



NGĀTI HAUITI

TE KARERE A HAUITI

Volume 21.1 June 2021

*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

Heather Gifford

Mihi

Ngā mihi ki a koutou ngā whānau o Hauiti. In this Te Karere I wanted to update our whānau about the mahi we are undertaking to review our Te Maru o Ruahine Trust Health and Social Services. I would like to acknowledge Te Rūnanga o Ngāti Hauiti and the wider Hauiti whānau for helping with this review. What I am presenting here is a big picture summary of what we did and the results to date. I am very happy to kōrero further with those interested in the detail.

Why review our health and social services?

Several things happened during 2020 and 2021 that signalled that a review of our health and social services was timely.

- We identified in our 2020/2021 Te Rūnanga o Ngāti Hauiti Management Plan a goal to better understand Ngāti Hauiti whānau social and cultural wellbeing needs and that we needed to describe our own model for Whānau Ora.
- Te Maru o Ruahine Trust had just signed a four-year contract in July 2020 with Oranga Tamariki, providing whānau support services with a focus on child wellbeing. The staff member who has been implementing the contract retired in December 2020 making a review critical.
- Our Hauiti Intergenerational plan states that for the next twenty years we need to prioritise reviewing and refining our various iwi development initiatives that have occurred in the previous twenty years; and
- Our current health and wellbeing strategy talks about an emphasis on a holistic model of health, a kaupapa Māori approach, Whānau Ora, and review of service options.

What did we do?

As the Rūnanga had already agreed to review our Hauora services, a wānanga was held with Rūnanga

delegates on the 7th of November 2020 to identify high level principles for our iwi-based service.

To progress the ongoing review Oranga Tamariki (OT) agreed that rather than appoint a new staff member before Christmas 2020, a three-month period of service development would be allowed under the current OT contract.

In Dec 2020 Whakauae (Ngāti Hauiti's Research Unit) approved two staff members, Heather Gifford and Mel Potaka-Osborne, to undertake a review of Ngāti Hauiti Health and Social services.

The research plan included a wānanga with Rūnanga delegates, a series of whānau interviews, development of a plan for the service, meeting with other iwi service providers to review our plan and discuss how we collaborate, meeting with a subcommittee of the Rūnanga to approve the final model and finally securing cross government funding to implement and evaluate the model.

What should our Whānau Ora model look like?

The results from the whānau interviews and the Rūnanga wānanga were very similar. We want the following things for our service:

- A wider Whanganui Rangitikei service
- Service delivered to our Hauiti whānau wherever they live in the region.
- Mobile outreach service able to engage and support our whānau.
- Able to offer support and help connect our people with a range of services.
- Able to help our whānau connect back to Hauiti.

What are the next steps?

A subcommittee of the Rūnanga has agreed in principle with the model that has been developed from the whānau feedback. We have approval to move ahead with a business case and have agreed to meet with several government funders to secure a contract that meets the needs of the people. Between now and December 2021 we will set up all the things necessary to ensure the success of the service model including appointing later this year to the role. In the meantime, we have existing iwi health and social services that I know are taking care of our whānau and I look forward to 2022 where we have our own Hauiti service.

NGĀTI HAUITI HUI Ā IWI

Annual General Meetings for:

- Te Rūnanga o Ngāti Hauiti
- Whakauae Research Services Ltd
- Te Maru o Ruahine Trust
- Te Patiki Trust Board

Date: Sunday 27th June 2021 Venue: Rata Marae Time: 10.30am Te Hou Hou Rd, RATA For any enquires contact General Manager on 06 3228765



NGĀTI HAUITI

Economic Prosperity

Utiku Potaka, Managing Director

Te Pātiki Fisheries

The bulk of our fishing quota (ACE) for the 2020-2021 fishing season has now been leased to a number of customers but with a substantial amount going to Sealords. This is per our commercial agreement through Ngā Tapuae a Maui consortium of iwi. From all accounts the NZ fishing industry has managed to recover reasonably well through the post Covid-19 pandemic and continues to be resilient, with returns close to, or comparable with, last years.

Rauhuia Rural – Farming

The weather plays an important part in our farming operation and as predicted, the summer was not as hot or dry as the previous year. The rain before Christmas, and at the end of summer, has provided good grass and fodder crop growing conditions, so stock have performed well.

Stock prices at the saleyards and the freezing works have been good, which means we have been able to ‘cash in’ on the good returns per head of stock, although beef prices are down from last year.

While the weather has been good for growing grass, it

has not been that good for bees, with long periods of rain and wind, earlier on in the season, it took a lot to build bees up ready for the mānuka season. The honey harvest was noticeably slow at the beginning of the season, however it picked up as the weather conditions improved, resulting in an average to good season. We produced just under 4,000kg of mānuka honey of mostly average to high grades. This is down from last year (5,000k) however last year was a bumper season, a 1 in 4-year event.

We are always looking for good quality mānuka sites, so if anyone has any contacts who have sites, then please let us know.

Rauhuia Rural – Fencing

With the successful funding of the Ngā Puna Rau o Rangitikei Riparian Planting Project, Te Pātiki Holdings has been contracted to deliver just over 62km of fencing over an 18-month period. This is part a significant riparian planting programme, along a number of streams, rivers, and wetlands in the wider Rangitikei rohe.

