



NGĀTI HAUITI

TE KARERE A HAUITI

Volume 19.2 December 2019



*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 aitua, haere ki tua o te ārai. Heoi anō.*

NGĀTI HAUITI



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Te Rūnanga o Ngāti Hauiti

Chairmans Report: Thomas Curtis

“He mihi tēnei ki a tātou ngā uri o ngā awa motuhake o tēnei rohe, arā, kō Rangitikei, kō Hautapu, kō Kawhatau tae atu ki Pourewa. Ngā mihi hoki ki a koutou katoa, ngā manuhiri e āta titiro nei ki ngā kōrero e pā ana ki a mātou, anei, kō Ngāti Hauiti.”

Before we start, we need to take a moment to remember those who have passed, since the last issue of Te Karere.

“Moe mai rā ki te taha wairua o ō tātou tūpuna”.

NATIONAL IWI CHAIRS FORUM

The “National Iwi Chairs Forum” in Kahungunu went well from what I understand.

I am writing this on my return trip from Picton to Wellington, on the Bluebridge Ferry, following the more recent National Iwi Chairs Forum at Waikawa Marae, Picton.

The first day started with the “Iwi Assets and Māori Land Entities Symposium”, which was held on a large boat.

About forty people travelled along Queen Charlotte Sound, where we disembarked at Meretoto (Ships Cove).

We had lunch aboard the vessel before returning to Picton.

As we travelled, we enjoyed several presentations from NIWA, Cawthron Institute and Wakatu Incorporation, to name a few.

On the second day, a pōwhiri was held at Waikawa Marae, and then followed on to the Pavilion, for the conference proper to begin.

There was the usual business from the four pou; Pou Taiao (the environment), Pou Tahua (business or commercial interests), Pou Tangata (people and social concerns), and Pou Tikanga.

The Forum ended with a visit from the Minister of Māori Development, Nanaia Mahuta. You may have seen coverage of this visit, on Māori TV. We concluded that engagement with the government but unfortunately it was not been successful, and new approach will need to be discussed, in February 2020 at Waitangi.

Te Atiawa were great hosts with no shortage of Kaimoana, as you would expect.



OTHER ACTIVITIES

In July, I attended a Hemp Farmers conference, which was well attended by a broad variety of interested people. This is something we need to follow up with, as some of our whānau are keen to engage, with our support.

In August, Robert Martin, CEO of Te Maru o Ruahine Trust and I, met with Genesis for our annual catch up.

Genesis provide funding that we use across a number of projects, such as “He Whetu Arataki” as a part of cultural mitigation that we negotiated some years ago when Genesis were seeking a 35 Year resource consent. At the time, both Matua Neville Lomax and I gave evidence at an Environment Hearing set up for this purpose, and it’s downstream impacts.

Also, in August, we met with Byfords management to talk over issues we were trying to grapple with. Robert Martin, Neville Lomax, Adrian Wagner and I attended. It was a fruitful meeting which resulted in the planning of a site visit by Rūnanga delegates, and TMO RT staff.

RĀTĀ MARAE WORKING BEE

In September the Marae Komiti had a working bee which we all enjoyed. The work involved clearing guttering, drains etc. General maintenance that was sorely needed.



There have been many meetings of Te Rōpū Ahi Kaa (a committee that meets with the Rangitikei District Council every six weeks) the last meetings were held in August and October. The Local Body Elections were in the forefront of discussions with four councillors standing down. This created an opportunity for some of our whanau to step forward. One of our Ngāti Hauiti members; Tracey Hiroa was successful in her campaign for a council seat in the Northern Ward.

Congratulations Tracey we know you will be a great asset for Māori in the ward.



NGĀTI HAUITI

Ngāti Hauiti History

Neville Lomax

Ahi Kaa - Otamakapua Block:

In this edition I will write about the **Otamakapua Block**, detailing the boundaries of the block and how Ngāti Hauiti came to be in possession of it, and how it was able to maintain Ahi Kaa over the block, to this day. Details about other land blocks within the Ngāti Hauiti Takiwā, will follow in subsequent editions of Te Karere.

Ngāti Hauiti Ahi Kaa, in relation to the **Otamakapua Block**, extends broadly from a point in its northern boundary at the confluence of the Kawhatau and the Rangitīkei Rivers and it extends westward along the Kawhatau to the Pourangaki Stream in the Upper Kawhatau. It then extends along the southern border of the Mangoirā Block to the upper reaches of the Oroua River. From that point it follows the Oroua River to the north-eastern boundary of the Waitapu Block and then westward along the northern boundary of that block, to the Rangitīkei River. The Rangitīkei River forms its western boundary northward to the Kawhatau.

There were occupation and utilisation sites related to Ngāti Hauiti, that were located to the east of the Rangitīkei River on the Otamakapua Block. A settlement known as **Nganihopu** was occupied by Ngāti Hauiti and its predecessors from early times, and this occupation continued into the nineteenth century. While it is now difficult to clearly indicate where this settlement was located, indications are that it was possibly sited below **Mangamoko**. Ngāti Hauiti had several cultivations on the eastern side of the Rangitīkei River including one at **Te Kinu**, which was also used from ancient times through until the nineteenth century. A potato cultivation was established at a place called **Te Tonue**, where there was also a burial site. In addition, Ngāti Hauiti went to dig fern roots at a small plain named **Keretea**. Another area further south called **Parororangi** incorporated a very high cliff with rata trees growing on it. There was a shingle bed below this cliff and a potato cultivation was also located in the vicinity.

Another track that was used by our tūpuna from early times ran inland from their pā at **Te Ara o Tāwhaki**, to **Taueru Pā** (also referred to as **Otaueru**). This track initially went from Te Ara o Tāwhaki to **Te Kaoa** (an open flat area) and on to **Te Ara o Tane**. The track then crossed the river above **Makaraka** and from there came to a great rātā tree. The track led under the trunk or roots of this tree and then went on to **Kowhairoa** before descending to the pā at **Taueru**. A further track was said to run from **Te Hoanga** to **Ihataniho**, on the southern boundary of Otamakapua out to **Paireroa**. Ngāti Hauiti also used a path leading from **Mataniho** to **Waitapu**. Many of

these tracks were used for travelling, as well as being used for setting traps for kiwi.

There were a few Ngāti Hauiti sites of occupation on the Otamakapua Block, east of the Rangitīkei River and south of the Kawhatau River. These included **Potakatata**, a former pā site of our tupuna Hauiti, located to the east of the **Mangawharariki** River. Cultivations in the vicinity of this pā site were still being used by Ngāti Hauiti in 1879. To the south of Potakatata was another pā, called **Te Aputa** that was said to have been occupied by Ngāti Hauiti up to the time of Retapu, the father of Wi Wheko. The **Kiwitea Stream** was located to the south of these two pā and was renowned as a great eel river. It was used by Ngāti Hauiti from early times through until the late 1890's and possibly beyond. **Ruaotutahi** was an eel lagoon located between the Kiwitea and Oroua Streams. This lagoon was used by Ngāti Hauiti from ancestral times through into the nineteenth century.

There were several named trees on the Otamakapua block, including **Matawho** which was a hinau tree, and **Tauhaumanuka**, which was a miro tree where a kaka snare was located. Other sites were also associated with the catching of birds and other game. **Hukauru** was a huia snare near the southern boundary of Otamakapua, where Ngāti Hauiti hunted. This was said to be the only huia catching site on this block. Birds were also caught on a hill called **Tapuae-ā-Rangi**, located not far from Mangamoko. Pigeons and kokako were said to be abundant in this area. On this point, it was noted by Utiku Potaka, at the hearing into the Otamakapua Block in 1879, that "...we the younger people have caught [Kakos], the elder pigeons." **Tauae** was a kiore ground situated just above a rapid.

