

BEFORE THE WAITANGI TRIBUNAL

WAI 2700
WAI 1885
WAI 2807

IN THE MATTER OF

the Treaty of Waitangi Act
1975AND
IN THE MATTER OFthe Mana Wāhine Kaupapa
InquiryAND
IN THE MATTER OFa claim by **Ariana Simpson, Ruahine Albert, Catherine Anne Mitchell, Ann Hartwell** and on behalf of Te Whakaruruhau – Waikato Women's Refuge (**WAI 1885**)AND
IN THE MATTER OFa claim by **Brenda Riki** and others on behalf of Te Rūnanga o Kirikiriroa (**WAI 2807**)

BRIEF OF EVIDENCE OF MELAINA HUAKI**Dated this 7th day of July 2022**

RECEIVED

Waitangi Tribunal

7 Jul 22Ministry of Justice
WELLINGTONANNETTE
SYKES & Co.
barristers & solicitors**Annette Sykes & Co**
Barristers & Solicitors8 – Unit 1 Marguerita Street
Rotorua, 3010
Phone: 07-460-0433
Fax: 07-460-0434Counsel Acting: Annette Sykes / Camille Houia / Hinerau Rameka / Te Maiora
RureheEmail: asykes@annettesykes.com / camille@annettesykes.com /
hinerau@annettesykes.com / temaiora@annettesykes.com

MAY IT PLEASE THE TRIBUNAL

1. Tēnā koutou. Ko Melaina Huaki tōku ingoa. He uri ahau nō Aotea, Kāwhia me Te Tahaaroa, he uri hoki au o Ngāti Awa, Te Whānau a Ruataupare, Te Aitanga o Hauiti, Te Aitanga a Mahaki me Tuwharetoa. I am currently a contractor that delivers Kaupapa ORA for the Waikato coalition and Te Manatu Hauora. I have been working in this space for since September 2021.
2. I intend to present on Atua whāea and tīpuna whāea and the blueprint for mana wahine.
3. Part of the focus of this brief will be to look at Whakaotirangi, the principal wife of Hoturoa, kaihautū of the Tainui Waka. It is a narrative I have received by kōrero tukuiho, rangahau, whakapapa and narratives shared through Kapahaka and wānanga.
4. Fortunately, I am manawhenua as I descend from Whakaotirangi through whakapapa. My Aotea hapū is Te Patupō, my Kāwhia and Te Tahaaroa hapū is Ngāti Mahuta ki te hauaauru through the three marae – Maketū, Āruka and Te Kōraha.
5. Whilst Whakaotiranga was the principle wife of Hoturoa, her mana speaks of her selflessness, vision and resilience. Colonisation has diminished her mana by applying their masculine world view on structure, narratives and practice. This claim is an opportunity to re-claim her mana, re-vitalise Māori methods of knowledge, re-indigenise our practice tools and re-imagine life through a female, Maori voice.
6. Valuing the processes of subconscious to conscious knowledge and practice, the awareness of vibrations and how you contribute to it, wānanga to learn and to find solutions, rote learning, learning in ‘Practice’, relationship with Te Taiao, building capability, capacity and competency within our Pā community are valid and transferable methods of knowledge for Māori.

Ngā uri o Tainui Waka use these in their narratives which have been intergenerationally taught through Te Reo Māori, waiata, whaikōrero, kōrero pūrakau and mahi Toi.

7. One example of this is when Te Pou o Mangatawhiri kapahaka re-told the story of Whakaotirangi in their Te Matatini Poi item performed in Rotorua 2013. It was important for the rōpū to re-tell Tainui Waka's version of events as Te Arawa also have narratives of a Whakaotirangi as a Tūpuna Rangatira on their waka.
8. Whakaotirangi was born with mana. Her mana is intergenerational – visionary, resilient and selfless. Whakaotirangi's father was Memeha o te rangi who was convened with the task to build the waka that would support his people in the next transition of life, leaving Hawaiki. Knowing full well that his daughter would be upon the waka, Memeha o te rangi continued with the task and prepared accordingly.
9. The Rau Kūmara narrative is an analogy to describe Whakaotirangi. Evidence has been captured regarding the fruits of her service through the Kūmara that originated within the soil and the black sand of Pākarikari – Aotea. Te Parapara Pā situated at the Hamilton City Gardens has their very own Rau Kūmara and it is said that the Kūmara's DNA comes from Pākarikari, a garden where Whakaotirangi had sown the kūmara seed she had brought from Hawaiki.

Applying Frameworks Derived from this Mana Wahine

10. In 2021, Wintec developed an equity strategy called Toia Mai. The strategy was tasked to build capability and competency, to improve the outcomes for students. The focus of the strategy is to improve the disparities for Māori and other groups.
11. Toia Mai designed two frameworks steeped in Mātauranga Māori;
 - a. Whakatupu Kaiako – Competency Framework; Delivery

b. Whakatupu Tangata – A high level Governance and Policy Framework: Operational

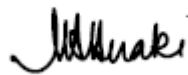
12. Both frameworks are guided by the narrative of Whakaotirangi using the analogy of Rau Kūmara. The oral narrative was retold from a female perspective, from a person of the land that Whakaotirangi developed through her leadership (West Coast of the North Island, Kawhia).

Blueprint for Mana and Status of Wāhine Māori in pre-1840 Māori society and Contemporary Society?

13. The foci of both examples provided have the following points entrenched in the narrative:

- a. Vision – the importance of the trip
- b. Planning – What needed to be organised, prepared and how to evaluate each stage of the journey
- c. Risk Mitigation – What considerations were needed to ensure that the trip was successful, health and safety etc.
- d. Sustainability – Data and Statistics to refer too for the future (our traditional methods)
- e. Resources – what was important to take on the journey

Dated this 7th Day of July 2022



Melaina Huaki