



TE KARERE A HAUITI

Volume 16.2 December 2016

*Ko Ruahine te pae maunga, Ko Rangitūkei te awa, Ko Takitimu te waka, Ko Ngāti Hauiti te iwi.
E ngā whānau, e ngā hapū o Ngāti Hauiti, tēnā koutou, tēnā koutou, tēnā koutou katoa.
Ka nui te mihi ki a koutou. E ngā tini aitua, haere ki tua o te ārai. Heoi anō.*



Te Rūnanga o Ngāti Hauiti (TRoNH)

Convenor's Report: Neville Lomax

The past six months have absolutely flown and it seems that we have been flat-out either getting things underway or completing them throughout this period of time.

Mōkai Pātea claims events took up a great deal of our time; with a weekend wānanga at Rātā Marae, during June, and another over the first weekend of August, at Moawhango Marae, to prepare our Ngā kōrero Tuku Iho presentations and waiata practice, in preparation for the Waitangi Tribunal Ngā kōrero Tuku Iho (NKTi) hearings, during September.

The week commencing on Sunday 11th September through until Thursday 15th September was another particularly busy time for all four Mōkai Pātea iwi, who were privileged to make NKTi presentations to the Tribunal at both Rātā Marae and Moawhango Marae. The earlier preparation time proved to be invaluable to all those who were involved in the presentations and the feedback that I received from Tribunal members and also from Crown officials about this well organised event was all positive and pleasing to receive. The Mōkai Pātea Waitangi Claims Trust (MPWCT) can be congratulated for the effort that was put in to make it such a success.

I must also thank all of our people behind the scenes who worked really hard in all areas of the marae, to ensure that the mana of Ngāti Hauiti was enhanced, during the period that our manuhiri were with us.

Ngā mihi ki a koutou katoa!

An extensive amount of work during the past year, to set up and make preparations for our **Ngā Puna Rau Rangitikei Projects**, finally came to fruition on Friday 2nd September, when the Minister for the Environment, Dr Nick Smith (with a little nudge from us) announced that the government had provided \$700,000.00 under its Mana o Te Wai programme, for the clean-up and protection of waterways that feed into the Rangitikei River within the wider Mōkai Pātea rohe.

Within an hour of the Ministerial announcement in Wellington, we, together with project representatives of Ngā Pae o Rangitikei, were finally able to celebrate this important initiative with a ceremonial planting day beside the new bridge over the Pourewa Stream on Te Hou Hou Road, Rātā. We were joined by children from Hunterville School, Rangitikei MP Ian McKelvie, Horizons Councillor Gordon McKellar, together with Horizons staff and staff of the Rangitikei District Council to help plant 1200 native trees as part of the commencement celebration.

During this past six month period, we have been fortunate in being able to come together for two Ngāti Hauiti whānau dinner gatherings. The first, at Gumboot Manor, Taihape on Friday 24th June, attracted about twenty whānau members who enjoyed a quiet evening of getting to re-acquaint with each other and re-establishing their whanaungatanga connections, generally.

The second gathering was at the St. Johns Cosmopolitan Club, Whanganui, on Friday 23rd September. Approximately forty whānau members attended and it was most pleasing, for me, to see that uri from all seven Ngāti Hauiti hapū were present at one of our dinners for the very first time. Both gatherings were treated to our well received Ngāti Hauiti Quiz, with teams being required to answer questions about matters relating to Ngāti Hauiti that had been recorded in the previous issue of the bi-annual Ngāti Hauiti; **Te Karere a Hauiti Newsletter**. Lots of laughter was generated by those who were forced into responding to questions for which they had no idea was the correct answer or not.

The comment was made to me, at the end of the quiz, that this method was an excellent way of encouraging our people to learn more about our history and what goes on within Ngāti Hauiti, by taking more care to read and absorb the contents of the Te Karere a Hauiti Newsletter.

As I said in the last issue of **Te Karere a Hauiti**; **“Read through all the articles in Te Karere and you too could be a winner of our Dinner Quiz in the future.”**

I was again privileged to represent Ngāti Hauiti at the Iwi Chairs Forum (ICF) at Hopuhopu, hosted by Waikato-Tainui during early August. Amohia once again attended to support me, as well as in her role as part of the Whānau Ora Iwi Leaders Group. Her assistance at these ICF gatherings is much appreciated and I thank the board of Whakauae Research Services for allowing her to share her wisdom with me, particularly in the area of Whānau Ora.

During this six month period, I was saddened to receive the resignation of Richard Steedman as the delegate to Te Rūnanga o Ngāti Hauiti, representing the Ngāi Te Ngahoa hapū. Richard has decided to concentrate more of his future efforts on research relating to our wider Mōkai Pātea claims to the Waitangi Tribunal. As was seen with the presentations that he made to the recent NKTi hearings at Rātā and Moawhango, he has chosen wisely. Good luck and thank you for the wonderful contribution you have made to Ngāti Hauiti in the past, Richard. We look forward to receiving the fruits of your future endeavours, on behalf of all the people of Mōkai Pātea.





Ngāti Hauiti History

(Neville Lomax)

In the Volume 16.1 June 2016 issue, I wrote about our descent line from Ngāti Whatumamoa down through the tupuna Tūwharaukiekie to Hauiti.

Did you know?

Some of our Ngāti Hauiti ties to the whenua to the southern portion of the Mōkai Pātea through Ngāti Tūmokai can be attributed to a tupuna who came into our rohe some four generations before Tamatea Pokai Whenua and his sons journeyed into the northern Rangitikei Valley.

The name of this tupuna was **Matangi** who travelled, from the Wairarapa into our southern rohe, in pursuit of a whirikōkō (flock of tui).

Set out below, is my memory of the story told to me by my great grandfather; Wirihana (Wilson) Winiata, about the journey made by Matangi,

Some four generations (100 years) before the arrival of the seven main canoes of the migration of our ancestors from Hawaiki (1350AD), a man journeyed from the Wairarapa side of the Tararua Ranges. This man's name was Matangi. He had heard stories about the huge flocks of birds that had been seen on the western side of the ranges.

Matangi climbed to the top of the ranges to see these birds for himself. At a point on top of the ranges that he named **Tirohanga**, Matangi gazed towards the northwest and saw a large flock of birds flying over the trees below. Following the birds he saw them settle on the forest trees at a place that he named **Tahuna-a-Rua**. This area is now better known as Palmerston North.

As the birds continued on, Matangi saw them fly high up above the clouds to again settle in the high forest trees at a place named **Pūrākaunui**, below **Whakaari** (Mt. Stewart). Matangi named this place **Te Aorangi** (near present day Feilding).

Further on, at a place called **Taumata-pātiti**, the birds again rested, sunning themselves in the nearby forest. However, they did not stay there long before flying on. As this forest was undergoing regeneration, Matangi named it **Te Rākauhou**.

