WAI 3300 – TOMOKIA NGĀ TATAU O MATANGIREIA

POU TIKANGA WĀNANGA

HELD AT WAITANGI TRIBUNAL OFFICES, WELLINGTON

WEDNESDAY 20 MAY 2026

Tribunal:	Chief Judge Dr Caren Fox Dr Monty Soutar Derek Fox Prue Kapua Professor David Williams Kevin Prime
Pou Tikanga:	Dr Hana O'Regan (Facilitator) Professor Tā Pou Temara Dr Ruakere Hond Kingi Kiriona Dr Hiria Hape Dr Anaha Hiini
Interpreter:	Paiheke McGarvey

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PLEASE NOTE: In recognising that the spelling of names, dialect, and kupu differ across hapū and iwi, we acknowledge that each kupu has a whakapapa that is valid. With respect of these differences, the following transcripts have been specified for continuity in our mahi. The following mita/dialect has been spoken in this hearing: (insert iwi). The dialectal variations have been transcribed verbatim. We have received preference from (insert iwi/rohe) for the (insert letter) to be included in the written word (although spoken without).

JUDICIAL CONFERENCE COMMENCES ON WEDNESDAY 20 MAY 2026

(09:04) DR ANAHA HIINI (MIHI)

Ka mihi ki a tātou. Chief, tēnā koe. Kei taku ruānuku, tēnā koe. Kei ōku pāpā, kei ōku whaea. Otirā e hoa mā, tēnā koutou, tēnā tātou i tēnei kaupapa. Nui whakaharahara e kawe nei tātou ki te taumata teitei e taea ana e tātou. Kāti e rere tōtika atu ai tō tātou waka ki te wāhi e tika ana kia haere, kia tīmata noa ake te karakia. Me karakia tātou.

KARAKIA TĪMATANGA (DR ANAHA HIINI)

(09:05) DR MONTY SOUTAR: (MIHI WHAKATAU)

Kāti, tēnā tātou. Tuatahi, Anaha, e te Tākuta, ka tuku ngā mihi ki a koe nāu i tuku ngā whakamoemiti, ngā whakawhetai i tēnei ata. Me te mihi anō ki a koutou ngā pou tikanga katoa. Nā mātou o Te Rōpū Whakamana i Te Tiriti o Waitangi te hōnore i tēnei ata kua whakaae mai nā koutou te āwhina i te kaupapa nei. Me te mihi hoki ki a koutou ngā rōia me ngā kaikerēme e whakarongo mai nā, tēnā rawa atu tātou katoa. Tuku atu te wā ki a koe, Tākuta Hana **…I also want to acknowledged the pou tikanga, all of you. On behalf of the Waitangi Tribunal, it's our honour this morning that you have agreed to assist this kaupapa. And also acknowledging the lawyers, the claimants listening, greetings everyone. And so I pass it over to you, Tākuta Hana.**

(09:05) DR HANA O'REGAN: (MIHI)

Tēnā koe Monty, hoi anō, e tautoko ana kā mihi ki a koe e Anaha, e hāpai nei tā tērā wāhi ki a tātou i te ata nei. Me taku tautoko i kā mihi ki te katoa kua hui tahi mai i tēnei o kā Pou Tikaka. E tika ana ki a koe te Pāpā Pou. Ko koe tēnā e noho ana i te āhurutaka o tō whare. He mea nui te kite atu i a koe me tō whai wāhi take ki tēnei huihuitaka, ā tātou i tēnei ata, nā reira e toro atu ana ka mihi ki a koe, hoi anō ki a koutou katoa o tēnei Ruku Tātari, tae atu ki a tātou kua piri mai hei tautoko i te kaupapa mō tēnei wā poto nei. E te kaiwhakawā, kā mihi ki a koe i tēnei hōnore nui ki te – kāore au i te mōhio mēnā ka taea e te taka te kotahi, tēnei momo taka te whakahaere, hoi anō, mā te aha i te

whakapau kaha ki te pērā. Tēnā koe, Chief Judge. **Thank you, Monty, I endorse the acknowledgements made to you, Anaha. Supporting that part this morning and also support all of the acknowledgements towards everyone who has gathered to this meeting of Pou Tikanga. It's appropriate, Sir Pou. You – in your shelter of your house and we are privileged that you have made yourself available for this gathering of ours this morning. So I want to extend my acknowledgements to you all of this inquiry, including those who have joined in support of the kaupapa at this brief time. Your Honour, I want to acknowledge you for this great honour too. I'm not sure if it's able – for one person to run a hui of this calibre of people, but we will do our best. So thank you, Chief Judge.**

Kāti rā, ko te wāhi ki au, ko te – hei ārahi nei i wā tātou whakawhitika kōrero i te ata nei. Nā reira, ko te tuatahi pea kia mōhio te katoa ko wai kā kaikōrero, kā kaiwānaka mō tēnei hui mō te roaka o tēnei rā. Ko te wāhi ki te Ruku Tātari, anā ko kā mema o te Ruku Tātari, ko Chief Judge Caren Fox tērā. Tēnā koe Dr Monty Soutar. Tae atu ki a koe, e Derek Fox. E mihi mai ana i Rarotonga rā anō, tēnā koe Derek. Kia ora rā, Matua Kevin, e mōhio ana kei te wehe koe mō tētahi hāora i waekanui i te rā, nā reira kua tuhia tērā. Tēnā koe Matua, Matua Kevin Prime. Kia ora Prue, ko Prue Kapua tēnei. Kā mihi nui ki a koe, tae atu ki a koe Tākuta David Williams, ko tātou kā kaiwhiriwhiri, kā kaikōrero me tā tātou pou, arā Tā Pou Temara. Nā reira, ko Tā Pou Temara mai, Kirikiriroa taku mōhio i tēnei ata. **Anyway, my role this time is to guide our dialogue this morning. So firstly, inform everyone as to who are the speakers of the wānanga of this hui and over this day. In terms of the Inquiry, the members of the Inquiry are Chief Judge Caren Fox. Greetings, Dr Monty Soutar. Derek Fox. Joining in from Rarotonga, greetings Derek. Greetings Elder Kevin Prime, I know that you will be departing for an hour in the middle of the day. So thank you Elder Kevin Prime. Greetings Prue Kapua. Greetings to you and also Dr David Williams, we are the speakers and our pillar, Sir Pou Temara. So, Sir Pou Temara joining from Hamilton this morning.**

Kāti rā, he nui te rā, heoi anō he nui hoki kā pātai kei mua i te aroaro. I mea mai te Pāpā, a Pou, tērā pea ko te wāhi kaha ki āia, māna anō e kuhu mai ki roto i kā kōrero i te wā e kaha ana ia ki te whakawhiti kōrero, ekari kia kau rake e whakataumaha i te taumahatanga o ērā pātai ki ruka i āia mō te roaka o tēnei rā. Nā reira Pāpā, mēnā ka roko koe i te wairua hihiko, tēnā karawhiua. Ki a tātou katoa i te whakaaro au tekau mā whitu rā anō ka pātai kei mua i a tātou. Mōhio pai au kua pānuihia kētia ka kōrero i ahu mai i ērā wā anake. Nā reira ehara i te mea me tō ai ērā kōrero, hoi anō mēnā he whakaaro o koutou tērā pea kāore i te whakaae ki ētahi o kā kōrero i puta, e tika ana ki te wānaka ētahi o kā kōrero i puta ērā wānaka ana, kei a tātou tēnei wā. Ko te mahi ki a tātou ka pau tika, kia whai wāhi tātou ki te tautoko i te wānaka o ēnei mātāpono o tātou me kā kaupapa, kia tika te tūāpapa o tēnei ruka tātari. Nā reira, karawhiua, mēnā he whakaaro, he tohe, he whakaaro pai, he mea hei tāpiri atu ki kā kōrero kua puta kē i a tātou. I ruka i tērā, ka tuku te wā ki a koutou, mēnā he whakaaro anō he mea e kaha nei ki te whakahora ki mua i te katoa. Ki te kore, kotahi atu tātou ki te pātai tuatahi. He kōrero anō, kei te pai tērā whakahaere? **Nonetheless, we have an important day and important questions to be asked. The Elder Pou stated that he will participate in the dialogues when he is strong enough, but you don't want to burden him with too many of those questions during this day and if you feel able to, then – so I was thinking that 17 questions before us, I understand that all of the information has already been read that came from those wānanga prior. So we won't repeat that kōrero. But if you have any thoughts, perhaps you don't agree with some of the kōrero that was shared. But it's appropriate that those are discussed, the kōrero that emerged from this wānanga and we have this time to use that, our role at this time of all the pou tikanga is for us to be able to support the liberations, discussions of these principles and of these matters to provide a solid foundation of this Inquiry. So go ahead if you have any thoughts or debates or good thoughts to add to the kōrero that has already been shared. With that in mind, I want to pass it over to you, if you have any thoughts or something you want to present before everyone. Otherwise we will delve straight into the first question. Do you have any other kōrero to add, is that fine?**

Ka pai o tēnā. Ko te pātai tuatahi ki a tātou, e hākai ana ki te tēnei mea te mana Māori, me te pātai i ahu mai tēnei mana Māori i hea? Arā i roto i te reo Pākehā ko te kupu kua homai ki a tātou the source of Māori Power and Authority, hoi anō ki a tātou me wānaka hoki i roto i kā wānaka e ono, i reira te tohe ki kā kupu o te mana me te rakatīrataka, kāore tētahi – kāore tētahi i – kāore i puta i tētahi te kōrero te mana whakahaere, hoi anō ka momo mana i kōrerohia, i whakatakotohia ki roto i kā wānaka. Nā reira, mehemea ko te pātai nei mō kā take whakahaere i kā tōrakapū, i kā kaupapa i waekanui kā tākata, me te whakatau i te raru, te tohe i waekanui i kā tākata, kā hapū, kā iwi. Ko te pātai nei, i ahu mai tērā mana whakahaere i ahu mai tērā, ērā momo mana i whea? Anā, mā wai tā tātou kōrero e wāhi? Ko tērā te pātai. **Okay, now the first question was – pertains to mana Māori and the question where does mana Māori come from? In English, the words that was given to me – nonetheless we must discuss this and within the six prior wānanga there was the arguments there. The mana and rangatiratanga that – someone did not mention mana whakahaere, that term, but those various mana that were presented in the wānanga. So this question about the – in terms of managing politics or people and to settle the arguments between hapū, whānau and iwi. A question, where did that come from, mana whakahaere, where did that – those various mana come from? And who will commence our discussion. That is the question.**

Ruakere. Taranaki mauka, tū mai. **Ruakere, Taranaki mountain, arise.**

(09:10) DR RUAKERE HOND:

Ka pai tō karawhiu mai i te pātai ki tēnei pito o te ao. Oti anō e mihi ana, e tautoko ana i tō mihi, e Hana. Tēnā koe i te whakarite i tēnei wānanga, hei ruku ana ki te whare o Matangireia me te mōhio tonu ko te hanga o tērā ingoa he āhua hanga ana i tētahi momo whakaaro nei mō tētahi taumata anō i runga anō i te āhua o te kāwanatanga. Nō reira, waiho atu tērā whakaaro ki te aki mō tēnei wā. Ko te mea nui nei, kāore i te ōrere ki te ia o ngā kōrero i whakatakotohia ki mua i te pae o tēnei rōpū. Kāore i te ōrere ki ētahi o ngā take i whakaarangia, mārama ana te katoa ki ērā take, ko te whakapapa te mea

nui nei, e hono ai te tangata i roto i tōna tika. Nō hea mai a tika? I rongo atu au i te kōrero ko te tīmatanga o te tika i tīmata i a tama wahine, arā i a Hine Tītama i te takahitanga nei o te tika i runga i āia i te whānautanga mai, i te hapūtanga mai i tōna matua tonu. Nō reira, waiho atu tērā whakaaro mō tēnei wā, engari ko te āhua o tikanga whakahaerehia, tautoko ana au i te āhua i whakahaerehia ki te pae o te marae, o te wāhi e hui ai te tangata. **That was good how you posed that question to this end of the world. And I acknowledge and endorse your acknowledgements Hana to Anaha. And I want to thank you for opening this wānanga, it was delving into the house of Matangireia, knowing that the structure, that name is that it provides a structure, an idea in terms of where Government sit. But I will leave that thought to the side at this time. What is important and not surprised with the essence of kōrero that was presented before the panel of this Inquiry. I am not surprised at some of the issues that were raised. It was clear on those issues and whakapapa is most important which annexed people in its rights. Where does right come from? I heard the kōrero that the commencements of the tika began with young woman from Hine Tītama when tika emerged from – was born from her own father. So we will leave that thought at this time, but the nature of tikanga which is - and I also support as it was managed over the marae where people would gather.**

Nō reira, he momo tōrangapū anō te whiriwhiri ko wai ērā e tika ana kia noho ki te pae. He wā anō ka panaia nā runga i te hē pea o te kōrero ki tō te iwi whakaaro, engari anō he mea anō ko te whakapapa, ka kite atu ko tēnei mea a rangatira, heke mai nei i tōna whakapapa, i tōna kāwai, tatau atu ki runga i tēnei whakatupuranga i āia tonu. Ko tērā anō tētahi akoranga nā te mea he whakapapa i roto i te tikanga. Ko ngā tikanga i whakahaerehia i mua, koirā anō, ka noho hei tika mō ēnei rā. Tērā anō pea nō tētahi aituā nui tētahi – e huri poki ana te ao o te iwi, o te hapū, tērā anō pea ka whai tikanga hou. Engari i te nuinga o ngā wā, ka ū ki ngā mea i tika i mua, ka tika i ērā mea whai muri nei. **So, that is a type of political to decide who sits on the pae. At times some are thrown off the pae because perhaps they say the same thing, said the wrong thing according to the people, but there is also whakapapa**

is another thing, where you find rangatira descending from his whakapapa, from his lineage down to this current generation. And that is also a lesson, learnings, because there is whakapapa within tikanga. The tikanga that were practiced in the past and that can provide tikanga for these things. Perhaps there's a great catastrophe where the world turns, along with the iwi and the hapū and perhaps another new tikanga arises. But most of the time, make committed to those things that were right in the past and moving forward.

Nō reira, Hana ki te whakautu i tērā momo pātai e tautoko ana au i te hia o te whakaaro, kei te pae o te marae te taunga pai o tēnei mea a tikanga, i te mea i reira te whakahaeretanga o te kōrero. Mehemea ka heahea te kōrero i runga i te marae, tere tonu te tū o te pae ki te kī atu, kāore i te hāngai tērā heahea anō, he rorirori tērā momo kōrero, ka whakahoki i te kōrero ki runga i te kaupapa e kōrerohia ana. Engari i te mutunga iho, mā te minenga, mā te hunga e whai whakapapa ana ki tērā marae, ki tērā wāhi e whakatau, āe. Kua mana i kōnei. Engari anō, ko te tikanga e whakahaerehia ana i te pae o taua marae kōrero. Tērā anō te hia o tō pātai, Hana? **So Hana, in response to your question, I support the essence of the idea around the pae of the marae that is where you find the tikanga and that is where you practice the kōrero. If you want to speak on the marae, then the pae will say that is not direct, directly relevant and so you return to the kaupapa of that event and it is for those assembled, those who have whakapapa to that marae and that place, it is for them to determine, yes. That has been legitimised here. So the tikanga that is carried out by pae of that marae. Is that the essence of what you meant in your question?**

DR HANA O'REGAN:

Tino tika ana, tēnā rawa atu koe. I roto i kā wānaka e rua, i puta mai tērā pātai i kā kaikōrero, arā, he aha te hono ka kīka te āhuatanga o ēnei rā? Āe, tērā pea ko tērā te āhuataka i mua rā, ekari he aha te hono kā hea a te pāka? Ki te āhuataka e noho nei tātou i ēnei wā, mēnā, mēnā kei te pai, kei te pai tonu tērā mana whakahaere. Hoi anō, ka hoki mai anō tātou ki tērā o kā pātai i muri mai, kia huri rauna tātou i tā tātou hui. Nā reira, ka huri ki a koe, Matua Kevin, he

aha ō whakaaro ki tēnei, arā i ahu mai te mana whakahaere i ēnei kaupapa i whea? Anā, kua roko koe, kā kōrero a Ruakere hei tīmataka. **That is correct, thank you very much. Within the two wānanga, that question was posed from the speakers that what is the connection to aspects of this day? That is what it was like in the past, but what is the connection, the relevance to how we live today, if the pae has that mana whakahaere. But returning to the questions, let's go around to our gathering. I turn to you, Elder Kevin Prime, what are your thoughts about this, where did mana whakahaere on these matters come from? And you have heard what Ruakere said.**

(09:16) CHIEF JUDGE FOX:

Kia ora anō. Ko tā mātou mahi o te kānara, ko te whakarongo anake. **Thank you once again. Our role of the panel is to listen. It is to only listen.**

DR HANA O'REGAN:

Oh, kā pai. Tēnā rawa atu koe, Judge. Kā pai, well nā reira, kua waimārie koe, Kingi. Taihoa, kia tiki au i aku pepa ana. Matua Pou, he whakaaro ōu? **Okay, thank you very much, Judge, that is fine. So you are fortunate, Kingi. Hang on, let me refer to my papers. Sir Pou, do you have any thoughts?**

(09:16) PROFESSOR TĀ POU TEMARA:

Āe, he kai muri rawa au i a koutou e haere atu ana, he toitoi haere atu ana. Engari, anei tāku e mōhio ana. Nō tāu ki uki te mana, he tika tērā. Engari, he nui ngā mana o tāu ki uki, kāore i te whakamahia e tātou ināianei. Ko ētahi o ngā wāhanga o taua mana rā, i kore ai e mana i ēnei wā, nā te mea kua mahue i a tātou ētahi wāhanga o taua mana, i mana ai te tūranga, i mana ai te kōrero, i mana ai rānei te whakatau. I whakarongo ai rānei te tangata, te marea ki te reo o te mana. Kia whakahua noa ake au i tētahi. Ko taua tikanga rā, ko te tapu. Nā, i tipu ake au i roto i tērā tikanga, kia mōhio mai koutou ngā kaiwhakarongo, kāore i pā te wai wera i tua atu i te wai ngāwhā, i te wai ariki rānei ki taku upoko. Kia moe wahine rā anō au i te tau kotahi mano, iwa rau ono tekau mā iwa, kia whānau rā anō a tā māua tamaiti. Kātahi au, ka whakaaro ki aku tapu. Kei mate noa aku tamariki i aku tapu. Nō tērā tau, ka tīmata au ki te

horoi i taku māhunga ki te wai wera o te kāinga. Nā, koirā te momo mana e kōrero nei au. **Yes, I am right behind you, trailing you. But this is what I know. Mana is from ancient times, that is right. However, there are many mana from ancient times that we do not utilise now. Some of the parts of that mana do not have mana today, because we have abandoned some parts of that mana, which empowered your position, your kōrero and your determination. Or to hear where a person would hear, the people would hear the voice of the mana. And we refer to one. That tikanga is tapu, around tapu. Now I grew up under that tikanga. May I inform you, those listeners, the hot water, I did not feel – hot water could not touch my head until I had married a woman in 1969 until our child had been born. And then I thought about my tapu. My children may die from my tapu. Last year, I began washing my head of hot water from home. Now that is the type of mana that I am referring to.**

Ināianei, kei te whakataru nā tātou mō te whakapapa e tika katoa ērā kōrero. Engari, anei pea te huarahi ārahi a tātou. Tāu ukiuki ki tāu ukiuki. Tōia mai ki ki ēnā mata nei, honoa ki ngā whakaaro ināianei. Nā te mea, kāore he rorohiko i te wā o tāu ukiuki. Kāore hei – i te wā o tāu ukiuki. Ko wērā mea he hou katoa ki a tātou ināianei. He aha o tātou whakaaro ki tērā? Ko ētahi o ngā mea i tipu ake i tōku whakatipuranga, kore e whakaae, kia rerekē. He mate kei roto i tērā. Ko ngā tikanga i mōhio ai au ko te mana i mōhio ai au, rerekē noa atu ki te mana e whakahaerehia ana ināianei. Hoi anō, me whakatau i reira. **Nowadays, we are – it's whakapapa, it's all right. But perhaps there is the pathway to guide us. Ancients to ancients. Bring them to the present and join them to the thoughts and ideas of today. Because there were no computers in ancient times. There was no AI in ancient times. All those things are new technology. So what are our thoughts about that? Some of those things that I grew up with in my generation, they would not change those things and there is a problem. The tikanga that I now of, if the mana that I knew of is very different to the mana of nowadays. But I will just leave it.**

DR HANA O'REGAN:

Nō tuaukiuki rā anō, tēnā rawa atu koe, e Pāpā. Me tērā, kaha puta ērā kōrero mō te mana me kā momo mana i roto i ēnei me te tapu. Kāore pea, e tino roko i kā kōrero mō te tapu i roto i kā wānaka, kāore he rawe te ruku i ērā honoka. Nā reira, he aha ō whakaaro, Dr Anaha? Mehemea, ka whakaaro nei, anā i ahu mai tēnei te mana whakahaere i ā tātou mahi, i a tātou take i kā mea kei mua i a tātou, a kai Māori, i ahu mai tērā i hea, he aha ō whakaaro hei tāpiri atu? **From ancient times and back to ancient times, thank you Pāpā. And also all of that kōrero around mana and the various mana. Perhaps I didn't quite hear the kōrero around tapu but it is good, wonderful to hear about those connections. So what are your thoughts, Dr Anaha? If you think about where did mana whakahaere come from around our work and our issues and Māori people, where did it derive from, what are your thoughts to add to that?**

DR ANAHA HIINI:

Tēnā koe i tō pātai, e Hana. Maha ngā momo mana, mana Atua, mana tūpuna, mana whenua, mana moana, mana tāngata, mana wāhine, mana tāne. Mana i te marae, mana hoki i roto i te whānau he rerekē katoa ētehi o ēnei momo mana. Kāore e taea e tātou e te tangata te āta rāwekeweke pēnei i te mana o ngā Atua. Arā ko te aranga me te tōnga o te rā, te huanga me te rokunga o te mārama, te timunga me te paringa o te tai, he mana tērā, kāore e taea e tātou nē. Nō reira, ki te heke whakararo tātou ki te mana e hāngai pū ana ki a tātou ki te tāngata, hei whaiwhai noa ake i tā Ruakere mō ngā mana i runga i te marae, ētehi tāima, ā, ko te whakapapa tērā e tohu ana, ā, he mana tō te tangata nei ētehi tāima karekau. Ahakoa te tūranga e tū nei te tangata, i tōna tari, ehara i te mea he mana nui tōna. Nō reira, koia tēnei e āta wānangahia nei e au i tēnei o ngā wā, wētehi tāngata nā rātou anō rātou i whakarangatira. E tū ai rātou ki ētehi tūranga i runga i ō tātou marae. Ko te marae – ko te mana e tau nei ki runga ki ahau i a au e noho nei ki te paepae, ki te whaikōrero, ki te aha rānei. He rerekē tēnā i te mana, kua tau ki runga ki ngā ringawera, ki te haere au ki roto ki te wharekai, e karekau aku mana i roto i tērā tari. Engari ki te hoki anō ki tōku anō tari ki te pātai, ā, kāti. He mana anō tōku. **Thank you for your questions, Hana. There are so many mana, mana Atua, mana**

tāngata, mana moana, mana wāhine, mana tāne. Mana on the marae, mana in the whānau, they are all distinct the various mana. We the people are not able to tamper with all those things, like the mana to the Atua. The rising, falling of day, the moons and the tides, ebbing and flowing of the tides, that is mana that we are unable to tamper with. If we are to relate to the mana pertaining to we are people following on from what Ruakere said in terms of mana on the marae, sometimes whakapapa symbolises that person has the mana, sometimes not. Although in spite of the position they stand in, in their department, in their work, it's not as if they have great mana. But that is something that I am thinking of at this time, some people who made themselves rangatira where they stand in positions on our marae, the marae, the mana, the mana that has been placed on me as I am sitting on the pae or to perform whaikōrero, that is distinct from the mana of the ringawera, the cooks. If I go to the dining hall, I don't have mana in the dining hall. But on the paepae I have mana there.

Heoi anō, ko tēnei – ko tētehi atu wāhanga o tēnei kaupapa, ko te tokomaha e tautoko ana i a koe. Ētehi o te hunga e whakarangatira nei i a rātou anō, e karekau he tira, he paku tautoko ana i a rātou. Nō reira, i ētehi tāima he raru tēnei. Nā te mea tātou e ngana nei ki te hoe nei i tēnei waka, engari nā te tokomaha o te hoariri e rere tōtika atu ai tō tātou waka ki wāhi kē atu. Kāore e haere ki te wāhi e tika ana kia haere. Nō reira koirā anō hoki tētehi atu, ki ahau nei, tētehi pīki wāhanga o tēnei mea te mana, ko te tokomaha e tautoko ana i a koe i tā tātou kaupapa. Engari kia kōrerohia tētahi wāhanga nui ōku, otirā ko taku tupuna ko Tūtānekai i whānau pōriro mai. Kāore ōna mana i te whānautanga mai. Nā wai, nā wai ka kitea e tana rahi, ōna pūkenga me ōna pūmanawa ki tēnei mea ki te whawhai i tū rangatira ake ai ia i roto i te iwi, koia tērā ko te toa mohoao o taku iwi. Kīhai, i hinga ai te pakanga. I riro i āia tētehi mana nui. He rite tonu tā tēnā hapū, tā tēnā hapū haere ki te motu tapu a Tinirau ki te tono atu ki āia kia āwhinatia rātou e ia e toa ai i a rātou te pakanga. Nō reira, koirā tētahi tauira o tētehi tūpuna ōku i whai mana nā runga i ōna pūmanawa me ōna pūkenga nō roto atu i te Whare Tū Taua. **Nonetheless, another part of this kaupapa is the many – the number of people who**

support you. Some of those who are honouring themselves, they don't have people who support them. So sometimes this is a problem. Because as we are striving to paddle this waka, but because of the number of enemies, our waka goes in a wrong direction and not in the right direction. Then so that is another – one part of mana is the number of people who support you. It's – may I talk about my ancestor Tūtānekai who was born a bastard. He did not have mana when he was born, but over time his people saw his skills and his talent in terms of fighting and warfare and he stood as a rangatira of his iwi. He did not die in war and he acquired great mana and that is the case with various tapu and to (inaudible 09:23:27) and he was – he would be asked to aid other people so that they would be victorious in battle. So that is one example of one of my ancestors who acquired mana in terms of his talent and skills in terms of warehouse.

Nō reira, ko tāku noa e kī nei, ehara i te mea nō tuatahi ake nā ngā herenga me ngā haeapatanga ka tau ki runga ki te tangata, e tau ai hoki tētehi momo mana ki runga ki āia. Engari, koia tērā ko ngā pūmanawa, ko ngā pūkenga mēnā e taea ana, ahakoa ngā tikanga nō roto mai i ahau e mea ana kia kaua te tangata e tū mēnā e ora tonu nei tana pāpā, ā, ko ahau tēnei e kaha pīrangi nei ki te hari i aku tino toa, ki te pakanga, ki te whawhai, te whawhai nui. Heoi anō taku rima hēneti noa iho tēnei, e Hana mō tēnei kaupapa mō te mana. Tēnā koe. **So, I am just saying firstly of those obligations and connections that are based upon a person where they acquire mana. And so those talents, those skills which we're able to utilise. Although the tikanga that person lacks should not stand if their father is alive and I am one who wants to take my warriors to battle, to wage those great battles. But that is just my five cents at this time, Hana, in terms of mana.**

DR HANA O'REGAN:

Kia ora e hoa, he mea nui tēnei nā te mea i roto i kā kōrero i kā wānaka i roko tātou i kā whakaaro o wētahi ana, ko taku mana, taku mana motuhake he mea i ahu mai i kā tīpuna rā anō, nā reira mēnā he Māori au, he whakapapa tōku, ana, ko tērā taku mana ekari, he rerekē tērā ki te tū hei rakatira, hei rakatira i

roto i te marea nē? Ko tāu nei, mā te tokomaha anō e whakatau. Ehara i te mea ko tō kī noa, tō kōrero noa, anā he rakatira ahau. Nā reira, kei au te mana whakahaere ki te whakahaere i aku kaupapa katoa i taku takiwā i hea rānei. Ehara i te mea ko tērā anake te tūka kia kī ai he rakatira, mā te tokomaha, ā, i mea mai koe, mēnā i te roko tika au i a koe, ko tērā hoki, he āhua take ehara i te mea ka whānau mai hei rakatira i te tīmataka, ā, kāore au i te kōrero mō tō rakatiratanga, engari i whānau mai hei rakatira. I ētahi wā, āe, kāore mā te pūkeka anō o te takata, me kā pūmanawa o te takata e tohu ai i taua āhuataka, e tika ana, āe. Tēnā koe, he mea nui tērā hei tāpiri atu ki tēnei o wā tātou kōrero. **Thank you my friend. This is most important because within the kōrero at the wānanga we heard about the thoughts of some, that my mana, my mana motuhake comes from the ancestors and if I am a Māori, I have whakapapa and that is my mana, but that is distinct from standing as a rangatira amongst the many, but that is for many people to decide that you cannot just say that I'm a rangatira. So I have the mana to run things, run the affairs in my region or wherever else, that is not the only position that you can say that your mana is due to a number of people, you said, I hear from you that that is an aspect. You are not born a rangatira. We are not referring to rangatiratanga but you are born a ranga – not born a rangatira and through the skills and talents of the people, that symbolises. Yes, thank you, that is good to add to this discussion.**

He kōrero hei tāpiri āu Kingi, he aha ō whakaaro ki tēnei o kā pātai? **Is there any kōrero to add from you, Kingi? What are your thoughts in relation to this question?**

(09:25) KINGI KIRIONA:

Kua kapi i roto i ngā kōrero a Anaha ki a au nei. Hoi anō, tēnā tātou e mihi ana ki a koe Anaha, i korowai nei tā tātou hui i roto i te kupu tapu, e tautoko ana i ngā mihi ki a koe, e Pāpā, kua piri mai nei i tēnei rā. Nā te mea, Hana, i tīmata koe taku urunga mai ki te hui nei i kōrero Kingi koe, kāti kei te hoki aku whakaaro ki te Kīngitanga. Ko taku tūpuna, ko Te Māreikura nāna te waiata, Ko Taku Taumata Tonu, nā tētahi rerenga o te waiata rā “Tū mai e Rata i runga i te taumata tapu o ō tūpuna i hīritia ai te mana o te Atua, te mana o te tangata.”

Nā, ki au nei, koinā ngā mana nui e rua, ko te mana o te Atua me te mana o te tangata. Ko te mana o te tangata kua kōrerohia kētia e Anaha. Te āhuatanga ki te tautoko a te iwi, a te tangata rānei i a koe. Kia tū ai koe hei rangatira. Nō reira, kua kapi kē tērā i roto i ngā kōrero a Anaha. **It's been covered through Anaha's kōrero in my opinion. Nonetheless, greetings, I want to thank you Anaha for cloaking our gathering with the tapu kupu, which I endorse the acknowledgements, also to you Uncle, who has joined us today. Because Hana, when I first joined this meeting you mentioned Kingi and so I think about the Kīngitanga. My ancestor, Te Māreikura composed the song Ko Taku Taumata Tonu and one part of the song is to stand Rata on the sacred mountain of your ancestors, the seal of the mana of God and to me those are the two great mana, the mana of God and the mana of people. The mana of people that has already been talked, spoken of by Anaha in terms of the support of the people towards you, for you to stand as the rangatira. So that has already been covered by the kōrero of Anaha.**

Anā mō te āhuatanga ki te wairua, ā, ki te Atua. He wāhanga nui kei reira, māua ko Pou, kāre e kore e oho ake māua i te rima karaka i te ata nei ki te moata. Ka tahuri ki te Atua ki te tuku i ngā inoi ki āia. He mea nui tērā ki au, ki a tātou ia ata, nā te mea kei roto i te Atua he māramatanga. E kore pea e aro i a tātou he aha tērā māramatanga, engari kei roto i te atua i tērā atua he māramatanga, hei whakatau i ngā take i ētahi take rānei kei runga i a tātou te tangata. Nō reira ko te mana tērā o te Atua. **So in terms of God. That is a major – myself and Pou woke up 5 o'clock this morning and turned to God, to pray to God and that is most important to me, every morning. Because within God lies enlightenment and perhaps we won't really understand what is that enlightenment, but within that God there is enlightenment to determine, make decisions around issues and that lie before us as people. So that is the mana of God.**

Ko te mana o te tangata, māna e wānanga he aha tērā māramatanga, hei whakatau i ērā āhuatanga ki te ao kikokiko nei. Nō reira, he tautoko noa ake tēnei i ngā kōrero, kua puta kē i Anaha rāua ko – rātou ko Pou, ko Ruakere he

whakarāpopototanga pea ko te mana o te Atua me te mana o te tāngata, nā runga tonu i ngā kupu o te waiata a tō mātou tupuna a Te Māreikura. Hei koha, hei koha kōrero ki te kaupapa, ki te wānanga i tēnei rā. Kia ora tātou. **The mana of people, they will determine what is that enlightenment to determine things pertaining to the living world. And so, I just want to support the kōrero that has been shared by Anaha, by the others, by Pou, by Ruakere, perhaps that's to summarise the mana of God and of people due to the words of the song of our ancestor Te Māreikura. As a contribution to the kōrero, the discussion to the wānanga. Thank you.**

DR HANA O'REGAN:

Kia ora Kingi. **Thank you, Kingi.**

DR MONTY SOUTAR:

Hana, ko Monty tēnei. Ka taea e mātou te pātai atu ki ngā pou tikanga? **Hana, Monty speaking. Are we able to ask questions of the pou tikanga?**

DR HANA O'REGAN:

Karawhiua. **Go for it.**

DR MONTY SOUTAR:

Whakaaro ake au, ko te mana o te tangata, i heke mai ngā Atua? Ko ngā Atua te tīmatanga o te mana? Ko taku pātai i rongo au i a koe e Kingi, e kōrero ana mō te Atua, he rerekē te Atua i ngā Atua. Pēhea ō koutou whakaaro? **I was thinking the mana of people, came down, descends from the Gods? The origin of mana? Because my question, I heard you Kingi talking about the God and the God, one God is different to the Gods. What are your thoughts?**

DR HANA O'REGAN:

Kingi, kei te whakahoki tērā o kā pātai ki a koe? **Kingi, respond to that question.**

KINGI KIRIONA:

He pai tērā. Ahakoa ko te kōrero te Atua, ehara i te – ki au nei, taku titiro ki tērā kōrero, ehara i te mea e kōrero ana mō te Atua kotahi noa iho nei. Kei te kōrero mō – he aha rā te – kei te kōrero mō te Atuatanga, mō tētahi roma wai rānei e piri ai ngā awa katoa. Nō reira, ko te Atua pea te karangatanga, engari ko te Atuatanga i tōna anō whānuitanga ki au nei te tikanga o te kōrero i roto i tērā waiata. Me whakautu tērā ki tō pātai, e Monty. Nō reira, te āhuatanga ki tō pātai, kāore i te kōrero mō te Atua kotahi. Kei te kōrero mō ngā Atua katoa, engari i roto i tērā karangatanga kotahi me te ao wairua me kī. **That's good. Although their Atua, the God, to me my perspective on that kōrero is I'm not just referring to just one God. I'm referring to – talking about God or – that the Atua, the God is his name but the elaboration – extensive nature of God is referring to that song, if that is a response to your question. So I'm, to answer your question. I'm not talking about what God, but all of the Gods within that one spiritual realm.**

DR MONTY SOUTAR:

Me taku pātai tuarua, e tika ana i heke mai te mana o te tangata i ngā Atua i te Atua rānei? **And so my second question, is it right that the mana of people descended from the God or the Gods?**

KINGI KIRIONA:

Ngā mea e rua ki au nei, engari mā tētahi o te rōpū nei ahau hei wero, ngā mea e rua ki au nei, nā kia hoki ki ngā kōrero a Anaha, ko te mana o te tangata, mā te tangata tonu e tohu, engari ko te mana. Nā ngā pūkenga o te tāngata, kia kōrero au mōku. **Both to me, but perhaps one another person of our group can challenge the two things that are referring back to what Anaha said,**

mana of people, it's for person to – the skills of people. I will just talk about myself.

DR HANA O'REGAN:

Kei te pai, karawhiua. **That's fine, go for it.**

KINGI KIRIONA:

Ki ahau nei, nā, tekau rua tekau tau pea ki muri nei kāore nei au i mōhio he mea he taonga rānei, he pūkenga rānei i roto i au, nō roto i te wā kua kite ake ērā. Anā, i roto i tērā wā ki ōku whakaaro, he taonga ēnei nā te Atua, nā ngā Atua, nā ngā tūpuna tonu i whakatō mai ki roto i ahau. Ana, nāku tonu, nā taku kaha ki te ruku ki a au anō, kuhu i au anō, me te tautoko mai a te tangata i a au ki te āta whakaputa i ērā taonga, kua tū nei he tangata. Nō reira, te āhuatanga ki tō pātai, Monty ki a au nei, ko te mana o te tangata, āe, nā ngā Atua, engari nā te tangata tonu ki a au nei. Anā ko te, ko ngā kōrero tonu a Anaha, he tautoko i tērā te āhuatanga ki te tautoko a te tangata i a koe kia tū tangata ai koe. **To me, 10 or 20 years back, I do not know that I have gifts or skills within myself and it's only been clear for me over the years. At that time to – in my view, these are taonga, gifts that come from the Gods and from the ancestors who instilled within me. And they belong to me and through my strength to dive within myself and the support of people towards me to share, bring those taonga out, a person stands – and so the nature of your question to me, Monty, is that the mana of people comes from the Gods, but also from that person to me. And all of what kōrero Anaha shared, supports, is in terms of the support from people that make you stands as a rangatira.**

DR HANA O'REGAN:

Nā reira, he tohe pea i roto i ērā kōrero, mēnā ka whakahoki au i tērā pātai Monty. He rerekē te tirohaka, mehemea ka whakaaro tātou ki tēnei mea te mana Atua, arā te mana tākata, āe, kei tēnā, kei tēnā. Mēnā he whakapapa tōu, he whakapapa i ahu mai i tērā i ō tīpuna, nā reira he mana tīpuna, he mana atua. Ekari, ehara tērā i te whakaaetaka kia whakahaere koe kā kaupapa o tō marae. Ehara i te mea ka noho takitahi tērā hei mea, hei āwhina i a koe ki te

kī, āe, kei au te mana whakahaere o aku kaupapa ki taku marae ki roto i taku hapū. Nā, ko tērā te kōrero a Anaha. Mā te iwi anō koe e tohu, ahakoa ka tū rakatira me whai tautoko mā te tokomaha anō e tohu. Nā reira, āe, he mana tākata tō te tākata, engari he rerekē pea tērā te whakaaetaka kia whakahaere koe i kā kaupapa i tō wāhi, i roto i tō hapū, i roto i tō iwi. Nā reira ehara, tērā pea he wairua tohe i roto i ērā mea e rua. Kāti rā, tēnā koe i tērā pātai, i ērā pātai, tēnā koe Kingi i ōu whakautu. **So there is a debate within that kōrero. If I want to respond to that question, Monty. The perspective is – perspective we consider mana Atua, mana of Gods and not people, if you have whakapapa, if you have whakapapa that comes from your ancestors and so you have ancestral mana, mana from the Gods. But that is not like you have the endorsements of your marae to – the single thing that aids you to say that you have the mana to run the affairs at your marae, your hapū, that is what Anaha said. It's for the iwi to choose you and through the numbers of people that they choose you. Yes, mana, people have mana tāngata, but that's distinct from the agreement for endorsement for you to run the affairs of the hapū, iwi and perhaps there is a debate within those two things. I want to thank you for that, those questions and thank you for those answers.**

DR RUAKERE HOND:

He paku whakaaro atu anō, Hana. Ki au nei ko te āhuatanga o te mana kāore he mana o te Atua ki te kore e whakaarohia e te tāngata. Nō reira, ko te mana ka whakatōngia e waho nei i te tangata. Nō reira, kāore i au i te tikanga o taku mana kua waho kē e whakapiki ana, whakaheke ana. Ka taurekareka te tāngata, ka ngaro te mana o te tāngata. Ka tū rangatira, anā ka piki anō ki te taumata o tēnei mea o mana. **I have another opinion and the nature of mana is that there is no mana of God if it is not considered by the people. So mana is instilled (inaudible 09:33:36) and so I don't – it's external forces that raise your mana, if a person does something nefarious, then the mana defends and then if you do something noble, then it rises.**

Ko te tapu e kōrerohia ana, e Pou, tērā anō pea he rerekē atu anō. Engari ko te tapu te mea ka whakatōngia e te tangata ki tētahi mea hei tiaki, anā māu anō

e tiaki tō tapu. Māu anō e tiaki rānei te tapu ki ētahi wāhi atu anō. Nō reira, koirā te rerekētanga i tua atu i tērā, tō ia tangata he mauri, ko te mauri ora, te mauri o te atua, te mauri o te tangata, te mauri o te whenua, koirā tētahi mea e kore e heke, kore e tino ngaro kei roto tonu i aua mea rā i ngā wā katoa. Nō reira, ki au nei, koirā te rerekētanga. Ko te mana te mea te tirohanga mai waho ki taua mea, te tapu ko te mea ka whakatōngia, anā ko te mauri te mea e noho pū ana ki roto i te tangata i te taiao rānei. **Tapu, Pou, perhaps that's distinct again, but tapu is something that is installed into a person for them, for yourself to protect your own tapu, tapu in other areas. So that is the difference, aside from that, every person has a mauri, a mauri of the Gods, of people, mauri on the land and that is something that does not rise or fall or become lost and lies within those things, those people, all the time. So that is the difference. Mana is something that is an external perspective on a person. But the tapu is something that is implanted within you and mauri lies within the person and within the environment.**

DR HANA O'REGAN:

Kia ora Ruakere. E te Hākui, Hīria, tēnā rawa atu koe, noho tawhiti mai i tō tūru i tērā o kā rūma, tēnā koe. He tika kia whai wāhi te reo o te mana wāhine i tēnei o kā kōrero. Nā reira e te Hākui, he aha ō whakaaro mō tērā pātai arā i ahu mai te mana whakahaere i kā tika, kā tātou tātou o Kāi Māori, me tērā pātai hoki o tēnā mea te rakatira, he mea ka kite koe i kā – i te rerekētanga o tērā mana whakahaere o te rakatira i kā wā? He aha ō whakaaro? **Thank you Ruakere. Anyway, the Matriarch, Hiria, greetings, sitting quite far away in your room. But it's important that the voice of mana wahine is given a voice in this gathering. So to you, where does mana whakahaere and tikanga of Māori come from and also the question in terms of rangatira, is that something that you can see the difference, the mana to run affairs of rangatira?**

(09:35) DR HIRIA HAPE:

Āe, kia ora, mōrena ki a tātou katoa. I raruraru kē taku mīhini i te kāinga, aurere mai ki Te Whare Wānanga o Awanuiārangi. Nō reira, ka āwhinahia au. Judge Fox, tēnā koe, making use of our alumni. I don't actually work here, but I still

(inaudible 09:35:33) played that role. Engari, ka rawe te kite atu i ō tātou kanohi e te whanaunga Pou, a koe, Derek, mai kōnei tēnā ngā motu o tātou. Ka rawe hoki te kite o koutou kanohi, a Ruakere, koutou katoa, Monty, me koe hoki, Prue, ko te koroua, a Kevin. Kei te mihi atu, Anaha, kōrua ko Kingi, ka rawe wā kōrua kōrero. Kā rawe. **Good morning everyone. My computer was broken at home, so that is why I came to Te Whare Wānanga o Awanuiārangi. Judge Fox, greetings. Yes, but I can't see our – can see the faces to my relation Pou, to you Derek from that other island of ours. I can see your faces, Ruakere, all of you Monty and also you Prue and Kevin. I acknowledge you Anaha and Kingi, wonderful your kōrero.**

Kāore au te pīrangi te hoki anō ki ngā kōrero kua kōrerohia, engari me kōrero au mō tōku mana tonu. E tika, i heke mai i ōku tīpuna, i ōku kuia tonu, i ōku kuia tonu, kuia kaha hoki ngā kuia nei i roto i a Tūhoe. Engari, ko te hokinga whakamuri atu o tērā mana, ka hāngai tonu ki te maunga rāua ko Hinepūkohurangi. Koia rā e whakapono ana mātou i ahu mai mātou mai te maunga rāua ko Hinepūkohurangi. E kitea nei a Hinepūkohurangi i roto i ētahi o tātou i tēnei rā tonu i rongo atu te nei e whakahuahuahia mai ana. Anā, ko taku mōhio e rongo ana ahau i a Hinepūkohurangi i te wā e tū ana au ki te pōhiri i runga i taku marae. E rongo ana au i tana hā, e rongo ana au i tana wairua. E mōhio ana au, āe, kua tau mai te kuia nei. Kua upoko katohia mai i tana korowai. **I don't want to go back to the kōrero that has already been said, but I want to talk about my own mana. Yes, that is right, it descends from my ancestors, from my kuia, from my kuia, they were powerful kuia in Tūhoe. But, going back, that mana is in direct relation to the mountain and to Hinepūkohurangi, the Mist Maiden. That is why we believe that we come from the mountain and Hinepūkohurangi. You can see Hinepūkohurangi within us today, I heard that her name was mentioned. My understanding, knowledge that I've heard, Hinepūkohurangi. I can feel her when I perform pōhiri on my marae and I can feel her breath, I can feel her spirit. And I know, yes, our kuia has arrived. She is covering us with her cloak.**

Engari anō, ngā kōrero o te maunga, ko te mōhio i ngā kōrero i tukuna mai "E hoki koe ki ō maunga kia purea koe ngā hau a Tāwhirimātea." Ko te mōhio tērā, ka hoki koe ki tō maunga tapu, tō maunga ariki, kei reira te mana e whakatōhia mai ana ki roto i a koe. Kua whakawāteahia atu ngā pōreareatanga kei roto i a koe. Āe, ngā uauatanga rānei, nā taumahatanga e whakawhiuhia mai nā, i roto i te āhua o tā tātou noho o tēnei, i ēnei rā. Koinei te ao hou e noho nei tātou i roto. Te whakakahia nei, te whakapōreareahia mai o tātou hinengaro e te wā o ngā mahi, o te wā tonu ki te kaikā, ki te ako i ngā mātauranga e tukuna mai ki a tātou. Koinei tētahi taumahatanga nui rawa atu, ahakoa kei te kite tātou ngā hapa kei runga i ō tātou pae. Kei te mōhio tātou me āwhina atu. **But the kōrero around the mountain, te maunga, all of the kōrero is passed down: "You must return to your mountain so you can be cleansed by the winds of Tāwhirimātea." And that is the knowledge, that when you go back to your sacred mountain, to your mountain, noble mountain that there is mana instilled within you and you are not bothered anymore. Those are cleared away and all the difficulties, burdens upon you. Because of how we live nowadays, this is the new world that we live in. Where there is – our minds are constantly bothered due to the work we have and we're eager to learn about the knowledge that has been passed down us. This is a burden, major burden, although we can see the mistakes on our pae. We know that we must help.**

I pau te ao o wāku tungāne nei, a Pou, a Tīmoti rāua ko tō tātou koroua, Te Wharehuia ki te tuku i ō rātou mātauranga kia tere mōhio ai te katoa, anei anō te mōhiotanga, mōhio ana koe ko wai koe, nō hea koe, me tō mārō ki te tū i runga i tōu whakapapa ake. Me tō whakarangatira anō i a koe anō i roto i a koe. Kāore māu te kī, ko koe te rangatira, engari me mōhio koe kei te tū rangatira koe. Pēnā kei te pōraruraru tērā tikanga i roto i a koe, kāore anō koe kia eke ki te taumata he rangatira koe. Kāore e pātai ki tētahi: "Pēhea taku tū?" Kāo, ko koe ka mōhio. E mōhio tonu, ka homaihia ki roto i te tamaiti whānau mai ai ki roto i tēnei ao. Ka whānau mai te pēpi ki te ao nei, he mōhiotanga kua whakatōhia atu ki roto i a ia. He mana tēnā. Koirā te mana o te mokopuna. Ko tana mōhio ki te – ngā tirotiro katoa o āna kuia koroua, tana mōhio ki te haere atu, ki te whakatata atu, ahakoa he kuia komekome tērā ki wētahi e kuia,

whakatake rānei, e taea ana e te mokopuna ki te haere tika atu. Koirā te mana o te mokopuna. Ka rewa katoa ngā riri nā ngā whakapōrearea kei roto i te tīpuna, i te tīpuna kuia koroua, ka whakatata atu nā te mokopuna ki āia. Koirā te mana nui e kite nei i au. Koinā kia whakarerekē noa atu wā tātou kōrero. Kia ora rā, e Hana. **My brothers, Pou, Timoti and Te Wharehuia gave everything to pass on their knowledge, so that everyone would rapidly know that here is the knowledge, you know who you are, where you're from and your strength to stand on your whakapapa. And to enable yourself within yourself, honouring yourself. I'm not saying that you are the rangatira, but you must know that you are standing with honour. If that tikanga is bothering you, then you have not reached that level of a rangatira. You don't ask someone: "How did I perform?" You would know yourself. That is a knowledge that is imbued within the child that is born into this world. When the baby is born into this word, there is knowledge that is instilled within them. That is mana. That is the mana of the grandchild. It is knowledge to all of the perspectives of their elders and knowledge and to go near, although they say it is kuia that growl a person, but the grandchild is able to proceed correctly. And that is the mana of the grandchild. You rise above all of the anger from those elders, once they become close to them and that is the greatest mana I see. Perhaps – I don't want to kōrero off track.**

DR HANA O'REGAN:

Kia ora e te Hākui. Ana, ka puta i a koe te kupu o te mokopuna, ana ka kite atu i te rau o menemene i ruka i te mata o tēnei huihuika o tātou, tēnā koe. Me te pai hoki o tērā whakaaro, tētahi o kā pātai i tukuna mai ki a tātou e hāpai ana ki tērā kōrero wāu, ko tēnei, he wā anō ka karo i a tātou tēnei te mana whakahaere i wā tātou kaupapa, i wā tātou whakahaere, he wā anō ka karo i a tātou tērā mana? Ka tukuna ki te – he whakaaro o tētahi o koutou? Ehara i te mea me huri rauna i tēnei o kā pātai. **Thank you, Matriarch. You mentioned mokopuna and you can see those who were smiling, thank you and also it was a great thought. One of the questions that were provided to us pertains to what you said and that is there is a time we're able to carry away a void, mana whakahaere, in terms of running our affairs, is there a**

time we avoid that mana? Do some of you have any thoughts? It's not like we have to go around in circles to question.

