

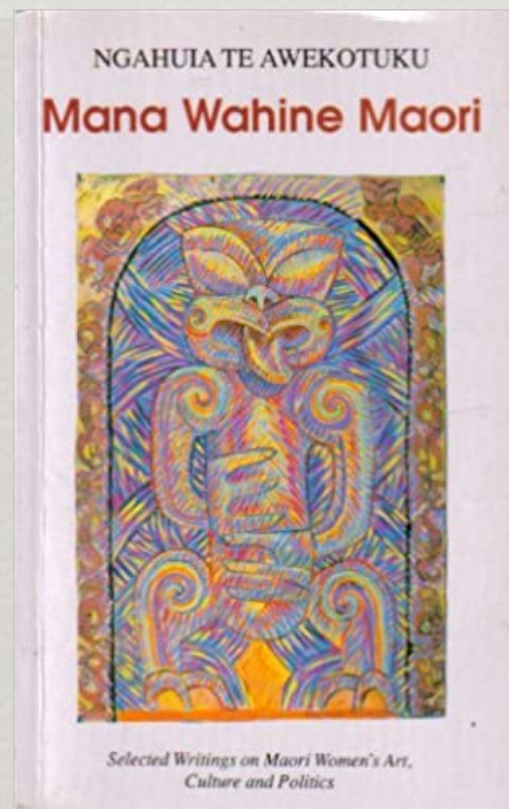
Mana Wahine
Maori

Māhea Ahia, Fall 2021



Aotearoa/New Zealand Maori

- ✿ Intellectual genealogy
- ✿ foundations: atua wāhine (female gods)
- ✿ roles of birth & death because of Papatūānuku
- ✿ complementary gender - concede hierarchy but deny patriarchy
- ✿ how is mana wahine un/like feminism?
- ✿ what successes and what kind of pushback have Māori received?



Ngahuia Te Awekotuku

- ✦ prominent activist, curator, professor, writer (fiction, nonfiction)
- ✦ status of Māori women
- ✦ *Taburi* (1989) - lesbian/wahine takatāpui
- ✦ *Mana Wahine Maori: Selected Writings on Maori Women's Art, Culture and Politics* (1991)
- ✦ *Ruahine - Mythic Women* (2003)



