



NGĀTI HAUTI

TE KARERE A HAUTI

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



National Iwi Chairs Forum

Thomas Curtis

Kia ora e te whanau, tino taumaha toku ngākau mo tēnei wa o te “Mate Rewharewha Urutā” (Covid-19).

Earlier this year I was unable to attend the National Iwi Chairs Forum at Waitangi, due to suffering a mild stroke called a TIA (Transient ischemic attack). I was unaware that it was a stroke. I had a terrible headache with a loss of balance and the loss of feeling on my left side. This happened on the 14th of January 2020, so driving from Auckland to Waitangi (Paihia) for the National Iwi Chairs Forum, was out of the question.

However, none of us could have imagined what was about to unfold world-wide. Stories started to appear around the world about a new disease, “some kind of Flu that could cause pneumonia” and in extreme cases death. Ground zero was Wuhan, in the Hubei Province China.

Eventually, a Novel Coronavirus was identified. This virus became known as “Covid-19”, a strain of the SAR virus, or 2019-nCoV SARS2.

By February 2020, the World Health Organisation (WHO) had released a Strategic Preparedness and Response Plan and made the assessment that COVID-19 could be characterised as a pandemic.

As early as February, the New Zealand Government placed restrictions on foreign nationals travelling to New Zealand from, or transiting through, mainland China. Those who could enter the country had to self-isolate for 14 days.

On the 28th February, the first case identified in New Zealand was a person, in their 60’s, who had travelled to Auckland from Iran.

We are all now well aware of how the people of our country have been affected since the Alert Level 4 lockdown was put in place.

Easter at home within a bubble, proved difficult for some people who tried to escape to their holiday homes in contravention of the safety rules set out to keep people safe.

Within our wider Te Ranga Tupua region, some of our whanaunga Iwi set-up checkpoints to ensure that only locals could enter those isolated districts populated largely by whānau Māori.

ANZAC Day celebrations were essentially cancelled, with some stoic individuals standing in their driveways to honour those who fought for our country in wars on foreign lands.

Mike Smith, Chairperson of the Iwi Leaders Group for Climate Change, announced the establishment of a National Pandemic Response Group, on the 18th of March, to ensure that Māori needs and contributions were being co-ordinated, alongside efforts of the government, and other agencies.

Through the National Iwi Chairs Forum, our Te Ranga Tupua group of Iwi Leaders from Ngā Rauru, Whanganui, Ngāti Rangī, Mōkai Pātea iwi including Ngāti Hauiti, together with Ngā Wairiki-Ngāti Apa and Te Oranganui, formed an Iwi Hub to ensure that all vulnerable Māori were looked after. They started by making sure that our older people had received recent medical check-ups, and followed this, by arranging for the distribution of kai packs. Robert Martin joined the hub to represent Ngāti Hauiti.

Te Ranga Tupua met regularly with the hub to ensure that they were getting what they needed in terms of money and resources. We were not prepared to wait for the government to spin up its activities.

We have all heard the stories of the Spanish Flu Epidemic of 1918-1919, that killed many of our people. So many died that we were unable to perform our traditional tangihanga processes and we were forced to bury our dead without due ritual and tikanga. We did not want to end up there again. Our old people are precious to us.

Due to the great response from the leadership and kaimahi of all iwi in the Te Ranga Tupua iwi Hub, we have been successful at staving off a long and protracted period of deaths that could have occurred, had we not been as proactive as we were.

My heart goes out to the whānau of all those who have passed away during the past two months, under the various Lockdown Levels. This is a terrible time to be dealing with such suffering and has only made it harder during this time.

With the move into Level 2 at the time of writing, the Hub has been decommissioned, as has the National Pandemic Response Group.

Te Runga Tupua has now moved into the role of Economic Recovery and Growth. With many people out of work and a slowed economy, we need to survive this Pandemic by taking action in other ways. Amohia Boulton, our Director, Whakauae Research Services, represents Ngāti Hauiti in a group of advisors and professionals, assisting Te Runga Tupua with this work.

This pandemic may not be entirely over and we must stay vigilant. However, the effects of this Covid-19 Coronavirus Pandemic will be felt for many years to come.

The world has changed. Stay safe and be kind to one and other. Life is short.

He aroha whakatō, he aroha puta mai. (If kindness is sown, then kindness you shall receive)



NGĀTI HAUITI

What Happened to the Pouwhakarua No.1 Block?

Neville Lomax

A land-block within the rohe of Ngāti Hauiti that few of our people are now aware of, or who know the history about, is the Pouwhakarua No.1 Block, which lies to the south west of the township of Mangaweka and is bounded, approximately, by the Rangitīkei awa to the south and east, Weston Road (off SH No. 1) to the west, and the steep hills to the west of Mangaweka in the north, behind where the phone tower was erected by Telecom some 25 to 30 years ago, on the hill behind where the old Mangaweka Railway station, was once located.

This 1200-acre block had been created from the partition of Otairi 1D in **August 1884** and was given the name; Pouwhakarua No.1.

It had been awarded to Retimana Te Rango alone, but he held the land, in Trust, for members of 'the Ngati Haukaha family, or hapu of the Ngati Hauiti tribe': a declaration in English and Māori to this effect was signed at the time. In this deed, Retimana Te Rango was said to transfer the land:

*"In consideration of the natural love and affection [for named Ngāti Haukaha individuals] ... provided that the land **should be inalienable** by gift, sale, mortgage, or lease, except with the previous consent in writing by Retimana Te Rango or his appointee."*

This arrangement was adopted by the Ngāti Haukaha owners, to prevent the alienation of the land, through the invidious purchase of undivided individual interests.

One need only read the saga surrounding the Crown's acquisition of the parent Otairi Block, via advances to competing hapū **before** title had been determined, with additional acreage debited **afterwards**, for survey and legal costs, to appreciate the tactic.

Haukaha owners took the further precaution of having the declaration drawn up by a solicitor in Whanganui and authorised by Trust Commissioner Alexander Mackay, in **January 1885**.

Among the seventeen individuals listed as owners in the schedule, was Merehira Hori (Merehira Te Taipu, the widow of Hori Tanguru), who had been evicted from Pohokura along with her brother-in-law Winiata Te Whāaro, and his whānau, less than two years prior.

