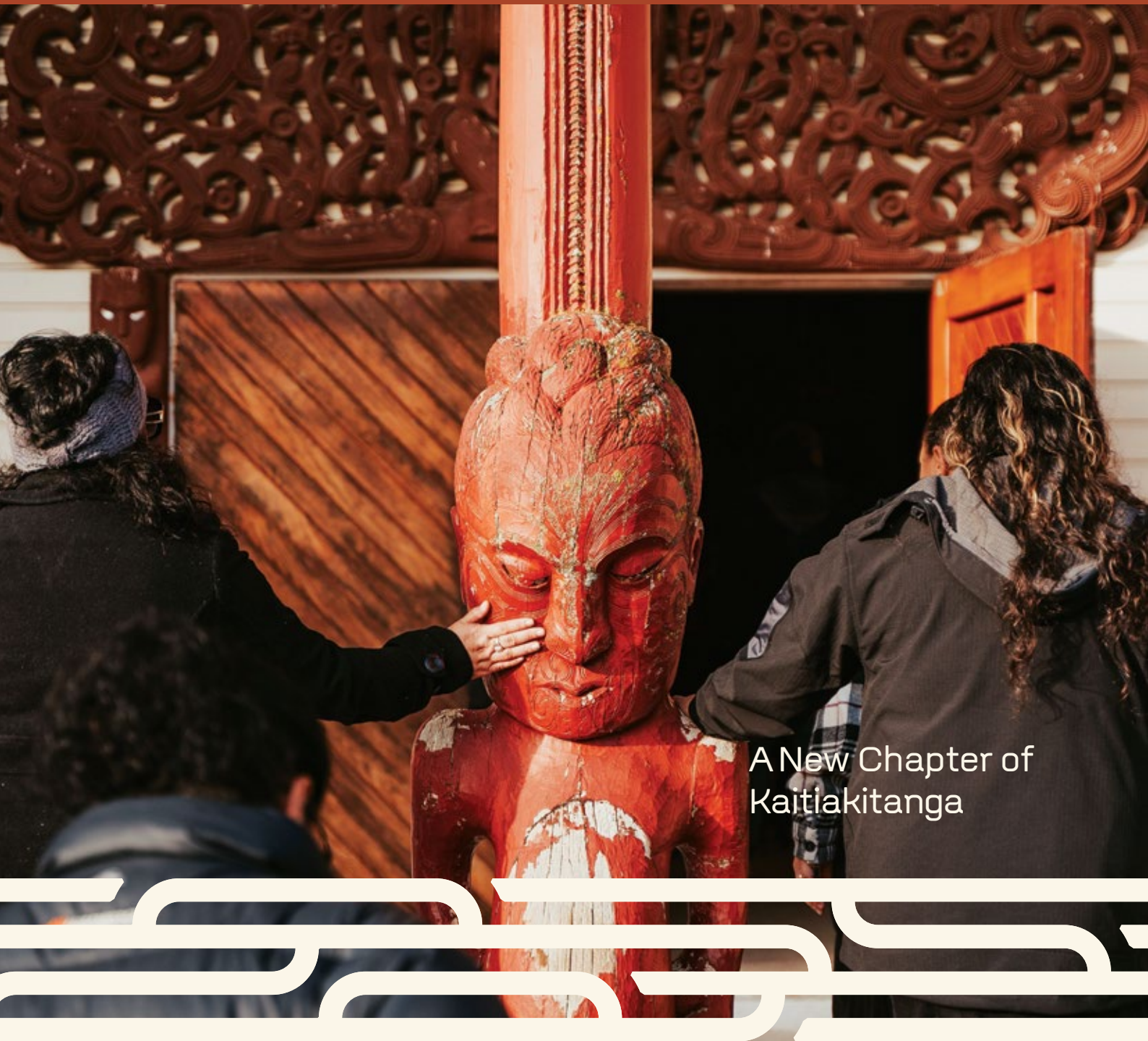


# Te Kakara

Ngā Manu Kōrero:  
Voices of Leadership

Tā Henry Returns:  
Raukawa Leadership Journey

Ka Uruora:  
Building Financial Futures



A New Chapter of  
Kaitiakitanga



# RST Chair Message

*Ko te mana motuhake nō ngā tūpuna,  
ko te kotahitanga nō te pōtae o te  
motu. Ka hīria, ka hīria, ka hīria Te  
Arikinui Kuīni Nga wai hono i te po, i te  
whakanuitanga o tōna koroneihana  
tuatahi. Pai mārire.*

As we reflect on the last few months, I am reminded of the many ways our people continue to show strength, creativity, and care for one another. Each kaupapa featured in this issue of Te Kakara speaks to the vision we share for Raukawa: thriving whānau, strong reo and tikanga, and a future built on both heritage and innovation.

