



TE KARERE A HAUITI

Volume 16.1 June 2016



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



Te Rūnanga o Ngāti Hauiti (TRoNH)

Convenor's Report: Neville Lomax

It has been another busy six months since our last issue, and everyone involved in the development of Ngāti Hauiti, has performed extremely well to meet the needs of the people, to whom we provide our services.

We continue to receive lots of positive feedback about the new Te Karere a Hauiti Newsletter format, and this is most pleasing after so much negativity that followed the distribution of a number of our newsletters in the past. I must give a big thank you to our Communications Officer, who continued to do a great job of chasing up all of our contributors, so that we have been able to meet our production and distribution deadlines. Many thanks, to all contributors and also to the team at Whakauae Research Services who continued to provide help and financial assistance in its production.

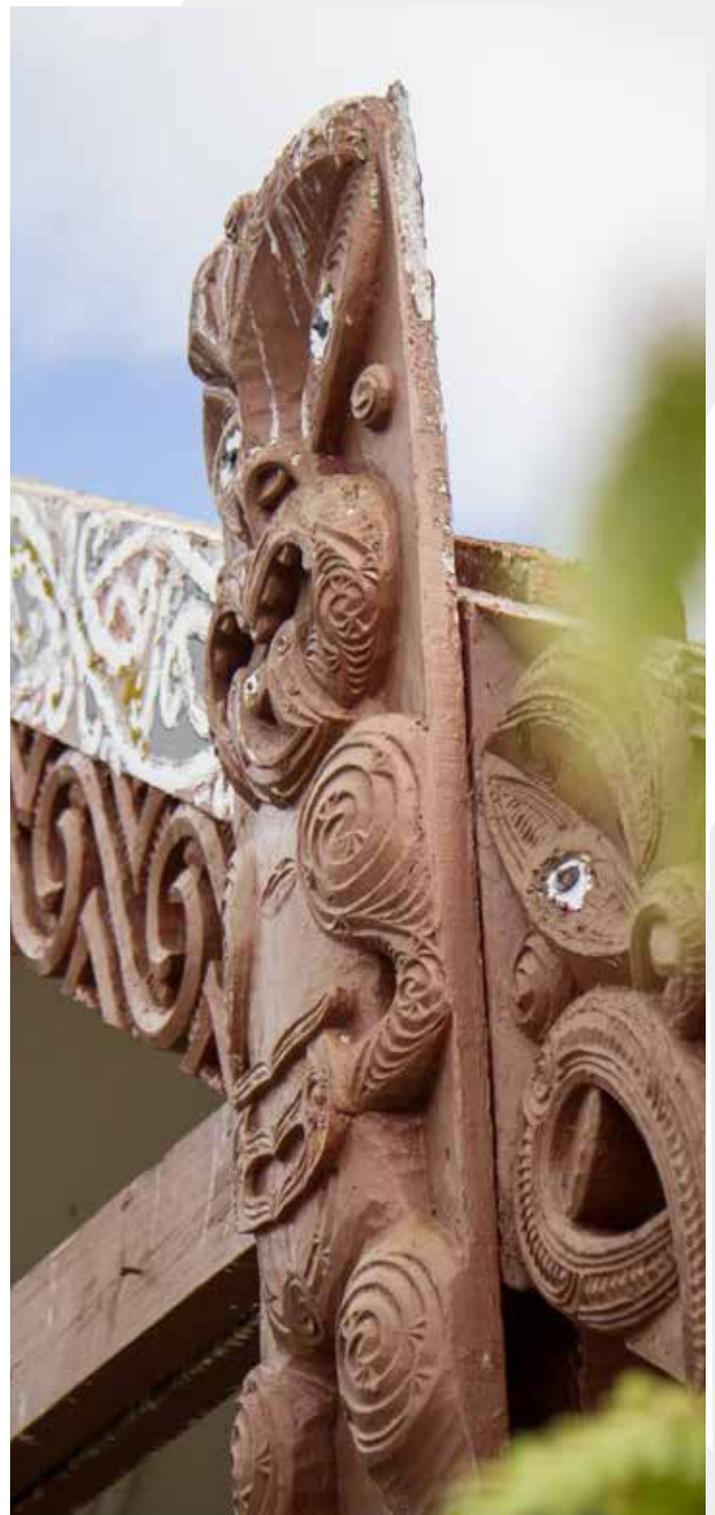
An excellent dinner gathering of whānau was held at the Cosmopolitan Club, Palmerston North, at the end of November 2015, and just prior to the issue of our last newsletter in December. Whānau enjoyed an evening of whanaungatanga, which included a quiz competition between teams, made up from everyone in attendance, with questions being asked about articles that had been included in the previous issue of "Te Karere". Read through all the articles in Te Karere and you too could be a winner of our Dinner Quiz in the future.

The first 2016 Whānau Dinner, arranged for the Fisherman's Table, at Paekakariki, was cancelled due to lack of support from whānau. We need to do better than this people, if we want these important whakawhanaungatanga events to continue. Our staff go to a lot of trouble and expense to arrange these events and unless we give our support, we cannot expect such events to be arranged for us in the future.

Our General Manager has continued in his efforts to access short-term funding for management and administration development and has been successful in these endeavours. He has obtained additional funding, which will enable his job to be raised to a full-time position, and to enable training to be provided for all staff. The full-time availability of our General Manager will be of great value to our organisation.

I was privileged to represent Ngāti Hauiti at the Iwi Chairs Forum (ICF) at Waitangi and Rotorua during early February and May this year. Ngareta attended the Waitangi hui and Amohia and Richard attended both. Amohia attended as a member of the Whānau Ora Iwi Leaders Group and also as my support, while Richard attended as Chairman of Te Rūnanga o Ngāti Whitikaupeka.

A wide range of national issues were discussed and decisions made on matters that are of great importance to the future of all Māori people. The TTPA, Whānau Ora and Te Ture Whenua Māori Bill were just three of a number of important topics that were covered during these hui. We attend as part of Te Ranga Tupua, a regional collective of iwi, including; Ngāti Tamakōpiri, Ngāti Whitikaupeka, Ngāi Te Ohuake, Ngāti Hauiti, Ngāti Apa-Wairiki, Whanganui, Ngā Rauru ki Tahi and Ngāti Rangī, to provide support for each other in matters that affect our wider region.





Ngāti Hauiti History

(Neville Lomax)

Did you know?

