine views; she was from a different era of
 mana wāhine. Her definition and experience of mana wāhine was a woman of
 25 high moral standing, who is above reproach, and has an understanding of
 Te Ao Māori, religion, etiquette, gracefulness, and tenacity. I was blessed. Her
 mother, Bella Warati, was in the garden in gumboots, covered with paru, digging
 up plants, and providing for family and hapū. My mother followed her example
 and showed me that if things were not right, you could amend to create a fertile
 30 vibrant growing environment. It did not just apply to the māra but to life and
 family too. She taught me that mana wāhine is not just providing but showing
 us how it is done. She instilled the understanding of working together, as one.
 “Many hands makes light work” is not just a whakataukī for getting the job done;

it's a whakataukī for life. Emma showed us that our communities need to learn to work together to promote a better outcome for our younger generation.

Ringatangohia Cross

5 Winnie was an amazing woman. She was a very strong tohunga matakite. She understood rongoā and healing. She had the qualities of mana wāhine. These qualities were passed down through the matriarchal teachings of our mana wāhine. My whāngai grandmother, Bella Warati, and Winnie were very close; she called her "Sissy Bell" and they maintained a connection for our families.

10

Bella Warati Taituha Ashby

Bella Warati was my whāngai grandmother. Although Bella was from the old days, she had an understanding of modern life. Her stories and kōrero are very old going back to pre-colonisation but they are oh so relevant to this day and age. Out of all of my nannies, there were not many like my nana. As mokos, my brother and I were blessed: we used to sit with our Nana for hours on end, quietly playing and listening to her and our nannies sharing their life lessons, sorrows, and good times. I learnt so much from them during those times. Talking te reo Māori was illegal in her day and she feared we would be punished for speaking te reo. Instead, she would use moral stories, like Little Red Hen, from the colonials to enforce mana wāhine principles with us. She knew how to teach tūturu and make it pono. Good oral practice was passed on orally, physically and being shown by doing. Although some mana wahine principles have been degraded by colonisation, it has not all been wiped out.

25

Ene Kotoku

Ene was the mana wahine for the Marupo line and other distinguished families such as our Taituha whānau. She married one of my tupuna, Hare Te Rangi, later in life becoming companions and forming a closer relationship between whānau. This would cement our future whāngai relationship, connecting us, and kept alive by the mana wahine. Her granddaughter was Bella Warati who was the whāngai mother for my mother. She taught my grandmother a lot of her values including loyalty.

30

My Hapū

I belong to Te Tii Marae o Waitangi and Ngāti kawa Marae, Oromāhoe. My hapū, Ngāti kawa and Ngāti Rahiri, and my marae have also shown me what it means to be mana wahine. As a child running around the marae, I have
 5 memories of all the awesome nannies aunties and uncles teaching me good life lessons. Those are the teachings I draw from: etiquette, strength, loyalty, and knowledge. I learnt, if you stand, you stand tuturu. If you do not, it diminishes your ability to lead the people in direct and correct manner. Those teachings motivate me to do better and fight to stand fearlessly for my whānau
 10 and my hapū.

Kaitiakitanga and Karakia

Love and compassion were the groundings of mana wāhine. Mana wāhine was all about a wholistic, sustainable approach. It is common sense, with a lot of
 15 love. That is why we have the rituals and karakia: blessing our tamariki and blessing our whenua. A lot of the time our whenua was protected by mana wahine, amongst others. They were usually involved in the important decisions to do with the land, horticulture, and agriculture. They were part of the kaitiaki because they had that passed down knowledge. You could always go to them
 20 for advice. A lot of kaitiaki were mana wāhine because mana wāhine kept the tables laid and fires burning when men went to war and ensured everyone was cared for.

Prior to colonisation, it was common knowledge that mana wāhine had standing alongside the rangatira. The rangatira was the rangatira, but mana wāhine also
 25 held the land. That is because we have the pito. The land always belongs to the whakapapa. If you were mana wāhine of that whakapapa, you had mana whenua over that land or that hapū. That was another reason why mana wāhine were so revered and listened to and looked after. You did not want to disrespect mana wāhine because she might leave you, take her whenua, her
 30 knowledge, her land, and her resources with her.

Toi Kairakau

Toi Kairakau came before the great migrations. They did the big burn offs, which agriculturally was a very productive idea. Their tohunga blessed the

whenua, and they asked for lush fertile lands, abundance of bird life, and food to benefit the coming migrations of waka. That is why our culture used to slash and burn. It was understood by mana wahine that it was a good way to amend the soil. The migrations came because they knew the whenua was ready.

5 Mana wāhine on those waka did karakia everywhere they went before they hit land. For example, Muriwai, who was Toroa and Puhī's sister from the Mātaatua waka led the karakia for the blessings of the whenua. Also when our tohunga and our waka got here, there were specific places where they said karakia to re-instil the mauri of those karakia. They are still very strong and that

10 is why when you go to places like Whangaroa or the Kaimai ranges, you still see all the birds and beautiful forests. There's a certain mauri protection around those areas. These are the learnings that our mana wāhine would have known and adhered to and made sure that their hapū adhered to so that they stayed strong and lived productive happy lives. Mana wāhine had the ability to lead,

15 heal, love, nurture, and teach. These were tūturu teachings of our precolonial mana wāhine.

Holders of knowledge

20 Mana wāhine were as significant as Rangatira and Tohunga: they are not in the same realm but had the same importance. Mana wāhine held the knowledge. They understood the land and the resources and where to find things because those resources were theirs which they lovingly shared with the hapū. They were kaitiaki for the whānau, whenua, hapū and they ensured future resources. Mana wāhine was about the handing down of kōrero, supporting ahi kā and

25 kept the fires burning.

I've provided the stories of Mount Taratara and Tuna Paea in my written brief at paragraphs 20 and 21. These stories would have been passed down by mana wahine and others to help our people navigate and know that this chief

30 and their connection to that place.

We humanise our environment to help explain our spiritual and physically connection to it. When you have that personification of the environment you develop empathy, you are less likely to desecrate it. We all share the same

whakapapa from the smallest stone the biggest tree, these are our connection, our beginnings from Io.

Strategic Relationships

5 One of the powers of the mana wāhine was to implement strategic relationships. This would ensure generation, after generation had connection and whanaungatanga. Mana wāhine could help protect hapū from being wiped out. If wāhine were married off and strategically placed somewhere, they saved lives. Sometimes we could not afford to kill each other off. There is kōrero
10 about puhī who were given to bond the tribes together as whanaunga. This allowed those tribes to go into the future with less fear of attack and the ability to call on other hapū in times of trouble. Maikuku, Hineamaru, Āhuaiti, Hēni Ngārino are examples of mana wāhine who protected and bonded their people together. I will highlight the example of Āhuaiti.

15

Āhuaiti

In our whakapapa, Āhuaiti was a mana wāhine who, through her union with Rāhiri formed the strategic relationship between Hokianga and Pewhairangi. The following whakataukī depicts that if ever we needed each other, we could
20 call on those relations:

Ka mimiti te puna i Taumārere

Ka totō te puna i Hokianga

Ka totō te puna i Taumārere

Ka mimiti te puna i Hokianga

25

When the spring at Taumārere dries up,

The spring at Hokianga flows.

And when the spring at Taumārere is full,

The spring at Hokianga dries up.

30 **Teaching**

Mana wāhine had the ability to utilise tone to calm children. When it came to kōhanga, ritual, incantations, and chants; we were all about the karakia. We know that tone has a lot to do with our environment, our wellbeing, and our āhua. We understood that when you talk to your tamariki, you go down to their
35 level. We understood that different ages had different aspects. We allow our

children to be outspoken until their confidence is built, and they are in the right direction. As they get older, children need to be given direction, so they understand their place in the village and how integral it was to work together.

5 At around about the age of 7, you would have to go see the tohunga. The tohunga could be male or female. The tohunga would take the children aside and find their strengths, where they were driven, and what they were directed to. The tohunga would choose from signs given who the child was going to be and who their lead atua was. They would sit with the children and watch the
 10 children as they would play. It would always start with play; it was never work. When someone is truly happy, they will excel at what they are doing. The wāhine would be there, tending to the children, but the tohunga would watch them. If a tamariki would go and play in the water, they would see “oh you’re a water person.” A child of Tangaroa. They would see the children that would go
 15 and pick out the worms and play with the worms so they would know “you’re the cultivators.” Kia ora. They would see the children who want to have a fight all the time and know “you’re the warrior.” Tamariki o Tū, that is how they would see things. Children were then put into specific realms. Wāhine who were noted as a ‘special’ probably would have been called puhi. These girls would
 20 have shown qualities of caring, empathy, understanding, knowledge, and humbleness and were probably future mana wahine.

Mana wāhine also had observational skills. They were able to explain to our tamariki what was wrong with them. The mana wāhine would go “Well look at
 25 him. Who is his atua? That is who he is and let’s make it work.” That is why sometimes in their families, they would select specific whānau or specific children or mokopuna to do something. For example, my Nana picked me out to do certain things because of my empathy, passion, and tenacity. With the guidance of mana wāhine, we were kept on a straight path. Those are things
 30 we have missed out on since the degradation of mana wāhine.

Mana wāhine were led, not just by our head but by our hearts as well. Versed with karakia, blessings, rituals, and song, mana wāhine knew how important they were. They were responsible for the manaakitanga, keeping stories alive,

keeping the fires burning, and keeping their people safe. A strong mana wāhine keeps families together. They had political standing in their hapū. Mana wāhine would hold and pass on the knowledge of who we were and our whanaunga, so we didn't kill each other. It was their job to keep us on the pedestal so we did not slip, and if we did slip, people around us would help the mana wāhine to help pick us up.

For me, I realised mana wāhine had a huge responsibility to learn everything they needed to protect the hapū and would act on it to ensure their hapū was provided for. That is why we always looked after our women, "look after your wāhine" and "listen to your mana wāhine". People back then knew that without the knowledge, empathy, kōrero, and understanding of their mana wāhine, they could lose everything. If it was not whenua, it would be stories lost. If it is not that, could be bloodlines lost.

15

Strength

Many women could be special but only certain women were recognised as mana wāhine. Mana wāhine had the ability to be women of leadership, kindness, and strength. Wāhine fought too: we were very avid fighters. It needs to be acknowledged that a lot of our wāhine went to war and were amazing commanders. They were not just wrapping mamae or feeding people; they were successful strategic initiators. This showed that wāhine had the ability to be adaptable wherever they went. Mana wāhine also protected their people and had the ability to summon great strength.

25

I have provided some examples of this in my brief of evidence at paragraphs 37 and 38.

Whāngai

Whāngai was a big thing prior to colonisation. There were always issues of parents dying, or children orphaned, and hapū were something that you did not want to get smaller. Whāngai was a good way of keeping those children within their family hapū. When we have big families, caring for children is not a big burden because everyone works together. Whāngai was a very easy form of adoption in those day because we were not about pen and paper.

35

Justice

The abuse of wāhine was rare. It did not happen to the extent it does nowadays. Men had a job, and their job was to protect, feed, and procreate.

5 Wāhine's job was to be protective, procreate, and create the hapū. Only a woman can do that, so we were sacred. Not all of us were mana wāhine but all women are sacred. Abuse did happen but it was a tribal thing. If there were abuses, they were dealt with straight way because it is something that the hapū did not want to get out of hand. The elders would step in and mana wāhine

10 would be part of those decision makers. By the time women were involved, you were in big trouble. Men would try with guidance and direction. If it kept happening, you got more guidance and direction. If a problem was repeated in a hapū, that was an instant indication that something is wrong. If something happens once, that is ignorance. If it happens over and over again, that is

15 arrogance.

Sometimes the whole hapū would reprimand you and, if you did something really bad, then they would turn their back on you. You were out of sight and that is how it would stay. Kore take (of no issue) is the modern term for it.

20

Birthing

Because wāhine were the growers of the hapū, we were looked after extra specially. There is kaupapa around childbirth, pregnancy and working in the field, and even the raising of your voice. You do not yell at the wāhine because

25 it is attacking the spirit and the attacked spirit may bear a broken child. Once you were in the hapū way; you were everyone's wife. You were still allowed to work, but as soon as you showed any signs of stress or mamae, people would come to your aid. Even in giving birth, the karakia chants and tones are soothing to make sure the child had a good chance. The child would have

30 karakia said connecting them to their whakapapa, thanking the universe, and blessing them into their future with lots of love. That was all done by mana wāhine.

Balance

To me, mana wāhine is balance personified. A person can be mana wāhine by birth right or through the qualities they display. Mana wāhine is honour, etiquette, humble, love, direction, and strength. Mana wāhine knew pain too
 5 and they would feel their family's pain when things were not right. It would have been hard keeping your family in line. All that love came with strength and discipline. If your kuia gave you direction you would follow that through because of the standing she had. Mana wāhine took on the burden of their hapū's pain alongside that love.

10

The individual cannot be a working cog without balance. If everyone understands our female and male qualities, then everything works together.

To me these are the different qualities that would have been associated with an
 15 atua. Mana Wāhine is all about balance, whether it is anger, love, hate, or pain. Without balance, it is not going to work. If there is only one side of the waka rowing, you are going to go in circles and repeat the problems.

I believe in balance, a holistic lifestyle, and sustainability. I believe mana
 20 wāhine held that in their own way. Everything a mana wāhine does is to preserve the connection and balance between our hinengaro, our wairua, our tinana and whakapapa. These are the qualities that our precolonial mana wāhine possessed and led us with. Thank you

(09:31) JUDGE REEVES TO ESME WARATI SHERWIN:

25 Q. Tēnā koe Esmē, ko Kaiwhakawā Reeves ahau. Ngā mihi ki a koe mō o kōrero ki a mātou i tēnei ata, engari ināianei ngā pātai ki a koe mai i te tapu. Ko au, ko te pātai tuatahi. **Thank you for your evidence this morning. We have questions of the panel for you and I will ask the first question if I may.** Firstly, a comment, I was really interested in your
 30 – wasn't an image but your description of activation of mana wahine. So, I take from that description that you believe mana wahine to be inherent or te mana o te wahine to be inherent in every wahine Māori but in some

circumstances that might be waiting to be activated, could you just describe a little bit more about your thinking about that?

