

TE KAKARA

Te Kakara o te Hinu Raukawa - Your Raukawa Iwi Newsletter

NGAHURU EDITION
Pānui 51 | 2023



Te Iho o te Raukawatanga,
Our Kaunihera Kaumātua



Te Mauri o Waihou



Papa o Te Aroha Marae



Te Whare Kōrero o Raukawa



RST Chair Message

Welcome to the autumn edition of Te Kakara, as the leaves fall and the days get shorter we are reminded of the value of wānanga, our whenua, and the wellbeing of our people. In this edition we reflect on the mahi we have carried out over the past quarter here at Raukawa.

You will find in this edition, updates on what is happening around our awa with developments in Te Mauri o Waihou and an insight into how we will see our pā sites along the Waikato River.

This year we celebrated the 10th year of Te Whare Kōrero o Raukawa, a kaupapa that continues to bring our uri together who are keen to learn about Raukawa te tupuna and about the practices that create the foundation of our Raukawa identity. We also sat with some familiar faces to get an insight into what goes on behind the scenes of our kānohi kitea who are relentless in supporting our iwi and organisation.

I hope you enjoy reading this edition of Te Kakara as the perfumes of ngahuru permeate across our rohe, Te Kakara will also carry the fragrance of Raukawa to our uri. For more timely updates from our iwi, follow our Raukawa Facebook page. Ko aku mihi ki a koutou ka whakairia ake i konei kia tārewa me ko te marama o ngahuru.

Nā Kataraina Hodge
Raukawa Settlement Trust Chairperson





Papa o Te Aroha Marae 2022

Gift of Papa o te Aroha Marae

Papa o te Aroha, a well-known Tokoroa community marae, has been gifted to Raukawa by the Tokoroa Māori Catholic Society, with plans to renovate and re-open the marae to serve the community once more.

Tokoroa Māori Catholic Society chairperson Paul Mahutonga said he was grateful to Raukawa, adding that the founding members will have peace of mind knowing that the taonga is in safe hands.

Paul approached Raukawa to discuss the gifting of Papa o Te Aroha Marae to the iwi in February 2021. Later in 2022, Raukawa Settlement Trust (RST) trustees agreed to accept the gift and become the legal owners and kaitiaki of the marae.

He said there were many contributing factors that led to the decision to gift the marae to mana whenua. Memberships for the society had diminished significantly, maintenance costs, and the impacts of Covid-19, led to the decision to close the marae in 2021. It has remained closed since.

He was confident the society's aims and objectives would live on under the kaitiakitanga of mana whenua and that Papa o te Aroha will continue to serve the Tokoroa community well into the future.

RST chairperson Kataraina Hodge said the RST trustees, supported by our kaumātua, have been working through the logistics of mahi and ongoing funding options to ensure the marae can cover its own expenses.

Raukawa are currently exploring funding options to ensure it can be self-sustainable and available for hire to the community in the future. Please note that Papa o te Aroha will not be sourcing its funding from the annual pool of funds reserved for our 16 mandated Raukawa marae.

“We understand the importance of the marae to many, and we are committed to restoring this important taonga that has served many within our Tokoroa community and the rohe,” Kataraina said.

The marae opened in January 1987, following years of hard work, fundraising and contributions from many organisations and our local community. It was available to everyone to hold hui, tangihanga and other events and activities.

Raukawa will keep you updated on the progress we make as we work to restore this important marae that has served many within our community. It will take some time, but we are committed to re-opening the marae and making it available to everyone.





Te Whare Kōrero o Raukawa ki Pōhara 2023

Te Whare Kōrero o Raukawa

Ko Te Whare Kōrero o Raukawa tēnei te haere ake nei, te whakatauria ake nei ki runga o Pōhara Marae. Kua eke te kaupapa ki tōna tau tuangahuru e whakahaerehia nei ki runga i ngā marae maha o Raukawa huri noa. I tēnei terenga i tau ai te mauri o te kaupapa ki runga ki ō tātou huānga o Ngāti Korokī Kahukura.

