Iwi bus to Te Papa for exhibition dawn pōwhiri

Māoriland Film Festival Success

Waahi Tapu Tour for kaumātua

Matariki library programme informs community

Maramataka dedicated to Te Hokowhitu-a-Tū

Te Ara Whakamua emerges from Proposed District Plan

Water Project recognised nationally with award

Te Awarua-o-Porirua Research

Waitangi Day Historic Tour

Iwi on the coast Iwi on the coast Iwi
It’s exciting times. Hope you enjoy the new format.
twok@kapiticoast.govt.nz (and any feedback).
If you are not on the email list, please email your address to
with hyperlinks for more detailed information for everyone else.
Hard copies will be available for kaumātua and emailed versions
scheduled for February, July and November may not be as big!
putting iwi on the coast in the picture.
Welcome to Te Whakaminenga o Kāpiti tri-annual newsletter
nau mai haere mai
editor's note edition 1
nau mai haere mai
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putting iwi on the coast in the picture.
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iwi noticeboard

The ART confederation of the three coastal iwi, Āti Awa, Raukawa and Toa, was set up in the 1930’s as a forum where iwi could negotiate their affairs. When ART sought a memorandum of understanding with Kāpiti Coast District Council in the 1990’s, they established Te Whakaminenga o Kāpiti in 1994. The Kāpiti Coast District Council and iwi of this district have looked after their relationship for more than 20 years making their collaboration unique in terms of Treaty partnership arrangements in New Zealand.

From the beginning Te Whakaminenga o Kāpiti has focused on harmonising different cultural attitudes to resources and solving local issues according to national legislation.

Primarily involved with issues to do with resource management, it has also worked to ensure that the Māori World view is better represented and understood in the broader community.

meetings 2014
26 August, 7 October, 18 November

Chair, Rupene Waaka gives a few pointers to newest and youngest board member, Mahinarangi Hakaraia who represents Ngā Hapū o Īötaki.

Kara Kearney and Cherie Seamark
Te Āti Awa ki Whakarongotai

Carol Reihana
Ngāti Toa Rangatira
Ngāti Tahu
Hapū affiliations: Ngāti Haumia
Reihana resides in Paekākāriki and is actively involved with her marae and iwi governance. It has allowed her to build and maintain strong relationships to guide and drive her work. Cherie is passionate about the health and well being of her people and the wider Kāpiti community.

Kara Kearney
Te Āti Awa ki Whakarongotai
Kara joined Te Arahanga o Ngā Iwi based in Ōtaki in 2010, following many years working for her marae, Te Āti Awa ki Whakarongotia. Kara works alongside Daphne Luke, as Kaitiakitanga, responsible for developing and maintaining local community and business relationships for the agency and its local partners.

Karei is the alternate for Ann-Maree and Cherie

Jennie Smeaton
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 represents Ngāti Toa on Greater Wellington Regional Council’s iwi partnership committee, Ava Tahī.

Reina Solomon
Ngāti Toa Rangatira
Reina is currently employed by Te Rūnanga o Toa Rangatira as their Resource Management Administrator. Reina is an Iwi Commissioner. This is her first term sitting on Te Whakaminenga o Kāpiti.

Carol Reihana
Ngāti Toa Rangatira
Ngāti Tahu
Hapū affiliations: Ngāti Haumia
Carol resides in Paekākāriki and is actively involved in their many community voluntary organisations. Carol currently serves on the Committee for Friends of Queen Elizabeth Park, Waikari Guardian Trust, the Paekākāriki Community Trust and is chairperson for the Paekākāriki Station Precinct Trust.

Paris prepared and designed by Tawāhine Tāne Auaha
Te Whakaminenga o Kāpiti Board Members 2013 -2016

Rupene Waaka
Ngāti Raukawa ki te Tonga
Rupene is current Chairperson and a foundation member of Te Whakaminenga o Kāpiti. He has executive experience with his tribal organisations and is currently chairperson of the Raukawa Marae Trusts, Raukawa Marae Management Committee and convener of Ngā Hapū o Īötaki. Rupene is also a lecturer and researcher at Te Wānanga o Raukawa.
Hapū affiliations: Ngāti Kapu, Ngāti Manukaka, Ngāti Huia

Mahinarangi Hakaraia
Ngāti Raukawa ki te Tonga
Mahinarangi is the newly appointed representative for Ngā Hapū o Īötaki. She is actively involved in her marae and has a passion for seeing that iwi beliefs and perspectives are included within the structure of local body government. A qualified Meta-Coach, Mahinarangi brings these skill sets to the table, and as mother of two, has a vested interest in the growth and development of Kāpiti for present and future generations.
Hapū affiliations: Ngā Kapu

Ann-Maree Bukholt
Te Āti Awa ki Whakarongotai
Ann-Maree has extensive experience in managing her own business and is an active member on Te Āti Awa ki Whakarongotia Governance Boards. Currently the treasurer of the Masae Reserve Trust and a Trustee on the Te Āti Awa ki Whakarongotia Charitable Trust for the past four years. Ann-Maree also represents Āti Awa on Te Wānanga o Raukawa Foundation Trust.