In July, our wharekura stood tall on the regional stage. Te Wharekura o Te Kaokaoroa o Pātetere not only hosted Ngā Manu Kōrero with excellence but also achieved recognition as the most successful kura. To see them stand alongside Te Wharekura o Ngā Purapura o Te Aroha in the pōwhiri was a reminder of our unity and the bright future our rangatahi are carving.

We also recognised Tā Henry van der Heyden in his role as Chair of Raukawa Iwi Development Limited. His journey home to Raukawa leadership brings deep experience and strong networks, matched with a genuine passion for our rohe and people.

Another important moment came with the visit of Prime Minister Christopher Luxon and a delegation of Ministers to meet with our senior leadership team. Raukawa has always carried the responsibility of engaging with the Crown in all its forms. Just as our tūpuna did, we continue to uphold this relationship with equal mana, ensuring that the voice of our iwi is heard and that we do all we can to secure the best possible future for our uri.

Closer to the awa, our kaimahi Richard Heke and Tūroa Tepana guided Te Mapu o te Rangatahi in


Wharepūhanga through mahi tuna, transforming pūrākau into lived practice. At Ōngāroto, *He Reo nō te Manawa* created space for tāne to grow in reo, tikanga, and connection, supported by the aroha of whānau. And through the Kuia Koroua Wellbeing Grant, we saw the tangible impact of support that uplifts our pākeke in everyday ways.

This issue will also carry two important kaupapa that show the breadth of our mahi. The first is the rededication of Papa o te Aroha marae. The whakaūnga kawa brought community and iwi together in celebration of a new chapter, as kaitiakitanga passed from the Tokoroa Māori Catholic Society to Raukawa. The second is our Ka Uruora partnership, where financial literacy and long-term planning are becoming the foundation for whānau to access opportunities like the upcoming Te Koha a Raukawa housing development.

These stories remind us that growth takes many forms: the bold voices of rangatahi, the steady hands of kaumātua, the leadership of those returning home, and the partnerships that prepare us for the future.

As always, I thank you, our people, for your continued support, your kōrero, and your presence in these kaupapa. Together, we are weaving a future that honours our past while opening doors for the generations to come.

Ngā manaakitanga,  
**Nā Kataraina Hodge**  
*Raukawa Chair*



*"Tino Rangatiratangatia tō reo,  
Mana Motuhaketia te taiao,  
Tino Rangatiratangatia tō hauora,  
Mana Motuhaketia tō pā harakeke"*

*- Te Arikinui Kuīni Nga wai hono i te po*

# Papa o te Aroha

## *A New Chapter of Kaitiakitanga*



In July, the community of Papa o te Aroha Marae gathered for a moment of significance. The occasion was not the opening of the marae, with final touches on the renovations still underway, but something deeper. It was the formal passing of the torch before the community, as kaitiakitanga shifted from the Tokoroa Māori Catholic Society to Raukawa.

The proceedings were led by Te Kāpaukura, a rōpū drawn from across the rohe, dedicated to upholding the practices of karakia handed down through the Tainui waka. Their role was central in guiding the kawa of the day, grounding the occasion in the tikanga that connects us to our practices and our taonga tuku iho. They were supported by Te Ahi Whitawhita, taurira from Te Wānanga o Aotearoa under the guidance of Jarred Boon, whose steady presence has long been felt in our community.

The Ekalesia o Tokoroa also contributed to the kaupapa, carrying out the blessing of the newly renovated wharekai, Te Mataora o te Whenua. Their presence spoke to the shared threads of faith and community that have always been part of the marae's story. The Tokoroa Māori Catholic Society, who have cared for Papa o te Aroha for many decades, also stood to take part, embodying kotahitanga and respect as the mantle of responsibility was handed forward.

This was not an ending but a continuation. The renovations will be completed in time, and an official opening will come when the moment is right. What mattered most on this day was the collective acknowledgement of change and the unity shown in making it. The passing of the torch was witnessed and affirmed, ensuring that Papa o te Aroha will continue to stand as a place of gathering, of nourishment, and of wairua for generations to come.

Stay tuned for more updates. For information about future bookings, please contact Tangiwai Tepana on **0800 RAUKAWA**.





# Ngā Manu Kōrero Regionals

*Voices of Today, Leaders of Tomorrow*



Rāwhiti Īhaka contestant: Kieley Ngarimu Heke

Te Wharekura o Te Kaokaoroa o Pātetere was buzzing in July as schools from across the region gathered for Ngā Manu Kōrero: Tainui Regionals. First came the pōwhiri. Side by side, Te Wharekura o Te Kaokaoroa o Pātetere and Te Wharekura o Ngā Purapura o Te Aroha stood to welcome Tainui waka into Raukawa. The sight of both kura standing together carried its own strength and set the stage for a day of powerful voices.