I whakatūria te kaupapa nei me te wawata kia whakapakari ai te reo, ngā tikanga, te tū marae hoki kia horahia ko ngā kōrero tuku iho ki ngā uri o Raukawa. Kua kitea rā te whanaketanga o te kaupapa nei i roto i ngā tauira kua roa e noho ana ki Te Whare Kōrero, ka mutu, he tau anō, he tauira anō ka hau mai ki te kai i ngā hua o te kaupapa. E manako nui nei mātou kia whakareia ko te kakara o te hinu Raukawa, tērā e āta whāngaihia nei e ngā kaiwhakarite, e ngā kaiwhakahaere hoki o tēnei kaupapa. Mō ngā tau 10 e heke mai ana ko te tūmanako anō ia, kia kitea te hunga nei e āki ana, e hāpai ana hoki i ngā kaupapa o ngā marae whānui o roto i te iwi.





Te kauwhau o Rāhui Papa mo ngā tūtohu whenua.



Ngā rangatahi o Te Whare Kōrero o Raukawa.

“Raukawa kia mau, kia ora.”

E pupuru hoki ana i te mana, i te mauri o Raukawa ki ngā marae huri noa i te rohe.

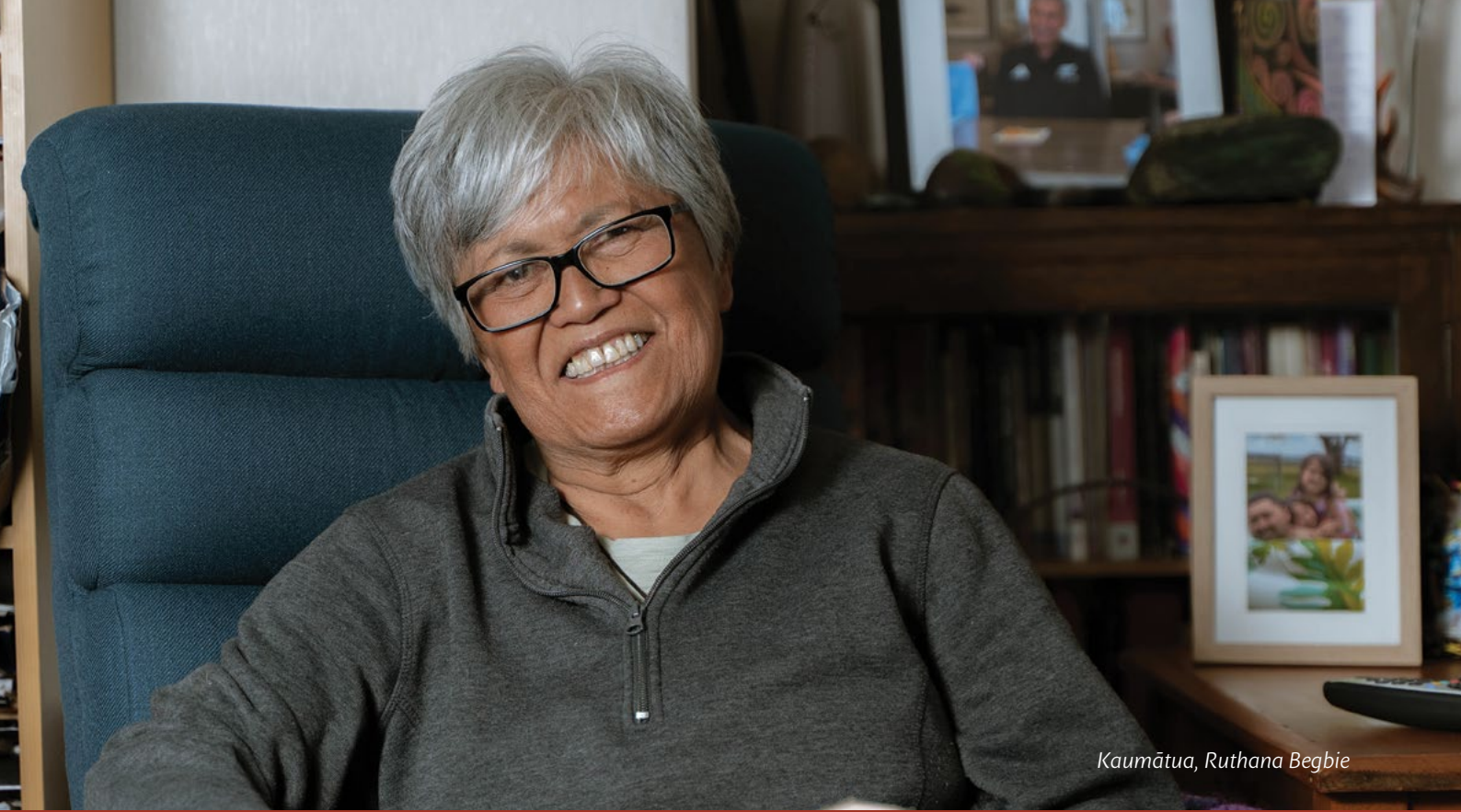
Kia kapohia ake e au ko ngā kupu o te whāinga matua o Raukawa, “*Raukawa kia mau, kia ora.*” Kāore he oranga o te iwi ki te kore he reo, ki te kore he mōhiotanga ki ngā tikanga a kui mā a koro mā. Kei konei mātou e āta morimori ana i tēnei taha o te oranga o te iwi, o te pupuru ki ngā wawata ki ngā moemoeā o te iwi, o pēperekōu mā. E kaha hoki nei mātou ki te torotoro haere ki mea marae, ki mea tāngata ki te kimi i te ara whakamua mō te reo, mō te ahurea, mō ngā tikanga o Raukawa whānui e puta ai te ihu o te iwi i roto i te pono, i te tika me te aroha.



