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Whiringa-ā-nuku/October ki Hakihea/December 2012

Ēnei Marama (includes 6 pages) :

Page 1 – Profiling members of Ngāti Toa Rangatira, Origins of Ngāti Toa Rangatira

Page 2 – Iwi representation to Standing Committees, Heritage Trail, What's coming up

Page 3 – Annual Work Plan 2012/2013, Marae Grants

Page 4 – Waahi Tapu

Page 5 – Looking back: Matariki Puppet Show, Looking ahead: Waitangi Day, Rongoā Māori

Page 6 – Profiling Kaumātua

Articles supplied by Queenie Rikihana-Hyland

Profiling members from Ngā Hapū o Ōtāki



Jennie Smeaton

Iwi affiliations:

Ngāti Toa Rangatira.

Jennie has been a member of Te Whakaminenga o Kāpiti since 2008. Employed by Te Rūnanga o Toa Rangatira since 2006, Jennie is the current Treaty Claims Coordinator and Resource Management Advisor for Te Rūnanga o Toa Rangatira. She is also the Ngāti Toa

representative on Greater Wellington Regional Councils iwi partnership committee, Ara Tahī.

"My aspirations for the future regarding the environment and local and regional governance is: to raise the awareness for iwi Māori on the importance of participation and giving effect to a te Ao Māori view throughout the policy and planning framework in which Council's are run. Jennie has studied journalism and environmental management.



Carol Reihana

Iwi affiliations:

Ngāti Toa Rangatira, Ngai Tahu.

Hapū affiliations:

Ngāti Haumia

Carol is a current member of Te Whakaminenga o Kāpiti and is actively involved in many community voluntary organisations including: The Friends of Queen Elizabeth Park, The Whareroa Guardian Trust, The Paekākāriki Community Trust.

She is also the iwi and hapū liaison person for the Paekākāriki Station Precinct Trust. In 2011, Carol was a recipient of a Kāpiti Community Civic Award for her commitment to the community.

Next edition will profile members of Te Āti Awa

Origins of Ngāti Toa Rangatira

Toa Rangatira, who was the eponymous ancestor of Ngāti Toa, resided at Kāwhia on the west coast of Waikato-Tainui rohe around the 17th century. Ngāti Toa occupied the coastline from Aotea to Huikomako, about 100km south of Kāwhia.

In 1819 Te Rauparaha led a scouting expedition to the Cook Strait. From a well known lookout point, Omere near Cape Terawhiti, Te Rauparaha noticed a trading ship passing through the Cook Strait. After identifying the strategic importance of the Cook Strait as a major trading route Te Rauparaha led Ngāti Toa in a historic resettlement campaign from Kāwhia.

Te Heke Tahutahuahi (the fire-lighting expedition) was the first stage of the resettlement which arrived in North Taranaki. Here Ngāti Toa was joined by Ngāti Tama, and members from Ngāti Mutunga and Ngāti Awa. Te Heke Tataramoa (the bramble bush) was the second heke which moved

south from Whanganui to Ngāti Apa towards the Cook Strait. The defining settlement of Ngāti Toa in the Wellington region was the battle of Waiorua on Kāpiti Island in 1824. Ngāti Toa defeated a combined alliance of Kurahaupo tribes and settled without protest from other Iwi in the region from Kāpiti to Te Whanganui-ā-Tara.

In 1827, the battle of Tapu-Te-Ranga sealed Ngāti Toa settlement where an alliance of Ngāti Toa and Ngāti Mutunga defeated Ngāti Ira, the residing Iwi on the South Coast of Wellington. Tamairangi, the Paramount Chieftainess of Ngāti Ira was taken captive and presented to Te Rangihaeata of Ngāti Toa at Ohariu where she acceded to his protection. Tamairangi and her son Te Kekerengu to settle on Mana Island. During the early 1800's Ngāti Mutunga and Te ti Awa moved into Whanganui-ā-Tara and towards the Wairarapa with the support of Te Rauparaha. Te Rauparaha and Te Rangihaeata

allocated land to Ngāti Tama along the south west coast (principally at Ohariu) in recognition of their support during resettlement.

