



Te Tii Marae

Aspirational Brief

08 December 2021

ĀKAU

Te Kaupapa o ĀKAU

We value the ideas that taitamariki, whānau and hapu have for making their environment more appropriate and awesome for them. By using design to engage taitamariki, whānau and hapu we hope to walk alongside them from exclusion, to inclusion, to greatness.

ĀKAU strives to empower taitamariki, whānau and hapu around Aotearoa to feel more connected, creative and collaborative in the design of their built environment future. We help taitamariki, whānau and hapu recognize and harness the creativity of their tupuna by involving them in tangible projects that have real impact for these taitamariki, their whānau, hapū and their community.

FOR KAIAKO & KURA

We incorporate design, Te Ao Māori and tangible outcomes into the curriculum. Through engaging with ĀKAU we help Kaiako and teachers learn how to teach the foundational skill of design and how to utilize these skills to contribute to tangible design projects.

FOR MARAE, WHĀNAU, HAPU AND COMMUNITY ORGANISATIONS

We awahi community organisations to help them authentically engage taitamariki and hapori in the design of projects and different kaupapa.

ĀKAU uses a creative process to help conceptualise ideas, needs and aspirations with Marae, whānau and hapu for their community projects. Community Projects could include the development of Papakainga, Marae, Public Spaces, Masterplans, smaller design elements or co-designing solutions for large kaupapa.

Through this process we believe we achieve great design outcomes. That is, design that is contextual and authentic, a response to haukāinga, mana whenua and Te Taiao.



Memorial Park outdoor basketball court designed with taitamariki from Kaikohe Intermediate. 2019



Taitamariki from Kaikohe Intermediate who contributed to a digital pūrakau in 2020.

WHAT WE OFFER:

01 ASPIRATIONAL BRIEF BUILDING

Papamahi facilitated by the ĀKAU team to ensure taitamariki and whānau voice is heard when developing a brief for community projects. Our facilitators are all skilled in helping taitamariki and whānau identify and communicate their whakaaro through a fun, creative process. These papamahi can be facilitated in Te Reo Māori.

02 TAITAMARIKI CONCEPT DESIGN

Creative papamahi facilitated by the ĀKAU team to develop design concepts for Marae, whānau and community projects. Our team of facilitators are all skilled in helping taitamariki and whānau work through the design process, have knowledge of Te Ao Māori and how to utilize this when working with taitamariki. These papamahi can be facilitated in Te Reo Māori.

03 DESIGN / WHAKAAHUA

Design development by the ĀKAU network of creative professionals!

ĀKAU have a network of professionals which cover a wide spectrum of design disciplines from Architects, Landscape Architects, Graphic designers and Ringatoi to name a few.

Papamahi

Through the papamahi whānau contributed ideas and concepts towards the development of their Marae which has informed this aspirational brief. The purpose of this brief is to lay the foundation for future developments.

ĀKAU's normal process is to run our papamahi kanohi ki te kanohi at the Marae; however, due to the COVID Delta developments and the whole of Aotearoa moving into L4 lockdown we took this opportunity to explore how our normal process could be adapted to an online forum.

2 online hui were held with one leading on from the next.

PAPAMAHI OBJECTIVES

- Whānau to contribute their long term aspirations for the Marae.
- Whānau to contribute ideas of how the Marae can contribute to and support the development of Te Taiao, Whai Hua (Economy), Tikanga and Mātauranga.
- Whānau to identify the existing strengths, places for development, barriers and opportunities of the Marae.
- Whānau to contribute their physical aspirations for the Marae.

ONLINE PAPAMAHI 01

Friday 10th, September, 2021

2pm - 4.30pm

30 Participants

Mere, Makareta, Symphony & Ana from ĀKAU

ONLINE PAPAMAHI 02

Friday 17th, September, 2021

2pm - 5pm

30 Participants

Mere & Symphony from ĀKAU

NGĀ WHAKAAHUA

We thank Tana Apiata for the photo's that appear in this document.

