



# TE KARERE A HAUITI

Volume 18.1 June 2018

*Ko Ruahine te pae maunga, Ko Rangitikei te awa, Ko Takitimu te waka, Ko Ngāti Hauiti te iwi.*

*E ngā whānau, e ngā hapū o Ngāti Hauiti, tēnā koutou, tēnā koutou, tēnā koutou katoa.*

*Ka nui te mihi ki a koutou. E ngā tini aitua, haere ki tua o te ārai. Heoi anō.*



## Te Rūnanga o Ngāti Hauiti: Convenor's Report: Thomas Curtis

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

This is my first report for “Te Karere a Hauiti”

It is a mixture of great pride and humility that I write to you about what is happening in and around the ancestral lands of Ngāti Hauiti.

First off, I have to say that the Mōkai Pātea Waitangi Claims process is taking a lot of our focus and attention. We are coming near the end of the Waitangi Claims hearings process while at the same time starting a parallel with Office of Treaty Settlements. You will be hearing more about that later in the Waitangi Claims Report.

It is timely to thank all those who took part in the Tomokanga Project. It's a great example of what can be achieved when we work together. The choices, of what tupuna that are depicted on the Tomokanga, were to reflect all our connections from within Ngāti Hauiti and the connections to others within our rohe. The purpose was to unite us all. This serves to remind us that we need to keep alive those whanaungatanga relationships.

A special thank you goes out to Whakauae Research services who, without their assistance, we would not have been able to complete this project in a timely manner.

Along with the many responsibilities that come with the role of Convenor/Chairperson for the Rūnanga o Ngāti Hauiti, there is an opportunity to attend The National Iwi Chairs Forum.

The first forum I attended with the guidance and assistance of the former Convenor/Chairperson Neville Lomax was at Te

Papa in November last year. Water remains an important issue nationally. Personally, I was very pleased when a resolution was unanimously passed to “Oppose seismic testing and oil exploration in our waters”.

The next forum we attended was at Waitangi, prior to Waitangi Day. With over 70 Iwi leaders present it indicates that this group has the potential to be a very powerful lobby group to government. The Prime Minister and several other ministers attended the last day of the Forum.

More recently in May, the Forum was held at Whanganui, which was hosted by Te Ranga Tupua, a group of Iwi from South Taranaki through to Iwi from Mokai Patea, which of course includes Ngāti Hauiti. The economic group “Pou Tahua”; gave a great presentation on a recent trade agreement they had made with the indigenous people of Taiwan on behalf of te Iwi Māori. Minister Kelvin Davis attended on the last day.

The Hauiti dinners still remain popular, with reasonable turnouts in every location. Remember that reading Te Karere A Hauiti is a must do for getting answers to the Hauiti Quiz.

You may not be aware that there is a committee that meets with the Rangitīkei District Council every six weeks. This group is called Te Rōpū Ahi Kaa. It is comprised of several Māori stakeholders from within the Rangitīkei District. As your representative on this rōpū, I get to consider and discuss many issues that arise within the district. The RDC is currently recruiting for a new role of Iwi Liaison Officer.

Over all we are moving along at a cracking pace, we are in fact punching well above our weight.

Congratulations to the whanau whom have graduated well done and what an inspiration to all of us. You can read more about later in this Te Karere. Also, congratulations to the Whakauae Research Team who were successful in their Health Research Council IRO funding application for the next three years.





## Ngāti Hauiti History

Neville Lomax

### NGĀTI HAUITI

In the last issue of Te Karere, I included details about the history of the Ngāti Haukaha hapū. In this edition, I will provide you with some information about Ngāi Te Ngahoa, a hapū that has a close whakapapa relationship to Ngāti Haukaha.

I will also give you some of the limited information we have been able to get from research gathered for our Waitangi Claims, about the Ngāti Hora hapū, which is closely related to the Ngāti Tamatereka hapū, with Hora being a son of Tūpito, a younger sibling of Tamatereka.

Finally, I will include the limited information we have been able to uncover about the Ngāti Hinetio hapū (sometimes referred to as Ngāti Hinetiu). Hinetio was the younger daughter of Hauiti and Hineruarangi.

#### Ngāi Te Ngahoa:

Te Ngahoa was the eldest son of Tautahi, (a mokopuna of both Hauiti and Whitikaupeka) and Hinemanu (a daughter of Punakiao of Ngāi Te Ohuake and Taraia II of Ngāti Kahungunu).

While their mother Hinemanu was born and raised in Heretaunga amongst her father's people, in her adult life she returned to Mōkai Pātea to live amongst her mother's people. Here she married Tautahi of Ngāti Hauiti, Ngāi Te Ohuake and Ngāti Whitikaupeka descent. Both Hinemanu and her husband Tautahi held rights to land in the mid-eastern and north-east regions of Mōkai Pātea. Te Ngahoa and his siblings, Tukokoki; Pakake and

Tarahe were all born and raised at Awahaehae, on the Awarua Block, near present-day Omatane.

It is through Irokino, his grandfather that Te Ngahoa maintained the strong links to Whitikaupeka and to Te Ohuake, and it is through his grandmother Toroiro that he linked strongly to Ngāti Hauiti.

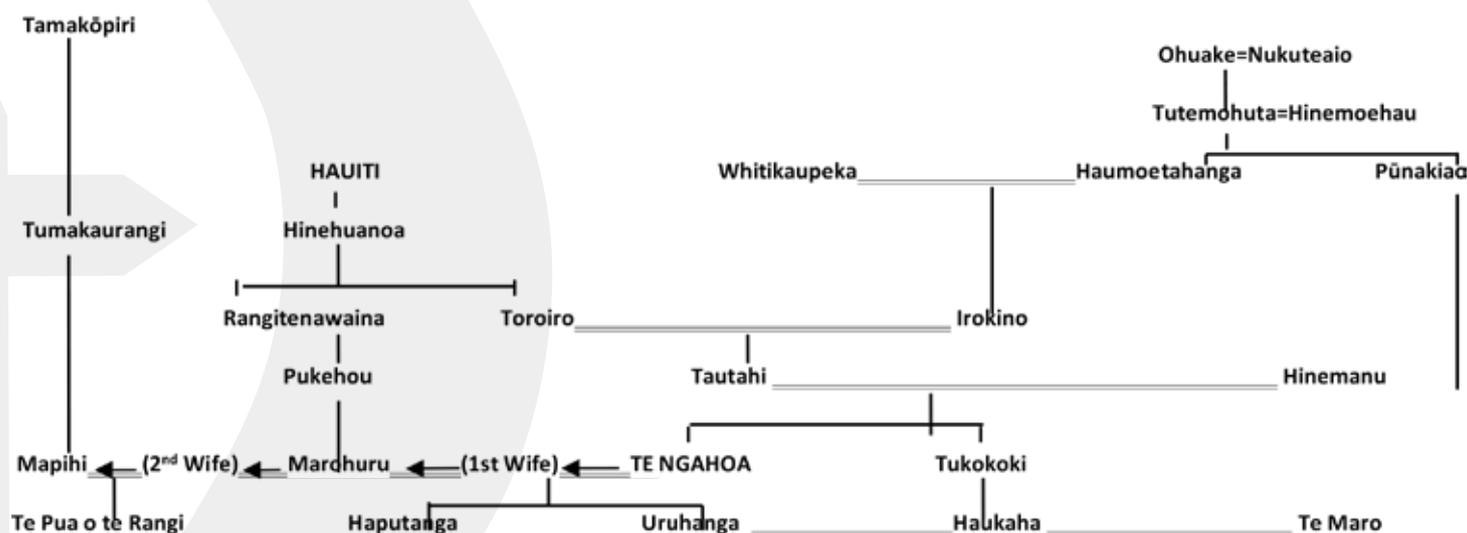
The first wife of Te Ngahoa was Marohuru (of Ngāti Ruaanga), a great-great granddaughter of Hauiti, through Rangitenawaina and Ruaanga. His second marriage to Mapihi, a granddaughter of Tūmakaurangi, strengthened the links to Tamakōpiri.

