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Kohitātea/January ki Poutū-te-rangi/March 2013

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Articles supplied by Queenie Rikihana-Hyland

Profiling members from Te Āti Awa



Hemi Sundgren

Chair Te Āti Awa Charitable Trust.

Iwi affiliations:

Te Āti Awa, Ngāti Toa
Rangatira, Ngāti Raukawa

Hemi has considerable experience in Governance and Management. He is currently an advisor/researcher to Taranaki Iwi who are in the process of negotiations to settle their historic Treaty of Waitangi claims. He has held previous roles with Te Puni Kokiri and was General Manager for Te Rūnanga o Ngāti Mutunga tasked with managing their post settlement entity, investment and tribal development trusts. Hemi is currently the chair of Āti Awa ki Whakarongotai Trust and director of their asset holding company. He is also chair of Te Reo o Taranaki Trust, a nationally recognised artist and member of the committee of management for Toi Māori Aotearoa.



Rawhiti Higgot

Member Te Āti Awa ki Whakarongotai.

Iwi affiliations:

Te Āti Awa, Ngāti Toa
Rangatira, Ngāti Raukawa

Rawhiti has a long background in social services work in the rohe. He's coached rugby in Waikanae taking primary and college teams. He's worked at Paraparaumu College for 10 years and is currently the Attendance officer and Careers Transition coordinator. He is secretary of the Ruakohatu Urupā, and the Te Āti Awa Charitable Trust. He is a long standing Trustee of Whakarongotai Marae. Rawhiti has extensive knowledge pertaining to his whānau, hapū and iwi and is often called upon to confirm important historical information as a consequence.

About Te Āti Awa ki Whakarongotai Charitable Trust

Āti Awa ki Whakarongotai Charitable Trust ("Trust") was established by way of a Deed of Trust which was adopted in 2006 by Ngā Uri o Āti Awa ki Whakarongotai (the descendants of Āti Awa ki Whakarongotai).

The predecessor to the Trust, Te Rūnanga o Āti Awa ki Whakarongotai Incorporated ("Runanga") established the Trust as the Mandated Iwi Organisation ("MIO") for Āti Awa ki Whakarongotai under the Māori Fisheries Act 2004. In 2005, Ngā Uri o Āti Awa ki Whakarongotai agreed to mandate the Trust as the MIO for our people. After two special general meetings this year, it was agreed to formally dis-

establish the Runanga and to have just one governing body for the iwi – the Trust.

The Trust now speaks on matters affecting the collective interest of Ngā Uri o Āti Awa ki Whakarongotai within the area defined as Whareroa (bordering with Ngāti Toa in the south) to Kukutauaki (with Ngāti Raukawa in the north). This means that we have certain political, social, cultural and economic responsibilities to uphold in addition to prudent asset management and distribution responsibilities brought about by the Fisheries settlement. Annual elections are held in accordance with the terms of the Trust Deed and there are currently a total of five

Trustees, each elected for a term of 3 years by Ngā Uri o Āti Awa ki Whakarongotai who are registered with the Trust.

The Trust continues to develop its capability to provide support to Ngā Uri o Āti Awa ki Whakarongotai on political, social, cultural, economic and environmental kaupapa, and as many smaller iwi know, is an on-going challenge.

Current Āti Awa ki Whakarongotai Trustees are: Chairperson: Hemi Sundgren, Trustees: Ann-Marie Bukholt, Rawhiti Higgot, Cherie Seamark, and Kara Kearney.

Marae Grants update

Katihiku Marae extends their mahau

Ngāti Huia ki Katihiku marae have completed the extension upgrade of their mahau (veranda) so that rain will no longer soak the carvings on the lintel above the doorway or enter the whareniui. Project manager, Mark Wilson says Ngāti Huia are very pleased they have completed the building alterations during the recent dry spell.

“The mahau has been extended by (2m) two metres and it means we have lots more room outside and rain coming in a north-westerly direction will not come inside the whareniui. “We will be putting the kowhaiwhai pattern on the ceiling from a stencil design made for us by our whanaunga -Tom Ropata.

“Once the pattern is imprinted on the ceiling boards all of our people will have a chance to each contribute by painting our kowhaiwhai designs on to the panels,” Mark said. The work carried out at the marae is undertaken as part of the KCDC’s Long Term Council Plan process of assisting marae committees with ongoing maintenance projects.



