



TE KARERE A HAUITI

Volume 17.2 December 2017

NGĀTI HAUITI



Ko Ruahine te pae maunga, Ko Rangitikei 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 aitia, haere ki tua o te ārai. Heoi anō.



Te Rūnanga o Ngāti Hauiti:

Convenor's Report: Neville Lomax

NGĀTI HAUITI

The first week of June was taken up by the joint district Waitangi Tribunal hearings at Palmerston North, into the Rangitīkei River and its tributaries. Our various Mōkai Pātea kaikōrero once again provided clear and precise presentations to the tribunal panel, which were well received.

The annual mitigation hui with Genesis Energy again took place at Marton, during June, where we could update the company with details on what progress we have made with various aspects of our development including the He Whetu Arataki programme and the riparian planting along the Pourewa Stream.

A small group of whānau members gathered together on Friday 23rd June for the annual Taihape Whānau Dinner. Although our group was small it was great to get together again to meet socially and to maintain our whanaungatanga links. The following day we held the AGM for Te Rūnanga o Ngāti Hauiti at Rata followed by a Special Meeting to elect new trustees for the Rata Marae Reservation Trust. These meetings attracted a lot of interest and it is hoped that our new Marae Trust and Rūnanga will be able to forge ahead in unity of spirit and endeavour.

“He iwi Kotahi tātou”
(We are one people)

At the end of August, our Cultural Facilitator resigned to take up an alternative opportunity. We thank you Kelly for the work you have put in during the past few years, and wish you well in your future employment.

Our Ngā Puna Rau Rangitīkei projects have progressed well and should be completed in accordance with our contract with the responsible Crown & NGO agencies, during the coming year.

I spent the last week of July, until the end of August, out of action due to a need for a planned medical procedure and an extensive recovery period. My health is now back to a semblance of order, however, a longer period of recovery and rehabilitation than I had expected, still lies ahead of me. Because of my hospitalisation, I

was unable to attend Iwi Chairs Forum hui at Whakatane. However, I understand that there were several of our Ngāti Hauiti whānau attending, who could keep an eye on, and protect, our interests.

At our September Hui-ā-Iwi, I resigned from the position of Chairman/Convenor of both Te Rūnanga o Ngāti Hauiti, and Te Maru o Ruahine Trust. While this decision was prompted mainly by my health concerns, it is also one of my wishes that our people can go forward with new thoughts and processes, with the renewal of our leadership team. Thomas Curtis has been appointed Convenor/Chair of both Te Maru o Ruahine Trust and Te Rūnanga o Ngāti Hauiti and I have agreed to stay on as a Rūnanga hapū delegate and to assist Thomas with some of the functions that he is unable to meet, at this time.

The project to replace the Tomokanga at the Rata Marae, which commenced earlier this year under the He Whetu Arataki youth leadership programme, has progressed well under the sponsorship and direction of a team put together by Whakauae Research Services. It is anticipated that the new tūpuna whakairo, to be mounted on the new gateway shelter, will be completed and ready for their unveiling, at 5:00 am on Sunday 19th November 2017. As this celebration will have taken place by the time this edition of Te Karere is distributed, I would like to express my thanks to all whānau members who have been involved in this project, in whatever area that you have been able.

Special thanks go out to Amohia Boulton and her Whakauae team; and to Jordan Waiti (Ngāti Pikiao, Te Rarawa, Ngāti Mahanga and Ngāti Haupoto); and to Teresa Taylor (Ngāti Raukawa ki te Tonga, Ngāti Kahungunu, Ngāti Tūkorehe and Ngāti Kuia), who oversaw the development and implementation phases of the project on behalf of Whakauae Research Services. Special thanks also to Tamati McGregor, (Ngāti Raukawa and Ngā Rauru Kītahi) our Tohunga Whakairo, a direct descendent of Hokowhitu McGregor who was one of the carvers who created the original Hauiti Whare Whakairo, which stood beside the Rangitīkei awa at Te Hou Hou, until it was washed away in the flood of 1897.

As our endeavours for the year 2017 comes to an end, it is my wish that you all have merry and happy Christmas celebrations, and that your holiday break is restful and safe wherever you may travel or be.





Ngāti Hauiti History

Neville Lomax

As indicated in previous editions of Te Karere, I have endeavoured to describe our various tūpuna and the whakapapa from whom the people of Ngāti Hauiti descend. I have also attempted to describe the journeys they made, and settlements they established, in various parts of the Mōkai Pātea district.

I will now turn my attention to the various hapū that link us to our eponymous ancestor; Hauiti. In this edition, the two hapū I am writing about are; Ngāti Haukaha and Ngāti Ruaanga.

Ngāti Haukaha:

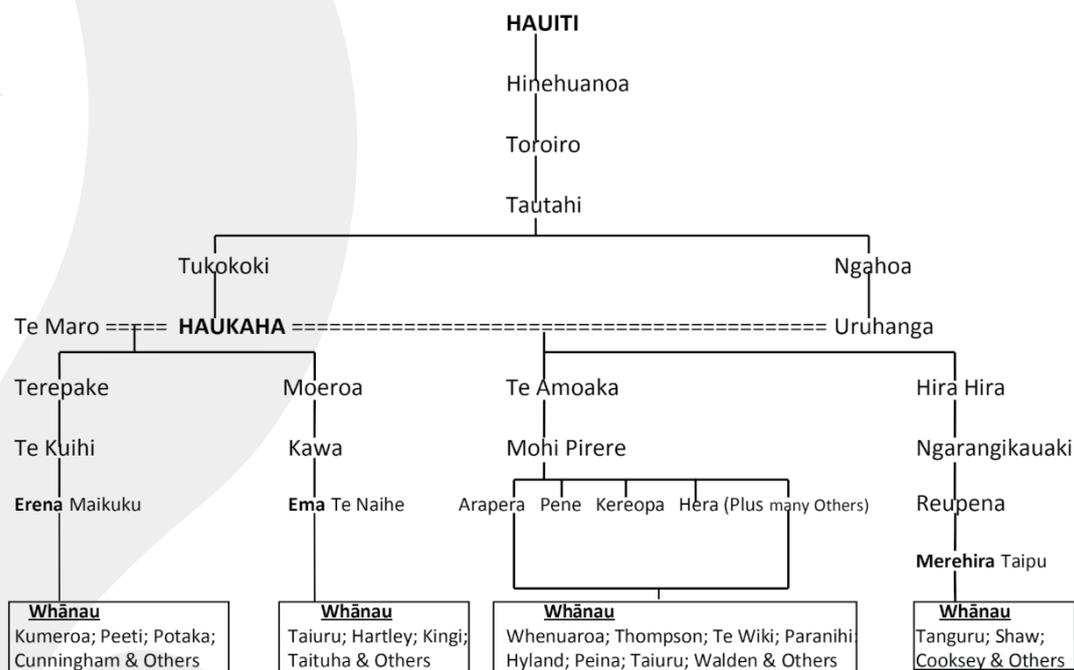
Ngāti Haukaha comes down through one of the four descent lines from Tautahi and Hinemanu, all of whom had close links with other descendants of Hauiti. Haukaha was one of the descent lines that maintained clear occupation of Hauiti lands and, whose rangatira were some of the leaders of Ngāti Hauiti. Te Haukaha was a grandson of Tautahi and Hinemanu and son of Tukokoki, the progenitor of Ngāti Tukokoki, which is regarded as being a hapū of Ngāti Hinemanu with its main interests being in the northeast of the Awarua and points further north. One of the main kāinga occupied by Ngāti Haukaha was Te Aputa, located high above the confluence of the Kawhatau awa and the Pourangaki Stream to the east of Mangaweka.

