

KO TONGARIRO TE MAUNGA  
 KO TAUPO-NUI-A-TIA TE MOANA  
 KO NGĀTI TUWHARETOA TE IWI  
 KO NGĀTI TE MAUNGA TE HAPŪ

**PAPAKAINGA O NGĀTI TE MAUNGA**

MĀHERE RAUTAKI – STRATEGIC PLAN 2035

KO TE WAI KI TE KOHATU  
 KO TE KOHATU KI TE ONEONE  
 KO TE ONEONE KI TE OTAOTA  
 KO TE OTAOTA KI TE TOTARA  
 KO TĀTOU TENA E TŪ MAI RA

# MIHI

## FOREWORD

### MĀHERE RAUTAKI – STRATEGIC PLAN 2035

*Eight months of consultation have finally got us to this start point. My own journey has not only been inspired by our people and our whenua but also through learning more about our whakapapa and through reading the claims of our great ancestor – Te Waaiti, we are forever in his debt. I have often thought about our hapu ancestor - Te Maunga – and pray that she is happy with this step in our journey.*

*I want to use this foreword to thank a number of people and to encourage others. Firstly, to our kaumatua who have provided us all and me personally with words of encouragement, wisdom and humility. Secondly, to our home people who keep the home fires burning and who are such courageous and dedicated kaitiaki of our tāonga. I extend my gratitude to the marae committee and those of past committees for their tireless dedication to the building of our marae – decades of dedication. I would like to take this opportunity to recognize the contributions that have been made by our in-laws who have loved our whanau so that they forego their own roots. I am pleased that the issue of eligibility and occupancy has been addressed in the past eight months but more importantly I am excited that we are moving on to deeper matters, whenua focus and future aspirations – with more action and less internal conflict. I encourage us to do more, get involved and to work together.*

*Blandina Diamond, CHAIRPERSON*

### HE KORERO

*I have been so encouraged by the returning number of rangatahi and tamariki to our whenua and it is important to provide them with a significant role for our papakainga and our future.*

*A long and mixed journey to this point in time where we can finally give voice to our aspirations and map a path on which we can journey together towards our fullest potential – on the shoulders of our ancestors, in the eyes of our gods and on the lands to which we belong.*

## A SUMMARY OF OUR INTENT

In our first Strategic Plan we have tried to keep it succinct and reflective of the many contributions we have received.

# CONTENTS

## MĀHERE RAUTAKI – STRATEGIC PLAN 2035

Kaupapa - Values .....	3
Pae tawhiti - Vision .....	4
Whaingā roa – Mission .....	5
Whaingā poto – Objectives .....	6
Te Tuatahi – Priorities .....	8
Whakamāhere - Development Plan .....	9
The Road Map .....	12
Whakatakoto - Structure .....	13
Te Tahua - Resourcing .....	14
Te Waaiti Extracts .....	16
Closing Karakia .....	17

Note on Whakapapa that appears in this document. These diagrams have been included in order to highlight the importance of our connection to the reservation through whakapapa. The diagrams are intended to inspire people to research, investigate and inquire about your and our whakapapa. The diagrams are not complete and we welcome your whakapapa stories. We will continue to hold wananga that include research and storytelling. Come with us on this wonderful journey into our history to discover and share our past so that it may help shape our future.

# KAUPAPA - VALUES

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While we remain forever faithful to kaupapa toku iho there are some specific kaupapa and tāonga we wish to call upon to drive our behaviour, our beliefs and our journey – here we present these ..... we challenge you to bring these to life – everyday.