The subsequent closeness of the whakapapa connections between Ngāi Te Ngahoa and Ngāti Haukaha resulted from the marriage of Uruhanga the daughter of Te Ngahoa, to Haukaha the son of Tukokoki. Tukokoki was the younger brother of Te Ngahoa.

Several whānau, who are descendants of both Te Ngāhoa and Haukaha, can claim direct whakapapa connection to Ngāti Hauiti and Ngāti Whitikaupeka, through these two closely related hapū.

The following whānau members, amongst others, can claim affiliation to the Ngāi Te Ngahoa hapū through the marriage of Te Ngahoa and Mapihi: Winiata; Tanguru; Kemp; Niania; Karaitiana; Whareherehere; Raumaewa; Sherson; Beatty; Steedman; Wakefield; Downs; Moroney; Wilson and Lomax. In addition, the Potaka, Barns and Hohaia whānau have a direct link to Ngāi Te Ngahoa through Haputanga, one child of Te Ngahoa and Marohuru, while the Pirere whānau have a direct link through Uruhanga, another child of Te Ngahoa and Marohuru, who married Haukaha. (See whakapapa chart below)

#### Ngāi Te Ngahoa Whakapapa:



Within the various whakapapa lines, there are numerous further inter-marriages that link whānau closer together, but these are probably better left for those who want to explore them further, within a wānanga setting.

It is said, that in later life Te Ngahoa went to Heretaunga to live amongst his mother’s people. However, it is understood that all his children remained on their Mōkai Pātea lands.

## Ngāti Hora:

You may recall that in the whakapapa presented in June 2017 issue of Te Karere (**Volume 17.1**), as part of my narrative relating to Ngāti Tamatereka, I included a whakapapa that shows **Tūpito** as being a sibling of **Tamatereka** and **Te Kura** and the second child of **Haeretekura** and **Pareataha**.

The Ngāti Hora hapū takes its name from **Hora**, whose father was **Tūpito**.

Nothing is known about the deeds of **Hora**. However, the following whakapapa records the descendants of Hora through to the late nineteenth century:

## Ngāti Hora Whakapapa:



## Ngāti Hinetio:

Hinetio was the younger daughter and youngest child of Hauiti and Hineruarangi. Comparatively little is recorded about her and her successors, in available research material, other than the fact that she is buried at Ariruru, which is located where the Aumakariri Stream joins the Turakina River. Nevertheless, Hinetio is recorded as being the name of a distinct Ngāti Hauiti hapū.





Utiku Potaka  
Chairman

Following a dual process of both the Waitangi Tribunal and Treaty Settlements, our capacity has been stretched to the maximum. However, we are adamant that this approach is the best way forward that, in the long run, will have significant benefits to our four iwi of Ngāi Te Ohuake, Ngāti Hauiti, Ngāti Whitikaupeka and Ngāti Tamakōpiri.

### Direct Negotiations

Just before Christmas, the Mōkai Pātea Waitangi Claims Trust formally advertised its draft Mandate Strategy which outlines how the Trust intends to organise and prepare itself for the direct negotiations and settlement process. While the Trust received a large number of submissions in support of the Strategy, there were objections from members of the Ngāti Hinemanu me Ngāti Paki Heritage Trust. This has led to an engagement strategy to resolve the Heritage Trusts concerns over a three month period so that we can progress direct negotiations as soon as possible. This will be critical to prevent any further delays which can ultimately impact on the final settlement.

### Waitangi Tribunal

All four Iwi of Mōkai Pātea Nui Tonu have now completed their evidence to the Waitangi Tribunal. This is a significant achievement given the amount of time and energy needed, not only to host the hearings but also to prepare and present evidence in the most effective way to Tribunal members.

Ngāti Hauiti hearings were held in February this year and focused on the impact of Crown failures to protect the rights and interests of Ngāti Hauiti. It was made clear to the Tribunal that the Crown systematically destroyed Ngāti Hauiti tribal autonomy and economic capability resulting in a loss of identity, land and community. Evidence was given by; Thomas Curtis, Heather Gifford, Raihania Potaka, Adrian Wagner, Neville Lomax, Peter Fraser, Erena Metekingi – Anson, Mina Potaka, Kelly Thompson, Barbara Thomason, Anthony Thompson and myself.

### Contextual Evidence

While most of the evidence provided related to contemporary issues based on the impact of Crowns failure to honour the Treaty, some historical context was provided to the Tribunal relating to the Treaty and Land.

Ngāti Upokoiri (including Ngāti Hinemanu) was resident in the lower Manawatū when the Treaty of Waitangi was signed in 1840. Two of their Rangatira, Wiremu Te Ota and Rawiri Paturoa (who were brothers) were signatories to the Treaty, on 26 May 1840. They were also descendants of Ngāti Hauiti through their descent from the Tarahe line.

Te Ota's brother in-law, Pirimona Te Urukahika (Ngāti Ruaanga and Ngāti Tūmokai), along with Herewini Tawera (Ngāi Te Upokoiri II), travelled from the Manawatū to Otara in the 1840's and were instrumental in forcing Ngāti Pīkiahū and Ngāti Waewae from Otara. These events occurred directly in the wake

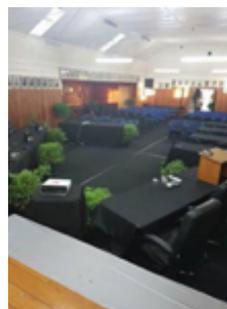
of the signing of the Treaty of Waitangi, however, what is clear is that the decisions and actions of Ngāti Hauiti Rangatira at that time were examples of the continuation of their Rangatiratanga (Chieftainship).

A resident of Rātā who served in the Pioneer Māori Battalion in the first World War, Rangipouri Marumaru (Ngāi Te Upokoiri II), wrote in 1922, of the failure to consider the Treaty in legislation.

*“Right down the long line of Native Politics in the history of this Dominion, many laws have been placed upon the Statute Books without much thought given as to the effect such measures would have upon the Natives and the terms of the Treaty of Waitangi. Generally in most cases the welfare of the State and those of the Pākehā communities were the first and only consideration. To my mind the native have been too content to leave the building of their future entirely in the hands of the representation of our good Queen Mother, Victoria who stated in the Treaty of Waitangi she would extend to the Natives of N.Z. her Royal protection.”*

With the loss of large tracts of tribal lands, customary land lore gave way to a new system of laws which were designed to individualise and ultimately alienate land for settlement. The struggle to hold onto the land that remained was highlighted in 1954 by Tumihau (Jack) Potaka, who gave his sentiments about Māori to the Māori Land Court, as follows:

*“...the Crown made strenuous efforts to purchase the freehold (title) from the Māori owners. We have all refused to sell and have preserved this very valuable asset up to the present day. I have no intention of ever selling this land. It will go on to my successors as I have secured it myself. I want to advise all the owners to hold fast to this land as it is good land and will always be a means of livelihood. Some of them may not be farmers but the land will always be there to shelter them and provide a livelihood if they require it at any time. Owing to its great value to the owners and the fact that all the others are members of the same family I would like to see a restriction put upon the titles prohibiting sales. But I realise now this is not possible. Therefore, the only safeguard the Māori owners have, is the fact that the Māori Land Court will have to confirm any sales before the same are valid. I therefore request the Māori Land Court to do its best to make sure that this valuable piece of land is preserved for the successors of the various owners. I say that we, present owners like all Māori's inheriting Māori freehold land, receive this land as a sacred trust, to use it for our maintenance during our lifetime and to then pass it on intact to our children or successors. If we fail to do this, and sell, we break the trust given to us and leave our children and successors poorer than ourselves.”*





NGĀTI HAUITI

## Kaumātua Profile

Peter Richardson

Born: November 1935



Matua Peter Richardson was born at Palmerston North Hospital and is the third eldest child of eight children to Peter Te Aikiha Richardson and Mina Kiriwai Pakura nee Potaka. On his father's side he affiliates to Ngāti Tuwharetoa, Ngāti Maniapoto and Ngāti Raukawa Iwi and through his mother he descends from the eldest son of Utiku and Rora Potaka; Pape Epiha of Ngāti Hauiti, Āti Haunui-ā-Paparangi and Ngāti Raukawa.

