

IN THE WAITANGI TRIBUNAL

WAI 2700  
WAI 2494

IN THE MATTER OF

The Treaty of Waitangi Act  
1975

AND  
IN THE MATTER OF

the Mana Wāhine Kaupapa Inquiry  
(WAI 2700)

AND  
IN THE MATTER OF

**Donna Awatere-Huata** of Ngāti  
Porou, Ngāti Whakaue and Ngāti  
Hine, on behalf of herself and all  
Māori (**Wai 2494**)

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**BRIEF OF EVIDENCE OF HIRA HUATA**

Dated this 7th day of September 2022

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**ANNETTE  
SYKES & Co.**  
barristers & solicitors

8 – Unit 1 Marguerita Street  
Rotorua, 3010

**Phone:** 07-460-0433

**Counsel Acting:** Annette Sykes / Kalei Delamere-Ririnui / Hinerau Rameka

**Email:** [asykes@annettesykes.com](mailto:asykes@annettesykes.com) / [kalei@annettesykes.com](mailto:kalei@annettesykes.com) /  
[hinerau@annettesykes.com](mailto:hinerau@annettesykes.com)

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## MAY IT PLEASE THE TRIBUNAL

### INTRODUCTION

“Ko te aumārie waikanaetanga kāpunipuni o te wairua tangata wairua atua eee”<sup>1</sup>.  
Hoki wairua mai rā ngā mate huhua e tangi hotu nei te waiaroa a aa, ngā hekenga roimata,  
nga hupē e rurutua ee  
Mai Te Pō ki Te Ao Mārama .... Ki te karahuihuinga o te hunga ora  
Karanga mai rā Karanga mai rā Karanga mai rā Ngai Tahu Anika Taakitimu waka e  
Mai Te Aorangi ki Te Matau a Māui Ki Te Aoraki ki Te Waipounamu ee  
Karanga mai rā Karanga mai rā ..... Ki Te Kete Tuawhā o Te Whakapakari o Te Kōhanga  
Reo  
Haere mai ki Te Kete o Ngā Tikanga o Te Ao Māori  
Ko Te Reo Pari Kārangaranga o te whenua nō Papatūānuku, nō Hineahuone, nō Hinetitama  
Karanga Te Pō, Karanga Te Ao  
Wairea Wairea Wairea I Runga I Tū ake nei! Wairea I Raro e takoto nei!  
Wairea Te Mauri Tū Te Mauri Rere Te Mauri Tau Te Mau Ora Wairea Wairea”<sup>2</sup>

### NGĀ TIKANGA O TE AO MĀORI

*“Ko Te Amorangi ki mua Ko te hāpai ō ki muri  
Te tūturutanga mahi pono o Te Māori Mana Motuhake”  
Let God be your spearhead let achievement follow is true Māori Mana Motuhake<sup>3</sup>  
Whēriko te tapu ee  
Haere I tua, haere I waho, haere e te wai kōpatapata e rere nei ee  
Ka hoki mai te wai mahuru  
Korou noa, korou ora.  
Tahine wairātahi mauri ora ki Te Rangi  
Tahine wairatahi mauri ora ki Te Whenua  
Tēnā koutou tēnā koutou tēnā koutou katoa  
E ko au ko Obrana Te Hirarangi Maata-Te-Wharemataa Huata,  
Nanny Hira – Whaea Hira – Tuhi Apakura – Puhi Mareikura ee*

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<sup>1</sup> Te Okanga Kahutapere Huata in Huata O.T.H., 2021. Ngā Tikanga o Te Ao Māori. Te Wānanga Whakapakari o Ngāti Kahungunu, 2022

<sup>2</sup> Huata OTH 2021. Ngā Tikanga o Te Ao Māori. Te Wānanga Whakapakari O Ngāti Kahungunu 2022

<sup>3</sup> Wi Te Tau Huata 1980. Ko Te Amorangi Te Hau Karakia in Huata OTH. 2021. Ngā Tikanga o Te Ao Māori.

*Mana Atua Mana Tangata Mana Whenua Mana Wahine Mana Tahine Mana Aotūroa  
He mātanga Mana Reo me Ngā Tikanga o Ngāti Kahungunu  
Ngāti Kahungunu ki Te Wairoa Ngāti Kahungunu ki Heretaunga Ngāti Kahungunu ki Te  
Wairarapa  
He Kaiako Whakapakari mo Nga Kohanga Reo o Ngati Kahungunu  
Mana Whenua – Hastings District Council – Waiaroha Board Committee  
Ngāti Kahungunu Runanga Arts & Culture - Mangai mo Ngati Kahungunu ki Te Matatini  
Nō Te Mangaroa ki Te Rangi – Nō Mangaroa ki Te Whenua  
I Obrana Te Hilarangi Maata Te Whare Mataa Huata, Lecturer for Whakapakari o Nga  
Kohanga Reo o Ngāti Kahungunu, from Mangaroa.  
I am Tahine. Testament of Te Atua.<sup>4</sup>  
E kore koe te timatanga e kore koe te whakamutunga - Not the first and not the last.<sup>5</sup>*

## **TE ŌROKOHANGA MAI O TŌKU AO MĀORI ME TŌKU TAHA WAIRUA**

Ko te mātāpuna o Te Ao Māori, ko te mātāpuna o Te Taha Wairua Nō Io Te Wairua<sup>6</sup>  
Nō Te Kore.