Cherie Seamark
Te Āti Awa ki Whakarongotai
Cherie has worked with Āti Awa ki Whakarongotia Charitable Trust for many years and is also an active member of the local community in Wānaka. Her leadership skills extend to the marae community and iwi governance and management. This has allowed her to build a wide range of relationships to guide and drive her work. Cherie is passionate about the health and well being of her people and the wider Kāpiti community.

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Jennie is the alternate for Reina and Carol.

Mary Boden
Governance Board Member

Council representatives

Ross Church Mayor Kāpiti Coast District

Councillor Kaumātua, Kāore Don RakauoreTe Maipi QSM
Te Arawana, Tuhoe, Te Atanga-a-Mahaki
Hapū affiliations: Rito Awe, Tama Kaimoana

Janet Holbroek Ward Councillor
Kāpiti Coast District Council
Whiti Te Rā! 
the story of ngāti toa rangatira

The timing couldn’t be better for Ngāti Toa - a $70 million Treaty settlement was signed off in April, and the iwi have immense opportunity ahead of them. So what better time to tell the story of how they got there?

Some stories tell themselves, and some tāonga pick their time to shine, too. It’s taken more than a year of talking, collecting, and preparation for the 30-month exhibition Whiti Te Rā: The Story of Ngāti Toa Rangatira which opens at Te Papa Tongarewa on Saturday.

Ngāti Toa are the seventh iwi to hold court at the national museum, and while the timing of the exhibition is just a coincidence, it is a good time for reflection, says Jennie Smeaton of Ngāti Toa who assisted in curating.

“Any iwi given the opportunity to present their story within a national museum context is pretty significant. But there were a number of key kōrero we wanted to share with people - the story of how Ngāti Toa came here, the Treaty settlements and the haka.”

On the night of Friday June 13, a rare full honey moon shimmered on Te Awarua-o-Porirua and played with the big buzz cloud hovering overhead and trailing off up the coast, where kuia had sleepovers but did not sleep. No need for alarms to board buses at 3.30am. The coast was wired. Even the tread of eight bus tyres, barely touched the road, as they carried iwi from Ōtaki, Waikanae and Porirua in a synchronised arrival outside Te Papa and into the freezing cold, pre-dawn darkness.

A thousand iwi flowed up the many steps, some with difficulty refusing help, and carried by the mana of the occasion, to the marae ‘reception area’ where stained glass alarms to board buses at 3.30am. The coast was wired. Even the tread of eight bus tyres, barely touched the road, as they carried iwi from Ōtaki, Waikanae and Porirua in a synchronised arrival outside Te Papa and into the freezing cold, pre-dawn darkness.

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The continuum of buzz carried over into a brilliantly orchestrated hākari, with bacon and eggs for 1000. And then back upstairs, the story of Ngāti Toa unfolded, in an empowering mix of historic and contemporary tāonga and shoulder to shoulder walking stick of Sir Maui Pomare.

One of the tāonga taking pride of place in the exhibition is Tuhiwai, a mere pounamu at one time owned by Te Rauparaha, which was given as a peace offering in exchange for a waka taua, by Ngai Tahu chief Te Matenga Tauera, to signal the end of the conflict over land at the top of the south. Ngāti Toa families have held it since 1839.

“It was the healing of the tribes,” explains Karanga Metekingi (Auntie Claire) who is pictured right with her niece Netta (left) and daughter Hinehoa. Another historic tāonga on display pictured below, the whale bone walking stick of Sir Maui Pomare.

exhibition opening puts everyone in high spirits

Kaumātua Tuki Takiwa, aboard the bus back to Whakareongoatai (right) and Ōtaki whānau ready to roll. The second Ōtaki contingent prior to departure, (from left) Pat Nakaraia, John Barrett, Rupane Waaka and driver Rawi Wikihana, are photobombed by Port’s mokopuna, Te Ahihaewa.

The celebratory weekend programme of workshops and performances included kapahaka by Te Kura Māori o Porirua pictured left.

mihi to iwi from te papa

The exhibition opening and celebratory weekend was amazing. Thank you to all the many people of Ngāti Toa Rangatira who helped make this day happen. Also our acknowledgements to our past iwi in residence, and all those who came to the dawn opening, travelling from far and wide. There were over a thousand people in attendance. It really was an incredible occasion and a great honour for Te Papa.

