

TE KAPUA WHAKAPIPI

AUGUST 2014

Tūwharetoa e!

Kia āta whakatere i te waka

Kei pariparia e te tai mōnehunehu, Tūwharetoa!

Whakamārotia atu anō, ka whakahoki mai ana

Ki te kapua whakapipi

Ka mate kainga tahi, ka ora kainga rua

Tūwharetoa e!

Row the waka carefully and gently

Lest it be overwhelmed by the 'driving spray'

Stretch out, but guard your return to the sheltering cloud

A man who has only one plan, may not succeed



As our journey continues, we remain steadfast in our resolve to build and ensure a quality of life so richly deserved for all Tūwharetoa, where ever they may live. Our old people navigated the driving spray to embed a future for the benefit of all. They created an iwi organisational structure, guided by Tūwharetoa tikanga, and set the direction and faith of the iwi in the hope that it would endure for eternity.

They committed us to uphold those things that are important for the future development and wellbeing of the iwi, by challenging each generation to grow the skills and knowledge necessary for their time. They would have expected us to identify the challenges confronting our present generation, and to ensure we are proactive in addressing those challenges.

You have identified challenges through your contributions at haerenga kōrero, and we have sought to engage in a process to meet those challenges with you. The saying ‘we understand the pathway to the maunga, we even have a good idea about the steps to the top of the maunga, however what is important is clearly knowing what is on the other side’ is fitting. The reality is Tūwharetoa has always had a pretty good idea about what is on the other side of the maunga. The challenge for the future we suspect is reviewing whether the iwi and hapū entities and structures we have in place now are rigorous and robust enough to take us to the future. That is one of the foci of this report and if we get this right it will inevitably redefine us as a vibrant, and effective iwi.



We ask that you give each point your full consideration, in taking us forward with confidence and assurance to a clear and prosperous future for all.

***Ngā mihi nūnui
Ngā Kaiwhakahaere o te Haerenga***

Tēnā koutou katoa

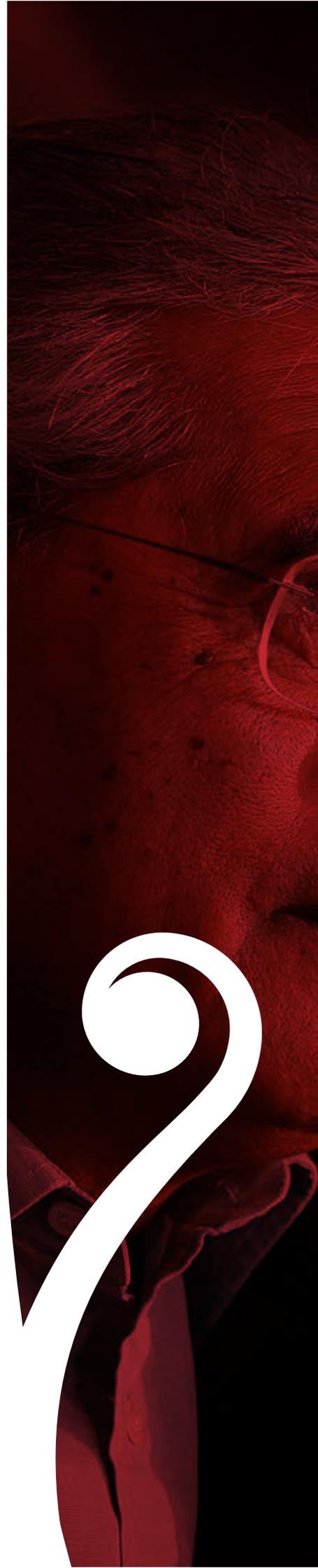
*Ka titiro whānui e au
Ki ngā kokonga o tōku rohe
Kei reira ngā mana o te motu
Ko ngā whānau, ngā marae, ngā hapū
Kii mai ngā kōrero o o mātua tupuna
Whakaponotia! Manaakitia! Pūmautia
ki ngā tikanga o Ngāti Tūwharetoa*

*I gaze to the distance
To the corners of my lands
To where the prestige of land lays
The whānau, marae, hapū
The old people cry out
Believe! Care for! Hold fast to them
through the tikanga of Ngāti Tūwharetoa*

“Ko Tūwharetoa te iwi, ko Tūwharetoa te hapū.”

This statement refers to who we are as Ngāti Tūwharetoa. We are hapū, and together we are iwi - Ngāti Tūwharetoa iwi. Over the last twenty months I have been privileged to listen to the many voices of Tūwharetoa sharing views on Tūwharetoa past, present and future. Comments from kaumātua, pākeke, rangatahi and mokopuna were focused and genuine. You, like me, believe the time is right for an in-depth review of ourselves to create suitable pathways to the future as whānau, hapū and iwi of Ngāti Tūwharetoa. The future prosperity for Ngāti Tūwharetoa lies in our collective ability to actively participate in the cultural, social, political and economic direction of that future.

From your kōrero we developed the action points in this report. These action points cover a range of important kaupapa. Some kaupapa, like education are already underway, with the Ministry of Education. Other kaupapa have yet to be fully developed and the majority have yet to be planned. I am aware some of you have indicated an interest in assisting with those and I thank you for your offer. Our immediate task will be to create a structure to enable this work to take place.





I mentioned over twenty months ago, when I stepped down from my role on the Trust Board that I was preparing to devote my attention and leadership to seeking new directions for Tūwharetoa. This position has not changed and I look forward to working with you all to progress a Tūwharetoa future, for Tūwharetoa, by Tūwharetoa.

My wish is that the hui in August 2014 provide support for the future direction and be able to map out an agreed pathway for Ngāti Tūwharetoa that is forward focused, enables us to reach our potential, and sets us all on a pathway to a better future for hapū, and our Tūwharetoa iwi.

Although the task ahead of us is a large and challenging one, as Ariki my duty is no different to yours. Protecting and maintaining the mana and mauri of hapū, and Ngāti Tūwharetoa iwi, is a responsibility we all share, tatou katoa.

**Te Heuheu Tukino VIII,
Sir Tumu**



Contents

INTRODUCTION	2
FOREWORD	4
CONTENTS	6
EXECUTIVE SUMMARY	8
ARIKITANGA	10
HAERENGA O TE ARIKI – TIMELINE	12
TŪWHARETOA HISTORY	14
TŪWHARETOA GEOGRAPHY	16
TŪWHARETOA CURRENT STATE	18
NGA POARI MENGA KAITIAKI – TRUSTS	20
TŪWHARETOA TE WĀ HEKE MAI	22
TŪWHARETOA BUSINESS DEVELOPMENT	24
TŪWHARETOA MĀTAURANGA – EDUCATION	26
TŪWHARETOA TE REO ME ONA TIKANGA	28
TŪWHARETOA HANGARAU – COMMUNICATION & TECHNOLOGY	30
TŪWHARETOA TAIAO – ENVIRONMENT	32
TŪWHARETOA HAPŪ	34
TŪWHARETOA MARAE	36
TŪWHARETOA WHĀNAU	38
TŪWHARETOA HAUORA – HEALTH	40
TŪWHARETOA KAUMĀTUA	42
KAUMĀTUA SERVICES	44
RANGATAHI – TAMARIKI & MOKOPUNA	46
TŪWHARETOA URBAN VISITS	48
TŪWHARETOA WHĀNAU IN AUSTRALIA	50
NEXT STEPS	52
REFERENCES	53
ACKNOWLEDGMENTS	54
APPENDICES: HAERENGA	55

Executive Summary

This report provides an analysis of the kōrero gathered over the last 20 months from Ngāti Tūwharetoa both within the rohe and outside, including three urban venues. Fourteen specific themes were identified and these form the basis for the action points addressed in the report. The kōrero also reflected and highlighted the following issues and challenges.

- With regard to leadership, the summary of the feedback collected is positive. The leadership hierarchy is respected at the top. More recent feedback reflects that a return to the more traditional hapū leadership could be considered.
- The kōrero highlighted that while Tūwharetoa business entities continue to make steady progress they are siloed. The report suggests it is possibly time to review the overall Tūwharetoa organisational structure. Presently Tūwharetoa has no dedicated tribal business unit championing investment directions on behalf of the tribe as a whole. Our Forest Trusts seem to be operating effectively but they too raise the question as to whether they are aligned to, or outside a wider Tūwharetoa vision.
- A key theme at most haerenga was communications. The report strongly recommends the implementation of an efficient and effective communication strategy to bring all Tūwharetoa together, where ever they may live. The report is aware that this is currently in discussion; a comprehensive strategy needs to be developed. Within the communication strategy discussions, people also talked about the availability of new technologies including the need for training and support in their use.
- Education and health were two key themes at all haerenga hui. The report reflects the value our people place on being healthy, knowing and embodying Tūwharetoatanga while at the same time having the best educational opportunities available. This report acknowledges these fundamental needs and supports an elevated emphasis across Tūwharetoa in both sectors. While acknowledging each age group has similar yet different needs, the report focuses on action points relevant to each group.

