

KEI MUA I TE RŌPŪ WHAKAMANA I TE TIRITI
BEFORE THE WAITANGI TRIBUNAL

WAI 2700
Wai 700

I TE TAKE O

IN THE MATTER OF

TE TURE O TE TIRITI O WAITANGI

1975

THE TREATY OF WAITANGI ACT

1975

ME

AND

I TE TAKE O

IN THE MATTER OF

HE RAPUNGA O TE MANA

WĀHINE

MANA WĀHINE KAUPAPA

INQUIRY

ME

AND

I TE TAKE O

IN THE MATTER OF

NGĀ KERĒME O TE KOMITI

MĀORI O WHIRINAKI MŌ TE

HIKUTŪ ME NGĀ HAPŪ O

WHIRINAKI

A CLAIM BY TE KOMITI MĀORI O

WHIRINAKI FOR TE HIKUTŪ AND

THE HAPŪ OF WHIRINAKI

**HE WHAKATAKOTORANGA KŌRERO WHAKARITEA O DALLAS
KING MO NGĀ KERĒME O TE HIKUTŪ O WHIRINAKI, HOKIANGA,
NGĀPUHI**

**AMENDED STATEMENT OF EVIDENCE OF DALLAS KING FOR
TE HIKUTŪ O WHIRINAKI, HOKIANGA, NGĀPUHI**

**TĒNEI RĀ 22 O MAHURU 2022
DATED THIS 22nd DAY OF SEPTEMBER 2022**

RECEIVED

Waitangi Tribunal

22 Sep 22

Ministry of Justice
WELLINGTON

AFEAKI CHAMBERS

BARRISTERS

TU'INUKUTAVAKE AFEAKI | SIAOSI TOFI | DR REKHA ARYA

PO BOX 13397, Onehunga 1643, Auckland

PH: +64 9 9094904

email: tavake@afeakichambers.co.nz | siaosi@afeakichambers.co.nz | rekha@afeakichambers.co.nz

**HE WHAKATAKOTORANGA KŌRERO WHAKARITEA O DALLAS KING
MO NGĀ KERĒME O TE HIKUTŪ O WHIRINAKI, HOKIANGA**

**AMENDED STATEMENT OF EVIDENCE OF DALLAS KING FOR
TE HIKUTŪ O WHIRINAKI, HOKIANGA**

Ko te Waitapu o Kupe

“Tīhei Winiwini

Tīhei Wanawana

Tīhei ki te Wāhitapu nui a Kupe

Ki te tai i whakaturia ki te Tai Tamatane

Tīhei he toa he toa

Whakaputa ki tua

Putā ki te whei ao

Ki te Ao Mārama

Tīhei wa mauri ora!”

[Translation

“Creating here

Fabricating there

In the very sacred waters of Kupe

Creating Warriors

Developing Legends

Thrust outwards and beyond

In the dawning of time

And into the world of light

I sneeze the breath of life.”]

Ko Te Ramaroa-a-Kupe te maunga whakahirahira. Te maunga whakaruruhau. Te
maunga kōrero.

He rama mo te rae, hei māramatanga mo te huarahi.

Ko Tūwhatero-a-Kupe te wairere, e kore te mimi e mimiti

Ko Te Waitemata te awa, ko Whirinaki aianeī. Te awa e karekare nei ki te Wahapū-o-Kupe, puta noa ki te Tai Tamatāne, ki te Moana-nui-a-Kiwa. Kei reira ngā taniwha a
Ngarunui, Ngaruroa, Ngarupaewhenua.

Ko Kaharau-manawa-kotiti rāua ko Uenuku-kuare te whenua e takoto ana.

Ko Matai Aranui te Marae tawhito o Te Hikutū. Mātakitaki te ara whanui ki te
rerenga wairua.