A team of five crew members have been recruited and have been on the job for about 5 months working within the Ngāti Hauiti rohe. They are making good progress considering they are a new team. As expected, the set-up phase of the project has been partially delayed as we wait for vehicles and machinery to arrive from overseas, which was impacted by Covid-19. However, this has given us time to establish our Health and Safety policies, Human Resource policies and the procurement of resources. We have also taken time to train staff, who will come away with a Certificate in Primary Industry – Fencing and a First Aid certificate.



NGĀTI HAUITI

Ahi Kaa – Awarua South

Neville Lomax

In earlier issues of Te Karere I have written about the Ahi Kaa status of the following land blocks, which forms part of the southern rohe of Ngāti Hauiti: i.e. **Otamakapua**; **Pouwhakarua** and **Otairi blocks**.

I will now turn to the Awarua Block where Ngāti Hauiti held manawhenua status, which I will break down into two separate reports within the next two issues of Te Karere: - i.e., **Southern Awarua**, which takes in the area from Utiku to the Kawhatau River, on the eastern side of the Hautapu River in this issue; and I will cover the **Western Awarua**, between Taihape and Mangaweka to the west of the Hautapu River, in the next (**21.2 December**) issue of Te Karere.

Southern Awarua

Ngāti Hauiti was associated with sites of occupation of the Southern Awarua Blocks 1A and 4, south of Taihape, further up the Rangitīkei Awa. These sites were largely related to food gathering.

On the western side of the Rangitīkei River, near the present-day settlement of Mangaweka was the Ngāti Hauiti kāinga called **Tarawhana**. Cultivations were associated with this settlement and fernroot were also harvested there.

Further upstream on the Rangitīkei, still on the western side of the River, was a large kāinga and cultivation known as Otikoki. Occupation of this settlement ceased in the time of Tapui Potaka. To the west of these kāinga was a camping place called Torotapake, which was used by Ngāti Hauiti when they were catching birds in the surrounding area. Torotapake was on the main track to Whakauae. It belonged to those who lived at Otikoki and Tarawhana.

Tapui Potaka cultivated further upstream at a place called **Te Pohue** located at the mouth of the Kawhatau River. To the east of Te Pohue, between the Kawhatau and Rangitīkei Rivers, was a snaring tree called **Haererangi** belonging to **Te Kata**. Potaka was one of those who caught birds at this site. Further up the Kawhatau River and on the northern side was a kāinga named **Te Manuka**, which also belonged to Potaka. There were cultivations associated with the kāinga which

was near to **Te Awaraire**. Just to the north of these sites and located on the south side of the Rangitīkei River was a settlement called **Tararei** where Potaka, **Moeroa** and others lived. Fern root was harvested at this site.

A considerable distance east of Te Manuka, towards the Mōkai Pātea Range, was a place called **Makino** where fernroot was harvested. Potaka had a large kāinga at this place which belonged to the **Ngāi Te Ngaruru** hapū.

Returning back to the area where the Rangitīkei and Hautapu Rivers converge, Ngāti Hauiti had further sites of occupation. **Wharariki Pā**, which belonged to Moeroa, was positioned just downstream from this area. Close by, to the east, was another Pā called **Te Hue**, which also belonged to Moeroa. **Taami** and his son Potaka (Tapui) also lived with Moeroa in these Pā. In close proximity to these Pā, to the east was a cultivation known as **Paratakuahi**. **Utiku Potaka** and his elders cultivated here and caught birds in this area around the time that Ngāti Pīkiahū came to Otara. They also had potato cultivations at nearby **Rarotonga**, which they used for several seasons. **Pūrākau**, located some distance to the west of the confluence of the two rivers, was a hollow totara tree used by Ngāti Hauiti for shelter while catching birds. A considerable distance from here was another place called **Te Ahu**, which was used as a camping place for Ngāti Hauiti bird catching expeditions. To the west of the Hautapu River, in what is present day Utiku, was a stream and a kāinga called **Kaikoura**. On the opposite (eastern) side of the Hautapu was a kāinga called Rangitauria occupied by Moeroa and Taami. **Pene Pirere** and **Noa Roperope** also lived at Rangitauria.

Amarukawau was a kāinga located within the Awarua No. 4 block in the part closest to the Hautapu River. There were a few further sites located on the western side of the Hautapu and Rangitīkei Rivers, including **Te Koau** and **Toetoe**, occupied by Potaka. There were also two cultivations known as **Mangohitau** and **Te Rewa**, in the vicinity.

There were several further sites within the Awarua No. 1A Block that have not been specifically identified but there were three additional kāinga named; **Te Ngaio**, **Te Piriakeke** and **Pupukura**, which were associated with Ngāti Haukaha. There was another kāinga on a lagoon known as **Okororingo Pā**. Potaka and others of Ngāti Hauiti were known to have inhabited Te Okororingo. Another Pā called **Tokaimuruiwaka** was built for defence purposes in this vicinity. A large kāinga and cultivation was also associated with Tokaimuruiwaka. There was also another cultivation belonging to Potaka known as Koharangi and, in addition, there were bird snaring places belonging to **Te Kata**, known as **Te Kokoateruru** and **Paramahoe**.