Once the speeches began, the atmosphere lifted again. Some were sharp and witty, drawing laughter from the crowd. Others were fierce, filled with critique and challenge. Each one was honest, drawn from the lived experiences of rangatahi. They spoke of identity, of the world they see around them, and the changes they believe need to happen. They spoke about whenua, climate, and the future roles they expect to step into as leaders. These were not safe speeches. They were calls to think differently, to act with courage, and to prepare for a future that will not wait.

Throughout the day, whānau filled the seats, cheering on their tamariki and mokopuna. Judges nodded with respect, acknowledging the bravery it takes to stand up and deliver a message with conviction. It was clear to everyone that these rangatahi were not only competing, they were stepping into the role of thought leaders for their generation.

By the end of the day, Te Wharekura o Te Kaokaoroa o Pātetere had earned recognition as the most successful kura, with placings across all four sections. That achievement spoke to the hours of preparation by kaiako, whānau, and taura alike. Yet what stood out more than the trophies was the way the students carried themselves, humble, steady, and proud in their reo and tikanga.

This year's winners reflected the strength of talent across the region. The Pei Te Hurinui section was won by Te Kahurangi Teinakore–Huaki from Te Wharekura o Kirikiriroa. The Korimako section went to Tiaria

Potaka of Waikato Dio. Amelia Hancy of Te Wharekura o Te Kaokaoroa o Pātetere took out the Tā Turi Kara section, while the Rāwhiti Īhaka section was won by Taaroto Tuaupiki of Ngā Taiatea Wharekura.

Ngā Manu Kōrero is about more than competition. It is about rangatahi stepping forward with confidence and challenging us to listen. In hosting the regionals, Te Wharekura o Te Kaokaoroa o Pātetere created a stage for voices that will shape the future, and those voices rang out strong.



# Ngā Purapura o Te Aroha

*Poutikanga to the Regional Stage*



Te Wharekura o Ngā Purapura o Te Aroha, Tainui Kapa Haka Regionals 2025

It's just before the bracket. Kids are adjusting piupiu, having final check-ins with their kaiako, hugging their siblings and aunties who came in the van. There's excitement, but it's grounded. You can tell that this isn't new to them. They've been doing kapa haka for years. It just happens that today, the world gets to see it on the regional stage.

Ngā Purapura o te Aroha, a kura built on poutikanga and aroha, stood on the Tainui regional kapa haka stage for the very first time. It felt like a beginning. At the same time, you could sense everything that had come before it.

Tumuaki, Jade Tāpine, has been with the kura for close to twenty years. He talks about this kaupapa as something that's always been alive in the kura. This wasn't a sudden leap. It came from years of intention. Now, with the right mix of tauira, tautoko, and timing, the dream could finally walk.

In the months leading up, there were noho, weekend wānanga, early morning practices. Raukura came home to support. Everyone wrapped themselves around the kaupapa. There was no single person at the centre. Everyone played a part.

And the tamariki were ready. Their confidence wasn't loud. It sat in the way they moved together. In the way they responded to the direction of their pou-tiaki Olinka Matete and Moeau Stewart. It was also in the way they stood. There's a shift that happens when haka becomes lived instead of just performed. These kids were standing in that space.

After the performance, the energy spilled off the stage and into the arms of waiting whānau. Smiles, hugs, tears. The stuff you don't plan for, but always hope to catch on camera.

What happened on that stage wasn't just about competition. It was a moment where a dream stepped forward and stood in full view.



To watch the journey of Ngā Purapura o Te Aroha scan the code or visit [bit.ly/npota](https://bit.ly/npota)



# Coming Home

## Tā Henry's Journey to Raukawa Leadership

*"I feel hugely privileged to be able to serve here at Raukawa," says Tā Henry van der Heyden. "There's that Māori saying, ahi kā – keeping the home fires burning. That's exactly how it feels for me."*

For Tā Henry, stepping into the role of Chair of Raukawa Iwi Development Limited (RIDL) is both humbling and deeply meaningful. *"When I was asked, I was genuinely honoured. It felt like coming home, not just to Putāruru where I grew up, but to our iwi and community as a whole."*

What has struck him most since joining RIDL is Raukawa's approach to leadership. *"They put skilled people into the right roles. They don't just talk about it, they live it. That's why I feel so supported here. Everyone's got your back."*

As Chair, Tā Henry sees his role as continuing the strong foundations already in place. *"RIDL had great momentum under John Spencer and previous boards. My job is to keep that going, while bringing in my own skills, especially around agriculture and food production."* He notes a recent highlight with pride: a dairy farm that had once lagged in financial return, is now one of the portfolio's best. *"That's been very rewarding. It's not just me, dairying is strong right now, but it's great to see that turnaround."*

Tā Henry's deep connection to the region is central to his perspective. Born and raised in Putāruru, he is the son of Dutch migrants who arrived in 1955 to start a new life. His father's brother was already working at one of the local timber mills and that's how his family ended up here. His parents settled into dairy farming, and his mother is still living in Putāruru today, at the impressive age of 94.

