

# MANAIA WHAKAMAURUTANGA

## Concept Proposal & Case Study



5<sup>th</sup> September 2023



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First Edition: 5<sup>th</sup> of September 2023  
Digital Version

### Disclaimer

1. Any views expressed and conclusions drawn are those of the author.
2. This document serves to express a vision for a Cultural Sanctuary, built to preserve, develop, and share our Māori culture and heritage. This proposal will refer to the Waiwhau Land Blocks, located at the end of Goldfields Road, Manaia, Hauraki. It's important to note that **the Waiwhau Land Blocks offer a case study only**, to canvas and express the concept of building a Cultural Sanctuary, however the concept may be developed and applied to a similar land block in a different location.
3. Although all attempts have been made to convey accurate information, due to time constraints and the early-stage nature of this concept, it's possible there may be some mistakes within this document. Please consider that the core purpose of this document is to express a concept and vision for building a Cultural Sanctuary and not to provide a historical account or whakapapa of Manaia and tangata whenua; **this information is for general contextual reference only**.
4. As this project is developed, the intention is to refine and further research all necessary information accurately. Please feel free to report anything that you may feel is a mistake or needs clarification, and I welcome all kōrero, support and contributions to help refine this concept.
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*Ngā Puke ki Hauraki ka tarehua*

*E mihi ana ki te whenua*

*E tangi ana ki te tangata*

*Ko Te Aroha ki roto*

*Ko Moehau ki waho*

*Tikapa te moana*

*Hauraki te whenua*

*Ko Marutūahu te tangata*

*Tihei mauri ora*



## Foreword

*Kia ora, Tēnā koutou, Tēnā koutou, Tēnā koutou katoa.*

*I'm writing to share with you a moemoeā. Recently I was made aware of the sale of the Waiwhau land block of Manaia in the Coromandel. This whenua at the end of Goldfields Road in Manaia was once Māori land but was alienated into European title around the 1970's. I could see through posts on Facebook that parts of the Manaia community cried out and wept for help to prevent the potential loss of this whenua and to keep it in the community to stop it falling into foreign ownership. I kōrero with people, seeking to understand the issues surrounding this whenua, and the more I chipped away with my toki, the more I was drawn towards a vision, a moemoeā, I feel could be our tūpuna and our whenua calling out through a whirlwind of wairua.*

*As an artist, a designer, and for as long as I can remember I've felt a calling to connect with and support my Māori whakapapa with my creative gifts. As a small boy of only 4 years old my father took me to walk a maunga south of Manaia and throughout my life I've always felt grounded with our whenua. I walked with my uncle to explore our whenua at Te Mata, and I try to continue their legacy of kaitiakitanga to the best of my abilities.*

*It's through this connection and my whakapapa with whenua that I'm inspired and driven to create things as an artist. It's this connection to our whenua that always brings me home, shows me the way when I'm lost, and lets me talk with our tūpuna and their guiding wisdom.*

*So, when I started diving into the issues around the Waiwhau whenua, I completely empathise and understand what losing this block would mean for the Manaia community. I see so much potential for tangata whenua and the community of Manaia to unite, learn, grow, and develop a greater connection through this potential adversity. I see a place where all who are willing can unify to create a vibrant future together, solidifying and connecting with the wairua of our tūpuna and the connectedness of the surrounding whenua at Manaia. In reaching out to other artists, creative practitioners, and professionals I have been impressed with their positive responses already and the social media support.*

*This document sets out a possible concept, a moemoeā for a practical and planned development of the Waiwhau land block at Manaia. It is underpinned by a set of guiding principles, indicative budget, timetable, concept visualisations and maps. The challenge is to take the great initial response through social media and turn it into action, to build a team, and to create a cultural legacy. Join me and let's meet this challenge.*

*I welcome you to explore this concept with me, come to me with feedback and share your thoughts, and I hope we can kōrero to find a shared moemoeā to embark on this kaupapa together.*

***“Tukua atu te hiku o te taniwha ki tana wai e rere nei.”***

*“Release your hold on the tail of the taniwha that it may roam free in the flowing water.”*

~ Turoa p.86 / Hauraki Whakataukī – Kīwaha, p.18

Nga mihi,

Joseph McEnteer

Artist & Designer

Ko Ngāti Maru taku iwi,

Ko Ngāti Naunau taku hapu,

Ko Watana taku whanau.



## Acknowledgments

*Our tūpuna and all those that came before us who have been strong kaitiaki to have given us these wonderful opportunities and still guide us all in our hearts, minds, and souls.*

*A special thank you to kaumatua for your ongoing support and guidance within iwi and tangata whenua affairs and for always encouraging my creative work in the past. I hold the deepest respect for you, your work, and all that you've done for iwi over the years.*

*To Ngāti Maru, Ngaati Whanaunga, Ngāti Tamatera, and Ngāti Pukenga, and all those who whakapapa to the tūpuna whenua of Manaia, Hauraki.*

*Thank you to those tangata whenua for helping me to reconnect with my tūpuna whenua and the community of Manaia, much love and respect. Thank you for all your contributions, connections, and the kōrero. I look forward to learning more with you all.*

*Thank you to my father for instilling passion and knowledge about my Māori heritage, and for your ongoing work and dedication towards iwi and tangata whenua of Pare Hauraki and for always supporting me, encouraging my creative work, and for guiding and inspiring me to get involved in Toi Māori and our community affairs. You're a wise man and I hope I make you proud.*

*Thank you to my mother for your undying support and inspiration towards ecology, whenua, and my creative work. You've always been there to support me and my creative endeavours no matter how wild they are or at what stage of the process. I don't know what I would do without you.*

*To all our tamariki who we vest our future to, I hope you may be inspired to embark on your own creative journeys and help to carry on the kaupapa of your tūpuna.*

*Aroha nui.*



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## Manaia Whakamaurutanga: Definitions

### **Manaia:**

1. Settlement on the Coromandel Peninsular, 13km south of Coromandel town, New Zealand: One explanation for the naming of this settlement comes from Kahumatamomoe, son of Tamatekapua and commander of the Arawa canoe. After the burial of his father on Moehau, Kahumatamomoe travelled south naming locations on his way. On his journey south Kahumatamomoe and his followers met with a large swollen river. Unable to cross the river they gathered bundles of raūpo and fashioned a crude craft to cross the river known as a **manaia** and was able to continue his journey.  
~ *Te Takoto O T Whenua O Hauraki, Hauraki Landmarks, by Taimoana Tūroa, p.103*

2. A stylised figure used in whakairo, often depicted in bone or pounamu pendants: The **Manaia** is a mythological creature who serves as a messenger freely moving between the mortal and spiritual worlds. It's typically depicted with the head of a bird, the body of a human, and the tail of a fish connecting the Sky, Earth, and Sea. The exact origin of this concept is hard to trace, however its generally accepted today that the **Manaia** represents a spiritual kaitiaki for things worth protecting, and when worn on the pendant, it is said to bring balance to the wearer.  
~ *Mountain Jade, 2023*

### **Whakamaurutanga:**

Te Aka – Māori Dictionary defines this as: A shelter, haven, refuge, or sanctuary. Example: *Ko ngā whare katoa i Te Wairoa ngakongako katoa i te ākinga a te kōhatu e ngiha tonu nei, e rua rawa anō ngā mea i tū. He mea whakatete a roto o aua whare ki te rākau, ka whai **whakamaurutanga** ngā mōrehu o Tūhourangi i ora (KO 24/8/1886:7). / All the houses at Te Wairoa were smashed to pieces from the pounding of the rocks that were still burning, and only two were left standing. Timber was used inside those houses to prop them up so that the Tūhourangi survivors would have somewhere to shelter and be saved.  
~ *Te Aka – Māori Dictionary, 2023**

***“i te puāwaitangata o te harakeke, he rito whakaki whāruarua.”***

*“When the flax blossoms, it's many offspring begin their journey.”*

~ H Koroneho, WAI-100 / Hauraki Whakataukī – Kīwaha, p.10



## Concept Summary & Vision Statement

This document describes a conceptual framework for a cultural sanctuary underpinned by 5 guiding principles, each of which is discussed in greater detail on the following pages. The document also contains some brief chapters on business opportunities and structure, market research, a speculative budget and timeline for implementation, and a call to action.

**Note:** The Waiwhau land blocks are used as a case study and this concept could be applied to similar block of land.

### *Manaia Whakamaurutanga*

To create an essential Cultural Sanctuary that protects our Whenua and supports our Tangata Whenua, a Whakamaurutanga that creates so much abundance that our Tamariki can one day harvest a great Waka and paddle it with a strong and fully empowered Whānau, cloaked with great Mana, rich in Tikanga Māori, and vibrantly expressing Toi Māori, out into the world as kaitiaki for our future.

A Not-For-Profit community focused Whakamaurutanga, held in trust for the Tangata Whenua to connect with our Tūpuna Whenua and Whakapapa, creating a Cultural Hub for the region.

We aim to create a space where Tangata Whenua can reconnect and become Kaitiaki to the Whenua of Aotearoa and the earth, to explore and showcase Tikanga Māori, Toi Māori, Rongoā, and Wānanga, to experience personal and community growth, to Tupu Mana and prevent crime or social disconnection, to provide a Papakāinga garden space for the local community where we can grow Kai and medicinal Rongoā plants, and share all of these concepts with the wider community of Aotearoa and the world from a truly Māori and indigenous world view.

### Manaia Whakamaurutanga Guiding Principles



### Speculative Budget & Timeline *(to be fully scoped – figures below are indicators only)*

- |                         |               |                    |
|-------------------------|---------------|--------------------|
| • Property Acquisition: | Year 1        | \$600,000 +        |
| • Start-Up Phase:       | Years 1-2     | \$1,000,000 (\$1m) |
| • Development:          | Years 2-5     | \$3,000,000 (\$3m) |
| • Expansion Phase:      | Years 6-10    | To be considered.  |
| • Legacy Phase:         | Years 11-100+ | Self Sustainable.  |





## Social and Cultural Context 2023

A recent situation surrounding the Waiwhau whenua can be attributed to a multifaceted set of challenges deeply rooted in the history of colonization. These issues have enduringly impacted the tangata whenua for many generations, encompassing the colonization of both the land and the consciousness. These challenges encompass a range of issues, the overwhelming loss of whenua to the point where only **2.6% remains in Māori ownership** (by 1997), economic hardships, the struggle for survival, wider social exclusion, criminal justice disparities, a sense of disconnection from cultural heritage, and the lasting influence of the Crown's judicial system on Māori communities, persisting from historical times to the present day.

We have an opportunity to turn this situation around, right here and now. To take a piece of land that has fallen victim to culturally destructive forces and flip it around into a culturally enriching and positively impactful initiative that can help protect and grow our whakapapa, and provide a strong foundation for growth, development, and support for tangata whenua right into the future.

In the face of complex historical challenges, we stand at a remarkable crossroads today, a moment filled with profound potential for transformation. The Waiwhau whenua now call to us to rewrite this narrative. It's a chance to breathe new life into land that has suffered the ravages of the past and turn it into a beacon of cultural enrichment and positive impact. Together, we have the power to not only protect and grow our Māori culture but also nurture our tangata whenua, forging a resilient community foundation for generations to come.

