

# Te Kakara

Ō-Rākau Te Pae o  
Maumahara

Te Karanga a  
Te Pūtangi

Ngā Haka Mata o  
Raukawa



Kia Raukawa Te TŪ,  
Kia Māori Te TŪ



# RST Chair Message

*Welcome to the winter edition of Te Kakara, our pānui to update whānau on key events and achievements that have occurred since our last edition.*

It has been a busy time for our iwi and for many of our whānau as we seek to support the aspirations of our Raukawa people and to provide support to those most in need in our communities.

I want to start by acknowledging the success of Mōtai Tangata Rau and He Iti Nā Mōtai at the recent Tainui Kapa Haka regional competitions held at Globox Arena in Claudelands Hamilton. It was an honour to host the teams flush with their trophies from the regionals to te whare o Raukawa to sit here in our offices in our taonga room, early in May. The success of the teams is a testament to the incredible commitment and dedication of all involved. I want to acknowledge the pride and inspiration those involved provide for our iwi.

In early April many came together to mark 160 years since the Battle of Ō-Rākau, a major event for our and a number of iwi and for Aotearoa, New Zealand. Hundreds gathered at the battleground near Kihikihi to commemorate and pay respects to the profound loss of life that marred the three-day battle. More coverage of this commemoration and of the progress of Te Pire mō Ō-Rākau, Te Pae o Maumahara Bill which when passed, will complete the return of the battle site by vesting it in ngā tūpuna o Ō-Rākau, the tūpuna who were either present during the battle at Ō-Rākau or had prior connections to the site, is covered in the pages ahead.

In early May, a small Raukawa rōpū including myself, Tāhuhu Rangapū, Maria Te Kanawa and Nachel Grtiffiths RST Trustee, attended the Iwi chairs Forum (ICF) hosted by Ngāti Ranginui in Tauranga. The

3-day event is a chance for iwi to share our collective knowledge and expertise to support the aspirations of iwi Māori. It is a chance also to form a collective voice for the aspirations of iwi to share with the Crown. It is important the government understand the expectations of iwi Māori, and this occurred on the final day of the ICF forum where a number of Ministers were in attendance to hear and respond.

There are a range of wonderful stories covered off in this edition of your pānui, I encourage you all to take in the progress and achievement of our kaimahi, iwi and our whānau in the pages ahead.

We continue to make strong and considered steps ahead as an iwi, because of the collective success and mahi of our many and varied parts and whānau. I thank all across our iwi and kaimahi for the part we each play in the achievement and success of our iwi.

## **Nā Kataraina Hodge**

*Raukawa Settlement Trust Chairperson*

# I Riro Whenua Atu, Me Hoki Whenua Mai

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*This kōrero encapsulates our deep connection with the whenua. It reminds us of the sacrifices and resilience of those who fought to protect their land. It also speaks to the historical injustices faced by iwi and the enduring hope and commitment to restoring the land to its rightful kaitiaki.*

# Ō-Rākau Paewai

*Honouring our Ancestors who  
Fought and Fell*



Ngā Ahi e Toru and wider iwi gather for the 160th commemoration of Ō-Rākau

On June 2nd this year, Ngā Ahi e Toru (Ngāti Maniapoto, Waikato-Tainui and Raukawa), held the commemoration for the 160th anniversary of the battle at Ō-Rākau. This was a milestone event that hosted a multitude of people including the uri of the many iwi who fought and fell at Ō-Rākau in 1864.

The commemoration began in the early hours of the morning, the fires lit in the dark to commence our kaupapa acknowledging the significance of the day. As the sun rose over the horizon, the atmosphere was filled with a sense of solemnity and reflection.

Throughout the day, various manuwhiri were welcomed onto the pā, from the descendants of Tūhoe ancestors who died on our whenua to government officials including Minister Tama Potaka. A conglomerate of kairākau known as Te Akaaka Rauwhero conducted one of the fiercest wero and most moving haka pōwhiri we have seen on our pā. This group, made up of toa from all the iwi that fought at Ō-Rākau, included many of our tamariki and reflected what our pā would have looked like in 1864.

One of the highlights of the event was the return of Rewi Maniapoto's taiaha to his iwi. This moment symbolised the return of a piece of history to its rightful place, reconnecting us with the legacy of our ancestors and strengthening our ties to the past.

Those who attended were also treated to a special viewing of the trailer of the upcoming film "*Ka Whawhai Tonu*" which tells the narrative of the battle and shares our kōrero with the world through film.