A. Kia ora. Sorry, Hun, I'm Esme.

Q. Sorry.

5 A. I look exactly like my mum.

Q. I'm looking at your brief and that just popped out. Tāku aroha.

A. That's good, she's probably with me right now then. My thinkings on that are and they've changed throughout my life and I assume that's the growing that we all do. As a child it was explained to me that we have a
10 mana wahine. Growing up I realised that anyone had the ability to show the qualities of mana wahine but not all were accepted as mana wahine. The lessons I've learnt through life, the stories I've heard I've realised that there were specific people that were dedicated, you know, their families had dedicated to be mana wahine, but I also know that any wahine who
15 takes on that responsibility of loving, caring, sharing and kaitiaki is basically expressing their qualities of mana wahine. So, I don't know if that sort of answers what you want.

Q. Yes, I think that's a good start and it may be the other members of the panel will talk with you about that some more but I just want to move on
20 to just a second pātai before I pass to other members of the panel and that is, you mentioned whāngai in two places in your brief of evidence, the first at paragraph 11 where you described your whāngai grandmother's kōrero about whāngai about not being of direct blood but being of the same bones and her āhua of taking care of the children and not to let the children go into the state run system. But the other mention
25 of whāngai was at paragraph 40 and I was really interested in this where you described whāngai as also sometimes being a form of "muru". And in terms of being reparation and you distinguish that from utu. Could you talk a little bit about what you understand to be the kind of circumstances
30 where whāngai would arise or the opportunity of whāngai would arise in terms of muru?

A. Kia ora. In our hapū we have a kōrero that predates colonialism and it was of an act from the wars where some of our toa traversed down the line and there obviously killings. There was a young person who was

killed and for the muru that child was replaced, I'll say, with another child as a form of sympathy and aroha. And when I talk about the strategic connections of this, with muru it was a way of amending an issue. It also was an avenue for another strategic relationship. So in the way of muru

5 I do know that in the past there have been incidences where children were whāngai'd to other hapū or other iwi in those instances. Yes. Is that all right?

Q. Kia ora, I'm going to pass to Dr Smith now.

(09:37) PROF LINDA TUHIWAI SMITH TO ESME SHERWIN:

10 Q. Ata marie, Esme. Thank you for your brief of evidence. You have some really beautiful – well you list a number of beautiful qualities of mana wāhine. It's nice to start the day with that sense of those qualities. I did also have a question about muru but I'll pass on that and go to a subtheme I think in your brief which is around sort of the economic

15 contribution of mana wāhine where you make different references to the whenua, horticulture, agriculture, women were farmers. And I was just wondering if you sort of wanted to day a little bit more about their role in want of a better word, the wealth and wellbeing of the iwi in terms of the management of resources and they're growing capability.

20 A. Kia ora. I would like to comment on that. I feel that not just precolonial, postcolonial, and to this day, any entity that is managed appropriately leads to wealth. Not necessarily – you know and I'm not just talking financial wealth, I'm talking wealth of health, wealth of love, wealth of whanaungatanga. The ability to manaaki the other whānau, other hapū,

25 other iwi, these were all signs of wealth that I assume is where you're sort of wanting to go. And when you look at our history you realise how wealthy we really were. Māori have been traversing the oceans for centuries. There are recordings of Māori travelling to North America, to the Asias, to South America, throughout the Pacific trading. We had not

30 just the knowledge of how to do it but we had the means to do it. To me that would have been another form of wealth, the fact that we could do this, that we are recognised basically not just throughout the Pacific but throughout the world. So I assume to me when you're talking economic

wealth you're not just talking about the financial, you're talking about the standing. Like it goes Māori have been standing on their own two feet this the beginning. We've travelled the world and we're here now. We are depleted but we're not dead and we're not gone. And by presenting
 5 evidence like this maybe we can rekindle that wealth, maybe we can accentuate our economic worth and our ability to be the people we are, not just the people we were. Kia ora.

Q. Thank you Esme, that's my main question.

(09:41) DR RUAKERE HOND TO ESME SHERWIN:

10 Q. Tēnā koe e Esme, ko Ruakere Hond tēnei e tuku pātai ana ki a koe. Me te mihi nei ki tō whakaaro ki tō whaea i mate ina tata nei nō reira mihi nei ki tō aitua otirā tōna kaupapa e pūkauri ana e koe **Ruakere Hond speaking if I may ask a question of you. Thank you very much, your insight, and you mention the passing of your mother so we want to**
 15 **acknowledge that and the leadership** the way in which you've carried your mother's kaupapa. I really liked the way in which you describe your upbringing around strong wāhine Māori in particular your whāngai kuia sounds like an amazing woman. And sounds as though she's influenced your perspectives of things in a very positive and informative way for you.
 20 The things that I think and it leads – it carries on from what Linda has just asked you around whenua and you make the point that some of the attributes to do with wāhine are a number of attributes but one of them in particular we talked about etiquette and strength, but loyalty, loyalty, love, and compassion. And I was wondering if you could expand on the way
 25 in what you actually meant in this concept of loyalty just in case I got the wrong impression of what loyal to who? For example I was thinking about when you described Ahuaiti and Rāhiri and so Rāhiri goes off and she feeds her brothers these kumara, the sense of loyalty there to Rāhiri or the loyalty to her brothers but ultimately Rāhiri moves off and Ahuaiti stays
 30 there and looks after the land, looks after her whakapapa based there in that area. So I was just wondering if you could put the concept of loyalty, maybe I've got the wrong impression, but that sense of what loyalty is in a cultural framework as opposed to an English word.

- A. Loyalty in that kōrero that I've given of Ahuaiti and Rāhiri, it is based on a happening that basically caused a division. The loyalty that Ahuaiti expressed and showed was by teaching her son who he was and allowing the connection for him and his father to be maintained so that when the day came that he got to meet his father he could stand strong. She may not have stayed with Rāhiri but her loyalty to her son and to Rāhiri is obviously standing because that child went to Hokianga and he knew who he was. He was not denied because of a pettiness of maybe his mother feeling hurt. She overrode her hurts to make sure that she was loyal. I have a few – to me, loyalty is a big thing, a really big thing and a lot of the stories from my grandmother were about loyalty and some of the happenings of what happened to her as a child and her learnings have been my basis in life, to be loyal. We are all soldiers in life and you cannot stand next to your brother and not watch his back. You cannot expect to go forward as a lone soldier in the world, that's loyalty. And so, to me, loyalty is huge, and loyalty is not just in the way of paying your subscription every month, there's so many different aspects of being loyal to God, to the whenua, to your hapū, to your man, to your children. The best rules that I think you can follow are the mana wahine rules and in a way, that's me showing my loyalty to those teachers and hopefully I get to carry on and teach more myself. Thank you, I hope that answers your question.
- Q. No, pai tērā whakamārama. That's great, that certainly clarified the breadth of the concept of loyalty and the context that you've presented. The last one is really around, you made the comment that when men went to war and women stayed back and worked and kept the fires burning but it sounds as though that was in particular around the cultivation of food which is obviously part of the industry of maintaining the future of the whānau and it appears and again I don't want to take the wrong impression of this in case I've got it wrong is that wahine took responsibility for managing food cultivation with the view that – I'm not sure of the timeframe that when you say when men went to war, was that overseas war or was that war – are we talking pre-European war and is that relationship of wāhine protecting the resource of kai and cultivations,

has that continued because it appears to be the way your kuia and your kuia's mother were gardeners and worked in the gardens so when the men came back, did they then take and get involved in the gardening or did it continue that wāhine continued to take responsibility for managing the resource that were cultivations. That's really what I want to understand from the evidence you've provided.

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A. Kia ora, that's an awesome question matua. Pre-colonial, you must understand because our teachings were so strong, we worked, we were balanced. We understood, the garden needs to be turned, where are our tāne? When our tāne were at home, it was their job to do that, every labour. To turn the initial soils, once that heavy labour and a very prime example of this is nowadays in our whare kai's, the kaimahi and I know you guys are going for lunch soon. Have you seen the size of those pots? Have you ever tried to mash one of those pots with potato? It takes a man. It takes a man's strength to do that, we can't karakia he whakatāne every day just to mash potatoes, those are privileges so we understood that, yes, our men would go to war but when they came home – and this is very obvious because they would go to war and they would come back and they would come straight back into living life, they were cleansed by our tohunga to make sure that they could carry on without the blood on their hands and the hurt in their hearts of taking lives. They were clean, they were then allowed to freely come back into the working life of the tribe. Our men were used for the heavy labour, once that ground is initially turned, it's a very light work so this is when the wāhine and the tamariki could participate. As far as I'm aware, we did that, we still practice that now. Post-colonial, during the war, it happened again. We were not just – and the sad thing of it is that post-colonial it was a true burden to try and kaitiaki your whenua as a woman. Especially as a mana wahine because we were not recognised in the colonial system and that's what I meant, we had to resort to bringing men in again to talk on our behalf because as women we were not acknowledged. So, post-colonial, pre-colonial and even to this day, it is necessary for our men folk to do the mahi with us. You know, we need them to take on those heavy burdens so that it isn't so stressful to us that we end up broken ourselves

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and when you find a hapū that works together, you know, when you find the kaimahi in the kitchen signing, men and women, happily working. You know, I'm at Waitangi Marae right now, we average, on a heavy-duty Waitangi week two and a half thousand to five thousand meals a day sometimes. We could not do that without our men so I think with that question, thank you, I may not have been expressing my understanding clearly, but I actually feel that it's very clear. Like I said, we were balanced, we knew where men needed to be, we knew where women needed to be, and we worked together so is there anything else that you

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Q. No, no, thank you Esme for that. That certainly clarified the questions I had in my mind around what you have written so tēnā koe me tērā whakamārama.

(09:52) DR ROBYN ANDERSON TO EDME SHERWIN:

15 Q. Tēnā koe Esme, it's Robyn Anderson here. I just want to express my sorrow at having heard of your mothers passing and pay tribute to her because her kōrero was very important to the finding of the Tribunal that Ngāpuhi never ceded their sovereignty and I'm sure she never ceded her mana wahine either. Just one or two questions, you talk about women

20 who have mana but who aren't mana wahine so could you explain that a little bit more to us what you mean by that and what the distinction is?

A. Kia ora. From my view, mana wahine was recognised as basically an all over umbrella. You had specific mana wahine that usually it was their birth right or they had been recognised at a very young age, this is going to be a mana wahine. So, we have mana wahine. But the fact is that wahine are very powerful in that we all have the ability to show those qualities of mana wahine and this is – I'm going to broaden my kōrero now, this does not just apply to Māori, this applies throughout the work. The matriarchal grandmother. I've looked into these now because I can

25 feel the whole world patting me on the back, thank you for recognising this. Not just Māori had mana wahine. Mana wāhine and the desecration of mana wahine is throughout the world. Every indigenous culture, every culture in this world has been detrimental to wahine but only in the past

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few centuries so to me the understanding of do you have it? Can you do it? Is totally up to that person. If they feel I am not mana wahine at all, in my āhua, I'm a baby and I'm a baby that's been blessed because I've been in the arms and I've been loved by mana wahine and I've learnt from that, but I also know that at this moment, that's not me, I'm still a child. It's time for the rest of the world to wake up and realise we need to respect our women no matter what colour, nationality, or whatever. We need to embrace that balance and we need to embrace that balance and we need to bring it back and every person in the world has that ability and in the future, everybody who comes along will have that ability if there are women to do right, to carry on, to be strong. They have the right to feel in their hearts that they're mana wāhine. So I just – is that all right?

Q. That's fantastic.

A. Does that answer your question?

15 Q. Thank you for that and I think I'll leave it on that note because it is such a strong statement of what mana wāhine is about so thank you and thank you for bringing your evidence to us today.

(09:56) KIM NGARIMU TO EMSE SHERWIN:

20 Q. Tēnā koe, Esme. Ngā mihi ki a koe e tautoko ana ahau i ōu mihi kua mihi i te wehenga o tō mama. **I want to endorse all of the sentiments with the passing of your mother.** I just want to follow up on part of an answer that you gave to Robyn and also to Judge Reeves and that's you mentioned in some cases babies or young children were identified and dedicated to be mana wāhine. And what I just wanted to ask you about was were they raised in a special way or participants in special wānanga to instil in them and nurture them into becoming mana wāhine?

25 A. My view on that is that yes, because it is a privilege and it is an honour to do – and it's also a burden. And it's serious. You needed to be able to be appropriate, you needed that learning, you needed to understand who to do it. So yes, there were – there would have been wānanga dedicated to the teaching of this. I also feel life lessons and what you learn from your surroundings has a huge part to do with who you are and so you know if we look at modern day mana wāhine like Whina Cooper, there's

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just so many, there's just too many. When you look at them and you listen to them you hear that they all have a slightly different kōrero but it's all along the same track. That's the learnings of wānanga, what is appropriate for everyone to learn and know. The individual learnings are the icing on the cake. I mention my grandmother being in the garden, the lessons of the garden. The simple act of gardening can educate you in the way of life. Understanding if your soil which is our environment which can be our family life needs tending to, if it needs amending, find what you need and input it and create that lush fertile growing environment. Mana wāhine was about prospering the whānau. They knew this. This is why when it came to how did they learn, why did they learn? Well they learnt from observation and this is a huge thing for Māori, tohunga, rangatira, mana wāhine, every day Māori. We learnt from observation and the wānanga which is the opportunity to share and pass on that knowledge. That's the nail. That's the really getting it in there so when they went forward not only were they thinking "well this is what I think, is it right?" They don't have to think like that. They can go "this is what I know, I am right." And that would have lead to give you the confidence to speak and to act and to provide as mana wāhine.

20 Q. Kia ora, tēnā koe.

JUDGE REEVES:

Kia ora Esme. Ko Judge Reeves anō. Kua mutu ngā pātai mai te tēpu mō tēnei wā. He tino mihi ki a koe mō ōu kōrero, mō ōu a whakamārama ki a mātou. He tino pai te kōrero. Tēnā koe. **We have completed the questions of the panel. I wish to thank you for your evidence, your insights that we've been able to weigh and listen to, it's been well received. Thank you very much.** It's great to see you sitting there in front of a picture of Teti and a place where much important kōrero has occurred and this is important kōrero that you're giving us today mai i Te Taitokerau so tēnā koe, ngā mihi ki a koe.