Ngāti Hauiti had a network of tracks connecting their various occupation sites. **Nganihopu**, located within the Otamakapua Block, was the centre of this network. One of the tracks running from Nganihopu went to **Weikarua** (a plain) and then on to **Pakihikura**. This was a trail that dated from early times but was being used by Ngāti Hauiti up until the 1870's, when they were still hunting birds in the area. Another pathway ran from Nganihopu, via **Waoku** (another plain) to a hill called **Poipoi** and then on to **Rangamangapa** (the source of the **Mangapu**) before finally leading to **Te Tumi** on the Rangitīkei River. Yet another path led from Nganihopu via the **Hoanga** to a place close to the **Keretea**, where there was a small plain, where Ngāti Hauiti used to dig for fern roots.

The utilisation of these various occupation and food gathering sites, from the time of their Ngāti Whatumamoā ancestors; Tūpakihi, Tūwharaukiekie, Tūmihau and Tūngore, through until the late nineteenth century, enabled the people of Ngāti Hauiti to maintain their Ahi Kaa over this Otamakapua Block.

"He kura tangata e kore e rokohanga, he kura whenua ka rokohanga."

The treasured possessions of men are intangible; the treasures of the land are tangible



Waitangi Claims

Ngāti Hauiti Representative: Thomas Curtis

The Waitangi Tribunal hearings are coming to the end, with Crown evidence having been presented in November at Waiouru. The Land-Locked Lands hearing was also held in November at Moawhango. If you are interested in the detailed evidence given, it can be found on the Mōkai Pātea Waitangi Claims Trust website in the Documents Folder.

Next year will be the final hearing/s including the Kaweka and Gwavas Forest claims. After this will be summing up. We hope this will be wrapped-up by June 2020. However, delays have been a feature of these hearings.

MANDATE AND DIRECT NEGOTIATIONS:

In the last edition, we sought your support to mandate the Mōkai Pātea Waitangi Claims Trust (the Claims Trust) to negotiate a settlement for Mōkai Pātea Nui Tonu inclusive of Ngāti Hauiti. It was great to see the large number of Ngāti Hauiti supporters at the mandate hui and the general support for the Claims Trust, when it came to the actual vote.

There was a high voter turn-out of just over 39%, with 80% of whānau members voting in favour of the mandate. This was a sound result which positions us well for the next steps in the mandate process.

But the mandating process is not over and, in the new year, the Claims Trust will be seeking submissions on the draft Deed of Mandate.

Once the Crown has assessed the submissions, the Minister will decide whether or not mandate is granted to the Claims Trust. Therefore, we will still need your support during the submissions process by sending in letters or emails of support.

Make a Difference

You can still make a difference, and take action, by making a submission in support of the Deed of Mandate. If we have your email address, we will let you know what and when to do it in the new year.

the Terms of Negotiations and then onto developing the Agreement in Principle (AIP).

Our aim is to complete the Deed of Settlement (DOS) at which point we will seek ratification by Iwi members. This will involve another voting process. It is therefore essential that you ensure that your whānau members are all registered members so that they can again exercise their right to vote.

This reminds me of a song “United we stand, divided we fall”.

Ma pango ma whero ka oti ai te mahi

By black and by red the work will be done!

This whakatauaikī refers to “achievement”; which indicates that workers, represented by the colour black, and rangatira represented by the colour red, by each doing their part, can complete any task.



Ngāti Hauiti Whānau Celebrations

CHANGING AND HEALING

by Matai O'Connor

The Gisborne Herald's Matai O'Connor went along to the launch of Beneficial 360, a community-focused initiative that wants to help people transform their lives. He spoke with the creators to find out about it.

Transforming lives and breaking the cycle of trauma is the point of a new initiative launched in Gisborne.

Beneficial 360 (B360) has been working under the radar, re-forming how communities can facilitate socio-economic solutions through the power of community collaboration and responsive education.

B360 was created by Tiffany Haami-Jones, Renee Wikaire and Linda Coulston with support from SuperGrans Tairāwhiti, Te Puni Kōkiri and the Ministry of Social Development.

They had seen the “administration of poverty” within the community and wanted to develop ways for people to move out of survival mode and into prosperity in all aspects of their lives.

B360 uses micro-enterprise as a vehicle to create and mobilise socio-economic impact by, for and with the community. “B360 delivers responsive education that accelerates and incubates economic empowerment for those whose systemic and social barriers mean it would take a lot longer on their own,” Renee Wikaire said.

"Our process weaves together healing strategies with practical tools and connects graduates to further opportunity.

"It means we can simultaneously work to heal trauma, of those who are disempowered, marginalised or dispossessed, with tangible economically-driven solutions.

"Starting here is about accepting that while some people can achieve alone, others need support," Ms Wikaire said.

A launch event last Friday night, emceed by MP Meka Whitiri, introduced the B360 initiative. A documentary film premiered at the launch showed the accomplishments of six participants in the programme throughout the last year.

The documentary is aimed at disrupting discourse about wāhine Māori beneficiaries, through the lens of current participants.

LIVED EXPERIENCE

"Going in, we understood some of these barriers but were ignorant about how surmountable they were on an individual level, particularly about how deeply it affected their confidence and sense of self-worth," Ms Wikaire said.

"We wanted to share these insights you would never know unless you had lived it," she said.

The participants were six local Māori women who each created a micro-enterprise of their own.

"These unique micro-enterprises were built from their skills, knowledge and real life experience of socio-economic issues facing our regional communities," Tiffany Haami-Jones said. The businesses ranged from kaupapa Māori swimming lessons for children in Kaiti and traditional Māori weaving practices to teach people connection and eco-friendly practices, to affordable housing options and financial literacy programmes for local families in the region.

The launch was to celebrate the women's achievements in front of their whanau, Ms Haami-Jones said — "on one hand to make it a reality for the ladies, but on another, to share their lived experience, barriers, dreams and ventures moving forward".

"It was by no means an easy journey; they deserve this moment to be proud," she said.

"To truly establish long term transformation, we also need to create an environment that is nurturing for a micro-enterprise movement - in a way that is collaborative across the community - so it is beneficial for all of Tairāwhiti community.

"The next step for B360 is to help build that ecosystem - because making this initiative successful long-term will require more people than just us.

B360 has a wider community focus of strengthening others so it's beneficial for all.

"At the heart of B360 it's about creating a connected and inclusive community where everyone has access to socio-economic opportunity.

"One way we have created a connected community is by meeting with local entrepreneurs who do not want to become a six-figure start-up but want to create self-employed incomes from their skills," Ms Haami-Jones said.

One of these local entrepreneurs is Tihema Johnson the owner of GEM Cuisine, GEM is an acronym for Green Eyed Māori.

"I was a qualified experienced chef who wanted to transition into self employment for years but didn't know how," Mr Johnson said

"Despite going to see different agencies for support, everyone talked about creating a start-up.

"B360 gave me the steps on how to do it, they supported me 100% with tailored education, confidence building, connection to networks and promotion to help me realise my unique strengths, skills and self-worth so I could develop this enterprise," Mr Johnson said.

With B360's support Mr Johnson and the B360 kai enterprise catered for a Ministry of Social Development event.

Ms Haami-Jones said they would also be preparing for the next programme by evaluating, measuring, reflecting and improving on what has already been done.