DR HIRIA HAPE:

Pīrangi au ki te whakahoki tō pātai nā. Ka taea kē koe ki te taumata kua pakeke, ko koe te kuia, ko koe te koroua rānei. Kua kore e taea e koe ki te karo. Kua kore e taea e koe te karo i tēnā mana o te whakahaere, me kaha koe te whakahoki i ēnā pātai ki te hapū, ki te whānau, ki te iwi rānei. Ko te kōrero, te kupu o te karo, karekau rawa tēnei i roto i te whakaaro o te kuia, o te koroua, o te wahine rānei, kua eke ki te taumata. Engari e tamariki ana, e whakapōreareahia mai ana, āe, e taea ana i te karo haere. Kua kimi kōrero kē atu ki te kī atu i te koroua: "Kāore au e wātea te haere atu tā tātou wānanga. Kei te haere kē au te kanikani. Āe, wērā whakapōrearea wēnā. **I want to respond to your question. When you reach the level, when you become elder. You are unable to avoid it. That mana in terms of running things and you must have the strength to respond to those questions, to the hapu, to the whānau, to the iwi. Yes, the term karo, I'm not talking about – that's not about a person who has reached an elder, but when you are young and you are being bothered, you try and avoid those things. You are talking to the koroua: "I'm unable to go to our wānanga, I'm going dancing," and all those sorts of things that can bother us.**

DR HANA O'REGAN:

He pai tērā whakahoki, ekari nāku anō koe e kotiti i taku mita, e Whae. I te kōrero au mō te ngaro. Nā reira, tērā karo tērā, tērā karo tērā, hoi anō taku pātai ake, tēnā koe me maumahara au kei te Te Waipounamu au e noho ana. He wā anō ka ngaro i a tātou tēnā mana, he mea e ngaro nei te wā. He āhuataka, he horopaki anō, e ngaro i a tātou tērā ō ka mana whakahaere i wā – tērā te pātai. Ruakere, he whakaaro ōu tētahi? **That's it's, that's a good response, but I put you on the wrong track. I'm talking about ngaro, ngaro, lost, not karo, not avoid. But my question – I forgot, I am living in the South Island. There is a time that we lose that mana. If it is lost over time, well there is another context where we lose that sight of mana**

whakahaere, that's the question. Ruakere, do you have any thoughts or someone else?

DR RUAKERE HOND:

Kei te kōrero koe mō te mana whakahaere a Māori ki te whenua, kei te kōrero rānei mō te mana o te tangata i te mea i ngā wā katoa e turaki ana te iwi i te mana o ētehi tangata i roto i te tōrangapū ā-iwi nei o te wā, engari te mana e whakaarohia ana i ngā whakahaere i te motu, koirā te mea kua kaha pēhingia nei, tūkinohia nei e ia kāwanatanga o roto i ngā wā. Engari kīhai i ngaro i a te Māori. Ko tō te Pākehā tirohanga tērā, tērā kua heke te mana o te iwi Māori, pēnei whakatamariki i te Māori, whakataurekareka i te Māori. Engari anō ko te whakaaro o te Māori, kāore anō kia pērā. Kāore au i kite atu i tērā momo whakaaro i ia whakatupuranga kua tū anō ngā rangatira e tū ana hei reo, hei pokohiwi. I te kōrero a Kingi mō te Kīngitanga. Nā, koirā tētahi tohu o te mana e iri tonu ana i runga i te whenua, te whare o Tūwharetoa i Te Heuheu, he mana tonu tērā e iri tonu ana i runga i te whenua. Engari kāore i whakaarohia e te kāwanatanga. Koirā te uauatanga. **You talk about mana whakahaere, of Māori on the land or the mana of the person because at all times, if people are tearing down the mana of people within the political sphere in the iwi, over time, but the time – in terms of the running affairs through the country, that's something that's been strongly abused and oppressed, various Governments over the time. But it was not lost amongst Māori. Now that is a Pākehā perspective, that is the mana of the Māori people has gone down such as subjugating Māori. But the thoughts perspective of Māori, but that is not the case. I have not seen that sort of thought in each generation, the new rangatira arise as the voice, as strong shoulders. As Kingi referred to the Kīngitanga. That is a symbol of the mana that is instilled upon the land and the house of Tūwharetoa of Te Heuheu, that mana endures upon the land. So the Government did not consider. That is the difficulty.**

DR HANA O'REGAN:

Kia ora, me te pai hoki o tērā whakahoki. Te wāhaka tuarua o te pātai tuarua e hākai ana ki tērā te pātai, arā, i ahu mai te mana whakahaere o Kāi Māori, i

whea? Ekari, ko tēnei te pātai tuarua e hākai ana ki tēnei mea te mātauraka Māori me kā kōrero tuku iho. He aha te – mehemea he mea nui tērā, te kaupapa he mea nui tērā, arā te mōhiotanga ki kā mātauraka Māori me kā kōrero tuku iho ki tēnei mea te ahuka mai o te mana whakahaere. He aha ō koutou whakaaro ki tērā? Me he mātauraka Māori, he kōrero tuku iho kotahi, e kī ana, āe, ko tēnei te ahuka mai o te mana ki te Māori hei whakahaere i wāna kaupapa, i wāna nekehaka, ērā mea katoa. He aha te honoka o te mātauraka Māori ki tērā o kā pātai? **Thank you, thank you for that response. The second question pertains to a question, where did the mana whakahaere of Māori people come from? But this is the second question in terms of Māori knowledge and oral traditions, whether that is important knowledge of Māori knowledge and oral traditions in terms of the origin of mana whakahaere. What are your thoughts around that? Māori knowledge, oral traditions, one says yes, this is the origin of mana to the Māori people to run their affairs, movements, all those sorts of things. What is the connection of knowledge to that question?**

Pou pāpā, he whakaaro ōu? **Pou, Uncle, do you have any thoughts?**

PROFESSOR TĀ POU TEMARA:

Ko ētahi mana whakahaere, kore nei e mōhio ki te mātauranga Māori. Kore nei e mōhio ki te mātauranga Māori. Engari i a rātou ka noho i tō rātou tūranga mana, ka mōhio rātou kei te ngaro tētahi mea i roto i ō rātou – i tō rātou ao. Ko taua mea e ngaro rā, a ko te mātauranga Māori. Koia, kā hoki ētahi ki te whakapai ake i a rātou me te mana o tō rātou tūranga mā roto mai i te mōhio ki ētahi mātauranga o te mātauranga Māori. E kore e taea te hoki, te hoki whakamuri a ngā mea pērā, kore mātauranga Māori ki ngā mātauranga katoa. Engari, tuatahi tonu ko te reo, ka pai kē ake koe, pēnā ka kōrero Māori koe he tūranga teitei tōu. Koirā ngā kaiwhakaataahua, whakapūmau hoki, whakaharikoa i a koe e noho ana i tō tūranga, tērā anō ētahi mātauranga Māori mai, engari mō te whakahaere kaupapa, kāore i tino pai. **Some mana whakahaere do not have knowledge of Māori knowledge, traditional Māori knowledge. But when they sit in their powerful positions, they know – it's something is lost in their world. That thing that is lost is traditional Māori**

knowledge. And so some go back to improve themselves and the mana of their positions, because of the knowledge, they know some knowledge of traditional Māori knowledge. You are unable to go back and have no traditional Māori knowledge. However, first and foremost is te reo, you will be better off if you have influence in te reo Māori and you are in a high-ranking position. So those are the things that beautify, provide strength and making content in your position in terms of running kaupapa that is perhaps not as good.

DR HANA O'REGAN:

Tēnā koe, Pāpā. Anaha, he whakaaro ōu, hei tāpiri ki tērā, te honoka o te mātauraka Māori me kā kōrero tuku iho ki te ahuka mai o ēnei mana whakahaere? **Thank you, Uncle. Do you have any thoughts Anaha to add to that link between traditional Māori knowledge, oral traditions, where this mana comes from, mana whakahaere?**

DR ANAHA HIINI:

Kia ora, ki ahau nei, ehara noa iho i te whakarākeitanga, engari mō tēnei mea mō te mātauranga Māori me te kōrero tuku iho, he taunakitanga ēnei, he taunakitanga e whai wāhi ngā – te nui o te pō, ā, ka heke ki a tātou ki te tangata mō tēnei mea mō te mātai tuarangi, arā ko te cosmology, he raupapatanga tērā. Ko tēnei mea ko te whakapapa māna e whai wāhi ai ngā hononga, tae noa atu ki te taunga o ngā hītōria, e whai wāhi nei ngā mōtika me ngā herenga. Ko tēnei mea ko te whakataukī me te whakatauākī, ā, kei reira ngā mātāpono, kei roto i ngā waiata, i ngā karakia, i ngā mōteatea, i ngā pūrākau, i ngā pepeha, kei reira ngā tikanga, kei reira hoki ngā pūmahara, ngā mata tika tae noa atu ki tēnei mea ki te ture. Heoi anō, noho ngātahi ai ēnei mea katoa i raro i te marumaru o te mātauranga Māori me te kōrero tuku iho. Ki ahau nei, e Hana, tēnā koe. **Thank you, I don't want to, in terms of traditional Māori knowledge and oral traditions, this is evidence – Gods from the darkness defending to us people, in terms of cosmology that has structure. Whakapapa, that will allow for those connections and also the history which includes the rights and connections, whakataukī and whakatauākī, they also have principles in the songs, the karakia, stories, pepeha where**

tikanga lies and also the principles including all of these things like under the shelter of traditional Māori knowledge and oral traditions to me. Hana, thank you.

DR HANA O'REGAN:

Tēnā koe. Hākui Hiria. He kōrero hei tāpiri atu ki tērā? **Hiria, do you have any thing to add to that?**

DR HIRIA HAPE:

Āe, ko tēnei mea te mātauranga, pēnā kāre koe i tipu mai i roto i te mātauranga me pēhea e taea e koe te mōhio, te hōhonutanga o te mātauranga. Te āhua pakeke mai koe ki roto i tēnā ao, e mārama pai ai koe he aha te mātauranga. Kei te tautoko au te kī, kāore te mana whakahaere o nāianei i te nuinga nei, e mārama paku nei, kei te kōrero Māori wētahi. Engari kia kaua i te mārama i te hōhonutanga o te mātauranga. He taonga tēnei i tukuna mai ki a tātou. Pēnei kāre koe i whāwhā i taua ao rā, he uaua mōu ki te kōrero mō tērā ao. He rite anō, pēnā kāre anō koe kia tuku i tō reo pōhiri i runga i tō marae ake. Ko wai koe te tohutohu wētahi pēhea ai te pōhiri? Anei te karanga. Kia āhua mōhio koe, kia rongo rawa tō tinana. I te mahana, i te makariri, te mātao ngā whakawhiu o te ao, kātahi anō koe ka mōhio he aha i kī ai he mātauranga. Nā te mea kotahi te kupu e pakeke mai ana ko te mōhio. Anā ko te mōhio nā, koinā te kupu i whānau mai te tamaiti i kōrero rāua i mua, i whānau mai ai me taua mōhio. Kia pakeke kē au, ka mōhio ahau, ahau, he mātauranga kē te kupu nei. Āe, engari kei te tautoko au i te kōrero, kāore ngā mana whakahaere taua mātauranga. **Yes, knowledge, if you did not grow up with that knowledge, how are you able to know the depth of that knowledge? You must, once you become more mature, you have matured in the world then you would know what that knowledge is. I support the statement that mana whakahaere nowadays, to most some are speaking Māori but they don't understand the depths of the knowledge. This is a gift that was passed down to us. It's a taonga. If you did not experience that world and it is difficult for you to speak of that world. It's like if you haven't shared your voice on your own marae, then how can you direct someone, this is how you pōwhiri, this is the karanga. For your body to feel the**

heat, the cold, all of the attacks of the world and then you would know of that knowledge. Because there is only one word that I heard when I was growing up and that is mōhio, knowledge, and that is the term that the child that I referred to previously. They were born with that – that grew up with them. It wasn't until I matured and I would know that there is knowledge around this term. But I support the kōrero that the mana whakahaere, some of them they don't have that knowledge.

DR HANA O'REGAN:

He mea, te pātai nei i au mō tētahi tamaiti i tipu ake, i waho ake, i waho atu o tana marae, ka pēhea te wāhi ki te ako? Ka taea rānei te takata te ako i ērā mātauranga, ka kōrero tuku iho kia whai, kia pakari anō tana noho i roto i tērā ao. **I ask a child that grew up outside of his or her marae, where is the place for them to learn? Either a person to learn about that knowledge, the oral traditions until they become strong and mature in that world.**

DR HIRIA HAPE:

Pēnā e ngākaunui ana, kia rūmakihia ai ia i roto i te ao nei, āe, ka taea. Kua kite au i tēnā āhua. Kua kite au te tangata noa atu nō waho mai i a au kua uru mai, ka rūmakihia i roto i te āhua o tāku ana noho, e mōhio ana e te mātauranga i whāwhā atu, āe. **If they are passionate and want to and are immersed in that world, yes, they can do that. I have seen that. I have seen a person from outside of myself who have come here, he has become immersed in the ways that we live and then they knew of, understood the knowledge that I'm talking about.**

DR HANA O'REGAN:

Tēnā koe. Rua Kere, he aha ō whakaaro? **Good. Thank you. Ruakere, what are your thoughts?**

DR RUAKERE HOND:

Ki a au nei, ko te momo o te hapori e kōrerohia ana. Mōhio ana au ki ētahi hapori ko te mea mana, ko te hāhi, kāore i whakaaro atu ki te mātauranga Māori, ētahi ko te hākinakina, i ētahi ko te pākihi, ko ētahi ko te mahi toi, koirā

kē te āhua o te hapori, koirā kē te mātauranga e whakaarohia ana. Engari i a tātou e kōrero mātauranga Māori, kei te kōrero mō te mana o te whenua nei, mō te iwi taketake, kei te kōrero mō te nohonga pūmau o mana Māori ki runga i te whenua. Kāore e kore, e kore e kaha te titiro i tua atu i tēnei mea te mātauranga Māori. Me kī, te wānanga Māori. Ko te wānanga Māori te mea i heke mai i ngā, i a tupu ai, i a tawhito ki te kore e noho ērā momo wānanga i roto i a tātou, kaua ko ngā wānanga o nāianei whai tiwhikete ai te tangata, engari ko te wānanga e tōkia ai te mātauranga ki te hapori Māori tūturu nei. Koia ka – well koia e kite atu ai te mana Māori nei ki – i roto i te – i tō tātou kaupapa i te rangi nei, otirā tēnei kōrero tōrangapū. **To me, it's the type of community that we are talking about. I know some communities, the mana lies within the church, they're not even considering traditional Māori knowledge, for some it's sports, for some it's business, for some it's arts and that is the current of the community and that is the knowledge that has been thought of. But if we are talking about traditional Māori knowledge, we are talking about the mana of the land or the indigenous people we are referring to the living, but the affirmation of mana Māori on the land. And this, can't look beyond the Māori knowledge and also wānanga Māori. He wānanga Māori, those were descended from the ancients and if those types of wānanga within us, not the wānanga now where people gain qualifications, but the mana that is planted within the knowledge is dispersed to the genuine communities, that is where we find the mana Māori within our kaupapa today and all of this political kōrero.**

DR HANA O'REGAN:

Nā reira, Ru, e tika ana kia – te whakaaro. He mea nui tērā tō kōrero mō te horopaki o te hapori nē, me kā aro, kā nui ō kā hapori tērā ētahi ki te hāhi, ētahi ki kā hākinakina. Me noho tonu te mana whakahaere, tēnei te mana whakahaere i ahu mai kā tīpuna, i ahu mai i te whenua tonu i roto i te ao o te mātauraka Māori? **And so is it right – the thoughts. That is important what you said about the context, community context and the great love of the – they are passionate about the religion. It's in the mana whakahaere that comes from the ancestors and the land, within the world of traditional Māori knowledge?**

DR RUAKERE HOND:

Well, i a tātou e kōrero nei mō tēnei mea te constitution, e nui te āwangawanga i a au, ka tuku atu ngā tāngata he pai ki te hākinakina, he pai ki te hāhi, he pai ki te pakihi, koirā kē te mana e whakaarohia ana, e pai ki te arataki i ēnei āhuatanga o te constitution, Te Whare o Matangireia. Engari kia mahue atu te wāhanga nui o reo Māori, o tikanga Māori, o ao Māori i roto i tērā momo whiriwhiringa, nē. Me kī, ko te rangatiratanga o te Māori ki tēnei whenua, ki a au nei he rite tonu tātou ki te Pākehā, e rite tonu ki tētahi rōpū noa iho nei e kīia nei he indigenous group nō kōnei. Engari kei te kōrero mana tātou, kei te kōrero tapu tātou, kei te kōrero Māori tātou. Kāore i kite atu i tua atu i tērā mea i te mātauranga Māori ki a au nei. **As we are talking about the constitution, there are many – I have great concerns that people are good at sports, good in religion, running business and that stuff, mana that has been considered in terms of leading these things around constitution, The House of Matangireira. But we might lose the Māori language, tikanga Māori and Māori world view within those deliberations. The rangatiratanga of Māori on this land to me, we become like Pākehā, like just a group of people that say it's their – just an indigenous group. But we are talking about mana, we are talking about tapu, we are talking about mauri and that is – and you can't go past traditional Māori knowledge.**

DR HANA O'REGAN:

Nā reira ko tērā te rerekētanga o te mana whakahaere me te whakahaere noa. **So that is the distinct nature of mana whakahaere and just whakahaere, running things.**

DR RUAKERE HOND:

Well, he aha tēnei mea te mana whenua? Ka kitea i roto i te mātauranga Māori nei. Kāore i te kitea i roto i te hākinakina, kāore i te kitea i roto i te hāhi. Hāunga atu anō te hāhi, anā, ki ētahi e pai ana, engari anō ehara i te mea i tōkia mai nei ki tēnei whenua. **Well, what is mana whenua? That we find that in traditional Māori knowledge. We don't find that within sports, churches. Quite aside from the church, the religion, so some that is fine but it was not originally implanted in this land.**

DR HANA O'REGAN:

Ka pai, ko – **Yes.**

DR RUAKERE HOND:

Ehara i te mea i ahu mai tēnei whenua. **It did not come originally from this land.**

DR HANA O'REGAN:

Kia ora. He whakaaro anō o ētahi Kingi, Pāpā? He kōrero hei tāpiri ki tērā? Te noho, te wāhi o te mātauraka Māori ki ēnei kaupapa me kā kōrero tuku iho? **Thank you. Does someone else have any thoughts, Kingi, Uncle? Something to add to that? Living, the place of traditional Māori knowledge in terms of these kaupapa, oral tradition?**

PROFESSOR TĀ POU TEMARA:

Ka pai kē atu te kaupapa, mēnā e anga nui ana, e whakaaro nui ana ki te mātauranga Māori. Kāore pea te kaupapa e rewa ki te takiwā, mehemea kāore he mātauranga Māori hei whakarewa i āia. Nō reira, koirā pea te tuatahi me mōhio ki te mātauranga Māori. Ināianei, ko te nuinga o te ao Māori kei waho kē i ō rātou rohe e noho ana. Mō tō pātai, te kōrero rānei a tētahi me pēhea mehemea ka taea anō e ngā tamariki o Tūhoe kei Ahitereiria te hoki mai ki ō rātou marae. He mate nui tērā ināianei kei te kitea te mate ināianei, kia mate te tangata. Kua mōhio te tangata he marae tōna. Engari i mua atu i tērā, kore ia i hoki kē i tana marae, kore he rīwai kotahi i taea e ia te waruwaru. Kore āia he kanohi kitea. He mea nui hoki tērā o te kanohi kitea. Nō reira, ki te kōrero whakapapa tātou, kua kore e taea e te whakapapa noa iho, te whakahoki i a koe ki tō marae. **It's good, kaupapa would be better if we are thinking, emphasising of traditional Māori knowledge. The kaupapa will not be elevated to this right place, if there was no traditional Māori knowledge to raise, elevate the kaupapa and first and foremost knowledge of traditional Māori knowledge. Nowadays most of the Māori world lived outside of their traditional homelands. In terms of your question, someone said as to how – those things of Tūhoe children who are in Australia to come back to their marae. That's a major problem nowadays you can see the**

problem. When a person comes, a person would know, then they'd know that they have marae. But before that, they never went to their marae, they're just a single, only able to peel one potato. They are not a seen face, kanohi kitea. So if we talk about whakapapa, then whakapapa is not just whakapapa that will take you back to your marae.

Engari, ka hoki atu hoki koe ki tō marae kua pātai ai, ko wai anō tēnei? Nā wai āia? Koirā ngā pātai. Kei te pērāināianei. Kua kitea hokiināianei he wāhi pai te marae ki te haere, pēnā ka mate koe. Kāore koe e mate ki te utu. Nā, ināianei, kua whakatakoto tikanga ngā marae. Anei te utu mō te tangihanga. E takoto tēnei utu i mua i te herenga mai i tō tūpāpaku. Nā, he mana tērā. Nā te iwi kāinga, nā te ahi kā, nō te ahi kā tērā mana. Me whai wāhi koe ki tō marae i mua i tō – hei tō whakaarotanga ki reira koe nehu ai, tangi ai rānei. **But if you go back to your marae and people ask who is this? Who does this person belong to? Those are the questions. That is the situation now, I see now the marae is a good place when you die. You don't have to pay. But now, there are tikanga, marae have put in place tikanga. Here is the cost for the tangihanga, funeral. You must pay this cost before you bring your body to the marae. That is mana and it was the home people, those who, ahi kā, that's their mana and you must be involved in your marae before you think of being buried there or being mourned there.**

Tuatahi, tuarua, ināianei i roto i a mātou o Waikato nei. E ono tekau mā waru ngā marae o Waikato, taku nei te rahi atu o ngā marae o Ngāti Maniapoto, ko Tainui katoa ērā. Engari he nui, nui tonu ngā Māori kua whakahokia ō rātou tangihanga ki ō rātou kāinga kē. Nā, hei konei kua pātai te pātai. He aha i pērā ai? Ka pēhea kē te tapu, anei te rongo nei au. Kaua rawa e whakaitihia te mana o te tapu. Koirā pea ētahi wā tātou tikanga e taka nei ki te taha mā te kore o te tapu. Kua kore he tapu. Kua kore e taea e tātou te whakatapu. Nō reira, koirā ngā mate ināianei. He tino mate ērā ināianei. Kei te kitea, kei te rongohia, ka haere noa koe ki roto ki runga i te ipurangi kua kite koe e takoto ana ngā kōrero. Koia anō tēnei. Kua mate te kurī nei kua hoki mai ki te marae. Anei ngā kōrero. **Firstly, secondly nowadays within us here in Waikato. There is 68 marae of Waikato, and there is many more, Ngāti Maniapoto is**

Tainui. But there are many, many Māori who hold their tangihanga at their own homes. That's where I ask the question. Why is that the case? What about the tapu that I'm talking about. Do not belittle the mana of the tapu. Perhaps that is some of the tikanga being abandoned because there is no tapu. There is no tapu. We are unable to put ourself in a state of tapu. So, those are the problems now. Those are great problems now, that we are seeing and hearing about when you go online, you will see all of the kōrero. Who is this – once this dog dies then they return to their marae, that's the kōrero.

Tuatahi, tuarua, whakapapa. Tika tērā. Engari kei te titiro hoki ngā rangatira, kei te titiro rātou, kei te titiro rātou i ngā tamariki. Ko tā rātou hoki e kimi ana ko wai hei whakakī i ō rātou tūranga i te wā e ngaro ai rātou. Kei te titiro rātou. He mea kua whakatākarotia e rātou ngā tamariki. Ko tā rātou e kimi ana, ko wai kia kai ārahi o ngā tamariki? Kei reira kua tohua ai rātou. Tikina atu tērā tamaiti, tērā wahine rānei, kā aha koe tātou? **Firstly, secondly, whakapapa. Yes, that's right. But the rangatira and the tohunga are looking on at the children. They're trying to find who are those who can fill their positions when they pass on. They are looking at them. Yes, there is one, they will play with the children. What they're trying to find is those leaders of the children. That is when they choose. If that is your child, we will teach, for us to teach.**

He pērā te wahine e noho mai nei a Hiria. He painga kei āia. Engari, ko te mana whakahaere o te karanga o tō mātou marae kei āia. He tuākana ōna e rua. He mahi anō ā rāua, ehara i te mea e takahia ana ia i tō rāua mana, engari he tūranga tērā i hoatu ki āia, ki a Hiria, he tūranga e whakamahia ana ia, e whakamanatia ana e ia. Pēhea ana tuākana i roto hoki i te reo Māori, i te ao Māori, he mana. Kei ngā tuākana te matanui. Ka kōrero rātou, he pērā te āhua. Engari, he mea tohu, arā e ngā kaumātua, kua kaumātua, kua kore e taea te karo. Kua noho ko rātou te mana o te hapū. **That is like the woman, like what Hiria said. She has – but the mana, she performs the karanga of our marae. She has two older sisters. They have roles, I am not trampling on their mana, but that is a position that was passed down to her, to Hiria**

and that is a position that she utilises and honours. And what about her older sisters, to the Māori world? Their older, the elder seniors have a great one. Yes, they would speak and that is their nature. But they were selected by the elders, you cannot avoid that. They have the mana of the hapū.

Kei reira pea te kaupapa ināianei, ko au te mana o te pātai, ko wai te mana o te paepae? Ko te hunga e noho mai ana i runga i te paepae, ko ngā kaumātua rānei, ko te kaumātua rānei? He aha ētahi tāngata i hoatu ai he ingoa mō rātou? Tērā tērā, ki au, kia whakatakoto ahau i aku whakaaro i te wā e kohi ana au. Ngā tau tokotoru, ahau, aku tuakana o Te Wharehuia rāua ko Timoti. He matatau ana mātou. Nā ngā atua, tāngata nei ēnei kōrero. Nā ngā wānanga e kōrero nei a Ruakere, i tīmatatia mai ai i roto o Tūhoe, nā mātou pea i tīmata ngā wānanga i whānui ai te wānanga o ngā iwi. Ka tīmata a mātou i te ono tekau mā rima. Nā tō mātou matua, nā Matua i ahau i kōkiri, engari kore i taea e ia te kōkiri, te whakatū kia hia tau rā anō i muri mai. He aha ai? Nā te tapu. **Perhaps there lies the kaupapa as to who has the mana of the question of the paepae? Those sitting on the paepae, all the elders or a single elder, what is the – what are some people that were given a name. I just want to lay out my thoughts while I'm still sharp. Three of us, myself, Wharehuia and Timoti. They are very knowledgeable. It was the Gods and people where this kōrero comes from. From the wānanga that Ruakere was talking about that commenced within Tūhoe, that perhaps we began the wānanga where other iwi held wānanga. Our wānanga began in 1965. It was our Gods, it was Johnny Rangihau who advanced the wānanga, but he was unable to advance or to establish it until several years later. Why? That was because of tapu.**

Tuatahi, tuarua, nō reira mātou i mōhio ai, kia whakaae rā anō ō mātou kuia, ki te whakataha i te tapu, kuia, kia maumahara mai ki au, kia rongo mai koutou, kia whakatau rā anō ō mātou kuia, ki te whakangāwari i te tapu. Kātahi anō, ka tīmata ngā wānanga, tō mātou waimarie. Tō mātou waimarie. Engari ko ngā tāngata katoa, ko ngā tāngata tata ki te Atua, tata ki ngā Atua Māori. Ko rātou ngā kaikōrero i ngā kōrero nei. Ko tēnei kōrero, e kōrero ana. Kāore he mana,

ki te kore he mauri. Kāore he mana, ki te kore he mauri. Pērā i reira. **Firstly, secondly, that's when we knew, until our kuia agreed to set aside the tapu, kuia, you must – kuia, it wasn't until our kuia decided to ease the tapu, lift the tapu. That is when the wānanga could begin and we were fortunate, most fortunately. But all of the people, they are people who were almost Gods, close to Māori Gods, all of the kōrero. There was no mana if you did not have mauri. You have no mana without mauri.**

DR HANA O'REGAN:

Tēnā, kua hākai pū ana ērā kōrero wāu ki te pātai tuatoru me te tika hoki i roto i ērā tini tauira i kōrero koe i te tuatahi mō te mana te mana o te marae ki te whakatau i te tikaka mō te hokika mai o te tūpāpaku ki roto i āia. Nā, kōrero koe mō te mana o te kuia ki te whakatau i te pae karaka, a wai rānei. Nā reira, me whai tonu pea i tērā o kā – te aro ērā pātai, tēnā koe Pāpā i ērā kōrero. Ka whai i ērā, te aro ērā pātai mō tēnei mea te pātai, kei hea, kei a wai, kei a wai te mana whakatau ka noho tēnei mana whakahaere ki hea? Arā ki te Atua te tikaka, kei kā rakatira, ka tohuka, ka kaumātua hapū iwi, anā i kōrero a Pāpā Pou mō te ahi kā. Kei te noho ki hea? Kei a wai tikaka ki te whakatau i tērā? Hākui Hiria, he aha ō whakaaro hei whakahoki i tērā o kā patai? **Thank you, Uncle. All of your kōrero is directly relevant to the third question and that is right within those many examples that you mentioned, first and foremost the mana of the marae to determine the tikanga in terms of bringing the dead bodies back to the marae. You talked about the nā of kuia to determine who is on the pae or performing the karanga. So, perhaps we will follow on from those questions, thank you for that kōrero, Uncle. In terms of the question, where, who has the mana to determine where this mana whakahaere lies? Is it up to the Atua, tohunga, hapū, iwi, Uncle Pou spoke of ahi kā, where does it lie? And who has the – who can determine that? Hiria, what do you have in response to that question?**

DR HIRIA HAPE:

I roto i a au tonu i te kāinga e noho nei i runga i tōku ana marae, kia mārama ake ai i tā tātou pātai nei. Ō mātou kaumātua, kaumātua, kuia, koroua nei, ehara kaumātua tāne anake, whakatau ai me pēhea te whakahaere i runga i te

marae tonu? Koirā te tuatahi ki a mātou. Tuarua, he mana tō te koroua, tō ngā koroua kei runga i te pae. He mana kōrero kei a rātou. Ka pupurihia rātou tērā mana kōrero, haere ngātahi te pae, ko te pae katoa hoki ko ngā koroua e tū ana ki te kōrero me te kuia e tū ana i te kara nā. Koirā te pae. Ehara he wehe mai te kuia pōhiri mai te kuia, mai te pae. Anā, ka haere ngātahi ngā whakatau, pēnā i te kōrero mō te tūpāpaku, e haere mai nā ki te marae kia mate rā anō kua mōhio marae tō rātou, āe, kei roto i a au tēnā āhua, kei roto i a au tēnā āhua i runga i tōku marae tonu. Kua roa e noho tawhiti mai ana, ko ētahi kei Tāneatua anō e noho mai ana. Kāore i hāwhe hāora atu mai te marae. Engari, korekore rawa e puta mai ki te marae. Engari, kia whakapau ake tērā wā ki te wānanga tahi te kuia me te koroua. **Within myself at home and sitting at my marae, let me be clear on our question. Our elders, elders, kuia, koroua, not just men, they determined as to how we could run the affairs of the marae. That was first and foremost to us. Second, koroua have mana, koroua on the marae had mana. They had the mana to kōrero. They upheld that mana, they speak, and that went hand in hand, the pae, the pae, all of the pae were the koroua who stood to speak and the kuia standing to karanga. That was the pae. There was no division between the kuia who would perform a pōhiri on the pae. They went hand in hand, those determinations. Like the kōrero around the tūpāpaku, the dead body coming to the marae and it's not until they died they knew they had a marae. That is the case with myself and my own marae. For a long time they have been living far away, some only live here in Tāneatua. They're not even half an hour from the marae. But they never come to the marae. However, spend that time to discuss together the kuia and koroua, they were told.**

Tukuna ai e wōku pakeke tonu i mua i ahau, i mua i a mātou ko tō mātou whaea, kuia nei a Te Uruhina McGarvey. Koia te kaiwhakahaere i a mātou rāua ko taku Pāpā, a Hōri. Kātahi anō nei ka tae atu ki te kuia rā, āe, ka huri atu ki tua. Ko rāua me wero ngā pāpā mō rāua taenga tonu a Te Puni, a Uncle Bill mā, ko rātou whakahaere i waenganui i a rātou tonu. Kua uru mai wētahi o ngā koroua tata mai nā Mika, nā Nikora, nā, anā kua uru mai wērā o ngā whānau. Kua wānanga rātou wā rātou wānanga, kāore ngā mea i raro iho i roto i tērā

whakataunga. Ka noho te mana ki reira. Kia mōhio rā anō rātou kua tau ā rātou kōrero, ā, kua puta mai te kuia. Ehara ko ngā koroua, kua puta mai te kuia ki te tohutohu mai i te whai. Anei ngā whakahaere, koinei wā tātou mahi. Anā, kua haere anō ia ki muri ki te mea tīkina ngā tāngata o te wharekai, anei kei tēnei rua mano ngā tāngata ka tau mai ki runga i a tātou āpōpō whakatikatikahia mai a konā. Koia te mana whakahaere o tō mātou marae, āe. **And my elders before myself, our Aunty, Kuia, Te Uruhina McGarvey. She ran things, organised things for us along with my father Hōri who has just joined that kuia, passed on. Both of them and other uncles, their younger siblings, Te Puni, Uncle Bill and others, they ran things amongst themselves and some of the koroua living by the Mikas, the Nikora and those whānau. They would hold discussions and those below them were not part of that determination. That's where the mana would lie. They would know that they decided and then the kuia would come out. Not the koroua, the kuia would come out to instruct the pae. Here is how we are going to run things and this is what we do. And also go to the back, those workers in the dining hall, wharekai, here there's 2000 people, we're going to have 2000 people tomorrow and so sort that side out. So that is the mana of running things on our marae.**

Pēnā – ināianei kua taka mai tēnā ki runga i ō mātou ana pakihiwi, ko wāku tuākana tonu, kore au e takahi ō rāua mana, o rātou me wērā anō wāku tuākana a Te Waiārani mā, koirā hoki ngā pakeke o roto i te whānau. Kore au e takahi i ngā mana, engari ka hui mātou waenganui i a mātou. Orite anō ki ō mātou pakeke i wānanga i waenganui i a rātou, pēhea ai te whakatau? Kāore e noho ana tēnā tūru ki te tangata kotahi noa iho. Me pērā pea te kī, engari kāore e horapa ana kia rongo katohia mai e te iwi e taukumekume ana, e wetewete ana rānei, e whakatau ana. Ko tēhea te huarahi tika? Ka noho tērā i roto i tōna tapu. Ka noho tapu wērā kōrero, kāore e puta noa iho ana ki waho, āe. **Now that has been fallen upon our shoulders and my own older sisters, I won't trample on their mana and also my – Te Waiārani and others, those are the elders in the whānau. I won't belittle their mana, but we gather together and meet. Like our elders did as to how we come to those decisions and that seat does not remain with one person. I will just put it**

like that. But it's not for everyone to hear about those debates and arguments and analysis as to find what is the right way forward? That sit within its – kōrero is tapu. They don't just go outside, that kōrero.

DR HANA O'REGAN:

Āe, kia ora rā, Hākui. Anaha, i mua rā i kōrero koe mō te tokomaha mā te tokomaha e whakatau. Ko tēhea tokomaha tērā? Mehemea ko te tokomaha ehara i te tokomaha mōhio ki te mātauraka Māori, kāore i tipu ake i te ao Māori, ka noho tērā mana whakahaere ki hea, mā wai e whakatau? **Thank you. Before you were talking about, it's for the mana people to make that decision. Who is that many people? Those who didn't grow up with Māori knowledge, where does that mana to run things, who decides that?**

DR ANAHA HIINI:

He pai tēnā pātai, nā te mea he mana nui i roto i te tokomaha, ahakoa kāre paku whai ana i te kaupapa i tēnei wā nei ko te tokomaha i tautoko rā i a Nāhinara. Ehara tēnei te whakaiti i a rātou, engari nā tērā tokomaha nā rātou tonu i pōti kia tū ko Nāhinara ki runga rā, ā, kei a rātou tētehi pīki mana. Heoi anō, tērā tērā, tae mai, kino mai, kāore e taea te aha? Pēnei te parawhenua mea ka waipukehia tātou e te tokomaha o te tangata e kī ai te kōrero ko rātou kei runga, kua ekehia atu kei raro. Nō reira, he nui te mana i roto i te tokomaha, e kaha tautoko ana i te kaupapa, ahakoa pai, ahakoa kino, ahakoa aha rānei. He mana nui i roto i tērā, Hana. **That's a good question because there is great mana within the many people, while moving on to many who supported National. I don't want to belittle them, but due to those many people who voted, voted for National they have great mana, nonetheless? Whether it's wrong or right, you can't do things? Like flooding, were flooded, would say many people like saying that they are above and others are below, so there's great mana within many people who strongly support the kaupapa, no matter the ups and downs. There's great mana within that, Hana.**

PROFESSOR TĀ POU TEMARA:

Ka taea, kā taea te panoni anō, Anaha, i roto i te horopaki e kōrero ana koe. I a toru tau kua pōti a Aotearoa. Kei raro a te kāwanatanga e putu ana, mēnā koirā te hiahia o te iwi whānui. He āhua rerekē ki te ao Māori. He āhua rerekē ki te ao Māori. He mana nui tō te tangata kotahi, kotahi, tō te kuia kotahi rānei kua kore e āhei te katoa, te tokomaha rānei ki te iwi, ki te pātai. Kua kī te tokomaha. Te āhua nei, kei te pai, ara, nā te kuia rā hoki i tautoko, nā te koroua rānei tautoko. Nō reira, koirā tētahi kaupapa nui he rite anō ki roto o Te Arawa, kāore i rerekē ngā tikanga, he mana nui tō te rangatira, mēnā rā, kua oti i āia ngā mātāpono katoa o tēnei mea te rangatira te whakatutuki, nō reira, āe. **It can be done, able to change it Anaha, within the context that you were talking about. Every three years, Aotearoa votes and the Government's force, if that is the desire of the whole people. It is quite distinct from te ao Māori. Quite different to te ao Māori. Great mana, one person or one kuia can have great mana where that is not – many people are not able to question. It appears that it's fine, because that kuia supported it or that koroua supported it. So that is one important issue, it's similar in Te Arawa, where the tikanga or not – it's great mana of a rangatira if he had accomplished the principles, fulfilled the principles of rangatira and so yes.**

DR HANA O'REGAN:

Nā reira pāpā ki te whakahoki i tērā pātai kei a wai te tikaka? Mā wai e whakatau, kei te noho te mana whakahaere ki hea? I kōrero koe mō te ahi kā, mō kā kaumātua, kā kuia, kā koroua, ehara mēnā e tika ana taku roko kōrero i a koe, ko tērā te mana, kei te noho kei tērā taumata? **So Uncle, in response to the question, who has the tikanga? Who makes the decision as to where mana whakahaere lies? You talked about ahi kā and the elders, if what I heard from you is correct that there is the mana, that is sits at that level?**

PROFESSOR TĀ POU TEMARA:

Kei tērā, kei tērā tokomaha, te maha. **It's through the many, those many…**

DR HANA O'REGAN:

O kā kaumātua, o te ahi kā, o te – **Or the elders or the ahi kā or?**

PROFESSOR TĀ POU TEMARA:

Āe, ināianei, kua kitea, kua whakapūmau ngā marae, ngā hapū i tō rātou mana ahi kā. Koirā te mana nui ināianei ko te ahi kā. He aha, hei whakaohooho tonu, hei whakakaha i te iwi e noho ana i te marae. Ināianei hoki, ko ngā iwi e noho ana i ō mātou marae i roto o Tūhoe tokoiti. He nui ake ngā hōiho kei roto o Tūhoe tēnā i ngā tāngata, hei pupuri i te mana o ngā marae. Nō reira kei te kimi rātou i tētahi huarahi e taea ai e rātou te te pupuri i te mana o te hunga kei reira tonu e noho ana. He tino hē hoki ki te haere mai a Ngāti Rāwaho mā ki te whakatakahi i ngā mea kei te kāinga e noho ana. Kāore mātou e whakaae ki tērā. **Yes, nowadays it seemed that the marae and hapū have affirmed their mana as ahi kā. That is the great mana now, the ahi kā. Why, to awaken or to strengthen the people who are staying at the marae. Nowadays, those people who are staying at our marae in Tūhoe, there is only a few. There are many more horses around the marae at Tūhoe than people to uphold the mana of the marae. So they are trying to find the pathway where they are able to uphold the mana of those who are there who still live there. It's really wrong for those outsiders to come and trample upon those who are living at home. We don't agree with that.**

DR HANA O'REGAN:

Waimarie, waimarie mātou mēnā ka kite te hōiho kotahi ki Awarua nei. Hoi anō tēnā koe. **We're lucky that if we see one horse here in Awarua. Anyway, thank you.**

PROFESSOR TĀ POU TEMARA:

Āhua nei, kua pau kē te kai. **Nowadays, you have already finished having a meal.**

DR HANA O'REGAN:

He tio, he tio tonu kei te moana, ekari, iti noa iho i tēnei wā, i tenei wā tonu, ekari ai, tēnā koe Pāpā. Ruakere, ka huri ki a koe, kātahi ka hoki mai ki a koe

a Kingi. Hoi anō, Ruakere. He aha ō whakaaro? I te kōrero koe mō te marae me te ahi kā hoki? Kei a wai te mana whakatau? Kei a wai te tikaka? **There are oysters in the ocean, but there are not many nowadays, but thank you Uncle. Ruakere, I turn to you and then come back and after you, Kingi. Ruakere, what are your thoughts? You're talking about the marae and ahi kā? Who has the mana to make those decisions? Who has the tikanga?**

DR RUAKERE HOND:

Te kata atu au i te tauira a Pou e kōrero hōiho ana, engari kei te Paremata i tēnei wā Rewi Hīho, tēnei te āhua o ināia nei, engari me waiho atu tērā whakaaro. Engari ki au nei, he rerekē ia hapori, ia marae kei ētahi marae ka tuku atu mā te katoa e whiriwhiri kei a wai te mana o te tūranga nei, tūranga o te – well, ki mātou he kaitiaki o te whare. Nō reira, mehemea ka whiriwhiringia e te hapori, ko tēnei kuia te kaitiaki o te whare, ka noho tonu tērā mana ki runga i āia tae noa ki te wā ka mate ia. Nō reira, ehara i te mea he pōti i ētahi wā. He kōrero, e hui ana, ka whakatau koia. Engari i ngā wā o te uaua, ka tū te ringakaha o tētahi kaumātua, o tētahi kuia me te kī kāo, Ko tēnei kē. E kore e taea e ētehi atu te aukati i tērā reo i te mea he mārama, he kaha, he pakari i runga i te mea he hītori tōna ki roto ki runga i tērā marae e kore e taea e ētehi te turaki. Nō reira he wā anō ko te katoa ka uru ki roto i tērā whiriwhiringa, he wā anō ko tētahi e whai mana, he ringa kaha, he manu pango kei roto anō i te te marae e kīia ana, kāo, koia kē. **I was laughing about the example talking about horses. But where Paremata, Rewi Hīho, the nature now, I will just leave that thought there. But to me, each community, marae is distinct. Some marae, they allow for everyone to deliberate and decide as to who has the mana of the position of the – to us. It's a protector of the house. So if they are chosen by the community and this kuia is the kaitiaki of the house, then that mana sits upon that person until she dies. And so it's not a vote sometimes, it's a discussion, a meeting and then we make that decision. But during difficult times, the strong hand of an elder or a kuia raises their hand and says it's like this, it should be like this and others are unable to fence off to prevent that language because it's clear, it's strong, powerful because they have history on that marae which others**

are unable to take down. There is times where a part of those deliberations, and there is others time when a powerful person, leader makes that determination or those within the marae that say no, it's that person.

Anā, ki au nei, te nuinga o ngā wā ka noho tonu tērā mana ki runga i taua tangata, taua wahine, taua tāne mō a mate noa te tangata pea. Engari, mehemea ka hē, ka waiho mā ērā mea i whakatū i āia, mā rātou anō e kī, me heke i te taunga tūranga. **But to me, most of the time that mana lies with that person, that woman, that man until they die. But if they do wrong, then those who raised them, they will say that you should come down from that position.**

PROFESSOR TĀ POU TEMARA:

Āe, koinā, koinā Ruakere. **Yes, yes, that is it, Ruakere.**

DR HANA O'REGAN:

Kia ora, Kingi. Ka huri ki a koe. **Kingi. Over to you.**

KINGI KIRIONA:

E tautoko ana i ngā kōrero katoa, me he rima hēneti atu anō tāku ki te kete kōrero nei. Ko ahau te pēpē o taku whānau, ka mutu i te nuinga o ngā horopaki e whai wāhi atu ai ahau ko au te pēpē. Tēnei horopaki nei hoki pea tētahi. **I support all of the kōrero, if I just want to add my five cents to the kete. I am the baby of my whānau and in most context I am unable that I am involved, participate, I'm the baby. This is another context.**

DR HANA O'REGAN:

Kāti to whakahīhī, e hoa. **Stop being proud, my friend.**

KINGI KIRIONA:

Ko au te, ko au – ko te whakautu poto, kei te āhua tonu o te horopaki. Nā ahau nei, ahakoa ko ahau te pēpē, te pōtiki o taku whānau, ka haere atu mātou ki ngā marae, ki ngā hui, ki ngā tangihanga titiro tonu mai te whānau ki a au hei

waha mō rātou. Ahakoa kōrero ake nei koe tuahine mō te karo i mua ake nei, ahakoa taku pīrangi karo, kia ngaro, atu i tērā mahi, koinā te hiahia o te whānau i roto i tēnā horopaki kia noho ko ahau hei māngai mō rātou. He pēnei me te kapa haka, ehara i te mea i whai ahau kia kaitātaki ahau, ehara i te mea i whai ahau kia kaitito ahau, ehara i te mea i whai ahau kia kaihaka ahau, kia kaikōrero rānei ahau. Engari koinā te hiahia mai o tērā kāhui i huri atu ai au ki te mahi i ērā mahi. Nō reira, kei te āhua tonu o te horopaki ki au nei. **Brief answer, it depends on the context myself. Although I am the youngest of my whānau, we go to the marae, to the hui, to the tangihanga and the whānau would look at me to stand, speak for them, it we are talking about karo, prevent, avoid, even though I would try to avoid, aside from that role, that is the need of the whānau within that context for me to stand and represent them. It's like kapa haka, it's not as if I tried, try to be a leader or composer or to be a haka performer or to be a speaker, but that was the desire, the need of that collective as to why I tend to perform those roles. So it depends on the context for me.**

Nā mō te āhuatanga ki te tokomaha, ētahi wā, mahi nei mātou ko taku hapū i ētahi mahi, kāore te tokomaha e whakaae. Kāore te tokomaha i waho atu i te hapū e whakaae. Engari, koinā tonu te hiahia o te hapū. Māku e kōkiri, māku e waha. He Māori tērā ki au nei, ki au nei. Ko te tokomaha o roto i te hapū kei te whakaae, engari ko te tokomaha kē atu kei waho atu i te hapū kāore i te whakaae. Nā, ko te Māori tērā kia kore ai te tangata e wehi ki te whakaputa i ōna whakaaro, i ō te hapū, whakaaro rānei, ahakoa ngā whakaaro o te tokomaha. **Now in terms of the people, sometimes when myself and our hapū are doing things and a lot of people don't agree with it. Several people outside of the hapū don't agree, but that is the desire of the hapū. I will advance it, I will give voice to it, that is the Māori, that is the Māori way to me. And those many within the hapū agree, but many outside of the hapu don't agree. Now that is Māori, might be fearful of sharing their**

thoughts, all the hapū's thoughts in spite of the thoughts of many outside, that's a contribution.

DR HANA O'REGAN:

Ko tētahi o kā pātai ki a tātou, mehemea ka ū tonu kā tika, ka whakatau ō mua ki tēnei wā, mēnā e tika ana kia hākai pū wā tātou whakahaere i tēnei wā ki kā tika o mua. Nā, i te whakaroko au ki wā koutou kōrero me taku whakaae katoa nā kua hoki mai au kei te wā tonu kei te rekereke o taku marae ahau e noho ana, tērā taha o te Tiriti, taku marae o Te Rau Aroha ki Awarua nei. Hoi anō kāore ōku kaumātua mōhio ki te ao, mōhio ki te kōrero Māori, kāore ōku kaumātua i tipu ake i te ao o te mātauraka Māori. Mō te mahi ka kai, kei reira. Ekari, mō ēnei tikaka whakahaere, ko au tonu e kīia ana, you know, kua memeha tērā puna, tērā puna Mātauraka. Nā reira, ki te hoki mai ki te pātai mā wai e whakatau kei a wai te tika ka whakatau, kei te noho ēnei mana whakahaere ki hea, e hākai pū ana ki taku horopaki e noho nei au i tēnei wā. Nā reira, ko te pātai ki a koutou, he aha te hurihaka i te wā? E tika ana kia ū tonu ki kā tikaka whakahaere o mua me raweke rānei e tika ana, ā, tikaka nei, e tika ana kia hākai rānei ki te horopaki e noho nei tātou i tēnei wā. He whakaaro a tētahi? He whakaaro ō tētahi? **One of the questions to us will be whether there is an ongoing commitment toward the decisions previously to this time, if it's right for our proceedings nowadays, of that tikanga of the past. As I was listening to your kōrero and I totally agree, I am returned at this time, I am at the foots of my marae, living on the other side of the road is my marae Te Rau Aroha here in Awarua. Nonetheless, my elders who know of the – know to – how to speak Māori, they did not grow up with traditional Māori knowledge. But in terms of food, food, they knew that, but in terms of these tikanga, I would say that pool of knowledge has been diminished. But going back to the question as to who determines the tikanga, all of this mana, where does this mana whakahaere lie? Which is directly in relation to my context that I live in now. So my question to you is what are the changes over time, so they remain committed to the tikanga of running things of the past? Or is it**

appropriate that we directly relevant to the context today? Does someone, anyone have questions?