Another land-block, owned and occupied by Ngāti Haukaha under the rangatira Pene Pirere, during the mid to late 1890's, was the Pouwhakarua Block of some 1200 acres, to the west of Mangaweka. Originally awarded to Retimana Te Rango in trust for members "of the Ngāti Haukaha family or hapū of the Ngāti Hauiti tribe", a declaration to this effect was signed at the time. One of the requirements of the transfer of this land from Retimana Te Rango to the named Ngāti Haukaha individuals was that the land should be inalienable by gift, sale, mortgage or lease, except with the previous written consent of Te Rango. Unfortunately, following his death in 1894, a lease to the Hammond brothers by his successors, ended with the brothers being declared bankrupt with the land concerned being assigned, as part of their estate, to the New Zealand Loan and Mercantile Company. This, despite these Ngāti Haukaha owners taking the precaution of having a declaration drawn up in Whanganui and authorised by the Trust Commissioner Alexander Mackay in January 1885. A perusal of the original list of seventeen owners in the Pouwhakarua Block, shows the name of Merehira Taipu, who as the widow of Hori Tanguru (brother of Winiata Te Whaaro), and three of their seven children, had already been subjected to the painful eviction of the Community at Pokopoko in 1897.

Like the events at Pokopoko, the Native Land Court decided in 1899 that Ngāti Haukaha should vacate the Pouwhakarua land and, to emphasise the Courts decision, the Company arranged for local Police constables to be brought in to browbeat the occupants into leaving. As a result, it appears they elected to leave Pouwhakarua without a fight. Having lived through the forcible eviction at Pokopoko two years before, Merehira Taipu was most likely not keen to go through that experience again. They would have realised from the Pokopoko experience that things would not go their way in any case.

A sizable portion of the Taraketi Block, was also claimed and awarded to Ngāti Haukaha, when that land-block went through the Native Land Court, during the 1870's.

Ngāti Haukaha Whakapapa from Hauiti:



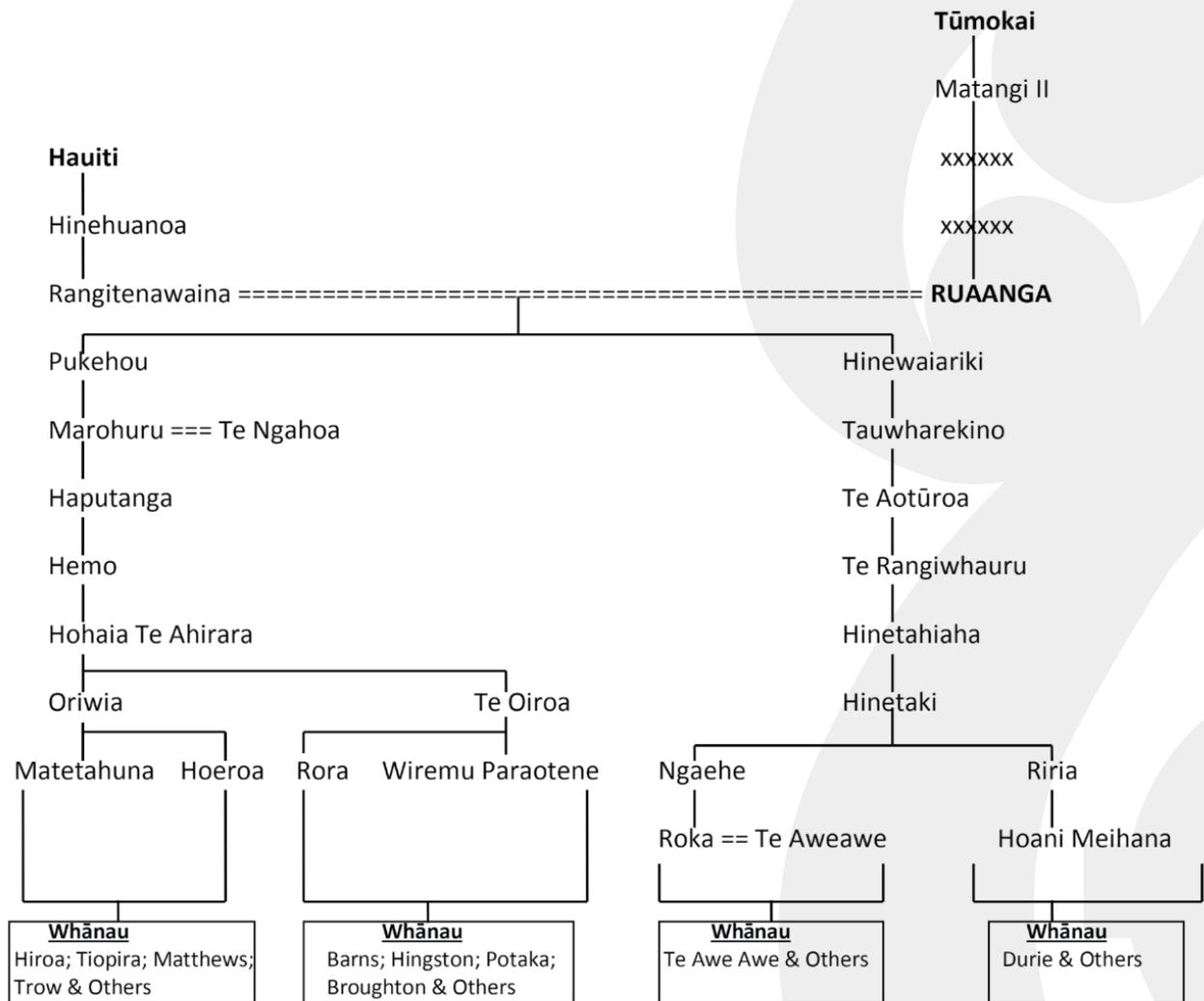
Ngāti Ruaanga:

The origins of Ruaanga come from the ancestor Matangi, down through Tūmokai. It was Ruaanga the descendent of Tūmokai who married Rangitenawaina, the grand-daughter of Hauiti through his daughter Hinehuanoa.

The main area of influence for Ngāti Ruaanga was in the eastern region of the Ngāti Hauiti rohe, in the land blocks along the central Ruahine Ranges and, particularly, those land blocks along the Oroua River.