Io Nui, Io Roa, Io Te Mataaho, Io Matua, Io Taketake, Io Waananga, Io Tikitiki i Te Rangi  
Io Te Toi o Ngā Rangi, Io Te Hau e Rangi  
“Io Waiora, Io Wainui, Io Wairoa, Io Waiaroha, Io Waiahuru, Io Te Wairua”<sup>7</sup>  
Ko tōku wairua nō Io Matua Te Rikoriko

### **MAI I TE KORE**

1. Ki tō te kaumātua a Te Okanga Kahutapere Huata, “He wairua tō te tangata he wairua tō te Atua”. I ahu mai ngā mea katoa mai i Te Aumārie, i Te Waikanaetanga i Te Kore, Te Kore Tuatahi, Te Kore Tuarua, Te Kore Tuatoru, Te Kore Tuawhā, Te Kore Tuarima, Te Kore Tuaono, Te Kore Tuawhitu, Te Kore Tuaiwa, Te Kore Tuangahuru. Mai Te Kore Nui, Te Kore Roa, Te Kore Para, Te Kore Rawea, Te Kore Whiwhia, Te Kore Tāmaua. Koirā te Kotahitanga o Te Kore Ka puta a Pō a Ao. I ahu mai ngā mea katoa nō Io Matua Kore, ināhoki nāna Te Pō me Te Ao.

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<sup>4</sup> Hinemihi Huata 1982 my mother’s blessing for me

<sup>5</sup> Nanny Lovey Hema 1982 He waananga kuia mo te tamawahine in reference to many transgenders in my whakapapa.

<sup>6</sup> Hira Huata 2021. The source of The Natural World From the Spirit of Io. In Huata OTH. 2021

<sup>7</sup> Ibid







Ahi Kāea. Nikaa te pipiri o te tangata kia manakohia, kia wānanga. Ka hōngo nui te tangata kia wānanga i Te Aho Turuturu, arā Te hōnonga o Te Rangi ki Te Whenua Te Ara Matua, Te Tātai Arorangi, Ngā Whetū, Te Hau, Te Wai, Te Ua, Te Huka, Te Ahi. Tēneki te wā kia aro ki te mauri o te whenua, o te wā o Hine Takurua. Ko Tamanuiterā e tere ana tōna haerenga ki tōna rua ā he pō roa ake mō te wānanga o ngā aho o Te Iho Matua. Ka timata te hokinga mai o Te Rā ā ka māhuru haere te ao ka timata ngā wai kia pere atu ki te moana mai ngā maunga koia Taperewai. Kua papa kōhaitia te ngāhere ā-Kina te tai. Ka hara mai te Tahī o Koanga, Te Puawaitanga, Puawai, ko Puanga te whetū ka puta Puawānanga, koia te Tatau Uru Tahī ki Te Tatau Uru ora o Hine Raumati te tipuranga o te whenua, o ngā raurākau, o ngā otaota. Nikaa te tipuranga o Te Akaakanui ā matomato te tipu o ngā hua kai. Ko Rēhua Kaitātea i tātea te rangi me te whenua i moe i a Hine Ruhi mana kaitiaki o ngā hua kai o Hine Raumati. Poutū a Tamanuiterā tōna ihiihi, tōna wera kia pūtokitoki te whenua kia taea ake ki te tīkākā muturangi. Koirā te wā ka haere a Tamanui Te Rā ki tōna rua ā ka Uru Whenua ngā atua.

15. Ahakoa i tauria a Rona ki Te Marama koia te mana o te wahine, kia aratākina ngā atua i ngā wahanga o ngā pō o ngā rā. Nā Io i whakatau i a Whiro, i a Uenuku, i a Tāne, i a Tangaroa, i a Rongo kia āio te rangi me te pō o Hina Marama. I puta mai a Hine Korako, a Tūhinapō. Ko Te Maramahātea o Rōna i whakaaweawe, whakapoapoa te Rākaunui o te tangata, o te whenua, o te rangi.

16. He Apakura – He Whatūkura – He Māreikura<sup>14</sup>

Apa – Tahurangi	Tiritiri o Mātangi	Apa – Kahurangi
Apa – Mātanginui	Rangi-naonao-ariki	Apa – Matarūwai
Apa – Kāhui-kura	Rangi te Wawana	Apa – Ruaoa
Apa – Rehuroa	Ranginui-ka-tika	Apa – Rehupunga
Apa – Pōporo-Kewa	Rangi Mataura	Apa – Kauwhanga
Apa – Patupaiarehe	Rangi Tāuru-nui	Apa – Tūrehu
Apa – Taranga-tahi	Rangi Matawai	Apa – Kōpuwai
Apa – Kaururangi	Rangi Māreikura	Apa – Kehurangi

<sup>14</sup> Gender identification of all apakura within the Heavens also took on the form as whatūkura & māreikura. Roles of kaitiakitanga

