



# TE KARERE A HAUITI

Volume 20.2 December 2020

*Ko Ruahine te pae maunga, Ko Rangitīkei 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.*



## Convenor's Report & Delegate Profiles

Ngā mihi nui ngā whānau o Ngāti Hauiti

For this edition of Te Karere I wanted to let you know some of the values and strategic plans that underpin our mahi at a Rūnanga level and to introduce you to a couple of our Rūnanga members.

Our main job as Rūnanga delegates is to make decisions on behalf of our Ngāti Hauiti whānau and hapū. We are striving to work more effectively at a strategic planning and development level and in particular thinking about where to go next.

We are lucky to be guided by a broader intergenerational strategy Te Ōhākī o Hauiti, a Ngāti Hauiti Strategy for intergenerational prosperity. The strategy was developed thirty years ago and is a hundred-year plan taking us through to 2070. The purpose of this broader plan is to give guidance and direction to all the people, groups and organisations who affiliate to Ngāti Hauiti. We are currently moving into the Consolidation Theme that will take us from 2021 through to 2045. The consolidation period will focus on fortifying Ngāti Hauiti's position. This period is all about securing and stabilising our existing interests and rights. It will involve:

- reviewing, refining, and modifying infrastructure
- maximising resources and asset potential
- integrating technological advances, and,
- integrating cultural heritage with everyday life.

We are also guided by an annual management plan that we updated during the Covid19 lockdown period. Many of the objectives in this 2020/2021 Management plan are reflective of this intergenerational theme of consolidation. As an Iwi we will focus on five priority areas in this 2020 /21 period:

- supporting the welfare of our people
- planning for longer term economic wellbeing
- preserving our cultural integrity
- protecting our environment, and
- working collaboratively with a range of entities to assist us with meeting short to medium term goals.

For instance this year we remain focused on our work in the Waitangi Claims space, developing opportunities in the environmental space with our other Rangitīkei Iwi partners, further developing our economic base through farming and bees, and planning ahead to position us as Ngāti Hauiti to take advantage of future opportunities. This year we are looking at our governance structures and various Group

Hauiti entities to make sure they are still fit for purpose.

When we undertake this mahi on your behalf we are mindful of the values that underpin our mahi as Rūnanga delegates. The Rūnanga is based upon the concepts of whakapapa and whenua. Through whakapapa we are able to prove our genealogical relationship with the whenua. Based upon this relationship, we are then able to organise ourselves into whānau and hapū collectives with defined areas of interest. Such a societal structure expresses itself through the following values:

**Mana:** Ngāti Hauiti authority over land & waterways (mana whenua) and of people (mana tangata).

**Rangatiratanga:** Ngāti Hauiti chieftainship passed down from our Tupuna and as guaranteed under the Treaty of Waitangi including rights of self-determination and governance.

**Kaitiakitanga:** Guardianship that embraces the responsibility for caring and protecting all those things that relate to Ngāti Hauiti.

**Manaaki Tangata:** Hospitality to all people with a particular responsibility for ensuring manuhiri resident within our rohe, are cared after.

**Whanaungatanga:** Relationships between Ngāti Hauiti whānau and hapū, and between Ngāti Hauiti and any other Iwi.

I want to mihi to our members who work hard to read the many papers, coming to terms with what they mean and thinking about how to contribute to the kōrero to maintain and uphold the mana of Ngāti Hauiti.

Please remember, as members of Ngāti Hauiti, you are all welcome to attend our quarterly Rūnanga Hui at Rātā. The proposed dates for 2021 are

27th & 28th Feb	Quarterly Rūnanga Hui and Wānanga
8th May	Rūnanga Hui
26th June	Rūnanga Hui
14th August	Rūnanga Hui
13th & 14th Nov	Quarterly Rūnanga Hui and Wānanga

As these dates may vary at times, please let us know if you are coming so we can confirm arrangements.

In this report, I have provided space for the following two Rūnanga delegates, to introduce themselves.

## Delegate Profiles

### BARBARA THOMASON

I te tuatahi e mihi kau ana ki te hunga kua riro ki te po, nā rātou i para te huarahi mō mātou e tū tangata nei i tēnei ao. Haere, haere, haere atu rā, moe mai rā i ngā parirau o te kaihanganga o te ao. E pupū ake ana tōku ngākau kua maringi ōku roimata.

Ko Barbara Thomason tōku ingoa, e noho ana ahau kei raro i ngā pae maunga o Ruahine ki Ōtara, i te takiwā o Ohingaiti.

My mother's foresight to remain on her land and to support her hapū and iwi has been an inspiration to me personally. This was her legacy and over the years I have continued to honour her by upholding those things she held dear.

For this reason, I recently became a member of the Rūnanga of Ngāti Hauiti to support my hapū and iwi and to help support those who have worked tirelessly, to benefit our people.

As a representative, I feel it is not only imperative to leave a legacy for future generations, but more importantly, we must also nurture them as future leaders in all aspects of Te Ao Māori.

#### AMANDA LAMANO

Kia ora e te whānau  
Ko Ruahine te Pae Maunga  
Ko Rangitīkei te awa  
Ko Ngāti Hauiti te iwi  
Ko Ngāti Tūmokai rāua ko Ngāi te Upokoiri ngā hapū  
Ko Rātā te marae  
Ko Amanda Lomano (Waitere) taku ingoa.

I was born and raised in Marton and have been living in Wellington with my whānau for the past 20 years. My husband Phil and I have four tamariki.

It's important for me to ensure our children remain connected to our whenua and whānau, and that I have the opportunity to learn our stories so I can share them with our children, which is why I agreed to become a delegate to Te Rūnanga o Ngāti Hauiti, representing the Ngāti Tūmokai Hapū.

My aspirations are to leave a legacy for the generations that come after us. I hope that I can serve the people of Ngāti Hauiti well in my time as a delegate of the rūnanga, and at the same time to learn from all of you.