Retimana Te Rango had apparently leased the land to the Hammond brothers, and when he died in 1894, his successors renewed the lease, over the protest of the Ngati Haukaha

beneficiaries who wanted to live there, as their kāinga at Te Houhou, Rata had been devastated by the storm that raged through the Central North Island, for five days from **14th to 18th April 1897**.



Photograph taken at Bulls, of the Rangitīkei River in flood, in April 1887. Photographer: Tesla Studios, Whanganui, Ref. RG-35

It was reported, at the time, that the Rangitīkei River had risen by 20 feet 5 inches (6.22 metres), at Otara.

The Ngāti Haukaha kāinga, including the original Hauiti wharepuni occupied by Pene Pirere and his people, had been decimated, due to the severity of this storm.

In August 1897, these beneficiaries approached the Chief Judge of the Native Land Court, through JM Fraser, for an inquiry under Section 14(10) of the Native Land Court Act 1894, using this Section, which gave the court jurisdiction to determine whether a Trust existed, and, if so, to order the inclusion of such beneficiaries as owners on the title.

Having sighted a copy of the declaration, Chief Judge Davy recommended that the requisite Order in Council, authorising the inquiry, be issued. This was duly gazetted in **February 1898**.

The inquiry went ahead in July 1898 at Whanganui, where Judge Ward indeed found the individuals listed in the declaration to be the owners of the land. Having proved their legal title in court, the following summer Ngāti Haukaha moved in, a presence of four men, five women and four children.

In the meantime, however, the Hammond brothers had been declared bankrupt and the renewed lease of Pouwhakarua 1, made with Retimana Te Rango's successors assigned, as part of their estate, to the New Zealand Loan & Mercantile Company, who had then employed a Mr Georgetti, to manage the land.

Ngāti Haukaha had been at Pouwhakarua a month when the finance company (NZ Loan & Mercantile), took action to evict them.

The whole situation encapsulated in a Pene Pirere telegram to Premier and Native Minister Seddon:

“Re: Pouwhakarua No 1. Judge Native Lands Court decided eight months ago that we, eighteen in number owners, now in possession. Loan and Mercantile hold lease signed by four, five years ago. Loan Mercantile ejecting us. Seek protection - reply”

On **28 March 1899**, Georgetti had appeared on Police Constable Rutledge’s doorstep at Mangaweka, armed with a letter from the Company solicitor; Louis Cohen, requesting the policeman’s assistance to execute the eviction:

As you are doubtless aware several natives have unwarrantably intruded and are still trespassers upon the lands known as Pouwhakarua near Mangaweka.

As Solicitor for the New Zealand Loan & Mercantile Company, the owners, I have written to these natives asking them to leave. They have declined. Mr Georgetti has been duly authorised by the NZ Loan Company to remove and eject these natives. Of course, no more force will be used than is necessary – I hope no force will be needed. But, in view of there possibly being a breach of the peace, I beg to request that you will accompany Mr Georgetti so that in the exercise of the Company’s lawful rights, no disturbance may be created.

The Company will pay all necessary expenses. Will you please assist Mr Georgetti by procuring sufficient number of men to accompany you to Pouwhakarua. The matter should be kept quiet as otherwise the whole country-side will doubtless be present and that would probably make it more difficult to deal with the Natives.

Of course, the Company is strictly within its legal rights in forcibly ejecting these trespassers. Should any natives resist – they should be charged with assault.

The following morning – **29 March 1899**– seven men turned up at Pouwhakarua to help Georgetti undertake the eviction. Constable Rutledge was present.

It is not known to what extent the policeman was responsible for ‘procuring’ this muscle as Cohen had asked. His report to his Inspector at Whanganui made it seem as if Georgetti had organised the men:

“I went to Pouwhakarua this morning & the manager had seven men ready to put these natives out of the premises...”

The version of Pene Pirere, however, clearly implicated the constable with the show of force:

“He [Georgetti] however took up a coach load of men to eject us together with the Constable who stated that he was there to see that no breach of the peace was committed.”

Pene Pirere and his Ngāti Haukaha community were not prepared to leave. Once again there were different versions of their response to the request. Rutledge reported:

“They refused & stated that if hands were put on them, they would resist.”

Pene Pirere told Seddon:

“The manager evidently tried to incite us into committing a breach of the peace and then sought to have us arrested. We pointed out that we were waiting for the law to take its course and that if he wanted to arrest us well and good, but he would not do that.”

To break the impasse, Rutledge agreed that Pirere telegraph the Premier, to ask him [Seddon] what they should do, and they said that they would act on his reply.

Rutledge continued:

“I considered that there would be a serious row and told the manager that it would be best to wait for a reply to their wire so if it is possible for them to be got out quietly it would be better. I would like advice on this matter.”

The Pirere telegram defused the potential for violence that day, but not for good. As Constable Rutledge pointed out in his report penned that afternoon:

“They will fight, if they are forced out, and one Constable will be useless there, and there is no JPs in Mangaweka.”

By this stage Rutledge was aware of the background to the dispute, setting it all out for Inspector Gillies.

In the days that followed both parties appealed to Premier Seddon. In a long letter written for the correspondents in English, Pene Pirere, Merehira Te Taiapu, Wereta Roru and Otene Pirere explained the history of the dispute:

“As this Sir, has resolved itself into a very intricate case we seek your protection until settled and ask you to see that our rights are maintained. As we have little or no land, we require this for a home ...”

Utiku Potaka, too, telegraphed the Premier from Rata in support:

“Kai te raruraru a Ngāti Hauiti mō te whenua, ko Pouwhakarua te ingoa. Kai te tika ngā Māori nō ratou te whenua, me awhina mai koe i a ratou” (“Ngāti Hauiti are in a difficulty about the land known as Pouwhakarua. These Māori are in the right, the land is theirs – assist them.”)

Company solicitor Louis Cohen had a more direct line to the Premier. On **30 March** he, too, sent a telegram to Seddon in his capacity as Native Minister:

“Serious disturbance threatened by natives at Pouwhakarua I am acting for Loan Mercantile registered owners of lease. Pene Pirere has wired you, can I see you Wellington Saturday morning, peace in meantime, please reply.”