This is our opportunity to reclaim our whakapapa, to heal the wounds of disconnection, and to defy the forces of adversity. Let us seize this moment and write a story of hope, unity, and cultural renaissance that will resonate for eternity.

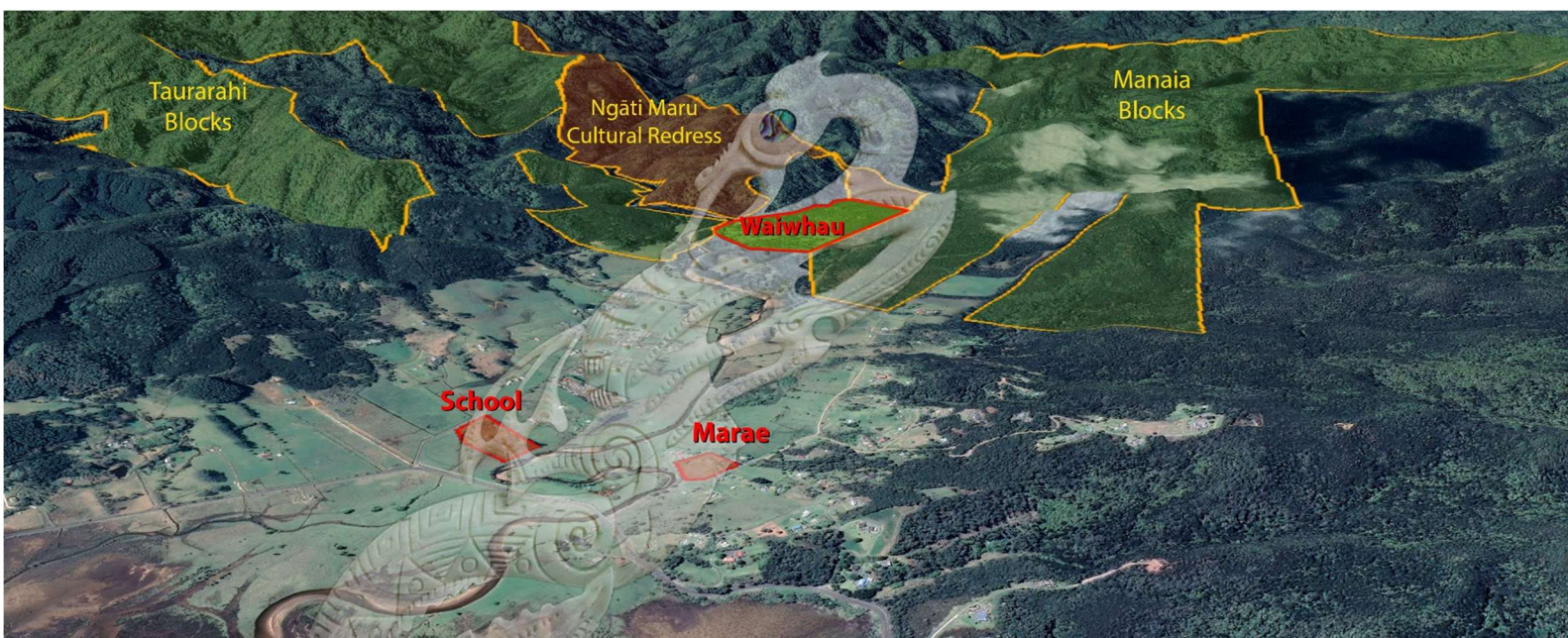
***“Ko mātou anō ngā kaitiaki o Tikapa Moana, mai rā ānō.  
Ki te kore mātou e whakatutukī i tō mātou kaitiakitanga, ka kīa he iwi koretake mātou.”***

*“We are stewards of Tikapa Moana, from time immemorial.  
If we do not properly fulfil our role as stewards it will undoubtedly be said that we are an Iwi without value.”*

~ Toko Renata Te Taniwha, WAI-100 / Hauraki Whakataukī – Kīwaha, p.17



## Geographic Context



*This image shows a Manaia guardian spirit sleeping in the valley, with the head of bird atop the Maunga leading to the sky, the tail of a fish in Tikapa Moana, and the body of a human embracing the Tangata Whenua. The Taurarahi and Manaia whenua together with the Ngati Maru Cultural Redress whenua form its korowai. It supports the Marae upon its back, and nurtures the school close to its belly, its body follows the river, and the Waiwhau whenua, sits right at its heart.*

**Note:** This is a conceptual narrative proposed by J. McEnteer (See more maps and visualisations in the appendices).

The Waiwhau whenua are in an incredibly unique and strategic location, both in the context of the wider region, and the local geography. It serves as a critical feather in a korowai of wairua, whenua and whakapapa we're all connected to. We cannot let it fall victim to the slow march of colonisation. We cannot let the situation serve to tear apart the korowai that nurtures, supports, and holds our community together, connecting us with our Tūpuna Whenua.

Little remains of the original tribal estate that is still in Māori land title today. At Manaia the surrounding land blocks are some of the largest and most concentrated blocks of Māori land in Hauraki. They have been used for generations by tangata whenua to connect with the whenua and harvesting of kai and rongoā plants. Waiwhau, with its flat and accessible topography sits right at the junction point between two large Maori land blocks as well as the Ngati Maru Cultural Redress land and bridges the divide. It is located at the far end of Goldfields Road, right where the Manaia River enters the valley, right at the foot of the Maunga and the kete of Tane, our native forest. To the north are the Taurarahi whenua. To the south, the Manaia whenua. Waiwhau is a gateway to this whole world.

Tangata whenua who whakapapa to the area come to this space to connect with the Wai of the river, the kete of Tane, and their whakapapa, and with so many of our people displaced, living in far off cities or abroad, here is a real tangible opportunity to help our wider whānau do the same. Waiwhau can be a vehicle fostering a deeper connection, ongoing support, and prevention of issues that have served to disconnect and alienate tangata whenua from the whenua. We have a wonderful opportunity to act now, and bring a new moemoeā to life where tangata whenua from far and wide can come home and be embraced by our korowai to grow Tikanga Māori, Whakapapa, and Waiua into the future.



## Guiding Principles

### Manaia Whakamaurutanga Guiding Principles



The vision is to create a community-focused cultural sanctuary, held in trust for the benefit of the local community and the wider population of Aotearoa. The reserve will serve as a cultural hub and a place for people to connect with the Whenua, Whakapapa, and Tikanga of the area, and learn skills to grow kaitiakitanga for the world. The guiding principles that underpin this concept are as follows:

1. **Tupu, Tikanga Māori, Reconnection:** We will actively engage with local Iwi, Iwi leaders, and the community to integrate and grow Tikanga Māori knowledge, Rongoā and plant medicines, and Toi Māori into our project, programs, and initiatives.
2. **Toi Māori, Wānanga, Cultural Centre:** The sanctuary will be home to an art and learning centre, promoting Tikanga Māori, Toi Māori, Kapa haka, Rongoā, Wānanga, creativity, cultural expression, and educational opportunities for all age groups.
3. **Kaitiakitanga, Whenua, Rongoā:** We aim to restore and preserve the native forest, grow Rongoā medicinal resources, and promote Kaitiakitanga with the Whenua ensuring the conservation of ecological and cultural significance.
4. **Mana, Crime Prevention, Community:** Our project will provide incentives for community members to engage in positive activities, reducing crime rates and fostering a deeper connection with community, culture, and a sense of belonging.
5. **Papakāinga, Oranga, Gardens:** We will establish a Papakāinga community garden space where local residents can grow food and cultivate medicinal plants for Rongoā, fostering life, connection with the whenua, sustainability, self-sufficiency, and cultural enrichment.

***“He ahakoa au ka mate, tēnā te atue i whakatokia e au ki tara o te whare.”***

*“Although I may be killed there is an aute tree which I have planted by my whare.*

~ Turoa p.157 / Hauraki Whakataukī – Kīwaha, p.15

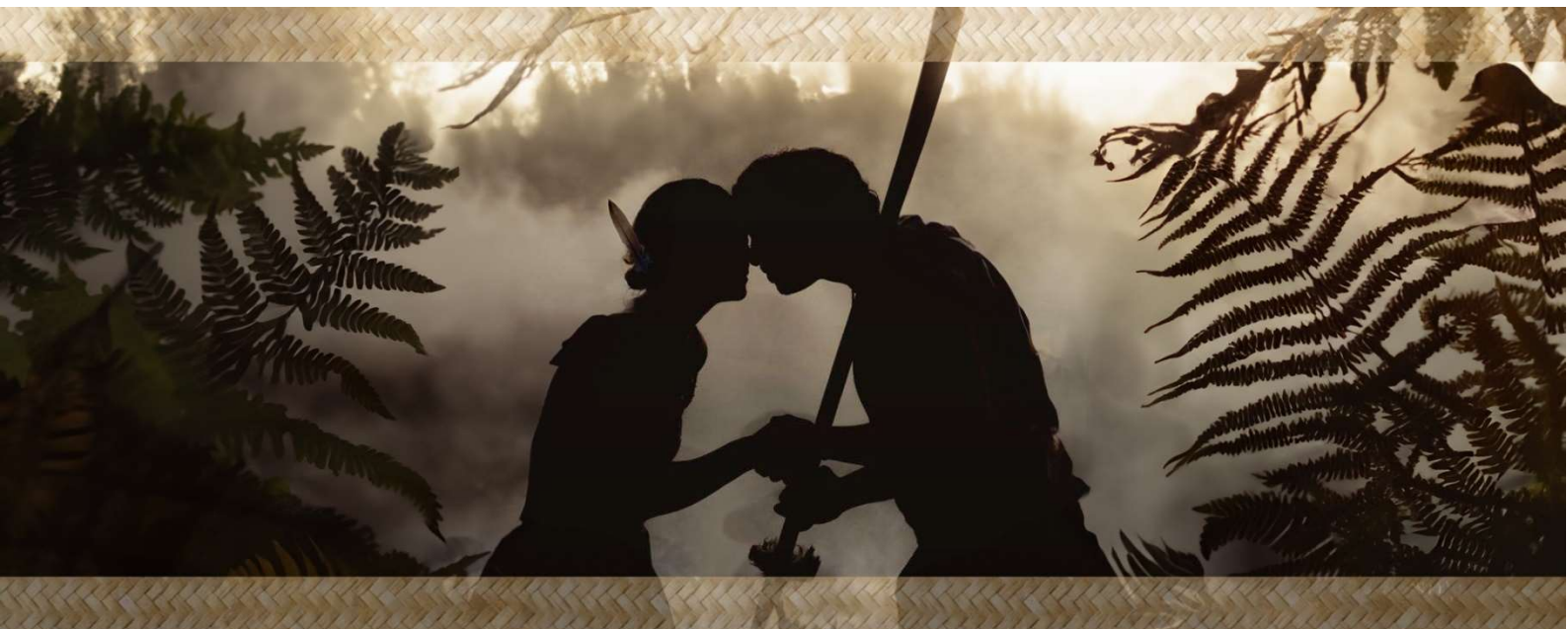


Image synthesised in Photoshop by J. McEnteer, based on a photo credited to Te Puia, Rotorua



## 1. Tupu, Tikanga Māori, Reconnection

*Nestled within the korowai of lush native forests and the soothing whispers of the Manaia River, Manaia Whakamaurutanga is a sanctuary where the ancient rhythms of Tikanga Māori awaken. Here, beneath the sprawling canopy of ancient trees, we invite you to embark on a transformative journey of reconnection with culture, a journey that will leave an indelible mark on your spirit.*

*Manaia Whakamaurutanga pulses with life, a place where the heartbeats of Toi Māori, Rongoā, Kapa haka, and the wisdom of our Tūpuna resonate through the land. As you walk this sacred whenua, you'll immerse yourself in the essence of Tikanga, and share the ancient stories, myths, and legends.*

*The air is alive with the whispers of our whakapapa, the Raranga that binds us to generations past and those yet to come. Here, you'll feel the embrace of community, the warmth of our korowai, and the powerful connection to our whenua. With every step, and every story told, you'll witness the strength and resilience of our culture blossoming anew.*

*At Manaia Whakamaurutanga, you'll not only rediscover your roots but also nurture the growth of our heritage, for in this sanctuary, our culture thrives, our spirits flourish, and our hearts find their true home. Come, be part of this timeless journey at Manaia Whakamaurutanga, where the past, present, and future converge in a celebration of Tikanga Māori's enduring spirit.*



Engaging with local Iwi, Iwi leaders, and the community to integrate and grow Tikanga Māori, Rongoā, and Toi Māori into our project, programs and initiatives is a multifaceted approach that holds immense cultural importance and potential rewards. This initiative not only respects and preserves the rich heritage of our tangata whenua but also offers numerous benefits for the organization and the broader community.

