



# TE KARERE A HAUITI

Volume 18.2 December 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:**  
Chairmans Report: Thomas Curtis

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

The Mōkai Pātea Waitangi Claims hearing process is nearing its completion with December hearings being delayed into next year. Next year, we will continue with our mandating process. We had paused our efforts to hui with our Winiata relatives, and this has resulted in some changes being made to our previous Mandate Strategy document.

We recently held a hui/wānanga, together with our Whakauae Research Services directors, to update our relationship agreement for the next three years. These discussions have gone well, and I expect it will be completed before the end of the year. The 100 years celebration, to mark the date when Tahupōtiki Wiremu Ratana saw a vision that begun the Ratana movement, was held recently at Ratana Pā. Together with a rūpū of our Ngāti Hauiti whānau, I was honoured to attend the first day pōwhiri for all the local supporting iwi. It was clear that the preparations were in full swing, for the arrival of people from around the country, including many of the nation’s politicians.

Unfortunately, I have not been able to attend the National Iwi Chairs Forum during the last six months.

Our Hauiti dinners continue at various venues around the country. Look out for one near you. There has been a great turn out at every location this year with many new faces attending. Remember to read our latest Te Karere A Hauiti newsletter. It is a must do, if you want the answers to the Hauiti Quiz.

Our last meeting of Te Rōpū Ahi Kaa (a committee that meets with the Rangitīkei District Council every six weeks), was held at the former Turakina Māori Girls College in Marton. This facility has recently been acquired by Te Rūnanga o Ngā Wairiki - Ngāti Apa.

With the current year coming to a close, we are starting wind down towards the Christmas Holidays. It is a time to catch up with family and to look back on the achievements we have accomplished during the past year. Congratulations to all of you who have completed exams and look forward to a new year with hope and inspiration. We have worked hard to get this far, but we must remember that there is much more still to be done. We are small in number, but great in passion. Let’s all work together to create a better future for our children and mokopuna.

Heoi ano

**Thomas Curtis**

Convenor/Chairperson

Te Rūnanga o Ngāti Hauiti / Te Maru o Ruahine Trust





## Ngāti Hauiti History

Neville Lomax

In the last issue of Te Karere, I completed writing about the histories of hapū that are considered as being part of the Ngāti Hauiti collective.

It is now my intention to provide readers with snippets of information about tūpuna from within Ngāti Hauiti who married and established strong connections with other iwi, within the wider Mōkai Pātea rohe.

### Ngāti Hauiti-Whiti:

**Te Ori o te Pō** was a grand-daughter of Haeretekura, the first born son of Hauiti and Hineruarangi. She married **Te Kōtuku**, a grandson of Te Ikatakitahi who was himself the grandson of Whitikaupeka and Haumoetahanga.

The significance of this union, between Te Ori o te Pō and Te Kōtuku, was that their children; Whiungarangī, Pokaitara, Takoe and others, together with their descendants, were often identified as **Ngāti Hauiti-Whiti** or, alternatively as **Whiti-Hauiti**. In addition, these children and their descendants were seen as **Ngāti Haeretekura**.

The merging of the land interests of **Haeretekura** with those lands inherited by **Te Kōtuku**, primarily occurred on the south-western parts of the Awarua block. In Rangitauria (Awarua 3B, which includes Lake Oporoa), the Hauiti-Whiti descendants of **Te Ori o te Pō** and **Te Kōtuku** were specifically identified as holding half of the awarded title rights. In Whakauae (Awarua 4), these same descendants gained one fifth of the award[ed titles].

Despite being the only child of Whitiwahanui, there has been little record of events about the life of Te Kōtuku. There is however, quite a lot of information about the places he occupied and other places that he gathered resources.

Many of these places were located on the Awarua Block and represented continuation of ahi kā dating from his father and grandfather's time.

Examples of places occupied or used by **Te Kōtuku** during his lifetime, included on Awarua No. 2; the Poanau kāinga, a cave named **Te Ana a Te Kōtuku**; Motumatao a bird snaring forest; Oneonenui a kāinga occupied when birds were caught at Ngatuiri; Te Paka another birding kāinga was located on the Okeoke Plain. It was especially known for a kaka snaring place which was situated on a rock called Te Iringa o te Kura. Other birding locations utilised by **Te Kōtuku** include Totara a Hinenanono, a clump of bush where birds were caught and Wherewhere, a bird catching

bush located at the source of Waiotehonu Stream. Another food gathering place on Awarua No. 2, associated with **Te Kōtuku** was the cultivation named Tarihuma, which was located above Riuopuanga.

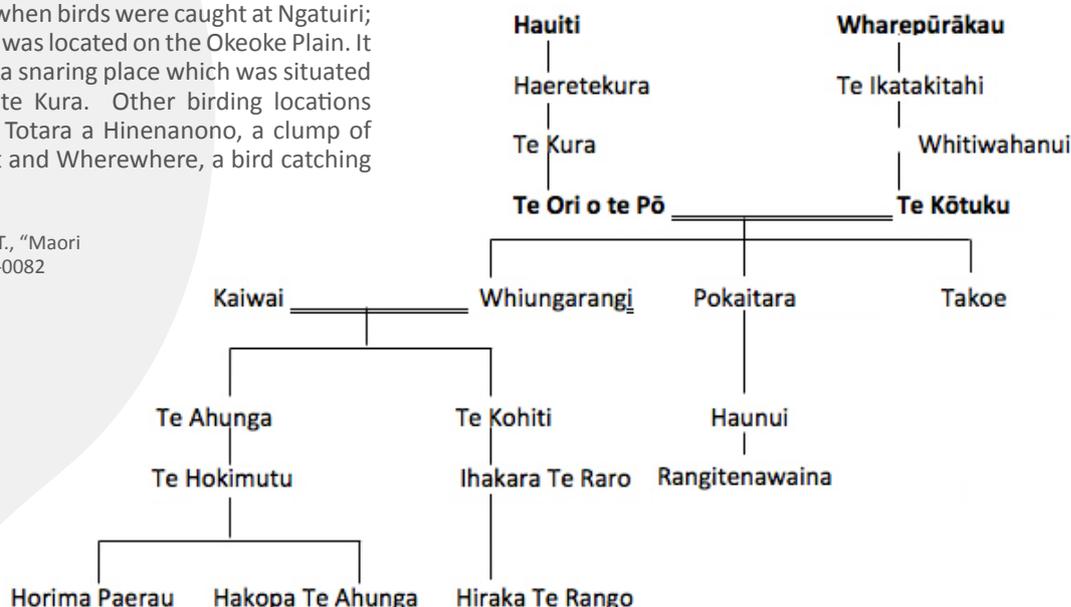
Another pā, on the Awarua No. 2 Block, particularly associated with **Te Kōtuku**, was Kerepurunui that was said to have been built by his father Whitiwahanui, and his grandfather Te Ikatakitahi. This site was used for cultivation, and for digging fern roots.