Pape Epiha resided at Otara Pā at Ohingaiti in the early years. Matua Peter fondly remembers always going to Utiku to stay with Aunty Ada and says this was because his Mum was brought up by Aunty Ada and Uncle Wilson at Utiku. He also recalls spending holidays with Aunty Daisy O'Halloran at Ohingaiti, his mother's sister who was the eldest daughter of Pape Epiha.

Matua talks of his brother's and sister's fondly, his eldest sister Rae Mereana who passed away in 2017, followed by Fraser, Elaine, Rennie Albert, Victoria, Marise and a younger brother Murray Epiha who was killed in an accident.

As a young boy he lived on his father's farm where they had dairy cows, he milked cows for his father until the age of 13 when he was sent to Te Aute College. He returned to his family whenua at Ohakea where he continued to work on the farm. He enjoyed his education at Te Aute College as there were many other cousins attending the school.

Matua met the love of his life Anaupare nee Ruha at the Ngāti Poneke Māori Club in Wellington in 1958 and were married at the church in Raukōkiri on the East Coast in 1960. They have three children Kim Linda, Peter Darryl, Robbie and their many mokopuna.

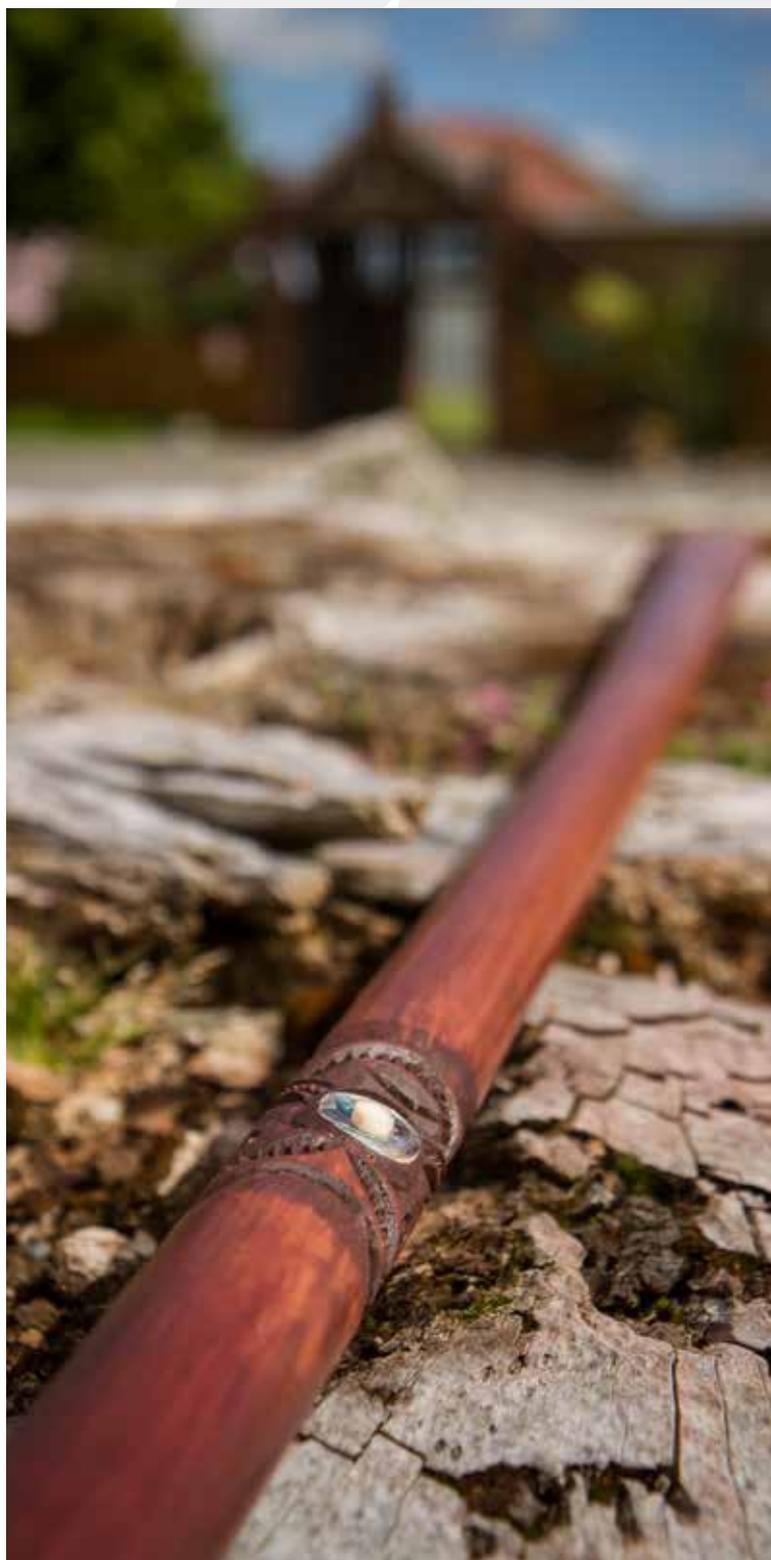
Whaea Pare was a strong advocate of Māori education and the revitalisation of Te Reo Māori. Matua says through her efforts she encouraged him to develop his reo and to become more involved in their local Marae at Parewahawaha in Bulls. Additionally, she encouraged his involvement in education. Through a lack of speakers of the reo at that time, Whatarangi Winiata, Turoa Royal, Ruka Broughton, Matua Peter, Whaea Pare and others set up to establish Te Whare Wānanga o Raukawa. Matua Peter was involved in numerous other initiatives and roles within the community as the Chairman of the Parewahawaha Marae for many years and was also a member of the Raukawa Māori District Council, a representative of the Māori Council and a Lay-Canon of Te Hāhi Mihingare, for the Rangitīkei Manawatu Pastorate.

Matua Peter has been involved with Rata Marae since it's restoration in 1983 and has only recently retired as a Marae Trustee. Matua and Whaea Pare also played an important role,

and were instrumental, in establishing and maintaining marae tikanga.

Through his whakapapa connections, to both Hauiti and Raukawa, Matua Peter has been steadfast and unwavering in his commitment to te Ao Māori, his iwi and hapū, and has always been seen sitting on the pae tapu within the rohe.

*“Ki te kahore he whakakitenga ka ngaro te iwi”  
(Without foresight or vision the people will be lost)  
Nā Kingi Tawhiao Potatau Te Wherowhero*





NGĀTI HAUITI

## Rangatahi Profile

Waitapu Potaka

Born: 7th August 1993

Ko Ruahine te Pae Maunga  
 Ko Rangitīkei te Awa  
 Ko Takitimu te Waka  
 Ko Ngāti Hauiti te Iwi  
 Ko Ngāti Tamatereka te Hapū  
 Ko Rata te Marae  
 Ko Erena Metekingi-Anson rāua ko Tauaiti Potaka ōku Tīpuna i te taha ō tōku Matua  
 Ko Doreen rāua ko Derek McCorkidale ōku Tīpuna i te taha ō tōku Whaea



Ko Utiku Potaka rāua ko Honor McCorkindale ōku Mātua  
 Ko Waitapu Potaka tēnei e mihi ana ki a koutou katoa

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

Tekau mā iwa

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

Sitting in the whare at our marae in Rata, with all of the cousins learning our Whakapapa. We were practising hard, so that we could stand up and confidently

recite our whakapapa as far back to our main tīpuna (he uri ahau nō Tāpui Potaka).