### **1. Suggested Methods of Implementation:**

- a. **Collaboration and Consultation:** Begin by establishing open channels of communication with local Iwi and leaders. Conduct regular meetings and workshops to understand perspectives, needs, and recommendations for integrating Tikanga Māori. This collaborative approach ensures that the process is inclusive and respectful of all tangata whenua voices.
- b. **Cultural Training and Awareness:** Offer cultural sensitivity and awareness training to all staff members involved in program development. This will help them understand the significance of Tikanga Māori and ensure that initiatives are implemented respectfully.
- c. **Resource Integration:** Actively seek out ways to incorporate Tikanga Māori knowledge into programs and project. For example, incorporate Te Reo Māori, Toi Māori, and traditional stories into educational materials, or create opportunities for the community to engage in Toi Māori practices like Whakairo or Raranga.

### **2. Cultural Importance and Rewards:**

- a. **Cultural Preservation:** Incorporating Tikanga Māori into our programs demonstrates a commitment to preserving and revitalizing our Māori culture. It helps safeguard traditional knowledge and practices for future generations.
- b. **Community Empowerment:** By involving the local Iwi and community, we empower them to take ownership of their culture's representation and dissemination. This can foster a sense of pride and unity within the community.
- c. **Enhanced Cultural Understanding:** Our organization and program participants will gain a deeper understanding and appreciation of Māori culture. This can lead to increased cross-cultural awareness and respect.



### 3. Growing the Culture and Considerations:

- a. **Long-Term Commitment:** Understanding that the integration of Tikanga Māori is not a one-time effort but an ongoing commitment. Building lasting relationships with the local Iwi and community is essential for sustained success.
- b. **Balancing Traditional and Modern:** Striking a balance between preserving traditional knowledge and incorporating it into modern programs and technologies is crucial. This requires careful consideration and collaboration with cultural experts.
- c. **Evaluation and Feedback:** We will continuously evaluate the impact of our initiatives on the community and the preservation of our Māori culture and consistently seek feedback from local leaders and community members to make necessary adjustments.

### 4. Help Needed to Achieve the Objective:

- a. **Cultural Advisors:** We will need to engage with knowledgeable cultural advisors and experts from the Māori community to provide guidance and ensure cultural accuracy in our programs and project.
- b. **Funding and Resources:** Allocate resources for training, materials, and initiatives related to Tikanga Māori integration. Seek financial support through grants, donations, and partnerships with Iwi, government agencies, cultural foundations, and educational institutions to fund and establish tikanga initiatives for the project.
- c. **Community Involvement:** Encourage the active participation of the local Iwi and community in shaping and implementing these initiatives.

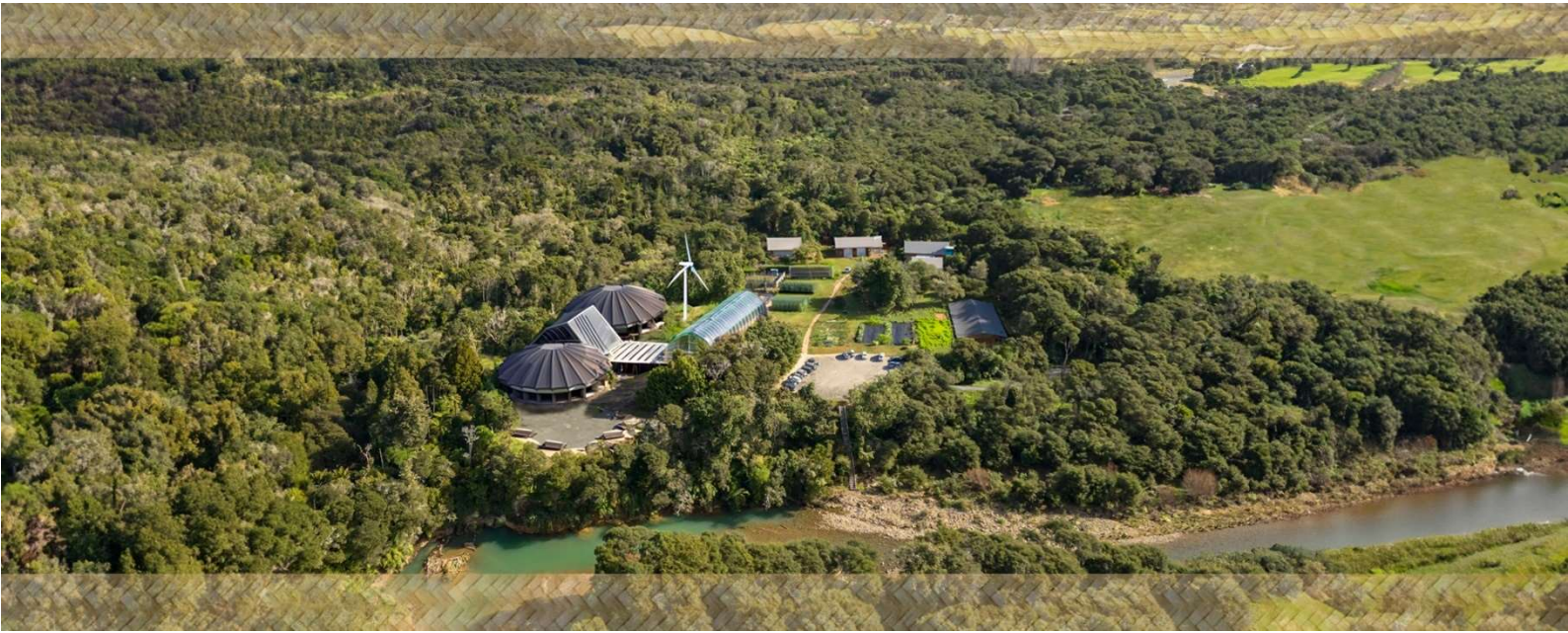
In conclusion, integrating Tikanga Māori, Toi Māori, and Rongoā into our project, programs and initiatives is a powerful way to honour our Māori culture, empower the community, and foster cultural understanding. By carefully considering methods of implementation, cultural importance, and ongoing support, our organization can contribute to the growth and preservation of this rich whakapapa and tangata whenua.

***“Haere mai ki Pare Hauraki he autea ā whea.***

***Kia wetea ai ngā ahi-kōmau me ngā whakamaumahara roa o aua rā o mua atu.”***

“Welcome to Hauraki where even the leaves of the Autea are not beruffled.  
Let the shambling fires be extinguished and the ill-feelings of the past Pare Waikato and Pare Hauraki.”

~ Kōrero tāwhito o te marae / Hauraki Whakataukī – Kīwaha, p.10



Concept image synthesised in Photoshop by J. McEnteer.



## 2. Toi Māori, Wānanga, Cultural Centre

*In the heart of Manaia Whakamaurutanga, where the whispers of ancient forests meet the echoes of vibrant traditions, we envision a sanctuary for the soul, a beacon of cultural enlightenment. Here, amidst the native trees, a Toi Māori and Wānanga Centre rises, not merely as a structure but as a testament to the enduring spirit of Tikanga Māori, Toi Māori, and Rongoā.*

*As you step into this architectural masterpiece, merging seamlessly with the land and forest, you'll find yourself immersed in a world where knowledge flows like the wai of our sacred river. The gallery, adorned with exquisite Toi Māori, weaves stories of our past, present, and future speaking kōrero that transcends time as a sacred repository of knowledge. In wānanga spaces, minds awaken to the wisdom of Tikanga Māori, nurturing an appreciation for our culture, inspiring all who visit, fostering understanding, unity, and reverence for the cultural tāonga they hold.*

*Workshops and creative studios, alive with creativity, breathe life into artisanal traditions, while healing spaces beckon with the soothing embrace of Rongoā practices, rejuvenating the mind, body, and spirit. The centre itself, harmoniously merging with the land and forest, stands as an inseparable connection between Tangata Whenua and the Whenua.*

*Amid this sacred space, people from all corners of the Earth converge to share in the richness of Māori culture, each footstep a dance, each conversation a song. Here, in this haven of knowledge and creativity, we find inspiration, illumination, and the profound realization that culture is a living, breathing entity, ever evolving, ever inviting us to explore its depths. Welcome to a place where the spirit of Toi Māori, Tikanga Māori, and Rongoā flourishes, inspiring all who venture here to embrace the sacred knowledge that binds us to this whenua and to one another.*



The demand for Toi Māori, encompassing traditional and contemporary Māori art forms, is on a steady rise. Whakairo, Ta Moko, and contemporary mediums like visual art and digital expression are captivating audiences globally. Art lovers, collectors, and cultural enthusiasts are increasingly drawn to the profound narratives and symbolism woven into Māori art.

The surge in interest isn't limited to New Zealand but extends to international audiences hungry for authentic expressions of indigenous culture. Toi Māori serves as a bridge between past, present, and future, connecting people to the rich Raranga of Māori whakapapa while also embracing innovation and contemporary perspectives.

As Toi Māori gains momentum, Manaia Whakamaurutanga becomes a nexus for practitioners, learners, and appreciators to engage deeply with these art forms, forging a vibrant cultural ecosystem that celebrates tradition and creativity in harmony.

Establishing an art and learning centre in the sanctuary with a focus on promoting Tikanga Māori, Toi Māori, Rongoā, creativity, cultural expression, and educational opportunities for all age groups is a significant endeavour that carries both cultural and societal significance. It not only serves as a hub for the preservation and dissemination of Māori culture but also offers numerous rewards for the community and the broader society.

### **1. Suggested Methods of Implementation:**

- a. **Curriculum Development:** Collaborate with Māori cultural experts and educators to develop a comprehensive curriculum that incorporates Toi Māori, traditional arts, and cultural expression into the learning programs.
- b. **Community Engagement:** Involve the local tangata whenua in the planning and decision-making processes. Seek their input on the types of programs and activities that would best serve their cultural, educational, and community needs.
- c. **Resource Allocation:** Allocate resources to establish art studios, exhibition spaces, wananga classrooms, dedicated Rongoā and Ta Moko spaces, whakairo and creative workshops, and outdoor facilities to support a wide range of activities and age groups.