Ngā mihi  
Amanda



NGĀTI HAUITI

## Economic Prosperity

Utiku Potaka, Managing Director

### Te Pātiki Fisheries

While the fishing industry has remained relatively sound through the Covid-19 pandemic, our fishing partner, Sealords was facing significant losses due to restrictions on bringing skilled migrant workers into the country to man its fishing vessels. The industry relies heavily on such workers as it is difficult to find New Zealanders, who have the necessary technical skills, to work in the tough conditions.

Fortunately, the government heard the plea from the industry and iwi and allowed migrant workers to enter the country. Unfortunately, this has been in the media recently due to some of the crew members bringing Covid-19 into the country. This was despite all precautions being taken before they left foreign shores of both isolation and testing. Thankfully, NZ security controls stopped the virus at the border and fishing crews have now started fishing.

In the meantime, the new fishing season has commenced and Sealords is fishing our annual catch entitlements over the coming months as per our commercial arrangement.

### Rauhuia Rural

Rain was a welcome relief following a long dry summer and grass growth predictably improved markedly in the autumn and through the winter. With fair weather conditions, our grass, fodder crops and stock have done well.

### Beef and Sheep

There has not been a lot of activity over the winter, although this is the first year that we have wintered dairy cattle which has proved useful to our cashflow. In preparation for the new season, weaner calves and two-year old steers have been purchased and stock supply contracts for lambs provides guaranteed sales and relief to our cashflow.

The mild spring has helped with our lambing and most lambs have now been docked. Lamb prices remain steady. The beef schedule is down from last year but still high enough for us to make a reasonable return from our first season sales.

### Honey

Following a bumper season early in the year, our first batch of high grade mānuka honey has been sold for \$70/kg for UMF15 which is extremely good in this competitive market. Putting this in perspective, much of our honey usually sells for about \$30/kg. The returns will be channeled back into the operation to support the expansion of the business. We are also preparing to plant some 20ha of hill country and gullies in mānuka next year to support our long-term expansion.

### Fencing

We are working with Ngā Puna Rau (a Rangitīkei Iwi collective) and Te Maru o Ruahine Trust on the provision of fencing as part of a significant riparian planting programme along many streams, rivers and wetlands in the Rangitīkei. This mahi will not only improve the health and wellbeing of our waterways but create employment for our people and expand the commercial operations of Rauhuia Rural. This is viewed as a pivotal opportunity to the economic development of Ngāti Hauiti. We are currently in the set-up stage of staff recruitment, machinery and vehicle procurement and the implementation of health and safety policies with a planned start in December/January 2021



NGĀTI HAUITI

## Ahi Kaa – Otairi Blocks

Neville Lomax

In the last issue (20.1) of Te Karere ā Hauiti, I posed, and answered, the question about; “**What happened to the Pouwhakarua No. 1 Block?**”

In this issue, I will show the occupational details that gave Ngāti Hauiti its Ahi Kaa rights within the Otairi Block, of which, Pouwhakarua Nos. 1 and 2 Blocks, were originally part.

The Pouwhakarua Block, was originally part of the wider Otairi Block that extended from the Awarua Block at Mangaweka in the north, from the Paraekaretu Block in the south-west, the Turakina River to the west, the Rangatira/Hāpopo Block to the south and to the Rangitīkei River/Otamakapua Block on its eastern side.

Following the death of **Hauiti**, many sites on the Otairi Block were occupied by Ngāti Hauiti. The settlement of **Otara**, located beside the Rangitīkei River not far from the present-day township of Ohingaiti, became a key stronghold for the people of Ngāti Hauiti right through until the time of Tapui Potaka in the late nineteenth century. Several of his descendants remain in the vicinity, to this day.

Near Otara was a place called **Tatau** which marked the entrance to the bush off the road that led to Taupo. Further downstream from Otara were located several Ngāti Hauiti pā, positioned on the banks of the Rangitīkei River, including; Korihirau, a double pā associated with the Ngāti Hinetiu and Ngāti Hora hapū, and **Omanono** a fortified pā situated just below Korihirau, at Piwharangi. **Tūpakihī** of Ngāti Whatumamoā, who was an uncle of **Paratuāe** (Hauiti’s mother), was one of the chiefs associated with this pā, which was also later occupied by both Ngāti Hinetiu and Ngāti Hora.

More settlements, associated with Ngāti Hauiti, were situated further downstream. The **Taueru**, or **Otaueru Pā**, appears to have been situated in this area. This was one of the pā that was captured for a time by Ngāti Apa, but they were eventually driven out, and Ngāti Hauiti re-occupied it well into the late nineteenth century. For some time, the plantations at Taueru were occupied by; **Potaka, Te Piri, Te Weu**, and many others of Ngāti Hauiti. **Tupito**, the younger brother of **Tamatereka**, was buried at Taueru. Just below Otaueru, **Pinui** was a kāinga used by **Potaka, Te Piri, Te Weu**, and others.

There were plantations at **Pinui**, which was a general name relating to the land extending from the **Makohine** to the Pinui Bluff. Makohine was a kāinga where Pohe had a pā, which was located to the east of Pinui, inland from the Rangitīkei River. There were also plantations established at **Makohine**, and several Ngāti Hauiti tūpuna, including, **Te Ngiha, Piopio** and others, were also buried there. It was stated by the tūpuna **Utiku Potaka**, in the 1880 Otairi Hearing, that **Hauiti** himself was also buried in this area, at the mouth of the Makohine Stream.

Close to Pinui and Makohine, there is a hill known as **Kiekie**, where Ngāti Hauiti caught kākā. **Potaka, Te Piri** and **Te Weu** were among those people of Ngāti Hauiti who snared birds on this hill, which appears to have been located on the boundary between the Otairi and Otamakapua Blocks. At one time, this place was said to be known as **Te Pou o Ngāti Hauiti**.

The Mangaonoho Stream flowed a short distance to the west of these places and Ngāti Hauiti used to catch tuna in this stream. Further to the north-west, on the eastern side of the Pourewa Stream, was a Ngāti Hauiti pā called **Poukiore**. This place was also known as a hunting place for eels and birds. Further down the Rangitīkei River was a lagoon called **Waiwhero** where there was a stand of about twelve totara trees. Ngāti Hauiti (including **Moeroa, Te Pumatawhero, Te Ahuhu** and others), used the trees, standing near the riverbank, for making canoes. Ngāti Hauiti, also lived at Waiwhero, at times.