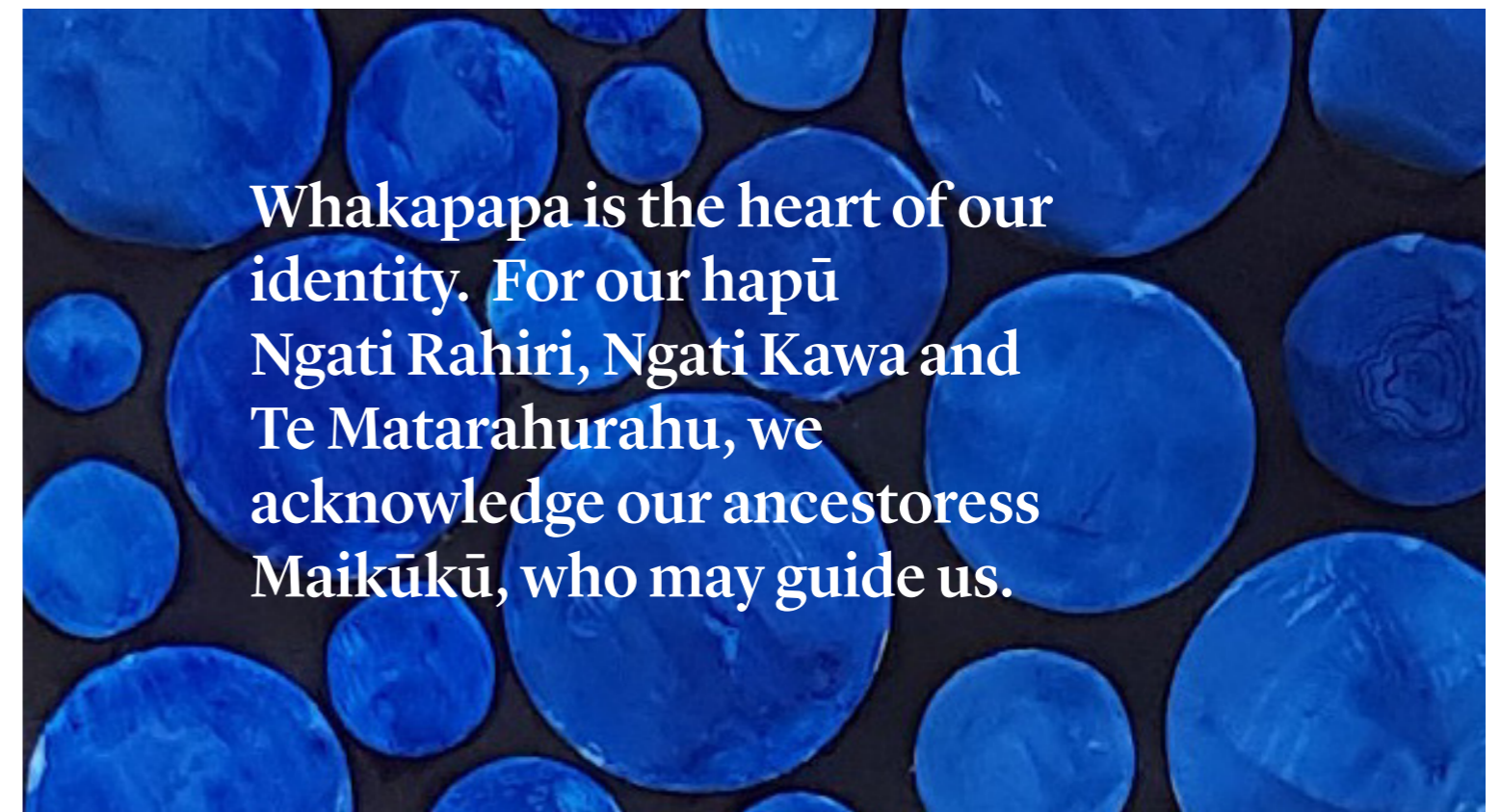