Tā attended St Mary's School and Putāruru High School before completing an engineering degree with honours at Canterbury University. But dairy farming was always his passion. *"There are seven of us kids, and six are dairy farmers. Farming is just in our blood. That tie to the land is very strong."*

From those beginnings, his career grew to the highest levels of agribusiness and governance. Tā Henry

played a pivotal role in the creation of Fonterra and later served as its Chair, achievements that saw him knighted for services to agriculture.

During his governance journey, Tā Henry also served as Chair of Tainui Group Holdings, the commercial arm of Waikato-Tainui. It was a role that brought him closer to iwi business aspirations on a large scale, overseeing investments that balanced long-term growth with cultural responsibility.

The pull back to South Waikato is shared by his wife Jocelyn, also born in Putāruru. The couple currently live at Lake Tarawera but are set to return back to their hometown. *"Everyone says we're going the wrong way – most people are leaving. But to be part of a community, you have to live there."*

Beyond dairying, Tā Henry has also been involved in poultry through his wider family, with a large-scale free-range egg operation distributing nationally. *"For me, it's always about value creation. That can mean financial returns, but it also means creating opportunities for people and communities."*

Despite a career that has taken him to boardrooms around the world, Tā Henry is clear about what matters most. *"Whānau is everything. We've got four children and 13 mokopuna, many of them still tied to farming. Every year the wider whānau come together. That connection is like going to the marae; it keeps us grounded."*

Even now, he still wakes up excited to go to work. *"I'm a workaholic, but I love it. At the same time, I treasure the simple things, time with family, and time out on Elva, our old kauri wooden launch from 1908. That's my treat."*

Looking ahead, Tā Henry wants to ensure RIDL continues to thrive. *"It's about using my networks and experience to create value here in the South Waikato. I don't like the phrase 'make a difference' – but really, that's what it comes down to. Supporting our people, creating opportunities, and keeping the ahi kā burning."*



# Te Mauri o Waihou

## *A Legacy of Care for Future Generations*



The viewing platform now features cultural and environmental signage

The Waihou awa is a taonga to Raukawa iwi. For over 600 years, Raukawa hapū have maintained their ahikāroa along the river, exercising customary rights and responsibilities of kaitiakitanga. The project has been underpinned by Raukawa's ongoing relationship with the awa, guided by tikanga.

After three and a half years, Te Mauri o Waihou Jobs for Nature Project is complete, an initiative rooted in environmental restoration, cultural revitalisation, and community collaboration. The project aimed to restore ecological health, enhance public infrastructure and reinforce kaitiakitanga in one of Aotearoa's most treasured freshwater sites.

Raukawa Project Advisor Martin Miles, came on board the last two and a half years, and said it's been a great achievement to finish the project. But added that doesn't mean the mahi stops.

The site has transformed into an ecologically stable, culturally significant and publicly accessible space, now drawing over 80,000 visitors annually.

Recently, the Waihou walking track re-opened to the public after rock fall debris covered part of the track. They also constructed a new viewing platform to replace unsafe stairs. Balustrading was also added to exclude access and swimming in the puna. Signage relating to cultural significance and the environment were added to the viewing platform. South Waikato District Council facilitated upgrades to the walkway, and improved parking facilities.

Currently, there are two employed kaitiaki along the track. Kaitiaki established a trapping programme across 4.8km of river corridor, which saw a notable decline in pest catch numbers and an increase in birdlife, with enhanced birdsong reported.

Miles said it is great just having the presence of them there, overseeing the track and those that venture it. He wants to see a plan for the ongoing management of the walkway, including continued plant maintenance, biodiversity extensions and tourism management planning to ensure sustainability.

*"There is still lots of work to be done. We must think of the future generations that can access this taonga."*

Miles acknowledged the many hands that helped throughout this project, including Te Papa Atawhai; Jobs for Nature Programme, South Waikato District Council, Transform Aotearoa, Keir Projects, local contractors, schools and all community volunteers who contributed to this kaupapa.

Remember — leave only footprints, take only memories.

Respect the taiao, look after our shared space and help us protect the beauty of this for years to come.