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

The fondest memories are the strong bonds created between my cousins and I. Because we all live so far apart, learning our whakapapa together, having noho together, going on hīkoi together and learning our history together created the strongest form of whakawhanaungatanga. I treasure the time spent with them all as our support for each other has remained strong.

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

Āe rā. He whetu Arataki helped mould me into the leader I am today. The program also instilled a strong sense of who I am and where I am from, in essence, certifying my identity.

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

Āe rā! Proud to be from Ngāti Hauiti and although I live in Auckland, I am still tūturu Hauiti.

**6. What have you studied and what certificates did you gain?**

I studied a Bachelor of Business Studies with a major in Finance,

at Massey University.

**7. When did you officially graduate?**

I graduated in 2015

**8. What are you hoping to do next?**

I am currently a Store Manager in the retail sector

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

Two of my biggest influences in my life have been both my parents. They have nurtured me my entire life. Have challenged me and supported me from Kōhanga Reo to University and right through to where I am now. They have taught me right from wrong and have instilled strong values into my siblings and I. They have led by example and continue to do so, upholding the mana of our whānau.

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

Hard work, dedication and passion will allow you to succeed in anything you set your mind to. There may be times where you feel like it is too hard, or you want to give up, but these situations are key, these situations are essential for learning. They are challenging you to step out of your comfort zone. To be able to step out of your comfort zone and overcome challenges, is growth in its purest form. Kia kaha, Kia māia, kia manawanui.





## Ngāti Hauiti Whānau Celebrations

As a way of recognising our Hauiti whānau we have created a Celebrations Section within our newsletter. CONGRATULATIONS, on behalf of Te Rūnanga o Ngāti Hauiti delegates and Te Maru o Ruahine Trustees and Staff goes out to everyone who has achieved a significant milestone in their lives, during the past six months. Special congratulations go out to the following members of our Ngāti Hauiti whānau:



Te Pōtaetanga ā Barbara  
Thomason-Baker

On Friday the 18th March, Barbara graduated with a Masters in Māori Studies with First Class Honours, and also the Excellence in Te Reo award. A small contingent from Ngāti Hauiti attended Te Whare Wānanga o Awanuiārangi graduation ceremony held at Te Manuka Tūtahi Marae in Whakatāne to celebrate Barbara's graduation.

The karanga rang out connecting our tupuna Tumihau to his mokopuna as she received her tohu. Nephew Jack Potaka representing Ngāti Hauiti performed a haka as a tribute and in recognition of his aunties' achievement and iwi affiliation.

Barbara began her studies at the Wānanga in 2015 completing four postgraduate papers in Linguistics, Karanga, and Poroporoaki, Te Reo o Ngā Tohunga and Research Methods and Methodologies, followed by her Thesis which she completed in 2018.

The kaupapa of her thesis was; **Te Ahikāroa o Ōtamakapua ki Ōtara Pā**. The purpose of her research was to demonstrate ways in which ahi kā is more than merely a physical reality, but contributes socially, politically, culturally, spiritually and intellectually, towards securing autonomy (mana motuhake) of culture and identity, together with a sense of holistic wellbeing. Furthermore, she suggests that her research provides an analysis of customary relations and practices and longstanding histories within Ngāti Hauiti. Throughout her research Barbara makes specific reference to historical cultural sites, natural resources, tikanga, history, oral histories, Mōteatea and waiata.

The inspiration for doing her Masters came not only from living on their whenua at Ōtara, which was handed down from her kuia Rora Te Oiroa wife of Utiku Potaka. It was also her desire to leave something behind for her children and the future generations as a way of inspiring them to hold on to the whenua and to maintain the connection to the land. In addition, to look at a succession plan for future generations who will live and remain on the land.

In 1986 Barbara returned to care for her un-well Mother. Before she died she laid down the Ōhāki that Barbara should take care

of the homestead, in order that the family would have a home and land to return to. Barbara returned to live at Ōtara where she raised her children. Living on her tūrangawaewae affirms for her the intergenerational ties to her tūpuna and her Mum, who never left the land.

According to Barbara, studying at Te Awanuiārangi has been an awesome learning experience. She says she has made many wonderful friends and has loved sitting among Ngāti Awa, Ngāi Tūhoe, Ngāti Porou, Tainui, Ngāi Te Rangī, the majority of who were native speakers, which helped broaden her understanding of Te Ao Māori.

Barbara wishes to express her gratitude and aroha to all those who have supported her throughout her studies. These include whānau, hapū iwi, Te Whakauae Research Services, Te Rūnanga o Ngāti Hauiti, Ngā Pae o Te Māramatanga, whānau, and Staff of Awanuiārangi for their contribution, time, assistance, and their invaluable knowledge and experiences.



## Kylee Marie Pari (Llewellyn-Thomas)



Ko Ruahine te Pae Maunga  
Ko Rangitikei te Awa  
Ko Takitimu te Waka  
Ko Rata te Marae  
Ko Ngāti Tamarereka te Hapū  
Ko Ngāti Hauiti te Iwi  
Ko Arnold rāua ko Laura ōku Tipuna  
Ko Mina rāu ko Christopher ōku Mātua  
Tokowhitu āku Teina, Tungāne  
Ko Kylee Maree taku ingoa  
Ko George tōku Hoa Tane  
Ko Paris rātou ko Pania, ko Kymani, ko Kei-  
ren, ko Kahurangi, ā māua Tamariki

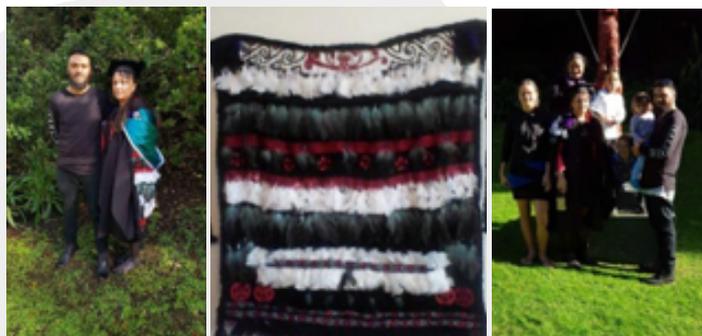
Congratulations to Kylee who graduated from Victoria University in May, with a Post Graduate Diploma of Nursing Sciences. Kylee had previously completed a Bachelor of Nursing and Post-graduate certificate at UCOL.

Kylee has been employed for the last seven years as the Clinical Nurse Co-ordinator/registered nurse, on the medical ward at Whanganui Hospital.

She has been doing kapa haka since she was 14 years old and is currently In the Putiki Kapa Haka group. Her whole family participate in kapa haka, and her husband, George is in the

Parikino Seniors and their two daughters are in the Junior group.

Her mother; Mina Potaka says: "I am very proud of Kylee. She is a hard-working mother and wife and has exceeded every expectation on the journey she has embarked on. The korowai was made with love from her whānau, and the tāniko depicts the maihi of the old Tomokanga at the Rata Marae. It is named "Korowai for Kylee".