Otoea Pā, located above the confluence of the Hautapu and Rangitīkei Rivers on the Awarua No.3 Block, was occupied by several Ngāti Tamakōpiri and Ngāti Whitikaupeka rangatira over succeeding generations. However, it was said that it was **Te Kōtuku** who held the land on which the pā was situated. Whiringaotau was also a pā or kāinga standing on land which belonged to **Te Kōtuku**. Also on Awarua No. 3, **Te Kōtuku** maintained occupation places of his father and grandfather, such as Ruakuku, the bird snaring place.

Several places on the Awarua No. 4 Block that were associated with **Te Kōtuku** had been held by his father and previous forebears. **Te Pā a Takoe** was a place of assembly for Whitiwahanui and **Te Kōtuku**, but also for Haeretekura the grandfather of his wife **Te Orietepō**. Waikoura was a food gathering kāinga belonging to Whitiwahanui and Ikatakitahi that was continued to be used by **Te Kōtuku**. An additional place on Awarua No. 4, which seems to have been first associated with **Te Kōtuku**, is Te Ahu, where kaka snaring trees were located.

North of Awarua, there is evidence that **Te Kōtuku** occupied parts of the Ōruamatua – Kaimanawa Block. It is said that the location generally known as Tikitiki was properly called **Te Tikitiki o Te Kōtuku**. Another place was Kaitūtae, a large plain in the north-west corner of the block, which extended onto the Rangipō Waiū Block. Mutton birds, weka and birds were caught there by **Te Kōtuku**. It was protection of this resource that led to Toariari of Ngāti Tūwharetoa, being killed by **Te Kōtuku** at Kaitūtae, when he was caught poaching on that land. It was probable that **Te Kōtuku** rebuilt Otamakura, an old pā originally belonging to Ngāti Hotu, as part of his desire to protect the block from such intruders.

The descent line of **Te Ori o te Pō** and **Te Kōtuku** is shown in the following whakapapa:



<sup>1</sup> Whakapapa compiled from Blake, A.T., "Maori genealogies, 1868-90", ATL Micro-MS-0082

## Ngāti Hauiti Whakataukī

Neville Lomax

### Did you know the origins of our Ngāti Hauiti whakataukī?

Haeretekura was the only son, and eldest of three children of our founding tribal tūpuna, Hauiti and his wife Hineruarangi. During his lifetime and through several previous generations, inter-tribal conflict had been experienced between the people of the Confederated tribes of Mōkai Pātea, including Ngāti Hauiti, and their neighbours. Ngāti Apa and Whanganui iwi to the south-west were in regular conflict with Ngāti Hauiti, while Ngāti Tūwharetoa were often causing problems to our whanaunga in the northern parts of our wider Mōkai Pātea rohe.

As direct descendents of Tamatea Pōkai Whenua from the Takitimu waka, the four iwi of this wider Mōkai Pātea district, including Ngāti Hauiti, Ngāti Whitikaupeka, Ngāti Tamakōpiri and Ngāi Te Ōhuake would often unite, under the name of a common ancestor, when threatened by outside enemies.

part of the rohe to seek utu for the death of Haeretekura. However, following a successful battle against Ngāti Tūwharetoa, while returning home Hauiti was met near Ōtara by Moana the sole escapee, with a message that Ngāti Apa had attacked his Taueru Pā on the Rangatira Block, near present day Hunterville, and his brother Kaama had been killed.

Hauiti then set about regaining those pā that had been taken by Ngāti Apa.. The first pā he attacked and recaptured was Rongomutumutu. A running attack from pā to pā cleared out all of the Ngāti Apa forces.

*“After the recapture of Rongomutumutu, Ngāti Hauiti pursued Ngāti Apa to Tāporoporo, a Ngāti Hauiti pā, into which Ngāti Apa had thrown themselves. Driven out of this they fell back upon another pā called Te Ara a Tawhaki...*

*After the fall of this, they again returned on Puapuatauakai...*

And so it was that Haeretekura and his taua went to the aid of his relative Tūmakaurangi, the leading rangatira of Ngāti Tamakōpiri, to repel a Ngāti Tūwharetoa war-party that was advancing into the Mōkai Pātea rohe seeking utu for an earlier skirmish.

As a result of this battle on the Rangipō Waiū Block, near a place called Te Rei, Haeretekura and Tūmakaurangi were both killed by Ngāti Tūwharetoa. (Haeretekura subsequently died at Orongotama)

Upon hearing of the death of his son, Hauiti gathered his own war-party and, leaving his brother Kaama in charge of his kāinga Te Ara a Tawhaki, proceeded to the northern

Puapuataukai (Poupoutawhake) pā, which was located on the Taraketi Block, was then taken by Ngāti Hauiti forces.

The surviving Ngāti Apa forces assembled at Paparangiora, another pā located on the Taraketi Block. Here, Ngāti Apa rallied and, after sustained fighting, Ngāti Hauiti were forced to retreat.

Ngāti Hauiti was then pursued up the Rangitīkei River by Ngāti Apa, under their chief Pukeko. While climbing up a riverbank cliff at a place named Tirohanga near Rata, Pukeko called to Hauiti to give himself up. Hauiti responded by calling back to Pukeko; “E kore e mau i a koe te hape a Paratuae” (“You shall not capture the club-footed son of Paratuae”)

These words, uttered by Hauiti prior to his death, came to be both his final ōhākī and a prophetic whakataukī for his descendants.

The prophetic content, of this whakataukī, is in the fact that in kōrero tuku iho, handed down through the generations, every generation of Hauiti descendants have contained a child with a clubbed foot. So, in calling those words to Pukeko, Hauiti was making the prophesy that the club-footed descendants of Paratuae would always remain on the land.

*"E kore e mau i a koe te hape a Paratuae"*  
*(You shall not capture the club footed son of Paratuae)*



Utiku Potaka  
Chairman

## Mandate and Direct Negotiations

Following the Mōkai Pātea Waitangi Claims Trust formal advertisement of its draft Mandate Strategy, which outlines how the Trust intends to organise and prepare itself for the direct negotiations and settlement process, opposition was expressed by the Ngāti Hinemanu me Ngāti Paki Heritage Trust. This has led to an engagement strategy of four hui with them to try and resolve the Heritage Trusts concerns. These hui have since been completed and as a result the Mōkai Pātea Waitangi Claims Trust is in the process of amending the draft Mandate Strategy which will see greater representation of Ngāti Hinemanu within the Rūnanga structure. These amendments will be discussed at tribal hui early in the New Year.

Early next year will also see the re-advertising of the draft Mandate Strategy which will involve several hui across the country to explain the Strategy and for members to vote on it. This is a crucial time for us, as a mandate is necessary for us to move to direct negotiations with the Crown. So keep an eye out for the pānui as we want as many of our whānau to attend, hear what is being proposed, and then vote.