There are a lot of people who have been involved in the development of the exhibition and also those who continue to look after the ongoing partnership between Te Papa and Ngāti Toa Rangatira. A lot goes on behind the scenes to enable these activities to happen. Te Papa always strives for excellence and the greatest aspect of working in a creative environment like ours is, of course, the people.

It’s been a great privilege for our Te Papa staff to be guided by members of Ngāti Toa on such an important kaupapa, and to have Ngāti Toa as our resident iwi at Te Papa for 2.5 years. We look forward to Te Waari Carkeek and Aunty Rihia Kenny settling in as our Ngāti Toa Rangatira kaumātua.

We hope that visitors to the exhibition will learn about the history of this dynamic iwi and their role in the settling of the Wellington/Kāpiti region. Visit the Te Papa website http://www.tepapa.govt.nz

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The celebratory weekend programme of workshops and performances included kapahaka by Te Kura Māori o Porirua pictured left.
report back

Proposed District Plan (PDP)

The Tangata Whenua Working Party continue to be engaged in the PDP process. The Tangata Whenua Working Party contributed to the Independent Review of the PDP and gave support for Option 4 as recommended in the final report. The working party has been briefed on the project plan of how Option 4 will be implemented and will be involved in the review of the PDP.

Te Haerenga Whakamana Te Awa Whakamana

The District Plan Review working party of Te Whakaminenga o Kāpiti has developed the Te Awa Whakamana which sets out the monitoring framework to measure the implementation of Te Haerenga Whakamana. Prioritisation of the 193 tikanga contained in Te Haerenga Whakamana has resulted in approximately 70 tikanga to be further analysed in order to develop monitoring and subsequent reporting of the tikanga of highest priority to the iwi of the Kāpiti Coast District. This work continues and is discussed and advanced at and between the regular working party meetings.

Waikanae River Environmental Strategy

Te Awhi Awa have contributed to the revision of Greater Wellington's Waikanae River Environmental Strategy (WRRES). Council has also contributed to this review and the working party was updated on the review process.

Heritage Brochure

An existing outdated Council brochure, Digging Up the Past was identified as a project to be undertaken in accordance with one of the objectives in Te Haerenga Whakamana. The brochure has been reviewed and renamed Earthworks and Archaeological Sites. The working party has been an important contributor to the review of the brochure. Publication is expected in August 2014.

Coastal Signs

Updating existing Council beach signs was identified as a project to be undertaken in accordance with one of the objectives in Te Haerenga Whakamana. This project is currently under way.

James Kilbride

Policy Planner

Te Kaha Hakaatau Kaupapa

What is Option 4?

On 24 July 2014 Council chose Option 4 recommended by the Independent Review of the Proposed District Plan to continue with a modified PDP process which addresses the Plan as a whole using the “basket of tools” available to Council.

Option 4 allows Council to build on all the previous work done and also makes use of important input from submitters. It allows engagement with submitters while withdrawing contentious provisions like the coastal hazards provisions. There will be a six month period of submittor consultation and workshops before any formal pre-hearings and hearings begin.

The Independent Planning Review prepared by Sylvia Allan and Richard Fowler QC provided further legal advice to clarify which rules have immediate legal effect which results in a substantial reduction in the rules listed as having immediate legal effect.

To view the technical reports which fed into the Proposed District Plan including Te Haerenga Whakamana and the Review, check out http://www.kcdc.govt.nz/Planning/District-Plan-Review/District-Plan-Review-Reports/

Te Haerenga Whakamana emerges

Te Haerenga Whakamana was born out of a desire by iwi to undertake a review of iwi priorities for the Kāpiti Coast. This review process ran in parallel with the District Plan Review (Council 2010-2012). The Tangata Whenua Working Party (TWWP) was established in 2010 with the support of Te Whakaminenga o Kāpiti and in particular by several iwi individuals within Council, namely Dr Gail Ferguson, Monica Fraser, and Jim Ebenhoh. More recently James Kilbride and Monica Fraser have been the vital links between the TWWP and Council.

Te Haerenga Whakamana uses a particularly Māori way of assessing, structuring and measuring the priorities set by the three iwi of the district – Ngāti Raukawa, Te Ahi Awa, Ngā Toa Rangiata. Kaupapa Māori (foundation principles) are used to provide a foundation for the priorities. Tikanga (suggested policies) are used to capture the aspirational statements made by the iwi in a way that is useful and meaningful. An iwi district was used to gather support and feedback from the three iwi. Te Haerenga Whakamana has identified 193 tikanga that iwi and Council will now look to work toward.

Overall the framework works well for the iwi of the district and has been used to guide priorities and interactions with various agencies including Council.

Upon completion and distribution of Te Haerenga Whakamana, we then asked ourselves “what next”? This provided an opportunity to look towards a monitoring framework to track how well our community, our iwi and our council are doing to deliver upon iwi priorities. To Ara Whakamana is the name given to the next step that involves the development, implementation and ongoing monitoring of the 193 tikanga.

