

# TE ARAWA 2050

## Te Arawa Vision

Mauri Tū, Mauri Ora, Te Arawa E!





## HE KARANGA

E ngā reo, e ngā mana, e ngā karangatanga maha,  
Te Arawa waka, Te Arawa tangata,  
Nei rā te reo pōhiri,  
Nei rā te wairua mākohakoha  
Ki ōu uri e ōi atu nei.  
Tukua mai kia piri, tukua mai kia tata.  
Nau mai, haere mai, whakarauika mai rā.

Mauria mai rā ngā mate tāruarua o te wā iti nei.  
Tōia mai ngā parekawakawa o te mate  
Ki runga i te whāriki whakamaumahara.  
Tangi tū mai, tangi rere mai, tangi tīwarawara, e te iwi, e.

E ngā mana kōrero o te iwi,  
Kawea mai nei ō koutou whare kōrero,  
O te kupu, o te mātauranga  
Kia whakamānawa ai  
Te rere o te kaupapa nei, e.

Ko te tohu o te rangimārie tēnei.  
Ko te tohu o te aroha tēnei.  
Ko te tohu o te kura whakatau.  
Haere mai rā.

E ngā manu mātārae o te iwi,  
Whakarāwaitia ā koutou kōrero  
Ki runga i ngā poupou o te whare kōrero nei.  
He whare whakapiripiri tāngata.  
He whare whakairiiri kōrero.  
Tēnā, haere mai rā, e te iwi, e.

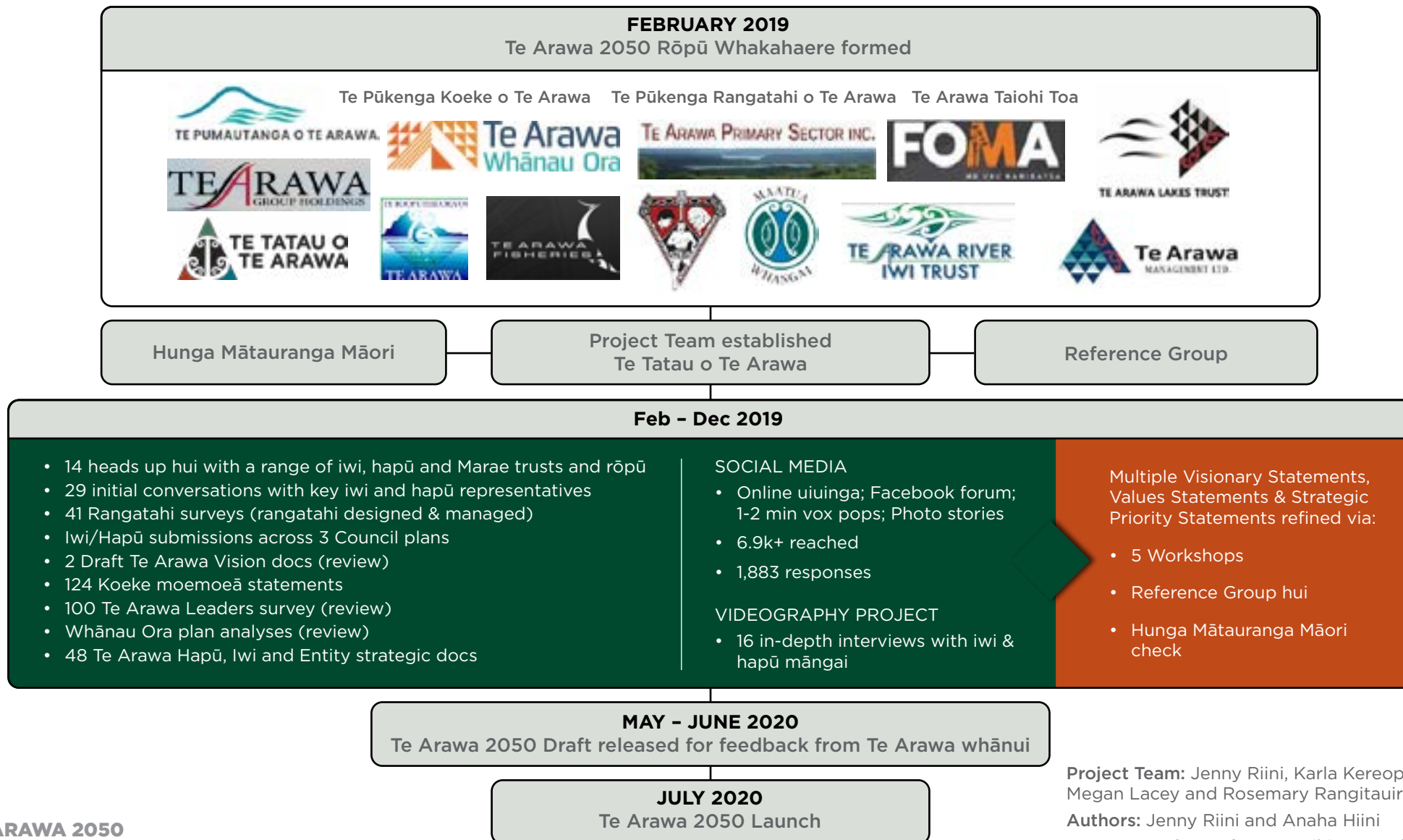


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# Te Hahautanga o te Waka | The Vision Journey

Te Arawa 2050 started with a blank canvas and to find out how Te Arawa envisaged its future to be, over the space of a year, we undertook a range of activities to collate and analyse the moemoeā and aspirations of Te Arawa whānui. We then shared the draft vision with our people and further refined the kōrero herein based on their feedback - enabling the launch of the Te Arawa 2050 Vision in July 2020.







## HE MIHI

### Nā Te Rōpū Whakahaere

Such is the influence of our tupuna Houmaitawhiti that his words, deeds and exploits in his homeland of Hawaiki are immortalised in waiata, haka, pao and ngeri recited generations later by Te Arawa uri today.