## Waitangi Tribunal

As we near the end of the Waitangi Tribunal process and look back at what we have achieved so far, it is easy to see the huge amount of research and evidence we have provided to both the Kōrero Tuku Iho hearings and substantive hearings. The last hearing was held at Rātā Marae in September, and was an opportunity to provide some comment to the Tribunal concerning what findings and recommendations it might make to assist the advancement Mōkai Pātea Nui Tonu settlement. Below is an excerpt from the statement of evidence provided by Utiku Potaka; Chairperson of the Mōkai Pātea Waitangi Claims Trust:

The key theme of our claim has been tino rangatiratanga. Our tribes exercised full authority and control over our lands, rivers, resources and lives prior to the arrival of settlers into our rohe pōtae; and we were entitled to the guarantee of that tino rangatiratanga through the sacred promises of Te Tiriti o Waitangi. The importance of Te Tiriti o Waitangi is encapsulated in the whakataukī of Utiku Potaka:

*Kia mau ki te oha o koutou tūpuna, Te Tiriti o Waitangi, te ture tāngata, te ture atua i puta ai tāna ki te whai ao ki te ao marama!*

*Heed the revelations of your ancestors, the Treaty of Waitangi, the law of man and the law of God from whence this saying comes, seek the world of light and understanding!*



As the Native Land Court processes, as well as settler government policies and legislation, started to impact on us, our rangatira set out on a deliberate path to record their aspirations for their economic (and therefore, social and cultural) development. The Crown was given clear notice of our tribal aspirations for collective title, for the retention of key parts of our lands, for consolidation of fragmented interests, and for development support and access to finance. Those aspirations were ignored, overruled, and we began a process of disenfranchisement, loss of identity, cultural and spiritual loss.

Therefore, we want full and meaningful recognition and restoration of the tino rangatiratanga of Mōkai Pātea Nui Tonu in accordance with our tikanga, over our lands, waterways, resources and taonga.

An expression of tino rangatiratanga was given by Winiata Te Whaaro:

*Ko te kōrero kia haere ahau, ko tāku kia noho tonu  
Koia ahau ka kī, ka eke rawa atu tāku toto mō tēnei  
poraka*

*I am being asked to leave but my aim is to remain  
here always  
There will be bloodshed for the sovereignty of my  
land.*



The loss of the tino rangatiratanga, of Mōkai Pātea Nui Tonu, has had intergenerational impact on our people. It has only been within the past twenty-five or so years that thought and action has been given to re-establishing tribally based structures that provide the platform to express aspects of our tino rangatiratanga.

There are now four Rūnanga functioning within Mōkai Pātea namely; Te Rūnanga o Ngāi Te Ohuake, Te Rūnanga o Ngāti Hauiti, Te Rūnanga o Ngāti Whitikaupeka and Te Rūnanga o Ngāti Tamakōpiri. While very much in their infancy stages of establishment, they offer a means by which tribal leadership can be concentrated and harnessed to address the many kaupapa that face us today. We believe that they are the best vehicles to represent our people and to address our needs and aspirations.

Therefore, we seek recommendations, that ensures the Crown accepts our Rūnanga structure representative of hapū and iwi of Mōkai Pātea Nui Tonu, in a contemporary setting.

As we have viewed more and more evidence, provided to the Waitangi Tribunal, we have a better understanding of the source of our grievances and the shocking behaviour and attitude by successive Crown representatives particularly throughout the colonisation and assimilation phases of this country's growth. Sadly for us, this has been at the expense of Mōkai Pātea Nui Tonu, resulting in intergenerational grief amongst our people.

We believe the Crown has a responsibility to mend the relationship with Mōkai Pātea Nui Tonu by providing an appropriate and comprehensive apology. Only when this happens can there be a foundation upon which to build a robust relationship between the Crown and Mōkai Pātea Nui Tonu.

Over the past four decades, Mōkai Pātea Nui Tonu has been undergoing a cultural renaissance as we look back to our past in order to move forward into the future. Our whakapapa, whenua and tikanga have provided us with the cultural foundation upon which to build a future but, even then, we have much to learn in this regard. Restoring our cultural heritage is just one aspect of our health and wellbeing.

However, how can we fully express ourselves and achieve our aspirations, when our tribal economic base, cultural identity and social organisation has been taken away? No longer do we have the means to sustain ourselves as a people, no longer do we have the ability to express ourselves the way we want and no longer do we have the authority over resources.

We want the ability and means to restore our economic base so that we can sustain and enhance our cultural, social and spiritual well-being. Indeed, at the last hearing, Ngāti Tamakōpiri summed up the position of Mōkai Pātea Nui Tonu in this regard:

*Whakahokia tōku whakapapa tōku whenua tōku  
whanaungatanga kia whakapiki tōku wairua*

*Return my identity, my land my relationships to uplift  
my spirit.*

Given the historical grievances of our past, I am pleasantly surprised that there remains much optimism amongst our people, which is seen through our cultural icons such as marae and wānanga coupled with the determination and perseverance of tribal leaders to press on for the betterment of future generations.

Behind the scenes there are a range of support groups such as Rūnanga and Land Trusts and many individuals who provide their time as organisers and advisors. Voluntary support is absolutely necessary in order to progress our claims but the amount of time and energy for such support is immense, stressful and exhausting. I therefore acknowledge the personal sacrifices that have been made by successive generations of tribal leaders to get us to this phase in our development and I look forward to the time when we can move together as a people, with the necessary resources to achieve all our future aspirations.

The next steps of a comprehensive settlement of historical grievances will require us to consider an enduring relationship with the Crown and, therefore, I wonder if the words of the late Dr Rangi Mete-Kingi could help guide us in this respect:

*Rapua te huarahi whānui, hei ara whakapiri e ngā iwi  
e rua i runga i te whakaaro Kotahi*

*Seek the broad highway that will unite the two  
peoples towards a common goal*





NGĀTI HAUITI

## Kaumatua Profile

Tauaiti Pehitane Potaka  
Born: November 1947



Kia ora Paddy Potaka, real name Tauaiti Pehitane Potaka descended from Hilda and Taami. My father's parents were Tauaiti and Meretini, and the parents of Tauaiti were Utiku and Rora. I will be 70 in November.

In my family there are three brothers and five sisters. I am married to Johanna James who is part of the Chase whānau, from Taihape and we have three children, two boys and a girl.

### Pātai Tuatahi: He aha te ahi kā ki a koe?

As far as I know, it is about those that stay behind and keep the home fires burning. To a large extent that is me and my family. Keeping your face, and your families place, on the land. Even though we went away teaching in Ohakune and Raetihi we always returned regularly to Rata.