The birds flew on and settled for the night at a place near present-day Halcombe, which Matangi named **Te Whakamoe-Takapū**. It was here that Matangi slept on his stomach with his face pressed against the ground.

At a place further on that he named and that is still known as **Tokorangi**, Matangi used his staff as an aid to leap across a stream.

As the birds flew on Matangi came to another stream where he recited a karakia. Matangi named this place **Waitapu** in recognition of his karakia at that place. (**Waitapu Stream** marks the southernmost boundary of the lands controlled by Ngāti Hauiti).

Matangi continued to follow the birds to a place now known as **Pūtōrino** where he heard the screeching of the birds over one of the hills. He named this place **Parororangi**. It was on that hill that Matangi played his pūtoto (horn).

At a place now known as **Te Papa a Hauiti** (where Hauiti died), Matangi saw the birds on the opposite side of the Rangitikei River. He named this place **Tirohanga-tuarua**.

Further on near the peak of the mountain range at a place named **Taupe**, Matangi stood and stamped his foot. He named this place Tapuwae.

Moving further on up the Rangitikei River, the flock of birds flew high up into the clouds above the high cliffs. Matangi named this place **Ōtamakapua**.

Further up the river, Matangi again blew on his horn. He named this place **Pūtātara**.

At a place further on up beside the river, near present day Manga-weka, Matangi plunged his tokotoko into the ground. The place became known as **Te Pounga-o-te-Tokotoko-o-Matangi**.

Continuing to follow the flock of birds, Matangi climbed a mountain range that he named **Whakaara-waru**. It was at this point that the birds again crossed over the Rangitikei River flying in the direction of a lake surrounded by bush.

When Matangi and his party reached this lake he was tired and did not wish to travel any further. To his delight he found that the flock of birds had also travelled as far as they wished and had settled in the forest to feed. Naming the surrounding area **Rangitauria**, Matangi and his party built a whare, which he named **Whitionga-Te Whenua**, beside the lake that he named Opouroa, and settled down to live on the birds supplied by the forest and the tuna supplied by the lake. (This lake is situated approximately five kilometres from Utiku).

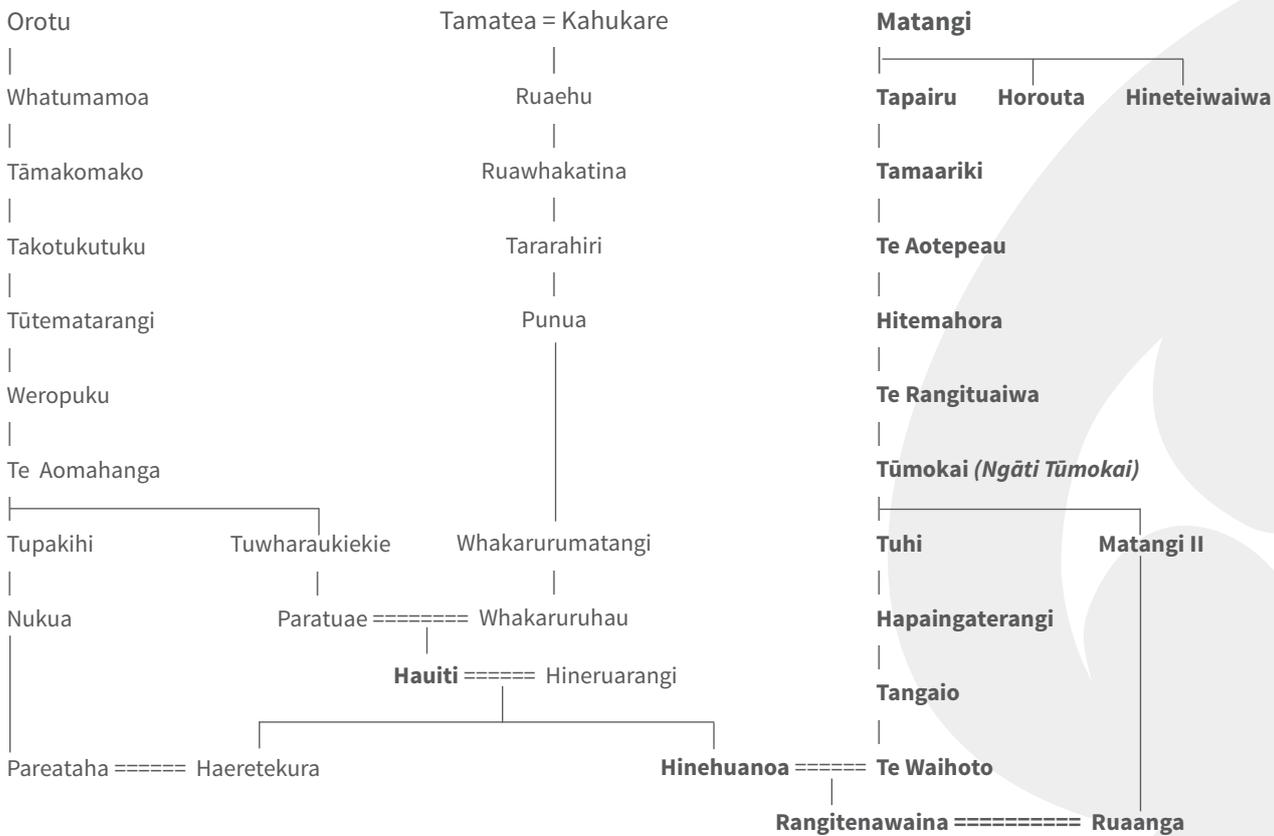
Matangi stayed at **Oporoa** for some time. However, it was during this period of his occupation of the area that another story of importance to his descendants of Ngāti Hauiti was enacted. Our oral history also tells us about how two of his children, named Hinetei-waiwa and Horouta, came to remain at Oporoa. Suffice to say that these two children disobeyed an instruction from Matangi to fetch water, and as a result he turned them into kaitiaki who remain in the lake forever searching for some mythical taonga.

After staying for several seasons in the area, Matangi left his two children at Oporoa and, together with some of his party, proceeded to return to the Wairarapa along the western side of the Rangitikei River.

It was while the party were travelling southward between present-day Ohingaiti and Rata that Matangi's pet dog named **Rangatira** went missing. An exhaustive search failed to locate the animal anywhere. In memory of his lost pet, Matangi named the area **Rangatira**.

All these place names left by Matangi remain in general use to this day and, therefore provides support for the land rights of Ngāti Hauiti, as descendants of this eponymous ancestor, within the southern Rangitikei District.

