

BEFORE THE WAITANGI TRIBUNAL

WAI 2700

WAI 2494

IN THE MATTER OF

the Treaty of Waitangi Act 1975

AND

IN THE MATTER OF

the Mana Wāhine Kaupapa Inquiry

AND

IN THE MATTER OF

a claim by **Donna Awatere-Huata** of Ngāti Whakaeu and Ngāti Porou on behalf of all Māori women (**Wai 2494**)

BRIEF OF EVIDENCE OF DR AROHA YATES-SMITH**Dated this 11th day of February 2021**



Annette Sykes & Co
Barristers & Solicitors
8 – Unit 1 Marguerita Street
Rotorua, 3010
Phone: 07-460-0433
Fax: 07-460-0434

Counsel Acting: Annette Sykes / Kalei Delamere-Ririnui / Tumanako Silveira

Email: asykes@annettesykes.com / kalei@annettesykes.com
tumanako@annettesykes.com

RECEIVED Waitangi Tribunal
11 Feb 2021
Ministry of Justice WELLINGTON

INTRODUCTION

1. Ko Aroha yates-Smith tōku ingoa. Tēnei au e mihi atu nei ki te whenua e takoto nei me te whare e tū ake nei. Nei rā te mihi ki te mana whenua e tiaki mai nei i a tātau e noho nei ki tēnei takiwā ātaahua, he whenua mōmona.
2. Ka hoki aku mahara ki a rātau kua ngaro atu rā, rātau i para i te huarahi kia tū rangatira ai ngāi tātau. Moe mai rā, moe mai rā, moe mai rā.

Tōku whakapapa

3. I te taha o tōku matua, o Ngārua William Yates, ko Te Arawa, ko Tainui, ko Mātaatua ngā waka.
4. Ko tōku nei kōkā, a Mōnehu Maraea, nō ngā whānau Taihuka, Moeau hoki - ko Takitimu, ko Horouta ngā waka tīpuna.
5. I tipu ake au i Te Rotorua-nui-a-Kahumatamomoe, engari i neke mai ki Kirikiriroa haere ai ki te Whare Wānanga o Waikato. Nā wai rā, ka whakaako au i te reo Māori ki reira, ā, ka tū hei Toihuarewa, hei Amokapua hoki mō te Pua Wānanga ki te Ao.
6. I ēnei rā kei te tuhi pukapuka mō ētahi o ō tātau nei atua wāhine, ngā kuia o neherā.
7. During my teenage years, I became very aware of the dearth of information about the sacred Māori feminine, hence the reason for my focussing on Māori goddesses when writing my MA and PhD theses. 'Ko te Wharepora o Hine-te-iwaiwa: he titiro ki ētahi āhuetanga o ngā kākahu o te iwi Māori' was a thesis submitted in partial fulfilment for an MA in Māori at Waikato University in 1980, focussing on the art of weaving traditional Māori cloaks. Specific reference was made to our female deities relating to weaving, Hine-te-iwaiwa in particular.
8. I attach herewith as **Exhibit “A”** a copy of my profile to give more context to the mahi I have done.

9. I have outlined in the table below some my published writings, which are all relevant to the Mana Wāhine Inquiry.

<p>He Puna Kōrero Journal of Maori and Pacific Development. In Volume 10, Number 2, Page 1. [Guest Editor]. Te Pua Wānanga ki te Ao Te Whare Wānanga o Waikato</p>	<p>Yates-Smith, A. (2009).</p>
<p>He Puna Kōrero: Journal of Māori and Pacific Development. (pp. 1-73). [Editorial Board]. University of Waikato, School of Māori and Pacific Development.</p>	<p>Crombie, W., Johnson, D., Roa, T., & Yates-Smith, A. (2009).</p>
<p>Hinetekakara [Composer and Vocalist]. CD: Atoll.</p>	<p>Yates-Smith, A. (2007).</p>
<p>Mauritau-Peace [Composers and Vocalists]. CD: Wick Candel Film.</p>	<p>Yates-Smith, A., Nunns, R., & Bickerton, B. (2007).</p>
<p>The legacy of Papa Matua Kore. In Plains Indian Museum Seminar. Conference held at Wyoming, USA</p>	<p>Yates-Smith, A. (2007).</p>
<p>Honouring Indigenous Women's Knowledge. In World Indigenous Peoples Conference on Education. Conference held at Hamilton, New Zealand.</p>	<p>Yates-Smith, G. R. (2005).</p>
<p>Reclaiming the Ancient Feminine in Māori Society 'Kei wareware i a tatou te Ukiapo'. Journal of Maori and Pacific Development, 4(1), 10-19.</p>	<p>Yates-Smith, G. R. (2003).</p>

Māori goddesses in literature. Part 2: 1900-1940. Journal of Maori and Pacific Development, 2(1), 67-96.	Yates-Smith, A. R. (2001).
Hine! E Hine! [Exhibition - korowai created using traditional methods, materials and dyes]. Rotorua Musuem of Art & History (Te Whare Taonga o Te Arawa), Rotorua.	Yates-Smith, G. R. (2000).
Hine! e Hine!: rediscovering the feminine in Maori spirituality. Thesis dissertation, Ph D Māori, University of Waikato	Yates-Smith, G R (1998)

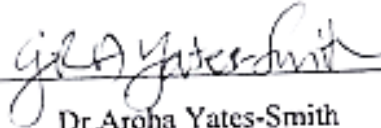
10. However, it is my doctoral thesis, *'Hine! E Hine! Rediscovering the Feminine in Māori Spirituality'* (1998), examined the roles of atua wāhine in Māori cosmology, particularly with regard the rites of passage surrounding childbirth and death. Examples were given of ways in which atua wāhine shared complementary roles with their male counterparts, and suggestions were proffered 'for ways in which the balance may be restored between the feminine and the masculine, at all levels of Māori society, spiritual, physical and mental' (1998:iii).
11. I attach herewith as **Exhibit "B"** a copy of this doctoral thesis (which is still unpublished) and wish to highlight parts that are relevant to the Te Arataki document, Pou Tuatahi & Pou Tuarua released by the Waitangi Tribunal.¹

¹ Wai 2700, #2.5.36(b)

12. I wish to speak to the relevant parts in my doctoral thesis that relate to the scope of the tūāpapa hearings. Nā reira, kia ora tātou katoa.

DATED this 10th day of February 2021

11th
grays



Dr. Aroha Yates-Smith

G.R.

grays