

IN THE WAITANGI TRIBUNAL

**WAI 2700
WAI 3011**

CONCERNING

the Treaty of Waitangi Act 1975

**AND
IN THE MATTER OF**

Kaupapa Inquiry into claims concerning Mana Wahine (Wai 2700)

**AND
IN THE MATTER OF**

A claim by Paula Ormsby and Cherie Kururangi on behalf of the Wāhine Toa Movement of the Mongrel Mob Kingdom (WAI 3011).

SPEAKING NOTES OF PAULA ORMSBY

Dated this 23rd February 2021



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RECEIVED

Waitangi Tribunal

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Ministry of Justice
WELLINGTON

KO WAI AU

Kuotepo – Auauterangi

Hoturoa – Whakaoterangi

Kahukuke – Rakataura

Kahukuke – Rakataura

Kakati – Ururangi

Tawhao – Punuiatekore

Turongo - Mahinaarangi

Raukawa - Turongoihi

Rereahu - Hineauponamu

Maniapoto - Hinewhatihua

Tutakamoana – Rangipare

Rangatahi – Maniauruahu

Heketerangi II – Ngaere

Manaoterangi – Waipaia

Ruahikihiki – Parehuia

Tuohu - Te Tuki

Te Whakapuharu – Iriwhau

Te Rakutakiari – Matakorama

Rangihurhia Te Raku - Robert Ormsby

Arthur (Waati) Sydney Ormsby - Matire Wright

Arthur (Te Wau) Sydney Ormsby – Emily Symes

Harold Alfred Sydney Ormsby – Colleen Hill

INTRODUCTION

1. Mana Wāhine honours the voices of our tūpuna. These voices traditionally were in no way inferior to those of our men, they were respected as being equal within the necessary balance of Hapū. As the karanga travels on an unbroken thread to be heard thru time, space and dimension, I stand here today in the flesh to deliver this korero of which none of this I own. This is Tūpuna korero that has been left to guide us directly from the past, to the present and into the future. I want to acknowledge all of those that have contributed to this journey you know who you are. In particular Hinewirangi Kohu Morgan of which if it wasn't for your influence, teaching and guidance in my life, I would not be standing before you today.
2. I am honoured and humbled to be chosen as this storyteller, connecting the stories of people, land and Atua. To the sisters, to my Tamariki/Mokopuna this is also my gift to you. Take heed, embrace the values and beliefs of our culture and pass these down for generations to come.

MANA WĀHINE

3. We are Daughters, Sisters, Mothers, Aunties and Grandmothers connected though Whakapapa. We are Goddesses, we were formed from the sacred earth at Kurawaka and created with gifts of the gods. I stand in front of you today in my Goddess form, to share about the Tapu, Mana and Mauri of Wāhine Pre 1840's. I draw on the mana of my ancestresses and the mana we hold as whare Tangata. Mana wāhine is in no way about the oppression or replacement of our Men. It takes nothing from them as Mana Tane. Enough has been taken from us already, this is about giving. Giving comprehension and knowledge within the co-existence of wāhine and Tane.

WHAT IS MANA?

4. Mana is an inner spiritual authority that is given by others. I have mana within my Whakapapa behind me. Mana allows each of us to be what we are meant to be and to do whatever that is, to its full potential.
5. Its transformative from one person to another which can also happen through the process of death. It can be passed to you directly from the Atua or can be built upon or acquired with great deeds or great talents.
6. Mana is represented by fire. The fire that rages in my belly today is the same fire that my tupuna lit. Mana being the fire that can't go out even if it is covered by ash such as the sacred fire of ahikā. As within one of the many pūrākau that I share within this writing, Maui and Mahuika. It talks of how fire took shelter in certain trees. That fire is the representation of mana that lies hidden within us. It waits for the recognition and acknowledgement of others.
7. We as tangata freely give this recognition to each other but today as Mana Wahine we get that long awaited recognition from the Crown.
8. Mana isn't generated by a person on their own, it is the people that give you mana. He Tangata ki tahi – a person who speaks only once, their integrity and mana are carried by the word that they speak.
9. I speak to you today as Mana Wahine, Wahine Toa. My quest is the same as my Tupuna, for the betterment of our people. We were left great gifts, gifts from the Atua. These have been passed down and encompass such things as strength, resilience, power, and beauty. We are able to draw on these gifts as they depict the attributes and characteristics of Atua. This provides a foundation of the female elements of Mana Wāhine.
10. The narratives shared of Atua reveal the full depths of their attributes and characteristics, of the female elements.