Apa – Kapeka-a – rangi  
Apa – Hōpara-a-rangi  
Apa - -----

Rangi Parauri  
Rangi Tāmaku  
Ranginui ā Tāmaku

Apa – Rauangiangi  
Apa - Māruhiruhi  
Apa - Tohikura

He Poutiriao  
He Turehu  
He Patupaiarehe  
He Ponaturi

## HE ATUA MĀREIKURA

17. Ko Te Whaea Rikoriko  
Ko Hinepuaraurangi  
Ko Papatūānuku  
Ko Pokohārua-Te-Pō.  
Ko Hekeheke-i-Papa.  
Ko Hotupapa.  
Ko Māukuuku.  
Tauwharekiokio  
Ko Meremere  
Ko Pareārau  
Ko Puna  
Ko Hinetūrama  
Ko Hinetūparimaunga  
Ko Pūtoto  
Ko Parawhenuamea  
Ko Hinemoana  
Ko Hina Marama  
Ko Hinewai  
Ko Hinetāiri  
Ko Hinepūkohurangi  
Ko Hinemākohurangi  
Ko Hinekohurau  
Ko Whānui  
Ko Tāpuhikura  
Ko Hurutearangi  
Ko Whakaahu  
Ko Matariki  
Takotowai

18. *Ka moe a Io-Matua-Kore i a Te Whaea Rikoriko, ka puta ko i a Hineao i a Hinepō.*

## NGĀ TAMARIKI ATUA O RANGI ME PAPA

19. *Ka whanake mai a Ranginui e tū iho nei, a Papatūānuku e takoto nei, nā tā rāua piringa tahitanga, ka puta mai;*

*Uru-te-ngangana* - Ngā whetū, ngā rama o ngā rangi, te wehenga i waenga pō me te ao. I waenga i te ira tāne, ira wahine, ira atua, ira tangata.

*Roa-lho* - Ngā whetū, ngā rama i mua i a Ranginui

*Roa-kē* - Ngā whetū, ngā rama i muri i a Ranginui

*Haepuru* - Ngā rama o ētahi whetū

*Haematua* - Ngā rama o ngā Rangi

*Whiro Te Tipua* - Ngā tahumaeroa / ngā mate, ngā mū, ngā ngāngara

*Pūnga me ana aitanga i kawea te tahumaero*

*Tāwhirimātea* - Ngā tūmomo matangi hau. Mana kaitiaki o te hā

*Tangaroa* - Ētahi tūmomo ika, pounamu, āwhina i a Kiwa

*Kiwa* - Ngā moana Te Moananui-ā-Kiwa

*Te ihorangi* - Ētahi momo koauau; ua, ua-waitara, ua-nganga, ua-ā-whatū;

*huka-tai, huka-ā-kapu, huka-ā-tara - puaheiri, huka-ā-punga, hukarere,*

*huka, huka-papa, hukapuri, hukatū, hauhunga, aihunga.*

*Tū-matauenga* - Ngā riri, ngā whawhai, ngā pakanga. Mana Kaitiaki o te marae-ātea

*Te ikaroa* - Te ika o te rangi, Te mangaroa, Te roiata

*Rakamaomao* - Ngā manu tino tapu

*Rongomaraeroa Rongomatāne* - Te rongomau. Te maungārongo. Mana Kaitiaki i roto i te whare. Ngā kai a ngā ngakinga tāmata; ngaki; whakatō tinaku mara, ngā hua whenua.

*Tawhirirangi* - Ngā matangi hau i roto i ngā rangi

*Ruataumata* - I āwhina i ngā ahuatanga e pā ana ki te waihanga i te wahine tuatahi