Following the battle of Waiorua, and Te Rangihaeata continued south leading a number of campaigns gaining mana whenua in the upper South Island particularly in the Wairau Valley, Port Underwood, and Pelorus Sound. By 1840 Ngāti Toa Rangatira was established as the pre-eminent Iwi dominating the Kāpiti, Wellington, and Te Tau Ihu (northern South Island) regions. Ngāti Toa held a maritime monopoly in the Cook Strait including a de facto military, political and economic power in the region acknowledged by Māori and European settlers at the time.

Information obtained from Te Rūnanga o Ngāti Toa Rangatira:

<http://www.ngatitoea.iwi.nz/ngati-toa/iwi-origins/>

Iwi representation to Standing Committees

In 2011 iwi members of Te Whakaminenga o Kāpiti held a workshop to review governance processes intended to strengthen iwi participation and representation. The members settled on appointing iwi to standing committees of Council with full voting rights.

At the same time Council indicated that it would be prepared to consider these options as part of the review of its Governance Structure.

Local Authorities can appoint non-elected members to standing committees on the basis of having skills, attributes and knowledge to assist the work of the Committee.

Council approved the appointment of iwi representatives in June following community consultation through the DRAFT Long Term Plan 2012 (LTP) process. Te Whakaminenga o Kāpiti will now conduct a 'recruitment' process similar to that undertaken by Greater Wellington Regional Council's Ara Tahī, where suitable applicants were chosen

on their knowledge with regards to tāngata whenua values and environmental management.

Te Whakaminenga o Kāpiti will lead the appointment process which will be confirmed through a full Council meeting. It is proposed that appointees have full speaking and voting rights, but also the obligation to declare any conflicts of interest in relation to matters before the Standing Committee, just as any elected member would.

Those who are appointed to stand for the positions would have to agree to some of the following conditions, they:

- regularly attend all meetings;
- are willing to undergo further governance training (if needed);
- attend all workshops as part of the Standing Committees work schedule;
- agree to a police check; and
- report back to Te Whakaminenga o Kāpiti hui



MEETING DATES

Meetings	Dates
Regulatory Management Committee	1st Nov
Corporate Business Committee	8th Nov
	6th Dec
Paekākāriki Community Board	9th Oct
	13th Nov
Council	15th Nov
	13th Dec
Paraparaumu Raumati Community Board	20th Nov
Environment and Community Development	11 Oct
	22nd Oct
Grants Allocations Subcommittee	6th Nov
Te Whakaminenga o Kāpiti	23 Oct
	27th Oct
Kāpiti Island Nature Lodge Monitoring Committee	1st Nov

Kāpiti Heritage Trail

The revamped Kāpiti Heritage Trail was revealed recently by way of a bus tour consisting of iwi, Council and historians. The trail consists of thirty-four sites.

The new signs, from Paekākāriki to Ōtaki have all been produced in English and te reo Māori, and are accompanied by a set of four new brochures for Ōtaki, Waikanae, Paraparaumu and Paekākāriki. They are all available on-line at: www.kapiticoast.govt.nz/heritage.

The inclusion of the te reo Māori is a response to the vision expressed by Te Whakaminenga o Kāpiti to promote the use of te reo Māori throughout the District.

The Mayor acknowledged Te Whakameinga o Kāpiti for their support and involvement in the project along with the Kāpiti and Ōtaki Heritage community and the work involved.

Paekākāriki sites include US Marine Corp camps, Paekākāriki Battle Hill, the township, the railway precinct and museum.

On the Paraparaumu leg of the tour, local historian Anthony Dreaver pointed out 'the rock' site at Kāpiti lights, which signalled the sale

of the first section in the Paraparaumu block. Along Kāpiti Road he acknowledged the wetland – now the airport – which 'would have been full of eels and ducks all the way to Te Uruhi Pā in Ocean Road. On the plinth is a line drawing of local Rangatira Kuia - Pairoke, wife of Bill Jenkins.