Kaiako Tangiwai Tepana me tana akomanga.

Ngā kaiako, Mal McKenzie rāua ko Whakarongotai Hohepa.





Kaumātua, Ruthana Begbie

Ngā Kaumātua o Raukawa

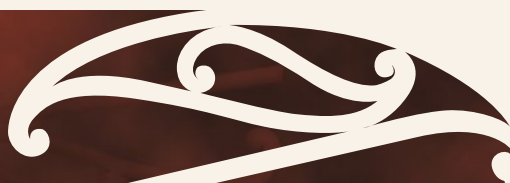
Our Kaunihera Kaumātua are an important and essential part of the Raukawa Settlement Trust Group. We spoke with kaumātua Ruthana Begbie, on her life and journey as a long-serving member of the Kaunihera Kaumātua.

Ruthana was born at Pikitū Marae in the early 1950s. Just like her father, who was born there too. She has fond memories of her early years living at the marae. They stayed in a two-bedroom whare built by her dad and an uncle from remnants of an old dilapidated kāinga on the other side of the whare tupuna Huri. She spent quality time with her whānau: kuia, koroua and worked, played, bathed in the awa regularly, caught koura, swam, picked watercress, scratched around in the māra while the whānau all worked together.

Pikitū will always be their ūkaipō. When things were tough, or the work ran out, they would return there, reset, while her father went to look for work at another mill or whatever was available.

“Pikitū is a very healing place for me. Even if I go back for a few hours, I feel my strength regained there, by the wairua that is there. It will always be my ūkaipō,” Ruthana said.

“I look back on my life now, and I’m furious we were denied the right to kōrero. So much knowledge we missed out on, from learning the language to utilising the whenua, the ngahere, and rongoā. Learning to be self-sustainable, care for each other, how to build and grow things.”