National Iwi Chairs Forum

Thomas Curtis

“Nāu te rourou, nāku te rourou, ka ora ai te iwi”

(With your food basket and my food basket the people will thrive)

This whakataukī talks to community, to collaboration and a strengths-based approach. It acknowledges that everybody has something to offer, a piece of the puzzle, and by working together we can all flourish.

National Iwi Chairs Forum:

The National Iwi Chairs Forum was scheduled to be held prior to Waitangi Day but, due to an outbreak of Covid-19 in Northland, was converted to a virtual format hui.

On the 4th and 5th of February 2021, I attended the NICF (Iwi Assets) meeting hosted by Ngāti Whātua, via Zoom.

Reports from Ngā Pou were received, and recommendations accepted.

There is a busy workplan for Ngā Pou o NICF.

Housing, Covid-19, Whānau Ora, and Three Waters are all areas needing more work by technicians.

The Commissioner of Police attended via Zoom along with the Minister and the Prime Minister.

Andrew Coster (The Commissioner of Police) spoke of how they, the Police, have a lot of work to do in working with the Māori community.

The most recent National Iwi Chairs Forum was held kano ki te kano at Porirua in early May 2021 and was hosted by Ngāti Toarangatira.

Te Ranga Tupua:

Te Ranga Tupua is a collective of iwi from South Taranaki, Whanganui, Rangitikei and Ruapehu) These meetings are an adjunct to NCIF and serve to deal with more local issues.

The big issue of the moment is the rollout of the Covid 19 vaccine. Our community health hubs are well versed, and prepared, to provide this vaccine service with a focus on those with the greatest need. I am looking forward to receiving my jab/s and hope that all of our whanau do so, as well.

I would like to take this opportunity to express our thanks to all of the essential workers who took care of us during the recent lock-down period.

Te Rōpū Ahi Kā:

This Rangitikei District Council Standing Committee, made up of iwi representatives from throughout the district, meets regularly to discuss matters of particular interest to Māori.

The hot topic of the day is Māori Wards for the Rangitikei District Council. After discussing with their representative bodies, the committee agreed to recommend that the RDC include Māori Ward seats for the district. We also wish to retain Te Rōpū Ahi Kā as a Standing Committee within Council.

Let us see what they come back with!





General Managers Report

Robert Martin

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

It is great to be back with our first edition of the 2021 year. I must say that these past months have moved along very quickly and within a blink of an eyelid, we now find that we have seen off the first five months of the year. In the first part of the year, we employed four new operational staff. These staff are project based and employed to support the increase in financial, administrative and management of contracts that the Trust is currently undertaking. These bodies of work are predominantly agriculturally based around freshwater restoration.

Since November 2020, our Trust has undertaken a re-scoping of our Social Services contract. The changes we are planning are significant and I thank the efforts of Whakauae Research Services, who were commissioned by our Rūnanga, through researchers and resources, to ensure that we are able to put forward a comprehensive submission to our funding agencies.

The Trust has also commissioned the services of a KTV/Sol Media to provide a clear understanding of our database needs, and whether or not we are operating a well maintained and current, tribal members database that meets our strategic and operational needs for the next ten years. We look forward to the outcomes of this mahi, as it will form the basis of our future decision-making and will ensure that we are well geared up for the settlement of our Waitangi Tribunal Claims.

During January this year, we held another Waitangi Claims hearing at Rata, and many thanks must be given to all of our whanau who came to support our hui, and to those who volunteered to help in hosting the event. A huge mihi must also go out to the efforts of our Claims Trust representative members, who have been the catalyst for getting our Deed of Mandate approved. A momentous occasion to get to this stage, but also an acknowledgement that there is still a long way to go before settlement is reached.



Sadly, we bid farewell to our Project Coordinator, Taylor Page McRitchie-Maraku, who has completed her contract with the Trust. We were keen to keep her on board for further work with us, but for now she is heading back to Australia to be with her whānau.

We thank Taylor sincerely for her contribution, effort, and commitment to her mahi, she will be sorely missed. On behalf of our Rūnanga, Trustees, fellow staff, Iwi members of Ngā Puna Rau o Rangitikei and myself, we wish you the very best for your future.

February, we held a Wānanga at Rata Marae with the hui focused on addressing many important topics for our Iwi. This included Marae development, tikanga, environmental matters, research along with other matters of the day. A further wānanga is planned for later in the second half of the year so keep an ear to the ground when the dates are released.



I encourage all our whānau to maintain your individual connection with your whakapapa, visit the awa when you can, and if you are ever able to get out to Mōkai then carry on out a little further, to sight our awa Rangitikei; and our maunga tapu Aorangi in their glorious splendour.

Finally, please ensure that you send us particulars of any changes to your address or contact details, so that we can up-date our membership database. **If we do not have your correct address, or contact details, we cannot keep you up to date with what is going on within your iwi!!**

Remember, if by any chance you are passing by Rata, call in to see us at the Marae or in the Office. Our doors are always open to whanau.