It should come as no surprise then, that Houmaitawhiti is also credited as being the progenitor of the first and last Vision and Strategy for Te Arawa waka. The karakia he performed and words of farewell he gave to his whanaunga and his son Tamatekapua as they left Hawaiki Tawhitiareare for Aotearoa set both the vision of settling a new home across the sea as well as outlining the actions and behaviours needed to live their best lives once there.

In 2019 - following a call from the people for a new, united, whole of Te Arawa vision, a collective made up of key decision makers representing 16 Te Arawa mandated organisations came together to form a rōpū whakahaere to develop one. With Te Tatau o Te Arawa to project manage, we then oversaw the rollout of a Te Arawa-wide engagement plan to help develop Te Arawa 2050.

We thank all our marae, hapū, and iwi entities and representatives from around our rohe for sharing your own vision and strategies with us as well as all the hundreds of Te Arawa uri - rangatahi mai, pakeke mai, koeke mai who took the time to offer your own dreams and aspirations for Te Arawa.

Strikingly, the strategic priorities and goals that have resulted from this mahi clearly and absolutely aligned with the farewell karakia of Houmaitawhiti for Te Arawa waka. We recognise that the vision he set for us 25 generations ago is just as relevant today.

And that's what you'll see in this, our vision document - Te Arawa 2050.

Our vision carries our past in to our future.

We remember Houmaitawhiti's words, we reflect on their application to our world now and we consider their relevance in terms of the strategic priorities our people have set for us - to achieve our shared vision of:

### ***Mauri Tū, Mauri Ora, Te Arawa E!***

While the majority of Houmaitawhiti's kupu ōhākī is generally agreed upon today, there are two versions of his concluding instructions that are recognised in the Te Arawa rohe - one calling on his whānau to fight until they have breathed their last, and the other calling on his whānau to hold fast to peace in their new home. Regardless of the version you follow, the message is still understood in the same way - we must try our best and strive for excellence.

**And so the launch of Te Arawa 2050 cannot be where the story ends.** We are committed to see the aspirations of our people realised, and we have collectively put our hands up to shape our own strategic directions to achieve the goals of Te Arawa 2050 and will ensure we regularly review this vision to keep it relevant for our people. Significantly, the launch of this vision comes after our shared experience of Covid-19 and its worldwide effects on people, place and economies. Te Arawa came together to see our people through that crisis, and our vision will now further that mahi as we all focus on our first priority of developing and delivering on our 1-5 year Te Arawa Transformational Recovery Plan while influencing the direction and recovery strategies of local and central government and other partners.

We hope to see others too be inspired to join the Te Arawa 2050 journey as participants, as collaborators, and as contributors as we continue to strive for excellence.