Looking towards the future, the commemoration of Ō-Rākau serves as a reminder of the importance of preserving our history and passing on our cultural heritage to future generations. It is a celebration of resilience and a testament to the strength of the human spirit. The echoes of our tūpuna still fill the air while we hear them cry, "*Me mate aha ki konei, mō te whenua.*" Revealing our depth of connection to the land and our ongoing fight for our future generations, "*Ka whawhai tonu mātou, ake, ake, ake.*"



Crowd gathers to watch a preview of the film: Ka Whawhai Tonu



# Te Pire Mō Ō-Rākau

*The Bill for the return of Ō-Rākau*



Ngā Ahi e Toru at Pipitea Marae, Wellington

Since 1864, numerous efforts have been made to secure the return of the battle site land and acknowledge the ancestors involved. Raukawa, Ngāti Maniapoto, and Waikato-Tainui (Ngā Ahi e Toru) have been instrumental in working with the Crown to achieve this goal.

During the 160th commemoration of Ō-Rākau this year, Minister for Te Arawhiti, Hon Tama Potaka, announced the introduction of Te Pire mō Ō-Rākau, Te Pae o Maumahara Bill (the Bill) to Parliament on 28 March. Once passed, the Bill will finalise the return of the battle site, vesting it in the descendants of those who were present during the battle or had prior connections to the land.

In April, Ngā Ahi e Toru made a historic journey to Parliament for the first reading of this bill, marking its official introduction into Parliament. This significant step forward was met with pride and anticipation by all involved.

Vanessa Eparaima, Raukawa Advisor, has been a key figure in the collaborative effort to return Ō-Rākau to iwi hands. Vanessa highlighted the joint endeavour involving all three iwi, whānau, kaumātua, and key stakeholders, stating, *"It's been a lengthy journey, but the thought of acknowledging our tūpuna and those dedicated to this kaupapa has kept us moving forward."*

The return of the historic site aims to honour those who fought and fell at Ō-Rākau. Vanessa emphasised the importance of this history, *"This tragedy, and the wider invasion of the Waikato, is often neglected and sometimes actively suppressed in our national history. The story of Ō-Rākau is crucial to New Zealand's foundation and identity. It must be preserved, shared, and incorporated into school curricula because understanding our past is vital for shaping our future."*

The battle of Ō-Rākau, which occurred from 31 March to 2 April 1864, saw over 150 men, women, and children killed by Crown forces as colonial troops pushed into the Waikato, attacking pā sites and villages. The battle was the final act of large-scale aggression by the Crown against Māori, followed by massive land confiscations, including Ō-Rākau itself.

The Bill's introduction provides an opportunity for all iwi, hapū, and whānau to acknowledge their ancestors' involvement in the battle. There was also an opportunity for names of tūpuna to be added to the Bill during the Select Committee process and through applications to Ngā Ahi e Toru. The Crown aims to pass the Bill into law before the end of 2024.



Kim Blomfield, Maria Riki-Te Kanawa, Vanessa Eparaima, Poihaere Barret, Kataraina Hodge, Te Hāpuku Rikiriki

# Mōtai Tangata Rau

*Connecting our uri to kōrero tuku iho  
through kapa haka*



Mōtai Tangata Rau, Tainui Regionals 2024. Credit: Erica Sinclair Photography

Tuia te here tangata, tuia te here tūpuna, tuia ngā kōrero, tuia ngā wānanga. Tuituia nei te manawa tina e tere nei i runga i ngā tai o whakahui, o whakaako, o whakaoho, o whakaputa. He mātāpono, he kauwaka, he kāpaukura. He whakapiki wairua, he whāngai mauri, he kapa, he kapa.

May was an exciting month as we watched Mōtai take to the regional kapa haka stage and bring our kōrero tuku iho to life. Our rohe and all lovers of kapa haka watched in awe as both of our kapa, Mōtai Tangata Rau and He Iti Nā Mōtai told the stories of our tūpuna, connecting us to pivotal moments of our history. This is the essence of our Mōtai, it is a whare wānanga that is much more than kapa haka.

Kōrero tuku iho has always been our medium for passing on tūpuna wisdom and kapa haka is the vehicle that Mōtai uses to deliver this mātauranga. For those of us who have not had the experience of joining a kapa, you learn about our creation stories through intensive wānanga and share a small part of that history with the world for 25 minutes on stage. Practices require a lot of time and dedication, with some members driving from Pōneke and even flying from Australia for the wānanga. But if you were to ask the kaihaka, they would say the returns on time and effort invested are manifold. How can you put a price on reconnection, how can you place a numeral value on the type of evolution you go through when you take this journey?

One of the principles that Mōtai has operated by are, "*Mātāmua ko ngā kaupapa ā iwi, mātāmuri ko te whakataetae*". If you were to analyse this and attempt to translate it you would say that the priority for Mōtai would be iwi-related kaupapa rather than competition.

However, I believe that it is more than this, it's a deep-rooted belief system that our marae and the ātea of the world is our grand stage where we grow our identity and deliver our stories. The stage is a 25-minute manifestation of the bigger performance, where the nation's attention should be held, with the mobilisation of our iwi, and the development of our ahurea Māori. Our kapa haka, have opened the eyes of our rohe to the greater purpose of Raukawa.







