

MAY IT PLEASE THE TRIBUNAL

Introduction

Make a stand like Hinetauirā
Weave like Hineteiwaiwa
Light the fire like Hinemahuika
Epitomise the mana of Hinētītama

1. My name is Timitepō Matawhaiariki Hohepa. I am a descendant of Pīkiaorangi where most of my mana is derived from.
2. When I was growing up under my elders' feet I participated in the traditional Schools of Higher Learning of Ngāti Pīkiao and Ngāti Tarawhai. I was asked to speak on the mana of women with the knowledge that my iwi hold the mana of women in the highest regard.
3. What I am about to share belongs to myself, to Pīkiaorangi. If I am wrong, then it is my mistake.

Oral accounts on the Mana of Women

4. It is said that men are like gods, and women are like aristocratic leaders. And that's because women can house life.
5. According to the ancestors, it is for men to go to war to fight for land. Therefore, a father would pass his land on to his daughter.
6. There is another phrase that encapsulates the mind of a person and unveils the mana of women.

When Rongo stands (Tū), Tū listens (Rongo).

7. This saying is derived from traditional Schools of Higher Learning. It relates to the duality of people; that is, the sacred and the secular dimensions – and also in reference to the male and female elements. We know that both Men and Women take on those very human responsibilities.
8. This message was conveyed to the students of the Schools of Higher Learning so that they will understand that human characteristic and trait. Māori say that men and women must live in harmony, like Tū and Rongo.
9. And so it is up to you to grasp the traditions or the complex nature of this message whereby men must never hit women or children. I'm referring to assault; if that happened, someone would die. That's why it's up to women to physically discipline our children, because women would not kill a child.

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10. Her right-hand side represents Tū, which is the fighting side. Her left-hand side represents her sacred element.
11. These subjects were taught at the various traditional Schools of Higher Learning; whether it was *Te Whare Maire* (house of sacred lore), *Te Whare Tū Taua* (house of martial arts and weaponry), *Te Whare Tapere* (house of entertainment) – all of the schools of higher learning. And that explains the saying – when Rongo stands (*Tū*), Tū listens (*Rongo*).
12. To conclude this part, it is my understanding that to Māori, the sixth universal principle (*kawa*) belongs to Tū, and the ninth universal principle belongs to Rongo. Pregnancy for women takes nine months.

Puna and Hani

13. I must take this opportunity to speak about Puna and Hani. According to oral tradition, one of the *mauri* stones of Puna and Hani is on Mōtiti Island. It was left there by Ngātoroirangi I who was searching for a place to leave the *mauri* stones of Puna and Hani. The *taniwha* that guided him was Maninihau. Afterwards Ngātoroirangi II arrived from Māui in Hawai. They travelled by sea to Aotearoa.
14. He came ashore at Hauraki, where once he saw how plentiful the seafood was and heard how beautiful the birds sang, he realised it was a prosperous land. And so he named the sea commonly known as *Te Moana-a-Toi* (the Sea of Toi) to *Te Moana o Tūhua* (the Sea of Tūhua).
15. Ngātoroirangi I was followed by the supernatural creature called Maninihau. Maninihau reached the island known by us as Tūhua (Mayor Island). They anchored there and disembarked from their *waka*. Then they built a shack there where they slept for the night. The next morning, Ngātoro saw Maninihau jumping out of the water and he knew that the creature had found somewhere to put the *mauri* stones. And so Ngātoro followed the creature on his *waka* and landed at Mōtiti Island.
16. At Mōtiti, Ngātoroirangi made a *tūahu* (a sacred place for ritual practices) where he performed the incantations and then left the *mauri* of Puna and Hani there. Tainui have their own oral traditions about Puna and Hani but this account takes place at Mōtiti. The rocks still stand there today. Those who live there are taking care of Puna and Hani.
17. In talking about Puna and Hani, one must recall the ancient times before the union of Rangi and Papa. Puna and Hani were like spiritual guardians who travelled throughout the heavens trying to find a home and a refuge for them. Then they arrived at the heavenly realm called Te Mangōroa.
18. At the time Rangi and Papa were living separately and there was a post which was one thing that separated the two so they could not become intertwined. Puna and

Hani arrived there and after a time Io did as well. Io urged them to clear and move the post.

19. When it was time to move, Hani had a union with Ranginui and Rangi had several children, to my knowledge 21 or more. The youngest of those children was Tānepukurua. When he was born, his land was removed and placed upon Papatūānuku. Papatūānuku was surprised and then she bore many children.
20. Following that the post was withdrawn and moved, and Rangi and Papatūānuku quickly consummated their union. There are many stories about their children.
21. Therefore according to our elderly men, Puna and Hani were spiritual guardians who originated from the union of Tāne and his first wife Papa.