The following whakapapa records the descent lines from Matangi down to Te Waihoto who married Hinehuanoa the daughter of Hauiti, and also to Ruaanga who married Rangitenawaina a child of Hinehuanoa and Te Waihoto. It also makes the connections to Tamatea Pokai Whenua and to Orotu:



Economic Prosperity

Utiku Potaka

As we move into a new fishing season for our fishing quota, the last six months have proven to be an uncertain time for Te Ohu Kaimoana (the Māori Fisheries Commission) as Iwi debate and decide its future following a review in 2015. Iwi generally acknowledge the significant role Te Ohu Kaimoana has played in the past in allocating fishing assets to iwi but with that role almost complete, Iwi are looking at its future. Arguably the most pivotal role it currently plays is a unified voice for Iwi and Māori fishing interests as well as policy development. However Te Ohu Kaimoana still hold significant assets on behalf of all Iwi and therefore it is intended that these will be distributed to Iwi and Te Ohu will continue by operating on a levy type system. Ngāti Hauiti's share of the assets won't be significant however we do believe there needs to be a collective voice and a continuation of policy development, thus we support the continuation of Te Ohu Kaimoana.

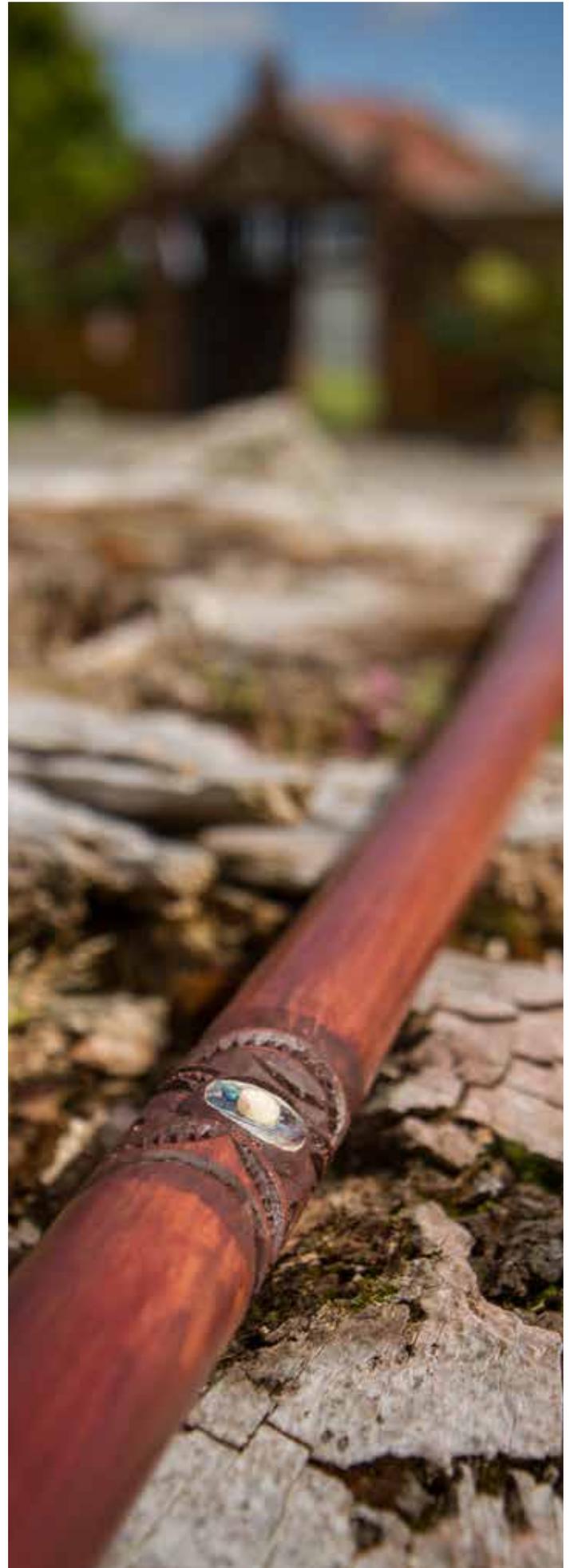


Utiku Potaka Chairman

A significant milestone was reached in September when we hosted the Waitangi Tribunal over four days at Rātā and Moawhango for the Kōrero Tuku Ihu hearings. These hearings were designed to provide the Tribunal with background information about our respective iwi and the Mōkai Pātea confederation prior to 1880. The presentation of our evidence through kōrero, whakapapa, waiata, haka, whakatauki and taonga was appreciated and well received by the Tribunal especially as it was the first time they had viewed video footage of sites of significance taken by drones. We had plenty of support from our whānau in terms of logistical support and attendance during the hearings so a big thank-you to everyone who took part.

The next stage in the process will be the 'substantive hearings' which the Waitangi Tribunal will hold over 10 or so weeks throughout 2017. They will be run in 1 week blocks and focus on our grievances and the research material presented to date. This is going to be a trying period for us as we will be hosting the hearings at each of our Mōkai Pātea Marae (Moawhango, Opaea, Winiata and Rātā) and which will all need major logistical support. This will be an opportunity for all our whānau to come together to help host the Tribunal and support our kai-kōrero...it will be a case of 'all hands on deck' so watch this space for details.

Given that we are coming to the conclusion of the Waitangi Tribunal process, we are now making preparations for the next phase of Direct Negotiations with the Crown. This will inevitably be a long and drawn out process so we have decided to make a start now and work on the 'pre-mandating' stage. This means that within the next 6 months you will be asked to vote on an appropriate entity that will represent Ngāti Hauiti (and the Mōkai Pātea Confederation) in the Direct Negotiations phase. It is therefore essential that you are registered with the Mōkai Pātea Waitangi Claims Trust so that you can have your say as to who represents us at the negotiations table. You can help by making sure your whānau are registered too! Registration forms can be downloaded from the Trust web site www.mokaipatea-claims.maori.nz.





Kaumtua Profile

Te Urumanoa Eunice Kereti (Hiroa)

Born: August 1930



Te Urumanoa (Uru) was born in Ratana in August 1930 to Matetahuna Hoeroa Tiopira (Hiroa) and Te Iwi Te Wano. Aunty Uru is the eldest of eleven children and was brought up by her koroua Tira Taurerewa (Koroheke Taurerewa) and kuia Wairata. Aunty Uru spent a lot of her childhood traveling around Aotearoa

and attended school at Ratana, Raetihi and Waiheke Island. Aunty Uru father had two sisters Oriwia and Bella Hiroa. Even though Aunty Uru hasn't spent a lot of time in Rātā she talks about her father Matetahuna attending school in Rātā, Utiku and Ohutu.

Aunty Uru father Matetahuna finished school and took over managing the Hiroa estate along the Winiata straight. Aunty Uru talks about the hive of activity for all the whānau of Winiata. They always had whānau get together at one another's homes. Everyone would get dressed up to the nines. She remembers how fine the men looked and elegant the women were dressed. They were fun times for all the families.