Some distance to the west of the Rangitīkei River, on the boundary between the Rangatira and Otairi blocks was a hill known to Ngāti Hauiti as **Tāpuepue** where, just to the south of this hill, Ngāti Hauiti caught **kiore, huia** and other birds. Piri was one of those known to be involved in hunting birds in the vicinity of **Tāpuepue**.

The western-most site that was associated with Ngāti Hauiti was the pā known as **Puketapu** which belonged to Ngāti Hinetiu and Ngāti Hora. This was a small place, situated on a bend of the Turakina River, near the western boundary of the Otairi Block. On the track that led to Puketapu was a tree called **Aripakiaka**. This tree grew from the top of a cliff and its roots came down over the cliff. Ngāti Hauiti used these roots to ascend and they were part of a trail that led on eventually to Puketapu. There was another site called **Te Ariruru**, on the Turakina River, at the mouth of the **Haumakariri Stream**. This was a settlement, and is the place where **Hinetiu**, the daughter of Hauiti, was buried.

To the north-east of Puketapu, in the northern part of the Otairi Block, were several further food gathering sites associated with Ngāti Hauiti. Pimaro was a cultivation where both fern and potatoes were harvested. Hinewai Taori and Tahurangi (of Ngāti Hinetiu and Ngāti Hora), were buried at this place. Slightly to the north was another fern gathering place called Matahiwi and a short distance to the south-east was another cultivation called Te Namu that was still being used, by Utiku Potaka and Maru, for cultivating, as late as the 1880’s. The children of Maru and stillborn twins belonging to Potaka were buried at this place. There was a further cultivation called Taparahi, which was said to be located on the Mangapapa Stream side of the block, suggesting it was in the northern part of the Otairi Block. In 1880, this cultivation still belonged to the families of Utiku Potaka and Maru.

There were a few other sites of Ngāti Hauiti occupation on the eastern side of the Rangitīkei River, including birding areas and named trees. Tuhi was the name of a rata tree, as well as a place. There was a hinau tree located at Tuhi where Ngāti Hauiti set snares. Ngunguramairoto was another named tree in this area, where Ngāti Hauiti speared kākā. Ngāti Hauiti also hunted birds at a place called Tarutahauhau. Hukanui was a place known both for gathering fern-root and for eeling. There was also an area of flat bush-covered land within Otairi, known to Ngāti Hauiti as Otahuai. Whakaroro was a fern ground utilised by Ngāti Hauiti and Rore Kurī and Taumatawhakanu were lookout places, within the Otairi Block, used by Ngāti Hauiti.



NGĀTI HAUITI

## National Iwi Chairs Forum

Thomas Curtis

### He aroha whakatō, he aroha puta mai.

*If kindness is sown, then kindness you shall receive.*

In my last report I talked about Covid-19 and the response to the international pandemic.

In Aotearoa we have survived with small numbers of people being hospitalised, and an even a smaller number of lives lost, comparing to other countries. Although the number may be small, we have all felt the deep loss of our fellow countrymen. **He mamai aroha te ngākau.**

The National Iwi Chairs Pandemic Response Group has now been disbanded and there have been many lessons learnt. Our localised NICF cluster, Te Ranga Tupua, met to ask if we were able to be Pandemic ready in a moment's notice, after an outbreak in Auckland forced them into Level 3, or was it 2.5? I am convinced that the Iwi response to this health threat saved many lives and made many more comfortable by standing up health services, testing, providing food resources etc... We were able to do this before the earliest response from Government.

Moving forward, we need to focus on building Iwi capacity for environmental works, in conjunction with other Iwi within our wider rohe. Our Nga Puna Rau Environmental collective have managed to procure funding from the Provincial Growth Fund to continue their great environmental work that was started with the Mana o Te Wai Funding in 2017. I take my hat off to them and will be keeping a close eye on how things develop.

### Te Rōpū Ahi Kā (Standing Committee to RDC)

The committee meets regularly to discuss matters pertaining to the Rangitīkei District Council. This creates an opportunity to discuss matters with RDC that are of importance to Ngā Iwi Māori within the boundaries of the Rangitīkei District. The council present topics of interest to the rōpū and seek our support for those kaupapa of importance to us. This group also informs the Mayor, Staff and Councillors of what our collective thoughts are, on specific matters. A case in point was a Special Meeting on the Three Waters initiative and funding from Government. We all agreed that the

council should seek funding to continue works within the Rangitīkei District that are currently under-funded.

### Potaka Whanau Trust

The Potaka Whānau Trust is an Ahu Whenua Land Trust, which is empowered to be kaitiaki for whenua Māori on behalf of the Potaka Whanau (beneficiaries). The township of Utiku is one of those places we look after. Currently we are short of land stocks capable of being used for housing our whanau. In recent years we have had a lot of interest from whanau wanting return home to retire.

Prior to the Covid-19 Lockdown we had planned on having a couple of hui to determine our need, for housing. This will probably be a wananga to find out from our people what their housing needs will be going forward.

When this can be organised, I will let you know on our Hauiti Whānau Facebook page.

### Rākautāonga Trust

This trust is a Whenua Tōpū Trust designed to manage land and assets belonging to an iwi or hapū. However, the Rākautāonga Trust has not been functioning as it should for several years although the land is being taken care of by several of its remaining trustees. Action is in place to review the Trust and to appoint new trustees. The land under the care of this Trust is located at both Utiku and Rata and is presently being leased and utilised by Whakauae Rural, as part of our farming entity. The land held within this trust, was gifted back to our iwi to ensure that all members who whakapapa to Ngāti Hauiti can identify it as part of their collective tūrangawaewae.

### Condolences

Our condolences go out to the whānau of Ani Wagner, a member of the Ngāti Upokoiri hapū of Ngāti Hauiti, who recently passed-away. To Robert and their children Adrian, Mark, Richard, Timothy, and Nadia together with their mokopuna, who lost their mother and nanny. Ani, who lived for many years in England, returned home with her husband several years ago, to retire. She will be deeply missed by her husband Robert, sons, not to forget the many mokopuna who will also miss her dearly. Nei rā ngā mihi aroha ki a koutou te whānau a Ani.