- 
- Caring and the protection of our environment, waterways and tribal taonga was also another key theme. As noted in the March Draft Report the kōrero identified cautions with respect to obstructions on iwi lands. This report proposes action points that reflect Tūwharetoa perspective regarding land care and conservation.
 - The use and retention of Tūwharetoa reo me ōna tikanga was discussed at most hui. The action points in this report support a more strategic approach through dedicated whānau, hapū and iwi wānanga. Wairuatanga was also discussed within the tikanga kōrero at various marae.
 - In response to the knowledge gap about Ngāti Tūwharetoa mentioned at haerenga hui, the report has also produced a geographical, historical and current brief of Tūwharetoa.
 - The haerenga hui have highlighted a number of key themes. The challenge now is to consider the next steps and how we collectively examine and implement the proposed actions to achieve the necessary change and outcomes required. As was commented on at numerous haerenga, doing nothing is not an option.

A section on intervention logic or the – “what if / where to from here” – proposition is contained in the next section. This traces the journey taken and concludes with outcomes sought.

This Report, and the hui-ā-iwi at which it will be presented and discussed, seeks continued Tūwharetoa support to implement the action points contained within the report.

Arikitanga

“On occasion iwi from around Aotearoa have sought the support of the Paramouncy to enable them to make direct representation on issues of importance”

— **George Asher**

“Remember you are also under the mantle of the Ariki, no matter where you stand, even when you leave the rohe.”

— **Julia Wade; Pukawa Marae, 09/12/12**

From Ngatoroirangi the Paramount Chieftainship was passed on down through the generations to this very day. That mantle now rests upon the shoulders of Te Heuheu Tukino Tumu. He carried the mantle of Paramount Chief as well as that of The House of Te Heuheu which is an inspiration for all of Ngāti Tūwharetoa. Supporting that house are his immediate family as well as the many hapū within the tribe. His chiefly environmental emblems are the mountains and the many rivers that flow into and which weave the sacred cloak that is Lake Taupō.

From the heavens above and from the earth below, these are what make up The House of Te Heuheu.

The Te Heuheu Paramountcy began with Herea at the end of the 18th century. The family name, Te Heuheu, comes from an incident when Herea and others went to retrieve the body of a relative. The party had difficulty finding the body because it was hidden by an overgrown shrub known as maheuheu.

Herea became known as Te Rangimaheu, and it was this name change that marked the beginning of the Te Heuheu reign. The wife of Herea, Rangiaho, also named her new-born child Te Heuheu Tukino. Eventually Herea too adopted the Te Heuheu name.

From **Herea** came **Mananui**, came **Iwikau**, came **Horonuku**, came **Tureiti**, came **Hoani**, came **Hepi**, and the present Paramount Chief and Ariki **Tumu** te Heuheu (Tukino VIII).

The Ariki has a special kaumātua group to confide with on cultural and other matters to do with the Iwi.

The Ariki is also supported by the Matua. These young men are specially trained warriors who support the activities of the Ariki.

PROPOSALS FOR ACTION

- That the Whare of the Ariki (He Kainga Tūwharetoa) presently located in Turangi be endorsed within the new Tūwharetoa organisational structure.
- That the Arikitunga story be circulated to schools and community groups within Ngāti Tūwharetoa through the Tūwharetoa education strategy; the story may also be distributed country wide. A brief historical kōrero is included in this report.
- That Tūwharetoa communities outside the rohe be encouraged to teach Tūwharetoa kōrero.
- That the Ariki and Tūwharetoa kaumātua group be clearly identified at gatherings through uniform scarves ties or jackets. Hapū encouraged to assist kaumātua to purchase uniformed items.
- That the Matua training programme be reported iwi wide encouraging ongoing support for this important Tūwharetoa group.

Haerenga o Te Ariki – Timeline

2012

TE TIMATANGA O NGĀ MOEMOEĀ O TE ARIKI

Hui tuatahi at Waihi Marae where Ariki announces his intentions

Announces intentions

Tautoko for Ariki to step down from Boards

Mandate and agreement to connect with iwi

He Kainga Tūwharetoa established for Ariki to conduct business

Kaumatua / Pakeke roopū tautoko established

Planning for haerenga begins

HAERENGA ORGANISED TO MARAE INSIDE ROHE, TWO OUTSIDE AND THREE URBAN LOCATIONS

Ariki leads haerenga

Each marae set up to receive Ariki and roopū tautoko

Format: mihi/whakatau/pōwhiri, followed by lunch, followed by kōrero

- Hui-a-kōrero
- MC opening remarks
- Ariki presentation
- Kōrero from marae

All kōrero recorded verbatim by Secretariat, kōrero usually lasts two hours

- Summary by MC noting where to from here steps
- Closing remarks from Ariki
- Karakia

Register of attendees collected and photos taken of everyone for the record

2014

**SECRETARIAT TO
SUMMARISE VERBATIM
KŌRERO IN TO THEMES.
THEMES AND RELATED
KŌRERO TO BE INCLUDED
IN A DRAFT REPORT FOR
PRESENTATION**

Draft report collated from
Haerenga kōrero

Emphasis on kōrero of the people

Ariki approves kōrero

Draft report completed for
presentation

Presentation of draft report at
Waihi Marae

Draft report contains kōrero
from iwi, themes cover a range of
topics

Draft report sought after

**KŌRERO FROM DRAFT
REPORT TO FORM BASIS
OF ACTION PLANNING
GOING FORWARD. ACTIONS
REPRESENT WHAT CAN BE
ACHIEVED NOW, IN THE
MEDIUM TERM, AND IN THE
LONG TERM**

Notes identify 14 thematic areas
plus other themes

Action points created for each
theme

Further research undertaken
looking at other iwi models

Draft report created for Ariki
approval

Final report ready for
presentation



NEXT STEPS

Ariki to appoint a team to
address action points, a
budget will be required

Tūwharetoa

History

Ko Tongariro te maunga

Ko Taupō te moana

Ko Ngāti Tūwharetoa te iwi

Ko Te Heuheu te tangata

NGĀTI TŪWHARETOA TRACES OUR ORIGINS TO THE TE ARAWA CANOE

It was Ngaatoroirangi who brought to Aotearoa the status of Paramount Chief which remains within the tribe of Ngāti Tūwharetoa to this day. That status was bestowed upon him before his departure from his homeland Hawaiki. He was an expert in all aspects expected of a Chiefly High Priest as well as in the arts of navigation and being able to draw upon the powers of the winds to assist in various tasks placed before him.

From the mountain tops within Ngāti Tūwharetoa, Ngaatoroirangi proclaimed and lay claim to the land that stretched forth before him. He also left his gods upon the peaks and at the bases of Tongariro and Tauhara Mountains. The Gods Aitupawa, Ikatere, Te Raakautataawai and Te Raakaupango are the guardians of Ngaatoroirangi's chiefly legacy which in turn is fully supported by the tribe of Ngāti Tūwharetoa.

TIA THE EXPLORER

At the time when Ngaatoroirangi left Maketu, Tia, another chief from the canoe, traveled up the Kaituna River to Rotorua. At a place further on, he unintentionally touched the dead body of an important chief. This was a forbidden act, and he needed a priest to cleanse him. This ceremony became known as Te Horohoroinga-nui-a-Tia (the great cleansing of Tia), and gave rise to the name of the area – Horohoro.

From there Tia continued west until he came to the Waikato River. He noted the murkiness of the water and reasoned that someone was ahead of him. This place was named Atiamuri (Tia who follows behind). Determined to meet those responsible for the muddy water, Tia hurried after them. At a place near Wairakei he came to some river rapids whose tiered form fascinated him. Today they are called Aratiatia (the stairway of Tia). Journeying on to present-day Lake Taupō, he was disappointed to find a large tribe, Ngāti Hotu, already living there.

NGATOROIRANGI CLIMBS TAUHARA AND TONGARIRO

Meanwhile the high priest Ngaatoroirangi travelled up the Tarawera River to Lake Tarawera. He climbed Ruawahia peak and spied

Tauhara, the mountain to the south. He was determined to climb Tauhara and erect an altar on its summit to ensure the gods would grant him safe passage.

From Tauhara he observed Tia journeying around the lake. Ngatoroirangi immediately threw his taiaha (spear) into the lake to lay claim to it and the surrounding lands. He then decided to follow Tia, continuing to build altars as statements of occupation as he went.