**Rongomaiwaho** - I āwhina i ngā āhuatanga e pā ana ki te waihanga i te wahine tuatahi

**Tiwhanui** - Te whārite i ngā mahi tūkinō o Kiwa raua ko Tangaroa

**Punaweko** - Ngā manu o te wao ngahere

**Mauihi** - Te whārite i ngā mahi tūkinō o Kiwa raua ko Tangaroa

**Kaukau** - Ngā maunga ngā ia, au hoki, Roma, riporipo o te tai, moana.

**Te kūwatawata** - Te kuaha, tomokanga ki roto i Te Reinga

**Takaaho** – Ngā mango, mako

**Rongohuakairākau** – Ngā rākau, ngā hua o ngā rākau

**Rongowhakaata** - Te mōhiotanga i te wānanga

**Timutahi** - I āwhina i ngā āhuatanga e pā ana ki te waihanga i te wahine tuatahi

**Uepoto** - Ngā pūrātoke, tītīwai.

**Peketua** - Ngā manu, ngāngara (Punga me ana aitanga), ngā kararehe, ngā ngāngara

**Rangahua** - Ētahi momo kōhatu

**Kēkerewai** - Te kaitiaki o te mōhiotanga i te wānanga mō ngā mea huna.

**Kaupeka** - He whakahaere, he patunga tapu, mō ngā toki e rua a Hunakiko me te Āwhiorangi.

**Toroiwaho** - I āwhina i ngā āhuatanga e pā ana ki te waihanga i te wahine tuatahi

**Te Akaaka Matua** - Ngā piritā me ngā aka.

**Te Māmaru** - Ngā mango, mako; ngā kararehe whāngote-ū, te Wānanga."

**Tāwhana** - "I āwhina i ngā āhuatanga e pā ana ki te waihanga i te wahine tuatahi"

**Rangaranga-ihī-Matua** - Ngā kōhatu me ngā toka.

**Haumietiketike** - Ngā kai tipu noa, ngā kai papatua, ngā kai toitū

**Te Arawaru** - Ngā kai o te tai moana

**Tūkapua** - Ngā kapua, ao i āwhina i ētahi o ngā āhuatanga, wananga mō te waihanga o te wāhine tuatahi.

**Hokahoka** - Ētahi manu, me te manu kāhu.

**Tangotango** - Ngā whetu i ngā rangi

**Tūmatawera** - Ngā whetū

**Tūmata-uira** - Te whaitiri, whaitiri pakapaka, e pā me te uira  
**Tane-te-Hokahoka** – Ngā manu  
**Te Púwhakahara** - Ngā pāpahu, tupoupou, aihe.  
**Parauri** - Ētahi o ngā manu  
**Te Rākura** - Te rā whero, i āwhina i te waihanga o te wahine tuatahi  
**Tanga-i-waho** - Te ora ai i roto i tēnei ao  
**Rauru-matua** - Te mōhiotanga i te wānanga  
**Uruao** - I āwhina i ngā ahuatanga e pā ana ki te waihanga i te wahine tuatahi  
**Kewa** - Ngā tohorā, papatī, pūrātoke, titiwai.  
**Taka-uru-rangi** - Te mōhiotanga i te wananga o ngā mea huna  
**Rongomaitahanui** - Te kaitiaki o te whakaoka puoru. Kaitiaki o Te Aramatua  
**Takatua** - Te mōhiotanga I te wānanga o ngā mea huna.  
**Paerangi** - Te pae, māta-hau-ariki, taharangi, tahatu, huapae, ki runga ki tua atu  
**Rongomai-whakateka** - Te kaitiaki o te whakaako puoru  
**Taiepa** - I āwhina i ngā āhuatanga e pā ana ki te waihanga i te wahine tuatahi.  
**Tua-matua, Tua-matua a Ruatau** - Ētahi momo toka, te wananga.  
**Uenuku-rangi** - Te Uenuku, āniwaniwa, atua-piko, kahukura, kairangi, kōpere, Tawhana.  
**Ngāngana-ā-Rangi** - Te marama  
**Rongomaitaharangi** - Te kaitiaki o te whakaako puoru. Kaitiaki o Te Ara Matua.  
**Tūmatakākā** - I awhina i ngā āhuatanga e pā ana ki te waihanga i te wahine tuatahi.  
**Tūramarama-ā-nuku** - Te kaitiaki o te hohou i te rongō kia whakaao.  
**Tumatarauiri** - I āwhina i ngā ahuatanga e pā ana ki te waihanga i te wahine tuatahi  
**Rongomaitūwaho** - Te Awa-muri-wai-hou.  
**Tamatahuki** - I āwhina i ngā āhuatanga e pā ana ki te waihanga i te wahine tuatahi.

*Tāne-i-te-pūkenga, Tānemahuta, Tanenui-ā-rangi, Tāne te waiora - Te  
Wananga, te whakahapu*

*Tupai-a tau-whakarongo-wānanga - Paia - Te wānanga, ngā whenua,  
porohiwi, kōiwi.*

*Rūaumoko - Ngā puia, ngā rū whenua, ngā ngaro taitoko.*

## NGĀ KETE O TE WĀNANGA

20. *Rangahautia ngā kōrero mō ngā kete o te wānanga*
21. Ka puta ko Ranginui rāua ko Papatūānuku mai i a Io. Ko tētahi o ngā atua ka puta mai i a Papa rāua ko Rangi i roto i te pō, ko Tāne, nāna nei i whakawehe i ōna mātua, nāna nei hoki i kake i te Toi Huarewa. I riro a Tāne ngā kete e toru o te mātauranga, arā ko Te Kete Tuauri, Ko Te Kete Tuatea me Te Kete Aronui, ā, i hoki mai a Tāne ki te ao marama.
22. Kei te Kete Tuauri, ko ngā mātauranga tapu. Ko ngā karakia, ngā ritenga me ērā atu mea. Kei te Kete Tuatea, ko ngā mātauranga o ngā mākutū me ngā whaiwhaiā. Kei te kete Aronui, ko te mōhiotanga ka rangahautia e te tangata.
23. Tēnei au, tēnei au  
Ko te hōkai nui o taku tapuwae  
Ko te hōkai nuku ko te hōkai rangi  
Ko te hōkai a tō tupuna a Tānenui-ā-rangi  
Ka pikitia ai te rangi tūhāhā ki te Tihi-o-Manono  
Ka rokohina atu rā ko Te Matua-Kore anake  
Ka tīkina mai ngā kete o te wānanga  
Ko te kete tuauri  
Ko te kete tuatea  
Ko te kete aronui  
Ka tiritiria ka poupoua  
Ka puta mai iho ko te ira tangata  
Ki te whai ao

Ki te ao mārama

Tīhei mauri ora!

24. I te tāpui o ngā atua i ai te ure tārewa i te pō roa mai tōna hema toa tōna ruinga hae ki te whenua ki te hā, ki te wai, ki te ahi. E ai ki a Ngamoni Huata, “I ai te ure tārewa i te ure tārewa i te pō, te puinga o te takataapui”. Nāna a Tūmatauenga āna aitanga a Tangaroa, a Tāwhirimātea, a Whiro, a Taane. Ki ngā atua katoa kia heke tuaiho tōna tū kāriiri, tōna tū mātau ki te ao, ki te tangata.

