OFFICIAL

ARIHIA TUORO

Ngāti Ngahere Wai 1884

Returning to speak for Mum, and to record the Ngāti Ngahere experience.

Terere Marae · 25 August 2026

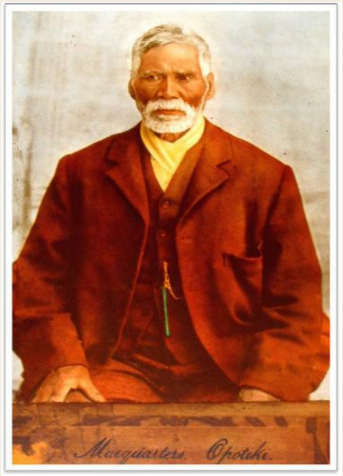
RECEIVED
Waitangi Tribunal
10 Sep 26
Ministry of Justice
WELLINGTON

Only two generations from raupatu

“That silence is deafening to me now.”

My mother sat at the feet of old people who had lived through raupatu.

1850 → 1921 → today



“Raupatu took land, but it also took authority.”

MANAAKITANGA • MANA • RANGATIRATANGA

The ability to provide, to welcome, and to stand with authority in our own rohe.

Connection is hard work

Bringing whānau home takes intention, effort and persistence.

THE PRICE OF AHI KĀ

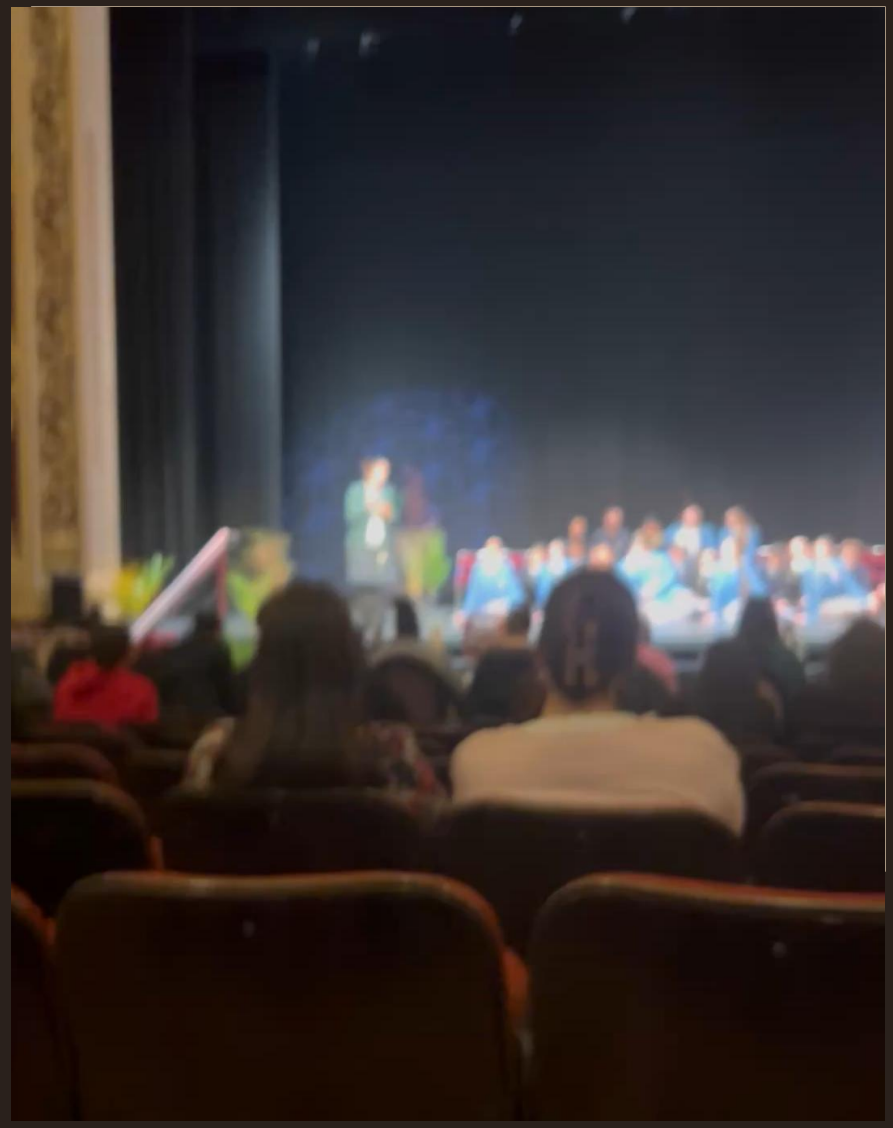
Love · obligation pride · exhaustion

VIDEO · 8 MINUTES

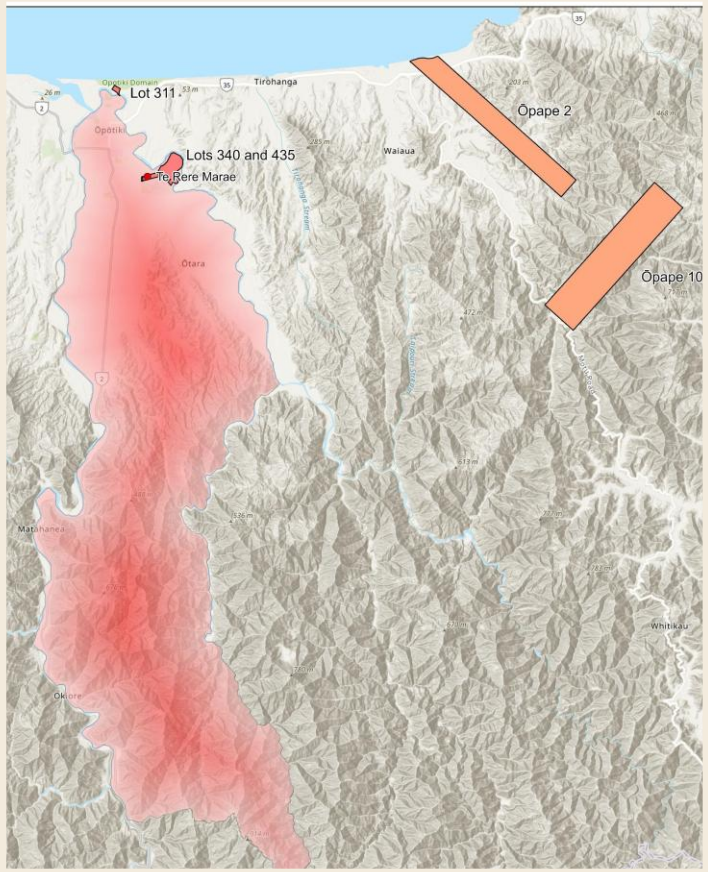
Home: The Place Your Soul Bookmarks

Lucy Carrington

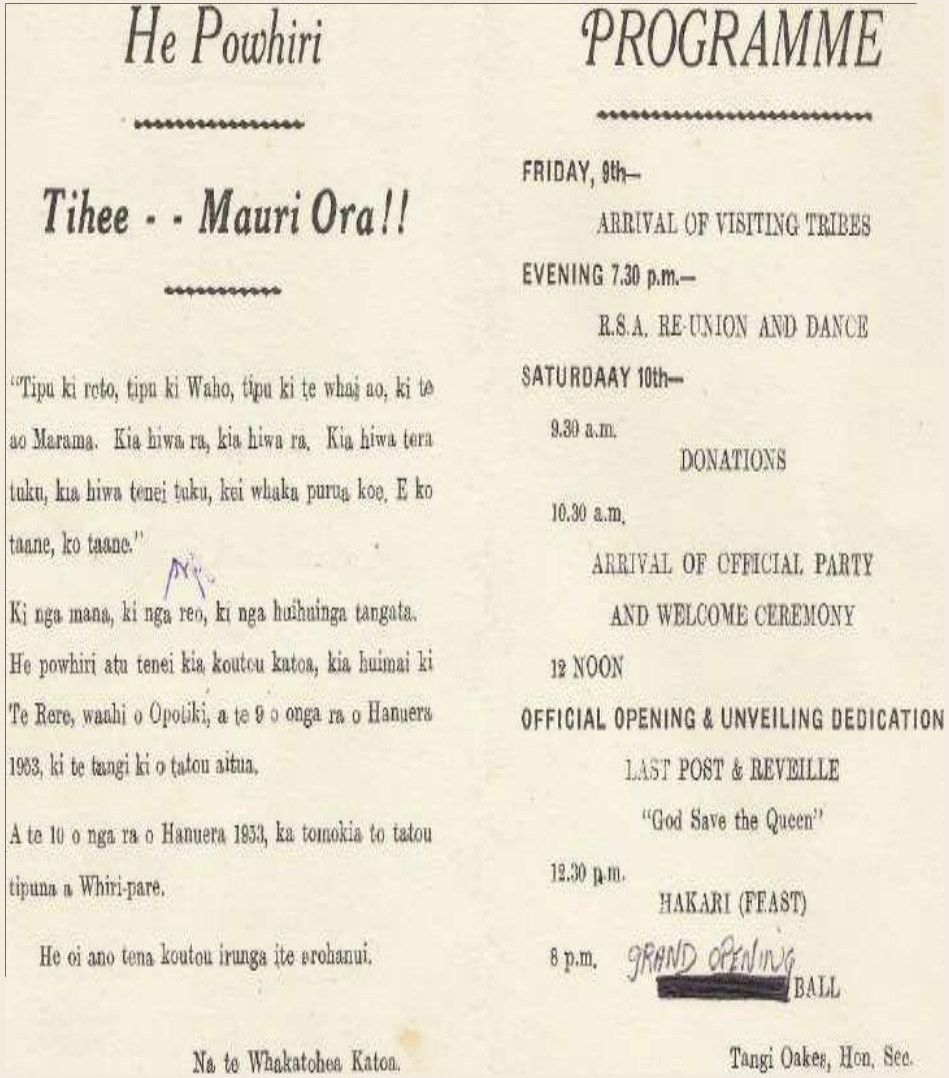