From Motutere, Ngatoroirangi saw Mt Tongariro in the distance and was determined to climb it. Travelling to the mountain's base at Rangipo, he rejected the territorial claims of another inhabitant, Hape-ki-Tuarangi. Ngatoroirangi chanted powerful incantations that brought snow and sleet, causing Hape-ki-Tuarangi and his followers to perish.

Ironically, it was the same snow and sleet that nearly claimed Ngatoroirangi's own life as he ascended the mountain. Struggling with fatigue and cold, he finally made it to the summit. He looked out over the plains and claimed for his descendants the land that is now Tūwharetoa territory.

Because he was weakened by the climb and the cold, he called to his sisters in Hawaiki, the distant homeland, to send fire to warm him: 'Kuiwai e, Haungaroa e, ka riro au i te tonga, tukuna mai te ahi!' (O Kuiwai, O Haungaroa, I am seized by the cold wind to the south, send me fire!). The name Tongariro comes from 'tonga' (south wind) and 'riro' (seized).

CHIEF TŪWHARETOA

Ngāti Tūwharetoa takes their name from a powerful chief who lived near present-day Kawerau during the 16th century. Tūwharetoa was renowned as a warrior and man of wise counsel. He was tall and handsome, and his intellect was such that when he was a boy his tutors could scarcely keep pace with him. He also became an expert carver and carved many ornate buildings for his people.

Through his mother, Tūwharetoa traced descent from the early tribes of the Bay of Plenty. On his father's side he descended from the chiefly lines of Te Arawa.

Tūwharetoa was born Manaia but took the name's Tūwharetoa-i-te-Aupouri, Tūwharetoa Waewaerakau, and Tūwharetoa due to an incident at a place called "Te Umukohukohu" involving his father Mawake Taupō.

TRIBAL CHIEFS

Te Rangiita and his son Tamamutu were prominent warrior chiefs who established important territorial connections. But it was Rangituamatotoru, the great-grandson of Tamamutu, who set a high standard of leadership as paramount chief.

Tūwharetoa Geography

Ko Tongariro te maunga

Ko Taupōo te moana

Ko Ngāti Tūwharetoa te iwi

Ko Te Heuheu te tangata

Ngāti Tūwharetoa stretches from Matataa to Tarawera, Puutauaki through to Kaingaroa, Taharepa on to Tauhara then to Te Koopu o Kānapanapa, across to Tongariro then south to Tokorangi. Tūwharetoa-ki-tai maitain ahi kā at Matatā thence inland to Kawerau, Tūwharetoa ki uta maitain ahi kā around Te Manawa o te Ika-a-Maui extending south toward Te Paepae o Tūwharetoa. We are a people of many landscapes, of mountains, rivers, lakes and geothermal features.

Approximately one third of our people live in the Waikato and Bay of Plenty regions, with many others living in Taamaki Makaurau, Ōtautahi and Te Whanganui-a-Tara. By recent accounts there are also a large number living in Australia.



There are also many families of Ngāti Tūwharetoa living in the Kawerau / Putauaki region in the Bay of Plenty, and in the south at Moawhango, Bulls and Tokorangi. There are also large numbers of Tūwharetoa living in Tāmaki Makaurau, Ōtautahi and Te Whanganui a Tara.



Ngāti Tūwharetoa Rohe

Current State

- Ngāti Tūwharetoa today is a proud modern iwi, shaped by a history of respect both internally, and for others. It is also an iwi teetering on the cusp of change, in a world that demands new conversations, and calls Ngāti Tūwharetoa to account for, and create its future.
- The 2013 census had Ngāti Tūwharetoa at 35,358; fifth overall of the ten largest iwi behind Ngāpuhi, Ngāti Porou, Ngai Tahu and Waikato. (see Table opposite).
- The haerenga realised how dispersed Ngāti Tūwharetoa are with anecdotal numbers averaging 7000 in Auckland, 3000 in Christchurch and 4000 in Wellington. Then there are the reports of ten thousand plus living in Australia.
- The central heart of Ngāti Tūwharetoa is the Lake Taupō region with the towns of Turangi, Taupō and Taumarunui claiming urban status. Within the region is a cross section of socio-economic backgrounds and while it would be optimistic to surmise that people are living well, reality is that many are located in the lower socio-economic quadrant. Suffice to say many Ngāti Tūwharetoa are in need of help and support.
- This report urges:
 - For a plan that challenges us to supports our people now, and into the future.
 - That a clearer socio-economic picture of the Ngāti Tūwharetoa populace be produced to assist in creating an overarching plan to support our people.
 - That Tūwharetoa business aligns their objectives to create employment opportunities for our people now, and into the future.
 - That Ngāti Tūwharetoa leverage off its dispersed population by researching opportunities for future considerations through a convened working group.

TEN LARGEST IWI IN 2013

2006 and 2013 Censuses

IWI¹

IWI POPULATION

	2006 Census	2013 Census	Percentage change
Ngāpuhi	122,211	125,601	2.8
Ngāti Porou	71,910	71,049	-1.2
Ngāi Tahu	49,185	54,819	11.5
Waikato	33,429	40,083	19.9
Ngāti Tūwharetoa	34,674	35,874	3.5
Ngāti Maniapoto	33,627	35,358	5.1
Tuhoe	32,670	34,890	6.8
Ngāti Kahungunu ki Te Wairoa	20,982	21,060	0.4
Te Arawa	23,316	19,719	-15.4
Ngāti Kahungunu, region unspecified	18,459	18,285	-0.9
Total Māori who identified with an iwi	512,325	535,941	4.6

¹ Based on the Statistics NZ iwi classification.
Source: *Statistics New Zealand*

Ngā Poari me ngā Kaitiaki – Trusts

“We were close to nature through our rongoa and kai. We were in tune with the environment. It was inherent knowledge and instinct that guided us. We had a real sense of where things were. We could hear our own rivers, the changes in sounds, the mood of the river.”

— James Biddle

“Some of our Trustees are on far too many Trusts. You cannot do the business of a Trustee when you are looking after 10 Trusts.”

— Tūroa Karatea; Tokorangi Marae, 24/03/13

Ngāti Tūwharetoa has many land trusts and each serves a specific and important purpose.

Discussions highlighted a range of views about trusts. These include that pakeke and kaumātua should fill the trustee roles. However, this was countered by the view that a younger cohort should be sought with opportunities for rangatahi to be seconded into monitoring roles to get hands-on experience.

Some comments gathered have been more instructive in the way they would like to see the role and makeup of trustee positions. For example, there should be a reduction in the number of trusts one can apply for, have knowledge of Tūwharetoa tikanga, and have the requisite skills to make a worthwhile business contribution to the investment returns of the trusts.

Comments on the election process for trustee selection stressed that the process be reviewed to make a far more representative Tūwharetoa selection process. Perhaps these and other matters in the draft report can be better addressed through a review by a 'think tank' led by some independent reviewer.

Further comments regarding 'professional trustees' (those who are on a number of trusts) challenged the absolute worth of sitting on a number of large trusts and the absolute worth offered to those trusts.

PROPOSALS FOR ACTION

- That the efficiency and effectiveness of people on more than two major trusts in Tūwharetoa be reviewed. Questions around absolute effectiveness on those trusts were raised with a view that it must be difficult for trustees to devote the time to more than two trusts effectively, let alone one trust.
- That a review of trusteeship on Tūwharetoa Trusts be carried out by an independent party if deemed necessary. This report raises the issue but has no clear view on whether a review is required.
- That a small group or an independent reviewer consider the election process to trusteeship.

