



# TE HERENGA WAKA MARAE

**6 December 2024**

Nau mai, haere mai  
ki te iho Māori o te whare wānanga nei  
He pā mataora, he pā kaiao, he pā anamata!



# Te Tau o Te Herenga Waka Marae

Tōia mai rā ngā waka i te au a Tāne ki  
ngā waikarekare, pareārohirohi o  
Te Whanganui a Tara. Kia ū ki te take  
o Ahumairangi.

Orokotomo mai i Te Apa Māreikura  
o Māui ki ngā pari karangaranga o  
Rongomaraeroa ki Te Tumu Herenga  
Waka. Te pātaka kai iringa o te kupu  
o te kōrero.

He pā mataora. Ka takina te kawa a  
Te Rangiahuta. E tū e hine mā, e tama  
mā whakaarahia ake ngā poupou o tō  
whare o Te Herenga Waka.

He pā kaiao. Ka takina Te Kawa a  
Māui, te iho o te whakaaro i  
ahumainuku,  
i Ahumairangi.

Ko Te Poukairangi te pae kia eke.  
He pā anamata.

Tīhei mauri ora!

Drag forth the canoes across the  
rippling and quivering waves of  
Wellington harbour until you reach  
the base of Ahumairangi.

Enter through the carved gateway  
named Te Apa Māreikura o Māui to  
the reverberating domain of  
Rongomaraeroa to the carved  
meeting house, Te Tumu Herenga  
Waka. The storehouse of words and  
knowledge.

A thriving community—where the  
teachings of Te Rangiahuta continue  
to remind us to stand up, one and all,  
and maintain the posts of your  
house, Te Herenga Waka.

A living lab—where the teachings of  
Māui inspire and extend our  
understanding that emanates from  
the earth and from the sky.

Where the Poukairangi becomes the  
standard to aspire and to ensure a  
sustainable future.

And so it begins!



Composed in 2019 by Deputy Vice-Chancellor  
Māori Professor Rawinia Higgins, this  
tauparapara references imagery and words  
from the poignant waiata 'Kāore Taku Raru'  
composed by the late Ruka Te Rangiahuta  
Broughton for the opening of Te Tumu Herenga  
Waka on 6 December 1986. It explores the  
relationship between our marae and  
surrounding environment, and integrates  
themes found in the Living Building Challenge®.  
The tau highlights local history and  
acknowledges sites of significance. It reminds  
us that if we remain united with our kawa and  
tikanga, and understand our relationship with  
the natural world, we will uphold our values for  
the betterment of future generations.

# Nau mai, haere mai ki te whakatuwheratanga o te marae me te whare hou, Ngā Mokopuna!

After almost four years of closure, Te Tumu Herenga Waka has reopened with a new Ngā Mokopuna building. Today's opening ceremony is the perfect opportunity for us to strengthen our relationships and reconnect to the iho Māori of Te Herenga Waka. To the many kaimahi, whānau, and friends, past and present, who have helped us get to this auspicious occasion, thank you. Our marae and university community is grateful for your tautoko, belief in the project, and alliance.



# Ngā whare whakahirahira hou o Te Herenga Waka Marae

## The two exceptional buildings of Te Herenga Waka Marae

Two whare built on a shared vision: to realise our values, to protect and nurture the things we love, and to live authentic Māori lives.

### Te Tumu Herenga Waka

The whare whakairo is rich in cultural meaning and is a repository of legends, traditions, and knowledge. It provides a place for our students to learn about and practise Māori protocols, history, and language.

### Ngā Mokopuna

Ngā Mokopuna is a contemporary house conceived to complement the whare whakairo. It demonstrates our commitment to manaakitanga and kaitiakitanga, and to acting with more care towards people and the natural world.



# E manako ana kia tutuki ai ngā paearu

## ASPIRING TO MEET THE LIVING BUILDING™ STANDARD

Ngā Mokopuna is one of the largest-scale buildings in the world to work towards Living Building™ certification.

The pursuit of Living Building™ certification is one of Ngā Mokopuna's distinguishing features. Ngā Mokopuna has been designed and built to be self-sufficient to its site. It can generate all its own electricity, collect all required water, and manage all its own wastewater. The work to build the project has not produced negative consequences for others; rather, beyond its own boundary, the project has demonstrably given back to the local ecology and community.