In 1951 at the Hiroa Estate Aunty Uru married the love of her life Uncle Akuhata Patariki Mikaere (Michael/Mick) Kereti. They had a new home built in Taihape in 1960 where she still lives today. She remembers a very sad time for her whānau in 1961/1962; her parents had gone away on holiday and Uncle Mick and Aunty Uru received a message from the local fire brigade and farmers, to say that the family homestead in Winiata was on fire. Aunty Uru remembers looking out her back window and seeing the night sky lit up from the fire. Unfortunately the homestead was burnt to the ground and only two things were saved; a mere pounamu and a tokotoko.

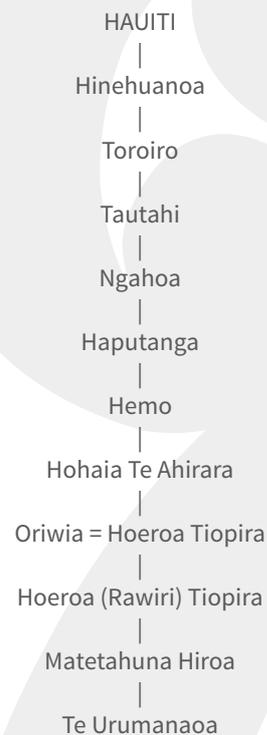
Aunty Uru parents moved into a home across the road from her and Uncle Mick, which belonged to Walter Munro, the Mayor of Taihape.

Aunty Uru talks about her whānau and how her grandfather Hoeroa (Rawiri) Tiopira attended Te Aute College along with the Pine boys from Ngāti Whitikaupeka. This is where they learnt to look after the land and become farmers.

Aunty Uru remembers when she and her whānau listened to a kōrero from Lena Kotua of Winiata who was also a weaver. Nanny Lena talked about how their Kuia was buried in the traditional way. She was prepared at the marae, wrapped in whāriki then laid to rest at the urupā on the hill behind the marae where our tūpuna rest.

Aunty Uru is rich with history and kōrero of the northern boundaries of Ngāti Hauiti. She talks with pride of the knowledge and history she holds.

HAUITI WHAKAPAPA for AUNTY URU:



Hiroa Estate Winiata Straight



Hiroa Estate Winiata Straight



Rangatahi Profile

Maihi Hauiti Archibald Potaka

Born: 10th September 1995



Ko Ruahine te pae maunga,
 Ko Rangitikei te awa,
 Ko Takitimu te waka,
 Ko Tāmātereka te hapu,
 Ko Ngāti Hauiti te iwi,
 Ko Rātā te marae.
 Ko Tauaiti Potaka rāua Ko Erena
 Metekingi-Anson ōku mātua tūpuna
 Ko Utiku Potaka rāua Ko Honor
 Mccorkindale ōku mātua,
 Ko Maihi Potaka ahau

1. How old were you when you started with the He Whetu Arataki program? 15 years old

2. What is one of your 1st memories of the program? Seeing whanaunga I haven't met before or haven't seen in a very long time and creating a bond between ourselves which is still strong today. Shout out to the cuzzys, much love.

3. As one of the oldest members of He Whetu Arataki, what are some of your fondest memories from the program? Mostly whanaungatanga and the various haerenga we did together as a whanau because this was the only time we got to hang out with each other apart from tangihanga. Favourite memory in particular would be our noho we spent in the Kawhatau valley getting amongst the whenua.

4. Do you think the He Whetu Arataki program was relevant to what you do now? Yes definitely. I remember on one of our first noho we had cuzzy Jerome Kavanagh come in and teach us about Taonga puoro (traditional Māori instruments), we not only got to hear pūrākau about the origins of these taonga, but we also got to make them. The kōrero that came through that day resonated with me and it was like a gateway opened up awakening me to te ao Māori (the Māori world). After this noho I knew I wanted to pursue a career in te ao Māori, which is what I am doing now. This experience was just one of many but overall the program has helped me acknowledge certain values that served as a good base leading into University.

5. Has this program instilled a passion to keep you engaged in Hautitanga? Yes it made me think about succession and what I can do to give back to our iwi and our people. My research this year has been a lot to do with Hautitanga and our whakapapa to our land.

6. What are you studying and what qualifications will you obtain? I am studying contemporary Māori art and will gain a Bachelor of Māori Visual Arts (BMVA)

7. What do you find most challenging about your chosen tohu? Time management and essay writing.

8. What is your current mahi? I am currently doing an apprenticeship which counts for my 3rd year under Ngatai Taepa, one of many artists working on the new wharenuī for Massey University Wellington campus.

9. When do you officially graduate? I finish my degree next year in 2017 and walk across the stage the year after, Woohoo!

10. What are you hoping to do next? If all goes well for my graduate year I would love to roll into doing my Masters in Māori visual art.

11. If there is one thing you could say to other rangatahi what would it be? Do what YOU love doing and if you don't have a passion yet, find one. This will make it easier for you to study or work than others who do it because they're told to or because that's where the money is. Let your passion be your driving force.

12. Now that you have become a Facilitator for He Whetu what is your vision for the program? I would like to see people more aware of te ao Māori and what it has to offer. Let our whānau, who don't have the privilege of being around te reo and the culture, a taste of what it is really like to be a part of something bigger. I would like to see more rangatahi involved, to tautoko anything that happens on the marae whether it is for waiata tautoko, or helping our ringawera in the kitchen, because in a few more years it will be up to us to carry on the legacy of our tupuna.



Pictured above are some Artwork's completed by Maihi



Te Maru o Ruahine Trust

General Manager: Robert Martin

Another six months have gone by and we are excited to say that we can tick off some further positive outcomes for the Trust. After getting through winter we are nearing the good weather and the sunshine is more aplenty, time for the board shorts, sunny's, BBQ's and sun screen – bring on summer! Anyway back to business our convenor in his report has highlighted our major events that have occurred over the last six months. Te Maru o Ruahine Trust has in some way played a role in each and every outcome of significance.

As we head towards the end of another successful and busy year I would like to surmise what these last eleven months have been like for those who have been tirelessly working behind the scenes to keep the momentum moving on the key deliverables for our Iwi.

We have had a long standing Social services contract with the Ministry of Social Development and developments nationally have impacted on our services during this phase of transformational change. Nonetheless, the quality of the work that has been undertaken by our Kaimahi, and the evidenced based results from both our Monitoring review and two yearly Audits gave the Trust a lot of confidence that we are delivering to specification. In some cases we are exceeding our contractual requirements which have put the Trust in a sound and confident position as the changes are being implemented nationally.

The Cultural Affirmation team based out of our Utiku office are again punching well above their weight and their innovation and creative thinking is adding some real value to the mahi they are undertaking. I have to commend the high quality work that they are putting in around the development of our Te Karere newsletter which really is something to be proud of. The constant work around keeping the database up-dated to maintain accuracy is at most times a tedious and meticulous task. Our website continues to be developed and we are excited about some changes we are looking at for 2017. Overall we have closed out nearly all our operational goals for 2016 and our Cultural Affirmation unit played a big role in making that happen.