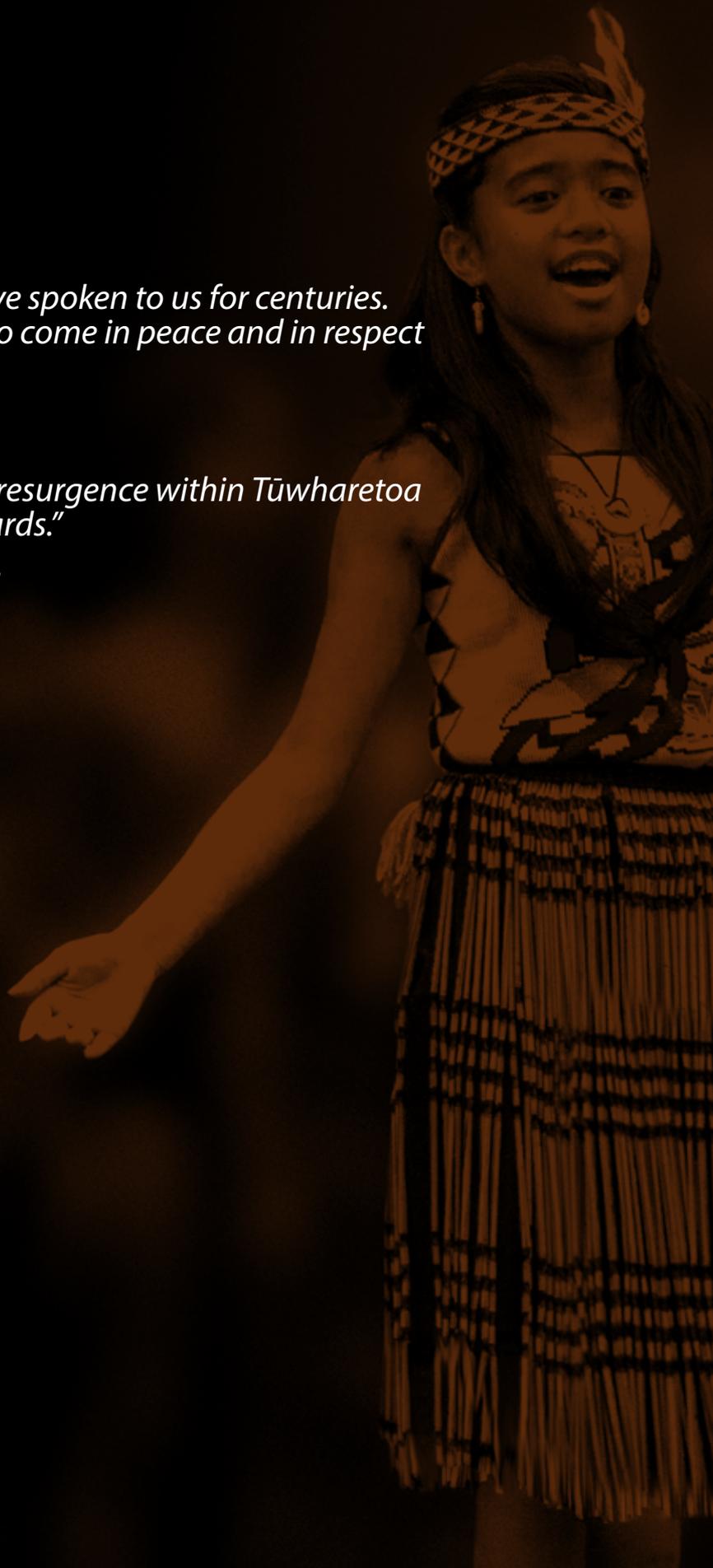
Te Wā Ka Heke Mai

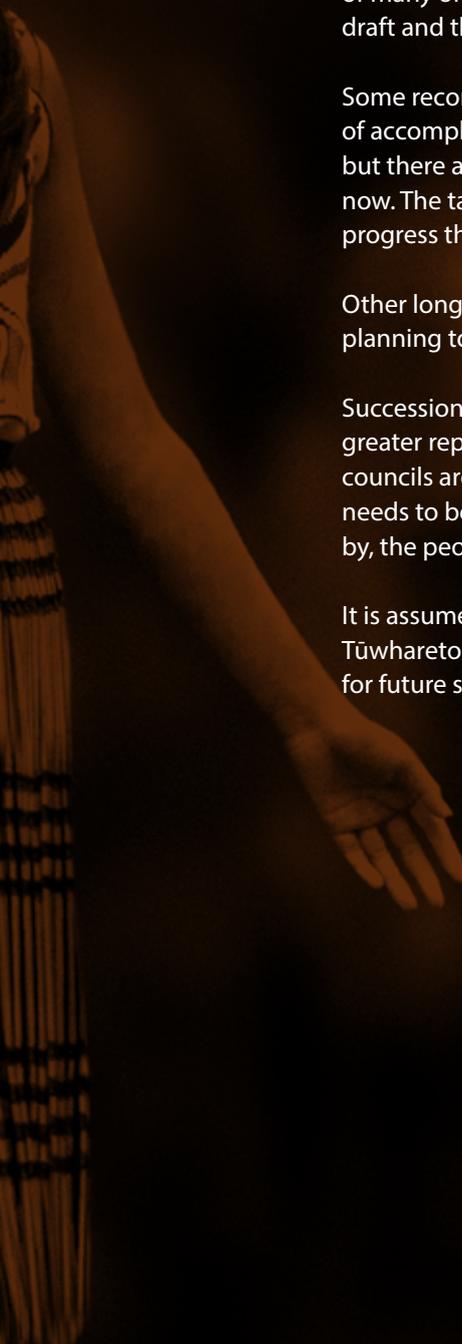
*"The mountains of the south wind have spoken to us for centuries.
Now we wish them to speak to all who come in peace and in respect
of their tapu."*

— Sir Hepi te Heuheu

*"I'm excited to be here because I see a resurgence within Tūwharetoa
and it starting from the bottom upwards."*

— Anthony Hura; Rongomai Marae, 25/08/13





Comments from the *hui-a-kōrero* and noted in the Draft Report refer to self-determination, being autonomous, *mana motuhake* o Tūwharetoa, and being a self-sustainable iwi into the future.

To achieve this future state requires the alignment of many of the recommendations noted in the draft and this report.

Some recommendations are outside the scope of accomplishment in the immediate timeframe, but there are things that certainly are attainable now. The task will be to identify those tasks and progress them with haste.

Other long term actions will require careful planning to determine and define clear goals.

Succession planning, pooling assets, and having greater representation on committees and councils are achievable now. However the future needs to be planned with, and therefore owned by, the people.

It is assumed that the development of the Tūwharetoa 50 year plan will be a good catalyst for future scoping and planning.

PROPOSALS FOR ACTION

- That planning for the future is considered by a small working group who should then seek ideas from a wider cross-section of the iwi. It is possible that a small group of experts be invited to offer their opinions as well. Whatever information is gathered it is clear that increasingly disparate groups from an aging population through to the Facebook generation, as well as an expanding global middle class, will give rise to a challenging future.
- That designing the future be done as diligently and earnestly as possible, but being prepared for whatever the future may offer.
- That the saying, *'Create the future before it creates you'* is a reminder that while the task may be a big one, we owe it to ourselves and the future generations to keep on trying.
- That the Tūwharetoa 50 year plan presently being scoped by a small group be presented to the iwi soon for comment before it is finalised.

Business Development

“We do not consider the geothermal resources of Wairakei to be a separate or external force, rather, they are considered to be an integral part of our individual and collective make up and through whakapapa, are very closely related to us; a taonga that we respect and hold dear.”

— **Geoffrey Rameka**

“Our sky is shining and our ancestors are smiling down on us. I am proud to belong to this place. We need to look at building capacity and building and enhancing the taonga we have here.”

— **Nyra Marshall; Poukura Marae, 20/10/13**

Tūwharetoa business entities have come through a very successful period of engagement over the last one hundred years during which some major challenges have been overcome and new ones approached with vigour. Prominent in the life of our entities has been the return of our lakebed, the continued business acumen around our forests and land-use management. Beneficiaries have enjoyed the benefits of that management and for many decades Tūwharetoa has been to the fore as one of the top performing successful iwi.

The key business entities are Tūwharetoa Māori Trust Board, Lake Taupō and Lake Rotoaira Forest Trusts, Tūwharetoa Settlement Trust, Tūwharetoa Fisheries Trust, Tūwharetoa Hapū Forum, and a number of land trusts. The recent establishment of the Office of the Ariki concludes the key business entities.

Comments raised at haereinga hui queried whether there is a need to bring our business entities under one Tūwharetoa business organisational structure. References to our entities being siloed and connected in name only, have further heightened discussions and concerns. However this report is of the view that while there is merit in establishing a one-stop business organisational shop for the iwi, this is something that the Iwi as a whole needs to discuss further and make decisions on.

PROPOSALS FOR ACTION

- That a special team, established by the Ariki, be called to consider and discuss Tūwharetoa business development with a view to bringing business development under a clear definitive and transparent structure. It may be that an independent facilitator be appointed.
- That as the team develops proposals for a Tūwharetoa business structure, that those proposals be shared at a wider hapū or Tūwharetoa hui.
- That the aforementioned hui be called sooner rather than later.
- That whatever organisational structure for Tūwharetoa is finally agreed to a hui be held for the iwi to announce the organisation future going forward, whatever that may be.

Mātauranga – Education

“We would like to see a Tūwharetoa Polytech or Wānanga where we can bring in skilled people to teach our kids. If we work together rather than individually; that will make us stronger.”