The words Te Haerenga Whakamana are used to describe the journey into the future. To Ara Whakamana is a similar or focused pathway upon which the iwi can work their journey. Both of these names were inspired by the whakatauki of the Kāpiti Coast District Council, Mr Hui Whakamori, Kō Tiriti Whakamua.

Te Haerenga Whakamana and To Ara Whakamana were supported by Te Whakaminenga o Kāpiti and Council by way of funding and in-kind support. Te Haerenga Whakamana was launched in 2012 and was nominated for a national planning award at the Annual Conference of the New Zealand Planning Institute. Te Awhi Whakamana was a work-in-progress.

Pātaka Moore

To Ara Whakamana was co-authored by Pātaka Moore, Caleb Royal and A. Barnes of Te Haere Whakamia - Environmental Advocates Ltd.

Kaupapa Tuku Iho excerpt from Te Haerenga Whakamana

Kaupapa tuku iho is a unique and long-standing Māori framework that validates Māori values, innovation and advancement. Winata (2009) explains that kaupapa tuku iho are “among the treasures that we inherited from tipuna Māori”, and that “these values can contribute to being innovative in our activities as Māori”.

The framework comprises ten kaupapa or inherited values that can guide Māori development in a holistic way. We are clear that kaupapa tuku iho must live through us, and guide all that we do.

The ten kaupapa listed in Appendix A include:

- kaitiakitanga, kotahitanga, whanaungatanga, whakapakanga, rangatiratanga, whanaungatanga, whakapapa, wairuatanga, te reo Māori and ūkaipōtanga.

projects

water work awarded

Pictured accepting the NZPI Project Award, Te Ahi Awa kaumātua Bill Carter and Mary Oss Church, who said finding a long term water supply solution for Kāpiti was a major community achievement and it was great to see it being recognised at a national level.

A four-year, community-driven project that secures the Kāpiti Coast’s drinking water supply for the foreseeable future has won a major national award. The New Zealand Planning Institute (NZPI) Rodney Davies Project Award recognises innovative and creative excellence in development and delivery of planning projects with construction outcomes. The award was presented to the project partners at the NZPI Conference in Queenstown on Friday 4 April.

The Kāpiti Water Supply Project, a partnership between Council, CH2M Beco and Te Ahi Awa Water Working Group, was chosen because of its commitment to community engagement and robust approach to planning. The project was set up to comprehensively assess water supply options in consultation with the community, addressing the history of water management on the Kāpiti Coast and taking into account resident’s expectations around water quality, and to get planning approval for a sustainable water supply scheme for Wakanui, Paraparaumu and Raumati.

Keys to success were early consultation to determine community values around water management and development of strong relationships with local iwi and the group of residents providing technical advice to the project. There was also significant ongoing engagement by all parties to narrow down 40 possible options to one preferred solution ready for planning approval.

As a result, consent was granted and construction has already begun on a river recharge scheme in which groundwater from existing bores will be added to the Waikanae River below the treatment plant in dry times, so only treated river water is supplied to residents. Development will be staged to match demand, providing an affordable 50-year solution.

The Council has also purchased land for the second preferred option of a dam behind Nikau Valley in Paraparaumu. Together, these initiatives put an end to the Kāpiti Coast’s water supply problems for the foreseeable future.

“Kāpiti Coast has been the proud recipient of the Rodney Davies Project Award for the innovative and community-led project to secure a sustainable and affordable drinking water supply solution for Kāpiti for the foreseeable future, and it is a recognition of the key role played by our Council, our iwi representatives, our community partners and all involved in the project.”

Ongoing maintenance is required so if people are available to do an hour of clearing around them - just do it! nā Pātaka

Planting of primarily rongoā species, on the hills surrounding Haruatai Park, Ōtaki, began with Ngāti Raukawa practitioners in June 2013. Sited mainly along the formed walkway above the Millennium Wetland Area, this makes it easily accessible to people wanting to gather them for medicinal purposes.

In total 220 plants, ranging in species from ground-cover species to podocarps were planted. Species included were matai, tanekaha, kumarahou, matipo, korokiko, kowhai, rewarewa and kawakawa. Plant covers were applied to some species for frost protection.
profile

Tamihana Katene

Tāonga pūoro were traditionally used for many purposes - as a call to arms in warfare, as a signalling device, and to warn of imminent danger. They are also known to have been used to sound the dawning of a new day, to communicate with Māori gods, and to signify the planting of certain crops at different times of the year.

In June, to mark Matariki, Tamihana Katene, of Ngāti Toa, combined the sounds of tāonga pūoro with the NZ String Quartet during a performance at Wellington’s Museum of City and Sea. A computer software developer by day, Tamihana can be found fashioning and playing tāonga pūoro by night.