## KAUPAPA TOKU IHO

Rangatiratanga

Whanaungatanga

Kaitiakitanga

Manaakitanga

Kotahitanga

Wairuatanga

Ūkaipōtanga

Pūkengatanga

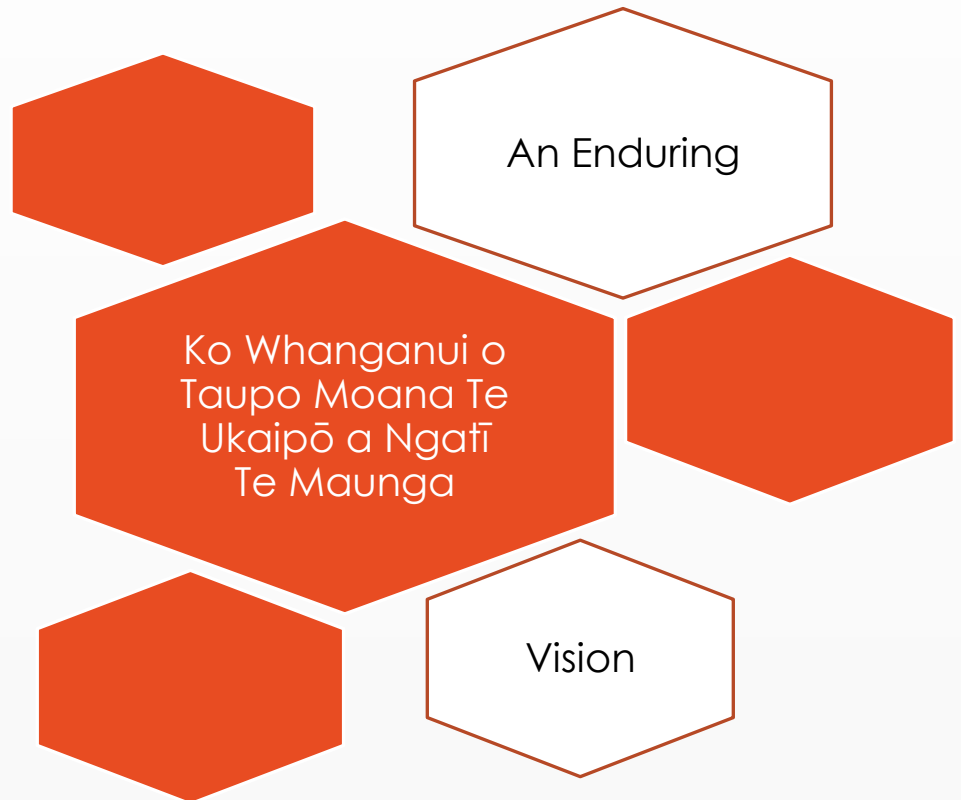
# PAE TAWHITI - VISION

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Our pae tawhiti will be enduring and be the dream that we are forever striving to achieve.

## PAE TAWHITI - VISION:

The meaning of Ukaipo..... the well spring or source, the place where we belong.



# WHAINGA ROA - MISSION

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Our whaingā roa sets a 30 year goal. The mission is designed to be tangible and achievable.

Our mission is to continue to build a Papakainga that is healthy and one that promotes hapu unity, individual respect and nourishes our body and wairua.





# WHAINGA POTO - GOALS

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We are using whainganga poto to allow us to break our pae tawhiti and whainganga roa into important goals that resonate with us. The objectives also allow us to have more manageable groups of mahi to focus our efforts, energy and resources.



## Bring Balance to our Wairua

- There are customary practices and actions that need to be settled in order to allow the wairua of Ngāti Te Maunga to restore a positive balance and enable us to move forward. Some mahi is unfinished and needs urgency.



## We Belong to the Whenua


- We understand that the whenua and wai does not belong to us, but that in fact we belong to them and they need us to fulfill our promise of kaitiaki. In return papatuanuku and tangaroa will nourish us.



## Grow together and Grow strong


- We have much to remember and much to learn and there is much work to be done. Only together will we achieve great things for our future generations. Now is the time to get involved, now is the time to act.

Our whaingā poto consist of some specific actions that we will take. The major actions are listed within their whaingā poto group below.



### Bring Balance to our Wairua

- Whakapapa to the whenua
- Protect or restore our wahi tapu
- Be present and occupy for the purpose of papakainga
- Complete our marae



### We Belong to the Whenua

- Restoring our whenua to full health
- Enable kaumatua to return to the whenua
- Live responsibly and sustainably
- Help our people be well - together



### Grow together and Grow strong

- Grow all things kaupapa maori
- Grow mahinga kai
- Grow our skills and leadership
- Grow our relationships





## TE TUATAHI

While the completion of the marae is indeed an important priority, other te tuatahi will be encouraged. With many hands so much more work can be achieved over a shorter period of time.