The Origin of Te Arawa Waka

22. Before arriving in Aotearoa, the people of Te Arawa lived on the islands described proverbially as Great Hawaiki, Long Hawaiki, Distant Hawaiki.
23. When our ancestors stayed there, food became scarce and the population grew, leading to war. The idea was proposed to follow in the footsteps of the ancestors by following the great squid of Mūtuwiri called Mūtuwiri.
24. Consequently the waka Te Arawa was built to navigate here to Aotearoa.
25. The Commander of the waka was Tamatekapua and the High Priest was Ngātoroirangi. The powerful women on the waka were Whakaotirangi, Kearoa and Ihumarakau.
26. When they were travelling to Aotearoa, Tamatekapua committed adultery with the High Priest's wife Kearoa. Due to Tamatekapua's connection to the high priest, Ngātoro knew that his wife Kearoa had committed adultery.
27. And so he performed the incantations summoning a great whirlpool called Te Korokoro o te Parata where the people of Ngāti Ohomairangi/Te Arawa were supposed to die. But Ihumarakau exclaimed that Kearoa's pillow had fallen. Ngātoro became very saddened and began reciting the karakia so that they could escape from Te Korokoro o te Parata.
28. The guardian, the creature that lifted the waka out of the whirlpool was called Te Arawa. Afterwards the iwi adopted this name.
29. When they were inside Te Korokoro o te Parata, they lost all the food on the waka. But Whakaotirangi had a belt of food left which is where the saying *te kete rokiroki a te Whakaotirangi* (the secure basket of Whakaotirangi) comes from.

Pikiaorangi

30. The most powerful women in Ngāti Pīkiao were taught in the Ancient School of Martial Arts called Manini-raro, which was a school established by Ngāti Tarāwhai for all of Te Arawa. One of its students was Hineheru, daughter of Te Rangitakaroro who was the eldest child of Tarāwhai. Hineheru fought with the war parties of Ngāti Tarāwhai and Ngāti Rongomai, including Ngāti Pīkiao. And so she went to battle alongside the men of the iwi. She was also a commander and trained the warriors. She fought at many battles and was honoured for killing enemy leaders. Because of her courage and strength, the position of *Rangataua* was bestowed upon her.

Hinehopu

31. Hinehopu is a descendant of Apumoana, the youngest child of Rangitihi and Manawakotokoto. Her father Tamateatutahi hid in a tree which is widely known as “*Te Rākau Tupua a Hinehopu*” (“The Supernatural Tree of Hinehopu”), situated between Lakes Te Rotoehu and Rotoiti.
32. Hinehopu was not a fighter but derived her mana from her lands at Rotoiti, Rotoehu and Rotomā. When Ngāti Pīkiao wanted to depart from its lands at Owhatiura, Tamakari told his son Pīkiaorangi that he must marry Hinehopu for Ngāti Pīkiao to gain land at Rotoiti, Rotoehu and Rotomā. From this union came many offspring who still live throughout this region that I am referring to. And so, although Hinehopu’s mana is distinct to the mana of Hineheru, what’s important is that they are both powerful women!

Ngāhopehope

33. Ngāhopehope was descended from Rākeiao – the oldest child of Rangitihi and Manawakotokoto – and belonged to the hapū called Ngāti Rongomai. In spite of her kinship links to Ngāti Pīkiao and Tarāwhai, she remained steadfast to the hapū of her father Te Ruahuihui Ngāmahanga. I now refer to the time that Ngāhopehope’s father Te Ruahuihui was unwell. He called on his children to meet with him, and passed on his mana, his *mataora* (full facial moko) to his sons but they did not want it. So then the old man turned to his daughter and said that she will assume his mana. Because of that, she received *tāmoko* (traditional markings) from her shoulders to her heels.
34. Once the moko had been applied, her father said that she must marry a *tohunga*, who will take care of her. And so Ngāhopehope married Hingawaka, a *tohunga* of Ngāti Whakaue from Ōhinemutu. The people of Ōhinemutu knew that the old woman was *tapu*, so when she washed at the geothermal hot pool, the community was forbidden from bathing at the pool. That place remained *tapu* when the old woman was bathing. She was so *tapu*, that she could not reveal her *tāmoko* to anyone. The person who helped her was her daughter Manuku Hakaraia. And that is another one of the powerful women of mana from Ngāti Pīkiao.

35. It is appropriate that we speak about them so that the descendants and all the multitudes can know about the mana of women.