The descendants of Ruaanga include the whānau of the following tūpuna: Oriwia Hohaia; Te Oiroa; Irimana Te Ngahoa; Wi Wheko and Noa Te Hianga. The Hoani Meihana and Te Aweawe whānau, who are more closely aligned to the people of Rangitane, are also descendants of Ruaanga and Rangitenawaina

The following whakapapa shows known descent lines from Hauiti and Tūmokai down through Ruaanga and Rangitenawaina to the late nineteenth century:





Utiku Potaka
Chairman

Earlier this year, the then Minister for Treaty Negotiations, the Hon Christopher Finlayson agreed that the Mōkai Pātea Waitangi Claims Trust could follow a dual process of both the Waitangi Tribunal and Treaty Settlements. While this was good news for us, it is by no means an easy feat given we can only be funded for one process and not both. This approach has certainly stretched our minimal resources to maximum capacity however we remain determined to continue with the dual approach until such time as we are ready wholly to move into the Treaty Settlement phase.

1. Direct Negotiations

Over the coming months the Trust will be seeking the mandate from members of all four iwi to represent Mōkai Pātea in the direct negotiations and settlement process. This will involve advertising our mandate strategy and eventually seeking formal approval from tribal members. Mandating is crucial to settling our claims and we ask all our members to support the Trust when the time comes.

We view that one of the critical features in the process is to ensure that we have made every effort to unify all our whānau and hapū and to that end we have embarked on an engagement process with our Winiata whānau who have formed the Ngāti Hinemanu me Ngāti Paki Heritage Trust. We remain adamant that both Ngāti Hinemanu and Ngāti Paki be fully represented within the Confederation and indeed Ngāti Hinemanu have hapū representation across three of our four Rūnanga.

2. Waitangi Tribal

In the first week of October we completed the third week of substantive hearings covering interests in the northern part of the inquiry district which includes principally Ngāti Tamakōpiri and Ngāti Whitikaupeka. Our evidence focused on the grievances of the iwi of Ngāti Whitikaupeka which forms an integral part of Ngā Iwi Nui Tonu o Mōkai Pātea.

During the hearings it was noted that Ngāti Whitikaupeka maintains and enjoys its own independence and autonomy which has been upheld by successive generations of Rangatira. It maintains two strong and vibrant marae at Moawhango.

We are now preparing for the fourth week of hearings to be held between 11 and 15 December at Winiata Marae. The focus this time will be the central part of the enquiry district with evidence being given by Ngāi Te Ohuake.



Economic Prosperity
Utiku Potaka

With the commencement of the new fishing season on 1 October, it is timely to reflect on the fisheries sector and the impact that it has on Ngāti Hauiti investments.



Many will recall that well over 10 years ago Ngāti Hauiti shared in the division of the Māori fisheries assets with our share almost reaching \$1m in value. This included a mixture of cash, shares in Moana NZ (previously Aotearoa Fisheries Limited) and fishing quota known as ACE (Annual Catch Entitlement) in deep-sea fisheries.

Every year we lease our ACE to fishing companies and receive a payment for that entitlement. Over the past 2 years we have participated in a consortium called Ihu To Mai, led by Te Atiawa (Taranaki) which means that our ACE is combined with other iwi making it more valuable. The principal purchaser of the ACE is Sealord's which is half owned by Moana NZ so there is a flow on effect of profitability by way of a dividend to us. We also receive ACE for 140kgs of longfin and shortfin eels. While it is not a huge amount in the scheme of things, we have joined with other iwi in placing a moratorium on fishing our ACE with the intention of building up fish stocks.

Returns from leasing ACE fluctuates and is heavily effected by global demand, international markets and the value of the NZ dollar. This is reflected in the returns received from the Ihu To Mai Consortium and Moana NZ. Our fisheries investments are therefore dependant on the external environment.



The other advantage of being part of Ihu To Mai is that Sealords has agreed to fish our customary catch and store it for us until it's needed, primarily for supporting tangihanga and major hui. It has taken over two years of planning to establish this Pātaka Moana involving 24 iwi from Taranaki to the top of the South Island and will be operational early in 2018.

Changes are also being organised at Te Ohu Kaimoana (the Māori Fisheries Commission) who were originally tasked with allocating fishing assets to iwi and representing iwi fishing interests. Now that most of the ACE has been allocated, it will now turn to focusing on policy and representing iwi at a national and international level over the next 3-5 years. They still hold large sums of cash reserves on behalf of iwi and will use the interest to run the organisation. Ngāti Hauiti support the continuation of Te Ohu Kaimoana as it is able to advocate for all iwi.





Kaumatua Profile

Neville Franze Te Ngahoa Lomax
Born: February 1944



Uncle Neville was the second born of three children to Harry Lomax Senior and Eneti Te Kauru, in 1944 at Taihape. Following two years of his earliest years living in the Wellington area, Uncle Neville and his two brothers were taken from Paekākāriki to Utiku, by their koro and kuia (great grandparents) Wilson and Utanga (Ada) Winiata, to live in their homestead at Utiku. This homestead is still there today

and is occupied by Uncle Neville's younger brother Hape and his whānau. He remained living in that homestead, from 1946 until 1967, when he moved into Taihape to be closer to his work.

Uncle Neville recalls that in the years before he started primary school he went everywhere with his koro Wilson. They would visit the farm in Rata each week and stay for two days with Uncle Jack (Tumihau Utiku Potaka) and his whānau at his home along Te Hou Hou Road at Rata. Uncle Jack was the youngest brother of his nanny Ripeka Utanga,

At aged five years, Uncle Neville went to Utiku Primary School and really enjoyed those schooldays. There was little animosity between Māori and Pākehā at the school, as at least half of the school roll was Māori and most of those kids were Potaka whānau members. Little Māori history was taught at primary school and all the history of our people was given orally to whoever was prepared to listen, by the old people (great grandparents).

Uncle Neville recalls that neither of his great-grandparents had received any formal schooling and they felt that if they spoke Māori to their mokopuna, they would grow up without the ability to read or write, and to speak English, correctly. So, they had been convinced by government policy of the day, that it would be best for their mokopuna to learn to speak and write English, as Māori was a dying language.

As the years went on Uncle Neville was given a choice, of either going to Te Aute College or Wanganui Technical College. He selected Wanganui Technical College, as he had never been away from home before. However, Wanganui was the closest and older brother Harry was already a boarder there. Things did not work out well, as he became mokemoke for the whānau at home, so he ran away from boarding school and returned to the farm at Utiku and enrolled at Taihape District High School.

Sport was his passion at school, however upon reaching the school leaving age of fifteen years, he left school to work on the farm, as it was accepted that the farm would eventually be left to him and his younger brother, Hape.

If you had the land, there was no great need to rely on money for food. Unless you were purchasing necessities such as flour, sugar etc, which was brought in bulk to last for at least a month, there was always plenty of fresh garden vegetables, there were sheep and cows for meat, milk, cream and butter. Pūha and watercress was always available and tuna could be obtained from Lake Oporoa

or the local rivers. These would be taken home and there would often be about twenty to thirty eels hanging on the line drying.