Ngā mihi whānau



Mōkai Pātea Waitangi Claims Trust

Utiku Potaka, Chairman

The Waitangi Tribunal

As Te Karere goes to print, the last of the Waitangi Tribunal hearings will have been heard at Moawhango Marae (9-11 June). It has been a long, and drawn-out, process with numerous delays caused, in part, by additional hearings and more recently, by the Covid-19 pandemic.

Three hearings will have been heard this year. One at Rātā in January and the second in Wellington on 1 April. The latter heard the Crown's closing submissions on land-locked lands, where the Crown made a number of concessions in its failure to provide access to Māori land blocks. The final hearing will conclude the Crown's earlier closing submissions at Moawhango.

This will end the Waitangi Tribunal hearings phase and we will then await the Tribunal reports. The first report will be on the Tribal Landscape, and it may be available as soon as early 2022.

Mandate

Earlier this year, the Claims Trust met with Minister Andrew Little, Minister for Treaty Negotiations, to discuss mandating issues raised by the Heritage Trust. The meeting was short but productive and we came away with confidence that our draft Deed of Mandate was strong enough that he would support it.

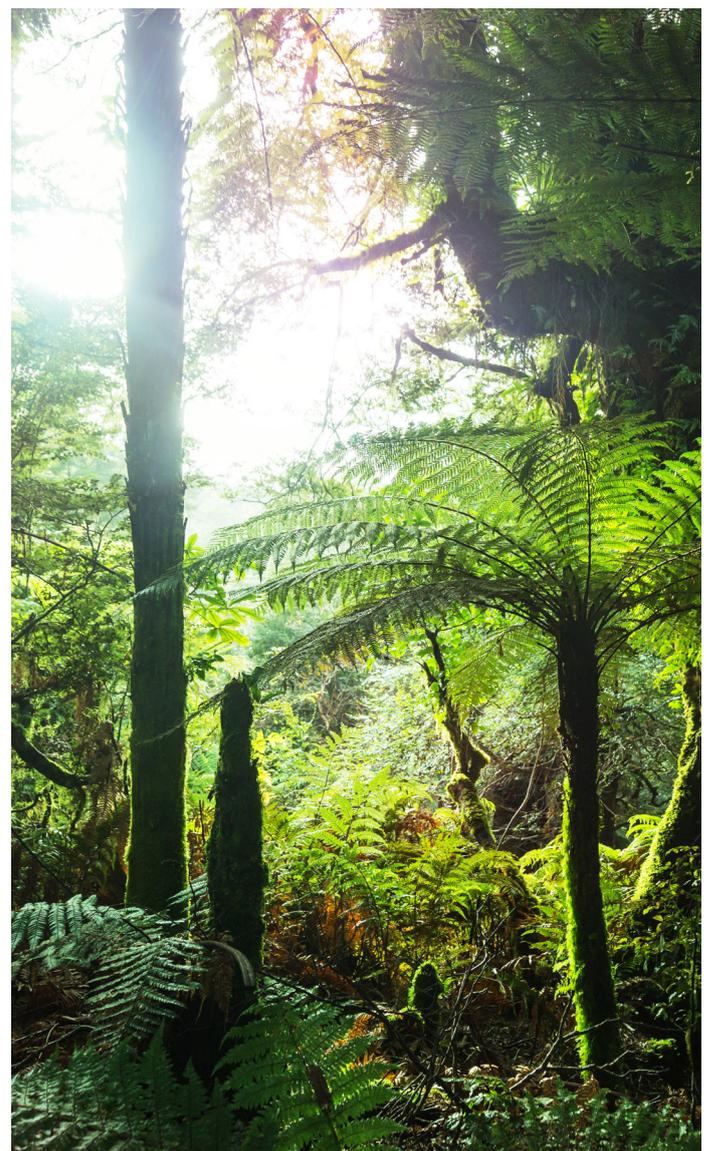
Consequently, both Minister Little and Minister Willie Jackson, confirmed our mandate. **So, mandate has been achieved!** This means that the Mōkai Pātea Waitangi Claims Trust can now enter into the direct negotiations phase with the Crown, with the aim of settling all historical claims. This is excellent news as it means we can now move forward with the Terms of Negotiation and appointing the negotiating team. There is still much to be done.

However, we are taking a cautious approach as we know that the Heritage Trust continues to object to the Mandate and is likely to seek a withdraw of Ngāti Hinemanu and Ngāti Paki from the mandate. Our aim

is to keep these hapū within the collective settlement of Mōkai Pātea Nui Tonu (the confederation) and maintain a unified front against the Crown. Fortunately, we have a number of strategies in place to respond to any withdraw but, essentially, we are confident that enough of our whānau do support the mandate and that it will not be changed.

Registrations

One of the key factors that is considered during negotiations, is tribal population, which has Ngāti Hauiti currently sitting at around 2,800 registered members. However, as we need to increase this number in the coming year, we plan to undertake a membership drive to ensure all our Ngāti Hauiti whānau are registered and accounted for. This will also be helpful when it comes to voting on the Deed of Settlement. So, this is a reminder to make sure all your whānau are registered and correct, current addresses are included on the database. You can go to the Mōkai Pātea Waitangi Claims Trust website to register online. Remember to include all the information requested on the registration form!!