“We are all the same, but we are not the same. We all have our own individual uniqueness and voices to be heard. If you believe in yourself, you can do anything.”

So, it makes her extremely proud of her mokopuna today, who are embracing their culture with such grace and mana. From attending kōhanga and kura kaupapa, to kapa haka, whaikōrero - she marvels at how normal and natural it is for them.

When she left school, she went off to teachers' college in Hamilton and immersed herself with like-minded Māori. She asked herself - how would the marae survive if I couldn't speak te reo? Thus, her reo Māori journey began - as limited as it is.

Ruthana was teaching, while raising her family and running a business with her husband. She was active within her marae, and eventually was bought into the iwi organisation gradually, during the Treaty settlement process.

She worked closely with Kaunihera Kaumātua Chair, Hori Deane, and felt aroha for the kaumātua at that stage and wanted to help him in any way she could. They were tough times, she said, but she treasures the experience. Before she realised, she was sucked in, and the rest is history.

“It's a real shock to the system, when you realise you're now seen as a kaumātua,” she says, laughing.

So, what is a kaumātua?

Ruthana said it is very much a 'label' where the expectations are supposedly difficult to manage without the reo. The Raukawa Kaunihera Kaumātua are a small but dedicated group that help facilitate events and openings, they work with police, families, and officials when there's a mate or death and they share their knowledge and offer guidance on many topics and discussions within Raukawa. Their core function is to help guide the iwi organisation to ensure that they maintain and uphold the tikanga and mana of Raukawa in all that they do within the corporate space of growing the iwi assets both economically and supporting the uri on the marae. This is a completely different practice from iwi Pākehā private enterprise.

Ruthana has dedicated years of service to the kaunihera, along with Poihaere Barrett and Te Hāpuku Rikiriki and others who currently uphold the mantle today. The rōpū has contributed to so many kaupapa over the years, from guiding the development of freshwater management tools to welcoming new team members to our organisation through pōwhiri.

Ruthana encourages all kaumātua from the 16 Raukawa marae to not be shy or whakamā and come and share what little they do have. There are many kaumātua at marae level, that may find it too big a challenge with such limited reo.

“We are all the same, but we are not the same. We all have our own individual uniqueness and voices to be heard. If you believe in yourself, you can do anything.”

Raukawa Tumu Whakarae Maria Te Kanawa said that *“It's always comforting to know that we have our kaumātua there to support and guide us on our journey, they continually work hard for our people and I am truly grateful”*.