"We hope to take the documentary around the region — to share and connect but also to listen to communities, local agencies and organisations," Ms Haami-Jones said.

"This way we can hear what they need and therefore design more appropriately and invite them to collaborate."

B360 thanked Te Puni Kōkiri (Ministry of Maori Development) and the Ministry of Social Development for their support with the pilot phase, Linda Coulston said.

"We were very humbled to have Meka Whitiri be our Master of Ceremonies for the launch night and wish to thank her for the support she has shown in this initiative," Mrs Coulston said.

"There will be another programme but first we need to check in with the people of the region. It's their voice we want to hear now," Ms Haami-Jones said.

If you would like to connect with B360 you can find them via Facebook or sign up on the website www.beneficial360.co.nz



STARTERS: Co-founders of Beneficial 360, Renee Wikaire (left), Linda Coulston and Tiffany Haami-Jones. Picture by Rebecca Grunwell.



NGATI HAUITI

Kaumatua Profile

Jim Edwards, Born: 14th April 1926



On the 14th of April 2019, our Grand Uncle Jim Edwards turned 93 years old. He was born in Hastings on the 14th April, in 1926 to Wera Rawinia (nee Potaka) and Tutu Eruera (Edwards). Wera was a daughter of Arapeta Tapui Potaka and Esther Castleberg, one of ten children. Wera's youngest brother, Utiku, was 12 years old when Uncle Jim was born, and therefore the youngest Uncle to Jim.

Uncle Jim was raised in Wairoa until he was two years old, when his father Tutu died aged 28 years, of the "plague".

A week later, his 9-month old brother also died, and it was then that his two aunts, on his mother's side, were sent to pick them both up and bring them back to Utiku, to live with his grandmother Esther.

Koro Arapeta had already passed away in 1919 of a grave illness. As well as their papakāinga at Utiku, they still owned a huge homestead in Bignell Street Whanganui. Uncle Jim told me that he remained living with his grandmother for most of his childhood, commuting between Utiku and Whanganui. He states that he was more like a brother to Koro Utiku and Uncle Wilson as they all resided together. They periodically lived with his first cousins; Thelma and Erena, daughters of Rora Catherine, (Aunty Pud), his mother's sister' who he also considered to be his sisters. It takes more than a village to raise a child in Te Ao Maori.

Aunty Pud was married to Mutu Keepa, and they had Erena and Thelma to this union. These girls initially resided in Jerusalem on the Whanganui River, but Aunty Pud did not take too kindly to the isolation of the place, and their life there was cut short when her husband Mutu contracted tuberculosis. He eventually died of complications associated with this disease, and the family then moved to town in Whanganui to live with her mother Esther, and the wider whānau.

Uncle Jim stated that he, along with Thelma and Erena, all went to school at Gonville until his Aunty Pud remarried. Her second husband was John Kereopa and they then moved from Gonville to set up residence in Castlecliff, Whanganui, where the close contact with Uncle Jim continued.

He recalled that he stayed on with his grandmother, when his own mother remarried her second husband Mick O'Connor. Incidentally, his mother had three more children, Michael, Kerry and Barby, with whom he remains in contact with, and has always maintained a good relationship, with them all.

Uncle Jim holds fond memories of living with his grandmother, Aunts, Uncles and wider whānau. He claims that despite the loss of his biological father, and brother at the young age of two years, he describes his childhood as being "very contented."

There is no issue he needs to address, because he is positive and sees the deaths within his whānau as being just an issue, within his life. No displacement there, nor projection. He and his mother being quickly whisked off by his two Aunts, was seen as the cavalry coming to the rescue.



Jim Edwards



Jim's Grandmother Esther Castleburg, Great grandmother Catherine (Cohen), Aunt Nukuteaio and Cousin Mina

At age 22, he met the love of his life, Joy (Pauline), nee Pierce, at a dance in Whanganui, and after a brief courtship, they married on the 6th March 1948. They settled in Whanganui and had five children, Lynn, Michael, Kelvin, Patricia and Leigh.

Over the course of the years he worked for the Post Office starting off as a telegram boy. In 1958 he transferred to Wellington where he worked his way up the ladder, to laying cables all over the country. They then moved to Hamilton where he lived for two years, between 1966 and 1968. They then moved to Christchurch in 1972. His work transferred him to wherever they needed him to be, and he obliged willingly wherever there was cable to be laid. In 1976 they ended up in Auckland and when that contract ended, he travelled back to Whanganui where he is still residing today.

He paused for a minute to tell me that he was dealt a blow when his dear wife Joy was diagnosed with cancer and he became a widower at that time of his life. There are photographs of Grand-aunt Joy, all over his whare, including a wedding photo of the striking couple, in his cabinet. It is clear to me, from his kōrero, that she remains the one special love of his life.

He states that he held down several hobbies, and the camaraderie includes being an avid member of the Freemasonry Brotherhood. During the interview, he told me that he had been invited to a comrade's 100th birthday, next door at the Parish Hall, but he had to decline due to his own ill health.

Since the age of 8 years, he has played the piano and also played brass instruments, including the trombone, in New Zealand. He also enjoyed playing sports in his younger days, and throughout the years he was involved in rowing, playing hockey and golf. Uncle Jim has always remained fairly active and it is no surprise that he has kept fairly fit and healthy for most of his life.

It is clearly evident that all his family adore him and he is constantly surrounded by his children. Three of them reside in Whanganui and, incidentally, most of them work in the health care industry, nursing or care-giving, within the community. His son Kelvin is presently residing with him and two other children live close-by, with their families. The other two children visit regularly and keep in contact on a weekly basis. He has a special rapport with all of his grandchildren.



Uncle Jim Edwards at Home in Whanganui



Uncle Jim with some of his whānau; Patricia at left, Kelvin behind Uncle Jim, Lynne and Pats mokopuna seated. Murphy the dog looks on.

I visited him in hospital in April this year, just before his 93rd birthday. He was convalescing in rehab after a hip replacement. His health problems did not stop there, and he told me that the doctor had found an ulcer in his pancreas. Despite this, he was full of high spirits and has the perfect attitude. He said; "Well, when I pop off, I'm not going to know," and I joked with him; "And I'm not going to tell you."

We shared a great conversation about Koro Utiku flying his planes, and Uncle Wilson in his pilot days, going 'awol' with the Japanese. Every time I have visited him, and in particular over the past ten years, he has taken me to a place of whānau history and memories of his youth.

I am lucky as he has given me most of the information about our Castleberg history and he loaned me a book from a relative; Angel Castleberg, so I have been able to connect some dots for my own research publication. I am enchanted with his stories and very honoured to have shared such quality time with a dear Uncle, who I place close to my heart.

He is the last of this generation within our whānau line, and when I think of all those relatives who have gone beyond the veil, the memories that he has provided me with are greatly cherished.

At this time, I remember with affection my relationships with Aunt Erena, Aunt Thellie, (Thelma), Koro Uti, Nanny Agnes, my Dad, Arnold, Uncle Louis, Uncle Lionel and their younger brother James, who was named after Uncle Jim. There are too many to remember and I need a breather. If I could take a leaf out of his book, when I'm plagued with a "bad hair day," I'll count myself as a very lucky girl.

Nei rā te mihi atu ki a koe Grand Uncle Jim. Ngā mihi ki a koe, mō ngā mahara i homai e koe ki a au. Aroha tino nui.