### ***Mauri Tū, Mauri Ora, Te Arawa E!***

# Te Ōhākī a Houmaitawhiti

*Tutua mai te whiwhia, mai te rawea.*

*Turou Parea,*

*Eke panuku, eke Tangaroa*

*I te orooro, i te oromea*

*I tukitukia ai koe, i tātāia ai koe.*

*Oī, kiri o Tangaroa.*

*Oī, tere te waka nei, tere āngaia.*

*Oī, tūtaki ki tēnei mānuka, tūtaki ki tēnei ngahoa.*

*Tupu te mahara, tupu ki roto*

*Kia hono koe, ko te hono tawhito.*

*Purea ō taringa, kia turi, ā, kia hoi.*

*Kei whakarongo koe ki te kōrero iti,*

*Ko te kōrero iti, ka tahuri nā ko te hau aitū.*

*Kīhai te kanohi i titiro, ko te taringa tē whakarongo.*

*E Tama! E Hei! E Oro! E Māka! E Tia! E! Nau mai, haere!*

## Rerenga Tahī

*E tae ki uta ki tai-ki-mau kōtou;*

*Ki tai-ki-Noho: he huhu, he popo, he hanehane,*

*He mate-aitū; ka hē.*

*Erangi me mau ki tai-ki-Tū,*

*He puia! He angina! He Kōtuku!*

*Mate ka rā, ka tika te mate.*

## Rerenga Rua

*E tae koutou ki uta*

*Kei mau ki tai ki Tū,*

*Ka pūhia he angina.*

*Erangi, e mau ki tai ki Noho.*

*Mā te huhu e pepe,*

*He hanehane.*

***Whano, whano, haramai te toki!***

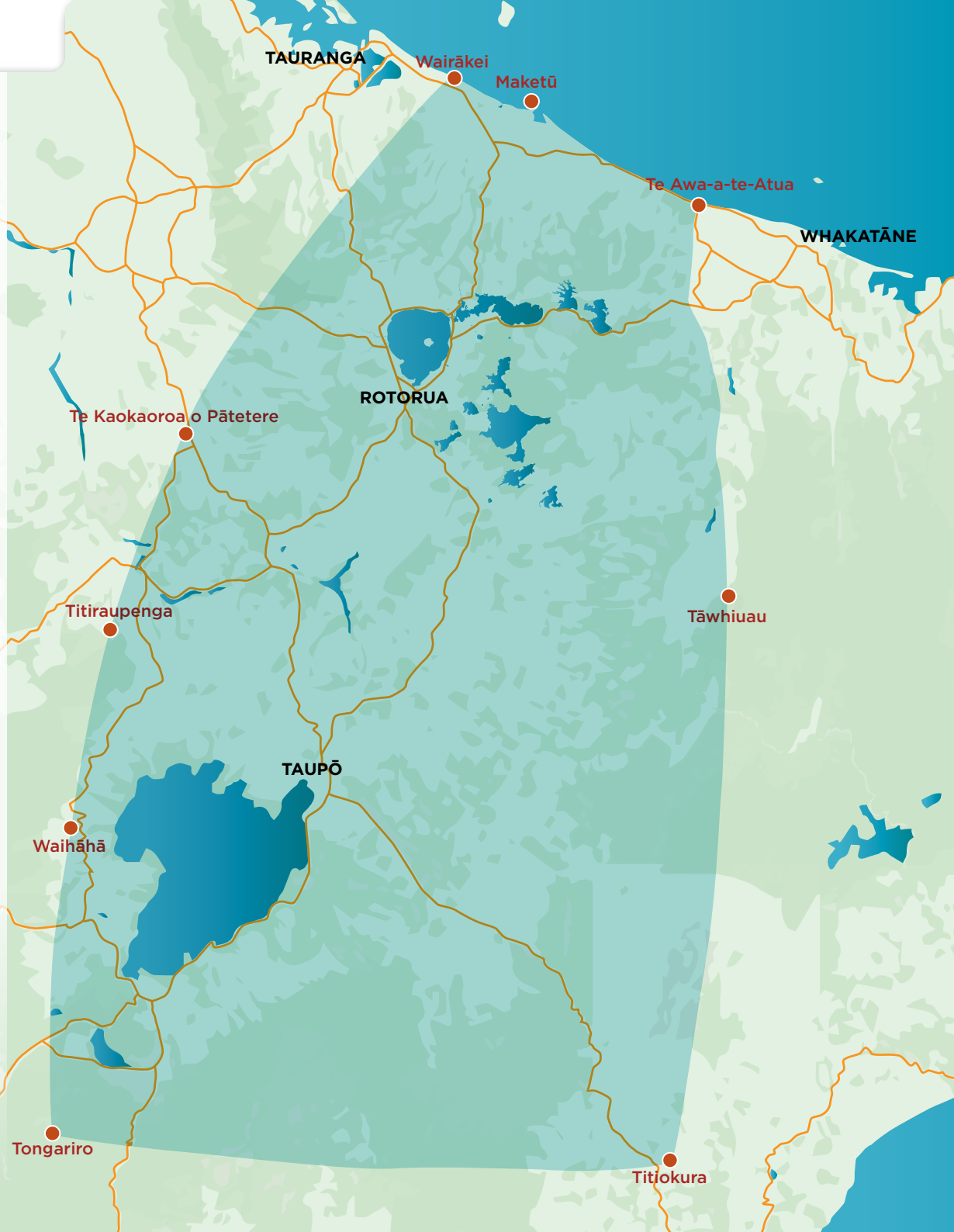
***Haumi ē, Hui ē, Tāiki ē...***



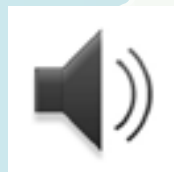
# TE ARAWA ROHE

The journey of our tūpuna from Hawaiki Tawhitiareare to Aotearoa was not without trouble. As they traversed the ocean the ire of the tohunga ahurewa, Ngātoroirangi, was ignited by Tamatekapua - leading to our waka nearly being swallowed up by the deadly and massive Korokoro-o-Te Parata. However, such was Ngātoroirangi's ability that once his anger had subsided he was able to return our waka to safety.

And, as much as we had to bravely forge our way across the moana, so too did we have to forge our place, our tūrangawaewae, in our new homeland once our waka finally berthed at Maketū.



Voiced by Te Arawa historian, Ben Manley



From Maketū, our tūpuna explored further out and as we multiplied in number we spread over and across much of the Central North Island volcanic plateau, occupying lands roughly defined by the following boundary markers:

**Mai i Wairākei i Pāpāmoa ki te Kaokaoroa o Pātetere, ki Titiraupenga.**

**Mai i Titiraupenga ki Waihāhā ki Tongariro maunga, ka whakawhiti atu ki Titiokura.**

**Mai i Titiokura ki Tāwhiua, ki Te Awa-a-te-Atua ki Matatā.**

From Wairākei at Pāpāmoa, via Te Kaokaoroa o Pātetere to Titiraupenga.

From Titiraupenga toward Waihāhā to Mount Tongariro, then across to Titiokura.

From Titiokura to Tāwhiua to Te Awa-a-te-Atua, to Matatā.



This area of occupancy is often shortened to:

**Ko te ihu o te waka kei Maketū, ko te kei o te waka kei Tongariro, ko te takere kei te Waiariki.**

The bow of the canoe is at Maketū, the stern is at Mount Tongariro, and the main hull in the healing waters of the gods.