Rātou ko Moria me Pa Te Aroha ngā marae

Ko Hokianga nui a Kupe te Moana. Ko Araiteauru me Niniwa e whanga mai na

Ko Te Hikutū a Kupe te Hapu

Ko Te Hikutū te Iwi. Ka tū te hiku o Puhi Moana Ariki

Ko Matawhao te waka hourua

Ko Kupe nuku te tangata. Te toka a Kupe

1. Tēnā ra koutou katoa. Ko Dallas King Williams taku ingoa. I tupu au, roto te paru tai, runga te pata tai o Hokianga and I am here today to share on behalf of Te Hikutū (Wai 700), in honour of a promise made to my Pāpā Anania Wikaira who recently passed away.
2. I am humbled bring this korero to the Waitangi Tribunal in these tūāpapa hearing not so much as a treatise on the kaupapa, but more to share some examples of how wāhine (and also tāne) of influence in my life have epitomised tikanga tūpuna, tikanga tukuiho and how they provided examples of mana in the very ways they worked, served, nurtured and led our people.
3. Pāpā Anania, like many of us, was shaped, taught, tested, galvanised, and stood in and on behalf of Whirinaki, Te Hikutū, Hokianga.
4. The origins of the name Whirinaki recall the moment the tail of Tuhoronuku (the kite flown by Rahiri to resolve a conflict over the birthright of his sons Uenuku & Kaharau) broke off causing it to fall to the earth where it was found leaning up against a Puriri tree. That place is known now as Puriritahi, and after became one of several significant sites where Papahurihia held wānanga. Papahurihia was a tohunga remembered by many as Te Atua Wera, whose teachings were perhaps

best represented in stage one of the Ngāpuhi hearings by my Uncle Rima Edwards (now deceased).

‘Ka whati te taurahere o Tūhoronuku, ka taka ki te whenua.

Ka haere ki te rapu, ka kite a Tūhoronuku i whiri-naki-ana ki te rākau Puriri’

5. After this event, the valleys where Tūhoronuku descended were known as Whirinaki.
6. I was raised in Hokianga by my elders to know the reconciliatory place of mana alongside tapu, noa and utu in order to maintain balance. Less spoken about but inherently known, taught, and observed was the role of the male and female essence in achieving harmony in those things as well as the continuation of the cycle of life.
7. It’s a strange thing to present ‘evidence’ on te mana o te wāhine. As if it needs explaining or proving...? It feels awkward, culturally pervasive, and I found it difficult to determine how I might work through the ‘modus operandi’ of this scenario and at the same time maintain the continued cultural integrity of my people.

8. I decided instead to reframe it in my mind as a place where I could provide insight into our lore, and our lives in Hokianga. In the hope that I can contribute, in a respectful way, to a shared scope of understanding by appreciating where we were and the origins of how we came to perceive our place in the world.

Tikanga Tukuiho

9. Korero tukuiho and tikanga tukuiho began for us (in Hokianga) as seeds.
10. Some seeds of stories we would immediately understand entirely, others (through trust) we knew we had to take & learn now, but wait for the time, season, or circumstance when those seeds of stories would flower in understanding and bear fruit to sustain.
11. My grandmother's name was Te Whango Tutanekai Rogers. She married Paraire Hauraki and together they had many children. One of which was my mother Paeo Hauraki. Nan Fay (as we called her) was the eldest child of Aperahama Tutanekai Pokaihau Rogers but we learned stories of his lifetime under the name Nanny Pera. He was matakite. He lived and learned in the world of the seen and unseen worlds and as his eldest daughter Nan Fay was also.
12. When I was a child it was common (as in several times a week at least) for me to see Nan Fay stand beside a particular rākau outside her whare and talk to the

manu. She would then come inside, pack something up, and a while later the phone would ring, Nan Fay would talk politely and nod and then some time later a car would turn up and they'd pick up whatever Nan had packed and sometimes they would pick up Nan too. By the time I was school age I remember being amused that she never let on that she already knew. But what could she say? The manu told her?

13. It was the same with tangihanga in our whānau. Nan always knew before she was “told” and she was very systematic in the things she did. Meat, hua whenua and bottled preserves would be stacked up on the kitchen table and depending on the person and the situation other things would be prepared. She had a specific role while she was at home in her whare, when she left her whare and went to the marae, that changed.

14. Wailing wasn't something I remember her doing much. But I do remember the world shifted around Nan when other women came close with their grief. Their keening cries would get louder and more pointed when she came into the space. The wails of the kuia would roll powerfully over the people like waves and elicit the deep sadnesses up and out of the people. We would see the bodies of the whānau double over as they relented and let their tears and cries flow out. I was taught by our kuia that wailing has an essential function in healing grief. To bring it up and out while we are together and can collectively share in the powerfully healing release. So that it didn't stay inside and make them sick later on when they might be alone or vulnerable. This is just one of the manifold and vital roles

that we as wāhine fulfill. Coping with death and healing together and as individuals. Our elders always understood that these things were more than just rituals. They were experts in applying tikanga and kawa in the pursuit of balance and harmony for their people, and some would say vice versa (if the situation called for it).