POROPOROAKI:

Uncle Jim passed around the 5th June 2019, soon after this account of his life was completed. He was even sharing information with me on the day before he died, about our Waitangi Claims, and to hook up with the whānau at Winiata marae, but to discourage those who wish to heckle. The hecklers want to break away and become autonomous. They're hurting on a deeper level and don't want to compromise with the Crown. I don't have an opinion on that. Divide and conquer got us in this mess in the first place.

He was even thinking of us before he passed away. He finished my book for me, on our last conversation. He had been helping me write it for the past decade and a half.

He made sure the Brethrens gave over his unit to his son Kelvin.

He loved his family and although he had plenty of ladies wanting to take him out, he had one love and politely declined. He also had plenty of lady guards, his friend's wives who looked out for him well.

At his tangi, Cousin Peter spoke about his own camaraderie with the Brethrens and I spoke about our whānau ties. Paddy Potaka was sentimental in his eulogy. A few months beforehand, Paddy was adamant that I interview Uncle Jim, and this would not have occurred had it not been for Paddy, so thank God for that.

Paddy admired him and his connection to those whānau that Paddy knew, who had been and gone from Mother Earth and beyond the veil. Paddy and his daughter Raina visited Uncle Jim on several occasions before he passed. Uncle Jim had X factor.

His tangi was packed with those that mattered most; the Brethrens, his Ngāti Kahungunu connections, his Winiata and Potaka whānau, with many friends and foe alike.

I have heard from Cousin Pat that his dog Murphy; had to be put down the other day. It was only a matter of time before dog is re-acquainted with master.

We all met up at the St John's Club, after the trip to the crematorium, and wound down with each other by rekindling our memories of Uncle Jim. It was a right treat.

My karanga to him, was as I remembered him, short and sweet.

Haere atu ra e Koroheke i o tatou tipuna eeeee.....

In the New Year we will take his kawemate back to Rata Marae, a tribute to his life and his return to his papakāinga. Okioki i runga i Rangimarie e koro.....

Haumie hui e taiki e!!



General Managers Report

Robert Martin

Tēnā Koutou e ngā whānau o Ngāti Hauiti, ngā mihi nunui ki ā koutou katoa

Great to finally see some good weather upon us. There is no doubt that sunshine makes our busy lives and hectic work schedules that little more bearable.

As we move towards the festive season, I want to wish all our whanau a safe and prosperous festive season and a joyous and exciting new year. However, this last period has been particularly challenging in relation to the capacity of our people, who are asked to continually support the activities necessary to maintain our sustainable Iwi outcomes.

These outcomes require a myriad of skills, capabilities, resourcing, time and efforts. and I would like to acknowledge everyone who has been part of our journey, giving unselfishly of their efforts and encouragement, in our time of need.

As with most of our year-end activities, we are going out with a full-on schedule of events that will set us up nicely for the start of the New Year. I would like to acknowledge our Rūnanga governance delegates and trustees of Te Maru o Ruahine Trust, for their ongoing support and assistance over the last six-month period.

At our AGM, held in August, we went through an exciting phase of electing new hapū delegates onto our Rūnanga. I would like to welcome on board the following new hapū delegates; Peter Fraser, Amanda Lomano (nee Waitere), Pania Winiata, Gail Allsop, Marlene Cooksey, Barbara Thomason, Anthony Thompson, Raihania Potaka, and Utiku Potaka who has shifted from his role as Strategy Advisor into the governance space. A big welcome back, as a delegate to the Rūnanga, to Dr. Heather Gifford.

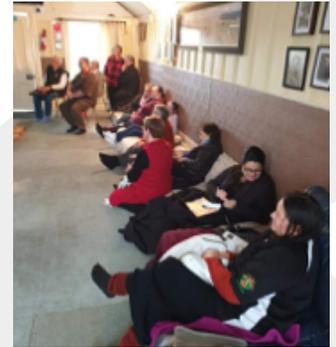
A big mihi goes out also, to all our wonderful volunteer army, who are the key to the success of our marae, and many events we undertake throughout the year.

Recently we bid farewell to Ross McNeil, who spent the last 7 years as the CEO for the Rangitikei District Council. Ross was instrumental in supporting our Iwi to achieve some very positive outcomes over the tenure of his period at the Council. Thanks Ross, we wish you the very best for your future endeavours.

We must also thank the Rangitikei District Council for their support in funding the marae redevelopment feasibility report, produced by Boon Associates in New Plymouth. Mayor Andy Watson presented the completed marae plans at an event held at our marae. It provides a blueprint for the future development of all aspects of our marae.



Mayor Andy Watson speaking inside Hauiti



Rata Marae whānau inside Hauiti



Mayor Andy Watson presenting Architectural documents to Neville Lomax (on behalf of Rata Marae Trust)



Council Members, Architects and Rata Marae whānau, following Presentation Ceremony

WAITANGI CLAIMS:



Our Iwi has continued its journey to assist our people, as we progress through the taxing but exhilarating Waitangi claims process. It was with great satisfaction that the Mandate voting process, held in July, was such an overwhelming success. A big mihi out to all our Hauiti whānau who supported this process, along with the everyone who played a big part in encouraging our people to get registered and to make their votes count.

**MŌKAI PĀTEA WAITANGI CLAIMS TRUST
2019 DECLARATION OF RESULT OF MANDATE POLL**

I hereby declare the result of the Mandate Poll held on 8 July 2019.

RESOLUTION:
That the Mōkai Pātea Waitangi Claims Trust is mandated to represent the claimant community in negotiations with the Crown for the comprehensive settlement of all of the historical claims of Mōkai Pātea Nui Tōnu.

Option	Votes Received
FOR	758
AGAINST	183

(Blank votes 5)

2,370 voting papers were issued and 946 votes were cast, this being a 39.92% return.
Of those who cast their vote, 80.13% were in favour of the Mōkai Pātea Waitangi Claims Trust's mandate proposal.

Dated at Auckland, 19 July 2019.

Dale Ofsoske, Returning Officer
Independent Election Services Ltd
for Mōkai Pātea Waitangi Claims Trust




A big mihi to Whakauae Research Services Ltd, who have been of great assistance this year, led strongly by Dr. Amohia Boulton and Business Manager Sonja Loveridge. We appreciate, sincerely the advice, guidance and expertise that your service has provided, throughout the year and we look forward to continuing the journey forward, and the strengthening of the relationship between us all.

In September this year we also bid farewell to one of our part-time staff members; Kaewa Puohotaua. Kaewa was one of the hardest working staff that I have had the pleasure of managing. Kaewa was diligent, reliable, willing and very iwi focused, something that is a real asset. Thanks, so much Kaewa, you have been a fantastic role model for the Trust.



Nan Erena, Kaewa and Raihania



DOC NPS Consultation hui
Palmerston North

Engagement in various spaces, that give effect to positive outcomes for our Iwi, continues to be an ongoing and time-consuming process. There are so many stakeholders that play a vital role in our journey to gaining positive and future focused outcomes that are vital to our Iwi. We have put in a lot of time, energy and commitment to enable positive 'value exchanges' and all of these relationships are as important as the next. To the key people of our regional and district councils, to central government agencies, to our local and regional community leaders we thank you immensely for your input into our year. However, nothing is more important to Ngāti Hauiti than the bond we hold with our iwi partners. We value these the most and to all the iwi leaders of Te Ranga Tupua, Mōkai Pātea and the staff that support these areas, we thank you all for the strength and unity that keeps us together as a strong force for the future.



