

WĀHANGA A: NGĀ KŌRERO A CHRISTINE HARVEY**PART A: BRIEF OF EVIDENCE OF CHRISTINE HARVEY****Kupu Arataki****Introduction**

2. Ko Christine Harvey tōku ingoa.

My name is Christine Harvey.

3. Nō Rekohu, kei te taha o tōku Tāua nō Ngāti Mutunga, kei te taha o tōku Koro nō Te Ati Awa hoki ahau. Kei te noho ahau ki raro i te korowai o te Iringa o Kahukura, kei Ōtautahi.

I am from the Chatham Islands, on my grandmother's side I am Ngāti Mutunga, and on my grandfather's side I am Te Āti Awa. I live under the cloak of Te Iringa o Kahukura in Christchurch.

4. He kai Tāmoko ahau. Nō Niwareka te Moko

I am a tāmoko artist. The moko belongs to Niwareka.

5. Nō te wahine te mana tō te Moko, nō Niwareka kē te taonga e mauria mai ki te Ao Turoa nei. Mai tōnā whakapapa kē tēnei taonga tuku iho.

Women exercise mana over moko because it was Niwareka who brought it here to the natural world. This ancestral treasure descends from her.

He Aha Tēnei Mea te Mana Wāhine?**What is Mana Wāhine?**

6. He aha tēnei mea te Mana Wahine? Mai rānō te Mana tō te Wahine nō tuawhakarere, mai te Whaea tuatahi te tinana nōna te uha o kurawaka i tākoha mai hei waka kawē uri! Nō Ngā Atua katoa o tēnei Ao hoki he wāhanga i tākoha mai heoi nō lo te Matua Kore te hiko kia oho te awe nōna i tākoha mai. Ahakoa rongonui rawa a Tane mō tēnei ahuatanga ko tōnā te hiahia te hā i tākoha mai, katahi rā ko tōnā koha nunui tōnā aitanga ko te iratanga nō rāua tahi ko Hineahuone. Heke iho ki ā mātou.

What is Mana Wāhine? The Mana of Women originates from ancient times, from the first Mother who gifted the female element at Kurawaka, the vehicle from which humankind originates! All the gods of this world gifted attributes however, it was lo the Parentless who provided the spark which awakened the soul that lo gifted. Although Tāne's role in this event is well-known, what he gifted was his breath and then his progeny that Tāne and Hineahuone conceived. We descend from their offspring.

7. Heoi he whakapapa tērā o taua Mana he nui ake ngā ahuatanga o te Mana tō te wāhine ināianei.

And so that mana has a lineage and several more aspects than the mana of women today.

8. Ae he waka kawē uri koinei te mea nui o te Ao nei. Mēnā kore kau he wāhine ko kore ko te Ira Tangata!

Yes, what is most important is that it is the vehicle which created humankind. Humankind would not exist without women.

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9. Heoi he puna mātauranga tō mātou, he puna roimata hoki. Mēnā ka huri koe ki te tirohia ki te hītori me āta tirohia ki te mahi o ō tātou kuia mā ngā māreikura ko tātou nei te Mana hei parahia i te huarahi mō tātou katoa!

As a result, we are sources of knowledge and tears as well. One must consider carefully the history of the deeds of our female ancestors and supernatural beings for it was women who exercised the power to pave the way for everyone!

10. He mea whakamutunga o tēnei patai hoki nā te hanga o tō mātou tinana o te Kopu he Whare tangata tō mātou. He pūmotmoto tō mātou kei waenga ēnei Ao mai te pouriuri ki te whai Ao. He mana whakanoa tō te wahine mā tōnā hikoi noa. He mana hoki kia whakaoho i te Ao wairua kia tūwhera ai, kia wātea ai te aotea nā ko tōnā reo te reo tuatahi o te marae.

Finally, regarding this question, the female body has a womb which houses life. We have a fontanelle that sits between the world of darkness and the world of light. Women have the power to lift tapu by just walking. Women also have the power to awaken and open the spiritual realm by clearing the courtyard because the first voice on the marae belongs to women.

11. Ka taea e tētahi hoki ki te whakapiki o tō mana wahine mā tō mahi, mā tō kōrerorero, mā tō tū.

One can uplift your mana as a woman through your actions, words, and your stance.

Te Mana o te Moko Kauae

The Power of Chin Moko

12. He nui ake ngā āhuetanga o te Mana Wahine heoi ko te kauae he tohu mutunga o te pai kia kite ai tātou katoa.

There are many more aspects of Mana Wāhine but the most potent symbol is the chin moko which can be seen by everyone.

13. Ehara noa mō te tokoiti hē tohu mana tō ia wāhine Māori. E tae wahine mai.

It's a powerful symbol for all Māori women not just a few. Come forth women.

14. He tohu kia tū wahine, me tiakina hoki kia ora kia haumarū nā te mea he whare tangata.

It urges women to stand and protect it so that it survives and is safe because they are the house of humanity.

Whatungarongaro te Moko Kauwae

The Loss of Chin Moko

15. I te wā e tipu au ki te tāone nui kāhore au e rangōnā ki tō tātou nei taonga o te reo rangatira. Kore rawa au e kitea te Moko kauwae e ora ana. Kei ngā whārangi o ngā pukapuka kē.

When I was growing up in the city, I never heard our precious language being spoken. I never saw a chin moko, only in books.