The old homestead was always a place to stay for various members of the extended whānau who would spend days, weeks and even years sharing the hospitality that the old people extended to one and all.

Uncle Neville recalls that whakapapa and tikanga was something experienced rather than learnt. A consequence of those many visitors arriving meant that a lot of time was spent explaining to the home whānau how these visitors were connected to them and to other members of the wider whānau. Uncle Neville stated that he used to believe that members of his wider whānau had also received the same whanaungatanga experiences that he and his brothers shared. However, it is only in more recent years, after discussing the various aspects of whanaungatanga with some of his cousins that he grew up with, that he has realised that some of them did not spend much time with their old people and these things were never fully explained to them, whether it be by the old people or their own parents.

After working in the transport industry for a period of thirty-two years, Uncle Neville retired at the end of 1994 and enrolled at Te Wānanga-o-Raukawa at the start of 1995. He completed his undergraduate degree in Mātauranga Māori at the end of 1997. Prior to attending Te Wānanga-o-Raukawa he was very much whakamā, but studying there helped him to come out of his shell.

Uncle Neville finally retired from paid employment at the end of 2008, after a period of eleven years as a tutor in the Iwi & Hapū Studies department, at Te Wānanga o Raukawa.

Ngāti Hauiti Tribal Involvement

Uncle Neville had always had an interest in redeveloping the whānau and hapū structures that had been abandoned by two earlier generations of our Ngāti Hauiti people. Following the resurgence of Te Reo Māori and the establishment of government funding for marae and iwi development, a meeting at Utiku in the late 1980's, between Hape and Uncle Neville together with Utiku and his late father Loisie Potaka, resulted in a decision to look at ways and means of reviving the Potaka whānau structure, that had been in existence up until the late 1920's. This development commenced, following a meeting of whānau to discuss lodging a Waitangi Tribunal Claim for the return of lands taken in the late 1890's by the Crown, at the Utiku Township, which were not being used for the purposes they were taken. The re-establishment of the Potaka Whanau structure was based on the whakapapa of the whānau to this land at Utiku.

The next step was looking at how best to assist with the re-establishment of the other various hapū of Ngāti Hauiti. This was done by arranging wānanga at various relevant sites throughout the rohe and calling all whānau members together, who relate to each specific hapū, to attend and to initiate an awareness of where they belong under the umbrella of Ngāti Hauiti.

Establishment of Te Rūnanga o Ngāti Hauiti was formalised on 10th December 1994 and Uncle Neville was elected Convenor/Chairman from that date, and all hapū were represented by a maximum of two delegates each. The Rūnanga was tasked, at that time, with representing Ngāti Hauiti whānui on tribal matters, developing a tribal infrastructure and re-establishing the tribal

asset base. After a recent important hospital procedure Uncle Neville relinquished his position as Convenor/Chairman, but has agreed to stay on the Rūnanga as a hapū delegate.

Uncle Neville regrets that much of the time he has spent, during the last thirty-five to forty years, being involved with Ngāti Hauiti whānau, hapū and iwi affairs, has come at the expense of a closer relationships with his wife, six children, ten grandchildren, ten great-grandchildren and two great-great-grandchildren. He wishes to apologise to them for the lack of time he has been able to spend with them during these many years and hope that they will understand and eventually be able to forgive him. He wants them to know that his work has been done with the best intentions towards all our whānau whānui.



Rangatahi Profile

Jack Rata Potaka
Born: April 1997



Ka hoea mai tōku waka ko Tākitumu ki uta.

Ka titiro whakarunga nei au ki ngā pae maunga ko Ruahine.

Ka paria te wai tapu o Rangitīkei ki uta ki tōku rohe o Mōkai Pātea.

Tau ana tōku mana taketake ki tōku tūrangawaewae ki Ōtara, ka paria ki uta ki Rāta marae,

Kei reira ka tu pakari tōku whare tipuna a Hauiti.

Tēnei te uri o Ngāti Tamatereka e tuku ngā whakamihi ki a koutou e rau rangatira mā.

Tēnei te hauhau o Ngāti Hauiti e tū ake nei.

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

Tekau mā rima ōku pakeke i tōku taenga tuatahi ki kō.

2. What is one of your 1st memories of the program?

I tūtaki i aku nei whanaunga.

3. As one of the oldest members of He Whetu Arataki what are some of your fondest memories from the program?

Te haerenga ma runga waka i te awa tapu o Rangitīkei, me te noho ngātahi ki te taha o tōku whānau whānui o Hauiti.

4. Do you think the He Whetu Arataki program was relevant to what you do now?

He rautaki tēnei hei whakapakari ake i tōku Hautitanga, nā runga tēna ka māia ake tōku tūi tēnei ao hurihuri.

5. Has this program instilled a passion to keep you engaged in Hauiti-tanga?

Katoa nei. Koia nei he rautaki kia tokatu moana tōku tū.

6. What are you studying and what certificates do you gain?

Bachelor of Law and Bachelor of Arts Maori studies and Spanish majors (Double Degree).

7. Where are you studying?

University of Auckland

8. What do you find most challenging about your chosen tohu?

Te nui me te taumaha o ngā akoranga katoa.

9. When do you officially graduate?

Ko te manako, hei te tau 2021.

10. What are you hoping to do next?

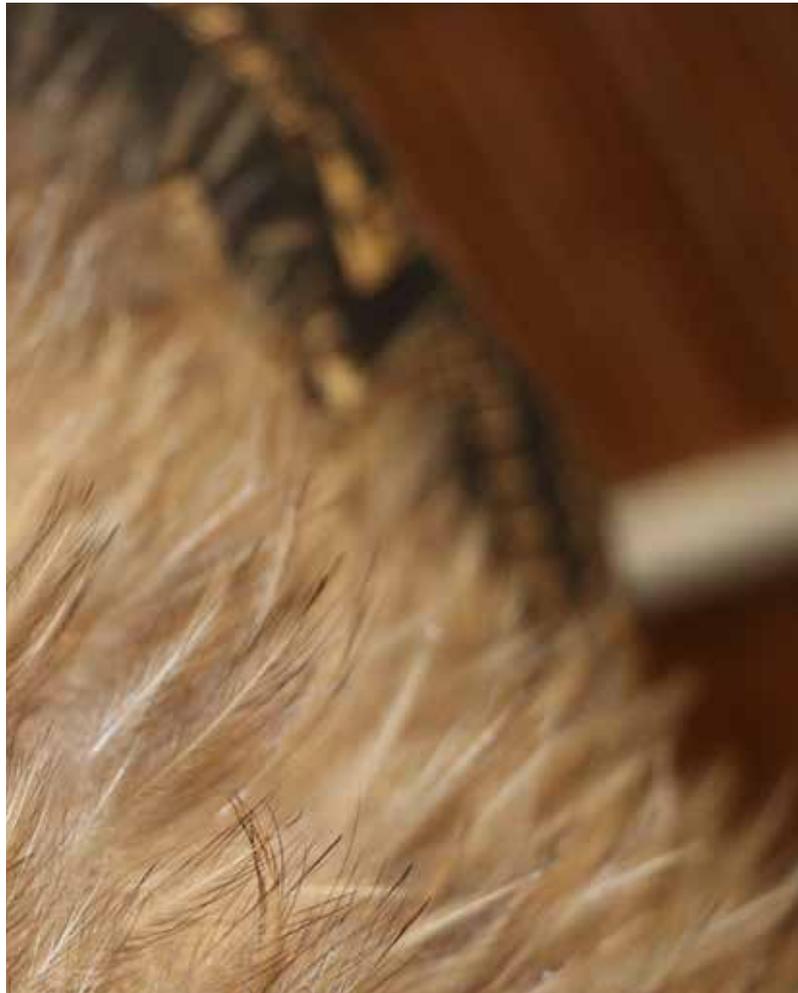
Kia whai mahi i ngā kamupene o te ture, mea rawa ake kia uru ki ngāmahi Diplomacy ki roto i ngā Embassies

