OFFICIAL

IN THE WAITANGI TRIBUNAL **WAI 1040**
TE PAPARAHI O TE RAKI DISTRICT INQUIRY **WAI 1940**

IN THE MATTER	of the Treaty of Waitangi Act 1975
AND	
IN THE MATTER	of Te Paparahi o Te Raki District Inquiry (Wai 1040)
AND	
IN THE MATTER	of a claim by Makere Aroha Anikaitawa Ruka Te Korako, Makere Stewart Harawira, Jane Mihingarangi Ruka Te Korako and Robert Kenneth McAnergney on behalf of themselves and the Grandmother Council of the Waitaha Nation, including the three hapu of Ngati Kurawaka, Ngati Rakaiwaka and Ngati Pakauwaka

BRIEF OF EVIDENCE OF DANNY WATSON

Dated this 26th day of July 2010

RECEIVED
Waitangi Tribunal
27 JUL 2010
Ministry of Justice
WELLINGTON

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I, **DANNY WATSON (RAKAI TE KURA)**, Broadcaster, of Auckland, state:

1. On the first and second moons of 2001 the gentle whisper went out. Through the lines of the Grandmothers, the keepers of our whakapapa, (tatai), the call to Wananga slipped out through the "pongawerawera" the strand of the spider web that is made up of the descendants of Kura Waka, Rakai Waka and Pakau Waka. These thin seemingly invisible links have kept us safe and strong.

2. Those that answered the call heard the song that "closed the doors" and the Wananga cycle turned again.

   E ta te Po ka herea, I te muka korero O Wananga.
   Herea mai e Io, tenei tatou pounamu, I tou taura aroha,
   Kia marie te haere, kia marino te haere, ka oti ai a matou mahi.
   Ma te mahana
   Ma te aroha
   Ma te tika
   Ma te pono
   Ka herea e matou tenei tatou, ka mutu ora a matou mahi,
   Tihei mauri Ora.

3. I am one of those descendants who heard the call. I was about to link back into the continuum set in place by our Tupuna. Generation after generation of uri called to play their part for our people. Some would graduate as specialists with skills, (star lore, medicine lore, waterways lore, forest lore, bird lore etc), others go on to be leaders, however all graduated as teachers. Talking yesterday into tomorrow.

   E Io to Kunenga
   E Io to Wananga
   nou ra I karanga tenei huihuinga
   pupuitia o matou wairua
   O matou hinegaro
   tinana hoki
   Kei mate I te tirohunga

o ou taonga tapu.
Tukua nga kete tuatoru
o te Wananga
matou te tirohia
Whaka u mai matou
kia pai e te awhi I te here
mai ia koe, kia matou
mai matou, ki a koe
Tenei hoki matou
ou pia, ou aro
e ngoiki I runga I tenei huarahi
tapu, tapu, tapu rawa
tohihia matou
tohihia matou
tohihia matou
i tou kaha tapu
i tou mana tapu
i tou Kunenga tapu
Mo tenei wa
Mo nga ra kei te heke
Mo a tai hoa
Ki te tutakitanga
O te Wairua pono
Ka huri te ao pouri
Ka huri te ao marama

The Wananga, THE continuum of knowledge begins.

4. For centuries our Tupuna have watched for those born with special abilities. This task was always made easy when watching particular family lines, designed to produce particular traits, often through tomo, arranged marriages.

5. However the systematic factionalisation of our people has made this process of continuum most difficult. However, thanks to a few chosen families, the lines, whakapapa, no matter how stretched and thin, have been maintained.

Maintained against all odds, not in the least by, disease, starvation, relocation, exploitation, and legislation. The legislation I refer to begins with The Treaty.

6. What bearing does a Wananga held in O Hau Matua from 2001 into 2006 have on He Wakaputanga O Te Rangatiratanga O Nu Tireni?

7. In 1735 our Tupuna saw change. They saw the coming of new people, different ideas, changing world views, and they prepared. These were intelligent "worldly" people who had accommodated visitors before, welcoming them into our lines. In many tribal histories, even during these hearings at Waitangi, you have heard mention of Portuguese, the Dutch, Indians, Chinese, even Egyptians venturing into Te Moana Nui A Kiwa and onto our shores and into our family. Some how they knew that this time it would be different so they put systems in place to carry forward all knowledge gathered collectively so far and to keep growing that knowledge base.