NGĀTI HAUITI

Economic Prosperity Utiku Potaka

FISHERIES

As the fishing season comes to a close for another year, the last of our annual quota has been sold and we now look forward to the start of the new season starting on 1 October. The majority of our quota for next year is already committed through the Ngā Tapuae o Maui (the footsteps of Maui) consortium which, as I reported previously, includes some 38 iwi from throughout the motu combining their annual quota and fishing it through Sealords. Iwi will share in more than 80% of the profits from fish sales.

RAUHUIA RURAL

The relatively mild winter has been a bonus to farm productively and spring grass growth has kicked into gear. We are in a strong position moving into the new farming season where most of our income will be generated from the sale of lambs, ewes and cattle. This is on the back of a strict spending programme which was instigated at the beginning of the financial year, so we anticipate good performance from our operations this year.

An unexpected surplus of crop fodder has meant we have been able to finish more lambs than expected. Lambing is now complete with lambing percentage sitting around about 135%. We will be finishing almost 1,000 lambs this season with lamb and hogget prices looking very good.

Cattle are doing well, and we started selling yearlings in November with bigger cattle going to the works in December and January. Prices for cattle are looking strong for the season so we should be quite well from our strategy of buying in weaners.

Our bee hives have done really well over winter as we seem to have a great wintering site encouraging strong colonies. These will naturally increase over the coming months so by the time the mānuka honey season starts, we will have just over 100 hives ready to go. This growth builds on a reasonable production and good returns from last year's season. This form of diversification helps generate additional income streams, builds up our asset base and supplements our general farming operations.

As part of our long-term economic development plan, we are now looking to the expansion of our farming operation into Utiku and therefore we are planning for the addition of the Kaitawa Block in March along with the neighbouring Lomax Blocks. Combined, these blocks total around about 258 hectares, resulting in almost tripling of our existing land area. The addition of these blocks will come with challenges in terms of capacity, finance and location however we are working on ways to cope with these, well in advance. This is an exciting time as it supports us to build our economic base.



Rauhuia Environmental Services (RES)

General Manager Robert Martin

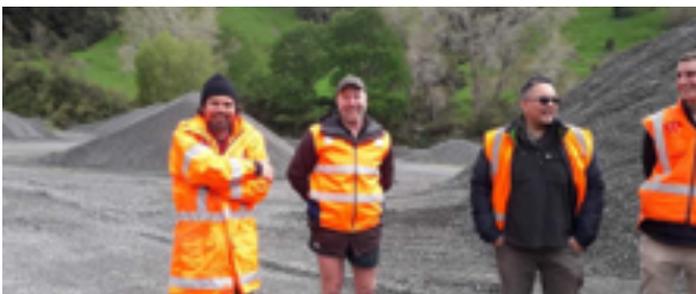
Ngā Puna Rau o Rangitikei Environmental Project

Five months after the completion of our project our group has continued working with various stakeholders to engage our next environmental project(s). We are working off the blueprint of our Catchment Strategy and Action Plan, which clearly defines our intent, purpose and action plan forward. We have defined our strategy to cover off five key outcomes;

1. Water quality/biodiversity
2. Economic development
3. Reconnection
4. Planting/Fencing
5. Cultural monitoring

Resource consents

Part of our ongoing relationship with applicants and our own management of resource consents involve site visits to get a full understanding of the impact that activities such as metal extraction, wastewater treatment plants, river diversions and waste dumps have on our whenua and water. Recently we made a visit to two metal extraction sites in the Rangitikei run by Byfords Construction Ltd of Taihape.



Richard Apthorp General Manager for Byfords his key staff; Wade and Emily, spent the day talking through a raft of questions from our Rūnanga members. Many questions were very direct, about the impact and harm that extraction may have on the awa itself.

Other key questions were based around their operational mitigation practices, to minimise the impact on the awa. Overall, we had a very informative day and we are planning another site visit during mid next year.

Ngā Puna Rau o Rangitikei and Lakes380 visit to Lake Oporoa, 7 June 2019



View over Lake Oporoa from a terrace north-east of the lake

On Friday 7 June 2019, Ngā Puna Rau o Rangitikei iwi reps and members of the Lakes380 project team¹ travelled to Lake Oporoa in the central Rangitikei catchment.

Despite a foreboding forecast of rain, wind, and possibly snow, by 10am the weather had cleared enough to enable everyone to travel down to a terrace overlooking Lake Oporoa. Neville Lomax opened the day with a karakia, before sharing kōrero about Ngāti Hauiti ancestral connections to Lake Oporoa. He described the journey of the tūpuna Matangi to Lake Oporoa in detail, including the flightpath of the birds who guided him, and the various places he visited and named along his way. From our overlook, Neville pointed out the area where the whare that Matangi built had once stood, as well as the raupō that formed large rafts floating on the surface of the lake.

Those raupō rafts were the children of Matangi who were left behind at the lake due to their disobedience, becoming kaitiaki of the lake.

Neville also described the travels of other tūpuna through the wider area, including the journey of Tamatea Pokai Whenua. Toward the end of his kōrero, Neville shared childhood memories including of his great-grandfather Wirihana Winiata taking him down to Lake Oporoa to go eeling when there had been a heavy rain. Neville explained that the tuna would gather at the edge of the lake in great numbers, writhing over one another as they waited for the lake waters to rise sufficiently for the outlet to open. This would enable the tuna to migrate from the lake out to the Rangitikei awa and eventually to the moana. Neville's recollections of the number of tuna in the lake in the 1950s and its water clarity at that time were a stark reminder of how much the lake has changed within a lifetime. He noted that while there are some eels left in the lake, they are not as big as they once were and are currently greatly outnumbered by the Canadian geese that now populate and pollute the lake.



Kaumātua Neville Lomax

Over the course of the day we saw many Canadian and wild white geese fly into and out of the lake, as well as several deer that are suspected of having feasted on some of the newly planted tree seedlings. While the lake water was not as smelly as we had assumed, thick algae contributed to very poor water clarity. However, the sight of the freshly planted riparian species on the hills behind the lake and ongoing fencing were a reminder of the hard work that Ngā Puna Rau o Rangitikei, the leaseholder, landowners, and Horizons Regional Council are putting in to improving the health of Lake Oporoa. To date, more than 13,000 trees have been planted.



Following some kai of homemade biscuits and other treats kindly prepared by Margie Šunde (left), we made our way down to the lake's edge to begin fieldwork. In this, we were greatly assisted by Scotty Moore (above), who transported many of us over rough ground in the Horizon Regional Council's 4WD side-by-side vehicle. Leaseholder and farmer Karen Gibbs also supervised our travels across the muddy fields to ensure we all made it safely to and from the lake.

Field work consisted of video-recorded interviews with Ngā Puna Rau o Rangitikei and Horizons Regional Council representatives, lake sediment coring, and water quality sampling.

As the rain set in during the afternoon, most of the group headed back to the Ngāti Hauiti offices in Utiku, where we were welcomed by a roaring fire and a hot lunch – thank you to Wharerimu and Ngāti Hauiti for your manaakitanga!



The sediment coring team of Lizette Reyes, Marcus Vandergoes, Reece Martin and Andrew Rees

At the offices, further kōrero about the lake was shared and recorded, before the lake coring crew returned with their samples. Marcus split one of the demonstration cores and provided a rudimentary explanation of obvious changes in the sediment cores, so we got an immediate sense of the type of information these cores will reveal more fully upon further detailed analysis.