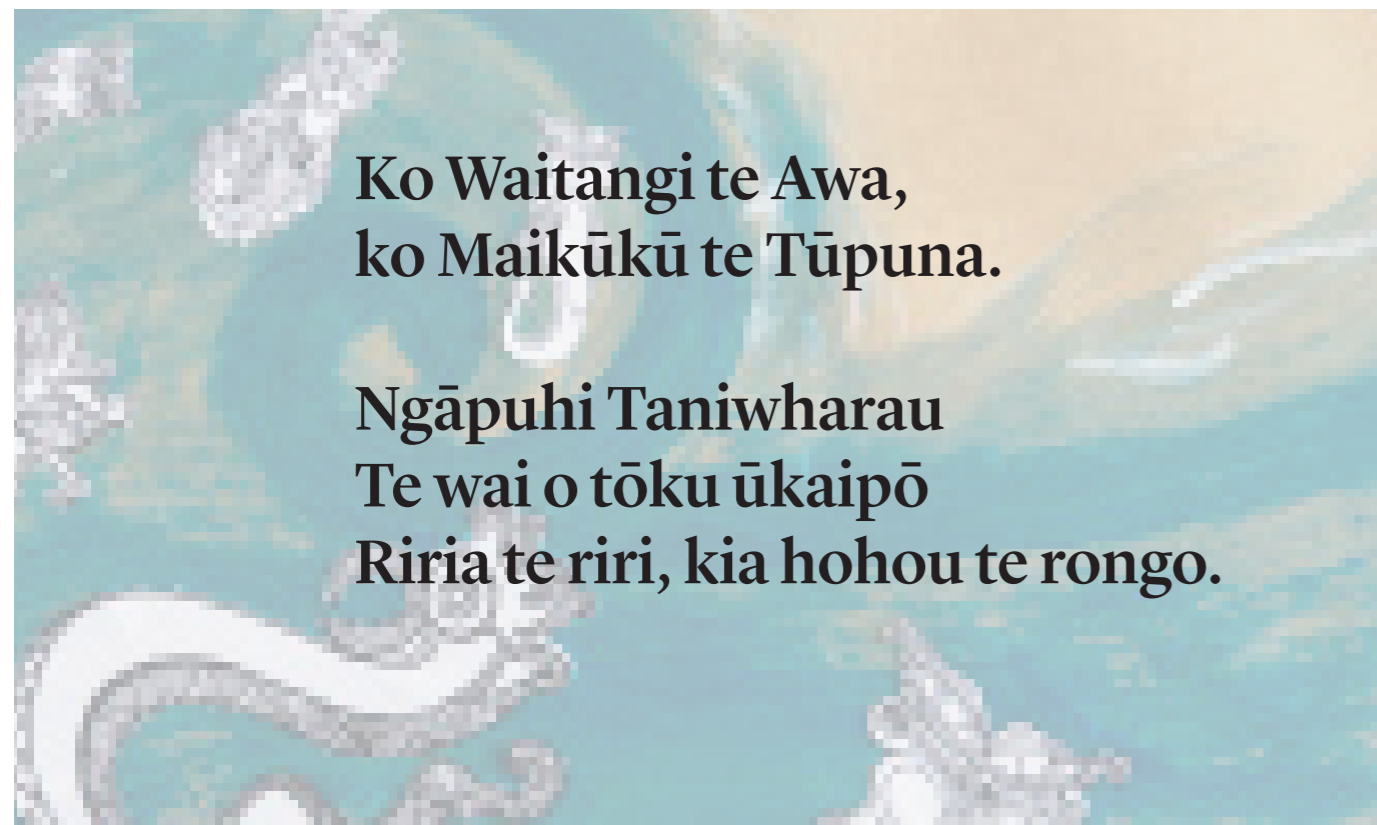