Our Health service continues to be delivered in a very professional manner by Te Kotuku Hauora Ltd. Our relationship this Iwi organisation continues its seamless approach and most importantly the focus on the well-being of our whanau is paramount. The clinics that are held regularly

at Rata have been well received well run and very beneficial to our Hauiti whanau.

I would like to thank all the members of Te Maru o Ruahine Trust for what again has been a full on year. Your guidance and contribution throughout the year to assist the operations when required has been very positive and appreciated. I would also like to thank personally Johanna Potaka, Jean Cunningham and Tunu Walker who have all played a big role in their time as members of the Trust. I wish you all the very best for your future endeavours.

Te Maru o Ruahine Trust would like to thank sincerely all the various stakeholders who have been part of making 2016 a success. Including The Rangitikei District Council, Horizons Regional Council, our partnering Iwi of the Mokai Patea Confederation. Nga Waiariki o Ngati Apa. Ministry of Social Development, Ministry for the Environment, Hunterville School, Nyx Software, BMR Creative, Department of Conservation, Whakauae Research Services Ltd and all our volunteer army who provide the backbone to every event that we undertook throughout the year – without you all we would not have achieved very much.

Nga mihi nui ki a koutou katoa!



Rauhuia Environmental

Robert Martin

Ngā Puna Rau Rangitikei Project

Our Convenor's report outlined a major success story for members within the Ngā Pae o Rangitikei collective. Significant funding was provided through regional and central government as well as contributions from each participating Iwi to fund our environmental application Ngā Puna Rau Rangitikei. There has been input from many people to get us to this stage and I am delighted to say that progress on the works to date has been very positive.

Ngāti Hauiti has for many years been active in finding solutions to improve our environmental situation for our Awa and whenua. There have been many ongoing projects on a minor scale to which there has been progress but obviously never to the level that we are currently at now. Te Maru o Ruahine Trust is leading the process as administrators to the project and sits on the governance group which includes our Horizons partners. But I would like to take this opportunity to thank all those that have contributed to this long and tedious process.

From our perspective, Ngāti Hauiti has two major projects that are in play. The Pourewa Stream and Lake Oporoa; Both projects have different levels of complexities and requirements but the outcomes will be far reaching as we continue our march forward to protect those taonga that are so precious to our Iwi.

What also makes these projects so significant is that we are undertaking them with our close Iwi partners from the Mōkai Pātea Confederation and Ngāti Apa. The synergy, expertise, skill, knowledge and experience from all these partners has given rise to a very sound, effective and productive project group which is operating in a very complex situation, considering the catchment of the area has absorbed a significant chunk of the Rangitikei Awa and its tributaries.

The overall purpose of the Ngā Puna Rau Rangitikei projects is to preserve and enhance the mauri of the Rangitikei River and its catchment. This aligns with the overall vision for Ngā Pae o Rangitikei:

An environmentally healthy river and catchment sustaining a bountiful eco-system enjoyed by an informed and prosperous community.

A key aspect of Ngā Puna Rau Rangitikei is the collaborative and strategic approach that is interwoven throughout the projects in the application. This approach is a fundamental aspect of how Ngā Pae o Rangitikei operates by taking a collective, long-term and whole-of-catchment approach to its work.

The Rangitikei Awa is one of New Zealand's longest rivers, at 185 kilometers long. Its headwaters are to the south-east of Lake Taupo in the Kaimanawa Ranges. It flows from the Central Plateau south past Taihape, Mangaweka, Hunterville, Marton, and Bulls, to the South Taranaki Bight at Tangimoana, 40 kilometers southeast of Whanganui. The Rangitikei Awa is of generally high water quality and is recognised for its high cultural, ecological, and recreational values. There are outstanding wild and scenic characteristics, recreational fisheries and wildlife features of our awa. It is these attributes that Ngā Pae o Rangitikei and a wider group of community representatives, and agencies are aiming to retain and improve.

The 10 projects we have been funded for are designed to form a package of interventions to preserve and enhance the mauri of the Rangitikei River and its catchment. The sites proposed for works under this application are significant sites for each of the iwi where some deterioration in water quality or cultural use has been observed and measured. The proposed projects would improve or protect iwi/hapū values in specific tributaries and lakes in the catchment, while also helping protecting and improving the water quality in the main stem of the Rangitikei Awa.

Objective 1: To restore and improve the mauri of the Rangitikei Awa and catchment by improving water quality, fish habitat and riparian health at specific sites important to the Ngā Pae o Rangitikei collective.

Objective 2: Re-establishing and improving iwi/hapū and community connections with the Rangitikei Awa and catchment

Objective 3: Provide for the long term collaborative management of the Rangitikei Awa and catchment – Ki Uta, Ki Tai.



Ceremonial planting day at Pourewa Stream

Health Monitoring and Assessment Training day

Friday the 11th of November all Iwi who are part of the Nga Puna Rau Rangitikei Project participated in a training session assisted by Manawatu Whanganui Horizons Regional Council staff members Clare Ridler and Logan Brown.

The training is part of a series of ongoing activities that will aid in understanding the health of our waterways and help determine the effectiveness of the interventions that we have put in place. We have purchased 6 Stream Health Monitoring and Assessment Kits (SHMAK) for the purpose of aiding our environmental programme.

We started the day with a korero and a run through on the information sheets, and what we as monitors are required to know and implement when out assessing the streams/ rivers. This was a very informative session and gave an insight into the detailed information we can gather about our waterways and the state they are in. Clare and Logan took the group down to Pourewa stream to conduct the training and we undertook all the necessary physical monitoring and assessment steps that we had just been shown. It was thoroughly enjoyable exercise, but it also outlined the level of detail and work required to do a full and comprehensive test of the waterway.

These assessments will be conducted regularly and if any whanau are keen to participate or learn about what we are doing then please do not hesitate to get in touch with us at the Trust and we will be happy to talk and demonstrate our learnings and findings.



SHMAK kit training



Social Services

Raye Holland

Tēnā koutou te whānau whānui o Ngāti Hauiti. He mihi mahana ki a koutou katoa

Christmas is really rushing up on us quickly, it seems.

As always, things have been hectic, with professional development, attending reo classes, keeping abreast of issues within the social service sector, training with Child Protection Services around recognising child abuse and reporting protocols and suicide training.

In the future I want to complete the diploma in Child Protection Studies; I recommend that if the opportunity presents itself people do these courses. Identifying, supporting and protecting tamariki.

Sunday 12th February 2017 – Te Maru o Ruahine Trust will be holding a fun day (**Te Rā o ngā Tamariki**) at **Putai Ngahere** (Vinegar Hill). The late morning/early afternoon event will include old fashion games like three legged & sack races, egg and spoon races and water balloons. Naumai haere mai whānau.

