
TE ARAWA – KAITIAKI OF THE ROTORUA TE ARAWA LAKES

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Sir Toby has been teacher, principal, lecturer, researcher, and a senior academic in tertiary education. Today, he is very much involved and committed to Iwi development and the advancement of the Maori economy. He has also chaired various Ministerial Committees that promoted health, broadcasting, education and social development.

He chaired the North Harbour Secondary Schools Union, and the National Maori Sports Association. He is currently Chair of Te Arawa Lakes Trust, Chair of Rotorua Te Arawa Lakes Strategy Group, a member of both the Iwi Leaders Forum and the Police Commissioner's Forum. He is recognised as a Fellow of the Commonwealth Council of Educational Administration and Management for his contribution to international education.

TRANSCRIPT

Tihei Mauri Ora

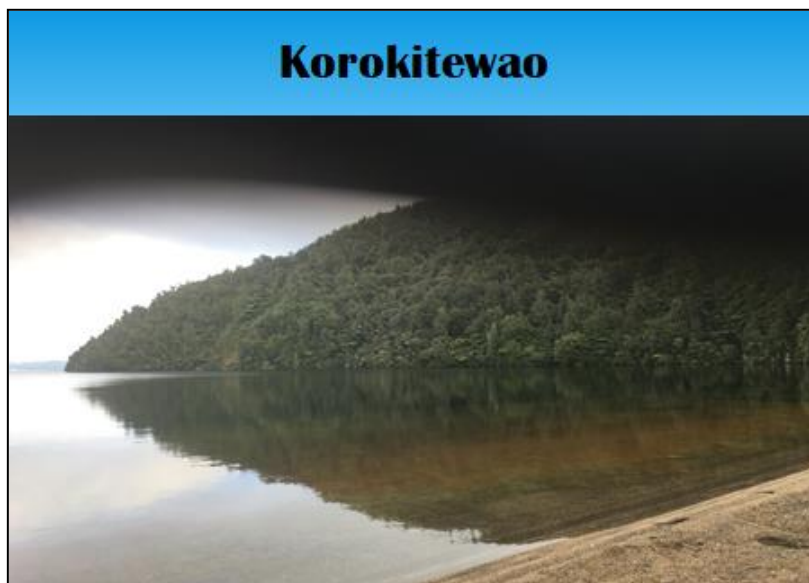
E noho ana au I tooku taumata o **Matawhaura**
Ka titiro whakararo ki te **Roto wai-iti i kite ai a Ihenga**
Tau ana te titiro ki te waimarino, ko **Korokitewao**
Ka huri te titiro ki **Takapuwhaea**, ki a te **Taakinga**
Ka rere te titiro ki te **Rotorua-nui-a-Kahumatamomoe**
Te moana I kautia ai a **Hinemoa**
Ka tungou au ki te **Motutapu a Tinirau**
Ko **Mokoia** teera e pukanakana mai ra
I totope te kawakawa ka whakavipo i te ia ki **Ohau**
Ka tukituki taku hoe ki nga toitoi toki onewa
Ka taka rawa ki te awa ki **Okere**
Te kainga I nohoia ai a **Ngati Hinerangi**
Ka huri taku titiro ki te **Kaituna**
Ki nga hukahuka wai o **Tapuika**
Ka tere taku tae atu ki te **Akeake**,
Te Kurae-o-te-ihu-a-Tamatekapua
Te uurunga o take waka o **Te Arawa**
Te Arawa waka mai **Maketu ki Tongariro**
Te Arawa tangata, **Nga Pumanawa e Waru** e tau nei.....
E he Te Arawa e!
E he Te Arawa e!
Ko te Whakaariiki, ko te Whakaariiki
Tukua mai ki a piiri,
Tukua mai ki a tata..
Kia eke mai ki runga
Te paepae poto o
Houmaitawhiti