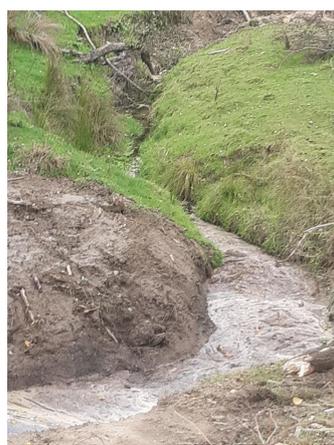


**Rauhuia
Environmental
Services (RES)**
General Manager Robert Martin

Ngā Puna Rau o Rangitikei Environmental Project

There has been a big shift in the number of Resource Consents that are coming through to RES. A lot of changes have given rise to this. In a nutshell, a resource consent is a formal approval from your council to do something that they have not clearly identified in their plan, as either permitted, or prohibited. It includes things like using or subdividing land; taking water; discharging contaminants in water, soil, or air, or using, or occupying coastal space. Many of the consents that we are dealing with, are predominantly around the impact on whenua and water in our rohe.

The photos below, are an example of why it is important that we maintain a very strong presence regarding activities that are undertaken in our rohe. These examples represent an act of environmental sabotage, and complete disregard by the landowner of their responsibilities to the tributaries that flow into the Rangitikei Awa. In this instance, we were checking on a clean fill site with a contractor and came across this in our journeys to the property, directly opposite the consented site. This has been reported to Horizons Regional Council, and we will be keeping a good eye on this matter.



One particular Resource Consent that has been very high profile for us, has been the exposed land fill site on Putorino Road. We have, for the last two years, been working closely with our whanaunga from Ngā Wairiki Ngāti Apa on resolving the issue. It has been a truly frustrating process and we have constantly been engaged with both Regional and Local councils to get this issued resolved. As of April this year Horizons Regional Council

signed off the consent with the Rangitikei District Council, for works to commence. The pictures below show some progress of the activity that has been happening since early April.



Ngā Puna Rau o Rangitikei Environmental Project:

On January 5th this year, Ngā Puna Rau o Rangitikei went live with the Rangitikei Awa Restoration Project funded by Te Uru Rākau 1 Billion Trees (MPI), and the Provincial Growth Fund, managed through the Provincial Development Unit (PDU). To date Ngāti Hauiti have stood up a fencing unit team that consists of 5 staff and a manager with oversight from Te Patiki Holdings Ltd. This unit is responsible for delivering the bulk of our fencing with over 62 kilometres to be erected within an 18-month time frame. Ngā Wairiki Ngāti Apa are also contracted to deliver over 8 kilometres of fencing and the establishment of 66,000 native riparian plants. The final contractor for the project is Rangitikei Environmental Operations Ltd (REOL). This is a company that has been set up by the four Iwi of Mōkai Pātea: Ngāti Tamakopiri, Ngāi Te Ohuake, Ngāti Hauiti and Ngāti Whitikaupeka. A directorship has been established, to enable share equity within the business, as well as Iwi Directors to provide governance and strategic oversight of the business unit. Operations are managed by a tier unit that is based at our Te Maru o Ruahine Trust office, where it receives oversight by a Project Executive and a Financial controller.

There are three key staff members, who are responsible for the on-ground deliverables of the project. REOL is responsible for the construction of 30 plus kilometres of fencing, the establishment of 300,000 plants, the implementation of a driver training programme, construction of water networks, and excavation works along with substantive weed control mahi, on most of the targeted sites. All the land blocks that the work has been targeted, are either Māori owned, or Māori leased blocks, and stretch through the entire catchment of the Rangitīkei and its tributaries. To date there has been the procurement of assets to meet the project outcomes. These assets include wheeled and tracked machinery, tools and equipment, trucks, trailers UTV's, to name but some of the necessary items. All fencing staff, inclusive of both Te Patiki and REOL, are undertaking a Certificate in Primary Industry operations skills Level 3 and Grow Safe chemicals training. Staff have also undertaken first-aid training, and are also part of learning, and putting into practice, our H&S programme. We have already delivered 19kms of fencing, excavation works including track work, water schemes and are about to undertake the first tranche of planting which will see over 150,000 plants go into the ground this planting season.



Training with our new machinery

Rangitīkei Lakes380 Hui:

Ngāti Hauiti is heavily involved with the Lakes 380 team, who consist of staff from the Cawthron Institute and GNS Science, around research relating to Lake Oporoa. We have recently completed some video interviews, along with further mahi at the lake itself. There is also work been undertaken to create an informative website that will allow anyone to view all the data, the history, and the future of what the Lake could look like if our restorative programmes continue. This mahi is very exciting and we are hoping to see a completed website early in the New Year once the gathering of all the information and activities have been completed.



Pōwhiri at Rata Marae for some of our new staff



Classroom time with Neil from Land Based Training



WHAKAUAE

Research for Māori Health and Development

Te Karere Whakauae Celebrations

Kaimahi Celebrating Ten years, Scholarship Holder completes Master's Degree and Hauiti Whānau Collaborate to bring Research to Life

This month our kaimahi Mel Potaka-Osborne celebrated ten years with Whakauae.