# Mahinga Kai

## Tuna and Kēwai Restoration at Pōkaiwhenua Stream



Whānau create their own tau kēwai at the Pōkaiwhenua Stream

In April, our whānau took a step into the world of mahinga kai with Raukawa. In our wānanga at Mangakāretu Marae, our whānau braved the cold weather to make it down to the Pōkaiwhenua Stream to learn about pā tuna (eel weirs), how to make their own tau kēwai (traditional method to harvest freshwater crayfish) along with getting some hands-on experience on how our team monitors the health and wellbeing of the local tuna population.

Hands-on learning like constructing your own tau kēwai and pā tuna helps whānau to deepen our connection to their whenua and its taonga species. Our wānanga not only teaches practical skills but also instils a sense of kaitiakitanga, ensuring these taonga species thrive for years to come.

During the tuna monitoring demonstration, each tuna was put to sleep before being weighed and measured, and then woken back up again before being released back into the awa. Except for one tuna, which may have made its way to the tepu instead..... āmine.

Raukawa kaimahi, Aiden Riki-Te Kanawa, was one of the main presenters at the wānanga. He says that *"A big part of our mahi is restoring our mātauranga within our people, our indicators for a healthy environment is that our people can swim in our awa, our people can eat from it, and our people can drink from it"*.

The wānanga was a celebration of whanaungatanga, mahinga kai and empowering us as kaitiaki. We are grateful for the support of our partners, Dairy NZ, the Pōkaiwhenua Catchment Group, and local mātanga from our marae whose contributions enhance our puna mātauranga, enriching the knowledge we share with our uri.

Let's continue to protect and preserve our taonga species, embodying kaitiakitanga. Kei a tātou te mana tiaki i ō tātou taonga, kia mau, kia ora.



**Watch our Video**  
**Scan the code or visit**  
**[rauikawa.info/kewai](http://rauikawa.info/kewai)**



Pā tuna constructed by our team in the Pōkaiwhenua Stream



Raukawa kaimahi and kaiwhakahaere, Aiden Riki-Te Kanawa



# Te Karanga a Te Pūtangi

*If the Awa is Glowing, then so will our People*

Te Karanga a Te Pūtangi is a transformative project rooted in the heart of Ōkauia, in the northern most reaches of our takiwā.

It's a project that unveils a journey of reconnection between the whānau of Tangata Marae and their cherished waterways, Pūtangi and Mangapiko, and their tūpuna maunga, Te Weraiti.

Engraved within pepehā and intertwined within generations of kōrero tuku iho and mahinga kai, these waterways have been the lifeline for the community along Douglas Road, nurturing both wairua and tinana. They are important waterways that nurture and connect the peoples of Raukawa and Ngāti Hinerangi who call this place home.

The headwaters of the Mangapiko and Pūtangi streams are located at Te Weraiti, a maunga that stands prominent along the centre of the Kaimai Range just above Tangata Marae. Te Weraiti is acknowledged and revered not only by the local haukāinga, but also Ngāti Kirihika, Ngāti Hauā and many Tauranga Moana hapū.

If you are near the Pūtangi Stream come nightfall, you might just notice a soft glow drawing your attention.

It's within these waters you'll find a special type of piritoka (freshwater limpet), specifically *latia neritoides* or known locally as "*pūtangi*". They are an endemic species to Aotearoa and the world's only freshwater bioluminescent limpet. The whānau of Ōkauia say that "If the awa is glowing, then so will our people."

However, since the 1950s a privately owned quarry has been operating at the base of Te Weraiti, from



Te Weraiti and Quarry Operations

which both awa flow from, the quarry continues to foul waterways and water quality, impacting the environment, native species, and biodiversity.

In 2022, a beacon of hope emerged as Tangata Marae secured funding through the Te Mana o Te Wai initiative, a testament to their commitment to restoring the health and wellbeing of their awa tūpuna. Thus, Te Karanga a Te Pūtangi was born, the project name symbolises the call of the mountains and waters, urging whānau to reconnect with and protect their whenua and waterways.

The primary purpose of the project is to build capacity and capability for Māori to participate in, and make decisions for, freshwater management. This includes the implementation of the Government's Essential Freshwater reforms. At a more local level, it seeks to establish a distinctive mātauranga Māori monitoring framework to help guide and empower whānau as kaitiaki.

At the helm of this kaupapa is a small but dedicated team, each member bringing a unique blend of expertise and passion to the table.

Led by project manager, Maria Te Aukaha Huata, the team works hard to bring about the core vision of the kaupapa. The team is fortified by the knowledge and experience of Te Ao o Te Rangi Apaapa, Nicki Douglas, and Tirama Te Marino Bramley. Together, they form the backbone of a movement aimed at fostering a new generation of protectors and restorers.

