

Tuurangawaewae Trust Board



**Submission to the
Proposed Waikato District Plan**

List Of Topics

Presentation Overview

- About Us
- Purpose
- Our Past
- Our Present
- Our Cultural Values
- Our Cultural Use
- Our Future





ABOUT US

"KIINGI
TAAWHIAO

“Ko Arekahaanara tooku haona
kaha
Ko Kemureti tooku oko horoi
Ko Ngaaruawaahia tooku
tuurangawaewae.”

*Alexandra will ever be a symbol of my strength of character
Cambridge a symbol of my wash bowl of sorrow
And Ngāruawāhia my footstool.*

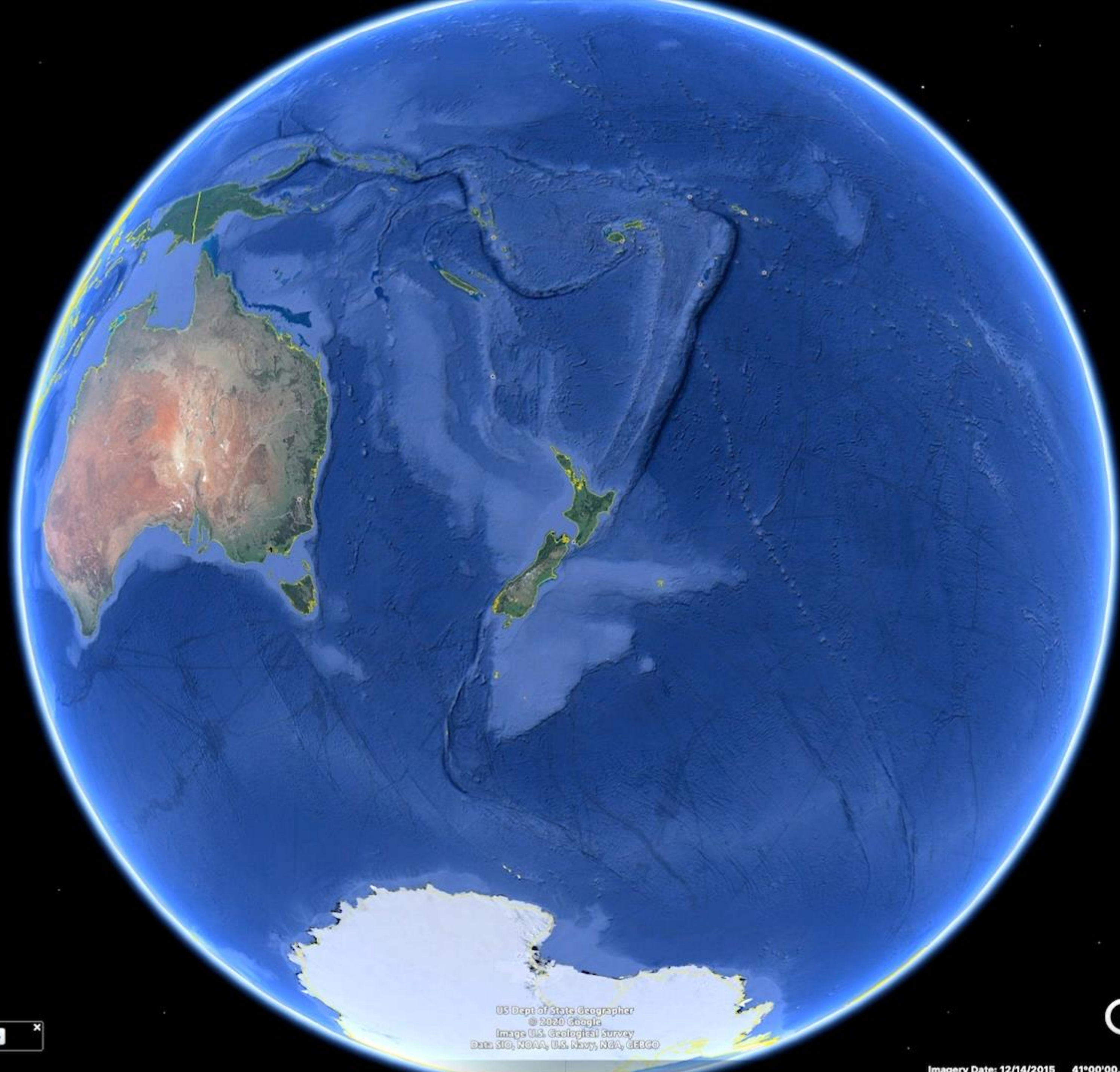
Turangawaewae Trust Board

The Turangawaewae Trust Board is a body corporate which is incorporated under the Charitable Trusts Act 1957.

Since the original purchase of two land blocks in 1920 by Te Puea Herangi,

- Turangawaewae Māori reservation now
- includes seven blocks vested in the Turangawaewae Trust Board.


There are five members of Turangawaewae Trust Board.



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US Dept of State Geographer
© 2020 Google
Image U.S. Geological Survey
Data SIO, NOAA, U.S. Navy, NGA, GEBCO

Google Earth

Imagery Date: 12/14/2015 41°00'00.37" S 174°00'00.24" E eye alt 11001.11 km 

Ngaa waa o mua

Our Past



● **Ngaati Mahuta**

Ngati Mahuta, hapu of the kahui ariki, moved inland from Kawhia in the 1500s and final settlement of area from Waahi in Huntly the north to Taupiri in the east and Ngaruawahia in the south.

● **Potatau Te Wherowhero**

The paa of Potatau was located at the Point In Ngaruawahia, where the Waipa River meets the Waikato River. It is here he was crowned King in 1858.

● **King Taawhiao**

Tawhiao succeeded his father and continued living in Ngaruawahia until it was seized by Imperial troops in 1863.

● **Te Puea Herangi**

The eventual return of the iwi to Ngaruawahia occurred under the leadership of Te Puea in 1921 to establish Turangawaewae Marae, through the purchase of two blocks of land.