“I first fell in love with the haunting sound of tāonga pūoro listening to Richard Nunns and Hirini Melbourne. Since then, making tāonga pūoro and experimenting with sound has been an all-consuming passion. There’s been a lot of trial by error. I started with my asthma inhaler canister, wondering if I could play that. It sang beautifully! I tried a clay pot from my mother’s bookshelf, cleaned out different shells I found on the beach and tried bone and inhaler canister, wondering if I could play that. It sang beautifully! I tried a clay pot from my mother’s bookshelf, cleaned out different shells I found on the beach and tried bone and wood. True inspiration comes from the spiritual connectedness to the environment.”

“There are forty types of tāonga pūoro, the largest being the pūtātara, the couch shell trumpet, rarely found on our shores these days and considered a special gift of Tangaroa. My favourite tāonga pūoro is the gourd. They are small, humble, not highly decorated and played with your nose. The sound is pure emotion. My main focus is to see tāonga pūoro become a community and will be having a school breakfast. We will also light a hangi to be opened Matariki in our schools as a community and will be having a school breakfast. We will also light a hangi to be opened Matariki in our schools as a community and will be having a school breakfast. We will also light a hangi to be opened Matariki in our schools as a community and will be having a school breakfast. We will also light a hangi to be opened Matariki in our schools as a community and will be having a school breakfast. We will also light a hangi to be opened Matariki in our schools as a community and will be having a school breakfast. We will also light a hangi to be opened Matariki in our schools as a community and will be having a school breakfast. We will also light a hangi to be opened Matariki in our schools as a community and will be having a school breakfast. We will also light a hangi to be opened Matariki in our schools as a community and will be having a school breakfast. We will also light a hangi to be opened Matariki in our schools as a community and will be having a school breakfast. We will also light a hangi to be opened Matariki in our schools as a community and will be having a school breakfast. We will also light a hangi to be opened Matariki in our schools as a community and will be having a school breakfast. We will also light a hangi to be opened Matariki in our schools as a community and will be having a school breakfast. We will also light a hangi to be opened Matariki in our schools as a community and will be having a school breakfast. We will also light a hangi to be opened Matariki in our schools as a community and will be having a school breakfast. We will also light a hangi to be opened Matariki in our schools as a community and will be having a school breakfast. We will also light a hangi to be opened Matariki in our schools as a community and will be having a school breakfast. We will also light a hangi to be opened Matariki in our schools as a community and will be having a school breakfast. We will also light a hangi to be opened Matariki in our schools as a community and will be having a school breakfast. We will also light a hangi to be opened Matariki in our schools as a community and will be having a school breakfast. We will also light a hangi to be opened Matariki in our schools as a community and will be having a school breakfast. We will also light a hangi to be opened Matariki in our schools as a community and will be having a school breakfast. We will also light a hangi to be opened Matariki in our schools as a community and will be having a school breakfast. We will also light a hangi to be opened Matariki in our schools as a community and will be having a school breakfast. We will also light a hangi to be opened Matariki in our schools as a community and will be having a school breakfast. We will also light a hangi to be opened Matariki in our schools as a community and will be having a school breakfast. We will also light a hangi to be opened Matariki in our schools as a community and will be having a school breakfast. We will also light a hangi to be opened Matariki in our schools as a community and will be having a school breakfast. We will also light a hangi to be opened Matariki in our schools as a community and will be having a school breakfast.

If you missed the talk, check out: http://www.matariki.co.nz

Tamihana Katene is the grandson of renowned Ngāti Toa musical composer, the late Te Puoho Katene. “There is a lot of emphasis on Matariki all over the country now. It’s times like this when the sounds of tāonga pūoro are brought to the fore. Matariki is very special to me. I named my youngest son after the constellation. It’s a time to reflect on the things my father taught me. I have a traditional hangi with my children and celebrate with the ones I love.”

Auntie Claire and Rupene Waaka (top left) identify whānau on the scroll of Te Hokowhitu-a-Tū. (left) Cecilia Pirima Rererangi Eparaima with a framed photo of her namesake, Pirimi Tahiwi, who led the only successful offensive on Chunuk Bair, a silent night attack with butt and bayonet: “Anxious watchers within the ANZAC perimeter could follow the story of their success by the battle cry of Te Rauparaha as each trench was taken.”
The Portioura Harbour and Catchment Strategy includes a ‘Best Bets’ planting guide of restoration plants. A series of localised and targeted planting projects around the Harbour will aim to improve the ecological health of the intertidal areas and wetlands. The strategy also includes a Floodplain Management Plan.