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DR GILLING CALLS:

Tēnā koe e te Kaiwhakawā, e te tēpu, tēnā koutou **I wish to acknowledge the presiding officer and the panel.** This morning it gives me great pleasure to

introduce the claimants from Wai 2419, Stephanie Turner, Heeni Collins, and Mr Scott Porter is also present on behalf of themselves, their whānau, hapū, and Ngāti Raukawa. We've got two witnesses this morning, this first will be Ms Heeni Collins whom I will lead, and then the timing indicates after morning tea Ms Coffey will lead Stephanie Turner. So without further ado I will introduce
 5 Ms Collins, her brief is #A108 and the appendices #A108(a). She had introduced herself already in her brief in paragraphs 7 to 10. So I will now let her take over and speak to you.

JUDGE REEVES:

10 Thank you, Dr Gilling. Just before your start just to note we will be taking our morning break at 1040. Kei a koe.

(10:03) HEENI COLLINS: (MIHI, #A108, #A108(a))

WAIATA

Ngā mihi ki a koutou o te tēpu, Te Rōpū Whakamana i Te Tiriti, ki te
 15 Kaiwhakawā Judge Reeves, ngā mihi nunui ki a koutou. **My greetings and acknowledge to you all, the Waitangi Tribunal, the presiding officer Judge Reeves, I wish to acknowledge you all.** We are privileged to have such a distinguished panel to support our kaupapa of mana wāhine today. I do know some of you through former mahi. Judge Reeves in the
 20 Māori Land Court, Robyn Anderson historian friend in Brooklyn, Dr Smith through your awesome research. Kim not so much. Ruakere, always good to see you on TV. Within our whānau our TV personality is my son, Rei, who's a kaiwaiata. Kia ora.

25 Ki ngā kaikerēme hoki, Leonia, our whanaunga Ani Mikaere, Mereana Pitman who was here earlier in the week. Ka mau i te wehi, awesome that they've taken this take on and lifted it up for us all to share our kōrero about mana wahine o tātou tupuna kuia, ngā wāhine katoa.

Ngā mihi ki te haukāinga ki Te Atiawa. Ātaahua te pōwhiri i te Rāhina, te kaha o ngā kaikaranga, ngā kaiwaiata hoki. He mahana tēnei whare ko Arohanui ki te tangata, tēnā koutou. **I acknowledge Te Atiawa our hosts. We enjoyed your welcome and those many great voices of call and waiata. And of course into this great house Te Arohanui ki te Tangata. Thank you very much.**

10 Āe, ki te whānau ki muri ngā mihi aroha. **And I wish to acknowledge my family in support in tow, thank you.**

So yes, while I usually identify myself as a member of the hapū of Ngāti Kikopiri which is one of several Ngāti Huia hapū within Ngāti Raukawa and for whom I have been marae committee society for many years. Today I am happy to acknowledge my whakapapa also from Ngāti Tukorehe through Hinetore who married Huitao and, the male line we tend to know, son of Tamatehura, son of Takihiku, son of Raukawa. It is through Ngāti Tukorehe our neighbours and relations and the hapū research cluster Tū Te Manawaroa that I'm standing here today speaking on the topic of Te Ira Tāne me te Ira Wāhine which was laid down by Tukorehe.

20 I acknowledge the mana of Ngāti Tukorehe and understand that you can expect to hear from Ngāti Tukorehe under a different claim number in the second phase of these hearings. This is more our Uri o Hape claim number.

25 It's great to have tautoko from the aunties and I know whaea Yvonne is also in support from Kuku, from Tukorehe and young Bella as well.

I acknowledge also my partner of nine and a half years Te Kenehi Teira, a trustee on Tū Te Manawaroa, and with whom I did the research for this brief in 30 2016-2017. He has generously shared the depth and breadth of his knowledge with me throughout our journey together.

Turning to the PowerPoint and the beautiful huia birds. The huia are associated with our hapū identity of Huia. There are seven hapū within an overall cluster

of hapū with Ngāti Huia known within our iwi. These birds many of them lived in the Tararua Ranges, sadly now extinct. And Buller to whom this art, he was involved with the book of the birds and he was partly responsible for the loss of these birds. Through helping each other to get kai with their different beaks, 5 the two birds helped each other to stay well, stay alive in their aspects of security and protection as well of being a couple, twosome, and of course the fertility aspects of male and female bonding are obvious. Yes, so I think the male had a strong beak for breaking open the soft wood but I haven't researched it well enough to say too much more on that. The female had that 10 curved, longer beak for reaching down into the earth perhaps.

So this takarangi spiral is from the maihi of our whare tupuna of Kikopiri at Muhunoa West near Levin. It was carved by our great-great-uncle Piwiki Te Horohau, we're very proud of his mahi whakairo. The takarangi spiral, 15 as many of you will know, it represents the intertwining of the male and the female in those two spirals, the double spiral. There is a suggestion those other shapes could look like DNA but I don't suppose they thought about that at that time. But the symbol of the takarangi spiral is about the origins of the universe, the beginnings of life and we will come back to that.

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I just wanted to acknowledge that Te Kenehi and I often speak as a bit of a double Act so you are welcome to make a comment e hoa if you would like to or make corrections. Let's hope that's not needed. Well, we'll see how we go. He may speak later anyway.

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This whakapapa chart is slightly different from the one I put in that appendix. I have fixed it in that Tukorehe and Kauwhata are brothers. Our link to Tukorehe is through the wahine Hinetore who became the wife of Huitao. I am more familiar with that line, the Raukawa, Takihiku, Tamatehura, Huitao line, but it is 30 good to stand here today and acknowledge Hinetore and that whakapapa to Tukorehe through her father to Whakarara.

So that was an important link back between the descendants of Turongo and the descendants Whatihua who had fallen out over a wahine called

Ruaputuhanga of Ngāti Ruanui, southern Taranaki. She was intending to marry Turongo but ended up marrying Whatihua through his clever means but tricky. You can read about this story in many books. But our point is about how Turongo descendants and Whatihua descendants married each other and all
 5 became related and allied confederation, Raukawa and associated hapū and iwi.

Hinetore's father Tuwhakararo was the son of Tukorehe and Ngaparetaehinu. Ngaparetaehinu is the name of the wharekai at Tukorehe Marae at Kuku, that's
 10 south of the Ohau river. Her father was Tamapahore, rangatira of the Ngā Pōtiki hapū at Papamoa and so Ngaparetaehinu links us to the Tauranga iwi of Ngāi Te Rangi.

Women of mana married men of mana and significant connections were formed
 15 between iwi. Iwi which might appear to live apart from each other today in different regions but who know and retain their connections over the generations. The Pākehā habit of putting named iwi inside lines on a map is only a very small part of the story of interconnections known, remembered and lived by our elders. People will travel long distances for tangi and significant
 20 hui to keep these connections, whakapapa links and stories alive and often further such linking marriages occur to rebuild those connections again.

Acknowledging also that Haitapunui, going back to the whakapapa, married Parekarewa, who was a relation on his mother's side, a descendant of
 25 Kauwhata. So we also have that whakapapa to Wehiwehi and Kauwhata and through them to Uenuku-terangihoka and Whatihua.

So yes, I was going to just ask us to look at those two names the brothers Uenuku-terangihoka and Uenuku-tuwhatu and we will come back to those.
 30 They relate to our eel traditions.

Yes, so this is a drawing of the interior of our marae at Kikopiri which shows you those double spirals and the symbol for our tupuna Hape that starts of the

one-legged warrior. That was kind of a trick to entice people towards you before you strike with the killer blow.

5 A neat thing about this whare is that the tāne and the wāhine are in balance on both sides of the whare. You got the tāne down the left-hand side and their wives on the right-hand side or we could put it the other way, the wāhine down the right-hand side and the tāne, their husbands on the left-hand side.

10 So we have three sons of Takihiku: Tamatehura and his wife Rongorito, as Kararaina mentioned earlier in the week, a woman of peace, Wairangi and his wife Parawhete and there is a story about those two from which Wairangi's haka emerged, and the third son of Takihiku here is Pipito who married Hinetai.

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15 Those three sons of Takihiku were fighting chiefs who defeated Ngāti Kahupungapunga at a time of expansion for Ngāti Raukawa. The whare was commissioned by the descendants of Kikopiri's oldest son, Wahineiti and his daughter Kiripuae is represented in the far right corner of the whare. Her husband, Te Au, was from Ngāti Toa Rangatira and Ngāti Koata. Charles Te
20 Ahukaramu has done a lot of research for us on who all these tūpuna are. I think this diagram was in the Adkin's book on Horowhenua. So, we descend from Wahineiti's teina, from Hapekituarangi who became a well-known fighting chief after Wahine died young, sadly.

25 As Kararaina mentioned as well, this is Raukawa's mother Mahinaarangi and Raukawa's sisters Rangitairi and Hinewaituhi at the Rawhitiroa Marae at Wharepuhunga so it's always when you see wāhine on a waharoa, it's pretty cool. There's kind of a central gateway with Mahinaarangi and Turongo and Mahinaarangi's dog, Maititi which is neat too and then on the side part you have
30 got Rangitairi and Hinewaituhi so we did get consent from Paraone Gloyne of that marae who had the whakaaro to lift the mana wahine of those tupuna kuia and he asked me to acknowledge the carvers **(Māori 10:16:57)** McGrath, Tutanekai Tunoho and Peter Broad. Te Kenehi's reminded me that some of the whare there at Rawhitiroa, the names are Kura Whare who was a daughter

of Raukawa and also there you have got Maikukutara and Maikukutea, the wives of Takihiku and Whakaterere. Ka pai.

We can offer some place names associated with Mahinaarangi's journey later if you like. We heard that question on Monday about place names where Mahinaarangi was acknowledged. So, we can add that later on.

Just a little bit about my mahi in earlier days, this was a major research project, mahi rangahau, for me that took me most of the first decade of this century, the 2000's. Published by Sir Roberts of 2010, I want to acknowledge this was a collaborative mahi rangahau undertaken over several years with support from matua Iwi Nicholson, Charles Te Ahukaramū Royal with artwork contributed by Brian Gunson and Tana Salzman. To be honest, I even felt inadequate with the task as I struggled to get clearer understandings of the lives of our tūpuna by reading early manuscripts in te reo such as Tamehana, Te Rauparaha and **(Māori 10:18:28)** Kairangi. I have only intermediate understanding of te reo and need to constantly refer to dictionaries. I've also had advice from whanaunga, Piripi Walker, who supports us being here today. The kōrero tuku iho from my father Crene Collins was whakapapa and history rather than te reo and tikanga.

Through having a mid-life crisis and making a stronger commitment to te ao Māori, whānau, hapū and iwi and thanks to Te Kenehi, I've become privileged in my experience in-depth of reading about te ao Māori. My memory for details is limited but I take a lot of notes and try to be organised enough so I can find details on my computer when I want them. Yay for modern technology.

It was actually Te Kenehi who alerted our whānau that we may still own this whenua here at Te Awahou Foxton and at the time it was under a Mitre10 building but our whānau have that spark passed down from our tupuna, pupuri whenua, we were determined to hold on to this tiny remnant of our papakāinga where our tupuna lived there by the Te Awahou Stream and the Manawatu River. And through retaining that – kia ora Judge Reeves, we have been able to express our identity as a whānau. Here's some of that kōrero

about who we are and it was an arranged marriage because the local chiefs were keen to have a Pākehā settler there in the 1840's so it was supported by Ihakara Tukumarū, Te Rauparaha, Te Rangihaeata and others.

5 So, if we had not had that whenua there and that mana whenua right, we may not have been able to be represented as both a Māori-Pākehā mixed whānau because it is a Ngāti Raukawa space so we were grateful that we were accepted in terms of this expression which was from a Raukawa perspective but obviously there's Pākehā elements as well. So, you can see in that image
10 slightly you might be able to see that there is a mere above Meretini and Thomas Cook. So that was the mere that was passed to Te Rauparaha by Hape as Hape knew at the end of his life he was asking 'who would take on the mana of leadership within Ngāti Raukawa and it was Te Rauparaha that was whakahīhī enough to say 'ko au' **me** and from that time on, Te Rauparaha had
15 that ongoing sense of responsibility to care and involve and support Ngāti Raukawa even though not all the chiefs at that time accepted his leadership.

So, this mere called Amokura is given prominence in the Ngāti Toa exhibition, Whiti te Rā, at Pātaka in Porirua and the window artwork created by our whānau
20 is a good way to lead us into the topic of our esoteric or spiritual traditions. Te Kenehi has whanaunga Dr Ferris and our niece Ruth Oliphant developed the design with input from local schools as well as representing the Manawatu Awa and its rich resources. Tuna are the fish and even Pūkeko, that's those orange, three bits like their feet, the circular rainbow symbol at the top left
25 represents Uenuku Tuwhatu, the eye of the Atua, of Io. Uenuku, atua of rainbows links us in our traditions to Io who is known by many names, all of them gender neutral. You may know of the natural phenomenon of circular rainbows also known as Brocken spectre, if you Google you will see what we mean, you sometimes see them – today if we're up in a plane and the shadow
30 of the plane falls on a cloud or you're high up a mountain and your shadow is cast down but I believe they would have been seen in traditional times as well in water spray like in waterfalls or the spray of a waka.

Ngā mihi ki tēnei atua, te pou o Tainui. This pou represents one of the mauri brought over from Raiātea on the Tainui Waka and expresses some key aspects of our spiritual traditions, the drawings by our cousin Hillary Robson Tangimoana. So, again, it's a representation of Uenuku, you
 5 would have heard of it because it's so famous and Uenuku was the atua of the rainbow that provided the link for ordinary people between the earth, Papatūānuku, Ranginui and Io Matua Kore. Io the parentless, the start of all beings, the start of all things, the origin of life. So, in this pou you can see both Uenuku Tuwhatu, sacred eye of the Atua or circular rainbow and
 10 Uenuku Te Rangihoka, the rainbow reaching up to the sky which provided the pathway for Tāwhaki to go to the heavens and bring back the baskets of knowledge of the wānanga traditions.