8. Te Wakamenenga was one method of moving information forward.

9. Our tupuna were traders and emissaries travelling the length and breadth of our shores and beyond. They carried goods from the North to the South from the East to the West, however the most powerful "goods" were our people and "the news". Crews on our waka were always settling and seeding these shores, and "the news" was the talk. What was happening, where and to whom. What people were moving and what the seasons were providing. Historians have always been fascinated with the fact that on his first visit to these shores, Cook found the "natives" in new areas he visited would ask for nails. Iron became a new currency. How did our ancestors know? The news travelled faster than Cooks vessel, on trails known and used for hundreds of generations. These trails were the life blood of our nation.

10. Te Wakamenega did not spring out of the ether in the early 1800's, it was a process already in place. Araiteuru was not just a waka, it was a series of waka that plied the coast carrying goods of trade. Part of an organised process that moved goods, people and information around the motu.

11. As our adventurous Tupuna returned from their long, and sometimes perilous, trips to Australia, the United States of America, South America, Asia and Europe, the word went out down those old well worn trails: "They are coming and there are many. Be prepared." Te Wakamenenga was formalised and Ko Hui A Rau followed. These institutions are still in existence today. (I hold a Rakau, Ko Hui A Rau, that represents the seat I was placed into by my Iwi in the late 1990's). The Rangatiratanga movement is a new extension and continuum of this process.

12. When the Europeans arrived here in numbers, trade was not new. It was very much part of our very existence. Our Tupuna stepped up to the plate and did business. Remember for several decades preceding He Wakaputanga our tupuna had travelled the globe they knew what was out there and foresaw what, and who were coming.

13. Our tupuna had built and purchased ships, trading in and out of foreign ports but not always with ease. Vessels were being seized in foreign ports as they carried no national flag. Our Tupuna although intricately linked through out the motu had no recognisable outward projection of a "Nation". We were all Ngati Pakau, Ngati Kuri, Ngati Wai and so forth. Nga Puhi Nui Tonu was not recognised outside of our shores so realising the power of and the implications for trade, Te Wakamininga pulled together representatives (ambassadors may be more appropriate) from hapu the length and breadth of the country.

14. They needed a way to tell the world that not only do we exist, but we exist as a NATION.

15. Te Atuahaere Te Wera (Te Wera) sent out word of a gathering of Rangatira and their representatives from throughout the land, what would become known as The Dominion of the Confederation of Chiefs. They were called to the Hoklanga, to Taheke then on to Mangatawa, beneath the mountain of a hundred caves,

Puhunga Tohora, the mountain of the gathering and blowing whales. They began arriving in the spring of 1799 and began preparing for the meeting that would give birth to our nation. They came from the far flung nations of Wharekauri, Rekohu, Poor Knights Islands, Tonga Tapu, Rarotonga, Samoa, Hawaii. All of the emissaries carried, by general consent, the authority to speak to and make law, lores to enable and empower Rangatira, Ariki, Atua Ariki to make good the kaitiakitanga of the covenants made from our Whare Maire, Whare Runanga and our Whare Wananga.

16. In less than a decade they would be known as Te Wakamenenga and He Wakaputanga would follow.

17. He Wakaputanga O Nga Rangatiratanga O Nu Tireni is more than our declaration of independence it is a Statement of Fact. Our Tupuna were saying to the other trading nations: "we are here, we exist, and we are open for business. Sovereign Nation to Sovereign Nation." Those Rangatira that signed He Wakaputanga were Rangatira delegated as representatives of many Hapu. To us, all hapu had representation in that document.

18. He Wakaputanga was not some concept thought up over night by some British Resident, James Busby. It was the culmination of generations of planning. This information was held and passed on through our Wananaga through out the motu.

19. As disease, firearms and changes, brought by the new comers took there toll, Wananga diminished in number. As people died and were killed, for many Hapu much knowledge was gone, irretrievably lost. Our Wananga literally went under ground hidden in the minds and "songs" held by selected families to be held until they could be sung to the people again. (Much latter the Tohunga Suppression Act 1907 almost "killed" the last songs).