### **2. Cultural Importance and Rewards:**

- a. **Preservation of Toi Māori:** The centre becomes a stronghold for preserving and revitalizing Toi Māori, ensuring that traditional art forms, practices, and cultural expressions are passed down to future generations.
- b. **Cultural Expression:** It provides a platform for Māori and non-Māori individuals to express themselves creatively, fostering a greater appreciation for Toi Māori and culture.
- c. **Educational Opportunities:** The centre serves as an educational hub, offering learning experiences for people of all ages and backgrounds, promoting cross-cultural understanding, and enhancing the cultural knowledge of the broader community.





### 3. Growing the Culture and Considerations:

- a. **Cultural Sensitivity:** Ensure that all activities and programs are conducted with cultural sensitivity and respect, consulting with local Iwi and cultural advisors for guidance.
- b. **Inclusivity:** Make efforts to include and engage with diverse communities, promoting cultural exchange and understanding among different groups.
- c. **Accessibility:** Ensure that the centre is accessible to individuals with diverse abilities and backgrounds and offer scholarships or reduced fees for those who may face financial barriers.

### 4. Help Needed to Achieve the Objective:

- a. **Cultural Experts:** Collaborate with Māori artists, cultural experts, and educators who can provide guidance on curriculum development and cultural sensitivity.
- b. **Funding and Grants:** Seek financial support through grants, donations, and partnerships with Iwi, government agencies, cultural foundations, and educational institutions to fund the establishment and ongoing operations of the centre.
- c. **Community Partnerships:** Forge partnerships with local schools, universities, and community organizations to expand the reach and impact of the centre's educational programs.

In summary, the establishment of an arts and learning centre focused on Toi Māori, creativity, cultural expression, and education holds immense cultural importance and offers significant rewards for the community. By carefully considering methods of implementation, inclusivity, and necessary support, the centre can serve as a beacon for the growth and preservation of Māori culture while enriching the lives of individuals of all ages and backgrounds in the broader society.

***“I noho au te paeahu o te wahine, ki te mātāwai o te puna o te kōrero.”***

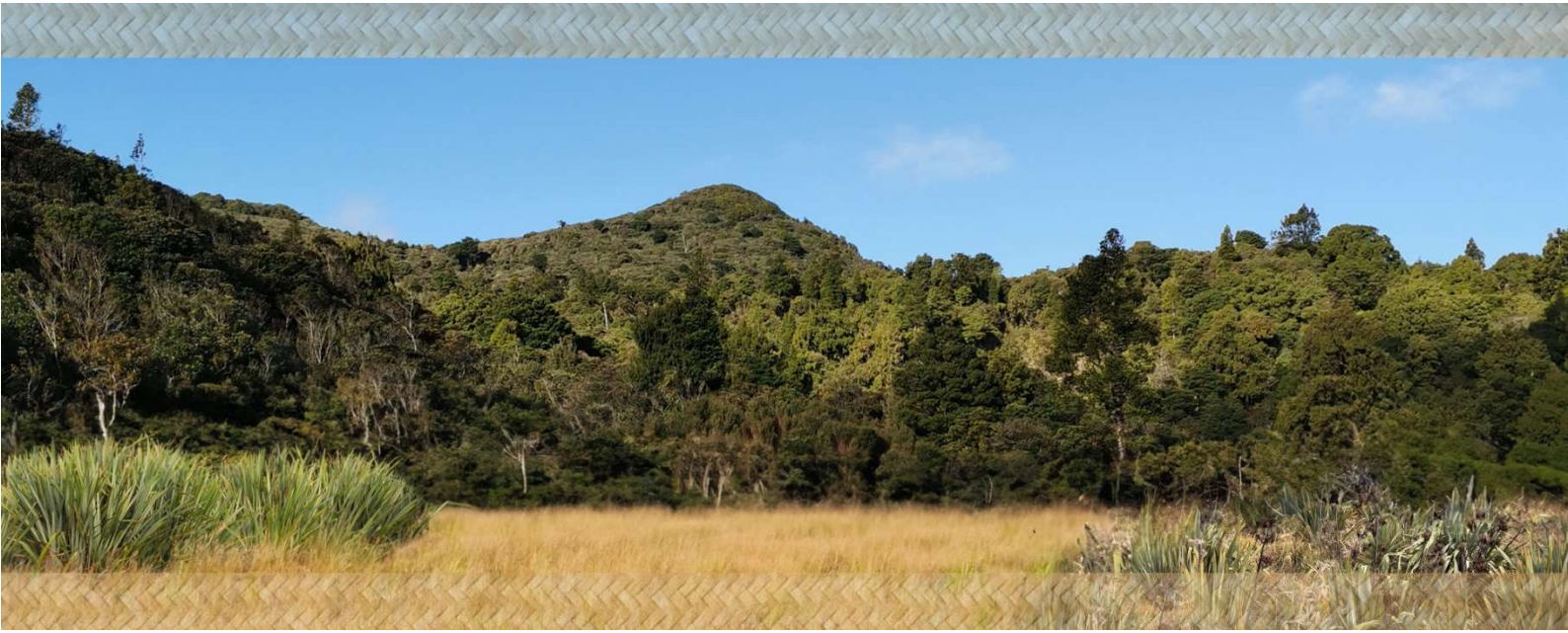
*“I sat at the footstool of a women. The fount instruction.”*

~ Turoa p.19 / Hauraki Whakatauki – Kīwaha, p.13

***“Whāngaia ki te arero o te kōkō.”***

*“Feed him on the tongues of the songbird.”*

~ Turoa p.35 / Hauraki Whakatauki – Kīwaha, p.13



Concept image synthesised in Photoshop by J. McEnteer.



### 3. Kaitiakitanga, Whenua, Rongoā

*Imagine a world where our role as kaitiaki, guardians of the land, transcends generations, and our connection to the whenua, is revitalized and thriving. This is the dream we are weaving at the heart of Manaia Whakamaurutanga.*

*As we embrace kaitiakitanga, our mission is clear: to restore the native forest to its full glory, where Rongoā plants flourish in abundance. Picture a forest where each leaf rustles with the wisdom of generations, and where the air carries the healing whispers of nature. It's a place where life springs forth, not just for us but for all creatures that call it home.*

*In this vision, our efforts to nurture the land yield results beyond imagination. The vibrant ecosystem we co-create becomes a sanctuary for the magnificent Kereru and the enigmatic Kiwi, their calls echoing through the landscape once again. The return of the Kune Kune pigs reminds us of our deep-rooted connection to the land, where every creature is a cultural resource, sustainably cherished and protected.*

*Being a part of this transformation is a testament to our commitment as kaitiaki. It's a profound sense of achievement, a testament to the enduring power of whakapapa and kaitiakitanga. Together, we revive traditions, protect biodiversity and ecology, and forge an unbreakable bond with the tūpuna whenua.*

*Embracing kaitiakitanga at Manaia Whakamaurutanga is not just a dream; it's a legacy in the making—a living testament to our dedication to the Whenua, Whakapapa, and generations of Tangata Whenua yet to come.*



Aiming to restore and preserve the whenua, with a focus on Kaitiakitanga, the conservation of its ecological diversity, and as a cultural resource is a noble, environmentally responsible, and sustainable endeavour that also holds immense cultural importance. This initiative not only contributes to the well-being of the ecosystem but also offers significant rewards for the community, promotes cultural values, and provides educational opportunities. Here's a more detailed breakdown of this endeavour:

### 1. Suggested Methods of Implementation:

- a. **Ecological Assessment:** Begin with a comprehensive ecological assessment of the property to understand its current state, including plant and animal species present, ecological threats, and restoration needs.
- b. **Native Species Reforestation:** Develop a reforestation plan that prioritizes the planting of native trees and plants that are crucial to the local ecosystem. This can help in attracting native wildlife and restoring natural habitat.
- c. **Predator Control:** Implement measures to control or eradicate invasive species, which pose a threat to native flora and fauna. This could involve pest trapping or fencing, and the use of Matauranga Māori methods of monitoring and control.
- d. **Cultural Resource Integration:** Integrate the presence of Kereru, Kiwi, and Kune Kune as cultural resources by engaging with local Iwi, scientists, knowledge holders, or specialists who can provide insights into their roles in Māori culture and ecology.

### 2. Cultural Importance and Rewards:

- a. **Cultural Significance:** The restoration of native forests and the return of Kereru, Kiwi, and Kune Kune align with Māori cultural values of kaitiakitanga and respect for the natural world of the forest. This initiative helps to honour and preserve traditional ecological knowledge.
- b. **Community Engagement:** Involving the local community in restoration efforts fosters a sense of pride and connection to the land. It provides an opportunity for cultural education and the sharing of traditional ecological knowledge.
- c. **Ecosystem Health:** Restoring native forests and wildlife contributes to overall ecosystem health, creating a balanced and biodiverse environment that benefits not only the property but the surrounding region as well.



### 3. Growing the Culture and Considerations:

- a. **Long-Term Commitment:** Recognize that ecological restoration is a long-term endeavour. It requires ongoing maintenance and monitoring to ensure the continued health of the forest and its biodiversity.
- b. **Educational Outreach:** Consider organizing educational programs, workshops, and guided tours to raise awareness about the importance of native forest restoration, the cultural significance of flora and fauna, and the broader ecosystem's role in Māori culture.
- c. **Collaboration:** Work closely with local Iwi, conservation organizations, and ecological experts to ensure that restoration efforts are culturally appropriate, scientifically sound, and environmentally sustainable.

### 4. Help Needed to Achieve the Objective:

- a. **Expertise:** Seek the expertise of conservation biologists, ecologists, and cultural advisors who can provide guidance on both the ecological and cultural aspects of the project.
- b. **Funding:** Secure funding through grants, donations, and partnerships with Iwi, government agencies, and environmental and cultural organizations to support restoration efforts and educational programs.
- c. **Community Involvement:** Engage and involve the local community, schools, and volunteers to actively participate in restoration activities and share in the sense of kaitiakitanga.

In conclusion, the restoration and preservation of the whenua, along with the reintegration of the Kereru, Kiwi, and Kune Kune as cultural resources, is a holistic and culturally significant endeavour. By carefully considering methods of implementation, cultural importance, long-term commitment, and necessary support, this initiative can contribute to the growth and preservation of our Whakapapa, foster ecological diversity, and benefit the broader community and ecosystem alike.