So, as you may have realised, those are also the names of Whatihua's sons.
 15 Uenuku Te Rangihoka, Uenuku Tuwhatu. So, this pou was shown in the Tainui exhibition in Te Papa in 2014 – 16 and was also part of the Te Māori exhibition which travelled to the United States in 1984 described as a milestone in the Māori Cultural Renaissance. In fact Uenuku had an essential role and it's mystical qualities suggest that it retains a spiritual powers and mauri. He atua,
 20 he tipua, is a book Carol O'Biso wrote called *First Light: A Magical Journey*, published in 1989 when she talked about some of those experiences. Some of you are nodding, ka pai.

1025

25 What doers Uenuku Te Pou and Io Nui, Io roa, Io taketake have to do with Mana Wahine. Like the Takarangi spiral shown earlier there was a balance of male and female within the concept of Io and we will show you more evidence about that. Just before getting there we want to acknowledge that there is an association between the Kingitanga and the spiritual tradition of Io. You can
 30 see it in the symbol of Te Paki o Matariki designed by the tohunga Te Ao Katoa of Ngāti Takihiku from Wharepuhunga. Same place where those wahine carvings are. Te Ao Katoa was a tohunga of the Io traditions which were taught in our Tainui Whare Wānanga.

For example, at Kawhia and Rangiātea near Waikeria where Raukawa grew up and where Mahinaarangi, his mother had her own wānanga as another claimant said earlier this week. The other person who helped design this coat of arms was Tiwai Paraone of Hauraki. He and Te Ao Katoa were both Tainui high
5 priests of the Io tradition and reluctantly included the symbols of the tradition in the Kingitanga symbol used as a mast head on their newspaper.

Some aspects of Tiwai Paraone's knowledge of Io traditions can be found in the Journal of the Polynesian Society website and I quote him in my brief, so
10 you got the Takarangi spiral there again. The intertwining of male and female. You got Papatūānuku, you got the constellation of Matariki and the importance of the stars.

Wahine were also tohunga, carriers of important spiritual knowledge which
15 gave them mana, power and influence. These practises have carried through to recent times. Within our rohe which extends from just north of Waikanae to the Rangitikei River. We know about Mere Rikiriki, Rātana's aunty who paved the way for his illustrious journey as a spiritual leader and another wahine tohunga of Tūhoe, also Ngāti Ruapani, Ngāti Kahungunu, renowned throughout
20 the motu and the wider world was Whaea Rose Pere. She was educated in the ancient traditions of her tupuna where she lived there at Waikaremoana. She has a doctorate and an OBE. Just got that information from our cousin's website about Māori writers, ko Kōmako.

I also want to acknowledge our tupuna kuia, Māwake, wife of Haumea who was
25 associated with the Mōhaka Whare Wānanga on the east coast as well as Waitohe, Te Rauparaha's older sister who carried Tai wānanga knowledge as spoken about by our whanaunga Hēni Wilson on Tuesday. We have Rangitopeora here as well. Possibly still here who also spoke on Tuesday.
30 Their descendants have both – that's the descendants of Waitohi as well as Māwake – have both Ngāti Toa and Ngāti Raukawa whakapapa.

So, we know that our tupuna kuia were powerful tohunga. Karakia to the Atua of the natural world were very important and if not done correctly there were

consequences. To put it more positively, if said correctly, all was well. One name for Io was Io te waiora, the giver of life. The beliefs that karakia influence outcomes is very strong. Tohu, those are signs of nature and the signs that Matakite talked about as well. Dreams and visions were frequently discussed and taken very seriously.

Knowledge of stars and the moon and the moon was part of the wānanga knowledge related to growing plants, fishing, navigating and of course the toto, menstruation, the monthly cycle of wāhine as well as birthing, bringing babies into the world. There she is.

We think of the female Atua, Hine-te-iwaiwa associated not only with weaving but also with pregnancy and birth, navigation, fishing and food cultivation, all guided by the phases of the moon. Many stars are thought of as female such as Matariki, Pohutukawa, Tipuānuku.

This image is from Kikopiri Marae, inners of Rakaumea who was of very senior whakapapa with Ngāti Raukawa. She was the wife of Kikopiri's older brother Korouaputa, daughter of Huia's older brother, Autuoro. So, it's through Te Autuoro that she gained that seniority. Te Autuoro's mother, Ruaioterangi was the older sister of Huia's mother, Pareunuora. The two wives of Ngātōkōwaru. Rakaumea's brother was Tūranga, eponymous ancestor of Ngāti Tūranga of Hīmatangi. The marriage of her brother, Pūmaitahangia to Whakarauika provides a link to Te Kenehi and Kararaina's people of Ngāti Takihiku, Ngāti Ngārongo and Ngāti Hinematā. The star on her forehead surely signifies celestial and wānanga knowledge, an inspiration to us all. It's great what you can convey through symbolism in carving and the arts.

So it was this drawing that motivated me to really bring in these wānanga traditions because I felt it was important to labour for you. It hasn't been published. It's from a document called *He Tuhi Māreikura* that Te Kenehi had seen earlier. I was looking at it in the Alexander Turnbull Library and saw a series of drawings of spirals but this was at the end of it and it wasn't included in the books which were recently published *He Tuhi Māreikura* by the whānau.

So in the centre of the drawing is Te Uwha, the female genitals represented clearly and in the wording Te Uwha below. And it also says “tino tino”. “Tētahi ingoa he tino, tino, he tewhatewha i rung ai te papa whakairo.” So that was –
 5 and then it’s got “Te Aho a Tāne” as well as “Te Aho Io”. So you’ve got the female element te ira wāhine right in the heart in the centre of the origins of life and the universe which is pretty amazing. Yeeha. To see that evidence that balance was really there in our spiritual traditions that were taught in our wānanga up in the Waikato. And then knowledge of those traditions was also
 10 brought down by our tupuna such as Te Rangihaeata and Te Ahu Karamu.

So I also wanted to state that “as light to ao is balanced by darkness to pō the tension and dynamic energy which occurs when the two genders are united is also a consistent theme throughout our kōrero o nehe rā, our traditions”. This
 15 may happen between people of the same gender as well but I haven’t had time to research that though we do hear that Tūtānekai had a bosom buddy and people do talk about that.

So back to the drawing. Because it hadn’t been published we were unsure if it
 20 was okay to show it and present and talk to it but at a paepae wānanga at Rotorua some years ago Steph and I had met Pei Te Hurunui-Jones who spoke in the Wahiao whare and through Facebook I was able to make a time for Te Kenehi and I to have a Zoom talk with him. He’s a mokopuna of Pei Te Hurunui-Jones and he was interested to see it and he supported our
 25 kōrero and gave consent and said he had asked some others and that he would ask and he came back to us and said the whānau was in support of us speaking about it. So this is a great privilege. Ngā mihi e te whānau.

A personal link to our whānau is that our grandfather, Oti Collins, died during a
 30 game of tennis with Pei Jones’s brother, Nick Jones, in Hawera in 1927. I think Nick was playing on his side. He was his partner.

Yes, in terms of carvings and depiction of genitalia, wāhine, tāne, as our tupuna reflected the rich reality of life, in an open and down-to-earth manner, in a way

which celebrated the sexuality, reproductivity and divinity of both tāne and wahine. The arrival of Victorian attitudes and judgments brought over from England led to the destruction of many carvings. But of course, many also remained. There are some obvious examples at Raukawa Mara in Ōtaki as we
5 saw this week.

Regarding Io we know of early written sources from within Ngāti Raukawa which refer to Io at the start of our whakapapa, their whakapapa. And there was a kaumātua hui at Kihikihi in 1912 at which Raureti Te Huia was the
10 secretary where those traditions were also affirmed as well as Christianity being discussed. Within Ngāti Raukawa we have Kereama Te Ngako of Ngāti Manomano in 1889 and Kipa Roera of Ngāti Kikopiri who became our kaumātua in those days. And he wrote,

15 *“Ka haere mai a Tainui i Hawaiki, ka mauria mai e Hoturoa, te oneone turanga a Rangiatea tūāhu tapu o tō rātou Atua o Io matua o ngā rangi tekau mā rua, nāna i hanga te Rangi, te Whenua me ngā mea katoa o te Ao. Ko te tangata tuatahi i hanga e Io matua.”* **“Could soil from Hawaiki representing of Io for he who was the creator of heaven and earth, of all beings, through Io the
20 first parent”.**

So that was clearly connecting back to that tradition of Tāwhaki climbing up to the 12th Heaven where Io resides. And that Io created the first person. That’s Kipa’s version and he also expressed himself in a way that also included
25 Christian elements later in his manuscript but he definitely referred to Io in this way.

Io traditions passed down from tupuna are known within Ngāti Tukorehe today as conveyed by tangata pūkenga, Sean Ogdon, now deceased, and
30 Tipi Wehipeihana whose evidence has been given to the Tribunal perhaps under the Wai 2200 inquiry. While Te Rangihaeata and Te Ahu Karamu began their whakapapa with Te Pō this may have been due to the sacred and secret aspect of the Io traditions.

There was a whakapapa from Te Kore to Io in Jones and Huni and Puna are also male and female elements from sexual desire and fertility emerged. Quoting Jones again, “and their importance in our Tainui traditions is shown by these names being on the stones at the site of the Tūāhu”, that’s the alter at
 5 Ahurei. So those two rocks are positioned at both ends of where the Tainui waka was buried. That’s awesome. So that shows you how long it was. And that’s – that hill is Ahurei where the two ahu was – sacred alter near the wānanga.

10 So the full names of Hani and Puni, Hani is the male and Puna is the female. Hani a te Waewae i Kimi Atu, the questing one. And the female, Puna Whakatipu Tangata, the spring well. These stones are said to represent the peace made between Hoturoa and Rakataura who was cousin of Whakaotirangi who I intend to talk about soon if I get time. Or after the morning
 15 break.

The balance of female and male in our whakapapa. So I just wanted to acknowledge that the Rangiātea Church in Ōtaki has oneone tapu from Raiatea in the Pacific where our tupuna came from. Buried underneath is a tūāhu of
 20 our Io traditions as well as being a Christian church. So that was te whakaaro o Te Rauparaha. So we know that those traditions were passed down and some of those early ministers, they knew all of that Io traditional knowledge as well and they could express themselves in both ways and often did, switch from one to the other quite readily.

25

The balance of female and male in our whakapapa continues down from Io, from Io came Te Whetu from whom came Te Rā and Te Hauana te Marama. So the sun is associated with the male side and mārama with the female side. And there’s a page in Elsdon books. I think I’ve put it in here but it’s not a great
 30 photo. Maybe I didn’t. It shows whakapapa from Io through Te Rā and Te Mārama down to Ranginui and Papatūānuku respectively. It states clearly that Te Marama is the female line to Papatūānuku and Te Rā is the male line to Ranginui.

Te Kenehi might talk more about the association of te ira wāhine with light and for example the light shining through the carved wood and whaea rikoriko from his – which means dazzling or twinkling light. We brought a prop, a beautiful – some bookmarks that have dazzling rainbow lights on them to express a little
 5 of what the power of whaea rikoriko and that female element which is associated with dazzling or twinkling light as well as the light of the moon like the name Mahinaarangi. Te Kenehi was told about whaea rikoriko as wife of Io at a wānanga named Okahukura which he attended at Manu Ariki near Taumarunui in the 1980s.

10

My concluding paragraph before we pass over to Te Kenehi or have a cup of tea or can talk more about Whakaotirangi, but I just wanted to say that the eel traditions and eel karakia have a lot to offer today's world. We know that they came down from our tūpuna. They have the balance of te ira tāne me te ira
 15 wāhine. They are about building life force, mauri ora, a powerful force for good. Personally I listen to one regularly and find it strengthening. We have recently found, there is a group of us, within Ngāti Raukawa interested in further discussing, learning and practicing eel traditions.

JUDGE REEVES ADDRESSES DR GILLING –
 20 **TIMETABLE/CROSS-EXAMINATION (10:41:22)**

HEARING ADJOURNS: 10.42 AM

HEARING RESUMES: 11.12 AM

(11:12) HEENI COLLINS: (CONTINUES)

Kia ora tātou. Ngā mihi nui ki a whaea Gabe or Gabrielle Rikihana great to
 25 have whaea here. He tino kuia ia, 95 years old if I'm allowed to say, from Waikanae. Now she can hear that's fantastic.

Tainui Waka

Whakaotirangi's whakapapa is from Rātā who was a maker of waka. He felled
 30 the tree, he forgot the karakia, and the birds kept putting it back, if you

remember that story, using the power of eel. And then when he finally acknowledged Rangi, Papa and Tāne the tree remained felled.

5 Whakaotirangi is closely related to Whakataupōtiki and Rakataura as well as Hoturoa. They all helped to construct and carve the Tainui waka. Hoturoa also descended from Rātā and Wahiaeroa through a different line, Ohomairangi, Te Kuraimonoa, and was closely related to Tamatekapua who led the Arawa waka.

10 The Tainui and Arawa waka were very close, some say attached. At some stage, left together or soon after each other.

Design aspects of the waka came from the kuia Mahurangi who was a guide for Whakaotirangi. He tohunga ia.

15

There is information about this in Jones Biggs' book *Ngā Iwi o Tainui* as well as a 1907 document in te reo written by Te Ao o Te Rangi of Ngāti Tahinga about how Whakaotirangi obtained the mauri for the Tainui waka. It is kind of obscure but tricky to understand.

20

The mauri was named Puanga which we know is a star and is associated with the bloom. The mauri was some kind of fastening from the whare of Uenuku and someone named Mihaoterangi was involved. Uenuku was the principal chief at Raiatea with whom they got into conflict, but with that name he is likely to have had knowledge of the eel wānanga traditions and a fastening from his house could represent a link to his mana and knowledge.

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Other mauri taken on the Tainui waka were also related to Uenuku: Te papa tatau o Uenuku, the sacred emblems or mauri stones.

30

Whakaotirangi's relatives, as I say, Rakataura he was a tohunga, a bit of a wild fellow. Hoturoa didn't like him very much. I think he got kicked off the waka at one point but managed to get there under his own powers.

Whakaotirangi carried a small kete: *Te Kete Rukuruku a Whakaotirangi* on the Tainui waka in which he carried the kūmara tubers; very carefully looked after them; such a highly valued kai that it must come with them and survive in the new land.

5

Whakaotirangi's sister Whakaotinuku had a similar role on the Arawa waka.