## Maihi Potaka



Ko Ruahine te Pae Maunga  
 Ko Rangitikei te Awa  
 Ko Takitimu te Waka  
 Ko Ngāti Tamatereka te Hapū  
 Ko Ngāti Hauiti te Iwi  
 Ko Rata te Marae  
 Ko Tauaiti Potaka rāua ko Erena Metekingi-  
 Anson ōku Mātua Tūpuna  
 Ko Utiku Potaka rāua ko Honor McCorkindale  
 ōku Mātua  
 Ko Maihi Potaka ahau

Congratulations to Maihi Potaka who graduated from Massey University with a Bachelor of Māori Visual Arts, with First Class Honours.

After 4 years of dedicated study, Maihi walked across the stage at the Regent Theatre, Palmerston North to a small assembly of whānau singing "E Tū Ake Rā". Maihi, along with his partner Forrest Butler, who also graduated with a Bachelor in Business in Accountancy, were absolutely stunning to watch. To make the occasion even more special, Maihi and Forrest are expecting their first child in September. Well done kōrua, we look forward to seeing where your journey takes you next.



## Putri Fraser

Wife of Peter Fraser, and mother of their two children, Putri has graduated with a PhD in Chemistry, from Victoria University. She has been doing some ground-breaking work in the Physical Sciences, to help remove nitrate pollution from our rivers.



*If you would like your Hauiti whānau member to be recognised for an achievement, whether it be on receiving a tohu or reaching a milestone, please email; [Hauiti.wharerimu@xtra.co.nz](mailto:Hauiti.wharerimu@xtra.co.nz).*





**Economic Prosperity**  
Utiku Potaka

**NGĀTI HAUITI**

## Agri-Business

A significant part of our long-term economic development programme centres on the beef and lamb finishing unit at Rata and with the season drawing to a close, it is timely to reflect on past activities and future opportunities.

With a slightly dryer summer, grass condition has been average however production picked up into the new year. Our lambs have still done extremely well especially on the supplementary crops and lamb prices remain strong. Apart from our standard practice of buying in lambs for finishing, this year we had a major success with purchasing 355 'in-lamb' ewes just before lambing and attained an initial 145% lambing rate. This has proven to be a good decision with over 500 lambs being born which went into the early spring lamb market. We will keep the best of the flock and build a strong breeding flock in anticipation of expanding the business in the next two years.

As we continue to purchase good numbers of medium to heavy cattle, due to high costs, we have had to re-think our beef finishing strategy particularly given the significant amount of capital tied up in cattle. So we have added a weaner steer programme where we buy in weaner calves and hold them for up to two years before selling them to the market. This means buying upwards of 50 weaners per annum and rolling them over biennially. We will still continue with our general cattle purchasing programme but on a reduced scale until such time as the new weaner steer programme properly comes into effect in two years time.

In two years time, three small farm blocks come up for lease, which are either owned by our iwi or members of our iwi in Utiku and Rata. Plans are underway to expand our current farming operations to incorporate these farms into the agri-business, however, it will come at an investment cost. Initial investigation work is being undertaken to assess the properties highest and best use in terms of the agri-business however what is becoming abundantly clear is that any expansion of the venture will require significant capital investment to upgrade farm property assets, purchase stock and provide working capital. We are currently considering a staged approach over a period of five years.

## Fisheries

Ngati Hauiti remains supportive of establishing a deep-sea Pātaka Moana which has been in the pipeline for the past two years and includes over 25 iwi. The establishment process is at the stage of public notification and the Ministry of Primary Industries (MPI) has received three submissions regarding the establishment of the deep-sea Pātaka Moana. We are awaiting the outcome from MPI however when it proceeds, whanau will be able to apply for customary fish for use at tangi and significant tribal events. Robert Martin and Thomas Curtis will perform the Kaitiaki role for accessing the Pātaka.



**Te Kotuku Hauora Ltd**

Wanda Horton

Tēnā tātou e te iwi o Ngāti Hauiti

Health Education clinics: These are well attended by our whānau and everyone appreciates that the services are able to come to Rata to share their values and services available with them. Over the last six months we have had the following manuhiri attend our hui:

- February: Rihi Karena, Kaitakitaki for Te Hau Ranga Ora services (WDHB). Rihi is the clinical Manager for this service and the Kaimahi work within all the wards of the hospital to provide support for Māori and non-Māori whānau.
- March: Postponed due to Waitangi claims hui
- April: Sarah Howe, Elderly services (WINZ). Sarah is the case Manager for our rohe and supports our Kaumātua with queries regarding their superannuation and other benefits available to them.
- May: We went on a day trip to visit the Whanganui Museum followed by lunch at the Grand Hotel and some shopping. My ladies are always a pleasure to be with and it was a day enjoyed by all.
- June: A Justice of the Peace will be in attendance to discuss their role within the community.



Sara Howe WINZ (top of the table) with some of our Ngāti Hauiti me Ngāti Apa whānau

## Health Education sessions

**July:** NZ Police (District Iwi Liaison Officer)

**August:** Māori Land Court

**September:** Hearing /hearing Aids

**October:** Mirimiri

**November:** Haerenga Hauora

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

## Te Kotuku Hauora Ltd is on the move!!

As you may or may not be aware Te Rūnanga o Ngā Wairiki me Ngāti Apa have acquired the land and buildings of what was formerly known as Turakina Māori Girls College. Te Kotuku Hauora Ltd will be moving to the new premises and will be sharing the administration block of the old Kura, in conjunction with kaimahi from the Rūnanga. Watch this space!!

**A gentle reminder to all our whānau to keep warm, check your smoke alarms and be safe during our colder months**

Nga mihi rangimārie

Wanda Horton  
Whānau Ora Kaimahi



## General Managers Report

Robert Martin

Tēmā koutou e ngā whānau o Ngāti Hauiti. Ngā mihi nunui ki ā koutou katoa

I am sure that everyone would agree with me that the first half of this year has treated us to a great summer. The abundant sunshine has played its role in encouraging people to get out and about and do more activities. I am also encouraged that our whānau have engaged into our activities and events that were held at Rata and elsewhere throughout the rohe of Mōkai Pātea.

Thanks to the continued strong support and guidance from the trustees of Te Maru o Ruahine Trust (TMoRT) and Te Rūnanga o Ngāti Hauiti (TRoNH) delegates who all put in many hours unselfishly to ensure that our Iwi is provided with the best opportunity to grow and be guided by prudent and sound decisions. I would also like to take this opportunity to welcome and thank Thomas Curtis our new Chair/Convenor of the Trust and Rūnanga, for his continued support of my role and our vision forward for TMoRT.

The Trust has employed two new part-time staff to assist in our ongoing mahi. Kaewa Puohotaua has been employed to take over the registration database role that was originally managed by Wharerimu Steedman - Kaewa's title is Registrations administrator. Raihania Potaka has also taken on an important role, as she is supporting our Waitangi claims process. She has great knowledge of our whakapapa and her timely return from overseas has given TMoRT the opportunity to get out and about amongst our Iwi members spreading key messages. Raihania also supports Wharerimu with our cultural programmes and she has added some much-needed capability and capacity within our operations – Her title is Cultural Project Co-ordinator.

Wharerimu and Raye are both in the midst of their personal training which is adding capability to our Trust while providing ongoing development of our staff on a personal level, for them. I would like to acknowledge our staff for their massive dedication amongst many challenges that we have faced to date so far. Our staff members continue to meet our expectations of them, and on many occasions are unselfishly going beyond the call of their paid duties.

Mid-year is always a good time to do a reflection on our achievements to date. There are still gaps that need to be completed in particular fitting in our planned whakapapa/hapū development wānanga. However, Raihania is working diligently in putting these dates together. The success of the last claims hearings held at Rata in March was much down to Wharerimu and her team and her meticulous planning skills. Holding up the mana of Ngāti Hauiti was our main objective over that week, and I must also congratulate Rata Marae for their hospitality and fantastic kai provided to our manuhiri.