PROFESSOR TĀ POU TEMARA:

Māku e tīmata. Kua puta kei au te kōrero. Kāo. Ko tāu ukiuki, ki tāu ukiuki, ko inamata kei inamata hei tohu i ēnā i anamata. Nā, kāore e tae ai ngā tikanga o mua te whakahaere i ngā kaupapa o nāianei. Engari, ko ngā mātāpono kei roto i ngā tikanga o mua, kei roto i ō tātou Atua, kei roto i ō tā rātou kōrero, ka taea e tātou te tiki atu i ngā mātāpono kei reira, kātahi ka kawe mai i te wā o nāianei. Hei reira, kua whakaaro tātou, he aha ngā mea pai kei roto? He aha ngā mea ka taea e tātou te hono atu ki ngā mātāpono me ngā Iho Atua o mua? Katahi, kua watea tātou ki te whakatakoto i a tātou tikanga. Kua tino rerekē ngā tikanga me ngā tātou e mau ana ki ngā tikanga o mua, kua tino rerekē ngā tikanga mutunga mai o te rerekē ki nāianei. Kore māku, kore taku whaea a Hiria e noho mai rā, e āhei i raro i ngā tikanga o mua. Kore, kore rawa. Engari ināianei me kāore e anga whakamua te hapori ki te, ki te maitai tā tātou noho ki raro i ērā tikanga. Ahau tonu nei, māmā ki au te whakarerekē i ngā tikanga kia hāngai ki ngā tikanga o nāianei. **I'll start. I've already shared the kōrero. No. Ancients to ancients, present to the present which directs the future. The tikanga of the past are unable to run the proceedings today. However, but the principles within the tikanga from the past and within our Atua, our Gods, and within their kōrero, we are able to acquire those principles from there and then convey them to the world now. So we need to think about what are the positives within, those things we are able to connect to, the principles and the iho Atua are from the past and so we are able to lay out our tikanga. It's the tikanga, it would be very different if we – they're extremely different, the tikanga, to the tikanga we have now. My Aunty Hiria is unable to stand if they were the tikanga from the past, never. But nowadays, that won't – face forward, if we are not strong in our tikanga. To me it's easy to change the tikanga so that they are relevant to the tikanga nowadays.**

Kātahi tātou, mēnā tātou ki te titiro i te whakapapa o tātou Atua. Nōnahea a mea Atua i Atua ai. Nā wai ki a Atua, a mea Atua. Nā wai i hanga a Rangi rāua

ko Papa? Nā Rangi rāua ko Papa, tātou i Atua i hanga, nā tātou rānei a Rangi rāua ko Papa i hanga. Nōnahea a Matangireira i noho ai hei wāhi nui ki roto i a tātou kōrero. Nō reira kei te hanga tātou kua tipu ake he Atua rerekē ōna mātāpono, pēnā i ngā Atua nui i a rātou tikanga. E kore hoki koe e noho ko Rangi, ki te kore koe e mōhio ko wai a Papa. E kore koe e mōhio ko wai a Papa. Ki te kore koe e mōhio, koia Rangi. E kore koe e mōhio ki te tika, ki te kore koe e mōhio he aha te hē? Engari, he Atua hou a Io. Kotahi āia, kāore āna wahine, kāore āna – nāna i hanga ngā mea katoa. Nā, kua kite tātou e hāngai haere atu ana tātou ki te ao i herea mai. Engari kei te whakamāoritia e tātou, kei te pai tērā. Nā tātou, nā te Māori i hanga ō tātou Atua. **And if we consider the whakapapa of our Atua. When did the Atua become an Atua and who said to the Atua that you are an Atua. And who create Rangi and Papa? Was it through Rangi and Papa they became Atua? Or was it we who created Rangi and Papa? So when Matangireia sits as an important place within our narratives and so when Atua grows, it has principles distinct from those Atua who have many tikanga. You would not know of Rangi if you did not know of Papa and vice versa. You will not know Papa if you do not know – you will not know what is right if you did not know what is wrong. But a new Atua is Io. Only has one, did not have any women, partners, who create all things. We have seen we are – focussing on the world that came here, but we are Māori and that it was us Māori who created our Atua.**

Kua taea e au ki taku whare wānanga e noho mai rā a Hiria me aku tohunga, ko tā mātou kōrero, he aha mātou? He Atua, hei whakatinana i a – he aha nei Intelligence? AI? Taku mōhio nei i tutuki i a mātou kua hangaia e mātou he Atua. Engari kāre au te tino kite ake i ngā karakia ki tō mātou Atua, te ingoa o tō mātou Atua, arā nā te nui o te mana o tō mātou Atua kua wareware i a au. Nō reira, ko wēnei mea katoa me whakapono te iwi. Kāore hoki ērā whakaaro i roto i ō tātou Atua Māori me ō tātou whakapapa Māori. Nō reira, ēnei whakaaro i hangaia mai tātou kia noho tātou hei tāngata wāhine whakaaro. Kia kaua tātou e toka ki tētahi wāhi. Engari kei roto i a tātou te āpōpō mō ā tātou mokopuna. Ki te kore e tika tā tātou uru atu, tautoko rānei i a rātou, ka hē tō rātou ao. **When I go to our whare wānanga where Hiria is and my tohunga**

and (inaudible 10:21:45). To Atua to fulfil, intelligence? AI? I know we accomplished, that we created an Atua. But I'm not quite seeing the karakia to our Atua. The name of our Atua due to the great mana of our Atua I had forgotten. So all of these things the people must believe in and all of those thoughts, a Māori Atua and our Māori Whakapapa. So these thoughts that we created so that we are like male form philosophers, that we are not cemented in one place but thinking of the future of our grandchildren. If we don't delve into it in the right way or support them, then their world will be upturned.

E ai ki taku mokopuna, whakaputamōhio nei taku mokopuna kei Rūātoki e noho ana. Haere ki reira, he whakaputamōhio. Nā, e ai ki taku mokopuna, he wahine. Tīnihia ināianei, he kōkō ngā tikanga. Tīnihia ināianei ki te mate koe ka tīnihia ai mātou. **According to my grandchild who is a know it all who lives in Rūātoki. She went here and all the ones like Hiria and then, they're all know it alls according to my mokopuna. She is a female. Koko, tini, must now change the tikanga, if you die then you we'll change.**

DR HANA O'REGAN:

Nā reira, tēnā koe, e Pāpā, me te nui hoki o kā kōrero i roto i tērā. Nā reira, kaua e noho toka. Ekari, kaua e noho waewae noa, haka noa. Me whai whakapapa tonu te whakaaro ki tōna tīmatataka. E tika ana? **Thank you, Uncle and so much kōrero within that. So don't remain fixed. Or just stay (inaudible 10:23:35). Thoughts must have a lineage to its origin.**

PROFESSOR TĀ POU TEMARA:

Ngā mātāpono, āe, ngā mātāpono wēnei hei hoatu hoki ērā. Kāore e taea e tātou te tīni, te whakarerekē, hei ngā tikanga i hoatua. Nā ngā Atua he rā i tohu. Engari he nui ā tātou tikanga, nā tātou i hanga, ka taea e tātou te whakarerekē i ērā. **Those are the principles. We are unable to change or to amend the tikanga that were passed down by the Atua. It was the Atua who erected**

those things. And there were many tikanga that we created and that we are able to change those things.

DR HANA O'REGAN:

Me te tika, me te tika hoki o tērā mahi? Kia kaua e noho toka noa, ekari me hākai tonu ki te horopaki o te wā. **And how right those things are? So that they don't remain fixed, but remain relevant to the context of the current times.**

PROFESSOR TĀ POU TEMARA:

Āe, āe, ngā tikanga ka hanga i a tātou. He pērā ko taku tauira, arā ko te kōrero mō ngā te mau hū ki roto i ngā whare, i ō mātou marae i Te Arawa. Ko ngā tāne e āhei ana. Engari ko ngā wāhine, kāo. Nā, ērā whakaaro, ērā. Nōnahea tērā? Kei hea te Iho Atua hei tohu i tērā? Kāore hoki he hū mō Māori mā. Kāore he hū, taku mōhio rā, kāore pea he hū o ngā tamariki a Rangi rāua ko Papa. Hoi anō, he werowero noa ēnei i te whakaaro. **Tikanga that we create, like my example the kōrero about wearing shoes in our houses on our marae in Te Arawa. The man are able to wear shoes. But women, no. Now those sorts of – those. Where did that come? Where is the Iho Atua? When Māori did not wear shoes from what I know. The children of Rangi and Papa did not wear shoes. But these are just to challenge the mind.**

Tuarua, kua kore e taea e tātou te pupuri tonu i ngā tikanga o mua. Kua kore e taea. Kua tino kore nei e taea. Kua kore he tangata. Koirā pea te mea o roto i tēnei te tino o roto i tēnei whakaaro te tikanga. Ki te kore he tangata, kua kore he take o te tika. Nō reira i te kore tāngata o mātou marae kua whakaeke mātou kia tū ā mātou tama ki te whaikōrero. Kua whakaeke mātou. Anā, he takahi tonu tērā i te tikanga. Ko ā mātou tikanga tapu e kī ana, i te wā e ora ana tō pāpā ka noho, ka tū tō tama. Āta tāria kia mate koe ka tū ai, he aha te take o te mate rawa ake au kua kaumātuatia aku tama. Kua kore he take. Nō reira, pai kē te tuku ki a rātou ināianei e kaha ana, e koi ana. Kāore hoki he tangata. Koirā kē te tino. **Secondly, we are unable to uphold the tikanga from the past. Unable to do so. We're really unable to. There is no person. That is the thing within, what's most important within that tikanga. If there is**

no person then there is no reason behind the tikanga. If we don't have people at our marae, then we must agree for our young men, our boys to whaikōrero. Now that is a violation of our sacred tikanga. When your father was alive and your son – you had to wait until you died and what's the reason behind – and then when I died my sons would be old. So what is the reason behind that? So it is good to allow them to stand when they are still sharp because there is no other people.

DR HANA O'REGAN:

Tēnā koe. Anaha, kāore tātou i te kōrero mō te mau hū i roto i te whare. Heoi anō, kia māu anō pea e whakaputa i ō whakaaro ki tērā o kā pātai? **Thank you. We are not talking about wearing shoes in the house anyway. But can you share your thoughts around that question?**

DR ANAHA HIINI:

Ko tētehi mea nui, me mārama ki a tātou ko te whanake haere haeretanga o tēnei mea te tikanga. Pēnei te noho a te Māori, pēnei te reo, kāti, whanake ai hoki tēnei mea te tikanga, pēnei tā tātou mahi ināianei. Ko tāku nā, i a au e whakaaro ana ki ngā tikanga ko tōna ahunga i ahu mai i hea. Mēnā e whai wāhi ana ki te wāhi ngaro ki ngā Atua nui o te pō, kāti kua whai hua taku whai i tēnei momo tikanga i a tātou e hui nei. Ko Whaea, Nan rāua ko Koro, kāore rātou i hui pēnei. I noho rātou ki te tēpu he kapu tī, he pihikete, he keke, he aha, he aha? Kātahi, ka rere te wānanga. Te wā i a Tamatekapua mā he ahi, ka ripotia ai te ahi, ā, ka rere ngā kōrero. Ka hoki nei ōku ngā mahara ki tētehi o ngā hui tuatahi o tēnei ao rā ko te wānanga i waenganui i ngā Atua, mēnā ai rānei me whakawehe, mēnā ai rānei me patu, mēnā āe rānei me waiho ngā mātua, nā wai, nā wai? Ka whakawehea a Rangi rāua ko Papa. **One thing that is important that we must understand the development, the evolution of tikanga. Like how we live as Māori, the language is evolving as is tikanga, as what we're doing nowadays. I was just thinking of the tikanga and where its origin, where did it come from. Whether it involves the hidden realm, the traditional Gods as we are gathered here. Nan and Koro, they did not have hui, meetings like this. They sat at the table, had a cup of tea, biscuit and then they had a wānanga. During Tamatekapua's**

time they had fire and they were surrounded by fire. Then they would have those discussions. I can recall one of the hui, the wānanga between the Gods, whether they should separate or whether they should kill them or leave the parents and then Rangi and Papa were separated.

Ko – nā reira pea, e ai ki ōku mōhio me ngā kōrero tuku iho i tae mai ai ki aku taringa, koia tērā ko te poroporoaki tuatahi o te ao e whai tonu nei tātou i tērā tikanga, arā ko tēnei mea ko te poroporoaki. I roto pea i tērā poroporoaki tuatahi o te ao, ko te karanga me te whaikōrero tuatahi o te ao, i puta rā i a Papatūānuku, wāna kōrero, wāna kōrero poroporoaki ki tana hoa ki a Ranginui, te aha i muri mai i tērā, arā ko tēnei mea te tauutuutu, ara, nāna wāna kupu whakahoki, wāna kupu poroporoaki ki tana tau ki a Papatūānuku. Tērā momo tikanga i roto i ahau i a Te Arawa, ka heke iho, ka heke iho, ka heke iho ki tēnei tau tonu nei e whai tonu nei mātou o Te Arawa i tērā o ngā tikanga ko te reo tuatahi e rangona ana, arā ko te reo te wāhine, i a rātou e whakanui nei te mana o tō rātou kuia, ko Papatūānuku, whai mai ko te reo o te tāne, i a mātou e whakanui tonu nei te mana o Ranginui. **And perhaps through that, from my knowledge and the oral traditions that I heard, that was the first poroporoaki of the world that we continued to adhere to that tikanga, poroporoaki. And within that first poroporoaki of the world was, lied the karanga and whaikōrero first from Ranginui and Papatūānuku who farewelled his partner Ranginui and what happened after that was the reciprocation that they would farewell to Papatūānuku. That tikanga within myself within Te Arawa, descends down, descends down, down, to this year where we continue to adhere to that tikanga that the first voice heard is the voice of women as they are honouring the mana of their kuia Papatūānuku. Following on is the voice of the males, as we honour the voice of Ranginui.**

Nō reira, koirā tētahi mea nui ki ahau ko te āta kimi i te māramatanga i roto noa iho i taku rangahau i te ahunga o ēnei momo tikanga, i mua i te taenga mai ki kōnei, mau ai ō tātou tūpuna i te tapa. Tae rawa mai ki kōnei kua rerekē, kāre he rauemi kia waihangahia mai ngā kākahu tapa. Nō reira, ka rerekē te āhua o ngā kākahu nā runga i te tirohanga rerekē, te taiao rerekē me te horopaki

rerekē i te taunga mai ki kōnei ki Aotearoa, tae noa atu ki te huarere, rerekē. Heoi anō, me mārama tātou e Hana ki tēnei mea ki te whanake haeretanga o te tikanga. Engari me ngana tātou ki te kimi i tana ahunga. Mēnā, kā whai wāhi ki ngā Atua nui o te pō, ā, kua tino whai mana i roto i te ao Māori. Kia ora. **So that is something that is most important to me is to find the understandings within my own research of t origin of these tikanga. Before the arrival here, our ancestors wore tapa. But we came here, they did not have those resources to fashion tapa clothing and so they used different clothing because of the environment and different context when they came here to Aotearoa and also including the weather. So we must understand this, Hana, the evolution of tikanga. We must also strive to find its origin. If those are in relation to the Māori Gods, in relation to the Māori God.**

PROFESSOR TĀ POU TEMARA:

Āe, tika tēnā kōrero. Koinā te – **That's right.**

DR HANA O'REGAN:

Kia ora, Pāpā.

PROFESSOR

Āe, ki te kitea e koe he hononga i ngā tikanga Iho Atua, puritia. Kāore e taea e koe te whakarerekē. Engari, kimihia he tikanga, kātahi ka hono atu ki te whakapapa o ngā Atua. E taea e koe te kī, ka whakaae pea rātou ki tēnei. **Yes, when you see a connection between the tikanga Iho Atua uphold. And you are unable to change those. But you must find the tikanga and then connect to the whakapapa, to the Atua. Where you're able to say the Gods agree with this.**

DR HANA O'REGAN:

Koinā, koinā te whakapapa hoki nē, te whakapapa o tēnei mea te tikaka. Kia mōhio, arā ki pērā i tā Anaha, arā tōna, me mōhio ki tōna ahuka. Tēnā, he hāwhe hāora, he toru tekau miniti e toe ana i mua i tā tātou whakatā me te pātai kotahi e toe ana ki mua i te aroaro. Ekari, e hākai ana ki ēnei kōrero kua

kōrerohia e tātou. Arā ko te pātai tuawhā, ko te wā – he aha te wāhi, he aha te wāhi o tēnei – o ērā tohu, tohukataka, arā te tohukataka i te ao, i te mātauraka Māori i kā kōrero tuku iho i te wairua, i te tapu, te reo Māori, ērā mea katoa ki te tūka o te rakatira. Me tohuka rawa te rakatira, ki ēnei āhuataka katoa, arā, mātauraka Māori mai, whakapapa mai, te wairuataka mai, me tohu ka rawa kia kīa ai he rakatira. Ruakere, he aha ō whakaaro? **It's the whakapapa of tikanga. Like what Anaha said, you must know of its origin. Now we have half an hour, 30 minutes before we have a break and one question remains before us. My friends, this is in relation to kōrero that we have talked about. That is the fourth question, what other place of that expertise in the terms of traditional Māori knowledge, oral tradition, the wairua, the spirit, the tapu, all of those things in terms of the position of a rangatira. Must the rangatira be an expert in all of these aspects? That is traditional Māori knowledge, whakapapa, spirituality, must they be an expert for them to be said a rangatira? Ruakere, what are your thoughts?**

DR RUAKERE HOND:

I te tuatahi, he tino tika te kōrero a Pou rāua ko – kōrua ko Anaha, e pā ana ki tēnei āhuatanga o te tikanga. Ko te mea nei e hāngai ana ki tēnei kōrero, tēnei pātai, ki a mātou, tērā anō pea e rite ana ki ētahi atu wāhi, ko te tikanga te mea e whakahaerehia ana e te iwi, e te hapū, e te whānau. Ko te tikanga tērā ka panoni, ka rerekē i runga anō i te tiaki, i te manaaki te tangata, manaaki te kaupapa, manaaki rānei te tapu, te mana rānei o te marae, o te tangata rānei. He rerekē te kawa, mehemea kōrero, well, ki a mātou, kāore mātou e kōrero kawa i te nuinga o ngā wā. Ko te kawa te whakahaere a ngā tohunga. E kore e uru te iwi ki roto i ngā whiriwhiringa o te kawa, ko ngā tohunga ngā reo karanga, ngā ringa hāpai poi manu me ngā tohunga karakia, rūruku nei, kei tērā rōpū anahe te whiriwhiri i te kawa. Ko te kawa te tiaki, te taha wairua, te ara ki ngā atua Māori nei, otirā e pupuri te mauri o te mātauranga e iri nei i roto i te taua hapori. E kore e uru te tini e noho hiahia ana, e noho kūare ana, e noho te mōhio ki ngā nekenekehanga o te kawa. **Firstly, it's totally correct to what Pou and Anaha said that in relation to tikanga, the thing is this is directly, this question is directly relevant to us because that's similar to other areas that tikanga guides the, leads the whānau, hapū and that is the**

tikanga. It can change or be amended due to – in terms of they're protected by, guarded by the people and parting the tapu, the mana of the marae or of that person. Kawa is different. To us, we don't talk about kawa most of the time. Kawa is the realm of the tohunga and the iwi do not involve themselves in the deliberations over kawa. And the voices of the kaikaranga, the supports of the poi manu and the tohunga, those tohunga. It's just in that group that they determine the kawa. The kawa protects the spiritual dimension, the pathway to the Māori Gods and upholds the mauri of the knowledge within that community. It's not for many who are ignorant who do not know of these things about kawa.

Nō reira, ko te tikanga ko ērā tohunga, tohunga ki te karanga, ki te poi manu, ki te rūruku, te tikanga e mōhio ana hoki ki te whakapapa, mōhio anō hoki i te mātauranga, e mōhio ana hoki ki ēnei mea te tapu, ngā wāhi tapu, otirā, te tiaki i te taiao. Nō reira, koia ka kite atu he raru ki te whenua, ka kitea rānei he raru ki runga i te marae. Tērā pea, ētahi mea uaua rawa atu pēnei he raweke tamariki, he mea ā-wairua tērā. Nō reira, ka tīkina atu he kawa e hiki atu ai tēnei mea taua taumahatanga kia whakahoki mai a kawa ora i roto i te whānau e kore e uru te katoa ki roto i ērā whiriwhiringa. Tērā anō pea, mā te katoa e whiriwhiri te take whānui, engari te mutunga iho mā taua rōpū iti nei, mā taua kāhui tiaki i te kāhui tohunga e whakahaere te oranga mutunga nei i roto i te kawa, kawa o ngā Atua. **And so tikanga, those tohunga that karanga, poi manu, well traditional and the tikanga, those who know of whakapapa and of traditional knowledge and have knowledge of these things of tapu and wāhi tapu and to protect the environment and so that is the – we find our problems on the land or find problems on the marae. Perhaps there are some very extremely difficult like child abuse, something that's a spiritual thing. So you utilise kawa to alleviate that heaviness so that form of kawa – so that everyone is part of those deliberations. Sometimes in terms of the wider issue, then everyone can be involved in that, but it's for that**

small collective, the collective of tohunga, they run those kawa from the Atua.

DR HANA O'REGAN:

Kā pai, tēnā koe e Ruakere. Hiria, he whakaaro ōu? **Thank you, good. Hiria, do you have any thoughts?**

DR HIRIA HAPE:

Āe, kei te aroha atu ki wā tātou kōrero, e tino tika hoki. Me te aroha atu ki a koe, e noho mai nei waho i tō marae, kua ngaro katoa ngā tikanga, engari ko te manaakitanga kei konā tonu. Ka whakaaro ake au te waiata a Te Tai Rāwhiti "Mā wai rā e taurima," te marae anā, i waho rā. Mā te tika, mā te pono, me te rangimārie. He kupu hōhonu wēnā i roto i te ao, te kupu hōhonu, ahakoa ka kōrerohia te kupu. Engari pēnā, kāre he pono i roto i te tangata me pēhea ia e mōhio ai he aha te tika, pērā ka mōhio kē he aha te hē? Nā te mea, he tangata, he pono tōna, he whakapono tōna kei roto i āia. **Āe, I sympathise and have much love with our kōrero, it's very right. Talking about your marae where you talk about tikanga being lost, but the care is still there. I was thinking of the song from the East Coast, "Who will take care of the marae?" Outside, to what is right and what is true and through peace. Those are deep words, sentiments, they are deep, even though you say the word, but there is no truth, faith within the person that they would not know what is right and they would not know what is wrong because the person has belief, faith within themselves and that comes –**

Ana, koinā kā heke mai ki te pātai, me tohunga rawatia te tangata i mua i tana tū rangatiratanga. Ko te tohungatanga o te tāngata, ka haere mai i roto i ōna pūkenga, i roto i āna mahi e whātoro atu ana ki ngā āhuatanga katoa. Kāore e taka noa iho mai te tohungatanga ki roto i te tāngata. Engari, ko wai ia kei te ngākau nui, kei te ngākau pūmau ki te mahi i aua mahi tohunga, e taea ai e ia kei te whakapono ai ka taea e ia. Ka taea tērā pūmanawa ki te kawe haere, he pukenga tēnā kei kawe mōna i roto i tana tūranga rangatiratanga. He rerekē wērā – tērā āhuatanga. Engari, kāre au e mōhio he tangata kotahi e mōhio katoa ana ki te tohunga o ngā mea katoa, nā te mea he tohunga tō te hāhi, he

tohunga tō te whakapono, he tohunga tōna Atua kei tēnei taha. Anei he tohunga tō tētahi tangata e mōhio ana ki te kōrero, te tohunga ia ki te whakatakoto i wāna kōrero ki te whakaputa, he tohunga tō te kuia mōhio ki te mōteatea. Koirā ko te mārama kē pea o te tohungatanga kia mau pū mai i te rangatira nā. Ehara ki te mea me mōhio pū ai ia ki te whakamahi i ērā mahi katoa, engari kia mārama ai ia. Koirā te āhuatanga, koirā te ao o te Māori. Me mōhio ai ia. **That comes, now referring to the question, should a person be an expert before they stand as a rangatira. The expertise of a person comes through their skills, through their work, where they are involved in all those things. That expertise does not fall, descend to that person. But those who are passionate and are committed to those areas of expertise that they believe, that they are able to utilise their talents and skills within their hierarchy and position. That is distinct. However I'm not quite sure if there is one person who is expert in all things, because there is a tohunga of the churches, the faiths, tohunga in terms of the Gods, someone has expertise in terms of knows how to speak and to lay out their korero and to share it. And the kuia who knows of mōteatea, traditional songs and the clarity around the expertise that is held by the rangatira. It's not as if they should know how to utilise all of those roles, but they must understand that that is the world of the Māori people, that they must understand.**

E rite anō ki ētahi tohunga tino mōhio nei ki te rāranga, ki te mahi, te mahi rāranga ki te whawhai te harakeke, ki te mōhio i te wā tika ki te haere. Karekau i ahau ērā pūkenga. Engari, he tohunga tērā tana kei roto i tōna ana ao. Korekau i āia te reo. Engari ko tana whāwhātanga, kei te kōrero au mō tētahi tonu o aku irāmutu kei Te Waipounamu, kei roto i a koutou e noho mai ana. Pākehā mai nei te āhua. Ka tū ake ia ki te kōrero ki ngā mea, ka mea ana: "He Māori tonu ahau." Ka pātai atu: "He aha tō pepeha?" "Kāore e mōhio," engari nō Rūātoki āia. "My marae is Waikirikiri." Āe, pērā tana mōhio. Āe, engari, i mua tata mai te mate o tō mātou pāpā, ka kī mai tō mātou pāpā kia akohia atu te tamaiti rā, kia tika ai tana tū i roto i te ao Māori. Kia kaua ia e tū pōhēhē noa iho mā tana raranga e whakarangatira ia. Kāo, mā tana mōhio ki tana whakapapa, e mōhiotia mai, he rangatira āia mō te tohunga mō tērā mahi. Āe,

pēnā e taea ana e tērā mara kōrero i te whāngai atu te hinengaro o te tangata, āe, koirā tāna tohu mai, te tiro atu i āna mahi e tū ai āia hei rangatira. Koinei. **It's like some tohunga who really know how to weave, experts in weaving and to use flax, they know the right time to go. I don't have those skills. But that person is an expert in their own world. They are fluent in te reo, but I'm talking about one of my nieces in the South Island who is staying amongst you who looks Pākehā. But when she stands to speak, say: "I'm a Māori," and then asks: "What's your pepeha?" She doesn't know but she's from Rūātoki. It shows how much she knows. But before our father died, our father said to teach that child so that she could stand proudly in te ao Māori and that stand with assumptions that through her weaving she becomes a rangatira, but through knowing her whakapapa that she would know that she is a rangatira or expert in that practice, if they're able to share that kōrero to feed the minds of a person, that is what he instructed us to look at, practice, her actions to see if she can stand as a rangatira.**

DR HANA O'REGAN:

Kia ora rā. Me taku aroha hoki ana. He kaumātua ōku, kāore he kaumātua e kōrero Māori ana, kāore he kaumātua, kotahi nei e whakahaere ana i kā karakia. Nā reira, e hākai pū ana tēnei horopaki ki a mātou. E rua kā wāhaka o te pātai kua tukuna mai ki a tātou. Ko tētahi ko te mea kua kōrerohia arā me tohuka rawa, me matatau rawa te rakatira i ēnei momo mātauraka kia kī ai he rakatira, engari ko te mea tuarua te waha tuarua o tērā pātai me matatau, me tohuka rawa te rakatira ki te tiaki i ērā āhuatanga. Nā reira, taku pātai, ka taea rānei e te takata te tiaki, te tū hei kaitiaki mō tērā ao, mēnā kāore i āia ērā mōhiotaka, arā kia tū hei kaiwawāo, kia tū hei – kia pare atu i kā mea e kana ana ki te tūkino i ērā – i ērā āhuataka i roto i te iwi. He aha? He aha ōu whakaaro, Kingi? **Thank you. And I have elders but not fluent in te reo Māori, there's not one single elder who can perform the karakia, so this context is directly relevant to us. There are two parts of the question that's been provided to us. One has already been spoken of, that you must be an expert or the rangatira must acknowledge all of this type of knowledge where they say that they are a rangatira. But second part of that question, they must be knowledgeable or should they be expert in**

taking care of those essence? So therein lies my question, is a person able to take care or stand as a kaitiaki of that world if they do not have that knowledge, are they able to stand as a defender to prevent those sorts of abuses that may occur to the iwi. What are your thoughts, Kingi?

KINGI KIRIONA:

Nā taku mōhio, ki te kōrero Māori kua meingatia au e taku whānau he minita, he kaiwhakahaere tangihanga, he kaikōrero, he kaitito, ahakoa ehara pea ērā i aku tohungatanga. I ōna wā, i roto i ō mātou hapū he mahi tā tēnā, he mahi tā tēnā, he mahi tā tēnā. Ko te kōrero a Pania nei "E ū ki tō reina." Nā, ko te painga atu tēnā nē? Ko te whaikōrero ki tēnā, ko te waiata, ki tēnā, ko te karanga ki tēnā, engari ināianei kua āhua rerekē ki taku titiro, kua meinga ki runga ki te tangata kotahi ngā mahi katoa, ka mutu me tohunga rawa ia ki ērā mahi katoa. **Because I'm fluent in Māori, my whānau have made me a minister, to run tangihanga, funerals, a speaker, orator, composer, that's not my – those aren't my areas of expertise. Within our hapū, everyone has roles as Pania said. "Remain in your lane," and that's great. My kōrero to those persons, waiata, karanga, but now it's quite different. From like I said, it's been placed upon one person, all of the roles and they must be expert in all of those roles.**

Nō reira, mō te āhua ki tō pātai, āe rānei e tika ana tēnā kia whakaaro ki te tangata kotahi mō ngā mahi katoa. Āe rānei me hoki ki te wā i whakaritea ai he mahi mā tēnā me tēnā, me tēnā kia kore ai ērā tohungatanga e taka ki runga ki te tangata kotahi. Koinā āu e – ki te – i roto i ō mātou whakapapa, kāore nei e kitea te tohungatanga ki te whaikōrero hei tauira, ki te – kāre nei e kitea te tohungatanga ki te tito i roto i ō mātou whakapapa ake. Engari, ka titiro mai te iwi ki a au, koinā te hiahia. Kia mahi au i ērā mahi. Nō reira, me whai kaha au i roto i au anō ki te kimi i ngā mātauranga e whiwhi ai au i ērā tohungatanga hei āwhina, hei āwhina i ngā hiahia o ngā – o aku hapū, o aku iwi anō hoki. Engari, āe, ko te – ki au nei mō te tiaki, i te mutunga iho, koinā te tūāpapa. Ko taku whai, kia tiaki i te haepapa, ahakoa he aha rā ia te haepapa, ahakoa he aha rā hoki taku tohungatanga ki ētahi mahi e tika ai taku tiaki i te haepapa. **So, in terms of your question, is it right to just consider a single person to fill all**

of the roles or go back to the time where roles were assigned to different people so that expertise does not fall to a single person. And that is within our whakapapa, we don't really see that expertise in whaikōrero as an example or we don't find that expertise in composition within my own whakapapa, but the people look at me and that is the desire for me to fulfil those roles and I must have strength to find the knowledge where I am able to acquire that expertise to aid in the needs of my hapū and my iwi. But yes, to me in terms of ultimately that is the foundation is my pursuit to take care of the obligation, the duty, no matter what that duty or obligation is or what my expertise is in certain roles in terms of protecting that duty.

DR HANA O'REGAN:

Kia ora Kingi. He whakaaro anō ōu, Ruakere ki tērā o kā pātai? **Thank you, Kingi. Do you have any thoughts on that question, Ruakere?**

DR RUAKERE HOND:

Pai tonu ana ērā o ngā kōrero. He rawe te kōrero a Kingi, me te mōhio tonu ki te kore i tētahi rōpū, tētahi iwi, ki te kore i a rātou aua pūkenga me rapu te tangata māna i whai e whakakikī i te whāwhārua. **That kōrero was good. Wonderful what Kingi said and also knowing that another group or iwi if they don't have those skills, then you must find the person who can fulfil those roles.**

DR HANA O'REGAN:

Well, te āhua, kāre au te mōhio mēnā i te pūhaehae au ki a Kingi mō kā tini whareama, ka tini pōtae e mau nei āia, ko taku reina, mēnā ka ū ki te reina, ko taku reina te tunu rewana. Nā reira, kia hoki anō tātou ki te pātai. Hei tāpiri wāu Anaha? **It appears that I am not quite sure whether I am jealous at all of those different roles that he holds. I just want to – my lane is just**

cooking, baking rewana bread. Let's turn to the question. Do you have anything to add, Anaha?

DR ANAHA HIINI:

I kōrero mai koe mō te āheinga ki te kōrero Māori. Mōhio ana au ki ētehi tāngata matatau ki te kōrero i te reo, ki te whaikōrero, ki te aha, ki te aha, engari kāore i te mōhio ki te horoi rīhi. Tērā ētehi i te kāinga nei, tohunga ki te whakairo, tohunga, ki te raranga. Kāore i te mōhio ki te kōrero Māori. Engari kei a rātou tonu tētehi pīki mana i ō rātou ake tari, pēnei tāu i kī ai, tohunga koe ki te tino rewana, tohunga hoki koe ki te karanga, kei ngā tari e rua koe e tū ana. Nō reira, koia tērā ko te tēhi mea nui ki ahau. Ehara i te mea, mā te reo koe e tohunga ai, e rangatira ai, engari mā ō pūkenga, mā ō pūmanawa me tō āheinga ki te whakatutuki i ngā mahi i roto i tō tari. **You spoke of the ability to speak Māori. I know some people who are fluent in te reo Māori, oratory, but don't really know how to wash dishes. Some at homes are experts in carving or weaving but don't speak Māori. But they have a great mana in their own areas, departments. Like I was saying you're an expert in baking rewana bread or karanga and so you are in both departments. So that is something that is most important to me is not through te reo that makes you a tohunga or a rangatira. But through your skills and through your talents and your ability to fulfil the role in your departments.**

DR HANA O'REGAN:

Koinā, tēnā koe, kāore au – tēnā koe me ērā mihi. Ehara i te mea kei te hia – kei te tuku au i tēnei hei kaupapa, hei whakawā i a tātou, ekari mēnā ka whakaaro ki tōku ake hākoro, ki tōku pāpā, ehara taku pāpā i te tangata kōrero Māori, engari i whakapau tana werawera ki te whawhai, ki te tiaki kia tū hei kaitiaki mō te ao Māori me kā take wā tātou, arā tērā pea koia te momo tauira. Me matatau rawa ki te ao, o te ao o te mātauraka Māori, te ao o kā tīpuna, ā-whakapapa nei, a kōrero tuku iho nei ā-wairua nei, ā tapu nei. Kia tū, hei rakatira, hei kaitiaki i taua ao. He kōrero anō wāu, Pāpā, mēnā ka whakaarohia tērā tauira? **Thank you. Thank you for those acknowledgements. I'm not trying to pose this to judge ourselves, but I'm thinking of my father. My father is not fluent in te reo Māori, but he expended his efforts to fight and**

to protect, to stand as a kaitiaki in te ao Māori and perhaps he is the type of example, role model we must be knowledgeable in the world of Māori knowledge or the world of the ancestors in terms of whakapapa, oral traditions, spirituality, tapu, stand as a rangatira or a kaitiaki in that world. Do you have any other kōrero, Uncle? If you consider that example.

PROFESSOR TĀ POU TEMARA:

Ēna tauira? Kāo, ki taku mōhio nei i kaha ake tō pāpā ki āna mahi nāianei i runga i tana kore e mōhio hāngai ki te nuinga o ngā tikanga. Engari kotahi tonu tāna i mōhio ai āia, me pakanga āia, me pakanga āia. He tika te kōrero a wai, a Anaha pea nei, ehara i te mea mā te kōrero Māori koe, he rangatira ai. Engari ko tōna rangatiratanga kua kitea tōna rangatiratanga, kei te mōhio whānuitia. Ka mutu, ko te momo reo kei āia, reo Pākehā nei, he reo Pākehā, Pākehā, Pākehā ake nei. He pai ki ngā Pākehā te whakarongo ki tērā momo mita. He pai ki te Pākehā, Pākehā te whakarongo ki tērā momo mita. Taku mōhio nei, i noho māua ko taku koroua ko Hirini me Te Wānanga o Awanuiārangi ki te wetewete i tēnei mea i te tohunga. Ki au, he māmā noa iho tēnei me te tohunga. He hapū i Aotearoa nei, he tohunga, ahakoa he iwi. E toru tekau mā whā ngā hapū o Ngāi Tūhoe, tohunga tikanga ki te mau tonu ki ngā tikanga o mua, e toru tekau mā whā anō hoki ngā tohunga. **Those examples, no to my knowledge, your father is stronger in his work due to his knowledge of not the tikanga. But there was one thing he used, that he must wage battle, he must fight. Perhaps what Anaha said is right, it's not just through being fluent in Māori that does not make you a rangatira, but rangatiratanga, his rangatiratanga has been seen, his rangatiratanga is known throughout. And the type of voice he has, even though it's English, it's English, it's good. Pākehā love to hear that type of English, how he speaks English, they love listening to that. To my knowledge, myself and my koroua Hirini at Te Wānanga o Awanuiārangi, we spoke about, analysed this tohunga to me. Tohunga is only simple, a hapū in**

Aotearoa we have tohunga. There is 34 hapū of Ngāi Tūhoe, if we uphold the tikanga there would be 34 tohunga.

Nā, ki te āta wetewetia ēnei tohunga, ehara i te mea he mōhio ērā tohunga kei ngā mea katoa. Pēnā āia, he pērā, ko Atua ake āia. Engari, he rite āia ko te tūranga Pākehā he tīkina atu he mātau ko te tūranga Professor. He tangata matatau. Engari, mēnā kāore i āia ngā whakautu ki ngā pātai, e taea ana ia te tohu i te kaipātai ki te wāhi ka kitea e ia te utu e kimihia ana te whakautu, e kimihia ana e te kaipātai. Koirā noa iho tāna tūranga. Nā, ko te mate o te rapu kia Atua koe, he rite ki tāku kāhui tohunga. Kua āhua raruraru. E rua pea ngā mea kua āhua raruraru. Nō reira, koinei te tikanga ki au. Whakawetewetehia ngā mea nei, āta tirohia he aha te tikanga o ngā mea nei i mua i te whakatokatanga kia rite ki te atua. Kāo. Ko ngā tohu kai mōhio ana, koirā te āhua. Ināianei, kotahi anō pea te tohunga o Tūhoe. Pērā anō pea, kāre au e mōhio he aha rā mō Te Arawa. Engari, nā te tohunga e mōhiotia ana he tohunga kotahi noa iho pea. Toru tekau mā wha ngā hapū, ngā marae. Nō reira, koirā. **Now if we analyse these tohunga, it's not as if these tohunga knew about all things. If they were like that, they would be Gods. However, they are similar, Pākehā positions, they were at a level of a professor, a knowledgeable person. But if they did not have the answers to the questions where they are able to direct the questioner to the right place, where they'd find that answer that they're looking for. That was their role. But the problem was to when you try and search for Atua, like my collective of tohunga, there can be troubled. Like my tohunga, perhaps there is two that are like that and that is the – that is tikanga to me. Analyse these things carefully, consider the tikanga, the meaning of these things before putting them in stone and calling them an Atua. The tohunga that I knew, they were like perhaps now there is only one tohunga of Tūhoe and perhaps that's the case, I'm not sure how many Te Arawa**

have, but the tohunga I know, there is only one. There are 34 hapū, marae. So that's that.

DR HANA O'REGAN:

Tēnā koe, Papa. Tēnā, kei te pātōtō tātou ki te kūaha o te paramanawa, he tekau mā rima miniti e toe ana. Nā reira, e tika ana pea kia tuku atu, kia whiu atu tēnei pātai ki te ātea nei o tohe, me he aha te wāhi ki – i te kōrero a Kingi mō tana taitamarikitaka. Ko au hoki tētahi pōtiki, te pōtiki o taku whānau. Tēnā, he aha – me pakeke rawa? I te kōrero Hākui Hiria, i te kōrero koe mō ō kuia, mō ō kaumātua ana te noho o te pakeke kei te kōrero mō kā rakatira o te pae, ērā āhuataka. Heoi anō, he mea i ahu mai i te ao hou tērā aroka ki te – te aroka ki te pakeke o te takata kia kī ai he rakatira, i te pērā i te wā o mua. He aha te wāhi o te pakeke o te takata ki tēnei mea te tū a te rakatira? **Thank you Uncle. We are knocking on the door of the morning break. We have 15 minutes left, so perhaps it's right that I pose this question. To the floor, debating floor, so what is – Kingi was talking about his youth and yes, I am also the youngest of my whānau. As Hiria, you are talking about your kuia, your elders, you're talking about the rangatira of the pae, all those things. Is that a thing that came from the new world that focussed on the maturity of a person where you can say that they are a rangatira, is that the case in the past? What is the place of the maturity of a person in terms of a stand of rangatira?**

PROFESSOR TĀ POU TEMARA:

Māku e tīmata. He wāhanga anō tō tētahi pakeketanga. Ko tā tētahi pakeketanga ko ngā pūmahara kei āia nō roto mai i ngā tau. Ngā mahi kua mahia e ia, kua kitea ia i te tika i te hē. Kua mōhio āia, kaua e mahia tērā. Nā, ka tae ki tōna taumata, tōna pā e rua, kua kaumātua āia, ki te kōrero āia, kaua tēnei me whakarongo. Nā te mea, kei āia te pūmahara, kei āia te whakaaro nui. I tipu mai i roto i tana tai pakeketanga, i tipu mai i roto i āia, e tipu haere ake ana, ka kite āia, ka rongo āia, ka kite āia i te tika i te hē. Pērā i tō mātou kuia, i a Te Uruhina. McGarvey. Wāhine mau tonu mai o te kino i tōna wā. Māna tonu e kōrero. Engari kite āia, kā – tau pakeke, mutunga mai o te pūmahara. Wise. **I'll begin. The elders have a place. The eldest, all of the**

memories they have over the many years. All of the mahi that they have accomplished, they have seen what is right and what is wrong and they know, don't do that, don't do this. Once they reach they become elder, if they speak: "Don't do this," then they must be listened to because they have the memories and they have the empathy which grew as they matured, grew within themselves and continued. They've seen it, they've heard it, they've seen what's right and wrong, like our kuia Te Uruhina McGarvey. A women who was – who had the final say, but she was – but she had many memories…

DR HANA O'REGAN:

Tēnā koe Pāpā, he whakaaro anō wētahi, Ru? **Thank you, Uncle, does someone else have any other thoughts?**

DR RUAKERE HOND:

Āe, tika tērā. Ko te pūmahara, ko te wheako, ko te mea pai o te tatari kia pakeke te tangata kua kitea ōna hua i roto i ngā tau kua kitea e te iwi, anā kua kitea te hua kua puta i āna mahi. Koia, ka kaha tautoko i āia me āna kōrero, e kore e whakarongo atu ki te mea te mōhio nei kei hea runga, kei hea raro, engari anō ko ka whāia te hunga kua mōhio he kiko kei ana kōrero, kei ōna whakaaro. Ko tērā kiko ka kitea i roto i ngā tau, koirā tētahi āhuatanga i tēnei wā kei te kaha wewete nei i tō hītori mai i te wā e tamariki tonu ana, ka kī atu ko tēhea kura i haere nei koe, ko tēhea tō kōhanga reo pea, ko tēhea kuia i hikihiki i a koe, nā wai koe i whāngai ki te ua? Aha rānei. Nā koirā he momo whakapapa i roto i ērā wheako me te mōhio tonu i tipu tēnei tangata i roto i tētahi tupuranga whai hua. **Yes, that's right. The memories, experience, what's good about waiting until a person has matured is that they have seen their – people have seen their talents and their accomplishments through their work and that is why they are strongly supported in what they say. They won't listen to someone who doesn't know what is up and what is down. But they adhere to those who have substance to what they say, substance to their thoughts and that substance is found, seen over the years and that is something that is an aspect at this time that is carefully analysing your history from the time having your children. Which school did you attend?**

Which kōhanga reo did you attend or which kuia looked after you or who fed, breastfed you, et cetera. There is whakapapa within those experiences and knowing that this person who in a generation benefits them.

Engari anō kei te tika te kōrero Pou. He wā anō, ko ērā wheako kino, anā kua mōhio kei hea te hē, kei hea te tika nā te mea kua kitea ōna hē, anā kua kitea he huarahi tika hei whainga māna. Nō reira ehara i te mea ko te tangata e noho anahera i te roanga atu o tōna nohonga anake ka noho ki runga, he wā anō ko te hunga i taka ki te hē, kua kitea, kua ako. Kātahi, ka piki anō ki runga i te hōiho. **What you said Pou was right. There is a time where those bad experiences, through those bad experiences you know what's right and what's wrong, you've seen what's wrong and the right pathway for you to follow. So it's not like a person is an angel throughout their life, but there's a time where those who have done wrong and they have seen it and they have learned and then they get back on the horse.**

DR HANA O'REGAN:

Ka tika, heoi anō e mōhio ana tātou katoa ki ētahi kaumātua kāore e tino mātau, kāore e tino tika wā rātou mahi. Ehara i te mea ka mātau i tō rātou kaumātuataka noa iho nei. Nā reira, taku pātai, tēnā kōrua i ērā, ehara i te mea kei te tohe au ki ērā whakaaro. Heoi anō te pātai nei, me pakeke rawa kia tū ai hei rakatira. He aha ō whakaaro Anaha? Rakatahi mai. **That's right, nonetheless we know, we'll know about elders who are not knowledgeable and who have not done the right things. It's not like we just – it's just about being an elder. I turn my question, I want to thank, acknowledge that kōrero, I am not arguing against those thoughts. Nonetheless, this question, should a person be mature, an elder to stand as a rangatira. What are your thoughts, Anaha? Youngster.**

DR ANAHA HIINI:

Heoi anō, ētehi tāima anō nei e ono tekau tau te pakeke, nā te nui o ngā mahi. Heoi anō, tēnā koe i tēnā pātai, e Hana. Ki te tukuna e te kaumātua tētehi rēreo me te cassette tape, ki tana mokopuna, kātahi ia ka tohutohu atu a tēnā. He

aha ō whakaaro? Te aro i te mokopuna, tēnei mea te rere o ngā tau o te waru tekau, whitu tekau rānei, tae noa atu ki tērā cassette tape. Engari ki te kī atu ki te mokopuna ki tana kaumātua, aha rānei, whakamahia tēnei momo hangarau o te 2026 te aro i te kaumātua. Nō reira, he mana nui i roto i te kaumātua me tana mōhio ki te whakamahi i tērā momo hangarau o tōna tāima, he mana nui anō hoki i roto i tēnei kua tau ki runga ki te mokopuna nā tana mōhio ki te rāwekeweke i tēnei hangarau o nāianei. Nō reira, ki ahau nei, kei te āhua o te taiao e whai wāhi nei tātou. Kei te āhua o ngā tari. **Nonetheless, sometimes it's like I'm 60 years old due to so much mahi. Thank you Hana for that question. If we allow our elder – voice cassette tape to grandchild, what do you think about it. A grandchild would not understand the voices of the 1980s including the cassette tape. But if a grandchild says to their elder. Here, use this technology from 2026, then an elder would not know how to use it. And so there must be a focus on the technology of their time and there is also mana behind the grandchild's generation because they're able to use the technology now. So to me it depends on the environment that we are a part of and the nature of the departments.**

Tae noa atu ki tā tātou uru ki roto ki tētehi pākorokoro hōiho, kei reira te mahi a te hōiho mohoao. Ko te tohunga whakaratarata riki hōiho, kei āia te mana o tērā momo tari, nē? Nō reira, he mana tō tēnā, tō tēnā e Hana. Ehara i te mea me kaumātua rawa. I roto i tērā pākorokoro hōiho, ā, me kaha, me māia, he tohunga ai te tangata e rangatira ai te tangata. E kaha tautoko nei ahau i tā Pou rāua ko Ruakere, i a rāua e kōrero ana mō te wheako, hei, you know, hei ākuanei ahau, hei ākuanei ka rima tekau ahau, ahakoa te rangatahi o te āhua, hei ākuanei ka waru tekau a Pou Temara. Ērā tau i waenga i a māua, ā, he nui ake tēnā i tāna te – he nui ake wāna wheako tēnā, i wāku wheako, engari he wheako rerekē ko te ao i whānau mai ai a Pou. Ko te ao i whakatupuria ai ia, ko tērā momo ao i roto i te ngahere i hea rānei, kāore i whai wāhi ahau ki tērā ao. Nō reira, he wheako tino rerekē tērā ki ahau, e kore rawa e mārama ki ahau. Kāore e taea e au te hoki kōmuri. Ka whānau mai anō i raro i tētehi rākau paramu, ā, kātahi au ka wheako ērā momo wheako, kāore e taea e au, engari koia tērā. **And also the wild horse, when you're breaking horses. They have the mana over that role. So everyone has mana, Hana. It's not**

as if you need to be an elder when you're breaking in a horse, then you must know about those things. I also strongly support what Pou and Ruakere said when they were talking about experience. Soon I will be 50 years old, although I look young. Soon, Pou Temara will become 80. Those years between us, that is greater, he has much more experience, but he has different experience, that was the world that he was born into, Pou was born into and the world that he grew up in, he was raised in the forest or wherever. I did not participate in that ao and so that is quite a different experience to me that I don't quite understand. I am unable to go back to be born again under a plum tree and I will have that experience. But I'm unable to do that's him.