WĀHINE

11. The kupu wāhine can be broken into two words: wā and hine. The wā relating to time and space and hine to the female essence. This concept of time and space connects us from the past to the present and into the future. So, if you had great Mana then Great Mana will be bestowed upon the generations to come.

12. **Mana Wāhine** Mana wāhine in its simplest definition, refers to the inherent uniqueness, strength, power, influence and authority that is derived not only through whakapapa but to our potentiality.

PŪRĀKAU

13. These are our creation stories. I continue to be greatly offended when our sacred stories are referred to as myths. A dictionary description of the word myth is 1. A traditional story, especially one concerning the early history of a people or explaining a natural or social phenomenon, and typically involving supernatural beings or events. 2. A widely held but false belief or idea.
14. This false belief and idea comes directly from the doctrine of discovery with only “one” true and correct account of a creation story. When Capt. James Cook travelled to our lands it was within the enlightenment period to replace our own stories with theirs.
15. To call our creation stories myths is to call our foundational beliefs a lie. That say’s that all I am, and all that I believe are based on lies. I am sure that I would cause great discomfort if I was to call The Holy Bible a myth.
16. I stand here in my truth no matter what discomfort I may cause.

COSMOLOGY

Io

Io-nui	Io-the-great-god-over-all
Io-roa	Io-the-enduring
Io-matua	Io-the-all-parent
Io-te-wānanga	Io-of-all-knowledge
Io-te-taketake	Io-the-origin-of-all-things
Io-tamaua-take	Io-the-immutable
Io-te-Toi-o-nga-rangi	Io-the-summit-of-heaven
Io-mata-putahi	Io-the-god-of-one-command
Io-mata-ngaro	Io-the-hidden-face
Io-mata-wai	Io-god-of-love
Io-mata-aho	Io-only-seen-in-a-flash-of-light
Io-te-hau-e-rangi	Io-presiding-in-all-heavens

Io-tikitiki-o-rangi Io-the-exalted-of heaven

Io-matua-kore Io-the-parentless

17. Io is neither male nor female, hence the duality of ourselves and our inner balance.
18. This duality is essential for understanding Wāhine/Tane.
19. It is evident in such things as wairua the two sacred waters wairua and waituhi.
20. This duality of te taha maui - te taha matou is also represented in the Hinengaro of which the manawa sits. The whakapapa of Hinengaro brings forth the understanding of the duality.
21. Hinekorikiriko marries Tama-i-ngaro.
22. They had twins Hine and Ngaro of which Hine is the intellect and Tama the emotion.
23. As our reo shows we were not gender specific, Atua, Ariki, Tohunga either male or female

Te Kore

Ko te kore – The void of emptiness

Te Kore-te-whiwhia – the intangible void

Te Kore -te-taumaua – the boundless void

Te kore-te-matua – the parentless void

Te Po

Te Po-tipu – The night of growth

Te Po -rea – The night of development

Te Po- tahuri atu- The night of extension

Te Po- tahuri mai- The night of retraction

Te Po-puta- The night of revealing

Te Po-whawha – The night of holding

Te Po- Namunamu- ki-Taiao – The night of seeking passage to the revealed world

Te Po- Tahuri - mai-ki-te-Taiao – The light of turning towards the revealed world.