This meeting went ahead, Seddon informing Cohen that the government could not interfere. There is nothing on file to suggest that he communicated with the owners of the land, in response to their plea for protection.

Most of the above correspondence was referred to the Under-Secretary of Justice, Frank Waldegrave, by the end of the **first week of April**. The matter had also come to the notice of the Justice Department, via police channels.

Constable Rutledge's plea to Inspector Gillies for advice after his tense day at Pouwhakarua had been referred in turn to Police Commissioner Tunbridge. In doing so Gillies wrote:

"In the face of Judge Ward's decision which is referred to in Constable Rutledge's report I am doubtful if the police should lend their assistance in such a case as this and I will instruct Constable Rutledge not to interfere in this case until I receive your instructions. The most I think the police should do is to proceed against these natives under subsection 3 of section 6 of the Police Offences Act 1884 by summons and have the case fought out in Court or the Company should obtain a writ of ejectment, then the police could be present to prevent a breach of the peace."

As Gillies' advice highlighted, the company's eviction attempt had not been undertaken on the strength of any writ. Section 6(3) of the Police Offences Act 1884 referred to him, provided for the punishment of those who:

"willfully trespasses in any place, and neglects to refuse to leave such place after being warned to do so by the owner, or any person authorised to do so, by or on behalf of the owner."

It is difficult to see how this provision would apply, given that people in question, were the legal owners. Turnbridge simply passed the issue on to Waldegrave with the comment:

"As this matter appears to have already been brought under the Notice of the Right Honourable the Premier, I refer the matter to you. It appears to me the Company should proceed with the writ of ejectment."

Waldegrave responded five days later:

"The Premier has informed Mr Cohen... that Government cannot interfere. I understand the natives are mere trespassers."

In communicating this back to Whanganui, Turnbridge set out the limits of Police intervention:

"If the [company] decide to forcibly eject these natives let Constable Rutledge and one or two other Constables attend to take action only in case of a breach of peace"

The Commissioner's omission of any requirement for a writ of ejectment is significant. Gillies in turn advised Rutledge, but by this time it was now the **11th April 1889**, eleven days after the initial confrontation:

"You can have the assistance of Constables Black and Moon, but you must be careful to carry out the Commissioner's instructions."

On **22nd April 1899**, Rutledge informed Inspector Gillies:

"The natives... have left Pouwhakarua peacefully of their own accord."

On **1st May 1899**, Ngāti Haukaha appeal of 30th March to Premier and Native Minister Seddon, arrived on the Justice Under-Secretary's desk. Waldegrave's note on the cover sheet reads:

"Already dealt with – File."

In their appeal to the Native Minister, Ngāti Haukaha had stressed that they were a *"peaceable people"*.

In the event, it appears they elected to leave Pouwhakarua without a fight. Having lived through the enforced eviction from Pokopoko some two years earlier, Merehira Te Taipu may not have had the stomach for another fight. Perhaps they knew from that experience that things would not go their way, in any case.

It seems they were right in thinking so, as their three appeals to Seddon for protection, together with telegrams from Pene Pirere and Utiku Potaka, all appear to have been ignored. There is no indication on file, that they received any response whatsoever from the Minister, let alone any encouragement that the dispute would be inquired into.

The land alienation database indicates that the Section 14/1884 ruling with respect to Pouwhakarua No.1, was taken to the Native Appellate Court, in December 1900. The following year the block was partitioned, probably at the instigation of the Crown who seems to have purchased one-third of the undivided interests by this time.

It is understood that the last descendent of the original owners, to live and work on their Pouwharekura land, was Uncle Pat who was a grandson of Arapera Pirere (sister of Pene Pirere), and her husband Tapui Potaka.

Uncle Pat lived on and worked the land adjacent to the old Railway Station, where State Highway No. 1 now crosses the railway line before climbing up the Mangaweka Hill, on its southward path.

Covid-19 - From a Māori Perspective

Adrian Wagner

Kia ora tātau ngā uri a Hauiti

This is a little catch up with what we have been doing in Wellington.

When the country went into lockdown only essential workers could travel about, and everyone had to stay at home, or work from home. Working in the media we were one of the industries deemed as essential and so we continued to work throughout the lockdown.

We had visits to parliament to the daily press conferences with the Prime minister and Dr Ashley Bloomfield, the Director General of Health, and sometimes Sarah Stewart Black New Zealand's Director of Civil Defence and Emergency Management, and the new Police commissioner Andrew Coster.

At first there was a lot of anxiety as we received reports from abroad, where people who had contracted the virus were dying in huge numbers. Despite that, there were still people who did not really take this seriously and went out and socialised even though this presented a danger to their family. Police were busy giving out warnings to people for breaking their bubbles and not following the instructions, as set out by the Director General of Health.

There were many conspiracy theories on social media that at first look seemed legit but, as I delved into them and conducted more research, I found that if people believed in them that could put them in danger of contracting the virus, not to mention passing it on to their families. Some said that what the government was telling everyone was a lie. A lot of these people making these claims were from overseas, but Māori and other New Zealanders still shared what they had to say. We had seen the case of a function in Bluff where, at a wedding one person who had the virus ended up passing it on to over a hundred people, of whom two died as a result.

With that in mind, iwi around the country began to plan before the government had decided to lock the country down. There had been much talk of the pandemics that had affected Māori in the past, and that we were the one people who knew most about the 1918-1920 Spanish Flu epidemic, that killed 50 million people Worldwide, including a huge number of Māori.

We learned that there many more pandemics that helped to decimate the Māori population from the arrival of Pākehā to Aotearoa with its diseases that no one here had immunity to, right down to the 1960s. According to Dr Rawiri Taonui, Māori were in a constant state of pandemic, and because of that were deemed dirty.

When iwi responded to the pandemic it was with those things, from the past, in mind. Te Whānau A Apanui were the first to set up checkpoints at their borders, they were lucky that there is only two entry points to that tribal territory. They were followed by Ngāti Porou and then iwi from the far North and finally, to the South and North of Taranaki. According to Dr

Rawiri Taonui, these are the reasons that Māori statistics, for Covid-19, are so low.