16. Nō te Tohunga Suppression Act 1907 te hē!

The Tohunga Suppression Act 1907 is responsible for this wrongdoing!

17. Nō te kawanatanga te hē, nā rātou te hē. Tae noa ki tēnei wā tonu ka nāna au, mātou ngā ringa tāmoko ki te whakatinanatia tō tātou taonga. Mō ngā tau 30 i whawhai tonu ahau ki te riro tēnei hei taonga nō mātou ngā māreikura! He mamae tonu mātou i te ngarohanga o ō tātou taonga. Ehara noa i te e kauwae noa ko te reo, ko te whakairo, ko te rongoa, ko ngā auahatanga o o tātou taonga tuku iho.

The government were wrong, they were wrong. Currently, I and other tāmoko artists are trying to bring our taonga to life. For 30 years I have fought for women to receive this treasure! We are still hurt that our taonga were lost, not only chin moko but our language, our carvings, our medicines, and the creative features of our treasured heritage.

18. Nā te kino o te tāmitanga tonu i whakaaro tonu ana ētahi o te Iwi Māori kāhore e taea te mau kauwae tētahi mēnā he reo kore, mō ngā Kuia ānake, te mea te mea. Ehara nō mātou te hē mō tērā āhukatanga.

Due to damaging suppression, some Māori believe that you cannot have a chin moko if you don't speak the language, or it's only for old women, or some other reason. We are not responsible for that false belief.

19. Nā ngā whārangi kē, nā ngā pukapuka, nā ngā kaipeita pērā i ā Goldie, rāua ko Lindauer te take mō tērā whakaaro pakeha kē.

That Western view comes from books and artists like Goldie and Lindauer.

20. Ko te mamae te āhukatanga Pouri e pupuri mai ki ā mātou, ko te whati o te hono tētahi ki tētahi, tētahi ki tōnā iwi, hapu, whānau. Ka noho rawa kore kei raro i te pēhitanga o te ngarohanga o te mana tō te wāhine.

We still experience pain and sadness due to the disconnection between us and our iwi, hapū and whānau. We live in destitution and suppression because the mana of women was lost.

21. Ko tāku hoki e mamae ana nō te kuaretanga tō te kawanatanga ki te riro ai te whakaaro o ō mātou tūpuna hangarau ki rō wharangī pukapuka noa kia pērā i te moa! Heoi ko te mahi tō te wāhine e kore rawa e kitea e kore rawa e tirohia e ngā kai tuhi a Pehi mā. Nā he ringa tāmoko tēnei wāhine i tāku timatanga he tokomaha o mātou e awangawanga ana ki tēnei āhuatanga tō te wāhine mau uhi tō te wahine mau whao nā te ao pakeha me te tāmitanga te take.

In my view, we are still in pain because of the government's ignorance in deciding to depict our ancestors in the pages of books like the moa! What women were doing was never seen and was not recognised by writers such as Elsdon Best. When I was starting out as a tāmoko artist many of our people were worried about women using moko chisels because of western suppression.

22. Nā i pa kaha mai te whakamā ki o mātou Kui nā te hurihanga o te ao, ki ā mātou matua, matua tūpuna nā te tāmitanga kātahi i huna ai ngā kui mau Moko. Ko Kate Shepard hoki tētahi wāhine tūkinō ki te aukati tō tātou taonga, nā tōnā pledge me kī. Mēnā he wahine Māori mau Moko kāhore e taea te tū hei whawhai mō tō whenua.

Our female ancestors were humiliated due to the changes over time and suppression which lead to women with moko being concealed. Kate Sheppard abused her position to discriminate against our taonga, it was her pledge, so to speak. If a Māori woman had a moko they were unable to stand and fight for their land.

23. Hē mamae nui rawa atu hoki ki ahau, ki te ira wāhine, ki te iwi Māori whānui hoki. Ko te aukati o te mahi hanga, auaha, kohi kei roto i tō mātou Taiao. I patu ngakau, i patu hinengaro, i patu wairua hoki te aukati i te hononga ki ō mātou tuakana. Koirā ngā rauemi, koirā te hononga ki ngā atua, koirā te whai koha ki ō mātou tuakana hē aroha nui kei roto i te mahi ā ringa ki te pa, ki te tuku whakawhetai, ki te tuku karakia mō ēnei taonga tuku iho ki te kore ai e maumau taonga! He oranga kei roto i ēnei mōmō mahi hē rongoa pai kei roto i te mahi auaha he toiranga, he mātauranga tiakina i te Taiao. Hanga uhi, taonga, taputapu, hangarau te mea, te mea.

It was very painful to me, to the female element and to all Māori people. Restricting our creativity, our innovative spirit, and our ability to collect from our environment hurt our souls, our minds, our spirits and the link to our seniors. Those were the resources, the link to the gods, the gifts to our seniors. We really love to work with our hands at the pā, to show gratitude, and to recite ritual chants or prayers for these taonga passed down so they are not wasted! These practices can ensure our survival and is a positive remedy, it is knowledge that can safeguard the environment like creating moko chisels, valuables, instruments, technology and other things.

24. Ehara nōku ānake ēnei whakaaro e ai ki a Sian Montgomery-Neutze he māreikura ringa tāmoko hoki ia.

These views are not only mine but according to Sian Montgomery-Neutze, a prominent tāmoko artist,