One of the things you did notice was the state of the Potaka pā which today is known as Rata Marae and what may happen with that, I guess it may have been a conscience thing. It depended upon where you line up and your affiliation with marae and how you feel about it and of course how you feel about your whanaunga within the area and the whānau, whānui.

So, ahi kā again is about those keeping your place and your whānau a place on the land. Not only Potaka but also those who you have lived with, they also become part of your whānau too.

### Pātai Tuarua: He aha te mahi hohonu me ngā tikanga e pā ana ki te ahi kā?

After 10 years, I returned home. Retaining our own land; from Utiku down to Tauaiti, to my father Taami [then to me]. As family we all retained our own land shares, because I had a desire to get the land back. Not for me personally, it was retaining our own land for the family, for the Potaka whānau at large. The other thing was the whānau urupā is on our block, which made it more important. I remember working at Hunterville and I saw a tangi going on, I didn't know who it was so, after I finished the bus run, I went to check it out and it was whānau of course. As ahi kā, one has the responsibility to watch over and teach tikanga around care and usage, know whakapapa concerning those within the urupā and to pass on this knowledge to the next generation.

### Marae Restoration

Initially the marae was not our initial focus. It was about trying to get whānau interacting, trying to get them involved, having kōrero, about visiting people and learning to get on with them. Our first venture was the Tangi fund and this involved 20 people who paid into a fund, like insurance on a minor scale. If a person passed away there was some contribution, we could make to their whānau. Previous work done with communication with whānau was to have more of an impact from these tangi funds.

I had already spoken about the restoration of the Marae, with various people years ago, when I first came back from training college. I spoke extensively with Manu Mete-kingi, the son of Rangi and Wiki Mete-kingi, and he was very keen to implement something which could move on to the restoration but, as I said previously, the final push came from Uncle Sam Potaka who introduced the idea at one of the tangi fund meetings.

### Pātai Tuatoru: He aha ō whakaaro i te wā i hoki mai koe ki to whenua?

Whether we like it or not we must have others involved, for instance those people may not necessarily agree with you, but that's fine, that's not a problem. The fact that you can communicate is a big plus this may be a big shift for them, and if we are able to shift the way they think, it's about re-connecting. At one of the final tangi fund reunions, we pledged to have a whānau reunion at Parewahawaha Marae in Easter 1982. I had done a large amount of work prior to this just about reconnections and trying to get people interested, with newsletters etc. But I didn't have quite the same involvement at the reunion at Bulls, a person that came into play there was Bill Potaka. He's part of the Pike whānau and he did a huge amount of work writing letters, encouraging others setting boundaries, finance, etc. He was the right man for that job! Others involved included; Coleman and Beau Rangi the Bulls whānau, particularly Peter Richardson and Aunty Pare, Loisie, and Jim Cunningham.

Once we had the reunion I think, we were able to move on. Up until that time, very little practically had been done, it was still a ramshackle old shed that we had seen for the past 20 years. And it was only at that stage, that the reality hit home and our thinking was; how can we move this project on further. The underlying purpose of establishing the Marae was all those things just mentioned to do with Mana Whenua, the urupā; it was to do with people and others.

### Pātai Tuawhā: He aha te orangatanga mō ngā tamariki, mokopuna, me ngā uri whakaheke?

I can only speak for the land that I am on, with my own land it was about retaining as much as possible. I am positive that someone in my whanau will look after the land in his life time. I cannot guarantee this for the future generation. However, he will do his very best for that someone to continue on. The land means so much to us as it has sustained us for four generations or more. I hope that it is maintained, that it will support my whanau and others in my whanau and others in the community. E ai ki a ahikaa (Mead 1997), was a longstanding practice in which occupation was achieved over generations linked by whakapapa and time.

*Extract from Barbara Thomason's Thesis – 2017*



## Ngāti Hauiti Whānau Celebrations

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

### 90th Birthday Celebration:

#### Nan Bo Rangī

On the 6th November, Nan Bo Rangī, (pictured below, and also profiled in our December 2015 issue), celebrated her 90th Birthday at a gathering of whānau and friends in Palmerston North. What an amazing milestone Nanny Bo. Along with all your whānau and mokopuna, we congratulate you on reaching this outstanding milestone. Ngā mihi aroha ki a koe Nanny Bo, i te rā whakahirahira nei.



### Graduation Ceremony:

#### Emason Ngatoa-Wallace

After completing five years at Cullinane College, Emason Ngatoa-Wallace graduated recently with all of his NCEA qualifications together with a Diploma. At the school prize-giving function Emason was also awarded the following trophies: Year 13 “Perry Trophy – for Distinction in Music”; “Te Ngākau o Te Awa Trophy – for Outstanding Leadership in Kapa Haka”.

Awesome mahi Emason we look forward to seeing what your future holds.



Emason with his Mum and sisters



Emason with his Mum and sisters

On the 25th September, Forrest and Maihi Potaka welcomed into the world their beautiful daughter; Waiāio Rita Herehere Potaka. We congratulate you both, on this very special occasion, and welcome Waiāio into the Ngāti Hauiti whānau.



Forrest, Maihi and Baby Waiāio

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

## Fisheries

Negotiations are being finalised with our Ihu To Mai Consortium and Sealord NZ. The sale of our quota in the future will see us sell our ACE (Annual Catch Entitlements) through the Consortium to Sealord NZ and share in the profits that Sealord's, make. This is a new approach which will see iwi participating in the fishing industry without having to invest directly into it. This will be finalised by early December in time for the new fishing season.

The Deep Sea Pātaka Moana is getting closer to being signed off by the Ministry for Primary Industries, and it is hoped this will be completed by Christmas, given there are no objections to the application. The approval of the Pātaka will coincide with the new fishing season and enable Sealord NZ to catch the customary fish for us. The Pātaka will provide fish for use at tangi and significant tribal events.

## Farming Venture

After coming through a mild winter, we are now well and truly into the new season of farm production. Grass growth is booming (as expected) and new lambs are benefiting from the reasonably good spring weather. Stocking rates have been well matched to grass production so we are ensuring maximum returns from the whenua. Market prices for lambs have strengthened with sale prices as high as \$180 per head. This is good for the balance sheet as we strive to provide a reasonable surplus from our farming enterprise this year. We are therefore focusing our operation on lamb finishing for now with beef providing a secondary return. However, our cattle are still finishing well, and will supplement our returns nicely.

We have also purchased 40 beehives, which will naturally increase in number to 60-70 hives by early next year. The first batch has already headed off to south Taranaki and will initially be producing bush honey and then later mānuka honey. This part of the business is in its infancy stage and, could grow significantly, if we have the appetite for it. At this stage, it will be a matter of wait and see how things turn out this coming season, then evaluate this part of the business.