## NGĀ WHAWHAI ATUA

25. I te wehenga o Ranginui me Papatūānuku i whawhai ngā atua.
26. Ko Io Matua i kōwhiria a Tāne ngā kete wānanga kia whiwhia kia rawea kia oi! Tū Te Mauri a Tāne Mahuta, Tāne Matua, Tāne Te Waiora, Tāne Te Hauora, Tāne Torokaha, Tāne Uehā, Tāne Te Wānanga, Tāne Whakahapū, Tānenuiārangi. Nāhana a Tāne i ahuahua mai i a Hine mai Te One o Kurawaka koia ko Hine-ahu-one te ahuahua o te kōiwi, te ūpoko, te tinana, ngā ringa ringa, ngā waewae, te tuara, te aroaro, ngā kikokiko, ngā uaua, ngā toto, te hinu. Ko te manawa ora ko ngā pukapuka, ko ngā takihi, ko te ate. Ko Maru apa i Te Ihonga nō Te Ihorangi te waiora, te waiaroha, te waimāori ki roto i a Hineahuone. Toroa atu a Tiki-āhua, a Tiki-nui, a Tiki-roa e Tāne te ihiihi, te ahuahua, kia toro te uaua, kia toro te akaaka nui, Te Akaaka Taikaha a Tiki e Tānematua. I ahuahua e Karihi ka hahana te puapua, Ka hahana te werewere, ka hahana te katitohe. Ka hahana a Mauhī a Maunene i Te Whare Tangata o Hineahuone. He tapu te whakairangatangata. “Kei reira te uha e puhi ana, e tuku ana, he tapu hoki te uha he iho tangata hoki”

# WHAKAPAPA TĀNGATA

15

Tānenuiārangi = Hineahuone

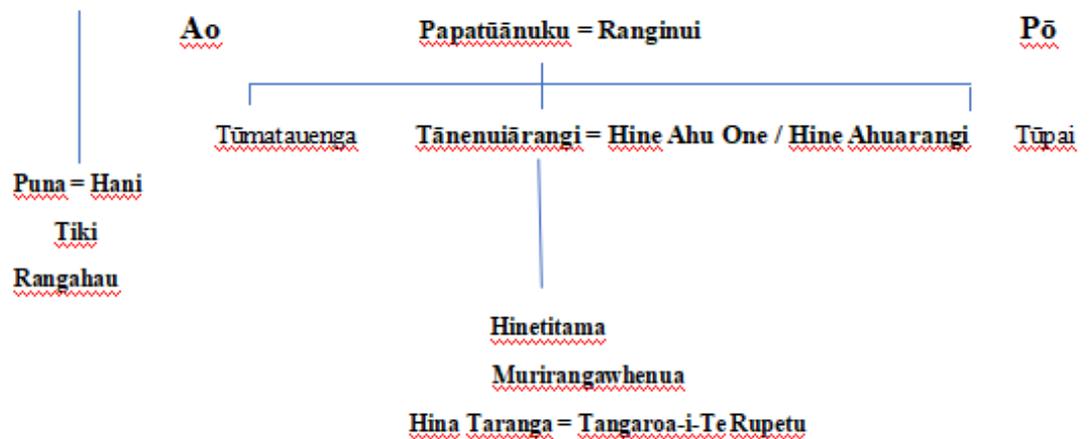
Hinetitama, Hinetauira, Hineteuira, Mihimihirangi, Hineweherangi, Hinekapua, Hine Wairito<sup>19</sup>

Tāne matua = Hinetitama

Hinerauwārangi, Hineteahurangi, Hinerauangiangi, Hinemanuhiri<sup>20</sup>, Murirangawhenua<sup>21</sup>

Te Ihonga o Te Ira Atua ki Te Ira Tangata

Io-nui – Io-roa – Io Te Mataaho – Io Te Matua – Io Taketake – Io Wānanga – Io Tikitiki-i-Te Rangi



*He Atua He Tangata He Atua He Tipua He Atua He Tangata Ho!*

*Divinity Humanity*

27. Hutia te rito o te harakeke kei hea te komako e ko. Kī mai kī ahau. He aha te mea nui o te ao

He tangata he tangata he tangata

**Māui Mua – Māui Roto – Māui Pae – Māui Taha – Māui Tikitiki-ā-Taranga**

**Papatīraumāewa**

**Tīwakawaka**

**Taranui**

**Tararoa**

**Ranginui**

**Rangiroa**

<sup>15</sup> Te Kauwae Runga.

**Ngāi Wharekiki  
Ngāi Wharekaka  
Ngāi Roki  
Ngāi Reka  
Ngāi Peha  
Ngāi Taketake  
Ngāi Te Hurumanu  
Toi-Kairākau  
Rauru  
Whātonga = Hotuwaipara  
Tahatiti  
Uenuku  
Ruatapu  
Rākeiora  
Tamakitehau  
Tamakiterā  
Tamakitemātangi  
Tama-ki-reireia-mai Hawaiki  
Te Kahu Arero  
Pito  
Rere  
Tangi  
Maika**

**Toto<sup>16</sup> ka moe i a Tamatea Arikinui o Te Waka Takitimu  
Ka puta Rongokako ka moe i a Muriwhenua  
Ka puta Tamatea-urehāea – Pōkaiwhenua – Pōkaimoana ka moe i a Iwipupu-Te  
Kura  
Ka puta Kahungunu ka moe i āna wāhine tokowaru  
Hinetapu o Kaitaia  
Te Hautāruke o Ōpotiki  
Ruarauhanga o Whāngarā  
Ruareretai o Popoia Tūranganui-ā-Kiwa  
Hinepūariari o Whareongaonga  
Pouwharekura o Te Māhia  
Rongomaiwahine o Nukutaurua  
Ko wai te waka? Takitimu**

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<sup>16</sup> Toto came from the island of Ra'iatea in Hawaiki she married Tamatea mai Rarotonga mai Tawhiti She is the mother of Rongokako who came on the Takitimu waka. In Aotea tradition Toto was known as the matua of Rongorongo who gifted the waka Hawai to Turi and the waka was renamed Aotea.