In Volume 15.2 December 2015 issue, I wrote about the arrival of Te Aitanga a Rongomaitara into the Mōkai Pātea district together with Te Hika a Kahukare and the inter-marriages that took place between them and the local Whatumamoa people.

In this instalment, I will include details of what is known about our ancestors of Ngāti Whatumamoa and how we of Ngāti Hauiti whakapapa to them, as follows:

“The origins of Orotu and his son Whatumamoa, who had settled in the Ahuriri-Heretaunga district, have been presented previously in this series. The descendents of Whatumamoa feature strongly in Mōkai Pātea history and in their connections with the descendents of Tamatea Pōkai Whenua. In contrast with Ngāti Tamakōpiri [and Ngāti Whitikaupeka], however, there are only a very few snippets of information on Ngāti Whatumamoa’s earliest presence in Mōkai Pātea. Despite this, whakapapa recording marriages of Whatumamoa descendents and the land claims made from these people, clearly shows that Ngāti Whatumamoa were associated with Mōkai Pātea at an early time and they were there when Tamatea Pōkai Whenua descendents later arrived in the district.

Whatumamoa’s domain extended from Heretaunga to Pātea and included land which later came to be included within the Owhaoko and Mangaohane blocks. The basis Whatumamoa landholding was said to be ancestral. Some evidence suggests that Whatumamoa may have gained these rights through a connection shared with Ngāti Hotu. Although there is no specific identification on where Whatumamoa whakapapa connects with Ngāti Hotu, there are some who believe that just as Ngāti Hotu were descendents from Haa, so too was Whatumamoa.”¹ Hence Paramena Te Naonao was recorded as noting of Whatumamoa “...he belonged to the N[gāti] Hotu side.”²

Despite this link, there is no specific record of Whatumamoa’s direct occupation of land within Mōkai Pātea. On the other hand, the Ngāti Tamakōpiri tradition of their eponymous ancestor coming into Mōkai Pātea specifically records Tamakōpiri’s party encountering Whatumamoa’s descendents in occupation at Te Whanganui a Orotu (at Ahuriri).

¹ Walzl Tony; Walghan Partners, Wellington; Tribal Landscape Overview, 5 April 2015, WAI 2180 Taihape Hearing District; pp 78-82.

² Paramena Te Naonao; Awarua 1886, W10/368. Further evidence is available which makes a link between Whatumamoa and Ngāti Hotu. In several of Blake’s whakapapa, Whatumamoa’s name is recorded at the head of a descent line, and alongside his name, are references to his being of Ngāti Hotu or even that his name was in fact Hotumamoa. Presumably Blake received this information from informants who assisted in the completion of the whakapapa.

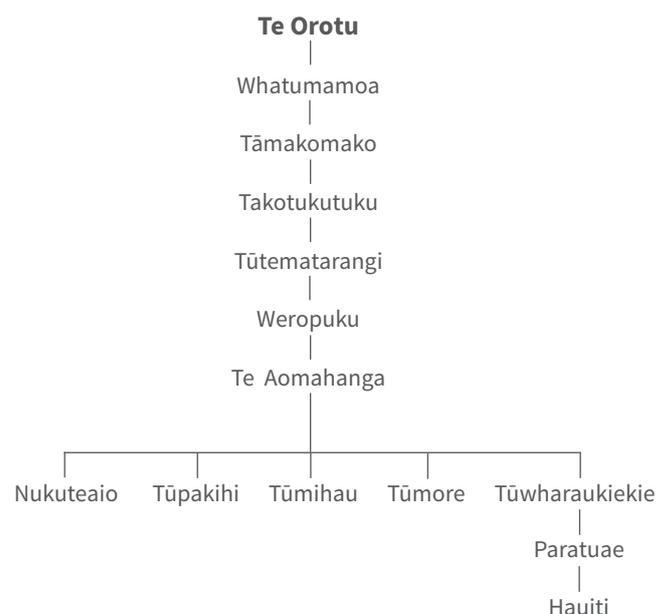
³ Walzl Tony, Walghan Partners, Wellington; Tribal Landscape Overview, 5 April 2015, WAI 2180 Taihape Hearing District; pp 78-82.

*“... Several generations later, it is the children of Te Aomahanga who are specifically associated with Mōkai Pātea lands. As a descendent of Whatumamoa, Nukuteaio is identified as holding land to the east of the Rangitikei River and to the south of the Rangitikei River extending down to the Kawhatau River. Further to the south, Tūpakihi and Tūmihau are recorded as having riverside pā on land that was later included within the Rangatira and Otamakapua blocks. Tūpakihi also lived with his other brother Tūwharaukiekie at Otara”.*³

The mana whenua held by this generation of siblings was demonstrated in the narrative that I included in Te Karere Volume 15.1, about how Ngāti Apa was brought to live within the proximity of Mōkai Pātea, following which Te Ihutu, the wife of Tūmihau, was killed by Ngāti Apa while they were living in the southern area of the district.

Our key Ngāti Hauiti descent line from Whatumamoa is through Paratuae, the mother of Hauiti. This line comes from Whatumamoa, the son of the explorer Te Orotu. It was Te Orotu who established his people permanently at Ahuriri. Te Whanganui ā Orotu, the estuary at Ahuriri, takes its name from this ancestor.

The following whakapapa records a descent line from Te Orotu to Hauiti, through his mother Paratuae and grandfather Tūwharaūkiekie and his siblings; Nukuteaio, Tūpakihi, Tūmihau, and Tūmore.



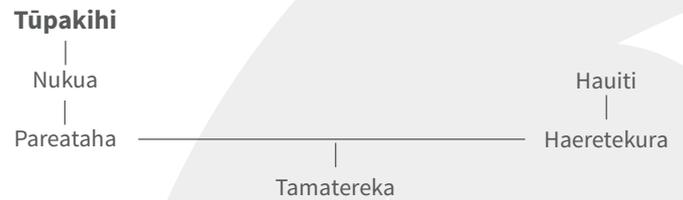
One of the rapids on the Rangitikei River, which is located on [near] the Rangatira block was named in relation to Paratuae:

*“...Tauhuru, so named because Hauiti’s mother swam or waded across here. Paratuae waded across and exposed part of her person and it was called “Tarahuru” but the name was changed to its present form”*⁴

As has been shown in previous chapters, that the Whatumamoā descent line is important to several of the Mōkai Pātea group where the direct line is through Hauiti’s great-aunt Nukuteaio. As the above whakapapa shows, Nukuteaio had several brothers, with Tūwharaukiekie being Hauiti’s grand-father. The evidence shows that her other brothers also had a close link to the Ngāti Hauiti people who would emerge after Hauiti’s time. In such cases, such as Tūpakihī, the link would be reflected in subsequent whakapapa connections. In other cases, the combined action of the brothers is related by Ngāti Hauiti, or by others who almost viewed Tūpakihī, Tūmihau, Tūmore and Tūwharaukiekie, as being of Ngāti Hauiti. It appears fitting, therefore, to relate the narratives for these ancestors, within this Ngāti Hauiti kōrero.