After they arrived in the Bay of Plenty, Hoturoa decided to take the Tainui waka north. He had heard about the place where he could drag the waka across from
10 Tāmaki to Manukau harbour, only about 200 metres.

Rakataura laid down some skids but the waka was hard to shift. He advised them to wait for Hoturoa's junior wife Mārama who had left the group at the Bay of Plenty saying she wanted to walk with Te Okeroa, a man of lower status
15 and some say taurekareka but the waka would not budge.

From some tohu/moemoeā Rakataura realised the intimate nature of Marama's relationship with Te Okeroa. When she arrived with him and joined the party, the group, she confessed on being challenged and they said karakia to try to
20 restore her mana. Everyone was very upset about this hara that affected their commander Hoturoa and upset the balance in the relationships unsettled everybody and they thought that was one of the reasons that the waka was not shifting. But it was Whakaotirangi who succeeded in freeing the waka. She used the karakia first used to haul the waka to the shore at Raiatea referring to
25 Tāne but changed the words from Mahurangi to include *Te wai o te Hika a Marama the wetness of Marama's genitals*. By acknowledging that incident and what had happened and the power of her karakia, the waka began to move.

While Whakaotirangi's mana was lifted by this incident, Marama's status was
30 lowered. There is reference to her taking different names expressing her vulnerability and wearing a humbler kind of maro. I think maro purua was the superior maro. Mārō hukahuka was the lower status, plainer, humbler kind of maro. It was making it obvious to everybody that her status had been lowered. It was no longer certain that she was the wife of Hoturoa.

Of course, Whakaotirangi is remembered for protecting and nurturing the mauri of the kūmara. While Hoturoa was choosing to live with Marama the younger, sexier one, despite her transgression, Whakaotirangi made the mission of caring for the kūmara her primary goal and went with her son or grandson to the other side of the hill where she thought it would be best to grow the kūmara. The place she chose was Pā Karekare near Aotea harbour north of Lake Parangi and east of Pukeatua Pā. This map is from Pei Jones 1941 though I think this is a copy by Crawford. You can get it out of the Alexander Turnbull Library. So, it's got Hawaiiiki, first Tainui plantation. This is where you need one of those pointers but it's – have I got a pointer on here? They got the map in front of them but there's other people.

1120

Kim, can you point to the Hawaiiiki, first Tainui plantation. There's the pointer there. someone's got one. Anyway, it appears that knowledge of this plantation had been passed down through the generations. Kararaina mentioned it. I was driving with Dr Des Kahotea, the archaeologist from Kawhia to Aotea and he talked about having been there. We didn't actually go but it wasn't – it was close by and he said at that time in 2014, he said that he had seen taro growing there and it's by a stream named Hawaiiiki and the stream runs down to the south west inlet of Aotea harbour. Great that we still know where that is.

So, there's detailed information about Whakaotirangi and how she prepared the ground for growing the kūmara. Making the mounds, burning off vegetation, building shelter from branches. Sloping the ground and planting the kūmara some distance apart. She⁴ asked her son to go to get Hoturoa to come to perform the appropriate rituals for harvest. He was moved to tears at the sight of the bountiful crop and reunited with her. Ka puta te aroha anō.

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So, though senior in years her mana remained high. Pre 1840 the knowledge and spiritual strengths of Ruahine and Māreikura were held in high regard in the roles of kaikaranga and kaikarakia were ongoing. Perhaps this is in contrast

to Pākehā society where older women are not given such important roles in an ongoing way.

I wanted to just acknowledge Whaea Mihipeka of Ngāti Wehiwehi and Te Arawa who passed onto me the gift of karanga. This drawing of Hine-nui-te-pō was done by Robyn Kahukiwa. Whaea Mihipeka acknowledged Io Matua Nui, whom she described as the creator of the universe. While she used to say she came from the stone age, she was born early last century and passed away early this century.

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So, the main themes I've covered in this kōrero are the importance of marriages in connecting or reconnecting branches of whakapapa and in building alliances with neighbours to the balance of te ira tāne me te ira wahine in our spiritual traditions including Io and in the whakapapa of Atua. And as an example, some aspects of the life story of Whakaotirangi, wahine rangatira and tohunga. I believe that when we have faith in ourselves, in our spiritual strength combined with pū aroha noa, compassion for others, wahine can be and often are a powerful force for good in our whānau, hapū and iwi. We look to our tupuna kuia for inspiration, strength and guidance.

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We were going to sing a waiata. Are we allowed to sing a little waiata? I mean it's a significant traditional waiata about some of these wahine. Excuse me, I have to have the words, it's a bit tricky.

1125

25 **WAIATA TAUTOKO**

TE KENEHI TEIRA:

You better explain the waiata to them.

HEENI COLLINS:

Te Kenehi's suggesting I explain it but he knows it better than I do. But you've got the moon on the – just above the horizon and one of the points sticking up like that which was actually said to be how Mahurangi advised the waka should

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be designed with the points up at both ends. And you've got Hinenui-Te-Pō welcoming people to the other side after death. There's wānanga happening up there, he whare kōrero, he whare wānanga on the other side. And the gathering of the many. And after that it gets a bit obscure for me.

5

Tūpaengarau is like Tūmatauenga I think. And there are also references to the daughters of Tāwhirimātea, his different ways of dying, wera i te ahi, hine ki te whare. There's reference to clouds, the sky, and you've got Uenuku as we've been talking about. And Tohi is like a ritual around transition including baptism sometimes involving water like a blessing. Te Ahuru is the hapū from up there associated with Tukorehe.

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All right. Kia ora tātou.

JUDGE REEVES:

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Tēnā koe, whaea. We're going to just move straight into some questions. So we'll start.

(11:27) KIM NGARIMU TO HEENI COLLINS:

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Q. Tēnā koe, thank you for your evidence. It's been wonderful to listen to you. I just wanted to ask you a bit about marriage and your brief covers a number of themes around marriage, particularly organised marriage to establish peace and build alliances and reconnect whānau and that kind of thing. And so I wanted to ask you a couple of things around that. Firstly, can you maybe talk a bit about when our wāhine participated in an arranged marriage that was of benefit for her hapū, what was the kind of mana that accrued to her for doing that?

25

A. Well she was already a wāhine of mana and selected for that reason. Yes, and obviously there's going to be more pressure for that relationship to be retained and maintained and if it is her mana will rise, and if it's not I guess it could be lowered. And there are responsibilities I guess like a kind of takawaenga or a mediation role of maintaining those links and having knowledge of both. You know, like the offspring in particular who have the whakapapa from both. I guess carry that on into the future. For

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that wāhine, obviously you are going to be learning about your husband's whakapapa and whānau as well. It depends where you're living I suppose, whether you're living amongst your people or amongst his people, and which gets emphasised the most but they are likely to be maintained you know in terms of travelling and being in both places.

5

Q. And so when those kinds of arranged marriages occurred, would that wāhine enter that arrangement typically as a senior wife?

1130

A. As far as I know. Like Mahinaarangi and Turongo, Turongo didn't have any other wives. It was quite exceptional and part of our romantic story, I suppose that she was his only wife and they stayed together until death. They had children together, four children, am I right? Three was it? yes. I don't know of any significant linking marriages where she was the junior wife. Except I suppose in a case like Te Pikinga who was a captive of Ngāti Apa she became the wife of Te Rangihaeata and that was a form of alliance. We're talking about the 1820s after the Ngā Puhi and Ngāti Toa party came down with their guns and started winning, defeating various pā of those earlier tangata whenua people. That was an alliance between Ngāti Apa and Ngāti Toa and as a former captive woman of a people that had become quite subjected her status – but there was also a piece of pounamu given so it was a serious alliance. He had a child earlier so he must have had an earlier wife, I can't quite remember. He had another wife after that, so she could have been one of a number of wives. That alliance was maintained for a while, but there was conflict where Ngāti Apa attacked Ngāti Toa so it must have affected their relationship as well as the alliance.

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Q. Okay. The flipside of that, one thing that you mentioned just a little bit earlier in your answer was that these kinds of arrangements placed significant pressure for the relationships to stay together. So I am just wondering if you know of examples of where a marriage that was arranged for political or military alliances actually didn't stay together and what the impact not on the wāhine but on the hapū dynamics and the iwi dynamics that they were meant to be holding together.

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A. The only story I can tell you in that regard is that there was a marriage planned where I think it was on the Maniapoto side this woman was going to be marrying Wairangi and she decided not to, she went off with her cousin instead and that I think did affect the relationship between
5 Maniapoto and the Raukawa side. But I don't know of any where it broke up.

Q. Okay.

(11:33) DR ROBYN ANDERSON TO HEENI COLLINS, KARARAINA TE IRA:

Q. Tēnā koe Heeni. Thank you and Te Kenehi for bringing all this
10 scholarship forward for us. Just about the waiata that you sang. Do you know who composed it and when it was composed?

A. No, we don't know, sorry. It's from the Waikato. It's Ngāti Takihiku.

Q. All right, thank you. I was really interested in the takarangi spiral. I found that fascinating. At one point you say the carving of Te Rauparaha has
15 the takarangi spiral on his forehead and that indicates that he is wānanga trained. Could you explain how you make that connection a bit more?

A. Just that it's an esoteric symbol about the origins of life and the universe. So it is associated with Io and the highest aspects of our learning, our whakapapa.

Q. You did start talking about it, I was quite struck about the female element
20 within that as having the light shining through. Could you give some guidance as to how we interpret that or how you interpret that?

A. [Kararaina Te Ira] So my father sent me up here because he doesn't want
25 to whakaiti the mana of wahine so that is why he is sitting behind me and I have to be his messenger. Just to go back to your original question Robyn.

Q. Yes.

A. One thing to really just sum it up for our iwi, the takarangi spiral is
30 definitely an emblem of Tainui whānui; we just want to put that note there. And you're asking about the light coming through, the uwaha, yes. Are you able to pose that question again so I can understand what you're wanting?

Q. As an outsider and looking at that as a metaphor I would bring my own interpretation to it as an element of femaleness so I don't want to bring my sort of cultural lens on it. I wanted a bit more explanation of how we might interpret the meaning of that.

5 A. [Heeni Collins] Yes, we're just talking about the actual carving and how it's got spaces so we're just checking that you're aware of that and the light comes through the spaces.

Q. Yes.

A. So yes, I mean I can't really elaborate much more than that. That wāhine are associated with light and the moon and the stars but then tāne are associated with the sun so I think both sides are associated with light. But Te Kenehi talks about whaea rikoriko as a particular dazzling or twinkling light. Yes, I guess together they create that dynamism and fertility and life.

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15 Q. All right, thank you. You talk about the wānanga in 1912. Can you tell us a bit more about the circumstances as to why that was called and what the subject matter was? Was there a particular reason?

A. Yes. I think the kaupapa was around spiritual traditions and whether they could agree across different hapū and iwi about those. There was the wānanga on the east coast that was very significant, wasn't there, the one led by Te Mata Oranga or something with the secretary being Te Whata Horo Durie you know the law of the wānanga. So that was about that time and I suppose this was equivalent on the western side amongst our Tainui people to talk about what their beliefs and to see what they thought about Christianity to kind of discuss that and whether they wanted to integrate it. I think some people didn't. You know a lot of people don't see any conflict with it and can do a kind of merging. You know there is things that seem so similar like Io sounding similar to Ihoa or Jehovah. They said that that was one of the reasons Te Rauparaha was happy to talk to Hadfield because they had the same atua. They were kind of merging in people's minds and you can see that Kepa Roera's kōrero a life force and maybe it is the same. But we like to emphasise the different aspects, the richness of the different elements to it within the karakia that help enlighten us. One of the things that's great

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about the Io traditions is the closeness to nature which we don't see in the Christian tradition so much. This relates to te ao o te taiao.

Yes, I can let you know more about that kaumātua hui in Kihikihi in 1912. I'll find the article again and I can put it on the record. It is actually fully recorded in Rauene Maniapoto I think has access to the whole written transcript. Pretty amazing. Yes, so there was a Raukawa rangatira there, Kapunga Kohetū – Kohetō or something like that. So we were interested in that and we believe that that knowledge of those traditions has come down to the south from the Waikato.

10 1140

Q. All right thank you for your very informative evidence this morning.

A. Kia ora. Kia ora Robyn.

Q. Kia ora e hoa.

(11:40) DR RUAKERE HOND TO HEENI COLLINS:

15 Q. Tēnā koe Heeni me ērā kōrero.

A. Kia ora Ruakere.

Q. The more I hear about the narrative of Rongorito the more I like Rongorito and I'd like to hear more and I notice that Stephanie also has kōrero about Rongorito and maybe there's further kōrero that can be included there. Particularly i te Marae o Hine, particularly the way in which her role in terms of maintaining peace between her – I think Kara said seven brothers, seven brothers and then obviously Tamatehura and his whānau Maikukutara. Maikukutara? Anyway the main point is the way in which you have ongoing conflict between Maniapoto and Takihiku and that then is able to resolve that but just through marriage through the fact of maintaining a kaupapa of rongo withing – on the Marae o Hine and as a place of safety I'd really like to hear more about that if there is information. I'm not sure whether you can provide that and if there is, it's just a really good example of the way in which wāhine can assert a very strong influence in a situation of quite deep conflict. It sounded as though, and I'm not sure whether I'm reading more into it than it actually is, a time of deep conflict at the same time, or potential conflict, ongoing conflict. Is there –

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A. Mmm, yes, it's awesome. I mean we can send you our draft chapters from our book that we were working towards which covers that kind of thing. You're probably aware that that name to Marae o Hine is also on the Square at Palmerston North so that kōrero about Rongorito remains associated with that. So that was around the peace between the various iwi down in this region.

Q. Yes yes, pai ana tērā. I was also interested in the kōrero about Io and Ihoa and I was wondering around you speak about the ungendered association of Io and then but Ihoa is gendered.

10 A. Mmm.

Q. And, did that change the nature of the relationship of – because Io isn't a strong narrative where I'm from and so the – and I don't have a lot of background in that so did it change the nature of the relationship between people with Io that it started to become gendered and it became male whereas prior to that – is that what –

15

A. Well when Christianity arrived and there was a lot of pressure to become Christian and give up your land, wasn't there? Just supporting you know the whole colonisation process was very closely associated with the arrival of Christianity. Christians opened the door to the colonists and we've got evidence of that, of government agents coming and staying with missionaries, missionaries taking them to really big Christian gatherings allowing them to talk about giving up their land, their s-called wasteland.