— Rangimahuta Easthope; Waihāhā Marae, 16/02/14

“What we should be looking at as a people is education for our young and have our own Tūwharetoa wānanga. We’ve got a Kōhanga Reo and Kura Kaupapa but nothing to carry on with. We have nowhere to go.”

— Tana Rapana; Korohe Marae, 10/11/13

The transmission of Tūwharetoa knowledge and its continuum is essential to the survivability of Tūwharetoa as a people

Tūwharetoa knowledge creation and research are a fundamental part of ensuring that continuum

Tūwharetoa Kawa and Tikanga are important elements of Tūwharetoa Mātauranga, they must be upheld

Te Reo o Tūwharetoa, Te Reo o ngā hapū katoa o Tūwharetoa must be retained and grown

Repositories of knowledge, whakapapa and kōrero tāwhito should be repatriated, maintained and accessible, as a way of reconnecting our people to their ūkaipō

Tūwharetoa has a significant role to play in the educational activities within our rohe

Tūwharetoa will create our own educational opportunities that support the prosperity of our people

Tūwharetoa support hapū and haukainga to fulfil the mātauranga aspirations of their uri

PROPOSALS FOR ACTION

- That the 'Ka ora Kāinga rua' plan be adopted outlining strategies for Mātauranga some of which include:
 - That the Wānanga o Tūwharetoa is re-invigorated and re-established
 - That Puna reo is established to support hapū to identify stock of language and hapū specific kupu, kīanga, kīwaha, kīrehu
 - That there is a Te Reo o Tūwharetoa annual summit and kura wānanga established and supported
 - That a Whare taonga and repositories of knowledge scoping be undertaken
 - That a Kawenata with existing schools and learning centres is established to support quality education delivery to our whānau
 - That Tūwharetoa centres of learning throughout the rohe are established and supported
 - That Partnerships and targeted scholarships are brokered with education providers to ensure vocational, training and other learning are available for our people
 - That a Tūwharetoa Mātauranga fund is established supporting grants and scholarships

Te Reo me ona Tikanga

"The qualities and attributes that we prized above all else became devalued with the imposition of a new and alien value system. This new system had no way to acknowledge the worth of a Kaikōrero, or Kaikaranga, it was incapable of giving value to [our] knowledge systems ... which led to their almost eventual demise."

— *Te Ngaehe Wanikau*

"Sadly we are living in Rotorua because we see Māori there, Māori Business, greeting in Māori, they kōrero Māori. We need it here; we need an economic base here so our people can grow where they rightfully belong"

— *Toia Walden; Te Maunga, 06/10/14*

Tūwharetoa tikanga was mentioned at hui-a-kōrero as being 'ad hoc' with little guidelines for uniformity. Tikanga can differ from one marae to another and greater understanding is urged.

Paepae numbers with competent kaikōrero and kaikaranga are getting less and less, and this is a concern for the future.

Te reo Māori is spoken less on marae and in the home and competent speakers are not sharing their knowledge with others.

The Māori language commission *Te Taura Whiri i te Reo Māori* anticipate the loss of the Māori language if measures are not put in place to assist language revival and retention.

Māori language and culture provides that unique and definitive point of difference for New Zealand in an environment where distinctiveness is valued. Retaining that distinctiveness at Tūwharetoa level is a challenge we all face.

PROPOSALS FOR ACTION

- That a hui of kaumatua from throughout Tūwharetoa be convened to make decisions about Tūwharetoa te reo and tikanga. Decisions made to be ready for implementation in 2015.
- That a programme of te reo me ōna tikanga classes be organised throughout the rohe, possibly at hapū level, and also that those living outside the rohe set up wānanga in those areas.
- That waiata sessions to tell Tūwharetoa stories be organised iwi wide. New waiata to accompany the known collection of waiata be encouraged and taught.
- That whānau and individuals who have never been exposed to te reo me ona tikanga begin a personal journey of discovery through:
 - Wānanga-hapū/wānanga-marae to teach Tūwharetoa reo me ona tikanga.
 - Urging hapū members to seek the language wherever they may reside and actively seek and promote tikanga associated with Tūwharetoa.
 - A list of kaumātua/knowledge holders and their contact details, with the credentials to assist, will be listed and communicated to the iwi.

Hangarau - Communication and Technology

“Just as a thousand years ago when some of our ancestors arrived here to this new land and a new knowledge of living had to be worked through, so too will it happen a thousand years later with other new knowledges now available.”

— *Chris Winitana*

“Could we please have a pānui/magazine from the Ariki’s Office that comes out to the marae/hapū and whānau? We need to be kept informed of what is happening. Unless you are involved actively in each Marae, it is hard to keep up.”

— *Kyla Ngawairau; Otukoū Marae, 09/06/13*

One of the most frequent messages received at *hui-ā-kōrero* across the rohe, and especially outside the rohe, was a plea for better communication between Tūwharetoa and our whānau / hapū.

The key messages were:

- We just want to know what is going on ...
- We want to be connected ...
- We want to know how to come together ...
- Is there a calendar of events we can share?
- Can we read our stories/histories somewhere?

It also became clear that computer awareness classes and computer technology be encouraged to all ages as part of the wider Tūwharetoa communication strategy.

PROPOSALS FOR ACTION

That a robust communications strategy be created and implemented into the wider suite of Tūwharetoa strategies to include:

- A communication team setup to create an effective and efficient overarching communication website.
- A communication portal that supports sound information sharing, and addresses a range of communication needs.
- A website that ensures whānau and hapū are connected and informed.
- The inclusion of other communication services such as a tribal magazine that will deliver relative Tūwharetoa stories and messages.
- Computer classes for all age groups are setup and attendances encouraged through hapū.

That for future scoping the website is to be interactive so Tūwharetoa both in the rohe and outside can communicate interactively.

Te Taiao – Environment

“We don’t want our taonga being further desecrated.”

— *Te Hokowhitu a Rā keipoho Tairoa*

“When you walk down the track you used to see frogs. You don’t see frogs anymore. I think that’s because of the water; maybe the pollution coming down from the top of the farms. I would like to see the water clean for the generations to come. Water is important for us and our whenua.”

— *Hariata Cairns; Waihaha Marae, 16/02/14*

Te Taiao – Environment was raised at most *haerenga kōrero*. Tūwharetoa is a land-based entity with major waterways, renowned landscapes of historical and spiritual significance, and large tracts of undeveloped land.

Discussion focused on a range of aspects. These included care for this unique environment, issues around sustainability of land use and addressing pollution of the waterways.

Also raised was the concern that the Crown role in stewardship of the land doesn't necessarily align with the Tūwharetoa view of land use and access.

The comments raised were that Tūwharetoa needs to take greater control of its environment to proactively drive the Tūwharetoa view of how our environment should be managed.

PROPOSALS FOR ACTION

- That a Tūwharetoa Te Taiao–Environment portfolio embedding Tūwharetoa environment perspectives be completed for presentation to the various environmental interest groups, including Ministry for the Environment, Department of Conservation, Environment Waikato and the Taupō District Council.
- That a hui be arranged with the various interest groups to entrench Tūwharetoa positioning and perspectives in relation to its environment.
- That a Tūwharetoa person be appointed by Tūwharetoa to be the point of contact for the Crown when dealing with Tūwharetoa environmental interests. That person will report to the hapū leaders regularly as well as to the Office of the Ariki.

Note: It may be important to announce this appointment to DOC to show that Tūwharetoa has its own views on landscape management.