15. We are many of us (in my whānau) descendants of Kaharau Manawa Kotiti, the son of Rāhiri, who is buried in Whirinaki with his grandparents Tauramoko and Te Hauangiangi not far from his Pā named Panetehe, which sits below the Pā of his grandparents named Tuhirangi, which sits below our maunga Te Ramaroa a Kupe in Hokianga.
16. My dad Les King is the great grandson of Tare Wikaira. She raised his mother Doris in the same home that Papa Anania Wikaira was born, a place where he would go on to take refuge in as a child. Tare was known by her many mokopuna as Big Nan, a name which in my life was given to another of my Nan Doris's cousins, Nanny Turu Leef.
17. Nan Turu was raised as a sister to my Nan Doris. When we were still quite young Nan Doris died and from then on Nan Turu became like a grandmother of sorts to us and was a stalwart of tikanga tukuiho in our lives. Nanny Turu was actually named Uru, but we didn't find that out until she died and it was engraved on the lid of her coffin.

18. As with most hui mate in the valley, Papa Anania Wikaira sat on the paepae and along with the others oversaw the proceedings of Big Nan's (aka Nanny Turu's) tangi.
19. Up until the day she died, we enjoyed an affectionate relationship with Big Nan (Turu Leef (nee Wikaira)) and she had a caring relationship with my dad who she called "her roia". She was active in the Whirinaki community, held a firm guiding role on the wāhine komiti of our marae, and in her own practical way taught us many things about tapu, noa, utu, and mana too.
20. All of these things, however small, however large, can each of them be observed as levers that extend from ancestral practices. Practices that began long before the coming of others and beyond that again. I mua o tua hakarere.

Te Whare Wānanga o Hokianga

21. An ancient house of learning that preserved the histories and knowledge systems of our people, both male and female.
22. Learners and teachers of the Hokianga Whare Wānanga have always been revered at home. The demands and expectations of the whare wānanga were renowned and respected. Accuracy, memory and retention, timing, intonation,

and an ability to recall kōrero tukuiho on the spot required them to commit to ancestral pedagogies in order to achieve the expected standard.

23. Graduates (for want of a better word) tell how the wānanga learning space was unique and that one mistake at any time on any of the kōrero tukuiho would land you back at the beginning of your learning journey. There was no such thing as a percentage pass. Accuracy and competency was required, prized, and tirelessly cultivated.

24. The actions of the crown, which sought to denigrate and diminish these ancient houses of learning may come up again in stage two of the hearing, but today I wanted to share about the mana ōrite of our tūpuna whaea in the Te Whare Wānanga before the arrival of Pākehā.

25. Knowledge of how and why wāhine existed in te whare wānanga was introduced to us through conversations around the evolution of contemporary wāhine groupings. Groups which evolved out of necessity and sought to protect the cultural integrity of our ancestral lore and in particular to provide forum for narratives relative to wāhine to continue. They were the women of the wāhine komiti at our marae, the women of our kōhanga reo, the gatherings of grandmothers and mothers to birth, hakatahe, care for, or make decisions regarding our children, to make or administer rongoa, and at other times to prepare tupāpaku. The women of te taumata kaumātua, our nans who worked as minita o te iwi, the women who gathered to weave tukutuku for marae or kakahu for our people, the gatherings of women and children at mahinga kai when it was

time to weave the baskets for the hauhake, and the wāhine of our hapū and whānau hui.

26. That is not to say that those groups and all of their activities are representative of Te Whare Wānanga o Hokianga. Rather they created socially accepted forum for the wāhine who were learned in Te Whare Wānanga lore to stay connected to whānau, hapū, and each other. To keep the taringa of our people open to whakapapa, tūpuna momo āhua, and kōrero tukuiho, and to continue to put the teachings of ngā kōrero tukuiho o te whare wānanga into practice.

27. The presence and equal status of wāhine in te whare wānanga has been denied, diminished, and degraded by many but my karani (male and female) disregarded those attitudes as 'kūare' or 'te korenga'. The equal status of both houses of learning is still evidenced in many of our practices that remain today.