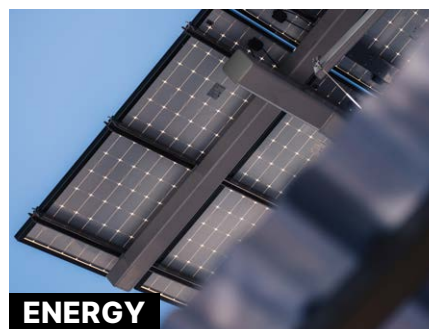
The Living Building Challenge® is based on evolving evidence of what is possible for high-performance buildings. The building philosophy seeks to create regenerative projects that actively do good instead of less harm.



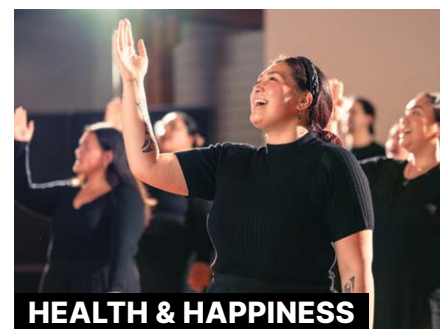
PLACE



WATER



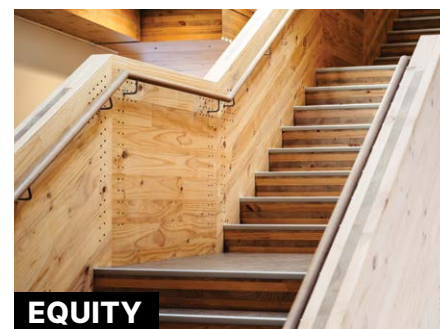
ENERGY



HEALTH & HAPPINESS



MATERIALS



EQUITY



BEAUTY



# Te Hōtaka

## OPENING DAY PROGRAMME



### Te whakatuwheratanga—opening ceremony

*A tikanga Māori opening ceremony and celebration that is open for all to attend.*

4.30 am	Pūtatarā (call to begin)
4.45 am	Tō mai anō i te mauri o Te Tumu Herenga Waka
5.00 am	Whakatuwheratanga o Ngā Mokopuna
6.00 am	Parakuihi and entertainment
6.30 am	Mihimihi
7.30 am	Event ends

### Te Whakanui i te marae o Te Herenga Waka, ōna whare, ōna tāngata

*This part of the day's programme is an invitation-only event.*

10.30 am	Pōwhiri, including kawē mate for those who have passed since the closing of the marae
11.30 am	Opening addresses: Professor Nic Smith, Tumu Whakarae—Vice-Chancellor Professor Tā Hirini Moko Mead, Ahorangi Tuatahi o Te Kawa a Māui—First Professor of Māori Studies Ngāi Tauria—Māori Students' Association John Allen, Manukura—Chancellor
12.15 pm	Conferment of Honorary Doctorates of Literature to: Tā William Te Rangiuā (Pou) Temara, KNZM Te Ripowai Pauline Higgins, QSM
12.30 pm	Kōrero a ngā Kairangi: Tā Pou Temara, KNZM
1.00 pm	Karakia Whakapūmau i ngā Kairangi
1.15 pm	Hākari
4.00 pm	Whakangahau ki te marae ātea (refreshments on the marae ātea)

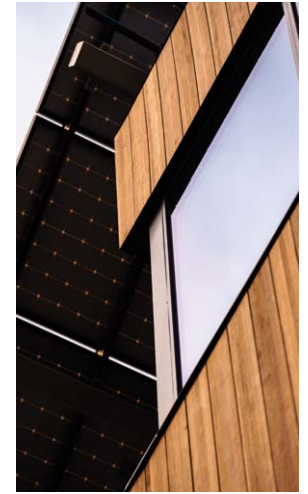
# Te whare hou: Ngā Mokopuna

Ngā Mokopuna is a mid-rise building. On the ground floor is a wharekai for the marae complex and a gathering place for our community. It comprises the kitchen, the food and whareniui storage facilities, the main ablution facilities, a dedicated research and development space, and a large marae dining room. An open engagement space is located at the northern end of the level. Much of the building's services and systems are located on this floor as well.