The Waikanae River walkover is an annual dedicated iwi walkover provided by Greater Wellington Regional Council, to view and discuss aspects of their flood management protection mahi over the past year and for the year to come. It is also an opportunity to share with GWRC, iwi stories and aspirations for the awa.

In April, the walkover began with a discussion at the Otahanga Boathouse on the Waikanae River Management and Resource Consent Project, (with a focus on gravel extraction) before looking at the Owhiro restoration, one of the projects recommended in both the 1999 Environmental Strategy and the Ecological Strategy. The group then went to look at the Jim Cooke Park Stopbank Upgrade, part of the Floodplain Management Plan.

to view the document online, http://www.gw.govt.nz/assets/Our-Services/Flood-Protection/Waikanae-River/FP---Waikanae-FMP.pdf
māoriland film festival success

From the feedback we have received, the inaugural Māoriland Film Festival has been an overwhelming success with many people looking ahead to the next festival to be held in late March 2015. The town of Otaki was a big hit with local and international visitors and highly praised as a perfect venue and setting.

Debate, discussion and the sharing of ideas were certainly evident throughout the festival. They continue still in Otaki. The exchanges took place between filmmakers from New Zealand and overseas, as well as amongst audience and filmmakers. Many local residents described their festival experience as one where the ‘world came to them’ while they viewed stories and witnessed new cultures in action.

Manaakitanga is the KEY kaupapa for the Māoriland Film Festival - the opportunity for local people to host visitors in their town. Visitors were hosted at Raukawa Marae, Rangatāea Church, Ngā Parapara, the Civic Theatre and Kāpiti Island. All of the feedback from the filmmakers has included fulsome praise for the manaakitanga shown to them. Other visitors of note included the CEO of the NZ Film Commission Dave Gibson, who described his time at the MFF as providing a significant insight into the power of community cinema.

The strategic plan set as an objective that the launch of MFF in 2014 achieve the following outcomes:

- Brand recognition Māoriland Film Festival as an annual International Indigenous Film Festival to be held in Otaki
- Economic development for Otaki including through employment and associated revenue generated directly and indirectly through the festival
- Cultural and educational benefits to residents of Otaki and the Kāpiti Coast as well as for Māori filmmakers.

All of these outcomes were achieved beyond the expectation of the festival organisers. Based on ticket sales and the numbers noted at the free screenings (at Raukawa Marae and Schools’ Screening) near on five thousand people attended the screenings at Māoriland Film Festival with a further 250 people enjoying the red carpet event (pictured below).

except from Report Back on outcomes by Libby Hakaraia, Māoriland Film Festival Director

rangatahi film makers awards

One of the highlights of the inaugural 2014 Māoriland Film Festival was the launch of the Rangatahi Youth Filmmaking competition. A series of workshops were run with Year 9 & 10 students at Ōtaki Village Promotions/ Māoriland. These workshops provided an overview of film, film genre and pitching, story outline, pre production, and basic technical information.

Employing a one size fits all methodology, groups of students made four short films. These films were screened at the launch of the Youth Filmmaking Awards which was attended by students from schools around Ōtaki. The awards were presented by actors Temuera Morrison (above) and Pātaka Moore, Waahi Tapu Researcher.

MARAE GRANT 2014-15 APPLICATIONS PLEASE

All applications for Marae Support are formally notified to Te Whakaminenga o Ōtai Awa for approval. This year’s round of marae grants have been well researched. These reports, once endorsed by iwi, will be lodged with Council to follow a plan change process in the future.

The Waahi Tapu Project began with the completion of 40 site reports that were submitted to the Proposed District Plan in November 2012. These reports confirmed the location and provided other supporting information for these significant sites to the tāngata whenua of our district, namely Ngāti Raukawa, Āti Awa, and Ngāti Tīa Rangatira.

Phase I was completed and these sites had immediate regulatory effect in the Proposed District Plan. One obvious strength was the tailor-making of rules whereby sites were categorised (unūpū, pā, cultivation site, church, marae, etc) and rules were formulated to suit the site. These 40 sites now complement the original four sites that were in the previous plan.

Phase II sites number approximately 27 and are currently being completed. Some exciting sites have been identified by iwi and have been well researched. These reports, once endorsed by iwi, will be lodged with Council to follow a plan change process in the future.

Overall, the Waahi Tapu Project is making positive progress. The data base that was built to house the project holds maps, historic photos, recent site photos, references from literature, Māori Land Court Minute Book records, and oral history recordings of Kaumātua speaking about their recollections. The project is well supported by the three iwi and will be used in the future as a resource for iwi based research, information management and ultimately, learning for future generations.

Highlights for 2014

Āti Awa ki Kāpiti Waahi Tapu Bus Tour

For two years running Āti Awa have hosted a waahi tapu bus tour. The sites and the route of the bus are determined by iwi.