28. I recall times at our marae when the kaupapa that was laid on the floor for all to consider necessitated that those gathered should separate for a time as wāhine and tāne before reconvening. When they came back together they would take into consideration the input of both houses of learning, and then decide collectively via consensus. I say both houses of learning because that is what they were called. They were separate houses of learning, but they were also still the same house of learning. It is an illustration of how our culture is and was dynamic. If separatist definitions were not helpful, they simply were not carried forward. .

29. The different groups I referred to were the norm for my generation, but nan and mum taught me that it wasn't always so. They taught that it used to be a much simpler yet at the same time a beautifully complex composition that represented our culture. Where tikanga, kawa, and matauranga flowed from one to the other uninhibited by things like the Incorporated Societies Act or religious censure. But as they had little other choice than to evolve new types of groups in an attempt to provide spaces for wāhine Māori to gather with less fear of censure and criticism. Of course the censure and criticism continued anyway, but they were better able to support each other in that struggle by remaining connected.

30. She taught that before this was whānau, hapū, and whare wānanga. And that wāhine were always a part of that whole, in a valued and respected position. So in our teaching, the focus was on the different ways our wāhine would contribute to the collective outcomes for our people. I saw that there were times when a gentle word, song, encouraging smile, refrain or story could be just as persuasive as other traditional forms of contribution.

Atua

31. There wasn't much talk of Atua Māori when I was a child in Hokianga. We would see them in children's books but for the purposes of this hearing I should say they were mainly of male atua and where there were female atua mentioned it was usually in relation to the main character which was a male atua or in the case of

Māui something not quite an atua, a demi-god of sorts maybe? Haua... Who knows? I certainly don't.

32. Not because I don't know of or understand where Māui fits in, but more because it never occurred to me to 'define' him as one or the other. Rather, his stories and actions were functional and explanatory.

33. Atua for us were personifications of realms and phenomena of the world and our past. And the stories shaped around each of those persona helped us to understand predict, work in harmony with, and accept the variances of the world as we knew it.

34. Maui for example is a personification of the ways our tūpuna tested, discovered, tried, and tricked, and through the stories of Maui we began to learn about the different nuances of those realms. The story of Mahuika is a classic example of this. It's a story that is memorable which means it will be retained, and it's also a story that is practical because it tells us the names of the rakau to use when you want to start a fire. If someone told me to remember a list of rakau as a child I probably wouldn't have been keen, but to this day I still remember not only the story, but also the facials my uncle made as he jumped around the fire telling the story of Maui and Mahuika.

35. I learned about the realms of these atua. Of the sea, of the land, of the day, of the night, of the wind, of the forest, of the heavens, of te ao wairua, and of people. And it wasn't until we had a foundation of the realms themselves, that we were introduced to kōrero tukuiho about the different atua that personified each realm. By that time - the stories made better sense and could be connected to our own lived experiences and observations.

36. It made sense too for each place or location to have differences in their understanding and stories for each atua or realm. Their places, journeys, and experiences were different. So their atua needed to have differences or variations in their stories if they were to be functional and helpful to the people there.

37. It was very frowned on by our elders to carry an egotistical attitude that others "had it wrong" or "didn't know". Instead of judging we were encouraged to seek similarities and points of connection between our stories and theirs.

38. We knew that in identifying those connections we would be better able to understand the āhua of their places, their people, and their histories and interpret their stories. It was only after I entered the wider world that I began to encounter communities of thought where questions with regard to wrong and right, true and false, christian or pagan were expressed.

39. I struggled to appreciate how they couldn't see what we saw, and it wasn't until I got older that I realised the disconnect that comes from not only the translation language but also the translation of placement and perception. One culture's

perception of the place and role of atua being compared to another. Our living world view being measured alongside their religious world view?

40. Uncle Patu Hohepa expanded on this from a linguistic point of view at his home in Hokianga. He explained that in the process of translating the bible, missionaries would often end up utilising kupu that were the closest fit for their purpose. The kupu 'ariki' was the first example he gave. Where a word that we used for leadership suddenly became the word used for the Christian God. Going on to say that it wasn't long before Māori who took up Christian beliefs felt that it was sacrilegious to use that the kupu Ariki when talking about a person and in that way place that person on equal standing to the Christian God. He summed it up quite simply as their tahae of that kupu and went on to offer other examples.