The second floor comprises student study areas, small-group teaching and seminar spaces, a larger flat-floor teaching space, and office facilities for Āwhina, Ngāi Taurira, and the administration office for Te Herenga Waka marae.

The third floor houses Te Kawa a Māui—School of Māori Studies, the Office of the Deputy Vice-Chancellor Māori, and the University's Toitūroa—Sustainability Office.

There are also study spaces for doctoral students and visiting scholars and a laboratory space for the analysis of Māori material culture.



# Ngā ingoa mō ngā ruma o Ngā Mokopuna

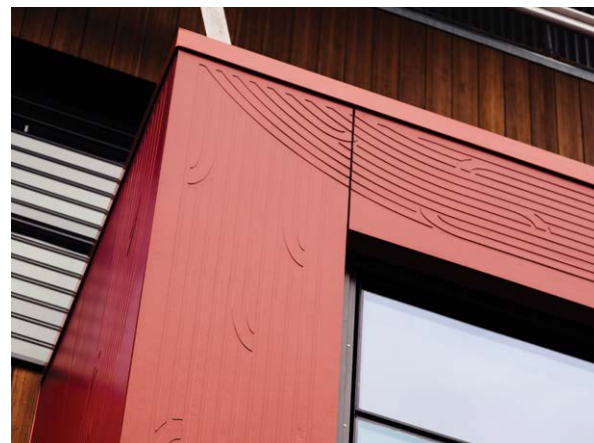
## ROOM AND SPACE NAMES

The weave-like cladding on the facade of Ngā Mokopuna symbolises taura here (connecting ropes) that go to Te Tumu Herenga Waka, metaphorically connecting our Te Herenga Waka community. Three of the names inside the building—Aho Ruruku, Aho Taukaea, and Aho Kārure—depict a different woven rope type, to complement the outside design feature. These rooms sit at the northern end of the building and run vertically across each level to reinforce connectivity.

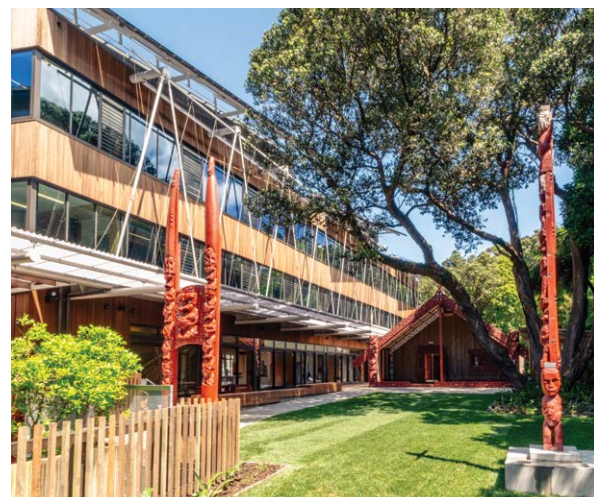
Te Kawa a Māui staff are the original kaitiaki of the marae and, alongside other Māori staff at the University (Te Whānau o Te Herenga Waka), they continue to uphold this responsibility. The School's name provided the inspiration for much of the design and function of Ngā Mokopuna. Māui also features in the whareniui and the waharoa, Te Apa Māreikura o Māui. The attributes of this tipua were applied to many of the room and

space names in Ngā Mokopuna, such as Marutuna (to inspire) and Mahira (inquisitive), to encourage students and staff to push the boundaries of knowledge, innovation, and development that aim to transform our futures.

Finally, the Living Building Challenge® is reflected in some of the room names in Ngā Mokopuna, such as Puahou and Puanui (both types of trees), to reaffirm our commitment to the natural environment.



Ngā Mokopuna was the name for the original dining room located at the old 46 Kelburn Parade. It reflects our commitment to nurturing future generations. The name has been retained for both the wharekai space on the ground floor and the entire Living Building™.





# Ngā Tohu Hairangi Hōnore

## HONORARY DOCTORATE CITATIONS



### Sir William Te Rangiuā Temara, KNZM

*Admitted to the degree of Doctor of Literature, honoris causa*

Sir William Te Rangiuā Temara, KNZM, of Ngāi Tūhoe—known as Sir Pou Temara—is nationally and internationally recognised as a leading tohunga, educator, cultural authority, and practitioner in te ao Māori, whose expertise and wise counsel is sought by many.