**Ko wai te tangata? Tamatea Arikinui**  
**Ko wai ngā tohunga? Ruawharo, Tūpai, Te Rongo-Pātahi-Pūtahi, Tahu-Pōtiki**  
**Ko wai ngā maunga? Whakapunake o Te Matau-ā-Māui-ā-Taranga**  
**Kahurānaki o Te Matau-ā-Māui-ā-Taranga**  
**Tararua o Te Matau-ā-Māui-ā-Taranga**  
**Ko wai ngā awa? Wairoa Hōpūpū, Hōnengenenge, Matangirau**  
**Titiro whakararo ki Ngaruroro-mokotuararo-ki-Rangatira**  
**Titiro whakararo aku ako ko Wairarapa**  
**Ko wai te iwi Ngāti Kahungunu**  
AIO ki Te Aorangi  
AIO ki Te Aorangi  
AIO ki Te Aorangi  
Kahungunu = Rongomaiwahine<sup>17</sup>

<u>Kahukuranui</u> <u>Hinemanuhiri</u> <u>Makoro = Hne Te Ata</u> <u><b>Kotore (Ngāi Taane)</b></u> <u>Hinepehinga</u> <u>Tapuwae</u> <u>Hikawai</u> <u>Wharewhiti</u> <u>Hikawai</u> <u>Tautu</u> <u>Teka</u> <u>Kere</u> <u>Ripeka Tahu</u> <u>Hemi Huata</u> <u>Etika Huata</u> <u>Rana Huata</u> <u>Hira Huata (Tahine)</u>	<u>Kahukuranui</u> <u>Hinemanuhiri</u> <u>Makoro</u> <u>Kotore</u> <u>Hinepehinga</u> <u>Te Maaha</u> <u>Te Otāne</u>  <u>Tamahaerewhenua (f)</u>  <u>Tiakiwai = Te Maipi</u>	<u>Kahukuranui</u> <u>Rākaipaaka</u> <u>Kaukohea</u> <u>Tūtekanao</u> <u>Tureia</u> <u>Te Huki</u> <u>Puruaute</u> <u>Kapuamatotoru</u> <u><b>Hinemaka (f)</b></u> <u><b>Hinerara</b></u> <u><b>(m)</b></u> <u>Rahungaiterangi</u> <u>Takotorua</u> <u>Maata</u> <u>Taraipine</u> <u>Akarana Tipuna</u> <u>Parewanui Erueti</u> <u>Hinemihī Maehe</u> <u>Hira Huata (Tahine)</u>
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<sup>17</sup> **Kotore (Ngāi Taane)** - According to Cordry Tawa Huata 1998 The story of Kotore begins in the 1600's with the kaioara place on Hineteata that her first born son to Makoro be killed. When the child was born the kaioara was to be enacted however the penis of the child was pulled back to his rectum fashioning the looks of the vagina. Te humea! Tuck! Thus the child was named Kotore where he lived the life of a tamāhine until reaching adult he reclaimed his mana tāne and was later referred to as Ngāi Taane.

**Ripeka Tahu** - Ripeka Tahu married Tamihana Huata one of the first Māori minister in Te Wairoa 1865

**Tamahaerewhenua** - Ka moe a Tamahaerewhenua i a Hinerara The reverse roles of humanity were practised before the arrival of European to Aotearoa, and have continued till today. It takes a certain gender of male to carry a female name and likewise a certain gender of woman to carry the mana of a male name. Hinerara came from the royal lineage of Kapuamatotoru and Tamahaerewhenua was born from the gigantic fighting warrior of Te Wairoa Te Otane. Hinerara and Tamahaerewhenua begat Tiakiwai who became rangatira of Te Uhi pā in Te Wairoa. He married Te Māipitahi of the Ngāti Rahunga-i-Te Rangi of Heretaunga. They begat the tipuna Rangatira Hamana Tiakiwai. Transgender aunty Chrissy Witoko, aunty Stella Paul and Callida Waihape, and mana wahine rangatira Mereana Pitman herald from the rangatira Hinerara and Tamahaerewhenua.

## TE AI - SEX

28. I mua i te taenga mai o tauwi ki Aotearoa ko te ai te ai. Ehara i te mea kino te ai. Kaare he kino mō te tāne i ai te tāne, kaare he kino mō te wahine ai wahine, kaare he kino mō te tama kia pērā ai ki te kohine i tukuna atu ki tetahi rangatira mo te ai.<sup>18</sup>
29. Te ure tū  
He ure whakaparati  
He ure whakapākōkō  
te tara o te whare  
Kaiwhiore, Kūngōngote
30. I te taenga mai o tauwi ki Aotearoa kua tae mai hoki te Hāhi Mihingare i 1814 i Te Taitokerau me tā rātau whakapononga a Te Karaiti. Arā Te Matua, Te Tama me Te Wairua Tapu. I puritia tēnei whakapononga e Te Ao Māori i ngā tau 1800. Tae atu ki 1840 hei te hainatanga o Te Tiriti o Waitangi, koia te whakaaetanga o ngā hāhi o Ingarani a wai ake a wai ake hei whakatū hāhi pērā hoki ki Te Katorika, ki Aotearoa.
31. Ko te whakatauki o Te Aute “Whakatangata kia kaha”. Ki tō Hira, “Whakawahine kia ātaahua”.
32. Mai rā anō he kōtiro tōku au tōku ia. I a au e mariki ana I karangahia nga turehu kai hapaitia tōku mana wahine.