41. In the same way, seeking to draw parallels between a Māori world view of Atua and a Western World view of God relies on the perspective of the person/s. Those two schools of thought are unlikely to coexist in a complimentary manner when placed in parallel. They are two entirely different things. It would be like a sugar merchant comparing the sugar levels of sugar cane and a kauri tree, and then deeming the kauri to be of less value, and then backing their claims up by proving the sugar levels. That all makes perfect sense if you are interested in the sugar. A wood merchant might see it differently, as would our tangata uta at home.

42. Our stories, words, values, and worldview can be found in our kōrero tukuiho. And it was the accuracy of that kōrero tukuiho and our ability to both retain and apply them that equipped our people with the skills and expertise we need to live abundantly and in harmony with te taiao. By learning how to behave, respond,

rongo, and live in these spaces, realms, times, and phases etc we developed a personal understanding of atua and the reasons behind their stories. We learn the stories implicitly as connectors of understanding between our inherent personhood and the living world. The seen world, and the unseen world. And in learning those things we observed the coherence of male and female.

43. Through the teaching of my nans, karanis, uncles, auntys, and our kōrero tukuiho I grew up aware of the difference between esoteric and exoteric knowledge. Kauae rungā me te kauae raro. Celestial and terrestrial. Some, but at times not all. Parts, and then the whole. Male and female. Not everything would or should be shared with everyone.

44. There were times when I was taught directly and others when I was purposefully exposed to different scenarios and learned via osmosis. I was a curious and free-spirited child and was told that what Pākehā called ‘the naivety and ignorance of children’ was in reality ‘an essential passage of time where my ability to rongo was uninhibited’. My mother was renowned for holding the opinion of a child higher than that of an adult. My grandmother was a perfectionist who taught order and discerning interpretation to adults and children alike.

45. Atua were the personifications of our world and could be male or female upon requirement and by design.

46. When we were learning about atua, or rather the realm of a particular atua, the simplest way to hone in on what was being discussed was to shift from one gender to another, or name them differently, or move into the subgroups aka their children. That way we immediately understood when a specific ‘aspect’ was being

taught. The seas for instance immediately take on different stories/ahua if the name is changed from Tangaroa to Hinemoana. And would change again if we were discussing their uri. In the same way that empirical science uses the taxonomic hierarchy for classification we use whakapapa and kōrero tukuiho.

47. It was the accuracy of our kōrero tukuiho and our individual and collective systems and ability to retain and apply them which equipped our people with the skill and empathy we needed to live abundantly and in harmony with the natural world.

48. It is important to say that in learning about how we behave, what we do, how we feel, the ways we respond, and how we work in these spaces, realms, times, phases etc - we in turn began to personally understand and have lived experiences with the charisms, personalities, stories, and reasons for the existence of atua and their stories.

49. As we observed, sensed, and grew in those places the names of the atua became one with the characteristics of their realm and as we grew older and began finally to hear the stories, we understood those stories implicitly as connectors of understanding between our inherent personhood and the living world, the seen world, and the unseen world.

50. Recently I learned from my Papa Ral Makiha of the ways that names of stars were also changed in a similar way. He taught me that single stars can have many names depending on what the learning or context was.
51. The example he gave was a recount of a conversation he had with Pāpā Hekenukumai Busby about the navigational stars and the stars used for gardening. He shared that they realised quite quickly that although they were referring to the same stars, the names they knew them by were different. Same stars (two men who both whakapapa to Hokianga) but different names.
52. He told me that story and then paused. Shortly after the light bulb went on in my mind and I said “Of course! That makes total sense.” he joined back in saying “Ae! They have to have different names. Food is noa and navigation is tapu.” It was one of those classic connections where I was given another example which flowed into everything else, and it just made sense.
53. It made sense because although the star was the same, by naming them differently, our tupuna maintained the vital separation between tapu and noa, and at the same time provided clarification to learners. So we would know that if a star was called this name, we were learning tatai arorangi that applied to that kete wānanga or vice versa. Those types of clever innovations from our tupuna ensured that the knowledge of one house would not be inappropriately mixed with another as kōrero was handed down from one generation to another. It also meant that when we learn kōrero tukuiho, certain names and kupu alert us to the origins of that kōrero. It meant that teachers could easily communicate and

explore those things more deeply without having to worry about coagulating theories.