Central to the project's success is the active engagement of the local community and stakeholders, ensuring that their voices resonate throughout every



stage of planning and implementation. Through a series of wānanga and workshops, Te Karanga a Te Pūtangi endeavours to cultivate a sense of ownership and empowerment among whānau.

Embracing a distinct tangata whenua lens, the project employs a multifaceted approach to data collection and environmental monitoring. Despite facing challenges of time and resources, Te Karanga a Te Pūtangi has made significant strides in terms of project milestones and is due to wrap up later this year.

The project is a collaboration between the Ministry for the Environment, Raukawa and Tangata Mārae. Maria says that Raukawa's support has been invaluable in navigating the complexities of funding and administration, providing a sturdy foundation upon which the project can thrive.

Raukawa kaimahi, Kim Blomfield, has been working with the project team on behalf of Raukawa over the last two years. She says that it's inspiring to see the emergence of so many projects that are created, driven and led by whānau and marae at a grass roots level.

Kim says, *"They've done some amazing mahi here, ... it shows just how talented, capable and resilient our people are ... we are eager to support our whānau to lead the way with projects like these, providing the overarching umbrella for the project so whānau can access and receive external funding opportunities – but it's the whānau that leads and drives the kaupapa."*

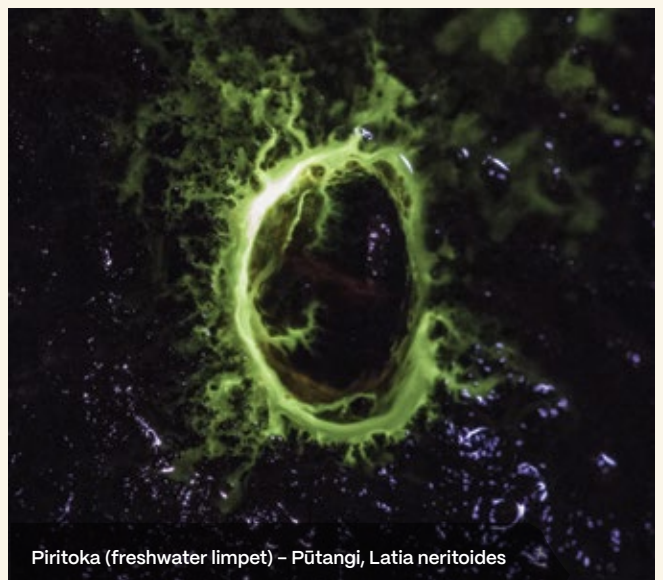
Kim points to other examples where Raukawa has taken a supportive role in marae-led kaupapa, such as the solar panels project led by the whānau of Ngātira Marae.

The project team extends heartfelt gratitude to all those who have contributed to the project's success – from sponsors and funders to volunteers and whānau.

Maria says that together, we stand united in our commitment to safeguarding our precious taonga for generations to come, *"Kei a tātou katoa te haepapa nui ki te tiaki i te taiao ahakoa he iti he nui rānei. Mā te ngākau tapatahi me te ngākau niwha tātou katoa e eke ai ki tā tātou e wawata nui ai."*



**Watch the Video**  
**Scan the code or visit**  
[raukawa.info/putangi](http://raukawa.info/putangi)



Piritoka (freshwater limpet) – Pūtangi, *Latia neritoides*

# Te Kura Reo o Raukawa 2024

*Te Taumata o te Reo ki Parawera*



Te Kura Reo o Raukawa ki Parawera Marae

E hoki rā te manu ora ki runga ki te taumata o Parawera. He reo korohī, he reo korokī e ketekete mai rā ki runga i te rākau taumatua o reo kia tika, o reo kia rere, o reo kia Māori, o reo kia ora. Ko te kura reo o Raukawa kua hoki anō ki a Ngāti Werokōkō, ki a Ngāti Ruru, ki a Ngāti Waenganui. Ko ōna pou ko Louis Armstrong, ko Ngāringi Katipa, ko Korohere Ngāpō, ko Whakarongotai Hohepa, ko Kyle Amopiu, ko Taihako Maui, ko Tangiwai Tepana, ko Tiare Tepana, ko Mal McKenzie, ko Lyric Wihoete rātou ko Teokotai Ngamata.