## General Managers Report

Robert Martin

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

Most normal organisations are winding down at this time of the year, looking forward to the festive season with whānau and friends and tidying up the loose ends. I wish I could be one of many that are in this position. However, for us at the Trust, it is squeezing in all the last contract details to go into the New Year, in a state of preparedness. It is ensuring that all our operational outcomes for the year have been met and to the standards of our Rūnanga and, more importantly, to and for our Iwi. It is confirming that our environmental obligations, at play with all our stakeholders, continue to deliver effective outputs that are of value and are contributing to the long term plan of kaitiakitanga, of our precious taonga.

It is the time of the year where our strategic planning for the upcoming year is mandated by our governance, to enable continuity and consistency moving forward. It is engaging with many community stakeholders that affect to our operations, but who are also demanding of our time and energy.

Various events were held over the year. In September Waitangi claims hearing week 8 was held at Rata, and I would like to thank the Rata Marae Committee and its volunteer group, and also the logistics team that managed the hearings hall, for an excellent job of hosting the tribunal members and the many manuhiri who attended.

We held our Hui ā Tau in July and had a great turnout of whānau. We had robust discussions around some key topics that were important for our Iwi moving forward. I would like to encourage all of our whānau to attend any advertised hui, as this is a great source of information, if you want to know more about Ngāti Hauiti group.

A big thank you must go to Raihania Potaka for the tireless mahi that she churned out, in her time working for the Trust. Raihania had a work ethic that was second to none and spent countless hours out encouraging our people to register, and in supporting our Iwi at various hui.

The small team at Te Maru o Ruahine Trust have always been asked to produce results, and outputs, with the minimum amount of resources, and often have been required to use initiative and innovative means to meet the desired outcomes. Thank you once again to my staff. I do appreciate all the genuine hard mahi that you have done to meet our iwi aspirations.

September was also the first rangatahi noho that we have held for some time now. Big thanks to Nicola Chase, with support from the team at TMoRT, who put together an excellent programme for our rangatahi. Thanks also to Barbara Thomason who also assisted in the weekend delivery of the noho. We look forward to the opportunities of further growing, our rangatahi noho, in 2019.

I also want to acknowledge the hard work that has been going on behind the scenes, regarding our relationship with Whakauae Research Services. We are very proud to continue to support their kaupapa. They have, in turn, continued to support our iwi on many fronts and I continually get excited about the opportunities that are presented when like minds collaborate for a common cause.

Thanks again to Amohia, Heather and the team, as well as the Board of Directors, who continue to guide Whakauae from strength to strength.

On a very sad note, I would like to acknowledge the passing of Johanna Potaka. She has left a huge void to fill at our marae. She often visited our office to come for a cuppa and she always had an infectious smile that came with her visits. I will miss you Aunty Jo, but your legacy will live on forever!

To the members of the Rūnanga, I thank you for your encouragement and support throughout the year. To the Trustees of TMoRT, your guidance and support, around all operational matters, is principal to the Trust being able to achieve our planned outcomes. Cultural guidance, iwi relationship, and supporting the important kaupapa that comes with being part of a community that is inclusive of many stakeholders, requires constant engagement and upkeep.

My final message, to our whānau whānui, is that you all stay safe and that you comfort and share in a festive season that is joyful, full of fun, and being with the ones you love the very most.

Ngā mihi whānau



## Te Kotuku Hauora Ltd

Wanda Horton

Tēnā tātou e te iwi o Ngāti Hauiti

Tēnā tātou ngā uri 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 6 months we have had the following manuhiri attend our hui

- July: Katrina Moore - Iwi liaison Officer (NZ Police) and Hunterville Police Sergeant Harry Hughes
- August: Māori Land court
- September: Justice of the peace
- October: Dr Hukarere Valentine - Haumaru Tautoko Hauora (Massey University)
- November: Haerenga Hauora



L to R Aunty Erena, Katrina (ILO), Bo Rangi and Harry Hughes (Hunterville Police Sergeant)

The 2019 education clinics are still to be decided by our whānau, however, some ideas for future presentations are:

- WDHB Occupational therapist
- AGE concern
- Simply Hearing
- Medical Alarms
- WINZ

## Hauora Haerenga 2018

This month we finished our year with a trip to Waiouru. The maunga was looking majestic on this beautiful day. We ventured around the Museum and also visited the Army marae of Ngāti Tūmataunga.

The whānau enjoyed a beautiful lunch at the newly opened restaurant “The Rustic Eating House”, on State Highway 1, followed by a stop-over in Taihape



Haerenga ki Waiouru

## Te Waru o Noema 2018

During the week of the 8th November celebrations were held at Ratana Pa to commemorate the 100 year anniversary that T.W. Ratana was visited by the Holy Spirit in 1918.

Te Kotuku Hauora Ltd kaimahi were in attendance during the celebrations to support the Health clinic, by providing First Aid to the masses that were there daily.



Please remember to update your medications for over the holiday period, keep hydrated and cover up (slip, slop, slap). If you are concerned for yourself or anyone else, PLEASE make contact with your Dr, or call 111 in an emergency.

Te Kotuku Hauora Ltd will be open during the holiday period. If you require any support during this time please contact the office on (06) 327 4243 Mon – Fri 9am – 5pm (exclusive of statutory holidays)

Nei ra te mihi maioha ki a tātou katoa  
Kia piki te maramatanga  
Kia piki te ora  
Kia piki te iwi e!

Na Wanda Horton  
Whānau Ora Kaimahi



## Cultural Affirmation

Project Coordinator:  
Wharerimu Steedman

Tēnā koutou ngā iwi o Ngāti Hauiti,

WOW!! We have come to the end of 2018 and what an amazing time we have had. I would like to thank Nicola Chase for her continued support of our cultural events and also the Rata Marae Komiti for the support they have provided throughout the year.

Sadly, we lost Auntie Johanna Potaka in August and I would like to take this opportunity to mihi to her, and to Uncle Paddy, for all the mahi they have done through the events we have held at Rata Marae since I have been with Te Maru o Ruahine Trust. Rest in love and peace Auntie Jo.

With Auntie Raihania and Kaewa on board this year it has been amazing witnessing whānau re-connecting back to Ngāti Hauiti through the events we have held. Our Ngāti Hauiti Registration Database is expanding, although there are still many whānau who either need to Register or update their contact details. Kia kaha whānau nau mai haere mai ki tō tātou kāinga.

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



## Ngāti Hauiti Dinners: Taihape Dinner

We held our June Hauiti Dinner in Taihape at the Gretna Hotel, with an amazing thirty-seven whānau members in attendance. It was an enjoyable night filled with laughter and our Hauiti Quiz went down a treat with whānau determined to win our great prizes.



## Whanganui Dinner

On Friday 9th November after having rescheduled our advertised Whanganui Hauiti Dinner date, we enjoyed another great night of whanaungatanga at the St. Johns Workingmen’s Club, Elms Restaurant. Thank you to all the whānau who came along to share a meal together and join in on our Hauiti quiz. As always we had a great night filled with fun and laughter.