54. There are stories of male, female, or gender neutral / dual gender representations of atua. Wherever there are male atua, there are a female atua. Some as opposing or balancing atua - Ranginui and Papatuanuku. Some as intermediary atua - Tangaroa, Moana-tū-te-repo and Tane Mahuta. And others as realms that had both male & female personifications - Tangaroa and Hinemoana. Taniwhā could also change gender, name, and purpose.

55. When we learn about atua and learn their stories through karakia, whakapapa, poroporoaki, and all other forms of kōrero tukuiho, we are really learning a language on how to understand the te taiao.

56. It was our natural world that taught us who we were and how we should live. A time when our culture was not embattled and fighting for autonomy, and a time where we were free to define our understanding and interpretation of things.

57. Our kōrero tukuiho really clearly demonstrates that the taiao was a central focus in our world view as was our belief in the interconnectedness of all things. And it is the taiao that continues to provide the very best evidence of the roles and positions of wāhine.

58. Through our understanding of the taiao we recognise the inherent mana and essential fecundity of te ira wāhine.

Tūpuna Whaea

59. It is not difficult to identify renowned tūpuna whaea in our Te Hikutū histories.

Kura Marotini was Kupe-nuku's wife. Our stories tell us that Kupe was the chief, Papatara was the tohunga, and Kura Marotini was the navigator onboard the waka Matawhao. They followed the flight path of the Kuaka to find te Ika a Māui and upon arrival, in recognition of her navigational skill, she was given the name Hine te Aparangi.

60. Kareariki, the wife of Uenuku, discovered the waiwera at Ngāwhā after losing her kurī named Kaipahau. Well after the death of her kurī she kept hearing his bark night and day, the sounds led her to the healing pools. Some time later, after her own death Kareariki herself became a taniwhā which is something that only ancestors with exceptional mana can do. Their transformation and mana changed the characteristics of the pools which are still frequented for both physical and spiritual healing to this day.

61. Turikatuku was the wife of Hongi Hika. Our stories tell us that even though she was blind, she was known and respected as a formidable leader in her own right, and was Hongi's trusted advisor who gave advice on all things including strategy during times of war and accompanied him on the musket wars.

62. Uncle Patu Hōhepa also tells of the position of women in Hokianga assumed in more recent times. His tupuna whaea had 7 husbands and when I questioned him on how that was perceived in her era and time he replied quite succinctly that "Maori women of great standing can do that. If a husband does not meet her requirements she could discard him and take another." Of course, he then went on to tell me how she 'discarded' the men who didn't stack up in an alarmingly

matter-of-fact way which left me stunned. After which we both dissolved in a sort of oddly giddy laughter just thinking of it.

63. In Hokianga, whanau who occupied a place would uphold the obligation, and exercise their right as manawhenua to care for and oversee the access to and use of the resources there. Our kōrero tukuiho shows that wāhine were often decision makers and knowledge holders in these situations too.

64. I think the main thing is, there is no position or role that we cannot find wāhine in, in our histories in Hokianga. Certainly there were things that were naturally more suited from one gender to the other, one personality to the other, but I do not find that there was a strict gender exclusivity. Whakapapa, time, place, social standing, expertise, personal attributes, access to resources, and the need at the time were more commonly recorded as predetermining factors.

Wāhine

65. The balance between the male and female is as the sun is to the moon.

66. At home in Hokianga we have a place called Wai o te Marama. The river that flows through the forest there has long been a place of pilgrimage. There, above the waterfall, are pools that are set aside for healing and restoration. Pools for tāne and pools wāhine. Sometimes we harvest medicinal plants from the ngahere around the pools and pound in the shallow indentations of rock where the water flows through, and into the pools below. Other times we just bathe knowing that the qualities of the wai and our environment are influenced by the maramataka.