***“He nui ngā kai kei runga i a Moehau, me he tangata koe whai mai.”***

*“There is an abundance of food on Moehau maunga if you are a person who is prepared to seek it.”*

~ Toko Renata Te Taniwha, WAI-100 / Hauraki Whakataukī – Kīwaha, p.8



*Image synthesised in Photoshop by J. McEnteer.*



## 4. Mana, Crime Prevention, Community

*At Manaia Whakamaurutanga, we envision a transformational journey towards crime prevention, reintegration, and the revitalization of our community's wairua, and tangata whenua mana. Through meaningful kaupapa and mahi, we are redefining the path forward, one that fosters cultural reconnection, empowerment, and growth.*

*Imagine the feeling of purpose and belonging as you engage in positive activities rooted in our whakapapa, learning about our rich Māori heritage, nurturing the land, and sharing stories with fellow tangata whenua. Picture the sense of accomplishment and pride that comes from contributing to a thriving community of artists and practitioners, from planting native trees to learning Kapa Haka, Toi Māori, Rongoā, or participating in cultural festivals that celebrate who we are and where we come from.*

*At Manaia Whakamaurutanga, you will experience the warmth of growing mana, the bonds of belonging and strengthening, and the magic of cultural reconnection taking root. This is a place where personal growth aligns with collective progress, where the past transforms into the future, and where each day brings us closer to a brighter, united, and culturally enriched community.*

*Come, be a part of this transformative journey, and let Manaia Whakamaurutanga embrace your spirit as it empowers ours.*



Launching a project that offers incentives for community members to participate in positive activities is a meaningful endeavour with wide-ranging benefits. It not only aims to reduce crime rates but also plays a pivotal role in strengthening community bonds and nurturing a sense of belonging. Here's a comprehensive explanation of the project:

### **1. Suggested Methods of Implementation:**

- a. **Needs Assessment:** Begin by conducting a thorough needs assessment in the community to identify the specific challenges and issues related to crime and engagement in positive activities. This will provide a clear understanding of the local context.
- b. **Program Design:** Develop a diverse range of programs and activities tailored to the needs and interests of the community. These could include after-school programs, sports leagues, arts and cultural events, mentorship programs, and workshops on various life skills.
- c. **Incentives:** Create an incentives system to motivate community members to participate actively and positively in these programs. Incentives can include rewards such as certificates, small stipends, access to resources, or opportunities for personal and professional development.
- d. **Collaboration:** Collaborate with local schools, community organizations, law enforcement agencies, and other stakeholders to ensure a coordinated effort in addressing crime reduction and community engagement.

### **2. Cultural Importance and Rewards:**

- a. **Community Cohesion:** The project fosters a sense of belonging and unity within the community, emphasizing shared values, traditions, and cultural identity.
- b. **Crime Reduction:** By providing positive alternatives and opportunities, the project addresses the root causes of crime, creating a safer environment for all community members.
- c. **Cultural Preservation:** Through cultural events and activities, the sanctuary preserves and celebrates the community's connection and whakapapa, ensuring that tradition and knowledge is passed down to future generations.



### 3. Growing the Culture and Considerations:

- a. **Cultural Sensitivity:** Ensure that all programs and activities respect and reflect the cultural diversity within the community. Seek guidance from cultural experts or community leaders to avoid cultural insensitivity.
- b. **Accessibility:** Make sure that the programs and incentives are accessible to everyone, regardless of age, gender, socioeconomic status, or physical abilities.
- c. **Long-Term Sustainability:** Consider the long-term sustainability of the project by exploring funding sources, partnerships, and community involvement to ensure its continued success.

### 4. Help Needed to Achieve the Objective:

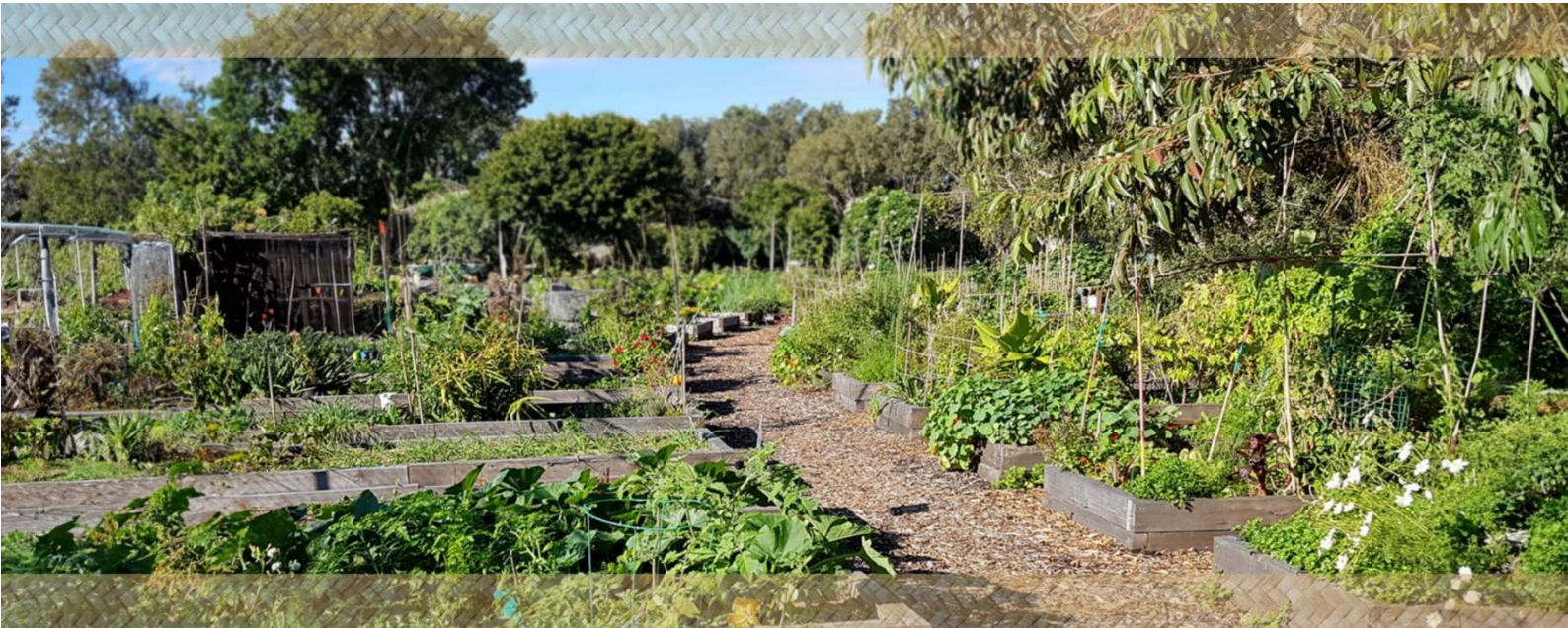
- a. **Community Leaders:** Engage respected community leaders and influencers to advocate for the project and encourage participation.
- b. **Funding:** Seek financial support through grants, donations, and partnerships with Iwi, government agencies, and local businesses and organizations to fund program development, incentives, and operational costs.
- c. **Volunteers and Mentors:** Recruit and train volunteers and mentors who can contribute their time, skills, and guidance to support the programs and engage with community members.

In conclusion, a project that incentivizes community members to engage in positive activities has the potential to reduce crime rates, strengthen community bonds, and celebrate cultural heritage. By carefully considering methods of implementation, cultural importance, inclusivity, and the necessary support, this initiative can play a pivotal role in growing a culture of unity, well-being, and shared values within the community.

***“Ki te puta te nganga a te whēwhē ki waho ka ora. Ki te kore e puta e kore e ora.”***

*“The boil will not heal until the core is pressed out.”*

~ MS 134 Hamond Papers Folder 39, Auckland War Memorial Museum. / Hauraki Whakataukī – Kīwaha, p.10



Concept image synthesised in Photoshop by J. McEnteer.



## 5. Papakāinga, Oranga, Gardens

*Nestled close to the Manaia River, you're invited to embark on a journey of profound connection and rejuvenation. Here, within the korowai of the land and the sacred waters, you'll discover a place of unity with both the earth and the vibrant community that calls it home.*

*Engage with the Papakāinga, where traditions live and breathe. As you tend to the community gardens, nurturing kai and precious Rongoā plants, you become a Kaitiaki of the whenua, fostering eternal cycle of Oranga. The earth, rich with stories and sustenance, welcomes your touch.*

*Immerse yourself in the Manaia River, our sacred lifeline. As you swim in its clear waters, you'll feel the river's vitality coursing through your veins, rejuvenating your spirit. It's a profound connection, a reminder of our deep-rooted ties to the land and the life it provides.*

*At Manaia Whakamaurutanga, time slows, and you'll find yourself cocooned in the warmth of community and culture. The air is filled with laughter, stories, and shared wisdom. It's a place where traditions are preserved, connections are forged, and the heart of Māori culture beats strong.*

*Here, you'll discover the essence of whakawhanaungatanga – the strengthening of bonds, both with the Whenua and Tangata Whenua who gather here. Manaia Whakamaurutanga is more than a sanctuary; it's an experience that nurtures your soul, leaving an indelible mark on your journey through life.*





Establishing a community garden space where local residents can grow kai and cultivate and medicinal plants for Rongoā is a multifaceted initiative with acute cultural importance and numerous rewards. This project not only promotes sustainability, self-sufficiency, and community cohesion but also enriches and preserves cultural heritage. Here's a detailed explanation of the project:

### 1. Suggested Methods of Implementation:

- a. **Site Selection and Preparation:** Identify an appropriate location for the community garden, considering factors such as sunlight, soil quality, accessibility, and safety. Prepare the land by clearing debris and improving soil fertility.
- b. **Community Engagement:** Involve local residents from diverse backgrounds in the planning and development stages. Seek their input on garden design, plant selection, and programming to ensure inclusivity and cultural relevance.
- c. **Plant Selection:** Collaborate with cultural advisors and experts in traditional Māori medicine to curate a selection of native plants with medicinal properties used in Rongoā practices. Collaborate with experts in horticulture, permaculture, and food production to design gardens that offer sustainable, holistic, and a broad range of food production and horticultural practices.
- d. **Educational Workshops:** Organize workshops and training sessions on gardening techniques, plant cultivation, and the cultural significance of Rongoā to educate participants and create a sense of cultural enrichment.
- e. **Dedicated Rongoā spaces:** Creating dedicated spaces where people can learn about and practice Rongoā can solidify this Kaupapa and help it to grow.

### 2. Cultural Importance and Rewards:

- a. **Preservation of Traditional Knowledge:** The cultivation of medicinal plants for Rongoā helps preserve and pass down essential knowledge about indigenous healing practices, strengthening the connection to Māori culture and Whakapapa.
- b. **Cultural Enrichment:** The garden becomes a living embodiment of Māori culture, providing a space for cultural expression, storytelling, and traditional practices related to Rongoā.
- c. **Community Building:** By working together in the garden, local residents build stronger bonds, fostering a sense of community and shared responsibility for the environment and culture.



### 3. Growing the Culture and Considerations:

- a. **Cultural Sensitivity:** Approach the project with cultural sensitivity and respect, acknowledging the significance of Rongoā and Whenua Kai in Māori culture and involving cultural experts and practitioners in the planning and implementation.
- b. **Inclusivity:** Ensure that the community garden welcomes people of all ages, abilities, and backgrounds. Adapt the garden to be accessible and accommodating for everyone.
- c. **Sustainability:** Implement sustainable gardening practices, such as composting, rainwater harvesting, permaculture, and organic cultivation methods, to reduce the environmental impact and promote long-term viability and sustainability.

### 4. Help Needed to Achieve the Objective:

- a. **Cultural Advisors:** Collaborate with horticulturalists, cultural advisors and Rongoā practitioners who can guide plant selection, offer cultural insights, and provide training in cultivation practices.
- b. **Funding and Resources:** Seek financial support through grants, donations, and partnerships with Iwi and local businesses or organizations to acquire gardening tools, seeds, educational materials, and infrastructure.
- c. **Volunteer Engagement:** Encourage local volunteers to contribute their time and expertise to help with garden maintenance, educational activities, and community events.

