

IN THE WAITANGI TRIBUNAL

UNDER

The Treaty of Waitangi Act 1975

IN THE MATTER OF

The Mana Wahine Inquiry. **WAI 2700**

AND IN THE MATTER OF A CLAIM BY:

of a claim brought by Patricia Henare and Vivienne Kopua on behalf of themselves, and Te Puawaitanga Mokopuna Trust, Elenore Anaru Whanau Trust, Tira Taurerewa and Uenuku Tuwharetoa **WAI 836**

Statement for Week 5 Tuapapa Hearings

Dated 17th June 2022

RUAPEHU LAW

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Waitangi Tribunal

21 Jul 22

Ministry of Justice
WELLINGTON

Pepeha:

Ruapehu and his wife Hauhungatahi are the Mountains

Uenuku is the Hapu

Turoa is the Ancestor

Ngatokorua is the Marae

Pehi Hetau Turoa is the Chief

Hello - my name is Patricia Henare Matthews, from the central plateau - Ohakune and this brief of evidence is on behalf of Wai 836.

First Theme: Atua Whaea and Tipuna Whaea and the Blueprint for Mana Wahine

Atua Whaea refers to the first female Gods; elemental entities from the time of Te-Kore and Te-Po - eternal beings of great significance and power.

Responsible for providing the means for life to thrive and connected with the 4 Elements and Seasons.

Embodied within the Planets and Star constellations - the Atua Whaea give meaning to daily routines and rituals, the cycles of life and the means for navigations.

They are seen as the phenomena and natural structures found in the environment which provide a source of identity and point of origin for Maori.

From the stories; myths and legends - common ancestors teach of who the Atua Whaea are, where they come from and how we whakapapa to them.

Second Theme: Te Ira Wahine and Te Ira Tangata - The relationality and balance of Wahine and Tane for the good of all

Tikanga refers to the ways in which Maori live. Teachings from the past generations on how to co-exist harmoniously with the environment and each other.

From Tikanga, Maori developed a common belief system and based their customs and lore from it.

Social structures and institutions were established by Tikanga which all protocols, processes and procedures stem from.

Status, authority and hierarchy are reinforced by Tikanga and outlines the responsibilities and expectations for all male and females - including the relations between them.

Because of Tikanga - men became protectors and providers. Women become child bearers and nurturing members of the hapu. Both equipped with their own set of skills, tools and knowledge of the world and their own realm.

We learn that the environment is the house created on earth for all living things - that we are the youngest of them all and the caretakers of it, we are the kaitiaki.

Third Theme: Te mana o te wahine in Maori society and rangatira wahine.

Mana wahine refers to the authority and power reserved to the woman of high ranking status and those that immediately descend from the Royal Bloodlines of the Hapu.

They have equal rights and speaking privileges as men do; known to be land owners and fiercely influential members of the tribe with their own dress codes and adornments specifically for them - from taonga to moko kauae.

Wahine maori rangatira are the female leaders from the past and present.

Dame Whina Cooper of Pangaru: An activist for Maori Land Rights and promoter of women's health and well being.

Dame Cindy Kiro of Nga Puhi: First Maori Female Governor General of New Zealand.

Mokopuna Tira Koroheke of Uenuku: Born of Rangatira Status and of pure blood origin, First Female from Uenuku to be born from a line of Maori Male Chiefs and a prominent landowner in the central plateau.

Fourth Theme: Wahine Rangatiratanga over whennua, whakapapa / whanau, whai rawa and matauranga

Wahine are Maori women; girls and females. Whenua often refers to the land but mostly associated with wahine. It is believed that wahine are the only ones born with a whenua - a womb.

Both are subjected to the most changes and transformations in life and share a maternal connection and relationship to mother nature - Papatuanuku and the Mother of Mankind - Hine Nui Te Po. Wahine and Whenua both bring life into the Natural World.

The status and roles of Wahine played a crucial part in the wellbeing of the Tribe. Weaving was an important necessity and often reserved to the wahine for their skill and ability to produce garments, fabrics and textiles of quality and beauty. It set an example of the Tribe; its image, reputation and hygiene.

Agriculture provided the means of growth and sustainability for the Tribe. Wahine were often allocated roles to perform, manual duties required to re-ensure the variety of vegetation planted comes to full harvest and tasked with the procedures needed to process and preserve produce throughout the seasons.

Arranged marriage was a common practice for Maori as it was a means to create peace among Hapu and a way to strengthen ties normally reserved to Wahine of High birth status known as Puhī. From their commitment and expectation - a correct and proper branch of whakapapa is established and the integrity of the Hapu is upheld and honored.

Te Whare Tangata refers to the house of Tanes Children. From the land Tane shaped the first woman, Hine-onioni who became the mother of Mankind. The Whare is symbolic and embodies the female form. Maori have a maternal connection to it and It provides a source of identity and a place of origin.

For Maori knowledge of genealogy had been taught by recital; chant and song. Stories of the Origin were recorded in carvings of Wood and Stone.

The Skills and abilities from past generations are passed down by means of demonstration and practices taught by hand.

In some instances women were tasked with the roles which required them to perform rituals often leaving them in a state of Tapu and for the Tohunga or Chief to bring into Noa.

Mana Wahine are the Tūturū Maori of Aotearoa

P. Matthews.

17/06/2022