67. Our stories tell us that on the night of the whiro moon Hina bathes in the waters there, is restored, and becomes fertile again ready to begin her journey through the night skies where she continues the ebb & flow of water in all living things. This story teaches us the revitalising properties of the wai and places such as this become active spaces for healing in times of sickness, and orange. We also feel reassured because we learn through the story of Hina that it is natural and cyclical to experience times where we feel depleted. The pools at wai o te marama are set aside for both men and women. The ritual healing practices seem to have been predominantly carried out by wāhine, but not exclusively.
68. Wāhine are as the earth is to the sky. She is fertile, and gives life, and responds to the world that surrounds her. We were taught that wāhine are as essential as oneone, as whenua. It is often and normal to hear them referred to and respected as one and the same.
69. I remember as a small child (maybe 4 or 5 years old) when Uncle Were Hauraki (a descendant of Te Hikutū Chief Hauraki and cousin to my grandfather Paraire Hauraki) was listening from the taumata to the kaikōrero of a whānau who had come to tono for a tupāpaku. Uncle Were was renowned for his ability to tono for and hold on to tupāpaku. As the kōrero continued, it became apparent to those in the whare that the debate was on a precipice. The whakapapa had been laid out to its full extent and discussion turned eagerly to kōrero tukuiho and tikanga.
70. In amongst it all Uncle Were tapped me on my shoulder and whispered to me to go up and sit at the foot of the coffin. Being a child, I had free run of the marae so I promptly skipped straight down the middle and sat down. But instead of sitting at the foot of the coffin (on the floor), I sat on the feet, on top of the coffin. The

wharenuī went quiet, my Aunties looked at me aghast, and the speaker on behalf of the visiting whānau stopped mid-way through his kōrero and stared. I thought I had done something wrong but when I looked at Nan & Uncle Were their eyes twinkled with amusement. The next thing I knew the speaker (who now looked unsure) sat down and Uncle Were was on his feet talking about wāhine, whenua, oneone, and how my decision to sit ‘on’ not ‘at’ the feet of the tupāpaku was a tohu (according to our kōrero tukuiho) that it was decided. In his eyes, the moment that I sat on the coffin, that tupāpaku was already partly in the ground. Everyone, including the visiting whānau, accepted that as a tohu and considered the matter resolved. On that day, wāhine were very much the embodiment of whenua.

71. Although the term ‘wāhine’ is simply associated with the female gender, there are times when we have used the kupu wāhine when referring to the fecundity/fertility of the living world &/or the times when a person or living thing is displaying more female than male essence. Ways of seeing that are supported by our observations of te taka o te marama in relation to fertility, feminine attraction, and potency.

72. Hinengaro was another. My Uncle Patu elaborated on my existing knowledge of hinengaro one day by saying that every person (male or female) has an ‘inner maiden’ which shelters the most intimate parts of our mind. A simple drawing showed me visually how our Hinengaro responds and develops over time, and how it can become unbalanced if we are not careful. A simple yet profound conversation which significantly enhanced my understanding of Hinengaro and helped me to appreciate even more the wisdom of our tupuna and their teachings.

73. There are many stories and examples where our kōrero tukuiho have been made very practical and real. Our kōrero tukuiho directs and influences the ways in which we care for ourselves and each other through the transitions in life today as it did in the days prior to the arrival of Pākehā, and wāhine are not absent in that space.

74. Finally, I feel it's important to consider the ways that cultural and positional narratives have been socialised, and the impact that has had.

75. And how te mana o te wāhine or the measure of a wāhine's status or range of influence cannot be reasonably determined without first appreciating the ways in which narratives about wāhine have been socialised, represented, and felt.

76. The narratives of wāhine have suffered egregiously at the hand of the crown's prejudicial laws. The introduction of those laws and the attitudes of the newcomers that arrived here resulted in a purposeful shift (at every level) away from our inherent beliefs regarding te mana o te wāhine. This also meant that males in general were afforded significantly more protection, resource, encouragement, and freedom to curate and in some cases re-create kōrero tukuiho, in particular to omit the parts that recorded and affirmed the status and position of wāhine Māori.

77. Today I have shared some of our stories & lived experiences in the hope of affirming our inextricable knowing of te mana o te wāhine in Hokianga. There are of course many stories where the ancestral balance between tāne and wāhine was

questioned and challenged by our tāne as you might expect. Tāne who believed that some roles were for men only. Tāne who felt wāhine ‘should not be speaking on the marae’ etc etc.