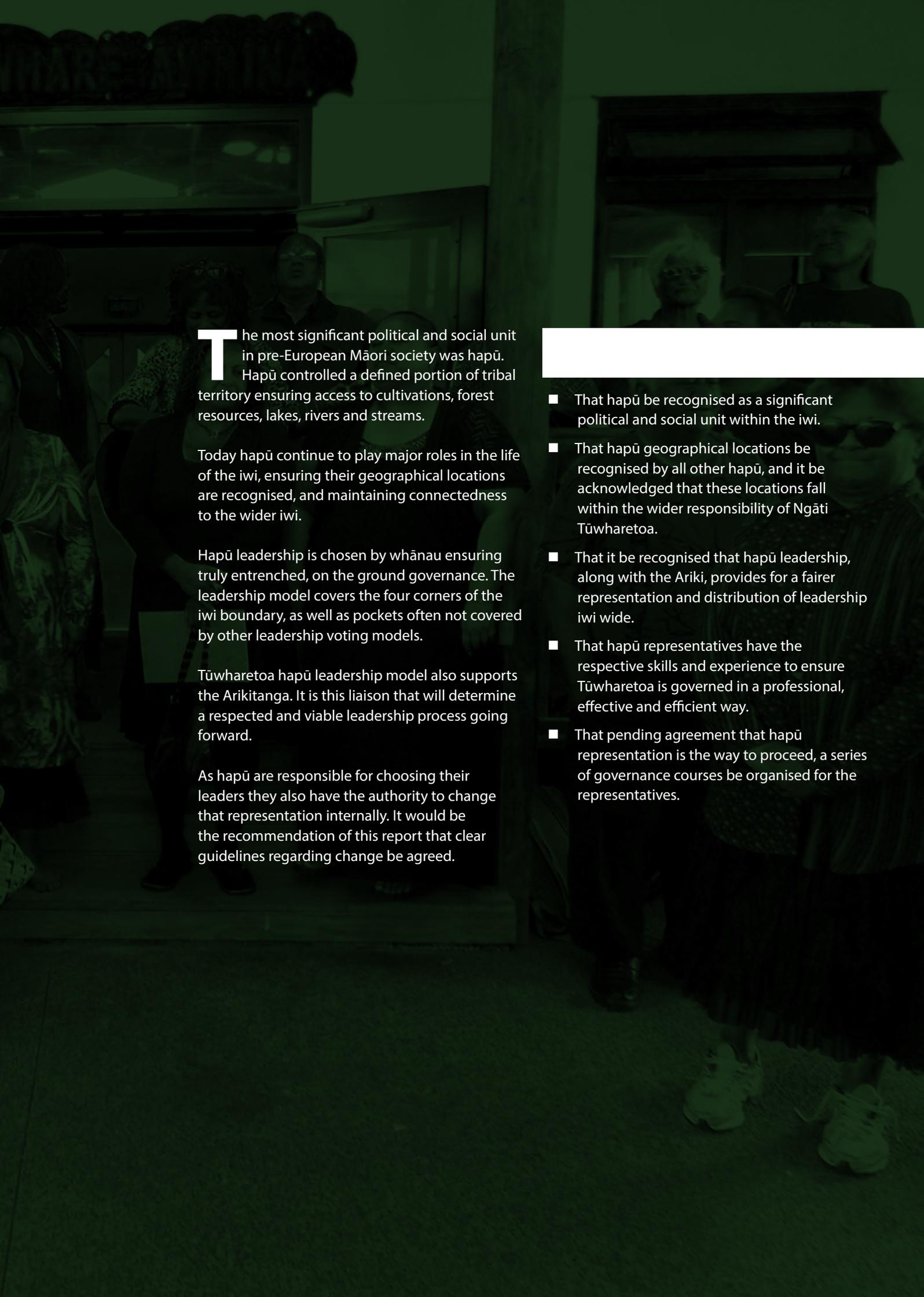
Tūwharetoa Hapū

“Any settlement with the Crown of our Treaty grievances must not only address the loss of our land and resources but also must address more fundamental things such as the passing on of our knowledge and the strengthening of our identity as a Hapū. What use are money and resources if we do not know who we are?”

— *Mataara Wall*

“Pick your own representatives on your marae, but when we sit together we sit as one.”

— *Ann Clarke; Waitahanui Marae, 02/03/2014*



The most significant political and social unit in pre-European Māori society was hapū. Hapū controlled a defined portion of tribal territory ensuring access to cultivations, forest resources, lakes, rivers and streams.

Today hapū continue to play major roles in the life of the iwi, ensuring their geographical locations are recognised, and maintaining connectedness to the wider iwi.

Hapū leadership is chosen by whānau ensuring truly entrenched, on the ground governance. The leadership model covers the four corners of the iwi boundary, as well as pockets often not covered by other leadership voting models.

Tūwharetoa hapū leadership model also supports the Arikitunga. It is this liaison that will determine a respected and viable leadership process going forward.

As hapū are responsible for choosing their leaders they also have the authority to change that representation internally. It would be the recommendation of this report that clear guidelines regarding change be agreed.

- That hapū be recognised as a significant political and social unit within the iwi.
- That hapū geographical locations be recognised by all other hapū, and it be acknowledged that these locations fall within the wider responsibility of Ngāti Tūwharetoa.
- That it be recognised that hapū leadership, along with the Ariki, provides for a fairer representation and distribution of leadership iwi wide.
- That hapū representatives have the respective skills and experience to ensure Tūwharetoa is governed in a professional, effective and efficient way.
- That pending agreement that hapū representation is the way to proceed, a series of governance courses be organised for the representatives.

Marae

“We have tikanga programmes on the Marae for four days. The change in the people is marvelous. I’m not saying it will change everyone, but the change we see in a four day period is wonderful. One male we had now sits on the paepae.”

— *Awa Tupe; Kauriki Marae, 12/05/13*

“We have to ask the question: Are you going to be here tomorrow at the Marae? There’s a lot of strengthening to do.”

— *Dominic Otimi; Kauriki Marae, 12/05/13*





Marae are institutions from traditional Māori society and cornerstone gathering places for whānau, hapū and iwi. Their contemporary use is determined by those who whakapapa closely to the marae. Tangihanga usually take precedence but whānau/hapū gatherings such as marae meetings, reunions, birthdays, wedding receptions and other events ensure marae are used often.

Some marae utilise their space better than others with kaumātua flats bordering and/or integral to marae. Others have created gardens to provide fresh produce. However it is also clear that a hui-a-iwi be held to address the potential use of marae other than for those already mentioned.

Haerenga discussions identified three potential options for marae:

- To have a functioning marae that is well cared for and used often by marae and hapū members for whatever occasion presents itself;
- To use the marae for other ventures, including business ventures, wānanga and training; and
- As a place that connects with other Ngāti Tūwharetoa marae.

PROPOSALS FOR ACTION

- That marae be recognised as important Iwi institutions with the potential to escalate whānau and hapū aspirations through projects supported Iwi wide.
- That Hui-a-Iwi tackle the question of better future utilisation of marae and surrounding lands that encourages and creates models for all Tūwharetoa to use. This type of future gazing and scoping will become more important for securing effective futures for everyone.
- That Marae committees contact whānau living outside the rohe encouraging their re-connection to their marae. The Tūwharetoa Communication Strategy, presently being shaped, will support addressing this important outcome.
- That Marae be integral in shaping Tūwharetoa tikanga and te reo Māori through wānanga, and creating Marae learning environments that encourage correct tikanga use and fluency in te reo Māori.

Whānau

“Every family grouping had its favourite fishing spots, its favourite swimming spots. ... Lake Taupō was a busy canoe traffic lane, with individuals and groups from within the greater tribal grouping travelling back and forth”

— *Chris Winitana*

“If we want to bring our one’s home, the land is there. We have the whenua. Is there a way we can help bring our whānau home?”

— *Kahurangi Dixon; Poukura Marae, 20/10/13*

Whānau is often translated as ‘family’, but its meaning is more complex and is based on whakapapa. Whānau is based on a Māori and a tribal world view. It is through the whānau that values, histories and traditions from the ancestors are adapted for the contemporary world.

Whānau relationships include those with whāngai (foster children) and those who have passed on.

Whānau are the life blood of the iwi without whom hapū and marae would struggle to function. However the Draft Report identifies that whānau need support as well.

A number of whānau find themselves in a range of social upheaval and disconnects. Nationally, Maori statistically hovers near the bottom of the socio-economic scale.

Many of our families are located in or near the ‘at risk’ sector and although there are government interventions set up to assist those sectors, whānau use these intermittently, or sometimes not at all. The call from whānau is for hapū and iwi support.

PROPOSALS FOR ACTION

- That a whānau/hapū/Iwi hui regarding whānau wellbeing and whānau services be called to discuss assistance to whānau.
- That statements made at haerenga indicating many of our whānau are ‘in need’ be analysed to create pathways to assisting those whānau.
- That whānau/hapū identify ‘at risk’ whānau members and possibly through hapū iwi/whānau meetings, with other social services, plans are developed to address the identified needs.
- That whānau best practice models be sought/created and shared with hapū and whānau.
- That the strategic direction for Tūwharetoa considers education (including adult education), job creation and other welfare related aspects to ensure greater equity and opportunities for Tūwharetoa whānau.

Hauora – Health

“The springs were used for centuries to feed, heal and sustain the tribe.”

— *Paranapa Otimi*

“Who said Tūwharetoa can’t invest in the field of research?”

— *Ngarau Tarawa; Te Maunga, 06/10/13*



Hauora-Health reaches across the breadth of social service engagements and like education, is a key priority.

There is a need for greater access and availability of hauora-health services for all.

Hauora programmes need to address all age groups and where programmes for the various groups are put in place, whānau are encouraged to use them.

Whānau who are caregivers of those with disabilities provided an insight into the environment and the challenges they face. Respite care for whānau is being considered as part of the discussion

There is concern for the over-consumption of alcohol and the use of illegal drugs. Whilst these matters are best addressed by whānau members, with the support of the relevant community and hauora organisations, this is also a collective responsibility of iwi and hapū.