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Q. I suppose what I was looking for is, did the concept of uha that is within the tuhi māreikura, did that become diminished because of association more with a male gendered personification.

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A. Yes, yes sure. Yes I think I put in my brief that Christianity brought that patriarchal, hierarchical system.

Q. And it extended to Io?

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A. And well – yes, people maybe started thinking that Io must be male because the Christian god was seen as a male. And there were elements of sexism you know, of course within the British traditions and the Christian traditions that were brought over here and imposed on our tupuna.

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- Q. Okay, ka pai. The lasty one was really – I thought that was – just the discussion around Matariki and you talked about the female elements within Matariki which I think is important to note. And then on top of that you also talked about Te Ao Katoa and Tiwai Paraone putting forward the concept of Te Paki o Matariki. Do you think the nature of, the wahine element within Matariki was a significant factor in putting forward that as a concept, Te Paki o Matariki to be so strong also within Te Kingitanga, obviously in terms of the flag?
- 5
- A. Well, you see the balance of the male and female within those symbols in Te Paki o Matariki don't you and yes hopefully there's a balance within the Kingitanga movement. We had our Dame Te Ata of course for many years, much loved Queen. Does that answer your question?
- 10
- Q. Yes, kei te pai. I mean...
- A. And Te Puea, would you like to talk about Te Puea?
- 15
- Q. There's a lot of things you know – it just raises a lot of questions all through your brief, there's a lot of questions about – I mean even just – I want to go on a detective hunt around Mārama and Te Okanga and the fact that he was killed and Mārama and where did Mārama go? You know. You just said she left. Where did she go and was that – there's a lot of things like that that just raised questions and its like a story stops there when she left.
- 20
- A. She got back with Hoturoa, didn't she I've got that in my brief.
- Q. Okay, sorry i didn't see that. Ka aroha.
- A. Yes, I know he was living with there while Whakaotirangi was cultivating the kūmara.
- 25
- Q. It's a happy ending, okay. Not so much for Te Okanga.
- A. Yes, yes mārama hung in there. So, we could...
- Q. Kei te pai.
- A. We have got a 17-page paper about Io and the historical references with that are irrelevant to our iwi – are you interested in that? We could table it but and there was also another Te Kenehi's reminded me about a wahine who left her husband even though it was that kind of inter-iwi relationship and that was Ruaputahanga after Whatihua had kind of tricked her into marrying him and they'd had children. She went off him
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and ran off and I don't – yes so, I can't tell you a lot more about that, but it must have been diminishing for both of them, difficult and – Whatihua kept the children and that's why one of those brothers is known as – must be the younger Uenuku Whāngai because she, yes. She had to swim
 5 across a river and she left the baby in the sand with his head out of the sand so he would stay safe until his father found him. Yes, you'll find that story anyway. It's a good example of a couple breaking up.

Q. Kia ora mai.

JUDGE REEVES:

10 We've got to move on. Lyn did you have any questions? Okay, well.

(11:48) PROF LINDA TUIHIWAI SMITH TO HEENI COLLINS:

Q. Tēnā koe Heeni.

A. Kia ora Whaea.

Q. I really love the way that you sort of painted this big picture, the
 15 cosmogony as Ani Mikaere talks about it in waka stories and the peopling of places and so one of my questions is about narrating these big stories through the lens of wahine – through a wahine Māori lens. So, for you as a researcher, how much did you have to kind of dig for these stories, or you know cross reference in terms of your research and how much were
 20 they hiding from you or were they easy to find and you just had to connect them all together?

A. Kia ora Whaea, yes, they were there. It was just kind of like they were trucked away quietly and just having a forum like this is really awesome to be able to bring them out into the light. Kia ora.

25 Q. Thank you and then my second question I really want to hone in now on the status of sisters, of great men. So, we've heard about wives and mothers, grandmothers, direct descendants. So, I just want to – could you talk about Raukawa's sisters? Whether you've got any view of the particular roles that sisters played in the life of our iwi, our people, our
 30 whānau?

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A. Yes. It makes me want to talk about Waitohi who is the older sister of Te Rauparaha.

Q. Yes.

A. She was his senior and he looked to her for guidance. She helped him.

5 She supported him with strategizing. She was a tohunga in her own right

and a thinker and somebody who had the knowledge, the wānanga knowledge as well. It was her whose appeal to Ngāti Raukawa affected

them emotionally, so much that they decided to come down. She did that by referring to Okeweriweri – I think Heeni Wilson talked about that earlier

10 – to her maternal lineage so it was that emotion and love for her mother’s side. There was some reluctance to come under Te Rauparaha’s mana

but having a wahine make the appeal I suppose got beyond those kind of ego issues of those other senior Raukawa men and it just helped them

connect to their whanaunga of Ngāti Huia, Te Rangihaeata, Waitohi, Te Rauparaha and so on and you want to come and support and tautoko.

15 I mean Te Rauparaha had already accepted the mana of leadership of Raukawa from Hape anyway so it came about that he eventually

assumed that leadership but it took a while. He was a bit marginal to Raukawa. He wasn’t Raukawa on both sides only on his mother’s side

20 and he had grown up with Ngāti Toa. Anyway, I’m a bit off the topic.

Q. No, kei te pai. That’s fine. But I better stop there. Thank you.

A. But yes, it’s great when you can just see those glimpses into: “Wow, that wahine must have been really powerful,” and being able to put them

together has been great. Kia ora.

25 **(11:52) JUDGE REEVES TO HEENI COLLINS:**

Q. Tēnā koe whaea. I’m aware time is always a factor that we have to think

about in these hearings and unfortunately it falls to me to be dealing with that aspect of things.

A. Ka pai.

30 Q. So I’d just like to thank you again for your evidence this morning. One aspect I just wanted to I guess comment on and I think is going to give us

food for thought as we start think about the different issues that are raised in the kōrero that is brought before us. Certainly you mention it yourself

in your brief around the spiral and that's the role of gender fluidity, so the spiral which expresses the continuum between te ira wahine and te ira tangata and all that lies between. So I think that's a very good model for us to be thinking about as we move forward in this inquiry.

5 A. Yes, I heard Esme talk about that too didn't she the male and female within each person.

Q. Yes. He tino mihi ki a koe mō o kōrero, mō o whakamārama ki a mātou i tēnei rā.

A. Kia ora. Kia ora koutou.

10 Q. Kia ora.

JUDGE REEVES ADDRESSES TE MINENGA – TIMETABLE (11:53:59)

MS COFFEY CALLS

(11:54) STEPHANIE TURNER: (MIHI, #A109)

15 Kia ora. Anei te tino mihi ki a koutou ngā tangata e hui mai nei i tēnei rā i te maru o te whare ātaahua tēnei te mihi. Āe, tuatahi ka nui te mihi ki a koe te kaumātua a Aunty Gabe, tēnei te mihi aroha ki a koe, koutou te whānau, a, ki a koutou ngā mema o te Taraipiunara. **My acknowledgements to all present here today in the auspices of this beautiful house. Yes, firstly, I wish to**

20 **acknowledge Aunty Gabe, our enduring love and support to you and the family, and I wish to acknowledge the Tribunal members.**

Okay, I'm not going to go through my whole brief of evidence. I know that you've read it.

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He uri ahau o Ngāti Raukawa, Ngāti Huia o Rangiuuru, Ngāti Kikopiri. Ko Steph Turner ahau. **I am a descendant Raukawa, Rangiuuru, Ngāti Huia and Ngāti Kikopiri. I am Steph Turner.**

30 I'm standing to speak today as a named claimant for Wai 2419 and the claimants are myself, Heeni Collins and Scott Porter, my whanaunga here today too. Our tūpuna include wahine rangatira who are affiliated with Ngāti Raukawa including but not limited to, I'm going to talk to some of these

mana wahine today: Pipikutea, Waitohi, Te Rangitopeora, Pipiipurape, Kiriwera and Te Ākau.

Heeni has provided an overview of the world views through whakapapa of our
 5 tūpuna and discussed: Te Whakapapa o Io, Te Kore, Te Pō, te ira wahine, te ira tāne, pūrākau, whakapapa atua and mātauranga i tuku iho.

Yes, without male and female there can be no whakapapa. In this brief of evidence, I'll identify how our whaea tūpuna demonstrated their mana daily.

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We have endured our whakapapa being colonised, misconstrued through imposed colonial norms and the perpetuation of hierarchical gender biased standards that are not our own world view norms. These colonial customs have really impacted on our mana as wahine Māori today in Aotearoa.

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Our whaea tupuna Te Ākau was a wahine rangatira from Ngāti Tuarā, Ngāti Kiharoa on her father's side and Tuhourangi on her mother's. Te Ākau married Hapekituarangi, as Heeni has talked about, āe, o Ngāti Raukawa and following the death of his tuakana Wahineiti.

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We are the descendants of their children: Pipikutea and Te Horohau. Heeni is a descendant of Horohau, I'm a descendant of Pipikutea, and Scott is a descendant of Pipiipurape whose father was Hapekituarangi and whose mother was Te Ākau's sister, Kiriwera. Scott also descends from Waitohi and

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Te Rangitopeora.

Heeni and I some years ago went to Ngāti Tuarā, a long time ago, and we met with Mauriora Kingi at that time who told us that Te Ākau was talked about as beautiful, a puhi, often mentioned in the histories. He said she was born at her
 30 mother's Tuhourangi kāinga of Tapahora on the western shores of Lake Tarawera and that her whenua (placenta) would have been buried on the northern island of Lake Rotokākahi called Punaruku. This is where the whenua of all the people born around Lake Tarawera were buried.

Yes, we went to Wahiao at Whakarewarewa. We descend from Wahiao's sister Hinemoa through Te Ākau's mother and also from Wahiao himself through Hokako, the wife of Horohau.

5 Our whaea tupuna Te Ākau descends from Kiharoa through her father Kamotu. Kiharoa was a wahine rangatira on the Te Arawa waka. Te Ākau descends from two important mana wahine: Kiharoa and Tuarā. Kiharoa was the wife of Ngatoroirangi, a tohunga and navigator of Te Arawa waka, and a rangatira she was in her own right. Tuarā was a descendant of Ika who was also Te Arawa
10 waka. The two lines of descent come together in the union of Te Rangiwahitu and Te Uira. Te Uira was a grandmother of Te Akau. There's a tekoteko in the where which represents Te Rangiwahitu, Te Akau's grandfather and a carved pou of Ngatoroirangi and his descendants.

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So yes, I've talked in my brief about the Te Arawa Waka and Kearoa herself and her role as a tohunga with the leaving of the waka, Te Arawa and Tainui, to come and her role was to remove the wāhine related tapu. And Te Rangihaeata references that it – he says it was not through deceit by
20 Tamatekapua that Ngatoroirangi was taken on to Te Arawa although Tainui was his waka.

So I think – yes, i Just wanted to emphasise that the rituals of removing tapu were reliant on both tāne and wāhine and as we know still are. The wharenui
25 of Te Akau's people at Horohoro is named Kiaroa, Te Oha a Te Uira is the wharekai, and another whare called Te Uira all are wāhine.

Within Māori settings the legacy of wāhine holding mana is regarded as implicit. It goes with out question. This is a well understood Māori worldview which
30 transcends time and space through whakapapa. It is relayed in numerous ways, through pūrākau or whakapapa atua, through mātauranga i tuku iho, it is transferred through kawa, tikanga, korero, waiata, through the breast, through the daily interactions of norms of whanau, hapū iwi practices and life in general.

There are numerous examples of korero i tuku iho that convey the mana that our whaea tupuna had across multiple contexts, as tohunga karakia, as scholars i te ira wahine. They held mana over whenua and resources; mana whenua, mana wai, mana moana. They maintained their authority in strategic decision making in korero, waiata and through their actions. Their leadership in overseeing and directing te mahi o te Pā occurred daily, stories of Pipi Kutia doing that, oversight of kaimahi and mahinga kai, as kaitito of waiata, as holders of esoteric knowledge and maramataka and the practical application of this knowledge.

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As kai rāanga, as conveyers of mātauranga and whakapapa. As kai karakia, kai karanga and holders and givers of names, as matakite, as rongoa practitioners and knowledge holders ō whakapapa i tuku iho and pūrākau. In their knowledge of places and in their understanding of mātauranga and where wananga lore, in the retention and conveyancing of this knowledge through generations.

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So I'm not going to talk about the Ōhākī of Hape and that leadership going to Te Rauparaha with Amokura. I'll just – the PowerPoint really is in my whare and I don't know if you noticed there's a little Tiwaiwaka up there on the corner and sitting next to Pipi Kutia's photo and her son, Hemi Warahi, who we come down from. Aunty Gabe also shares the whakapapa that I'm talking to. Here's Pipi Kutia, also the daughter of Hape and Te Akau who also became a wife of Te Rauparaha.

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So, really want to say in my bit of time that i have left with you is that when you know, Te Akau's known to be tall and strong and we were brought up – we were fortunate with our bedtime stories were all about our whaea tupuna, walking the heke, giving birth, being able to fight, being able to compose waiata. And when I went some years ago to 1985 I think it was, it was preparation for the Festival of the Arts, Pasifika Festival of the Arts and I met a koroua. What's his first name, Te Kenehi? Te Akiawa. He was a great collector of waiata. Irirangi. Āe. And I had a conversation with him and he said in his collection of

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compositions, waiata, he said Te Akau was a prolific kaitito o waiata. Sadly it'd be great to find them.

5 So Te Akau's presence was noted at the Battle of Te Kakara, the last battle resulting in Ngāti Toa's defeat and decision to leave Kawhia. She told a warrior called Rawharawha to leave it to the guns but he wanted to use traditional weapons and was killed.

10 Te Akau was known to have been involved in battles at Taharoa as well as near Mōkau north of Taranaki where she helped defend Te Rauparaha and others from a group of Ngāti Maniapoto wearing a kahu-waero huru kurī, or dog-skin cloak. She and Te Peehi Kupe's wife, Tiaia, carried patu and supported the initial attack with such force and confidence that the attackers fled, this is the kōrero. According to Tamihana Te Rauparaha, the group had crossed to
15 Awakino and were close to Mokau, making rafts to cross the river when a party of Ngāti Tūmarauri a Ngāti Maniapoto arrived.