78. My mum told us the story of why our wharenuī in Omanaia (Ngāti Kaharau and Ngāti Hau Hapu) has no name on it. The name of our wharenuī in Omanaia is ‘Tai Tamatāne’. One time at a hapu hui the debate became very heated between whānau kaikōrero. They kept asking Karani Ngamere Ngamanu to kōrero but she refused again and again. In the end the fact that Karani Ngamere refused to kōrero was a more concerning issue than the kaupapa on the floor of the marae. For two reasons, one because she unarguably knew the kōrero tukuiho for the whenua that was being discussed, and she was someone of high standing who our hapū whānau would accept direction from. Eventually she did stand and speak but before she spoke she said they had to take the name of the wharenuī down, which they did. She said that more and more she had seen the name of the wharenuī had been used by some of our tāne to assert their mana as kaikōrero in a Pākehā way, that it had made the taringa of our tāne lazy, and had made too many of our wāhine wahangū. That is why there is no ‘name’ on our wharenuī in Omanaia. We all still know its name but the absence of the name on the wharenuī is a constant reminder to us at home that the kōrero tukuiho from both tāne and wāhine are to be valued and protected. I have always been welcome (and at times overly encouraged lol) to tū me te kōrero on all of our marae throughout Hokianga in both pōwhiri and hui. That is not to say that I always need too, or do.
79. Whilst I realise that matters regarding the terrible way in which narratives of wāhine and in particular wāhine Māori have been impacted are likely to be

abundantly raised in the next stage of the hearing, I wanted to point out that one of the most difficult parts for us (as wāhine in Te Hikutū) when mustering up the courage to present evidence in stage 1 was that our wāhine are acutely aware of the abundance of conflicting stories and narratives that exist. Narratives that deliberately sought to lessen, demote, degrade, or remove wāhine Māori. It was a fraught time in the valleys. The outcome of which was that, although there were many who were prepared to present evidence that would be valuable in Stage 2 of the hearings, initially no wāhine from Te Hikutū put themselves forward to present evidence in this first Stage for fear of deriding scenarios that might risk further undermining te mana o ngā wāhine o Te Hikutū. It is also what led Pāpā Nia to reach out to me, knowing my upbringing, and is why I am here today.

80. In Hokianga there are houses of learning and ways of teaching for wāhine just as there are for men. Over time, through the different political and cultural climates, the whare wānanga for wāhine took different shapes and forms out of necessity to ensure the survival of our ways of knowing. Maybe that will be helpful in demonstrating the damaging impact that crown legislation has had on our people in the next stage of these hearings.

81. I was fortunate to be raised in a culture and a whānau where my gender did not predetermine my pathway but instead provided a platform from where I could rongo, learn and grow.

82. The outside world did not see it that way though and I often found myself confronted with denigrative views and situations that screamed the arrogance of gender bias, prejudice, and racism. Despite this my mum and nannies were

unrelenting in their protection of our minds. They were forthright in telling me “kaua e wareware, tino Pākehā tērā whakaaro”. Nurturing our capacity to take multiple views in order to gain understanding. Not all of us experienced this though, and that makes me sad and very determined.

Hei Whakakapi/Closing

83. I will say it again. It is a strange thing to find yourself in a position where you are asked to present ‘evidence’ on te mana o te wāhine. To me, to us, in Te Hikutū, we would feel whakahīhī to even presume to offer an explanation, to any person, let alone experts and to people who I have admired for most of my life. To tell people about something I know they already know. Something that is as all-encompassing as it is inherent.

84. To question whether, or how, or why any living thing has mana and the tapu makes me feel shy. But the process of taking time to consider and in turn appreciate the beauty of balance and mutual respect between tāne and wāhine Māori holds great value.

85. It motivated me to observe our taiao anew, to seek answers there that were different but complementary to the day to day work I do, and through that journey my appreciation of the inherent mana and fecundity of te ira wāhine grew.

86. Thank you for allowing me to share today.

No reira tēnā koutou, tēnā koutou, tēnā ra tatou katoa.

Poroporoaki

*Tū noa ana ngā maunga whakahī i te riu o te whenua
ia koutou ra ka ngaro i te ao*

Ngā manu whititua ka wehe i roto o ngā iwi.

Ngā poutokomanawa o ngā whare mairi a o tātou mātua.

*Ngā whare kura. ngā nohoanga mareikura. E puao ai, e te ata huakirangi, i
uakina mai ai e te kai tiaki tatau, ngā tatau maha o Tikitikiorangi.*

I unuhia atu ai koutou te hunga mate e te tapu o Tua Whakarere

Tēnei te Rā 22 o Mahuru, 2022
Kei Ōtautahi, Te Waipounamu
This day, 22 September 2022
At Ōtautahi, Te Waipounamu

DALLAS KING

Te Hikutū Wai 700 Claim Witness

To: The Registrar of the Waitangi Tribunal

To: Learned Crown & Claimant Counsel – Mana Wāhine Inquiry