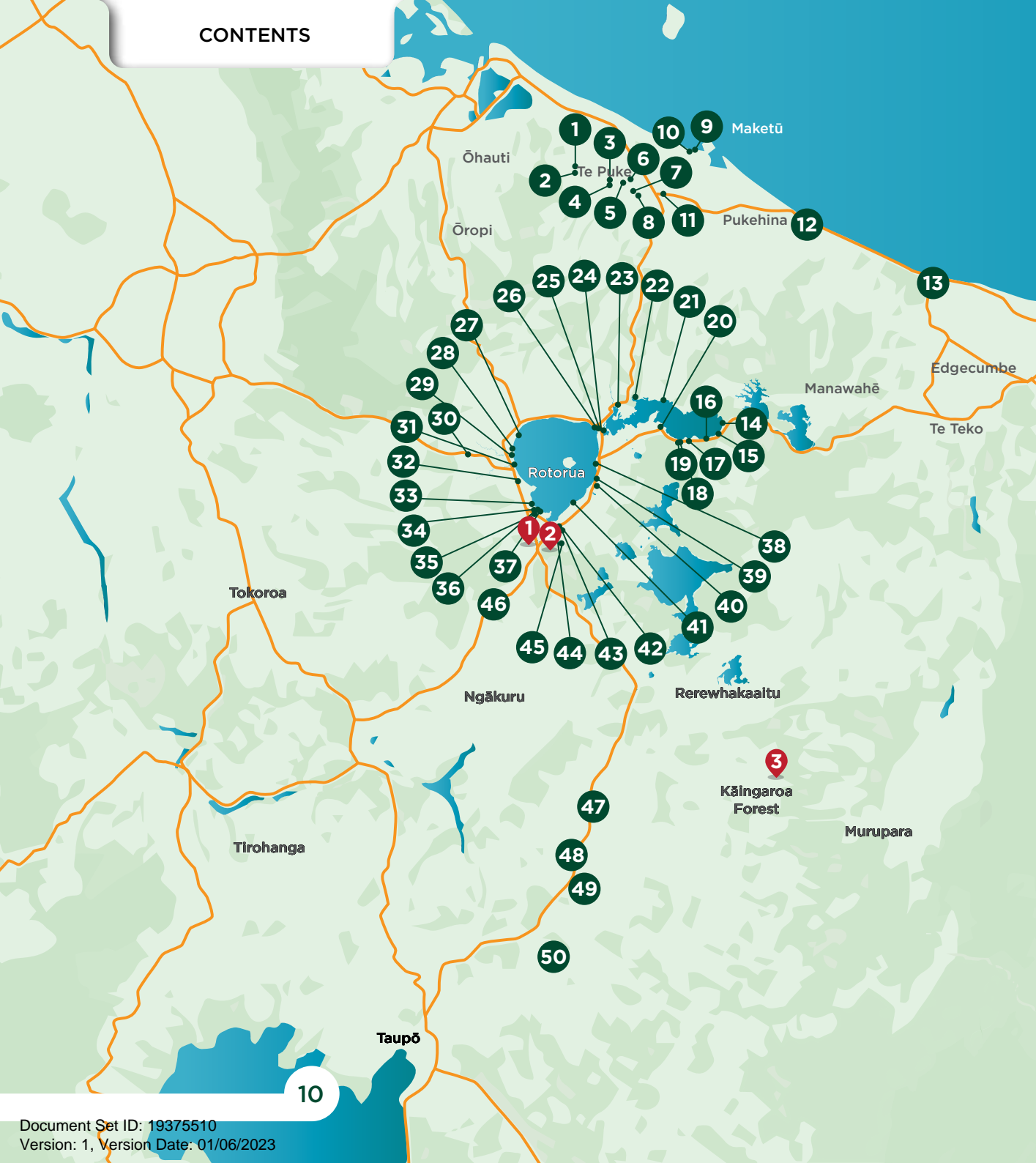
And is most often simply described as

**Mai i Maketū ki Tongariro, ko Te Arawa te waka.**

These traditional Te Arawa waka boundaries acknowledge the close ties we have with our whanaunga of Tūwharetoa. While in the future we envisage sharing a unified Te Arawa waka vision with our Tūwharetoa kinfolk, as well as including our marae outside of our rohe, Te Arawa 2050 is only concerned with the area currently covered by the confederation of iwi and hapū of Te Arawa, as shown in the map on page 9.







## TE ARAWA IWI

### E Tama! E Hei! E Oro! E Māka! E Tia, E! Nau mai, haere!

As Houmaitawhiti recited his karakia to ensure the safe passage of Te Arawa waka to Aotearoa, he beckoned to him his son Tamatekapua and some of his brethren to receive his final instructions for living their best in their new homeland.

The names he called are also, along with Ngātoroirangi, the primary tūpuna of the confederation of hapū and iwi that make up Te Arawa today.

From Hei descended Waitaha and Mākinō and from Tia descended Tapuika whose uri helped settle the ihu o te waka and beyond.

Many of the hapū and iwi who primarily settled the takere o te waka (and beyond) descend from Tama through his great, great grandson Rangitihi whose eight children later became known as Ngā Pūmanawa e Waru.

Oro and Makā's descendants, along with some of those of Ngātoroirangi made the kei o te waka (and further afield) their home.

Through them we now have 12 iwi trusts and close to nine times that of hapū who keep the hearths burning at over 50 marae across our rohe, and who form the Te Arawa confederation.



	<b>Marae</b>	<b>Iwi</b>	<b>Hapū</b>
<b>1</b>	<b>Hei (Manoeka)</b>	Waitaha	Ngāti Te Moemiti, Ngāti Ngauru, Ngāti Kapo, Ngāti Rereamanu, Ngāti Kahu, Ngāti Pareparenga, Ngāti Te Puku, Kumaramoa, Ngāti Tama, Ngāti Rehu, Ngāti Rākei, Ngāti Te Āwhai
<b>2</b>	<b>Haraki</b>	Waitaha Ngāti Rangiwewehi	Ngāti Hei, Ngāti Haraki, Ngāti Rangiwewehi ki Tai
<b>3</b>	<b>Makahae</b>	Tapuika	Ngāti Tūheke
<b>4</b>	<b>Tawakepito</b>	Tapuika	Ngāti Tūheke
<b>5</b>	<b>Moko (Ōtūpango)</b>	Tapuika	Ngāti Moko
<b>6</b>	<b>Tūhourangi (Ōtūkawa)</b>	Tūhourangi	Tūhourangi ki Tai, Ngāti Uruhina, Ngāti Taoi
<b>7</b>	<b>Tia (Te Paamu)</b>	Tapuika	Ngāti Marukukere
<b>8</b>	<b>Te Matai (Tapuika)</b>	Tapuika	Ngāti Kurī
<b>9</b>	<b>Te Awhe</b>	Ngāti Pīkiao Ngāti Mākino	Ngāti Whakahemo, Ngāti Te Awhe, Patuwai
<b>10</b>	<b>Whakaue (Tapiti)</b>	Te Arawa Ngāti Whakaue	Ngāti Whakaue ki Tai, Ngāti Hinerangi, Ngāti Rangiiwaho, Ngāti Taeotū, Ngāti Tūnohopū
<b>11</b>	<b>Pukehina</b>	Ngāti Pīkiao	Ngāti Whakahemo
<b>12</b>	<b>Ōtamarākau</b>	Ngāti Mākino	Ngāti Te Awhe
<b>13</b>	<b>Rangitihi</b>	Ngāti Rangitihi	Ngāti Mahi, Ngāti Tionga, Ngāti Hinerangi, Ngāti Ihu, Ngāti Tauahoehowaka and Ngāti Te Whareiti
<b>14</b>	<b>Tapuaeharuru</b>	Ngāti Pīkiao	Ngāti Tamateatūtahi, Ngāti Kawiti, Ngāti Wahanui
<b>15</b>	<b>Te Wai-Iti</b>	Ngāti Pīkiao Ngāti Rongomai	Ngāti Hinekura
<b>16</b>	<b>Taurua</b>	Ngāti Pīkiao	Ngāti Te Rangiuuora
<b>17</b>	<b>Punawhakareia</b>	Ngāti Pīkiao	Ngāti Te Rangiuuora
<b>18</b>	<b>Waikōhatu</b>	Ngāti Tarāwhai	Ngāti Te Rangitakaroro
<b>19</b>	<b>Ngā Pūmanawa (Ruatō)</b>	Ngāti Rongomai Ngāti Pīkiao	Ngāti Tūkiterangi, Ngāti Pīkikōtuku
<b>20</b>	<b>Tapuaekura</b>	Ngāti Rongomai Ngāti Pīkiao	Ngāti Tūkiterangi, Ngāti Pīkikōtuku
<b>21</b>	<b>Tokerau</b>	Ngāti Pīkiao	Ngāti Hinekura
<b>22</b>	<b>Pounamunui (Ōtaramarae)</b>	Ngāti Pīkiao Ngāti Mākino	Ngāti Hinekura, Ngāti Te Tākinga, Ngāti Tamateatūtahi
<b>23</b>	<b>Ōpatia (Tāheke)</b>	Ngāti Pīkiao Ngāti Mākino	Ngāti Hinerangi, Ngāti Hinekiri
<b>24</b>	<b>Te Tākinga</b>	Ngāti Pīkiao	Ngāti Te Tākinga, Ngāti Hineora
<b>25</b>	<b>Waiatuhi</b>	Ngāti Pīkiao Ngāti Rongomai	Ngāti Pāruaharanui, Ngāti Te Tākinga, Ngāti Kahumatamomoe, Tāhuriorangi
<b>26</b>	<b>Te Rāpaki-a-Tūmatahi (Pāruaharanui)</b>	Ngāti Pīkiao Ngāti Rangiwewehi	Ngāti Pāruaharanui
<b>27</b>	<b>Tarimano</b>	Ngāti Rangiwewehi	Ngāti Kererū, Ngāti Ngata, Ngāti Te Purei, Ngāti Rehu, Ngāti Tawake, Ngāti Whakakeu, Ngāti Whakaokorau