20 So they wore the cloaks and Te Akau and Tiaia got up as if and as made a speech to all of the young men urging them to be brave. Te Rauparaha was armed with a pou-whenua which we are kaitiaki of, his pou-whenua. His son had a taiaha and his step-son a paiaka. Yes.

25 So what else to say? I think according to Tamihana, his own birth occurred after the Battle of Motunui where Te Akau birthed him at Pukearuhe Pā about 23 K's north of Urenui. He was called Katu. He took the name Tamihana or Thompson later.

30 Just a couple of other things I'd like to talk to you about and then take some questions.

He's at Pipi Kutia again, my whaea tupuna and of course both Te Akau and Pipi Kutia were mana wāhine that bought alliance, economics, carvings, waka – you know her people of Ngāti Tuarā, Ngāti Kea were waka builders, were prolific carvers. And I think a really important thing to say is that through that

alliance that taumau marriage came huge support and resource for Te Rauparaha during the heke and Ngāti Tuarā and Kea people came with Te Akau as Heeni mentioned they carved some of our houses, Kikopiri and at Takapuahia too. Yes. That's it. That's a really important point to make.

5

I think you know why – I'm talking about Te Akau as a case study really because any one of our whaea tupuna could be talked about in his way and we don't have a lot of time. We could spend weeks talking about each one of these whaea tupuna, yes.

10 1210

I think here's Amokura and there's a whole kōrero and I have written a brief which was given at Te Awahou. We had Amokura there, Heeni and my sister and I are there, and whanaunga also were there that day. I reference Te Waari's kōrero too, Carkeek, and the whakapapa which is written and available to you about Amokura because what is really interesting is the whakapapa to now and what happened to that taonga.

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My grandmother and her sisters, all Pukekaraka girls Aunty Gabe like yourself in Ōtaki opposite Rangiatea, my grandmother so the grand-daughter of Pipikutea. Yes, my father and brothers and my grandmother.

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Yes, I meant to say my parents I was fortunate to be brought up under the korowai of a kapa haka group being you know having moved to just down the road under the korowai of Mawai Hakona the good old days where we had Māori club. These are my parents and grandparents. Heemi Warahi down the bottom there, Pipikutea's son.

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So I think as said Te Ākau held her own mana, resources and extensive relationships which she retained in marriage to Te Rauparaha. When her husband Hapekituarangi passed, the leaders – I won't talk about that – at the ōhākī.

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Just a few other things I'd like to kōrero to you about is, I find it interesting that our whānau find ourselves as kaitiaki of taonga and through my grandmother the pōtiki are wahine but actually she held that kaitiakitanga of Te Rauparaha's taiaha *Kimihia*, his pouwhenua, a lot of korowai and various other taonga, which she took as such as a responsibility the care of these taonga and actually it was through her that they are still available for us all today in a collection and readily accessible.

Just to finish, I'm open to your questions about mana wahine. Of course it doesn't stop. This is one of our sons and my mokopuna called Carlie Te Ākau and the importance and responsibility we have is talking to continue the legacy of what being a mana wahine is.

This is our mātāmua Te Ākau was her name, She would have been 37 last week. She passed at 28 through a battle with cancer and died a real mana wahine, oozing aroha and strength and strong in her whakapapa and knowledge (mātauranga).

She is wearing the korowai there on her 21st which belonged to Te Ākau, a kahukiwi. Piripi Walker my close whanaunga is kaitiaki of this korowai.

Te Ākau was the only one actually to wear the korowai before we put it carefully to one side. Here is this particular korowai.

She is buried at Panepane which is in the Wairarapa. Interestingly, her partner was Rangitāne nō Te Oreore and they very kindly put her in their ancient urupā. But again they are asserting the connections between Kikopiri and the whānau over there that's part of that.

Really that's all I wanted to say. Kia ora.

WAIATA TAUTOKO

(12:17) KIM NGARIMU TO STEPHANIE TURNER:

Q. Tēnā koe. Tēnei te mihi atu ki a koe kua tae ā-tinana koe ki mua i a mātou i tēnei ata. **We want to congratulate you in making yourself available with giving your evidence.**

5 A. Kia ora.

Q. I've just got one thing. It's not so much a question but it's just something I'm just going to ask you to maybe talk a little bit about. That is, in your brief you used the terms wahine holding mana and wahine rangatira and you used both of those to describe some of your whaea tūpuna. I'm just wondering if you can talk about any sort of distinctions or nuances between those terms that you think might be useful for us to understand.

10 A. Sure. Yes, I mean I think wahine rangatira is about whakapapa a lot of the time and that they were regarded as holding authority. What they said was listened to. They had strategic thinking and knowledge. Yes, in terms of mana wahine that is the distinction you're asking about. I think having mana or authority of relating to context or place whether it is whenua or moana or eel weirs, yes, that's what I think is a distinction.

Q. With wahine rangatira essentially being a birth right is what you're saying?

A. Yes.

20 Q. So for mana wahine, can you talk a bit about maybe how wahine acquire mana?

A. Yes. I think being involved, showing up, being consistent, dedicating time and effort to whanaungatanga and sharing opinions, speaking up, sharing any sharing in particular knowledge that is held and seeking knowledge and being open to others. I think aroha is massive so that being open supports our own concepts, things like ako. In your relationships I learn from you, you learn from me. So yes, that mana is acquired through relationship and action.

25 Q. Ka pai, thank you. Kia ora.

30 (12:20) DR ROBYN ANDERSON TO STEPHANIE TURNER:

Q. Tēnā koe Stephanie. Thank you for bringing Te Ākau's history to us. Over the course of the hearings, we have heard a number of histories of this kind of nature of foundational marriages and alliances. In fact, I was

talking to Ngāti Wahiao last week and their relationship from their perspective is still very important to them with Ngāti Raukawa and very alive for them.

A. Yes.

5 Q. I just wonder if you could give us a bit more insight, I mean we're talking many generations now, how that sort of relationship is kept alive and healthy and the role of women in doing that.

A. Yes. The funny thing is we're not talking that many generations that would be my first point. You know really, we're talking
10 great-great-grandmother that's very close. I think one thing Heeni and I have in common, and partly it is being a pōtiki of a pōtiki of a pōtiki, it is a shorter reach back through time for us. My grandfather was born in 1878 a long time ago. But in terms of the relationship with Wahiao and Ngāti Kiha and Ngāti Tuarā and Whakarewarewa, Heeni and I have put
15 effort in over some years. We took our mātāmua when she was 16 was the first trip so she knew her whakapapa in terms of who she was named after. We've been back to wānanga. I think it does require effort. What I find interesting is that our Tuarā, Kiha and Tuhourangi whakapapa, our whānau that came on the heke for some it is further back; there is multiple
20 generations and in lots of ways our whānau have become assimilated into Raukawa identity, Raukawatanga, but people that know whakapapa never forget whakapapa and assert those relationships, that alliance and knowledge of those connections continually, daily on the pae, yes.

Q. Are they reinforced by marriages in following generations?

25 A. Yes, undoubtedly so. I'm sure it's a lot of the tūpuna at work there.

Q. All right. Well, thank you. There is some tantalising statements here in the next stage so very much looking forward to that. Thank you.

A. Yes, there is a lot to say about post-1840 with a lot of our whaea tūpuna and the breaches that occurred.

30 Q. Looking forward to it, thank you.

(12:24) DR RUAKERE HOND TO STEPHANIE TURNER:

- Q. Tēnā koe Stephanie. We don't have a lot of time left so I just really want to touch on things and if there is a longer explanation it may be better if we can get it provided in writing.
- 5 A. Sure.
- Q. But I totally agree the story of Te Ākau is a really important narrative and needs to be included in some way. I want to go back to Hapekituarangi.
- A. Yes.
- Q. You see he married two sisters Te Ākau –
- 10 A. Yes, Te Ākau and Kiriwera.
- Q. – and that whole nature of marrying two sisters when obviously Te Ākau had this huge mana and the other sister is not so prominent in the narrative and I'm not sure whether that's because the kōrero comes off another line?
- 15 A. Actually Scott comes down through Kiriwera too.
- Q. Okay.
- A. In the whānau she is talked about as well.
- Q. Okay.
- A. But she did stay didn't she Heeni in Waikato? [Heeni Collins] Yes.
- 20 [Stephanie Turner] She stayed and Te Ākau came. Yes, a different story.
- Q. Yes. The comment that was made here: "Following the death of his tuakana Wahineiti," is that because Wahineiti was married to Kiriwera or Te Ākau before then? It is the significance of the "following the death".
- A. No, I don't think so.
- 25 Q. You're not implying that?
- A. Yes. I think as an older sibling of Hape.
- Q. Of Hape, yes.
- A. That is the point.
- Q. It wasn't so much about that there was a relationship before that?
- 30 A. No. Between the wahine and Wahineiti, no.
- Q. And I just really wanted to make the point that two days ago we talked about the way in which names that were applied to men could be commonly associated with female and women's names could commonly be associated with males and Wahineiti is a really good example of that.

A. Yes.

Q. There was no stigma attached with him having the name Wahineiti.

A. No.

5 Q. I mean obviously his mana was significant, he tuakana of Hape, and I think it is important to note that. It would be good if there is some kōrero about the name, where it came from, and the significance of that.

A. Yes.

Q. Heoi anō koirā tērā. Ngā mihi.

10 A. We could provide that. Scott also has a daughter named Te Ākau just better put that plug in.

(12:26) KIM NGARIMU TO STEPHANIE TURNER:

15 Q. Kia ora Stephanie. Thank you for your beautiful case study and sharing your whānau with us today in the photographs. I don't really have a specific question but I just want to, yes, thank you for the way you have told this story. I mean I love it. It is like bringing someone so you can begin to have a sense of their lives and their relationships and the realness of them so ngā mihi ki a koe.

A. Kia ora. Ki a koutou hoki tēnā koutou.

20 **JUDGE REEVES ADDRESSES STEPHANIE TURNER – MIHI/QUESTIONS IN WRITING (12:27:41)**

MS RAMEKA (CALLS)

(12:29) TE ATAWHAI TE RANGI: (MIHI, #A120)

25 Tēnā tātou. Ngā manaakitanga ki te tēpu mō e rongō ana ki a koutou ki tāku kōrero. Ki te taha o tōku mama ko Hikurangi te maunga, ko Waiapu te awa, ko Nukutaimemeha te waka, ko Ngāti Porou te iwi, te Whānau a Uepohatū me Umuariki ngā hapū. Ko Mangahanea te marae, ko Hinetapora te whare tipuna. Ko Tawai Hauraki tōku mama. **My blessings to you the panel and thank you for making yourselves available to hear my evidence. From my mother's**

30 **side, Hikurangi the mountain, Waipū the river, Nukutaimemeha the waka, Ngāti Porou the people. Te Whānau o Uepohatu and Umuariki the hapū. Mangahanea the marae, Hinetapora – Tawai Hauraki is my mother.**

Me te taha o tōku papa ko Tongariro te maunga, ko Tongariro te awa, ko Te Arawa te waka, ko Ngāti Tūwharetoa te iwi, ko Te Huehue te tangata, ko Ngāti Tūrangitukua te hapū, ko Hirangi te marae, ko Tuwharetoa i te Aupōuri te
 5 whare tupuna. Ko Takuira Te Rangikaiamokura tōku papa. **And my father's side Tongariro mountain, Tongariro river, Te Arawa the waka, Tūwharetoa the people, Te Huehue te chief – Ngāti Tūrangitukua the hapū, Hirangi the marae. Tūwharetoa Te Aupōuri is the ancestral house. Takuira Te Rangikaiamokura is my father.**

10

Ko Te Atawhai Nayda Te Rangi ahau. I whānau mai au i Porirua i te 1950s. I noho nei au ki te awa o Whanganui i 1982. **Atawhai Te Rangi is my name. I grew up in Porirua. I did grow up in Whanganui from 1982.**

15 My kōrero for this brief of evidence begins with looking at the status of wāhine in traditional Māori society and provides an understanding of te ira wāhine from a Māori worldview. It is also based on lived experience of both domestic violence and abuse and rape within Māori gang culture. This part of my kōrero as informed by my Master's Degree exegesis, *'He Reo Kō, He Reo Areare –*
 20 *The Liberated Voice of Wāhine'*, which is marked exhibit 'A'.

So I want to touch on some important points for me. Writing this brief of evidence actually put things into perspective and what my life has been like because I had no understanding of te ao Māori at all growing up. So to read
 25 some of the research that I done was just so heart-warming and exhilarating to know why I'm such a strong woman and have been during my life. I don't want to have to read through my whole brief of evidence, I just want to touch on things that were really important to me.

30 So just knowing that each member of our whānau we have our own intrinsic value. That was something really new to me. And that both men and women were essential parts of the collective whole, knowing that as a young youngster I wondered why – why do we live with just mum and dad and my siblings and I

know nobody else in the street is related to me. I just want to touch on just little things that are really important.

The saying 'he wāhine he whenua', I never really understood what that meant until I did this bit of research on it, I had the privilege of meeting Whaea Rose Pere a few years ago and at the time I was supporting kēnge – he whānau kēnge, we were having wānanga at Wainui o Mata Marae and she was our pou. So you know the way that she spoke as a strong woman and that gave us kind of a bit of understanding, both us tāne and wāhine. And our mokopuna that we took or our tamariki that we took to the wānanga with us. So just the things that she grew up knowing about – where does it says –

She points, described her childhood as “being very full of positive female models. And how her elders set the example of men and women respecting each other and working alongside one another. She considered her Māori ancestresses prior to the impact of Christianity to be extremely liberated in comparison to her English ancestresses.

She points out that Māori women were not regarded as chattels or possessions, that they have retained their own names upon marriage, that their children were free to identify with the kinship group of either or both parents. That they dressed in similar garments to the men and that conception was not associated with sin or childbearing, with punishment and suffering. But that these were uplifting and a normal part of life in line with te centrality of female sexuality to Māori existence.

Māori women celebrated their feminineness with confidence, both respecting and exercising sexual autonomy. Pere also points out that assault on a woman, be it sexual assault or otherwise, was regarded as extremely serious and could result in death or, almost as bad, in being declared “dead” by the community.