*Tiaki i te taiao me ōna taonga katoa hei oranga mō tātou, mō ngā uri whakatupu.*

# Mahi Tuna

## *Te Kakara o Ōwairaka*



At the Rāwhitiroa poukai, Hone Haunui stood and talked about the taste of Ōwairaka. Remembering when a hākari was about putting the kai of your valley on the table. At Rāwhitiroa Marae that meant tuna with a glass of wine, and kānga pirau for breakfast the next day. Simple, signature food that told the manuwhiri who you were and where you came from.

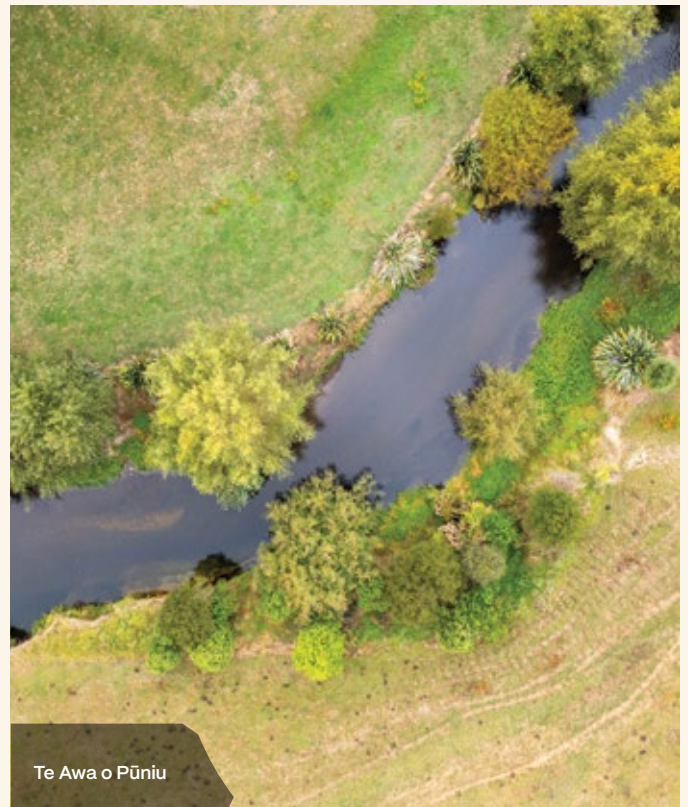
That kōrero hit home. The truth is that kakara had started to fade and along with it, the mātāpuna of mātauranga. Kaupapa coordinator and uri of Wharepūhanga, Richard Heke shared that, *“Our tuna man, Uncle Denny Heta, had passed on. The drains that once fed our awa were drying up because of the agricultural changes and farming on our whenua, and the mātauranga that guided when and how to catch tuna was drying up too.”* Slowly, tuna shifted from being a staple to being a delicacy.

Richard helped pull the kaupapa together and called on Quinton Tunoho. Quinton has spent years on the Pūniu and Wharepūhanga waterways, working to restore them and feed people from them. He knows the land, he knows the river, and he knows the rangatahi. He was the right one to take them down to the awa alongside another kaimahi from Raukawa, Tūroa Tepana.

It wasn't about giving a lecture. It was about doing the mahi. Quinton and Tūroa showed the kids how the old people used to work from the stories that were passed down to them, how to look for the signs, and how to take tuna the right way.

The rangatahi felt it. Cold water on their legs, mud under their feet, and the weight of the tuna in their hands. It was a return to the kai that carries memory, to the food that once defined this valley.

This wānanga was nostalgic; it was about bringing the kakara back to the valley and bringing tuna back to the table, making sure our kids know how to do it, and holding onto the taste of Ōwairaka for the future.



Te Awa o Pūniu

# Supporting Our Pākeke

## *The Impact of the Kuia Koroua Wellbeing Grant*

For Julieanne Barnett, the Raukawa Kuia Koroua Wellbeing Grant has been more than financial support; it has been a lifeline that has strengthened her health, wellbeing, and connections with whānau and community.

Julieanne, from Pikitū Marae, returned home from Australia in 2018 after a decade away. *"It was hard being away,"* she reflects. *"You miss out on the happy and sad occasions, birthdays, tangi. I was just sick of missing all those things. Now, I love being home."*

Since coming back, Julieanne has been an active member of the Raukawa Kaumātua group, which meets twice a week for exercise, social connection, shared kai, and learning opportunities. It is also where kaumātua share knowledge about the Wellbeing Grant and encourage each other to apply.

Over the years, Julieanne has used the grant for essentials like dentures, prescription glasses, and warm winter bedding. She feels extremely lucky that you do not have to pay it back.

*"With the grant, I was able to get the support I need. I was able to get dentures, which I hadn't had updated since 1993. That made a massive difference for me." "It just helps in all those little ways that add up. You might think you don't need it, but once you get it, you realise how much it means. It's your birthright if you whakapapa to Raukawa – apply."*

For Julieanne, one of the biggest impacts has been the ability to share knowledge with others. She often speaks with siblings, cousins and whānau living away about what is available and encourages them to apply too.