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<b>30</b>	<b>Tārukenga</b>	Ngāti Te Ngākau	Ngāti Tura, Ngāti Te Ngākau, Ngāti Tamaterā, Ngāti Meke
<b>31</b>	<b>Parawai</b>	Ngāti Whakauae Ngāti Te Ngākau	Ngāti Tura, Te Whatumairangi, Ngāti Tūteaiti
<b>32</b>	<b>Waikuta</b>	Ngāti Whakauae	Ngāti Tūnohopū, Ngāti Te Kohu, Ngāti Pūkaki, Ngāti Rangitunaeke
<b>33</b>	<b>Te Koutu (Kārenga)</b>	Ngāti Whakauae	Ngāti Kārenga, Ngāti Te Matapihi-o-Rēhua, Ngāti Pūkaki
<b>34</b>	<b>Te Kuirau (Te Roro-o-te-rangi)</b>	Ngāti Whakauae	Ngāti Te Roro-o-te-rangi, Ngāti Turipuku
<b>35</b>	<b>Tārewa Pounamu</b>	Ngāti Kea Ngāti Tuara	Ngāti Kea Ngāti Tuara, Ngāti Taharangi
<b>36</b>	<b>Paratehoata Te Kōhea (Tūnohopū)</b>	Ngāti Whakauae	Ngāti Tūnohopū
<b>37</b>	<b>Te Papa-i-Ōuru</b>	Ngāti Whakauae	Ngāti Te Roro-o-te-rangi, Ngāti Tūnohopū, Ngāti Taeotū, Ngāti Te Rangiiwaho, Ngāti Pūkaki, Ngāti Hurungaterangi
<b>38</b>	<b>Waiōhewa (Mātaikōtare)</b>	Ngāti Rangiteaorere	Ngāti Rangiteaorere, Ngāti Tūteniu
<b>39</b>	<b>Ruamata</b>	Uenukukōpako	Ngāti Te Kanawa
<b>40</b>	<b>Pikirangi</b>	Uenukukōpako	Ngāti Hauora
<b>41</b>	<b>Ōwhata</b>	Ngāti Whakauae	Ngāti Te Roro-o-te-rangi, Ngāti Korouateka
<b>42</b>	<b>Hurunga Te Rangi</b>	Ngāti Whakauae	Ngāti Hurungaterangi
<b>43</b>	<b>Apumoana</b>	Te Arawa	Ngāti Apumoana and Ngāti Tūmatawera
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<b>45</b>	<b>Te Pākira</b>	Tūhourangi	Ngāti Tūtea, Ngāti Umukaria, Ngāti Wāhiao, Ngāti Te Umurāroa, Ngāti Te Anumātoa, Ngāti Tūkiterangi, Ngāti Te Amo, Ngāti Tūohonoa, Ngāti Tuameke, Ngāti Huarere, Ngāti Waihākari, Ngāti Hinganoa
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<b>2</b>	<b>Tangatarua</b>	PAN-IWI	
<b>3</b>	<b>Te Huinga Waka</b>	PAN-IWI	