At the beach is a high viewing point to the Arapawaiti Cemetery Reserve and to the north - beside the Waimea stream - the original ferry house.

The nine key sites in Waikanae include Waimea Pā, Whakarongotai Marae, Frances Hodgkins' grave and the Paetawa Flax Mill.

In Ōtaki, the Pipi Trail forms the heart of the Ōtaki Heritage precinct with additional sites including the shipwreck Cairn on Ōtaki beach, the former BNZ bank now the Ōtaki Museum and the rotunda building at the Ōtaki Health Camp.

Mayor Rowan said researching history required skill, commitment, time, energy as well as a good partnership with Council, iwi, community heritage groups and local historians.



Te Whakaminenga o Kāpiti Annual Work Plan 2012-2013

Each financial year, Te Whakaminenga o Kāpiti (Te Whakaminenga) confirm their priorities in an Annual Work Plan. This includes a continuation of work from previous years, monitoring ongoing pieces of work and forecasting future work. The work that the committee agrees to undertake is based on four principles that tangata whenua have identified as critical. These principles have formed the basis for some leading work in the District. The principles and examples of work are as follows:

- **Principle one: Whakawhanaungatanga/Manaakitanga** – The marae is our principal home which ties tāngata whenua to our areas through the physical embodiment of our ancestors and remains well maintained and thoroughly respected. The wellbeing and health of the marae determines the emotional, spiritual, and physical wellbeing of the people. Key pieces of work that have been through this principle includes: **the development of the Marae Support Policy, annual grants towards the costs of marae maintenance and the increased promotion and use of marae as part of the District's Civic processes;**
- **Principle two: Te Reo** – It is the language of the tāngata whenua through which tikanga is conveyed and kawa is upheld. Te Reo Māori is an official language of New Zealand. Work achieved as a consequence of this includes: **increase in the use of the te reo Māori across the District including: Bi-Lingual signage in Ōtaki, signage in both te reo and English within the heritage trail, use of reo Māori in Council documentation and the celebration of activities across the District during Te Reo Māori Week and Matariki.**
- **Principle three: Kotahitanga** – Through unity, tāngata whenua and communities have strength. Working together we can ensure that our District's heritage, cultural development, health and education flourish. Tāngata whenua and Council work in partnership on projects which include: **partnership approach to**

developing te Ao Māori across the district, co-planning and hosting of Waitangi Day, heritage work, citizenship ceremonies, annual maramataka and capturing the photographic history of iwi (marae, records, kaumātua),

- **Principle four: Tino Rangatiranga** – to exercise self determination and self governance with regard to all tribal matters. The role of Te Whakaminenga ensures that tāngata whenua are part of: **developing the strategic overview of the district, advocating and implementing strategy, infusing Māori values across the Council structures and teams, protecting key sites of significance and the District Plan Review. Specifically a key role that Te Whakaminenga has had in this review has been the document profiled in the first edition of this newsletter, Te Haereinga Whakamua.**

Key priorities for the coming years annual work plan include:

- Continue the following projects: waahi tapu research; District Plan review - the need for ongoing monitoring has been identified to be managed through Te Whakaminenga; grants to marae and urupā; resource management, annual maramataka; quarterly newsletter, capturing images of marae and kaumātua;
- Establishment of rongōā Māori gardens across the District's Parks and Reserves;
- Implementation of a Māori Economic Development Strategy;
- Heritage signage based on the researched waahi tapu sites notified into the District Plan;
- Representation mechanisms are reviewed; and
- Identify strategies to raise awareness of kaupapa Māori activity including: Matariki and Te Reo Māori Week, Waitangi Day and Citizenship ceremonies.

2012-2013 Marae Grants Application Process

Applying for 2012/13 Marae Grants

Marae committees will be encouraged to apply in December 2012. Confirmation of Grants will take place in January 2013. Accountability reports returned within 6 months of completing the work.