### Me mahi tahi tātou mō te oranga o te katoa

*We should work together for the benefit of all*



## Mōkai Pātea Waitangi Claims Trust

Utiku Potaka, Chairman

Covid-19 has been a major factor in delaying the Waitangi Tribunal hearings, with hearings being held in February 2020 at Omahu and early November 2020 at Winiata Marae. Two more hearings are expected to be held within the first half of 2021 and then the Tribunal will work on their report. Next year we will have the Crown closing submissions scheduled to be held at Rata Marae in January 2021, with the final hearing expected to be held in April 2021. Keep an eye on our Ngāti Hauiti Whānau page for specific dates. The hearings have been a lengthy process, so we are looking forward to wrapping them up next year.

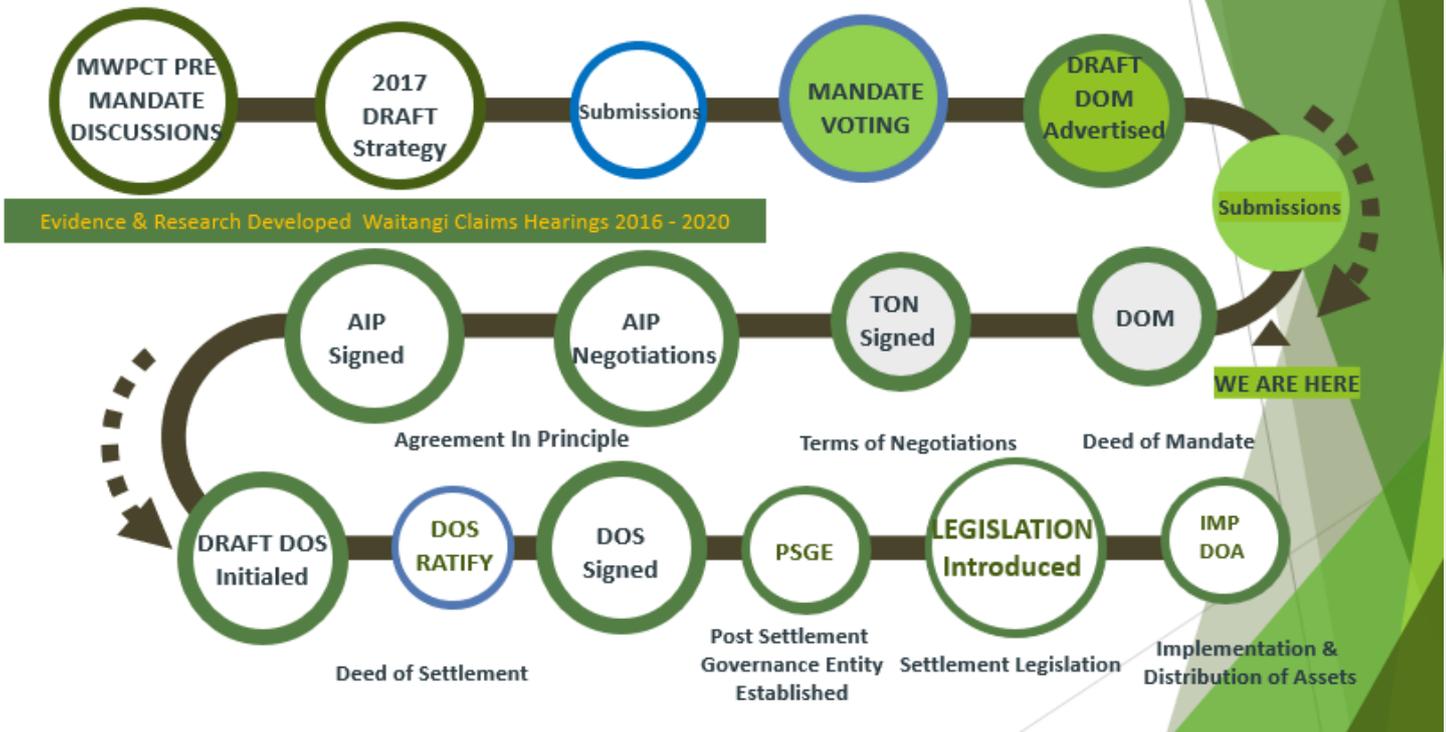
You can read some of the submissions we have made to the Waitangi Tribunal by going to the Mōkai Pātea Waitangi Claims Trust website.

Over the coming months, we anticipate gaining the mandate from the Minister to negotiate settlement. This follows the completion of the ‘submission’ process, which saw hundreds of submissions being made (many from our Ngāti Hauiti members) in support of the draft Deed of Mandate. It was really encouraging to see the level of support from our whānau. We do, however, expect some delays in negotiations, as the Ngāti Hinemanu me Ngāti Paki Heritage Trust continue to object to the draft Deed of Mandate and even seek to withdraw from it. If they are successful in withdrawing from the settlement, then this will significantly impact us as Ngāti Hauiti because they have claimed our rohe (area of interest) and some of our hapū as their own. We cannot allow this to happen! We are preparing a counter response so watch this space for how you can help uphold the mana of Ngāti Hauiti.

The Claims membership database is in the process of being replaced and training has taken place at Taihape for the Database administrators and iwi verifiers. The new database is looking positive and easy to use. We will all be able to register online and update our own records when such details change.

Hopefully, this will reduce the workload for our administrators and our Iwi verifiers and make it easier to keep your records up to date, and in order.

### DIRECT NEGOTIATIONS ROADMAP





## General Managers Report

Robert Martin

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

The second half of the year has been a period of recovery and reflection. We have redirected our focus into spaces that have been developed because of the challenges of Covid-19. We have found ourselves undertaking engagement's and consultation at an alarming rate and this is a 'red flag' that has not been lost on our leadership group, and Māori in general throughout the motu. The impact of Covid-19 has constricted many government agencies to catch up on the downtime caused by lockdown, along with the new central government initiatives being rolled out at an alarming pace and not necessarily providing positive gains for Iwi in our Rohe of Mōkai Pātea.