Pēnei i ētehi o koutou matapihi ki tērā o ngā ao tawhito nā runga i ngā kōrero tuku iho, ō koutou kaumātua nā rātou i tuku atu, i tuku iho ki a koutou. Tēnei mea te wheako, he mana nui i roto i tērā e Hana. E mau tonu nei i te hunga pakeke o nāianei ko tā rātou he tuku i ērā kōrero, ahakoa hē mai, ahakoa tika mai, ahakoa kino, ahakoa pai he whakaakoranga i roto i ngā pūmahara katoa o tēnā, o tēnā. Kia ora. **Like others of you, have a window to that ancient world due to the oral traditions of your elders who passed that down to you. Like experiences, there is great mana within that, Hana. Which is upheld by the elders nowadays and their role is to pass down that kōrero whether it is right or wrong, whether it is bad or good. There are lessons within those memories from each and everyone. Thank you.**

DR HANA O'REGAN:

Tēnā i te – mēnā ka hoki aku whakaaro ki kā rakatira i a mātou i ōna wā, ko ētahi o kā tino rakatira. Ka mea i whakatau i te – whakaū i te kawa. i whakatau i kā tikaka o te iwi. Ka mutu, e ārahi nei i a mātou i roto i te ao o tō rakapū pēnei i a Matiaha Tiramōrehu, he rakatahi tonu ia i te wā i tū ai hei rakatira, i ōna rua tekau tau, anā i te ārahi ia i ka take ki te Karauna, ka kaupapa whenua. Anā he tohu ka hoki āia i whakatū tana whare wānaka i a Moeraki, o mana whare tapu – o tana whare – tōna whare wānaka. Nā reira, i te whakaaro hoki au, nā i tūrakatira ai, ā, mate noa āia. Mō te roa o tana ao, anā koia tērā. Ekari, i tū hei rakatira, i tana rakatahitaka i te tīmataka. Nā reira, hei whakamutu i tēnei

wāhanga wā tātou. Hākui, Hākui Hiria, ka hoki ki a koe i te – e noho ana ki Awanuiārangi, anā. He aha ōu whakaaro ki tēnei o kā pātai? **Thank you – if I can think back to the rangatira during their time in the past, some of the great rangatira who affirmed the kawa and determined the tikanga of the iwi and who led us in the political sphere, Matiaha Tiramōrehu, he was a rangatira in his time, in 20 years he led issues before the Crown in terms of the land that he was a tohunga and had a whare wānanga in Moeraki. So I was thinking that he was a rangatira until he died, but most of his world, his life, that was most of his life, but he was a rangatira as a youngster. So to close off this part of ours, Hiria, I want to go back to you sitting at Awanuiārangi, what are your thoughts in relation to this question?**

DR HIRIA HAPE:

Āe. Kei te tautoko ake i ngā kōrero, kei te tautoko ake ngā kōrero katoa kua rongohia atu i tēnei wā. Engari kāore hoki i te whakahē i te tū a te, a te rangatahi tamaiti mai nei ki te whaikōrero i runga i te marae. I kitea tēnā āhuatanga i runga i tōku marae tonu, i runga i tangohia mai ngā pūtea, mai te tātua tonu o te tangata kia kī atu, mau ia i tū, ka haere mai ki mua tū mai ai, āe. Nā te mea, ko te reo i pakari ia i roto i te reo, i pakari ai i roto i tōna whakapapa, i pakari ai i roto i tōna mōhiotanga. mō tōna taiao, mō te ao i mōhio ai te tūpāpaku. **Yes, I support the kōrero, I support the kōrero that I have heard at this time. But I don't reject that a youngster, child to stand to whaikōrero on the marae. I have seen that on my marae, my own marae and talked the boots off – and wear suits and come and stand in front. Because a voice came strong to the whakapapa and through their knowledge of their environments and the world at the tūpāpaku, the body.**

Nā, koinā, ka tōia mai tērā tangata ināianei e noho nei i runga i te pae. Koinā ki au, te tohu o te rangatira. Koinā te tohu o te rangatira e mōhio pai ki tōna ao ake, e taea ai e ia te whiriwhiri tōna ao. Kōrero mai nā koe mō tō matua, he tangata tino rongonui tō matua i koia pea te tuatahi i te huri haere ki te pakanga i a tātou pakanga whenua nei, te pakanga hoki kia ora pai ngā tikanga a te Māori. Ahakoa kē karekau e taea ki te whakamārama ki ērā tikanga i roto i te

reo Māori. I taea e āia ki te whakamārama i roto i te reo Pākehā. Koinā kē te hoariri. Koinā kē te taumata e titiro atu ana tātou ki te tangata ka taea ia ki te kawe i aua mahi rā, e taea ai te marea ki te mōhio kei te aha wāna kōrero. Ehara i te tokoiti noa iho. **And so a person nowadays as they are sitting on the pae, they bring forth all those things. So that to me is the symbol of a rangatira. That is a symbol of a rangatira where they know about their own world, where they are able to determine their own world. As you are talking about your father who was a great man. He was the first to fight over the land and also to fight for the tikanga of the Māori people to survive, even though he wasn't able to articulate himself in the Māori language, he was able to explain it in English and articulate himself in English. And so that is the enemy. That is the standard that we are trying to reach for that people who are able to fill those roles and so the many people will know what their kōrero is, not just leave it for a few people.**

Wētahi o tātou, i pakeke mai i roto i te ao tohunga. Ko te tohunga anake kei te mōhio i wā rātou kōrero, karekau ko te hapū, ko te whānau whānui. Koirā ki a au ngā akohia, akohia ngā mea tamariki ake. E taea ana ki te ako i te taringa, taringa rangatahi. Kua kore kē e taea ki te ako i te pakeke. Kua roa rawa ia e hīkoi nei i roto i te ao. Kua kore e taringa ki te tohutohu i te pakeke, engari hoki anō ki te tohutohu ki te āwhina i a tātou tamariki, kia tū pakaru mai i roto i tō tātou ao o nāianei. **Some of us who are in the world of tohunga. The tohunga knows of their kōrero, that is not known by the hapū or the entire whānau. To me those must learn, teach the youngsters that they're able to, able to teach them, the ears of the rangatahi are more open and those older people for a long time who have been walking in this world, they are unable to instruct the elder but go back to teach our children so that they can stand strongly in the world today.**

DR HANA O'REGAN:

He rawe ērā kupu hei whakakapi i tēnei wāhaka o tātou. Tēnā tātou, ka hiki tēnei ō kā wānaka mō te wā, mō te paramanawa. Kei a koutou anō wā koutou paramanawa e whakarite, kei a koutou te tikaka, he aha rā te paramanawa? Hoi anō, e mihi kau ana ki a tātou katoa e noho ki te wānanga i ēnei o kā pātai

kei mua i te aroaro. Kia heke, kia whakairi ake ēnei kōrero ki kā pātū ō tātou whare mō tēnei wā paku nei, kia hoki mai anō tātou, ka rere tonu, ka kōrero. Ki te hōhonutaka o te kaupapa nā te mea kei te kōrero tātou mō te tapu, mō te, mō te noa me ērā wāhaka, mō te wairuataka me te whenua. Anā, he nui kā kōrero kei mua i te aroaro. Nā reira, kia heke anō i tēnei wāhaka i a tātou. E te Kaiwhakawā, he hāwhe – kāre he tohutohu i ruka nei mō te roa o te paramanawa. He aha te wā pai ki a tātou? He hāwhe hāora? **Those are marvellous words to close off this part of our – thank you, we will break from this wānanga to have your own morning tea. So up to you to decide what you are having for morning tea and so I want to thank everyone as we are sitting during this wānanga in relation to the questions before us. So we'll leave, suspend this kōrero in the walls of our house and return and turning to the discussion of the depth of the kaupapa because we are talking about tapu, about noa, all those things, spirituality and the land. So there is a lot of kōrero. We break at this time. Your Honour, there is no instructions on as to – for break, what is good? Half an hour?**

CHIEF JUDGE FOX:

Hāwhe hāora, āe. **Half an hour.**

DR HANA O'REGAN:

Hāwhe hāora. Anā ka huri a Matua Kevin i te hokika mai ekari, ka hui anō, ka piri mai anō ki a tātou i te mua i mua tata noa i te kai o te rā nui a te kotahi. Nā reira, tēnā Tēnā tātou katoa. Hei te haurua i te tekau mā tahi karaka, ka hui anō tātou. Kā pai, kia ora rā tātou. **And then Matua Kevin will – he will come back before lunch at one and so thank you all. See you at 11.30 and then we will meet again, all right, thank you.**

HEARING ADJOURNS: 11.00 AM

HEARING RESUMES: 11.31 AM

DR HANA O'REGAN:

…ki ēnei kōrero, ko te mea uaua o tēnei tūmomo noho mō ine mai te Kaiwhakawā Matua, ko tōna rua rau tāngata e whakarongo ana ki wā tātou kōrero, kāore tātou i te kite atu i a rātou. Hoi anō, te tūmanako kāore ētahi o ērā he kaumātua nō Awarua e noho pāmamao ana i muri i aku kōrero. Kāti rā, tēnā tātou. I te wā i – te wā i noho au ki te whakaaro ki te whakahaere o tēnei o kā wānaka, i kite au ko tōna tekau mā whitu pātai, me ētahi pātai kua tāpirihia ki kā mea matua. Nā reira, kei te pai tonu te haere o wā tātou wānanga, e whā, mehemea ka oti i a tātou he – kā pātai e whā i tēnei wāhaka i mua i te rā nui, te kai o te rā nui, anā ka ea hoki, ka pai te haere. Heoi anō, kia kauraka e noho tātou e whakatū takitaki, e whakatū taiepa, e aukati ana wā tātou kōrero, mehemea kei te pai te rere, mēnā kāre i te whakaae ki ētahi. Anā, he momo aka noa iho tērā hei ārahi i a tātou. Kei a tātou te tikaka, mehemea ka puta mai tētahi pātai hei wānaka nui nei mā tātou. Nā reira, hiahia noa au ki te whakahua i tērā o kā whakaaro. Hoi anō, i mea atu au i mua i te paramanawa, ka ruku tātou ki te hōhonutanga o ētahi o ēnei pātai, anā ko te mea tuarima, kei a tātou i tēnei wā, e hākai ana, e pā ana ki te wairua, te ihi, te tapu, te noa me te mauri me te wāhaka, te wāhitaka o ērā mātāpono, i ērā kaupapa ki tēnei mea te mana whakahaere me te tū, me te mana, me te mahi a te rakatira. **(no English audio provided)**

He aha te wāhaka, he aha te honoka, te wāhi o ēnei mea, te mana, te tapu, te ihi, te noa me te mauri ki ēnei mahia te rakatira me te mana a te rakatira i ēnei mahi. He tino teitei, tino teitei te taumata o ēnei pātai nā reira, ka haere ki te mauka tītohea, hei tīmataka mō tēnei kōrero. Kia ora Rukere. **(English audio starts at 11:33:50) …what is the place, what is the connection of these things, mana, tapu, ihi, wehi, noa and the mauri within the roles of the rangatira and the mana of the rangatira in these roles. This is a high level**

question and so I turn to Taranaki Mountain to begin this discussion. Thank you Ruakere.

DR RUAKERE HOND:

He uaua te kōrero ki ērā take katoa i te wā kotahi, he pai tonu kia paku ngoungou tētahi pea – **It's difficult to speak on those issues, all of those issues at the same time.**

DR HANA O'REGAN:

Ka pai.

DR RUAKERE HOND:

Kātahi ka whakawhiti atu ki tētehi atu anō. Ko te tapu me te noa ki au nei he mea ngaki tērā mā te rangatira e ngaki, e tiaki i ētahi anō o ngā rangatira kāore i te kaha pea e tino mārama, nō reira māna pea e tiki tētahi hei āwhina i āia, hei arataki i āia, hei tohutohu i āia. Me pēhea anō te āta tiaki i te tapu o ngā mea, otirā, ka noho tonu – noa tonu ētehi atu. Ko te mea ki au nei ko te tapu me te noa he mea whakatipu, he mea whakaheke i ētahi wā i runga i ngā tikanga, i runga i ngā whakahaere. Nō reira me āta tiaki tērā. Ehara i te mea ka noho tapu i ngā wā katoa, he wā anō ka tino tapu rawa atu, he wā anā ka heke te tapu ki tētahi mea e pai ana kia mahi tahi me te iwi whānui. Nō reira, ko te wāhanga o tapu me te noa, he uaua te kī mā ngā rangatira o nāianei, i roto i te Paremata, i roto i te – i roto i ngā pakihi, ngā hapori mā rātou e whakahaere i te nuinga o ngā wā ko te hunga e whakahaere ana i ngā rūruku, ngā karanga, ngā poi, mā rātou kē e tiaki i tērā taha. Engari anō, me whakarongo te hunga, ngā rangatira, ngā kaiwhakahaere ki ngā tohutohu, ki ngā arataki o te hunga e mārama ana. Koia tāku. **But it's good to refer to one and then address another. Tapu and noa to me is – it's for the rangatira to address, to take care of, perhaps other rangatira don't quite understand and they can get someone to aid them or to guide them or to instruct them as to how you can carefully take care of the tapu of certain things and/or sit with others. To me, tapu and noa are things that are grown, raised and can go up and down in terms of the tikanga and how things – and the proceedings and so we must carefully take care of those things. Not like the things are**

tapu at all times. There's a time where it's very tapu and other times, tapu is where people are – all people are able to be involved. It's difficult in terms of tapu and noa, for rangatira nowadays in Parliament or in businesses, communities that's for them to run. Most of the time, it's those who are taking care of the karanga, the karakia, those sort of rituals, that's them for to take care of that side. But those rangatira, leaders must heed the guidance, the leadership of those who do understand. So that is what I have to say.

DR HANA O'REGAN:

Kia ora Ruakere. Anaha i kōrero koe i mua mō te whanake tonutaka o ēnei mea te tikaka me ō tātou whakaaro, me ō tātou māramataka ki ērā āhuatanga. Kei te pērā hoki me ēnei – me ēnei kaupapa, arā kei te whanake haere nei, ēnei āhuatanga te mana, te tapu, te noa, te mauri? **Ruakere, thank you. Anaha, you referred to the evolution, ongoing evolution of tikanga and our understanding to those aspects. Is that still the case in terms of these matters, the ongoing evolution of mana, tapu, noa, mauri?**

DR ANAHA HIINI:

He pai tēnā pātai, e Hana. Ko tētehi o ngā kaupapa nei e āta tiro nei ahau ko te wairua, mēnā e rānei taea nei e au wētehi wāhanga o te wāhi ngaro te whakahaere. He mana rānei tōku. E taea nei e au wētehi horopaki te whakahaere. E tautoko ana ahau i tā Rua i kī ai, e Hana. Ēnei kaupapa e rima nei, he uaua ki te – ki te kōrero i roto i te – i ngā miniti ruarua noa iho nei. Ka mutu i a mātou i ngā rekereke o Pou rāua ko Te Wharehuia. Ko te kaupapa ko te mauri. He aha tēnei mea te mauri? E ono hāora i muri mai, kātahi ētehi kōrero, ka puta. And koirā te āhua o te wānanga i whai wāhi ai mātou i ngā rekereke o Pou rāua ko Te Wharehuia. **That's a good question, Hana. One of the kaupapa that I'm considering thinking about is the wairua, spirit, whether I'm able to address the hidden realm. I have mana where I'm able within certain context to address. I agree with Ruakere that yes, Hana, five kaupapa are difficult to speak about only a few minutes. As we were learning under Wharehui and Pou what is mauri. Six hours later then they**

shared a kōrero. And that's the nature of wānanga that we participated in under Pou and Te Wharehuia Milroy.

Heoi anō, ko tētehi horopaki, ko te matenga o te tāngata. E whakaaro ake nei tātou āhea te wā e tika ana kia tukuna tana wairua, i te tukunga o te hātua matangi rānei, ki te wā pai nei ia ki tana marae, ki te pō o te poroporoaki, i te wā o te service, i te nehunga rānei. Āhea te wā e tika ana kia tukuna tana wairua? Ka whakaaro ake ahau Anaha, kei ahau rānei te mana. Kia tukuna tōna wairua i a au, ahakoa te tāima e whiri nei e au. Kātahi au, ka tuku i taku kawa, tuku wairua e whakaaro ake nei ahau, hei te whakarongo rānei i tēnei wairua ki ahau. Kei te titiro whakararo rānei ia me te whakaaro ake, kei te aha te poi nei? I ngana nei ki te whakahaere nei te wāhi ngaro. **One context is the death of a personal when we consider what is the right time to release their spirit and to release their breath when they reach their marae, during the night of the poroporoaki or during the time of their service or during the burial. What is the right time to release their wairua, their spirits? And I thought Anaha, do I have the mana to release their wairua. Even though I have the time to deliberate over and then I would release, share kawa to release the spirits or wairua or they're listening to me or looking down at me and thinking what is this boy doing? He is striving to address the hidden realm.**

Ēnei kōrero e hurihuri nā, haere nei i aku mahara. Ka mutu, kua tū ahau i ētehi marae ki te kī ake e kui mā, e koro mā, te paepae, anei, e ai ki te kaikōrero tuatahi, ko koe e tū nei ki te mihi atu ki te tūpāpaku, kātahi ka kī e te rangatira: "Haere ki ngā ringa atawhai o te Runga Rawa, o te Atua Runga Rawa." Te Atua Karaitiana nei. Ka noho, ka tū te mea tuarua ka kī ake: "Haere koe ki Te Reinga." Ka noho, ka tū te mea tuatoru: "Haere ki te pūtahi nui a Rēhua." Ka noho, ka tū te mea tua tuawhā: "Pikingia ngā Rangi Tūhāhā," ka tū te mea tuarima: "Hoki atu rā koe ki Hawaiiki." Nō reira ko tāku e whakaaro nei kei te whakarangirua rānei tātou i te wairua, kei te kata rānei te wairua ki a tātou, ki te hunga ora. **All of this kōrero is I'm pondering. And I have gone to marae and said to the elders, to the paepae, according to the first speaker, he stands to acknowledge the body and says to the rangatira. Return to the**

hands of the Almighty God, Christian God and then the second says return to Te Rēinga and then the third speaker says return to the confluence of Rēhua and then fourth speakers return highest Heavens and the next speaker says return to Hawaiki. So I'm thinking that we're confusing the spirits or is the spirits laughing at us, the living.

Heoi anō, hei whakakapi ake i tēnei wāhanga e Hana. Ki ahau nei, mā te wairua e whakaū he ao anō i tua atu i tēnei ao e noho nei tātou. Kātahi. Ka rua, ko tēnei mea ko te ihi pīki kaupapa tērā, engari kitea ai, rangona ai e tātou te matarau whero o te tangata. Ko te matarau whero e mōhio – e ai ki tāku, e mōhio nei ko tana "aura" ki reira mōhio pū ai, ā, he mana tō te tangata nei. Ko tēnei mea mō te tapu, pīki kaupapa tērā. Engari mā te tapu e whakatū taiapa, e whakatū maioro, e whakatū tūwatawata rānei hei tiaki i te horopaki. Mā te noa, e haumaru ai te taiao. Mā te noa te haumarutanga o te taiao rā e whakaora, te whakarauora anō. Ka mutu, hei whakakapinga mā te mauri. Kāti, ko te mauri, koia tērā ko te oranga o te kaupapa. Kia ora e Hana. **Nonetheless to close off this part, Hana, to me through the spirits or affirm to you that there world lying behind beyond our sights and this ihi, that's another great matter, important matter but we see and we found matarau whero that as I understand it is the aura. And that's where you know this person has mana. In terms of tapu that's another great kaupapa but through tapu has – sets barriers, like fortifies in terms of the context, noa, provide safety for the environment, provides shelter to the environment to revive it and in terms of mauri, mauri is the life of the kaupapa. Thank you Hana.**

DR HANA O'REGAN:

Kia ora, Anaha. Me taku maumahara hoki ki ērā hāora ririki o te ata ki te taha o Pou, rātou ko Te Wharehuia, ko Timoti, ā, mō te roa o te pō ērā wānaka e haere ana. Nā reira, e mihi ana me tō manawanui ki te whakaputa i ērā whakaaro mō ēnei kaupapa nui i te wā poto. Ekari, ehara i te mea me aukati tātou i te rere o te whakaaro, he nui ēnei pātai. Kingi, ko koe tētahi o aua wānaka i taku rakapu, e maumahara koe ki ērā pātai i horahia ki mua i te aroaro o Te Panekiretaka. Tēnā, he aha ō whakahoki ki ēnei pātai? He aha te wāhi, he mea nui ēnei Mātāpono ēnei āhuatanga ki roto i te mahi whakahaere, te

mahi a te rakatira. Mahi whakahaere a te rakatira? **Thank you Anaha. And also remembering those small hours in the morning beside Pou and Te Wharehuia Milroy and Timoti Karetu, throughout those wānanga took place over the entire night and I want to thank you and your resilience in terms of sharing that kaupapa and a brief time. I'm not trying to put barriers to people's sharing of thoughts Kingi. There are many questions. Kingi, you are part of those wānanga in my rangapū. My intake, you were there. Questions posed to Te Panekiretanga? So what are your sponsors to this questions? What is the place, important these principles, these aspects within terms of the roles of the rangatira, the running things, running the affairs.**

KINGI KIRIONA:

Āe, kei te maumahara pai ahau ki ērā hāora, Tuahine. I noho ai tātou i te taha i ō tātou pāpā ki te wānanga i te wairua, te mauri me te mana i tā tātou wānanga tuatahi e whia tau ki muri nē? Ko tētahi kōrero kei waenganui i a mātou ko taku whānau, waiho mā te wairua e ārahi. Nō reira, kei roto i tērā kōrero me tuku tātou te tangata i tētahi wāhanga o tātou kia hinga ki te wairua. Nā, anei tātou e whai nei ka kimi rautaki, ka whakamāherehere ki te mahi i tētahi mahi kia eke ai ki te taumata o taua mahi rā. Engari, i te mutunga iho, ahakoa pēwhea nei tō tātou kaha, e kore tonu pea e taea. Anā, nā te wairua tērā i tohu. Ahakoa tō tātou riri ki tā te wairua i homai ai, koia tonu, ko tā te wairua i homai ai. Ka mutu, he wānanga kei roto i tērā, he māramatanga kei roto i tērā. E kaha ake ai te tangata. Nō reira, me he kōrero tāku, he rima hēneti tāku ki te kite kōrero nei, ko te tuku – ahakoa pēwhea nei tō tātou kaha ki te kimi rautaki, ki te whakamahere kē ai te tangata ki te taumata e wawatatia ana? Kei reira anō hoki tētahi wāhanga nui mā te wairua anō e ārahi. Ki au nei, ki a mātou nei, taku whānau. **Yes, I can – I well remember those early hours that we sat beside our uncles to discuss the wairua, mauri, mana in our first wānanga many years ago. One of the kōrero amongst us in my whānau, let the spirits guide. And so within that kōrero, we the people must allow one of us to fall to the wairua, the spirit. Now here we are, we're trying to find a strategy and place a pen to carry out something to elevate so that it can succeed. No matter how strong we are, sometimes we are unable to do it**

and that is through the – symbolised by the spirits. Even though we are angered at what the – is provided by the wairua, it is what the wairua gave us and there is a wānanga through that, there is enlightenment throughout that where people are able to add strength. And so if I have anything to add, five cents to this kete, discussion, and that is to – no matter how strong we are, our efforts to find a plan, a strategy to raise our people to the standard, there is also an important part for the wairua to guide us and that is to me, to my whānau.

DR HANA O'REGAN:

Nā ko te mahi a te pānara nei, te mahi a te Ruku Tātari nei, he wānaka i kā kaupapa mō kā take kua whakatakotohia ki mua i te Taraipiunara. Ekari, he whānui tonu te tirohaka. Mēnā whakaaro, ka whakaaro tātou ki te noho, te noho a te tapu me te noa i roto i ēnei momo whakahaere, he uaua te whakaaro ake, he aha tōna wāhi i roto i ēnei mahi whakahaere? He aha ō whakaaro Pāpā Pou? He aha te honoka o ēnei tino mātāpono o tātou? Te pūtake nei o tō tātou Māoritaka. He aha te wāhi kī i roto i ēnei mahi whakahaere? **Now the role of this panel, of this inquiry is to discuss the kaupapa matters, the issues that have been presented before the Tribunal. The extensive perspective, if we consider sitting in the place of tapu and noa within these proceedings, it's difficult to think about is what is its right place within these proceedings. What are your thoughts, Uncle Pou? What is the link between these important vital principles? The basis of our Māoritanga. What is the place of these roles, these things?**

PROFESSOR TĀ POU TEMARA:

Tēnā, tēnā haere ki tētahi kē atu. Kei te āhua ngaro au i roto i ngā, i ngā kōrero i te – **Now go to someone else, I am becoming quite lost i ngā kōrero, the dialogue. I have taken my medicine.**

DR HANA O'REGAN:

Ka pai.

PROFESSOR TĀ POU TEMARA:

– kei te āhua –

DR HANA O'REGAN:

Kei te pai Pāpā. Kei te whakaaro au nā te mea kua kōrero mā, mātou ko Anaha, ko Kingi mō kā hāora i tō taha e wānaka nui nei i te – he aha tēnei mea te tapu? He aha tēnei mea te mauri? Nā reira, kei te pai. E tika ana tō tuku ki a mātou hei whakamātau i ērā o kā pātai. Hākui, he aha ō whakaaro? Hākui Hiria. **That's okay, Uncle. I was thinking that myself and Anaha and Kingi have, for a long time we have talked about these things about tapu and mauri, that's fine. Okay, it's for us to address those questions. Hiria, what do you think?**

DR HIRIA HAPE:

Āe, kia ora tātou. Tika te kōrero. Te nuinga whakamāramatanga mō te wairua o te mauri, te tapu, te ihi, te mana. Ko te mea kē, he kuia au e pōhiri nei taku marae, ko ahau kē te pōhiri ngā wairua ki runga i taku marae. E kī atu ana hoki wairua mai rā ki tēnei o whare tīpuna, tō hapū, i ō iwi e tū taha ana atu nei. Āe, anā koirā kei te kōrero tika koe ki te wairua o te tūpāpaku e whakaeke mai nei. Me te mōhio kua tau mai te tūpāpaku ki roto i te wharemate nō Hine, nō Hine-nui-Te-Pō te whare. Ka noho ai nāna i whakatakoto ngā kōrero ki a Tāne, waiho wā taua tamariki māku e okioki. Ka hoki āia, koinā tāna mahi te tatari mai. Ko ngā kuia ka noho i roto i te wharemate rā, ko tā rātou mahi he manaaki i te wairua o te tūpāpaku rā. Ka noho pōteretere tonu tēnā tūpāpaku kia tukuna rā anō hia atu e te poroporoaki a te kuia kia makere atu e te marae. Koinā te mōhiotanga kei roto i a au mō te wairua. **Thank you. Right, that kōrero. That there is – there are many descriptions about wairua, mauri, mana, tapu,**

ihi. The thing is I'm a kuia who is a kaikaranga, who welcomes people and spirits onto my marae. Return spiritually, that's what I say to this ancestral house of yours, to your hapū, to your iwi standing here. And so we're talking directly to the spirits of the dead body that is coming onto the marae and also an understanding that the tūpāpaku, the dead body comes into the house that belongs to Hine-nui-Te-Pō. And she laid down the kōrero to Tāne, leave our children, I will tā care of them. That is what her role, to wait. And the kuia who are in the wharemate, their role is to take care of the spirit of the tūpāpaku, the dead body. That floats until they are farewelled by the kuia for them to leave the marae and that is the knowledge that I know about the spirits, the wairua.

He nui ngā kōrero mō te wairua. Ko te wairua anō tēnā o te tūpāpaku, ko te wairua tēnei e whakamahihia ana e te kuia pōhiri. He nui ngā momo wairua ka kite koe i te wairua o te tangata, he wairua pai, he wairua kino, he wairua pōteretere, engari ahakoa he aha kei roto te wairua i te tangata, kei roto i a tangata te wairua. He rite anō te mauri, ka whānau mai te tangata he mauri tōna. He mauri tōna, ka mate ia, kei te ora tonu taua mauri rā. I rongo au, tīhei mauri ora. Tino iti taku rongo i te tīhei mauri mate. Kua mōhio au, kāore tēnā tangata nō konei. Kei te kī ai kua mate kē te mauri. Āe, he rite tonu pēnā nō te ngahere koe, ka uru mai te rākau rā ki roto ki tō whare tīpuna i whakairohia rā mō tō whare. Kei te ora tonu te mauri o taua rākau. Kei te whāwhā atu au i ētahi kōrero kei mua – mā tō tātou Pāpā a Pou nei tātou whakamārama pai ake i wērā momo tirohanga. E whakatū nei tātou i a Tāne Whakapiripiri i roto i ō tātou whare tīpuna. Te hoa māka o te tapu, ka taka mai, mai te wā e tohu ana ko tēhea te rākau tika mō te whare. Kua whakahaerehia ngā karakia ki te pātai ki te taiao, pēnei pai ana i te tiki tēnā, tēnā rākau. **There is much kōrero about wairua, that is the wairua of the corpse, the dead body and the wairua that has been utilised by the kuia who performs the pōhiri. There are many different types of wairua, you can see the wairua person, whether they have a good wairua or bad wairua or a fighting wairua. No matter what, the wairua lies within the person and each person has a wairua. The mauri, like mauri, when a person is born they have a mauri. When they die that mauri is still alive. I heard Tīhei Mauri Ora, I sneeze the breath of**

life. I don't really hear of Tīhei Mauri Mate. I know that this person is not here. They say that the mauri has died. It's like if you're from the forest of a bush and then the free enters your house that was carved for your house, part of your house. The mauri of that rākau, that tree is still alive. And I'm addressing some kōrero that I know that our Uncle Pou will explain better in terms of those various perspectives. If we are erecting Tane Whakapiripiri in our ancestral house in terms of tapu. When they are choosing which is the right tree for the house and then from the karakia to ask the environment if it is okay to get that tree.

Kāore kei te rerekē ake mō koutou o Te Waipounamu te maringi nei, te pounamu ki roto i ō koutou awa. Kāore koutou e haere kurī noa atu te tikitiki haere, engari ka haere atu koutou, ka tuku i a koutou inoi ki roto i ō koutou wai, awa. Nā te mea, ko ērā wai, ko ērā awa, he awa wērā nō ō koutou tīpuna. Kūrei kī ai he awa tuku kiri. Nā te mea noho koutou tīpuna wēnā awa e rerenga. Ka haere, ka pātaihia pēnei pai ana i te kawe i tēnā, tēnā kōhatu ki wāhi kē ki te hanga i tētahi atu mea. Koirā te oa māka o te tapu kei roto i tērā āhuatanga te mahi. Anā, he mana tō te tangata e taea ana ia ki te tiki atu. Ehara i te mea, ka taea e te tangata noa iho te tiki wērā, wērā āhuatanga. Kia āhua whai mana anō te tāngata, e tukuna ai i āia e te hapū, e te whānau, e ngā tohunga rānei kia kuhu atu ki te, ki te rapu i ērā āhuatanga. E whakaaraara whakaaro tēnei ki te titiro atu i tērā taha o ā tātou kōrero. Āe. Kei a koe pea, kei a Pou, kei te pēhea koe e Pou kua āhua pai haere? **Perhaps that is a bit different to you from the South Island, like when you find pounamu in the river. You don't just go like dogs to go and get these pounamu. But you perform your prayers, go to your waters, your rivers, because those rivers are rivers that belong to your ancestors and that is why they are called awa tuku kiri. Because those rivers belong to your ancestors. So you ask whether we are able to take that kōhatu, that stone to another place to create something else. That is the oa māka of the tapu and those practices. There is mana of people to acquire, it's not anyone can acquire those aspects. They must have mana where they are allowed by the hapū, by whānau or by the tohunga to search for those aspects. And I'm raising**

these thoughts as we consider that side of our discussion. Perhaps you or Pou, are you feeling better?

DR HANA O'REGAN:

Ka pai. Te whakaaro, tēnā koe Hākui. I te whakaaro au ki ērā pātai me tēnei mea, me te pātai i a au, he aha – mehemea, e tika ana kia kīia nei e tātou, ki te kore tētahi whare whakahaere tika tētahi rōpū whakahaere tika, tētahi – tētahi rakatira whakahaere tika, ki te kore ia e mātau ana, e mōhio ana ki ēnei kaupapa, arā ki te manu, ki te hōhonutanga o tēnei mea te mana, te tapu, tērā pea ehara tērā whare kōrero i te whare kaha ki te whakahaere kaupapa. Ka noho ēnei mea ki te tūāpapa o tō tātou ao Māori me te māramataka o te ao Māori. Anā, te honoka o te mana, te tapu, te wairua kī ka tika. Ki te kore he mana, kāore he kiko o te tikaka, ki au nei. Ki te kore he tapu, mā te tikaka anō, mā ēnei kaupapa, mā te tapu, mā te mauri, mā tō tātou mōhiotaka ki te mana me ēnei āhuatanga, ka mōhio tātou he aha rā te tikaka? E whakaae ana koutou ki tērā, Rua, Ruakere? He aha ōu whakaaro ki tērā? **Good. Thank you Hiria. I was thinking about those questions and the question I have whether it's right for us to say that if a house, fulfilling tikanga or a group practicing tikanga or a rangatira practicing tikanga if they do not understand or know of these kaupapa about the birds, the depth of mana or tapu, perhaps that's not a house of dialogue that is strong enough to run those sort of things and vest those things. That is the foundation of the Māori world, the connection, the mana, tapu, wairua, to the tikanga if there is no mana, there is no substance to the tikanga to me. There is no tapu through tikanga, through tapu and mauri and through our knowledge of mana in all of these aspects, we know what is the tikanga. Do you agree with that, Ruakere, what are your thoughts about that?**

DR RUAKERE HOND:

Ko te mea nui, he nui te mātauranga i ēnei kōrero katoa. Ko te āwangawanga nui ko te hunga e whakahaere ana i ēnei āhuatanga, ki te kore rātou e mōhio ki te ao Māori, ka moumou noa iho ēnei kōrero i tēnei rangi. Koirā te pai o te, te kōrero i kōnei, engari i te mutunga iho me whakaaro atu ko te – pēnei te wairua, kei ngā wāhi katoa te wairua. Engari ki te kore e kitea, well ka kore –

kua kore e mihia, e kore e tiakina. Nō reira, me tipu ake, me mārama ki tēnei ao, kātahi ka āhei pea te kōrero i te whānuitanga o wēnei take. **What's important is that there is a lot of knowledge around all of this kōrero. Great concern is that those who are addressing these aspects, if they don't know about the Māori world view, then this kōrero was a waste of time, this kōrero today and that is what is so good of having a kōrero now, but ultimately we must consider like the wairua, wairua lies everywhere, but if not seen and would not be recognised or taken care of and so we must understand, have a raised understanding and talk extensively on these issues.**

DR HANA O'REGAN:

Tēnā, tērā pea me huri tātou ki te pātai tua ono, arā te honoka o te ao, o te taiao, arā ki kā wai, ki te whenua, kā roto, kā moana me kā rawa o te whenua, arā te rawa o te taiao me te honoka o ērā mea ki tēnei mahi, arā te mana whakahaere a te rakatira. He aha te honoka o ērā mea? He āhua uaua te pātai. Hoi anō, he whakaaro wā koutou? Mehemea he – ka kitea nei te honoka o tēnei, te tū a te rangatira ki te whakahaere kaupapa me tērā honoka kī te taiao i ahu mai nei ēnei kaupapa? Kingi, he whakaaro ōu? Te pātai tuaono, ko te F tēnei. **Perhaps we should turn to the sixth question, the connection of the environment to the waters, to the land, the lakes and seas and resources of the land of the environment and the connection of those things to the mana of – mana whakahaere of rangatira, what is the link of those things? That is quite a difficult question. Anyway, do you have any thoughts that you can see, find the connection, our rangatira can run proceedings and connection to the environment in terms of these kaupapa. Kingi, do you have any questions? Sixth question, F.**

KINGI KIRIONA:

Kei te pīrangi au ki te hoki ki te kōrero a Rua mō te āhuatanga ki te – anei tātou e kōrero wairua nei, e kōrero tapu nei, mauri nei, ihi nei, engari, mēnā i tika taku rongo ko te wero me pēwhea te whakatakoto, te whakamārama rānei i ērā i roto i te horopaki o tēnei Ruku Tātari. Koinā tāu, nē, e rua. He – nō reira, anei tātou te Māori e mōhio ana ki tō tātou ao. E mōhio ana ki tēnei mea te tapu, ki

te wairua, engari ko te āta he aha rā? Whakahoropaki i ngā whakamārama mō ērā mea kia hāngai ai ki te kaupapa nāna nei tātou i karanga ki te Ruku Tātari. Rua, he kōrero atu anō āu? **I want to go back to what Ruakere said in terms of as we are talking about wairua, spirituality, tapu, mauri, ihi. However, if I heard correctly, the challenge, is to how do we explain, describe those things within the context of this Inquiry? Is that what you said, Rua? And so here we are Māori people, we know our world. We know of tapu and wairua, spiritually but it's contextualising those descriptions of those things so that they are directly in relation to the kaupapa that brought us here to the Inquiry. Ruakere, do you have another kōrero about that?**

DR RUAKERE HOND:

Āe runga i tērā whakaaro mō ēna kōrero, ko te mea nei, he uaua te whakamārama te whānuitanga o ēnei momo – i tēnei wā iti nei me te, me te pūrongo poto nei. Mehemea he mano whārangi, he rua mano whārangi, e kore e ea tēnei mea te whānuitanga o ēnei take. Ko te mea nui nei, ko te tiaki i aua momo – te āhuatanga nei o te tikanga. Me aro atu ki tērā te tiaki i te tapu me, tiaki i te mana, me tiaki te wairua. E pēnei i a tātou e kōrero ana mō ngā awa, mō ngā maunga, mō te takutai moana, he kōrero kaitiakitanga. Anā, ko ngā rangatira te hunga e whakawātea i te huarahi ki ngā kaitiaki, ngā mea e mōhio ana, e mārama ana ki ērā mea me te whakatairanga i te mana o aua kaitiaki. kia kore e tūkinohia ērā āhuatanga o te taiao i runga i tō te Māori tirohanga, i runga i tō te ao Māori tirohanga. E pērā ana, Kingi – **With that thought in mind, my kōrero, it's difficult to describe the extensive nature of these issues in this brief time in this brief report. If there were more or 2000 pages then we weren't able to address the extensive nature of this issue. What is most important is to take care, protect those aspects pertaining to tikanga and must focus on protecting the tapu, protecting the mana, protect the wairua, the spirits, like we're talking about the rivers or the mountains, coasts, that's talking of kaitiakitanga and the rangatira, those who can clear the pathway to the kaitiaki, those that are known and those who understand about those things and to elevate the mana of those kaitiaki so that they will not be – so those aspects are not transgressed,**

those elements of the natural world in terms of our Māori perspective, Māori world view in accordance –

KINGI KIRIONA:

Āe, nō reira e hāngai pērā ana ā tātou kōrero, Ruakere, ki ō whakaaro? Nā te mea e hiahia ana au kia whai – kia hāngai aku kōrero. **So is that in relation to our kōrero, your thoughts, Ruakere? Because I want my kōrero to be relevant.**

DR RUAKERE HOND:

Hoi anō, ko te āwangawanga i roto i a au, he māmā te ruku ki tētahi puna me te wewete nei i tēnei mea tapu ihi, mana. Engari, he aha tērā ka uru ki roto i te pūrongo e mārama ai te hunga e pānui ana i ngā whārangi? **Nonetheless, the concern within myself is that it is easy to dive into a pool and to analyse tapu, ihi, mana. But what is that will be included in the reports, those who are reading the pages understand.**

DR HANA O'REGAN:

E tika ana, nā te mea ka kotiti pea tātou, ka kotiti i tērā ruku taka nui nei, te hōhonutanga o te kaupapa, ekari kāore he hākai ki te Ruku Tātari i te mutuka. Nā reira, e tika ana kia puta ērā whakaaro ōu. Me te wānaka hoki tātou, me hākai rā, me whai whakaaro tātou ki te hākaitaka, nē ki tēnei. Anaha, he aha ō whakaaro? Mehemea kua, mehemea kua – nā te āhuatanga o te kāwanatanga te tāmi nei i te mana whakahaere o te Māori i roto i kā tau, ki ōna awa, ki ōna whenua, ki ōna roto. He aha te pātai? Mehemea kua aukatihia tā tātou whakahaere i a tātou i te taiao, i roto i kā tau. Ka noho tonu te mana whakahaere ki a tātou i kōrero a Ruakere i tēnei – i tana pātai, i tana whakahoki tuatahi. Kei a tātou tonu te mana whakahaere, mehemea kāore i a tātou ā-ture nei, ā-ture Pākehā nei, te mana ki te tiaki hei – ka noho hei kaitiaki i ērā whenua, i ērā roto, i ērā wai, i ērā moana. **That's right because we might get off track, we might get off track if we delve too deeply into the kaupapa and it's not relevant to the Inquiry ultimately and so it's right that you share those thoughts of yours and the wānanga as we discussed, we must recognise relevance to this. Anaha, what are your thoughts? If due to the nature of**

the Government to oppress the mana whakahaere of Māori over Māori in terms of their land, rivers, lakes. What is the question? If – I have been prevented from running proceedings in terms of our environment, does that mana whakahaere still lie with us? Ruakere talked about this in his first response. Or do we have the mana whakahaere if we don't have it legally, Pākehā law. The mana to protect or to be kaitiaki on those lands, those lakes, those seas.

DR ANAHA HIINI:

Ki te pērā e Hana ki ahau nei, ka riro hoki tētehi wāhanga nui o te tuakiri, nā te mea kei roto i tēnei hui nei, ko ētehi o ngā tamariki o te kohu, tamariki, he tamariki nō te ngahere, he tamariki nō te moana. E Hana, he tamaiti koe nō te huka, ahau nei nō ngā waiariki, nō ngā ngāwhā, ka mutu he mana nui i roto i te waiariki, i whakamahia rā, e whakamahia tonuhia nei e mātou ki te tunu kai, ki te whakamahana, ki te kaukau noa, ki te whakaora, ki te whakamahia i ngā taumahatanga. He mana nui i roto i te – i ngā ngāwhā. Nō reira, koia tērā ko tētahi pīki wāhanga o te tuakiritanga, ka riro. Ka mutu, ehara noa iho i te rauemi ēnei tūtohu whenua e kōrerohia ana i roto noa iho i tēnei kōrero. Ehara noa iho i te rauemi, engari he tūpuna, he tuakiri e whakapehapeha nei au, ko mea te maunga, ko mea te moana, ko mea te awa. He oranga, he kōrero tuku iho, he mana nui i roto i ēnei. Nō reira, koinei tāku e Hana, ko tētehi pīki wāhanga o te tuakiritanga, ka riro. Mēnā te āhua o te mana whakahaere. **If that is the case, Hana, to me, one major part of our identity will be lost. Because in this hui we have some of the children of the mist, we have some children from the forest, children from the sea. Hana, you are a child of the snow. Āe, be gone to the geothermal hot springs. There is great mana within the hot springs that were utilised by us to cook food, to provide warmth or to have a swim and to clear the burdens. There is great mana within the hot springs, so that is one great part of identity that may be lost and that is not just resources, these landmarks that we are talking about. They are not just resources, they are ancestors. They are part of our identity where I say that's my mountain, my river, there is life within those oral traditions and so that is what I have to share. That is a great part of identity that may be lost.**

DR HANA O'REGAN:

He ātaahua, he ātaahua tērā, nā te mea e tika ana, nā i te wā ka tū tātou ka huaina ka te ika ō tātou mauka, arā me te whakapapa ki ērā tūtohu whenua, te whakapapa ki te whenua, te whakapapa ki te mauka, ki te awa. Nā reira, kāore tātou te whakaaro he ao anō, anā, ka hoki anō ki te iwi i Te Tai Hauāuru me Whanganui, arā. Ko au te Awa ko te Awa ko au. Nā reira, me whai whakapapa, me whai whakapapa tātou ki te tū hei – me whai whakapapa tātou ki aua whenua, ki aua awa, ki aua moana kia tū ai hei rakatira whakahaere i aua wāhi, Pāpā? **That's beautiful, because that's right, when we stand and hear the names of our mountains and the whakapapa to those landmarks, whakapapa to the land, to the mountains, to the rivers and so we're not thinking we return to the iwi in the west, Whanganui, I am the River and the River is I. So you must have whakapapa, we must have whakapapa to stand as – we must have whakapapa to those lands, to those rivers, those seas to stand as a rangatira to run those –**

PROFESSOR TĀ POU TEMARA:

Āe. **Yes.**

DR HANA O'REGAN:

Anā, ka mutu, āmene, āe. He aha ō whakaaro, Pāpā? **Yes, okay, that's it, amen. Yes.**

PROFESSOR TĀ POU TEMARA:

Nā te mea ki te kōrero whakapapa ki te, ki te whenua, he aha koe i mate ai mō te whenua? Tā tō aroha nui ki te whenua mā roto koe i tō whakapapa. Ka pakanga koe mō tō whenua. He kōrero hōhonu rā tērā, nā te mea te whenua kāore i tipu mai te whenua noa iho. Engari ko te whare tangata he whenua tēnei. Ka whānau mai koe i runga i te whenua o tō whaea, ka taka ki te whenua, ā, e rua kē ērā whenua. Nō reira, kei te mōhio au ki ngā tikanga a tōku iwi a Tamakaimoana,o ngā whenua katoa, o ngā pēpē, ā, ka kawea te Tū Te Maungaroa ki reira, ki reira waiho atu ai. Tētahi o aku pikinga, e Tama, kua kite au i ngā whenua i roto i ngā plastic bags, ko Countdown te ingoa, kei runga i aua plastic bags i roto i ngā whenua. Ka āhua mate te tapu o ngā whenua

tamariki i te whakatōhia ki roto i te mea tapu, pērā i ngā pea te plastic, here kai o Countdown. **Yes, because if you do not have whakapapa to the land, why did you die for the land? You see your great love to the land through your whakapapa, you would fight for your land. That's a kōrero, that's deep kōrero, complex, because the land did not grow just from the land, but the house of humanity, the womb is also land. You are born in the whenua of your mother and so there are two types of whenua, placenta and the land. So I know of the tikanga of my iwi Tamakaimoana, all of the lands, the babies, the placenta are taken there and left. One of my – I saw the lands – in a Countdown plastic bag, the placentas, they are in the plastic bags, that's where the placentas were put and that damages the tapu of the placenta of the children if their something tapu is left in a plastic bag that hold food from Countdown.**

DR HANA O'REGAN:

Nā reira ka hoki anō i ērā kōrero ki kā – te mahi tiaki nei i te whenua me te taiao nē? **So we go back to the kōrero in terms of taking care of the land and the environment.**

PROFESSOR TĀ POU TEMARA:

Me tiaki rā i te whenua, me tiaki rawa, ki te kore hoki aua kua kore ngā kai o te awa. Koirā ngā wāhi tapu o te awa, tohua ngā wāhi tapu o te awa, hei wāhi tuku kiritanga, kaua ko ngā wāhi roa. Ko ngā awa noa rānei. Kia hoki whakamuri paku ake au ki ngā kōrero a Hiria i roto i tō – i roto i te wharemate. Ko a wāhine, ko a kuia kei te tiaki i te wairua o te tūpāpaku. Tōna mauri, ki tōna tapu. Nā, he puru ērā tikanga. Ka pātai au. He aha i riro ai mā ngā wāhine? He tiaki ngā wairua, he tiaki te mauri, he tiaki te tapu. Koirā pea te mea whakamutunga. Tēnei whakatupuranga e noho nei tātou te whakatupuranga o ā tātou mokopuna. Koirā pea te mea tata rawa ki ngā tikanga o tua whakarere, e pā ana ki te tapu. Te hinengaro, kei te mōhio he tapu tēnei. A, ko te hinengaro kei te mōhio, waiho mā ngā wāhine hei tiaki te tapu. He pātai pea, he aha ai? Waiho pea mā te roanga atu o ngā kōrero e ea ai tērā pātai. Te wairua, nā te Atua pērā, nā ngā Atua rānei tērā. Ko te kikokiko, nā Papatūānuku tērā. **We must take care of the land, the rivers. If there were no rivers, then there**

would be no – if we don't take care of them when we have food in the rivers and that's – the tapu areas of the rivers, they're not just rivers. Let me go back briefly to the kōrero of Hiria and within her wharemate. Are the women, are the kuia who are taking care of the spirits of the tūpāpaku, its mauri, the mauri, their tapu. Those tikanga and I thought, I asked. Why was it left for the women to take care of the spirits, the wairua to take care of the mauri and to take care of the tapu? Perhaps that is the end of this generation. The generation of our grandchildren, perhaps that is the thing that is closest to the tikanga of ancient times in relation to tapu. The mind knows that this is tapu. The mind knows leave it for the women to take care of the tapu. That is a question, I might ask a question why is that? I'll leave it during the – for the dialogue to answer, address that question. The wairua, it's from God or the Gods. The substance comes from Papatūānuku.

Engari, ko te mea nui katoa wētahi mea, ahakoa rangatira koe, nui tō whakapapa, ki te kore koe e mōhio ki te manaaki, ki te aroha, ā, ka warewaretia tō whakapapa, ka warewaretia tō rangatiratanga. Maumaharatia koe mō te kore e whāngai tika i te manuhiri. E tiaki tika i a rātou. Koirā te mana o te marae ināianei. Nā, e kore koe e tiaki i te taiao, kei hea he wāhi hei whakatupu kai, hei manaaki i tō ao, i tō marae, i tō manuhiri. Ngā tohu o tēnei mea te rangatira, rangatira tāne tēnei. Ko te mōhio ki te whakatū whare, ko te mōhio ki te mahi māra. Ērā kaupapa e rua, he tohu katoa nō te manaakitanga. Ko tō whare, ki te kore koe e mōhio ki te whakatū whare, me pēhea te mahana i ō manuhiri, ki te kore koe e mōhio ki te whakatō rīwai. (Māori 12:03:24) manuhiri. Āe, koirā tā te rangatira mahi. Wētahi o ngā rangatira, ehara i te mea he whakapapa nui. Engari nā tērā – rawa, kā rangatira rātou. **But, the most important thing, even if you are a rangatira, you have great whakapapa, if you don't know about taking care of people, about aroha, your whakapapa will be forgotten and your rangatiratanga will be forgotten. You will be remembered for not taking care of the people. That is the mana of the marae now. If you don't take care of the environment, where is the place to grow food to take care of your marae, of your guests. There are symbols of rangatira, rangatira, a male rangatira. To know, to erect a**

house, knowing how to growing your garden, those two things, symbolise manaakitanga, taking care of people. If you do not know how to build a house, how would your guests be warm? If you did not know how to plant rīwai, potatoes, your guests will become hungry. It is the role of rangatira. Some of the rangatira don't have great whakapapa, but through those talents, they become rangatira.