11. Who has been your biggest influence / role model in your life and why?

Tokomaha o ōku iho pumanawa i a au e takahi ana i te mata o te whenua. Hēoi, ko tōku tino ko tētahi o ngā Upoko o te kura tuarua o ngā tamatoa o Rotorua, arā ko Aperahama Hurihanui. Kua whaia e au ōna tapuwae, i te mea, I whakatinanahia e ia te pukenga ki te tu pakari i ngā ao e rua. Arā ko te ao Māori me te ao Pākehā. Ko ia tēnā ka whāia te pae tawhiti kia tata.

12. If there is one thing you could say to other rangatahi what would it be?

Hoki atu koe ki ō maunga kia purea ai e ngā hau o Tāwhiri. Ko to ao Māori tō huarahi kia pakari rawa atu tō tū ahakoa kei hea koe i tēnei ao. Whāia i tōu e wawatahia nei!





General Managers Report

Robert Martin

Kia ora tātou,

It's that time again where the tinsel and mistletoe is being rolled out and we are all winding down or in some cases winding up as our festive season approaches. I would like to acknowledge many people who have been influential in our success over the year. Firstly, our fantastic group of volunteers who are constantly giving their time and support where required your assistance has been greatly appreciated. To the Trustee's and Rūnanga board members who again have maintained a constant presence, guidance and advice on all our Iwi aspirations, again thank you all sincerely I wish you all well for the festive season.

The team at TMoRT has again been very active over the last 6 month period with many key gains. Our small team continue to strive for excellence amongst challenging circumstances. I applaud the huge effort they do on our behalf. The main focus over the last 6 months has been around our cultural reconnections, Waitangi claims support, database accuracy, improving and evolving our communication channels, environmental programmes and Iwi development opportunities.

Sadly we have lost a long serving staff member of TMoRT. Kelly has always iterated her ambitions to aspire to higher levels of learning and engagement with opportunities to push her to goals yet untouched. I would like to thank immensely the years of dedication and commitment that Kelly has devoted to our Trust and Iwi. Her diligence, enthusiasm, knowledge and experience of all things to do with our operations and our cultural needs will be a huge loss.

We continue to maintain sound relationships on every step we take in regards to achieving our goals. The many different organisations and Iwi partners we work with all have a huge part to play in the successes we celebrate.

Finally I would like to recognise the services of our retiring Chair and convenor. It is comforting to know that he is still going to play an integral role within the governance structures of Ngāti Hauiti but in a capacity more manageable for him.

Words will never capture the feeling that I personally hold for Neville and he rightly deserves time to now rest and relax and enjoy the love of his whānau after decades of sacrifice. To Neville I thank you for your guidance, mentorship, loyalty, wisdom, knowledge, a trusting shoulder to lean on and an empathetic ear when most needed. You're an inspiration too many, always putting the needs of our people before yourself while being humble, gracious and a true gentleman. You bring so much Mana to our Iwi and I am so blessed that I have been able to learn from you and for that I thank you deeply from my heart.

May all our whānau have a safe, prosperous and exciting festive season.

Ngā mihi, nā



Rauhuia Environmental Services

Robert Martin

We continue to administer resource consents and concession applications from both Horizons Regional Council and the Department of Conservation. These range from metal extraction, filming, water discharges, roading, collection permits for wildlife, fauna and soils, research, along with many other types of applications.

This last 6 month period has been particularly busy and we enjoy the interaction we have with the applicants as it is vital that we understand fully the impact of the application on our awa and whenua and the importance of the applicant's request. It's an important role for our business as it ensures that we are at the coal face of working with affected Iwi and relevant stakeholders to consult and best manage our precious taonga.

Lake Oporoa and the Pourewa stream are the benefactors of the funding we received from the Ministry of Environment and Horizons Regional Council. We are nearing the last critical phase of our projects and the outcomes thus far have been challenging but extremely rewarding.

The Pourewa stream has had another 5000 riparian plants established along its margins. We were also very thankful for the donation of 500 harakeke from Department of Conservation. There are many whānau that are part of this process and their passion, drive and commitment is vital to the success of our projects. I would like to thank you all. Moving forward we are on target to finish well all our outcomes and in some cases exceed expectations.



1.) Planting team ready to go!



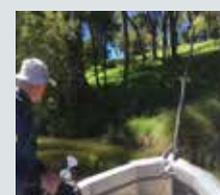
2.) Donated harakeke from DOC



3.) Local farmer helping out



4.) On the job along the Pourewa stream



5.) Scientists at Lake Oporoa



Social Services Kaimahi

Raye Holland

The end of 2017 is looming. This year has rushed by so quickly, this year has been a real test yet very rewarding. The challenge has been to meet our contractual obligations which does not cover the pain and suffering out there in our communities.

There are constants in our community that require close monitoring and interventions to reduce the harm in our communities. There continues to be trends such as our suicide rate the abuse of our mokopuna and tamariki the drug and alcohol abuse. More whānau are living together under a single roof for various reasons and unemployment continues to be high on the radar which affects home life quality. Staple food costs have significantly increased and this again impacts on the welfare and challenges that our whānau face in difficult times. Another trend that is on the increase is the number of grandparents having to bring up their mokopuna.

There are many rewards in this role and it is observed in various ways. Seeing positive change be it subtle or key change(s) to our whānau's lives helps keeps me hugely motivated. Seeing behavioural changes and aiding in helping whānau deal and become confident with government agencies is all part of the value we provide and the joy I get when I see change happen.

There have been some great highlights this year. The barbeque held at vinegar hill celebrating Nga Tamariki day with our tamariki plus parents and supporters was a great experience to which we will continue as an annual event on our Hauiti calendar. My Te reo training and experiences along with the cultural learning at the many Hauiti noho, wānanga held so far, also gave me a great sense of satisfaction.

