

In the Waitangi Tribunal**Wai 2700****In the Matter****of the Treaty of Waitangi Act 1975****And in the Matter****of the Mana Wāhine Kaupapa Inquiry****And in the Matter****of a claim by Ngatai Huata, Wai 2820**

SPEAKING NOTES OF NGATAI HUATA FOR TŪĀPAPA HEARINGS**DATED AT HASTINGS THIS 23RD DAY OF FEBRUARY 2021**

**Counsel Acting: Ārama Ngāpō and Hinerau Rāmeke****NL Lawyers-Barristers & Solicitors**

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Waitangi Tribunal

24 Feb 2021Ministry of Justice
WELLINGTON

MAY IT PLEASE THE TRIBUNAL

Introduction

1. My name is Ngatai Huata and I am a Kahungunu Māori women of Takitimu.
2. I am of Kahungunu ki Te Wairoa, Kahungunu ki Heretaunga me Kahungunu ki Te Wairarapa.
3. I reside in my tribal district of Hastings.
4. I will provide my background verbally at the tūāpapa hearing.

Background to Whāriki Tūāpapa

5. Whāriki Tūāpapa is the framework in which I will present the oral and traditional knowledge pre 1800's of mana wāhine.
6. The framework will include Wāhine Atua, Māreikura, who preceded the time of Hakui Akenahi Patoka Tomoana.
7. Akenahi was my great grandmother, who married my great grandfather Henare Tomoana, who played an integral role in the establishment of the Te Kotahitanga Paremata Māori Inaugural Sitting at Waipatu Marae, Hastings in 1892. The Chiefs came together in the Parliament and their Wives, i.e. My Hakui Akenahi and other Wives present set up and established the Kōmiti Wāhine. She did this as a land-owner and hapū leader. Their mantra was "Kaati Te Hoko Whenua"
8. It was in the Takitimu district that the new Māori Council took its origins after a meeting of the Te Kotahitanga movement at our Māori Parliament of Papawai, in the Wairarapa.
9. Women took an active role in all debates.
10. Kotahitanga worked an arrangement with the Māori MPs led by Sir Timi Kara at Waiomatatini in 1899 and the outcome was the Māori Councils Act 1900 which started the New Zealand Māori Council.
11. Māori Women played a role in the Māori Parliament and the Māori Council long before Pakehā women even had the vote. Our Takitimu women were especially active in community and national Māori governance.

Whāriki Tūāpapa

12. Te Whāriki Tūāpapa for my evidence will be presented through oral and traditional history knowledge, it is divided into the following wāhanga:
 - 12.1 Ngā wāhanga

- 12.2 Ngā puna
 - 12.3 Ngā Kāpura
 - 12.4 Whare Kōrero
 - 12.5 Pūrakau
13. My evidence will be presented through manu kōrero, kaupapa pūoro, waiata, audio, whakairo toi and video.
 14. Annexed and attached to my speaking notes for the tūāpapa hearings is a chronology of my evidence that will be presented at the tūāpapa hearing. The focus, as directed by the Tribunal Panel, is pre-1800's. Teina Boaza-Dean and Ngaromoana Raureti will be presenting evidence with me in support of my claim.

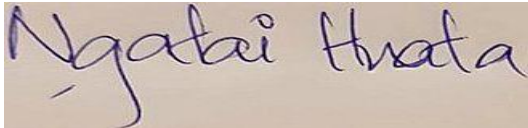
Conclusion

15. My claim is that the Crown has a duty to correct the biases against wāhine Māori especially in the health, well-being and survival of Māori woman - the Whare Tangata. This failure has impacted on our whānau, tamariki mokopuna, ngā uri katoa.
16. The Crown has failed in their duties as ensconced in the Treaty of Waitangi to ensure the health, wel-being and survival of mana wāhine (refer to Health Statistics of Māori Women, Māori Men and Māori Whānau).
17. Further to that the Crown is responsible through their governing for engineering and endangering the survival of Te Ao Māori – Wāhine, Tāne, Tamariki, Whānau, Mokopuna, Uri, Te Ao Maori - Our Culture, Te Ao Tūroa, the environment.
18. The biases and impacts of colonisation on our culture has been and continues to be devastating. Our status as Mana Wāhine - Te Hononga Mareikura and Mana Tāne - The healing of Te Ure Tawera is unbalanced and must be restored to it's former glory. It is not for the Crown to restore our mana, only we have the power to do that but all the actions of the Crown has lead to the deminishment, the undermining and ultimately the self-doubt many of our people suffer from today and the recognition, understanding and knowledge he kākano ahau i ruia mai Rangiātea.¹
19. An understanding of Te Whare Tangata requires revitalisation, and care for, so that we provide healthy wombs for all future generations. There must be a focus on our tamahine rangatira, young girls, young women so that they can grow up healthy, strong, with a clearer picture of what they as Māori women can aspire to.

¹ I am born of greatness.

20. Of equal importance is our Tai Tama Rangatira, boys, young men. They too must be afforded the ability to grow up healthy, strong, with a clearer picture of what they as Māori Men can aspire to.
21. I seek leave to file a full brief of evidence upon the completion of the tūāpapa hearings and the research is made available by the research committee that has been established for this inquiry.

Dated at Hastings this 23rd day of February 2021.

A photograph of a handwritten signature in blue ink on a light-colored rectangular piece of paper. The signature reads "Ngatai Huata" in a cursive, slightly slanted script.

Ngatai Huata