In conclusion, establishing a community garden space for growing food and cultivating medicinal plants for Rongoā is a powerful means of promoting sustainability, self-sufficiency, and cultural enrichment. By carefully considering methods of implementation, cultural importance, inclusivity, and necessary support, this initiative can contribute to the growth and preservation of Māori culture while fostering a more resilient, sustainable, and interconnected community.

***“Ahakoa he iti, ka nui te wehi.”***

*“Although small, the impact is significant.”*

~ G Cooper, WAI-809 / WAI-688 / Hauraki Whakataukī – Kīwaha, p.10



*Image synthesised in Photoshop by J. McEnteer.*

## Business & Organisation

*Within the shelter of Manaia Whakamaurutanga, a world of opportunity unfolds – a symphony of diverse talents, passions, and initiatives that harmoniously blend to shape a thriving cultural haven. Here, we invite artists to carve and showcase vibrant tales, musicians to write and perform kapa haka of ancient stories, and Rongoā practitioners to grow and heal with nature's wisdom. Teachers share a wealth of knowledge, horticulturalists nurture the land, and tourism operators guide curious souls through our vibrant whakapapa.*

*Conservationists become kaitiaki of Papatūānuku, while kaumatua and tikanga knowledge holders infuse our days with ancestral wisdom, surrounded by our Tūpuna Whenua. Health and well-being seekers find solace in holistic wellness retreats, and cultural enthusiasts can embark on an immersive journey of exploration and discovery.*

*Within our Whakamaurutanga, opportunities are abundant, from government contracts that fuel innovation, to tourism that connects hearts across borders. Education thrives, health blossoms, and ecology flourishes. Here, we are not just individuals but a collective, working hand in hand, empowering one another, and weaving the vibrant Raranga of Manaia Whakamaurutanga.*



## Financial Opportunities and Growth

Fostering the growth of resources for Manaia Whakamaurutanga is crucial for its sustainability and expansion. Here's a detailed overview of some suggested financial initiatives that can help fund the sanctuary's operations and extend its influence in the region:

1. **Local Employment Opportunities:** Establish employment opportunities within the sanctuary, such as garden caretakers, cultural educators, event coordinators, and administrative staff. This not only provides jobs for the local community but also ensures the sanctuary's smooth operation.
2. **Toi Māori Gallery and Art Sales:** Develop both an online and on-site Toi Māori gallery to showcase traditional and contemporary Māori art. Organize art exhibitions and sales, with a portion of the proceeds going toward the sanctuary's funding.
3. **Wānanga and Educational Workshops:** Offer Wānanga and educational workshops on various topics, including Māori culture, Toi Māori, art and design, Rongoā, and sustainable land management. Charge fees for participation and provide certifications.
4. **Retreats:** Host retreats catering to artists, horticulturists, Rongoā practitioners, ecologists, and hunters. These retreats can include immersive experiences, workshops, and guided activities. Retreat fees can generate revenue while promoting the sanctuary's mission.
5. **Horse Trekking:** The Waiwhau blocks have been used in the past for raising horses, most of the infrastructure already exists and so utilizing this to run horse treks with a focus around our sharing our whakapapa and tikanga could generate revenue and allow us to tap into both the domestic and international tourism markets.
6. **Offender Reintegration Programs:** Collaborate with justice agencies to run programs aimed at rehabilitating and reintegrating offenders into society. These programs can be funded through government grants and contracts.
7. **Community Events:** Organize cultural festivals, art fairs, and community gatherings within the sanctuary's premises. Generate revenue through ticket sales, vendor fees, and sponsorships from local businesses.
8. **Artisan Markets:** Regularly host artisan markets featuring traditional Māori crafts, foods, and products. Charge vendors a fee for booth space, which can contribute to the sanctuary's income.



9. **Cultural Tours:** Offer guided cultural tours of the sanctuary and surrounding areas. These tours can be customized for schools, tourists, and educational groups, with fees for participation and allow us to tap into both the domestic and international tourism markets.
10. **Membership Programs:** Create membership programs for individuals and organizations interested in supporting the sanctuary. Members can enjoy exclusive benefits, such as discounts on workshops and events, or access to facilities.
11. **Grants and Sponsorships:** Continuously seek grants from government agencies, cultural foundations, and corporate sponsors that align with the sanctuary's mission and values.
12. **Donations and Fundraising Campaigns:** Launch fundraising campaigns, both online and offline, to encourage donations from individuals who share a passion for preserving Māori culture and the environment.
13. **Online Store:** Develop an online store to sell art, crafts, and merchandise related to Māori culture and the sanctuary. E-commerce can extend the sanctuary's reach and generate income.
14. **Collaborative Partnerships:** Partner with local businesses, educational institutions, and other organizations to co-host events and share resources, reducing costs and increasing exposure.
15. **Venue Rentals:** Rent out facilities within the sanctuary for weddings, conferences, and special events. This can provide a steady stream of income when the sanctuary is not hosting its own programs.
16. **Grant-Writing Services:** Offer grant-writing services to local community groups and organizations. Experienced staff can assist others in securing funding for aligned projects while generating revenue for the sanctuary.

By implementing a combination of these financial initiatives, Manaia Whakamaurutanga can diversify its income sources, become financially sustainable, and expand its influence in the region while staying true to its mission of preserving and celebrating Māori culture and the environment.

***“Ma pango ma whero, ka oti te mahi”***

*“With black and with red the work is completed.”*



## Management and Operational Structure

Creating an insulated, sustainable and effective management and operational structure for Manaia Whakamaurutanga, which involves a trust ownership model, subsidiary or contracted companies, and volunteers, is crucial for the success of the organization. Here's an overview of how such a structure could be designed:

### 1. Trust Ownership:

**The Manaia Whakamaurutanga Trust:** Establish a trust entity responsible for the ownership and overall governance of the property and facilities. The trust should consist of dedicated members with expertise in areas such as Māori culture, environmental conservation, finance, and law. This trust serves as the custodian of the cultural sanctuary and ensures that its mission and values are upheld.

### 2. Subsidiary or Contracted Companies:

**Cultural Programs Company:** Create a subsidiary or a contracted company responsible for managing the cultural programs, educational initiatives, and events at the sanctuary. This company would employ cultural educators, event coordinators, and program managers to oversee the day-to-day activities. The trust retains oversight and approval authority for program content and alignment with the sanctuary's mission.

**Commercial Ventures Company:** Establish a separate entity for commercial ventures, such as the Toi Māori gallery, artisan markets, and the online store. This company manages sales, marketing, and revenue generation, while a portion of the profits is directed back to the trust to support its operational costs and community programs.

**Hospitality and Venue Management Company:** If the sanctuary rents out facilities for events, weddings, and conferences, consider having a contracted company specializing in hospitality and venue management to handle bookings, logistics, and catering services. This arrangement ensures that revenue from venue rentals contributes to the sanctuary's sustainability.

### 3. Volunteer Engagement:

**Volunteer Program:** Develop a robust volunteer program that engages individuals passionate about Māori culture and environmental conservation. Volunteers can assist with various operational functions, such as gardening, guided tours, event support, and administrative tasks. The program should provide training, recognition, and opportunities for volunteers to become ambassadors for Manaia Whakamaurutanga.



#### 4. Organizational Structure:

**Trust Governance:** The Trust composed of appointed trustees, oversees the strategic direction, financial management, and policy decisions of the organization. It ensures that the sanctuary's programs and initiatives align with its mission and values.

**Management Teams:** Each subsidiary or contracted company has its own management team responsible for day-to-day operations, program development, and revenue generation. These teams report to the Trust and collaborate closely with each other to ensure the seamless functioning of Manaia Whakamaurutanga.

**Volunteer Coordinator:** Employ a volunteer coordinator responsible for recruiting, training, and coordinating volunteers to support various aspects of the sanctuary's operations.

#### 5. Funding and Financial Oversight:

**Financial Advisor:** Hire a financial advisor to manage the trust's finances, budgeting, and financial reporting. This individual ensures that funds are allocated appropriately, and that the organization remains financially sustainable.

**Fundraising Committee:** Form a committee responsible for fundraising initiatives, grant applications, and donor engagement. This committee seeks external funding sources to support the sanctuary's activities and expansion plans.

By structuring Manaia Whakamaurutanga in this manner, we can achieve a harmonious blend of ownership, governance, professional management, and community involvement. This approach promotes sustainability, financial viability, and cultural preservation while maintaining a strong connection to the local community and its values.

***“Ko te kaurehe, ko te ngārara o Māhaki.”***

*“It is I, the dragon, the monster of Māhaki.”*

~ Tuoa p.99 / Hauraki Whakataukī – Kīwaha, p.11



## Not For Profit

Establishing Manaia Whakamaurutanga as a Not-for-Profit (NFP) organization is crucial to fulfil its mission of benefiting both the local and wider communities, particularly for Iwi and Tangata Whenua. The growth of our Whakapapa and Tikanga Māori for our Iwi and Tangata Whenua is our profit. Here is an overview of why being an NFP is important and how it can effectively channel resources to sustain, protect, and grow our Māori culture:

### 1. Mission Alignment:

**Why It's Important:** Operating as an NFP ensures that the primary focus of Manaia Whakamaurutanga remains aligned with its mission of preserving and promoting Māori culture, heritage, environmental conservation, and service to Iwi and tangata whenua rather than profit generation.

**Resource Channelling:** The NFP structure allows the sanctuary to allocate resources, both financial and human, towards programs and initiatives that directly support cultural preservation, community enrichment, and growth of our tangata whenua. This includes education, environmental restoration, and cultural events.

### 2. Tax Benefits:

**Why It's Important:** As an NFP, the sanctuary may be eligible for various tax incentives, which can significantly enhance its financial sustainability.

**Resource Channelling:** The funds saved through tax exemptions can be reinvested in Manaia Whakamaurutanga's operations, programs, and outreach efforts, benefiting the local and wider communities.

### 3. Grant Eligibility:

**Why It's Important:** NFP organizations are often eligible for a wide range of grants and funding opportunities from government agencies, private foundations, and philanthropic organizations.

**Resource Channelling:** These grants can be channelled toward specific projects and initiatives, such as arts and culture, native forest restoration, cultural education, and community engagement programs. This financial support helps Manaia Whakamaurutanga to fulfil its mission effectively.





#### 4. Community Engagement:

**Why It's Important:** NFP status reinforces the sanctuary's commitment to community engagement and fosters trust among local and wider communities, as it demonstrates a genuine dedication to the well-being of all stakeholders.

**Resource Channelling:** Engaging with the community enables the sanctuary to identify needs, preferences, and areas where resources are most needed. For example, it can involve the community in decision-making processes and allocate resources to address specific concerns or requests.

#### 5. Cultural Outreach:

**Why It's Important:** As an NFP, Manaia Whakamaurutanga can focus on cultural outreach programs that educate, connect, and empower Tangata Whenua and the broader community rather than generating profit. Cultural enrichment and preservation is the profit.

**Resource Channelling:** Resources can be directed towards cultural workshops, language revitalization programs, and heritage preservation initiatives. This ensures that Māori culture continues to thrive and is accessible to all who wish to engage with it.