Sir Pou has had a distinguished career. After leaving Wellington Teachers' Training College, he taught Māori at Taita College and, in 1991, completed a Master of Arts with Distinction at Te Herenga Waka—Victoria University of Wellington. Sir Pou then embarked on an academic career at the University, taking up a senior lectureship in Te Kawa a Māui in 1986. He was later asked to take on the role of tohunga for Te Herenga Waka marae, along with Te Ripowai Higgins as ruahine. Together, they ensured the marae's cultural integrity as an acclaimed and authentic learning space for mātauranga Māori. Sir Pou taught for many years in Te Kawa a Māui until, in 2003, he took up the position of associate professor at Te Whare Wānanga o Awanuiārangi in Whakatāne. In 2005, he assumed a professorial role in te reo Māori and tikanga at the University of Waikato. Since 2021, Sir Pou has been professor of Māori philosophy at Te Whare Wānanga o Awanuiārangi.

Sir Pou is celebrated for his mastery of te reo and his substantial contributions to the revival of the Māori language and mātauranga Māori. He was part of the ground-breaking Māori language television series, *Kōrero Mai*. Established in 1983, *Kōrero Mai* has been a foundational educational programme supporting generations of Māori language learners.

Sir Pou is a former director of Te Panekiretanga o te reo Māori, the Institute of Excellence in the Māori Language. He taught Te Mātāpunenga, a programme where individuals who are already proficient in te reo Māori engage in training to expose them to the deeper teachings of whaikōrero, karanga, and tikanga. His students are considered some of the pre-eminent exponents of te reo Māori and karakia.

Sir Pou has been a stalwart for the Tūhoe people. He has chaired the Hui Ahurei, the longest-standing iwi festival celebrating Tūhoetanga (Tūhoe identity). During his time in Wellington, he led Tūhoe ki Pōneke, a group formed to support the Tūhoe diaspora in Wellington to remain connected to their iwi identity. As a member of the Tūhoe Waikaremoana Māori Trust Board, he made several submissions during the Waitangi Tribunal's Te Urewera hearings.

Sir Pou was appointed to the Waitangi Tribunal in 2008 and is recognised for guiding proceedings in appropriate tikanga. He continues to serve as a valued member and has sat on several inquiries. He has served as a cultural adviser to the Māori Land Court and the New Zealand Defence Force and

has been the lead adjudicator for Te Matatini. He is currently the chair of the Repatriation Advisory Panel at the Museum of New Zealand Te Papa Tongarewa, and sits on the Māori Kuini's advisory council, Te Tekau-mā-rua. He is also leading a programme at Te Whare Wānanga o Awanuiārangi to train judges from different tiers of the judiciary in tikanga Māori.

Sir Pou has written several publications including his most recent book, *Te Rautakitahi o Tūhoe ki Ōrākau*, published in 2023. This won the inaugural Te Mūrau o te Tuhi Māori Language Award at the 2024 Ockham Book Awards.

Sir Pou's contributions to Māoridom and education have been recognised across a number of awards. In 2012, he was recognised with the Te Tohu Aroha mō Ngōi Kumeroa Pewhairangi award at the national Te Waka Toi Awards, which celebrate excellence in Māori arts. In 2013, he was awarded an honorary doctorate from Te Whare Wānanga o Awanuiārangi. In the 2016 Queen's Birthday Honours, Sir Pou was made a Companion of the New Zealand Order of Merit, and in the 2021 New Year Honours, he was promoted to Knight Companion. Also in 2021, he was made a companion of the Royal Society Te Apārangi.

Sir Pou has always maintained a strong relationship with Te Herenga Waka and he continues to lead, mentor, and inspire Māori and others across Aotearoa to strive for excellence in Māoritanga. Sir Pou is an outstanding alumnus of this university, and we are proud to recognise his achievements with our highest honour.