24. Each of these names has a cause, a reason and all things are intertwined from the heavens to the earth.

25. There are twelve Rangi/ realms/ heavens, beyond this earthly plane

Tikitiki-o-rangi

Tiritiri-o-matangi

Rangi-naonao-ariki

Rangi-te-wanawana

Rangi-nui-ka-tika

Rangi-mataura

Tauru-rangi

Rangi-matawai

Rangi-mareikura

Rangi-parauri

Rangi-tamaku

Rangi-nui-a-tamaku-rangi

38. It is in tikitiki-o-rangi that Io resides

39. The Apakura are the messengers between the 12 heavens

Atua

40. Each of the atua have roles and responsibilities to keep the universe in order. As each Atua have roles so do, we. They are our role models, with their attributes and characteristics of strength, knowledge, and wisdom. Atua narratives provide insight into whānau relations and our society in general.

Wainuiātea

41. Wainuiātea was the first wife of Rangi-a-watea which is the ancient name for Ranginui. They had all female children, creating the cosmos and the waters. She was unable to give Rangi-a-watea sons so asked her daughter Hinemoana to part her waters to unveil Papatūānuku. As reluctant as Hinemoana was she agreed to her mother's request. As foreseen by Wainuiātea Rangi-a-watea gazed upon the beauty of Papatūānuku. When Rangi-a-watea left Wainuiātea he took on the identity of Rangi.

Papatūānuku

42. Papatūānuku within the union of Rangi has 71 sons. As she is our mother, we protect her as she protects the Mana of Wāhine. Papatūānuku provides nourishment to her descendants just as she nurtured her own children, the atua she nurtures us. Our mother earth provides all that we need to live a healthy Life. We have rituals of protection in place to protect her. We are the guardians of the natural world, our Mothers keeper.

The separation of Rangi and Papatūānuku

43. The Atua plotted to separate Rangi and Papatūānuku. It was decided that Tane would do this and with karakia he succeeded. It was through this separation that Rangi took his name Ranginui

Te Ao Marama

44. Tane first discovered Te Aō Marama by flowing out of the darkness of his parent's close embrace on te awa atua the menstrual blood tide of his mother.
45. It was once again that from this blood he was able to create Hineahuone

Tane searching for a human element

46. Tane searched for a woman and on his quest mated with the natural world creating species of trees and birds.
47. Tane in his search for Woman asks his sister, who sends him back to his mother. It is here that he is guided into creating a woman from the sacred red earth at Kurawaka. He forms her in the shape of the Mariekura. lo

gifted the toto – blood, the ngakau – heart and wai - water of which he instructed Rehua to bring to Tane. All other parts were gifted by other Atua and the breath of life was breathed into her nostrils, Tīhei Mauri Ora.

Hineahuone

48. Io decided it was time for Tane and Hineahuone to be given a great gift for humanity. Tane descended to the 12th realm to gather the three baskets of knowledge kete tuauri, kete tuatea and kete aronui.
49. Hineahuone and Tane had a daughter Hinetītama. Her daughter Hinetītama is the mātāmua of the line of human beings; the tuākana of all Wāhine.

Hinetītama

50. Hinetītama is the dawn maiden and personification of the setting sun. As she grew into a wahine, Tāne Mahuta decided to disguise his true identity and change himself into the form of a Man. Hinetītama fell in love and they had two daughters. Hinetītama become curious of her father and after inquiring discovered that her husband was also her father. Hinetītama upon her discovery decided to leave.
51. She made her way to Rarohenga where she convinced Te Kūwatawata guardian of the entrance to let her in. As much as Tane tried to convince her to return to him, her decision was made, and she could not be swayed otherwise. Her daughters are tahukumea and tahuwhakairo who are the keepers of the gates of the underworld.
52. Hinetītama took on her new identity as Hine-nui-te-po and her new status as goddess of death and the protector of life.

Hine-Moana

53. Hinemoana herself is the ocean. She took three husbands. From the safe shoreline waters it is Kaukau, from where it's no longer safe, from that point to the horizon, it is Tangaroa and, from the horizon thereafter is Te Moana Nui a Kiwa.
54. Her where lies on the horizon of the ocean where the water meets the sky.