For application forms please contact:

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Waahi Tapu

Images of Waahi Tapu courtesy of Billie Taylor

The ground-breaking **Waahi Tapu Research Report listing 40 waahi tapu sites on the Kāpiti Coast will be revealed in November with the notification of the DRAFT District Plan.** This work has had a long gestation. Not long after Te Whakaminenga o Kāpiti (Te Whakaminenga) formed in 1994, members highlighted the need for Districts waahi tapu sites to be recorded and protected. Work commenced in the late 1990's with ART Confederation iwi researcher Miki Rikihana and Council's then Historian, Ron Proctor, to identify potential waahi tapu sites. At the time, 474 sites were identified. In the intervening years the Council and iwi have been committed to progressing this project.

In 2010, Pātaka Moore (Ngāti Raukawa, Ngāti Pareraukawa), was appointed to the role of waahi tapu researcher to work with iwi and council to research information that would support the inclusion of these sites into the District Plan. Since his appointment, additional sites have been identified which takes the total sites currently to 622.

Pātaka reveals just how difficult the research process of waahi tapu sites has been. It involved seeking out and interviewing the handful of iwi leaders who have specialised knowledge of their iwi and hapū but who are often busy and in high demand. Other research came from local historical books says Pātaka – “they are not an absolute substitute for local iwi, hapū and whānau knowledge for their waahi tapu”. He says much of the work he has carried out relied “on people, their willingness, time and goodwill.” The decline of cultural knowledge in the District is a sad reality and highlights the importance of the work, says Pātaka.

Other than primary sources for his research Pātaka has also used secondary sources and shows reasons why the protection of waahi tapu sites is relevant today. One source gave past instances of waahi tapu sites being robbed and violated which led to justified fear amongst iwi that any disclosure of sensitive information could be abused if placed in the



Kāpiti Island Occupation Site



Waikanae River



Te Rauparaha monument, Ōtaki

public arena without their consent. As an iwi researcher – Pātaka had employed a proven Wānanga-based kaupapa Māori research approach to formatting the project.

In order to maintain the integrity of the project he has used cultural supervision and safety protocols. Two years ago a Waahi Tapu Reference Group (WTRG) was established to guide the research process and give ongoing advice. Members of WTRG are iwi representatives and they have provided physical access to some sites, also given spiritual safety (blessings, rites of passage, and protocols).

The establishment of a waahi tapu classification system has been vital to the success of the project. Important to the process was helping (local) Māori relearn about past sites of significance. Pātaka says the classification protection system will need to be relevant, valid and robust according to both tāngata whenua and KDC. Priority sites such as Mūtikitoko urupā (the hill next to Rangiatea Church) and Te Matenga o Te Tupe (battle site in Te Horo) have been among the first to be included in the revised District Plan. All future sites will be assessed based on their value and meaning to iwi.

Pātaka says one of the limitations of writing the report had been extrapolating the Māori environmental values and terms and definitions into the English language. Narrow definitions tended to be “too restrictive of their dynamic meaning, and could result in misinterpretations.” In fact Māori environmental values and terms are broad and defined in different ways depending on local contexts and iwi-specific viewpoints, he says.

A consequence was that “Māori knowledge systems such as rangatiratanga, kaitiakitanga, noa and tapu become isolated from their unique linguistic setting and meaning”. Pātaka says he would rather do the opposite and explore the use of Māori concepts and “enliven and celebrate them” by using them in the District Plan document.



**Waka remnant
Kāpiti Island**



**Shell
midden**

looking back

Te Wharekareto ngā kōrero o Matariki me ana tamāhine

As the expression goes, 'with the sharp piercing chill of a clear sky, a touch of frost and the red dawn'; the magic of the Wharekareto gives back enchantment to these ancient tales to many people especially to young Māori people. The approach taken by Debbie Bustin and her team is to keep the story telling authentic, energetic and enchanting by combining light and movement to set a charming scene for the delivery of this tale to their audience.