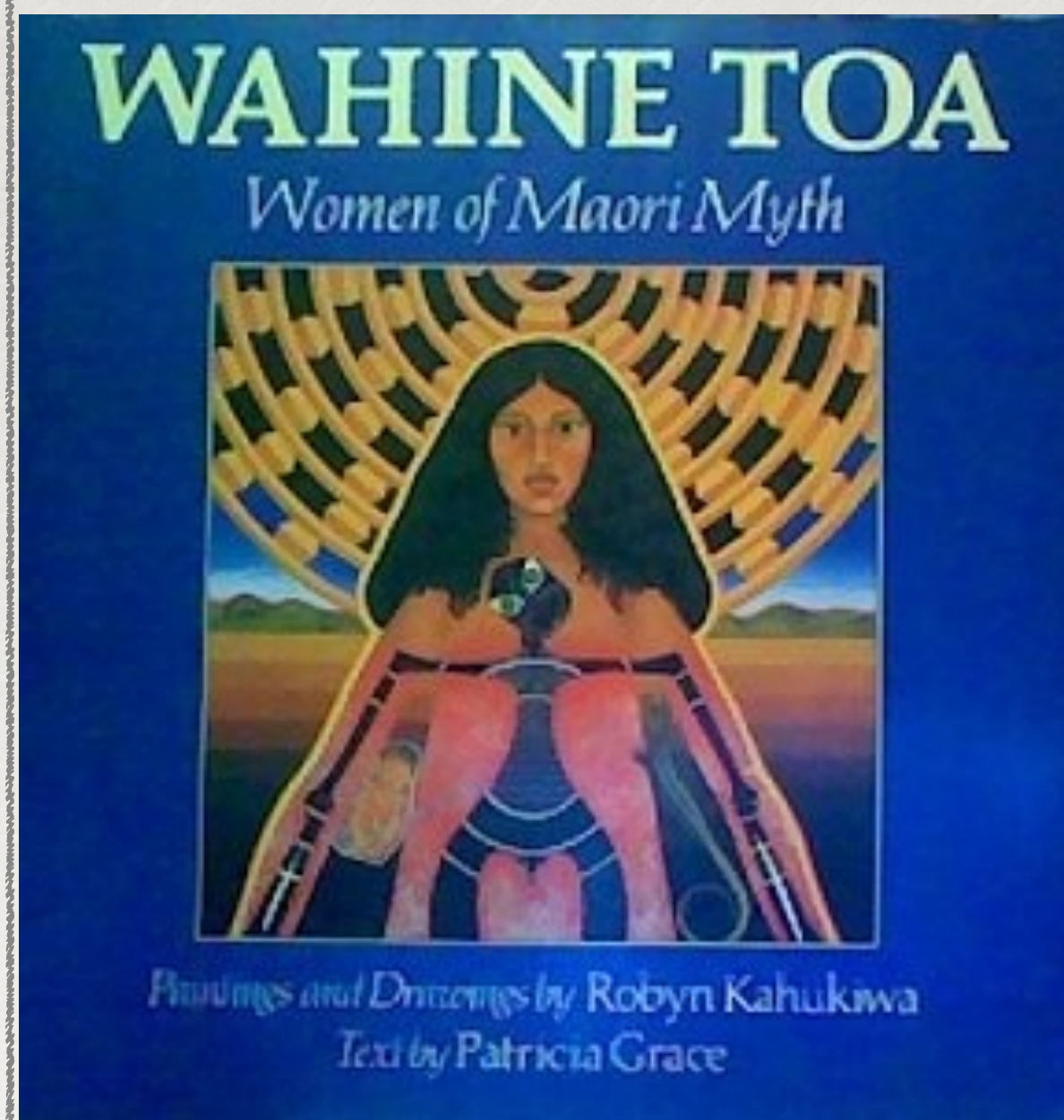
Aroha Yates-Smith



✦ *Hine! E Hine! Rediscovering the Feminine in Maori Spirituality* (1998)

✦ "This study examines the roles of atua wāhine in Māori cosmology, particularly in relation to the rites of passage surrounding childbirth and death. It establishes that the goddesses possessed great mana within the Maori pantheon and Māori society. The thesis argues that the **goddesses shared complementary roles with their male counterparts, providing a balance** within the pantheon, and that Hine, the quintessence of the Māori feminine, provided the generative power of the Universe. Despite marginalization of the Māori feminine in ethnographic writing and the modern colonized Māori community, extent material provides positive evidence to support this claim" (dissertation abstract)

Wahine Toa (1984)
by Patricia Grace
artwork by Robyn Kahukiwa





- ✦ **Leonie Pihama** - professor, activist, prolific writer, speaker
- ✦ developed *Kaupapa Maori Theory & Praxis*
- ✦ *takatāpui*
- ✦ dissertation on *mana wahine*, co-edited *our readers*

- ✿ whenua - land, placenta, islands like placenta from Papatūānuku's womb
- ✿ first kaupapa (platform) foundation for life
- ✿ women are associated with land because land gives birth and so do women