Ka titiro whakamuri ki ngā tau kua hipa, ko aua kaiako tonu i noho hei tauira ki ngā kura reo maha o te motu, ko ētehi i tō Raukawa ake. Inā rā te nui o ngā hua o tēnei tūmomo kaupapa, he whakawhanake i ngā kaikōrero, i ngā kaikawe mātauranga, he tārai i te whare kōrero o te tangata, o ō ngāi pikipiki ake. E whia tau kua noho te kura reo nei hei taumata whakahui, hei taumata whakahoahoa, hei taumata whakakotahi i te hunga hikaka. Ko tā Tiare, *“he whakapiki tēnei i te*

*manawanui o te tangata, o tōna whānau ki te ako i tōna reo... Kua kitea te hua ki te iwi arā noa atu ngā pūkenga kua piki ki tōna taumata.”*

Ko tā tētehi o ngā tauira, a James Kaa-Morgan, *“Ko te piri ki ngā mātanga reo, ki ngā ika ā Whiro o te reo Māori, kāore he wheako i tua atu.”*

He rite tonu te kōrero a Louis mō ōna wheako hei tauira i ōna rā, *“Ko Te Kura Reo o Raukawa, taku kura reo tuatahi. Kei te maumahara ahau ki ngā taonga o te noho tahi me te kore mōhio. I mīharo pai ahau i te noho ki te momo i a Timoti Kāretu mā me te hunga arero koi, hinengaro koi.”*

He whakaahua tēnei i te hurihanga o te reo o te hāpori, e kitea nei te tauira o mua, ki roto i ngā tauira o nāeanei. Ko te tūmanako, ka puta anō mai he pūkenga, he mātanga, he kaiako, he kaitārai i te whare kōrero o ngā uri whakatupu, o pikipiki ake.





# Ngā Wānanga ā-Rohe

*Connecting Whānau with Whenua*



Whānau get ready for a day of wānanga and haerenga, ko Wehiwehi te wharetupuna.

In May, another of our Ngā Wānanga ā-Rohe was successfully delivered, this time with our whānau at Ūkaipō Marae.

The previous wānanga was held at Tāpapa Marae, which focused on reo, waiata and mōteatea. The latest wānanga at Ūkaipō, named Ngā Tāhuhu Kōrero o Te Kaokaoroa o Pātetere, was led by archaeologist and historian Dr Des Kahotea and Mātanga Whenua, Warren Geraghty with the support of our Raukawa kaimahi, Pātara Wallace.

With Matua Des, the whānau explored the rich and extensive whakapapa within the many land blocks that surround Ūkaipō, Tangata, Rengarenga, Tāpapa, and Ruapeka. It was a tapestry of kōrero that connected each part of the rohe and explored the many karangatanga hapū in the region.

The presentation included old and new mediums, from old Māori Land Court maps from the late 1800s along with flyovers using Google Earth, helping whānau to better visualise the whenua. Matua Des provided a rich kōrero that talked about the original expansion of our peoples into this area of the motu, along with presenting the beginnings of a structure to help whānau to connect to their hapū, whenua and tūpuna.

The second part of the wānanga was led by Matua Warren, who provided a guided tour of the whenua, from the waiariki at Tūāraparaharaha where Māhinaarangi bathed, all the way up into the Kaimai highlands where we visited Arapōhatu, Whenua a Kura, Te Rere and the tūāhu at Te Hanga. The tour focused on Māhinaarangi's journey over the Kaimai and down into Te Poi, as she made her way from Kahotea on the East Coast to the lands of her husband Tūrongo at Rangīātea.

It was an action packed kaupapa filled with new learnings and site visits to many tūtohu whenua in this part of the takiwā. One kuia said, *"Moko, I'm 80 years old and look at where we are, well I never... who would have thought I would get to visit this place! After all these years ... well ... I feel like royalty"*.

This wānanga is part of our Ngā Wānanga ā-Rohe programme provided by Raukawa. The programme is a series of regional wānanga that aim to assist intermediate to high level reo Māori learners with activities focusing on improving fluency and confidence in whaikōrero, karanga, waiata, whakapapa, karakia, tikanga and kōrero tuku iho.

The programme aims to foster skilled and confident speakers throughout our takiwā across our 16 Raukawa marae who are able to uphold tikanga, utilise mātauranga ā-iwi, and uphold the mana of Raukawa paepae. Our programme is provided via four groupings that reflect the traditional landscape of our takiwā and make it easier for our marae and whānau to wānanga at a local level.





# Whatu Aroha

## *Weaving Lifetime Memories*



Racheal Joyce helps whānau to weave a lifetime of memories

Whatu Aroha translates to *“love weave.”*

Weaving Lifetime Memories, an idea created by Racheal Joyce, where Raukawa whānau, iwi, hapū come together and learn how to weave.

Her kaupapa, with the help of Raukawa Whānau Ora Whiria Ngā Hua funding, would bring whānau together and you weave a waka wairua, a harakeke casket. The goal is to teach a new skill, work together, and then encourage and pass the skill on to others. So, when the time comes, if you wish, you can construct a waka wairua for your loved one.

A big reason why Racheal started these wānanga was due to seeing her own whānau struggle with tangihanga and was taken back with the costs. So, she wanted to find a way to help lessen the financial burden.