As part of my role I have obligations to engage a wide range of networks and attend hui with NGO's, community groups and government departments. I am also a lead professional for the children's team plus and Family violence intervention Strategy group. I find the job very rewarding and the real inspiration I draw upon is made when working with our whānau. I am able to give them my professional help and support while understanding their real needs and wrap the relevant services around them.

Nga mihi, na



Te Kotuku Hauora Ltd

Wanda Horton

Tēnā tatou e te iwi o Ngāti Hauiti,

Health Education clinics: The last 5 months have been well attended by our whānau here in Rata. We have been on a day trip to Feilding and we have had some excellent sessions with other providers.

It is also refreshing to have some of our kaumatua who have not been able to come along in the past, do so with the support of their whānau.

This November our whānau are looking forward to Helen Cooper attending our clinic to show us some of her wonderful floral arrangements and also for our whānau to have hands on experience.

Tena rawa atu koe mo tou manaakitanga Helen.

The November session will wrap up the Hauiti Education clinic for 2017 and they will start again February 2018.

All whānau are more than welcome to attend **the first Wednesday** of every month.

Up and coming sessions for 2018 may include:

- WDHB Haumoana service
- Maori Land Court
- Justice of the peace
- Massage
- Te Ara Toiha service (Disabilities)
- WINZ

These concepts arise from the whānau who attend the clinics. So it is their thoughts and ideas that are conveyed when providers and activities are being sourced.



Aunty Erena's foot check from Leo Brown podiatrist

Kaumatua Olympics: This was held on the 19th October 2017 at the Jubilee stadium in Whanganui. This hui was a collaboration of Sport Whanganui and Te Oranganui Iwi Health Authority inviting all kaumatua from other rohe to participate in fun low impact activities that also encouraged whakawhānau. Ngāti Hauiti were represented by Maria Taiuru and Lee Walling who both enjoyed their day out and meeting other people. Nga mihi korua



Maria Taiuru and Lee Walling cup stacking Champs

Nga Wairiki Ngāti Apa event:

- Annual General Meeting
- 10th December 2017 10:30am
- Kauangaroa Marae
- Followed by lunch
- Te Kotuku Hauora Ltd will be closed for the statutory holidays over the Xmas and New Year period.

Have a safe and happy holiday's whānau
Kia piki tou ora
Kia piki tou kaha



Cultural Affirmation

Project Manager: Wharerimu Steedman

Wow the end of 2017 has come. Our Cultural Services had forecasted a big year with our Hauiti Dinners, Ngāti Hauiti Te Rā o ngā Tamariki, Te Reo Noho and He Whetu Arataki. We also supported Whakauae Research with the Restoration of our Rata Marae Tomokanga project and our Mōkai Pātea Waitangi Claims Hearings. We then consolidated all the year's hard work and published it in our biennial Te Karere a Hauiti. Well done team I think we all are looking forward to our Christmas break.

At the end of August it was with a pouri heart our small team at Te Maru o Ruahine Trust said goodbye to my Auntie Kelly Thompson as she embarks on her new journey. For myself Auntie Kelly "brought me up" into my role and without her faith and support I feel I wouldn't be where I am today. Ngā mihi aroha ki a koe Auntie Kellz.

In our first Te Karere a Hauiti for 2017 I wrote that my work goal was to take on more responsibility within my role I can confidently say I am doing that and loving the new challenges I am faced with. As the Communications Administrator most of you will know that it is part of my role to communicate out upcoming events to all our registered members in our Ngāti Hauiti database via email, facebook and our website. Now I am also a part of organising and running the events which has given me a completely different perspective on how our Ngāti Hauiti business of Te Maru o Ruahine Trust operates. Again, I am amazed at how much our small team achieves and I feel privileged that I whakapapa and work for an Iwi organisation that is determined to create constant opportunities for our Ngāti Hauiti whānau whānui to engage/re-engage with our whenua, our marae and most importantly each other.

"Without our people there is no Iwi".



Since our last Te Karere we have held our Taihape Hauiti Dinner at Gumboot Manor and our September Hauiti Dinner in Whanganui at St Johns Elms Restaurant. After such an amazing turnout at our Hauiti Dinner in Upper Hutt it was a little bit disappointing at the attendance of these two most recent dinners. Thank you to all the whānau who continue to support our Hauiti dinners it really is a lot of fun and laughs.

The whakaaro behind our Hauiti Dinners is to create a space for all Hauiti Whānau to come together, share a meal and have a great

time. At each dinner we divide whānau in to random teams for our Hauiti quiz that is made up from the most recent Te Karere a Hauiti. We hold four dinners throughout the year so far in Upper Hutt, Taihape, Whanganui and Palmerston North. If you have thought about coming along please do. For me personally, it is great to put faces to names and awesome to see whānau reconnecting.



Hauiti whanau enjoying Hauiti dinners.

TE WĀNANGA REO O NGĀTI HAUITI 2017

Kaiwhakahaere: Nicola Chase



Hokia ki te pae o Ruahine, kia purea ai e te hau o Tāwhirimātea!
Return to Ruahine, and be revitalised by the winds of Tāwhirimātea

Earlier this year three weekend wānanga reo were held at Rāta marae. The wānanga aimed to strengthen Hauiti descendant's knowledge and understanding of the language, culture and identity of Ngāti Hauiti and as it connects to neighbors, particularly to Mōkai Pātea.

All participants have connection to Hauiti in one or more ways. These include whakapapa, part of hau-kāinga, live locally, and or through mahi. Their experience of 'te reo' also varied across the learning continuum. Taura were grouped accordingly – an introductory group, and two groups within the early proficiency range. It was interesting to note that of the four men who attended hui, three in 50's and one in 70's. Most women were in the 40 – 59 year age group, with three under 30

WHY ARE YOU LEARNING TE REO?

I feel like I have a responsibility to learn it

E ngākau-nui ana ahau ki te ako, ki te hāpai hoki I tōku reo rangatira me ngā tāonga tuku iho a rātou mā kua wheturangitia, it's a feeling inside me

It's a cool thing to do 2, All my friends do, it's fun / competitive

Build and maintain capacity within my whānau

To strengthen my own abilities / confidence / skills / self-esteem / wellbeing / depth

To converse

For the future generations, to support mokopuna, to ensure its passed on

OUR LEAD & SUPPORT

The wānanga was well supported, and was able to call upon whanaunga as pouako who were experienced in both teaching and learning, kaupapa Maori, competent in language, and practiced in culture. They were Neville Lomax, Barbara Thomason, Taylor Wanakore, Sam Hawkins, and Nicola Chase. Additional pouako support was provided by Christina Chase who also doubled as caregiver for Atianui Hawira, in order that her parents could fully participate in the wananga. Acknowledgement must also be given to the cooks and helpers, the marae and Te Maru o Ruahine Trust – ka pai ki muri, ka pai ki mua!

KARAKIA

Tauira learned to recite, understand, organise and lead karakia within tikanga practices throughout all noho. Understanding of hui process was fundamental to their understanding of when, where, why, how and what to apply to each part of the day. Karakia from 'te ao Māori' as well as those from hāhi Karaitiana were shared and implemented. Tauira were given opportunity to discuss, when and how to apply these karakia.