# TE TUATAHI - PRIORITIES

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The te tuatahi allow us to commit effort and resources to actions that will help us achieve our pae tawhiti. The te tuatahi are likely to change every 2-3 years. Our te tuatahi will not necessarily occur sequentially as we will be encouraging whanau to apply their effort in areas that they are passionate about.

It is whakapapa that confirm who belongs to the papakainga.

- Bring balance to our Wairua

Manage our wahi tapu sites through controls and oral history capture.

- Bring balance to our Wairua

Complete and Open our marae.

- Bring balance to our Wairua

Survey, Monitor and tidy our whenua and wai. Act to protect.

- We belong to the Whenua.

Provide and commence a development plan to support living and learning in the papakainga.

- We belong to the Whenua

Produce a schedule of wananga and mahi to facilitate action and learning

- Grow together and Grow strong

# WHAKAMĀHERE - DEVELOPMENT PLAN

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The primary principle of Te whakamāhere is to support the use of the papakainga for the direct use and benefit of the hapu.

This means that Te whakamāhere of the papakainga for tourism or commercial reasons is not supported. However, the papakainga will be capable of commercial activity but only when it is in keeping with our kaupapa and tikanga.

The development of private houses is not a priority and significant controls and management will be put in place in favour of development that supports sharing, sustainability and our kaupapa.

The main criteria of the papakainga Te whakamāhere all work together as the cycle below:



WHAT IT IS.....

The papakainga is a place where we will grow the resurgence of all things pertaining to Ngāti Te Maunga and our presence on the land will need to commit to the papakainga and hapū – first and foremost.

# WHAKAMĀHERE - DEVELOPMENT PLAN

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## DEVELOPMENT PLAN: VISUALLY

Many many ideas have contributed to the development plan from our tamariki through to our kaumatua.

Resoundingly, the establishment of support to enable our kaumatua to return to the land in some form of comfort and safety was a strong theme. It is anticipated that this plan along with the completion of the marae will encourage kaumatua and whanau to be on our whenua more.

What we will actually see on the papakainga.



# WHAKAMĀHERE - DEVELOPMENT PLAN

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A couple of the development pieces need further explanation.



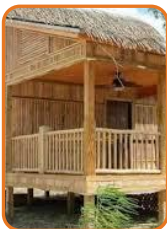
## **Ablution and Cooking Blocks:**

4 Blocks will be built to support the camping and caravan sites as well as day visitors. The blocks will allow most types of waste to be better managed.



## **Wellness and Kaumatua Centre:**

One building for the purpose of housing kaumatua and support them with wellness services. This allows building and waste to be better managed and avoids isolation of our kaumatua.



## **Wānanga Centre:**

A series of rooms in one building that will support wananga and training but also to support production and storage of harakeke, traditional medicines and other product.



## **Hapu owned bach & tents:**

Permenant small bach and semi permenant tents provided for Ngati Te Maunga to book for stays, but also could be hired out to approved visitors.



## DEVELOPMENT PLAN:

We have spent the past year observing the interaction of our hapu while in Whanganui Bay. Without doubt tenting and camping fosters and enables the best interaction between whanau and individuals. This is why camping and semi-permanent tents are the preferred development accommodation.