However, in the midst of adversity comes a silver lining and I must congratulate the way that our people, regionally, have mobilised effectively and efficiently to put in place positive and well-planned strategies that have limited the detrimental impact on our people. I feel confident that as we move into this uncertain future that we are being guided by insight, pragmatism, compassion, and a desire to protect everything that is important to Māori.

TMoRT has been working closely alongside the direction of our Rūnanga to give effect to a revised management plan. Operationally we devise an annual management plan that is ratified at the beginning of each year by our Rūnanga. Covid-19 put paid to our plan and as a result we re-designed our direction and extended the management plan to run over an 18-month period. Our focus is on the wellbeing of our people, preserving our cultural integrity, economic wellbeing, protecting our environment and collaboration. There is a lot of work that has gone into these spaces to-date and I look forward to late 2021 to share the results of this mahi.

Ngāti Hauiti has played a big part in the consultation phase around the development stages leading into the construction of a new replacement bridge at Mangaweka. The old bridge which was constructed in 1904 was set to be demolished however, it has been decided to maintain its existence with the upkeep of the old bridge to be funded by the Mangaweka Heritage Trust. Construction has started and a completion date is scheduled for June 2022. A ceremony was held recently at the site where the new bridge is to be constructed. Members of our Iwi along with whānau from our Mōkai Pātea Iwi, Rangitīkei District Council and Manawatū District Council, attended as part of this historic event.



Photographs: Ground-Breaking Ceremony – New Mangaweka Bridge



Raye Holland

Sadly, we bid farewell to a long-standing staff member. Raye Holland is retiring, and she will be enjoying all the special times with her whānau and moko. Raye has been a prudent, consistent and an integral part of standing up our Social services for many years now. Her dedication, aptitude and commitment to her role has been done with the utmost of dedication. In the 6 years that I have

been the General Manager for our Iwi it has been through many of the humble learnings from Raye that I have been able to understand the importance of people as she has always had a strong love for her role, her people and this has come through her involvement with our marae and many of the Iwi related activities that require dedicated people on a volunteer basis.

We thank you sincerely for your contribution, efforts, and commitment to our Iwi, to whom you have shown incredible strength and humility in times of challenge. You always had your heart out to offer to anybody in need, and that strength in you will be an asset that will be left for our people to move forward with.

The Trust will be much the less without Raye, and on behalf of our Rūnanga, Trustees, fellow staff members and myself, we wish Raye all the best for her future and retirement.

Finally, I would like to wish all our whānau a safe, merry, and happy festive season as we head into 2021. What a year we have experienced, no words can quite describe the unprecedented changes and challenges that have come upon us. There has been so much activity that I have not reported on, but the outcomes of this mahi will come through soon. Stay strong whānau because together we will get through anything, by our resolve, compassion, aroha for each other, and the will to overcome adversity. I encourage you all to maintain your connection with your whakapapa, awa, maunga and whānau and if, by any chance, you are passing by Rata, call in to see us at the Marae or the office.

*Ngā mihi whānau, mō te wā Kirihimete me te Tau Hou tauiwi*



## Rauhuia Environmental Services (RES)

General Manager Robert Martin

### Ngā Puna Rau o Rangitikei environmental project

I can now confirm after nearly 6 months of diligently working with various agencies that our next environmental project has been approved and will be funded through a multiple of agencies. 1Billion Trees Te Uru Rākau (MPI), Provincial Growth Fund (MBIE) and The Rangitikei District Council have all confirmed their financial commitment towards a \$5.5 million dollar catchment wide project over a 24-month timeframe. We are also working with Horizons Regional Council to seek in-kind support for the project as they have experience and specific skills sets that can assist us over the project duration.

We are confident that we will create a combination of forty fulltime/part-time jobs for our region, and the investment into the Rangitikei is the most significant regarding riparian planting and fencing under a single project. There are forty targeted individual projects within the scheme. There will be multiple contractors engaged and the social procurement initiative from our government means that we are focused on targeting Māori and Māori businesses, while also targeting those positions with whānau displaced by covid-19.

There will be approximately 370,000 plants, 100,000 metres of fencing, weed control, excavation works, and a raft of other activities attached to the project deliverables. These are extremely exciting times for the five Iwi who make up Nga Puna Rau o Rangitikei. A start date is looking at being towards early January 2021.

Many thanks to our executive team, our governance board and other agencies who have all worked tirelessly to bring this project to fruition. All the many meetings, phone calls, emails, and planning sessions to get us to this position has been hugely appreciated.



*Planning, strategy session for long-term outcomes for the vision of protecting our environment from a Māori viewpoint*

### Iwi Environmental Consultation

Upwards of twenty regional Iwi attended a two-day wānanga hosted by Ngā Wairiki Ngāti Apa at Te Poho o Tuariki in Marton. The event was organised in partnership with Horizons Regional Council. The key themes of the wānanga was covering critical topics relevant to all our Iwi, at different levels.

- Relationship expectations
- Freshwater policy implementations
- Freshwater futures programme
- Climate change
- Civil defence
- Resource consents
- Māori representation

The kōrero was robust and, at times, extremely challenging. Nevertheless, these are discussions that have been held at an individual level amongst Iwi, but it was the first time that a region-wide approach has been undertaken. It was very well hosted by our whānau from Ngā Wairiki Ngāti Apa, and I must really commend them for their hospitality and the wonderful kai that filled our bellies with sustenance to keep us focused on some heavy topics. This was an extremely successful event, and it appears that it may occur annually. There are key actions that are being taken from this hui, for early implementation in the New Year.



*Photos from Horizons Regional Council Wānanga, at Te Poho o Tuariki, Marton*



## Te Puni Kōkiri Project

### Project Purpose

During 2020 and 2021, NPRoR will engage with whānau, hapū, and stakeholders across the broader Rangitīkei community, to:

- hold a series of cluster hui to present the NPRoR Strategy and Action Plan - this will involve an initial series of “introductory” hui, and then “follow-up” hui with potential partners/collaborators to discuss projects and funding opportunities
- gauge buy-in and interest in undertaking and/or supporting projects and actions that will contribute to the Strategy and Action Plan; and
- scope out projects and identify potential partners and funding opportunities for these projects and actions.