This year Otaihanga, Waikanae, Waikanae Beach and Kukutauaki areas were explored. Lots of sharing and learning occurred and we look forward to the third bus tour in 2015!

The Ngāti Raukawa Waahi Tapu Bus Tour was held on a glorious autumnal day in May. The bus tour began at Raukawa Marae before heading south toward Te Hono, stopping at Kukutauaki and heading north again through Te Hapua. Havewhenua, Waihekehe and Te Hono were visited, before taking a field trip at Katihiku to Otaki Pā overlooking the Otaki River Mouth and surrounding areas.

We hope to look at the areas north of Ōtaki River in 2015.

The Waahi Tapu Project has been an overwhelming success in Ōtaki and the Kāpiti Coast as well as for Māori residents of Ōtaki.

Council recently approved the preferred option (Option 4) for moving the Proposed District Plan forward. This provides some certainty to the 40 waahi tapu that are proposed within the plan.

Pātaka Moore  Waahi Tapu Researcher

TE ĀTI AWA KI WHAKARONGOTAI
E te titi, o te nahi nei te te kaunga ki ngā uri o Āti Awa ki Kāpiti ki te hikoi i ngā whenua o te wai o Āti Awa. Nei rā te kaunga kia rawa mai tūtou ki te tūtou Marae a Whakarongotai me te takahi i te whenua o ngā mātua ki hoho ora mai te tautahi kia tūtou ngā mahutonga mai.
This year the theme set by host iwi, Ngā Hapū o Ōtaki, Ngāti Raukawa, was **AROHANUI TE RĀ O WAITANGI** - Great love of Waitangi Day. The community poured through the marae gates to embrace the spirit of the day.

After the pōwhiri for dignitaries and manuhiri, the whare kai opened with a menu of devonshire teas and kai moana to complement the variety of stalls in the market at the rear of the marae. Local performances kept the crowd entertained.

Many took advantage to relax with a mirimiri massage, while others concluded their day with a visit to the exhibition at Ōtaki Museum or a bus tour of historic sites. Aroha abounded.

**waitangi day hosted at raukawa marae**

**waitangi day historic sites bus tour with Queenie ends in song**

An historic bus tour escalated from a 25 seater to 47 seater with enthusiastic bookings prior to Waitangi Day. Departing from Raukawa Marae at 2pm to make a 1½ hour tour of the 3 R’s - Racecourse, Rangiuru and Rangiātea, mapped out by tour guide, Queenie Rikihana-Hyland. “Locals know about the hilarious rules of the 1868 Ōtaki Māori Racing Club programme, so it was a sure winner to repeat them to the bus. For example, Jockeys must wear trousers in all events. Persons must not swear at jockeys who do not win.”

The tour travelled along the Ōtaki River roadway to the river mouth site of Rangiuru Pā where paramount chief Te Rauparaha had asked his many people gathered to 'Build me a church! I no longer seek glory on earth.' Rangiātea Church is a main feature of The Pipi Trail which the tour took in, with 13 other sites along Te Rauparaha Street, ending at Pukekaraka.

“So three hours after leaving we were pulling into a now deserted Raukawa Marae singing to our manuhiri on board, the famous Kingi Tahiwi waiata Pu Puru Tai Tama e. There were smiles all round. Thanks then to KCDC for paying for the bus and ka aroha (sorry) to those (including whānau members) who could not get on the tour.” Queenie told Ōtaki Mail.

**big brass in town**

Ratana Band member, local Ricky Baker and tuba, look on before joining the procession to escort dignitaries from Ōtaki Museum up Main Street to the marae gates. It was a fitting fanfare for Mayor Ross Church’s first visit to Raukawa Marae, accompanied by Council’s Te Paea Paringatai. CE Pat Dougherty and Councillor Penny Gayler are accompanied by Reverend Georgia Hapeta. (Obscured, Jan Harris of Ōtaki Museum getting right into the spirit of the march.)

**arohanui te rā o waitangi exhibition**

In keeping with the theme of the day, this exhibition commemorated the Treaty of Waitangi and the spirit of partnership, as essential for building strong sustainable communities. It was also a tribute to the district and its unique cultural heritage.

Themed wall panels used historic and current images from previous Maramataka, the seasonal calendar published by Te Whakaminenga o Kāpiti. These included kai (below) wahi tapu, sport, performing artists, literature, music, and partnership.

Furnishings loaned by Auntie Gabrielle helped create a whānau feeling to the exhibition. It was like walking into someone’s lounge with their framed photos of loved ones, and a lace clothed table by recliner chairs from which to enjoy the selection of archival footage pertaining to Ngāti Raukawa. Film from the Tāonga Māori collection of the NZ Film Archive was co-ordinated by Libby Hakaraia. Libby seized the opportunity to film recollections from locals on people and events past, at the museum during the day.