PROPOSALS FOR ACTION

- That for noting: Hauora/Health is a key priority for Tūwharetoa.
- That Kaumātua health is as much a priority as the health of our young. However those in the mid-age-range are also vulnerable to the health issues as a result of the cold environment in which Tūwharetoa is located.
- That working closely with the various health sectors, including Tūwharetoa Health Services, Whānau Ora ki Tūwharetoa and others will hopefully bring a more efficient and effective health/hauora system to our people.
- That for noting; Alcohol and drugs continue to plague large sections of the whānau and hapū: although there are some support services to help people this is an area for further and critical examination and consideration.
- That there is general agreement for the creation of health centres and sports academies to improve health, and provide opportunities for Tūwharetoa whānau involvement in sport or other activities. These ideas are to be encouraged further.

Kaumātua

“We had our own puia immediately behind our house. It was a big puia named Waimata. [...] At night the people, the elders would come to bath. I’d be lying in bed and I could hear them singing their waiata, the songs would carry clearly through the steam hanging in the cold night air. It was lovely listening to the old people singing their waiata, sometimes even now I wake up in the night and I can hear those waiata.”

— Ringakapo Payne

“We have trouble traveling to Taupō to visit our old people that go into the rest homes. Could we have a rest home in Turangi or here at Otukou?”

— Mihi Adams; Otukou Marae, 09/06/13

The number of people aged 65 plus has doubled since 1980 and is likely to double again by 2036. Statistics show we are definitely living in an ageing society so our future planning need to reflect that growth.

There is a presumption that as our people grow older they transform into a knowledgeable kaumātua. For some people this is true, but for many it is not. The point is our kaumātua need grooming into their roles like everyone else. To do this we need to create a strategy to assist our future kaumātua. This could perhaps be done through hapū hui or as a wider iwi initiative.

There is general agreement that tangihanga grants, delivery of free firewood, and pampering kaumātua through planned social events continue. However future emphasis for kaumātua needs to be aligned with an efficient and effective Tūwharetoa Iwi, hapū and whānau health, education and social wellbeing plan.

PROPOSALS FOR ACTION

- That a register of kaumātua iwi-wide be generated and kept at a central location, but be accessible to hapū and whānau under strict confidentiality regulations. The register would include a record of prime health issues being faced by kaumātua and a plan of action directed to assist. A support system would be set up to assist the process
- That an education programme to assist kaumātua be set up and notified to hapū and whānau. The programme would include computer technology, te reo me ona tikanga classes and general living programmes to assist everyday activities. kaumātua could very well be teachers as well as learners.
- That kaumātua events be timetabled so kaumātua can prepare themselves to attend those functions. Whānau/hapū are encouraged to support accompanying kaumātua to events. Ie: Pā Wars, Kaumātua Idol, kaumātua Ball etc
- That a medium term objective be the actioning of a wider Tūwharetoa discussion to scope creating Tūwharetoa rest homes. Tūwharetoa social services to be included in the discussion.

Kaumātua Services

This overview of kaumātua services is based on material provided by Maehe Maniapoto about the Raukawa Kaumātua Charitable Trust in Tainui. It focuses on an organisation approach to assisting kaumātua and offers a possible model for consideration in developing support systems for kaumātua in Tūwharetoa.

The vision and mission statement seeks to enhance the quality of life and well-being of kaumātua and offers to wrap a korowai of service around them to keep them safe and warm.

- The organisation has a committee, trustees, kaimahi, volunteers and friends of the organisation.
- Kaumātua register with the organisation and their health records are a closely monitored. Clinics promoting healthy kaumātua living are covered by a kaumātua nursing team who strive for early intervention care.
- Kaumātua receive education training with computers, Māori arts and craft, health and wellness and other areas of interest.
- Kaumātua have social and other support service available through the organisation. On offer are socialisation opportunities, whānau ora navigation, housing and WINZ support, gym-swimming-zumba and Tai Chi classes and organised transport outings.
- Kaumātua events are organised and enjoyed by all. These include kaumātua ball, kaumātua olympics, kaumātua idol and attendance at kaumātua service provider's conference.



- Kaumātua innovation projects include He Ara Wairua, aroha ki ngā mokopuna and manaaki ki ngā kaumātua.
- Kaumātua also support research especially with palliative care and Māori literacy. Positive aging is also included in research matters.

This is a positive initiative that a dedicated team could look to progressing in Tūwharetoa along with Tūwharetoa health services, and providers.

Our thanks to Maehe Maniapoto for his support and information.

Rangatahi – Tamariki and Mokopuna

“We have got to bring our kids through in this world. You can’t stick them in one corner; they have to be multi skilled and multi thinkers to be able to survive in the 21st century.”

— **Geoff Rameka; Nukuhau Marae, 10/03/13**

“It’s important to kōrero and connect all the time; that is what our rangatahi and mokopuna are doing. If you are not connecting or communicating at the same level as whānau, then it doesn’t fit. Our kids do want to know the big stories of Tūwharetoa and the hapū. If that happens, you will get some major returns from whānau.”

— **Percy Tahau, Christchurch, 10/05/14**



Rangatahi/tamariki and mokopuna are the future of Tūwharetoa and everyone has a stake in ensuring their success.

If you ask a Tūwharetoa parent what they want for their child the answer has been from the hapū haerenga that they be strong Tūwharetoa in every way possible and highly educated and skilled.

The over-arching expectation is the child will grow to be an effective and efficient iwi, regional, national and international citizen. To ensure this happens requires building strong learning pathways and upskilling our young to cope in both today's world and the world they have yet to embrace.

The Draft Report makes reference to a range of actions and activities applicable to the care and direction of this group. Critical to ensuring success are strong and enduring foundation blocks.

PROPOSALS FOR ACTION

- That the focus on nurturing, guiding and supporting rangatahi/tamariki, and mokopuna, be the collective responsibility of each whānau/hapū, as well as associated business entities, community groups and organisations Tūwharetoa wide.
- That this focus be imbedded in strategic planning at iwi, hapū and whānau level, and be part of a wider Tūwharetoa agenda.
- That marae/hapū monthly meetings include rangatahi /tamariki and mokopuna as part of their agenda to enable whānau to discuss the successes or otherwise of their young ones, an opportunity to discuss factors that may affect the progress of the young ones. ie school attendances etc.
- That some issues affecting rangatahi/tamariki and mokopuna need addressing in wise forum. Issues around bullying and petty crime are as much in need of discussion and attending to as all the positive things rangatahi/tamariki and mokopuna do.

URBAN VISITS

Hui were held at three urban venues in Tāmaki Makaurau – Auckland, Ōtautahi – Christchurch and Te Whanganui ā Tara – Wellington.

TĀMAKI MAKĀURAU – AUCKLAND

Tāmaki Makaurau whānau presented Tūwharetoa waiata in welcoming the Ariki and his roopū tautoko to Auckland followed by a refreshments, stimulating and informative kōrero and a hākari to conclude.

The kōrero highlighted the need for a clear communication strategy to enable whānau in Auckland to connect to the haukainga. It was mentioned there are approximately 7,000 with Tūwharetoa whakapapa links living in Auckland. Suggestion was made to organise a Tūwharetoa day based on fun activities including sports, food stalls etc in Auckland to bring the wider whānau together.

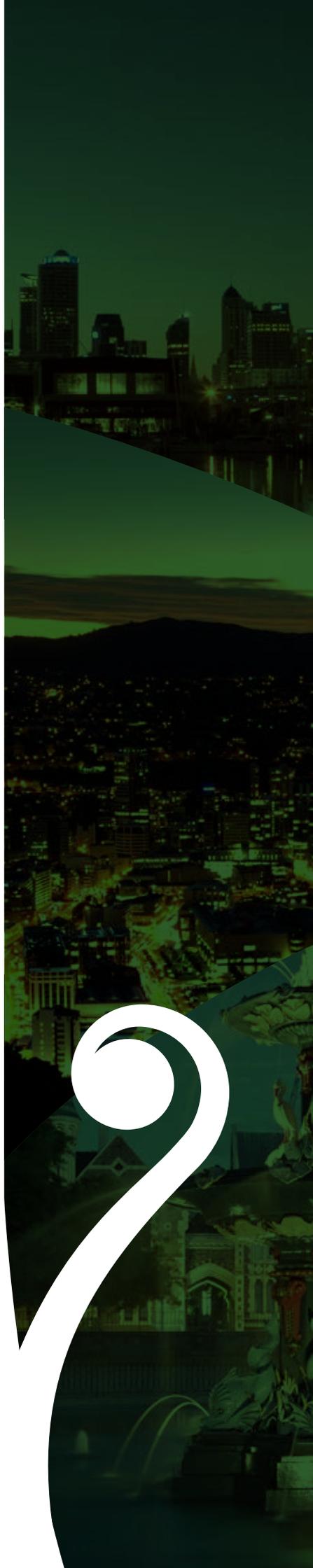
Many other suggestions for Tūwharetoa for the future were covered including a special topic around establishing respite care at home. These and many other comments are included in this report. There were offers of support from whānau around technology and this is noted for further action.