## Mōkai Pātea Waitangi Claims Hearing week 8

From the 17th to the 20th September, Te Maru o Ruahine Trust, on behalf of Ngāti Hauiti hosted another Waitangi Claims Tribunal Hearing week, at the Rata Marae complex. This was another successful hearing, with our historic kōrero once again flowing through our rohe o Mōkai Pātea. We encourage whānau who want to know more information, to check out the Mōkai Pātea Waitangi Claims website <http://mokaipateaclaims.maori.nz>.



Ngāti Hauiti Rangatahi – Nicola Chase  
NOHO MARAE KI RĀTA  
31 August – 2 September 2018



Twenty-four Ngāti Hauiti rangatahi from near and far, returned Friday evening to Rata marae to reconnect, to learn, and to make memories over the weekend. We wanted them to become more familiar with the roles and responsibilities they will assume one day, and the legacy left behind by our tūpuna. We wanted them to return to learn and explore a little more about our reo, how we do things and our whakapapa to Hauiti, to our hapū and to each other. The activities aimed to provide challenge and fun, but every activity was underpinned by Hauiti mātauranga – learning whakapapa, whenua, waiata, pepeha, utu, mahi-tahi, mihi, all the while striving to build confidence.

The rangatahi were guided by Barb Thomason, Raihania Potaka, Wharerimu Steedman and Nik Chase - with additional support from whanau, Mina Bourke, Karen Bruce and Christina Chase, who stayed and helped us with kai and supervision throughout the weekend. Acknowledgement must also go to Lisa Martin who once again sent in her delicious puddings and baking, ensuring we maintained our shape. Thanks to 'Te Maru o Ruahine Trust' for their oversight, and 'Te Rūnanga o Ngāti Hauiti' for their direction. Also, to those who came to check in on us, Utiku for his korero at Pourewa, Auntie Erena, Rae, Daphne, and Tama; nei te mihi, nei te aroha!

Finally, an acknowledgement must go all the parents who sent their children home, those who made the long trip in the night, the drop off and the pickup – recognising the importance of the outcomes we strive to achieve in order to maintain connection – willing to push and work together through the discomfort, in order to build the trusting relationships our rangatahi will need in order to survive as Ngāti Hauiti in the world to come. A marae, a hapū, an iwi can only operate, if its members acknowledge and value the connection

*“He kitenge kanohi, he hokinga mahara” – A seen face, a memory returns*

Was it worth it? I will share the evaluation (in all its glory) that our rangatahi left with us – and you can decide.

### Tell us what you enjoyed, what you didn't like and how we can improve

<b>POSITIVE</b> Everything 6 Kai 6 Interesting/fun activities 4 Not getting up too early 6 Better understanding Development of mihi – new kupu	Hikoi 2 Learning my Hauiti side Mihimihi 2 Whakapapa 2 Pepeha 2 Memory game Pourewa Waiata Quizz	Enjoyed my group Enjoyed meeting new faces/whanau 2 liked the vibe, rangatahi were nice 100% come again Helping
<b>MINUS</b> Waking up really early 2 Hikoi too long 8 Public mihimihi 2	Annoying kids Hard to get to sleep 5 Bullying 2 Cow poo	The chores – nah I didn't mind Not all kids helping when they are supposed to
<b>IMPROVEMENT</b> Make sure all kids help More kids in the groups	More fun activities like: games, sports, quiz, swimming in the Rangitikei kapa haka / haka Make up a waiata	No public speaking 2 Less walking Less talk at sleep time



### Whakauae Cultural Excursion



I was lucky enough, in August, to go on a hikoi to Potaka Pā site with Whakauae Research Services, under the guidance of my Papa Richard Steedman. I was intrigued to go visit one of the many sites of significance within our rohe, which was approximately 1.6km walk from Mōkai Station. I think I have learnt my lesson to “read the small print”, because the hikoi was 2.5 hours one way, of steep inclines and declines. I was the youngest on the hikoi, but I was definitely the most unfit, to the point where my Papa was running back and forth to check on me.

The stories of old and the breath-taking view at Potaka Pā site was nothing short of ‘majestic’. Thank you to the Whakauae staff and Papa for inviting Te Maru o Ruahine Trust on this unforgettable hikoi.





## Rauhuia Environmental Services (RES):

General Manager Robert Martin

The environmental space for our Iwi continues to go from project to project. Of importance over the last few weeks, we have been able to secure an outcome from the landowners to go ahead with the Lake Oporoa restoration project. This project will see fencing, weed control and the planting of upwards of 12,000 riparian native trees going in, around parts of the lake. We are excited about this opportunity, and have a completion date of June 2019.



Lake Oporoa

There have been two scientific reports produced over the last 2 years, which has provided us with a clearer picture of the state of the lake, and what efforts will be required to bring it back to a position, that is acceptable to the landowners and iwi, as kaitiaki. It is easy to get lost in translating scientific data, however, it does have its place, but, nothing replaces hard work, such as the laying of riparian margins and fencing, to keep stock from accessing our waterways.



NIWA diver taking surface samples and algal bloom on Lake Oporoa

There has been a positive follow on from the Lake Oporoa mahi. GNS Science and Cawthron Institute have been funded to undertake a 5 year long programme that will see 380 lakes throughout the country core drilled for samples that can provide some invaluable information on many areas. The project is called Lakes380 and as there are 3,800 lakes in New Zealand, and of these, they are sampling 10% of those lakes. They have been made aware of the ongoing work that we have been involved at Lake Oporoa, and as a result Lake Oporoa and Lake Te Kawau (Ngāti Apa) were chosen to be part of this Lakes380 programme. They recently held a two day wānanga at Marton, to talk to all the stakeholders, so that we understand the works more closely, and also for us to discuss with the science team, the cultural importance of the lakes and the importance to our respective iwi, as kaitiaki.



Back row L-R: Riki Ellison (Ngāi Tahu/Lakes380), Logan Brown (Horizons Regional Council), Scott Moore (Horizons), Reece Martin (Ngāti Whitikaupeka/Lakes380), Neville Lomax (Ngāti Hauiti), Andrew Rees (Victoria University of Wellington/Lakes380), Marcus Vandergoes (GNS Science/Lakes380), Robert Martin (Ngāti Hauiti), Rawiri Smith (Ngāti Kahungunu/Lakes380), Dave Kelly (Cawthron Institute/Lakes380).

Front row L-R: Charlotte Šunde (Cawthron Institute/Lakes380), Chris Shenton (Ngāti Apa), Barbara Ball (Ngāti Whitikaupeka, Ngāti Tamakōpiri), Dianne Saunders (Ngāti Tamakōpiri), Kiely McFarlane (Cawthron Institute/Lakes380), Marj Heeney (Ngāti Whitikaupeka, Ngāi Te Ohuake), Moira Raukawa Haskell (Ngāti Tamakōpiri), Dan Shenton (Ministry for the Environment, Ngāti Apa).  
Missing from the photo: Mike Paki (Ngāti Apa), Grant Huwyler (Ngāti Apa).