In total, six lake sediment cores were collected from the deepest part of Lake Oporoa – the longest containing more than 1.7 m of lake sediments. These cores showed visible changes in the types of sediments deposited on the bed of Lake Oporoa over time – from 'wood pulp' consistency of leaf matter (presumably from the seasonal leaf litter from poplars at the lake edge) at the top of the cores, through rich organic layers, to a diatom-based jelly towards the bottom, and even a suspected volcanic eruption deposit in a thin but marked layer of tephra/ash. Analysis of these cores back at GNS labs will provide more insight into how the lake's sediments have changed over time, and how this relates to changes in the lake ecosystem and surrounding catchment. In addition, the water quality samples collected will tell us more about the present condition of the lake, including the nutrients and species present.

After a long day in the field, members of Ngā Puna Rau o Rangitikei and the Lakes380 team headed their separate ways, with renewed enthusiasm for our growing understanding and appreciation of Lake Oporoa and the Rangitikei.

¹ Those present included Neville Lomax (Ngāti Hauiti), Marj Heeney (Ngāti Whitikaupeka, Ngāi Te Ohuake), Dianne Saunders (Ngāti Tamakōpiri), Moira Raukawa Haskell (Ngāti Tamakōpiri), Reece Martin (Ngāti Whitikaupeka/Lakes380), Karen Gibbs (farmer and leaseholder), Rawiri Smith (Ngāti Kahungunu ki Wairarapa/Lakes380), Scotty Moore (Horizons Regional Council), Marcus Vandergoes (GNS Science), Charlotte Šunde (Cawthron Institute), Andrew Rees (Victoria University of Wellington), Lizette Reyes (GNS Science), Bruce Foster (videographer), Leon Walther (Cawthron Institute guest worker), Kiely McFarlane (Cawthron Institute), and Margie and Laurence Šunde (Lakes380 whānau and home-baking providers). Unfortunately, Robert Martin (Ngāti Hauiti), Barbara Ball (Ngāti Whitikaupeka), Chris Shenton (Ngāti Apa), Susie Wood (Cawthron Institute), Tania Gerrard (GNS Science), and Logan Brown (Horizons Regional Council) were unable to join us on this visit due to illness or other engagements.





Social Services Kaimahi

Raye Holland

Kia ora e te whānau

During the past six months, a lot of time has been spent attending monthly community hui.

This has provided us with an opportunity to network with other services, in and around the Rangitikei District.

Community Health Network: a collective of organisations, meet to update and share information together with RTL (education), which meets to discuss issues (if any), and to find positive outcomes.

Family Violence Intervention Service: This service obtains reports, and discusses these issues with the community.

Korowai Wananga: (Kaiako Regina Cashell) - I had the opportunity to join a group of women learning to make korowai. What a beautiful experience. "Ka mau te wehi"! Although I am from a whānau of weavers, and can weave kete and have dabbled in learning different stages of tāniko, I have not learned to make a korowai. The experience was a good example of whanaungatanga; of building relationships.

I completed my baby korowai after much trial and error. Regina calls any errors, our signatures, so you can imagine I have a quite a few signatures and rows were not straight, but all the korowai were lovely.

I am now seriously collecting feathers, which is harder than I thought. When I wasn't thinking korowai there were feathers all over the place but now, when I am serious, I can't see any. Hei aha!!

See you all in February 2020.

Whānau, it is that time of the year, the festive season is around the corner. Be good to one another. God's peace!!

The office will be closed from December 20th.



Te Kotuku Hauora Ltd

Wanda Horton

Tēna tātou ngā uri o Ngāti Hauiti

We sometimes look at our health requirements as not being important, and the priorities of life takes precedence e.g. kai on the table, living costs or giving to others who may need more support. This is an unfortunate but common event I come across in my role as a Whanau Ora kaimahi. The health of our people is so important to the wellbeing of our whānau. If we do not take care of ourselves how then can we care for others?

Ta Mason Durie's Maori model of health "Te Whare Tapawhā" compares health to the four walls of a whare where all four walls (taha tinana, taha wairua, taha whanau and taha hinengaro) are necessary to ensure strength and balance. If one of these walls are weakened, or damaged, then one will become unbalanced and eventually unwell.

In saying this, I encourage everyone to check in on your kaumātua, single/young parent whānau, whānau living on their own and ask that question "Are you ok? Do you need a hand?" A small gesture of support can mean so much to someone who is struggling with their health or with social issues.

"Me mahi tahi tātou mo te ora o te katoa"

We should work together for the wellbeing of everyone

HEALTH EDUCATION SESSIONS:

Te Rā: 1st Wed of every month

Te Wā: 10am

Kei hea: Rata Resource Centre office (Board room)
Light refreshments available after the session

JULY: National bowel screening programme – Ben McMennamin (Project Manager)

An introduction to the bowel screening programme and what is involved. (Combined Whanau Ora Education session)

AUGUST: Diabetes Nurse – Barbro Samuels (postponed)

Updated Diabetes information and healthy food and exercise guides

SEPTEMBER: Advanced Care Planning – Sandy Taylor

Advance care planning is making decisions about the care you would want to receive if you become unable to speak for yourself. These are your decisions to make, regardless of what you choose for your care, and the decisions are based on your personal values, preferences, and discussions with your loved ones

OCTOBER: CLAW (Community Legal Advice Whanganui) – Sandra Terewi (Manager), Decadia Pakinga (Maori Liaison)
An introduction to the service and the services they can provide.

NOVEMBER: Haerenga Hauora ki te Whakaaturanga mahi toi o Mina Bourke We had an excellent day of whanaungatanga attending Mina's art exhibition at the Whanganui UCOL. Nei rā te mihi manahau ki a koe e Mina mō tō mahi toi. Ka poho kererū a mātou!! This was followed by a lovely lunch at the Brick house and op shopping with the whānau.

These education sessions are very informative and all are welcome to attend

BUILDING AWESOME WHĀNAU PROGRAMME:

is a parenting programme for parents, grandparents and caregivers of tamariki aged 0 – 14 years old. The programme gives whānau the tools and ideas of how to better communicate and interact with your tamariki. I have been assisting the Tamariki Ora nurse Maree Veuger-Rurawhe with the fortnightly sessions and have found each session to be informative and the ideas useful. The programme has finished for the year but if you would like any information please do not hesitate to contact me.

NEW KAIMAHI FOR TE KOTUKU HAUORA LTD:

This year we have welcomed new staff to Te Kotuku Hauora Ltd. Zane Haddon has joined us from Manchester House, Feilding and Natahlia Hopkinson has joined our team from Oranga Tamariki, Whanganui. Zane and Natahlia are Social Workers with extensive experience in their given roles.

RATA VISIT:

During the October education session I had the pleasure of hosting Natahlia (SW) and Yasmine Murray (Student nurse). They both enjoyed their day of whanaungatanga with our Ngāti Hauiti whānau. Yasmine (mokopuna of Bill Maremare) has been on placement with Te Kotuku Hauora Ltd learning the roles and responsibilities of each kaimahi. She has found her time to be busy and informative and has enjoyed her time with us. I wish you all the best for your future journey Yasmine, it has been a pleasure having you with us.

FAREWELL:

In October, Te Kōtuku Hauora Ltd fare-welled Grace Tairaoa who was employed as the Operations Manager. Grace had been an integral part of the service over the last 5 years implementing new ideas and methods. I wish her well in her future endeavours.

Please be safe over the festive season and have a wonderful holiday.

Kia piki te Maramatanga,

Kia piki te Ora,

Kia piki te Iwi e!

