

Ko Pukekaroro, ko Pukearenga ngā maunga
Ko Ō-Ruawharo, ko Ō-Tamatea ngā awa
Ko Mahuhu ki te Rangi, ko Tainui ngā waka
Ko Ngāti Whātua te iwi
Ko Ngai Tāhuhu, ko Ngāti Tahinga, Ngāti Kura, Te Uri o Hau ngā hapū
Ko Reno Hēmi Skipper tōku ingoa
Ko au te whenua, ko te whenua ko au
My pepeha tells of who I am and my connections to land and people.

A people without knowledge of their past history, origin and culture is like a tree without roots. Marcus Garvey

The origins of Ngāti Whātua

Mahuhu ki te Rangi is the ancestral waka of this area. It arrived in the Kaipara around 1250 AD

People that are connected to Mahuhu ki te Rangi claim Ngāti Whātua as their iwi.

Hapū that connect to this part of the Kaipara.

The story of Tahu-Karangarua, Tahinga-nui and Kura-Mangōtini.

Te Uri o Hau from the Tūpuna Haumoewarangi and Waihekeao

These tūpuna lived, cared for and were survived by the land, waters and forest. They named the rivers, valleys, beaches, mountains, creeks, caves and forests

The naming of Topuni is named after a Taniwha some kōrero say it was a tuna (eel)

The naming of Otioro Is the sound of the Pipiwharauoa bird

The naming of the battle Te Ika a Ranganui

In 1825 under the Kaiwaka cloud Ngā Puhi and the various hapū of Ngāti Whatua meet under the foot of Pukekaroro along the banks of Waimako Stream. It was estimated that there were 500 of Ngā Puhi and over 1000 Ngāti Whatua. Unfortunately, Ngāti Whātua were not as advanced as their enemy when it came to trade. Ngā Puhi had over 500 guns, Ngāti Whātua held only two. Waimako ran red with blood. The bodies were piled up as if they were fish. This is where the name Te Ika-a-Ranganui gains its name. The battle didn't finish there. For over 6 months people were hunted down and killed.

The Story of Matangihuanui.

The story of Tikapuranui

Te Ika-a-Ranganui was 200 years ago and yet we still feel the effects today as we battle to save our language, our culture, our worth.

The years that followed have been summed up in Seven Lives On Salt River Dick Scott.

The price in loss of Māori values was heavy, but with carvings rejected as graven images, women forbidden the moko, children memorising names of English kings, Gittos was not yet satisfied.

As we approach the 200 years since the battle of Te Ika-a-Ranganui we come to the reason we are here today.

We have chosen this site based on its historical connects to the people of this area. With its pā sites near and the rich history that surrounds the whenua that will be passed on to the tamariki and whānau. As we grow our cultural capacity.

“It only takes one generation to lose a language but at least three to bring it back”.

Fishman

My final kōrero will speak to the Model of whakapapa

Here is some example of what whakapapa is to Māori

Whakapapa is the Māori word for genealogy, and can be interpreted literally as ‘the process of layering one thing upon another’ (Ngata [1944] 2011, p. 6).

Keenan 2000). The importance of whakapapa in the Māori world is paramount because it is considered crucial to assertions of Māori identity and tribal membership.

Ngai Tahu leader, Tipene O’Regan, once remarked that whakapapa ‘carries the ultimate expression’ of who he is. (**O’Regan 1987, p. 142**).

In my tribe, Ngāti Porou, whakapapa has been described as the ‘heart and core of all Māori institutions from Creation to what is now iwi’ (**Mahuika 1998, p. 219**).

It is through the concept of whakapapa that we build the values of our kura. Whakapapa is attributes, characteristics, mana, karakia, stories, rangatiratanga, whānau, kaitiakitanga. These are the values that are part of our DNA, our makeup, they have been passed down from generation to generation.

We teach these values and we model them to our tamariki

Streamlining educational pathways- puna reo to kura to wharekura and assistance into tertiary education.

Having a base to spearhead kaupapa Māori from will assist in the revitalisation of all aspects of te ao Māori. This kura is not just a place where tamariki learn te reo Māori, it is a space where all whānau and iwi members can upskill. It is yet another turangawaewae.

Enshrined in a language is the whole of a community's history and a large part of its cultural identity. The world is a mosaic of visions. To lose even one piece of this mosaic is a loss for all of us.