Relationship building continues to be top of our priorities. It is critical that we network closely with all our local stakeholders, Iwi partners, whānau and agencies. We know the importance

of these relationships and we work hard to develop our collaborations, collective bodies so that the end result value becomes enduring for our Iwi.

On reflection I am very satisfied with our progress to date. Nevertheless, and importantly we like to maintain the attitude of “not settling for the status quo” as this, in my eyes, is accepting mediocrity if we did. At times our mahi is a scramble and chaotic but the hard work pays off. We face many challenges and at times we don't get it right. However, we don't give up and we don't dwell. We accept our responsibilities and make the necessary changes to put things right again.

Ngā mihi whānau



## Rauhia Environmental Services (RES)

Robert Martin

RES are currently finalising details around two metal extraction resource consents within our Rohe. We are very mindful of the impact that metal extraction has on many aspects of our Awa. Monitoring individual sites, ensuring the companies are meeting all its consent conditions, consulting with our key stakeholders in regards to reporting, notification to all affected parties, Impact assessments are just some of the actions we undertake within this process.

Our Environmental programme Ngā Puna Rau o Rangitīkei is working through some final variations to the project. There have been unexpected delays to the Lake Oporoa project and the Ministry of Environment have allowed an extension of time to complete the remedial works. There are some major works to be undertaken over the next few months with planting and fencing being the mainstay of this mahi, throughout the rohe of Mōkai Pātea.



The Trust has also submitted a further application for ongoing works on the Pourewa Stream, which will provide a work programme on the north side of the bridge on Te Houhou Road, up to State Highway One. A submission paper has also been submitted to Horizons Manawatu. We are requesting that Horizons maintain momentum in the Rangitīkei Catchment. We strongly encourage Council to consider prioritising further funding and resources for the Rangitīkei environs.

We are keen to see more funding and resources directed towards supporting:

1. The ongoing operation of the Ngā Puna Rau o Rangitīkei Project Governance Group, so that the group can continue the valuable work that has been started.
2. A process to look at opportunities for implementing the priorities included in the:
  - NPROR Catchment Strategy and Action Plan; and
  - Rangitīkei Awa Freshwater Improvement Fund application
3. Continued discussions on the future of the catchment with all the key stakeholders, and to look for opportunities for broader collaboration.



Mid-March we undertook some training and monitoring of the Hautapu River. Together with Logan Brown, from Horizons Manawatu (trainer), a group of rangatahi from Taihape Area School and Te Reo Kaiako Barbara Thomason, and local Iwi members, enjoyed a day of education and fun activities. The highlight for all was how easy it was to find fresh water mussels (Kākahi).



## Social Services Kaimahi:

Raye Holland

Kia ora whanau

### Ngāti Hauiti Te Rā o Ngā Tamariki

This event is held annually so that whānau can celebrate their tamariki and mokopuna. This is the second time that Ngāti Hauiti has hosted this event and it was a very successful day. This year the event was held at Rata marae albeit a week late. Wharerimu Steedman and Kaewa Puohotaua (TMoRT Kaimahi) started the morning playing games with the tamariki.



It was awesome to hear the chatter and laughter of our tamariki on our marae. This was preceded by morning tea and followed up with a mahi toi session with Nana Rata Cornell. She read them a book on how the pāua got its name and then the tamariki with the help of their parents, kaumātua and rangatahi coloured the pāua and made a frame to take home. What beautiful pieces of artwork there was to see.

It was great to see the mums, nanas, papas and a dad all participating and enjoying quality time with their tamariki and mokopuna.

Thank you to Te Maru o Ruahine Trust Kaimahi and the Rata marae Komiti for giving their time to make the Ngāti Hauiti Te Rā o Ngā Tamariki a resounding success.

### Tiaki i Ngā Tamariki

The winter months of 2018 have come around quite quickly and a great emphasis has been placed on tamariki and mokopuna in ensuring they have warm homes, food, warm clothing, their medical needs are being met and they are safe. Who is responsible for this? We all are as the parents, or at least we are supposed to be. Unfortunately, our actions of hitting one another, yelling and screaming in front of the tamariki is not looking after them or role modelling positive behaviours.

We must work harder to support our whānau who are struggling in these areas or learn to put our hands up for help.

### Professional Development

I am currently training towards a Diploma in Child protection. The focus is on the safety of the tamariki and how to keep them from harm. I am learning new strategies in advocacy, policy implementation for child protection and cultural exploration. It has been a challenge and an eye opener of what is sadly a reality for some of our tamariki.



## Cultural Affirmation

Project Coordinator:  
Wharerimu Steedman

Tēnā koutou ngā iwi o Ngāti Hauiti,

Firstly, I would like to welcome all the new recipients of our Te Karere a Hauiti. As you may have noticed our team at Te Maru o Ruahine Trust have been nonstop with Mokai Patea Waitangi Claims Hearings, Te Rā o Ngā Tamariki, Environmental trainings, Hauiti Dinners and our day to day mahi. We have welcomed two staff on board Kaewa Puohotaua and Raihania Potaka who are working on getting our people of Ngāti Hauiti Registered and entered or updated into our Ngāti Hauiti Database so 'ALL' our people know what is happening within the Iwi and with our Marae. I myself am humbled to work alongside Aunty Raihania as her knowledge of whakapapa connections to Ngāti Hauiti astounds me and I see much of the same in Kaewa. I look forward to watching our communications blossom as more whanau are connecting back to these roots.

*"Without our people there is no Iwi"*

## Ngāti Hauiti Dinners

Since our last Te Karere we have held two Hauiti Dinners our end of year Hauiti Christmas Dinner in Palmerston North and our Upper Hutt based dinner on 23rd March. Please whanau if we are in your area please come along to a dinner we have a quiz at each with questions from these Te Karere so everyone has a chance to win a cool Hauiti T-Shirt.



We have altered our June Hauiti Dinner venue from Taihape to Rata Marae with the assistance of Nan Erena Metekingi-Anson, this will take place on the 22nd June. We are hoping that this will encourage more whanau back to the marae for a great night of whanaungatanga and kotahitanga. Also, we have the Ngāti Hauiti Hui a Tau (AGM) the following day on the 23rd June so whanau may wish to stay for that.

## Mokai Patea Waitangi Claims Hearing week 5

From March 5th to the 8th Te Maru o Ruahine Trust on behalf of Ngāti Hauiti hosted our hearing week at the Rata Marae complex. This was a first time for myself as Project Coordinator alongside Uncle Robert Martin who controlled all budgets. From the planning phase right through to the completion of the hearing the Manaakitanga of Ngāti Hauiti radiated.



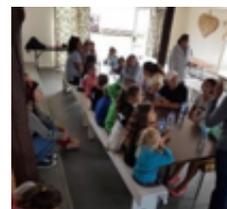
These hearings are a remarkable opportunity to hear the stories of our tupuna and how we came to be the kaitiaki of Mokai Patea rohe we encourage whanau to check out <http://mokaipateaclaims.maori.nz> and learn more if you are unable to attend a hearing week. If you are interested in attending a hearing please contact us and we will make sure you are receiving all panui from us.



## Ngāti Hauiti Te Ra o ngā Tamariki

We were pleased to hold our second Te Ra o nga Tamariki on Saturday 10th March the weekend of the hearing week. Although we (the pakeke) were all tired, the innocent sound of fun and laughter from our tamariki was much-needed mirimiri after our peoples grievances had been told throughout the week.

Thank you to the Aunties in the kitchen and the pakeke who come in to awahi also a special thanks to Whaea Rata Cornell for her help in planning and implementing the wonderful day.