Of all the people who contracted the virus in this country, 126 were Māori and 87 were from the Pacific Island community. The actual testing stats are not good for Māori, Pacific and Asian communities at this stage (The first day of level 2) and there is debate as to whether, or not, this is due to systemic racism within the health department. That is another tohe for another day!

On a personal level though, it seemed a little inconvenient at first, but I enjoyed the lockdown. Streets were clear of people and there was no need to live the pressures of everyday life that comes through normal daily activities. My children were home with their mother, and for me, that was a good feeling to know that they were safe.

I was able to get out of my wife's hair by going to work every day, which was great, as each week we were able to interview key people, in both the Opposition and Government, about things like the upcoming budget and issues relating to the government's response to the pandemic.

Recently, the government in its rush to create legislation to allow for level 2, was seen to have discriminated against Māori. At tangi, it was proposed that only 10 people at a time were allowed and this created such an uproar, because pubs, gyms and theatres were allowed 100 people at a time.

The government backtracked and increased the number to 50 after much protest. This was said to be paternalistic, with many Māori saying the government were being sneaky in pushing this legislation through without consulting widely. It seemed that the government did not trust Māori to look after themselves at tangi.

The proposed legislation was also going to allow police to go on to a marae, or into a home, without a warrant. In the early iteration of the legislation marae were written into this, but subsequently the word has been taken out in a revised version of the law. This was said to have been racist, as no church, mosque or other place of gathering were mentioned in the law and many people said that Māori were being targeted.

The law was to be in place for 2 years but after protest will now last for 90 days and will be reviewed at that stage. It has been a highly unusual time and there are many things to think about in the coming year. The country's borders are closed and there are no more foreign tourists entering Aotearoa. This has meant that the tourist industry is taking a huge financial hit. However, many have said it is time that we created higher valued jobs and a more robust economy. Ngāti Hauiti and other iwi have a long-term view for our country and it has been said that the rest of the country can learn from us 'natives'.

Heoi anō.

Kia haumarua ai tātau katoa



NGĀTI HAUITI

Message from Convenor Te Rūnanga o Ngāti Hauiti

Dr Heather Gifford, Convenor



Ngā mihi ki a koutou ngā whānau o Ngāti Hauiti

He uri au nō ngā awa e rere nei, ko Rangitikei, ko Whanganui. My Hauiti whakapapa is through Mohi Pirere from the Haukaha Hapū of Ngāti Hauiti. My grandmother was Tawhara Pirere who married Charles (Charlie) Hyland and my late parents were Bernard (Barney) and Dorothy (Dot) Hyland. I was a whāngai to

Bubs Gifford (Barney's sister). Ko Heather Gifford ahau.

I am a Māori public health researcher and have lived and worked in Whanganui for the past 45 years and have been passionately involved in Ngāti Hauiti development for the last twenty years.

In February of this year I was honoured to be elected, by our hapū delegates, as the Convenor for Te Rūnanga o Ngāti Hauiti. I wanted to take this time to let everyone know what the Rūnanga does on your behalf, who our delegates are, and in particular what we have been doing over this very challenging Covid19 pandemic period.

Te Rūnanga o Ngāti Hauiti is the representative tribal body for ngā whānau and hapū of Ngāti Hauiti. The primary area of Ngāti Hauiti influence can be broadly described as extending from the confluence of the Moawhango and Rangitikei Rivers in the north to the Waitapu Stream in the South, and from the Turakina River in the west to the summit of the Ruahine Range in the east.

The kaupapa matua of the Rūnanga is to develop and protect all those things that relate to Ngāti Hauiti whānui. The role of Te Rūnanga o Ngāti Hauiti is to provide leadership through governance, which involves giving guidance and direction; this leadership is critical at this time of global and national uncertainty and crisis.

While we have managed, through effective national and iwi leadership, to slow down the spread of the virus within Aotearoa we are still mindful of the longer-term impacts on our whānau, for example; growing unemployment, food and housing issues, higher levels of family violence, delays in health care and an unsure future. Reflecting on the lives of our tipuna and the grief they endured through previous pandemics, we take heart in their bravery and the visions of hope they embraced as they moved forward to build a better world for us to inhabit. This task is now ours.

During these very challenging times of the COVID19 pandemic

a group of nine Rūnanga members and our General Manager have come together each week as a leadership team to plan how we will respond as Hauiti to this pandemic. We have read a lot of advice and information coming from all sources, have discussed what we think we need to do and have made decisions as required. We have tried to keep our whānau informed through our two Facebook pages and through our hapū delegates.

We have worked very closely with our neighbouring health service providers in Taihape (Mokai Patea Services), Marton (Te Kotuku Hauora) and Whanganui (Te Oranganui Trust) to ensure our Hauiti whānau, within our wider rohe and regional boundaries, are supported directly through a collective response to the pandemic. We have also worked alongside the wider iwi collective of Te Ranga Tupua (Sth Taranaki, Whanganui, Ruapehu and the Rangitikei) and have benefited from some excellent regional iwi leadership.

I am not doing this work alone; for the first time in over a decade we have a full team of hapū delegates. Please take a look at the table below and note who is representing your hapū. We encourage everyone to get in touch with their hapū delegates and offer support and encouragement; please take the opportunity to share your perspective on Hauiti development with them so that we all become better hapū reps and quoting Jacinda; "we work as a team of 1,959" (the registered population of Ngāti Hauiti in 2019).

HAPŪ	DELEGATES
Ngāti Ruaanga	Gail Allsop
	Thomas Curtis
Ngāti Upokoiri (o Hauiti)	Susan Murray
	Adrian Wagner
Ngāi Te Ngāhoa	Neville Lomax
	Pania Winiata
Ngāti Tamatereka	Mina Bourke
	Peter Fraser
Ngāti Haukaha	Dr Heather Gifford
	Marlene Cooksey
Ngāti Whiti Hauiti	Anthony Thompson
Ngāti Tūmokai	Amanda Lomano
	Utiku Potaka
Ngāti Hinemanu	Barbara Thomason
	Raihanian Potaka

I want to finish by thanking all those who have been working so hard on behalf of Ngāti Hauiti over the last three months, in particular our General Manager, our technical advisors and admin support, the Hauiti Covid19 leadership team and those who tirelessly represent us on a number of iwi boards such as Te Ranga Tupua and the Iwi Chairs Forum (often meeting every couple of days during the rahui). A big thank you to everyone involved; without your collective support, advice and encouragement, this time would have been a lot harder for all concerned. Take care whānau, read your Facebook pages to stay updated, stay safe and play by the rules to keep everyone safe, and do let us know what you think and how we can support each other, as Te Rūnanga o Ngāti Hauiti.