Tūpakihī was the maternal grand-uncle of Hauiti descended from Whatumamoā. It is important also to note that he became a key tupuna for Ngāti Hauiti through a marriage that occurred in subsequent generations.

As Utiku Potaka claimed during the Awarua Title Investigation of 1886: *“... I am a descendent of Tūpakihī, who merged into Hauiti”*⁵ To explain what he was referring to, Utiku Potaka presented the following whakapapa,⁶ which demonstrates that a marriage occurred between one of the grand-daughters of Tupakihī and the son of Hauiti.



Tūpakihī particularly occupied the southern part of the Taihape Inquiry District. He often found cause, however, to ally with Tamatea Pōkai Whenua descendents who had come into the northern parts of the district over preceding generations. Tupakihī is recorded as providing such assistance by joining the Mōkai Pātea taua formed to avenge the killing of Tūmakaurangi by Ngāti Tūwharetoa.

⁴ Potaka, Utiku, Rangatira 1882, W6/131 in Walzl Tony, Walghan Partners, Wellington; Tribal Landscape Overview, 5 April 2015, WAI 2180 Taihape Hearing District; p 636.

⁵ Potaka, Utiku, Rangatira 1882, W10/351 in Walzl Tony, Walghan Partners, Wellington; Tribal Landscape Overview, 5 April 2015, WAI 2180 Taihape Hearing District; p 637.

⁶ ibid



MŌKAI PĀTEA
WAITANGI CLAIMS TRUST

Utiku Potaka
Chairperson

What has seemed to be a never ending process is actually getting closer to the sharp end of the business. Much of the commissioned research is either complete or is nearing completion. These reports can be easily found on the Mōkai Pātea Waitangi Claims website with the remainder being loaded once they have been lodged with the Waitangi Tribunal. There’s plenty of information on a range of topics to keep you occupied for ages so you’re encouraged to take a look at them and ‘school up’ on our tribal histories these can be found at www.mokaipateaclaims.maori.nz

The Tribunal has tentatively set our substantial hearings for February/March 2017 which is only just around the corner. In the meantime, the Tribunal is convening Ngā Kōrero Tuku Iho hearings which are designed to give them a first-hand account as to who we are in particular our tribal histories prior to 1880. This is a significant event for our four iwi of Mōkai Pātea which includes Ngāti Hauiti, Ngāti Whitikaupeka, Ngāti Tamakōpiri and Ngāi Te Ohuake as it will be the first time we have undertaken such an exercise since the Native Land Court hearings in the late 1880’s. So we are encouraging as many of our whānau to attend and support us in these hearings which are set down for 13th/15th September 2016. As a lead into this 3 day event, we will be running two wānanga to help prepare ourselves and to run through our kōrero presentations so everyone is familiar with the material. The dates for the two Wānanga-ā-rohe can be found in the upcoming events on the back page of this panui.

Neighbouring iwi are moving fast to settle their Waitangi claims so it’s been imperative for us to formalise relationship agreements with them so that we are not counter-productive to each other in the settlement process. As a result the Waitangi Claims Trust (supported by our respective iwi rūnanga) signed off inter-tribal Accords with Ngāti Tūwharetoa & Ngāti Rangī, He Toa Takitini (Ngāti Kahungunu ki Heretaunga) and Mana Ahuriri (Napier based). We’re planning to formally celebrate the Accords over the coming months so watch this space for the details.



Te Patiki Holdings Limited
Director: Utiku Potaka

At the centre of our economic development plan is our Agricultural Farming Venture which currently leases around 160ha's of whānau land at Rātā. During the height of the farming season we are able to run 170 cattle and 2,200 lambs, all of which are destined for the freezing works. As a Ngāti Hauiti beef and lamb finishing operation, we are committed to running an environmentally friendly business that cares for the land and where possible, having our whānau run things.

One of the biggest supporters of the venture right from the start was Disraeli (Disi) Downs, who was the first to put his and his whānau land into the venture. It wasn't easy at the time but we persevered and made it happen. Sadly Disi passed away last year. Below is one of the last photos taken of him with his mokopuna enjoying quality time on the farm.



Another major supporter of our iwi was Harry Lomax who also passed away late in 2014. Not only did he gift Ngāti Hauiti the 'Kaitawa' Farm near Utiku but, following his passing, he bequeathed three properties to Ngāti Hauiti, the significant one being the Pene Pirere farm at Rātā. His purpose for the gifting was that the income generated from the properties would go towards the maintenance of Ngāti Hauiti urupā and to accumulate funds to purchase more land and taonga.

Nō reira e ngā Rangatira o te whenua, haere, haere, haere atu rā. Haere ki tua o te ārai, moe mai i raro i te pairau o te Ariki



Blessing of Site for Radio Transmitter Tunupo Peak, Ruahine Ranges

Members of Te Rūnanga o Ngāti Hauiti, Neville, Amohia and Rātā met with Richard Taiaroa from DOC to bless a site on Tunupo Peak (1,568 metres). The site was blessed to locate a radio transmitter that will assist Search and Rescue (SAR), local Police, DOC and the tramping communities. Tunupo Peak is just up from Apiti, in the Oroua Valley, Otumore.

It was a beautiful morning and little breeze, so we were able to fly up in the helicopter; this saved us a 4 hour tramp up to the summit of 1,568 metres. As we ascended up the alpine crag there were great views of the Oroua Valley and River below, unfortunately at the tussocky top, we were clouded in and visibility was poor. With the helicopter precariously perched on the peak we made our way safely out to the site to conduct the blessing.

We did not linger long due to the risky nature of the parked helicopter and unpredictable weather. It was a great experience to be involved in and would be a worthwhile return visit to tramp in and up to the peak as the Alice Nash Hut is en-route to the peak.