Ngā manaakitanga

Wanda Horton
Whanau Ora kaimahi



Cultural Affirmation:

**Project Coordinator:
Wharerimu Steedman**

Tēnā koutou ngā whānau whānui o Ngāti Hauiti,

WOW we have reached the end of the teen years, of this 21st Century, and what a year it has been not only within our Iwi organization but also for multiple Uri of Ngāti Hauiti spread throughout the country. I am convinced "the clubfoot of Paratuae" has been fiercely stomping across Aotearoa. Ka mutu pea, Ngāti Hauiti whānau! We try to capture all the news and achievements within our iwi. However, unfortunately we are only allocated a certain number of pages per issue to do so. Just as a reminder, there is an exclusive 'Ngāti Hauiti Whanau' Facebook page, where whānau are regularly posting awesome kōrero/memories, and pictures of old and new, pertaining to Ngāti Hauiti.

MŌKAI PĀTEA WAITANGI CLAIMS MANDATE HUI

From June 10th through to July 8th, the Mōkai Pātea Waitangi Claims Trust (MPWCT) called upon Ngā Iwi Nui Tōnu o Mōkai Pātea, to 'stand up and be counted', by voting for the MPWCT draft Deed of Mandate. Voting packs were mailed out to every 18+ registered Iwi member within the MPWCT confederation, inclusive of Ngāti Hauiti, Ngāi Te Ohuake, Ngāti Tamakopiri and Ngāti Whitikaupeka. Six Mandate Voting Hui across the motu were also held (within a 3 week timeframe) for whānau to register, vote as well as tautoko the Mōkai Pātea Waitangi Claims Trustees. Below are some pictures from the Taihape voting hui. I also attended the Tokaanu and Taradale Hui.



Taihape Mandate Hui

Throughout the Mandate process the Mōkai Pātea Waitangi Claims Trustees and staff repeatedly demonstrated why they were elected to represent our confederated Iwi with our grievances against the Crown. They faced controversy, threats and bullying but they did not waiver and stood strong with Rangatiratanga and Mana throughout every Hui. The Voting Results (shown in our General Manager Rob Martins section), proved that the MPWCT do not stand alone. Ngā mihi rawa ki a koutou katoa Ngā Iwi Nui Tōnu o Mōkai Patea.

“Without our people there is no Iwi”.

MŌKAI PĀTEA IWI DATABASE SCOPING HUI

After the Mandate process it was apparent that the Mōkai Pātea Iwi database along with our Ngāti Hauiti Database was in need of a complete overhaul, that better suited our unique confederation of Iwi. A team of “Database Operators” identified within our Mōkai Pātea Rūnanga delegates were lead by Lavinia Jacobsen the Mōkai Pātea Claims Trust Manager, to a Hui with SOLmedia Ltd owner, Dan Brown, in Wellington. We were shown a range of Iwi databases and the different tools that they utilise online. We were then tasked with coming up with our ideal database, for SOLmedia to design a draft programme. I am looking forward to learning and working the new database and becoming more technologically interactive with whānau.

RAROTONGA HOLIDAY



Steedman Whānau Hararei ki Rarotonga

In August, a few of my whānau and I enjoyed a hararei in Rarotonga. While there, we attended a church service in Avarua. Across the road from the Church was; 'Te Are' (Caretakers House) and 'Te Whare Ariki' (The Chiefs House), as well as an urupā where our Hauiti Kuia Tini Ellison, is buried. Tini was the daughter of Rakapa and Te One Wiwi Taiaroa, and granddaughter of Ramiha Potaka and Kui Peeke. She was whānau to me through my Ramiha line, and my Peeti Mokopuna line.



Urupā at Avarua, Rarotonga

KOROWAI CLASSES IN UTIKU WITH REGINA CASHELL

Korowai classes facilitated by Regina Cashell were held at our Utiku office. Our Social Services kaimahi, Raye Holland, was involved in the classes and was able to successfully complete her Korowai. Also attending, were Jim Elers, Amy Hawira, Paula McDonnell and Amy Boyve, pictured below. All finished their pēpe korowai.



Korowai Class at Utiku

HAUITI DINNER AT TAIHAPE

On 25th October we held our Taihape Hauiti Dinner, which is usually held at the end of July. We had an awesome attendance of 24 whānau, who all took part and enjoyed our Hauiti Quiz. Unfortunately, I didn't manage to take any photos myself, so thank you to those who did.



Hauiti Dinners at Taihape

MOKAI PATEA WAITANGI CLAIMS HEARINGS

November 4th – 7th - Week 11, of the Taihape District Waitangi Tribunal Claims Inquiry, was held at Rongomaraeroa Ngā Hau e Whā Marae, in Waiouru. This Hearing week was Part 2 of Crown evidence. Part 1 was held at Waiouru earlier in the year, between March 18th – 22nd 2019.

If you would like any information pertaining to the Taihape Inquiry, feel free to visit mokaipateaclaims.maori.nz



The Week 12 Hearing was hosted by Ngāti Whitikaupeka at Moawhango Marae, between 18th – 20th November. This hearing focused on Landlocked Lands, which is a major issue within the northern land-blocks of Mōkai Pātea. On Monday 18th, the Waitangi Tribunal hearing started off with a haerenga, together with some of the whānau who have lived, fought and struggled to gain access onto the landlocked whenua.



Week 12 Hearing at Moawhango Marae

Registrations:



Firstly, we would like to welcome our whānau who have registered, and who always make sure that their contact details are updated as they journey through their busy lives and move from place to place. We encourage all whānau to get your immediate whānau members registered. This will help us at Te Maru o Ruahine Trust and keep our Ngāti Hauiti people informed and involved, as we evolve.

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 continue our journey into the future. If you have a Hauiti whānau gathering during the year, we would love for you to send us some pictures together with a short description of your get-together, so that we can show off your event in our Te Karere a Hauiti newsletter. If any whānau member has not received their own copy of Te Karere, please encourage them to register by contacting us, on either of the options set out below.

Facebook



With a whopping 900+ whānau members so far, our closed 'Ngāti Hauiti Whānau' Facebook group is another instant way to get 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 arrange for them to be added 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.



In this edition of Te Karere we introduce Stacey Ranganui, talk about our Papakainga Research, and report on Māori and the public sector.

Stacey Ranganui

E rere kau mai te awa nui
Māi I te kahui maunga
Ki Tangaroa
Ko au te awa
Ko te awa ko au



He uri ahau nō Te Āti Haunui-ā-Pāpārangi
Ko Ngā Poutama nui Awa me Ngāti Hine o
te rā ngā hapū
Ko Matahiwi me Rakato ngā marae
Ko Ranganui rāua ko Puohotaua ōku ingoa whānau
Ko Stacey Ranganui ahau

I am the youngest of five and grew up here in Whanganui among a large whānau. In our teens, my partner Lindsay and I had our daughter the first of our four children. She was followed soon after by our oldest son and then by twin boys. We are now the very happy grandparents of our first moko, Braxtyn who has just turned a year old.

I went back into the workforce once our kids got older. I was employed by a variety of organisations in the health and iwi development sectors. During this time, I developed skills in office, financial and contract management. I also started studying towards a business qualification balancing this with a busy whānau life and lots of sports commitments.

My journey with Whakauae started in 2009, when I was employed as one of the organisation's two office administrators. In 2016, I was appointed to the position of Assistant Accountant with Whakauae and, as a result, I felt that I needed to further grow my business knowledge. With the kids grown up and busy with their own jobs and study, I was inspired to return to study myself. Earlier this year, I graduated from UCOL Whanganui with a New Zealand Diploma in Business Studies.