This engagement work will be critical to:

- building support and consensus across the Rangitīkei about what actions are required for improving the health and well-being of the Awa
- discussing what actions should be undertaken in different parts of the catchment, and their individual and collective impact
- identifying the roles that each stakeholder, or group, can play in improving the health and well-being of the Rangitīkei Awa.

The global Covid-19 pandemic has created some unprecedented challenges for the project team, particularly with the programme of engagement. Covid-19 has led to significant delays to and restrictions on the planned engagement programme due to the potential risks posed by the ironically named “cluster hui” that were originally planned. As a result, a range of alternative engagement ideas are being scoped out and discussed to keep our project on track.



Scenes from the Taihape Area School students visit to Lake Oporoa earlier this year

## Staff Profile



### Introducing Taylor Page McRichie-Maraku

Project Co-ordinator,  
Ngā Puna Rau o Rangitīkei

Tēnā koutou,

*Ko Aotea te waka*

*Ko Whanganui to awa*

*Ko Ruapehu te maunga*

*Ko te Atihau-nui-a-Paparangi tōku iwi*

*Ko Ngāti Ruawai, rātou ko Ngātihine, ko Ngāti Paamoana, ko Ngā Paerangi ōku hapū*

*Ko Otoko te Marae*

*Ko Te Wharerangatira Patea tōku kuia, nāna te māmā o tōku māmā*

*Ko Allen McRitchie tōku koro, nāna te papa o tōku māmā*

*Ko Carol Maraku tōku kuia, nāna te māmā o tōku papa*

*Ko Paiaka Maraku tōku koro, nāna te papa o tōku papa*

*Ko Paula McRitchie tōku māmā*

*Ko Paiaka Maraku tōku papa*

*Ko Taylor Page McRitchie-Maraku ahau*

Firstly, a huge mihi goes out to each of our participating iwi, for allowing me the opportunity of working for, and with your people. I am profoundly grateful.

Originally from Whanganui, I have recently returned from Sydney, Australia, initially to undertake a fixed-term role as Case Manager for the Māori Land Court. A little over 6 months into my contract with the MLC, I applied for the Project Coordinator role within Ngā Puna Rau o Rangitīkei. I read through the job description and immediately recognized its potential, and after a nerve-racking but thorough interview process, as you can tell, I got the job! I have a background in Project Administration and Coordination within the construction, civil engineering, rail and commercial fit-out industries, as well as having held a position as Business Manager for a family-run business, delivering antenatal and postnatal educational services across the Sydney region. I loved both of my jobs, although I always planned to return home and to one day dedicate my career to the growth and betterment of my people. Luckily for me, I feel that my current role allows me to do exactly that.

A few key-tasks the Project Coordinator role has delivered to date:

- Hosting ‘initial consultation hui’ with all 5-participating iwi to ensure the current and potential direction of Ngā Puna Rau o Rangitīkei aligns with the aspirations and passions of iwi and hapū
- Delivery of ‘brainstorming sessions’ in collaboration with iwi delegates to map-out the delivery of upcoming ‘cluster hui’
- The creation of a formal Engagement Plan and submission to Ngā Puna Rau o Rangitīkei

There is so much more work to be done and I am both grateful and excited to play a part in, and contribute to, the forward movement of your, my, our people.



## Dr Amohia Boulton, Research Centre Director

In this issue of Te Karere, we introduce our new senior researcher for Whakauae; Dr Tanya Allport. Tanya joined the team in June of this year and was welcomed with a pōwhiri at Rātā Marae in September. Whakauae also introduced its first ever publication of Te Pūtaka; our very own online series of occasional papers.

## Dr Tanya Allport – Senior Researcher

Ko Tokomaru te Waka  
Ko Taranaki te Maunga  
Ko Waitara te Awa  
Ko Manukorihi te Marae  
Ko Tanya Allport tōku ingoa

My passion for research comes from wanting to be part of making a change to the health and wellbeing of whānau Māori across Aotearoa. I was born in Tauranga, where we lived with my Nana and Koro in Maungatapu until I was four years old, when my parents separated, and my mother and I went to live in Germany until my early teens.

Returning to Aotearoa was a bit of a culture shock, and it took me some time to readjust to a new life, and a new language. I left school early, had my first daughter in my early twenties and then returned to University, first at Canterbury, then in Tāmaki Makaurau, where I have lived ever since.

I loved University, with all its challenges and new learnings, and went on to complete a Bachelor of Arts, Master of Arts and finally a Doctor of Philosophy (PhD). My PhD topic looked at how women write about mental trauma in both Māori and German literature, which to me was the perfect fusion of both sides of my whakapapa.

I didn't specifically set out to be a researcher (few researchers do!), but after working at the University of Auckland, Faculty of Medical and Health Sciences in Māori and Pacific health, and realising the many challenges and issues around Māori health and wellbeing, I "fell" into the area of research in order to be part of finding solutions by telling peoples' stories.

Since then, research has taken me to many different places – such as spending several years working for claimants to the Waitangi Tribunal, specialising in Māori land research, and more recently, working for Wai Research, an urban Māori research centre with Te Whānau O Waipareira, a West Auckland Māori health and social service provider.