She learned how to weave from her people at Te Whānau-a-Apanui, and with their blessing was allowed to bring the kaupapa to her people at Raukawa. Whatu Aroha has been successfully delivered at two wānanga held at Mangakāretu and Whakaaratamaiti marae, with more coming this year.

The wānanga is a beautiful process. You get to sit with whānau and hear many stories. Stories filled with laughter, stories that will make you cry, stories that are deeply personal and mamae. Kōrero that stays within the mahi, as you work countless hours together sitting and weaving on the tarpaulin outside.

Not one piece of harakeke goes to waste and whānau are actively involved in every process, from harvesting to the preparation of the leaves, to the wrapping, stripping and weaving. They also learn other skills like making rope.

Whānau as young as four years old, right up to kaumātua learn to weave together. Tāne, wāhine, everybody has a part to play, and you do it together, as whānau.

Whānau are excited, yet nervous. A lot have never weaved before. But Racheal said you don't need to know how, you will learn – you just have to be present.

*“Everyone has a place creating this amazing taonga.”*

A whānau who lost their loved one recently decided to weave a waka wairua with the help of Racheal and others. It was a beautiful thing to be a part of. Whānau stood for hours, coming and going, weaving together. Each person, pouring in their grief, locking it back into the sides, weaving their tears and aroha.

*“That is weaving lifetime memories. That is exactly what Whatu Aroha means.”*

This year, she set out to find other Raukawa weavers and helped establish the Ngāti Āhuru Weavers Collective. Racheal knows it can feel quite isolating weaving on your own, so they are trying to bring together a community of weavers. She encourages everyone to give it a go.

*“If you have that mātauranga, don't be afraid to share it,” she says.*

*“We are amazing people with these skillsets that are etched in our DNA.”*

She is also encouraging weavers to keep on top of their harakeke at their marae. If we maintain it, it is a beautiful thing to see it flourish.

# Celebrating Dreams Realised

## *Unveiling of Manawanui and Manawaora at Tāpapa Marae*



The unveiling of names at Tāpapa Marae, 2024

The air at Tāpapa Marae has been filled with excitement and aroha as the names of the whareniui, Manawanui, and the wharekai, Manawaora, were unveiled. The occasion was a culmination of a 36-year dream, realised through the hard work and dedication of the local hapū Ngāti Tūkorehe, Ngāti Te Rangitapu, Ngāti Kapu Manawawhiti, Ngāti Te Rangitāwhia, kaumātua, the construction company, and many others who played a part in bringing these whare to life.

The day was not just about unveiling names; it was about acknowledging the journey, the hopes, and the dreams that have now become a tangible reality. Emotions ran high as the whānau gathered to witness this significant moment in the marae's history.

While Tāpapa Marae has been open to whānau for a few months now, the naming ceremony added a new layer of significance and aspiration for its future development. It served as a reminder of the importance of preserving and nurturing marae as places of cultural and spiritual significance.

As the whānau of Tāpapa Marae continue to hold wānanga and kaupapa on their marae, the signs of progress and growth are evident. Kua hoki anō ngā manu tioriori ki Te Whāitikuranui. The songbirds have returned to nest on our marae a tohu of the ongoing rejuvenation and growth of Tāpapa.

In addition to the unveiling of Manawanui and Manawaora, a Pōhutukawa tree was planted near the site where the old whare used to stand. This act symbolised planting mauri that spoke to new beginnings while honouring the past. A homage to the star Pōhutukawa in the cluster of Matariki that speaks to the deaths of the previous year. It embodies the idea of keeping our tūpuna with us, the old and the new intertwined, guiding us into the future.

The unveiling ceremony was a demonstration of the resilience and vision of the whānau of Tāpapa Marae. It marked a new chapter in their journey, one filled with promise and the wairua of their tūpuna guiding them forward.







# Deb Davies

## *A Journey of Leadership and Learning*

For Deb Davies, being a trustee at Raukawa is more than a role; it's a journey of self-discovery and service to her people. Since joining Raukawa in 2007, Deb has witnessed the ebb and flow of governance, learning invaluable lessons along the way.

*"Raukawa is about our people,"* Deb reflects. *"My happy place is Raukawa; it's where I feel aroha wrapped around me."* Her journey began when her aunt, Ruthana Begbie encouraged her to put her name forward, a decision that would shape her path profoundly.

