

I TE RŌPŪ WHAKAMANA
I TE TIRITI O WAITANGI

WAI 2700
WAI 3003

KEI RARO I TE MANA O

te ture o te Tiriti o Waitangi 1975

I TE TAKE O

te pakirehua Wai 2700 mō ngā kerēme e
pā ana ki te Mana o te Wahine

Ā

I TE TAKE O

tētahi kēreme nā Nora Rameka, Rukuwai
Allen me Heeni Brown

Kōrero Taunaki a Nora Rameka (English Version)
I tēnei rā, i te 7 o Hepetema 2022

RECEIVED

Waitangi Tribunal

14 Sep 22

Ministry of Justice
WELLINGTON



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Aroha Herewini

KO ahau tēnei, **NORA RAMEKA**, nō Takou, e oati ana i konei he tika, he pono ngā kupu katoa o tēnei tuhinga:

KUPU WHAKATAKI

Ngāti Rēhia matakaka

Ngāti Rēhia matamomoe

Ngāti Rēhia the sleeping giant

Ngāti Rēhia when awakens faces all challenges

1. Ko wai ahau: ko Tokerau te maunga, ko Takou te moana, Ko Takou te awa, Ko Mataatua te waka, Ko Puhi te tangata, ko Ngati Rehia te hapu, Ko Ngapuhi-nui-tonu te Iwi, Ko Te Whetu Marama Ki te Ao hou, Ko Hiruharamahou raua ko Whitiara, me Tauwhara nga marae. Ko Rimariki taku tupuna na te me he wahine ia ka tu ko Toko he tuakana.
2. Ko taku whakapapa ko Te Whata ka puta ko Te Kowhai, Ka puta ko Tareha Te Kowhai, Ka puta ko Tametua Tua, Ka puta ko Waitai Tua, Ka puta ko te kaikorero nei.
3. Ko Nora Tawhi Rameka ahau.
4. I support this inquiry, and the mana of wahine, their voice, their importance, their authority and essence. The purpose of my evidence is to tell the traditions and stories of our wāhine ancestors and leaders of Ngāti Rēhia. My hope is that Tribunal will find understanding and benefit from this kōrero.
5. My evidence begins with the time before the signing of te Tiriti o Waitangi, in the 1800s. According to the oral traditions of my ancestors, this was a time where the origins of te ao Māori and the exercise of tikanga Māori and autonomy of hapū and iwi was prevalent in society. There was no undermining and adopting of our culture and our ancestors were staunch in their own tikanga.

6. However, we are all aware of the events and oppression that occurred following the arrival of Pākehā to this country. We are also aware of the period of time before the arrival of Pākehā, when the muskets arrived to this land. In these wars thousands of people were killed. I do not wish to focus on the wars themselves, however, we should understand and pay respect to that part of our history right up until the peace-making between Ngāpuhi and Waikato. It was in this time that the peace-making marriage between our ancestor Matire Toha to Kati Takiwaru, the younger brother of Pōtatau Te Wherowhero the first Māori King took place.
7. There is much to be said about the war between Tainui and Ngāpuhi. When our ancestor Hongi Hika returned from England with muskets in 1820, war broke out between Ngāpuhi and Tainui as a result of Hongi seeking revenge for the death of his nephew who was at the time of his death, in the care of Waikato.
8. In the year 1822, Ngāpuhi chiefs and war party went to Waitako Tainui, to Matakītaki Pā in Pirongia. These battles were known as the musket wars. There were thousands of Waikato people residing here with their chief Pōtatau Te Wherowhero, Te Kanawa and other chiefs alike. This part of our history saddens me but it is our history, good or bad.
9. According to our traditions, after the battle when Ngāpuhi departed from Matakītaki Pā after the onslaught of the Tainui people, they left behind some important captives including the wife of Te Kanawa. It is said that this was a sign of a willingness to make peace.
10. Our traditions say that soon after the battle at Matakītaki Pā in Pirongia in 1822, the Waikato party went to the Bay of Islands. There were about 100 followers, led by Kati Takiwaru. They arrived to Ngāpuhi and met with our chiefs where discussions ensued. The chiefs present all agreed that peace would be made between the two iwi.