Ngā Pūtake

The cause, reason, origin, source.

Description

Whānau were asked to brainstorm 'What your Marae, Te Tii means to you?'. Their kōrero and whakaaro was inspired by an image to get them thinking creatively. In rōpū they developed pūtake sentences to bring their ideas together.



Aspirations

Description

Whānau were asked to 'tiro whakamua' - look into the future and consider 'how does Te Tii Marae contribute to and support 4 key general Aspirations.' Te Taiao, Whai Hua (Economy), Tikanga and Mātauranga.

Te Taiao



Better Access to Te Taiao

1. Removal of road so tamariki and whānau can freely and safely access the moana.
 - › Vehicle access to the Treaty Grounds via Haruru Falls road or look at other alternative options.
 - › Closure of the bridge to traffic, foot traffic only.
 - › Reduce vehicles impacting upon the land in front of the Marae.
 - › Reduce vehicles causing stress on the retaining wall between the sea and the Marae grounds.

Whānau are connected to the Marae

1. Whakapapa and whenua are integral to each other.
 - › Encourage whānau to be more involved at the Marae. Future succession planning.
 - › Supporting whānau to maintain whakapapa connections when they aren't physically able to stand on the whenua or live near the Marae.
 - › Building upon and maintaining a 'virtual connection' via social media and other remote means.

The Marae is maintained and preserved

1. An assessment of the site's viability and the risks associated with rising sea levels is critical.
 - › Wānanga creative, longterm solutions and how these impact the Marae and tikanga.
2. The Marae is an National Icon, recognisable and integral to our identity, This needs to be preserved for the future generations.

Taiao Ora

1. Development of an environmental management plan that includes circular principles.
2. Resource management. An assessment of how the Marae operates.
 - › What resources does it consume? What waste is created?
 - › Explore repairing, rejuvenating and revitalising natural spring and bore water. Better water storage solutions and inclusion of alternative energies eg. solar.
3. Clean up and maintain the health and wellness of the Waitangi River.
 - › Promote and help farmers, landowners and businesses along the Waitangi River to learn about, clean up and improve their healthy taiao practices.
 - › Remove build-up of soot along the banks.
 - › Ensure FNDC infrastructure is in optimum working order so that their pipes and raw sewage doesn't run into our awa.
 - › Clean up the awa, clean up the moana, allow the kaimoana to clean itself.
4. A focus on Maramataka Māori principles.
 - › Inclusion of Maara nurseries, kai ora gardens.

Whai Hua (Economy)



Whānau are thriving

1. Tupu ake ngā tangata me ngā whare hoki.
 - › Creation of economic opportunities for the Marae, for whānau living near the Marae, but also those wanting to return home.
 - › Wānanga papakainga/housing solutions.

Mana Motuhake

1. Operating models should reflect our mana motuhake.
2. Discover economic initiatives that keep to the ngākau and tikanga ō tō tātou Tūpuna.
 - › Te Tii Marae as the HQ.
 - › Across the bridge, returned land under Te Tiriti O Waitangi Redress. Rent due and operating commercial enterprises.

Regional and National Significance

1. Celebrating and promoting Te Tii Marae and the our role in the history of Aotearoa.
 - › He ātamira, hei ngā mahi toi, mahi whakaaturanga, kanikani mō ngā taitamariki.
 - › Creating our own regional and national stage for kapa haka, waka kaupapa.
 - › National forum speaking platform during Waitangi Week.
2. Lead the development of a Waitangi Te Tai Tokerau University that supports our teachings and tikanga.
3. Waitangi being the cultural epicentre for all indigenous nations.



Te kete taonga o Peowhairangi - is based on kotahitanga and symbolises the weaving together of hapū and whānau under one collective.

- Whānau Papamahi Participant

Aspirations

Tikanga



Tikanga ā hapū, ā whānau, ā Marae.

1. Wānanga

- › Te Marae he wāhi wānanga, a place of gathering for passing on knowledge and pūrākau. For indepth kōrero, reflection, waiata, reo, whanaungatanga.
- › A place for sharing knowledge handed down through the generations.
- › Living history from our elders.
- › Memories shared and captured for our future generations.
- › More wānanga on tikanga, kaikōrero, kaikaranga, waiata, oriori, mōteatea, karakia, whakapapa, history especially that of rangataira of the whenua.
- › A focus on engaging tamariki in wānanga.
- › Continued kōrero on what is tikanga in this day and age? How does it adapt as the world adapts around us?
- › A space dedicated to Te Reo O Ngāpuhi
- › Utilise the expertise we have within the wider whānau to share and pass down matauranga.
- › Be a place that brings in external expertise to help guide Marae development.

Te Ahi Kā

- › Keep the home fires burning.
- › Take our Marae to our whānau, through Virtual spaces, Technology and connectivity.

Mātauranga



Whānau are connected

- › The Marae can be the facilitator to connect whānau who live near and far, so that all whānau will know our Marae at 2040.
- › Establish tools to engage and connect, through both kanohi ki te kanohi and other realms including social media etc.

