

A wide-angle photograph of the Waipapa Marae complex. In the center is a white building with a dark corrugated metal roof and a gabled entrance. To the right is a long, low structure with a red facade and intricate carvings. The foreground is a large green lawn with shadows cast across it. The background shows a body of water and rolling hills under a clear blue sky.

WAIPAPA MARAE
DEVELOPMENT PLAN
2018 – 2023

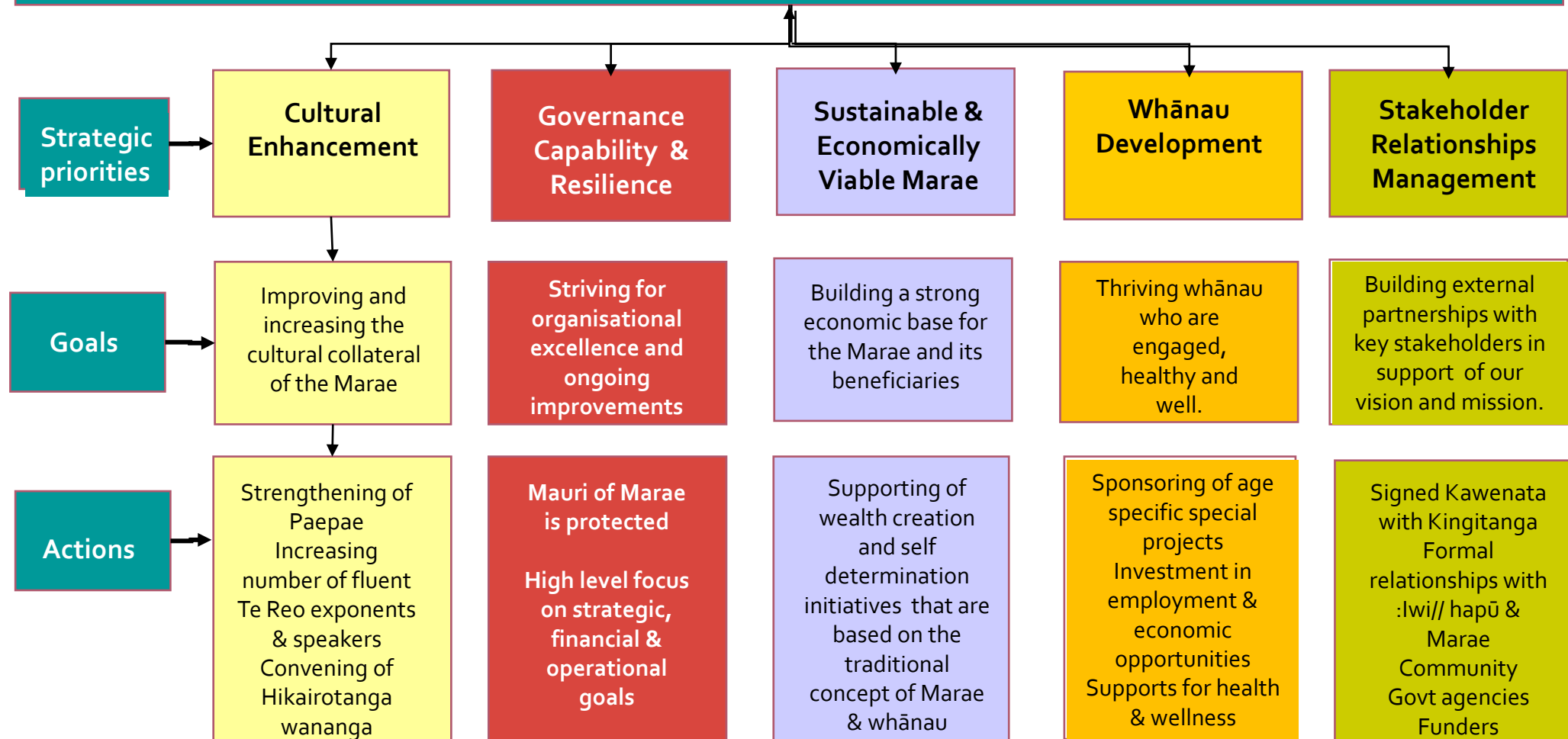
OUR VISION

Building the capacity, capability and long term sustainability of our Marae for our beneficiaries