Hine-te-iwaiwa

55. Hine-te-iwaiwa is the spiritual guardian of childbirth, weaving and the cycles of the moon. It is Hine-te-iwaiwa that assists at the entrance into, and the exits from this world.
56. **Mahora-nui-atea** - Goddess of light Wife of Maku she represents light in its first form before giving birth to Te Ra
57. **Muriranga-whenua** is one of Maui Kuia. It was her jawbone that Māui made into a patu to fight the Sun and later into a fishhook of which he fished up the North Island.
58. **Mahuika** – Atua of fire. Mahika goddess and great grandmother of Māui
59. **Tangotango** a celestial woman who fell in love with Tāwhaki and came to earth to become his wife. After bearing him a daughter, Arahuta, they argued and she returned to her natural realm.
60. Those are only a very small number of the multitude of goddesses that exist.

Kahukeke and Rakataura

61. I am going to share a story of my Tūpuna ancestorists Kahukuke. When we consider Mana Wāhine pre-1840's I decided to share the narratives of a wāhine whom was born long before the influence of any western paradigms.
62. Kahukeke is the daughter of Hoturoa and sometimes referred to as Kahupeka. Upon their voyage to Aoteroa they first stopped in Rorotonga to get fresh supplies. It was here that it was decided that the Tohunga Rakataura would be left behind because of his unwanted advances towards Kahukeke. After Rakataura realised he had been left behind he asked the Atua for help and summonsed the whale named Paneiraira of which carried him hastily to Aotearoa on his back. he arrived some time before Hoturoa and was waiting on the shores of Aotearoa, angry and vengeful. When the Tainui waka arrived he keep erecting tuahu and bars.

64. After many attempts to sail into the shore they finally landed in Mokau. Here they beached the Waka and headed overland to Te Ranga, near Kawhia. At Te Ranga they saw footprints on the beach the distinctive mark of Rakataura clubbed foot so they continued his trek to Kawhia. Rakataura, meanwhile, had set up a camp at Heahea where he created another tuahu called Ahurei. When they finally confronted each other it was decided that
65. Kahukeke would marry Rakataura and the conflict would cease. As Kahukeke obligational role she agrees, they marry and begin their life together. They have three children and when they grew it was decided that Houmea will remain and occupy Ahurei, Tuhianga is to take Moeatoa, and Kakati will occupy Karioi and to split the lands they had obtained in that time.
66. As they travelled they named the different land marks and selected specific places to lay the Mauri Kōwhatu they had carried over from Hawaiki.
67. After traveling a few days Rakataura, Kahukeke and their people set up camp on the eastern side of the big mountain that separated Kawhia from the inland plains. The group planned to remain there for some time so they set about clearing ground for cultivation. Kahukeke must have been working hard because Rakataura made fun of the body odour coming from her. Insulted by his remarks, she exclaimed, "Because of the smell of my body let this mountain from here on be called *Pirongia-te-aroaro-o-Kahu!*" Here she also named a stream Te Manga-Wāero-o-Te Aroaro-ō-Kahu (the stream in which Kahu's dog skin cloak was washed).
68. After residing on the slopes of Pirongia long enough to establish a claim, they shifted down to the Kopua flats. It was here that Kahu became unwell with health problems, that led to internal bleeding. It first came to her attention when she went to bath in a nearby stream. She noticed the water around her began to turn red with blood. Knowing that the blood was coming from her body, and that it represented a serious health condition, she named the river Mangawhero-o-Kahu - the red blood of Kahu.
69. Eventually they left the Kopua site and moved to the foot of a volcanic cone that stood up out of the plain. It was considerably smaller than

Pirongia but nonetheless impressive in its aspect. Their fourth child was born here; they named him Hape-ki-te-Tuaraki.