MONDAY
MAY 8



2023

TE TĀTĀWHĀINGA

Kaumātua o Raukawa

TOKOROĀ EVENTS CENTRE

25 Mossop Road, Tokoroa 3420

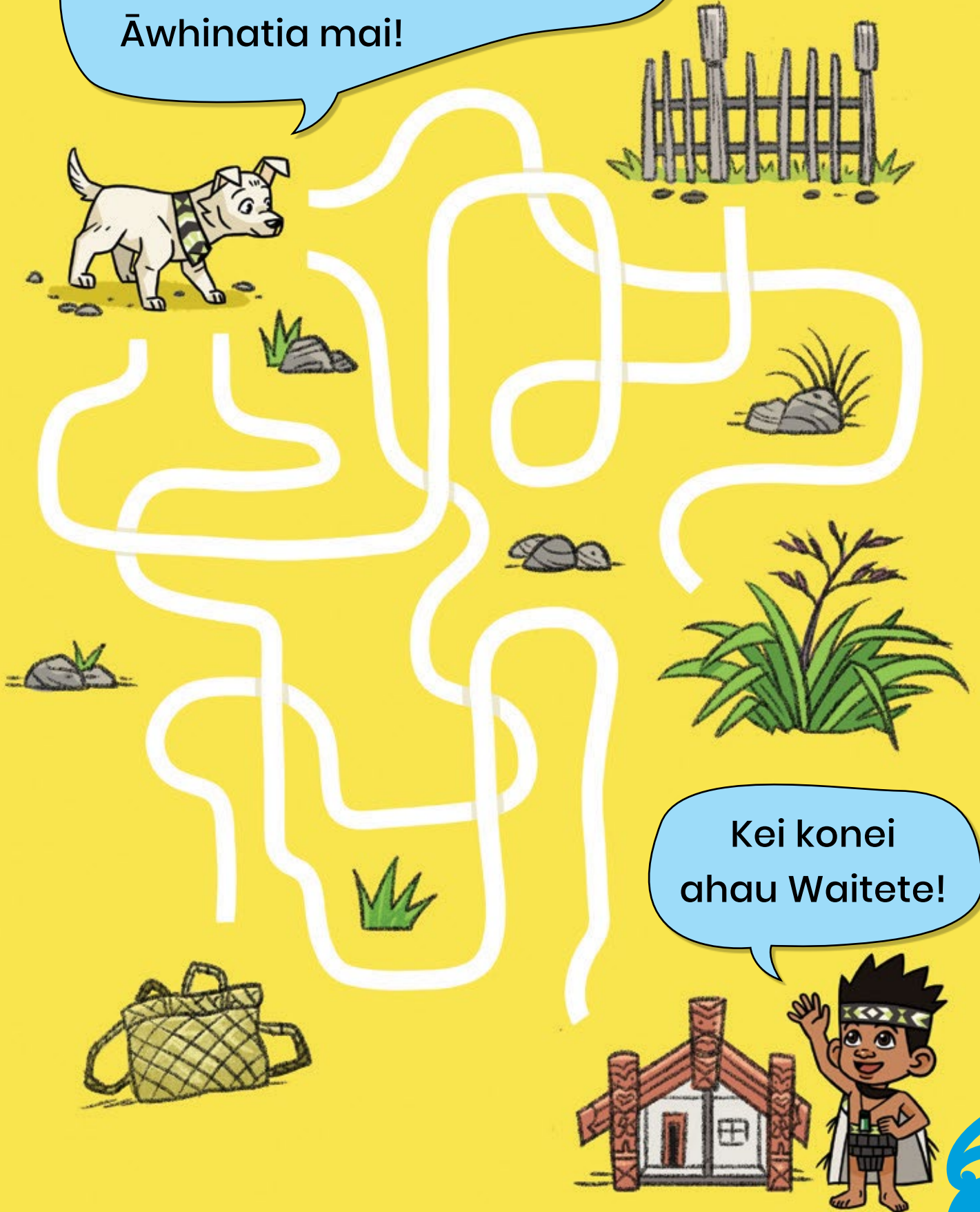
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Kimihia te Ara Tika!

E rapu ana au i a Raukawa!
Āwhinatia mai!



Check out the platform by scanning the QR code or visit bit.ly/waipapakiarapuni.



Launch of Te la o te Awa o Waikato at Ōngāroto Marae.

Te la o te Awa o Waikato

On February 16, we launched Te la o te Awa o Waikato at Ōngāroto Marae. The project is funded by Tōku Awa Koiira (Waikato River Authority) and is being led by Raukawa kaimahi Jess Webber. The project involves building a cultural landscape between Waipapa to Ātiamuri and will survey over 70 sites incorporating our pūrākau into these landscapes. This will be an extension of the cultural landscape mapping undertaken for Waipapa ki Arapuni – check out the platform here bit.ly/waipapakiarapuni.

The new project will allow us to digitise our narratives and bring our kōrero to life. We have partnered with Geometria to reconstruct four of our significant pā sites; Pōhaturoa, Rangiatea, Pirauiti, and Piraunui. This will use 3D modelling to give us a glimpse into what these pā would have looked like in the time of our tūpuna.