# Te Arawa, a Snapshot

Te Arawa Profile - 2013 Census

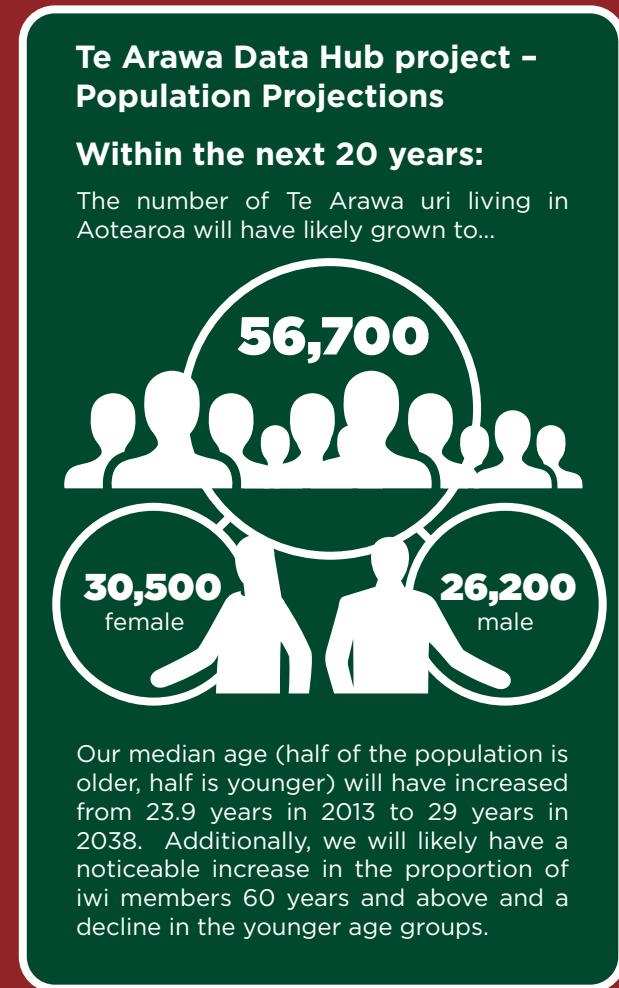
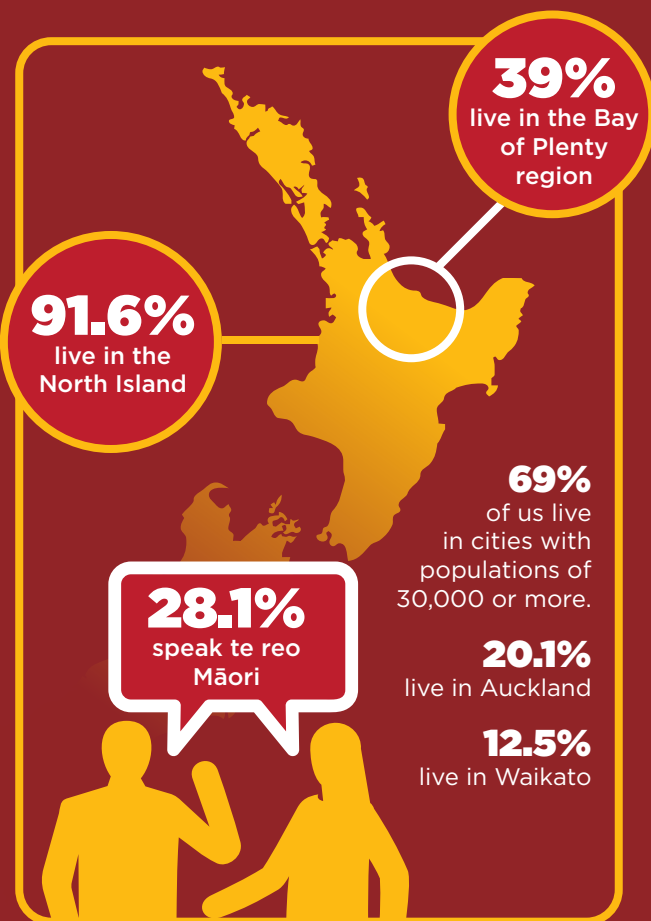


**43,374**  
Te Arawa uri in  
Aotearoa



**1,011**  
live  
overseas

For those usually resident in Aotearoa:      For those aged 15 years and over:



# NGĀ PŪKENGA O TE ARAWA | OUR UNIQUE STRENGTHS

When asked to identify the one thing that is best about being Te Arawa, or the āhua that makes Te Arawa special, our people overwhelmingly centered on four strengths – our whakapapa and culture; our history of performance and creativity; our manaakitanga and our role in the economy.

## Our whakapapa and culture

- Belonging. Wherever I go... wherever I may be I know where I belong and who I belong to and where I come from... I want... to instil this in our mokopuna. Belonging
- We're connected forever to each other and to this place
- Te tū hei uri o Te Arawa waka... ka taea e au te kaupare ngā take nui o te ao
- Being surrounded by my kuia and koroua of the pā but also... my mokopuna and knowing that everything we do is for them... Mokopuna decisions.
- I've noticed there's more reo Māori when I'm back home. It's awesome, tautoko.

Our pā - our marae, were also identified as places of great strength for us as Te Arawa and that there is still opportunity yet to re-connect ourselves more and to help connect others more to these bastions of our culture as potential centres for healing, learning and enterprise.

## Our history of performance and creativity

- He whatitiri ki te rangi, ko Te Arawa ki te whenua
- Te Arawa is renowned for Toi Māori
- Long-standing, successful history of being great performers, artists and story tellers
- We've got our kapa haka groups, our paepae... makes me proud to be Te Arawa
- Te Arawa māngai nui
- We come from such a rich, talented pool of performing artists
- We are the culture capital. We demonstrate to the world who we are and where we come from.

Recognising, nurturing and building upon the creative talents - in both traditional and contemporary fields, of our tamariki through to our koeke is an area of opportunity for Te Arawa by furthering the idea of our rohe being both the culture capital of Aotearoa as well as the centre of Māori performance excellence.



## Our manaakitanga

- How we behave and how we carry that respect to others
- We're really good at pulling things together really quickly - 5 minutes of training for a pōhiri that goes right around the world... and they think... we are so on to it
- The marae... our wharekai needs doing, but we have had some big hui and tangi and we still know how to look after the manuhiri
- My kuia... she really believed in doing the work that's necessary for your hapū and marae and that's what we were brought up with
- Manaakitanga is what grew tourism here and keeps them coming

As with our artistic prowess, our reputation as good hosts is a kaupapa that has value to build a Te Arawa ōhanga brand. We recognise too that we can continue to leverage our manaakitanga capability for enterprise purposes – not just in terms of growing Te Arawa owned, run or staffed tourism experiences but potentially also by developing Te Arawa quality standards for the hospitality, tourism and other sectors.

## Our role in the economy

- I'm proud of how successful Te Arawa is. We are successful.
- We keep the economy rolling... we may own fewer businesses but we make a lot of money that we pay taxes on... we hire more people on average... the biggest rate payer in Rotorua is [a Māori Land Trust]
- We have always been entrepreneurs. You know, we started the visitor economy before it was even called the visitor economy.
- Hapū and Iwi will always be here you can't get a more sustainable business model than that

We are also uniquely positioned, when compared to many other iwi around the motu, in terms of the amount of Māori land in te rohe o Te Arawa and its current utilisation, value and potential for further development into areas such as housing, industry, rongoā farming and biotechnology.