Kia pai o koutou hararei.

Kaua e wareware ki te awahi i o koutou tamariki, mokopuna.



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www.ngatihauiti.iwi.nz



Te Kotuku Hauora Ltd

Wanda Horton

Health Education clinics: The clinics have been very quiet due to the whānau and providers being unable to attend the sessions for one reason or another. Although this has happened it will not deter me from introducing other organisations to our whānau. These educational clinics are very important to our whānau as they provide information and a face to the services that so many of the whānau are now utilising. You will find a list of upcoming clinics in the Hauiti Events calendar.

A reminder to whānau! Please ensure that all of your medications are up to date, prior to the Xmas/New Year period.

Ngā mihi maioha ki a koutou katoa

Programs

The programs at Te Kōtuku Hauora Ltd continue to be held and utilised by the clients and the community. These being a Mummies group, Kai tika program, Te Reo classes and Living with Diabetes. If you would like any information regarding these programs or other ideas you may have for the New Year please do not hesitate to contact Te Kotuku Hauora Ltd on (06) 327 4243. The Te Kōtuku receptionist will be able to direct you to the right person.

Professional Development

I have been busy this year completing my Diploma in Hauora Māori and I am very happy to say that I have recently graduated with my tohu. I would like to thank everyone for attending the graduation and supporting me on this day. Also a special mention to Robert Martin (GM for TMORT) and Grace Taiaroa (Ops Manager for Te Kōtuku Hauora) for ensuring that I was able to complete my studies and to the whānau whānui for their patience and support as I seemed to be more absent than present.

Ngā mihi aroha ki a koutou!!

I have also participated in Ngā Taonga Tākaro wānanga. This hui is based on traditional and contemporary Māori games to engage tamariki and rangatahi. The facilitation was excellent with full participation from those who attended.



L/R: Bo Rangī, Wanda Horton, Ziah Ratana - Horton, Raye Holland, Raina Potaka and Sue Murray.

If you require assistance over the holiday period for any health support please contact Te Kotuku Hauora Ltd during normal working hours on (06) 327 4243 and a Kaimahi will be able to assist you.

Have a safe and happy holiday.

Mauri Tū, Mauri Ora!

Ka kite au ki a koutou a tērā tau



Cultural Affirmation:

Kelly Thompson

Wow what a busy year we have had since our last edition of Te Karere; “and the momentum continues”. At times it has been “take a breath and hold on” and others “it has felt like we are just staying afloat” due to the mahi that all of our small team contributes to achieving.

Even though our services focus is cultural affirmation there are a lot of other things that we support on many other levels as well.

A reasonable portion of our mahi is spent on supporting other projects, events and kaupapa that Te Maru o Ruahine Trust on behalf of Ngāti Hauiti is leading or participating in. It’s been a privilege to be a part of the growth and development of the Ngā Puna Rau Rangitikei Project. To see the vision and strategies of the Iwi involved and positive development of our external stakeholders has been outstanding, what has been brought to my attention is that we all are trying to achieve the same outcomes. We were relieved and excited at the release by the minister that Ngā Puna Rau Rangitikei was successful. The planting ceremony held at the Pourewa stream was certainly a milestone for the project.

Ngā mihi manahau ki a rātou.

Early in September our small team worked tirelessly to prepare and plan for Ngā Iwi o Mokai Patea Ngā Kōrero Tuku Iho. We had two coordinators Marj Heeney (Ngāti Whitikaupeka) for the northern portion and me (Ngāti Hauiti) for the southern. This was both exciting and daunting for all involved. We were very lucky to have support from the Mōkai Patea Waitangi Claims Trust, Kia Rite Officer; Gloria Toheriri. Gloria is certainly very knowledgeable about this type of event and made it much easier for us all. The kōrero, the venues, the kai and the high standard of organisation was dually noted by all in attendance. One of the highlights for me during the hikoi of Ngā Kōrero Tuku Iho was to be told numerous times, by panel members of the Tribunal, that; “You’re the best driver we’ve ever had”. The comment takes me back to something my Dad once told me, “If you make people carsick on our roads then you’re a useless driver”.

Ngā Kōrero Tuku Iho was an historical event that I am thankful to have been a part of, I saw so many of our people hold their heads up high with pride.

Ngā whānau whānui o Ngāti Hauiti, he mihi aroha, he mihi maioha, ki a koutou.

I am currently on my last Aromatawai (Assessment) to complete my tohu in Te Putaketanga o Te Reo Maori with Te Wananga o Aotearoa. Studying has been very challenging over the last few months however I’m thankful for the support that I have from my Te Putaketanga whānau, In the true essence of things Maori we will all cross the stage to graduate next year.

He Whetu Arataki:

In July we held a new intake noho for He Whetu Arataki, we had seven new rangatahi attend and the feedback has been fantastic. The highlight of this program was that five of our older rangatahi members came home to Rātā and facilitated the five kaupapa of the program. This is a huge success for Te Rūnanga o Ngāti Hauiti who have strategised on developing a succession plan for Ngāti Hauiti. It has taken some time to develop the program to where the Rūnanga wanted it to be and now they are seeing the fruits of their labour.

Another success to celebrate for He Whetu Arataki is that Anthony Thompson, one of our rangatahi who was profiled on page 11, of the December 2015 issue of Te Karere, was given the opportunity to fill a vacancy on the Whakauae Board of Directors. Anthony accepted the position and has been enjoying the experiences and learnings that have been offered to him.

The next He Whetu Arataki noho is on the 3rd & 4th December 2016, they are normally held during the school holidays. If you have rangatahi, within your whānau, who you think would benefit from attending these noho, please contact me, through the contact details on the last page of this edition, to discuss any questions that you may have. For the 2017 dates check out our latest Ngāti Hauiti events calendar.

Hauiti Dinners:

We have held two Hauiti dinners since our last edition of Te Karere. Our Hauiti dinner held in Taihape at Gumboot Manor in June was another successful evening and lots of fun and laughter was had by all who attended. There were twenty whānau members in attendance, which made it quite an intimate night as you can see from the photos.



Back row: Wharerimu Steedman, Neville Lomax, Ziah Ratana-Horton, Wanda Horton, Jason Huxtable, Te Paea ote rangi Thompson and Kelly Thompson. Front row: Phoebe Huxtable, Meretini Bennett-Huxtable, Peyton Huxtable, Tracey Hiroa, Pia Huxtable, Heather Gifford and Awhina Rushworth.

St John's Cosmopolitan Club in Whanganui in September was the next venue for our Hauiti Dinner. We had 50 + whānau members attend. This is one of the best Hauiti Dinners that I have attended. As Uncle Neville stated it was the first time that all seven hapū of Ngāti Hauiti have been represented at our Dinners. There were some fantastic names of groups for the quiz and some awesome acting skills. Well done to all who attended this dinner, it certainly makes our job complete when we see our whānau enjoying each other's company. This is an awesome achievement and a huge 'thank you' must go to Raihania Potaka for encouraging more whānau members to attend.