70. Kahu's health began to worsen and a tumour caused a pronounced lump on her stomach. It reminded her of the volcanic cone rising from the plains so she named the small mountain Kakepuku – swollen stomach. After a few years at Kakepuku the tribe shifted to the foot of the next nearest mountain where her bleeding became more constant. This mountain was named Rangitoto - the day of bleeding. It was at Wharepuhunga, that Kahukeke fell ill and consequently Rakataura built a house for her to rest in. Rakataura climbed a mountain where he performed a purification ritual in order to heal his wife. He was successful and his wife recovered at Wharepuhunga. He named the mountain that he performed the purification ritual on Te Pureora-o-Kahukeke, in recognition of that event. Rakataura also deposited at Pureora o Kahu one of the 'mauri stones' brought from Hawaiki to Aotearoa. This stone was a talisman used to attract birds into an area.
71. They carried on to Whakamarumarutanga o Kahu. It was here that Rakataura built her a shelter from which she could weave. He named the area Te Whakamarumarutanga-o- Kahukeke. When they arrived in Whakamaru (of which it is known today) Rakataura and Kahukeke settled in the area at the base of the mountain that he named, Kaahu mountain in commemoration of his wife. Settling here for a period of time and Despite her worsening condition the hapu made a long trek to the next mountain where she took a turn for the worst. Overcome by the tumour and knowing her end near she said, "Let this mountain be called Te Puke-o-Kahu." She died a short while later and was buried there. This is the place we call Te Puke.
72. After mourning the death of Kahu, Rakataura left his people and moved to the top of another mountain a long way to the east. From there he could gaze out over all the lands he and his beloved Kahukeke had conquered and claimed for Tainui. In his old age Rakataura married Hinemarino and saw out his days at Te Aroha.
73. Kahukeke in her lifetime was a mother, an explorer, a navigator, a weaver, she named mountains, rivers and places. She set her boundaries and yet fulfilled her obligations to her people.

The sacred waters

74. Te Wai o rongo – the tranquil waters of rongo that are found at the highest level above tikitikiarangi.
75. Te wai o tāne – the sacred lake of tāne – the souls of the new-born come from this lake and pass over to the body when they take their first breath and this is both salt and fresh water where the river meets the sea.
76. Te-Wai-a-io-matua – The spring of the parent, the original parent and is salt water. This water empowers the wairua and serves to protect the infants.
77. These sacred waters represent the sacred ammonic waters that surround our pipi, babies in the womb.
78. It shows that everything in this world is connected. The world is a vast and complete whānau

Te Whare Tangata

79. The whare tangata encompasses the female sexual and reproductive functions as one of many sources of strength. The power of wāhine, the whare tangata, the house of humanity. Our wāhine knew this sacred place and their sacred role of bring forth a new life.
80. When hāpu Wāhine are held in even higher esteem for her contribution to the strength of the whanau.

Haputanga

81. Hapu once again the duality – meaning being pregnant and the sub-tribe. The interlocking connection that binds the two together.
82. When Wāhine were pregnant they were encouraged not to work too strenuously and she was prohibited from some tasks. The Men went to great lengths to provide the food she was wanting. When the Kereru was being eaten the woman ate the flesh which provided them with the fats that they needed, the men sucked the bones. They knew that Wāhine both Hapu and potentially needed to carry the essential fats that the Kereru provided.

83. Oriori were composed and sung to the Pēpi in the womb. They tell stories of Tupuna, journeys, whakapapa and whenua. They connect the land to the child and the child to the land.
84. The care that was taken to bring the Pēpi into the world was exquisite. The support that the mother had by experts whom practiced from a skill base. This knowledge had been passed on from generations before taonga toku iho.

Whare Kohanga

85. Within the whare Kohanga wāhine go through the nights of te Pō and Te Ao. It is acknowledged that she draws strength from the Atua to get her through this process. This whare was built epically for this birthing occasion and once this was finished it was burnt. Not all Wāhine birthed here some gave birth out in the open. I have stories passed on from my Father about my Great Grandmother wondering off to give birth by herself and coming back with my Grand Father and his siblings.
86. When our woman are in labour the pūtāra is being played in the same manner it is played for waka to have safe journey. The birth cannal runs between the realms of te po and Te Ao Mārama and signifies our importance in regards to the wāhine role, as houses of humanity.