Over the years, Deb has seen trustees come and go, each leaving a mark on her understanding of her whānau and their aspirations. *"When we make decisions at a board level for Raukawa, we are like a whānau,"* she explains. *"It's about the kōrero, each of us bringing a different skill set."*

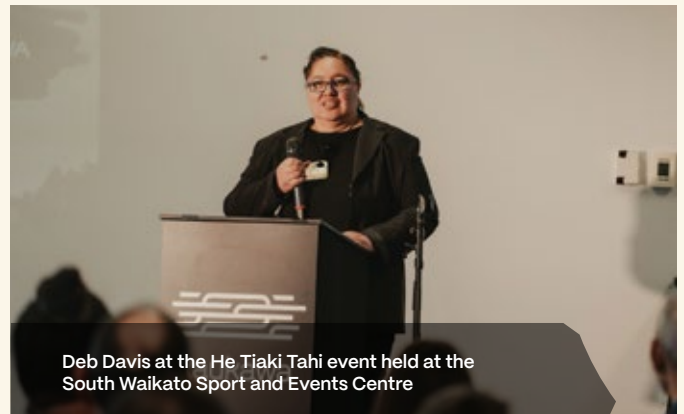
Deb's admiration for her fellow trustees, like Whāea Elthea Pakaru, is evident. She emphasises the importance of asking questions, no matter how simple they may seem. *"The dumbest question is the one that you don't ask,"* she asserts, highlighting the culture of learning and growth within Raukawa's governance.

As a trustee, Deb feels a weight of responsibility, not just to the board but also to her marae and whānau. *"From a marae perspective, I don't believe many of our whānau understand that any of them can put their name forward,"* she notes, demonstrating the need for greater community engagement and understanding of governance processes.

Looking ahead, Deb envisions an Associate Trustee programme to bring in new talent and perspectives. *"There is so much talent out there that we can bring on from the next generation,"* she says, showing Raukawa's commitment to nurturing future leaders.

Influencing and positioning Raukawa in various forums is a key focus for Deb. *"We need to position ourselves in many places so that we are not on the back foot,"* she explains. *"It's about influencing and having a voice."*

Deb's journey as a trustee is not just about leadership; it's about embracing her identity and honouring her tūpuna. *"You find who you are, and you run with it,"* she concludes. *"I take my whānau and my tūpuna with me, and many of our colleagues operate in the same space."*



Deb Davis at the He Tiaki Tahī event held at the South Waikato Sport and Events Centre



Raukawa at the opening of the Moroki housing project in Glen Innes



## Tamariki Ora

The Well Child Tamariki Ora programme is a series of health visits and support that are FREE to all whānau for tamariki from around 4–6 weeks up to 3 years of age.

### Free pēpi visits cover

- Child growth and development
- Family health and wellbeing
- Immunisation information
- Oral health (teeth and gum) checks
- Early childhood education
- Vision (sight) and hearing
- Health and development checks for learning well at school
- Help connect you with other health and social providers to meet your needs

### To join our programme

We would love to help support your Tamariki and whānau. To join our programme, contact 0800 728 5292 or email [info@raukawa.org.nz](mailto:info@raukawa.org.nz).

Our programme is designed to guide and support parents and caregivers in monitoring and promoting health, wellbeing, and development of their Tamariki. Our health checks are typically delivered in the whānau home or clinics throughout Tokoroa, Pūtaruru, Matamata and Te Awamutu.

## Ngā Wānanga ā-Rohe

Ngā Wānanga ā-Rohe is a series of regional wānanga that aims to foster skilled and confident speakers throughout our takiwā across our 16 marae who are able to uphold tikanga, utilise mātauranga ā-iwi, and uphold the mana of Raukawa paepae.

### Key Outcomes

- Revitalising and normalising mātauranga ā-iwi o Raukawa
- Raising awareness of, and disseminating Te Manawapouhihiri
- Providing easy access to learning opportunities, resources and mātauranga ā-iwi o Raukawa

### Where do I sign up?

Follow our Raukawa Facebook page to stay updated on upcoming wānanga

Contact [info@raukawa.org.nz](mailto:info@raukawa.org.nz) or 0800 728 5292 to learn how to register

Our programme is provided via four groupings that reflect the traditional landscape of our takiwā and make it easier for our marae and whānau to wānanga at a local level. The goal is to assist intermediate to high level reo Māori learners with activities focusing on improving fluency and confidence in whaikōrero, karanga, waiata, whakapapa, karakia, tikanga and kōrero tuku iho.



Raukawa Education Grant recipient Jennifer (Honey) Kingi

# Raukawa Grants and Key Dates

## Education Grants

Depending on your studies, registered iwi members are able to apply for up to \$2000 in education related support.

Study Type	Period that this grant covers	Applications Open	Applications Close	Applications considered
Short course* Certificate, Diploma	01 Jan 2024 – 30 Jun 2024	01 Jan 2024	30 Jun 2024	31 Jul 2024
Bachelors and Masters	2025 Academic year	30 Nov 2024	28 Feb 2025	31 Mar 2025
Doctoral	2025 Academic year	30 Nov 2024	28 Feb 2025	31 Mar 2025

\* Short courses include Te Kura Reo o Raukawa and Te Uru Raukawa programmes offered by the Raukawa Charitable Trust

## Sports Grants

Registered iwi members can apply for a contribution towards costs incurred while competing as an amateur sportsperson at a local, regional or national representative level. It is open to amateur competitors such as athletes, coaches, managers and officials (umpire, referee, judge).