Erena Metekingi-Anson

Born: 8th August 1941

Where: Jessie Hope Gibbons, Wanganui

Erena daughter of Rangi Metekingi and Wiki Bailey grew up in Putiki along with her seven siblings, three sisters and four brothers. In 1958 when Erena was 16 years old her whole family moved to Rata, into the papakainga of her grandfather Maihi Metekingi, where she currently lives. The land blocks, surrounding Erena's whānau block belonged to Roy Marumaru, which was passed down from his mother Te Kahukiwi Metekingi. Aunty Bō Rangi succeeded to the land from her father, Te Kimiti Reupena Metekingi.

When Erena and her family moved to Rātā she found it harsh. There were no teenagers living in the rohe and there was nothing much to do except go down to the local tennis courts and play tennis. Erena attended Whanganui Girls College. Not long after moving to Rātā, Erena's parents, along with Aunty Bō, decided to go to Tumihau and Raihania Potaka's home to introduce themselves. As the adults were having afternoon tea Erena met their son Tauaiti Epiha Potaka (Loisie) working in a close by paddock. From that day their romance blossomed and Erena was married in 1959. Erena worked on the farm where, in those days, there were only sheep.

Erena and Tauaiti had five little Potaka's, all of whom were born and raised in the Rātā rohe. Manu Tukapua Mareikura is the oldest son of Erena, then Raihania Oriana Potaka, Whakaari Te Hakeke Potaka, Utiku Keepa Potaka, Epiha Patapu Wallace Potaka and Hoani Haimona Waitere Potaka.

In those days Rātā Marae wasn't utilised as much as it is today, and it was only used if there was a tangihanga. It was a conversation between Henry and Tauaiti Potaka, as Erena remembers, that; "Henry sparked the idea to open up the marae".

Once the marae was re-opened, Aunty Bo Rangi, together with Pare and Pita Richardson, were always at the marae teaching karanga, kaupapa and tikanga. Erena remembers at this time Rātā Marae was full of life, wāhine and tāne learning, tamariki, rangatahi and mokopuna running around and playing. This sparked a light in Erena's eyes.

Erena's vision for Ngāti Hauiti is that one day we will have a place where our young people can come and learn lifestyle skills eg: hunting, trekking, use of rongoā Māori, be able to be self sufficient and able to live off the land, so that it keeps them away from negative influences. The establishment of Kaumātua papakainga, so that people will come home and live, and breath their cultural heritage, is another vision that Erena has for Ngāti Hauiti.

When Te Rūnanga o Ngāti Hauiti was formed, Erena noticed that more of our whānau were reconnecting with each other. They wanted to learn about who they were and where they came from. Whakapapa and whanaungatanga was a very big focus for Te Rūnanga o Ngāti Hauiti.

Erena mentioned that Mina McKenzie was "marvellous", and she was instrumental in developing cultural visions for Ngāti Hauiti. The Ngā Taonga Tūhono exhibition held at Rātā Marae in the early 2000, was one project that came to mind, however there where many, many things that Mina did for the development of Ngāti Hauiti.

In Erena's perfect world everything would be opened up to all our Ngāti Hauiti whānau whanui where they could feel they had a place and responsibilities; where Kaumātua papakainga were built and lived in; where whānau could come and learn whakairo, karanga, whaikōrero, waiata, haka and the gathering, preparation and cooking of kai.

Erena holds so many historical memories of Ngāti Hauiti. When she speaks of the growth and development that has occurred during the past twenty plus years, it certainly makes you proud to have connections to Ngāti Hauiti.

The message she gives to her mokopuna katoa; "Get down to the Marae and help out, we need you!!!".



