

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 Whakaue and Ngāti Porou
on behalf of all Māori women (**Wai
2494**)

BRIEF OF EVIDENCE OF TE MOTOI TAPUTU

Dated this 17th day of February 2021

RECEIVED Waitangi Tribunal
19 Feb 21
Ministry of Justice WELLINGTON


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INTRODUCTION

1. I am Te Motoi Taputu of Ngāti Makino, Ngāti Whakahemo. I am also of Ngai Tuhoe.

2. Thoughts return to my elders as we grew up at the pā. The examples of the Māori world that we saw, not taught as such, aroha, ohu, awhi examples of unconditional support. Eating and living communally, all of these qualities we saw at home. Our elders would say to us;

“Always think of others, your fine. Care for your visitor, your family. In this you will find the betterment of yourself”.

THE BEGINING

3. The first breath acknowledges the hidden, the unknown space and to he of the hidden face. He initiated the creation of the world.

4. From darkness came night, there is Rangi above, there is Papatuanuku below. They gave birth to Tane, he separated Rangi and Papa, he fashioned Hineahuone from the sacred earth of Kurawaka. From Hineahuone comes Hinetitama, from her Hinenuitepo. This liniage gives rise to us, tangata whenua who still maintain presence here. What follows are explanations of concepts used;

a. Wāhi Ngaro – Eons of darkness, however this is where all possibilities dwell.

b. Mata Ngaro – Io Matua Kore, not of ordinary conception like humans, he has no parentage. The spirit of the unknown realm caused him to be the paramount. This caused the creation of the world we inhabit now.

- c. Te Pū – the point of creation for all things celestial and terrestrial. Like pu-puna the place where waters spring forth, pu-puta the embarking place where things start out from. Pu-putake, the base where everything ventures out from. Therefore, these concepts speak to the eons of evolution, another analogy is that of a seed.
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- d. Te More – for the seed this is the main root, this provides the sustenance for the seed.
- e. Te Weu – represents growth.
- f. Te Aka – represents growth.
- g. Te Rea – represents expansion.
- h. Te Waonui – represents growth and the permanence of being together (forest).
- i. Te Kukune – like a pregnant woman it is regeneration.
- j. Te Whe – the sound made when things grow.
- k. Te Kore – not a place where there is nothing, rather a space where the potential for everything exists, waiting to be discovered.
- l. Te Pō – peaceful space beyond which is understanding.
5. In creating our world, the atua went to Kurawaka to the mound of Papa(tuanuku). The explanation is in the name, kura - another word for something highly valued. Waka – is a vessel that carries people (analogy of a woman).
6. A woman is likened to a canoe who is to deliver people from the unknown into this world. The construct of the uterus resembles that of a canoe. A well-known saying is a woman is a house, but to others is this adage;

“Men carve houses, woman carve people”.

7. When Hineahuone was created, all the atua gave gifts for the creation of Hineahuone, Tangaroa the fluids for the body, Tawhirimatea the winds to fill her lungs, this also gives rise to the hongī.
8. Heard everywhere the expression ‘Tihei mauriora’. Which when said validates the breathing of life into Hineahuone via her nose, which is now enforced through practise.
9. These are the first examples of assistance in the same way atua assisted in the creation of Hineahuone.

ATUA WHAEA

10. All females older than myself I regard as ‘atua wahine’. Women are descended from atua, we must be vigilant in maintaining this fact.
11. Aho matua is the paramount link which binds us to our atua, to our universe these in turn advise us of the duty that binds tangata whenua.

TO HAVE BALANCE

12. Sustenance was cleaned by living and working communally. It is not regimented strictly to male and female roles, instances existed where roles would be changed.

Makino:

13. Te Arawa ancestress, female versed in all aspects pertaining to woman, also a warrior. In some instances, directing the battle.
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Te Ao-kapurangi:

14. Another Te Arawa ancestress. She challenged for the survival of her people because of quick thinking and the use of the house by straddling the roof she was able to save her people who entered the house.

Uenuku-Rauri:

15. Had a difficult time during childbirth. An example also of gender role reversal, an elderly male recites lineage of parents to entice the child forth. So, we see in this instance a male performing what is usually a female role karanga. Just as elderly females call to visitor, the male performs similar by reciting genealogy of the child to come forth into the world.

Hinematiaro:

16. An ancestress of the east coast. A paramount chief because of her genealogy known throughout east coast, a para mount chieftainness uncontested.

Hinepukohurangi:

17. Ngai Tuhoe hold the ancestress in high regard which is validated at all Tuhoe gatherings. This also gives validation to the woman there.

Te Motoi:

18. My ancestress I descend from her, I am four generations from her. Her son Kirikau was smitten with a woman and wanted to marry, however my kuia

disagreed, and she chose his wife because of her status no-one contested the decision.

MANA WAHINE

19. It is correct that the bonds of genealogy are equal between men and woman, and in some cases where the status of the woman far exceeds that of a male.
20. All the ancestresses I have named were such, but the husbands of Hinehopu and Makino were given lands because of the mana of these woman.

CONCLUSION

21. Disconnection, separation deprives Māori of their true self. These concepts and information are rarely witnessed these days. We must be reminded that these qualities still exist within us. Government processes inhibit our ability to access these attributes.
22. All Māori females descend from atua, they reside in us. We have status, we have validity. Like the first creation Hineahuone, she is the sacred link, the paramount connection to our god spark.

DATED this 17th day of February 2021



Te Motoi Taputu