Photo: Waipapa Marae beneficiaries in front of Te Maru o Hikairo Poukai 2019

WAIPAPA MARAE DEVELOPMENT PLAN 2018 - 2023



OUR WHAKAPAPA

Ko Tainui te waka

Ko Ngāti Hikairo te iwi

Ko Waipapa te marae

Ko Hoturoa te Kaihautū

Ko Ngataiwhakarongorua te whare tupuna

Ngataiwhakarongorua is the ancestral house

Kāwhia moana

Kāwhia kai

Kāwhia tangata

Tainui the canoe

Ngāti Hikairo is the tribe

Waipapa is the principal marae

Hoturoa is the commander

Kāwhia of abundant oceans

Kāwhia of abundant food

Kāwhia of abundant people

Ngāti Hikairo identify with the arrival of the Tainui canoe to Kāwhia and their tupuna, Rakataura I, the Tohunga who brought the canoe to Aotearoa. He and Hoturoa the captain of the Tainui canoe erected the tūāhu at Te Ahurei behind the Maketū marae where the canoe was buried and positioned the stones Hani and Puna that remain today at either end of the canoe.

In descent from Rakataura 1, Hikairo was a Rangatira of Ngāti Apakura from the Waipā and he and his Wahine Rangatira Rangikōpī, had a son Whakamarurangi.

Through his mother's connections, Whakamarurangi was ceded the mana whakahaere of the Kāwhia – Ōpārau - Pirongia giving leadership to the twenty-three (23) hapū of Ngāti Hikairo.



Photo: Ngā Tai Whakarongorua – our Whare Tūpuna

OUR HAPŪ & MARAE

We are the people of Ngāti Hikairo, an Iwi of Tainui waka descent, located at Kāwhia in the northern western corner of Te Rohe Pōtae (King Country). Kāwhia is seen as the base of Ngāti Hikairo and of all the landmarks within our rohe, Kāwhia Moana is undoubtedly the most recognisable to other Iwi.

TŪPUNA

We identify with our tupuna, Rakataura I, the tohunga who brought the canoe to Aotearoa. He and Hoturoa the captain of the Tainui canoe erected the tūāhu at Te Ahurei behind the Maketū marae where the canoe was buried and positioned the stones Hani and Puna that remain today at either end of the canoe.

MAUNGA

Pirongia Maunga is the tupuna, the maunga and the central point of Ngāti Hikairo identity. Pirongia is an ancestor, a tribal icon, a sacred place, a source of life, spirituality, culture, the home of the patupaiarehe, a highway for travellers, the home of the mauri of the tribe.

AWA

The rivers of Ōpārau, Mangauika, and Waipā and their tributaries are essential to the environmental and cultural landscape of Ngāti Hikairo.

URUPĀ

Ngāiro is the mass of sand-dunes on the western front of the Kāwhia Peninsula. The lands were amalgamated by the Crown for forestation purposes. Urupā were surveyed and gazetted for protection. Ngāiro, also has an enormous volume of iron-sand and other minerals deep in its heart, and there are currently exploration permits being sought to mine these resources for future generations.

Urupā play a significant role within the cultural landscape of Ngāti Hikairo. Traditionally these were revered and protected. A thorough knowledge of their whereabouts, history, whānau and hapū associations and those interred in them is of primary importance to Ngāti Hikairo.

KĪNGITANGA

Ngāti Hikairo traditions promote and support the Kīngitanga.

The annual poukai at Waipapa is an important calendar event for Ngāti Hikairo. It is an opportunity to interface with the King and Kahui Ariki and to discuss issues of importance to both Ngāti Hikairo and the Kīngitanga. The poukai defines the importance of Waipapa Marae as an integral contributor to the Kīngitanga and its annual events, within and outside Kāwhia.

OUR WHĀNAU

WHĀNAU DEMOGRAPHICS

In 2018, Waipapa Marae had 2,951 tribal members registered on the Waikato-Tainui tribal register who identify Waipapa as their principal Marae.

Sadly, our Kaumatua & Kuia numbers are reducing every year. However are determined to increase participation and attendance at our tribal meetings, engagements and whānau events.