At the launch of Te la o te Awa, we were able to engage with whānau from Ōngāroto and introduce this exciting and innovative idea to our uri. Through this wānanga, we were also able to connect our people with the contractors who will be working on our sites and on this project. We are being guided by our marae and uri who hold the stories of these pā and the many sites along our awa.



Timutetai Paerata at Ōngāroto Marae.

Jess says that, “We have created an opportunity for tangata whenua to share their mātauranga by utilising the latest GIS and 3D technologies to provide a lasting resource for our uri whakaheke.” She also shares that by sitting with our uri we are able to genuinely reflect our kōrero tuku iho and demonstrate the knowledge held by our tūpuna.



For more information about the project or upgrades, contact info@raukawa.org.nz



Raukawa kaumātua and kaimahi at Te Waihou site blessing.

Ka Rere te Wai, Ka Rere te Mauri

Another milestone kicked off for Raukawa, with the start of our Te Mauri o Waihou project. On Thursday 16 February, we held a site blessing led by our kaumātua at Tūheihei (Blue Springs, Putāruru), with construction started on the viewing platform co-funded by the South Waikato District Council. This part of the project aims to enhance the physical infrastructure along our awa tupuna.

The mahi being undertaken on the viewing platform aims to enhance the experience of manuwhiri and protect our taonga, Tūheihei. While it can be tempting, especially on a hot day, it is important to stay out of the puna where the signs mark “no swimming” to ensure the continued recovery of native aquatic plants and freshwater species that make their home in our awa tupuna.

Unique to the area is the kōkopu (specifically the dwarf galaxias), which are a threatened native freshwater fish species with populations found only in the Waihou and on the West Coast of the South Island.

The walkway remains open from either end including the upper viewing platform at the puna, however, the riverside platform is restricted while work is underway.

The upgrade is one of many milestones that make up the 3 year Te Mauri o Waihou project delivered by Raukawa. The restoration project is funded by Te Papa Atawhai (Department of Conservation) and we have seen major progress in recent years as we work to protect the awa now and into the future.

Raukawa kaimahi, Mihiwaatara Hohepa says *“the Thursday blessing was amazing, despite navigating many challenges like the recent weather, we have managed to kick off this part of the project, ... it was great to finally see it happening.”* Mihi goes on to say that it was her first site blessing being led and guided by our kaumātua, which made it a really special moment.

The project takes a collaborative approach to ensure we achieve sustainable outcomes for our awa, we work with an advisory group made up of our local marae (Ruapeka, Tāpapa, Ngātira, Whakaaratamaiti, and Mangakaretū) along with landowners, local council, Waikato Regional Council and others.

Previous to this upgrade, another milestone for Te Mauri o Waihou was ticked off in September last year, check out our video for our planting day by scanning our QR code or visiting - bit.ly/waihourestoration



Te Ūkaipō



Te Ūkaipō ki Whakamārama Marae.

On 17 – 19 February 2023, our cultural growth team, facilitated Te Wānanga Ūkaipō at Whakamārama Marae. Te Ūkaipō is a marae-based wānanga dedicated to hapū māmā and pāpā. The programme was inspired by stories of Tūrongo, Māhinaarangi and the birth of Raukawa and is based on the first two verses of Te Oriori o Raukawa.

At this wānanga, Raukawa uri had the opportunity to reconnect with our Raukawa traditional birthing practices. These practices included the cultural importance to return whenua (placenta) of pēpi back to Papatūānuku, using muka to tie the pito (umbilical cord), and providing mirimiri techniques to pāpā, traditional rongoā, cultural considerations when naming pēpi and the Raukawa tohi ceremony. The whānau also got the opportunity to make ipu pito, puoro with hue and participate in Mauri Āio with Natasha Diamond.

The technical side of birthing was also delivered. Raising awareness around interventions during birth and understanding the anatomy and science of pregnancy allowed our māmā and pāpā to reclaim and restore their mana motuhake. *“Your body, your baby, your birth”* is a statement that Kelly Spriggs used to remind māmā that they have the right to make all decisions.