*"I think we are so lucky to have this support. It's always there at the right time, especially in winter, when the need is greatest. It really helps us take care of our wellbeing."*

For more information about our grants, contact Shardey on **0800 RAUKAWA** or email [info@raukawa.org.nz](mailto:info@raukawa.org.nz).







Sports Grant Recipient, Rawiri Te Miha-Gage

# Raukawa Grants and Key Dates

## Education Grants

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

Study Type	Period that this grant covers	Applications Open	Applications Close	Applications considered
Short course* Certificate, Diploma	01 Jul 2025 – 31 Dec 2025	01 Jul 2025	31 Jan 2026	Feb 2026
Bachelors and Masters	2026 Academic year	30 Nov 2025	31 Jan 2026	Feb 2026
Doctoral	2026 Academic year	30 Nov 2025	31 Jan 2026	Feb 2026

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

## Sports Grants

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

Type	Period that this grant covers	Applications Open	Applications Close	Applications considered
Sports grants round 1	01 Jun 2025 – 30 Nov 2025	01 Jun 2025	30 Nov 2025	Jan 2026
Sports grants round 2	01 Dec 2024 – 31 May 2026	01 Dec 2025	31 May 2026	Jun 2026

## Kuia and Koroua Wellbeing Grants

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

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

Type	Period that this grant covers	Applications Open	Applications Close	Applications considered
Kuia and Koroua Wellbeing grants	01 Jun 2025 – 31 May 2026	01 Jun 2025	31 May 2026	Jun 2026

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

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



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

# Ka Uruora

## First Steps Towards Financial Wellbeing



Graduates of our 8 week Sorted Kāinga Ora programme, Te Whare o Raukawa, Tokoroa.

Earlier this year, our kaiwhakatere Stevie Ave delivered her first Sorted Kāinga Ora wānanga as part of our growing Ka Uruora kaupapa — and what a beautiful journey it was. Over eight weeks, seven dedicated participants gathered each week to learn, share, and strengthen their financial literacy with support, manaaki, and whanaungatanga at the centre.

The kaupapa is built around practical skills — from budgeting and debt management to understanding your money motivations and planning for the unexpected. Each wānanga followed a themed kaupapa from housing pathways, money plans to smart saving and more.

Each evening began with a kaitahi, followed by focused kōrero around the evening's topic. *"We had parents bringing their tamariki along to our evening sessions,"* says Stevie. *"We try our best to accommodate the needs of our whānau."*

On the final night, the rōpū was joined by Ka Uruora national facilitator Rangimokai Knuckey, who helped guide the group through the last module — developing their own financial plans and identifying real-world steps they could take to move toward their goals.

For participant Tyler Draper, the programme was eye-opening. *"I enjoyed learning about money plans and how compounding interest works — that blew my mind! It made me think differently about savings and the long-term picture."*

While the wānanga may have wrapped up, the kaupapa continues. Stevie remains available to support each whānau one-on-one, and many are already taking steps toward homeownership or debt reduction.

*"This is just the beginning,"* Stevie says. *"Ka Uruora is about restoring financial mana — one whānau, one step at a time."*

To learn more or join the next intake, contact Stevie on **0800 RAUKAWA** or email [info@raukawa.org.nz](mailto:info@raukawa.org.nz).



Stevie Ave delivering workshops to support whānau

# He Reo nō te Manawa

*Growing Tāne,  
Strengthening Whānau*



Coordinators of tāne wānanga at Ōngāroto marae

I arrived home at Ōngāroto on a cold Friday night and found the kind of warmth you don't get from heaters. This gathering was for tāne, a space created to strengthen ourselves through reo, tikanga, and the whenua around us. A small circle sat close to an ahi, faces lit by flame and by the courage that comes when you decide to show up. This kaupapa was run by our own. Uri led. Uri fed. Uri held the space. That mattered, and you could feel it in the way people settled their shoulders and spoke plainly.

We began with pūrākau about Hinepūtehue to set a foundation for healing. Workbooks on tūpuna parenting were handed out. A values exercise asked each of us to name who had shaped us. It sounds simple until you have to say it out loud. Fire carried the kōrero forward. Te ahi kōmau taught its own lesson about keeping a flame, feeding it, and letting it draw people closer. We also tested an idea that lives quietly in many hearts: *"What is the difference between whakapono and mōhio when we stand for karakia?"* The more you know, the more you can receive and give. The door stays open for those still walking toward knowing.

It was a sober space. For some, it was the first Friday night in years without a drink. The shift was obvious. People argued ideas without reaching for fists or a way out. I think that is what safety feels like. You can disagree and still belong.