Parekawa

Kikoreka

Puraho

Te Maunga

Parematau & Whakaturu

Te Kahui o te Rangi & Pango

Hohaia

Kopeke Riria, Moetu, Te Waaiti, Utaora, Pipirangi, Ringahora

Te Wiki

# THE ROAD MAP

MĀHERE RAUTAKI – STRATEGIC PLAN 2035



PAE TAWHITI  
Vision



2035:  
WHAINGA  
ROA  
Mission



2030:  
WHAKAMĀHERE



2025:  
WHAINGA  
POTO  
Objectives



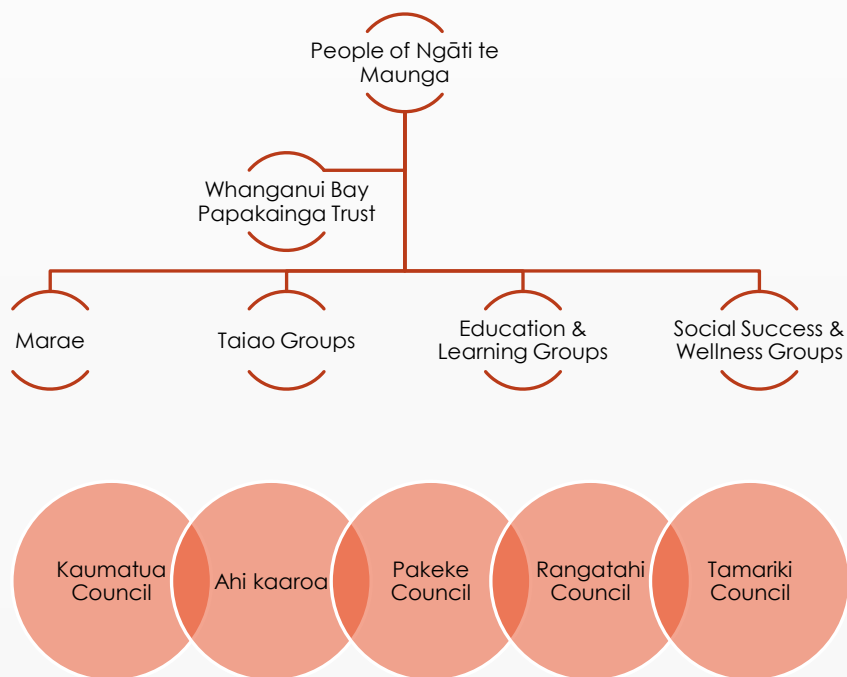
2018: TE  
TUATAHI  
Priorities

# WHAKATAKOTO - STRUCTURE

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It is expected that the Trust and the role of the Trust will change over time as the Strategic Plan unfolds, as our unity matures, our leaders increase and as sound internal governance strengthens. We are all responsible for our papakainga and we should all feel empowered to act within the bounds of our strategic plan, charter and tikanga – this is how we grow together and how we all become accountable for our papakainga.

We would like to see the involvement of hapu continue to increase and this current structure is designed to enable this, noting that in time it may need to change.



## A NEW WHAKATAKOTO

This structure is designed to recognise the strength and direction that must come from the people of Ngāti Te Maunga. The structure also depicts that our portfolios within the Trust will work along-side our marae in much needed harmony. The linked circles show that we will be calling on all ages to form groups that will be responsible for different aspect of the papakainga – this will grow our commitment to specific areas of the papakainga but also allow for hapu unity.