MEETING DATES

| Meetings | Dates |
|-------------------------------------|--------|
| Te Whakaminenga o Kāpiti | 23 Apr |
| Paekākāriki Community Board | 23 Apr |
| Anzac Day | 25 Apr |
| Annual Plan Submissions Close | 29 Apr |
| Ōtaki Community Board | 30 Apr |
| Regulatory Management Committee | 2 May |
| Kāpiti Island Monitoring Committee | 2 May |
| Waikanae Community Board | 7 May |
| Briefing | 9 May |
| Environment and Community | 9 May |
| Paraparaumu Raumati Community Board | 14 May |
| Camp Estate | 16 May |
| Corporate Business | 16 May |
| Audit and Risk | 16 May |
| Council - Annual Plan Hearings | 21 May |
| Council - Annual Plan Hearings | 22 May |
| Council - Annual Plan Hearings | 23 May |

A new roof for Wharepiri at Tainui Marae



Tainui marae have installed a brand new roof on their Wharepiri building identified as a priority under the Opus Maintenance Plan for their marae. However this was not their original project. Their plans had to be changed in the wake of a major storm.

Project manager Mahina Hakaraia says they originally planned to replace the perished

wood on the back wall of their Kapumanawahiti whareniui after years of water damage. Also planned was a new emergency exit door. Mahina says “We were fortunate because just before we started work on the whareniui we had a severe leak in the roof of Wharepiri and rain flooded into the building.

“The corrugated iron on the roof was flapping in the high winds”, she said. The new roof took 3-4 days of work in November and the Wharepiri has been in use ever since.

The marae committee next plans to carry out the work on repairing the whareniui wall and putting in the exit door.

Looking ahead

Unveiling the Pou

An early morning unveiling in May is proposed for the three carved pou, which will be installed outside the Council's new building in Rimu Road. Each pou represents those who signed the Treaty of Waitangi on behalf of each of the three iwi. The carvers chosen to carry out the work are Chris Geretzen of Te Āti Awa, and Herman Saltzman who carved the pou for Ngāti Raukawa and Ngāti Toa Rangatira.

Waitangi Day 2014

Te Whakaminenga has chosen the venue for Waitangi Day 2014 already. It will be held at Raukawa marae. Included in the 'proposed' programme is the prospect of a taukumekume (marae debate on Treaty of Waitangi topics) and with community stalls in the township. It is the first time Waitangi Day will be celebrated at the matua marae of Raukawa. Other venues have been Tainui marae, Katihiku marae, Paekākāriki and Whakarongotai marae.

Pipi Trail pamphlet gets a Te Reo translation

The Ōtaki Pipi Trail pamphlet, which shows a dozen historical sites along Te Rauparaha Street, has been translated into Māori by Te Reo linguist, Ruiha Pounamu Ruwhiu. The Pipi Trail was first opened in May 2006 and since then visitors to Ōtaki have been able to pick up the colourful 20-page booklet at the Ōtaki library and view the historic sites for themselves by travelling down Te Rauparaha Street and Convent Road.

The translation for the booklet is part of the ongoing commitment to increasing the use of Te Reo Māori across the district, this is a key priority identified by tāngata whenua in the Long Term Plan.

The Pipi Trail design also has a new addition. A Māori motif has been added to the Pipi courtesy of Te Tahī Takao.



Rongoā Māori



Tohunga – The role of the tohunga in the preparation and administering of rongoā Māori

Pre-European evidence suggests that Māori were a fit and healthy race of people. There is little or no mention by early settlers of any presence of disease.

Pre-European times, disease was attributed to supernatural visitation – either witchcraft or the evil influence of an atua. Illness was viewed as a symptom of disharmony with nature or a punishment for breaking tapu (sacred restriction).

In early Māori history Tohunga were seen as the earthly medium of the controlling spirits and influenced all aspects of life. If a person was sick, the Tohunga would first determine what imbalance had occurred, before the illness could then be treated both spiritually and physically. Tohunga were perceived as the mediator between the spirits and so are considered very important to the healing of the sick. Treatment of ill health includes: rongoā rākau (Māori medicine), karakia (prayer) and mirimiri (massage).

It was the role of tohunga to ensure tikanga (customs) were observed. Tohunga guided the people and protected them from spiritual forces. As well as being the healers of both physical and spiritual ailments, they also guide the appropriate rituals for horticulture, fishing, fowling and warfare. They lift the tapu on whenua, newly-built houses and waka (canoes), and lift or place tapu in death ceremonies.

Tohunga may work alone or within a clinic (Whare Oranga) and generally do not actively advertise for patients. There is considerable variation in practice and treatment protocols and no standard consensus on diagnosis or prescription. Treatment is individualised to tribes, areas, local plant material and specific needs. Healers are thought to be more prevalent in rural areas and in the North Island.