General Managers Report

Robert Martin

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

The last three months of our lives have been greatly affected by a circumstance that can only be described as incredibly extraordinary with life changing outcomes. It has been a period that we, hopefully, will never have to experience again.

Covid-19 has wreaked havoc amongst the communities of the world. The shutdown of borders, and the devastation of the global economies, is unprecedented.

New Zealand has been less affected through the implementation of sound, prudent and effective strategies, which were enacted in a timely fashion. So, credit must be given to our government and its authorities that allowed for this to happen.

As I am writing this, we are just starting to see the lockdown levels being lowered and relaxed. This has come from a combination of many things, but the determined, collective and stoic approach by all Kiwis, has been the key reason for our successes, to date.

I would like to single out the approach from Māori across the motu. I am extremely proud that, as Maori, we have nationally mobilised ourselves against this threat and thrown every protective measure possible around our most vulnerable whānau. We have worked alongside each other and sent loud messages to government and local/regional agencies, to ensure that Māori are being provided with equity, in the process of assistance and support measures.

It was critical to put in place these measures so that Iwi/Māori could wrap the relevant care packages around our people, who were desperately seeking our help. Our tangihanga had restrictions and limitations placed on them, making it extremely difficult for our people to mourn under our usual tikanga protocols. Most of our marae were closed, stripping our people of one of the most important identities as Māori. Our kaumātua were told to be particularly vigilant, as they were the most vulnerable, resulting in many cases where they were left to their own devices, to manage through the mental challenges of isolation, away from their loved ones.

There will be a lot of lessons learnt from this process. My personal hope is that we have gained a better understanding of life, as there has been a lot of compassion and aroha shown within our tiny nation. I hope that, moving forward, we do not lose sight of the things that united us in these most desperate times.

On a local front, Ngāti Hauiti has been working alongside our Regional Iwi Chairs group; Te Ranga Tupua, to provide the leadership needed for our service provider groups to initiate Iwi led initiatives. Te Ranga Tupua has fronted this pandemic head-

on, and the outcomes achieved to date have been notable on a regional basis, for the types of support that has been provided.

My final message, around the pandemic Covid-19 threat, is that everyone remains alert and vigilant, and takes heed of the requests to maintain healthy and safe practices, into the future. This will empower you to protect yourself and your precious loved ones. Let's not allow complacency to be our downfall, by undoing the hard work and sacrifices, we have made to date. At a micro level within our Iwi, there has been a strong drive to plan ahead by putting in place strategies that will continue to provide for, and support, the wellbeing and sustainability of our Iwi.

Te Maru o Ruahine Trust has been working alongside our other operational managers, within Group Hauiti, to ensure that the objectives we are targeting are in support of our kaupapa of protecting our identity, our whakapapa and the wellbeing of our whānau through, social, health, environmental and economic initiatives.

Sadly, we bid farewell to our staff member Wharerimu Steedman. Wharerimu is about to undertake a new journey for herself and her whanau and we support her decision moving forward. Wharerimu has been part of our organisation since late 2014. She was tasked to undertake the role of Cultural Coordinator for our Iwi. This was a diverse role, which required multiple skills sets to manage. Wharerimu managed the database, website, Hauiti whānau Facebook page, was instrumental in developing a sound communications framework that allowed timely and relevant information flow to our Iwi members.

Wharerimu was also tasked with the logistics and management of our He Whetu Arataki noho, Ngāti Hauiti dinners and our Marae based wānanga and the Waitangi Claims Hearings weeks, held at Rata Marae. She has also done some incredible work, following on from others, in taking the Te Karere newsletter to a new high level. Her dedication, capability and commitment to roll these editions out, has been exemplary.

The Trust will be much the less without her, and on behalf of our Rūnanga, Trustee's, fellow staff and myself, I wish Wharerimu all the very best for her future aspirations. We thank you sincerely for your contribution, efforts and commitment to our Iwi. You have shown incredible strength and humility in times of challenge. You always had your heart out to offer to anybody in need, and that strength in you will be an asset for anyone who experiences it, as you continue on your next journey. Ngā mihi whānau



Rauhuia Environmental Services (RES)

General Manager Robert Martin

Ngā Puna Rau o Rangitikei Environmental Project

Months of work and engagement have started to pay dividends for our Iwi collective. The strength of our catchment wide approach and our strong affiliation with our Iwi partners has seen our Ngā Puna Rau o Rangitikei (NPRR) collective being funded for two further environmental programmes. Our collective is made up of five Iwi including Ngāti Tamakopiri, Ngāti Whitikaupeka, Ngāi Te Ohuake, Ngāti Hauiti and Ngā Wairiki-Ngāti Apa. Although, on the surface, they may appear similar, the outcomes will be distinctly different. However the synergies, of both sets of funding, will align nicely as we build towards our future aspirations of protecting our precious taonga.

The first funding stream funded by the Ministry of Primary Industries will enable Ngā Puna Rau o Rangitikei (NPRR) to engage additional expertise and capacity to assist with the development of potential project proposals for future 1BT (One Billion Trees) Partnerships funding. A strong theme with this funding will be focused on jobs and economic growth.

Our focus will consider various factors but, high on the agenda, will be assessing potential options that offer:

- labour and workforce development to support our environmental initiatives,
- assessing options for tree planting and restoration projects across the Rangitikei catchment,
- establishing sustainable environmental economic business models that will benefit the wider catchment
- building capability within NPRR to advise and inform landowners on tree planting and restoration projects.

The second funding stream has been sponsored by Te Puni Kokiri. This work will be led by the Ngā Puna Rau o Rangitikei collective (NPRR) and will be developed in collaboration with key stakeholders in the catchment.