At the Trust level, we know that sound governance, leadership and access to well-maintained facilities will deliver a unified result.

ENGAGEMENT WITH WHĀNAU

Waipapa Marae Trust has actively sought to engage with our whānau and Ngāti Hikairo Iwi to ensure everyone is up to date with what is going on at the Marae and to provide the opportunity to have a say in Marae developments.

This was particularly relevant for the building of the new wharekai, Te Maru o Hikairo.

In March 2020, the Marae launched its website and accompanying Facebook page. The response from our beneficiaries has been very promising and moving forward the website will become a rallying point for the Marae and Iwi especially as many of our whānau live in other parts of the Aotearoa and overseas.

MARAE USAGE

Waipapa Marae is used regularly for:

- Marae Trust meetings,
- Rūnanganui o Ngāti Hikairo meetings
- Whānau events,
- Noho Reo and wānanga
- Tangihanga and unveilings
- Visiting Schools and kapahaka events .

OPENING OF TE MARU O HIKAIRO

The new wharekai was opened by Kingi Tuheitia Pōtatau Te Wherowhero VII on the day of the Waipapa poukai 12 March 2019. The building was named 'Te Maru o Hikairo' by the King's eldest son, Whatumoana Paki and designed to meet the wishes of the late Māori Queen, Te Arikinui Dame Te Atairangikaahu, who wanted 'a room with a view' of the Kawhia Harbour.

Features of the new design include a glass window of panels facing the harbour to capture the view and physically link the wharekai to the Kawhia Harbour.

When the wharekai was initially opened in 1955 it was set up to only cater to 120 people in one sitting, which often meant more than one sitting per meal at bigger hui like the annual poukai, to feed the masses.

The new dining room is expected to feed twice as many people as the previous wharenuī in one sitting, with half the number of ringawera (kitchen workers) required to help feed guests during important annual events such as Poukai.



Photo: View from back of Te Maru o Hikairo looking southwards

OUR STRUCTURE

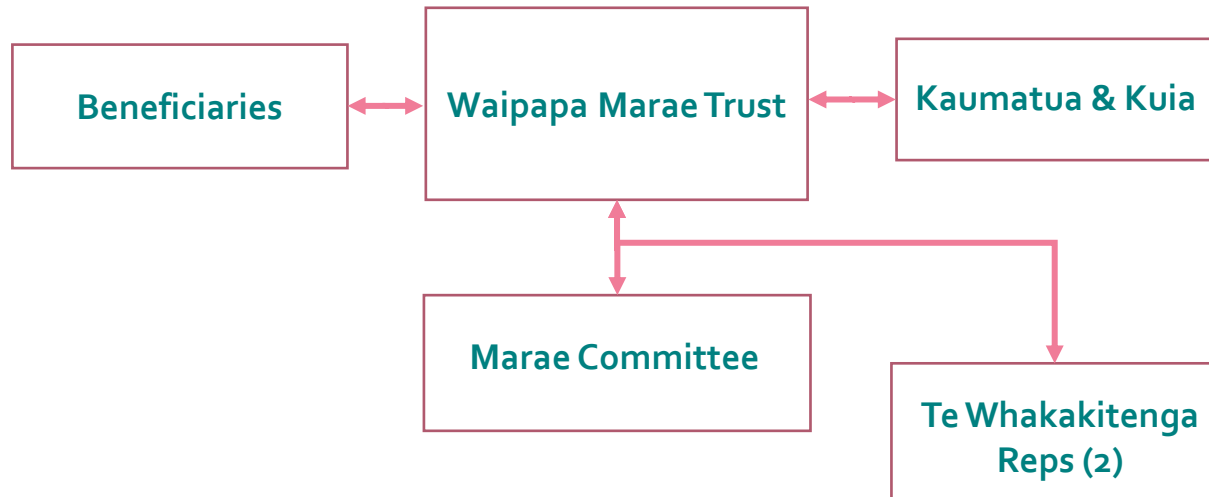


Photo: Looking out from the veranda at the back of Te Maru o Hikairo, to the northern end of the Kāwhia Harbour

OUR ACTION PLAN 2018 - 2023