I am now working towards a Bachelor of Business Studies degree through the Open Polytechnic. Learning Te Reo Māori is also my passion so I enrolled this year in the He Pī Ka Rere Te Reo Māori programme at Te Wānanga o Aotearoa here in Whanganui to do night classes. I will complete the programme at the end of 2019 and plan to continue learning Te Reo Māori with Te Wānanga in the years to come.

Without the love and support of my whānau, Whakauae colleagues and my friends there is no way that any of this would have been achievable for me.

Papakainga

Ngā Pae o Te Māramatanga has awarded seed research funding to Whakauae and WAI Research, the research arm of Te Whānau o Waipareira Trust to together explore how whānau understand papakainga. The project is the second collaboration with Wai Research as part of our 2015 memorandum of understanding. Ngāti Hauti and Waipareira whānau will be invited to take part in the study which is known as Perceptions of Papakainga: An examination of home and how to cater services for Māori.



Rātā Marae at dawn during the Tomokanga unveiling

Below is some background and other information about the study:

- Perceptions of Papakainga: An examination of home and how to cater services for Māori will start early next year (February 2020).
- The research is being done because tūrangawaewae has an important place in te Ao Māori. As Māori we identify ourselves according to our lands - where we are "from". When being introduced or introducing ourselves we recite our pepeha, sharing our whakapapa, in relation to aspects of whenua such as awa, and maunga. Very little research has been done though around the different ways that urban and rural Māori, and Māori across the generations, may understand "home".
- The study will explore:
- how Māori of all ages, who live in different places around the country, view "home"; and,
- how their view/s of "home" impact on what services people use in their own communities, or further afield, and how they use them.
- A small number of interviews will be done at Hauti. Some will also be done in Waipareira.
- The study findings will, among other things, help us to plan how we can do a bigger papakāinga study.

If you would like to be interviewed, or to help us interview other Hauti whānau, please get in touch with Mel Potaka Osborne at Whakauae: Email Mel@whakauae.co.nz Phone 06 3476772.

The Future of the Public Sector: What role for Māori?

In mid-August, Amohia spoke at the Institute of Public Administration NZ Conference in Wellington. Conference participants were mainly public servants and mostly Pākehā. Her presentation, *The Future of the Public Sector: What role for Māori?* drew on her experience working in the Whānau Ora public policy space. In this space she is continuing to work alongside Richard Steedman on the Whānau Ora Leadership Group as his Technical Advisor. She is also the Lead Technician for the Leadership Group. Additionally, Amohia supports Richard as a Technical Advisor in his work with Te Ranga Tupua. Richard, Wheturangi Walsh-Tapiata, Tracey Hiroa, Grant Huwylar and Amohia are working with Minister Martin and her officials to strengthen the relationship between Oranga Tamariki and iwi under the umbrella of Te Ranga Tupua.

Below, parts of Amohia's conference presentation is reproduced: *I think for a brief moment in our history, we did have experience of a partnership model in action, with the creation of the Whānau Ora Partnership Group. For those of you who don't know, the Whānau Ora Partnership Group comprised six Ministers of the Crown (Minister for Whānau Ora (Chair) or Minister of Māori Affairs; Finance; Education; Health; Social Development; Business Innovation and Employment) and six iwi leaders who were charged with both setting the direction for Whānau Ora and overseeing its progress.*

- *Setting the direction for Whānau Ora by:*
 - i. *establishing agreed Whānau Ora outcomes;*
 - ii. *agreeing on key Whānau Ora priorities; and*
- *Overseeing the progress and success of Whānau Ora by:*
 - i. *monitoring progress toward achievement of Whānau Ora outcomes;*
 - ii. *identifying emerging opportunities and trends that may impact or contribute to the success of Whānau Ora.*

The Whānau Ora Partnership Group was modelled on a Tiriti-based relationship and underpinned by a set of agreed values. The group met quarterly and advanced a joint work programme which involved identifying and agreeing on key outcomes and priorities; identifying emergent opportunities; and monitoring and reviewing performance.

The model was by no means perfect, with asymmetries of power and resource very much in evidence. Ministers, and their officials did struggle with the idea of working collaboratively; Ministers tended to jealously guard both their vote and their own work programmes; and they had little conception of how their individual departments could contribute to something as seemingly amorphous as wellbeing. The short-life span of the group, subject as it was to the vagaries of the political cycle, meant that, in my view at least, it never really had the chance to achieve its latent potential. However, in terms of a mechanism by which Iwi and the Crown could sit together at the table, share decision-making and goal setting, this is one model which I think could have resulted in some real gains.

In closing I want to emphasise, that irrespective or not of whether there have been successful models in the past, we are compelled

at this point in our history, in light of all we know about the myriad inequalities that exist between Māori and non-Māori, to do something different. In a recent policy scan commissioned for Ngā Pae o te Māramatanga, the Māori Centre of Research Excellence, which looked at the reports of the Welfare Expert Advisory Group, the Safe and Effective Justice Advisory Group, The Independent Panel Examining the 2014 Family Justice Reforms, the Tax Working Group and the Whānau Ora Review Panel, the author concluded that "an urgent transformational agenda based on new paradigms and systems that are visionary, agile and reinforce social cohesion" is required.

And furthermore, that this agenda be whānau-centred and whānau-led. As the people, indeed the sector, responsible for implementing the recommendations made in these and many other reviews that have recently been undertaken, you must hear the challenge that has been laid at your feet.

To give effect to transformation it has to be done as a genuine shared partnership. We can do this and have at times got very close, particularly if we think about models like the Whānau Ora Partnership Group. The challenge though, for all of us is to bring a willingness to listen and to understand; to engage in partnership with a real desire to enact long-term transformation; and to have the courage to disrupt existing systems for the benefit of Aotearoa as a whole; leaving no one behind but instead ensuring we flourish together as a society.

If this is an area of interest for you, we can pass on information or research that we do in this area – email Mel@whakauae.co.nz





Rata Marae Committee

Helen Cooper, Chairman

Well another year has nearly passed and this is the last Te Karere report for this year, from your Marae committee.

It's been an amazing year, with many in-house hui taking place on our marae, with a number of various organisations also hiring the marae. The last one was a group of Buddhist monks who were holding their own hui and welcoming all who attended.

Huntermville School will again be here for their December visit, which is held every second year.

It's wonderful to see the whānau using their turangawaewae,

and this is as it should be, more so now that the Rangitīkei District Council has made a major contribution by way of financing a feasibility study culminating in the production of redevelopment plans to upgrade, and future proof the marae, for generations to come.

With this in mind, funding is a major factor for the committee to investigate and we are now in the process of doing just that. A series of wānanga next year will be arranged for whānau to view the plans and to give their views/opinions on the plans. For those overseas interested whanau, these plans will be posted on Facebook sites. Your comments will be taken on board.

Our most recent fundraiser was a Batters Up. A great day was experienced, with kai and lots of manaakitanga and lots of prizes, many donated by whānau. Special thanks to Adrian, Tama and Paddy.

To all those who offered a koha, both local and overseas, we thank you very much.

An initiative where the committee hopes to improve, is making our committee meetings more available to whānau throughout the rohe. We will do this by holding some hui in Utiku.

The committee is duty bound to make sure your marae is always maintained and readily available for any events that may eventuate.

Sue Murray is the booking officer and she may be contacted on: 021 264 9555.

Special thanks to Thomas and Desrienne and co for assisting in our working bee. A lot was achieved at the marae, and the newly planted kowhai are holding up well.

I shall take this opportunity to thank the marae committee members for their time and support during the year. My special thanks to Robert for his knowledge and guidance.

Meri Kirihimete



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