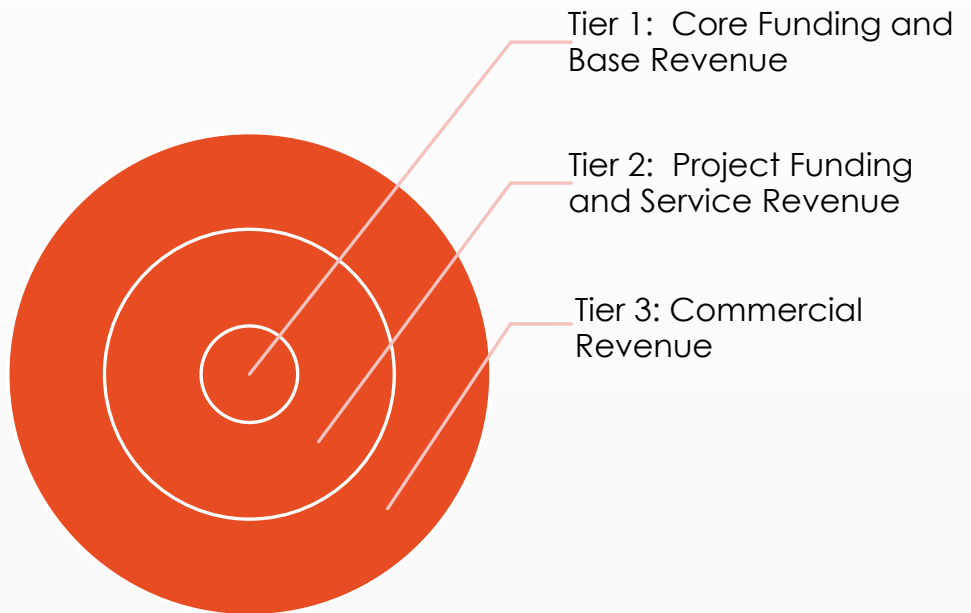
# TE TAHUA - RESOURCING

MĀHERE RAUTAKI – STRATEGIC PLAN 2035

## FUNDING

All funding and revenue activities will be in keeping with the values of Ngāti Te Maunga and the Whakamahere for the Papakainga.

The resourcing of our pae tawhiti will come through our Economic Portfolio consisting of a group of people who will focus on funding and revenue streams through suitable commercial ventures and appropriate funding organisations.



Tier 1	Tier 2	Tier 3
<ul style="list-style-type: none"> <li>• Tuwharetoa</li> <li>• Occupancy</li> </ul>	<ul style="list-style-type: none"> <li>• Grants and Charitable Funding</li> <li>• Approved Paying Activities</li> </ul>	<ul style="list-style-type: none"> <li>• Service and Product based Ventures</li> </ul>

# TE TAHUA - RESOURCING

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The 4 portfolios the Trust will use to help achieve, at least, the first 6 years of the Strategic Plan are:







## TE WAAITI EXTRACTS

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Extracts from Te Waaiti Claim:

*There are a number of kainga and mahinga... Mahangarere, Whekenui, Te Ara Kupapa, Auketapu, Kukumoana, Oteheitiki, Paengatangata, Te Arau, Te Akatanamoā, Te Umu, Ohinewi, Puketutu – all these places are all in the bay. Te Kaputehi and Te Anakupapa was a shelter cave. Paengatangata was a sort of cave in the ridge.... There kainga on the shore are Pukura, Te Whareroa, Te Mahu and we have burials places ... our Urupa – Te Wai, Heemi, Ahuriri, Whakapera, Pango, Nawenawe are buried there..... Te totara is one fishing place ... Kaporanga, Wharekaho, Karamu and Akeake also.*

*There are three tracks from Whanganui inland. The southern one is Kiritane ..... At Paetangata is a track called Te Anatupapaku and just north of the river is another called Te Tahiki.*

*Te Parekura is a site named after a fight when an ope came from Whanganui at attack Parekawa and Te Maunga, ... the enemy caught a man of Te Maunga called Rewa and pressed him to act as guide (he was the brother of Hika). He guided them to Te Ranga and to Te Parekura where they camped and were surprised in the evening by Te Maunga and Co. The chief was killed by my father – Hohaia.*

*My sister was buried at koroki te wao, she was the wife of Pataropa – was Riria.*

*A second house was called Paipairarauhe on account of Tawhio who thought he would visit Tuwharetoa saying, “never mind about the houses me hanga ki te paipai.” Te Ata went in place of Tawhio meanwhile Hauraki, Tiniwaata, myself, Ngairura, Ngatau, Hoani, Ngahianga, Ahuriri, Te Motutapu and others built the wharepuni.*

# CLOSING KARAKIA

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Kua hikitia te kaupapa. Kua takoto te wero. Me hoe tahi i runga i te whakaaro. Kotahi Tiaki tō tāua oranga. Kia kaha ai mo te tuku taonga. Kia tutuki ngā hiahia mōKa Hikitia. Ti hei mauri ora! Ki te whai ao! Ki te whai oranga e! Mauri ora!  
We have come to an awareness. The challenge lies before us. Let us work together as one. Stay well so that we have the ability to manage success. Behold, here is the pathway to enlightenment and well-being. What a positive feeling!