Onshore core sample



Extracted sample

Lake Te Kawau

Ngāti Hauiti is currently working on a Resource Consent with the Rangitikei District Council, regarding volume discharge levels from the Hunterville wastewater treatment plant, that releases directly into the Pourewa stream. The process has been going on now for a few months and we have had a report from Aquanet Consulting, along with a report from our iwi contractor. The process is important to get right as the outcomes affect our stream. We are working closely with the local council, to build-in further protection mechanisms, to minimise the effects of the treatment plant. Ultimately, we will never take the paru from our stream, but we can hold to account those that do pollute, and

ensure that we put up programmes that are long-term focused and ensure that all those stakeholders play their part in the programme.



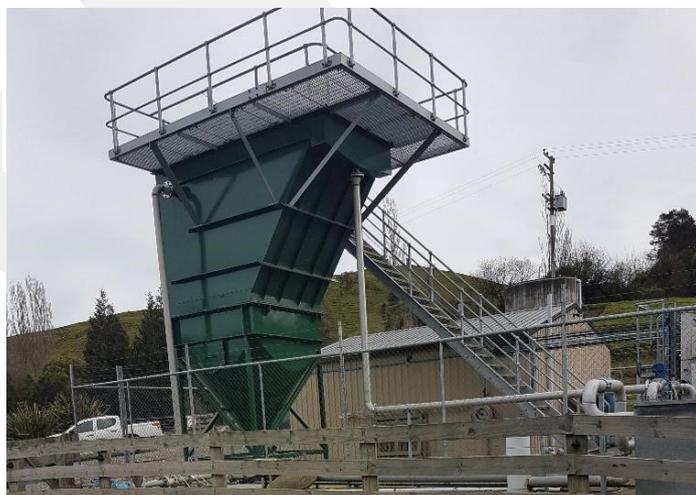
Discharge outlet, Hunterville Wastewater Treatment Plant



Matua Neville discussing the changes made to the treatment plant with MDC staff member



The floating flora stands, used to assist the treatment process before discharge



Wastewater treatment plant

Pourewa Stream, has further enhancement work going on and the finality of this work programme has just been signed off. This will bring to an end the final funding from the Te Mana o Te Wai application funded through the Ministry of Environment under the Nga Puna Rau o Rangitikei project. Completion of this mahi is June 2019.

During August this year, I, along with members from Ngati Apa, Department of Conservation and the Rangitikei District Council, met at Bruce Park Reserve to do a blessing for some newly installed signage, and a new public toilet block. Kaumatua Mike Paki from Ngati Apa undertook the blessing for our group. It provides an added service to the Bruce Park track walk, and at

a later stage, there is a possibility of some further works being undertaken to clear the track and provide some fixed tables for those that want to stop for an easy walk, but also to have the amenities to be able to take a break, or to picnic.



The Blessing group gathered at Bruce Park reserve



Traps being set at the reserve

Rauhuia Environmental Services continues to play a vital role, in the consultation for resource consent applications that affect our rohe. Many consents, and concessions, come through from applicants that request consultation, and it is our duty to work with all affected parties to ensure due diligence, and due process, is conducted.

We are engaging closely with Regional Council and Local District Council, to ensure that the Resource Management Act is acknowledging the Te Tiriti o Waitangi and that our role, as kaitiaki within the rohe is maintained. We have been having ongoing discussions with District Council, to put in place a positive Relationship Agreement that recognises and gives effect to the Mana Whakahono ā Rohe provisions that were introduced, in 2017, to the RMA. The intent of this process is to improve working relationships between tangata whenua (through their iwi authority or hapū) and local authorities. It is also intended to enhance the participation of Māori in the RMA process.



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Wharerimu Steedman  
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## 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.

*“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. 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.



## Rātā Marae Committee

Helen Cooper - Chairman

I should like to firstly acknowledge the passing of our wonderful Jo Potaka, a truly amazing lady who was an integral member of the Rata Marae committee, a mentor to many, and foremost a most amazing person to have as a friend.

Our thoughts are with Paddy and the Potaka whānau, as Jo will be sorely missed.

The Marae has had a busy year, hosting the Waitangi Claims Tribunal hearings twice this year, in March and in September. Sincere thanks go out to all those who volunteered their mahi by way of working in various areas of the Marae, especially the workers in the kitchen and wharekai. You guys were really great to work alongside and the laughter was great to hear. You'll all be kept on!!!!

Also great to see, and hear, was the fun day on the marae for the tamariki at the end of the claims week. There were several tamariki with their extended whānau all enjoying their day with various activities going on.

Other events have taken place at the marae, whānau stopping over and, this year, a number of tangi.

The Rata Marae is always open to whānau, Sue Murray is the contact and her cell is 021 264 9555 for bookings.

Improvements have been made throughout the year, with new curtains, painting to name a few.

Thanks to Henry Potaka, for keeping the lawns mown.

Our special thanks also, to all those who made a koha to the marae committee for the marquee. We are pleased to inform you, we now have two fantastic marquee and we are able to use one specifically for tangi. It was at Jo's instigation that we went down this road, for this purpose, and it was timely and special that Jo was the first to use this marquee.

To those who have pledged koha to line the garage, this is still a work in progress, the reason being that the Rangitikei District Council have come on board to fund a Feasibility Study to assist the Marae Committee to access funding in the new year, with professionally drawn plans for Marae upgrading and development to future proof the Rata Marae. This is an exciting time for the Marae whānau and what better time to come on board and play an active part in your future.

Our thanks to Rangitikei District Council staff, Blair Jamieson, and Lequan Meihana for their advice and expertise, which comes at no cost to the Marae. A fantastic gesture!

By the time this goes to print, new Marae Trustees will have been confirmed and accepted by the Maori Land Court. We congratulate them on their appointment and future success.

The Rata Marae committee will be holding its AGM in February 2019, so please consider being available for nomination to the committee, and the exciting times ahead.

Nga mihi





## WHAKAUAE

Research for Māori Health and Development

In this issue of Te Karere we invite you to have your say about the future of He Whetū Arataki leadership programme, we share the successes of the evaluation of Te Puawai o Te Ahi Kaa Project and we profile Gill Potaka-Osborne a key player in both the evaluations.

### He Whetū Arataki

In September, Teresa Taylor and Gill Potaka-Osborne commenced an evaluation of the He Whetū Arataki leadership programme. Currently, they are interviewing iwi members including past participants of the programme. Evaluation results will be presented to the rūnanga early next year.