## Cultural Project Coordinator:

Raihania Potaka

Kia ora tātou e te whānau o Ngāti Hauiti,

It's been a long time since I was last involved in working for the Iwi. Recently I returned home from Geraldton WA, after living away for almost eight years, working as a Residential Carer in

the Mental Health field. I returned just over 14 months ago, with my daughter Kaewa and my two mokopuna; girls, Shayde and Navarha, I must say I did struggle getting used to living back on the farm again but it's not exactly in the wop-wops, is it. I have now finally relented and settled back into life at the great metropolis of Rata, it's not that bad!

In February I started a six-month casual contract working for Te Maru o Ruahine Trust to assist Wharerimu with our hapū development projects. There have been some changes over the past ten years with administrative roles changing and a shortage of whānau representation to help develop our tribal infrastructure and asset base. This is a cause for concern. Whānau, if we are to develop ourselves into a healthy robust Iwi for our generations to come, we need your support and contributions to assist us to achieve that goal.

There are vacancies for representation on Te Maru o Ruahine Trust; Te Rūnanga o Ngāti Hauiti; Potaka Whānau Trust; Te Patiki Trust; Rākautanga Trust; and the Rata Marae Komiti. If you think you can assist us and have any questions about these various trusts and what they are all about, please feel free to contact me on my email; [hauiti.raihania1@xtra.co.nz](mailto:hauiti.raihania1@xtra.co.nz), or alternatively any member of Te Rūnanga o Ngāti Hauiti.

Recently four whānau members including myself, Barbara Thomason, Mina Potaka, Gail Allsop and Lee Ngatoka put our hands up to give support to Te Rūnanga o Ngāti Hauiti as interim Rūnanga delegates.

Increasing our Iwi database is not easy but fulfilling and supporting our whanau at grass-roots level is a task that can only be achieved by us.

As most people are aware our Iwi of Mōkai Pātea, including Ngāti Hauiti, has been inundated with the Waitangi Claims Hearings for the past two and a half years, of which I have attended four and given evidence at two. I am currently seeking registrations from whānau who have not previously registered, and also from those who may have previously been registered as children or young adults. For the members who have reached the age of eighteen years since being registered as youngsters they must sign their own registration form as this will enable them to have a vote in any decision-making for their future.

We really need to bolster up our Hauiti database and to also tautoko our Mōkai Pātea whanaunga in general, because most of

us belong to at least three or four Iwi of the central and northern rohe of Mōkai Pātea. A registration form has been in place for some time now and it allows for members of all four Iwi of Mōkai Pātea who are of Ngāti Hauiti, Ngāti Whitikaupeka, Ngāti Tamakōpiri and Ngāi Te Ohuake, to register.

So far we have held two Hauiti Dinners one in Upper Hutt in March and one this June 22nd in Taihape. Our next one will be held in Whanganui in September so please keep your eye out for the confirmed date and venue. A whakapapa wananga will also be held within the coming months and, a He Whetu Arataki youth leadership hui during the same period there will be a lot of communications going out regarding these in the coming month.

We are also arranging a whānau dinner, to be held in Auckland. We will be asking whānau, via Facebook for their thoughts about a suitable venue, preferably at a reasonably priced restaurant. The venue will need to be advertised through the Ngāti Hauiti and Te Maru o Ruahine Trust Facebook page. Wow!! It must be at least thirteen years or more since our one and only Auckland Whānau dinner. I recall that two of our kaumātua Uncle Sarti Potaka and Aunty Lorraine Mc Lister attended that dinner, they have since passed away. It was such an awesome gathering with many of our whānau lines being represented. I'm looking forward to seeing all our city slicker cousins, uncles, aunties, nieces, nephews me ngā kaumatua from Tāmaki Makau-rau. For those of you living up there, please give all our Hauiti whanau a big call-out to encourage them to attend. Oh, what an exciting time we will have. You can contact me on my mobile phone number: 0270780889 or email me. I will love to hear from you.

I am a believer in building and developing strong relationships within our whānau, hapū and Iwi. Our whakapapa is the framework that establishes our lineage by connecting us through hapū and Iwi. Furthermore, it provides a platform that connects us to the land, our history and places of significance, which are important for future generations of Ngāti Hauiti.

*“Toi Te kupu, toi te mana, toi te whenua”*

(Without the Māori language, without prestige or mana, and without the land, Māoritanga would cease to exist.)



## Registration Administrator:

Kaewa Puohotaua

Kia ora Whanau O Ngāti Hauiti,  
I was born and raised in Putiki Whanganui. I whakapapa to Ngāti Hauiti through my mother Raihania Potaka. I am a descendant of Tamatereka, Te Ngahoa, Ngāti Ruaanga and Ngāi Te Upokoiri hapu, some of which are shared hapu of Ngāti Whitikaupeka and Ngāi Te Ohuake.

I am happy to say I have moved back to Rata from Western Australia after living there for five years. I have two daughters named Shayde; nine years old and Navahra six years old, who are both attending Hunterville School.

I was involved in Ngāti Hauiti rangatahi hui as a teenager during the 90s, which I know now taught me a lot about Ngāti Hauiti and our marae. I also assisted research for Aunty Heather Gifford doing smoking cessation for Whakauae in 2005.

I have been given the opportunity to work for Te Maru o Ruahine Trust as the Registrations Administrator. At present I only work one day a week alongside Wharerimu Steedman and Raihania Potaka. I was excited to begin the first part of my journey with learning to work the new Ngāti Hauiti database.

I am still slowly getting the hang of it but will get there in time. I document new registration forms and update existing registered whānau members whom have moved away and no longer have valid contact information in our Database, via Messenger, email, white pages or by contacting them by telephone. It is not easy, at times, searching for whānau who have moved abroad over ten years ago, or whānau whose parents registered them and are now well over eighteen years of age, and have no idea that they are uri of Ngāti Hauiti. However, we are slowly getting there and I am enjoying building new rāpports with uri and look forward to reconnecting a lot more whānau as time goes on.

Nga mihi  
Kaewa Puohotaua



## Registrations:

Firstly, we would like to thank all of our whānau who have registered and/or ensured their contact details are always updated as they journey through their busy lives. Also thank you to those of you who go out of your way to get all your immediate whānau members registered. This helps our small team at Te Maru o Ruahine Trust.

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

*“Without our people there is no Iwi”.*

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



## Facebook:

With a whopping **900+** whānau members so far our closed 'Ngāti Hauiti Whānau' Facebook group is another instant way to be informed about up and coming events, projects and noho. If you have whānau members on Facebook, and you know they are not on our whānau page, then encourage them to join, or you can add

them to the group.



## Website:

We are continuously adding and improving information that goes into our website. The website will become a tool that our people can utilise and gain information about where they come from, learn their Ngāti Hauiti pepeha and eventually have access to other information that will be both informative and interactive. If you have any other suggestions of what you would like to see, click on the websites 'contact us' link and send us an email with your ideas. Over the next six months you will see some changes and added information make sure you check it out. To visit our Ngāti Hauiti website insert the following link [www.ngatihauiti.iwi.nz](http://www.ngatihauiti.iwi.nz) into your search engines.



In this issue of Te Karere we introduce our new Senior Research Fellow, Dr Lewis Williams. We also report on strategic planning with Te Rūnanga o Ngāti Hauiti and the site visit to Rātā Marae by a New Zealand Health Research Council Review Panel.



## Lewis Williams

Ngā mihi nui ki te whānau o Ngāti Hauiti,

Ko Mātaatua te waka, Ko Tauranga te moana, Ko Ngāi Te Rangi te iwi, Ko Ngāi Tukairangi te hapū, Ko Lewis Williams au. Warmest greetings to the whānau of Ngāti Hauiti, and the wider whānau. I am honoured to be asked to share a little about

my journey that has taken me to this time and role in my life as Senior Research Fellow with Whakauae Research Services.