Kaitiaki

- › The Marae holds all the mātauranga around He Whakaputanga and Te Tiriti O Waitangi.
- › Pass on mātauranga to future generations so they can be good kaitiaki.
- › To learn, appreciate and be good kaitiaki of our Marae, whenua, awa, moana.
- › Protection and sharing of knowledge systems.

Whare Wananga

1. Lead the development of a Waitangi Tai Tokerau University that supports and grows our matauranga inclusive of:
 - › All tikanga, kawa, roles and responsibilities
 - › Mau rakau, kapa haka, kaupapa Waka.
 - › Mahi raranga, taamoko, carving school
 - › Te Reo o Ngāpuhi me ōna tikanga.
 - › English and other languages.
2. Build and maintain strategic relationships with other education providers and organisations for mutual benefit and the ongoing development of the Marae.
3. Ensure we are not straying from the tikanga and kawa of the Marae. The best place to learn is to live the principles of the Marae, ngā taonga o tātou Mātua Tūpuna, sitting at the feet of your elders.
4. To be the centre/archive/library for the history of the area.

TIKANGA

Wahi Wananga

as a place of gathering/wananga/korero,

more wānanga on tikanga/kaikōrero/waiata/oriori/mōteatea/karakia/whakapapa/history especially for rangatahi off the whenua

By having wānanga to support and encourage others to learn about tikanga, having events to encourage people to come to the marae, Waitangi day

Tikanga wananga about roles within the marae

connecting strongly with taitamariki: they are kaitaki of our marae tomorrow

Te Reo Maori wananga

Wananga space for Te Reo o Ngāpuhi

Into the future how does Te Tii Marae contribute to and support Tikanga?

Karanga wananga

Symphony

being a facilitator to connect with whanau who live near and far eg via social media, other comms and organise hui/korero of relevance to marae sustainability etc

i would love to hear more stories from our elders, even everyday ones

be a place that brings in external expertise to help

Tania Wharepapa

TAIAO

VIABILITY OF SITE AND SEA-LEVEL RISE

Ahuarangi

entity structure

RESOURCES MANAGEMENT MAARA NURSERIES

Into the future how does Te Tii Marae contribute to the wellbeing of Te Ta

Zoom Group Chat

our aroha and love for the moana

From Me to Mere Taylor-Tulloma: (Privately) OUR MARAE SUPPORTS THE CONNECTIONS OF WHANAU THROUGH GROWTH AND DEVELOPMENT LIKE THE WHANAU....

From Hope Puriri to Everyone: I saved a copy of our one for you Whaea Mere :)

From Waka NZ to Everyone:

“Connecting strongly with taitamariki. They are the future kaitiaki of our Marae.

- Whānau Papamahi Participant

Site Assessment

Description

Whānau identified existing strengths, areas for development, barriers and opportunities for the Marae.

Tino Pai!

Things that work well, can be celebrated and/or enhanced.

1. Nationally significant Marae. Iconic and recognizable. Centre of political conversation, not a Marae that people can ignore!
2. Central location, epicentre of Waitangi Day celebrations.
3. The grounds are always clean and lovely.
4. A gathering place for whānau, hapū and the wider hapori.
5. Waitangi week creates a hive of activity and supports the community and local business.
6. Awesome haukāinga, always there to tautoko different kaupapa with lots of aroha.
7. Our Manaakitanga is world class.
8. Large beautiful grounds and a lot of space.
9. Hāpu Resilience.
10. Carvings/kowhaiwhai.
 - › Help maintain our tikanga and kawa. They are an overarching symbol of our stories and add to the mana that is already there.

Opportunities!

Opportunities to enhance the Marae.

1. Major upgrade of building, facilities and infrastructure.
 - › New admin and support.
 - › Technology connectivity, independant internet system.
 - › Garage for storage of equipment and tools.
2. Paremata Māori at Tou Rangatira.
 - › Use Tou Rangatira again.
 - › Hapū hui to decide.
3. Arts and crafts centre and shop, Op shop.
4. Sports and recreation courts for the taitamariki.
5. Concert stage for events.
6. Wānanga spaces. - Mau Rakau, Rāranga, Tāmoko, Carving.
7. Bring kaupapa Waka back to our Marae.
 - › Wakataua, Wakatete, Wakatangata.
 - › Whare waka and training.
8. Refrain from over development.



E kore e pai!

Things that need to be developed or improved.

