

IN THE WAITANGI TRIBUNAL

**WAI 2700
WAI 2782**

IN THE MATTER OF

**The Treaty of Waitangi Act
1975**

AND

IN THE MATTER OF

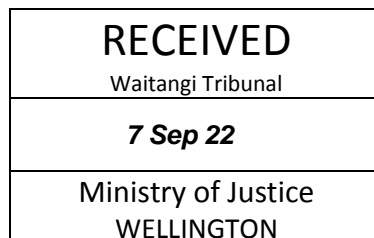
the Mana Wahine Inquiry

**AND
IN THE MATTER OF**

a claim by **Dr Leonie Pihama,
Angeline Greensill, Mereana
Pitman, Hilda Halkyard-
Harawira and Te Ringahuia Hata
(Wai 2872)**

BRIEF OF EVIDENCE OF TE RUA WALLACE

Dated this 07th Day of September 2022



**ANNETTE
SYKES & Co.**
barristers & solicitors

8 – Unit 1 Marguerita Street
Rotorua, 3010
Phone: 07-460-0433
Fax: 07-460-0434

Counsel Acting: Annette Sykes / Hinerau Rameka / Kalei Delamere-Ririnui / Te
Maiora Rurehe

Email: asykes@annettesykes.com / hinerau@annettesykes.com /
kalei@annettesykes.com / temaioara@annettesykes.com

Kupu Whakataki

1. Tēnā koutou katoa. Nō ngā wai o te Rotoruanui-a-Kahumatamomoe, o Taupōnui-a-Tia, o te Awa Tupua o Whanganui. Nō ngā maunga o Ngongotahā, o Tongariro, o Ruapehu. Ko Te Rua Wārahi tōku ingoa. He mea whāngai ahau e ōku kaumatua mai anō I tōku whānautanga mai. Ka kaha te whakapōrearea e tōku koroua, he hiahia nōna ki tētahi mokopuna hei whāngai māna. I a ia e tamariki ana, ko ia hoki tērā i tuku hei whāngai ki a Kuia Kahu Wārahi (te tuahine o tōna pāpā) rāua ko Koro Te Hoera Wārahi, tokowaru ā rāua tamariki whāngai. Ka hinga taku māmā I te hōhā o taku koroua pāpā, ka oatihia kia hapū ia, māna te tamaiti tuatahi.
2. Ka hipa ngā tau, a, ka hapū tōku māmā me tana ngana ki te huna I tōna puku I runga I te mōhia ki tōna oati ki tōku koroua. E ai ki taku māmā, kāore rāua I paku kōrero mō te oati, ēngari I kaha rongō ia i te wairua o tōku koroua me ōna whatu e tiro tiro ana ki tōna puku. Ka whanau mai ahau ki te whare o ōku kaumatua, a, koia tērā.
3. Ko au te Te Rua tua toru o tōku whānau, Tuatahi ake ko:

Te Rua Taurerewa ka puta ko;

Mina Ponga ka puta ko;

Dolores Te Rua Ponga ka puta ko;

Marama Mina Cribb ka puta ko;

Ahau, a Te Rua Wallace

Taku Whakatipuranga

4. I was born at a time when Kura Kaupapa Māori and Kōhanga Reo were in full operation. At a time when a lot of our Māori resistance movements had passed, such as the petition for te reo Māori, Bastion Point, “not one more acre”. So, I have reaped the rewards from those who fought the fight to get us to where we are today.
5. I walked between two worlds, one within the walls of my kura and whanau where te reo Māori was everywhere and people were thriving and another world where I only

saw Māori on Police 10 Seven and if I did hear te reo Māori on the TV or in town it was not positive nor was the pronunciation correct. (Rotorua = Raurarua), Maaori = Maris).