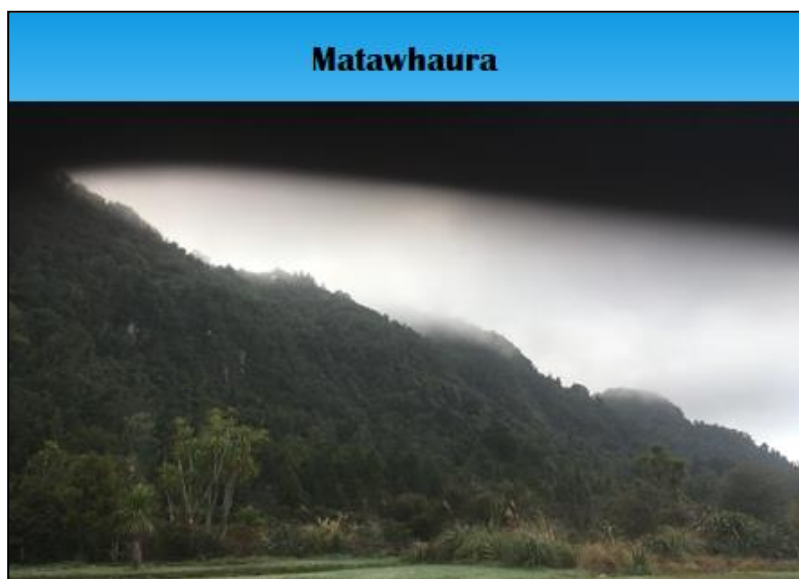
I start this morning by reciting what we call a pateru talking about Te Arawa's interest and relationship to the lakes and the water. Matawhaura is our mountain on Lake Rotoiti. When I went to school in Auckland we travelled on the New Zealand Road Service transport bus, returning for the holidays along the Mamaku ranges. Those that came from Lake Rotoiti always looked out to see the lake and the mountain Matawhaura. As soon as we saw it a little touch of emotion welled up in our hearts. Mataatua people living in Whakatane felt the same thing when they travelled back home, descending the Rotoma hill, they looked out for Putauaki (Mt Edgecumbe). It gave them the same feeling of emotion.



That is Matawhaura in the background. I grew up seeing it most mornings, even this morning on the way in. It does something to the mind and spirit growing up beside a lake; it becomes part of my identity and blood stream.



Waimarino Korokitewao is always calm even if the rest of the lake is rough. We called it the swimming pool. As children we would swim and dive where they had the skids. They transported the logs to Rotorua by barge where they were cut up for timber. In other words a place that has special meaning for us who lived by the lake and I always look to see if it is still calm.



This is another view of Matawhaura we see as we come down the Mamaku ranges.

Lake Rotorua or Rotorua-nui-a-Kahumatamomoe is one of our ancestors. Kahumatamomoe was the second son of Tama-te-kapua, the captain of our canoe. Most of Te Arawa are derived from Kahumatamomoe. Other people are descendants of Tuhoro-mata-kaka, the older brother, such as the Hauraki people who are having a lot of fun with different tribes at the moment and also Ngāti Whātua. We in the Te Arawa rohe all descend from Rotorua-nui-a-Kahumatamomoe. So when we mention his name when

welcoming people we are saying that Kahumatamomoe as our ancestor is welcoming you in spirit as well.



Mokoia has its own story with Hongi Hika who was Ngapuhi. I remember a person from Ngapuhi came and recalled how Honi Kika belted the daylight out of Te Arawa. The man did not like the way he was being spoken to and said, 'You need to get your facts right.' The Ngapuhi guy said, 'Why?'

'You are talking about Ngāti Whakaue, not Te Arawa!'

Tutanekai lived on Mokoia, one night Hinemoa found her way over by swimming there. Shortly after they married. As a consequence of this union on that island most of us from Te Arawa are the descendants.

I wanted to show you what a special relationship we have with Rotorua and other places. Ngāti Hinerangi, Kaituna and Tapuika are all people of importance in Te Arawa, because when we mention them they also welcome you. This is also my way of expressing my appreciation to our Mayor and the Council for making Rotorua City the first bilingual city in the world.

I want to talk about a couple of other things. When I was young I did not realise that we were brought up in a poverty stricken home. We went down to the lake to wash our face and clean ourselves even in winter. But if it was too cold we boiled the water so we did not feel the cold. As children we drank the water from the lake, it was so clean. It is not quite the same now.

Around Rotorua there is a strong connection by the people to Hawaiki where we originated from in the central Pacific. Before we came to Aotearoa we were known as Ngāti Ohomairangi but when we arrived here it changed to Te Arawa. The change came about when the canoe reached Te Korokoro o Te Parata (The throat of Te Parata), a mid-ocean whirlpool and as it was going down Ngātoro-i-rangi was persuaded by his wife to say another prayer so that the canoe could rise and go into safer waters. He asked the gods to save them and said, 'Ngahue i te parata eke eke eke taku waka Te Arawa Te Arawa e'. The canoe rose out of the whirlpool safely. From then on we became Te Arawa.

However we do have Ngāti Uenukukopako at Rotokawa making sure that Te Arawa does not forget its origins. Their marae is called Ohomairangi and our new polytechnic is called Toi Ohomai, the short version of Ohomairangi. Oho means 'to awaken' and mai means 'all of us', 'to awaken the spirit to learn about the knowledge that is available', whether it is celestial or terrestrial. So Ohomai is part of our lives and Toi is the part that belongs to Mataatua in case they come back to shoot us for not including them so we can all live in peace.