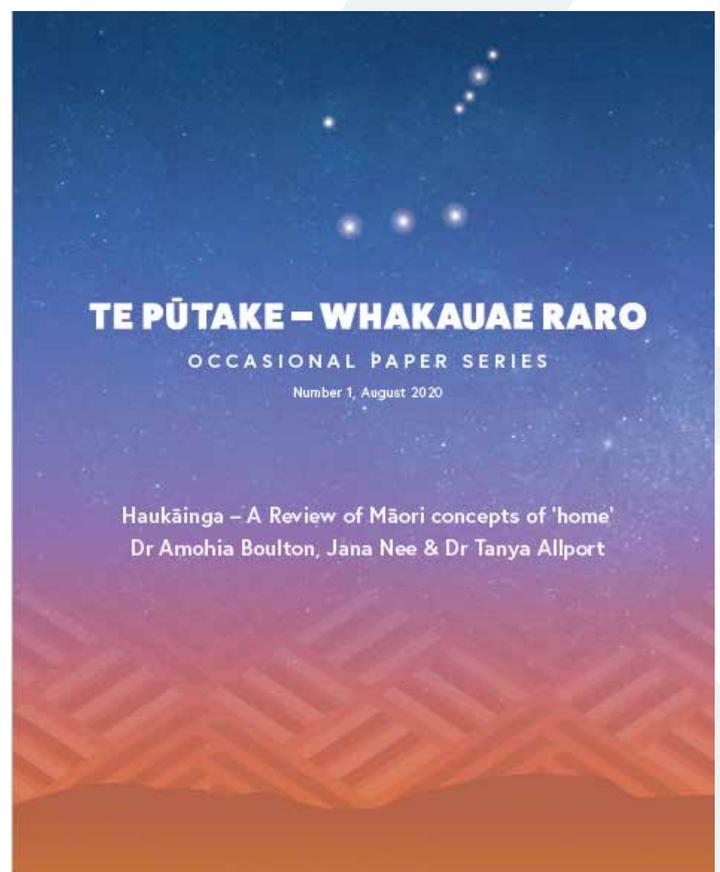
Being director of Wai Research taught me a lot about "working on the ground" in a community of urban Māori. It helped me to see the dreams, aspirations and opportunities for whānau, and confirmed the importance of continuing to advocate for Māori owned solutions and approaches.

I feel honoured and fortunate to now be a senior researcher at Whakauae, as it allows me to be part of a dedicated and inspiring team that works to fulfil the aspirations of Ngāti Hauiti for all whānau Māori to have health, wealth and self-determination, in line with their own values.

## Te Pūtaka – Whakauae Raro Occasional Paper Series

In August this year Whakauae launched Te Pūtaka, a new online space for the publication of kōrero on Māori health and wellbeing.

The name Te Pūtaka Whakauae Raro was given to reflect the merging of two important concepts of Ngāti Hauiti's tradition of pursuing knowledge and applying that knowledge for the benefit of its people. Pūtaka reminds us of the source or origins of Hauiti as a people, and the origins and creation of knowledge. Te Pūtaka is also the name given to Ngāti Hauiti's own journal, which was launched in 2006 to feature Hauiti-specific whakapapa, waiata, mōteatea, pūrākau and other scholarly writings.



Whakauae Raro originates from the name Whakauae, which came from the naming of Te Whakauae ā Tamatea (the Jawbone of Tamatea), a hill country range between Mangaweka and Taihape in the Rangitikei by Tamatea Pōkai Whenua, a Hauiti tupuna. The jawbone is significant as it refers both to te kauae-runga (celestial knowledge) and te kauae-raro (terrestrial, or worldly knowledge). In this way Te Whakauae ā Tamatea provides Ngāti Hauiti with a physical and cultural link to ancestral knowledge and traditions. As the Ngāti Hauiti centre for health research and development, Whakauae Research Services aims to embody the essence of Te Whakauae ā Tamatea.

**Te Pūtake – Whakauae Raro Occasional Paper Series** was designed to reach across communities to publish new research, review, commentary and reflective essays. The online series provides a platform where Whakauae can publish on the issues that are important to whānau, hapū, hāpori and Iwi Māori. The first article written for Te Putake is by Dr Amohia

Boulton, Jana Nee and Dr Tanya Allport, and looks at the issues around ‘home’ for Māori. Titled ‘Haukāinga – A Review of Māori concepts of home’ the article explores how the many different understandings of ‘home’ for Māori have been written about and used by the Government in their design of policies and services around housing. By reviewing the existing writing on the topic, the article is able to show the gaps in knowledge and the lack of consideration of Māori worldviews in policies and practices and contributes to the ongoing kōrero around housing and home.

**Te Pūtake – Whakauae Raro** was launched at the time of **Puanga**, in time to herald the beginning of the New Year. In this way the launch was also intended to remind us of the need to take stock, to reflect on the past, to make time for wānanga and to re-energise for future challenges



*Photograph: Tanya Allport with Tom Johnson and Hector Kaiwai, taken at her pōwhiri at Rata Marae in September.*



*Photograph: Tanya with Peter Fraser and Neville Lomax*





## Te Kōtuku Hauora Ltd Wanda Horton

Tēnā tātou ngā uri o Ngāti Hauiti

Aue taukiri e!! What a year we have had!! COVID-19 has brought the world, as we know it, to our knees!!

Through these difficult times I have been witness to hardship and community resilience. People have pulled together and supported each other, as best as they can.

Te Kōtuku Hauora responded to the needs of the iwi and communities by supporting whānau with food, hygiene and care packages. This initiative was funded through the Te Ranga Tupua collective, which is comprised of representatives from the Iwi Chairs Forum from the Rangitīkei, Ruapehu, Whanganui and South Taranaki regions. In March the iwi collective moved swiftly to establish a hub, in response to the COVID-19 threat and its subsequent impacts.

Classed as essential workers, my co-workers and I worked tirelessly throughout the lockdown to provide pastoral care to the community, whānau, hapū and iwi. We supported the CBAC pop-up testing stations that were based in Marton and Hunterville this year. Te Kōtuku Hauora Ltd, were an integral part of the planning process to ensure these stations worked efficiently and that health and safety procedures were maintained during the testing.



Photograph: He uri o Ngāti Haukaha Ziah Ratana-Horton (CBAC Kaitautoko)

The year 2020 has had its fair share of challenges. Businesses were forced to close, many were laid off work due to the health restrictions, school closures, and whānau finding the struggle very real, while living day to day and being limited to do the simplest of things that we normally take for granted.



Photograph: Te Kotuku Hauora Kaimahi packing kai for the "PATAKA"

I would like to thank my fellow essential kaimahi, who front-lined during the lockdowns, looking after those who are vulnerable, supporting the services that provided the necessities to our whānau, all while genuinely showing their aroha and manaakitanga in the communities that we live in across Aotearoa. "He kai kei aku ringaringa"

I would also like to congratulate Whaea Raye Holland on her retirement from her role as the Social Service Kaimahi, for Ngāti Hauiti. I will miss our hui and work discussions where we would either agree, or agree to disagree, on many occasions. I have always appreciated your candid views on issues and advice given. I wish you well for your next journey in life. Whaea.