MIHIMIHI

Tauira developed and learned how to greet/welcome, acknowledge, and thank people within the tikanga practices upon the marae throughout the noho. Students also developed understanding of pao, how to create and perform. The use of waiata ngahau and waiata whakanui were also utilised. Tauira were asked to see effort, bravery, perseverance, skill, first steps as well as excellence – he toa taumata rau!

HOUSEKEEPING

Tauira complete housekeeping duties and individuals were identified to complete tasks according to when they were present.



WAIATA / HIMENE

Tauira practised songs to support tikanga practiced throughout the hui. They included karakia, himene, whakatauki, inoi, waiata ngahau, and waiata whakanui. It was also another way to build a positive wairua for our hui.

TITO WAIATA

Tauira worked together in groups with a pouako to co-construct a verse for a waiata- ngahau.

MŌTEATEA

Tauira learned a mōteatea, the kaitito, its history, its language, when appropriate to perform, and how to sing together. In this instance a Ngāti Haukaha/ Hauiti waiata tangi describing the kaitito journey down the Rangitikei awa to Te Auputa kāinga.

WETE-REO

Tauira were grouped according to language confidence/ competence to develop their own understanding of grammar and sentence structure

WHAKATAUKI / KIWAHA

Tauira developed their understanding through communicative activity and were encouraged to utilise these saying within mihi and korero in order to provide depth and flourish.



KEMU WHAKANGAHAU

Tauira were encouraged to participate and consolidate learning through games. Kemu strengthened whanaungatanga between all participants.



WHAKAPAPA

The physical resources the wānanga utilised for whakapapa included the publications made available by the Mōkai Pātea Waitangi Claim's Trust in 2016-17, and the Tribal history by Tony Waltzl, with particular emphasis on the Ngāti Hauiti chapter. Tauira were taught language structures relevant to whakapapa, then utilising the resource provided, asked and responded to questions or to recite sections showing relationships between tupuna.

KAUPAPA O TE PO

Following the night time rituals after dinner, these activities consolidated the day's learning outcomes and encouraged whanaungatanga between participants and challenged tauira to apply their learning in a practical way. Tauira worked together as a whole, in pairs or small groups of mixed ability to do this.

Te Ao Māori

The concepts explored and discussed, included: mauri, tapu, noa, mana, hui, and wairua. In small groups taura were asked to connect Pere's korero to their own experiences and tikanga. Rauemi: Te Wheke, Dr Rose Pere

Pōwhiri / Whaikōrero

In small groups, taura explored whaikōrero utilising a number of communicative activities. Rauemi: Wānanga Whaikōrero Sam Hawkins - Understanding hui mataora



WHAKARITE / WHAKATU PŌWHIRI (HUI MATA-ORA)

Taura were assigned to taha tangata whenua or taha manuhiri. Together taura reviewed the sequence of pōwhiri, the sequence of karanga as tangata whenua and manuhiri, and the sequence of whaikōrero as tangata whenua and manuhiri.

In groups with access to a pouako, they each discussed role / responsibilities and assigned out to each member. The kaupapa of the hui was given. Taura were given some time and space to develop and practice their respective karanga or whaikōrero before the pōwhiri was done. Throughout the process the taura were encouraged to work together with their team and share their whakaaro. Time was allocated after the pōwhiri to allow taura and observers to share their experience of the same event – this was a very meaningful exercise

WĀNANGA EVALUATION

- All participants said they valued the wānanga, the organisation and that they achieved their goals throughout each wānanga
- Most participants acknowledged strong and positive relationships developed with each other and pouako
- Most recognised that they will see each other on future paepae on our marae
- Pouako valued the willingness of the taura to try, to ask questions, to reflect and to try again
- The kaimahi / cooks were acknowledged for getting involved when and where they could
- All participants standing multiple times to speak publicly in a variety of roles acknowledging the contribution of others, sharing a bit about themselves, sharing their learning, leading hui, or to support a practice

- Manawa tītī – the tight 9
- Firsts acknowledged – first whaikōrero, first pao, first time leading evening hui, first karanga as manuhiri
- Wealth of knowledge available for these hui; who connect to Mōkai Pātea, who range in age and gender, willing to support the wananga

Despite floods, storms, ice and snow, the wānanga continued, a great reflection of the commitment of the taura to the kaupapa – and a reminder of the proverb (whakatauki)

“Ahakoa te whenewhene o te wai, te pupuhi o te hau, te pupuke o te moana, ka ekengia e te waka” Despite choppy water, gusty winds and treacherous waves, the canoe continued!

He pūtea tautoko nā te ‘Taurawhiri I te reo Māori’





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.

As a registered Ngāti Hauiti member you will receive regular updates via email of what's going on or events coming up within our iwi. You will also receive our latest edition of Te Karere a Hauiti via post every six months, which is getting more and more popular as we chug along. If you have a Hauiti whānau gathering during the coming year, we challenge you to show off your Te Karere a Hauiti, and if a whānau member has not received their own copy, please encourage them to register by contacting any one of our cultural services team.

“Without our people there is no Iwi”.

As our iwi progress further along the Waitangi Tribunal claims process it is important for our people to become registered with our Iwi. More importantly we are hearing that a lot of our whānau do not receive these Te Karere panui. If you are not receiving Te Karere via email or in the post then you are **NOT** registered or you need to update your address please contact me on the contact details provided.



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. If you have whānau members on Facebook, and you know they are not on our whānau page, then encourage them to join, or you can add them to the group.



Website:

We are 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. Over the next six months you will see some changes and added information make sure you check it out. To visit our Ngāti Hauiti website insert the following link www.ngatihauiti.iwi.nz into your search engines.



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In this issue of Te Karere we focus on our research priorities developing indigenous researchers, supporting international collaboration, and the researcher engaged to support the Tomokanga project.

Sharing minds and hearts; reflecting on an international student exchange. Valdine Flaming a Metis woman from Thompson, Northern Manitoba was awarded a Queen Elizabeth II Diamond Jubilee Scholarship (QES), through a Community Foundations of Canada (CFC) programme. Through the scholarship, she was able to take up a three-month postgraduate student placement with Whakauae finishing in August 2017.

Whakauae hosted Valdine as part of a commitment to building indigenous research capacity and supporting international collaborations. As members of the Partners for Engagement and Knowledge Exchange (PEKES) programme in Manitoba we were invited to become a mentor organisation for the Queen Elizabeth II Diamond Jubilee Scholarship (QES) scholarship programme. Valdine was our first student placement.

During her three-month placement, Valdine primarily worked with the Whakauae team on their HRC-funded research project, Preventing Chronic Conditions (PCC): Learnings from Participatory Research with Māori. Her role included examining Indigenous chronic disease prevention practices in both Canada and New Zealand, updating the literature review already conducted by the research team and conducting a review of recent Canadian literature around Indigenous models of chronic condition prevention.