1. Concerns around rising sea level.
2. Improvements required to basic Infrastructure.
3. All buildings and facilities require major upgrade.
4. Busy, unsafe, dangerous road.

Focus Areas

Waharoa and Entrance

Description

Whānau identified existing strengths, areas for development, barriers and opportunities for the Marae with a focus on physical aspirations.

Challenges!

Things that need to be developed or improved.

1. Enlarge/extend/re-build Waharoa.
 - › Make it safer for tamariki and manuhiri. Quite often people are funnelled through.
 - › New roof, dry shelter for waiting manuhiri, protection from easterly rains.
 - › More seating required.
 - › Repairs and revamp required, carvings need attention.
 - › Electrical cables need to be concealed.
2. Entrance Ramp isn't safe, gradient is too steep.
3. Clarity on what developments can be done to the Wharehui tikanga wise.
4. Māhau (porch, verandah) is too small with little shelter from the easterly and North Easterly rain, manuhiri shoes get drenched.

Opportunities!

Opportunities to enhance the Marae.

1. Extend sides and front of the Māhau and parane (verandah) deck and shelter for kuia, kaikaranga and tangata that sit in this area.
2. Ensure correct gradient of ramp and safe access for all including handrails
3. Hapū wānanga required to kōrero the tikanga of extending, revitalising, renovating or rebuilding the Marae.



Focus Areas

Wharehui and Connection to Moana

Challenges!

Things that need to be developed or improved.

1. Wharehui needs renovation/repair.
 - › Visible cracks need repair.
 - › Guttering and spouting.
 - › Lichen growing on the roof.
 - › Coble stones, weeds always propping up.
2. Historical building regulations need to be considered and can be a barrier.
3. General Landscaping design needs to be considered. Seats need repair on entrance lawn.
4. Connection to Moana
 - › Desire to re-establish a visual connection with the moana especially when sitting at the wharekai.
 - › Trees were put there originally as wind protection however they have now compromised the view to the moana.
 - › Originally the wall was put there to stop protesters however this now also compromises the connection with the moana.

Opportunities!

Opportunities to enhance the Marae.

1. Wharehui.
 - › A desire for the Wharehui to be larger
 - › A desire to see more carvings on the front and also inside the whare.
 - › Ensure sufficient internet connectivity for inclusion of whānau throughout the world can come in and share those types of stories. This will also contribute to our archival histories.
2. Landscaping design required throughout.
3. Connection to moana.
 - › To see and remain in connection with the moana and our awa with no physical barrier.
4. Outdoor Dining.
 - › Shade required. This shade could echo the idea of waka sails.
5. Connection between Wharehui and Wharekai.
 - › Potentially requires some shelter.
 - › Reinforce the notion that you are passing from a space that is 'tapu' to a space which is 'noa'.



Focus Areas

Wharekai and larger Marae Grounds

Challenges!

Things that need to be developed or improved.

1. Campground.
 - › Not functioning at it's best and requires a complete upgrade.
2. Ground Level.
 - › Ground is uneven and hazardous for our elders and some areas of the whenua are sinking.
3. Rākau.
 - › Arborist report required.
 - › Big tree besides the bell is pest.
 - › Totara tree needs attention.
 - › Replant ngāhere.
4. Wharekai.
 - › Needs attention, and re-design, lots of issues.
5. Remove fenceline.
6. Water and Sewer Issues
 - › Ongoing problems with FNDC infrastructure. In the past water for the Marae was collected from the puna but that has dried up.

Opportunities!

Opportunities to enhance the Marae.

1. Tahuna.
 - › A new Tahuna would be a central point for the business of the hapū without being within the sacred Marae space.
 - › Possibility of being able to still use the Tahuna when there is a hui mate on the Marae.
 - › Could be located central to service both the Marae and hāpori.
 - › Multi functional areas. Offices, meeting and conference rooms, small kitchen area, ablutions and an overflow place for big hui. Could host Kapa Haka and waka events. Could include a gym, tamariki activities, library, an archive area, art gallery and museum.
 - › Re-establishment of the Kohanga Reo
2. Kapa haka groups on the Marae using our purpose built stage.
3. New beachcamp office and ablutions for the campground. Incorporation of solar panels, reliable water source.
4. Wharekai
 - › Developments required. Enhance the connection with the outside by the incorporation of sliding/bi-fold doors and more glazing.
5. Utilise whānau skillsets to project manage and implement developments.
6. Development of pedestrian access and promenade.