11. To confirm this outcome, it was agreed that Matire Toha (the daughter of Rewa) would marry Kati Takiwaru (the younger brother of Pōtatau Te Wherowhero) to cement peace between the two iwi, “hei puru toto, hei ārai te riri, hei maungārongo e.”
12. Matire Toha departed from her home of Putakowhiti, the shore at Te Tii Mangonui, close to Whitiara Marae. Her people and younger brother Te Kerei Mangonui farewelled the troops on their journey back to Waikato. Chiefs of Ngāpuhi including Rewa accompanied the Waikato party back to their homeland.
13. Here is some kōrero I have heard of their journey after they left Te Tii;¹
 - a. The Waikato-Nga Puhi party landed at Takapuna (now Devonport) where the Te Taou and Nga Oho chiefs Uruamo, Te Kawau and others came to fetch them. The Te Taou and Nga Oho chiefs suggested that they go to Ongarahu. They first went to Pitoitoi (Riverhead) in their canoes, and from there overland to Ongarahu.
 - b. They stayed at Ongarahu for three days during which discussions took place. The travelers then returned to Te Wai-te-Mata and crossed the Whau portage to the Manukau harbour. They then crossed the harbour to Waiuku, dragged their canoes across the Pae-o-Kaiwaka portage to the Awaroa River to gain access to the lower Waikato River.
 - c. From Waikato Heads the Nga Puhi-Waikato party continued south on the river. They first encountered the island pa Warenga-a-Kapu below Tuakau where Ngati Paoa were living under their chiefs Kohirangatira and Paraoarahi. They left their canoes at Teteuau on the Waipa River, and continued overland to Waihere on the Mangapiko River. Te Wherowhero and Te Kanawa were the chiefs of this district. But Ngati Paoa were also resident there under their

1. Wai 1040, #K15(a) – Brief of Evidence of Dr Anthony John Packington-Hall dated 1 February 2014.

chiefs Rauru and Nini after having made their escape from Mauinaina-Mokoia in 1821.

- d. The Nga Puhī chiefs and Matire-toha resided at Waihere for the following two years.
- e. Late in 1826 Matire-toha, Kati-takiwaru, the Nga Puhī chiefs and 20 followers journeyed to the Bay of Islands. Nga Puhī then escorted Kati-takiwaru back to the Waikato. Kati-takiwaru visited Nga Puhī, and “the visitations were frequent “. Matire-toha remained at the Bay of Islands for many years. Matire-toha and Kati-takiwaru were married at the Bay of Islands during this sojourn.
- f. Matire-toha and subsequently returned to the Waikato via Tamaki and took up residence with Kati-takiwaru at Kotikoti on the Waipa River, and they lived there for about 5 years.
- g. Matire-toha was living at Kotikoti at the time of the battle of Taumatawiwi (also Hao-whenua) near Matamata between Waikato and Ngati Paoa in January or February 1831.
- h. In anticipation of the Waimatawiwi battle Matire-toha was evacuated from Kotikoti to Ngaruawahia on the Waikato River.
- i. Some time after the Taumatawiwi battle Matire Toha and Kati Takiwa traveled once again to the Bay of Islands. Matire-toha remained at the Bay, and Kaiti-takiwaru returned to the Waikato.
- j. Tensions between the Marutuahu hapus of Hauraki (including Ngati Paoa) and the Waikato tribes (particularly Ngati Haua) had been increasing since the Battle of Taumatawiwi in 1831.
- k. Kati-takiwaru journeyed to the Bay of Islands to bring Matire-toha back to Waikato at the height of the ferment over the killings at Whakatiwai and Hauwarai.

- l. Later in 1836 Kati-takiwaru and Matire-toha moved from Awhitu to Mangere where they were living with other Waikato people (including Pōtatau Te Wherowhero) and Apihai Te Kawau's people who had come there from Karangahape.
- m. Between 1836 and 1840 Potatau Te Wherowhero, Kati-takiwaru, Matire-toha and other chiefs of Ngati Mahuta visited Apihai Te Kawau and Te Tinana at Okahu three times to discuss the establishment of cultivations by Ngati Mahuta at Okahu, Orakei and Remuera to secure their food supplies in case of attack.
- n. Late in 1839 Apihai Te Kawau gifted a block of land called Pukapuka, near Orakei, to Kati-takiwaru because of the high regard in which he was held by Te Kawau.
- o. Matire-toha and Kati-takiwaru visited the Bay of Islands once again a “ kumara growing season “ prior to the arrival of Capt. William Hobson, and they returned to Tamaki with Reweti and Mr. Symonds shortly after the arrival of Capt. Hobson.
- p. On their return to Tamaki in late May or early June 1840 Kati-takiwaru and Matire-toha began living permanently at Pukapuka (near Orakei).
- q. During the residence of Kati-takiwaru and Matire-toha at Pukapuka two of their children died and were buried within the boundaries of the block.
- r. Matire-toha and Kaiti-takiwaru continued to reside permanently at Pukapuka until the latter's death during November 1878 at which time Matire-toha moved back to Mangere.
- s. Matire-toha, died some years after her husband, and was buried beside him at the cemetery of Saint James Anglican Church in Mangrere.