Our next edition will focus on rongoā plants and their medicinal properties.

Source: <http://www.bpac.org.nz/magazine/2008/may/rongoa.asp#history>

Kate Thomas

Auntie Kate Thomas 90 years old and still going strong . . .

It's always a pleasure to celebrate longevity and lately there has been a string of kuia morehu turning 80. However, Auntie Kate Thomas is one of the few to celebrate 90 years on October 27, 2012. Her party at Whakarongotai marae was not as big at her 80th but her hangi lunch at the marae was nevertheless very special.

She was born in Foxton to farming parents, Lena and George Papara. She remembers life being hard work – milking, cooking – ‘doing everything’.

She believes she met Rangi Thomas at a dance in Opunake and in 1951 they moved home to the family farm at Maungatukutuku on State Highway road south Waikanae.

She raised eleven children in all. Roe and Dora from her first family – and then she and husband Rangi Thomas brought up their combined large family of Tarzan, Gary, Murray, Maria, Tony, Robin, Adelaide, Allamaine and Kathy. Auntie Kate never shirked hard work. She worked in Jimmy Shar's neighbouring market garden for years when the children were little.

She was manageress of the Progress Sewing Factory in Hinemoa Street from the 1960s to 1970s, later moving to the Airport tearooms with her family working alongside. They then ran the Singing Kettle tearooms in Amohia St and later the family took over the Hinemoa nursing home in Paraparamu. Her last full-time employment was caring for Mrs Veda Evans in Manly Street for 10 years.

Her community activities began at her home marae of Whakarongotai fundraising and in 1954 she was involved with the Māori Welfare League. The Thomas family were stalwart supporters of the Kāpiti Bears Rugby League and the Kāpiti College marae often travelling with the young people to kapa haka events. She has enjoyed visiting and staying with all of her children in recent years. Her daughter-in-law Tina says of Kate “The most important thing in her life is whānau. She has been a fantastic mum, mother-in-law and super-gran. God bless you mum!”



Moe Ngaia

Auntie Moewharu Ngaia

Te Āti Awa (Otaraua) wahine ngā morehu Auntie Moewharu June Erica Ngaia celebrated her 85th birthday last year. She is a true product of her Beach Road antecedents and grew up on Te Moana Road on the farm of Rameka Watene Te Awio and his wife Ramari Eruini. She remembers it was a busy time and because she was on her own her cousin Ngaoro (Kuki) Eruini came to live with them.

“We were like sisters and she was my best friend. Papa worked hard and I remember him always giving cattle to whānau for tangi”.

She worked at the Ōtaki Health Sanatorium during the war and remembers meeting a young America soldier – Harvey Strickland – who had come to visit a sick friend.

“When he went back to war in the Pacific I wrote to his grandmother in the states. “Then one day I got a letter from her to say he was killed in the Pacific. I was 16 and he was 21.”

She met her future husband Benjamin TauTau Ngaia when he was working on the trams in Wellington. He knew her Uncle Len Wall and would go to Waikanae to visit him. “We married in St Mary's Catholic Church with Ann and Cecil Huff at the wedding.”

Ben worked on the Railways and they began married life in a railway house in Waiototara. They had their family of Robert, Huia, Erena and Jill and travelled around with his job – finally coming home to live in Waikanae 37 years ago.

Her husband Ben drove local buses and would often detour on rainy days to pick up Māori kids and get them home dry and safe. Auntie Moe says she loves her mokopuna – Ben, Lisa, Daniel, Rata, Jessie, Anika, Jeremy, Karl and Francesca and Ben's boy Te Rongomau aged 5.



Waitangi Day 2013 – Whakarongotai Marae



Whilst the rain threatened, nothing could dampen the enthusiasm of those who attended Waitangi Day at Whakarongotai Marae. As if on cue, the sun came out for the start of the pōwhiri as the crowds poured into the marae. There was something for everyone, including: plenty of entertainment, food, history and the food of the gods – ngā kōrero!



The car park was closed to traffic allowing a safe place for the stall holders to sell their foods, crafts and bric-a-brac. Inside the marae, a range of health providers offered health checks and health information. The crowds were treated to a wealth of entertainment from individual performers and bands, testament to the wealth of talent from those who whakapapa to the ART Confederation.

We hope you enjoy the images captured throughout the day! Our thanks go to the whānau of Whakarongotai marae for hosting us.