E rere kau mai te Awa nui mai i te Kāhui Maunga ki Tangaroa
 Ko au te Awa, ko te Awa ko au
 Ko Aotea te waka
 Ko Ruapehu te maunga
 Ko Whanganui te awa
 Ko Āti Haunui-ā-pāpārangi te Iwi
 Ko Ngāti Tuera tūturu
 Ko Pungarehu te marae
 Ko Maranganui tuarua te ingoa o te whare tupuna
 Ko Mel Potaka-Osborne taku ingoa

I am the youngest of five siblings and as a mother of four young, energetic adults, can also claim to be a coach, manager, masseuse, advisor, counsellor, disciplinarian and 'chief, cook and bottle washer', just to name a few roles - not only to my kids but to a number of their friends as well! This is the unpaid life we choose when we decide to add to our whakapapa, and personally I wouldn't have it any other way.

Whānau has played a huge part in my life, some saying to the detriment of my career advancement, but my thoughts are, I chose to bring them in to this world so it's my job to nurture them to be the best version of themselves they can be! In hindsight I can say it's the best job I have ever had; not the easiest by any means but definitely the most rewarding.

My current 'paid' mahi is with Whakauae Research Services, where I have just celebrated my 10 year anniversary. I say 'celebrated' as it has been a journey of many learnings, to name a few: Te Reo, Whakapapa, Admin, evaluation techniques and research practices. Ten years sounds like a long time, but given that there are so many facets of the business and research world

which are always evolving, the learning never stops.

Recently, I had the opportunity to work alongside Dr Heather Gifford to help with a Hauiti hauora services internal review. This work entailed intensive planning, coordinating, and contributing to carrying out interviews with both whānau and service providers. I got to sit with various health and social services providers within the wider Hauiti rohe. It took me back to my days of working with an Iwi provider as a frontline worker. Sadly, the wants and needs of the people don't seem to have changed. On a positive note, there are some young, innovative thinkers out there who are wanting to give back in various ways. It is finding the platform for these rangatahi to be able to put their ideas in to practice that is the challenge.

With the ever-changing world, I do believe the youth have a very important role to play in moulding the future of our people.

"E KORE AU E NGARO HE KAKANO I RUIA MAI I RANGIATEA"

"I shall not be lost for I am the product of the seed sown in the house of Rangiatea."

Scholarship Holder Emma Rawson:

Experiences of Senior Māori Practitioners in Public Health Units in Aotearoa.

Over the past 4 years I have been working on my Master of Philosophy in the School of Health and Environmental Sciences at AUT. Finally, it is complete and I am proud to say it has received an A with First Class Honours, something I never imagined through all the hard slog and feeling like I'd never get to the end. My thesis inspiration drew heavily on my own experiences working in Public Health Units in DHBs and conversations with, and observations of my colleagues' experiences. ***I was very aware of my own experiences with institutional racism, defined in part as 'inaction in the face of need', poor resourcing of Māori initiatives, consistent undervaluing of Māori staff/skills and the continued lack of Māori staff in places of influence and power.*** All of these points are detailed as findings in my study.

I wanted to contribute to the gap in the research and the glaring need for more kaupapa Māori academic evidence. In doing my Masters, I discovered that there was indeed a paucity of research about public health interventions that result in real change for whānau Māori. As I analysed the stories of the 10 Māori Public Health folk who graciously agreed to be interviewed by me, it became very clear that this was a small yet significant study that needed to be completed and published and used to inform change at a systems level. The recent Wai 2575 findings and the even more recent announcement by government to scrap

DHBs in favour of a nationalised system is an excellent outcome and the result of the work of many folk who have tirelessly toiled away on this kaupapa.

He mihi nui tēnei ki a Ngāti Hauiti mō tōu aroha, manaaki, tautoko i tēnei wā roa hei mutu te mahi rangahau hōhonu nei.

Emma Waimarie Rawson-Te Patu

Hauiti Whānau Collaborate to bring Research to Life:



Caleb Kingi



Jerome Kavanagh

Whakauae Research has been working in collaboration with two talented Ngāti Hauiti whānau, Caleb Kingi and Jerome Kavanagh, to bring to life important kōrero about what it means to be 'at home' for Ngāti Hauiti.