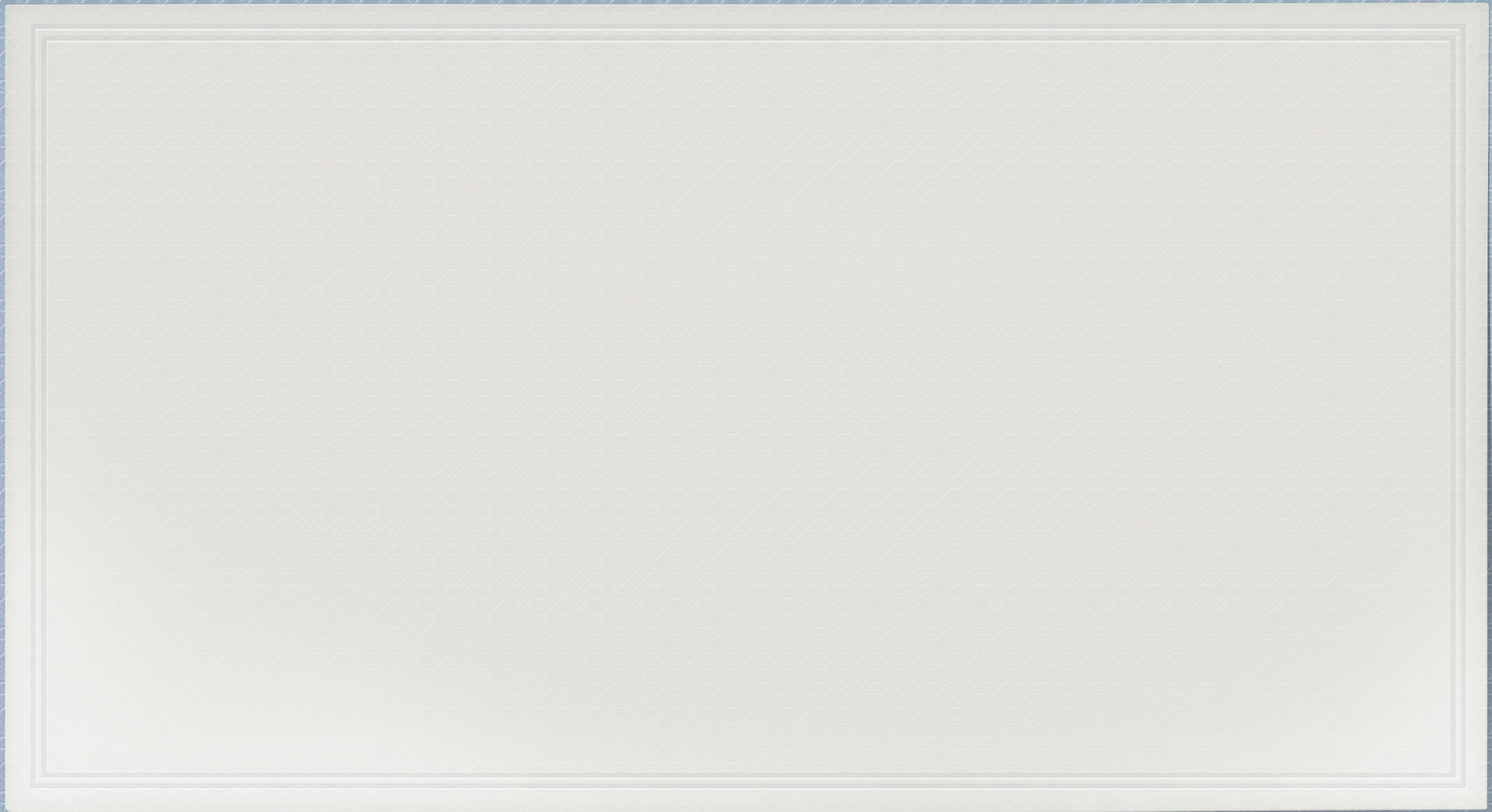
“Towards a Theory of Mana Wahine” by Huia Tomlins Jahnke (Vol 1, p 183)

- ✦ *He wahine, he whenua ka ngaro ai te tangara. By women and land men are lost.*
- ✦ *Within the primal state of existence, Te Kore, “the realm between non-being and being, that is, the realm of potential being” (Simmons, 1985:17), notions of male and female principles are implicit and provide the earliest impression of the principle of complementarity.*
- ✦ *absent: patriarchal notions of female subordination to male domination*

- ✦ *Papatūānuku (earth mother) violently separated from Ranginui (sky father) by Tane*
- ✦ *their offspring were male and possessed 'the ira tangata', so powerless to create humankind without the female element - 'the uha' so Papatūānuku sent Tāne Mahuka to Kurawaka, her pubic region, to gather the uha.*
- ✦ *Hine-ahu-one, woman earth-formed out of body of Papatūānuku and endowed by Tāne with ira tangata*
- ✦ *they birthed Hinetitama*

- ✿ *Tāne Mahuka also formed union with Hinatitama*
- ✿ *when she discovered her husband and father were the same, she recited a powerful karakia to weaken him, and she fled Te Ao Marama (world of light) to Rarohenga (world of night)*
- ✿ *became Hinenuitepō - guardian of deceased*

- ✿ *women's associations with land*
- ✿ *te ahikāroa - right of occupation and use of land based on continuous presence*
- ✿ *position, status, and role of women in customary society are foundation today*
- ✿ *feminism + mana wahine: oppression of Maori people more important than pakeha focus on sex oppression*



Never-Ending Beginnings: The Circularity of Mana Wahine by Naomi Simmonds (Vol 2, p 155)

- ✿ *systems of power which don't recognize Maori values, ways of knowing and being*
- ✿ *1993 Māori Women's Welfare Leagues file claim with Waitangi Tribunal*
 - ✿ *Treaty of Waitangi (Feb 6, 1840)*
 - ✿ *2018 Mana Wāhine Claim is heard as a Kapupapa Inquiry (25 years later)*