Traditionally, therefore, the whānau was a woman’s primary source of support. Her “*marriage*” did not entail a transferral of property from her father to her spouse. She remained a part of the whānau. Even if she went to live with her

husband's whānau, she remained a part of hers, to whom her in-laws were responsible for her well-being. They were to ensure that she was well-treated and to support her. In cases where misconduct was shown, divorce was relatively simple so long as the correct procedures were followed. Divorce
5 carried no stigma, and any issues as to custody and ongoing support of children were sorted out within the whānau context.

The absence of distinction between private and public domains in the context of family arrangements protected and affirmed women. Kuni Jenkins describes
10 the interaction of a couple and their children with the rest of the whānau in the following terms:

“In her cultural role the Māori woman was part of a community. The home unit was part of the whole kāinga. Grandmothers, aunts and other females and
15 male elders were responsible for rearing the children of the kainga. The natural parents were not the sole caregivers and the routines of the whānau were such that couples could not be isolated to lead independent lifestyles. Their communal living required constant contact and interaction with other members.”

20 This form of social organisation ensured a degree of flexibility for women not possible within the confines of the nuclear family. The presence of so many caregivers, and the expectation that they would assume much of the responsibility of childrearing, enabled women to perform a wide range of roles, including leadership roles.

25

From here I would like to transition my kōrero to setting a basis of how the role and treatment of wāhine has been deconstructed over time, including how the balance of wāhine and tāne and the inherent tapu associated with te ira wāhine has been denied. I do so by gleaning into my own personal experiences of how
30 wāhine Māori have been subject to violence and abuse in the context of gang culture.

In telling my story, my parents and their experiences of the world they lives in and observed, it was the early 1950s, my parents along with many Māori

migrated to the city. As young adults they left their respective hapū to seek employment and housing in Wellington. Their total existence was from a life amongst whānau and hapū, where tikanga, spiritual well-being, Te Reo Māori and genealogy was their birth right. They left Te Ao Māori behind and arrived
 5 at a cold and unfamiliar world looking for warmth and comfort within their own culture and peer groups. Like seedlings plucked from the whenua and planted in concrete, they adapted as best they could to new lives in the city.

When I look back at my pre-teen years (even at that age), I was confident to
 10 leave my parent's side. I would catch the New Zealand Railways bus to Turangi with relations and stay with my relations. I loved being with my Ngāti Tūrangitukua whānau. I envied my cousins who were raised on the marae, who knew our whakapapa and all of our relations.

15 1240

In 1976 after 4 years at Porirua College I started my first job in Wellington at the Department of Justice it was called then. One night I went to a nightclub with my cousin whose boyfriend was in the Black Power and that was the beginning of what my life was to hold for me for the next 46 years.

20

I've been associated with two well known Māori gangs in New Zealand. First, with the Black Power and then with the Mongrel Mob from 1979. A strong relationship with the Mongrel Mob prevails today. I also understand my practice was born out of personal experiences in being a gang member's partner, not
 25 just once or twice but three relationships. All of which illustrated varying degrees of male promiscuity, domestic violence and abuse, and infrequent morality, as noted in my master's degree exegesis.

I look back at some of the horrific incidents I have witnessed in my
 30 time with both gangs and the treatment of women especially the practice of blocking or gang rape. This behaviour was normalised by the gangs. Women subjected to gang rape were often prosecuted afterwards rather than supported.

The detrimental effects of colonisation on Māori men are undeniable. They too live a colonised reality. However, as already pointed out, their colonised reality is not the same as that of Māori women, nor has their experience of colonisation been the same.

5

Māori Women's Perceptions of Themselves

Perhaps the most debilitating legacy of colonisation for Māori women is the effect it has had on our perceptions of ourselves. Marginalised by the Crown, our roles diminished and distorted by the application of culturally alien values, the end result for too many Māori women has been a negative self-image and a belief that Māori society does not value us. In spite of the long Māori tradition of female leadership, the view has developed that leadership is primarily a male preserve. Women leaders have either been rendered invisible for explained away as exceptions to the rule of male leadership. Worse still, Māori women have come to regard our powerlessness as a legacy, not of colonisation, but of Māori tradition.

The denial of the status of women was all part of what Dr Moana Jackson has called the destruction of the soul, which he regards as a necessary part of colonisation:

Māori began to develop an internalized state of alienation in which they rejected themselves because the meanings which their philosophy gave to their existence were being removed. . . The alienation and self-negation so engendered ate away at the Māori soul. Many began to feel that somehow there was an incompleteness in their humanity which only becoming Pākehā could fulfil.

30 Nō reira tēnā koutou, tēnā koutou, tēnā tātou katoa.

**JUDGE REEVES ADDRESSES TE ATAWHAI TE RANGI –
MIHI/CROSS-EXAMINATION (12:44:05)**

(12:44) PROF LINDA TUHIWAI SMITH TO TE ATAWHAI TE RANGI:

Q. Tēnā koe Te Atawhai. Thank you so much for your submission. It was like being on a rollercoaster this week and today in terms of making sense of the things that you've made sense of in your research so congratulations on your exegesis. I don't really have a specific question or maybe I can frame it as a question. The journey you took out of that, out of your experiences that took you to writing your exegesis and, I guess you described it as, this kind of discovery of all these wonderful things about wāhine that you weren't aware of, what were the specific catalysts or individuals who helped you make that leap?

A. Yes, I think within those three relationships it was the men that made me think: "No, you shouldn't be treating me like this." I knew they shouldn't be but I didn't actually know my power as a wahine Māori and it was through those relationships that I found it. Through it all, through having the children, just through being pōhara, the everyday environment. I always maintained I had this strength but I didn't know where it came from. Yes, that's the best that I can explain.

Q. Ka pai, thank you. Do you know where it came from now though?

A. Yes I do.

Q. Yes, cool.

(12:46) DR RUAKERE HOND TO TE ATAWHAI TE RANGI:

Q. Te Atawhai i tō māia, i tō manawanui e mihi ana ki a koe i haramai ai i tēnei rā, tēnā koe, me tō rōpū anō tō whānau i konei i te tēpu. Te Atawhai, one of the things that you mention within your kōrero is you talk about Mahuika and Murirangawhenua and it has often struck me is the way in which those kuia ērā wahine i tiaki i a Maui Pōtiki. That quite often the first born the fathers look after that, but the ones left behind or the ones that aren't considered to be that important are looked after by the mothers. Potentially, maybe that's because mothers have further children and their focus goes on the next children and the next child and then they end up putting extra emphasis on the later children. And then when I read further down into your evidence I was thinking, what has been the impact of those atua wahine in your perspective as you learnt? It actually follows

on from what Linda just asked you but I was, in particular, interested about the atua wahine whether ones like Hinetitama and Hinenuitepō and Papatūānuku did they become a focus of importance for yourself and other wahine within te whānau kēnge nei e kōrerohia nei e koe?

- 5 A. When I think about a lot of my hoa wahine kei roto i te kēnge there are certain ones of us that stood out from the rest that were willing to take on education, to be educated, to ako i te reo that knew that this wasn't just a life for us that there was more to this. And so in my exegesis I had interviewed four other wāhine because I knew that they had that strength,
- 10 the same as what I was looking for and doing to improve myself, to look after myself, they did those same things. So yes, I knew about some of our atua. Actually I only knew of Hinetitama, and I'm talking 30 years ago, just a little couple of sentences you'd read somewhere. I knew more about our atua tāne but that gave me a better understanding too of the
- 15 strength and where it came from, not just from my mother or my kuia or my kuia tūpuna it actually came from them. So yes, now I love that I'm Māori. I can't express how much I love being Māori now and yet growing up I was ashamed of my surname at school, so I think I've come the full circle. Yes, kia ora.

20 1250

- Q. As you were just saying that I was thinking about your comments about Turangi Tukua and that experience as a child an seeing another world, another perspective and that had an influence there do you think it played?
- 25 A. Yes, I think I was 10, 12 and I knew – I wish I had this and yet my cousins that were raised there, they saw me as the smart city kid that knew music and fashion but yes, they were the luckier ones.
- Q. Tēnā rawa atu me ngā kōrero, e whai hua ēnei kōrero, tēnā koe. **Thank you for your evidence it's really given us food for thought, thank you.**
- 30 A. Kia ora.

KIM NGARIMU:

Tēnā koe, otirā tēnā koutou kua tae mai koutou ki te tautoko ki te awahi i a ia.

And thank you for your brief and those supporters you've brought with you.

Not really a question from me but just probably a couple of comments. I did want to thank you for your really considered laying out of the status of wahine in traditional society that kind of discussion on social structure and social organisation is really important foundational you know thinking and understanding for this stage of our Inquiry, so I want to thank you for that. And also, I just wanted to thank you for talking to us about your life and for reminding us that we haven't all had the same experience as wahine and that that's going to be an important thing that we don't forget as we go forward in this Inquiry so kia ora rā.

(12:51) DR ROBYN ANDERSON TO TE ATAWHAI TE RANGI:

Q. Tēnā koe Te Atawhai. I was just wondering what you would like to see as coming out of the process that we're undertaking over this week and coming weeks.

A. I'm not sure because you know I lodged the claim in 2008 and there was no expectation then. Since then, life has changed, it's evolved, there's Facebook, there's cell phones, there's – actually a lot of not really nice things happening now. You know and then we've got our – we've still got drug and alcohol addiction. Mental health illness. I've worked in Hauora for the last 209 years, same thing every year, different generations now. So, yes, I'm, not sure what can be done, I'm not sure.

Q. Do you have hopes?

A. Yes, I have hopes and aspirations that my mokopuna will be – that I'll be her for them, that their whānau are here for them. Like – you know the gang culture's really entrenched in my whānau along with many like my children – my children my mokopuna are all fighting the same kind of fight that gang culture and what happens you know it's – yes I've had my little dream you know that I could have my ownership Hauora service and I would find the best kaimahi to be working with our people. That would really work with them one on one. That they overcome whatever issues they have but you know I can't say exactly, it's just too big and too hard.

Q. All right, well thank you very much for taking the time and trouble to come and talk to us today, thank you.

A. Kia ora.

JUDGE REEVES:

5 And just to follow up on that kōrero you were just having with Robyn, I mean even at this early stage in the Inquiry we really want claimants and witnesses to be – and participants to be thinking about the sorts of outcomes you want from the process that were embarked on and I mean as you start to think that way I mean that will no doubt shape you know the kōrero you want to put before
10 us as the Inquiry proceeds so this is when I say merely the first stage, it's been a very important – we are near the end of it now laying down this tūāpapa for our Inquiry. Next, we are going to go into a research phase and then we will go into another phase of hearings. So, there is time for participants to be thinking you know about how you want to – what outcomes you want. What do you see
15 coming out of this Inquiry, you know and bring that to us later on, yes?

So, anyway ngā mihi ki a koe anō, he tino pai tō kōrero ki a mātou. **Thank you very much for your time and briefing, your evidence has been fantastic.**

So we have come to the end of the questions. We may have some more
20 questions for you in writing so we're going to think about that. So it's always a tough gig being the final person in a hearing and I'm sorry if it feels a little rushed, it's not our intention and we have thought and considered your evidence and we may have some more pātai for you. So tēnā koe, we are about to move in poroporoaki.

25 **WAIATA TAUTOKO**

DR RUAKERE HOND:

Te Kenehi, kāore au i te mōhio ngā Raukawa mā i tīmata. Pai tonu mā Raukawa atu anō e whakakapi ki te kore? Karakia whakakapi i tēnei wā anō? Āe, Kāo? **Ken, I'm not too sure whether Raukawa – is it okay if Raukawa
30 wants to close our hui? Just a closing prayer? Yes, no?**

HEENI COLLINS:

Well thank you all for being here. It's been an awesome week, really uplifting and thank you to the haukāinga, Matiu, ngā rōia, ngā whaea, aroha nui. Yes, those whaea down the back and the whaea up the front, ngā mihi aroha. All
5 right that's us, kia ora Scott, Te Kenehi.

KARAKIA WHAKAKAPI (HEENI COLLINS)**HEARING ADJOURNS: 12.58 PM**

Notes of Evidence Legend

National Transcription Service

Indicator	Explanation
Long dash –	<p>Indicates interruption:</p> <p>Q. I think you were – <i>(Interrupted by A.)</i></p> <p>A. I was – <i>(Interrupted by Q.)</i></p> <p>Q. – just saying that – <i>(First dash indicates continuation of counsel's question.)</i></p> <p>A. – about to say <i>(First dash indicates continuation of witness' answer.)</i></p> <p>This format could also indicate talking over by one or both parties.</p>
Long dash (within text)	<p>Long dash within text indicates a change of direction, either in Q or A:</p> <p>Q. Did you use the same tools – well first, did you see him in the car?</p> <p>A. I saw him through – I went over to the window and noticed him.</p>
Long dash (part spoken word)	<p>Long dash can indicate a part spoken word by witness:</p> <p>A. Yes I definitely saw a blu – red car go past.</p>
Ellipses ... (in evidence)	<p>Indicates speaker has trailed off:</p> <p>A. I suppose I was just... <i>(Generally witness has trailed off during the sentence and does not finish.)</i></p> <p>Q. Okay well let's go back to the 11th.</p>
Ellipses ... (in reading of briefs)	<p>Indicates the witness has been asked to pause in the reading of the brief:</p> <p>A. "...went back home."</p> <p>The resumption of reading is noted by the next three words, with the ellipses repeated to signify reading continues until the end of the brief when the last three words are noted.</p> <p>A. "At the time...called me over."</p>
Bold text (in evidence)	<p>If an interpreter is present and answering for a witness, text in bold refers on all occasions to the interpreter speaking:</p> <p>Q. How many were in the car?</p> <p>A. There were six.</p> <p>Q. So six altogether?</p> <p>A. Yes six – no only five – sorry, only five. <i>(Interpreter speaking – witness speaking – interpreter speaking.)</i></p>
Bold text in square brackets (in evidence)	<p>If an interpreter is present and answering for a witness, to distinguish between the interpreter's translation and the interpreter's "aside" comments, bold text is contained within square brackets:</p> <p>Q. So you say you were having an argument?</p> <p>A. Not argue, I think it is negotiation, ah, re – sorry. Negotiation, bartering. [I think that's what he meant] Yeah not argue.</p>