20. Following the establishment of The Waitangi Tribunal in 1975 there was a renaissance and thirst for knowledge. Whanau and Hapu went looking for their histories. Maori travelled home from the cities hungry for knowledge. What seemed to be lost was searched for in libraries and amongst other tribes.

21. Our knowledge sat hidden in "songs", held in our families, taught in our Wananga, waiting to be sung on our trails. Those are the same trails traversed and paddled with trade.

22. In the 1980's it was decided that the time had come to revisit our trails and re-sing our songs.

23. In December 1989, twelve young men and women were called to look for and to touch the sacred singing rocks of Waitaha that measure the trail from the Arahura River mouth through and into that part of the Southern Alps known as Te Kupenga O Rehua, Browning Pass. Known in English as The Greenstone Trails, in Te Wananga o Waitaha Te Huarahi o Rongomaraeroa.

24. The elders that controlled this epic journey, not done since blood was spilt on these trails some 120 years before when a rahui pokeke was placed, were from all over the Motu. They represented the living proof of all the old connections through out this land.

25. The connections of trade, korero and offspring. The elders were Te Pani Manawatu, Patariki Rei, Dame Whina Cooper, Victoria Rangitakina Ruka Te Korakora, Te Toti George Ruka Te Korakora, Sir James Henare, Te Porohau Ruka Te Korako, Makere Ruka Te Korako and others. The geographical spread of where these elders lived illustrates how far and wide these connections go. Remember, they were just part of the living embodiment of the total connectiveness of Te Wakamininga and the process that preceded that new name.

26. This twelve travelled up the Arahura, over Browning Pass, down Nga wai o Tawhirimatea on the eastern side to the linking river of Nga wai o Rakaia. To guide them they had the "old songs" that had been sung in the Wananga identifying out of the past the trail and all its features.

27. I would like to add that thousands of songs were to be sung from that day forward. A staggering number, not only to recall but to put down in written form. A

well known academic and sympathetic scribe was chosen to record our "songs", Barry Brailsford, latter MBE. Barry was chosen because of his academic prowess and standing in that community. Uncle Barney Manawatu called him our "hoa arahi".

28. Kaumatua and Kuia "sung" out our history and Barry took note. The book that followed, The Song of Waitaha, holds some of those songs, histories that belong to us all. The publication was rubbished by some academics and hapu alike. Watching that process of vilification was heart breaking. Questions were asked, "how can they remember so much, from so long ago? They must be making it up?"

29. Look into any history from any land and you will find songs, prayers, karakia. We know how stories can change but no one ever changes lyrics to songs. The choice of carriers and the tapu placed on such learning means the songs hold the history intact to be sung generation to generation, Wananga to Wananga.

30. Next came the award winning book The Whispers of Waitaha, and now that the door is open more will follow. Our elders are holding enough information to publish several more books like the Whispers and publish them for the benefit of all who wish to call these Islands home, and thus continue the role of Teachers handed down by our Tupuna, the people of peace. It is your job, as the Tribunal, to keep that door open.

31. Trails have been mentioned. Trails where our Tupuna walked and paddled. Titi moved north, obsidian south. Pounamu, argillite, basalt, shaped and roughly hewn was carried coast to coast then moved on North. Shark oil, dried fish, eels, waka built and moved round. Some hapu specialized in carving.

32. Some of those trails were very tapu and could only be walked at certain times and by certain people. Some are where the bones of our dead are deposited and others where their memories are sung into the hills. It has been my privilege to walk many of those trails.

In Summary

33. Those trails link us all. Those songs link us all. These rivers and mountains link us all.

34. Te Wakamininga links us all.

35. He Wakaputanga o Te Rangatira o Nu Tireni links us all.

36. He Wakaputanga O Nga Rangatiratanga O Nu Tireni is more than our Declaration of Independence, it is a Statement of Fact. Our Tupuna said to the other trading nations, "we are here, we exist, and we are open for business". Sovereign nation to Sovereign nation."

37. It was two sovereign nations that signed TeTiriti O Waitangi.

38. This small window gives a glimpse of what is held and taught in our Wananga and on our trails.

39. I thank the Tribunal for your time and I thank my Whanau and hapu for the privilege of helping add our voice to the korero of Nga Puhi Nui Tonu.

Danny Watson