## **Te Ripowai Pauline Higgins, QSM**

*Admitted to the degree of Doctor of Literature, honoris causa*

Te Ripowai Pauline Higgins, QSM, is of the Tūhoe people of Te Urewera and is widely acknowledged as a long-time stalwart and leader in the Māori language revitalisation movement. An educator and exponent of te reo, karanga, and tikanga Māori, she has influenced many and been celebrated for her unwavering leadership and commitment to te reo and mātauranga Māori.

Te Ripowai began her career at Te Herenga Waka—Victoria University of Wellington in 1989 as a lecturer in Social Work. With her skill in te reo Māori, and extensive knowledge of tikanga and te ao Māori, she was later offered a lectureship at Te Kawa a Māui. She was then promoted to senior lecturer and held the position of head of school for two three-year terms. She took up the role of ruahine (female cultural leader) and then taurima (marae manager) of Te Herenga Waka. Te Herenga Waka marae has grown to enjoy a national and international reputation as a centre of mātauranga Māori excellence, much of which can be attributed to Te Ripowai's leadership. She held the role of ruahine until she retired in 2016 after 27 years of service to the University.

Te Ripowai made it a priority to create a Māori academic environment at Te Herenga Waka, instilling the principles and practices of antecedents as guidelines for economic, social, cultural, and spiritual wellbeing. She demanded these ideals be fostered and developed, while recognising her own influential role in preparing students for service and leadership.

Whaea Te Ripowai, as she was known to many, mentored numerous students and staff in the breadth of mātauranga Māori and its potential contributions to their fields of study. She was often called on to share her knowledge of te ao Māori to various research projects or to support overseas travelling groups with Māori leadership. The relationship and scholarship she fostered with Malay Studies saw the National University of Malaysia award her an honorary Master of Philosophy in 2012.

Te Ripowai was at the forefront of developing Te Ataarangi, a national community-based programme for adult Māori-language learning. The programme is celebrated as one of the most effective Māori language learning methodologies for producing te reo Māori speakers. As a native speaker steeped in a Tūhoe upbringing, Te Ripowai was well placed to nurture the kaupapa, and she was a foundation board member of the movement. Her service to Te Ataarangi was recognised with a Queen's Service Medal in 1988.

Te Ripowai was an early supporter of the Māori language petition in 1972, collecting signatures from the community to ensure that te reo Māori was recognised in New Zealand as an official language.

Te Ripowai's reputation and experience has seen her serve on numerous committees and boards. She was a long-term member of Te Aka Matua, the Law Commission's Māori Liaison Committee, providing te reo and tikanga advice on several key projects. She also served on the board of Te Māngai Pāho, the Māori Broadcasting Funding Agency, for three consecutive terms. She was instrumental in the establishment and ongoing success of Te Ūpoko o te Ika, the first Māori radio station in the country. Te Ripowai was a foundation board member of Te Ipukarea, the National Māori Language Institute, and sat on the advisory board of the Linguapax International Advisory Board. She was also a cultural adviser for Governor-General Dame Patsy Reddy, where her extensive knowledge of formal Māori protocol and network of relationships across Māoridom were well utilised.

Te Ripowai Higgins is recognised as someone who, through her service and leadership, exemplifies and embodies all the characteristics of the Māori term 'mana wahine'. Her contribution to the University, Te Herenga Waka, and its many students and staff is immense, and testament to her integrity and determination.



VICTORIA UNIVERSITY OF  
**WELLINGTON**  
TE HERENGA WAKA

**Te Herenga Waka Marae 03.03.80**

**Te Tumu Herenga Waka 06.12.86**

**Ngā Mokopuna 06.12.24**

## HE MIHI

*E kore e ārikarika ngā mihi maioha ki ngā ringa raupā, ki a whakapeto  
ngoi, ki a manawanui, ki a manawaroa mā, i āwhina, i tautoko kia  
tutuki ai tēnei wawata—mai i runga runga, ki raro, ki roto, ki waho—  
tēnā koutou katoa.*

**[www.wgtn.ac.nz/marae](http://www.wgtn.ac.nz/marae)**

### **Ngā kaitautoko—Opening day supporters**

Māori Tourism, Te Māngai Pāho, Te Puni Kōkiri, L.T. McGuinness,  
Rider Levett Bucknall, Tennent Brown Architects, the Māori Trustee,  
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Te Kura Kaupapa Māori o Ngā Mokopuna, and Mokowhiti



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