DR HANA O'REGAN:

Kia ora Pāpā. Tēnā, kia hoki anō ki tērā o ka whakaaro, arā ki tō tātou whakapapa, ki te whenua nā me tērā kōrero, me tērā whakaaro ka ahu mai tō tā – ka ahu mai tā tātou tū hei rakatira, hei mana whakahaere mō ērā, ērā āhuataka o te taiao i tō tātou whakapapa, arā nō te whenua tātou, nō te wai tātou. He aha te wāhi ki te iwi, kua mate ki te nuku ki whenua kē? Mēnā, kei te kōrero tātou nō taua whenua, nō taua wai. Nā reira i ahu mai taku mana whenua nei i taku whakapapa ki te whenua, ekari, mēnā ka kōrero mō Kāi Tahu, i ahu mai mātou i Te Tairāwhiti. He aha te whenua e kīia nei ko tōku whenua i ahu mai au i tēnei whenua he whakapapa ki tēnei whenua, arā kei te kōrero tātou mō te whenua katoa, he mea ā-takiwā rānei, ā-rohe. He aha te honoka o tērā whakaaro, arā te tō tātou ahuka mai i te whenua i tētahi rohe mehemea i haere mai tātou i wāhi kē? Ruakere, he whakaaro ōu ki tērā? **Thank you, Uncle. Let us go back to that thought in terms of our whakapapa to the land and that kōrero, the thoughts as to where does our stance as rangatira, running proceedings in terms of natural world with our – that we come from the land, we come from the waters. What is the place, the role of the iwi who have been forced to live on other lands? If we're referring that you belong to that land, that water, mana to the land originates from my whakapapa to the land. If we're talking about Ngāi Tahu, we came from the East Coast and what is the land, saying my friend that I (inaudible 12:05:19) from, I whakapapa to this land, we're talking about all of the land or regionally in terms of the – what is the depth of that thought in terms of where we come from, a land or a region, if we came from other areas. Ruakere, do you have any thoughts around that?**

DR RUAKERE HOND:

Ka pai. Kei te kōrero mana whenua, te kōrero mō tēnei mea. Ko wai tērā i a rātou i te mana tika, te hunga tika ki te tiaki i te mana o taua whenua? I puta i a koe te kōrero, Hana: "Ko au ko te Awa, ko te Awa, ko au," he pai kē atu anō tētahi kōrero i Te Wainui-a-Rua i a Tahu Pārai mā e kī ana. "Kaua e kōrero mō te awa, kōrero ki te awa." Koirā te hunga me haere ki te awa ki te kōrero. Nō reira, me te whai i ngā kōrero papai nei ō kōrero, Anaha, mō te āhuatanga o te hunga e mōhio ana ki te waiariki me kōrero mō te waiariki. Ko te hunga e mōhio ana ki te – ki ngā – te kare o te wai ki Waikaremoana me kōrero ki te hunga i reira. Koirā pea te āhua o te mana whenua ko te hunga e mōhio ana ki ngā ritenga, ki ngā tikanga e tiaki nei te mauri ora, te kawa ora i roto i aua taonga o te takiwā. Koirā te take, ka haere a Taranaki ki roto i Te Waipounamu, kei te haere maunga atu, kei te haere awa atu, kei te haere tikanga atu, ko te āwangawanga nui, kua hoki – e nui te āwangawanga i roto i ēnei kōrero mō Pōneke tēnā e tohutohu mai ana he aha te āhuatanga e tika ana ki te tiaki i ēnei mea. **All right, we're talking about mana whenua, we're talking about who has the mana, the right mana. Those are the right people to take care of the mana of that land. You shared the kōrero Hana that I am the River and the River is me. It's better to also at Te Wainui-a-Rua that Tahu Pārai said "Do not talk about the river but speak to the river." Those are the people that should go to the river to speak to the river and also following on from the great kōrero from you, Anaha, in terms of those who understand the hot springs, they can speak of the hot springs. Those who know of the waters at Waikaremoana, you must talk to the people there. Perhaps that's the nature of mana whenua, those who know about the customs, the tikanga and are taking care of the living mauri, the living kawa within those taonga of those regions, those districts. That's why Taranaki goes to the South Island, we're going as a mountain, we're taking our rivers, we're taking our tikanga and I have many concerns within this kōrero about Wellington that is directing, is how what is the right way to protect these things.**

Nō reira, ki te kore, e āta ū ki te mana whenua, tētahi te āhuatanga o te tiaki wā roa nei. Kaua e kāwanatanga mai, kāwanatanga atu, kāwanatanga mai,

kāwanatanga atu, e rerekē te ture, e rerekē te āhua o te whakahaere. Kei hea tēnei mea a mana whenua i roto i tērā – i aua ritenga? Nō reira, i a tātou e kōrero kaitiakitanga, ehara i te mea kei te kāwanatanga tērā mana, ehara i te mea kei te kāwanatanga te tikanga o te whakahaere i te kaitiakitanga me noho tērā ki roto i te iwi Māori. Kei te whakaaro atu au ki ngā wāhi pēnei i a Ingarangi, i Kānata, ka whakatūria he tangata kaitiaki i ō rātou rohe, ka noho wā roa i roto te roanga o tō rātou noho ki te ao, ka noho hei kaitiaki i tō rā – he kaitiaki mō tō rātou rohe. Ehara i te mea mā ia pōtitanga, ka whakahou anō te kanohi ka tae atu, ka rerekē te tōrangapū o te wā, ka rerekē anō te momo tiaki. Nō reira, i a tātou e kōrero kaitiakitanga, he mana tuku iho, e kore e rerekē i roto i ngā tōrangapū o te wā e kore e rerekē i roto anō i ngā take o te hereni, te āhuatanga o te pākihi. Engari anō, kei te noho i roto i te ao Māori te momo whakahaere i a mana whenua, anā mā te iwi nō rātou taua whenua e whakarite te whakahaere i tērā kaitiakitanga. Koia pea te ea o ōku whakaaro. **So if we don't carefully remain committed to the mana whenua and the nature of taking care of something for a long time, not through the Government, no matter incoming, outgoing Governments, their different laws and there is different ways of things of running things and where does mana whenua lie within those practices. So as we are talking about kaitiakitanga, the mana does not lie with the Government. The Government does not have the tikanga to take care of kaitiakitanga. That must remain with the Māori people. I am thinking of areas like England, Canada where they raise a person, kaitiaki in their districts and they for their entire lifetimes, they remain as a kaitiaki for their district and it's not through elections that we change those faces, the representation, if the plot is exchange, then that type of care changes. As we are talking about kaitiakitanga, it's mana passed down that does not change despite the political changes or does not change through economy or business, but remains within the Māori world as we – in terms of mana whenua and it's the iwi who belong to that land, it's for them to take care of that kaitiakitanga. That perhaps is the essences of my thoughts.**

DR HANA O'REGAN:

Mā te iwi e pupuri ana i te mana whenua o nāianei? Pēhea kā iwi i whai wāhi ki ērā whenua i mua? He wā anō i – **And it's for the people who uphold the mana whenua now? What about the iwi who were there before?**

DR RUAKERE HOND:

Ko te hunga e whai mana whenua? Ko te hunga e whai mana whenua kei tērā whenua i tēnei wā tonu mā rātou e tiaki. Mehemea nōna tata nei i tae atu ki tērā, he mana whenua tonu tō rātou i reira. Te mutunga iho, mā wai kē atu e tiaki, kei te tiaki i te whenua he aha te kaitiakitanga? E tiakina ana te whenua mō ngā whakatupuranga whai muri kia mōhio rātou ki ngā tikanga, kia mōhio rātou ki ngā mauri, ki ngā tapu, ki ngā whakahaere i ēnei āhuatanga o te Māori, te ao Māori i runga i aua whenua. Nō reira, hei ākuanei tēnā āhuatanga nō hea, nō tēhea wā i tae atu ai ki runga i ērā whenua? Ko wai ngā kaitiaki? Koirā te pātai matua, nō wai te mana whenua? **Those who have mana whenua, those who have mana whenua and are on that land at this time, if they just reached their – they reach their recently and then they have mana whenua there. The thing is, who will take care – that's taking the – what is kaitiakitanga? That you are taking care of the land for the coming generations so they would know about the tikanga, they would know about the mauri, about the tapu, about proceedings in terms of the Māori world on the land and don't take heed to those as to when they arrived to that land, who are the kaitiaki? And that is the main question, who has the mana whenua?**

DR HANA O'REGAN:

Kia ora rā. Hākui Hiria, he kōrero tāpiri āu? **Thank you. Hiria, do you have anything to add?**

DR HIRIA HAPE:

Āe. Kei te tautoko au ngā kōrero a Ruakere, engari ka taea e te tangata i te tiaki tōna ake whenua. Pēnā, neke atu te rua rau tau e noho ana koe e auahi mai ana tō ahi. Āe, kei te mōhio whānuihia ko koe te mana o tō whenua. Engari pēnā he whenua i hoki mai, mai te Kāwana, he rerekē anō te titiro atu ki tērā

momo mana. Kei te haere tika kē tērā ki te tangata kotahi noa i te whakahaere. Anā, koirā ka āhua ōrite pea tērā whakahaeretanga ki ngā mea o Ingarangi e riro rā mā te tangata kotahi e whakahaere. Āe, he uaua, he uaua pēnā he pānga ōu ake i roto i wērā whenua. Engari koirā ngā whenua i noho roahia, i raupatuhia, mea ka hoki mai ki te iwi e kī ana, engari hoki mai ki te tangata kotahi. Āe, koirā pea ka riro ko te mana whakahaere i wērā o ngā whenua ki te tangata kotahi. Ka riro ki āia tērā mana whakahaere. **I support the kōrero of Ruakere, however a person is to take care of their own land, if for over 200 years and your fire has been burning for that long, and that you are known widely that you have mana over your land, but if they're lands that were returned by the Government, that is quite different perspective on that type of mana. It's – they're only going to the one person who owns that and that's quite different, distinct from where in England it's only a single owner. It's difficult if you have shares in that land, that's distinct. But those are the lands that were occupied for a long time, they were confiscated and then they were returned to the iwi, as they say, but it returns to a single person. That perhaps is where the mana whakahaere over that land goes back to a single person and they have that mana whakahaere.**

Engari, ka maramara, ko ngā maramara i taka mai, mai ngā tīpuna ki a koe tonu, kia kaha koe te tiaki. Pēnā, kāre koe i konā, tohu e tangata ki te manaaki. ki te tiaki mai, kaua hoki e kī, ka noho ka rite tonu te noho o tō mana ki runga i tō whenua, pēnā kei konei koe, kei tāwāhi rānei e noho ana. Engari, ko te whakahaere i tō whenua kua tukuna e koe mā tō taenga pea, koia hoki kei te noho tonu te puihi noho mai ai. Āe. Kua noho tērā mana whakahaere. Ko te mea nui kē kei roto tonu i te whānau i te toto nō rātou i ngā tīpuna, nō rātou te whenua. Āe, kia ora. **But the breadcrumbs that come from the ancestors to you, you must be strong in terms of protecting it if you're not there then choose a person to take care of it. Don't say oh your mana on your land, if you're overseas living, but in terms of running the affairs on your land, you pass it on to your younger sibling who is living in the bush and so that mana whakahaere lies with you and that's what's most important that**

it lies within the whānau, the blood from the ancestors who the land belongs to. Thank you.

DR HANA O'REGAN:

Koinā hoki tētahi tohe kei te puta ki tēnei takiwā i tēnei wā tonu i te mea ara mō rā mō tērā kōrero a te takata kotahi, mēnā ka tohe te takata kotahi ki tōna, ki te hapū, ki te mana whakahaere, tērā pea he Rūnaka, tērā pea he marae, he paepae, he aha rānei, ekari ko tā te – ko te tā te takata, arā he whakapapa ōku ki tēnei whenua. Nā reira, he take ōku ki tēnei whenua, ehara i te mea kei te here au ki kā ture ā-tākata kē, nā te mea he whakapapa ōku ki te whenua. Nā reira, ka puta tērā tohe. Kāore pea i te whakaae ki te mana whakahaere, ahakoa Rūnaka mai, marae mai, aha nei, paepae mai. Nā te mea, ko tāna he mea motuhake. Ko te motuhaketaka o taku mana i ahu mai taku whakapapa. Nā reira, hei aha māu ēnei tika ka whakahaere, ana, te tohe o te whakaaro o te takata takitahi me te takitini. Nā reira, ērā kōrero kei te rere i tēnei wā tonu. Anaha, he whakaaro anō ōu mō tērā i mua i tā tātou haereka ki te pātai tuawhitu? **That's another debate here in this district at this time. In terms of the kōrero for a single person, if the one single person is arguing with hapū, with their mana whakahaere, perhaps it's a Rūnanga or it's a marae or it's a paepae, but the person they have – I have whakapapa to this land and so I have relevance to the land then I am not bound by ture laws from others, because I have whakapapa to the land, so that's where that argument emerges. They don't agree with the mana whakahaere, even though it might be a Rūnanga or a marae, or a paepae, orator's bench, that they have a unique distinct mana, comes from my mana, and so it's not for you to run these tikanga. So that's the thoughts of a single person or thoughts of man. So all that kōrero that is flowing at this time, Anaha, do you have any other thoughts about that before we address the seventh question?**

DR ANAHA HIINI:

Karekau. Ki ahau nei kua ea ngā kōrero mō tērā kaupapa. **No, to me that kōrero has been addressed for that kaupapa.**

DR HANA O'REGAN:

Ka haere tātou, āe, Ruakere? **Good, so Ruakere?**

DR RUAKERE HOND:

Ko tētahi – ko tētahi mea atu anō e kore te mana whenua e riro i te hoko. Kotahi te huarahi e ngaro atu ai te mana whenua o te mātaotanga nei o te ahi kā i runga i te whenua. Nō reira, mehemea kā tonu ana te ahi kā, te kāinga e noho kā tonu ana tērā ahi i runga i te whenua kua mana whenua tonu te iwi. Mehemea, ka wehe atu, ka riro, ka haere ki tāwāhi, ka hūnuku atu, ka heke ki wāhi kē. Koia, ka mātao te ahi i runga i tērā whenua ka riro i a wai atu rānei. **One other thing is that mana whenua will not be sold. Cannot be sold. There is only one pathway where mana whenua will be lost and that is the cold, when the ahi kā becomes extinguished on the land. If the fire at home remains burning, the fire on the land, then the mana whenua lies with the iwi. But if they leave or go overseas or move or migrate to other places, that's when the fire might be extinguished on that land and then others may acquire it.**

DR HANA O'REGAN:

Ka riro i te Pākehā? Mēnā kua weto te ahi i te tāhaetaka o te whenua? **It might be acquired by Pākehā if the fire has been extinguished due to the theft of the land?**

DR RUAKERE HOND:

Ki au nei nā, he whenua Māori tēnei whenua o Aotearoa, me hoki anō te mana ki runga anō i tētahi iwi, hapū e noho ana ki tērā takiwā. He rerekē te hoko, i tēnei mea mana whenua. Kia kaua e tuku mā ētahi a tohutohu mai, he aha tēnei, he mea mana whenua? **This is Māori, Aotearoa is Māori land and the mana must return to iwi, hapū who live in that district. It's different selling mana whenua. We must not allow others to determine what is mana whenua.**

DR HANA O'REGAN:

Nā reira, ko tāu nei mō te ahi mātao e kōrero mō te huka e tuku ana i tērā ahi ki a mātou. Ehara i te mea nā te – kua mātao i ruka anō i te tāhaetaka, te mahi a te kāwanatanga kia pērā ai, nē? **So we are to say about extinguished fire, talking about those who have allowed for that fire to be extinguished, but not as if the fire was extinguished through the actions of the Crown or through confiscation.**

DR RUAKERE HOND:

Ka mātao te ahi, ka mātao te ahi i te whakarearea te whenua e tētahi iwi, e tētahi hapū, engari kāre e kore ka whakarearea me te mea mōhio tonu he iwi anō, he hapū anō, anā kua hūnuku atu ki runga i tērā whenua. Whakakīkī i tēnei mea a marae, a kāinga, a mahinga kai, a takutai moana. Kāre e kore, e kore mātou te kaitiakitanga. He tikanga Māori tērā, nō reira ka waiho mā ētahi e tiaki. **Fire becomes extinguished when the land was abandoned by iwi or hapū, but no doubt it's abandoned with the knowledge that there is another iwi or hapū who have moved upon that land and feeling the marae, the homes, food cultivations, the coasts and no doubt kaitiakitanga will never be extinguished, that is a Māori tikanga. So I leave for others to take care of.**

DR HANA O'REGAN:

Ka pai. Tēnā koe. Kā huri tātou ki te pātai tuawhitu, he kōrero mō ēnei kaupapa, arā, ka rite, ka whakahaere i kā tikaka, i kā ture pēnei i te rāhui, te muru, te raupatu, te utu me te – nā reira, tuatahi ake me whakaaro tātou, he aha – mehemea he whakaaro o tātou ki ēnei tikaka, arā me tōna hākai ki ēnei wā. Hoi anō, ko te pātai i roto nei, mēnā kei e whai pāka tonu, mēnā e whai pāka tonu ana ēnei ture a te Māori ki roto i te – kā horopaki o ēnei rā, arā ēnei mea, ara, rāhui, muru, raupatu, utu. He tohu ēnei o te mana whakahaere o te takata, tōna kaha ki te whakatau i te rāhui, ki te whakaū i te rāhui, ki te whakaea, ki te whakahaere i te muru, kei te haere tonu rānei ēnei āhuatanga i ō tātou takiwā. Ka huri ki a koe, e Kingi. I kite au i tō tino hiahia ki te whakautu i tērā pātai. He aha? Tukuna te rākau ki tētahi atu, mēnā kāore koe te hiahia. **Good,**

thank you. Now turn to the seventh question, the kōrero around this kaupapa and the customs around rāhui, muru, raupatu. What we must consider we have any thoughts about these tikanga and its relation to the current times and the questions here. If these Māori laws are relevant within the current context, there's such things are rāhui, muru, raupatu, utu, are these symbols of the mana whakahaere of the person, their strength in terms of determining a rāhui, or affirming a rāhui, ritual prohibition or to carry out muru, are these sort of aspects ongoing in our districts? Turning to you, Kingi. I saw how much you wanted to answer the question. I will pass it on to someone else if you don't want to.

KINGI KIRIONA:

Pai atu i taku tuakana i Anaha. **Following on from my older brother, Anaha.**

DR ANAHA HIINI:

Tēnā koe e hoa. Whai wāhi atu ai ahau ki tēnei kaupapa e kīia nei ko te rāhui. Engari anō, te muru me te raupatu atu i te waea pūkoro o taku tamāhine i tana mahi hīanga. **Thank you my friend. I was involved in this kaupapa around rāhui, but in terms of muru and raupatu, aside from my cellphone, my daughter and her sneaky ways.**

DR HANA O'REGAN:

He raupatu tērā? **Is that a type of raupatu, confiscation?**

DR ANAHA HIINI:

Āe, āe. Heoi anō, ki ahaua nei, ehara noa iho pea i te ritenga. Ākene pea he whakamātautau hoki ēnei mea i a au e whakaaro ana ki tēnei mea ki te rāhui. Ko tā te rāhui he whakamātau i te rangatiratanga mēnā e taea nei e ia te mauri o tētehi mea, o tētehi kaupapa te tiaki. Tēnei mea te muru, ākene pea ko tā te muru he whakamātau i ngā hē. Mēnā ai rānei e taea ana e tātou ērā hē te whakatika. Ka toru ko tēnei mea ko te utu mai anō te utu, mai anō. Ko tā te utu, he whakamātau i te kauhanganui o te horopaki, ki te kōrero tātou mō tēnei mea mō te tauutuutu. Ki te hanga whare ahau mōu, me hanga whare koe mōku, ahakoa ea te utu. Ka pai ki te whakatutuki au i tētehi mahi nā runga tonu

i tō tono, me tuku moni mai, me te tuku pūtea mai ahakoa ea te utu. Te kōhuru au i a koe, me kōhuru tō tamaiti i ahau. Me kōhuru taku tamaiti i tō tamaiti, me kōhuru tō mokopuna i taku tamaiti, ka pērā te āhua tae noa atu ki te wā e tau ai te rangaawatea, e hohou ai te rongo. Ka ea tēnei mea te utu. Nō reira, kei te kōrero ahau mō ngā tau a tua ,whakarere tēnei kua kawea mai ki konei e whai wāhi ai ēnei momo horopaki, tēnei momo kaupapa o nāianei. Ā, ko te rāhui, ko te muru, ko te utu anō hoki tērā. **But to me this is not a custom. Perhaps these are tests. When I was thinking about rāhui, rāhui, yes, the rangatiratanga, whether rangatira is able to take care of a mauri or a kaupapa, muru, in terms of mauri, tests the wrongdoings, whether we are able to address, remedy those wrongdoings and thirdly utu, utu has been around for time immemorial and it's utu tests the contexts in terms of reciprocity, the utu, if I build a house for you, then you do vice versa. Due to your requests and if I murder you, then your child must murder me and my child must murder you and vice versa. Until that peace is settled where the peace has been satisfied. So I'm referring to ancient times. Where these types of context, these matters contemporary, rāhui, muru, utu.**

Tētehi o ngā take raupatu i ngā tau, he takahi tikanga anō hoki ki roto rā. Ko te āta wānanga i tēnei mea i te raupatu. Ētehi kua kīia he confiscation ētehi atu nā te toa, nā te toa i roto i te pakanga i riro ai te whenua. Heoi anō, taku rima hēneti noa iho e Hana ki tēnei kaupapa. Tēnā koe. **One of the issues around raupatu is the trampling of tikanga and so to – some say that's confiscation or its conquest within battle where the land was acquired and so that is my five cents to this kaupapa, thank you.**

DR HANA O'REGAN:

He whakaaro ōu Kingi, ka hoki anō ki a koe? Atu i te hiki o tō kōnui? **Thank you Anaha. Do you have any thoughts, Kingi? Passing it back to you.**

KINGI KIRIONA:

Ka mātua i ngā kōrero a Anaha. Hāngai pū tonu. **Aside from – I agree with what Anaha said, directly relevant.**

DR HANA O'REGAN:

He tohu o te rakatira me – tōna kaha ki te whakahaere kaupapa, he tohu o tōna mana, te ū, te kore ū rānei o te iwi ki te rāhui whakatakotohia ki kā whakatauka o kā tohe. Me tautoko te iwi, me whai kā tākata i te ture kia kīia nei, āe, he mana tō ērā riteka? Te rāhui, te aha rānei. He aha ō koutou whakaaro, Hiria? **As a symbol of a rangatira or their strength to run proceedings, kaupapa, is that a symbol of their mana to be committed or not committed, the people to how they commit to the rāhui or the decisions of the – should the iwi support or should the people adhere to the law that we find that there is mana to those customs or rāhui or other things. Hiria, what are your thoughts?**

DR HIRIA HAPE:

E tika, e taea ana e te tangata noa iho i te whakatakoto rāhui i mua, i mua. Kei te kī au i mua i te wā e ora tonu ana taku tipuna a Muriwai. Nāna i whakatakoto tētahi rāhui tino nui i waho tonu nei te Moana-ā-Toi. Kore, kore rawa ki tēnei rā e taea te tangata te hiki tērā rāhui. Āe, koinā ka riro ko ngā tohunga ko rātou te hunga i roto i a Mātaatua nei, whakatakoto ai te rāhui. Nā rātou anō hoki e tangi. Koia te āhuatanga whakahaerehia i kōnei. Ehara mā te rangatira noa iho. Nā te mea he rangatira koe i roto i tō tūranga teitei nei, kāo, ko ngā tikanga o kōnei mā te tohunga anō e whakatakoto tēnā kaupapa. Te nuinga hoki o ngā rāhui i mate te tangata. I mate te tangata i roto i taua wāhi e rāhuihia rā. Kāre au e mōhio mō te rāhui whakatakotohia kia tipu mai pea he – kia āhua ora pea ngā kai o te moana, kia āhua pai rānei rā te tipu o te ngahere. Kāre au anō kia āta matatau ki tērā momo rāhui, ahakoa mōhio ai whakatakotohia ai tērā momo rāhui, rāhuitia, kia ora ake ngā kai o te moana. Kātahi anō, ka hiki te rāhui e whai ana ki te mea. Tua atu o wāku, wāku uri o Te Whānau-ā-Apanui e whakatakoto rāhui ana mō tā rātou ika, tapu ake nei tēnā ika. Nā te mea, he wāhanga poto noa iho i te mārama e rere ai te ika. Kia rere te ika, kātahi anō ka whakatūwherahia te ākau kia haere atu ki te tiki i te ika rā. Anā, tua atu o tēnā, kāre anō au i te tino mārama ake. He aha i pērā ai? Engari nā te tohunga anō, tērā rāhui e whakatakoto. **There is a tikanga where that person is able to lay down a rāhui before the past. I'm talking about before my ancestors, just Muriwai lived, she laid down a rāhui, great rāhui in the Sea of Toi,**

Bay of Plenty and up until this day, no one is able to lift that rāhui, it's for the tohunga, those tohunga Mātaatua laid down the rāhui, laid down the rāhui, and they can remove it and that is how they run proceedings here. It's not just for a rangatira, just because you're a rangatira in your position, high ranking. No, the tikanga here is that it is for the tohunga to lay down that kaupapa. Most of a rāhui is when a person dies, they die in that place where the rāhui is place. I don't know of rāhui that are laid down for the food of the sea to be revitalised or things in the bush to grown, I'm not quite knowledgeable about that type of rāhui. Although I know that type of rāhui has been laid down where you prohibit things for the food of the sea to be revitalised, revived and then they lift the rāhui. Quite aside from my people of Te Whānau-ā-Apanui who laid down rāhui for their ika, tapu fish because there's only a brief time in the month where that fish, where you see that fish and once they come out then they clear the rāhui and we're able to go and catch that fish. Aside from that I'm not sure as to how that occurred, but it was the tohunga who laid down those rāhui.

Tae atu ki ngā raupatu nei, āe. Ko ēnei āhuatanga i rongo au i roto i ōku taitamarikitanga ki nāianei mō ngā kōrero i raupatuhia. He aha ai? Nā te mea, nā ōku kuia tonu i āwhina ki te whānau haere i a au, ko rātou te huna i te whakaeketangahia o Maungapōhatu e te ture. Ka tinihangahia te iwi o Maungapōhatu. Ko Pou te mea o māua tino mōhio ake wēnei kōrero i a au. Engari, ko ētahi o māua kuia i reira i whakahoki mai ngā kōrero. Ko ngā tamariki i taua wā, ko ngā koroua, kuia i tipu mai mātou i te taha, āe. I ora tonu ai wērā kōrero mō tērā āhuatanga. Pēnā he raupatu, te raupatu, te kupu tika mō tēnā whakaeketanga marara, pakaru katoa a Maungapōhatu. Iti nei i te tino mitimiti mai o te Kāwana ki ngā mahi pai a te koroua rā e whakahaere ana i waho mai ngā mahi o te Kāwana. I mōhio ai mātou katoa ka taea tonu te noho mai i waho o te Kāwana. E noho pēnā tonu nei wētahi o mātou tamariki i roto i te ngahere, e taea ana ki te whai oranga mō ō rātou whānau, mō te whānau, mō te hapori tonu. Āe, anā kei te noho mai rātou waho mai, kāore he penihana, kāore he whai utu mai ētahi atu tāngata ko te utu noa iho mai i a rātou kai e mau mai ana i a rātou i roto i ō rātou wāhi noho tonu, ō rātou whenua, whenua tuku iho mai i

ō rātou whānau tonu. Koirā, koirā, e noho wāku ana – whakauru atu ki roto i wērā mea, ehara mā te rangatira, nā te mea ko koe te rangatira kei te whakahaere i te iwi e whakatakoto i te rāhui, karekau, mā ngā tohunga anō mōhio i tērā āhuatanga nā te tino tapu o te mahi o te whakatakoto rāhui, āe. **Including the raupatu, these aspects. I heard when I was – since I was a child until now, we heard about the raupatu, because it was my kuia, my own kuia who helped me and taught me, they were the ones that when Maungapōhatu was invaded by the law and people of Maungapōhatu, Pou knows more about this kōrero than me. Some of our kuia will back the kōrero, the children at that time were the elders we grew up alongside and all of that kōrero survived about that occurrence, there is raupatu, whether raupatu is the correct term for that invasion where Maungapōhatu was devastated. And the government didn't like what the koroua Ruakēnana was doing, external from the Government that we knew, that we're able to live out externally from the Government and some of our children are living like that now, where they're able to survive, prosper with their whānau, communities. So they are living outside, they don't have any benefits or any costs that other people have. They just pay for their food where they reside on the lands that were passed down from their whānau. So that is what I have to add. It's not just rangatira just because you're the rangatira that lays down the rāhui. It's for the tohunga who know of those aspects and because it's extremely tapu, the practice of laying down a rāhui.**

DR HANA O'REGAN:

Nā reira pea, ehara i te mea ka tino roko tātou i kā tohe nui mō te rāhui, i te honoka ki te tapu me te ao wairua hoki. Me kaha te takata ki te tohe i te rāhui kua whakatakotoria e tētahi tohuka. Hoi anō, ko te rāhui hoki tētahi o kā mōrehu riteka nē? Ka mōrehu tikaka, e kaha kitea tonutia e tātou i ēnei rā. Kāre anō te muru me te utu, mēnā ko te raupatu atu i te raupatu o te wai a te tamāhine a Anaha, tērā āhua – tērā riteka te muru me ēnei – ērā mea o mua ka whai wāhi tonu ērā whakaaro, ērā riteka ki te horopaki o te ao kōmiro nei. He aha ō koutou whakaaro? Ka whai niho tonu mehemea ka kī tētahi ana, anei ka murua tēnei i ruka anō i te hara o tētahi, anā kia ea, kia tae ki te taumata o ea. Ka whakaae

wā tātou iwi, kā hapori. Ka huri rānei me te kī, pōuri atu, kāore ō wāhi, kāore ō rakatira takahi i tēnei kāika ōku. He aha ō koutou whakaaro? Atu i te rāhui, ērā atu riteka. Ko wai? Ruakere, he whakaaro ōu? Kei te mahi muru koutou i tēnei wā? **So I'm not trying to – we won't dive into debates around rāhui and the link to the tapu in the spiritual realm. A person must be very strong to argue against the rāhui that has been laid down by a tohunga. Nonetheless a rāhui is one of the surviving customs, tikanga that we see often, nowadays, but muru and utu are another thing. Raupatu, confiscating the phone of Anaha's daughter. That custom of muru and those practices from the past, they do still have a place, those ideas or customs, contemporary context, what are your thoughts? Are they still relevant or legitimate? Some say that we will plunder, confiscate properties of (inaudible 12:25:59), muru, do our people agree in the community or turn around and say get out of the way, you do not have a place or plunder this home of mine. Aside from rāhui, those other customs. Ruakere, do you have any thoughts? Do you practice muru nowadays?**

DR RUAKERE HOND:

Āe, i ngā wā katoa. Ko te mea nei kei te kōrero mō te tukituki i te ao Māori tirohanga nei me tēnei te ao Pākehā, te ao o te ture. I te mea ka hara te tangata, ka tere tonu te haere ki te pirihimana, ki te ture o te Pākehā e tika atu ai te hara. Ēnei āhuatanga katoa o te rāhui, o te muru, o te raupatu, o te utu. He mea kia tau tika nei te noho o te whānau. He huarahi i ngā wā kua tītaha atu i runga i te hara, anā mā ēnei āhuatanga o te tikanga e hoki mai anō kia tau tika te noho o te hapori. He pērā anō ko te āhua o te rāhui ia rā, ia rā e tuku rāhui ana te kāwanatanga ki ngā momo mahi kāre i te pīrangi kia kitea pēnei me taraiwa i tēnei taha o te huarahi. Mehemea kaua e tere. He momo ture tērā i whakairingia nei ki runga i te huarahi, he tiaki i te ora o te tāngata. Ki a au nei, he āhua pērā te āhua o te rāhui, he tiaki i te ora o te tangata, te tino whāinga. He tiaki i te ora o te tangata, te ora o te kaimoana, ko te oranga o te tāngata. Ko tana pātaka tērā e whakaarohia ana. **Yes, all the time. The thing is that we're talking about the conflict between the Māori perspective of the Māori world and Pākehā world, the world of law. When a person is wrong,**

when they rapidly go to the police or to the Pākehā law to address the offence, all the aspects in terms of muru, rāhui, raupatu of utu, thing to provide balance for the whānau or as a pathway sometimes, it's unbalanced because of an offence and through these aspects of tikanga, we're able to restore balance of the community and that is the nature of rāhui each and every day, the Government is laying down the rāhui to the things that they don't want to see. You must drive on this side of the river, don't drive too fast, those are types of laws that were placed on the road to take care of people's lives. To me, rāhui is similar, to take care of the wellbeing of a person, the wellbeing of seafood and wellbeing of person, that is the food storehouse.

Ka aroha e Hiria, korekau he moki i kōnei i tēnei pito o te ao, engari he pīharau, engari kāre te Pākehā i paku aro ki te pīharau. Te hiahia ia i tērā kai. Engari ki te Māori, koirā te tino kai rangatira nei. Kotahi anake te wā o te tau ka kite atu te pīharau ki te awa. Engari kāore e hā ki te ture o te Pākehā, engari anō ka rāhuitia he wā kia – he awa, kia waiho atu ērā pīharau ko tētahi kaupapa pēnei a Māui Pōmare kia noho he pīharau ki te tēpu i runga anō i te tiaki i te mana o te haukāinga. Nō reira, he momo tiaki i roto i ēnei āhuatanga katoa o te utu o te muru me te raupatu. Ko te muru me te raupatu o te Pākehā, ehara i tērā i roto – ehara tērā i te aronga atu ki te ora o te iwi. Ehara ērā tikanga he kai āke, he kai tonu. He pīrangi ana kia riro i a rātou te whenua mō rātou te take. Kāore i paku aro ki te ora o te iwi nō rātou te whenua. **I sympathise Hiria, there is no moki fish here, but there is pīharau, lamprey, but Pākehā did not recognise pīharau at all, but to Māori, that is a delicacy and there is only during one time you will see the pīharau in the rivers, but it's – they set aside a time, a river to leave those pīharau, the lampreys and that's like Māui Pōmare said for pīharau lampreys to be on the table to take care of the mana of the home people. So it's a type of care in terms – elements of care, utu, muru, raupatu, muru and raupatu of the Pākehā, that is not, that does not recognise the wellbeing of the people. Those tikanga are not – where they want to acquire the land for themselves, they**

did not recognise the wellbeing, the welfare of the people who the land belongs to.

Nō reira, katoa nei o Taranaki i riro i te muru. Kāore i whakaaro rā mō te oranga o ngā tāngata e noho ana i runga i ērā whenua. Nō reira, ko tērā mahi kaiā kē e akiaki ana i te kāwanatanga me āna tikanga e tukituki nei ki te aronga o te ao Māori e aro atu ana ki te oranga, ki te oranga o te iwi, te oranga o te whānau. Nō reira, kei te tika te kōrero kei te – i tēnei wā tonu e whakahaerehia ana he muru i konei i tēnei wā. Engari, he rerekē te āhua o te muru. Ko te muru ko te whakamahi a tātou tamariki kia haere ki te āwhina i tērā kuia, ehara i te mea he muru, he utu rānei. Engari he akoranga i roto i tērā momo mahi huhuti i ngā tarutaru ki te māra o tērā kuia nā te mea, he mea ana ki te kore, anā kua kore e riro tō wai pēnei i a Anaha, e akiaki ana i āna tamariki. **So all of Taranaki's land were confiscated. They did not recognise or acknowledge the wellbeing, welfare of the people living on those lands, and so continue to – that that conflict with the focus of te ao Māori, with a focus on the wellbeing of the people, the wellbeing of the whānau. So that is right, the kōrero and at this time that is muru, practice muru but it's different muru, is to use our children, to go and assist. Kuia, it's not to revenge, but there's lessons within those practices. To pull out the weeds, do weeding in the garden, kuia's garden because if you don't do that then you might not get your phone back as Anaha does to encourage his children.**

He momo whakahaere i tētahi akoranga, i tētahi tikanga me pēhea tiaki nei te ora o te tangata. Ko te muru anō i te wā ka mahi hē te tangata, ka tāhae te moni o te marae, ka tāhae te koha, he aha te mahi? Me whakahoki anō te koha, engari me whakahoki atu anō ka haere te whānau ki te tātā i te tangata ā-kupu, engari i ētahi wā ka kī, haramai, mahi atu ēnei mahi kia ea ai te hara i oti i a koe te – i te rironga atu te koha o te tangihanga o te koha o te marae rānei. **That is the type of lessons, tikanga around taking care of the welfare, wellbeing of a person, the muru in a time when someone – there's an offence of steals money from the marae or a koha and so what must happen you must return the koha and the whānau must also go to criticise that person orally, sometimes they say come here and do these things to**

remedy the offence when you stole the koha of the funeral, money of the marae.

DR HANA O'REGAN:

Nā reira he māramataka tērā, he māramataka tērā mō kā riteka ō tātou tīpuna. Pēnei te te muru me te rāhui, arā ko te pūtake i ahu mai i te oraka o te tangata, o te iwi, o te whenua o te – ko tērā te pūtake o aua riteka nē, ehara i te – **understanding, just as in terms of muru and rāhui and the basis that originates from the wellbeing of the people, the iwi, it's a foundation.**

DR RUAKERE HOND:

Te oranga o te iwi, te oranga o te iwi i roto i ngā tikanga Māori i te ao Māori, ehara i te mea kei te ora pēnei i te haere ki te tāone, ora ki reira, engari kei te kōrero mō ngā rawa pēnei ngā kai o te takutai moana, te tikanga o te marae. Koirā te oranga a Māori nei. Tērā anō pea ka tere haere ētahi tangata ki te ao Pākehā kia rapu atu he utu mō tētahi ara i waho atu i te marae i waho atu i te takutai moana. Engari i tēnei wā tonu, ka whakairihia he rāhui, te nuinga ka whāia te rāhui. Engari, pēhea te hunga ka whati i a rātou te rāhui, ka haere ki te kohi mātaitai, kāore he mana o te iwi nei kia haere atu kia mauhere nei, kia muru i te hara o te tangata i whati i āia te rāhui. Engari, ko ia wā ka haere ki te hui, ka kōrerohia te hara o te tangata i reira kē te muru, kia murua a ngā hara i runga anō – **wellbeing, wellbeing of the iwi through the tikanga of Māori and the Māori world view, not welfare like going to the town to be well there, but I'm referring to resources like the food of the coast, tikanga of the marae, that is the Māori type of wellbeing. Perhaps some people might go to the Pākehā world for a remedy to offences outside from the marae, outside from the coast whereas at this time when a rāhui is laid down, for most they adhere to the rāhui, but those who break the rāhui go to collect shellfish, there is no mana of this iwi to imprison or to address that person**

who broke the rāhui, but when you go to the hui you share the kōrero about the offence of the person.

DR HANA O'REGAN:

Te whakamā, waiho mā te whakamā e patu.

DR RUAKERE HOND:

Waiho mā te whakamā e patu. E hoki nei ki tētahi whakamā o wā roa nei, i rongo i a Hīrini mā e kōrero rā mō Te Tahinga-o-Te-Rā, e hia whakatupuranga, ka noho tērā whakamā, engari anō ka hikina i roto i ngā tau kia taea ai te kī, kua ea tērā taha o te hara i ngā wā o mua. Ētahi o wērā hara, ka tau – rua tau, tekau tau pea ka iri tērā whakamā ki runga i te tangata, ki runga i te whānau rānei. **And then you leave – you allow shame to sort them out. I heard from Hirini and others talking about Te Tahinga-o-te-Rā, many generations that remained but has lifted over the years so that they're able to say that had been satisfied in terms of the ancient offences. Some of those offences 20, 10 years that sort of shame can be placed on that for that long.**

DR HANA O'REGAN:

Tēnā koe i ērā kupu. Pāpā Pou, he whakaaro ōu mō ēnei – kei te kitea e koe tēnei te haere o te muru me te raupatu i Rūātoki i a Waikaremoana i tēnei wā? **Thank you for those words. Uncle Pou, do you have any thoughts about this that you have seen such as the muru and raupatu in Rūātoki and Waikaremoana at this time?**

PROFESSOR TĀ POU TEMARA:

Āe, e Rua. He nui ngā tauira o tēnei mea o te muru. Tētahi pukapuka pea hei pānui ko te pukapuka i puta mai i roto o Taranaki. Ko te ingoa o taua pukapuka i te reo Pākehā, The Great Muru. E Rua, kei te mōhio pea koe ki tērā pukapuka. E takoto ana ngā kōrero o tēnei mea o te muru me ngā hua o tērā muru. He pai tērā, tērā pukapuka ki te pānui. Ngā momo muru, i kite – aue, i kōrero, i kōrero tō mātou kuia. I roto tonu i te rau tau ka mahue ake nei. He pūremu te take. He pūremu te take, ā, ka murua te hapū o te wahine pūremu. Anā, ka

mate te hapū, tō māua hapū ko Hiria ki te tuku whāriki, ki te tuku kararehe. Engari, kāore i murua katoahia kia kore he taonga a tō mātou hapū i murua. I waiho ētahi taonga, ētahi whāriki kia taea ai e mātou ki o mātou kuia te tīmata anō ki te whakaora ake i te hapū. Nō reira, ehara i te mea, ka murua, kia mate rawa te iwi. Nō reira, he tikanga pai kei roto i tērā tō te – āe, māmā noa iho te whakaū i tētahi tikanga ki runga i ngā wāhi kua kore he kai, kua mate rātou he tangata. Ināianei ko te pātai pea, me pēhea i tinana ai ērā rāhui, ināianei hoki. Kua rāhuitia ngā mea wāhi, nā te mea i patua he tangata. Engari kāore te Pākehā kua kite au i ngā kōrero a te Pākehā mō koutou, mō te Māori tēnei rāhui. Ehara mō mātou. Nā ka hoko ki te whakamana i tō rāhui i mua hoki. Me ka mate te tangata. Ki te takahia te rāhui, kua mate te tangata. Mā roto wai te tapu, mā roto rānei i te haere o te ringakaha ki te patu i taua tangata kia mate. Ināianei kua kore tērā e taea. Whakahuahua tonu koe ki te mau patu, kua herea koe ki te herehere. Nō reira, koirā ngā rerekētanga, koirā ngā uauatanga o ngā – ki te whakatinana i ngā tikanga o mua. He māmā te pānui. Āe, kua mea he rāhui. Engari me pēhea e mana ai tērā rāhui i ngā tikanga o nāianei? Ahakoa Māori tonu, kāore, kāore e aro kē ki te rāhui. Ērā whakaaro ērā. **Yes, there are many examples of muru. One book to read is the book that came from Taranaki. The name of that book was in English, perhaps Rua, Ruakere you know of that book, where all the kōrero was laid out around muru and all the benefits of muru. It's a great book to read, all the types of muru that – that our kuia talked about in the last Century, there was adultery, about adultery and then the hapū of the woman who committed adultery was plundered and so my hapū and Hiria's hapū had to give mats, animals, however they were not totally plundered where they had no, where our hapū were left bereft of any taonga, but we left some taonga, mats so that we are able, our kuia were able to begin again, able to revive the hapū. So they're not totally plundered where the iwi is left totally bereft. So there is a good tikanga within that. It's simple to affirm the tikanga from those places where there is no kai, food or a person has died. But now the question is how can we fulfil those rāhui now? Now places, rāhui are placed in areas where a person has died. But I have seen kōrero from Pākehā, this rāhui is just for Māori, not for us. What do you do to empower your rāhui? Before, it's when a person dies. If the rāhui**

is changed, violated, then a person will die through the tapu or when a powerful person goes there to kill that person. But nowadays you are unable to do that. You are taught if you brandish a patu then you will bel sent to jail. So those are the differences and the difficulties in fulfilling past tikanga. It's easy to read, yes, you put a rāhui in place, but how does that rāhui have mana in line with the tikanga nowadays but even Māori don't recognise rāhui. So those are those thoughts.

DR HANA O'REGAN:

Tēnā koe, Pāpā, ātaahua. Kua ea pea tērā, tērā pātai. Mēnā kāre he kōrero anō wā ētahi. Āhua hākai ana ki tērā mea o mua mō te mauri, te tapu me te mana nā, e hia kē nei ka wānaka, kia ea ai te tātari i aua te whānuitanga me te hōhonu taku o aua kaupapa. Hoi anō, mō tēnei wā, tērā pea ka peka tātou ki te pātai tuawaru. Āhua hākai, āhua rite te pātai tuarua me te pātai tuaiwa. Ko te pātai nei, i kā – mēnā ka hoki, ka whakaaro ki kā wā o mua me kā tātou mōhiotanga ki te ao o mua. Ko wai mā ka mana e whakahaere ana or ko wai kā mana whakahaere i kaua o mua, ā-rōpū nei ā-takata nei, he aha kā tāwhā or tā rātou mana whakahaere. Ko te wāhanga tuarua o tērā pātai he aha te rerekētaka i ēnei rā. He aha ka tāwhā o te mana whakahaere kā rangatira i ēnei. He aha hoki te rerekētaka i aua wā? Kā wā o mua me tēnei wā. Whānui tonu tēnei pātai. Heoi anō, ko te H te mea e tiro ake nei. He aha ō whakaaro Kingi? Mā te Kingi e wāhi. Kingi, kei te – kua ngū – āe, kā pai. **Thank you, Elder, beautiful. Perhaps we've addressed that question if there is no other kōrero from others. That is relevant to mauri, tapu, mana, there have been so many wānanga to address, analyse the depths and what of the kaupapa and perhaps now we will address question 8. So the 8th question is quite similar to the 9th question. If we think about the past, and our knowledge of the world of the past, who are the mana – who are the mana whakahaere from the past as groups, as people? The second part of the question, what is the difference to these days? What are the things that – what are the differences at the time to that time to this time? If the**

question H that we're considering now, what are your thoughts, Kingi? The King can kick us off? Kingi, you're silent – okay, all right.

KINGI KIRIONA:

Kei te wānanga tonu au i ēnei pātai. Me tuku pea ki tētahi atu, ka hoki mai ai ki au. **I'm still thinking of these questions. Perhaps hand it over to someone and then come back to me.**

DR HANA O'REGAN:

Ka pai. He whakaaro a tētahi? Anaha, he whakaaro ōu? **Do you have any thoughts, Anaha, do you have any thoughts?**

DR ANAHA HIINI:

Ki te kōrero ahau mōku anō mō Te Arawa, huri noa i te moana nei o Rotorua, he pā, he hapū, he ariki, he tohunga, he kāhui rangatira. Tērā taha o te awa, he pā, he ariki, he tohunga, he kāhui rangatira. I tērā taha o te iwi, he pā, he ariki, he tohunga, he kāhui ariki. Kātahi, ka heke haere ki ngā tamariki. Kei te tiro noa iho tātou e Hana ki te wāhanga tuatahi o te H. Koirā noa iho. **If I talk about myself, Te Arawa and throughout the Rotorua Lakes district, our pā, hapū, ariki, tohunga, collective of rangatira on the other river. There is a pā, ariki, tohunga, collective ariki on the other side of the hill and that is the same case. And then it comes down to the children. But we just, Hana, considering the first part of H, just that part?**

DR HANA O'REGAN:

Haere tonu ki te katoa, mēnā kei te hiahia, he mea – he nui ōna mata, he nui ōna āhuatanga. Nā reira kei a koe te tikaka. **You can address the whole thing if it has many faces, it's multifaceted and so that's up to you.**

DR ANAHA HIINI:

E kōrerohia ana i roto i te wāhanga tuatahi, ngā ōritenga me ngā rerekētanga, anā te tāmi haeretanga o tātou, nā te whakapākehā haeretanga o tātou kua tino rerekē te āhua o tēnei mea te mana whakahaere o tēnei mea o te mana. I ngā rā o tūā, nā te whakapapa pea i tohu, ahakoa koe hei rangatira, ko koe hei

kaikōrero, ko koe hei kaikaranga, ko koe hei aha rānei. Ko te painga atu mēnā i noho tonu ki tērā ure tārewa. Ko te kaikōrero mana nui nō te ure tārewa, ka puta he tama. Koia te kaikōrero whai muri tonu i tana pāpā, ka puta he tama, he kaikōrero, ka puta he tama ētehi tāima, kāore e pērā te āhua. Ure tārewa, kaikōrero nei, ka puta he manguru. He tamaiti tuarua he hati poaka, te aruarutia. Ko te mea tuatoru, he hī ika te mahi. Te mea tuawhā, ā, he kaikōrero. Nō reira, ka tukuna pērāhia te mana ki te pōtiki o te whānau. Pēnei te horopaki e tau nei a Kingi. Ko te – āe, ko te painga atu mēnā ka heke iho, ka noho tonu ki tērā tātai ure tārewa. Engari kāre e pērā i te nuinga o te wā. I ētehi tāima mā te whakapapa e tohu, i tētehi tāima mā ngā pūmanawa me ngā pūkenga o te tangata e tohu, ā, rawe tēnei tangata nei ki te whawhai, me uru ia ki te Whare Tū Tauā. He rawe tēnei kōtiro ki te rāranga. Me uru ia ki te whare pora, arā noa atu, arā noa atu ngā horopaki. I ētehi tāima, mā te tohutohu a ngā kaumātua me te kaha tautokohia ōna o tērā tangata e taea ai ia, e tū ai ia ki tētehi tūranga mana nui. Nō reira, i tērā wāhanga tuatahi o te H, e Hana. Whakapapa, pūmanawa, pūkenga, ngā tohutohu a ngā kaumātua me te kaha tautokona ōna.

Talking, the first part the things that's similar in differences due to the oppression and colonisation of our people. Mana whakahaere is quite different and so is mana. In ancient times, perhaps it was whakapapa that determined you are rangatira, speaker, kaikaranga, whatever. What good is that if we remained in that male lineage of line and then they had a son who is the speaker after his father and then another son comes, sometimes the male lineage line and then you have a mongrel, a second. A third person is a fisherman and the fourth is a speaker and so the mana might send down to the youngest and that's the context that Kingi is referring to and what's good is that a male line of descent but it's not that case most of the time, sometimes it's for whakapapa to choose and through other times it's through their skills and talents and sometimes, sometimes a person is really great at fighting or young children who are great weavers, go the house of weaving and sometimes it's through the directions of the elders and strong support that that person has where they're able to ascend those places of high authority. Now in terms of H,

whakapapa, talent, skills, all of the directions of the elders and a strong support for that person.