Ngā mihi aroha ki a koe tōku tuakana.



L/R: Gloria Paranihi, Rochelle Paranihi, Esmay Paieka, Te Paea ote rangi Thompson and Aroha Paranihi.

Te Reo and Raranga Classes:

Rātā Cornell / Neville Lomax

Since the last Te Karere, our reo and raranga sessions have seen our whānau involved in using their reo and tikanga skills at the marae as well as their studies through Te Wānanga o Aotearoa. We have had a committed small group in attendance each month, but it would be ideal if these numbers were to increase.

Next year we hope to look at how we can change the format or delivery of reo and tikanga programmes to our people so that maximum numbers are in attendance.

Your ideas on how we can improve the delivery of cultural programmes to our people would be appreciated and welcomed.

Our wāhine have just learnt the techniques for completing their mini korowai, we wish them all the success in designing and completing a korowai/kahu huruhuru for their whanau.

Ngā mihi mahana mō te wā Kirihimete.



Korowai modelled by Shihan Cornell

On behalf of our Cultural Affirmation Services I would like to thank each and every one of you who have come to support, attend and participate in our projects and events. Without whānau participation we would no longer be able to provide these services. We look forward to seeing you all next year and look forward to meeting and having new whānau participate.

Tangata ako ana i te whare, te turanga ki te marae, tau ana.

(A person, who is taught at home, will stand collected on the Marae).



Communications

Wharerimu Steedman

Tēnā koutou ngā whānau whānui o Ngāti Hauiti, What an exciting time it has proven to be working for Ngāti Hauiti. With every event I am a part of I have seen more and more of our whānau come home in support. It is truly beautiful to be able to witness whānau reconnecting back to the marae, the whenua and especially each other, whether it's through our Hauiti dinners, our wānanga, or any other event they got a notification about through one of our lines of communication.

One of our biggest events in the past six months and a personal highlight for me was our Mōkai Pātea Waitangi Claims Ngā Kōrero Tuku Iho (NKTII). My role was kaimahi in support of our southern coordinator, Kelly Thompson. The preparation leading up to the actual four days, all the way through to the end, was huge and a learning experience that I will never forget.



L/R: Korty Wilson, Richard, Ruiha and Wharerimu Steedman at Rata Hall for Mokai Patea Nga Korero Tuku Iho.

This year I was also studying Te Ara Reo Māori Level 4 at Te Wānanga o Aotearoa ki Te Papa-i-Oea. I am very grateful to our Ngāti Hauiti Rūnanga, Te Maru o Ruahine Trust and especially both my managers for allowing me to start my Te Reo Māori journey and to finish this year with my completed tohu. Ngā mihi atu ki a koutou.

Registrations:

Firstly we would like to thank all of our whānau who have registered and/or ensured their contact details are always updated as they journey through their busy lives. Also thank you to those of you who go out of your way to get

all your immediate whānau members registered. This helps our small team at Te Maru o Ruahine Trust immensely.

As a registered Ngāti Hauiti member you will receive regular updates via email of what's going on or coming up within our iwi. You will also receive our Te Karere a Hauiti via post every six months, which is getting more and more popular as we chug along. If you have Hauiti whānau gatherings during Christmas or New Year's we challenge you to show off your Te Karere a Hauiti and if a whanau member has not received their own copy, please encourage them to register by contacting any one of our Te Maru o Ruahine Trust team; "Without our people there is no Iwi".

It is becoming even more essential for our people to register as we journey through our Mōkai Pātea Waitangi Claims (MPWCT) process. You can read more about this process in the MPWCT Chairperson's report, in this issue of Te Karere.

If you need registration forms, or need to update your address or email, then contact any of our Te Maru o Ruahine Trust staff from the Contact details provided below.



Facebook:

With a whopping 900+ whānau members so far our closed 'Ngāti Hauiti Whānau' Facebook group is another instant way to be informed about up and coming events, projects and noho. There is also a Rātā Marae page and a Taahuhu Marae page, that you are welcome to join and like.

Te Maru o Ruahine Trust has a Facebook page however this is only used to post information directly from Te Maru o Ruahine Trust. You can private message this page and I will respond, however friend requests will be denied.



Website:

If you haven't visited our Ngāti Hauiti website then insert the following link www.ngatihauiti.iwi.nz into your search engines and check it out.

We will be continuously adding and improving information that goes into

our website. The website will become a tool that our people can utilise and gain information about where they come from, learn their Ngāti Hauiti pepeha and eventually have access to other information that will be both informative and interactive. If you have any other suggestions of what you would like to see, click on the websites 'contact us' link and send us an email with your ideas.

Be safe while out and about these holidays whānau! I look forward to embracing a New Year with you all as the Communications Administrator for Te Maru o Ruahine Trust.

If you have any suggestions on ways you think we may improve, assist our communications, events or projects, please let us know.

"We can't fix something if we don't know it's broken"



Utiku Office

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Rātā Marae Committee

Sue Murray

Kia ora Whānau,

We now have a full complement of executive committee members, thank you Helen.

Chairperson - Helen Cooper (Down Uri)

Secretary - Hine Potaka-Gardner

Treasurer - Raye Holland

Booking Officer -- Jo Potaka

Funding Officer - Rata Cornell

We have been busy during the last 3 months.

- Catering for RDC, (tree planting)
- Catering for Waitangi Tribunal Hui – (Ngā Kōrero Tuku Iho)

Over Labour weekend, the Sheridan & Leameta (Manny & Tootsie Down) whānau reunion was held at our marae.

Thank you to Wanda Millyn for her donation and also to Helen for her donation.

Maintenance for the upkeep of our beautiful marae is ongoing.

We welcome anyone and everyone to our meetings so please come help our Marae flourish.

Ngā mihi ki a koutou katoa



Taahuhu Marae

Ko Ruahine te pae maunga
 Ko Rangitikei te awa
 Ko Ngāti Haukaha te hapū
 Ko Otaahuhu te Marae
 Ko Te Ruku o te Kawau,
 te Whare Tūpuna
 Ko Ngāti Hauiti te Iwi
 Tenā rā koutou katoa



One of the four objectives of our Independent Research Organisation Funding from the HRC is focused on “enhancing research capability through strategic investment in the development of Whakauae’s research workforce”; in other words a focus on growing the next generation of researchers. In this issue of Te Karere we have chosen to profile two wahine toa who represent that next generation - Rachel Brown who joined us as a permanent employee in July 2016 and Emma Rawson, our 2016 Whakauae Pae Tawhiti Scholarship recipient.