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<sup>18</sup> Sex was not seen as bad before the arrival of tauwi. It was common for men and woman to have several partners. Kahungunu had eight wives who produced his offspring. It was also common for boys and girls to be sex toys for rangatira men and women. Incest was also practiced and not frowned upon. Homosexuality nor was transgenderism an issue of importance to the iwi. Sex had to outcomes 1. For procreation of humanity and 2. For enjoyment. There was no penalty for the enjoyment of sex. With the arrival of Cook to Aotearoa, one of his men paid to have sex with the natives and was given young boys. Cook had also witnessed ‘Mahu’ (transgender) from Tahiti and is said his men partied hard in the night. The arrival of European brought the arrival of alcohol, bars, prostitutes and Māori girls and boys participated in the sex trade. Wahine, tama, whakawahine were also prostituting for the gun. The term ‘Tima’(steamer boat) was applied to those prostitutes working the boats. My transgender sister the late Stephanie Pihema would speak about the old tima days when queens would work the boats. The terminology on the Japanese boats for women prostitutes was ‘Ona’ and for a transgender, prostitutes ‘Okama’.

## KO TE OROKOHANGA O TŌKU TUAKIRI

33. As a child I thought I was a girl. All desires and emotions to be Hine like my mother Hinemihi. I had an early awareness of my own mana atua, effeminate, creative and loved things pretty and decorative. I would play with the turehu skipping and going into my own space, dancing around and around connecting to an inner spirit of 'Hine', as I would dress up in girl's cloths. It wasn't until I attended primary school that it was brought to my attention that I was a boy. Very soul destroying when this discriminative practice of male and female genderisation is permeated within every aspect of western civilisation. My hair was cut really short, and I felt ugly. My femininity was having to be suppressed (to no avail) and I had to be assimilated into a sexist culture. Toilets were a huge issue for me at school, especially when attending high school. The threats and attacks were regular. A sissy is not safe in the schoolboy's toilet. At 10 I was sexually molested in the boy's changing rooms at the Aquatic Centre Frimley.
34. In our pa there have always been 'queens', and my recollections of them was their colourful, flamboyant, sissy strength, and proud to be queen. They jumped in the back of my father's car with mum, me and dad driving into town with these two queens cracking up all the way. Later to find out they were my father's aunties. My father had told us the story of his cousin Jonny from Mohaka who was a sissy and fought in the Māori Battalion. She died in battle.
35. Within the French Royalty it was said that King Louise of France would dress up in Queen regalia. This is where the origin of Queen evolved within society in reference to those who considered themselves as queen or drag queen. I was sissy and very effeminate which became a target of discrimination and persecution within the haahi, the education system and the ture Kawanatanga o Niu Tireni.
36. Queen, Sissy, Sissyboy, hinehī, whakawahine, tahine, kare, mete, are terms of endearment

37. Queer, faggot, moffle, poofter are terminologies used to abuse. Many young wahine become vulnerable to violence, sexual abuse, rape and sometimes murder. Transgender in America get shot killed frequently. Prostitution becomes part of many whakawahine, wahine, takatāpui journey and in the 1980s it was illegal. Dame Catherin Healey of the NZPC has worked beside many wahine promoting safe sex within the sex industry. With the advent of HIV the need to promote safe sex for everyone and the distribution of condoms and lube became the goal to prevent AIDS. My sisters the late Helen Frame from England, Roxanne Henare, Chanel Hati, have been staunch advocates of the NZPC.

### **E HOKI KI TE ŪKAIPŌ**

38. I became kaikaranga within my whānau, hapū and iwi. Other transgender wahine Watara Black from Ngāti Te Ata and Mere Witana from Te Taitokerau were also kaikaranga and strong advocates in their hapū and iwi. I became a kaiako wahine – Whaea Hira i Te Kōhanga Reo o Te Whakamaanu and Te Kōhanga Reo o Korongatā and Te Kōhanga Reo o Tauparanui ki Heretaunga. Other wahine in the motu became Kaiako within the Kōhanga Reo movement. I became a registered teacher as female working in Te Kura Kaupapa Māori o Ngāti Kahungunu ki Heretaunga. Whaea Hira is my title and education in Aotearoa has become better inclusion of transgender children having the right to a safe, healthy education.

### **MATUA WHĀNGAI**

39. I whāngaihia tamariki e te Wahine/Whakawahine mai rāno. My aunty Chrissy Witoko had whāngai many tamariki. My tuakana and sister-in-law gifted me her daughter to whāngai. Orini Kaipara's nanny Hera Te Pou told me how she was whāngai by her kuia who was hinehi, sissy. She loved her kuia so much and spoke about her humility and skill in weaving, knitting, cooking and a very loving nanny.