*If you would like to have a say on what happens with the future programme, we would love to hear from you. Get in touch with Gill by email [gill@whakauae.co.nz](mailto:gill@whakauae.co.nz) or phone 06 3476772*



The first intake of He Whetū Arataki participants Back: Anthony Thompson, Hohepa Lomax, Maihi Potaka, Liana Leota (Silver Fern), Farron Bell, Micah Thompson, Tru Ratana-Horton. Front: Waitapu Potaka, Keelan Bell, James Moroney.

### Australasian Evaluation Conference and award for Excellence in Evaluation.

In September, Gill Potaka-Osborne and Lynley Cvitanovic were fortunate to be selected to present at the 2018 Australasian Evaluation Society (AES) International Conference held in Launceston, Tasmania. They were joined by local community members Roberta (Bertz) Williams, Maaki Tuatini, Nancy Tuaine and Whakauae Evaluator Kiri Parata. The conference theme was transformations - including urgently addressing the need for evaluations that make a positive difference for Indigenous communities. Participants came from throughout Australia as well as from Aotearoa New Zealand, the wider Pacific region and further afield.

A highlight of the Conference for Whakauae was the Gala Awards Dinner held at Launceston's Albert Hall. Together with partners Te Oranganui Trust and Raetihi Pah, Whakauae received one of three awards made on the night for excellence in evaluation. The Indigenous Evaluation Award for the evaluation of Te Puawai o Te Ahi Kaa Project was presented by Indigenous AES board member, Doyen Radcliff. The award judges noted the collaborative approach of the three partners to the evaluation and that it captured the voice of the community through use of methods that utilised Te Ao Māori. *The judges added that they regarded this kind of approach as being a model for the conduct of evaluations that can make a difference for Indigenous communities.* It was fantastic that Nancy Tuaine (former CE of Te Oranganui Trust and a Raetihi Pah Board member), Maaki Tuatini and Roberta Williams (Te Puawai o te Ahi Kaa Project) were able to be there to accept this joint award with Whakauae.

Gill Potaka-Osborne co-presented a session with our colleague Kiri Parata entitled, 'Sharing Research Results to Shape Future Services'. The session explored the ways in which Whakauae has supported the development of three Māori evaluators which was illustrated through the work of these evaluators in conducting research and evaluation alongside three Māori health service provider communities in different parts of the country. In each instance, distinct dissemination methods were developed to best reflect whānau and provider voices. The findings from this study show that *Māori, being diverse populations, often live simultaneously in a range of cultural worlds. Therefore, research that attempts to impact on future wellbeing needs to recognise, reflect and cater for diversity both within providers and whānau.*



The AES team with their award (left to right): Gill Potaka-Osborne, Maaki Tuatini, Roberta Williams, Lynley Cvitanovic, Nancy Tuaine

### Gill Potaka-Osborne

Ko Ruapehu te maunga  
 Ko Whanganui te awa  
 Ko Ātihaunui-ā-Pāpārangi te iwi  
 Ko Ngāti Tuera, Ngāti Pamoana ngā hapū.  
 Ko Pungarehu, ko Parikino, ko Koroniti ngā marae.  
 Ko Potaka-Osborne te whānau.  
 Ko Gill Potaka-Osborne au.

My dad, Mike Potaka was born under the walnut tree at Parikino to Te Awe Potaka and Te Kura i Awarua Ratana in 1930. In 1957 he married Marie Bullock and they had five children of whom I am the oldest. Whilst he passed away in 2012 the walnut tree is still standing at Parikino. Consequently, I have grown up with strong links to the Whanganui River, in particular Pungarehu Marae, Parikino Marae and Koriniti Marae. As tamariki my siblings and I accompanied our dad everywhere and later took part in the rebuilding and revitalisation of Pungarehu Marae. More recently, I have discovered connection to Ngāti Pareraukawa and Ngāti Hauiti which I am looking into further. As a child, my dad often recounted stories about sports exchanges at Rata and remained close to Uncle Jim Cunningham.

Dad was very keen that all his children got a good education and after leaving Wanganui Girls College I started work at Social Welfare as a clerk. Following the birth of my children I spent time working at Te Hungakawitiwiti Kohanga Reo where I completed the first kohanga reo training the 'Blue Book Syllabus', I also did caretaking and cleaned at Sacred Heart College before returning to the public sector. After fifteen years with the Ministry of Social Development and feeling a little disenchanted I joined Taumata Hauora Trust Māori Development Organisation as a contracts manager in 2002. Then, in 2005, I joined Heather as an administrator at Whakauae Research Services. I have held a variety of positions in the years since and currently am a community researcher and evaluator, where I have the opportunity to engage, build capability and seek solutions with local communities. My passion is to grow Māori potential and I am excited about being able to use research and evaluation as methods for advancing Māori development.

I am a member of the Aotearoa New Zealand Evaluation Association (ANZEA) and of the Australasian Evaluation Society (AES). In 2012, I completed a Graduate Diploma in Māori Development through Massey University and in 2015 I completed a Post graduate Diploma in Social Sector Evaluation. This year was my first (of two) years studying towards completing a Masters of Arts at Massey University



I have four children Tuera, Kereopa, Awarua and Te Manihera. Between them they have given me eight beautiful mokopuna with another on the way. The eldest is Awanui-a-rangi followed by Hinewaiatarua, Pamoana, Nai'a, Taiana Grace, Te Atarau, Nalu & Kori-Michael. My outside interests include playing basketball, competitive rock and roll dancing and waka ama.

E rere kau mai te awa nui mai te Kāhui Maunga ki Tangaroa, ko au te awa, ko te awa ko au.



## Social Services Kaimahi:

Raye Holland

Kia ora whanau

It's that time of the year again and the days are getting longer with daylight savings here.

Time to spend in the garden, I'm told. I like gardens, but I'm not a gardener.

I have spent the last eight months with my sick brother who had a heart attack in March. According to the Doctors, he had his attack two weeks before he ended up in hospital.

After all the tests, his daughter was told his heart was working at only 20% of its capacity and that there was nothing they could do, as it would be risky, as the clot was in a difficult position. All of his organs were breaking down and the outcome wasn't good. So, as a whānau we prepared ourselves to make his final few months as comfortable as possible.

Albeit sad, I had an awesome final eight months with my brother, and I got to know him all over again. He spent his last few months between a home in Te Kuiti, and the Te Kuiti Hospital.

So many changes, we are a small whānau my brother and I and our whānau. My brother had a real special relationship with his daughter, son, in laws, his mokopuna and mokopuna tua rua.

But if you saw him, he was rough and ready, and he did all the things he shouldn't have been doing. But he was still a special brother. Upon reflection of my journey with my brother, I now realise that the saying; "don't judge a book by its cover" is also relevant to my line of work. This encourages the concept of "awhi mai awhi atu" or building respectful relationships with whānau

Aroha ki te Tangata. Ahakoa, ko wai te Tangata.

Whānau, the silly season is upon us once more, please look after each other, and NO violence in any shape or form. It is not okay, but it is okay to ask for help.