Kaupapa

- Kiingitanga
- Koroneihana
- Tuurangawaewae Poukai
- Turangawaewae Regatta
- Tainui Games

Hapori

- Ngaa Miro Health Centre
- Tuurangawaewae RLSCC, Waka Sports
- Tuurangawaewae, Te Kaahu Kohanga Reo
- Te Pou o Mangatawhiri

Whai Rawa

- Te Puea Herangi Estate Farm

Taiao

- Waikato River

Whaanau

- 4,500 Registered members
- Papakainga

Ngaa waa o naiane Our Present



Our Cultural Values



Whakapapa



Whanaungatanga



Mana Whakahaere



Kaitiakitanga



Mauri



Huanga Kai



Waahi Tapu

Whakapapa



Genealogy

Recognition of this familial relationship gives rise to the responsibility of tangata whenua to manage and care for their environmental family. The health and wellbeing of the environment is the health and wellbeing of tangata whenua.

“We are born into the river, we are people of the river. For generations as a people the awa has been a source of food, healing, transport, prayer and education. The traditions, beliefs and rituals of the river we practice have been passed down through the generations from our tupuna, which we will in turn pass to our uri.”

Relationships

Whanaungatanga comprises the interrelationships between people, place and resources. Ensuring that those relationships remain intact and any potential impacts to those relationships are negated or minimised.

'We were taught to clean up the river, just before Regatta, Ngati Tipa and Ngati Amaru used to form a line from one end of the awa by Kirkwoods Bay up towards the Canoe Shed/Walnut Tree below Turangawaewae Marae and systematically clear any snags, glass, cans and rubbish from the awa. All the rubbish gathered would be taken to the dump and a big feast would be prepared up at the Katipa House and brought down to the awa where all the whanau would celebrate the mahi accomplished, swim, eat, laugh and make plans for the next hui.'