The exhibition was blessed at a preview for dignitaries and curated by Te Whakaminenga’s Te Waari Carkeek and Tiriata Thorne Council’s Heritage and Māori Collections Co-ordinator.
Karanga and Whaikōrero Wānanga
nau mai haere mai
August, September, October 2014
We are holding Wānanga for those interested in Karanga or Whaikōrero

When: 2 – 3 August 2014
Where: Hongoeke Marae, Pimmerton
Time: 9.00am Saturday 2nd August 2014, Overnight
Finish: 1.00pm Sunday 3rd August 2014.

When: 6 – 7 September 2014
Where: Hongoeke Marae, Pimmerton
Time: 9.00am Saturday 6th September 2014, Overnight
Finish: 1.00pm Sunday 7th September 2014.

When: 18 – 19 October 2014
Where: Takāpūwahia Marae, Takāpūwahia
Time: 9.00am Saturday 18th October 2014, Overnight
Finish: 1.00pm Sunday 19th October 2014.

At this stage there are no fees, but participants might like to bring a shared kai. Wānanga are open to Ngāti Toa Pakeke (Adults).

Organiser is Willis Katene, email: willis.katene@whitreia.ac.nz
If you’re interested in attending, email: missy@ngatitoa.iwi.nz

Tena koutou katoa te whānau a Te Āti Awa ki Whakarongotai
Diploma Course in Weaving and Woodcarving

We are continuing to enrol students for our diploma course of weaving and woodcarving. We propose to start mid to late August.

Our enrolments close Thursday 31st July.

If someone you know may be interested in confirming a position in this course they can e-mail me.

Mauri Ota ki a Tatou
Moira Cooke
C% kristie.parata@xtra.co.nz

Marae DIY New TV Season & looking for Marae participation

It’s that time of the year when we put a pānui together to encourage as many marae around the motu, to make an application to be part of the TV Series Marae DIY. We’re gearing up for a new season, on a new home.

If you know a marae that might be interested please forward on this information, or get them to contact us at maraediy@screentime.co.nz.

Applications close 5pm Wednesday 20 August 2014.

Expressions of Interest
Part-time Research Assistant
Whaia te Ahi Kā – Ahi Kā and its role in oranga

Expressions of interest are being sought from suitable people interested in the role of a part-time fixed term research assistant. It is a 12 - 15 month position starting from 1 September 2014. The location of the mahi is largely within the Kāpiti tribal rohe and further afield as negotiated with the Principal Investigator. The position is 20 hours per week.

The position objectives are:
• To provide research support services to the Principal Investigator / Lead Researcher
• To be open to learning all aspects of research and be mentored in a tuakana-teina capacity in order to develop your skills as a research assistant

Key Relationships will be with:
• Principal Investigator / Lead Researcher
• Iwi Advisory Group
• Office Administrator at Ati Awa ki Whakarongotai Charitable Trust
• Ngā whānau o Āti Awa ki Whakarongotai

Suitable applicants will need to be reasonably flexible with their working hours to suit the needs of the project. They must demonstrate commitment, appreciation and experience around kaupapa Māori and a connectedness to the whānau/community of Āti Awa ki Whakarongotai.

Please contact Kiri Parata, Principal Investigator for a copy of the JD and to register your interest for this position. email: kiri.parata@xtra.co.nz

Applications close 5pm Wednesday 20 August 2014.

Whai Kōrero Workshops
at Raukawa Marae

over four weekends beginning
23-24 August 2014
20-21 September 2014
11-12 October 2014
1-2 November 2014

Please register your interest by 23 August
with Denise Hapeta
denise.hapeta@twor-otaki.ac.nz

He Kupu o te Wiki | August 2014

Each week for the next 48 weeks, Te Taura Whiri will introduce a new kupu or word for whānau to learn and use at home. You can register online to have the new kupu sent to your email address each week by clicking on this link http://kupu.maori.nz/kupu-o-te-wiki

Te Hikoi o Te Rongopai ki Te Kāpiti
SATURDAY 80 AUGUST
Bicentennial Hikoi
A celebration of the bringing of the gospel to Kāpiti
A family event celebrating the proclamation of the Gospel on the Kāpiti Coast, visiting historic sites from Paraparaumu to Otaki.
9.30am Kena Kena - ‘The Beginning’ - site of the first church
Meet at Mazengarb Road/Hadfield Plinth
1.30pm Pukekaraka, ‘Gospel Expansion’
St Mary’s Catholic Church, Convent Road, Otaki.
3.30pm Rangiātea, ‘Youth Celebration’, Te Rauparaha St, Ōtaki
5pm Celebratory Feast: Hadfield Hall, 47 Te Rauparaha Street.
Koha appreciated
Convenor Te Hope Hakarīa 027 566 8836