TE WHAKATAUKĪ | VISION STATEMENT

# Mauri tū, mauri ora, Te Arawa e!









# TE WHAKATERENGA O TE WAKA | STRATEGIC DIRECTION

Hundreds of moemoeā and aspirational statements were collated from our uri, hapū and iwi. From these, and in alignment with the kupu ōhākī a Houmaitawhiti and key akoranga from his kupu, seven strategic themes have arisen each with its own whāinga tawhiti and strategic objectives for 2050.

## Te Arawatanga | Culture

### He Kupu nā Houmaitawhiti

#### ***Tutua mai te whiwhia, mai te rawea***

*Bind all in the world of light to the world unseen.*

### He Akoranga

#### ***Understand our origins***

### Whāinga Tawhiti

Our future has Te Arawa reo, tikanga and values woven into the everyday of our people, our partners and the communities in our rohe.

### By 2050:

1. Programmes to develop more mātanga reo, mātanga tikanga and mātanga pūrākau are in operation mai i Maketū ki Tongariro
2. Our marae have increased in number as our resident hapū grow, and our Marae are future proofed, having
  - o Implemented their own Marae Ora strategy incl emergency preparedness
  - o Gained financial self-sufficiency
  - o Become recognised as places of learning, wānanga and enterprise
3. Te Arawa is recognised as the culture capital of Aotearoa as well as the centre of Toi Māori excellence
4. Credible, multi-sector, community-wide recognition and engagement with Te Arawa reo, tikanga, values and maramataka is apparent.



## Te Arawa Tangata | People

### He Kupu nā Houmaitawhiti

#### ***Touro Parea***

*Pay homage to Parea.*

### He Akoranga

***Live our best life before returning ā-wairua to Parea, to Hawaiki***

### Whāinga Tawhiti

Our future has all Te Arawa uri in peak physical, emotional, spiritual and mental condition and we prosper and flourish across all measures of wellbeing – health, education, welfare and employment.

### By 2050:

5. Noticeable gains will be made by Te Arawa uri and whānau as planned for in our
  - o Te Arawa Health Strategy;
  - o Te Arawa Tamariki Ora Strategy;
  - o Te Arawa Taiohi Toa Strategy; and
  - o Te Arawa Housing Strategy
6. Dedicated resources are successfully deployed to meet identified whānau needs and aspirations
7. Lifelong learning opportunities help Te Arawa uri and whānau achieve self determination and self management
8. Connection and participation between people and of people to their marae, hapū and iwi is prevalent



# Te Arawa Takiwā | Place

## He Kupu nā Houmaitawhiti

***Eke panuku, eke Tangaroa i te orooro, i te oromea i tukitukia ai koe, i tātāia ai koe.***

*Rise with the movements of the land and the sea that may otherwise buffet and pound you.*

## He Akoranga

***Know our environment intimately***

## Whāinga Tawhiti

Our future is one that recognises that the wellbeing of our taiao is intimately connected to our own wellbeing. Our wai and our whenua are restored and healthy – providing the food and resources we need to sustain us, and we are actively engaged with our taiao.

## By 2050:

9. Hapū are recognised as mana whenua and mana wai, are implementing their own sustainable Taiao Ora Plans, and lead all environmental decision-making in their takiwā
  - o Sustainable Taiao Ora Plan includes tailored consideration of issues such as climate change, mahinga kai and food sovereignty.
  - o Hapū are well resourced and are supported at the policy level by our iwi and Te Arawa entities to ensure local and central government follow the Taiao Ora direction set by hapū.
10. Our uri and hapū are able to tend and harvest from new and restored mahinga kai - tupuānuku mai, tupuārangi mai in their takiwā
11. Te Arawa uri are employed by iwi and other organisations in a range of roles to protect, restore and enhance our taiao such as researchers, educators, planners, land managers, taiao monitors, environmental scientists, agri and bio technologists, and mātauranga Māori advisors.
12. Place-based taiao education programmes for Te Arawa uri are underway mai i Maketū ki Tongariro
13. Iwi authorities, trusts and rūnanga have increased their respective iwi estates – more Te Arawa lands are in Te Arawa hands.



# Te Arawa Ōhanga | Enterprise & Economy

## He Kupu nā Houmaitawhiti

***Oī, kiri o Tangaroa. Oī, tere te waka nei, tere āngaia***

*Set forth over the ocean. Ensure the safe and direct passage of the waka.*

## He Akoranga

***Take care of our people at all times***

## Whāinga Tawhiti

Our future is one where we work together to increase our commercial success, which is the vehicle that continues our people's wellbeing.

## By 2050:

14. Te Arawa trusts, entities, businesses and commercial ventures are major employers of Te Arawa uri in our rohe and elsewhere
15. Te Arawa investments prioritise local development and critical infrastructure, sustainability and eco-friendliness
16. Te Arawa values and tikanga shape all business activities and development initiatives
17. Uri owned Te Arawa small and medium enterprises thrive due to the dedicated support and mentoring offered by the existing, commercially successful Te Arawa trusts and entities.

## Spotlight on Whenua Māori

There is about 65,000ha of Māori land in the Te Arawa rohe.

In 2018, in the Rotorua district alone, Māori land:

- Covered 51,989 ha of 261,908 ha of land in the district, or 19.85% of the land.
- Had a Capital value of \$874 million
- Contributed up to \$3,212,000 in rates

In 2017 the Te Arawa Primary Sector estimated that the collective asset base of Te Arawa ahu whenua entities is in the range of \$900m – \$1.2b, and that they collectively produce about \$140m in revenue and \$54m in surpluses annually.