Te Maru o Ruahine Trust

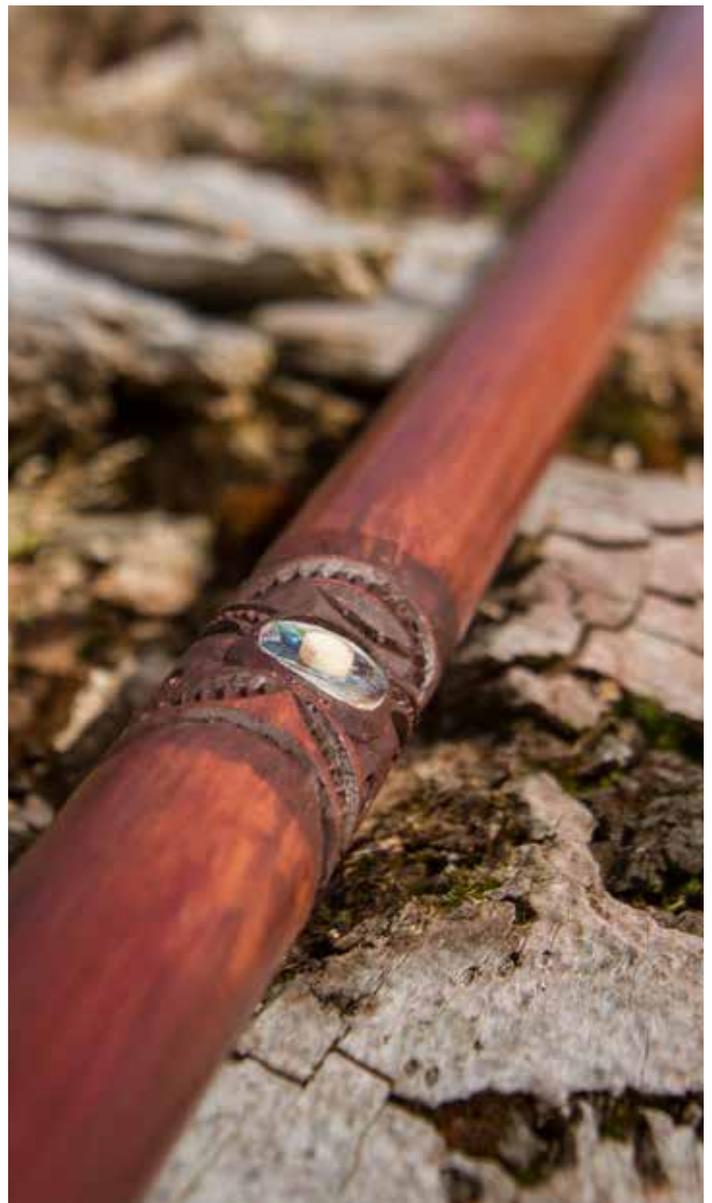
General Manager: Robert Martin

Welcome back, it is always exciting sharing about what we have done since the last Te Karere issue in December 2015. Charitable organisations constantly work hard to seek sustainable funding to maintain the status of their operational programmes. Te Maru o Ruahine Trust (TMoRT) is no different and our staff work diligently within our region and its networks to pursue resources and assistance for the benefit of our Iwi. In an economic environment where you need to apply prudent and effective practices, we are meeting these requirements by applying smarter techniques to our business and using a more collaborative approach to draw upon external expertise to assist with meeting our planned outcomes. At the forefront of our planning and actions is the strategic vision to continually “enhance and preserve Hauitanga”. This alone drives our team to challenge the ‘status quo’ and seek ‘continuous improvement’. Our Cultural Affirmation programme continues to be a key driver amongst our operational directives. We have put a lot of resource energy and time into this unit to build capability. The programme is still in its development stage but nonetheless it is an exciting time to be part of Ngāti Hauiti and the direction it is moving towards. The unit has to operate under tight and strict deadlines and budgetary restraints. Nevertheless with these restrictions this unit is still producing some very positive outcomes and I commend our Utiku office for their continued efforts.

There are some worrying and consistent trends that have been surfacing in our region over the last few years, with a direct social impact on our whanau. Our Social service unit based out of the Rata office, has been working incredibly hard to be an active agent within our community. We are doing whatever we can possibly do to give the assistance and support to wrap as many services around those who are identified as being most vulnerable. Our kaimahi has been very pro-active and I commend her efforts in amongst the challenges that she faces on a regular basis. Te Maru O Ruahine Trust continues to be a part of the community in many other areas which directly impact and affect our whānau. We communicate and work closely with stakeholders who have invested into our Iwi such as the Rangitikei District Council, Horizons Manawatū, local Iwi in the Mōkai Pātea Rohe, and most importantly our volunteers and local whānau who provide immense support for many hui that we have run over the last 6 months. I along with two other staff have started a journey to learn the reo. We all attend Te Wānanga o Aotearoa at different levels. I personally am finding the journey very satisfying and the fact that I also do the reo class at Rata once a month adds to my confidence and learning. The feedback from the other staff is also extremely positive and I know that there will be much value that we can add through this learning.

As a manager I feel that the Trust is in a good space with its governance and we continue to form and draw upon the knowledge, guidance, support and expertise that our governing body provides. This relationship is critical to the success of our operations, as it has provided me with the confidence to make many decisions that are important for reaching many positive outcomes since early December 2015. As we move forward towards the next 6 months I am sincerely excited about the many opportunities that have presented themselves to our Iwi. I look forward to sharing some of these in our next edition of Te Karere. Don't forget that we still hold our regional Hauiti dinners, reo and raran-ga classes every month and He Whetū Arataki youth Leadership programme. Our website is slowly but surely being populated, as we add content, and we are actively seeking further registrations for our Iwi database as we build towards our Waitangi Claims.

Nga mihi nui,
General Manager Te Maru o Ruahine Trust
Robert Martin





Social Services

Raye Holland

Kia ora tātou,

There have been many sad and horrific news stories about the treatment that many of our tamariki, mokopuna have suffered at the hands of those responsible for their care. It breaks my heart every time I read another statistic being read out and then see it splashed across all media outlets with a high proportion of these atrocities being inflicted by Maori.

Thirteen children were killed in 2015 at the hands of their care-givers, and it is a travesty that this blight on our society is not decreasing, but increasing. Add in the youth suicide rates and the impact of an economic downturn in our rural sector, you then start to see that further problems are going to surface.

Increase in alcohol and drug abuse, children not being provided with the necessary care that they deserve, grandparents bringing up their mokopuna, increased crime rates and so on. I did not want this to be a negative commentary, when there are so many good things that are happening.

Nevertheless, a reality check for many is required, as these issues that I have raised are problems that are within our own community and we must be part of the solution and action to assist where we can, rather than be the ambulance at the bottom of the cliff.

We have a small unit and we are always working diligently to meet our obligations that our contract requires of us. However it is when you are out in the communities that you see where the pain is occurring and the contract does not give us the opportunity to share pain and also the love that comes with this mahi. It is extremely satisfying when I see that we have helped a whānau move on in a positive way and equally disappointing when we come across referrals that again have a similar negative theme.

However, I am blessed in so many ways to be part of what I am doing as it has given me an amazing journey of fulfilment and understanding of why what I do is important.

Ngā mihi nui,
Raye Holland

Health Services

Wanda Horton

Monthly clinics are being well attended by our Kaumātua and pakeke from Rata, Hunterville and Marton. We have had great Question & Answer sessions discussing different health issues with various Kaimahi representing their services. So far this year we have hosted Te Ara Toiora Services, CLAW, WINZ and in the near future Medi Train will attend to conduct CPR training. I'd like to take this opportunity to mihi to our beautiful Kaumātua and pakeke who regularly attend and participate within our hui. We have some great conversations, at times difference of opinions and laughs at each session.

Te Kotuku Hauora Ltd has also implemented new programs/groups which are hosted at our new premises on High St in Marton. These programs have stemmed from the ideas of our clients and what they want to see happening within the services. Young Mothers groups and simple cooking classes for clients are held monthly and Te Reo classes weekly. Our whānau are enjoying the new surroundings and everyone is more than welcome to drop in for a cup of tea and korero.

Professional Development: This year I am studying towards the Diploma in Hauora Maori with Tipu Ora PTE. It has indeed been a challenge to have my head in the books again, however, I am thoroughly enjoying the wānanga and the learning I am gaining from this course.

I would also like to congratulate Meretini Bennett - Huxtable, daughter of Pia Potaka (Ngāti Hauiti) and Steven Bennett (Ngāti Whitikaupeka) for being appointed the Healthy Families Rangitikei Health promoter. Mere is employed by Te Oranganui Iwi Health Authority and the role is based in Taihape. Her mahi entails encouraging whānau within the community to live healthier lifestyles through the provision of information, resources and kaimahi support.

Mauri tū, Mauri ora!!
Wanda Horton
Whanau Ora Kaimahi





Cultural Affirmation Services

Kelly Thompson | Wharerimu Steedman

Te Maru o Ruahine Trust Cultural Affirmation had planned dates for events prior to going to print for the last edition of Te Karere in December 2015. For the past few months we have been preparing and planning for these events and updating information as new dates are passed onto our communication administrator.