Her words show what returning home can give mokopuna: a place, belonging, and whānau behind them.



Three places, one story



TERERE MARAE ŌPAPE TE ROTO



He Powhiri

Tihee - - Mauri Ora!!

"Tipu ki roto, tipu ki Waho, tipu ki te whai ao, ki te ao Marama. Kia hiwa ra, kia hiwa ra. Kia hiwa tera tuku, kia hiwa tenei tuku, kei whaka puru koe. E ko taane, ko taane."

Ki nga mana, ki nga reo, ki nga huihuinga tangata. He powhiri atu tenei kia koutou katoa, kia huimai ki Te Rere, waahi o Opotiki, a te 9 o onga ra o Hanuera 1953, ki te tangi ki o tatou aitua.

A te 10 o nga ra o Hanuera 1953, ka tomokia to tatou tipuna a Whiri-pare.

He oi ano tena koutou irunga ite orohanui.

Na te Whakatohea Katoa.

PROGRAMME

FRIDAY, 9th—

ARRIVAL OF VISITING TRIBES

EVENING 7.30 p.m.—

R.S.A. RE-UNION AND DANCE

SATURDAAY 10th—

9.30 a.m.

DONATIONS

10.30 a.m.

ARRIVAL OF OFFICIAL PARTY

AND WELCOME CEREMONY

12 NOON

OFFICIAL OPENING & UNVEILING DEDICATION

LAST POST & REVEILLE

"God Save the Queen"

12.30 p.m.

HAKARI (FEAST)

8 p.m. GRAND OPENING BALL

Tangi Oakes, Hon. Sec.

1953

Manaakitanga with what little they had

The programme records Ngāti Ngahere exercising hapū rangatiratanga after being left virtually landless.

Pride, welcome and provision — despite dispossession.

HOUSING ON MĀORI LAND

The system makes us fight ourselves

01 **Inaccessible land**

02 **Unsuitable land**

03 **Fragmented land interests**

04 **Thousands of owners**

TE ROTO

The key was access — and a symbol of alienation

One key. Held by Mum. Never allowed out of her hands.

Reclaiming Te Roto is still work.

“Settled does not mean healed.”

A settlement on paper does not remove the trauma of raupatu, dislocation, or systems never designed for us.

BRINGING PEOPLE HOME · REBUILDING THE PĀ · RECONNECTING MOKOPUNA

We survived.
Now we are rebuilding.
We are still here.

Standing with pride — connected and grounded in whakapapa and tikanga.

TŪ AKE WHAKATŌHEA