6. At the age of eleven I remember being in a Pākehā setting, with whanau members who were (and still are) disconnected from our culture and their Pākehā friends. A middle-aged male, a friend to my whanau members who had a hundred and one questions about my kura, how we were taught and my upbringing. He quickly concluded and predicted that my future would simply end with me falling pregnant by the time I reach the age of eighteen. Everyone around me laughed, even my own whanau members.
7. From that moment I quickly learnt that the general public, that Aorearoa New Zealand was not ready for me, was not ready for my culture, for my upbringing and for my world view. I quickly learnt which spaces I was safe in and which spaces I should avoid, who I could be ‘me’ around, and who I should keep quite around.
8. Simply put, eleven-year-old me was not safe to be ‘me’ in this country.

Te Mana o te Wahine

“Ko Hineahuone koe, ko Hinetitama koe, ko Hinenuitepō anō hoki.”

9. Hineahuone was created in the sands of Kurawaka by Tāne Mahuta, through the pressing of the noses she was brought to life, “tihei, mauri ora”. In some tribes she is recognised as being the first wahine brought into physical form; with many of the Atua contributing to her creation.
10. From Tānemahuta and Hineahuone came Hinetitama – born as the first of their children. Tānemahuta being an Atua she grew up not knowing who her father was. He however came to admire her and took her to be his first wife. Knowing he was an atua she asked him who her father was? He replied “Uia ngā pou o te whare” – telling her to ask the pillars of the house of Hui-te-ana-nui, a house built by Tāne himself. She realised that he was her father. In her shame she cast spells, left, and severed her connection with the world.

11. Hinetītama then becomes Hinenuitepō; the goddess of the night and the overlord in the underworlds of Rarohenga. In quest of everlasting life (immortality), it is said that Mauī tried to conquer death by passing through Hinenuitepō. When he however entered her vagina, the fantail squeaked awaking Hinenuitepō from her slumber.
12. Other tribes such as Tūhoe would have that they spoke to one another, Mauī requesting to live like moon, to have phases, to become full and become empty again – but always present. Hinenuitepō declined, saying that we should live and die, to experience matemateāone, to know mortality. To Hinenuitepō then we credit the gift of death.

Rarotonga

13. In early August I joined my partner's kapa haka group Tūhourangi Ngāti Wāhiao on their trip to Rarotonga to celebrate the cultural festival of the Cook Islands, the Maeva Nui. The day before flying out I came face to face with Hineahuone, as two positive lines on a pregnancy stick stare right back at me. While in Rarotonga we were scheduled to perform twice; the second performance however being a group of 10 members of the kapa haka whilst the remainder of the group would return home.
14. It was a beautiful time. We bonded, shared beautiful experiences made connections with our Rarotonga whanaunga, tried processing the news of our pepi on the way and even came to know what matemateāone really means. We were never to suspect the evens to unfold the night of our departure.
15. Hinenuitepō in her full force was present, backstage of the event centre she took the life of our tutor. Unexpectedly to us but as we all know Hinenuitepō has no calendar. So, after a week of enjoyment, we then turned our focus to a week of tangi.
16. The weeks following the tangihanga saw three more deaths in my wider whānau. A wairua, I went to places and spaces I had never been before; I was experiencing creation, life, and death all at the same time. Confused, mentally and physically exhausted I felt deflated.
17. It was not until I took a breath and made space to be present that I was able to see things clearer and feel tau again. I came to realise that I was experiencing and in the presence of Hineahuone, Hinetitama and Hinenuitepō. These atua represent three

significant aspects of life; that being creation, life and death, and at the core of this I was experiencing te mana o te wahine, I was experiencing the depths and heights of my power as a wahine. There was nothing to be frightened of, I was simply experiencing me.

18. This is only but a snippet into my experiences and understanding of te mana o te wahine and there are many other rangatahi wahine who would share similar and different stories; therefore, I do not speak on behalf of all.
19. Ngā manaakitanga o te kōpū ki runga i a koutou katoa.

DATED this 7th day of September 2022

A handwritten signature in black ink, appearing to be 'TRW', written over a horizontal line.

Te Rua Wallace