Whanaungatanga



Mana Whakahaere



Rights and responsibilities

'Mana whakahaere entails the exercise of rights and responsibilities to ensure that the balance and mauri (life force) of the River are maintained. It is based In recognition that if we care for the River, the River will continue to sustain the people.

"We have always acted like we had mana whakahaere over our section of the river. Pakeha law most probably didn't back us up but we have just done it. Maintaining the banks has been a source of pride, we have always allowed the public access to enjoy the river through the many events held, Turangawaewae Regatta, Te Matatini, World Indigenous Peoples Education Conference, and Koroneihana.

Guardianship

Prior to the land wars and resulting confiscation of Waikato lands in 1863, Waikato were undisputed kaitiaki of their taonga. Despite the loss, tangata whenua still have an inherited responsibility to protect and nurture their natural resources. Waikato learnt and long recognised that, in order for the environment to sustain life, people in turn, had to protect and sustain the environment. Waikato-Tainui strives to ensure that kaitiakitanga is inherent in all its actions.

'For me kaitiakitanga is a symbiotic relationship between the river and the people. It's our responsibility to look after the river and the river in turn will look after us. Our ability to fulfil our role was taken away through colonisation, the river settlement has in part restored our ability to meet our obligations to our awa tupuna. I am hopeful the whole community will embrace our aspirations to restore the vitality of the river. It's in all our interests to do so.'

Kaitiakitanga



Mauri



Life Force

Mauri is the energy from which all life generates, resonating within all things throughout the environment- natural or built. While there are intangible qualities associated with the management of the natural resources the vitality of the mauri can be gauged through the assessment of the health and wellbeing of ecosystems, natural resources affiliated with those, and the resilience of relationships between people, their culture and the environments to which they associate

'It's the mauri of the river that protects and sustains us, We know that despite the degradation of the river the mauri of the river lives. For me as long as the water flows the mauri can sustain life. However, what we have seen is the rapid decline in the life forms it can sustain because the run off from farms, discharge from industry, storm water, sewage etc. The most obvious is the loss of kai.'

Huanga Kai

Food Collection

Huanga kai refers to the places where food was produced or collected. There are tikanga associated with huanga kai. Harvest methods, quota and the care to be taken of the huanga kai habitat are all part of the traditions and behaviours related to the gathering of food.

"...All we've got left now is eels, all the other kai has disappeared."



Waahi Tapu



Sacred Places

Waahi tapu are markers on the landscape left to us by our tupuna. They contribute to and support the histories left to tangata whenua about a particular place or areas. Waahi tapu can include urupa, pa sites, special purpose areas or any site that is significant to tangata whenua.

'Te Puea in her time lifted the tapu around the marae so everyone could move freely. As children we had unlimited access to the river and its bank.... I was taught to respect the awa and the awa will look after you, pay homage to your tupuna each time you go into the awa by patting your head with water and saying karakia, be aware of the taniwha, be respectful and mindful of all.

We knew the river had the power to heal but it also had the power to take life too.'



Our Cultural Use

Koroneihana

Turangawaewae marae hosts the annual celebration of the coronation anniversary of the Head of the Whare Kaahui Ariki. This year marked the 14th coronation anniversary of Kiingi Tuuheitia Potatau Te Wherowhero VII.

Turangawaewae Regatta

Due to COVID-19 this years regatta was cancelled . However upstream damming impacts our ancestral waterway and the water flow so every year we have to ask Mercury Energy to release more water so we have enough for our annual regatta





A muri ake nei Our future

I on behalf of the Tuurangawaewae Trust Board has shared our cultural values with you and lay down the challenge to the Waikato District Council to acknowledge them. The introduction of an Outstanding Cultural Landscape would have the ability to address our cultural values and give effect to Ture Whaimana and see that the Waikato River is afforded the recognition it deserves.