

I MUA I TE AROARO O TE TARAIPUNARA O WAITANGI

WAI 2700

WAI 2872

I TE TAKE Ō

te Treaty of Waitangi Act 1975
(te ture)

Ā

I TE TAKE Ō

te Mana Wāhine Kaupapa Inquiry
(Wai 2700)

Ā

I TE TAKE O

tētahi tono a **Dr Leonie Pihama,**
Angeline Greensill, Hilda
Halkyard-Harawira, Mereana
Pitman rātou ko **Te Ringahuia**
Hata (Wai 2872)

NGĀ KŌRERO A DENNIS GLEN NGĀWHARE-POUNAMU

Ka tāpaea i te rā 27 o Hūrae 2022

RECEIVED

Waitangi Tribunal

27 Jul 22

Ministry of Justice
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E TE TARAIPUNARA

Introduction

1. Ko Taranaki te maunga, ko Taranaki te iwi, ko Taranaki te tūpuna.
2. The narratives and examples contained within this affidavit are primarily drawn from research I completed in the PhD thesis *Living Memory and the Travelling Mountain Narrative* (2014) and the MA thesis *Kurahaupō: Unravelling the Hitching Post Knots* (2008), and mātauranga-a-iwi learned within the rohe of Taranaki iwi.

Body of Evidence

3. This evidence is made in support of the WAI 2872 claim and addresses the following topics:
 - a. te mana o te wāhine in Te Ao Māori, Māori society and rangatira wāhine; and
 - b. wāhine rangatiratanga over whenua, whakapapa / whānau, whai rawa and mātauranga.

Te Ara Tamawahine

4. Te Ara Tamawahine refers to matrilineal whakapapa descent lines. Therefore, this kōrero focuses on tūpuna kuia as female leaders who served their iwi and communities as exemplars of mana wahine from Te Ao Kohatu in the traditional rohe of Taranaki iwi.
5. Taranaki iwi refers to the tribal formation of hapū from Onuku Taipari (in the north) to Ouri (in the south) and inclusive of the maunga Taranaki, Pouakai and Kaitake. There are eight recognised iwi in the wider Taranaki region collectively known as Taranaki Whānau Whānui. Taranaki iwi is often referred to as Taranaki

Tūturu to distinguish it from the other iwi. Taranaki iwi claims descent from the Kāhui Maunga tribes as original settlers on the maunga of Te Tai Hauauru; and from the waka Kurahaupō, which was the last arrival on the west coast; and inclusive of the other waka that landed along the coast and hapū that were welcomed into the region.

6. Colonisation and purposeful memory loss of the following tūpuna kuia minimised their mana, their stories and the lessons they passed down to their descendants. The focus on the deeds and lives of male leaders were often at the expense of female leaders. Hence the lives of these tūpuna kuia are not well known, and in some cases almost forgotten.
7. Influential and important tūpuna kuia of the iwi Taranaki include the paearahi Rauhoto Tapairu, the tohunga Rahiri-mihia, the kuia Ueroa and the leader Raumahora.
8. In the lore of Taranaki, Rauhoto Tapairu is represented by the carved rock Te Toka a Rauhoto Tapairu at Puniho Pā. According to mātauranga-a-Taranaki, in the earliest ontological narratives of these islands when living mountains bestrode the whenua, Taranaki maunga travelled from the centre of Te Ikaroa a Māui to Te Tai Hauauru led by the rock Rauhoto. Conversely, the tātai whakapapa of human ancestors retained by the iwi recall that there was a human woman named Rauhoto, and her husband was Rua Taranaki. They lived in the earliest era of human inhabitation in Aotearoa and are the eponymous ancestors of the tribe Taranaki. All surviving narratives agree that it was Rauhoto Tapairu that led Taranaki, whether maunga or man, to the area.
9. The second tūpuna kuia is the tohunga wahine Rahiri-mihia. Rahiri-mihia was the daughter of Haupoto, the eponymous ancestor of the hapū Ngāti Haupoto, and descendant of Tokapoto of the waka Kurahaupō. Rahiri-mihia was acknowledged as a tohunga of the highest rank. During her lifetime, she spent much time on the mountains of Taranaki and named various places through ceremony and karakia.

She also founded Pakihere wharekura on the higher slopes of the mountain that was solely for training women.

10. The third tūpuna kuia was Ueroa of Ngāti Ueroa hapū of Taranaki iwi. She was famed for her pataka kai, her manaakitanga and leadership. Her papakāinga was a meeting place for all important kaupapa of surrounding hapū and rangatira. When slandered by visitors of neighbouring iwi, she responded with cleverness and dignity in order to uphold the dignity of her hapū and iwi. Years later when her husband was murdered, she roused the iwi to war in order to seek retribution.
11. Finally, this affidavit will conclude with the narrative of the tūpuna kuia Raumahora of Whakarewa Pā. As a high-ranking wahine of Ngā Mahanga hapū and Taranaki iwi, her leadership and subsequent marriage to Takarangi helped establish a lasting peace between Taranaki and Te Atiawa.

Conclusion

12. Whilst early ethnologists and historians downplayed the mana of wāhine in recording the history of Māori in Aotearoa, these narratives based on kōrero tuku iho illustrate the need for balancing stories and histories. The teaching of Te Ara Tamawahine is needed in national, regional, and tribal history as it recognises and elevates mana wahine to the place where it was traditionally acknowledged.
13. These tūpuna kuia of Taranaki demonstrate mana wahine in the traditional society of Te Ao Kohatu. Their examples show how important wahine were to maintaining and growing rangatiratanga over the whenua, of resources, of ceremony, of making war and for negotiating peace. They were exemplars of behaviour for their descendants.



Nāku nei, nā
Dennis Glen Ngāwhare-Pounamu