DR HANA O'REGAN:

Kia ora rā Anaha. Kia hoki anō ki tā tātou pātai tuatahi nē, e kōrero ana mō te mana tākata, me te mana tīpuna, me te mana Atua. Ahakoa te whakapapa o te takata, anā, mā wāna mahi, mā ōna pūkeka, mā ōna pūmanawa e kī ai, he rangatira. E tautoko ana au ki tērā. He aha ō whakaaro Ruakere ki tēnei pātai? Mēnā he rerekētaka i te wā – **Thank you Anaha, now referring back to our question one, talking about mana tāngata, mana atua, in spite of the whakapapa of a person through their skills, through their talents. They can say that they are a rangatira, I support that. What are your thoughts Ruakere on this question if there is a difference, time?**

DR RUAKERE HOND:

Pai katoa te kōrero, Hana. Kei te tika te kōrero. Ko te mea nei e hoki ana, e hoki nei ki ngā kōrero a Pou i mua i kōrero koe e Pou, te āhua o te kite tirohanga atu e te tamaiti i āia e ririki ana, ka kite atu ētahi pūkenga i āia, kātahi ka tohu atu anā, me āta tiaki tēnei i runga tana momo mō te tere o te oma. Tērā pea mō te pukumahi ki te āna ringaringa. Tērā anō pea tere mau te whakapapa, tere mau te waiata. Nō reira, ko tērā mea mā te hapori, mā te whānau, mā te hapū e āta tiaki ētahi momo pūkenga e taea ai te whakatupu i roto i a rātou. Engari, ko te mea nui nei he pai tonu kia mārama te rerekētanga o tēnei āhuatanga o te rangatira me te āhua o nāianei ka pōtingia tētahi rangatira mō te toru tau pea, kātahi ka whiua atu tērā, anā kā – tērā pea ka ono tau, anā kātahi ka noho, anā ka whiua atu tērā. **Good kōrero, what Anaha said is right. The thing is going back to what Pou said before, Pou you spoke about when a child is young and they find, see some skills and then they choose that person and must take care because their talents, they're a fast runner or a hard worker or they're able to learn whakapapa quickly or songs. And it's through, for the community, the whānau, the hapū to carefully take care of certain skills, where they're able to grow those skills within themselves, but what's most important is that we understand the difference between rangatira and nowadays where a rangatira is voted in**

for three years and then they're thrown out, perhaps they might be there for six years and then they're thrown out.

Kei te titiro CV noa iho nei i tērā āhuatanga ki te tāngata. Engari, mehemea ka whakaaro atu he mana tō te whānau, he mana tō te hapū, mana tō te kāinga ki te āta poipoi i tētahi hunga, e taea ai te kawe ngā momo pūkenga, ngā momo pūmanawa i roto i te hapū. He mana kei roto i tērā tikanga. He mea, he oranga ki ngā tau kei mua i te aroaro. He tirohanga roa, ehara i te mea he titiro ki tēnei wā anake nei. Nō reira, ko te āhua – tētahi āhuatanga ko te whakatupu e te tamaiti kia rite ki aua tūranga. Te tuarua ko te tirohanga atu i ngā wheako, i ngā hua o ngā mahi kua oti i āia. Kātahi, ka kī atu, ā, ko tēnei te wahine, ko tēnei tāne, ko tēnei te kuia, ko tēnei te tauheke e tika ana ki te arataki i a tātou i roto i tēnei kaupapa. Tērā pea, kaupapa anō. He kaiarataki kē. **We're only recognising CVs of a person. But if we think whānau have mana, hapū have mana and a home has mana to support to nurture a group of people who are able to – responsible for those talents, those skills within the hapū, there is mana within that tikanga. Something, the solution for the years ahead and it's a long-term view, not just thinking of things now, but one aspect is to raise, is raising a child for them to be prepared for those positions and secondly, is to consider the experience, the benefits of their – those accomplishments and if this is the right person, woman, man, elder, who is the right person to guide us, lead us in this kaupapa. If there is another kaupapa, then there will be another leader.**

DR HANA O'REGAN:

Koinā tētahi āhuatanga, kāore pea i rerekē i te wā, mēnā ka whakaaro tātou ki te ao o mua me tēnei wā, me tēnei wā tonu. Arā ko te oraka o te – te oranga o te iwi i te mutuka, mēnā ka tū tētahi rakatira, kāore kāre ōna pūmanawa whakarite rautaki. Kāore ōna tirohaka ki te ao o āpōpō. Kāore i tōna māramataka ki te horopaki e noho nei rātou, ā, kāore tōna iwi i te noho ora. Kāore i te tū hei rangatira. Anā ka panaia, ka whakatūria tētahi atu. Anā i pērā rātou i kā wā o mua, nā, ki a au nei ka pēnei hoki tātou i tēnei wā. **That's something that's not (inaudible 12:44:08) if we think about the past in this time and that's the wellbeing, survival of the people if a rangatira stands,**

doesn't have the talents to lay down a strategy or doesn't consider the future or doesn't understand the current context or their iwi is not prospering and they are not rangatira and they are thrown out and then you raise another person, that's what they were like in the past. And to me there is this case with us today.

DR RUAKERE HOND:

I ētahi wā hoki, ka tāpiri he ingoa ki runga i tērā tamaiti kia mōhio te ao koinei tana pūkenga. Koirā te pai o te ingoa Māori nei. Ka rerekē i roto i ngā tau i runga i ngā mea ngā hua kua oti i āia te whai. **Sometimes also you add a name, you put a name upon that child so the world would know that that's their skills and that's the good thing about Māori names, it changes over the years due to all of the accomplishments.**

DR HANA O'REGAN:

Āe, ātaahua. Nā reira, ko tērā tētahi āhuataka kei te kitea tonutia nē, i tēnei mea te rakatira. Ara, ko tō kaha ki te tū, ki te whawhai, ki te tiaki nei te oraka o tō iwi, tō hapori, tō marae. He tino tohu tērā o te tū, te tū a te rakatira. He whakaaro ōu ki tēnei ao ka pātai, Hākui? **Good, beautiful and so that is something that we are still seeing with rangatira and that is your power to stand, to fight, to protect the welfare of your iwi, your marae and that is a great symbol of acting as a rangatira. Do you have any thoughts in relation to this question, Hiria?**

DR HIRIA HAPE:

Āe. Kei te tika tēnā. Kei te taea e tātou i runga i ō tātou marae. Kei te kitea, kei te tū tika. Engari, ko te tū mai e te rangatira ki roto i ngā whare Pākehā nei, kua rerekē te tū mai a te rangatira. Kua tae ki te mea – ka kāru wō take kua whiua koe ki te taha. Engari, ko te mea kua warewarehia i te opeope, warewarehia te taha manaaki tonu i te tāngata. Kei roto wērā āhuatanga katoa i ngā whakahaere. Nā te mea, ka tinihanga mai te tangata pēnā kei raro i te hāmara rā a tauiwi, māmā ki te turaki atu. Pēnā kei raro ēnā whakahaere a te iwi, pōtihia e te iwi i roto i tōna wā. Nui te aroha atu o te iwi ki āia. Koirā, ka noho tonu tērā momo tikanga, ka huri kē mai ki te pēhi te iwi. E kore e taea e

te iwi ake ki te whakaputa katoa i ōna hē hei whāriki atu i te katoa o te tangata. **Yes, that's right, we're able to do it on our marae and see you're standing, acting correctly. But when a rangatira stands in a Pākehā institution, the rangatira acts differently. You have – you're useless and you're thrown to the side. However, the thing is that we've forgotten about encouraging, taking care of people. Within those sort of aspects within the proceedings, because when a person does wrong and they are under a non-Māori umbrella then it's easy to get rid of them. But if they are under the proceedings of the iwi, they are voted by the iwi in their time and over time they have a lot of love for that person. So that is the type of tikanga can turn to oppress the iwi, where the iwi are unable to share their wrongdoings and lay out before all of the people.**

Engari, pēnā pea i raro i te hamarara Pākehā puta katoa ngā hē katoa. Kua wareware te tangata rā, kua kī tonu mai, nō te maunga, nō tērā maunga, tērā tangata, kei te hē katoa rātou. Koirā te rerekē pea o ngā āhuatanga o te titiro atu ngā kaupapa nei ki roto i ngā kaiwhakahaere e tū rangatira mai ai. Nā te mea kāre ahau ki te tangata ki te whakawaikura noho i te mana kei roto i taua tangata rā. Kārekau he aha ki a rātou, kāore rātou te rongo i te mamae. Engari pēnā he toto Māori tōu, ahakoa kei hea koe, ka rongo koe, ka rongo koe i taua mamae rā. Ka rongo hoki koe i taua ātaahua rā, pēnā e pai ana te haere o ngā mahi. Ko ngā taumahatanga katoa ahakoa te tangata kotahi koe, kua taunga kē te āhua o tō tū ngātahi me te whānau, te hapū, te iwi. Ka kuhu atu ki te kawe i ērā momo tūranga, āe, kei roto koe i tō kotahi e tū mai ana. Kia kaha tonu tō whānau tino piri tata nei ki a koe ki te āwhina i te tautoko i a koe. **But if you are under the umbrella of Pākehā, then all of the wrongdoings come out and the person would – say belong to that mountain, that person and they are wrong. That is the difference between the perspectives around this kaupapa and those who are running those proceedings where they act like a rangatira. It's not problem for a person to diminish the mana of another person, it' nothing to them, they don't feel that hurt. But if you have Māori blood, no matter where you are, you will feel it, you will feel that hurt. You will also feel that beauty if things are proceeding well and all of the heaviness, even though you are a single person, you already**

lived together with a hapū, whānau, iwi and when you go and undertake those roles, you are just standing as an individual so you must be very strong, close with your whānau to support you.

DR HANA O'REGAN:

Tēnā koe. Nā reira, mā te – he tūmokemoke mehemea ko koe, ko koe me tō kotahi e tū ana kāore he huruhuru o te kā waewae, hei āwhina i a koe, hei tautoko i a koe, hei tiaki i a koe. E mārama ana ki tērā āhuatanga. Pāpā, he whakaaro ōu? **Thank you. You stand alone on yourself, you don't have any supporters to help you take care of, I understand that. Uncle, do you have any thoughts?**

PROFESSOR TĀ POU TEMARA:

Kua ware au te pātai.

DR HANA O'REGAN:

Kei te pai. Well, kāore e tino ki te – he aha tērā? Anā, kua hau mai tētahi atu wairua ki tā tātou hui. Ko te pātai noa Pāpā, i kā wā o mua, i kā wā o mua ko wai mā kā mea i tū hei rakatira, anā kua āhua, kua kapi pea tēnei kōrero, tēnei tino pātai. Hoi anō, mēnā he whakaaro anō ōu, mēnā he tawhā, he rohe, he mea – e rohe ana i te whakahaere o te rakatira i āna mahi. Mā wai e whakatau, mā wai e whakatau ko wai mā ka tū hei rakatira? Kei te pai, kua ea pea tērā i te tā tātou pātai tuatahi. Kāti rā, he kōrero anō, tekau mā rua miniti e toe ana i mua i te te wā o te kai, o te rā nui. Ahakoa kua hipa noa te rā nui, kei te tau tonu mai te rā ki Awarua nei. Nā reira, kei te pai e tika ana kia kotahi karaka te wā ki a tātou. **That's fine. Another spirit has entered our hui. Question, Uncle, in the past who were the rangatira? Perhaps this kōrero will close off with this question, but if you have any thoughts, it's like putting parameters around the role of rangatira and who will decide, who will be the rangatira. That's fine, that's been addressed. Now first question, does**

– there's 12 minutes before we have lunch, even though lunch is – we've past lunch, it's good that we have lunch at 1 pm.

Anaha, he whakaaro anō ōu? Hei tāpiri atu ki tā Hīria. **Anaha, do you have any thoughts to add to what Hiria said?**

DR ANAHA HIINI:

Āe, tiro noa iho nei ahau ki te wāhanga tuarua, tuatoru me te tuawhā o te pātai H nei. Pātai tuarua, e kōrero ana mō ngā taumata rerekē o tēnei mea o te mana me te whai wāhi tanga ōna ki te ao Māori. Kia tōwaitia anō e au ētehi kōrero i whakahuahia rā i mua, kei te āhua pea o te horopaki. Hei te āhua hoki o te tohungatanga o te tangata e whai wāhi nei ki ērā horopaki me ērā momo tari rerekē. **Just considering the second, third, fourth parts of question H. The second question is talking about the different levels of mana and its place in the Māori world and I echo some things that were said before, it depends on the context, it also depends on the expertise of a person who is involved in that context in those sort of roles.**

Wāhanga tuatoru, e hāngai tonu ana ki te mana me ngā momo rerekē. Ko (Māori 12:50:18) hoki tēnei mō ngā momo mana rerekē i roto i ngā rohe, kei te āhua taiao. Koirā pea tētehi wāhanga mana nui o tērā wāhanga o te pātai nei kei te āhua o ngā taiao rerekē i kōrerohia rā e au i mua. Me whakahua anō i te tokomaha. Mā te tokomaha e tino whai ana ai i roto i ētehi horopaki o tēnei ao weriweri e noho nei tātou ki te tae au ki te pakanga. Tokorima kei tēnā taha o te taha hoariri, engari e rua tekau ngā mohoao e tū nei ki taku tuarā, ā, kei ahau te mana. E tū whakahīhī nei au i runga i taku mōhio kei raro koutou e putu ana. He mana nui i roto i tērā i te tokomaha. Nō reira, me whakahua anō tērā ka tika i ēnei rā nei e Hana, ki tōia mai tēnei horopaki ki te tau e rua mano e rua tekau mā ono, ā, ko ngā kāhui iwi, ko ngā Rūnanga, ko ngā taratihi, ko ngā kāporeihana, ko ērā momo kāhui e kitea nei te mana. Te mana whakahaere huri, huri noa i ngā marae, i ngā hapū, i ngā iwi, e hia rānei. Nō reira e mea ana au ki te whakahua i ērā momo i ērā momo kāhui e whai wāhi nei ki ngā

horopaki o nāianei e whai wāhi nei te tikanga, te mana, te aha rānei. Tēnā koe, kia ora.

Third part, in relation to the mana and its differences. In terms of distinct mana within the districts and that's the environment that is great mana in terms of different environments that I referred to previously and I must mention again that through many people, a person has obtained great mana within this terrible world where you're able to go to battle, but there is plenty behind me that I have the mana that I stand proudly because you are down below me, there is great mana through having many people, supporters, so I must mention that again. Nowadays, Hana, if we bring this context to 2026, the collective of iwi, the Rūnanga, trust, incorporation, those sort of collectives, we see the mana whakahaere through the marae, hapū, iwi and so I want to mention those types of collectives, those contexts are contemporary where mana tikanga and others things.

DR HANA O'REGAN:

E tika ana. Nā te – i taku pānuitaka i kā rīpoata ia – kā rīpoata, ka wānaka ngā kaha kōrero kā kaikerēme i kā kaupapa o te mana, o te rōpū, te rōpū e pupuri nei te mana whakahaere arā, he iwi, he hapū, he whānau, he hapū, he iwi rānei, anei te kōrero hoki mō kā whakanoahaka pēnei i te kāhui o ngā iwi, te kaunihera Māori. Ēnei rōpū kua whakatūria hei whakahaere kaupapa i roto i kā tau. Nā reira, ko te pātai e kore e ea tēnei pātai te iwa miniti kei a tātou. Hoi anō hei tīmataka pea, kei hea te mana whakahaere i tēnei wā? Kei te noho tonu ki te hapū, ki te iwi. Mā te hapū rānei, mā te iwi rānei e whakatau ko wai mā te rōpū he aha te kāhui e tika ana hei mākai, hei whakakanohi nei tōna rahi? He aha ō whakaaro Ruakere? **That's right, because when I was reading the reports from the wānanga, the claimants often mention kaupapa of the group, those groups who uphold the mana whakahaere, the hapū, whānau, iwi, we're talking about the collective of iwi, accounts, New Zealand Māori Council, these organisations that were established to take care of kaupapa over the years. So the question is that this question will not be addressed in the nine minutes that we've had less but perhaps to begin. Where is the mana whakahaere in this time? Does it lay with the hapū or**

iwi, or is it up to the iwi or hapū to decide who is the group, what is the right collective to represent their people? What are your thoughts, Ruakere?

DR RUAKERE HOND:

Ko te mea nei ki au nei, e whakaae ana atu au i ētahi kōrero o ngā kaikōrero i ngā wānanga o mua. Kei ngā hapū ngā tino kōrero whakahaere i tēnei mea a mana i te mea ko ngā hapū ērā e whakatinana ana i ngā mahi ki runga marae ki roto i tō rātou takiwā. He uaua anō te waiho mā te iwi e akiaki, e tohutohu ki te hapū mehemea pīrangi ana te hapū ki te whai i tana huarahi, kei āia tērā tikanga. Engari, kei runga anō i te koi o ngā rangatira i roto i te iwi ki te – me te pai o te arataki, ka uru ēnei rerekētanga tērā hapū me ōna – tērā hapū me ōna e taea ai te tuitui i te rangaranga nei aua rerekētanga me te haere tahi, me te tautoko tahi i ētahi kaupapa matua mō te iwi whānui. Nō reira, me kī, ko te – ko te mana o ngā rangatira kei runga anō i tō rātou kaha ki te arataki i te iwi i runga i tētahi huarahi kia haere ngātahi. Mehemea he kaha te tohutohu, he kaha te riri, tērā anō pea ka wehewehe ngā hapori, ngā marae, e kore e mahi tahi, e kore tino whai hua. **It appears to me, I agree with some of the kōrero from the speakers from previous wānanga, that the hapū have the most important kōrero around mana and because it is the hapū who are fulfilling the practices on the marae and in their regions. It is difficult to leave it for the iwi to encourage or instruct the hapū. If the hapū want to follow their pathway then that is up to them, but upon how sharp the rangatira are, are proficient and how well they lead, that all these differences from their hapū and their uniqueness, able to combine together, weave together those differences and to work together and to support each other. A primary kaupapa for the whole iwi and the mana of the rangatira lies upon their efforts in guiding, leading the iwi to them to go on a pathway if they're too angry or they're just directing then perhaps the community's marae might become divided and they won't work together and might not benefit from…**

Nō reira, Koirā kē pea te āhuatanga o te tiaki i te mana whakahaere i runga anō i ngā kōrero a Anaha, he tuakana teina anō tētahi tino tikanga nui nei, pēnei

tonu he pia, ko wai ērā e tiakina ana e te hunga e matatau ana ngā mātanga? Nō reira, he pērā anō te whakahaere i te iwi i te hapū, me noho ko tētahi hunga he pia i raro anō i ēnei rangatira me te mea hoki e āwhina ana, e arataki ana i ngā – i te tiaki i ngā rerekētanga i roto i ngā hapū o te takiwā nei. He uaua anō te kite i tētahi take, he rite tahi nei i ngā whakaaro o ia marae i roto i te takiwā. **And so that is the nature of taking care of the mana whakahaere and also in line with the kōrero of Anaha, there is a senior/junior, elder/younger is a great important tikanga, if there is pia, and who is taking care of those experts? So that's also the case in terms of organised iwi, hapū, there must be a group of people. Learners appear under the rangatira, but who are leading, guiding are the hapū of the regions. It's also difficult to find one issue where everyone, where every marae in the region agree on.**

DR HANA O'REGAN:

I kā hapū katoa i tētahi iwi. **Of all of the hapū, of an iwi.**

DR RUAKERE HOND:

Katoa nei. **All of them.**

DR HANA O'REGAN:

He aha ō whakaaro Pāpā Pou, hei whakakapi i tēnei wāhanga mō tēnei mea te noho, kei hea te pūtake o te mana whakahaere? Kei te hapū, kei te whānau, kei te taka te takitahi, kei te whānau, kei te hapū, kei te iwi rānei? Kei Kāi Māori rānei? **What are your thoughts, Uncle Pou, to close off this, is where is the foundation of mana whakahaere, does it lie with the whānau or individual, whānau, the iwi or hapū or Ngāi Māori, or with Māori?**

PROFESSOR TĀ POU TEMARA:

Well wai āu ki te whakaaro ko te mana kei te hapū nō roto mai tērā i te Tiriti. Ka whakawhirinaki au ki te Tiriti, nā te mea koirā tōku mana i roto i Te Rōpū Whakamana i te Tiriti, o Te Tiriti o Waitangi, ā, me te – ki ngā mātāpono o te Tiriti. Nō reira, ko te mana e ai ki te Tiriti kei ngā hapū. Kāore e te iwi o Tūhoe, engari kei ngā hapū. Koirā tāku. **Yes, where I am well versed that the mana comes with the hapū that lies within Te Tiriti o Waitangi. I rely**

on Te Tiriti because the mana – from the Waitangi Tribunal comes from Te Tiriti o Waitangi and taking care of the principles of Te Tiriti. And so the mana in accordance to Te Tiriti lies with hapū, not with the iwi of Tūhoe, but with the hapū and that's all I have to say.

DR HANA O'REGAN:

Ka pai. Kua āhua āmene tātou i tērā, te kite au i te tūkau o kā upoko i te mata, i te mata rorohiko nei. Hākui, he whakaaro ōu? **All right. Āe, I can see everyone nodding their heads. Hiria do you have any thoughts?**

DR HIRIA HAPE:

Āe, kei te tautoko atu. Tika tonu tēnā, kei ngā hapū. He mana tō ia hapū. Āe, kāore e taea e te tangata o te marae i rāwahi noho rā ki te haere mai ki tēnei taha o te rori, ki te tohutohu i tērā marae me pēnei, me pērā. Ko te mana anō kei te hapū. **Yes, I support, that's right, that lies with the hapū. Each hapū has mana where a person of a marae is unable – from another marae is to come to this side of the road to tell that marae that's how you do things. The mana lies with the hapū.**

DR HANA O'REGAN:

Tēnā koe Kingi, he whakaaro ōu? **Kingi, do you have any thoughts?**

KINGI KIRIONA:

E tautoko ana i tērā. Ka mutu, e kite nei hoki au i te kaha haere o ngā hapū. Huri noa, i te nuinga o ngā rohe ko ngā whakataunga Tiriti ā-iwi nei, he huarahi, he kaupapa rānei kua whakamahia, kia kotahi anō e ngā hapū, kia huihui ai rānei ngā hapū i roto i ērā rohe. Kua kite au i tērā. Engari, kei kōnei hoki au e whakaaro ana mō te iwi noho tāone me taku kite i tērā tūāhuatanga i roto i ngā tāone. Nā, ko Hoani Waititi tētahi tauira. Ko tokomaha ngā whānau e whai pānga ana ki tērā marae nō waho, nō Waikato, nō Te Tai Tokerau, engari kua – ehara i te mea he hapū, engari hapū te rite, te hanga rānei o tēnā hapori, ka mutu koinā tō rātou ao. Taku mōhio, nā te mea ko ētahi he hoa tata nōku, nō tātou pea, koinā tō rātou ao. Ka mutu, ehara i te mea ko rātou anake kei te pērā i roto i ngā tāone. Nō reira, āe, mō te āhuatanga ki te pātai, e tautoko ana

au i te whakaaro o Pou. Ko te mana kei ngā hapū, engari ko tēnei āhuatanga o te hapū kei te kitea i roto i te ao hou nei. **I support that. Furthermore, I can see hapū being stronger throughout the country, because most, in areas the iwi Treaty settlements are a pathway for a kaupapa to bring together the hapū for them to come together in those regions. I have seen that. But I am also thinking about the urban Māori and seeing those things in urban areas, Hoani Waititi is one example. Many whānau are affiliated to that marae, from Waikato, the North, it's not like hapū, but similar to hapū, a structure of that community and that is their whole world. As I understand it because some of them are close friends, my close friends or friends of ours, that's their world. Furthermore, they are not the only ones who are doing those things in urban areas, so in terms of the question, I support those thoughts that the mana lies with the hapū, but in terms of hapū, you can see that within the new world context.**

DR HANA O'REGAN:

Tēnā, tēnā koe. Ko tēnei tētahi o kā tino tohe i a mātou, nā te mea kāore tōku iwi i te noho ā-hapūināianei, i whakatūria e rātou, e mātou, kā Rūnaka hei mana whakahaere i kā kaupapa o kā kāika. Nā reira kei te tohe tērā, ko ētahi wā kei te kī, ki ētahi – kī mai ētahi o – kei te whakapapa au ki tēnei Rūnaka anō nei kei te whakapapa ki tētahi kaunihera. Nā reira, ko kā whakaaro ā-hapū, he mea nui tēnā, mēnā kāore i te noho ā-hapū. He aha rā, ka mana whakahaere i tērā ao kā – i tērā horopaki nē. Ka mutu, ka mōhio rānei, ahakoa he mana whenua, he ahikāroa, ka mōhio rānei ki kā – kī kā hapū o te rohe. Koinā hoki tētahi pātai i a mātou. Kāti rā, ko Hoani Waititi ki tērā taha, ko Awarua ki tēnei taha, nā kia hiki tēnei pātai i tēnei wā. Ka hoki mai anō tātou, ka puta i a au, ka tohe o te takiwā nei. Hoi anō, ko tēnei te wā anā, kia whakatā tātou mō te kai o te rā nui. Kua tau tātou ki te – kua pai, kua pai te haere o kā pātai. Āhua taurite te mea whai muri mai. Hoi anō, ka hoki mai tātou, ka kōrero tā – ka haere tonu i tā tātou wānanga i kā pātai. Nā reira, ka whakairi ake, ka kōrero tēnei wānaka ki ō tātou pātū, kia hiki, kia wātea tātou, kia wātea, anā kua wātea. Hei āwhea tātou hoki mai ai, Judge? **Thank you. Now this is one of the great debates amongst us because my iwi aren't living as a hapū now. We established the Rūnanga as the mana whakahaere over the matters pertaining to the**

homes and so that's been debated. Sometimes, some of our people say that I whakapapa to the Rūnanga like they whakapapa to a council, so those are the thoughts of hapū and it's most important if we're not living as a hapū, as a mana whakahaere in that context. Furthermore, I know that if you are mana whenua, you have more standing occupation – continuous, in the region and that's once question amongst us. Anyway, Hoani Waititi on that side, Awarua on this side, so we'll suspend that question at this time and we'll return and I will share the debate of this, that this is a time for us to take a break for lunch. We're pressing well with the questions. When we return we'll continue our wānanga with the questions and so we will suspend the kōrero to the walls at this time. So we're available, when do we return, Judge?

CHIEF JUDGE FOX:

Wha tekau miniti. **40 minutes.**

DR HANA O'REGAN:

Wha tekau, kei te pai tērā. Rua tekau miniti ki te rua, ka hoki mai tātou. Ka pai. Me te pai o taku pakarau. Kia ora rā tātou. Hei te whā tekau miniti. **40 minutes, 40, okay, yes. 20 minutes to two we will return. See you in 40 minutes.**

HEARING ADJOURNS: 1.00 PM

HEARING RESUMES: 1.41 PM

DR HANA O'REGAN:

Okay, kua tatari au kia roko i a Heaven-Leigh kua pai ki te tuku ki te katoa. We're going live, ka pai. Kia ora anō tātou. Nau mai, hoki mai ki te ahiahi. Kā kōrero o te ahiahi. Tēnā, kāore he – i ruka anō i kā whakahaere o te wānaka. Kāore he wā mō te mutuka o tēnei rā. Hoi anō, kei te māharahara hoki au ki te roa o te noho. **(no English audio)**

Nā reira kia mutu – kia ea ai kā pātai, anā ko tērā te tohu o te, o te mutuka o te rā. Ki au nei, taihoa ka tae atu ki te paramanawa, ka kite mai mehemea me pērā, me whakatū, me haere rānei ki te mutuka. Hoi anō, kua tono mai a Paiheke kia – kua tono mai tā tātou kaiwhakamāori kia paku whakatā tātou mō te rima miniti i muri i a hāwhe hāora. Mō taku hē, i taku kore whakaaro ki tērā i te tīmataka, hoi anō kei te whaka – kei te heke mai te werawera i āia i taku mita Kāi Tahu, nā reira e tika ana kia whai whakaaro ki āia. Kāti rā, kotahi atu, nau mai, hoki mai, kotahi atu tātou ki te pātai e tū mai ana.**…for our day, but concerned about how long we are continuing. So until the questions are addressed then that will signify the end of our day. Until we reach the afternoon break, we will see if we need to do that or continue to the end. So Paiheke has requested, our interpreter has requested to have a five minute break each half an hour. I apologise for not considering that at the beginning. He's expending a lot of effort, I speak in – so let's delve directly into the question.**

Nā, ka huri ki te pātai J, arā te mea kahuru, te pātai kahuru, ngahuru. Ekari, e hākai ana tēnei ki te mea – kei te mana, arā kei tēhea rōpū, kei tēhea huihuika nei te mana whakahaere ana i puta te kōrero kua kaha pū. Heoi anō kāore tātou i wānaka i tērā pātai, he aha te hapū me te poto hoki o tēnei wānaka. Ekari, ko te pātai nei, pēhea te wāhi ki kā rōpū e hiahia nei ki te whakatū i a rātou hei hapū i ēnei rā? Ka toka rānei tēnei mea te hapūtaka ki – mai i te wā o te Tiriti o Waitangi? Nā te mea, kua horapa haere ērā kōrero i kā takiwā. Mōhio ahau, ehara i te mea he kōrero noa iho i roto i a Kāi Tahu, ekari, kei te rere hoki ka whakaaro ētahi ana kua nui, he whānau nui. E hia nei kā whānau

i roto i te whakapapa kotahi ana, kua tae te wā ki te tū hei hapū. Ekari, ko te pātai nei, ka taea tonutia e tātou te pērā, i pērā i kā wā o mua, ekari, ka taea tonutia e tātou te pērā me ū rānei ki te hapūtaka i whakamanahia i te wā o te Tiriti o Waitangi. **Returning to question J, 10th question? This is relevant to the final question that we addressed that pertaining to where, what institutions have the – exercised governance. We talked about hapū but we did not discuss that question what is the hapū and this is a brief wānanga. But the question is, what about the place of those organisations who wish to establish themselves as a hapū nowadays or is hapu identity set in stone from the time of Te Tiriti o Waitangi because all of that kōrero has been spread throughout, it's not just a dialogue within Ngāi Tahu, but others have thoughts, that have a lot of whānau and whānau within the single whakapapa want to establish themselves as hapū. But the question is, are we still able to do that? It was like that in the past and are we able to fulfil that or must we remain committed to the hapū identity that was empowered by, to the time of Te Tiriti o Waitangi.**

Nā reira, Pāpā Pou, kā huri ki a koe i te tuatahi. Ka rua ki a koe Kingi. **So Uncle Pou, returning to you firstly and then over to you, Kingi.**

PROFESSOR TĀ POU TEMARA:

Pēhea ngā hapū hou, ehara i te mea – ehara i te mea hou. Tō mātou hapū, ka mutu i Ruatāhuna. Koirā pea te hapū nui katoa. Nui te tāngata. Ehara i te hapū rangatira, engari ko tōna rangatiratanga he nui te tāngata e noho ana i te taha o te marae. Koirā tōna kaha. He hapū hou tērā. Kua ara ake anō te pakanga, me noho tonu mātou i raro i te ingoa hou i a Ngāi Te Paenga. Me hoki rānei ki a Ngāti Kuri. Ko te kōrero i tipu ake mātou e mōhio ana ko Ngāi Te Paenga mātou. E mōhio ana mātou, he rerekē a Ngāti Kurī. Hei tōna wāhi anō āia e noho ana, ka mutu, ko tētahi kaupapa i roto i ō mātou whakapapa o Ngāi Te Paenga i tū ai ko Te Paenga hei hapū ingoa hapū mō mātou. Kāore he whakapapa o Te Paenga i roto i te whakapapa o Ngāti Kuri. Nō reira, ehara i te mea nōnanahi nei tērā hapū, engari kua āhua roa tonu mātou i tōku kaumātuatanga kua neke atu i te waru tekau tau e tū ana a Ngāi Te Paenga. Waru tekau tau ki muri, ki tēnei rā kua pakangahia anō. Me

hoki ki te hapū tawhito, me noho tonu rānei i te hapū hou. Kāo, i te mea i tupu Ngāi Te Paenga ake mātou, me nohonga Ngāi Te Paenga. Koirā tō mātou whakaaro. **To establish a new hapū is not a new thing. Our hapū in Ruatāhuna, it's the hapū, largest hapū, most people. It's not a rangatira hapū, but its rangatiratanga is demonstrated through the number of people that live around the marae and that demonstrates power. It's a new hapū and when there was war, we sat under a new name Ngāi Te Paenga or do we return to Ngāti Kuri, the name? And the kōrero that we grew up with is that we are Ngāi Te Paenga. We know that Ngāti Kuri is distinct and that it has its own place where it sits. Furthermore, the kaupapa within our whakapapa is that Ngāi Te Paenga, Te Paenga, still is a hapū name for our hapū and there was no whakapapa of Te Paenga within the whakapapa of Ngāti Kuri and so it's not as if that hapū existed, sprang up from yesterday, but for a long time or over during my time it's been Ngāti Te Paenga for 80 years. 80 years until this year and there's a battle to be returned to the old name of the hapū or the new name of the hapū. No, because Ngāi Te Paenga, because we grew up as Ngāi Te Paenga, so we must remain as Ngāi Te Paenga.**

Nō reira, i roto i ngā mahi a Tūhoe, Te Uru Taumatua, kei te titiro anō āia ki te whakaora ake i ngā hapū, kua kore noa atu. Kua kore noa atu. I ngā hapū i te awa o Whakatāne. Kei te titiro rātou ki te whakaora ake. Ko mātou kei te kī, he aha hoki i whakaorahia ake ai ngā hapū kua kore kē he tangata. Kua kore he marae i reira. Pēnā kei te whakatū marae i roto i te ngahere, ā, he pai tonu pea. Ko mātou pea te iwi e rua ngā marae, e toru, e rua, e toru. E toru ngā marae kei roto i te ngahere. Mā te hōiho, mā te waewae, ka taea koe ki ērā hapū, ki ērā marae. Nō reira, tērā whakaaro tērā. Engari, ehara i te mea kāore e taea te whakatū i te hapū. Ka taea te whakatū hapū hou. **Within the actions of Tūhoe, of Te Uru Taumatua, it's looking, considering, reviving hapū that have been extinct for a long time. The hapū along the river of Whakatāne River, they're considering to revive those hapū. But we are saying why are their hapū who have no people anymore, being revived? They don't have a marae. If they are stablishing a marae in the forest, that is good, we are the iwi that have two or three marae, two, three marae that**

are in the forest. If you can only go there by horse or walk there to those marae. So that is that talk. But it's not as if you are able to establish a new hapū.

DR HANA O'REGAN:

Ka pai Pāpā. He nui kā pātai ka puta i tērā, ekari he rawe hoki, ana i te pērā hoki a mātou, mēnā ka tirohia te rāraki o kā hapū i te wā o te Tiriti o Waitangi, i haina te Tiriti o Waitangi i Te Waipounamu nei. Kāore te nuika o ērā hapū e karakahia tonuhia, anā e tō mātou iwi, anā kua whai iho anō, kua whakarōpūhia anō, ā whakapapa i runga anō i te whakapapa, ekari he karakataka hou. Nā reira, tēnā rawa atu koe. Kingi, he aha ō whakaaro? **Good Uncle. There are many questions coming from that, but that's wonderful. That's like us. If you consider the list of hapū during the time of Te Tiriti o Waitangi when it was signed in the South Island, most of those hapū no longer exist in our iwi. They've been given a new name or joined together in line with the whakapapa, but it has a new name. So thank you very much. Kingi what are your thoughts?**

KINGI KIRIONA:

E tino tautoko ana. Ki au nei, he whakaaro tino pai rawa atu tērā rā ki ahau i mua i te paramanawa i kōrero rā mō te hunga e whai pānga ana ki te marae o Hoani Waititi, āhua hapū nei te rite o tēnā hapori. Hei tauira atu anō kāre au e whakahuahua ko wai mehemea kei te mātakitaki nā tēnei e te tini me te mano, engari he whanaunga tōku, ka mutu, he nui tana whānau, he nui ngā whānau e whai whakapapa ana ki āia, ki a rātou. Anā, e taki wānanga rātou mō te whakatū hapū hou mō rātou. Ko te uauatanga i raro i tā rātou whakataunga Tiriti me ngā whakataunga Tiriti e whai pānga ana ki tā rātou, me uaua ka taea. Hoi anō, mehemea kei te kōrero constitution tātou, koinā te horopaki o te Ruku Tātari nei, he tika ana ki a au kia whai wāhi te āhuatanga ki te whakatū hapū hou ki roto i ngā whiriwhiringa. Mehemea, kei te kōrero constitution tātou, mō tātou tonu, otirā mō Aotearoa, mō ngā tau kei te heke mai. Ki a au nei he whakaaro pai. **I really strongly support them, those are great thoughts, important. When I was – during the break, talking about those who are affiliated to Hoani Waititi Marae, it's like a hapū, a community, as another**

example, I won't say their name in case this person – I have been watched by many relation and he has a large, he or she has a large whānau or she is affiliated to many whānau and they were having a discussion about establishing a new hapū for them. The difficulty is that under their Treaty settlement and the Treaty settlements that have relevance to, would be difficult to do so. But if we're talking about constitution, that is the context of this Inquiry then. It's right that I speak on establishing a new hapū within the deliberations if we're talking about constitution for us and for Aotearoa and for the years to come, that is a good idea.

DR HANA O'REGAN:

Kia ora. Ka tuku atu ki te ki ērā atu o kā pou tikaka ki te whakahoki i tērā pātai, ekari i a koutou e whakaaro ana, anā whakaarohia tērā – ērā atu momo rōpū, ka tū hei mākai mō kā ētahi āhua, āhuatanga o te hapori, pēnei te – kā kaunihera, ka poari Māori, nā Rūnaka mai nē? Whakaarohia tērā. Tēnā, Anaha, he aha ō whakaaro ki tērā mō te whakatū hapū hou? **Thank you. I want to hand it over to the other pou tikanga to answer that question, but as you're thinking, thinking about those other various organisations who stand as representatives in terms of community, aspects of the community, councils, boards, Rūnanga – now Anaha, what are your thoughts on establishing new hapū?**

DR ANAHA HIINI:

Ka hoki nei aku mahara ki te wehenga o taku waka i Raiātea ki kōnei ki Aotearoa. Nā te kaumātua, nā Atua Matua, otirā te koroua o Ngātoroirangi rāua ko Tamatekapua, nāna tonu i kī atu, piria te kāhui rangatira, ko rātou ka eke ki runga ki te waka, ā, kāti. Ko rātou te iwi hou e kīia nei ko Ngāti Ohomairangi. Ko te iwi taketake o – ko te iwi taketake o reira, ko ipu kātao Pūhaorangi. Ko mātou, ka noho ki kōnei. Ko koutou, otirā te iwi hou ka haere, haere hoatu koutou. Ka tae pēnei mai ki kōnei, ki Aotearoa. Tae noa atu ki te 1869 ka whakamoe a Ngāti Ohomairangi. E rima ngā hapū i whakatūhia i muri mai i tērā, ko tētehi, ko tōku ake ko Ngāti Tarawhai, ēnei hapū e whā nei kua whakamoea, ko mātou e tū tonu nei. Ki te anga atu ki tētehi atu taha ōku ki a Ngāti Whakaue i ngā tau, nuku atu i te rima tekau ngā hapū i raro i te marumaru

o Ngāti Whakaue iwi nei. Nā wai, nā wai ka toko ake te whakaaro kia whakamoea te nuinga, e noho ai ko te iwi o Ngāti Whakaaue i raro i ngā hapū e ono nei, Ngāti Te Roro, Te Rangi, Ngāti Tūnohopu, Ngāti Taiotu, Ngāti Rangiiwaho, Ngāti Pūkaki, Ngāti Hurungaterangi. **I remember the division when my waka left Raiātea to Aotearoa and it was through the elder, Atua Matua, the koroua of Ngātoroirangi who said when together, bind together, the rangatira who will travel on the waka and they had a new people of Ngāti Ohomairangi. That is the indigenous, the original people of that ipu kātao Pūhaorangi. And we will live here and you, the new iwi will – and they reached here in Aotearoa 1869, Ngāti Ohomairangi intermarried, there were five hapū that were establishd after that. One of them was my own, Ngāti Tarawhai. These four hapū were put to rest and we continue to – we endured and if I look to another side of mine to Ngāti Whakaue over the years, there were over for 50 years, 50 hapū under the mantle of Ngāti Whakaue and over time they thought about putting to rest to bed the Ngāti Whakaue would sit under Ngāti Te Roro.**

Nō reira, e tautoko ana ahau i taku pāpā i a Pou, i āia e mea nei, ehara i te mea he mea hou tēnei mea te whakatū hapū hou. Ā tōna wā, ahakoa te iwi nei e mea ana ko Ngāti Whakaue te iwi, ko Ngāti Te Roro o te Rangi te hapū. Ā tōna wā, ka piki ake a Ngāti Te Roro te rangi hei iwi. Kātahi ia, ka whakahua ki tana hapū e noho ana i raro i te marumaru, engari kei wareware ki tērā. Kei wareware te iwi matua i ngā tau o mua, arā ko Ngāti Whakaaue. Koirā tētehi mea kia kaua noa iho e wareware i a tātou ko ngā iwi nāna nei ngā iwi o nāianei i tāwharau, i whakamarumaru. Nō reira, koinei noa iho tāku mō tērā kaupapa e Hana. **So I support my Uncle Pou who said this is not a new thing establishing new hapū in time, in spite of the iwi that says that Ngāti Whakaue is the iwi, Ngāti Roro, Te Rangi is the hapū, in time Ngāti Roro Te Rangi will elevate to an iwi status and then it will have its own hapū but you must not forget that Ngāti Whakaue were the overarching iwi and so that is something that we must not forget, the iwi that sheltered the iwi, so that is what I have to say for that kaupapa now, Hana.**

DR HANA O'REGAN:

Kia ora. Tēnā koe. Hākui Hiria, he aha ō whakaaro? Kua ngū koe e Whaea. **Thank you. Hiria, what are your thoughts? You're on silent.**

DR HIRIA HAPE:

Tēnei te tira hou, tēnei te haramai nei. Kua poropitihia ngā kōrero i mua. E hara mai ana tēnei ao ki a tātou. Kāore i te mea nōnanahi noho nei tū ai te hapū hou. Ko wētahi tonu o mātou i roto i a Hāmua, ara, kei te rahi o te Hūnuku, te whānau, āe. Kua tika kē hei iwi noa atu rātou. Ka tū mai ana i ngā huihui ngā Hui Ahurei, tata pakaru kē te mea i a rātou noa iho te whakakikī atu ki runga, āe. He tokomaha rātou. Engari i ngā rā o mua, ehara nā te kaute o te tangata i tū ai te hapū. Nā te noho piri o tērā whānau i tū ai a hapū. Kōrero tonu ahau mō ētahi o aku uri o roto i a Te Whakatōhea, ehara i te nui ngā tāngata i reira. Kāo. Engari ko rātou i tū ki te pupuri i ō rātou whenua. Nō reira, kei te tautoko au, kei te tautoko au me taku tiro tonu i a au, Derek, mutu kē pea i a koe tēnā o ngā hapū i konā, Derek. Kia pai tā tātou haerere atu. Āe, engari, koinei ki ahau nā. Ko te mea nui kia kaua e pēhi ana hapū kei te ora. Hangaia tō hapū, anā ka whakatū i tō hapū. Kei roto i a māua ko Pou i roto i a Te Waimana tonu, ka aha rā ngā tūngane nei, te teina, tuakana ki a rāua anō, ka noho mai tētahi taha o te rori, ka haere kē au tērā ki tērā taha o te rori. Ka whakatū mai tana marae nō Rāhiri tērā marae i whakatūhia mai rā. **All right, thank you. This is the new people who have come. The kōrero had been prophesised from the past, that this new world is coming towards us. New hapū had not been established yesterday, within those of us of Hāmua, many whānau, large whānau, yes. Almost we're like iwi, large whānau. Go to Hui Ahurei o Tūhoe, there are so many whānau, so many members of the whānau, but in the past it was not to the numbers of people who caused the creation of hapū, it was for the whānau who lived closely together that led to the rise of a hapū. Let me talk about some of my relations from Te Whakatōhea. Not like there is many people there though, but those stand to uphold their mana. So I support and I can also see you Derek, you established the hapū, Derek, so we can go over – you established the hapū. But myself, what's most important is the hapū are not oppressed. Those hapū that are still alive. Establish your hapū, get**

your hapū within myself and Pou in Te Waimana, but older brothers and sisters, one sits on that side of the road and the other one was on the other side of the road and then one, Rāhiri Marae, was created by one brother and then another brother established the other hapū.

PROFESSOR TĀ POU TEMARA:
Āe.

DR HIRIA HAPE:
Āe. Anā, koinā. Ka noho ngātahi rāua i roto mai i tērā wā ki nāianei e noho tonu ai i wērā hapū. Anā, ko tētahi tonu o māua marae ko Pou i roto i te ngahere o Te Urewera, nō wēnei tau tata tonu nei i hanga ai. **And they lived together from that time until this time. Those hapū remain and one of our marae of myself and Pou in Te Urewera built a –**

PROFESSOR TĀ POU TEMARA:
Āe.

DR HIRIA HAPE:
I reira te kuia, o māua kuia e noho ana i roto i ngā rā, anā ka hoki atu te kaha hoki atu ngā whānau, anā ka hangaia he marae. Āe, anā ka haria te taha o ngā ingoa ko tō mātou tipuna kuia i reira tonu e noho ana. Ko Mura-kareke, ka tapaina te hapū i te whakaae o te hapū katoa ngā whānau katoa, ko Ngāti Mura tērā. Āe, koinā kei te tautoko. **Our kuia were living there, then whānau would often go back and over time they built a marae and then one of the names of our tūpuna ancestress who was in Rotorua, Mura-kareke and then the hapū was named with the agreement of the hapū and hapū and that's Ngāti Mura. So yes I support.**

DR HANA O'REGAN:
Nā reira, he mea nui tēnei, mēnā kei te kī tātou ko te pūtake nei o te mana whakahaere kei te hapū. Ekari, kei te kōrero hoki tātou anā, āe, he pai – e hakai tonu ana ērā tikaka o mua, arā te whakatū hapū i tēnei wā tonu, he mea hou. Ehara i te mea hou, mārama. Nā reira he aha ō whakaaro Ruakere? Ki

kā aitaka a Derek ki a Rarotonga? **So that's important if we're saying that the basis of governance lies with the hapū and we're also talking about yes, those tikanga from the past, relevance and establishment of hapū now, it's not new, I understand, what are your thoughts, Ruakere? To the multitudes of Derek in Rarotonga?**

DR RUAKERE HOND:

Waiho atu i tērā te haringa atu ērā hapū o te aro ki Rarotonga, engari tino tautoko atu au te ea o te kōrero a Hiria i āia e mea ana ko te āhua o te hapori e mahi tahi ana, e pono tahi ana ki te nuinga o ngā hapū he marae tō rātou, he māra tō rātou, he mahinga kai a rātou, e tiaki ana i ērā momo rawa ā-whenua, ā-kai, ā-moana, ā-awa, mehemea he pērā te noho ko rātou te hunga e tiaki ana i te taiao o tērā takiwā. Ehara i te mea ko te marae anahe, engari tērā anō pea he whare wānanga tō rātou. He mātauranga kē atu anō tō rātou. He karakia anō, rerekē atu i ētahi atu kāre he raru, mehemea he pērā te rerekē. Nō reira, ko rātou kē te mana whenua, te mana motuhake o tērā takiwā e tohu ana. He aha te hanga o tō rātou ao? Ko te tau i tētahi tauira anō e pērā ana ko Ngāti Manomano ki roto o Raukawa, arā ko Piki Kereama mā, whakatū tō rātou marae i Halcombe, e katoa nei, urupā, whenua. Ko Ngāti Manomano, he kuia nō rātou ngā whānau i tohu atu ko wai ngā whānau e whai whakapapa ki tērā hapū? Nō reira, he hanga hou tērā. Ko ētahi o ngā papakāinga, kāore anō kia noho he whānau ki aua papa kāinga mō te rau tau, engari tahi anō ka hoki ngā whānau ki aua wāhi me te whakatū i ō rātou kāinga i runga i ērā wāhi ki a au nei e whakarauora ana i tēnei mea hapū ki runga i ērā tūranga o ngā tūpuna i mua. **I will just leave that to take the hapū of Aotearoa to Rarotonga, but I strongly support the essence of what Hiria was saying in relation to the nature of the community who are working together, and most of the hapū had marae, they had food gardens, cultivations and they're taking care of those resources from the land, from the sea, rivers and if that's the case of how they lived and taking care of the environment of that area, it's not just the marae, perhaps they had a whare wānanga, a place of learning, they had knowledge, they had karakia, distinct from others and there's no problem if that's the difference. But they are the mana whenua, they exercise absolute mana as to what is the structure of what does the world**

look like? And another example is Ngāti Manomano in Raukawa, Piki Kereama and others who established their marae, that's right, at Halcombe and all of them they had a cemetery, land, Ngāti Manomano and their kuia, their whānau chose who had whakapapa to the hapū and so that was a new establishment. Other papakāinga, where whānau had not lived at their settlement for 100 years, but that whānau would return to those areas, establish their own, build their own in those areas and that's a type of revitalising hapū on those positions of the ancestors from the past.

Engari he tauira anō ko te āhuatanga pea i a Parihaka, i a mātou i Parihaka, ahakoa e rima pea ngā marae i runga i te papakāinga kotahi, kāore tonu mātou i te hiahia kia tū hei hapū, ahakoa he hapū te āhua o te mahi, he māra, he karakia, he kōrero nō roto i te kāinga. Ka waiho atu mā te hapori e tohu atu, e hiahia ana kia tū he hapū, e hiahia rānei te tautoko i ngā hapū o te mana whenua o roto i tērā takiwā, e pērā te āhua o te papakāinga i roto o Parihaka e tautoko ana i ngā iwi, i ngā hapū i whai hononga ki roto i te kaupapa i a Tohu rāua ko Te Whiti. **But another example is in terms of Parihaka, Parihaka, although there is five marae on the one settlement, we still don't want to be a hapū although we work as a hapū, we have gardens, we have karakia, we have kōrero at home. We leave it for the community to choose whether we establish ourselves as a hapū or want to support the hapū of the mana whenua in that area, that's the nature of a papakāinga settlement at Parihaka is to support the iwi, the hapū who have a connection to the whakapapa of Te Tohu and Te Whiti.**

Nō reira, ia kokonga o te motu, he momo anō te hapū, anā he pai tonu tērā. Koirā te take, te tikanga me te take e kīia nei, he mana motuhake, he rangatiratanga tō rātou e tohu atu tō rātou ao e hanga ana i tō rātou ao. **So each corner of the country has a different type of hapū and that is good, because that is a tikanga and the reason that you have mana motuhake. They have rangatiratanga, symbolises their world and they create the creation of their world.**

PROFESSOR TĀ POU TEMARA:

Āe, tika.