*Mā te tuakana ka tōtika te teina,
mā te teina ka tōtika te tuakana*

It is from the combined efforts (of the younger and older) that we can learn and grow together

Profile: Rachel Brown



Ko Taranaki te maunga
Ko Mōhakatino te awa
Ko Parihaka te marae
Ko Te Atiawa me Kai Tahu ōku iwi
Ko Ngāti Mutunga ki Wharekauri/ Kati
Māmoē ki Waimate ōku hapū
Ko Rachel ahau
Tihei Mauri Ora!

Background

Rachel will be familiar to many of the Hauiti whānau as she started with WRS last year as a doctoral student. In the last few months she has joined the team as a full time staff member.

Rachel has been engaged as a senior researcher, initially completing her doctoral thesis as well as working on a number of other research projects including: the preventing chronic conditions study; a study investigating how whānau are involved in decisions about an ill whānau member when that person is transferred to a different DHB area (the Hospital Transfers project); and study investigating the role of commissioning in the Whānau Ora policy approach.

“I love working for Whakauae Research Services, they have a great reputation at both international and national levels within the health research community...”

Last year Rachel received a one-year scholarship to finish writing her PhD. That work is looking at the coping mechanisms and strategies Māori and Pacific whānau draw upon when they are confronted with a child who has a life threatening medical condition. The study stemmed from the personal journey within her own whānau whereby the whānau had to deal with their son’s diagnosis of a cancerous brain tumor at age seven and again at aged ten. Extended periods of time in and out of hospital and dealing with over 23 services within the NZ health system was eye opening, in particular observing how Māori and Pacific whānau were treated. Rachel’s PhD work also incorporated working alongside Ronald McDonald House, Auckland to better tailor their services toward their highest users, Māori and Pacific people.

Rachel’s previous position was Group Manager, Māori Health Research at the Health Research Council of NZ; a position she held for seven years. Rachel was responsible for the Indigenous and Māori health research funding portfolio. Prior to that Rachel was employed at AUT University within Taupua Waiora, Centre for Māori Health Research. Her background incorporates an eclectic mix of health, research, social work and communication. Her career has spanned government, community, district health board and non-government organisations. Rachel has two children, Raen (13) and Manaia (8) and she has also helped raise five step children and loves being with her three mokopuna.

Rachel was brought up with her grandparents between Ōtautahi and the Chatham Islands. She longs to take her children back to the Island and plans to do so this year.

In her words...

I am honoured to have been given a scholarship that enabled me to feed my children and pay my mortgage while writing up my doctoral thesis. I love working for Whakauae Research Services, they have a great reputation at both international and national levels within the health research community. The team at Whakauae undertake their work with passion, integrity and credibility. They have great leadership and the team works really hard especially as timeframes are short and very intense.

Listening and learning about the history of Mōkai Pātea as part of the Treaty Claims process recently was both inspiring and emotional. I was in awe of our rangatira Neville Lomax, Richard Steedman and Utiku Potaka. Being part of that process and included as ringawera for Rata Marae after months of writing about colonisation brought about a sense of personal healing, hope and a new vision. I appreciate the support from Ngāti Hauiti in particular as whānau have taken me on as one of their own. I am really proud to be part of the team that can give back to our people and in particular, iwi.



Rachel with members of Hauiti whānau and Whakauae at Rata Marae Sept 2016

The second person we wanted to showcase in this edition of Te Karere will also be familiar to those Hauiti whānau who attended the AGM and ten-year celebration of WRS.

Our inaugural 2016 Whakauae Pae Tawhiti Scholarship Recipient – Emma Rawson



I am Emma Waimarie Rawson and I am the recipient of the inaugural Whakauae Pae Tawhiti Scholarship for my Masters 2016. I whakapapa to Ngāti Ranginui, Ngāi te Rangi and Raukawa through my father, Owen Rawson. My grandmother was Waimaria Maraea Tangitu. My father died when I was an infant and so I was nurtured and raised by my

Pākehā mother, Mary and my farming family of Scottish and Irish descent in Ōtautahi, Te Waipounamu. My partner, Adrian is from Te Ātihaunui-ā-Pāpārangi, Ngā Rauru and Ngāti Rangi.

“I knew I had to commit to the kaupapa I was passionate about, institutional racism...”

My journey to this point has been varied. Having completed my Bachelor of Arts in Te Reo Māori in 1999, I was keen to pursue work in Māori development but it took a few more years for me to realise that it was public health and health promotion that would be where my journey would go. In 2001 I had a daughter, Waimarie and she was my sole focus for a period of time. Eventually I went back to education and gained my post-graduate certificate in public health from the University of Otago. After working in Māori and non-Māori specific roles in DHB and NGOs for a number of years, I was very keenly aware of the disparities, not only in health outcomes but in the workplace. We badly needed to see an increase in Māori public health capacity and see increased opportunities for Māori to be developed and have more influence over decision-making, strategy and planning.

I am interested in research because it provides evidence to support the removal of barriers to Māori being able to be Māori.

In 2013 I became a graduate of the Māori Public Health leadership programme and I am still heavily involved in the Māori graduate alumni group as one of the core members. There are over 600 graduates across the country from the four streams offered on this programme. It is fair to say that this experience was transformative and that I hit a new stride from that point. Personally and professionally I knew I had to commit to the kaupapa I was passionate about, institutional racism, addressing the structural barriers to successful public health practices and ultimately Māori health outcomes. It was also at this time that I met Dr Heather Came and became a member of the Public Health Association special interest group on institutional racism, led by Heather and Grant Berghan. This year I moved to Auckland to undertake a Masters of Philosophy programme at Auckland University of Technology. When I applied for the Pae Tawhiti scholarship, they asked us to write about why we are interested in research and the following is an excerpt from my essay.



Rachel with members of Hauiti whānau and Whakauae at Rata Marae Sept 2016

Why am I interested in research? I am interested in research because it provides evidence to support the removal of barriers to Māori being able to be Māori. I am interested in research because if used in the right way, it can be a tool with which we can touch, move and inspire people to change. In the majority of my current work, I provide advice on increasing Māori responsiveness in public health. I am interested in research that can be used to inform, enhance and strengthen the way non-Māori practice in health in order to improve Māori health outcomes. I am interested in research because it provides avenues for us to increase Māori capacity, ensure better workforce development and workplace satisfaction for our Māori staff. You ask why I am interested in research, it is because it is one of the most powerful tools we have to highlight the real need and the real direction that must be taken in order for our people to thrive and live in a state of Mauri Ora that is ours by right as indigenous people in Aotearoa New Zealand. I am interested in research because of all of these things, because I want to make a difference.

Nō reira e te iwi, whānau, tangata o Ngāti Hauiti, it is my honour to be awarded this scholarship and I look forward to bringing my research back to Rātā Marae and Whakauae Research Centre and that it goes some way to supporting the aspirations of Ngāti Hauiti me tātou te iwi Māori.

OUR SPONSORS