This was Darcy Brown’s, second time at Te Wānanga Ūkaipō and encourages all hapū māmā and pāpā to register. Darcy said, *“my favourite learning was about taking back your mana. That you have rights and that you have choices and options when it comes to birthing your baby...”*



“It is about being educated, confident and empowered,”

Darcy and her tāne both attended the wānanga and reflected on their rights when giving birth. They plan to birth at home in their whare with their whānau. *“It is about being educated, confident and empowered,”* said Darcy.

The designers of Te Ūkaipō recognised the important role pāpā has as well. Facilitated by Jade Tapine, pāpā engaged in conversations that helped them to understand the value they bring to their whānau. Jade used his Individual Mauri Ora Plan (IMP) framework to bring awareness around how mauri affects their mental, spiritual and physical wellbeing. The IMP enables our pāpā to identify and apply strategies that support them to live in the state of mauri ora so they are able to stand as pou of their whānau and provide the support required for māmā and pēpi.

One pāpā who has not had good role models growing up was grateful for the tools and information Jade provided because he now realises what he must do in order to support his partner and their pēpi.

The common message that was shared by the participants is that Te Wānanga Ūkaipō is not just for māmā, it's just as important for our pāpā to be recognised throughout the hapūtanga process. Three pāpā had planned to leave after pōwhiri however were hooked after the first session with Paraone Gloyne and stayed for the entire weekend. Percy Harris said *“Te Ūkaipō was his oxytocin and realised he needed this wānanga just as much as his partner did.”* Darcy also said *“I have loved everything about it, but the biggest thing for me is how empowered I feel from all of the kōrero that has been discussed. It has given me huge confidence with birthing my baby.”*

Another first-time māmā shared that *“Te Ūkaipō allowed me to heal from my trauma and empowered me to really take on this pregnancy. I am currently 12 weeks and feel so much stronger to carry on.”*



Workshops with hapū māmā.



Pāpā time at Te Wānanga Ūkaipō.

To complete the process of Te wānanga Ūkaipō all these pēpi and their whānau will take part in our Raukawa tohi ceremony in November 2023. Scan the QR code to see the video on last year's wānanga and tohi ceremony.





He Manu Taupua, He Manu Whakatakapōkai, He Manu Kahu Rau

Maria Te Kanawa is a familiar face to many in the Tokoroa community. With her passion and love for her hometown, whānau, and iwi, she has woven herself throughout our community over many years, wearing many pōtae along the way.

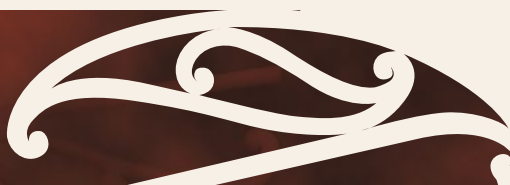
From her mahi here at Raukawa as Tumu Whakarae, an advocate for sports and education, and an understanding for growth and development for her people - 2023 is already shaping up to be another big year for our General Manager.

So, we thought we would sit down, have a kaputī and get to know more about this wonderful taonga who does so much for our community and iwi.

Maria was born in Mangakino, the oldest of four daughters. At around two years old, her whānau moved to Tokoroa where she has lived most of her life. She tells us that she has three wonderful tamariki and *“one very handsome mokopuna”* who is the absolute apple of her eye and who celebrated his first birthday at the end of 2022.

As a new nana, she loves any opportunity to see him, as he lives out of town with his mum and dad. If she's not relaxing, spending time with whānau, or busy with mahi, she would like to be outdoors going for a hīkoi or catching up with girlfriends for a kōrero over dinner.

Maria started working at Raukawa around 14 years ago, moving through different roles – senior accounts clerk, finance manager, and corporate services group manager – before becoming Tumu Whakarae (General Manager) four years ago.