Before dawn, we went to the puna, Ōhineariki. Frost on the grass. Breathe on the air. The story of the puna and the hands that restored it sat beside us like old friends. Then we climbed toward Pōhaturoa and met the hard history of conquest. It was not a tidy lesson. It asked us to look at our own contradictions and carry respect for those we overcame. That mirror work is not comfortable, but it is necessary.

Back at the marae, everyone received a framed karakia, imbued with charcoal for fire, whale blubber for water, kōkōwai for earth, hue seed for purpose. Four small reminders to take home and transport us back to the wānanga to continue working.

Fourteen tāne came, supported by wāhine who cooked. People called it therapy. I call it proof. When our people create spaces like this, tāne are reminded of who they are and what they carry. As they grow in reo, tikanga, and connection to whenua, the strength flows outward. Tāne grow, whānau grow, and the fire keeps.



Wānanga attendees at the base of Pōhaturoa Maunga

# Chronic Kidney Disease

*The Silent Disease We Don't Talk About*



Kidney health training at Putāruru branch office

Raukawa were fortunate enough to have Merryn Jones, the National Clinical Manager from Kidney Health New Zealand, spend time with our kaimahi in June, providing education and training regarding kidney health. The week was beneficial not only for our kaimahi personally, but also for them to relay this new knowledge to their services.

Our kidneys, the reddish brown, small bean-shaped organs, are a key contributor to the urinary system. Among many functions, they keep the bones and blood healthy, receive blood flow directly from the aorta and regulate our blood pressure.

Merryn described chronic kidney disease (CKD) as the silent disease that no one really talks about. One in 10 people in Aotearoa has CKD, and for every single Caucasian person, there are four Māori and six Pacific people affected. Dialysis units are also expanding everywhere around the country.

The major cause of CKD is diabetes. Other major risk factors include high blood pressure, being over 60, smoking, being overweight, cardiac disease and family history of kidney disease. Merryn said as we age, we lose 2% of kidney function every year.

Raukawa kaimahi, Stevie Ave, said she walked into the presentation rather clueless about kidney health and function.