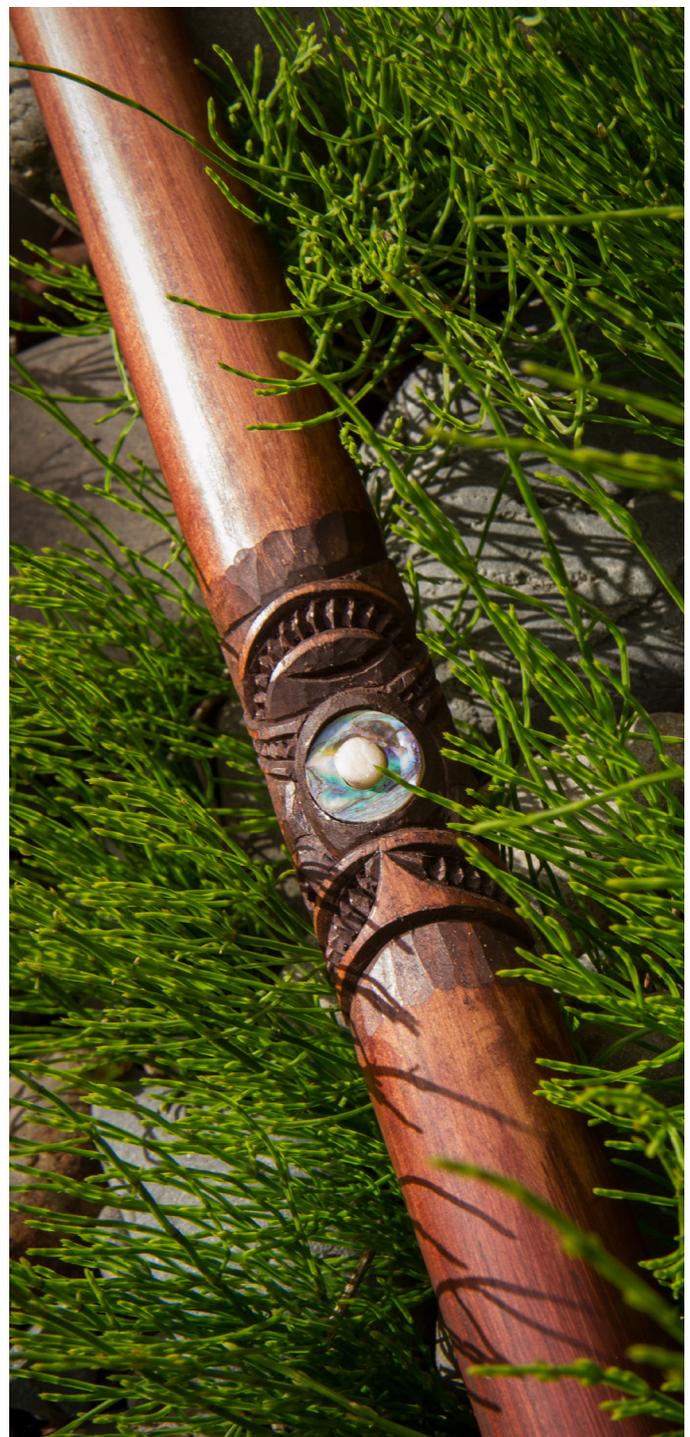
The idea to capture this kōrero came out of our work on the 'Perceptions of Papakāinga' project, a piece of research funded by Ngā Pae o te Māramatanga, which was meant to take 12 months, but since then has grown into a much longer and more intensive project.

Caleb Kingi, Creative Director of Lamp Studios, is a Whanganui based film maker from Ngāti Hauiti, who took on the project of filming Uncle Neville Lomax and Heather Gifford at Rātā. The resulting footage was then edited together by Lamp Studios, for a short clip about the research project (<https://www.whakauae.co.nz/publications/filmvideo/16/>).

From here the decision was made to create a second video of the footage, a much longer one, to ensure that we did not lose any of the Ngāti Hauiti kōrero we collected. For this video Whakauae brought in Jerome Kavanagh, a Grammy award winning, Māori musical instrument specialist. Jerome Kavanagh hails from Mōkai Pātea, Maniapoto, Kahungunu and the Caomhanach clan (Irish). For our video, Jerome composed and played an entirely new score, which features the hue (gourd), Ponga Ihu and Hue Puruhau. Jerome says that using the hue for the soundtrack acknowledges "how our tupuna utilised hue not only as musical instruments but also as water carrying vessels and also as Ipu Kai, to store kereru, tītī and moa." The water carrier represents the life connection with the Rangitikei awa and hue also are symbolic of māra

kai those giant terraced gardens on the banks of the Rangitikei. The last taonga pūoro heard in the piece is the Poi Harakeke which was made from the flax harvested near Rātā during a tira hoe Jerome attended with other rangatahi about 8 years ago. According to Jerome that sound represents the weaving of whakapapa to the whenua and awa. It also refers directly to his experience of that time when he was with a group of rangatahi who are now becoming pakeke and will be the ones to reclaim their papakāinga status.

The video is in the process of being completed, after which it will be presented to Ngāti Hauiti, and featured on the Whakauae website.





Te Kōtuku Hauora Ltd Wanda Horton

Tena tatou ngā uri o Ngāti Hauiti

I hope this panui finds you all well and coping with the continuous risk of COVID 19. Te Kotuku Hauora Kaimahi continue to support their clients, whānau, hapū, iwi and the community during this time of uncertainty.



Te Rūnanga o Ngā Wairiki me Ngāti Apa Open Day:

This was held on Saturday 27th February 2021. The Rūnanga opened the doors of Te Poho o Tuariki to the whanau, hapu, iwi and wider community to showcase what services and education opportunities are available. It was an enjoyable day of networking for the kaimahi and a great opportunity for people to see what we do in our space on Henderson's Line.

COVID 19 vaccine roll out:

To vaccinate or not to vaccinate?? I am finding this question has been coming up a lot through my engagement with whānau and community members. There is information overload out there with social media and views are varied. We have had Nicola Metcalfe (M.O.H) visit the staff at Te Kotuku Hauora Ltd to provide information about the vaccines and what to expect if you choose to have the vaccine. She has also been going around the rohe delivering this kaupapa to different communities so that people are able to make a more informed decision on whether or not to vaccinate.