Before Ngāti Pīkiao had complete reign over Lake Rotoiti in a sense it was owned by Tuhourangi. When Tuhourangi was an old man one of Pīkiao's grandsons, Takinga (I mentioned in the song) went to him and said,

'E koro kua tae ki te wa me hoki ra koe ki te waa kainga.'
'Old man, I think it is time for you to go home where you belong.'

The old man listened to Takinga suggesting that he did not belong in Rotoiti, he belonged to Tarawera. Tuhourangi thought about it and realised that maybe he should because Takinga and his brothers had military platoons that could outwit and kill Tuhourangi's bands of warriors. So Tuhourangi went back to Tarawera and everything was left to Ngāti Pīkiao. Ngāti Pīkiao are very lucky because we now live in peace with Tuhourangi.

I want to move to matters of ownership. We have had some fun, Hon Mr McClay, with your government and previous governments. They do not want to talk about ownership of the water. I wonder why? People and governments have their reasons but I want to say this. The former Prime Minister told the world that no one owned the water but no Maori accepted that. If no one owns the water how can individuals sell the bloody stuff and make millions of dollars? Or is it in certain instances? We started guessing those people might be mates of the Prime Minister? We have all those kind of thoughts. Rotorua at some stage should make a stand on that. Are we going to tell the government that we should not sell our pristine water?

I attended a conference earlier in the year at Lincoln University and nearly every scientist intimated that it is just a matter of time until our lakes and rivers will be contaminated. Why are we selling good water when at some stage we may not have good water for ourselves? I hope Mayor Chadwick that Rotorua can make a stand on this matter because it affects us totally. People are bound by certain rules and regulations and perhaps it is time to visit those rules and regulations.

When we discussed this with Minister Adams, as Minister of the Environment at the time, we came to appreciate and respect her very much. At a meeting when we thought Government were on one side of the table and Iwi the other, I led our little group in to talk to them and exchange ideas. But on this occasion she wanted to talk with Local Government who were sitting on the opposite side. When we arrived we decided to sit at the end of the table so we could leave the battlefield to them and sit and watch.

Just as we sat down she said, 'What are you guys doing there?'

We said, 'We are sitting here so you can have a free flow of ideas with the Local Government representatives.'

She said, 'Since when do you make the decision on where you sit?'

We said, 'No one told us where to sit so we were just using our initiative, Minister.'

She said, 'I want you to come and sit right here next to me.'

We looked around and I said, 'Hang on, if we sit by you and our people found out, they would have strong words about why we joined the enemy because the Crown is seen as the enemy for doing what they did in the past.'

She said, 'Mr Curtis and all the rest of you just keep your mouths closed and come and sit here.'

So we all sat there beside her and thought that was wonderful. To make sure that we are not attacked I keep telling the story in case somebody hears that we became turncoats!

To finish up, the Pakeha definition, as we see it, is that any commodity that you can sell for financial return, whatever that commodity or resource is, is saleable. Our definition is that if we have a commodity or Maori resource, our aim is not to turn it into a saleable commodity but to protect that commodity and pass it on so that future generations will enjoy it. However, despite that we still have not reached a stage where we can sit down and talk freely about it with Government.

When I was appointed Chair of Te Arawa Lakes Trust I thought it was a big job to do. How are Te Arawa going to clean up the lakes? But as time went on I noticed various Pakeha community groups out there, planting stuff, picking up rubbish, cleaning the place. I thought goodness they do far more than Te Arawa. I am not talking about the Council; it is groups like LWQS and others here. Many of us have come to the realisation that if you are born beside a contained mass of water you develop a relationship with it. In my view, you have as much ownership of Lake Rotorua and Lake Rotoiti and any other lake that Te Arawa has. I will finish on that note so that Te Arawa can have a crack at me later.

No reira tēnā koutou kia ora huihui mai atou.

Chair - Hon Todd McClay

Thank you for your dedication and kind words and thank you also for chucking that ownership issue off to the local council. Good luck with that one Steve!

I am very pleased to hear what you had to say. To imagine you as a young boy drinking from Lake Rotoiti is a wonderful sight. The work that so many people in this room have done, and others in our community, will mean that one day in the not too distant future, if we continue to be focussed, if we work hard, if we keep our eye on the prize, then another young man, one of your great grandchildren, again may sit there on the steps of that Marae and wander down to drink from our lake.