40. Within the tahine world many houses of manaakitanga are created amongst the community especially within the cities. Many young tahine go to cities. Those girls find support with each other, and the Mama of the house would accommodate, care for one another, share experiences, teach one another especially how to survive as tahine/ whakawahine. This care and manaakitanga certainly is about many young transgender's goals for mana wahine.

## **CONCLUSION - HUI TAKATĀPUI**

41. The Hui Takataapui began in the 1990s. The late Crissy Witoko, Gaye Hawkins are Takatāpui wahine who held the hui in Wellington. Aunty Chrissy Witoko owned The Evergreen Café and the Nutcracker Suite nightclub on Vivian Street. This is where many girls in the 1980s would meet, dress up and showing the latest of female fashion. Makeup and hairstyles were and are still prolific within the tahine world. An expression of Mana Wahine. Tahine have a beautiful connection to wahine as we admire, adore, value and appreciate the beauty and essence of wahine. It is important to acknowledge Carmen a dear friend of mine who was Aotearoa's most prolific Queen who pushed the limits of Gay and Transgender equality. She was a wonderful advocate of Pride and the Rainbow community.
42. The late Mama Tere of Auckland was a staunch advocate of the hui takatāpui in reclamation of our mana tahine, mana whakawahine.
43. Georgina Bayer became the first transgender mayor and MP in Aotearoa who fought hard for the rights of transsexual and transgender in the mid-1990s. She exercised her mana wahine and changed the law to stop the discrimination against homosexuality and transgender.
44. The 2016 Hui Takatāpui enabled the wānanga karanga for tāhine and wahine facilitated by Te Rangitūnoa Black and I. A wānanga journey into one's mana wahine through karanga.

Takatāpui

## Tahine – Whakawahine – Hinehī

45. In 2018 the Hui Takatāpui was held at Te Kura Kaupapa Māori o Ngāti Kahungunu ki Heretaunga, with support of our Kaumātua Rangatira o Ngāti Kahungunu ki Heretaunga Papa Jerry Hapuku who paid homage to the late Duchess (Whatuiapiti) Harmer of Te Hauke where she took the word Queer and owned it loud and proud singing, “I’m an Okey from Te Hauke, where us queers get all the fun indeed”. A reclamation of one’s mana tangata. The kaumatua acknowledged the many tāhine he knew and grew up with in Ngāti Kahungunu.

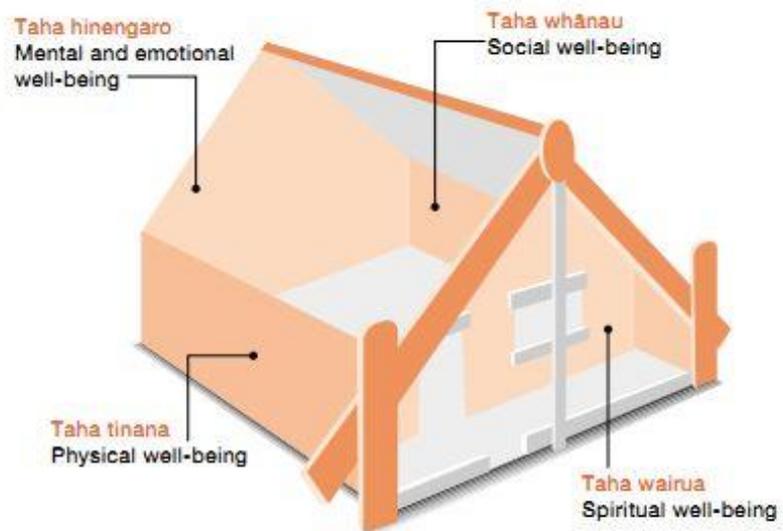
46. At the hui, data was gathered as to the terminology Māori transgender preferred to be identified as. The 3 categories of gender identification at the Hui Takatāpui were:

15% identified strictly as wahine

10% identified as whakawahine

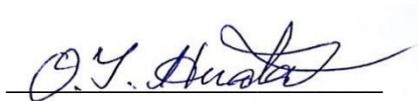
75% identified as wahine/ tahine

All aspects of Mana Wahine



47. The strive for one’s mana wahine is paramount for Tahine transgender. This genetic code exists within all races, all colour and all creeds.

48. In reference to the Whare Tapawhā module of wellbeing is to understand that for wahine/tahine/whakawahine  
Taha Wairua – My spirit is that of mana wahine  
Taha Hinengaro – My thoughts is all about learning and understanding my mana wahine within  
Taha Whatūmanawa – My inner feelings, deep emotions and aspirations are centred around my mana wahine  
Taha Tinana – My decision to live my life as wahine, aunty, whaea, nan, sister, sissy
49. “He mangopare amohia o Te Waka Taakitimu hei whakakuititanga hei whakakitenga”. These words refer to the fighting spirit of the Mangopare adorned the Takitimu waka where it shall welcome and embrace all races, colour and creed. My uncle blessed me and named me Te Hira-rangi o Te Mata o Rongokako and also carrying my ancestor Maata Te Whare Mataa mana wahine mana whenua survivor of the amio whenua and the slaughter of her people of Mangaroa in 1822. Her descendants are Ngāti Rahunga-i-Te Rangi of Mangaroa marae. I am mana tahine, I am mana wahine, I am mana whenua.
50. He ratonga ki te marea<sup>19</sup> (service to my people).



Hira Huata

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<sup>19</sup> Words uttered from my ancestor from the waiata Tirohia ki Te Rangi.