Focus Areas

Building Interiors, fittings and functions.

Challenges!

Things that need to be developed or improved.

1. All Buildings.
 - › Major repair work required.
 - › Total rebuild in line with whānau and hapū aspirations. 'State of the art not state of disrepair'
 - › Total upgrade of ablutions to be environmentally and sustainable and able to handle large volumes of use.
2. More storage space required.
3. Ensure sufficient overflow space for big events.

Opportunities!

Opportunities to enhance the Marae.

1. Sustainability, maintenance and ongoing costs
 - › With any developments there needs to be a strategy to ensure it is affordable for whānau to use.
 - › How will the maintenance costs and increased mahi requirements be met?



Appendix

Description

Detailed Information and transcripts from the Whānau Papamahi.

Future return of lands and resources:

There's our whenua across the bridge as well.

When your talking commercial, lets keep the tapu so to speak area, take all the commercial across the bridge if we want, that's all ours and we can go up to the top as well.

Those are all the whenua that we have identified that we want back or they can start paying the rent.

This whole kaupapa of redress or mandate.

'Sea level rise':

To hui in the hapū hui about possible solutions.

Damage is coming from the river, build up of silt is flooding up the river, and has nowhere to go and is wrecking our banks.

Our river level has risen a lot with the dirt coming from the falls and everywhere else. If we're going to try and fix our awa by our Marae, I think that's the place to start, cleaning our river and the falls so we remove this black silt that we have.

Spoken to whānau about our watertables because it's part of the issue about our urupā, they think Mātaiwhētu floods, it does not, only our springs come up. There's our problem, our awa. We need to fix it.

Sediment coming down in front of us from Kawakawa, Kāretu and Waitangi river.

There's mahi educating our community and farmers.

Maybe we could build a seawall.

Close the road in front of the Marae.

Heavy vehicles, buses, trucks. My house vibrates.

Solutions to get the tūpāpaku from the opening to the Wharehui. Road closure would be from the beachfront down past the houses. Could have a gate to get to the waharoa.

Front road being closed, the dangers of Te Kemara taking all the traffic. So many tamariki there.

It is so narrow. That will push all of us on Tahuna and Papakainga to have to drive up Te Kemara every day. Quite a few dangerous drivers on Te Kemara.

There really needs to be some speed bumps, chains or spikes when they're doing burn outs.

We know that the Te Karuwha road will be closed down. Kōrero about that bridge to be foot traffic only.

How will whānau get our boats into the water. Some of our whānau work over the bridge. Can we find solutions.

Me and a few of the uncles talking about a ramp on this side of the bridge.

TB3 have blocked our access to the awa, our wāhi tapu, the campsite. TB3 is an issue for the hapū hui. Needs to be asserted that TB3 is for all of us and not just for a few.



Historical kōrero from Whaea Edith in regards to the Wharehui.

“When I look at this, when I was a little girl, this was not our Marae.

This was not our Marae this was a courthouse and that door there, that back piece is where the Judge used to go.

Our Marae was across the road up the valley, that's where the Marae was. It was burnt down.

We moved across here, I think I must've been 7 or 8 because I know who the first tūpāpaku laid there.

When I was younger than that they used to have the landcourt in this whare and then there was a church Mr Peter Heperi and when you went into the Whare there was a dias there.

So when I look at this whare, although I love her very very much it still looks like a pakeha court to me.

That back part was not an add on, it was for the Judge to get ready. We didn't move across the road till I was 7 and 8 1957/58 is when it

became our wharenui cause the old one was all burnt down.”

Albie: “I can confirm your kōrero of where the Marae used to be, right where Whati is now, on that corner. That building was koha by the army when they were preparing for the Japanese invasion was supposed to happen.

Then they bought the canteen over, pretty close to where the wharekai is now because the wharepaku were just over here. Then they built the dining room, a couple of dining rooms burnt down.”

**Transcript taken from zoom recording of Te Tii Marae Papamahi Tuarua with ĀKAU on 17.09.2021*