This shadow puppet show is the dream of Debbie Bustin the Wharekareto leader, aided by a group of enthusiastic cocreators and supporters who volunteered to bring this story to life. An amazing world of puppet show characters has been created to reveal the changing landscapes of Papatūānuku, her annual rotations' of the Sun denote endings, rebirth, regrowth and the burgeoning bounty she shares with all creatures and life-forms who exist upon her.

The storyline is simple it is a Māori myth of the star whānau called Matariki. Who is Matariki? What is the reason for Matariki being in attendance at this time? As the principle character in our cast of puppets Matariki is the universal nurturer, she instructs her six daughters who bring the blessings from their primal grandfather Ranginui to their primal grandmother Papatūānuku. Each celestial-being is tasked with blessing Papatūānuku by making connections through the unique life-force they release into Papatūānuku to augment her seasonal cycles.

Debbie and her team have created these characters and given them a 3D perspective on a dreamlike canvas and explore how Matariki is a time when magic things are made possible. Imagine the celestial blessing of Papatūānuku the Earth and what sort of blessings could they be? Listen to what is being said, to what is being transmitted through song and chant.

Article supplied by Te Waari Carkeek

E hi ake ana te ataakura,

He Tio!

He Huka!

He Hau Huu!

With a red dawn, a touch of frost, the sharp piercing chill!



looking ahead

Te Reo Māori week

Although Te Reo Māori week has come and gone, celebrate ways to learn te reo Maori.

There are a number of ways you can learn, for more information, go to: <http://www.tetaurawhiri.govt.nz>



Citizenship Ceremony

Whakarongotai Marae 28th November 2012 from 6.30pm

Māori Economic Development Strategy

Feature article on progress to date including:

- meeting with key Māori businesses
- follow up meeting to establish priorities from first meeting; and a
- hui at Raukawa marae with a visit to Clean Green Technology in Miro street

Waitangi Day Commemoration

Council staff and Te Whakaminenga members met to talk about next commemoration of Waitangi Day at Whakarongotai marae in 2013.

Rongoā Māori THE ROLE OF RONGOĀ

The first role of rongoā plants is to heal the whenua, the land itself. Healers state that their first patient is Papatūānuku, herself, our first duty is to heal her. It is only when the land itself is well can it heal the living things that belong to the land, ourselves included.

Concern is growing amongst rongoā Māori practitioners of the difficulty in accessing the plants needed for the production of rongoā. This has some significant consequences including; the lack of availability of rongoā; another, the traditional loss of mātauranga (traditional knowledge). It simply means that the plants are not available to keep that mātauranga alive.

As a result more and more knowledge is being lost with the passing of each healer. Our traditional rongoā plants have a key role in helping the land recover from the many natural events such as earthquake, flood, drought, high winds and fire.

As the land begins to re-clothe with various plant species, life can then continue to thrive. Through a sustained bio-diversity approach, there are a number of things that we can do to stop the loss of indigenous species.

- Seed banking
- Restoration planting
- Planting specific areas for rongoā species to thrive throughout the district and country
- Maintaining the knowledge associated with rongoā Māori
- Monitoring the state of existing forests for signs of decline or repair

Council under the guidance of Te Whakaminenga o Kāpiti have begun the process of implementing rongoā Māori spaces into fifteen parks and reserves across the District. The first, has been planted within Haruatai Park. More will be implemented over the coming years.

For further sustainability initiatives, visit www.kapiticoast.govt.nz/greenservices



Images courtesy of Pagan Lewis

Kurupai Borgia Hakaraia

To understand how much-loved Kapumanawawhiti kua Borgia Kurupai Hakaraia sees the world one need only look at the many mokopuna on the walls of her pretty Ōtaki home. These pictures attest to her love of her immediate whānau and her nieces, nephews and mokopuna a testament of the close kinship ties she maintains with them all. She smiles and says, "They are all special".

Borgia celebrated her 80th at home on the 10th November. Her mother was Urutakai Arekatera and father was Tamati (Kehu) Hakaraia. She is the 16th and last child of her parents. The home that Borgia lived in was a busy place known locally as Haka's castle. The singing prowess of the Hakaraia whānau is renowned far beyond Ōtaki.