In her last week with us we asked her to reflect on her time with us. The following are snippets from that conversation reproduced with her permission.

My three months at Whakauae has flown by. Originally I intended to just learn more about how Māori prevent chronic conditions. As a Metis from northern Manitoba – poor health seems unavoidable for many of us. Blood quantum divides my extended family from each other while we survive poverty, intergenerational trauma and a legacy of shame. We survive our realities and chronic conditions are a side note. Coming to Aotearoa and my time with the team at Whakauae has made me feel safe and grounded in a way I have never felt at home. Māori are so friendly and welcoming and I learned a lot about

being Metis by being with them and talking about my experiences at home in Canada. I have the teachings and stories inside of me, I just have to listen and accept myself. Thank you Whakauae whānau for showing me that. Your acceptance and hospitality has changed my life.

What did you learn from being part of the PCC project?

I learned about Whānau Ora – which is something that I didn't know about before coming to Aotearoa. Before I joined Whakauae, I just thought wow those Māori really have it figured out. I wonder what they're doing right and now I understand that Metis and Māori face very similar issues but the historical contexts are different.

What surprised you in Aotearoa?

I honestly thought Whakauae was much bigger. From the website and outputs, I thought the team was larger. I've also been disappointed to learn and see how much racism is alive and well in New Zealand. On the other hand, the fact that the New Zealand government is engaging in treaty tribunals with Māori is something I struggled to comprehend when I first moved here. I've never seen a settler government acknowledge a treaty in this way.

What was a highlight of your visit?

I love the office environment, everyone is so accepting. I also really appreciated attending a Treaty tribunal hearing and especially being in Taupō on the same weekend that Ngāti Tuwharetoa settled with the Crown. That's a huge deal to me.

The team at Whakauae wish Valdine all the best.

Jordan and Teresa have been regular attendees at the Tomokanga Wananga as researcher and project co-ordinator. We have appreciated their support of this Hauiti based research project.



Jordan Waiti

I was born in Auckland in 1982. My father is from Ngāti Pikiao (Te Arawa), Ngaati Maahanga (Tainui), and Ngāti Haupoto (Parihaka). My mother is from Ngāti Moetonga and Ngāti Haua (Te Rarawa). I attended one of the first Kohanga Reo in Auckland, run out of

the living room of Graham and Linda Smith's house. After a little while, we all moved into some prefab buildings at Auckland Teachers' College. I remained at that Kohanga Reo until we moved to Hamilton when I was five.

Both of my parents were involved in Māori education as teachers, so we shifted around the country. In Hamilton I attended Te Kura Kaupapa Māori o Te Ara Rima, until I was old enough to attend Ngaruawahia High School. I was only there for one year, when my father got the job as Principal at Te Aute College in Hawkes Bay. Te Aute College was an eye opener for me. We were always reminded of the

deeds of the Te Aute Old Boys such as Tā Apirana Ngata, Te Rangihiroa, Sir Maui Pomare and many others. My time there made me proud to be Māori, and instilled in me the desire to contribute to the wellbeing of Māori in whatever way I was capable.

I moved to Dunedin at the age of 17 to study a Bachelor of Physical Education at the University of Otago; something I had set my mind on since I was 14. Whilst only a four year degree, I ended up staying at Otago for seven years gaining an Honours and then a Masters Degrees in Physical Education. My postgraduate focus was on Māori health and wellbeing, in particular, Māori Sport and Exercise Psychology. I didn't possess the artistic or athletic skills, so I thought I would contribute to Māoridom through gaining an education.

Since then I have worked as a researcher at the Eru Pomare Māori Health Research Centre in Wellington, and gained a PhD from Massey University, before moving to Raglan 6 years ago. My interest in research was borne out of the desire to seek meaningful and evidence-based findings that could contribute to Māori development. Currently, I have been teaching a 2nd-year Māori Health paper at the University of Waikato. This has given me the opportunity to share my learnings with young Māori, in the hope that they will continue on their educational journey.

For the past 10 years I have assisted Te Taitimu Trust, a youth trust based in Hawkes Bay. I have enjoyed working alongside rangatahi, as I learn as much from them as I hope they do from me. In this sense, the opportunity to assist Whakauae and Ngāti Hauiti with the Tomokanga restoration project has provided me with another opportunity to engage with rangatahi.



Teresa Taylor
Tēnā koutou katoa

Tēnā koutou e ngā uri o Ngāti Hauiti, otirā ki a koutou o te whānau whānui hoki.

Ko Teresa Taylor ahau, he uri au nō Ngāti Raukawa ki te tonga, Ngāti Tūkorehe, me Ngāti Kahungunu ki Wairarapa. Heoi, he tātai whakapapa

hoki nōku ki Te Waipounamu me te iwi Pākehā. Kei te āwhina atu ahau ki te kaupapa whakahirahira ko te mahi whakahou o te Tomokanga ki te marae o Rātā. Nō reira nōku te whiwhi.

Warmest greetings to descendants of Ngāti Hauiti and the wider whānau. I'm Teresa Taylor, and I whakapapa to Ngāti Raukawa in the south, Ngāti Tūkorehe, Ngāti Kahungunu in the Wairarapa and I also have whakapapa links which extend to the South Island, as well as NZ European. I am currently assisting with the administrative duties for the restoration project of the Tomokanga at Rātā Marae, which I consider a great privilege. I have been asked to assist with this kaupapa by Whakauae Research for Māori Health and Development who I have worked alongside of, on different projects, for a

number of years – another privilege. I am really enjoying meeting whānau of Ngāti Hauiti, and witnessing all the excitement and pride the tomokanga project has and is creating. I look forward to meeting many more of you!

Now for the boring stuff, a little bit about me. My education has included attending Ōhau Primary School, Deer Park High School (situated in the western suburbs of Melbourne) and Te Wānanga o Raukawa. Our tūrangawaewae is Kuku, Ngāti Tūkorehe whenua. However, we currently live close to Hamilton in Koromatua. We have 4 grown tamariki, 1 moko and 2 alpaca.

Nō reira ka nui te kōrero nōku, kei moe koutou. Tēnā koutou, tēnā koutou, tēnā tātou katoa.



Rātā Marae Committee

Johanna Potaka

Our Marae has been a hive of activity this year we have had a lot of bookings for Whanau gatherings, Mokai Patea Waitangi

Claims Hearings, Te Reo Classes, Waiata Classes and much more. A huge highlight for us all was the beautiful restoration of our Tomokanga and entrance into our Marae. We would like thank Whakauae Research Services for fronting this project and also all the whanau who supported the kaupapa.

On other news we would like to thank Henare Potaka for cutting up and disposing of the tree which fell on to the Wharepuni. There are also a couple other trees that are causing concern so if you can help out or know of anyone that can help our Marae out please let us know.

Upcoming Events

- 1st, 2nd and 3rd December 2017- He Puna Hauora – Richardson Whanau.
- 8th December 2017- Hunterville School Visit.
- Second Sunday of every month 2018- Rata Marae meetings.



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
Tēnā rā koutou katoa