DR HANA O'REGAN:

Waimarie tātou he iwi tohe hoki tātou, nā te mea mēnā ka whakaaro au ki te whakataukī o te kerēme o Kāi tahu. I reira mātou e tohe ana ki a mātou anō ki ētahi o mātou anō e kī ana, anā he ko tētahi atu rōpū e kī ana, ko rātou kē te mana whakahaere, ko rātou kē kā iwi taketake o Te Waipounamu, ehara i a mātou. I karakahia he hapū, he iwi, ahakoa te tokoiti i raro i tērā o kā rōpū, ekari ana, he nui te tohe, anā i haria tērā tohe kā kōti rā anō. Nā reira, e tika ana kia āta whakaaro tātou me kā kōrero i puta i kā wānaka, arā mō te kāhui o Manguru i kōrero i roto i tētahi o kā wānaka, i kōrero rātou mō te te whakarōpūtaka o taua kēnge, anā ko rātou tētahi momo hapū. **We're fortunate because we are people who love to debate. I was thinking of the settlement of Ngāi Tahu where we were debating amongst ourselves, one would say – one group would say that they have governance, mana whakahaere, and they are the indigenous people of the South Island, not us and they would say they are the hapū, iwi, although there is only small people in that group, they argued strenuously and that argument was taken to court and so it's appropriate that we definitely consider the kōrero that emerged from the wānanga or the Mongrel Mob that spoke during one of the wānanga that talked about the grouping of that gang and they are – that they are a type of hapū.**

Nā reira, kei te pātai au ki a tātou, kā pou tikaka, he aha ō tātou whakaaro mō kā whakatūka hou? Ehara i te mea ko kā hapū, te āhua o kā hapū o mua, anā kua ea kē tērā pātai, āe, ehara i te mea hou, he whakatū i kā hapū hou. Heoi anō, he aha kā – mehemea he aha kā tikaka e kīia nei, kā riteka rānei e kīia nei he hapū, ehara i te rōpū noa, ehara i te poari, he Rūnaka, he aha rānei? He aha? Mā te aha e kī ai he hapū. He whakaaro? **So asking ourselves, the pou tikanga, what are our thoughts around the establishing not the hapū, the nature of hapū for the past. We've addressed that question, yes, it's not new to establish new hapū, nonetheless, if one of the tikanga or the**

customs that they state that they are hapū or just a group or organisation or Rūnanga, how do you determine something is a hapū. Any thoughts?

DR RUAKERE HOND:

Ki a au nei, ka – aroha mai, kei a koe Pou. **Yes, to me Hana – over to you, Pou.**

PROFESSOR TĀ POU TEMARA:

Āe. Ko te hapū hoki he huihui ngā whānau. E hia whānau kua tū he hapū. Pēnā tātou e titiro ana ki tā Kingi i kōrero ake nā mō tana tauira mō te maraei Tāmaki Makaurau. E hia tamariki, e hia tāne, wāhine i tipu mai i roto i tērā marae? I roto i a māua rangahau ko Rangi Mātaamua ki te titiro kei te pēhea te ora o te reo i roto o Tūhoe. Ka tae māua ki a Ngāi Tūhoe e noho ana i Tāmaki Makaurau. Ko te nuinga o Ngāi Tūhoe, kei te rohe o Te Arawa mai i Whakatāne ki Te Arawa, kei reira e noho ana. Muri atu i tērā, kei Tāmaki Makaurau. He marae tō rātou kei reira. Muri atu i tērā ko Pōneke, whā mano kē a Ngāi Tūhoe kei reira e noho ana, i te whakaaro rātou ki te whakatū marae mō rātou ka whakawhiwhia e Kara Puketapu ki tētahi whenua. Engari ka tōpūhia ngā iwi i reira ka noho. Koirā te marae mō Ngāti Porou, mō Tūhoe i Wainuiomata. **Yes, hapū is a gathering of whānau. Our many whānau, number of whānau establish a hapū. Now if we consider what Kingi was talking about, his example of marae in Auckland. How many children, men, women grew up on their marae? Many of them within our research, with Rangi Mātaamua how is the language, te reo in Tūhoe, the house of te reo in Tūhoe, we went to Ngāi Tūhoe people living in Auckland and most Tūhoe live in Te Arawa from Whakatāne to Te Arawa district, that's where most of them live and following on from that in Auckland, they have a marae and after that, large populations in Wellington. There are 4000 Tūhoe living there and if they were to think of establishing a new marae, then Kara Puketapu, request a piece of land and bring together the iwi. That's the marae for Ngāti Porou, Tūhoe, at Wainuiomata.**

Nō reira, i roto i te rangahau, ka pātai mātou ki ngā tamariki o Tūhoe. Hoki ai koe koutou ki ō koutou marae i Tūhoe, kāo. Engari kei te tino mōhio koutou ki

ngā whakahaere marae. Oh, āe, haere au, hoki mātou ki te marae. Āna i Hoani Waititi. Koirā tō mātou marae. Arā, ko āku tamariki o Pōneke i whānau katoa mai i Pōneke. Ko ngā mea Pākehā kia tokowhā rātou kei te mōhio rātou nō hea rātou. Hokihoki ai ki ngā marae. Ko ā rātou tamariki, āe, ko ngā mokopuna tuarua, kāo. Kei te mōhio rātou ki ngā pepeha, ki ngā mea, engari koirā noa iho tā rātou e mōhio ana. Kāore e roa ki roto o Ruatāhuna, o Rūātoki. Ko ahau kei te hoki ki Pōneke. Koirā te wāhi i tipu ai rātou, te wāhi pea, i mihia ngā pito i whakahokia ngā pito ki wētahi ki roto o Ngāi Tūhoe. Engari, ko te wāhi tipu ake ai koe, koirā te wāhi e whakaaro ai koe, koirā tō tūrangawaewae, whai mana. Kei te mōhio hoki rātou he tauhou rātou ki ō rātou marae, tuatahi. Tuarua, nā rua i tō rātou tauhou kāore rātou e mōhio ki ngā tāngata o tērā marae, ahakoa whanaunga nō rātou. **So in the research we asked to the children of Tūhoe. Do you go back to your marae in Tūhoe? They said no. But do you really know about how things run at the marae? Yes, we go to the marae. Where? At Hoani Waititi, that's our marae. My children, in Wellington, they were all born in Wellington and they're adults, four of them, they know where they're from, they keep going back to their marae, their children, yes. Great-grandchildren, no. They know the pepeha and other things, but that's all they know. it won't be long in Ruatāhuna, Rūātoki, they have to – willing to – that's where they grew up. Their umbilical cords were returned to Ngāi Tūhoe, however the place where you grew up, that's where the place where you think that's where you belong. They know that they are newcomers to their marae because they're newcomers to their marae they don't really know their people even though they're relations.**

Nō reira, koirā pea tētahi o ngā mea hei whakaaro. Ētahi o ngā rōpū pēnei Ngā Wāhine Toko i te Ora, āe. Ko te pai o Ngā Wāhine Toko i Te Ora, he wāhine mōhio. Kei te mōhio tonu rātou ki ō rātou tūrangawaewae, ki ō rātou hapū, ki ō rātou iwi. Nā, he nui rawa pea te pātai ki a rātou kia tū rātou hei hapū, kei te pai tonu pea ki a rātou te tū hei rōpū i whakatūria i raro i te mana o te kāwanatanga ki tāku i maumahara ai. He kaha ake tā rātou pakanga mai i tērā tūrangawaewae, tēnā ki te noho ā wehe hei kaihapū. Koirā, ngā kōrero o kōnei mō tēnei wā. **So that's perhaps one of the things to consider, some groups**

like the Māori Women's Welfare League, yes, what's good about the Māori Women's Welfare League, yes, they are knowledgeable women, they know their place, where they belong, their hapū and their iwi. Now it's a major question to them to establish themselves a hapū, perhaps they are satisfied with being an organisation that was established under the mana of governance as I recall it. They are strong in fighting from that position rather than sitting separately as a hapū and the kōrero from here at this time.

DR HANA O'REGAN:

Nā reira, mēnā ka whai i tērā, te ara o tērā kōrero, Pāpā. Kei te noho motuhake tonu te hapū me te hapūtaka, ekari ehara i te mea ko kā whakarōpū tākata pēnei i a Wahine Toko i Te Ora, ērā atu whakarōpū tākata, ehara i te mea ka kīia nei he hapū i tā rātou whakarōpūtaka. **So we follow on the pathway of the gist of that question, kōrero, Uncle. Does the hapū stand independently and along with hapū identity. However, it's not a gathering of people like Māori Women's Welfare League or those gatherings, they're not called a hapū when they're grouped together.**

PROFESSOR TĀ POU TEMARA:

Āe.

DR HANA O'REGAN:

Anā, he rerekē te hapū, he whakapapa, he whānau, āe, kā pai. He aha ō whakaaro Anaha? **And it's distinct hapū, is distinct, whānau. What are your thoughts, Anaha?**

DR ANAHA HIINI:

Ko ētehi atu wāhanga nui e nui ake ai te hapū ko te whakatūnga o ngā papakāinga, ngā kura kaupapa o ngā kōhanga reo. I ngā tau i a kui mā, koro mā, ko ngā kōti tēnehi, he pīki kaupapa te purei tēnehi i te wā i a Nan rāua ko Koro. I whakahuihuitia ai ngā iwi, ngā hapū o Rotorua nei i runga i te kaupapa kotahi noa iho nei. Heoi anō, ko ngā – pēnei tāku i kī ai i mua, ko ētehi atu o ngā kāhui mana nui i runga i ngā marae i roto i ngā hapū, o ngā tarahiti, tae noa

atu ki ngā whare hauora, anō hoki kua whakatūhia ētehi hapū, anō nei he punua tāone, he tāone hipi. E whai wāhi ai ngā uri o aua hapū rā. Nui te mōhio i a au e whaiwhai nei ngā kōrero a taku pāpā, mā ngā whānau e hia kē nei e tū ai te hapū. Ko tā te hapū, he whakatū marae, mā te whakahuihuinga o ngā hapū maha e iwi ai. Kātahi rātou, kā whai pānga atu ki ngā waka tapu o te motu. Heoi anō, tēnā koe, tēnā tātou. **My mother (inaudible 14:06:04) a hapū, establishing papakāinga settlements, kōhanga reo, of the times of the elders, tennis courts, tennis was very popular during my grandparents' time, where they would gather, the people, hapū of Rotorua would gather on the single kaupapa. Like I was saying previously, some of the great authoritative collectives on our marae, including clinics, health clinics, also established by hapū, like it's a township where the people of those hapū are new, when I was following the kōrero from my father, there was so many whānau established a hapū, and the hapū, built a marae, gathering, gathering of the hapū, collective that makes an iwi.**

DR HANA O'REGAN:

Nā reira, kāore tētahi i te tohe ki tētahi e tautoko ana te katoa. Kei te roko koe i te wairua o tohe, Ruakere? Kei te whakaae koe ki tēnei? **So no one is arguing against each other, everyone agrees with each other. Any other spirits of debate, do you agree?**

DR RUAKERE HOND:

Kāore e – kāore e whakaae ana. Ki au nei, ko te hapū tētahi momo e taea ai te – well, i te uranga o te rā, tae noa ki tōna torengitanga, e noho nei koe ki te ao o taua hapū, ā, ngā rawa katoa, a kai, a mātauranga. Nō reira, mehemea kei te hapū ērā āhuatanga, ki a au nei, anā kei runga i te huarahi tika kia kīa ake he hapū. Engari, kua rongo i rongo atu i te kōrero o ngā Kingi, kei a rātou te kōhanga reo, o te kura. Kei a rātou tō rātou marae, tō rātou pae, tō rātou whare wānanga nei. Nā rātou anō i hanga. Ki au nei, kei runga i tērā huarahi o te mea nei e ora nei i roto i tētahi tikanga, i tētahi tuakiri, i tētahi hanganga o tētahi hapū ki au nei. **Yes, I agree. To me, hapū is something that since the sun rises and then it sets you live in the world of the hapū, all of it, resources, it's food, it's knowledge, so it the hapū holds those aspects to**

me, you're on the right pathway where you can be called a hapū. But heard the kōrero from the gangs that they have a kōhanga reo, they have kura, they have their own marae, their own pae, they have their own whare wānanga that was established by them. They own their pathway and it is alive within tikanga, identity or some structure of hapū to me.

DR HANA O'REGAN:

Nā reira, kia hoki ki te pātai matua o tēnei Ruku Tātari, anā me tā tātou kī, me tā tātou kōrero i mua rā, kua kaha pū i te pūtake o te mana whakahaere, e tika ana kia hoki te mana whakahaere o aua – ki aua momo rōpū. Mēnā, ka kīia nei he hapū? **So I return to the main question of this inquiry, kōrero previously that the hapū are the basis, on the basis of covenants and so it's appropriate that the governance of – returns to those groups if they are called hapū?**

DR RUAKERE HOND:

Koirā te take me āta whiriwhiri ko wai ngā rangatira e arataki ana i ēnei hapū tinitini nei? E kore kaha nei ia hapū te noho ko tētahi rangatira ki tētahi momo kāhui nui nei o Aotearoa whānui. Engari anō, mō te kaha o tētahi rangatira ki te āta poipoi, āta arataki, āta whakariterite i aua hapū kia āhua whai mana, whai wāhi rātou ki te whakatakoto i ō rātou wawata tūmanako o ngā whakatupuranga i roto i tō rātou whakapapa whānau nei. **That is the reason as to why we should determine over – discuss who are the rangatira of these many hapū, it's not like hapū has rangatira throughout Aotearoa, but through the strength of a rangatira to encourage, to guide, to lead and to pair those hapū so that they can gain mana or have the place to put – pursue their ambitions, aspirations, dreams for their whakapapa, whānau, hapū.**

DR HANA O'REGAN:

He pai ērā wero ki a au, nā te mea kei te āhua – ehara i te mea kei te noho au kei – i te taiapa, kei te aro kē au ki te whakapapa ā-iwi, ara te whakapapa ki te whenua, ki te wāhi, ki te rohe, ehara i te mea ko te whakarōpū noa i te tangata i ruka anō i tana whakapono, te whakaratarata tētahi ki tētahi te hāhi, te aha rānei. Ki a au nei, kāore e taea e au te wehe i te whakaaro o – ki te iwi me te

hapū tūturu, ahakoa te rerekētanga o te ikoa o te noho o tērā hapori i ērā wā. Nā reira he pai, he pai ērā wero ki a au. He whakaaro anō ōu ki tērā kā pātai, Kīngi? Kātahi, ka huri ki a koe, Hākui. Kingi, he mea hei tāpiri, kāore rānei? Kāo? **Those are great challenges to me, because it's not like I'm sitting on the fence, but I'm focussing on the whakapapa of iwi, whakapapa to the land, to the place, to the district, not just grouping people together in line with the belief to each other, diligence, to me I'm unable to provide the thoughts to the iwi and true hapū, despite the distinct nature of the name or communities how they lived at the time and so those challenges, but to me – do you have any thoughts in relation to that question, Kingi? And then we'll turn to Hiria. Kingi, do you have anything else to add?**

KINGI KIRIONA:

Kāo, tautoko tāku. **No, I support.**

DR HANA O'REGAN:

Hākui Hiria, he whakaaro ōu? **Hiria, do you have anything?**

DR HIRIA HAPE:

Whakaaro paku noa iho nei kei te rongo atu i wā tātou kōrero e tautoko tika ana au ki wā tātou kōrero. Engari, ētahi o tātou rōpū nei, kua hangaia he marae, kua hangaia he marae, kua inoihia he marae, kua karakiahia, anō nei he tino marae. Kei te kōrero au mō te hunga o ngā hōia, ngā hōia tae atu ki ngā – te rere rānei me ngā heamana. He marae katoa o rātou. Ko te painga o wērā momo marae, kei te taea ki te whakamahi ngā tikanga e pā ana ki ngā hōia rā i roto i ērā whare. Ko te mea, engari ki ahau nā kia kaua rātou e mōhio whānuihia he hapū. Engari ka ōrite tā rātou noho ki ētahi atu, nā te. mea ko ngā whenua kei runga wērā marae, ko ngā tāngata whenua tonu o aua whenua rā, kei te whakatakoto i ngā ture mō te marae. Ehara i te mea tūturu mai nei kua riro i ngā hōia tērā mana kua noho rātou a Ngāti Tūmatauenga mai, engari ko ngā whenua kei runga i ngā marae e tū ana, i noho tonu te mana ki raro i ngā ara i raro i a Tūwharetoa, Ngāi Te Rangi, kua wareware au ngā iwi i Waiōuru rā, anā tae atu hoki ki ngā heamana i Akarana nā me ngā rererangi. Koirā tōku mōhio kei te noho tonu i raro i ngā marae, ngā hapū tūturu, engari

karekau e taea e wērā rōpū te whakahaere hapū rātou. **I just have some brief thoughts, I can hear the kōrero and I support, agree with our kōrero. But some of us, some of our groups have established, built marae and given the name to the marae, have performed the karakia as if it's a great marae. I'm talking about those soldiers, including the Air Force and the Navy, they all have marae. What's good about those types of marae is that you are able to utilise the tikanga in relation to the soldiers in those houses. But to me they must not be known widely as hapū, but how they live is similar to others, because the lands that those marae sit on, stand on, the tāngata whenua of those lands are laying down the ture, the laws for the marae, it's not been left for the soldiers to add mana and like Ngāti Tūmatauenga, the Army, but the lands that the marae stand on, the mana resides with Tūwharetoa, Ngāi Te Rangi, I've forgotten about the iwi at Waiōuru, including the Navy marae in Auckland and the Air Force marae, that's my understanding that the marae stand under the true hapū, but those group are not able to organise themselves as hapū.**

DR HANA O'REGAN:

Ka pai. Ko te mea pai ki au, ahakoa te pai o ēnei wānaka, ka riro mā te pānara kā mema o tēnei Ruku Tātari tērā whakatau. Nā reira, ka āta titiro mātou ki kā kōrero i kā puta i te mutuka, ka rawe. Kia kaha rā. Tēnā, i ruka anō i te whakaaro ki te wā, ka hipa pea te tekau mā tahi i te mea, arā te K, nā te mea ki au nei kua ea kē ērā kōrero mō te mana. Kua kōrerohia, ka wānakahia ērā. Kāore pea tātou i kaha kōrero mō te rerekētaka, te panonitaka o ērā momo mana i roto i kā tau. Hoi anō, well, mēnā he whakaaro wā koutou i whakaritea, tēnā tukuna mai ki te kore kā haere tātou ki te wānaka i te kaupapa o te rakatiratanga. Ki ō koutou whakapai, ki a koutou whakapai, kua ea tērā taha, ka kōrero mō te mana? He kōrero anō wā tētahi? Kāo. Kāo, ka pai. Tēnā, tēnei mea te rakatirataka, ki ētahi o koutou ko te rangatiratanga, e rua, e rua. He aha wā tātou – ō tātou whakaaro mō tēnei mea te rakatirataka? He rite tonu ki tērā kupu i te reo Pākehā arā ko te sovereignty, e taurite ana? He tau aro ana? He aha ō koutou whakaaro ki te tikaka o te rakatirataka. Pāpā, kei te hia tīmata mai koe?

Good, what's a good thing to me is that how great these wānanga is left to the members of the panel and so we'll carefully look into the kōrero that will emerge ultimately. Wonderful. But in terms of the time, we've addressed K, the kōrero for mana has already been addressed and that has already been discussed. Perhaps we didn't really talk about the difference or the changing of those types of mana over the years. Nonetheless, if you have thoughts, please provide it. Otherwise we'll discuss rangatiratanga. Do you believe we have addressed those things about mana? Does someone else have another kōrero? No, no, all right. This rangatiratanga, rangatiratanga, rakatirataka are the same thing. What are our thoughts about rangatiratanga? Is it similar to the term in English sovereignty? Is it comparable or is it contrast, what are your thoughts of the meaning of rangatiratanga. Uncle, do you wish to start us off?

PROFESSOR TĀ POU TEMARA:

Āe, koinā pea te – koinā pea te paerewa o tēnei mea o te mana o te tāngata, o te mana ki te whenua, o te mana ki ngā whakaaro, ko te rangatiratanga. Me pērā pea, koirā anō pea te roa o aku kōrero. Kāore pea i tua atu i te rangatiratanga. **Yes, perhaps is the standard criteria around a person that has mana to the land, thoughts, of rangatiratanga. I'll just put it like that and that is – there is nothing more important than rangatiratanga.**

DR HANA O'REGAN:

Ka pai. Nā, tērā te whakaaro tuatahi, hei wāhi i tēnei wānaka. Kingi, rangatiratanga. He aha ō whakaaro? **Good. First thoughts in the discussion rangatiratanga. What are your thoughts?**

KINGI KIRIONA:

Ko tā te rangatira kawe i te mana motuhake, ki a au nei. Nō reira, mehemea ko te mana motuhake tētahi ao. Ko te rangatiratanga te, āe, tā te rangatira kawe i āia me āna tāngata i roto i tērā ao. Kei te – ko te whakahaeretanga rānei o te mana motuhake, ki a au nei, taku titiro ki tēnei mea ki te rangatiratanga. Nā te mea, ko te noho mana motuhake, te noho mana motuhake, engari ko te

noho rangatiratanga i roto i tērā he rerekē anō tērā. He ao i roto i te ao. He whare i roto i te whare. **The rangatira, well being – exercising mana motuhake. If mana motuhake is – rangatiratanga is the – rangatiratanga is responsible for him or herself, the people and their world. How you exercise mana motuhake to me? We consider rangatiratanga, because exercising mana motuhake is distinct, but exercising rangatiratanga is different. There's another world, the world outside and world inside the house.**

DR HANA O'REGAN:

Te tūmanako, ka puta mai te māramatanga i tērā, ka pai. **We gain an understanding from that.**

KINGI KIRIONA:

Āe, āe, āe.

DR HANA O'REGAN:

Tēnā koe. Hākui Hiria? **Thank you. Hiria, over to you.**

DR HIRIA HAPE:

Āe, kei te tautoko atu ngā kōrero, he whakapapa tō te rangatiratanga, te whakapapa tōna here mai nei ki tōna iwi, ki ōna –ko te rangatiratanga o te ao Pākehā nei, karekau ōna whakapapa. Ka hangaia mai te tūranga kua riro koe te rangatira, e mahi ana e te – kua tau atu te rangatiratanga ki āia. Kei – he pai, e taea ana i te turaki āia. Engari tō te Māori, kārekau e uaua i te turaki i te rangatiratanga o te Māori. Kei reira au e tautoko rā i ngā kōrero. He nui te mana o te Māori e tū ana he rangatiratanga, engari ko te huna karekau i whakapapa ki tōna iwi, ki tōna – engari kua kawea he tūranga i waho atu te ao Māori, he rerekē anō tēnā ki te titiro atu te tūranga e hangaia ana i roto i tētahi atu ao kē. Kāore anō te kī, he ao atu anō tō rātou. Ko tāku e kī nei te ao, kotahi anō ki te ao he ao Māori, kāore au e whakaae he ao Pākehā anō tētahi. Engari ko te rerekētanga o ngā whakahaere o roto i tērā rangatiratanga, karekau i eke. ki te whakahaere i roto i – ko tā rātou rangatiratanga e titiro ana mō ngā mahi e mahi ana e rātou. Ko tēnei rangatiratanga e titiro ana i te oranga o te iwi tonu,

te oranga, te painga mō te iwi whānui, āe. Koirā pea te rerekē o tāku, nā titiro ki tēnā āhuatanga. Pēnā koirā te – kāore au i āta pānui te – **I support the kōrero. Rangatiratanga has its own whakapapa which connects it to its people, it's iwi, rangatiratanga of the Pākehā world has no whakapapa. It's the position is created and it's either they're the leader and they have rangatiratanga. They're able to tear them down, but for the Māori people it's difficult to tear down the rangatiratanga of the Māori people. Now that's why I support the kōrero, has great mana of the Māori people who exercise rangatiratanga however. Those who have no whakapapa to their iwi but they assume a position outside of the Māori world, that's a distinct difference if we consider position that are created in another world. I'm not saying that – there's only one world and it's te ao Māori, I don't say that the other is the Pākehā world, but the difference between how we exercise rangatiratanga on that side, does not reach the level, their rangatiratanga is talking about the work that they undertake. But rangatiratanga considers the welfare of the iwi and the taiao, that's the difference of my perspective on it. I didn't quite read the question –**

DR HANA O'REGAN:

Ko te pātai nei – **This question –**

DR HIRIA HAPE:

Āe, āe, koinā. **Yes.**

DR HANA O'REGAN:

Ka pai. Well, ehara i te mea ko tātou te tuatahi ki te tohe i te tikaka o te rakatirataka. Me mihi ki te Tiriti o Waitangi i tērā o kā tohe nui i a tātou. Hoi anō, he aha – **It's not like we're the first person to debate the meaning of rangatiratanga. So I must acknowledge the Tiriti o Waitangi from that great debate amongst us.**

DR MONTY SOUTAR:

He pātai tāku mō te rangatiratanga. Nā reira, kei te kī mai koutou, ko te rangatiratanga i te wā i waitohungia e ō tātou tīpuna o Te Tiriti o Waitangi, he

rerekē ki te rangatiratanga o nāianei? **I have a question in terms of rangatiratanga. So are you saying that rangatiratanga during the time that our ancestors signed Te Tiriti o Waitangi is distinct from the rangatiratanga of today?**

DR HANA O'REGAN:

Pai tērā pātai, anā kua horahia tērā pātai. Ko te pai o taku mahi i roto i tēnei wānaka, ka tuku i te rākau ki tētahi atu i te tuatahi. **That's a good question. So question has been put and my role of this great thing about my role in this wānanga is I pass it on to someone.**

PROFESSOR TĀ POU TEMARA:

Ki a au, ko te rangatiratanga i hainahia ai i raro i te Tiriti o Waitangi. Kei te tū tonu tērā rangatiratanga tae noa ki nāianei. Ki te kore he rangatiratanga o te iwi, o te hapū rānei, kāore he mana. Ko tōna rangatiratanga kei te kī, he mana tōna, he mana motuhake tōna. Ka neke, ka neke au e tū ana. Nā, ko te rangatiratanga tērā. **Rangatiratanga that was signed under Te Tiriti o Waitangi endures until today. If there was no rangatiratanga of the iwi, of the hapu, there would be no mana. Rangatiratanga has mana, mana motuhake here and here I am to stand again. That is rangatiratanga.**

DR HANA O'REGAN:

Nā reira he pai Pāpā, mehemea kei te kī te Pākehā, te Kāwana, nō rātou te sovereignty, kei te kī tonu tātou – **Therefore, Uncle, if Pākehā or Government are saying they have sovereignty –**

PROFESSOR TĀ POU TEMARA:

Kāo, kei a mātou kē.

DR HANA O'REGAN:

Kei te ū tonu, kei te ū tonu tātou i te rangatiratanga ahakoa te sovereignty, te aha rānei? He whakaaro, Anaha, he whakaaro ōu ki te pātai a Monty? **We still say we remained committed to rangatiratanga whether it's sovereignty or**

whatever? Anaha, do you have any thoughts about the question of Monty?

DR ANAHA HIINI:

Āe, āe, ahakoa tēnei mea te rangatiratanga he tū ingoa, he mahi anō, hei whakatutuki mā te tangata i āia e whakatairanga nei te rangatiratanga. E ai ki te tikanga tuatahi ake ki te whakatū rōpū, hapū, aha rānei, me whakatū mātāpono, me whakarite tikanga anō hoki. Ka mutu, mēnā – pēnei i tā Pou i kī ai, koirā hoki tāku i whakaaro ake ai, mēnā kāore he rangatiratanga kua ngū pea te mana. Ki te kore he mana, ko ngā tikanga me aua mātāpono rā, ka noho noa iho hei whakaaro, e kore rawa e puta ki te ao. Engari ko ngā mahi, hei mahi mā taua hunga rā ko te whakahaere i ngā take tōrangapū, ko te manaaki, ko te tiaki, te whakatau i ngā whakataunga nui, ko te aha, ko te aha. Nō reira, koirā noa iho tāku, hei āpiti atu ki te wānanga nei. **Yes, although rangatiratanga is a term, it's someone must carry out certain tasks to exercise rangatiratanga firstly to establish a group, hapū or whatever, we must have principles and tikanga in place. Furthermore, as Pou was saying, my line of thinking if there was no rangatiratanga, then mana would be silenced if there were none of those principles, it would just be thoughts, it wouldn't be (inaudible 14:20:01) to the world, but they are practices for those to fulfil, in terms of political, to take care and make those determinations important et cetera et cetera and so that is all from me to add to the wānanga.**

DR HANA O'REGAN:

Ruakere, he whakaaro ōu, me te pātai whai muri mai, arā te whakataurite o te whakatauriteka o te mana me te rakatirataka. Nā reira, he aha ō whakaaro? **Ruakere, do you have any thoughts and no questions following on from that is the comparing – comparison between mana and rangatiratanga. So what are your thoughts?**

DR RUAKERE HOND:

Ki au nei, kua rerekē te āhua o te rangatiratanga i te āhuatanga i te Tiriti o Waitangi ināianei. Ehara i te mea, nā runga anō i te aronga, i te ao rānei, engari

te āhua o te noho o te tangata i tērā wā i te hainatanga o te Tiriti o Waitangi ko ngā rangatira o tētahi hapū kei a rātou te mana. Well ia rātou te mana. Kia kī atu ka haere ki te pakanga ki tērā hapū o tērā taha o te taiapa, o te tawhā nei o tērā taha o te awa. I a rātou anō te mana, te whakatau he pēhea nei ka tango atu te whenua o tērā hapū, ka tuku rānei te whenua ki tērā hapū. Nō reira i taua wā i a rātou te mana whakahaere i te katoa o te ao o tērā hapū. Ehara i te mea, nō tētahi atu rangatira o hapū kē, tērā mana. Engari nō rātou anō i ētahi hapū, anā ko tētahi tangata he ringa kaha, he aha rānei, he arataki tōna hapū, ētahi atu hapū he mea anō te katoa i uru atu ki roto i ngā whiriwhiringa o ngā māngai o tērā whānau, o tērā whānau. **To me, the nature of rangatiratanga is distinct from Te Tiriti o Waitangi to this time, not just from the recognition of the world, but how people lived at that time, at the singing of Te Tiriti o Waitangi. The rangatira of the hapū, they had the mana. They had the mana to state that we would go and battle, fight another hapū from that side of the boundary or that side of the river. They also had the mana to determine how or whether we removed the land, take the land from the hapū or gift land to a hapū and so at that time they had the mana whakahaere, they governed the whole world of that hapū and it wasn't for another rangatira of another hapū to have that mana, but that they would then, with other hapū, person is powerful, led his or her hapū, other hapū where everyone was part of those deliberations, those determinations, representatives of each and every whānau.**

Ko te āhua o te hapū o nāianei, e tiaki ana i te wāhanga e toe tonu ana ki a tātou. Ko te wāhanga e toe tonu ana ki a tātou ko te whakahaere i ō tātou whenua, te whakahaere i te kaitiakitanga, te whakahaere i ō tātou marae, ō tātou wānanga. Nō reira, ko te taha, ko te ora, ko te mate kua riro kē i raro i te ture o te Pākehā, o te kāwanatanga, engari anō ko te āhuatanga o ngā whakahaere i tō hapori, arā tō kohanga reo, tō māra, tō mahinga kai, tō marae. Koirā te rangatiratanga o nāianei. E kite ana e ia kokonga o te motu, ngā hapū e tū ana, e whakahaere ana i a rātou anō. Ehara i te mea nō te iwi, nō tētahi whānau anake nei. **The nature of hapū in our days, is to take care of those parts that are left to us, that part left to us is to govern our lands, to govern our kaitiakitanga, our marae, our wānanga and so the solution and the**

problem is that we be left under the laws of the Pākehā of the Government, but in terms of governing your community, your kōhanga reo, your garden, your cultivation, your marae, that is the rangatiratanga nowadays, which we find in each corner of the country, hapū is standing and governing themselves, not just for the stuff for iwi or whānau to do.

DR HANA O'REGAN:

Ka pai, well taihoa kua hipa te wā, kāore au i mātaki te wā. Ekari me whakatū tātou mō te rima miniti. **Good, wait, we've asked the time. I wasn't watching the time, so we'll just have a break for five minutes.**

DR RUAKERE HOND:

E aroha atu ana ki a Paiheke.

DR HANA O'REGAN:

Yeah, nā reira, mō taku hē tukāne. Hoi anō, ka whakatū mō te rima miniti. Ka hoki mai anō tātou, anā ka haere tonu i tēnei pātai, tērā pea he poto noa iho, ekari mō tēnei, arā, mehemea ka noho tuakana, teina tētahi ki tētahi, mehemea ko tētahi arā te mana, te rakatiratanga, te whakatinanaka tētahi o tētahi. Mēnā he whakaaro motuhake rānei. Hoi anō, kia wānaka tonu ērā pātai i te hokika mai, kia tū mō te rima miniti. Ka pai, rima miniti ka hoki mai anō. **Sorry, brother, so we will have a five minute break and then return and then we will continue with this question, perhaps it's only brief but if there is a senior/junior relationship of the mana, the rangatiratanga, the fulfilments, fulfil the relationship or is there distinct thoughts. We will break for five minutes all right, five minutes we'll come back.**

HEARING ADJOURNS: 2.22 PM

HEARING RESUMES: 2.28 PM

DR HANA O'REGAN:

Ka pai, kia ora tātou. Kua hoki mai anō, anā kua ora anō tā tātou kaiwhakamāori. Nā reira, ko tātou anō tērā. I tuku au i ērā pātai ki a tātou i mua rā, tērā pea he kiko, he kiko o te pātai. Tērā pea kiko kore noa iho nei. Kei te titiro ki te whakaahua o Wharehuia e iri ake ana i te pātū o Pou me te tika hoki. Nā, kei te titiro mai te koroua ki a tātou. Ka noho tuakana, teina. Ka noho tuakana teina rānei tētahi ki tētahi te mana me te rakatiratanga. He wāhaka, ko tētahi te pūtake o tētahi atu. Ka noho tētahi hei whakatinanatanga o tērā atu, he aha ō koutou whakaaro? Tīmata i a koe Kīngi? **Thank you, we have returned again and our interpreter has been revitalised. I posed those questions to us beforehand. Perhaps there is substance in the question or has no substance. I'm just looking at the photo of Wharehuia hanging on the wall of Pou's home and the koroua is looking at us. As senior, junior, there's one above the other, mana to mana rangatiratanga. Does one form the basis of the other or does one sit as the fulfilment of the other, what are your thoughts, we'll start with you, Kingi?**

KINGI KIRIONA:

I knew you were going to come for me.

DR HANA O'REGAN:

Mihi mai, mihi mai. **Thank you, thank you.**

KINGI KIRIONA:

Ki a au nei ko te whakatinana te mea tuatoru rā i kōrerohia mai ai e koe, ki a au nei. Nā, kia hoki ake au ki taku kōrero mō te whare i roto i te whare. I ako au i tērā kōrero i kōnei, i tētahi o ngā tongikura i kōnei. Nā, ko tētahi tauira, mehemea ki te kōrero kapa haka, nā te mea koinā tōku ao, tētahi o ōku ao. Taku kapa haka Iti Kahurangi. Ko tō mātou mana motuhake, ko tā mātou tū, nē? Kāore nei ōna rite, believe me. Koinā tō mātou mana motuhake, tērā i ōna rite. Engari, ko te rangatiratanga i roto i tērā, ko tō mātou kaha ki te kōkiri i tērā atu i tō mātou anō rerekē. Nō reira, kei te whakatinana, ko te rangatiratanga,

ko te whakatinanatanga o tērā mana motuhake o mātou. Ko te kōkiri i tō mātou mana motuhake i te rerekē o tā mātou tū i roto i tēnei ao kapa haka e kōrerotia ake nei. Nō reira, ko te kaiwhakatinana tētahi i tētahi, ki a au nei. **To me, fulfilments that you talk about firstly to me, I go back to the house within the house. I learnt about that here from one of the tongikura here. One of the examples is if we're talking about kapa haka, because that's my world, one of my worlds. My kapa haka Iti Kahurangi. Our mana motuhake comes from our stand, performance. It's not similar anywhere else, that's our mana motuhake. Rangatiratanga within that is our strength to advance our performance, our uniqueness. So rangatiratanga is the fulfilment of that mana motuhake of ours is to advance our mana motuhake and the unique way we perform in the world of kapa haka that I talk about. So the fulfilment of one thing to the other, to me.**

DR HANA O'REGAN:

Kia ora rā, tēnā koe. Anaha? **Thank you. Anaha?**

DR ANAHA HIINI:

Ki ahau nei ko te tuakana o te tokorua nei ko te mana. Ko te teina, ko te rangatiratanga pēnei i te kōrero i whakahuahia rā i mua rā. Ko te mana anō te mana, ahakoa mana tuku iho, ahakoa mana i tau rā ki runga ki āia i te iwi. Ko te rangatiratanga, te mahi hei whakatutuki māna e piki ai tōna mana ki te tihi taumata teitei. Hei whakakapinga ki ahau nei ko te mana, te puna. Ko te rangatiratanga ngā tini awa e whai nei ia e tae iho ai ia i te moana. **To me the elder of this, senior of this is mana and junior is rangatiratanga, below the mana, like what was said before. Mana is mana, even though it's mana inherited, it's placed upon the person, the iwi. Rangatiratanga is the exercise of it, to elevate it to the highest pinnacle. Mana is the source and rangatiratanga are the various waterways that flow from it into the sea.**

DR HANA O'REGAN:

Kā pai. Tēnā koe i tērā – ērā kupu whakarite, kia whakaahua mai tērā whakaaro i ō tātou hīkapo. Hākui Hiria, ana, māu te tikaka mēnā kei te – nōu te mana mehemea kei te hia whai koe i kā awa, ki te puna, kā puna ki te awa rānei e

kōrerohia nei a Anaha. He aha ō whakaaro? Kei te ngū koe e Whaea. Ka pai. **Thank you for that kupu whakarite, words of comparison, demonstrate that thought. Hiria, you have the mana if you want to follow the waterways from or to the source as Anaha was saying. You're silent at the moment.**

DR HIRIA HAPE:

I pakeke mai au i roto i tēnā ao i te taha i te awa. E kai ana hoki mai te puna. Engari ko te mana o te rangatiratanga, kei aku tuakana tonu te mana. Te mana. Ahakoa he aha aku mahi e kore au e eke ki tērā taumata e riro ai i au ō rāua mana, āe. Engari, ka taea au te tū i runga i te rangatiratanga, hei painga kē mō te whānau katoa, mō te hapū, ehara mō te tangata kotahi noa iho. Koinā pea ki au te rerekē. Āe. **All right, I grew up in that world beside the river and we flow from the spring, flow from the spring. But the mana, rangatiratanga, my older sisters have the mana, no matter what I do. I won't reach that level where I acquire their mana. However I am able to stand on my rangatiratanga for the benefit of all the whānau, for the hapū, not just for one person and perhaps that's the difference.**

DR HANA O'REGAN:

Tēnā koe. Ruakere, he aha ōu whakaaro? **Thank you.**

DR RUAKERE HOND:

Hanga i pū ana ki te ia o te kōrero a Anahe i āia e kōrero ko te rangatiratanga te whakatinanatanga o te mana motuhake. Ko te mana motuhake tērā te mana ki te whakatau i te huarahi e tika ana māu, ehara i te mea ka whai noa iho nei ngā tohutohu a ētehi waho atu anō i tō hapori. He mana motuhake tō ia tangata, engari mehemea kōrero hapū nei, he mana tō ngā hapū ki te whakatau ko tēnei kē tā mātou e mea nei. Nō reira ko mana ki te whakatau i ngā take mō te oranga o te hapū, koirā te mana motuhake, engari i te wā kua whakatau ko tēnei te mahi, ko te whakamahinga, ko te whakatinanatanga o taua whakatau, koirā te rangatiratanga e whakaari ana i roto i taua kāhui tangata. **It's directly in relation to the essence of the kōrero of Anaha as he was saying that rangatiratanga is the fulfilment of mana motuhake. Mana motuhake is the mana to determine the right pathway for you and not just following the**

instructions from outside of your community. Each person has distinct mana motuhake, but if we're talking about hapū, and hapū have mana to determine that this is (inaudible 14:33:27) and so the mana to determine the issues for the wellbeing of the hapū, that is mana motuhake. But at the time that they determine that this is what they need to do, and the utilisation, the fulfilment of that determination, that is the rangatiratanga that is demonstrated within that collective of people.

DR HANA O'REGAN:

Kia ora rā. Pāpā, he whakaaro ōu mō te – mēnā ka noho tuakana teina rā – te mana me te rakatirataka? **Thank you. Uncle, do you have any thoughts as to what is junior, senior of mana and rangatiratanga?**

PROFESSOR TĀ POU TEMARA:

Āe, ko te āhua o te rangatiratanga i te hainatanga o te Tiriti. He orite ngā mana e rua. Engari ināianei, kua kore te mana rangatira o te wā o te hainatanga o te Tiriti. Kua tū kē mai he mana nui atu i a tātou. Nā, i roto i ngā tau, e pātai ana au, mēnā kāore a tātou te rangatiratanga. He aha tātou e kōrero mana motuhake nei? Ki a au, ko te iwi i mōhio he aha te motu – te mana motuhaketanga ko Ngāti Maniapoto. Ka mutu i puta i a au tērā kōrero i roto i te rīpoata mō te Rohe Pōtae, nā te mea, koirā anake te iwi i koropiko te kāwanatanga i kore e uru atu ki roto i tōna rohe. Nā te aha? I roto i ngā rangahau kāore a ia kua kore ana kaha ki te pakanga. Engari anō, Maniapoto i te kaha ki te pakanga. Nō reira, koirā anake te iwi ki a au i mōhio he aha te tikanga o tēnei mea o te mana motuhake mō tētahi wā poto. **The nature of rangatiratanga during the signing of Te Tiriti. Mana, two mana were equal. But nowadays, there's no mana rangatira like it was during the singing of Te Tiriti. There's a greater mana that was established, greater than us and over the years, I pose the question, if we do not have rangatiratanga, so why are we talking about mana motuhake? To me the iwi who truly knew mana motuhake is Ngāti Maniapoto. I shared that kōrero in the reports for Te Rohe Pōtae, the King Country, because it's the only iwi that the Government bowed down to and the Government was not allowed to enter their district. Why? Through the research it was found they had no**

power, strength to fight, but Maniapoto were strong fighters and that's the only iwi to me that knew the meaning behind mana motuhake for a brief time.

DR HANA O'REGAN:

Kāore he – i tua atu i a koe ki te whakaikoa i te ikoa o tētahi iwi i roto i tēnei. Tō kaha Pāpā, tō kaha, ka pai. Tēnā, ko te pātai whai muri mai, ko te wāhaka o te pātai kei a tātou i te mea o M. Mehemea, ka taurite ana kua ea tērā ki a au nei, kei te kōrero – kua kōrero tātou mō te tū o tētahi ki te taha o tētahi, kei hea hoki tērā tū? Ekari mō te wāhi ki roto i tēnei Ruku Tātari mō te mana whakahaere ā-motu, te mana whakahaere o te constitution nei. Ki ō koutou whakaaro ka whai wāhi, ka tika, ka ritekā Māori mō te rakatirataka i roto i tērā horopaki? Ko te mana kē tā tātou e kōrero nei, he aha ō whakaaro, Ruakere? **There's no one better than you to name an iwi. That's your power, Uncle. Now the question, part of the question that we – M. We've already talked about the stand of one with another and – but in terms of this, in terms of this Inquiry, the governances nationally and governance of the constitution and do you – tikanga, rangatiratanga and place in that context or is it mana that we're referring to, what are your thoughts?**

DR RUAKERE HOND:

Ki a au nei, ko te mea nei. Ki a au nei ko te – i roto i te constitution nei tā tātou e kōrero nei, e wātea ana ngā hapū ki te whakahaere i āia anō whakatinana i tōna hiahia ai. Ehara i te mea kia hē i āia ngā ture tūturu nei o te tangata, hāunga ko te kāwanatanga, engari ki te whakahaere pēnei i te patu tangata, engari ko te āhua o te whakahaere i whakatinana i ngā whāinga, e āhei ana te hapū ki te whiriwhiri i tētahi moemoeā, tētahi whāinga matua nei me te mea e wātea ana ki te whakatinana i taua whāinga. I roto anō i a tika, i roto anō i a mārama, māramatanga nei. Koirā te whakatinanatanga o te mana rangatira i ēnei rā. **Me, within the constitution that we're talking about who are able to govern themselves and to fulfil their – but they desire, no it's not, for them to break their genuine laws of people, not those of the Government, but to govern like assaulting people, but into the nature of the fulfilment of the objectives of where the hapū are able to determine their aspirations**

or their main objectives and if they're able to fulfil that objective within what's right, what's just and what's enlightened. So that is the fulfilment of mana rangatira nowadays.

PROFESSOR TĀ POU TEMARA:

Āe.

DR HANA O'REGAN:

I kite atu au i te rūrū o te upoko o te mateka o Pāpā Pou? E whakaae ana ki tērā. He aha ō koutou whakaaro? Āe, kāo, kei te pēhea koutou? He kōrero anō? Ka pai. Tēnā, ko te mea – ko te pātai whai muri mai, ko te N, ki aku pepa, ko te tekau mā wha. Hoi anō, āhua hākai ana ki tērā kōrero, tērā pātai i mua rā mō te whakatū i kā hapū hou me te rerekētaka o te whakarōpū tākata. Ko tēnei pātai e pā ana ki te hurika o te wā me te panonitaka hoki i roto i wā tātou whakahaere i a tātou anō, arā kā rōpū hou. Ko ētahi kī ana ehara i te hou. Hoi anō, ko te pātai nei, mehemea he aha te hākaitaka o te mana whakahaere ki kā – he aha te hākaitaka ki kā hiahia o te whānau tonu, wahine mai, tāne mai rakatahi mai. He aha, ka noho tērā mana whakahaere ki hea? Ehara tērā i te – taihoa. He aha te – mō taku hē? He aha te mahi o te rakatira, te mahi whakahaere? Me pēhea tana whakaea i te – i kā hiahia o te whānau, te katoa o te whānau? Me hākai pū ki te oraka tonutaka o te whānau ahakoa tōna haka? He aha te honoka i waekanui i te mana whakahaere? Ko te rakatira me te whānau, he whakaaro? Ētahi? Anaha, i whai kupu koe ki tēnei o kā pātai? **I saw Uncle Pou nodding his head. What are your thoughts? Yes, no? What do you think? Anything to add. All right. Question following is N. It's the 14th on the list, relevant to the previous question is the establishment of new hapū and the difference between what is grouping people, over the time and the changes and how we govern ourselves, and this new, say it's not new. The question is the relevance of governance to the needs of the whānau, women, men, children, youngsters. What – where does that mana whakahaere, governance lie? What is the role of rangatira to address the needs of all of the whānau, to be directly pertaining to the wellbeing of whānau, what is the connection between**

governance of the rangatira and the whānau, any thoughts? Some? Anaha, you have anything to add to this question?

DR ANAHA HIINI:

Kei te āhua hoki o ngā mahi a te tāngata, he mana āia, i a tātou e whakateitei ana. Kei te turakina ētehi atu nā runga i ngā whakaaro rerekē, heoi anō ki te hoki anō ahau ki tōku anō whare, ko tāku he manaaki, he tiaki, he hāpai hoki taku wahine, koirā hoki tāna mahi. Me manaaki, me tiaki, me hāpai i ahau. Ko tā māua he whakarite i a māua tamariki. Ka mutu, tokowhā wā māua mokopuna. Ko tā māua hoki, otirā ko tā mātou e whakahaumaru i a rātou e rite ai rātou kia eke ki ngā kaupapa huhua o tēnei ao weriweri e noho nei tātou. Ki te kore e whakatutukihia ērā mea kātahi anō ka whakahuahia ake, kāore i te tika ki ahau nei. Mēnā ai rānei i whakautua tō pātai, e Hana, he ono, ko taku rima heneti noa iho. **In terms of the accomplishments that they gave mana, mana being torn down due to different points of view. But if I go to my own house, my role is to take care, protect and support my wife and that is my role and that is – I must take care, support, so our role is to prepare our children. Through them all we have four grandchildren and our role is to keep them safe so that they are ready to succeed and the many things around this world, this terrible world, if we don't do things, that are not right to me. If I answered your question, but those are just my five cents.**

DR HANA O'REGAN:

Tēnā koe i tō rima heneti. He whakaaro ōu, Kingi? **Thank you for your five cents, do you have any thoughts, Kingi?**

KINGI KIRIONA:

Koinā, kua puta nei tēnei i a Anaha, ki te hoki ki taku tauira o mua rā mō te kapa. Koinā tāku mahi he manaaki i a rātou. Nā te mea i ētahi wā he uaua te tū i tōu anō mana motuhake. Nā te mea, he rerekē nē i ō ētahi atu, hoi anō tāku, tā te rangatira mahi he manaaki i te kāhui kia āhuru ai, kia haumaru ai, kia pakari ai anō hoki te tū i tō mātou anō mana motuhake. **That's it. They've already been shared by Anaha, go back to my example of a kapa and**

that's my role to take care of them. Because sometimes it's hard to stand on your own mana motuhake because it's different from others, but āe, the rangatira's role is to take care of the collective, so they are sheltered and they're comfortable and they're able to stand on their own mana motuhake.