She was named after a Catholic nun; Sister Borgia. Steeped in her Catholic faith from birth, Borgia still regularly attends Mass and is often contributing in a meaningful way. Assisting with laying out Sunday Mass, leading prayers and singing hymns comes naturally to her. This support is a consequence of the teachings of the Church which is central in her life because it is what her elders have practised in the Church for generations.

She has had an illustrious career in nursing. She was part of a big intake of Māori nurses who joined the Wellington Hospital 1953 intake. "It was (neice) Janet's idea. She went to St Joseph's college and they encouraged the girls to train for careers; "I loved it." Borgia became a registered nurse and later a theatre nurse. She went to England in the 1960's holding a position as a supervising sister. Whilst in London, she made life long friends as a member of Ngāti Ranana Cultural Club.

She returned to work at Wellington Hospital but said she was "missing Ōtaki." Borgia came home in 1970's and built a home in Aotaki Street when her son Whena came to her from her sister Rosie. "My sister Rosie had two babies at the time when she and Rake gave me Whena to bring up". I told them he will always be yours but he will live with me". In the meantime she had applied for and got the nursing position at the Ōtaki Medical Centre with Dr Barry Bayston. "He wanted someone to work there who knew the people". She stayed until retiring in 1998.

Actually retirement did not entirely happen as since then she has gathered Certificates, Diplomas and a Degree from Te Wānanga o Raukawa in Rongoā (Māori Healing Plants) and Toi Whakaari (Design and Art). At the time of this interview she is working part-time in the Wānanga library proving that an active mind, spiritual guidance and a keen interest in your people means life moves at a pace and is full of respect and blessings this much-loved Kui of Ngati Kapu deserves.

*Meri Kirihimete me
ngā mihi o te tau hou
ki a koutou katoa*

Manihira Te Ra Purewa Royal

It would be a truism to say that few long-term residents in Ōtaki would not know our Auntie Hira Royal (nee Manihira Te Ra Purewa Royal). She reached her 80th year this month and during her long life lived exclusively in the township, she has crammed much in.

When she was 18 years old, she married Wehi o Te Rangi Sylvanus Royal at Raukawa Marae. "Work was being carried out at Rangiatea Church so we went to the marae. It was Uncle Paul Temuera who married us" says Auntie Hira. It is fitting the couple have returned to live in the whare on the marae.

Uncle Wehi points to the space beneath the window and says "My bed was there and where the sink is was the fire place. This is where I lived with my mum and kui and ... (with a twinkle in his eye) this is where I did my courting, eh mum?"

The couple had eleven children – six girls and five boys – and they have 26 mokopuna. Auntie Hira is very proud of her children – "all the boys did apprenticeships and got good jobs. The girls became teachers, nurses and caregivers." The family home in Anzac Road might have had just three bedrooms but there was still room for uncle's mum 'Kuikui' Whakarato.

Her own community work

Pointing to her own achievements Auntie Hira agrees the biggest event of her life occurred in March 1996, when Bishop Hapai Win-iata and Bishop Muru Walters officiated at her ordination making her Rangiatea Church's first woman minister.

She completed her religious study at Te Wānanga o Raukawa and St John's College to succeed in her goals. Auntie Hira travelled with the ministerial team to marae services on Sundays, visiting the sick to give communion in their homes and hospitals. Her alto soprano voice leading the singing at Rangiatea Church was always inspirational to other less tuneful choir members. She has stepped down from ministerial duties but still helps out when needed at tangihanga and at Raukawa marae.

Auntie Hira and Uncle Wehi have travelled widely. One 'eye-opening visit' was to New York where the couple conquered the subway system. Whitebaiting has always been a favourite pastime, an activity passed down from Kuikui Rato, and on to the children and mokopuna. Auntie Hira celebrated her birthday at Raukawa marae on the 27th October, 2012. It was a right Royal celebration for a much loved kuaia.