Photograph: Mrs Raye Holland  
"Ko te ahurei o te tamaiti arahia o tātou mahi"

Te Kotuku Hauora Ltd will be closed from the 18th December and will reopen again on the 11th January 2021. Please ensure that you have sufficient medication over the holiday period and, most importantly, look after one another.

**Have a safe and Merry Christmas whānau!  
May the future be brighter for us all, in 2021!!**



**Social Services  
Kaimahi**  
Raye Holland

The end of a rather turbulent year is almost upon us.

Covid-19 caused major concerns for people throughout the world, but fortunately people from within our rohe were protected by the quick response in the provision of care and support for all those who needed help, by a team representing all iwi, health and social services from within the wider Whanganui/Rangitikei district.

This will be the last time that I will contribute to the Wellbeing Section of Te Karere, as I am retiring in December.

I would like to extend to Ngāti Hauiti whānau whānui, all the best for the festive season and may 2021 be all that you want it to be.

I will leave you with this whakataukī from Dame Whina Cooper:

***"Take care of our children. Take care of what they hear. Take care of what they see, and take care of what they feel."***

## Upcoming Events

Jan 2021 to Dec 2021 Year

- Dec 20/Jan 21** Ngā Puna Rau o Rangitikei Fencing Contracts commence
- January 2021** Waitangi Tribunal Hearing – Crown Submissions – Rata Marae (Date to be advised)
- 10th Jan 2021** Church Service at Rata Marae
- 11th Jan 2021** Te Kōtuku Hauora Limited reopens for New Year
- 14th Feb 2021** Church Service at Rata Marae
- 18th Feb 2021** Ngā Iwi o Mōkai Pātea Hui- Chairs Hui at Rata Marae
- 27th-28th Feb** Quarterly Rūnanga Hui and Wānanga – at Rata Marae (10.30 am Sat to 3.00pm Sun)
- 14th Mar 2021** Church Service at Rata Marae
- April 2021** Waitangi Tribunal Final Hearing - (Date and Venue to be advised)
- 11th Apr 2021** Church Service at Rata Marae
- 8th May 2021** Rūnanga Hui – (10.0am to 3.30pm)
- 9th May 2021** Church Service at Rata Marae
- 13th Jun 2021** Church Service at Rata Marae
- 26th June 2021** Rūnanga Hui – (10.0am to 3.30pm)
- 11th Jul 2021** Church Service at Rata Marae
- 8th Aug 2021** Church Service at Rata Marae
- 14th Aug 2021** Rūnanga Hui – (10.0am to 3.30pm)
- 12th Sep 2021** Church Service at Rata Marae
- 10th Oct 2021** Church Service at Rata Marae
- 13th-14th Nov** Quarterly Rūnanga Hui and Wānanga – at Rata Marae (10.30 am Sat to 3.00pm Sun)
- 14th Nov 2021** Church Service at Rata Marae
- 12th Dec 2021** Church Service at Rata Marae

## NPROR - Project Milestones

- 31st Mar 2021**  
17km Fencing completed; 15 ha Site preparation/stock crossings excavated and 20% stock water completed
- 30th May 2021**  
Further 10km Fencing completed; 5 ha Site preparation/stock crossings excavated  
All fencing related training completed.
- 31st Aug 2021**  
Further 14km Fencing completed; 15 ha Site preparation/stock crossings excavated  
Additional 40% stock water completed (60% in total)



## Rata Marae Committee

Helen Cooper, Chairman

Well Covid-19 certainly put a dampener on life at Rata Marae for the past few months. However, now that we are back on track, and the marae is once again open to whānau for events, when you do visit the marae you are still encouraged to sign in and continue to use the handwashing and sterilisation kits provided, to ensure that the health and safety of others who use the marae facilities is maintained. We take this opportunity to thank whānau for their support and understanding in these trying times.

On a positive note, bookings are once again being accepted and anyone who wishes to make a booking, should contact Sue Murray; Phone 021 264 9555.

Digital connectivity has been established at the marae, with the generous support from Te Puni Kōkiri. Along with Wi-Fi broadband, we also have the Marae, Rūnanga and carpark areas fitted with cameras to assist in the security of our tūrangawaewae facilities. Special thanks go to Lachlan for the "extras" and his ongoing technical support.

Kudos go out to Shona Johnston for her amazing fundraising achievements during the past few months. As a result of Shona's fundraising efforts, the marae now has a new hāngi kai cooker that can cook for up to 200 people. Many thanks also go out to those whānau who provided the initial funding for this project.



A couple of raffles later and there are also funds to assist our proposed Kaumātua Kirihimete kai, to be held at Rata on Wednesday 25th November at 11.30am. To all those generous people who donated such wonderful items for these raffles, and for those supporters who regularly purchased tickets, the Rata Marae committee sincerely thanks you all. Rest assured the funds raised will go back into the marae, either by assisting with events, or providing ongoing maintenance that benefits our marae.

In September we had our first church service at Hauiti, with Bishop Wai and Graham Karatau taking the service. This was Bishop Wai's first service since being ordained and the service was the first one in 15 years since the last service at Hauiti. These church meetings are held on the second Sunday of each month, at 10.30am. Everyone is welcome.

## 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](http://www.ngatihauiti.iwi.nz) into your search engines.



## Communications

### Rata Office

General Manager  
Robert Martin  
Phone: (06) 322 8765  
Mobile /Text (027) 217 7772  
Email: [hauiti.robert@xtra.co.nz](mailto:hauiti.robert@xtra.co.nz)

Social Well Being  
Phone: (06) 322 8765

Health Services  
Wanda Horton  
Phone: (06) 322 8765  
Mobile / Text (027) 555 4996  
Office: 0800 428484 (outside Marton area)

### Utiku Office

Project Coordinator  
Phone: (06) 388 1676