DR HANA O'REGAN:

Āe, ki au nei, i āhua ea tēnei – i whakautua tēnei pātai e Ruakere i mua rā i tana kōrero mō te mahi, te mahi a te rakatira, te mahi a te, āe, te mahi a te rakatira, ko tāna tino mahi ko te oraka o te whānau, te oraka o te hapū, te oraka te marae. Nā reira, ko te katoa i raro i tērā, tērā marumaru, anā ko te whānau ahakoa wahine mai, pēpi mai, kaumātua mai, nā ko te whānau te oraka o te whānau tonu tērā. Ruakere, he kōrero anō hei tāpiri koe rānei i tēnei? **This question was answered by Ruakere before when he was talking about the role of rangatira, the role of a rangatira and said its main role is the wellbeing of the whānau, hapū, marae. So all of those things that are sheltered, lies the whānau, whether they're women, babies, elders, the whānau, wellbeing of the whānau, wellbeing of the whānau. Ruakere, do you have any kōrero to add?**

DR RUAKERE HOND:

Nā, pai tonu kei runga i ngā pokohiwi o te rangatira tērā, tērā takohanga, tērā haepapa. Ki te kore e tutuki i āia me kī, he kore kaha te kī atu he rangatira mehemea he tūkino i āia anō, tūkino i ngā whānau. He āhuatanga kua kite i tāwāhi i tēnei wā, ko ngā rangatira o wērā whenua e tūkino ana i ō rātou iwi. Nō reira, ko te āhua o te rangatira me rangatira te whakaaro me whai, me whai tikanga te whakaaro. Koirā te oranga o tō – o ngā uri, otirā o ngā whānau i raro i āia. **It's upon the shoulders of the rangatira, that duty, that obligation and if that rangatira does not accomplish it, then you can't say that they are a rangatira if they also, they abuse whānau. That is something that you see overseas at this time, the leaders of those country are abusing their own people. So the nature of a rangatira is that they must think in a noble manner, they must add meaning behind what they think and that is the wellbeing of their offspring, their whānau.**

DR HANA O'REGAN:

Kāore mōna, mōna anake. Kāore mō te katoa, mō tana rahi nē? **Not just for themselves, but for their people.**

DR RUAKERE HOND:

E whakamanamana kē tērā mahi. **The power, that's an arrogance, those sort of actions.**

DR HANA O'REGAN:

Ka pai. Tēnā, ka huri pea tātou ki te pātai O, arā te mea tekau mā rima. Nā reira, kia kaha tātou, ka tata pātōtō tātou ki te mutuka o tēnei wānaka, anā ka wātea ki te whakaputa whakaaro mō ētahi mea kāore pea i wānakahia, i kōrerohia i tēnei rā, mehemea kei te kite tātou i tētahi mātāpono, tētahi riteka e karo ana, e ngaro ana i ēnei kōrero, tēnā kei a tātou te wā ki te tuku atu i ō tātou whakaaro ki tērā. Hoi anō, ko te pātai nei e hākai ana ki ēnei tikaka o te kotahitaka, te manaakitaka, te aroha, te āhurutaka, tērā rōpū. Mehemea kei te whakahere ēnei tikaka i te whakahaeretaka o tēnei mea te mana whakahaere o te rangatira. He mea e aukati ana, e here ana rānei i te whakatinanataka o te mana whakahaere? Ki ō koutou whakaaro. Ki a au nei, he wāhaka tonu o te mahi, ehara i te mea he here. Ko te pātai nei, mēnā ka aukati, ka here ērā tikaka i te whakatinanataka o te mana whakahaere, ekari ki a au nei he wāhaka tonu o te mea. He aha ō koutou whakaaro? Kotahitaka, manaakitaka, me tīmata pea ki tērā. Kingi? **We now turn to question O, the 15th question and so let's be strong. We're almost knocking on the end of this wānanga where we're able to share thoughts about things that perhaps were discussed today. If we can see a principle or custom that was missing from this kōrero, then we have the time to share our thoughts on that. Nonetheless, this question pertains to the principles of kotahitanga, manaakitanga, āhurutanga, shelter, that group, if whether these tikanga are bound with the governance of rangatira, leaders because it's like barriers or constrain the fulfilments of mana whakahaere, governance and your views, to me, it's a part of the role, it's not a straight, it doesn't apply barrier or constraint, fulfilments of governance, it's part of it, what are**

your thoughts? Kotahitanga, manaakitanga, let's start with that. Unity and –

KINGI KIRIONA:

Kua oti kē te kōrero nē, he tautoko kē. Ehara i te here, engari he tautoko kē. **I've already spoken that I support, I agree. It's not a constraint –**

DR HANA O'REGAN:

He āhuataka tonu o te mahi? **The nature of the role?**

KINGI KIRIONA:

Āe.

DR HANA O'REGAN:

Āe, kā pai. Ko wai atu? Hiria, he whakaaro ōu ki tērā pātai? **Yes, all right. Hiria, do you have any thoughts on that question?**

DR HIRIA HAPE:

Koinā tonu, kia mārama tonu te rangatira ki ngā kaupapa. Ehara i te mea me mahi tōna pakihiwi kotahi noa iho nei ki te kari haere i te huarahi. Engari, me mārama ai ki ngā kaupapa kei mua i āia mō te kotahitanga, te manaakitanga. Nā, ngā kaupapa katoa kua tuhia mai ki kōnei. Me mārama pai au ki tēnā. **Yes, rangatira must understand the kaupapa, it's not as if you should shoulder themselves to pave the pathway, but must understand the kaupapa before the rangatira in terms of unity and care, all of the kaupapa that had been written, the rangatira must implicitly understand those things.**

DR HANA O'REGAN:

Ka pai, ko wai atu? Anaha, he whakaaro ōu ki tēnei? **Good, who else? Anaha, do you have any thoughts on this?**

DR ANAHA HIINI:

I a au e wetewete nei i ēnei kupu i runga i te mōhio he pīki wānanga ēnei kupu katoa. E whakaaro ake nei ahau mā te kotahitanga e aukati ai te wehewehe

haeretanga o te iwi, kātahi. Ka rua, mō tēnei mea mō te manaakitanga, māna e aukati tēnei mea te tūkinotanga, te tāngata whenua. Mā te mana o te tāngata whenua, ka tū hei punga i a tātou wānanga nei ngā whakataunga o te wā. Tēnei mea te ūkaipō, mā te ūkaipō te mana e pupuri, e hono ai tātou ki a tātou anō, tae noa atu ki te aroha, mā te aroha e whai wāhi ai te ngākaunui. Tae noa atu ki te āhurutanga, me haumaru te kaupapa e āhuru ai ia. Koirā noa iho, e Hana. **As I was analysing these words, with the knowledge that this is a great discussion, all of these in terms I was thinking kotahitanga can prevent the division of the iwi. Secondly, in terms of manaakitanga, that prevents beefs. Tāngata whenua, the mana of the indigenous people, they act as a source in our discussions, determination at the time. Ūkaipō, upholds the mana and connects us, including aroha. Aroha allows us to display passion, love. Āhurutanga which provides shelter. That's all from me, Hana.**

DR HANA O'REGAN:

E tautoko ana. He uaua tonu te pātai nā te – ki te titiro atu, ki te pānui atu ā-kupu nei, he māmā noa iho. Me te kī atu, āe, ekari ko te – mēnā ka whakaaro anō ka hoki anō ki tērā rā, āe, he here ki ruka i te whakatinanataka, o te rakatirataka o te mahi rakatira i kā wā katoa, mēnā kāore tana mahi i te manaaki mai i tana iwi, mēnā kāore wāna mahi te whakakotahi i kā mema o tana whānau, o tana hapū, kāore i tutuki. Ehara i te mea kei te tū rakatira mai, tērā tūka. Nā reira, ki tā Ruakere i mua rā, ko te oraka tonutaka o te hapū. Ko te oraka tonutaka o te marae. Kāore au te – ehara i te mea he here tērā, ekari ko tērā te whakatinanataka. Ka kite mai te mahi a te rakatira, te mahi, ka kite mai ia, ka hua o tana mahi i te oraka o tana – o kā whānau i raro i āia ki ōna taha, ki tōna marae, ki tōna whenua, ki ōna awa. **I agree, it's a difficult question, because if we read the words, it's easy to say yes, but you think again and go back to the constraints within the fulfilments of rangatiratanga of the roles of a rangatira at all times, if they are not taking care of their people or they are not uniting the members of their whānau or hapū, it won't be accomplished and they're not acting as rangatira in those positions. According to what Ruakere said before, the ongoing wellbeing of the hapū, the ongoing wellbeing of the marae. It's not a constraint but that is**

the fulfilment where the role of the rangatira, you see the fruits of their work, accomplishments that benefit the whānau under the rangatira, beside them on the marae and the rivers.

Nā reira, āe, ko te manaakitaka tērā, āe, ko te kaitiakitaka anō hoki tērā. Koinā hoki, mēnā ka whakaaro tātou ki rāwāhi i tēnei wā, ki tētahi kā tōrakapu o rāwāhi, ka kite e tātou i te kore ahakoa he rakatirataka ā-ture nei te Pākehā, kāore ia i te manaaki tana iwi, kāore ia i te – kāore tōna iwi i te ora. Nā reira, kei te kite atu i tērā tuki – te tukituki o ērā kaupapa. Kāti rā, he kōrero anō i mua i te tuku te whakawātea taka mai o te ātea nei, kia kōrero tātou i tētahi mea e karo ana? Ko te kaitiaki te mea whakamutuka o tēnei rāraki. Mehemea, e here ana tēnei te whakatinanataka o te kaitiakitaka i te mana whakahaere a te tākata, te mahi a te rakatira. Ekari kua āhua kōrero tātou i tērā, arā ko te mahi, me tū hei kaitiaki, me tū hei kaiarataki, me tū hei kaitiaki o te whenua o te whānau o te hapū mehemea ka tū hei rakatira. He aha ō koutou whakaaro? He kupu anō e hākai ana ki tēnei mea te kaitiakitaka? Kā huri – ka pai, Ruakere. **So that's manaakitanga there and that's kaitiakitanga. If we think about overseas at this time. One of the political politicians overseas, we can see even though they have rangatiratanga in terms of Pākehā, the person is not taking care of his iwi, people, and the people are not well and you can see the conflict between those kaupapa. Does anyone have before we clear the – talk about something that kaitiaki is the final part of this list. The fulfilment of kaitiakitanga means the governance of people or the role of a rangatira, but we've already talked about that and you must act as a kaitiaki or guardian or act as a leader, the kaitiaki of the land, of whānau, of the hapū, acting as a rangatira. What are your thoughts, do you have any – what is in relation to kaitiakitanga?**

DR RUAKERE HOND:

Hana, i te pīrangi kia hoki atu ki tērā ōna, e āwangawanga au i ētahi wā ki te kupu kotahitanga, ahakoa e kupu kaha, well, nō mai rā anō kua kōrero kotahitanga. E āwangawanga ana i te āhuatanga i te ao i tēnei wā. E kī ana, ko te kotahitanga, kotahi anake te whakaaro ki te kore koe e whai i taku whakaaro i aku kōrero, kei waho kē, kei raro kē koe e putu ana. Koinei te

tūkinohanga e kite ana i tēnei wā i te ao pēnei kotahi anake te rangatira e tohutohu ana me pēnei te mahi ki te kore koe e whai kei waho. **I want to go back to concerned sometimes at the term kotahitanga even though it's a term, been referred to, kotahitanga. Concern with the way (inaudible 14:49:27) that kotahitanga, there is only one thought if you do not adhere to my thoughts, to my view and what I have to say, then you are down in the mud. So this is the type of abuse that we see now around the world that there is only one rangatira that directs, says that you must do things in a certain way and if you do not, then you're out.**

Nō reira, ko tērā kotahitanga, pai tonu kia wetewete atu i tērā āhuatanga. Ko te ngātahitanga te haere tahi, ko te mahi ngātahi, ko te tū tahi. Koirā ngā āhuatanga o te kotahitanga, ehara i te mea ko te tohutohu o te tāngata kotahi o te rangatira kotahi e mea ana ko tēnei anake te huarahi e puta ai, e haere tahi ai tātou. Nō reira tērā tērā. Me te mea hoki ko te āhurutanga, tērā anō pea ko te haumarutanga, ērā āhuatanga pai te kōrero tērā whakamārama, Anaha. Engari ana, ko te mea kia maumahara tātou, kua noho he nawe kei roto i a tātou. Kua tūkinohia, ehara i te mea kei te tino ora rawa atu ō tātou hapū, ō tātou whānau. He nui anō ngā tāimahatanga ki runga i a tātou. Nō reira, ko tērā āhuatanga o te āhurutanga, o te haumarutanga, o te whakarauoratanga, o te aha rānei tanga, e puta ai i ēnei momo nawe, i ēnei momo māuiuitanga, i ēnei momo tūkinohanga, he wāhanga nui o te rangatira i tēnei wā. Ki te kore ia e kaha te whakaora i te iwi i roto i ēnei tāimahatanga, tērā anō pea kei te whai kē i te huarahi o te tūkino. Ehara i te mea ko te whai i te huarahi o te whakaora. Marama? **And that kotahitanga, is good to analyse it and the ngātahitanga, working together, standing together, that is the nature, aspects, aspects of kotahitanga. It's not for one person or one leader to direct people. This is the only pathway for us to traverse and so that is that. Also, to āhurutanga, perhaps it's safety, haumarutanga, those sort of things, it's good to talk about that description, Anaha. But the thing is that we must remember that there is grief in this, it's not as if our hapū and whānau are living healthy. There's a lot of burdens upon us and so the nature of āhurutanga, shelter, revitalisation or other et cetera et cetera, where all these grievances, these illnesses and that there is a**

major role for the rangatira and those things now, that if a rangatira is not able to revive the iwi with all these burdens then perhaps they're adhering to the pathway of abuse and not adhering to the pathway of revitalisation. Is that clear?

DR HANA O'REGAN:

Āe, koinā hoki tērā kā kōrero i puta i kā wānaka. Kua wareware e au ko tēhea wānaka ekari i te pānui au i tērā kōrero, arā, mehemea ko te – kua riro i te kāwanataka, tēnei mea te rakatirataka, mēnā kua riro i a rātou te sovereignty, kāore te hapori Māori i te – kāore te – kā iwi Māori te noho ora i te kaha whiu o ērā tāmītaka. Nā reira, kei te noho pōhara, kei te noho kore kua panaia i kā whare mātauraka, ērā āhuataka katoa. Nā reira, kāore mātou i te noho i te ahuru i te i ruka anō i te nui o kā nawe i roto i kā tau. Nā reira pea e kī ai, ehara tērā i te whakatinanataka o te rakatirataka, mehemea kei te noho māuiui, noho hauā tātou i ērā momo whiuka ki a tātou. **Yes, clear and that is one of the kōrero that came out of one of the wānanga, I can't remember which wānanga, but I was reading about whether the Government has acquired sovereignty. The Māori community or the Māori people will not thrive due to the oppressions and so they continue to live in poverty, being thrown out of houses, of education and all those aspects, so we are not living in a sheltered safe way. I say that is not a fulfilment of rangatiratanga if we are still living unwell, because of those attacks on us.**

DR RUAKERE HOND:

Ki au nei, Hana, ko tērā te āhua ki au nei. Te āhuatanga o te ūkaipō i roto i tēnei rārangi kupu me aro atu kia whakatupuria he reanga anō e mōhio ana ki tō rātou tuakiri, e mōhio ana ki tō rātou tūrangawaewae, mā te reanga whai muri nei e tupu ana i tētahi ao rerekē. Koinei te āhuatanga o tēnei constitution nei e whāia nei tātou e kimi nei i tētahi māramatanga mō tērā reanga ka puta hou nei ki te ao. Nō reira, ko te ūkaipō anō tērā, whāngaia mai te wā e whāngai ana ki te ū. **For me, Hana, to me, it's the nature of ūkaipō, assistance within this list of terms, we must raise a new generation who know their identity, that know where they belong and through the generations to come they can grow a new world and that is the nature of this constitution that we are**

following, we are trying to search some understanding about that generation that will emerge new, to the world and so that ūkaipō, where they are breastfed.

DR HANA O'REGAN:

Ka pai. He whakaaro ōu, Hiria, ki tēnā e Whaea? **Good. Hiria, do you have any thoughts on that?**

DR HIRIA HAPE:

Kei te tautoko ake nei ngā kōrero, kei te tautoko ake ngā kōrero nā te whakaaratangahia mai o te ūkaipō. Anā ko tērā te – he kupu atu anō kei te taha i āia e mau tāngata whenua ana i a koe kua mōhio koe, kua tae koe te māramatanga. Koirā te roanga atu o tērā kōrero. Engari kei te tautoko. **Yes, I agree with the kōrero, I support the kōrero. The raising of ūkaipō, that there is another term alongside it where you uphold, where it's imbued within you then you understand and that's the long version of that, I agree with that.**

DR HANA O'REGAN:

Pāpā, he whakaaro ōu? **Thank you. Uncle, do you have any thoughts?**

PROFESSOR TĀ POU TEMARA:

Pai, he pai ngā kōrero a Ruakere, āe. **The kōrero from Ruakere was good.**

DR HANA O'REGAN:

Kua āmenehia i tērā. Anaha, he kōrero hei tāpiri? Me te mea nei, mō te mea whakamutuka rā te kaitiakitaka, mēnā he whakaaro, he whakaaro koutou mō tērā? **Amen to that. Anaha, do you have anything to add to that? And in terms of the final parts about kaitiakitanga if you have any thoughts about that?**

DR ANAHA HIINI:

Kua ea pea i a Ruakere tērā kaupapa mō tēnei mea ko te kaitiakitanga kei te tihi o te maunga, te kaitiakitanga. Ehara i te mea ko te tiaki i te whānau anake,

i tō ake whare, engari ko te tiaki i te whānau, i te wai, te ngahere, i te mahinga kai, i ngā wāhi tapu, i ngā taonga, i te aha rānei. Ka mutu, ko tā tātou mahi hei tiaki i te mauri o ērā kaupapa katoa hei tuku mā tātou tamariki, mokopuna. Kia ora. **Ruakere perhaps has addressed that kaupapa in terms of kaitiakitanga, that's on the peak of the mountain. Not just taking care of the whanau or your own home, the whānau, the forest, food cultivations, wāhi tapu, but our role is to take care of the mauri of all those kaupapa to pass down to your children and grandchildren.**

DR HANA O'REGAN:

Ka pai, well, te āhua nei, kua ea i a tātou ēnei momo pātai. Ēnei momo pātai. I ēnei pātai, kua tukuna mai ki a tātou. Nā reira, e mihi kau ana ki a koutou mō te roa o tēnei rā e wānaka ana i ēnei kaupapa. He pātai, he kōrero whakamutuka pea mehemea ka huri haere i te rōpū nei kia - mei kore nei, mei kore noa e kite tētahi atu kaupapa, tērā pea he mea e karo ana, kāore e tino kite ana i roto i ēnei kua wāhitaka he mea hei tāpiri atu, hei āwhina i kā mema o te pānara. He whakaaro atu anō ōu Ruakere? **Right, it appears that we have addressed these questions, these questions that were provided to us and so I want to thank you over this long day and as we are discussing these kaupapa. Any final remarks as we – we left the kaupapa out or something we didn't really find, discussions to add or to aid the members of the panel. Do you have any other thoughts, Ruakere?**

DR RUAKERE HOND:

He rima miniti ki a Paiheke mō tēnei wā, anā rima miniti kia āta whakaaro atu he aha ā tētahi kōrero whakakōpani i te ea o ngā kōrero kua puta i te wānanga nei. **Five minutes for Paiheke at this time and five minutes for us to come up with some concluding remarks that emerge from the wānanga.**

DR HANA O'REGAN:

Ka pai, ka pai. Nā reira, ka hiki – he pai tēnā ki a tātou? Hiki mō te rima miniti, ka paku whakatā, paku whakatā a Paiheke. Kātahi, ka hoki mai tātou, anā ko te rauna whakamutuka hei – **Okay, we will break for five minutes, Paiheke we'll have a short break and then we will return. For the final round.**

DR RUAKERE HOND:

I te ngako o te kōrero. **The essence of the kōrero.**

DR HANA O'REGAN:

Ka pai? Kia ora rā, rima miniti kei a tātou. **Okay, five minutes.**

HEARING ADJOURNS: 2.54 PM

HEARING RESUMES: 3.00 PM

DR HANA O'REGAN:

Heaven-Leigh, e pai ana? Can you text me in the chat Heaven-Leigh if you are ready to roll with the live? Paiheke, kei te pai? Paiheke, kei te pai? Kei te pai, okay, tō kaha. Tēnā tātou, tēnei te wā whakamutuka – ehara i te mea whakamutuka rā anō, ekari mō tēnei kā hui, anā ka huri haere i te rōpū nei, mēnā kia kite mai, mēnā he kōrero anō hei whakatakoto ki mua i te aroaro o tēnei rōpū, tērā pea kāore i puta i a tātou i ruka anō i te whakaōtaka i ēnei pātai. Hoi anō, mēnā he whakaaro ana i te wā ki te whakatakoto i ērā, ka mutu tērā, ka huri ki kā mema o te pānara mēnā he pātai anō e toe ana i a rātou hei paku kōrero, hei paku wānaka mā tātou. **Heaven-Leigh, is that all right? Thank you. It's not ending but for this hui we will go around our group to find whether you have additional kōrero to present before this group or we missed something, whether there's questions, but thinking of the time to present that and then once that's finished, we will turn to the membersof the panel, whether they have questions to discuss by us.**

Nā reira ka tīmata pea i a koe Hiria, he kōrero anō hei tāpiri, he whakaaro rānei mō kā kōrero kua kōrerohia. Kua ngū koe e Whaea. **So we will start with you, Hiria, do you have any kōrero to add or thoughts about the kōrero that has been discussed? You are on silent.**

DR HIRIA HAPE:

Kia ora, āe. E mihi atu rā ki a koe me tō reo, tō reo e ako nei o waku taringa ki te whakarongo atu. Engari, i tua atu o tēnā, āe, kei kōnei au e whakaaro nui ana te hōhonu o te haere o te kaupapa, te tapu o ngā kōrero i puta mai o koutou waha tonu, he rangatira katoa koutou. He rangatira rongonui. Kei konei au e mea ana, me āta hoki rawa au ki te puna wai, te kāinga. Kāore ki te whakaūkuikui māhunga, kia kuhu tonu atu ki te tinana katoa ki roto ki te āta whakawātea ki te hinengaro i te hihiko mārika o taku tinana i te whakarongo atu i tōna – ngā kōrero te ātaahua o te whakatakoto mai ngā kōrero. Koinei tāku e mihi atu ana ki a koutou ana, ki a koe hoki, Judge, mō tō ngākaunui ki te tono mai kia uru mai ki te taha i a koutou ngā rangatira. Āe, kia ora tātou. **Āe, thank**

you. I want to thank you and your reo, your voice and I am learning to listen to. Aside from that, yes, I am here thinking carefully about the depth of the kaupapa and the tapu nature of the kōrero that you shared from your mouths. You are all rangatira. You are famous rangatira. That is why I am saying I must return to the spring at home to sprinkle water on my head, but to immerse myself within that spring to clear myself, my mind and how excited my body has been to listen to the beautiful kōrero and how it was put. And so that's why I want to thank you, thank you Judge for your passion in requesting us to work alongside you as a rangatira, thank you.

DR HANA O'REGAN:

Kia ora Hākui. Pāpā? **Thank you, Matriarch. Uncle?**

PROFESSOR TĀ POU TEMARA:

Ko te tūmanako, ka noho ā tātou kōrero hei matā mā te rōpū ka whakatakoto i te kōrero i te kaupapa o te constitution. Kia kaua rawa e pā mai tētahi mahi a te kāwanatanga i raro i tana constitution e kore ai he wātea, he pai, he mākohatoha tā tātou noho, tā te Māori. Kua tangohia te rangatiratanga i a tātou. Engari i raro i te rangatiratanga, ko te kōrero o roto i te Tiriti, ko tā te kāwanatanga mahi, he manaaki i te iwi Māori. Kia riro mā ngā kōrero kua kōrerohia ai tātou e whai kaha ai te pae whiriwhiri o te Chief Judge ki te whakatakoto i ngā kōrero pai, ki ngā kōrero reka whakauwewe i te ngākau o te Kāwana. Ko wai te kāwana? Āe. **The hope is that our kōrero remains, sits as a – to guide the kōrero around constitution, so for no government acts, actions under the constitution where it's clear where Māori are living at – in case something happens where our rangatira is removed from us, the kōrero within Te Tiriti. The Government's role is to take care of the Māori people. For the kōrero that we have discussed, we will leave it to provide strength to the panel of the Chief Judge to present a good kōrero, a wonderful kōrero that can move the hearts of the Government, no matter who the Government is.**

DR HANA O'REGAN:

Kia ora, Pāpā. He ātaahua ērā kupu. Ruakere? **Thank you Uncle, those are beautiful words.**

DR RUAKERE HOND:

Tēnā koe, e Hana. Te kaha tuku mai whiuwhiu haere tēnei pāora ki wī ki wā ki roto i a mātou. Engari, e pīrangi ana au kia mihi atu ki a koe e te Kaiwhakawā Matua nei o tēnei rōpū, ki tēnei whakaaro o te whakahoki a tikanga i roto i a wānanga, ehara i te mea ka noho ā kōti, ā Taraipiunara, engari i roto – ko te āhuatanga o te ipurangi tā tātou e kawe nei i ngā kōrero. Engari anō, he wānanga tonu tēnei. E mihi ana hoki ki ngā ringaringa pato nei i tēnei briefing paper. Mīharo atu ana. I pānui au te katoa, he nui ngā whakaaro i titi nei taku ngākau nei i te wā ka kite atu ētahi o ngā kōrero, me te pono o te kōrero i puta i kōnei, e kore a tikanga Māori e ora i roto i te whare o te kāwanatanga. **Thank you. This ball has been thrown around here and there amongst us, but I want to acknowledge you, Chief Judge of this group and the thoughts to bring back tikanga during our wānanga discussions, not just sitting as a court, or as Tribunal, quite aside from the nature of the kōrero be taking place online, but this is a wānanga. I want to also acknowledge those who drafted the briefing paper. I was very impressed, I read the whole thing. There are many thoughts that pierced my heart when I saw some of the kōrero and how true the kōrero was that was shared here, that tikanga Māori would not survive within the house of Government.**

He whare atu anō a Kāwana, engari anō te whare o tikanga kei raro anō i a Mana Māori, kei raro anō i a rangatira, kei raro anō i te Tiriti o Waitangi i roto anō, otirā te whakaputanga o te rangatiratanga. Nō reira, kei kōnei au e tautoko ana i te wā e pānui ana ka kaha tirotiro atu i ngā tauira pēnei i a Kānata, te āhuatanga o ngā whare e rua, pēnei i te āhuatanga ka whai mana, ngā iwi taketake. Kāore i pērā i tēnei wā ki reira, engari ka mōhio tonu ki te kore e noho ki runga ake i tēnei mea ā-ture, ka waiho mā ture e tohutohu. Nō reira, e tika ana kia noho a mana Māori, a mana motuhake, a rangatiratanga i runga ake i a ture i runga anō i te āhuatanga i te whakaaro i te wā i hainatia te Tiriti o Waitangi, arā kia noho mana ēnei kōrero. Ki au nei, he kōrero mana ana tātou,

ehara tēnei i te kōrero kāwanatanga. Koirā te ritenga o tēnei mea sovereignty. Nō reira, mana motuhake, mana rangatira, mana whenua katoa nei e kitea ana i roto i tēnei tuhinga, te tuhinga pepa nei. Nō reira mīharo ana ki ō koutou wānanga huri haere i te motu, whakakao mai i ngā kōrero, ētahi o ngā kōrero e pīrangi ana kia mihi ki te tangata, kia kite au i te tangata, ka rere tōtika taku mihi ki a rātou mō te pai o te kōrero kua puta i a rātou i mua i a koutou. Nā reira, ko taku kōrero mutunga nei, e mihi ana ki te kaupapa. Ko te tikanga nei tō tātou whare, te whare o te rangatira, te whare o te mana motuhake. Tēnā tātou. **The Government is quite a different house, but the house of tikanga is under the mana Māori, lies under the rangatira and of the Tiriti o Waitangi and within also the Declaration of Independence and so here I am in support and the time I was reading it, I saw the samples like Canada, the nature of the two houses and also aspects where indigenous are given power to their case now, but knowing that if we do not stand above this thing called law, and law will direct us. So it's appropriate that mana Māori, mana motuhake and rangatiratanga lie above the law and also in terms of the nature, the thoughts during the time that Te Tiriti o Waitangi was signed. For this kōrero to have authority, and we're talking of mana. This is not talking about Government and so that is the custom of our sovereignty. So mana motuhake, mana of the rangatira, mana of the land, all of those things, I saw within the briefing paper. So I was impressed with your wānanga, held throughout the country, altogether all of the kōrero, some of the kōrero I really want to thank the person when I see the person and I will direct my acknowledgements to them as to how excellent their kōrero was that they shared to you. But these are my concluding remarks, I want to thank the kaupapa, the tikanga of our house, house of rangatiratanga, of mana motuhake. Thank you all.**

DR HANA O'REGAN:

Kia ora Ruakere. Ko te mate o tērā, tērā pea ka kī noa kā tākata i muri i a koe, āe. Ātaahua hoki ērā whakaaro, tēnā koe. Kingi kaua au ko te "āe" noa iho, āna, Kingi, kei a koe. **Thank you Ruakere, a problem with that is that the people behind you might just say it, yes, but those are beautiful thoughts, thank you. Kingi, not just to say yes, but Kingi, over to you.**

KINGI KIRIONA:

Āe. Kia ora rā. E tautoko katoa ana i ngā kōrero. He tika tā Ruakere. Pai te pānui, i pānui hoki au i te katoa. Pai te whakarāpopototanga o ngā kōrero. Kia mōhio mai hoki koe tuahine, tātou i taku pānui i ngā pātai i āhua rangirua au i ngā pātai nā te nui pea, nā taku kore hoki pea i whai wāhi ki te Ruku Tātari, koinei te whai wāhi tanga tuatahi ōku ki te kaupapa. Engari, i ora au i te wānanga i tēnei rā, tā tātou wānanga i ngā pātai me ngā whakautu i puta. Nō reira, e mihi ana i te pai o te noho, te pai o te wānanga me te pai o te kaiwhakahaere, tēnā koe e Hana i ō mahi katoa. **Yes. Thank you. I totally support the kōrero. Ruakere is right, it's a good read. I read the whole thing and the summary of the kōrero. Just let me inform you sister, all of us, when I was reading the questions, I become confused by the questions because I didn't, wasn't a part of the Inquiry, this is my first time participating in the kaupapa, but I am revitalised by the wānanga, as we discussed the questions and answers that emerged and so I want to thank our excellent wānanga and the kaiwhakahaere who ran it. Hana, thank you for your work.**

DR HANA O'REGAN:

Kia ora, tukāne. **Thank you Brother.**

KINGI KIRIONA:

Āe, me te hoki ki ngā pakeke o te hui nei, tēnā koutou katoa. **All of our elders, thank you also.**

PROFESSOR TĀ POU TEMARA:

Tika, tautoko. **I support.**

DR HANA O'REGAN:

Kia ora tukāne. Anaha, ka huri ki a koe. **Thank you Brother. Anaha, turning to you.**

DR ANAHA HIINI:

Kia ora anō tātou. Tēnā tātou te wera o tā tātou ahi i a tātou e whāngai nei i āia. Heoi anō, e toru pea ngā tāima kua whakahuahia rā e au tēnei mea te tokomaha i runga i te mōhio ko te iwi Māori te tokoiti ināianei. Nō reira, ko te kōrero mai ā ētehi o te hunga e noho nei ki ērā taumata kia hoea e tātou te waka kotahi, kia kotahi te hoe, engari ko te waka e hoe ana ko tō rātou waka. Kāore e whai wāhi ana, kāore e pīrangihia ana ētehi āhuatanga Māori i tērā waka. Heoi anō, tērā tērā kōrero. He nui ngā mea kua ākona e au i tēnei – i ēnei hāora, i te ata tonu nei, ka tū iho nei ki tēnei hāora, e hāngai pū ana ki tā taku pāpā i kī mai ai "Kia mutu te ako, kua mutu koe," he kōrero tērā nā Aristotle (Māori 15:09:33) tonu i whakahua mai ki au i ngā tau. E mōhio ai ahau he mutunga kore tō te ako, ahakoa tō matatau i tētehi kaupapa, kāti he mea anō hei ako tonu māu āpōpō. Nō reira, e mihi ana e te whānau i ngā kōrero i kawea rā e tātou ki te taumata teitei i taea ai e tātou i tēnei rā, tēnā koutou, tēnā tātou. **Thank you everyone. I want to thank you, how hot the fire was, three times I have mentioned the many several, it's the people, Māori people know that there are only a few now and some say those sitting in those high ranking positions, that we must row the same waka, but the waka is their waka, where Māori aspects are not wanted or needed on that waka, but that's that kōrero. There are many things I have learnt over these hours, of this morning until this final hour. Directly in relation to what my uncle said, "Once you've finished, learned, that you're finished," that's what Aristotle said when I was taught over the years and learning is never ending, even though no matter how proficient you are, knowledgeable, you still have learning to do in the future. So I want to thank you for this high level kōrero that we shared today. Thank you.**

DR HANA O'REGAN:

Kia ora Anaha. Kāore i tua atu i tō tātou Aristotle a Tā Pou Temara, hei ārahi nei i a tātou me āna kupu. Mōku ake, you know, i te hoki au ki kā whakaaro a Ruakere i puta i a koe Rua. Kua roa au e noho ana me taku kaha pānui i ēnei kōrero, ka kōrero i puta mai, ka wānaka, me aku māharahara tonu, me pono, aku māharahara tonu kei te kī, kei te taku puku, kei te mōhio au i taku puku he aha te āhuatanga o te pai, o te whakahaere pai, o te whakahaere tika i ruka

anō i kā – tōku – te whakapono o taku kākau ki kā kōrero tuku iho a ō tātou tīpuna, ki kā tikaka, kei te tūāpapa o tō tātou tuakiritaka. Te mōhio au, he aha te whakaahuataka mai o tēnā mea te pai me te tika, ekari kei te roko tonu ahau i taku puku, puku rā anō i te hē o te ora i tēnei wā. Kāore tōku iwi i te ora i raro i muri i tēnei kotahi rau tata ki te rua rau tau o te tāmitaka. E mōhio pai au e kore a Māori, e kore taku rahi i te – e puta te ihu nā te mea ko tātou tonu te tokoiti. Ehara kei te nui haere tātou ekari nā te mahi tāhae whenua whakapōharatakata, tāmi, tikaka, anā kua noho mā – ehara i te mea kei te noho tātou i te ora. **Thank you Anaha. No greater than our own Aristotle, Tā Pou Temara. For myself, if I go back to the thoughts of Ruakere that he shared recently. For a long time I have been sitting, reading this kōrero that came from the wānanga and my concerns. I must be truthful, honest. Are concerns that are within my belly, I know in my belly, what is the nature of – what's good governance, what's right governance within my own faith, from my heart with the oral traditions of our ancestors and the tikanga, formed the foundation of our identity and knowing the demonstration of what is right and wrong. But I can still feel in my belly of the unwellness at this time that my people are not thriving after this almost 200 years of colonisation. I know that my people will not succeed because we are the minority. It's not as if we, due to the theft of land, poverty, oppression of tikanga, we are not thriving.**

Nā reira, kei reira ōku māharahara, ka pēhea – ahakoa te kite atu i te ao i ōku wawata, i tōku – kei te roko i taku puku te āhua tika, te āhuataka o te whare tika me taku whakapono mārika, āe. Mā te Kāwana, te Kāwana e whakahaere ekari he whare motuhake tō tātou hei whare whakaruruhau i ō tātou tikaka, i tō tātou whakapono i kā mātāpono a Māori mā. Kāore tonu au te kite atu i te ara pai hei whakatū i taua whare. Nā reira, waimarie au ka huri ki te pā, ki kā kai, ki kā mema o te Ruku Tātari nei, mā koutou pea tērā whare e whakairo. Mā koutou pea tērā whare e whakatū, hei oraka mō tātou. Kia kite atu ka pēhea te whakatinana i ērā o kā wawata, kā wawata o tātou mā. Ekari, āe, kua ū tonu e māharahara ana, āe, kei te kite atu au i te hōhonutanga o kā pātai nei. Hoi anō, kei reira hoki aku māharahara mō te whakatinana i au i aua whakaaro. **So that's where my concerns lie, although you can see my aspirations and I**

can feel in my belly the nature of a house that is bright and my faith, belief that the government runs its own affairs. But we have our own special help, house that then shelters our tikanga and faith in the Māori principles and I've not seen the best pathway to establish that house and so I'm most fortunate turning to the members of the Inquiry, panel members, you will carve that house and you will establish that house for the wellbeing of us all. As to how to fulfil those ambitions, aspirations, expressions of the – I am concerned, yes. I can see the depth of these questions. Nonetheless, my concerns remain about the fulfilment of those thoughts.

Kāti rā, i kōrero mai tētahi mō te kiritea o taku rahi ki kōnei, ko mātou te tokoiti o te tokoiiti o tēnei rohe o te whenua. Nā reira, me tika, he uaua te whakatū mai tō mātou mana motuhake me te rakatirataka. Mehemea, ko tātou tonu te tokoiti ki ō mātou nei pito. Hoi anō, ehara tērā i te mea aukati ana te whakapau werawera ki te pērā. Kāti rā, ka huri te rākau ki kā mema o te Ruku Tātari, ki a koutou mehemea he kōrero wā koutou. Ki te kore, ka tuku atu – ki – kā hoki anō ki a Anaha, māu tā tātou hui e whakakapi. Hoi anō, Derek, he kōrero wāu? He pātai rānei wāu? **Nonetheless, someone talked about the fair skin of my people here. We are of the minority of this part of the country. It's right, it's difficult to establish our mana motuhake and our rangatiratanga. If we are the minority in our own area. Nonetheless, that does not prevent us from expending our efforts in that direction and so I pass it over to the members of the Inquiry. If you have any kōrero to add, if not, then I will hand it back to you Anaha and you will close off. Derek, do you have any kōrero or questions?**

(15:13) DEREK FOX:

Engari me noho paku noa iho te kōrero. Tino – ki au nei, tino pai te hui i te rā nei. Ko te mea tino pai ki a au, kua hopukina ēnei kōrero ināianei, nē? Kei reira mō ngā reanga e heke mai ana. Ka taea e rātou te titiro mēnā i runga i ngā mahi videos i tuhinga rānei. Te mea nui kua tāhia wēnā kōrero ināianei. Nō reira, kia ora tātou katoa mō tēnā. Anei mātou e whakarongo ana, ko koutou kē i te mahi, engari koinei tonu mātou, koinei au e katakata ana i ētahi o koutou kōrero. Koinā, koinā tātou te iwi Māori he toa mō wēnā momo mahi. Nō reira,

kei te mihi anō ki a koe Caren, nāhau i – tēnei huarahi ā-wānanga mō ngā mahi o te Taraipiunara. Ki au nei, he tino – he huarahi pai. Nō reira, kia ora tātou. **I have a lot of kōrero but I will just be brief. To me it was a great hui to me. What was great to me is all of this kōrero has all been captured now and it's there for the generations to come. They are able to look at it on the videos or the written, writings, but what's important that the kōrero has been recording. So thank you all for that. You were undertaking the work and so that is why I was laughing at some of your kōrero, that's us, the Māori people, we are great at that sort of thing. Caren, I want to thank you. You laid down this pathway as a wānanga in terms of the work of the Tribunal and that's a great pathway, so thank you.**

DR HANA O'REGAN:

Tēnā koe e Pā. Te āhua nei kua pō, kua pō ki a Rarotonga. Heoi anō, tēnei te mihi. Matua Kevin, he kupu wā – kei te tika, no, kua ngū anō. Pēhea anō Pāpā? Āe, kua pai, kua pai. **Thank you, Elder. It appears that it's almost night, dark in Rarotonga. I want to acknowledge you Elder Kevin, do you have any words to share?**

(13:15) KEVIN PRIME:

Aroha mai. Hoi anō, tuatahi, ka mihi atu ki a koe e kō, e Hana, e whakamutu – e ātaahua tō whakahaere i tō – tēnei wānanga i te rā nei. Mihi kau tonu ki ngā kaikōrero i tēnei rā. Ka nui te ātaahua o ngā kōrero i puta ake me te hohonu hoki ngā kōrero nei. Nā reira, ka (Māori 15:16:05) aku kōrero e tū atu te mihi atu ana ki a koutou katoa i whakauru mai ō koutou whakaaro ki roto i tō tātou noho i te rā nei. Nā reira, tēnā rā koutou. Tēnā pea, ko te pai o tō karakia i te ata, tō inoi i te ata nei e Anaha. I māia nei te haere o tēnei huihuinga. Nā reira, tēnā rā koe mō tēnā wehenga mō tātou me te tautoko ki ngā mihi ki a Caren tō tātou Kaiwhakawā Matua i whakatutuki ai tēnei huihuinga nei, tēnei hononga ki te ipurangi mō tātou. Nā reira, he nui rā, huri noa, kia ora tātou. **Sorry, nonetheless, firstly I want to acknowledge you Hana as you have run this wānanga today and I also want to thank the speakers today and this very beautiful kōrero, the kōrero was also very deep. So I just want to thank you all, you shared your thoughts in our sitting today, so thank you.**

Anaha, perhaps our goods, because your karakia was so good, this gathering has run very smoothly, so I want to thank you for that. And also acknowledge, endorse the acknowledgements towards Caren, our Chief Judge who put in place this hui of ours and also online, so I want to thank everyone.

DR HANA O'REGAN:

Kia ora Matua Kevin. Monty, he nui tonu kā pātai ki a koe, hoi anō he kupu āu? **Thank you, thank you for those sentiments, Kevin. Monty, it appears that – do you have any words to share?**

DR MONTY SOUTAR:

Kāti, e puta noa tāku. Tuatahi kei te mihi atu ki a koe, e Hana. Nāu i te mahi uaua i tēnei rā, te arataki mai i te rōpū nei. Tēnā hoki koutou katoa, e kaingākau ki a au, ki a mātou te noho mai nei i kōnei, te āta whakarongo ki a koutou, e whakawhitiwhiti ana kōrero, e whakautu ana ngā pātai, ngā pātai uaua. Nā reira, kei te mihi, kei te mihi, kei te mihi. Kei te whakaaro ake au whai muri i tēnei, ka – hoi anō mātou o tēnei Taraipiunara, ki te whakarāpopoto i ō koutou kōrero, hei tāpiri atu ki tō mātou pūrongo mō ngā wānanga ā-rohe. Nā reira, tēnā koutou, tēnā tātou katoa. **I will just be brief, firstly I want to thank you Hana. You had a difficult job to guide this group. I also want to thank you all. We are interested, very interested in listening carefully to you as you have the dialogue exchange of ideas and asking those difficult questions and so I want to thank and I was thinking after this, we of this Tribunal will meet to summarise your kōrero and to add to our report for the regional wānanga, so thank you.**

DR HANA O'REGAN:

Kia ora Monty. Matua David, did you have anything you'd like to share with us? You can judge Paiheke's translations if you like. **Thank you, thank you Monty.**

(13:17) PROFESSOR DAVID WILLIAMS:

Kua whakarongo ahau ki ngā kōrero hōhonu i tēnei rā. He mihi aroha nui ki a koe, e Hana. Ki a koutou katoa i ō whakaaro i tēnei wā. He mihi nui ki a koe,

Paiheke mō tōnā mahi i tēnei wā. Kia ora koutou. **I have heard all of the deep kōrero today. I want to thank you, Hana and to all of you and your thoughts shared at this time. I want to thank you very much Paiheke for your work at this time, thank you.**

DR HANA O'REGAN:

Kia ora Matua David. Prue, e Whaea, kā huri ki a koe, he kōrero wāu? **Prue, I'll turn to you, do you have anything to share?**

(13:18) PRUE KAPUA:

Ngā mihi mahana ki a koutou mō tō reo ātaahua i tēnei rā, ngā mihi. **Warm greetings to you all for your beautiful voices today. Thank you.**

DR HANA O'REGAN:

Kia ora rā, tēnā koe. Nā reira e te Kaiwhakawā Matua, e te Hākui, anā ka hoki, ka whakahoki anō tēnei rākau ki a koe. Ka mutu i a koe ana ka inoi atu ki te – ki a Anaha, kia whakakapi a tātou, ekari māu pea kā kōrero whakamutunga me aku mihi hoki ki a koe. Kua ngū koe e te Kaiwhakawā, kua ngū. Yes. Kā pai. **Thank you and so to you Chief Judge, Ma'am, we hand it back to you and we ask the brother Anaha to close us off, but you have the final remarks and I'll say thank you. You are on silent, Chief Judge, thank you.**

CHIEF JUDGE FOX:

Kia ora. E haere tonu ngā mihi ki a koutou ngā pou tikanga o te rā nei. Te ātaahua o ngā kōrero i puta mai i te rangi nei. Nā te kaha o tō whakarite, ritenga e Hana pea te take. Engari, he nui aku whakaaro mō ngā take i mua i a tātou te pānara ināianei. Nā reira, ka tātari mātou mō tō rīpoata hei te mutunga o tētahi mārama. Ko tērā te wāhanga mō te pūrongo o te Rōpū Whakamana. Nā reira, kia kaha, kia kaha koe ki te whakamutu i ēnā mahi. Nā reira, ki a koutou e whakarongo mai ana, anei te take e pīrangi ana au ki te whakarongo ki ēnei pūkenga. He roa te rā mā rātou, engari he taonga kua puta mai. Tēnā koutou. Anaha, kei a koe te wā. **Thank you, I want to thank the pou tikanga today. How the beautiful kōrero that was shared today. Due to the strength, efforts in preparing, Hana, that's the reason, but I have many thoughts on**

the issues that lie before the panel at this time. And so we will wait for your reports at the – in a month and the parts of the reports of the Waitangi Tribunal and so be strong. Be strong in terms of accomplishing the mahi and so to all of you listening, here is the reason as to why I wanted to listen to these experts. It's been a long day for them, but they have shared taonga. Thank you. Anaha, you have the floor.

DR ANAHA HIINI:

Heoi anō, Chief Judge, tēnā koe i ēnā kupu, pākirikiri nei i ngā tauwharewharenga o te ngākau, tēnā koe, kei taku whaea. Tae noa atu ki a koe kei taku pāpā tētahi taha ōku e hari ana i te kitenga ōu, tētehi atu taha e tangi ana i tō taumaha, engari e mihi ana i tō tohe i a koe e whawhai nei te whawhai pai kia whakaputaina wētehi whakaaro, ki te hunga pēnei i ahau nei, ki tō tamaiti i tēnei noho tonu nei kia o rekereke. E taku pāpā e Pou, tēnā koe. **Nonetheless, Chief Judge, thank you for those words that have moved the emotions and the heart, thank you, Ma'am. And I also want to thank my uncle, I'm delighted to see you and another time (inaudible 15:22:00) as you try to fight the good fight to share some thoughts to those of us like your child myself who has learned at your feet. So to my Uncle Tā Pou, kia ora.**

PROFESSOR TĀ POU TEMARA:

Kia ora.

DR ANAHA HIINI:

Ko te kōrero e mea ana mā ngā Pakiaka, e tū ai te rākau, waiho ki te rangatira mā ngā huruhuru ō ngā waewae, e aku rangatira mā, tēnā koutou katoa. Tēnā i te whakahuahua i ō koutou ingoa, kāti e mihi ana ki a koutou kei aku rangatira tēnei whai wāhi mai nei ki te kaupapa. Kei ngā kaimahi a te Taraipiunara, tēnā koutou, tae noa atu ki a koutou, kei ngā tohunga o te patopato rīpoata, ko koutou, ko koutou ā runga. Kei taku hoa, Paiheke i a koe e noho nei tō ruma kiore i tēnei wā. He tohunga koe ki tō mahi, i a au e mihi nei ki a koe ka whakaarohia ake ko tō pāpā. Nō reira, ko koe tēnā he takahi nei i ana tapuwae, i a koe takahi nei tērā ara o te whakamāori, o te whakapākehā. Kei taku hoa,

kei taku rangatira a Paiheke, tēnā koe. Otirā tēnā tātou, i tīmata ki te karakia e tika ana kia whakakapia tā tātou wānanga ki te karakia. Nō reira e te whānau kia karakia anō tātou. **Through the roots and through the hairs on one's legs, you can stand. So to all the rangatira, when – but I just want to thank all of the rangatira who have participated in this kaupapa, to the Waitangi Tribunal staff, thank you, including those IT experts, those that lie above, to my friend Paiheke as you sit in your rat's nest at this time. You are an expert in your role. And so I want to thank you, I think of your father. So that is you following in his footsteps as you traverse that pathway in terms of interpretation. My friend to my rangatira, thank you and so thank you all. Because we began with a karakia, it's appropriate that I conclude our wānanga with a karakia and so whānau, let's karakia.**

KARAKIA WHAKAKAPI

HEARING ADJOURNS: 3.24 PM

MINISTRY OF JUSTICE
Tāhū o te Ture

Notes of Evidence Legend

National Transcription Service

Indicator	Explanation
Long dash –	Indicates interruption: Q. I think you were – (*Interrupted by A.*) A. I was – (*Interrupted by Q.*) Q. – just saying that – (*First dash indicates continuation of counsel's question.*) A. – about to say (*First dash indicates continuation of witness' answer.*) This format could also indicate talking over by one or both parties.
Long dash (within text)	Long dash within text indicates a change of direction, either in Q or A: Q. Did you use the same tools – well first, did you see him in the car? A. I saw him through – I went over to the window and noticed him.
Long dash (part spoken word)	Long dash can indicate a part spoken word by witness: A. Yes I definitely saw a blu – red car go past.
Ellipses … (in evidence)	Indicates speaker has trailed off: A. I suppose I was just… *(Generally witness has trailed off during the sentence and does not finish.)* Q. Okay well let's go back to the 11th.
Ellipses … (in reading of briefs)	Indicates the witness has been asked to pause in the reading of the brief: A. "…went back home." The resumption of reading is noted by the next three words, with the ellipses repeated to signify reading continues until the end of the brief when the last three words are noted. A. "At the time…called me over."
Bold text (in evidence)	If an interpreter is present and answering for a witness, text in bold refers on all occasions to the interpreter speaking: Q. How many were in the car? A. **There were six.** Q. So six altogether? A. **Yes six** – no only five – **sorry, only five.** *(**Interpreter speaking** – witness speaking – **interpreter speaking**.)*
Bold text in square brackets (in evidence)	If an interpreter is present and answering for a witness, to distinguish between the interpreter's translation and the interpreter's "aside" comments, bold text is contained within square brackets: Q. So you say you were having an argument? A. Not argue, I think it is negotiation, ah, re – sorry. **Negotiation, bartering. [I think that's what he meant]** Yeah not argue.