**Ko Takitimu, ko Horouta ngā waka
Ko Mangapoike, ko Waiapu ngā awa
Ko Taumutu, ko Hikurangi ngā maunga
Ko Ngāti Kahungunu, Ngāti Porou ngā iwi
Ko Ngāi Tahu Matawhāiti, ko Te Whānau o Tūwhakairiora ngā hapū
Ko Iwitea, ko Hinemaurea ki Wharekāhika ngā marae**

She is grateful for Raukawa, saying it has allowed her to grow personally and professionally. She says that she is also grateful for the “mentorship and support from trustees, kaumātua, and kaimahi over the many years.”

To say that ‘Maria is active on many boards and committees in our community’ is an absolute understatement. She is currently serving her first term as a Tokoroa ward councillor for the South Waikato District Council and is looking forward to the challenges that come with this tūranga.

“I have supported our community in some way, shape or form for many years, like many here in our town,” Maria said. “As a councillor, I felt like I could really contribute to local decision-making and sit at the tēpu to ensure our community is being represented and our voices are being heard.”

“I’m very mindful that when I sit for council, I’m wearing my councillor’s pōtae, and when I come to mahi at Raukawa, I’m wearing my Raukawa pōtae.”

Netball has always been her passion and she has been involved with the Tokoroa Netball Centre her whole life – as a young 5-year-old player, a coach, umpire, and various roles on the committee from president to coach.

Today, while it is still her passion, she has stepped back and supports the new members and committee where needed. She has also been on the Māori Netball Committee for the Waiariki netball waka for many years, helping teams go to the Māori netball nationals in a coach or manager’s role.

She also considers her position on the Board of Trustees for Te Kura Kaupapa Māori o Te Hīringa as important mahi as her youngest kōtiro has attended the kura since she was in Year 1. Maria has also just joined the South Waikato Sports and Leisure board, helping to support local sporting bodies with local funding.

For Maria personally, this year she wants to be disciplined and carve out more time for herself and her personal hauora. She intends to keep up with her reo Māori journey and focus on her taha tinana by prioritising being active more.

She said Raukawa is on an exciting trajectory. This year, the organisation continues to grow and expand its services and kaimahi. It has come very far since our settlement days, and for many reasons there has been tremendous growth even in the four years since she became Tumu Whakarae.

“We are at a point now where we need to consolidate the growth that we’ve had, and it’s now time to set down some new robust foundations so that we can drive forward.”

“It’s about developing our people, it is the only way we are really going to ensure we are delivering the highest quality of services to our people.”

A favourite whakataukī that has stayed with her since she first began her role as Tumu Whakarae is:

***He aha te mea nui o te ao,
He tangata, he tangata, he tangata.***

“In my mind, if we make sure that we are looking after our people within the organisation – making sure they have all the skills and support they need – then they will be able to support our uri and our wider community.”



Raukawa Grants & 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	Payment date	Study period that this grant covers	Applications open	Applications close	Applications considered by RCT
Short course*, certificate, diploma	Paid after completion of study	01 Jan 2023 – 30 Jun 2023	04 Jan 2023	31 Jul 2023	Aug 2023
Short course*, certificate, diploma	Paid after completion of study	01 Jul 2023 – 31 Dec 2023	01 Jul 2023	31 Jan 2024	Feb 2024
Undergraduate, postgraduate, masters	Paid before completion of study	2023 academic year	30 Nov 2022	28 Feb 2023	Apr 2023
PhD, doctoral	Paid before completion of study	2023 academic year	30 Nov 2022	28 Feb 2023	Apr 2023

* 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	Payment date	Competition period that this grant covers	Applications open	Applications close	Applications considered by RCT
Sports grants	Payment will depend on application	01 Dec 2022 – 31 May 2023	01 Dec 2022	15 Jun 2023	Jul 2023
Sports grants	Payment will depend on application	01 Jun 2023 – 30 Nov 2023	01 Jun 2023	15 Dec 2023	Jan 2024

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