14. This kōrero is important to us of Ngāti Rēhia. There is still a lot more kōrero about our tupuna Mātire Toha and Kati Takiwaru, some we as Ngāti Rēhia are still researching as well as their descendants. This year Ngāpuhi and Tainui and the descendants of those who fought at Mātakitaki Pā joined together at the Pā to celebrate the restoration of the Pā. A lot of kōrero was undoubtedly shared about this history and that battle at Mātakitaki Pā. It was also a time for Ngāpuhi and Waikato Tainui to unite again in the name of love and peace.
15. From those times until now, we still speak a lot of our ancestor Matire Toha. In her marriage to Kati Takiwaru, peace was made between the two iwi and that connection and part of history will remain forever. This was and is the expression of tikanga Māori and signifies also the significance of our wāhine Māori of those times.
16. In more recent years in relation to treaty claim and settlement issues, we have spoken about Matire Toha and the land she and Kati Takiwaru were gifted when they were alived and then left to their descendants. I recall the exchange I had with Minister Finlayson during a meeting and we discussed the land that Matire Toha had in Waitemata.
17. We also know that Matire Toha and Kati Takiwaru received land in Mangere which also connects to the land in which Te Puea Marae in Mangere now stands. I believe their descendants still hold strong connections to this land. There is so much more kōrero about the lands they both received when they were alive, and we all continue to have wānanga about that kōrero today.
18. The marriage between Matire Toha and Taki Takiwaru was significant. That was our tikanga back then which Māori held steadfast to and which flourished in their marriage. Peace was then settled between Ngāpuhi and Tainui. However, this tikanga and all tikanga cannot be exercised or fulfilled without women.

19. Furthermore, because of the nature of that battle and the many sad deaths that ensued, it was important that the persons put forward to unite in marriage were of high rank and mana to uphold that tikanga and sustain the peace between the parties forever.
20. Manaakitanga is paramount to us of Ngāti Rēhia. It is a great symbol of manaaki for us to let Matire Toha go to Tainui with the knowledge that she may never return permanently. Her descendants reside and remain in Waikato today.
21. There is a lot of kōrero from home about our tikanga. I recall the kōrero told to me of Te Rauparaha of Ngāti Toa and Te Keei Mangonui, our tūpuna, he was a brother to Matire Toha. Te Rauparaha was held captive on boat around the Bay of Islands area by Governor Grey. While Te Kerei Mangonui was in Te Tii he heard the cry of Te Rauparaha crying for his people. Around that time Ngāti Rēhia held a piece of land around the Kerikeri area which Te Kerei used to negotiate the release of Te Rauparaha to us of Ngāti Rēhia.
22. There is a lot of kōrero about this encounter, Ngāti Rēhia and Ngāti Toa have our own oral kōrero, I recite some of our kōrero as I know it. However, the real benefit gained from this encounter was a marriage between Ngāti Rēhia and Ngāti Toa, a connection that is survived by their descendants today.
23. Some of this kōrero is that while Governor Grey initially agreed to release Te Rauparaha in exchange for land, he did not fulfil his agreement with Te Kerei Mangonui. The ship he was held captive on eventually returned to Tāmaki Makaurau with Te Rauparaha.
24. Te Kerei was resilient and therefore, he journeyed to Tāmaki to fight for the release of Te Rauparaha. There he encountered other chiefs who similarly were seeking the release of Te Rauparaha. Governor Grey did not agree, however, he did agree to release one of Te Rauparaha's

mokopuna from Ngāti Toā, Ruiha Te Whiwhi. As I understand, she was the daughter of Henare Mātene Te Whiwhi. Governor Grey agreed to this agreement for Te Ruhia to return with Te Kerei to the Bay of Islands under his protection. This eased Te Rauparaha's concerns. According to some of the kōrero, on their arrival to the Bay of Islands the marriage between Te Ruiha and the son of Te Kerei Mangonui, Hori Ngawati, was arranged. There is nothing more powerful than the unity of iwi. This connection will remain through their descendants and whakapapa.

25. Pākeha did not understand or acknowledge the mana and esteem of wāhine Māori within iwi and hapū and their important roles within Māori society. Women are the keepers of acknowledge and traditions of our tūpuna, they hold mana within their hapū and iwi, they protect and keep safe our hapū and people. I recall the words of my late whānaunga Te Huranga Hohaia who said "He wahine he whenua e ngaro ai te tangata ki te po... 'For women and land do men go down to the night.'"²
26. Women have distinct and important roles within our hapū for our survival and growth and in order also for our men to fulfil their roles and responsibilities. The roles and work of our tūpuna whaea were critical in traditional times including the caring of tūpāpaku, caring for our sick, caring for our children, undertaking responsibilities of karanga, there is mana in each of those roles. An important aspect in our beliefs and practices is that the role of women and men go hand in hand, the essence of men and women, they work together.
27. It was in fact Pākeha who brought with it different thoughts, beliefs, practices and values that interfered with and suppressed Māori tikanga regarding wahine. I am of the belief that this is why some beliefs have changed over time about wahine Māori, their mahi, their roles and significance within Māori society. This is a complete undermining of their mana. To me, we need to return our traditional and original

2. Wai 1040, #R2 – Brief of Evidence of Te Huranga Hohaia dated 20 May 2015, at [99].

whakaaro and tikanga about women to the people.

I te rā 7 o Hepetema 2022



Nora Rameka