#### 6. Sustainability and kaitiakitanga:

**Why It's Important:** Being an NFP reinforces the sanctuary's commitment to environmental kaitiakitanga, ensuring that the land and resources are protected for future generations.

**Resource Channelling:** Financial resources can be invested in sustainable land management, ecological conservation projects, and initiatives that align with the sanctuary's goal of protecting and restoring the environment.

#### 7. Inclusivity and Equity:

**Why It's Important:** Operating as an NFP emphasizes inclusivity and equity, ensuring that cultural and educational resources are accessible to all, regardless of background or socioeconomic status.

**Resource Channelling:** The sanctuary can allocate resources to provide scholarships, reduced fees, or free programs for disadvantaged individuals or communities, fostering a more equitable and inclusive society.

In summary, the Not-for-Profit status of Manaia Whakamaurutanga is instrumental in channelling resources where they are needed most to sustain, protect, and grow Māori culture. It enables the sanctuary to fulfil its mission, engage with the community, and make a meaningful impact on cultural preservation, environmental conservation, and community enrichment in both the local and wider contexts.



## General Market Statistics and Metrics

### 1. Population Overview:

- **Māori Population Growth:** Between 2013 and 2018, the Māori population in New Zealand increased by 27,000 individuals, representing a 5.2% growth rate. This demonstrates a continuing trend of Māori population growth.
- **Urbanization Trends:** Over 86% of Māori live in urban areas, indicating the need for cultural sanctuaries and initiatives to reconnect urban Māori with their culture, Tikanga, Tūpuna Whenua, and Whakapapa.

### 2. Demand and Cultural Growth:

- **Toi Māori Market Demand:** The demand for Toi Māori, encompassing traditional art forms like Whakairo, Ta Moko, and Contemporary Toi Māori, has surged. This is reflected in the growing number of art galleries, exhibitions, and art collectors actively seeking Māori artwork. According to the New Zealand Art Market Report 2020, the value of Māori art sales reached NZD 6.3 million, showcasing a strong market for Māori artistic expression.
- **Cultural Engagement:** According to the 2018 Census, there was a significant increase in the number of people engaging with Māori culture. For instance, there was a 28.7% increase in people who could hold a conversation in Te Reo Māori compared to the previous census.
- **Rongoā and Traditional Medicine:** Traditional Māori healing practices, including Rongoā, have gained popularity as people seek holistic health alternatives. Over 40% of New Zealanders use complementary and alternative medicine, including Māori Rongoā practices.
- **Educational Interest:** The interest in Māori culture is evident in the growth of enrolment in Māori language courses and cultural programs in schools and universities across New Zealand.

### 3. Financial Opportunities:

- **Tourism Industry:** The tourism industry in New Zealand is substantial, contributing approximately \$40 billion to the economy annually. Cultural tourism, including visits to cultural reserves and experiences, is a significant portion of this market.
- **Art Market:** The New Zealand art market has shown consistent growth. The Māori art market alone is estimated to be worth tens of millions of dollars annually, with a steady increase in the value of Māori art works.
- **Community Engagement:** Engaging the local community can lead to financial support. For example, successful crowdfunding campaigns for similar cultural initiatives raise over \$100,000 from local communities alone.



- **Government Funding:** The New Zealand government allocates funding for cultural preservation, education, and sustainability initiatives. For instance, Te Puni Kōkiri Ministry for Māori Development and Creative New Zealand provide grants and support for such projects.
- **Online Sales:** E-commerce statistics in New Zealand show a consistent year-over-year growth in online retail sales, providing opportunities for the sanctuary's online store to reach a broader global audience.
- **Venue Rental Market:** The event and conference venue rental market in New Zealand is estimated to be worth over \$3 billion annually.

These statistics and metrics underscore the significant market reach and cultural impact potential for Manaia Whakamaurutanga. The data demonstrates growing interest in Māori culture, traditional practices, and sustainable living, all of which align with the sanctuary's mission and offer multiple avenues for financial sustainability and growth.

***“Ko ngā whetū ki te rangi, ko Marutūahu ki te whenua”***

*“As there are the myriad of stars in the sky, so too are Ngāti Maru on the Land.”*

~ Kōrero tāwhito o te marae / Hauraki Whakataukī – Kīwaha, p.13

***“Ngā waka o Taikehu, me he kāhui kātaha kapi tai.”***

*“The canoes of Taikehu, like unto a shoal of herrings filling the sea.”*

~ Te W Taua, WAI-423 / Hauraki Whakataukī – Kīwaha, p.12



## Domestic and International Market Potential

Manaia Whakamaurutanga has the potential to extend its reach and influence both domestically and internationally, contributing to the preservation and promotion of Māori culture, art, and knowledge. Here's an overview of the market potential in both contexts:

### Domestic Market Potential:

#### 1. Art and Cultural Events:

- *Art Sales:* In New Zealand, there is a growing interest in indigenous art, and Māori art holds significant value in the domestic market. According to the New Zealand Art Market Report 2020, the total art market value was \$52.4 million, with Māori art playing a notable role.
- *Cultural Festivals:* The domestic market offers opportunities for hosting cultural festivals and events, attracting locals and tourists alike. For example, the New Zealand International Arts Festival in Wellington drew over 124,000 attendees in 2020.

#### 2. Educational Programs:

- *Tertiary Education:* Manaia Whakamaurutanga can attract domestic students interested in Māori culture, history, and environmental studies. For example in 2020, there were approximately 451,500 tertiary students in New Zealand and of this total, around 23% (103,845) identified as Māori students.
- *Workshops and Courses:* Offering workshops, courses, and Wānanga can cater to domestic learners. The New Zealand Qualifications Authority (NZQA) reports a growing demand for Māori language and cultural courses.

#### 3. Cultural Tourism:

- *Tourism Industry:* New Zealand's tourism industry is a significant contributor to the economy. In 2019, tourism contributed \$41.9 billion to the country's GDP. Manaia Whakamaurutanga can tap into cultural tourism by offering guided tours and cultural experiences to domestic tourists.



## **International Market Potential:**

### **1. Art and Cultural Export:**

- *International Art Markets:* Māori art has international appeal and potential for export. In 2020, New Zealand's art exports were valued at \$10.4 million, showcasing the global interest in Kiwi art.
- *Cultural Exchange:* Collaborating with international art galleries and institutions can create opportunities for cultural exchange and exhibitions, expanding the reach of Māori art and culture.

### **2. Knowledge and Education:**

- *International Students:* Manaia Whakamaurutanga can attract international students interested in studying Māori culture, indigenous knowledge, and environmental stewardship. New Zealand's educational institutions have been increasingly popular among international students. Statistics from Education New Zealand show that in 2020, there were approximately 32,000 international students studying in New Zealand.
- *Cultural Diplomacy:* Manaia Whakamaurutanga can engage in cultural diplomacy by fostering relationships with foreign governments, institutions, and communities interested in Māori culture and indigenous knowledge.

### **3. Cultural Promotion:**

- *Tourism Promotion:* The global interest in indigenous cultures and eco-tourism presents opportunities for international tourists to visit the sanctuary. New Zealand welcomed approximately 3.8 million international visitors in 2019, a potential audience for cultural experiences.
- *International Events:* Hosting international cultural events, exhibitions, or symposiums can attract global attention and promote Māori culture on a wider scale.

In summary, Manaia Whakamaurutanga has significant market potential both domestically and internationally. By tapping into the art market, offering educational programs, engaging in cultural tourism, and promoting cultural exchange, the sanctuary can expand its influence and contribute to the preservation and promotion of Māori culture and knowledge. However, effective marketing, partnerships, and outreach efforts will be essential to harness these opportunities successfully.



## Speculative Budgets and Timeline

Developing Manaia Whakamaurutanga is an ambitious project, and a staged approach with careful budgeting and planning is a prudent strategy. Below is both an “On a shoestring” approach to kickstart the project with extremely limited resources, and a realistic estimated budget and timeline for a “fully funded” project.

***“He ika kai ake i raro, he rātaki taki ake i raro.”***

*“As the fish nibbles from the bottom and rises to the top,  
so does the ascent of a mountain start from below”*

~ A Williams, WAI-714 / Hauraki Whakataukī – Kīwaha, p.17

### "On a shoestring" approach

#### **Volunteers**

We would have to start with volunteers from the local community, and honouring the history of Manaia as a resting place for travellers and those that contribute, we could also welcome modern day travellers and volunteers such as Wellbeing Seekers and Woofers, who may hold valuable creative or technical skills and can contribute positively to our growth. Travellers from afar can park their waka and rest for a while, during their stay they will help to develop the whenua towards our vision with land rehabilitation and small building and infrastructure projects such as community gardens, replanting native forest, and laying foundations for the space and the greater vision.

#### **Volunteer Driven Trial Programs**

Enthusiastic and committed Tangata Whenua and volunteers can help with fundraising efforts and spreading awareness to grow the vision. This also offers a space to canvas and trial ideas and strategies for the later stages of the project, particularly around community engagement and Wananga while also providing the safety to trial ideas with minimal wider impact as the ideas are developed and refined.

#### **Fund Raising Initiatives**

- **Iwi Funding:** Iwi and Hapu groups that whakapapa to Manaia, or other related Iwi initiatives such as our Urban Housing Developments, or our Dairy and Aquaculture farms, may be interested in supporting the project through grants, donations, or shares. The project would encourage unity and collaboration between Iwi, with a common goal and mutually beneficial outcomes.



- **Government Funding:** The New Zealand government allocates funding for cultural preservation, education, and sustainability initiatives. For instance, Te Puni Kōkiri Ministry for Māori Development, Creative New Zealand, MPI, and Department of Conservation, all provide grants and support for such projects.
  - Creative New Zealand has initial Arts funding grants that range \$5,000 – \$75,000, and annual arts grants of \$75,000 – \$150,000 for proven projects.
  - The New Zealand government in 2023 has allocated \$825m in total funding towards Māori covering Whare, Whānau, and Whakapapa.
    - \$200m into Housing through the Whai Kāinga Whai Oranga programme.
    - \$23m dedicated towards whenua-based economic, cultural, social and environmental projects over 4 years.
    - \$168m into Whānau Ora over 4 years to support community wellbeing.
    - \$225m into Māori Education.
    - \$132m into Hauora including supporting more Rongoā services, and to provide workforce development.
    - \$11.7m into Justice over for the years 2023/24.
    - \$34m into Te Matatini, Kapa haka over 2 years.
    - \$18m into Matariki over 4 years.
    - \$8m into Māori Tourism.
- **Community Engagement:** Engaging the local and national community can lead to financial support. For example, a movement to stop a private housing development on New Chums Beach raised \$2.15 million in a short space of time through both crowdfunding initiatives and a variety of grants, and in the Abel Tasman, the country rallied to preserve a beach and raise over \$2.2 million through a crowdfunding campaign alone.
- **Art Market or Cultural Festivals:** With only a few acres of bare land, the sanctuary could host an art market or cultural festival and raise money by selling tickets and renting booth space to vendors. If done with the right focus, flavour, and mission statement, it would also act to promote our core principles and raise awareness, creating a connection with youth and people from all around the country and the world. Recent festival grants available from Creative New Zealand range \$5,000 – \$150,000.
- **Toi Māori Online Gallery and Art Sales:** For extremely low cost, we could develop an online Toi Māori gallery to showcase traditional and contemporary Māori art, and creative products, from artists and producers around the region. While also raising awareness about our project, a portion of the proceeds could go toward the sanctuary’s funding and help to solidify the direction of our project and the engagement with the wider community.
- **Venue Rental Market:** Bare land could be rented out as a venue for community or cultural festivals and events. This would also help us to build our infrastructure up allowing further growth and development.