We get excited when we can plan and prepare events and programs for our Ngāti Hauiti whānau whānui. Being able to coordinate events that bring our people together is a rewarding experience. We utilise as many avenues to communicate with our people such as “Te Karere” bi-annual newsletter, the Ngāti Hauiti website, Facebook and registered member’s emails. Communicating with our people is a strategy that we are passionate about and are always looking at ways to reach out to as many whānau as we can. With all this being said, if whānau don’t respond then we are unable to contribute to the vision of Te Rūnanga o Ngāti Hauiti which is “To Enhance and preserve Hauititanga”.

If you have any suggestions or ways you think we can improve or assist our communications, events or projects please let us know. “We can’t fix something if we don’t know it’s broken”.

Professional Development

This year Wharerimu and I are completing tohu at Te Wānanga o Aotearoa ki Papaioia. Wharerimu is completing her certificate in Te Ara Reo Māori Level 4. Wharerimu is enjoying her study particularly the challenges of learning correct sentence structuring verbally and grammatically in Te Reo Māori

I am completing my tohu in Te Putaketanga o Te Reo Māori Rūmaki reo. This is something that I am very passionate about and was both excited and unsure of what I was getting myself into. It is an awesome environment and I’m learning and taking in as much as I can.

Wharerimu and I travel to class every Wednesday morning, we are thankful for the opportunity that we have been given to grow our reo. These tohu will enhance our professional growth and development. We encourage anyone wanting to learn te reo o ngā Rangatira, to give it a go it is truly fulfilling and rewarding.

He Whetu Arataki

He Whetu Arataki youth leadership program is a vision born from Te Rūnanga o Ngāti Hauiti over 10 years ago. The focus of the program is to support, nurture and develop future Ngāti Hauiti leaders who are/become strong, confident and passionate young adults who wish to succeed in their chosen careers. The following kaupapa are the core components that are implemented at every noho. They are delivered in a way that the rangatahi can relate to and understand. We believe that these kaupapa are key to building strong, confident and passionate young people.

- Hauititanga: Implementing tools given to participate and grow confidence culturally as Ngāti Hauiti, through historical kōrero, whakapapa, whenua, haka, waiata and pātere.
- Kotahitanga: Strengthening themselves as individuals and as a group.
- Rangatiratanga: Identifying leadership in themselves and those around them.
- Manaakitanga: Strengthening and supporting each other and themselves
- Whanaungatanga: Creating firm relationships with peers.



There is no monetary cost for attending this program. The only cost is time and commitment to the program if it meets whānau and rangatahi needs. This can be discussed in more detail by contacting Program Leader Kelly Thompson via email: hauiti.kelly@xtra.co.nz or landline/cell phone 06 3881676/0275081030.



The rangatahi who are profiled in Te Karere are those who have been through the full three year program. These rangatahi talk about their individual experiences and skills that He Whetu Arataki has provided them.

The next He Whetu Arataki is to be held on the 16th and 17th of July at Rata Marae starting at 10am. All noho are held during school holidays so they do not interfere with school times.

Hauiti Dinners

We planned to hold another four Ngāti Hauiti dinners for 2016. The first dinner was to be held on the 18th March at the Fisherman’s Table Restaurant in Paekakariki. However, we had to cancel this dinner due to a lack of response from whānau wanting to attend.

The next dinner is at Gumboot Manor in Taihape, starting at 5.30pm on the 24th June. We hope to see many whānau there. If you have attended the Ngāti Hauiti dinners in the past, please bring along new whānau so that they too can experience the evening, as well as meet new whānau or reconnect with those whom they may not have seen for some time.



The dates for the Whanganui and Palmerston North dinners are in the up and coming events page at the back of this panui as well as on the events calendar on our Ngāti Hauiti website.

Registrations

In the last few months we have had a lot of whānau inquire about their whakapapa connections to Ngāti Hauiti. We direct them to those who are knowledgeable in Ngāti Hauiti whakapapa. Once whakapapa connections are established they are then encouraged to register. This shows us that we have a lot of Ngāti Hauiti whānau who are still not registered. We encourage whānau to contact us so that we can help them get the information that they may be unsure of. Being a registered member



opens channels for communication between Te Rūnanga o Ngāti Hauiti, its service provider Te Maru o Ruahine Trust and the events, programs and projects that we coordinate.

If you need registrations or need to update your address or email then contact any of our Te Maru o Ruahine Trust staff on the contacts provided.

Facebook



Make sure you join the Ngāti Hauiti Whānau Facebook group. This is another instant way to be informed about up and coming events, projects and noho.

Te Maru o Ruahine Trust has a Facebook page, however, this is only for our communications administrator to post information directly from our Trust. You can 'private message' directly and we will respond, however, friend requests will be denied.

Website



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

We will be continuously adding and improving information that goes into our website. The website will become a tool that

our people can utilize 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 suggestions of what you would like to see, click onto the websites 'contact us' link and one of the team will reply to your email.

If there are things you would like to see on the website, let us know, new ideas will be much appreciated.

Te Reo/Raranga Classes

Our reo and raranga rōpū started off the year with a hikoi to Okahupokia to learn more about our tribal history. Visiting these wāhi tapu are always emotive events and the learning is treasured. Those who attend our reo classes are finding that what they are learning is invaluable for them through their course of work, as well as strengthening other reo studies.

Raranga is a hive of activity where our wāhine are learning the techniques of korowai making. They are busily creating mini korowai and transferring these skills to a larger version being undertaken in their homes.





He Whetu Arataki Rangatahi

Micah Thompson

Ko Aorangi te maunga tapu
 Ko Ruahine te pae maunga
 Ko Rangitikei te awa
 Ko Takitimu te waka
 Ko Ngāti Haukaha rāua ko Ngāti Tamatereka ngā hapu
 Ko Ngāti Hauiti te iwi.
 Ko Mōkai Pātea te rohe potae.
 Ko Tapui Potaka tōku tupuna ka puta mai, ko Tupakahi
 Ko Tupakahi, ka puta mai ko Maungu
 Ko Maungu, ka puta mai ko Noa
 Ko Noa, ka puta mai ko Marina
 Ko Marina, ka puta mai ko Kahu-lena
 Ko Kahu-lena tōku kuaia
 Ko Kelly Thompson tōku mama
 Ko Anthony tōku tuakana
 Ko Te Paea ote rangi tōku tuahine.
 Ko Micah Isaiah Te Hononga Rewiti Thompson ahau.