This funding will enable NPRR to engage with hapū/whānau and the broader community throughout the Rangitikei catchment to:

- hold a series of engagement hui to present on the Strategy and Action Plan that we developed under the Te Mana o Te Wai funding. This lays out a long-term strategy that we want to share with our community stakeholders,
- we want to gauge buy-in and interest in undertaking and/or supporting projects and actions as outlined in the Strategy and Action Plan; and from this process scope out projects and identify potential partners and funding opportunities for these projects and actions.

Rangitikei Lakes380 Hui

Members of the Lakes380 project team and iwi representatives of the Ngā Puna Rau o Rangitikei project, came together early in the year, for another visit to Lake Oporoa to undertake some

core sample drilling. It was also an opportunity to invite along a group of other stakeholders, who we work with, together with others who we are proposing to undertake future projects with.

It was a great day, and for the first time we had the pleasure of hosting a group of our rangatahi from Taihape Area School, to share and experience what we are trying to achieve through this work programme. We undertook some further core sample drilling, at the side of the lake, to demonstrate to the attendees the process and to then analysis the history associated with the core samples.



Our rōpū included members of NPRR, Taihape Area School students and staff, GNS scientists, The Cawthron Institute scientists, Horizons Regional Council staff and one Councillor, representatives from the Ministry of Primary Industries and The Rangitikei District Council.



Our rōpū basking in the sun beside Lake Oporoa



Dr Amohia Boulton, Research Centre Director

In this edition of Te Karere we let you know how the Covid-19 pandemic has affected our workplace, and how our staff have been active in supporting Ngāti Hauiti in its efforts to respond to the pandemic. We also touch on the work that is occurring more widely in Te Ranga Tupua as our Iwi leaders look to a recovery phase in the region. We then outline a new study that will be taking place this year, which will involve Hauiti whānau as participants and a Hauiti member as one of the researchers on the project.

Whakauae and Covid-19

As whānau have been coming to grips with the Covid-19 pandemic, so too, we at Whakauae have had to respond to our rapidly changing circumstances. The first case of Covid-19 in Aotearoa was reported on 28 February 2020. A four-level alert level system was introduced on March 21st to manage the outbreak within New Zealand. While the country started at Alert Level 2, by March 23rd we were at Alert Level 3 and an announcement had been made that we would be going into complete “lockdown”. By Wednesday of that same week, March 25th, offices around Aotearoa were closed and we were all living in our bubbles, at home.

For Whakauae, the announcement regarding “lockdown” meant we had three days to move our business from our new offices on Ridgway St, to our respective homes and bubbles. Our administration staff were kept busy ensuring we all had the necessary equipment and technology to continue our work in as seamless a way as possible.

Desks and computers were re-located to peoples’ homes; files were whipped off shelves and taken home; printer cartridges and other stationery supplies were given out so that our researchers, as much as possible, could keep our core business going during the lockdown. I would like to acknowledge the hard work of all my team during this time and the calm and efficient way they went about adjusting to these unusual circumstances. We are incredibly fortunate in that the nature of our business means we could all continue to work during the lockdown. We were also acutely aware however that other whānau were not as fortunate. Hence, in addition to looking after our business, WRS staff were also deployed to support Ngāti Hauiti (and therefore Hauiti whānau) as it responded to the pandemic.

Within the first week of the lockdown, Heather Gifford, our Research Consultant at WRS and new Convenor of the Rūnanga, established what has come to be known as the Ngāti Hauiti Covid-19 Leads Group.

Gill Potaka Osborne and Mel Potaka Osborne have been ably assisting Heather, dealing with communication of information out to Iwi members (Gill), and secretarial duties (Mel). If you are on Facebook, you will have no doubt received the regular updates Gill has been sending out, ensuring official communication and information from Whanganui DHB, the Te Ranga Tupua Response Hub and others has been getting out to whānau in a timely manner. The Covid-19 Leads group has effectively spearheaded Hauiti’s response to the pandemic, and Whakauae have been privileged to support this important work where we can.

Across the rohe, the Te Ranga Tupua (TRT) collective of Iwi have also been demonstrating much needed leadership for our Māori whānau. For my part, I am one of a number of people working with the “TRT Growth Team”, a technical support group for the Te Ranga Tupua Response Hub. Our primary role is to support Te Ranga Tupua (TRT) Iwi Chairs to develop long-term strategies for the collective.

While this group has been convened in part, because of the threat Covid-19 poses to our communities, the ultimate goal of the group is to take advantage of the ability to work differently; to make improvements; and gain greater traction with Crown agencies so that Te Ranga Tupua can reach its potential as a collective, thus substantially advancing the interests of all Te Ranga Tupua Iwi. I am excited by the innovation and resilience shown by our people, in this most difficult of times, and look forward to the many opportunities that we can take advantage of, as Māori, as we come out of the pandemic.

The Perceptions of Papakāinga Project

The concept of “home” is an important one in te Ao Māori. As Māori we identify ourselves according to our lands, where we are “from”, thus when being introduced, or when we introduce ourselves, we recite our pepeha, sharing our whakapapa. In reciting our pepeha we reference aspects of whenua such as awa, roto and maunga – sites that are significant and important to us and our people.

While it has been established that home is a “multidimensional concept” (Mallet 2004), little research has been undertaken which investigates the diverse and possibly contradictory meanings of “home” for urban and rural Māori across generations. Not only is there a lack of research on the meanings of “home”, but there is little research on the implications of how Māori from different backgrounds and generations, think of, and consider the concept of “home” and what that means for their identities and for accessing specific services.

Last year we were fortunate in being awarded a small seeding grant from Nga Pae o te Māramatanga, the Centre of Research Excellence for Māori, to conduct a study that looks at the idea of “home”, and what it means for two distinct Māori communities. We are partnering in this study with colleagues from Wai Research, the research centre of Te Whānau o Waipareira in Auckland. We have a long and fruitful research relationship with Wai Research and this study represents the third project we have been involved in together.

The project is a small pilot, involving interviews with just 6-8 Ngāti Hauiti whānau and a further 6-8 whānau who are associated with Te Whānau o Waipareira. It is hoped that, based on the results of this small study we will gather enough information (and interest!) to look at undertaking a bigger study, involving more people, in future years.

The study runs for 12 months and during that time we hope to find kaumatua, pakeke and rangatahi willing to talk to us about their understanding of the concept of “home”; how this concept influences their lives; how it might influence decisions regarding the types of (particularly health) services they access and use, or would like to access and use.