TKHO Kaimahi Hou:

Te Kotuku Hauora have welcomed new kaimahi over the last six months into our service. Ethel and Tinysha are part of our Whānau Ora Community Social Work service; Janie and Shonee work the "He Puna Ora" program which is a Pregnancy and Parenting service; Falagi Va'a is employed as a Whānau Ora Kaimahi and lastly Shanelle Cane is the new "He Oranga Poutama" sport co-ordinator who will be working alongside Justin Gush. They will be providing support and expertise in their designated roles to registered whānau of Te Kotuku Hauora Ltd, hapū/iwi members and the wider community.



Back row: Ethel Muir (SW), Falagi Va'a (WO), Tinysha Aranga (SW), Shanelle Cane (Maori Sports Co-ordinator)
Front row: Shonee Cooper (He Puna Ora Kaimahi), Janie Kingi (He Puna Ora – Clinical)

Ngā mihi maioha ki aku hoa mahi hou!



Graduation of Ruta-Kau Korau-Rangi: Bachelor Early Childhood Education: Te Rito Maioha ki Manukau

*Ko Ruahine rāua ko Taranaki ngā maunga
Ko Takitimu rāua ko Aotea ngā waka
He uri nā Huhana rāua ko Colman Rangi
Ko Ruta-Kau Korau-Rangi tēnei*

He kākano i ruia mai i Rangiātea. He uri nō te rohe o Rangitīkei, kei raro i te maru o Ngāti Hauiti.

Ruta-Kau was a past pupil of Te Katoa Rata Kōhanga Reo, she even started school at Hunterville Consolidated School, then onto Gonville Primary in Whanganui.

At the age of 6, Ruta-Kau moved to Mt Albert, Auckland with her whānau when her parents both secured jobs at Mt Albert Grammar School.

Ruta-Kau and her teina, Maire both attended Alfriston College in Manurewa.

In a long tradition of teachers, starting with her Kuia, Nanny Bo Rangi. The founding Kaiako of Te Katoa Rata Kōhanga Reo. To her parents, Reginald Korau and Ariana Rangi, both previous teachers of Kura Kaupapa and various Secondary Schools. Ruta-Kau has joined the illustrious profession of teaching.

On Saturday 20th March 2021, Ruta-kau graduated with a Bachelor of Teaching (Early Childhood Education) from Te Rito Maioha ki Manukau o Tāmaki Makau Rau.

Three years of hard study has paid off, including working full-time in a childcare facility, simultaneously.

Ruta-Kau has an affinity with tamariki nohinohi, she loves to watch them grow with confidence and knowledge. Helping to shape potential Doctors, Engineers, Politicians to see our future in the eyes of our pēpe.

Editor's Note: The beautiful graduation Kahukiwi worn by Ruta-Kau, is a treasured whānau tāonga that was part of the dowry that was given at the time of the marriage of her tūpuna, Ruta Kau and Kawana Hunia. It is the same garment worn by her grandmother

Aunty Bo Rangi, which was featured in the History of Ngāti Te Upokoiri hapū, contained in Volume 19.1 issue, of Te Karere.



Ruta-Kau and Aunty Bo Rangi receiving her Teaching Certificate.



With her father Reg and mother Ariana Ruta-Kau and her sisters



Rata Marae Committee

Helen Cooper, Chairman

The Rata Marae committee has been busy early this year catering for a number of hui, and in particular a special hui on tikanga. Many whānau members attended this hui and it was very informative, especially for those newcomers to the marae.

Some whānau rely on “Mr Google” to seek information, however, it was suggested that should whānau members wish to obtain information in relation to our Rata Marae, and how we do things, an approach should be made to matua Neville Lomax who is always willing and able to guide you through these matters.

Committee meetings are held every second Sunday of each month, usually starting around 12 o'clock, midday. Church services are held in the morning at 10 o'clock, also every second Sunday of the month, followed by kai. All whānau are welcome to attend.

Marae Maintenance and Support:

The 100 Club, which is a way of contributing to the marae for ongoing maintenance etc, has had a name change to Rata Taumatua, which means it is a tree where birds commune, a communing place to feed, Tree of Assistance.

Should you wish to be involved in this method of support, whether weekly, monthly or when you are able, our bank account number is: **BNZ 02 0652 0044826 000**. Please reference your name, in the deposit.

For those many already supporting the marae, your ongoing assistance is greatly appreciated.

Kawe Mate:

After several enquiries, it has been decided that we will set aside one day each year when all those whānau who wish to bring photos of their loved ones back to our marae, can do so. **Saturday, 26th June 2021** from 10am onwards, has been designated the date, for this year, that such Kawe Mate will take place.

Kai will be provided by the marae, as part of the Kawe Mate process on Saturday 26th June, and we ask those wishing to take part in this process to please provide details, including names and numbers attending for catering purposes, by contacting Sue Murray 0212649555, no later than **Wednesday 16th June**.

Whānau members who wish to stay overnight are welcome to do so. However, those who do stay will need to provide their own kai.

It is wonderful to see the marae is being used by many other groups.

Rata Marae Committee AGM

The Rata Marae Committee AGM will be held soon, so do not be shy to put yourself forward for committee positions.



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.



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