2. How old were you when you started with the He Whetu Arataki and how did you find out about it?

15 years old. My Mum told me all about the program and pushed me to go. When I went to the first noho I loved hanging out with my whānau, learning about the kaupapa of He Whetu Arataki and what was expected during the next 3 years.

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

Meeting new whānau and spending time with my cousins. Going to Kawhatau Outdoor Education centre and learning about my Ngāti Haukaha connections to the land. We always had heaps of fun and learnt heaps about who we were as Ngāti Hauiti.

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

Yes, it has helped to remind me of where I've come from and my connections to the land.

5. Has this program instilled a passion to keep you engaged in Hāuititanga?

While I was a part of the program it definitely instilled a passion and kept me keen. However now that the program has finished, I think that our group should be working with the new intake of rangatahi coming through. We can bring our experience and help support the new ones.

6. What are you currently pursuing?

I finished my year 13 at Taihape Area School with my level 1, 2 and 3 NZCEA. I decided that I wanted a break from studying. I applied for a job at Mōkai Gravity Canyon (Bungy, giant swing and flying fox). I love my job, I get to have fun every day, meet new people and talk about my local history. This year I have started to work towards becoming a qualified jump master. This will take a few years to complete, once I have completed it I can travel all around the world.

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

I have been lucky that all my life I have met influential people. There isn't one person that stands out for me, but everyone I've met has been able to teach me something.

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

"Work hard, play hard and stay committed to what you want to achieve. Dream big cause you can do anything you put your mind to, with whānau support".





Poipoia te Mokopuna Research Symposium

Director: Amohia Boulton

Whakauae Research held the first research symposium for 2016 at Community House in Whanganui, on 18 March 2016. These events showcase Māori health research of relevance to local communities. “Poipoia te Mokopuna”, the name chosen by Whakauae for the event, means “nurturing our mokopuna”; reflecting the strengths-based approach taken by the presenters. The presenters were Associate Professor Leonie Pihama (Director of Te Kotahi Research Institute at the University of Waikato), Rihi Te Nana (Director for Kakariki Ltd), Rachel Brown (Doctoral Fellow with Whakauae Research) and Tania Williams Blyth (senior family lawyer, District Inspector for Mental Health and a member of the New Zealand Parole Board).

Wanting to make the most of the availability of the Poipoia te Mokopuna presenters, Whakauae arranged for the delivery of two professional development sessions which took place the day prior to the symposium. Leonie facilitated an interactive all-day session with Whakauae staff, drawing on her understanding and experience of Kaupapa Māori research. Meanwhile Tania presented the results of her research, Māori whānau talking about the care and protection of tamariki, to 25 Te Wānanga o Aotearoa (Whanganui) first year social work students.

The symposium was attended by approximately 40 members of the research community, health and social services providers and local iwi. Participants included representatives from Te Atawhai o te Ao - Independent Māori Research Institute for Environment and Health, Te Oranganui Iwi Health Authority, Te Kotuku Hauora o Rangitikei, Tu Tama Wahine o Taranaki, Tupoho Iwi and Community Social Services, Child Youth & Family, Whanganui Safe & Free, Age Concern, the Whanganui District Health Board, Life to the Max and the Star Unit at Palmerston North Hospital.

Topics covered during the day included; whānau mechanisms for coping with children with life threatening conditions; Māori whānau and their experiences of the Family Court system; Māori

childrearing within a context of Whānau Ora and traditional models of childcare. There were some significant challenges highlighted regarding the existing systems whānau have to negotiate in times of stress and vulnerability; in particular Family Court, Child Youth and Family and hospital services were identified by the research as not always meeting the needs of whānau.

Each presenter had thought about how research results could be translated into practical resources and interventions. Rachel intends to use the stories from the whānau she has interviewed to help other families negotiate hospital systems in times of stress; she is thinking about a practical guide for parents of children with life threatening conditions.

Tania, with the support of Tainui, has already used the stories she gathered from whānau to set up a pilot study offering navigator services for whānau negotiating Child Youth and Family and Family Court systems. And Leonie and Rihi had used their research to produce a resource book, Taku Kuru Pounamu, a visual engaging guide to parenting using whakataukī. A copy of the book was gifted to each person who participated in Poipoia te Mokopuna.

Participants, who provided written feedback, confirmed that Poipoia te Mokopuna was a great success and a really useful way for Whakauae to disseminate research findings back to the community.



The presenters from the left; Leonie Pihama, Rihi Te Nana, Rachel Brown and Tania Williams Blyth.

Dr Heather Gifford



Ngā mihi nui ki ngā whānau o Ngāti Hauiti

Ko wai au?

He uri au nō ngā awa e rere nei, ko Rangitīkei me Whanganui hoki. Nō reira, e tau tāku manu ki te pae maunga e tū mai rā, ko Ruahine, kia poia rā e ngā haumiri o tōku tūpuna, o Hauiti Whakatau atu ki te whakaruruhau o Rātā, e tau, e tau rā.

Ko Ngāti haukaha te Hapū

Ko Tawhera Pirere tōku kuia

Ko Mapeka (Bubs) Hyland tōku māmā

Thank you for the chance to share with you my journey with Ngāti Hauiti over the past 15 years and talk about my role as Director of Whakauae Research. My first opportunity to really engage with the iwi was through my friendship with Utiku Potaka. Along with Grant Huwyler we shared a passion for research and worked together in the late 1990s with a small consultancy group called Rata Teitei.

I soon became involved in various governance work for the iwi and have represented Ngāti Hauiti on numerous boards including; Te Kōtuku Hauora o Rangitīkei, Hauora ā Iwi, Mōkai Pātea Services Trust, Whakauae Research Services and Te Rūnanga o Ngāti Hauiti. I am currently the Ngāti Haukaha rep on Te Rūnanga o Ngāti Hauiti, a Board member of Whakauae Research Services and the Ngāti Hauiti rep for Mōkai Pātea Services Trust.

I have been fortunate that my education and work record has helped me in these iwi governance roles. I am a qualified nurse and my early experience in the health field focused on child and family health as a Plunket Nurse in Castlecliff. I carried out a variety of roles during my seven years with Plunket including: Community Plunket Nurse, Plunket Family Unit Coordinator, Plunket Training Programme Tutor and Regional Nurse Advisor.

I then moved into the tertiary education sector where I tutored and coordinated programmes for the Whanganui Regional Community Polytechnic. My interest in health remained a focus of my work however I was also able to broaden my skills and expertise to include social services work, Treaty of Waitangi education and bi-cultural development.