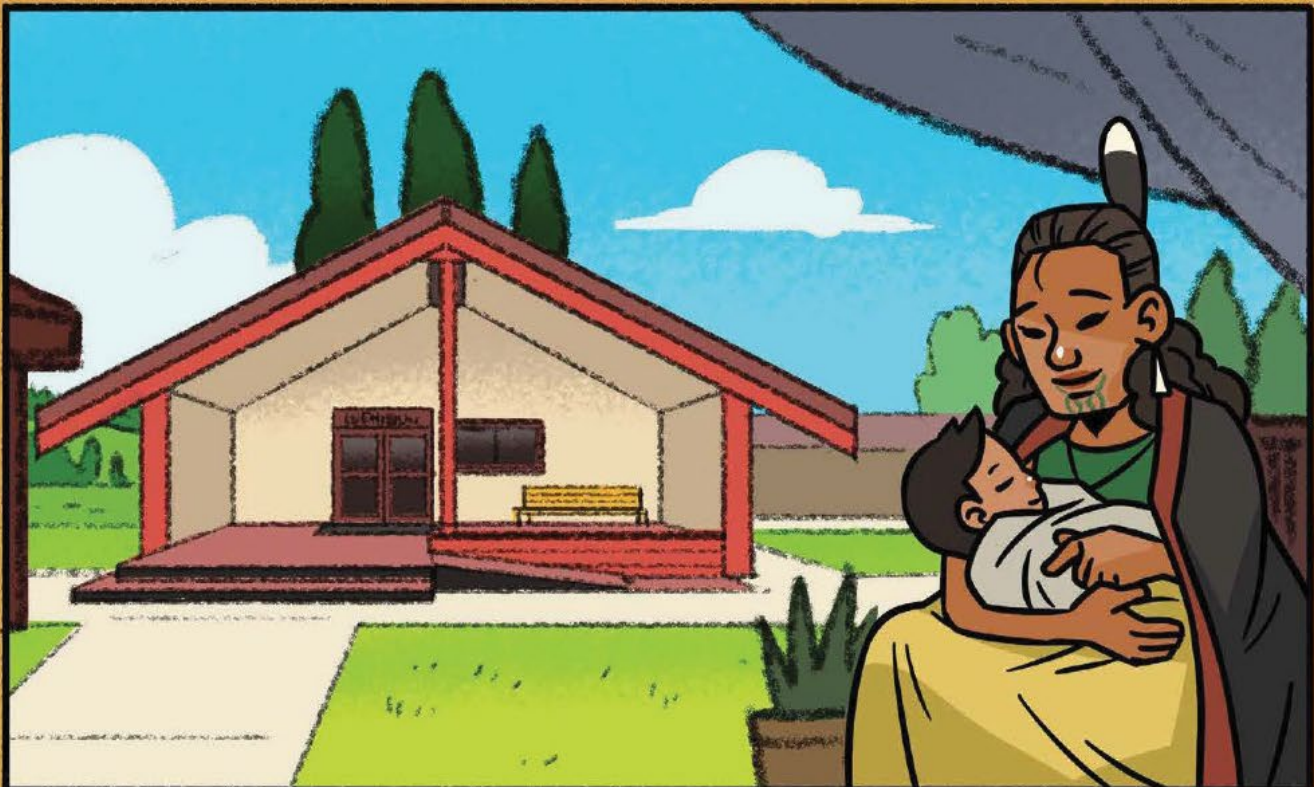
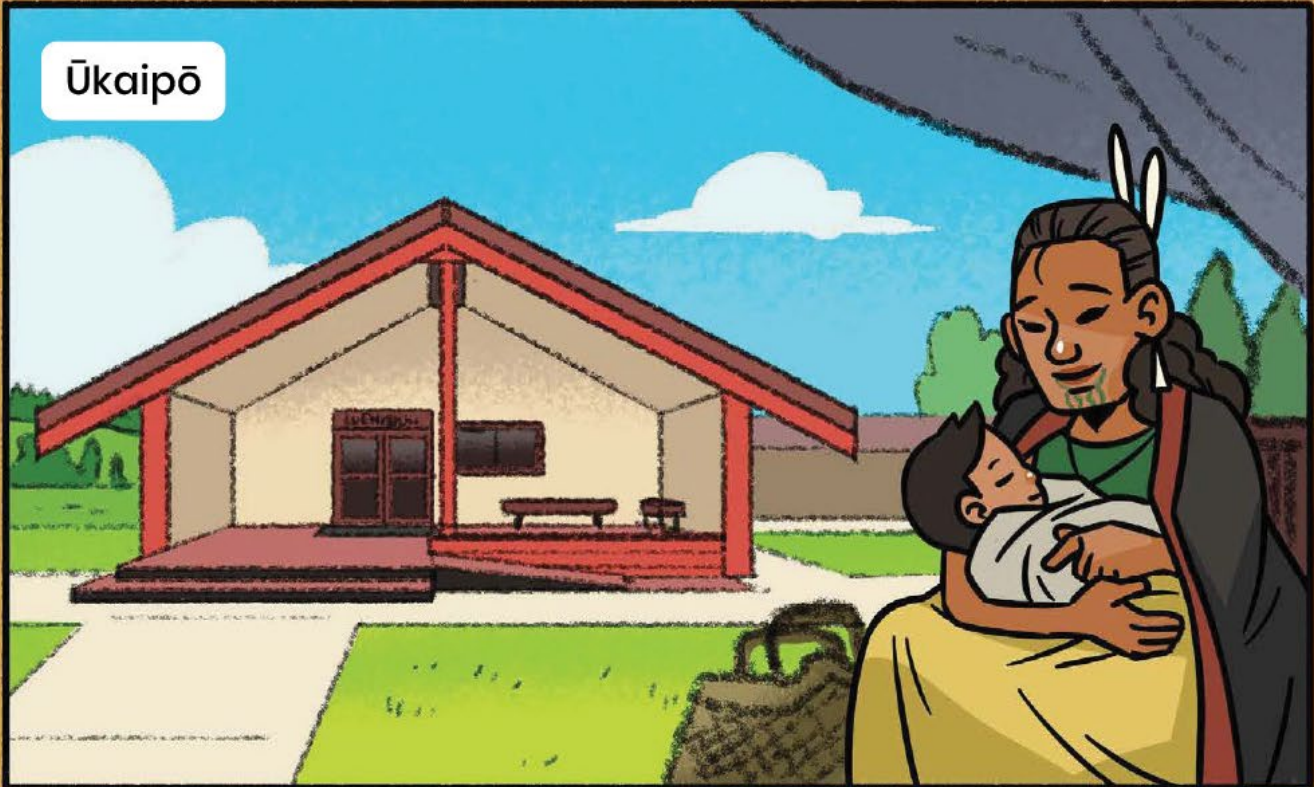
*"It was a little confronting, even a little frightening at times to hear a lot of those facts, but it was truly important kōrero that I wish more people could have heard."*

Kaimahi were also offered free kidney health checks – blood pressure check (BP), a blood glucose test, and a kidney function test. While Stevie's tests came back normal, many other kaimahi acknowledged this was an insightful look at themselves and were inspired to make some lifestyle changes.





Arā rā, ko taku ūkaipō. Tēnā, kei whea ōna rerekētanga e rima?



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Raukawa