Ngā mihi ki a koutou kei Tāmaki Makaurau

ŌTAUTAHI – CHRISTCHURCH

A hui was held at Rehua Marae in Christchurch. Important to note is the role Rehua Marae played in accommodating and caring for Tūwharetoa who migrated to that southern city, and made Christchurch their home back in the 1950's and 1960's.

New members of the Ōtautahi whānau renewed closer connections with their same-city whānau and community in Christchurch. The kōrero with Ōtautahi was similar to that in Auckland regarding embedding a clear communication lens, but there was also emphasis on setting up systems to keep whānau connected to their interests back in





Tūwharetoa rohe. An action point for this report is to ensure better systems are developed and in place.

The Ōtautahi whānau have had a working committee operating to assist with whakawhanaungatanga. It is good to see their keenness to organise events to bring whānau closer together. It is pleasing to see the whānau there who are keen to gather and celebrate their Tūwharetoatanga.

Maia whānau!!

TE WHANGANUI A TARA - WELLINGTON

A very worthwhile hui was held in Te Whanganui a Tara / Wellington. Special thanks to our Tūwharetoa whanau in Te Whanganui a Tara for organising the hui. As the Tūwharetoa ki Poneke whānau in Wellington are only recently formed, their concentration was on what Tūwharetoa in Wellington could do to help other Tūwharetoa in Wellington to support themselves.

They were very pleased to have the Ariki amongst them and good kōrero contributions were made. They have already had planning meetings thus far and hoping to stage a social event which could bring the estimated 3,000 Tūwharetoa uri together.

Kia kaha rā whānau!!

Whānau in Australia

A short comment must be devoted to the many Tūwharetoa living in Australia. While the actual number is difficult to ascertain, largely because there has been no breakdown of statistics from the Australian census, we are aware that in 2013, there were approximately 140,000-170,000 people with Māori ancestry living in Australia.

We also know that following the completion of the Tongariro Dam project in the Tongariro catchment area around Turangi many families moved to secure work in Australia. This continues today.

Māori and Tūwharetoa were initially located in the urban areas of Brisbane, Sydney, Melbourne and Perth. However because a number worked on the power development projects they sought tunnelling and mineral mining jobs more suited to their established skill base. Others moved to secure new opportunities, new employment and beginnings in a much warmer climate. Many kaumātua and kuia are joining their whānau in Australia; yet others are strategically visiting whānau during the cold winter months in NZ. However it appears that the call for news from home is having a number return to the haukainga even if for fleeting visits.



The Tūwharetoa event 'Pā Wars' has enticed many Tūwharetoa whānau to return for the big whānaungatanga event. The event is increasing as a major draw card for our Australian whānau to connect with whānau at home. The timing of Pā Wars around the Christmas period provides extra incentive to stay longer and catch up with relatives. It is intended that as part of the strategic planning for Tūwharetoa moving forward that other events to bring Tūwharetoa together be organised.

We are aware whānau in Australia are organising Tūwharetoa 'whakawhānaungatanga' events. The Ariki has been invited by whānau in Brisbane to go to their organised Tūwharetoa Day toward the end of the year. That invitation is being considered, however in the meantime the communication strategy presently being developed at home is also aimed at connecting with our whānau in Australia.

A point to be made in this Report is Tūwharetoa will always be Tūwharetoa wherever they reside. If the future strategies noted in this Report are to make a difference then creating opportunities to enable them to remain connected will go a long way to keeping future generations in Australia also connected to their iwi roots.

Protecting and growing that Tūwharetoa identity, especially in Australia, is something we all need to keep in mind as we look to framing a future for Ngāti Tūwharetoa both here in New Zealand, and in Australia.

Next Steps

As mentioned in the Foreword by the Ariki, this Final Report is a statement about who we are as Ngāti Tūwharetoa and our aspirations for the future of hapū and the tribe. The kōrero is focused on where we are today and where we expect to potentially be in the future. It is grounded in a rich historical and cultural past set for us by our forebears.

There is little doubt that our elders would want us to continue to be proactive in forging a pathway for future generations, as they did for us. With this in mind, the next steps require your support for a team to progress the action points noted. Education / Mātauranga has been a priority for the Ariki, and work in this important area has been ongoing for the last 12 months.

Focus on milestones and achievable outcomes in the interim and in moving to cover all the action points noted. There will be a prioritisation listing. A team will set out a work plan and notify you all through the communication mechanisms created. It is important that our aspirations are fulfilled in these activities.

In conclusion and on behalf of the Ariki and Ngāti Tūwharetoa, the success of the haerenga will be in realising all of our current aspirations in accordance with those of our forebears.

Noho ora mai





References

1. Draft Report Te Kapua Whakapipi presented March, 2014
2. John te H Grace, Tūwharetoa, Rawene: Reed 1959
3. Maehe Maniapoto presented the report with Raukawa Kaumatua Charitable Trust A model for elderly kaumātua Care. Tainui/Maniapoto, 2014
4. Māori Australian: From Wikipedia, the free encyclopaedia online 2014
5. Martin Wikaira. 'Ngāti Tūwharetoa - Lands and people', Te Ara - the Encyclopaedia of New Zealand, updated 22-Sep-12
6. Mason Durie, Nga Kahui Pou: Launching Maori Futures; Huia 2003
7. Ngā kōrero o Te Ariki o Ngāti Tūwharetoa.
8. Statistics NZ, 2006 and 2013 census, Table on 10 largest Iwi in 2014

Korero recorded from the following: Ngāti Mananui, Ngāti Turangitukua, Ngāti Rauhoto, Ngāti Waewae, Ngāti Hinemihi, Ngāti Hikairo, Ngāti Tutetawha, Ngāti Te Rangiita, Ngāti Hinerau, Ngāti Hineure, Ngāti Kurauia, Ngāti Rongomai, Ngāti Kurauia, Ngāti Te Maunga, Ngāti Parekaawa, Ngāti Hine, Ngāti Turumakina, Ngāti Tutemohuta, Te Kapa o Te Rangiita, Nga hapū o Waihaha, Ngā hapū o Mokai, Tūwharetoa ki Kawerau, Tūwharetoa ki Tamaki Makaurau, Tūwharetoa ki Otautahi, Tūwharetoa ki Poneke.

Acknowledgements

This Final Report acknowledges our marae that hosted the Ariki and his support group on their haerenga to gather hapū views on the future direction for Ngāti Tūwharetoa. In particular we thank the organisers of the hui and the kaumātua, pakeke and rangatahi who took the time to attend and share their kōrero with us. It is clear that without your support and kōrero contributions, this project would not have been possible.

HAERENGA

Ngāti Manunui	Sunday 9 December 2012
Tūwharetoa ki Kawerau	Sunday 27 January 2013
Ngāti Turangitukua	Sunday 10 February 2013
Ngāti Rauhoto	Sunday 10 March 2013
Ngāti Waewae	Sunday 24 March 2013
Ngāti Hinemihi	Sunday 12 May 2013
Ngāti Hikairo ki Tongariro	Sunday 9 June 2013
Ngāti Tutetawha	Sunday 23 June 2013
Ngāti Te Rangiita	Sunday 14 July 2013
Ngāti Hinerau, Ngāti Hineure	Sunday 28 July 2013
Ngā Hapū o Mokai	Sunday 11 August 2013
Ngāti Rongomai	Sunday 25 August 2013
Te Kapa o Te Rangiita	Sunday 8 September 2013
Ngāti Kurauia	Sunday 22 September 2013
Ngāti Te Maunga	Sunday 6 October 2013
Ngāti Parekaawa	Sunday 20 October 2013
Ngāti Hine	Sunday 10 November 2013
Ngāti Turumakina	Sunday 8 December 2013
Ngā Hapū o Waihaha	Sunday 16 February 2014
Ngāti Tutemohuta	Sunday 2 March 2014
Draft Report Hui-a-Iwi	Sunday 9 March 2014
Tūwharetoa ki Tamaki Makaurau	Sunday 13 April 2014
Tūwharetoa ki Otautahi	Saturday 10 May 2014
Tūwharetoa ki Poneke	Sunday 25 May 2014