In 1995 I was presented with the opportunity to combine my growing passion for Māori development with my health sector experience obtaining a position as the Practice Manager and Human Resources Manager for Te Oranganui Iwi Health Authority. In 1996 I returned to tertiary study completing a Masters of Public Health at Otago University. I then completed both a PhD and Postdoctoral Fellowship with Te Pūmanawa Hauora, the Research Centre for Māori Health and Development Massey University.

My research interests to date have concentrated on how we change health outcomes for Māori using policy and systems change (so big picture stories). Most of you know I am totally passionate about tobacco control and a lot of my research is focused in this area however I am also passionate about iwi based research. As a Māori health researcher I have been strongly influenced by the evidence that indicates that the degree of control that an individual or community is able to exert over their own development parallels the extent to which they can be considered healthy. Based on this understanding, and a passion for iwi development, I have focused on working alongside, and in partnership with Ngāti Hauiti to not only identify our own research needs and concerns, but to determine collectively how we wish to address them. In 2005 with the help of Utiku and Grant, and the endorsement of our rūnanga and kaumātua we set up Whakauae Research Services; the only iwi based health research centre in Aotearoa. We have grown strong over the last ten years and now have a team of nine staff. During the past ten years I have been Director of the centre however we have been working on a leadership succession plan over the last three years. Reflecting on a decade of work as the Director and thinking about our next decade of development it was timely to pass the responsibilities of leadership over to Dr Amohia Boulton who has been with us for the last seven years. She will lead the next period of development and the Board of Whakauae and Te Rūnanga o Ngāti Hauiti are delighted that we have secured her ongoing commitment as the new Director of Whakauae. We will be celebrating our ten year milestone at the Hui ā Iwi to be held at Rata Marae on the 26th June 2016; nau mai, haere mai.

E tika ana te kōrero a o tātou tūpuna

Nau te rourou

Nāku te rourou

Ka kī te kete

Nō reira, hui e, taiki e



Aunty Erena and I at Rata at the start of the journey



Rātā Marae

Johanna potaka

If you are passing by Rātā Marae, make sure you call in and have a look at the awesome mahi that has been carried out by our nephew John Potaka (son of Henare and Cheryl Potaka). Thanks to Te Maru o Ruahine Trust General Manager Robert Martin for liaising with Michael Holland to create an opportunity for John to work with Ngāti Hauiti and Rātā Marae.

John has assisted the Marae and Resource Centre to complete a number of tasks that have helped to beautify and maintain the Marae grounds and surrounding areas. Some of the tasks he has completed currently are:

- Cleaning and fixing gutterings
- Painting of our Wharepuni
- Dismantling of old shower block.
- Waterblasting the buildings and fence
- and helped stain the fence

Funding for Disability and Accessibility:

At our last Marae meeting we had two workers from Te Oranui speak to us about funding that is available for wheel chair access and ramps. They spoke about their roles within their organisation and funding they have available. We have identified, with their help, that we need wheelchair access into the Wharekai, Wharepuni and Whare Mātauranga. If you are a qualified builder and would like to help out, then PLEASE let us know. Your help and support would be greatly appreciated.

Working Bee

A big thank you to Rātā Cornell, Raye and Micheal Holland, Jean Cunningham, Jackie Campbell, Raina Potaka, Zane Holland, Janice Shaw and all the mokopuna who attended the working bee to trim the Pā Harakeke last month. "WONDERFUL MAHI WHĀNAU"

Rata Marae AGM

The marae AGM is coming up 11th June and we need young and innovative whānau to come on board who are committed to seeing their marae thrive. The marae can no longer be sustained by the running of raffles and the generosity of a few who have held it together year after year.

All the administrative roles are needing key people in place. We are looking for a chairperson, secretary, treasurer and maintenance lead person. Whānau feel that they cannot take on these roles because they do not live locally, however with the ease of computers these roles can be more easily managed. A lot of the work required is behind the scenes, communicating, seeking funding, organising tasks, work etc so if you can see yourself as being able to commit to the further development of your marae we welcome you.

The question we all need to ask ourselves is how important is it to me that I identify as Māori and of Ngāti Hauiti descent? If being Māori is important to me then how am I going to sustain that? What can I do to ensure that my marae stands proud for me, my whānau and mokopuna?



Taahuhu Marae

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

Upcoming Events

Saturday 11th June 2016

Rata Marae AGM – Matariki raffle draw

Saturday 18th 10am /Sunday 19th June 2016

Matariki Celebration, Reo Class and MPWC Trust
Ngā Kōrero Tuku Iho Wānanga at Rātā Marae.

Friday 24th June 2016

Ngāti Hauiti Whānau Dinner, 5:30pm Gumboot Manor, Taihape

Sunday 26th June 2016

Ngāti Hauiti Hui-ā-iwi (AGM) 10:00am and Whakauae ten year
milestone celebration at Rātā Resource Centre.

Saturday 16th/Sunday 17th July 2016

He Whetu Arataki and Reo Class at Rātā Marae

Thursday 4th/ Friday 5th August 2016

Iwi Chairs Forum at Hopuhopu

Saturday 6th & Sunday 7th August 2016

MPWC Trust – Wānanga-ā-Rohe at Moawhango Marae

Saturday 20th August 2016

Reo Class at Rata Marae

Saturday 3rd September 2016

Te Maru o Ruahine Trust Quarterly Hui at Rata Resource Centre

Sunday 4th September 2016

Te Rūnanga o Ngāti Hauiti Quarterly Hui at Rata Resource Centre

Tuesday 13th to 15th September 2016

Waitangi Tribunal Ngā Kōrero Tuku Iho Hearings

Saturday 17th September 2016

Reo Class at Rata Marae

Friday 23rd September 2016

Ngāti Hauiti Whānau Dinner, Whanganui

Saturday 15th October 2016

Reo Class at Rata Marae

Saturday 19th November 2016

Reo Class at Rata Marae

Friday 25th November 2016

Ngāti Hauiti Whānau Dinner, Palmerston North

Saturday 26th November 2016

Te Maru o Ruahine Trust Quarterly Hui at Rata Resource Centre

Sunday 27th November 2016

Te Rūnanga o Ngāti Hauiti Quarterly Hui at Rata Resource Centre

Thursday 1st/ Friday 2nd December 2016

Iwi Chairs Forum Hui at Te Tau Ihu o te Waka ā Maui

Saturday 17th December 2016

Reo Class at Rata Marae



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