Te Po-te Kititea

Te Po- Tangotango

Te Po

Te Po- Whawha

Te Po- Namunamu

Ki Te Whai-Ao

Ki Te Ao-Mārama

Tihei-wa Mauri-ora

87. The three stages of creation - Te Kore, Te Pō and Te Ao Mārama. With each stage representing a significant developmental period and connection to whare tangata.

88. These stages of Te Kore is where Te Po is born from. This is related directly to the stages of pregnancy within the spiritual and physical significance of wahine.
89. Te Whei-Ao is a turning point, the transitional time just as the unborn child turns and engages into the birthing canal. This is in a space between Te Po and Te Ao Mārama. It is here that she draws on the strength of the realms to birth this child. The sacred strength of Whare Tangata.
90. As the mother wails in this space calling forth her child from its sacred home of her whare tangata the same space in which one day this child when grown will karanga to those waiting at the waharoa. This karanga will clear the pathway of tapu from the gateway to the whare tupuna, the same way her mother called her forth from her hare tanagata into Te Ao.
91. She is regarded highly Tapu in this time and will remain that way until the pito has dried and fallen away. This process is called maioha.
92. The Mother has her close whānau, kuia whom are experts on the birthing process. Also the Uri tū/Father will be present and often actively helps deliver his child. She may squat over the embers of a fire to provide her comfort with others assisting to hold her balance, drawing the infants down with each contraction by carefully pushing down on the mothers abdomen. Different Karakia were used in this time but one in particular was to Hine-te-iwaiwa. This in turn changed with the progression of the labour practically if there were any difficulties.

Te Tuku o Hine-te-iwaiwa
 Raranga raranga taku takapau
 Ka pukea e te wai
 Hei moenga mō aku rei
 Ko Rupe ko Manumea
 Ka pukea, ē! ē!
 Mo aku rei tokorua ka pukea
 Ka pukea au e te wai
 Ka pukea, ē! ē!
 Ko Koro taku tane ka pukea
 Piki ake hoki au ki runga nei
 Te Matitikura – ē! ki a Rupe irunga

Te Matitikura, ē! ki a Toroa i runga
 Te Matitikura, ē! ki a Takapu i runga
 Te Matitikura, ē! kia whakawhanaua
 Aku tama ko au anake ra.
 Tu te turuturu no Hinerauwharangi
 Tu te turuturu no Hine-te-iwaiwa
 Tu i tou tia me ko Ihu-wareware
 Tu I tou kona me ko Ihu-atamai
 Kua rangia au e Rupea (ka papa te ringa ki te tuara)
 Kei tauatia ko au te inate
 Ki Hine-te-iwaiwa
 Tuku iho i runga
 I tou huru, i tou upoko, (ka puta te potiki ki waho) I ou tara- pakihwi
 I tou uma, i to ate,
 I ou turipono, i ou waewae.
 E tuku ra ki waho.
 Ka whakamatikatika,
 Ka whakamarangaranga
 Te ruahine matakerepo
 Naumai ki waho
 Tuku Ewe,
 Tuku take
 Tuku parapara.
 Naumai ki waho.

93. This karakia was composed for the birth of Tūhuru hūru by his mother Hine-te- iwaiwa.
94. This significant role of women as the bearers and nurturers of life. We are considered to have special and sacred significance in shaping the world for succeeding generations.
95. I turn now to Hinaura.
96. Hinaura wife of Tinirau and elder sister of Māui. She assisted her brother Maui by using a strand of her hair and weaving this into the ropes that captured the sun. This indicates the power of makawe but also the ritual status of an older sister. There was an event when Kae performed the tohi rites over hers and Tinirau son Tūhuru hūru. Tinirau allowed Kae to ride

his whale Tutunui back home under strict instructions not to let him get into shallow water and to send him home upon his return. Instead he stranded him and ate him. Tinirau could smell the cooked whale meat in the winds and when Tutunui didn't return he assumed his fate. Hinaura constructed a plan for Tutunui death to be avenged. She led a party with other woman such as Raukatamea and Itiiti. This party that she led is likened to the first kapa haka group for the reason that they travelled performing, making people smile and laugh. Her reasoning was that Kae had protruding teeth and would be easily recognisable when he laughed. Once they arrived at Kae village they performed and entertained but one dance pōtēteke is particularly graphic and performed naked. Upon observation only one man didn't smile so they performed a haka even more graphic than the first.