We are pleased that Anthony Thompson (Ngāti Hauiti, Ngāti Whitikaupeka) has agreed to join the research team as an interviewer for the study. Many of you will know Anthony, who is currently studying towards a Bachelor of Science, with a double major in Environmental Science and Geo-Spatial Science in Auckland. Anthony is also one of our Whakauae Board members and is a Rūnanga delegate, representing the Ngāti Whiti Hauiti hapū. Anthony will be contacting people throughout May and June in the hope that they will agree to be interviewed for the project. By September of this year we will have collected and analysed all our data, with a view to

presenting it back, to our respective communities towards the end of the year.

By conducting this small study, we hope to achieve a better understanding of how different generations conceptualise and think about where “home” is, and the types of services they need at “home”. We will have also gathered the foundational information required to apply for a larger grant that would allow us to explore this topic in more detail, and with many more participants. The study would have also provided the opportunity for community members to consider what they need, or want, from their homes and communities in relation to services and amenities.

Updates, about the study, will be posted on our website, so please make sure and take a look to find out about this study and many others that we are undertaking in 2020. www.whakauae.co.nz



A view of Otara, looking south from Okahupokia Pā. Piwhirangi Urupā is at centre of the photograph, beyond the bridge.



Mōkai Pātea Waitangi Claims Trust

Utiku Potaka, Chairman

The Kaweka and Gwavas Forest Waitangi Tribunal claim hearing was heard at Omaha in February which brings to an end the evidential hearings and leaving just two closing submission hearings. These last two hearings have been postponed due to the Covid-19 Pandemic however it is anticipated they will be held well before the end of the year. The last closing hearing will be held at Rātā and therefore we are keen to have as many of our whānau in support at the end of the hearings process.

What can you do? Support Ngāti Hauiti mana at the last hearing by taking the time to attend.

If you want to catch up on some of the evidence we have already submitted to the Tribunal, then you can review them by going onto the Mōkai Pātea Waitangi Claims Trust web site in the Documents Folder.

Mandate and Direct Negotiations

Following a resounding vote in favour (80%) of mandating the Mōkai Pātea Waitangi Claims Trust to negotiate our settlement, the Crown have now publicly advertised seeking submissions on the draft Deed of Mandate (on 16 May 2020). For anyone wanting to make a submission, they will have four weeks to get their submissions in.

We are asking as many of our whānau to write a submission in support of the draft Deed of Mandate. This is important as there still remains opposition from the Ngāti Hinemanu me Ngāti Paki Heritage Trust who continue to undermine our iwi structure. The Claims Trust and Te Rūnanga o Ngāti Hauiti has consistently rejected their assertions for Iwi status as it will mean they will hold mana whenua over the rohe of Ngāti Hauiti and many of our hapū.

What can you do? Support Ngāti Hauiti by making a submission in favour of the draft Deed of Mandate. If we have your email address, we will let you know what and when to do it.

Once the Crown has assessed the submissions, the Crown will decide whether or not mandate is granted to the Claims Trust.

Whakahokia tōku Whakapapa tōku whenua tōku whanaungatanga kia whakapiki tōku wairua

Return my identity my land my relationships to Uplift my spirit



Economic Prosperity

Utiku Potaka, Managing Director

Fisheries

While Ngāti Hauiti fishing assets are relatively small in comparison with most other iwi, we do provide a modest return year on end. The industry itself is very much influenced by global fluctuations in supply and demand and therefore so are the returns. The last fishing season saw strong returns from our consortium, Ngā Tapuae A Maui Consortium (sold through Sealords) and Moana NZ, netting us around \$30k. Moana NZ reported the following:

Sealord Group Limited had a stellar year with a 33% profit improvement from the prior year. This was due to strong pricing in both export and domestic markets, further profit optimisation of product formats and sales channels, a good squid season and a record profit year for Petuna Aquaculture, Sealord's Tasmanian salmon joint venture.

Moana New Zealand's operating earnings before tax and interest (excluding its 50% share of Sealord earnings) were 104% of plan and up 11% on last year's earnings. The company is beginning to realise benefits from innovation and operational excellence across the group and continues to achieve favourable pricing for their premium quality products. However, our blue abalone business remains a challenging proposition.

The two highlights this year were the fin fish and oyster businesses, both exceeding our plan. Fin fish achieved a 24% lift despite a 20% cut to the total allowable commercial catch for tarakihi caught off the east coast of the North and South Island. The oyster business also achieved a 10% lift on plan.

Moana's lobster earnings are generated through its involvement with Port Nicholson Fisheries, which is a pan-iwi business solely focused on lobster. The earnings through Port Nicholson Fisheries exceeded plan which is a great outcome in light of a small reduction in total allowable commercial catch and challenging market conditions in China, where most export quality lobster is sent.

As we look ahead to the new fishing year, so far, it has got off to a strong start with sales of our smaller parcels of Annual Catchable Entitlement (ACE) doing extremely well. However, it is too early to tell what impact Covid-19 will have on the fishing industry.