## Te Arawa Urutau | Technology and Innovation

**He Kupu nā Houmaitawhiti**

***Oī tūtaki ki tēnei mānuka, tūtaki ki tēnei ngahoa***

*Meet and overcome all challenges.*

**He Akoranga**

***Be strong and on-to-it to succeed***

**Whāinga Tawhiti**

Our future is one where all Te Arawa uri are able to access, have capability to fully participate and gain benefit from innovation and technology.

**By 2050:**

18. Te Arawa have adopted a philosophy of innovation delivered through the Te Arawa Innovation Strategy that continuously creates gains for our people, our culture and our taiao and actively produces and employs innovation and technology experts
19. Te Arawa has developed a centre of digital excellence that actively connects with other indigenous centres of digital excellence
20. All Te Arawa uri are technologically savvy, and all of our marae, hapū and iwi are digitally connected
21. Te Arawa organisations are technologically resourced and use technology to better collaborate and share electronic information, to keep our hapū and iwi better connected and informed, and to preserve and protect historic and cultural information.

## Te Arawa Rangatiratanga | Leadership and Influence

### He Kupu nā Houmaitawhiti

***Tupu te mahara, tupu ki roto, kia hono koe ki te hono tawhito***

*Let the thought grow, let it grow within and be bound to the ancient bond.*

### He Akoranga

***Strategically assess all that we encounter and contrast with ancient wisdom and knowledge***

### Whāinga Tawhiti

Our future has the best leaders making and effectively implementing the best decisions about our resources to continuously achieve the best outcomes for our people. We lead, create and shape kōrero, partnerships and opportunities that bring about positive change on kaupapa that affect us.

### By 2050:

22. Te Arawa are effectively managing matters of high significance for Te Arawa with a united Te Arawa voice (e.g. Te Arawa parliament)
23. Te Arawa is directly and effectively co-designing, co-developing and co-delivering policy and decision-making at local and central government as a matter of course and to ensure continued alignment with the Te Arawa vision
24. Te Arawa has a pool of capable, influential and effective leaders well versed in te reo me ngā tikanga o Te Arawa in positions of political and organisational leadership across all sectors
25. Succession planning is active with all Te Arawa rōpū and institutions hosting wānanga, training or internships etc to develop experience and capability amongst our people.

## Te Arawa Tūhononga | Unity and Connection

### He Kupu nā Houmaitawhiti

***Purea ō taringa, kia turi, ā, kia hoi. Kei whakarongo koe ki te kōrero iti. Ko te kōrero iti ka tahuri nā ko te hau aitū. Kīhai te kanohi i titiro, ko te taringa tē whakarongo.***

*Purify your ears, be deafened to the insignificant. Such things will guarantee nothing but calamity.*

### He Akoranga

***Listen and be attentive, avoid unnecessary conflict, negativity and anything detrimental to our success***

### Whāinga Tawhiti

Our future has collaboration and connection as a mainstay of Te Arawa operations

### By 2050:

26. Te Arawa trusts and entities are working together and gaining efficiency and cost advantage through economies of scale and size
27. Te Arawa trusts and entities are communicating and linking better with their constituent hapū, iwi and uri
28. Shared contributions and funding distributions by all Te Arawa entities are in line with agreed Te Arawa strategies ensuring that the social, cultural and economic needs of Te Arawa uri are met.
29. The Te Arawa ōhanga brand is well recognised as a mark of excellence across multiple sectors
30. 'Being' Te Arawa and Te Arawa unity is acknowledged and celebrated in multiple ways.



# HE KUPU WHAKAMIHA | ACKNOWLEDGEMENTS

The Te Arawa 2050 Rōpū Whakahaere wish to thank those who have given their time, mātauranga, advice and skills in the writing and shaping of this vision document.

Tēnā rā koutou katoa

**Anaha Hiini**

**Aneta Morgan**

**Arapeta Tahana**

**Ben Manley**

**Eraia Kiel**

**Karla Kereopa**

**Kingi Biddle**

**Kirikowhai Mikaere**

**Makoha Gardiner**

**Muriwai Ihakara**

**Paora Te Hurihanganui**

**Rehua Mihaka**

**Scotty Morrison**

**Stephen Te Moni**

**Te Ariki Morehu**

**Te Mauri Kingi**

**Tukiterangi Curtis**

**Raina Meha**

**Rawiri Waru**

**Waata Cribb**

We would like to also pay special regard to **Ngaroma Mala Grant** who was a driving force on the Rōpū Whakahaere and who provided unwavering support and guidance to the Te Arawa 2050 reference group and to the project team.

Ko te ua i te rangi, ko te wai i aku kamo e riringi nei ki taku tau kahurangi kua riro ki te pō. E te kete kōrero a Hine-puna-o-te-aroha, mapu kau noa nei au i te korenga ōu i konei e puta ai te korero, “Tē āta kitea te pae ki tawhiti, te pae ki mamao i te rehu o ōku roimata hīrere. Auē te auhi, auē te mamae e kōpurepure nei me he whetū ririki i te pō”.

E Whae, e Mala, e kore rawa te kupu whakamiha e ngū i te āhua o tō ngākau titikaha kia tutuki tēnei kaupapa ahakoa ngā pikinga, ahakoa ngā hekenga o te ora, i reira tonu koe e tū tapairu ana, e tū manawanui ana. Tēnā rawa atu koe.

Nō reira, tau ārai ki te pō, tītoko ki te ao mārama, ko koutou ki a koutou anō, e Whae. Ā kāti, waiho noa mai ki a mātau tēnei kaupapa nui whakaharahara āu hei kawē mā mātau ki taumata kē atu kia eke panuku, kia eke Tangaroa.

Ka nui te aroha, kia au te moe.

The Rōpū Whakahaere also acknowledge and appreciate the support of the following organisations:

**Bay of Plenty Regional Council**

**Department of Internal Affairs**

**Rotorua Lakes Council**

**Rotorua Energy Charitable Trust**

**Te Puia | New Zealand Māori Arts and Crafts Institute**

**Te Puni Kōkiri**



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**A comprehensive list with links of Te Arawa Iwi / Hapū / Entity Resources including websites, visions, plans and strategic or founding documents is included in the online Te Arawa 2050 Vision available at [www.tearawavision.nz](http://www.tearawavision.nz)**