Type	Period that this grant covers	Applications Open	Applications Close	Applications considered
Sports grants round 2	01 Dec 2023 – 31 May 2024	01 Dec 2023	31 May 2024	Jun 2024
Sports grants round 1	01 Jun 2024 – 30 Nov 2024	01 Jun 2024	30 Nov 2024	Dec 2024

## Kuia and Koroua Wellbeing Grants

Registered kaumātua can apply for a contribution towards costs incurred or needing assistance with their wellbeing.

We have streamlined the process to make this service more accessible for our kaumātua. There is no longer a need to hold your receipts for this grant.

Type	Period that this grant covers	Applications Open	Applications Close	Applications considered
Kuia and Koroua Wellbeing grants	01 Jun 2023 – 31 May 2024	01 Jun 2023	31 May 2024	30 Jun 2024

### Want to Register with Raukawa or Need Help?

To register as a member of Raukawa follow the link below. If you have any questions about our grants process call 0800 RAUKAWA and ask for our grants team.



Scan the code or visit [rauakawa.info/grants](https://rauakawa.info/grants)

# South Waikato Community Hauora Day

*A collaborative effort for our community*



Kaimahi Susanna Uerata and Angela Orr at the South Waikato Community Hauora Day  
Credit: Pou Digital

In March, Raukawa were proud to be a part of the South Waikato Community Hauora Day, held at the Tokoroa Hospital. The day, organised by South Waikato Pacific Islands Community Services (SWPICS), brought together an abundance of health providers, all offering their services free to our community. From health checks to screenings, immunisations, and vaccinations, it was great to see everyone showing up for their health checks.

Other partners include: Te Whatu Ora Waikato, Braemar Charitable Trust, Pinnacle Midlands Health Network, Tokoroa Hospital, SWIFT, Te Whatu Ora Bowel Screening, National Hauora Coalition, Te Whetu Oranga, Tokoroa Medical Centre, Te Whatu Ora Oral Health, Breastscreen Aotearoa, Unichem Tokoroa.





# Kimihia te Ara Tika!

E rapu ana au i a Raukawa!  
Āwhinatia mai!



Kei konei  
ahau Waitete!



# Ngā Mata Haka o Raukawa

## Raukawa Faces of Haka



Paraone Gloyne: Mōtai Tangata Rau

Imagine a world where your colleagues are not just colleagues but also extraordinary performers on the haka stage, embodying the essence of our culture and heritage. At Raukawa, this is not just a dream but a vibrant reality. Our kaimahi and trustees are not only dedicated professionals but also talented kaihaka, showcasing their passion and commitment to our kaupapa in a whole new light.

In our Mata Haka series, we've had the privilege of showcasing the diverse talents of our people. From Tawera Sydney's powerful presence to Aiden Riki-Te Kanawa's energetic performance, each kaihaka brings a unique flair to the stage. Mal McKenzie, known for her dedication to our reo and tikanga programmes, shines equally bright on the haka stage, embodying the spirit of our tūpuna.

Tūroa Tepana, Kaiarahi Rangatahi in our health and social services team, and Tangiwai Tepana, along with Tiare Tepana from our office, form a dynamic trio, showcasing the vitality and continuity of our ahurea. Together, they bring a new dimension to our narratives, breathing life into our stories and kōrero.

Our trustees, Taihakoia Maui and Paraone Gloyne, lead by example, balancing their roles in governance with their passion for haka. Their commitment to promoting the kōrero, "*Kia Raukawa te tū, kia Māori te tū,*" is evident both on and off the stage, inspiring us all to embrace our culture.

These kaihaka have stood at multiple regional competitions, representing Raukawa with pride and humility. Their dedication to our kaupapa and their passion for haka is exciting and inspiring.

As we celebrate the diverse talents of our kaimahi and trustees, we are reminded of the strength and resilience of our people. They are not just faces in the crowd but shining examples of the spirit of our tūpuna, embodying the essence of who we are as a people.



Taihakoia Maui: Mōtai Tangata Rau



Tiare Tepana: Mōtai Tangata Rau



Te Kapa Haka o He Iti Nā Mōtai



Te Kapa Haka o Mōtai Tangata Rau



Aiden Riki–Te Kanawa: Waihiere



Mal McKenzie: Te Kapa Haka o He Iti Nā Mōtai



Natasha Diamond: Te Pae Kahurangi



Tawera Sydney: Te Tini o Awa

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Authors: Te Ahua Manu, Teaonui McKenzie and Tōmai Smith  
Photography: Pou Digital, Tainui Waka Cultural Trust, Erica Sinclair Photography and Arun Vincent  
Graphic Design and Layout: Savannah Whiteman  
Production: SCG Creative Content Print, Nawton, Hamilton



Raukawa