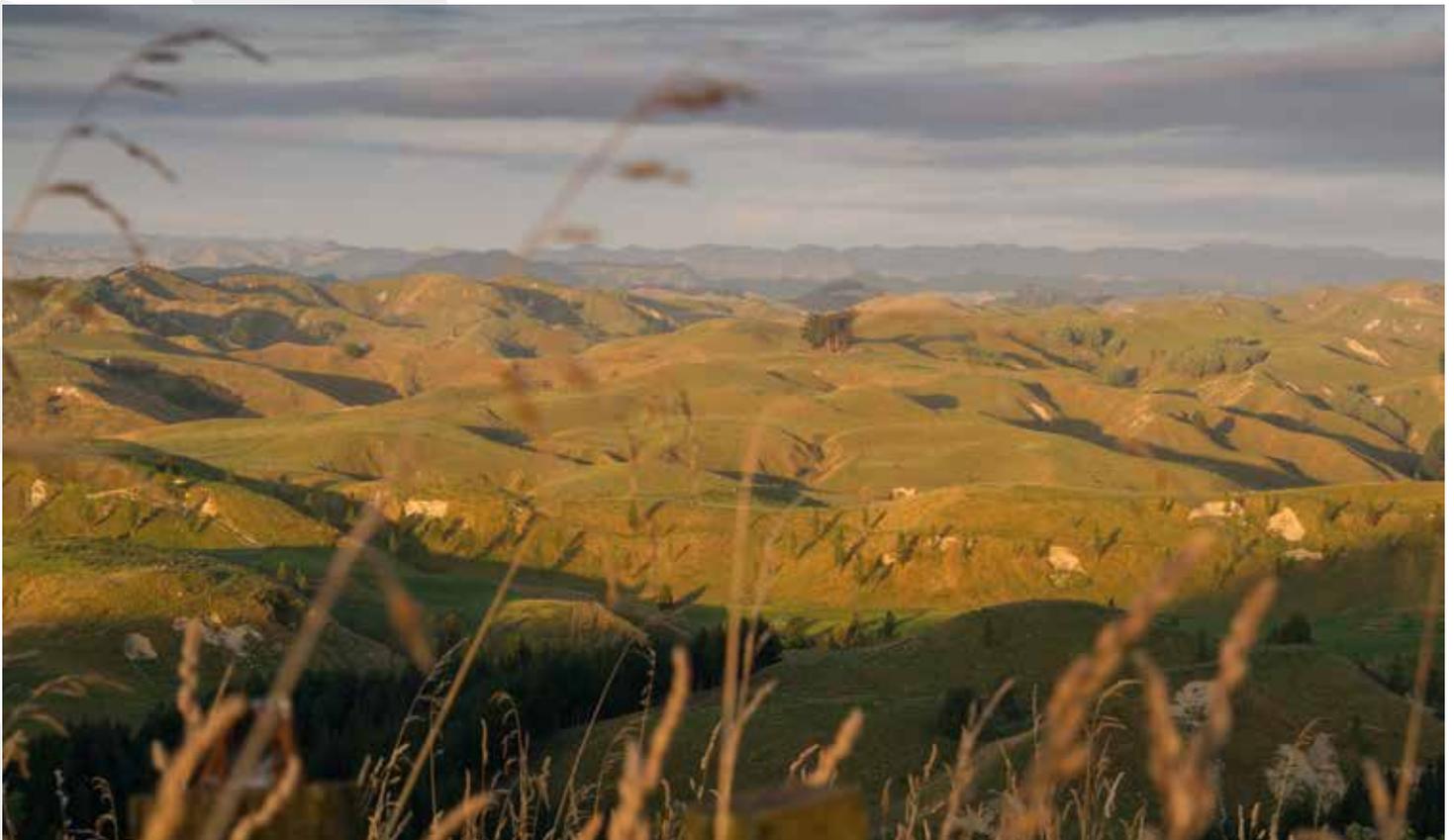
Rauhuia Farming

It has been another long dry summer, which saw the Pourewa stream dry up for near on four months. Fortunately, it was not as hot as it normally gets and, therefore while weather conditions were challenging, we were able to farm our way through it by using our feed supplement.

One of the features of the weather conditions was the strong manuka honey season having collected almost 3,000kg of manuka honey of differing grades from 90 beehives. This compares with 550kg collected last year. Our net profit from the honey this season is conservatively estimated at \$43k compared with \$8.5k the previous year. Based on these figures, we are investigating expanding business over the next two years which, will create up to two new jobs. This form of diversification helps generate additional income streams, builds up our asset base and supplements our general farming operations.

As we grow the sheep and beef farming operations, we have now realised a medium term objective to establish a farming operation at Utiku increasing our farming operation from 130ha to 370ha. This is a significant milestone in our economic prosperity as it not only brings whānau and iwi land into our kaitiakitanga but it creates economies of scale and supports the economic growth of our iwi based enterprise.

The primary sector was identified as an essential service and therefore we were able to continue our farming business during the Alert Level 4 lockdown. Lamb prices have held up well although mutton prices have struggled during the Covid-19 pandemic. We have yet to see what the real impact the pandemic will have on our business but so far we are doing ok.



Rata Marae Committee

Helen Cooper, Chairman

There is not a lot to report on, for the six-month period up until now, considering the country has been in lockdown for the past eight weeks. Who would have thought, that in this day and age, New Zealand would endure such a dark period, in its history.

Due to Covid-19 Coronavirus pandemic, our marae committee sought guidance and support from the Marae Trustees and with Te Rūnanga o Ngāti Hauiti delegates, to validate a proposal to close the marae, for reasons of health and safety. At the time of writing this report, the marae is still under closure.

We will be guided by the Marae Trustees, as to when we will reopen the marae, and once given the go ahead, we will thoroughly clean and sanitise, whilst observing tikanga.

At the onset of this lockdown, I was approached as Rata Marae Chairman, to take part in Zoom meetings with the Trustees, Whakauae Research Services and Rūnanga delegates, with the view to keeping everyone aware of procedures that had been set in place, for the benefit of the marae and whānau members who were likely to use the marae, during this unprecedented occasion.



I congratulate those mentioned above, for their amazing efforts in looking out for Ngāti Hauiti whānau, and for the hours spent on communications and safety literature, that flowed continuously for the benefit of Hauiti.

A big “shout out” and thanks, goes to Wanda Horton for her support throughout the lockdown.

I look forward to the day when we can all get-together again at Rata Marae.

Registrations:



Firstly, we would like to welcome our whānau who have registered, and who always make sure that their contact details are updated as they journey through their busy lives and move from place to place. We encourage all whānau to get your immediate whānau members registered. This will help us at Te Maru o Ruahine Trust and keep our Ngāti Hauiti people informed and involved, as we evolve.

As a registered Ngāti Hauiti member you will receive regular updates, via email, of what's going on or events coming up within our iwi. You will also receive our latest edition of Te Karere a Hauiti via post every six months, which is getting more and more popular as we continue our journey into the future. If you have a Hauiti whānau gathering during the year, we would love for you to send us some pictures together with a short description of your get-together, so that we can show off your event in our Te Karere a Hauiti newsletter. If any whānau member has not received their own copy of Te Karere, please encourage them to register by contacting us, on either of the options set out below.

Facebook



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

Website



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



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