Growing up in Tāmaki Makakaurau, my Ngāi Te Rangi, (Tauranga Moana) Scottish (clan Argeantaich, Eilean Arainn), are particularly significant as these are the lands, waters and ancestors which feel so much a part of me. After a long stretch in Canada and a wee stint in Australia I have recently returned home.

I have travelled a lot during my 50 plus years on Papatūānku which in a way is quite remarkable as I was easily the most homesick child in our whānau growing up. But curiosity about life and people has always intervened! While my father was a pharmacist, we lived on the edge of a state housing area in Northcote, Auckland. My first school Onepoto Primary was attended by a mix of Māori, Pacific and Pākehā kids and I suppose it was this kind of diversity and the differences I observed amongst kids and families, and the kinds of chances they had or didn't have, that started to stir my passion for fairness.

Wanting adventure, at the age of 16, I travelled to live with a family in Topeka, Kansas for a year on an American Field Service Scholarship. This was a remarkable and life-changing experience and I developed deep friendships with other kids from all over the world. Seeing the impacts of segregation on the communities there stirred me up a lot. Coming home, I went to Auckland University and then after a year of voluntary work, went to what was considered to be a pretty radical Social Work school at that time.

My time as a social worker and community developer really developed my practitioner side as I worked in social service and health institutions, local government and the Not for Profit sector in Aotearoa and the U.K. While I really enjoyed my work with families, I decided I wanted to work with the 'Bigger Picture'

and so went back to university and gained a Master's Degree in Public Health. My ongoing passion for tino rangatiratanga and self-determination eventually led me to undertake PhD research on this topic in Glen Innes Auckland and then in different cities in Canada.

Whilst in Canada I enjoyed a variety of roles. These include professorial roles in Indigenous Studies, Environmental Studies and Continuing Education, at the Universities of Saskatchewan and Victoria; as well as serving on a number of boards such as the Canadian Peace Studies Association, Society of Human Ecology, and the Canadian Health Promotion Research Corporation.

Work-wise, I think of myself as an inter-disciplinary scholar-practitioner and social innovator; My most recent co-creation being the Alliance for Intergenerational Resilience. One of my most abiding loves is Papatūānuku. I am particularly interested in how mātauranga Māori and Indigenous knowledge can not only address Māori and Indigenous health disparities, but how these can also reframe current approaches to sustainable development. Among many other things, I love being in the wilds, spending time with my family and friends, and travel. Over the years, I have shared experiences with many, many wonderful people. If you ask who are my whānau? I will tell you that I am part of one big global family. I very much look forward to contributing to Ngāti Hauiti and the wider whānau.

## Strategic Planning Using a Way-finding Kaupapa

2018 kicked off with the Whakauae team and Te Rūnanga o Ngāti Hauiti coming together to develop Whakauae's strategic plan for the next five years. Our strategic planning session was guided by the philosophy of way-finding leadership based on the book of the same name by Dr Chellie Spiller, Hoturoa Barclay-Kerr and John Panoho. Dr Spiller spent several hours with Whakauae and Rūnanga members sharing the parameters and wisdom of the way-finders. She prefaced the planning day by noting, "It's not the usual strategy planning session." She was right!



Jess Wagland (Rūnanga Member), Anthony Thompson (Whakauae Board Member), and Whakauae's Mel Potaka Osborne, Lynley Cvitanovic and Rachel Brown.

The way-finding leadership kōrero was inspiring and energising. Chellie guided us through some of the key tenets of way-finding leadership. Everyone had an opportunity to reflect on their own rangatira space, how to lead with others in a mana enhancing way, to be guided by 'success is succession', that the island/goal is not in the future but in what we do each day, and to embrace the unknown and understand our relationship with change.

This kōrero set the scene for the remainder of the day and was an inspiring way to frame the journey, being forward looking and mindful despite uncertainty.

Once approved by the Whakauae Board, the new strategic plan 2018 – 2023 will guide the direction of the centre as we work towards our vision of transforming Māori lives through excellent research.

## Rātā Marae Site Visit by the HRC

Ngāti Hauiti whānau supported Whakauae in hosting a site visit to Rātā Marae by a Health Research Council (HRC) Review Panel on 08 March 2018. The Claims Hearings were being hosted at Rātā Marae in the same week that the site visit took place so all available resources were mobilised to ensure things ran smoothly on the day. Since Whakauae gets most of its research putea through grants awarded by the HRC, the site visit was a momentous occasion both for the organisation and for Ngāti Hauiti.



*Ngāti Hauiti whānau and HRC Panel members following the pōwhiri held at Rātā Marae on 08 March 2018.*

The HRC Review Panel was co-chaired by Dr Clive Aspin (Ngāti Maru) and Professor Richard Bedford with other panellists including Professor Linda Nikora (Te Aitanga-a-Hauiti, Tūhoe) and Ms Jodi Porter (Whakatōhea, Ngāi Tai, Te Whānau a Apanui and Ngāti Porou). In addition to Hauiti whānau support during the site visit several other key research partners were on hand to tautoko, either in person or via video link, including Te Oranganui (Whanganui) CEO, Wheturangi Walsh Tapiata (Ngā Rauru, Ngāti Rangī, Te Ātihaunui a Pāpārangi) and consultant statistician Kirikowhai Mikaere (Tuhourangi, Ngāti Whakauae).



*Whakauae's presentation to the HRC Review Panel was held in the whareniui.*

The site visit was an opportunity for Whakauae to showcase its research work carried out over the past four years. The role of the Review Panel was to assess Whakauae's research performance and report back to the HRC regarding whether further research funding should be awarded through the HRC's Capability in Independent Research Organisations (IRO) Fund.



*He Ara ki Puanga and Uncle Neville Lomax*

The funding Whakauae had been awarded from the IRO fund in the period 2014 – 2018 allowed us to pursue some research interests that are otherwise not supported by any other funding source. An example of that research, that many Hauiti whānau will be familiar with, is He Tomokanga Hou carried out during 2017. He Tomokanga Hou aimed to explore the link between culture and wellbeing through investigating the process of replacing the tomokanga whakairo at Rātā Marae. He Tomokanga Hou saw the design and carving of the new tomokanga, He Ara ki Puanga unveiled at a dawn ceremony in November 2017. A new waiata was also composed to celebrate the creation of the tomokanga and performed for the first time at the unveiling.



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## Rātā Marae Committee

### *“Without our people there is no Iwi”*

This encompasses the beliefs of the Rata Marae Committee. Your participation is a necessity for ongoing progress and development at our Marae. The committee looks forward to your involvement during the year at;

1. Rata Marae meetings every second Sunday of the month at 10.30am
2. “Hands on” with Waitangi Tribunal Hui in September 17th – 21st. YES we would all like to listen to the korero at the hall but the mahi must go on!
3. We intend to run a “one off” raffle at \$10 per ticket and we are looking for whanau who will be prepared to sell maybe 10 tickets each.

Maybe you have a great idea for fundraising or discussion. If so please come along to the next meeting and express your thoughts.

When you come along to the Marae you will notice:

1. Heat pumps have been installed in the dining room.
2. A new window in the kitchen.

There is still maintenance that needs attending to, so if you are handy with a chainsaw or general fixing up please let us know. The cost of maintenance to the Marae comes from the donations made through the 100 club. A big thank you to the 13 regular contributors. If you are able to support your Marae through joining the 100 Club please contact Raye Holland at the Rata Office (06) 3228765.

### Upcoming Events

- September 17th – 21st ‘Waitangi Tribunal Hearings’
- October 18th – 21st – Downs Whanau Reunion
- November 7th – 8th – Merle Potaka-Te Hapua hireage.



### 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