E ako au ki te haka, e ako au ki te ringaringa
E ako au ki te wherawhera, e, kāore te wherawhera
E ako ki te kōwhiti, e, kāore te kōwhiti
E kōwhiti nuku, e kōwhiti rangi
E kōwhiti puapua, e kōwhiti werawera
E hanahana a tinaku e
Hi

97. It was now that they identified Kae from his protruding teeth. After this haka a karakia was performed to put Kae and his people into a deep sleep where he was bound and carried back to Tinirau where he was later killed.
98. So many lessons in this story, strategy, deception, collective power, sexual power and the ability to exercise this.
99. Hinaura and Tinirau with their son Tu-huruhuru were happy living in his village. Then one day Tinirau hit her. Hinaura took her son to her whānau kainga. After many months of his pleading with her, Hinaura returned to his village. They once again were happy until one day Tinirau wanted to take another wife. Hinaura objected, so Tinirau imprisoned her behind a wall of magic whale rib bones. She was angered and called her younger brother Maui. He changed himself in to a rupe, pigeon, and she rode on the bird's back out of the prison.

100. Hinaura decided enough was enough would leave Tinirau. With this decision she also changed her name to Hine-te-iwaiwa. She left Tūhuru with Tinirau, knowing that his whānau would continue to care for him.
101. She became an expert in women's affairs, weaving and protects and defends women, especially in childbirth.
102. This is powerful, as Mana Wāhine, she would not tolerate being abused, as Mana Wāhine, she asked for help when she needed it, as Mana Wāhine she reasserted who she was within her new identity, as Mana Wāhine she assisted other woman.
103. Wāhine knew their own divinity and spiritual power. Her skills, knowledge and leadership were valued as much as men.
104. 'He rerekē te mana o te wāhine, he rerekē te mana o te tāne' – a whakataukī to emphasise that the authority of women is different to men.
105. Wāhine knew their specific role which complemented our Tane It was based on the traditions of the kinship group. All abled people worked. The children were cared for by both the kuia and kaumatua.
106. One of many roles of wāhine are to whakanoa People, Places and things. She does this with the Mana and Tapu that she holds therein nurturing and protecting the hapū. When our Men returned from war to lift the tapu of the blood that they shed they would crawl between the legs of a ruahine making them noa. Additionally to break them out of their war stance of Nguha woman would have intercourse with these warriors to bring them back into a balanced state. The sexual power and force that wāhine hold was one of the many sacred roles.

Whenua

107. Whenua ki te whenua, Whenua ki te whenua Land to the placenta and placenta to the land. Our relationship of nourishment and connection. This connection extends to that Papatūānuku. The process of burying the whenua in her embrace establishes the bond and relationship between the Pēpi and Papatūānuku

Tangata

108. Every able person worked. We all contributed to the collective well-being of each other. We lived in Hapū and took care of one another. Everyone had their roles, of which a lot were none gender specific. Both Men and Woman cared and nurtured the children. The children were the responsibility of everyone but were mainly raised by the kuia kaumatua. There were schools of learning for everything. You weren't expected to be skilled in all domains as long as you were highly skilled in at least one area of expertise. This was the contribution to the collective. The wise ones watched the young child and with the natural abilities and interest that they showed they were encouraged to explore within that realm.
109. Our Wāhine were expected to develop roles beyond being mothers. We were strategists, military leaders, mediators, gatherers and hunters, midwives, warriors, healers, composers, political, weavers, landowners, mediators, gardeners, and balanced all of this within their spiritual domains.

DATED 23rd day of February 2021



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Paula Ormsby