In conclusion, by deploying an enthusiastic and committed team of volunteers, and a mixture of the simple and inexpensive fundraising suggestions above, we could raise the funds, awareness, and impact necessary to kickstart the development of this project, and gain momentum towards the “fully funded” approach on the next page.



## A fully funded approach

### **Stage 1: Start-Up Phase (Years 1-2)**

*Budget: Approximately \$1.5 million*

1. **Property Acquisition:** Allocate \$650,000 for purchasing the property.
2. **Initial Infrastructure:** Invest \$600,000 in basic infrastructure, including roading and bridges or fords, temporary buildings (shipping containers or prefab structures), utilities, and initial site preparation.
3. **Community Garden and Rongoā Planting:** Allocate \$50,000 for the establishment of the community garden and Rongoā plant cultivation.
4. **Volunteer Recruitment and Training:** Allocate \$50,000 for volunteer coordination, training, and support.
5. **Marketing and Outreach:** Dedicate \$100,000 for marketing and outreach efforts to engage the community and pursue further fundraising opportunities.
6. **Legal and Administrative Costs:** Allocate \$100,000 for legal fees, permits and consents, and administrative expenses.
7. **Contingency:** Reserve \$100,000 as a contingency for changes in plans or unforeseen circumstances.

### **Stage 2: Development Phase (Years 2-5)**

*Budget: Approximately \$3 million (over 4 years)*

1. **Art and Learning centre:** Begin development of the arts and learning centre with an estimated budget of \$1.5 million. This may involve architect fees, construction costs, and interior outfitting.
2. **Accommodation Facilities:** Construct limited accommodation facilities (e.g., campervans, tiny homes or small cabins) for volunteers and visitors with an estimated budget of \$500,000.
3. **Infrastructure Sustainability:** Allocate \$500,000 for self-sustainable infrastructure, such as small wind turbines, solar power generation, water conservation systems, and eco-friendly sanitary facilities.
4. **Forest Restoration:** Invest \$300,000 in replanting native forests and ongoing ecological management.
5. **Marketing and Outreach:** Dedicate \$100,000 for marketing and outreach efforts to engage the community and pursue further fundraising opportunities.
6. **Legal and Administrative Costs:** Allocate \$100,000 for legal fees, permits and consents, and administrative expenses.
7. **Contingency:** Reserve \$100,000 as a contingency for changes in plans or unforeseen circumstances.





### Stage 3: Expansion Phase (Years 6-10)

*Budget: Dependent on progress, additional fundraising, and revenue generation.*

1. **Art and Learning centre Expansion:** Continue expanding and enhancing the arts and learning centre, adding exhibition spaces, learning resources, and workshops as needed.
2. **Community Garden Expansion:** Invest in the expansion of the community garden and Rongoā plant cultivation to meet growing demand.
3. **Utility Improvements:** Allocate resources for infrastructure improvements to ensure long-term sustainability and self-sufficiency.
4. **International Engagement:** Consider initiatives to tap into the international market potential, such as cultural exchange programs or exhibitions.
5. **Financial Sustainability:** Develop strategies for revenue generation through art sales, educational programs, events, and donations.
6. **Continued Community Engagement:** Maintain active community engagement and support programs.

### Overall Timeline:

- Property Acquisition: Year 1
- Start-Up Phase (Basic Infrastructure, Papakāinga, and Volunteer Recruitment): Years 1-2
- Development Phase (Art and Learning centre, Accommodation, Infrastructure Sustainability, and Forest Restoration): Years 2-5
- Expansion Phase (Refinement, Continued Development, International Engagement, and Sustainability Improvements): Years 6-10
- Legacy Phase (Refinement, Continued Development, Engagement and Influence, Promotion of Culture, Sustainability Improvements, and Rohe Support and Growth): Years 11-100+

**Note:** The budget estimates are approximate and can vary based on specific project details, fundraising success, and local market conditions. The timeline may also be subject to adjustments based on progress and available resources. Effective fundraising, volunteer support, and community engagement will be critical throughout the project's development.

***“Nā tō rourou, nā taku rourou ka ora ai te iwi.”***

*“With your food basket and my food basket the people will thrive.”*



## Call to Action



*Concept image synthesised in Photoshop by J. McEnteer.*

### **Join Us in Cultivating a Cultural Legacy!**

**The Vision:** Imagine a place where the Tangata Whenua can reconnect with the Whenua and the rich Māori heritage of our area. Picture a vibrant cultural hub, teeming with life and traditions, a place where the land thrives, and so do our people. This vision is not just a dream; it's an opportunity to rewrite history and restore our connection to the Whenua.

**Manaia Whakamaurutanga:** Our plan is to transform available whenua into a cultural sanctuary, held in trust for the Tangata Whenua. We'll establish an art and learning centre, restore native forests, and create a Papakainga community garden. Here, Tikanga Māori will flourish, Toi Māori will shine, and we'll grow kai and Rongoā plants to sustain and heal Tangata Whenua. This place will become a haven for exploration, education, and connection to Whakapapa and Tūpuna Whenua.

**Why It Matters:** This land holds a story of colonization, struggle, and resilience. It represents a chance to break free from the chains of poverty, crime, and disconnection that have burdened our people for generations. This is our moment to turn the tide, to breathe life back into this land, and use it to empower and enrich our community.

**Geographic Treasure:** The land's location is strategic; it connects us to our ancestral roots and the precious whenua. It stands as a gateway to a world of heritage, rivers, and forests. For those who've yearn to connect, Manaia Whakamaurutanga is a bridge to culture and a remedy for our future.

**How You Can Help:** We can't achieve this vision alone. We need your support, your enthusiasm, and your voice. Join us in this transformative journey. Together, we can protect and grow our culture, foster a strong foundation for our people, and ensure that Tangata Whenua from near and far have a place to call home, reconnect, and thrive.

***Let's nurture our heritage, cultivate our traditions, and build a vibrant future together at Manaia Whakamaurutanga. Join us in making this dream a reality today!***

[culturalhub@tewharau.com](mailto:culturalhub@tewharau.com)



## Taking Action and Building a Team

To transform the vision into reality, there are critical steps we must take, and we must assemble a dedicated team to make it happen.

**1. Acquiring the Land:** Our first step is to secure the land, a place of immense cultural significance. We'll need to navigate the legal complexities involved in acquiring the property.

**2. Fundraising:** Financial support is crucial. We need to raise over \$600,000 to purchase the land and an additional \$1 million-plus to develop the sanctuary and execute our vision. This will require a well-coordinated fundraising effort, tapping into grants, donations, partnerships, and community support.

**3. Building a Team:** This isn't a task for one person. We need a team of individuals with diverse skills and expertise:

- **Project Management:** Experienced leaders who can oversee the entire venture, from land acquisition to project implementation.
- **Fundraising Experts:** Individuals skilled in grant writing, crowdfunding, and donor engagement to secure the necessary funds.
- **Cultural Advisors:** Knowledgeable Māori cultural experts and traditional medicine practitioners to ensure cultural authenticity.
- **Ecological Specialists:** Experts in native forest restoration and sustainable land management to guide our environmental efforts.
- **Community Organizers:** Individuals who can engage with the local community, foster participation, and organize events and activities.
- **Educators:** Those who can develop curriculum and educational programs for the art and learning centre.
- **Legal and Administrative Support:** Professionals who can navigate legal processes, contracts, and administrative tasks related to land acquisition and project management.
- **Marketing and Communications:** Skilled communicators to raise awareness, tell our story, and engage with potential donors and supporters.

**Join Me:** While I'm just one artist, together with the right team, we can overcome these challenges and create the Manaia Whakamaurutanga we envision. I invite anyone who shares my passion for preserving culture, nurturing traditions, and restoring the land to join me on this journey. Together, we can make this dream a reality, ensuring a long-lasting legacy for our community and generations to come. Let's unite, take action, and build a brighter future at Manaia Whakamaurutanga.

[culturalhub@tewharau.com](mailto:culturalhub@tewharau.com)


Nga Mihi,

Joseph McEnteer  
Artist - Designer




## Tangata Whenua Profiles

Featured Artist – Keanu Tutamure Manuel



**Tutamura Arts**

# *“Whaia Ngā Mahi a Rarohenga”*



**Keanu Tutamure Manuel**  
*Ngāti Pūkenga, Ngāti Porou, Ngāti Maru,  
Te Whakatōhea, Ngaati Whanaunga*

**Tā Moko, Whakairo Rākau**  
IG: @tutamure\_arts  
FB: Tutamure Arts

*More tangata whenua profiles are available as a separate attachment – Appendix II*

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Featured Artist – Darin Jenkins

## Darin Jenkins

Bachelor of Māori Art and Design



### Darin Jenkins

*Ngāti Tamatera, Ngāti Whanaunga,  
Ngāti Tawhaki, Ngā Tai*

**Whakairo Toi, Whakairo Rākau**

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EM: jenkinsdarin79@gmail.com

*More tangata whenua profiles are available as a separate attachment – Appendix II*

*All profile content has been voluntarily provided by the original author for the purpose of supporting this concept and case study and remains their exclusive intellectual property, it may not be reproduced without their written permission.*



## About the Author – Joseph McEnteer

# “Moemoeā!”



Digital Mural, Puketawhero Park, Rotorua

*Kia ora tena koutou katoa,*

*As an artist and designer, it's my role to share a vision, to communicate it, inspire others, to find creative solutions and help bring about a future that embraces the changes that we want to see in the world.*

*Some of my best artwork focuses on sharing our Māori heritage through the most advanced technology available to me. I make precious Tāonga using 3D printing and precious metals (pictured below), design digital graphics for large format printing like my mural (pictured above), or I assemble a moemoeā carved in my mind and etched through the digital world.*

*I'm also Ngāti Maru, and Tangata Whenua, and I although I'm continuously learning, I always try to act from a Māori world view, embracing concepts around Kaitiakitanga, Whakapapa, and Wairua, and so I see it as my role to usher our culture into the future by combining all these elements together, making the best use of the tools available, and to explore and discover creative solutions for a vibrant cultural future.*

*Aroha nui,  
Nga Mihi,  
Joseph McEnteer*

IG: @tewharau.taonga  
FB: Te Wharau Taonga  
WEB: www.tewharau.com



Hei-Toki 3D printed in precious metals: 18k Gold, Copper, Rose Gold, Platinum, 24k Gold



## Available Appendices

Appendix I – Concept Visualisation

Appendix II – Maps & Geographics

Appendix III – Tangata Whenua Profiles

Available online at: [www.tewharau.com/whakamaaurutanga](http://www.tewharau.com/whakamaaurutanga)

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***“Mai i Te Aroha a utu, ki te tīhi o Moehau ki tai.”***

*“From Te Aroha inland to the peaks of Moehau near the sea.”*

~ Kōrero tāwhito o te marae / Hauraki Whakataukī – Kīwaha, p.8