

# Te Kakara

20 years of Te Kura  
Reo o Raukawa

Te Koha takes shape  
in Tokoroa

Raukawa priorities  
taken to Parliament

*Mōtai weave history, reo and haka  
on the regional stage*





# RST Chair Message

*Tēnā tātou e te whānau whānui o Raukawa. Kia whitikina tonutia tātou katoa e te aroha, te tika me te pono, i ēnei rangi mātaotao, hāuaua, o takurua.*

Tangihia te kura tangata e kore hokia, he kura kāinga e kore e hokia. Ko takurua whakapiripiri tangata hei tangi ngātahi i ngā mate huhua o te wā. Tērā te kupenga a Taramainuku kua kī ki ngā mate kua takoto i runga i ō tātou marae maha. Tēnei te tangi o te ngākau ki a koutou katoa, haere, haere, haere atu rā.

As we move through the winter season, I am pleased to share this 64th issue of Te Kakara, which reflects the breadth of mahi taking place across our iwi, our takiwā and our communities.

In April, Raukawa representatives travelled to Parliament Buildings in Pōneke for the Raukawa– Crown Ministerial Forum, part of the Government’s annual commitment to meet with us. This was an important opportunity to place Raukawa priorities directly in front of Ministers and to confirm actions across key areas including Treaty settlement arrangements, resource management reform, community commissioning, marae resilience, urupā protection, and infrastructure needs across our marae. These discussions are important because they help ensure our rights, interests and aspirations are carried into the systems that will shape the future.

This issue also celebrates the strength of our people in many different spaces. At Te Papanui, Mōtai represented Raukawa with pride, taking two groups to the Tainui Regional Kapa Haka stage. Mōtai Nohoanga Iti and Mōtai Tangata Rau reminded us that kapa haka remains one of the great vessels for our histories, our whakapapa and our reo. Their achievement in securing a place at Te Matatini 2027 gives us much to look forward to as they prepare to

represent Raukawa once more on the national stage. We also reflect on 20 years of Te Kura Reo o Raukawa. The words shared by Tā Timoti Kāretu during the poroaki evening remind us of the importance of strengthening the taura tangata so that it remains firm and connected over time. His message affirmed that Raukawa has the capacity within itself to continue growing and leading our reo aspirations into the future.

Across our services, we acknowledge the mahi of kaimahi who support rangatahi transitioning from state care into adulthood. Their work helps rangatahi build confidence, life skills, connections and pathways into education, employment and independent living.

We also share updates from Te Koha a Raukawa, where our housing aspirations continue to take physical shape in Tokoroa, and celebrate uri achievement through the story of Wharehuia Te Tokoihi, whose sporting journey has taken him from Rotorua to the world stage in Japan.

Together, these stories speak to a whakaaro that Raukawa continues to move with purpose. Whether in Parliament, on the kapa haka stage, in our reo spaces, through housing, rangatahi support or uri achievement, our people are carrying the kaupapa forward.

**Nā Kataraina Hodge**  
*Raukawa Chairperson*

“He Iwi  
Nohoanga Iti”



# Ministerial Forum

## *Raukawa Meet with Ministers at Parliament*



Raukawa representatives travelled to Parliament Buildings in Pōneke recently for the annual Raukawa–Crown Ministerial Forum, an important opportunity to meet directly with the Prime Minister and Ministers to discuss priorities for Raukawa, our communities and our future. The forum provided an opportunity for focused kōrero with the Prime Minister and Ministers on key priorities for Raukawa, our takiwā and our communities. Central to the discussions were the protection and ongoing recognition of Raukawa Treaty settlement rights and interests, community commissioning pathways, and building greater marae and energy resilience for whānau.

A key area of focus was the Government’s resource management reform programme and the importance of ensuring Raukawa Treaty settlement arrangements remain effective as changes are made to legislation and government structures. Raukawa reinforced the significance of settlements as enduring agreements and the need to ensure they continue to support the aspirations of current and future generations.

The forum also provided an opportunity to discuss approaches that enable communities to shape and deliver solutions that best meet local needs. Raukawa highlighted the value of iwi-led initiatives and the role they play in achieving positive outcomes for whānau.

Resilience was another important theme of the day, with discussions exploring the role of marae as critical community hubs and the importance of strengthening

infrastructure that supports communities during times of disruption and emergency. These conversations reflected Raukawa’s ongoing commitment to supporting resilient, connected and thriving communities.

The annual Ministerial Forum remains an important part of the relationship between Raukawa and the Crown. It provides a valuable opportunity to share perspectives, strengthen partnerships and ensure the priorities of Raukawa continue to be heard at the highest levels of government.

# He Mana tō te Kai

## *Reconnecting Whānau to Kai Sovereignty*



For many of us, the days of gathering kai from our ngahere or harvesting kūmara from our own māra are becoming increasingly rare. Instead, many now hunt for pork in the aisles of Woolworths and Pak'nSave, searching for the best deals to feed and nourish our whānau amid rising living costs.

In an effort to strengthen food sovereignty and reconnect with the practices of our tūpuna, whānau recently gathered for He Mana tō te Kai, a two-part wānanga focused on traditional knowledge, sustainable food practices, and the relationship between kai, whenua and wellbeing.

Delivered in collaboration with Para Kore and supported through Te Rōpū Kaitiaki o Raukawa (RKR), the wānanga created space for learning, sharing and reflecting on what kai sovereignty means for our communities today.

Erina Wehi-Barton led the kaupapa, encouraging participants to think beyond food as simply something we consume. Discussions explored the whakapapa of kai, traditional systems that once sustained our people, and the importance of reclaiming practices grounded in tikanga and mātauranga Māori.

For RKR, the kaupapa aligns closely with its strategic focus on kai sovereignty — supporting whānau to strengthen food resilience, reduce dependency, and reconnect with the whenua through intergenerational learning.

Throughout the wānanga, participants took part in kōrero and group discussions around food systems, māra kai, local food sourcing, sustainable living and reducing food waste.

One activity involved exploring the ingredients and transit journey of everyday food items assigned to each group. From Indomie noodles and Up & Go drinks to Kewpie mayonnaise, participants examined what we consume, the impact these products have on the taiao, and the wider political and economic systems operating behind the scenes.

Another activity explored the connection between kai and atua Māori, and the natural domains they inhabit.

Many participants reflected on how much traditional knowledge around food gathering, preparation and sustainability has been lost over time. For others, learning more about the whakapapa of kai was an eye-opening experience that reinforced the importance of protecting and passing this knowledge on to future generations.

The response from whānau was overwhelmingly positive, with many appreciating the practical nature of the wānanga and the opportunity to learn alongside other kaitiaki and community members in a kaupapa Māori environment.

Discussions throughout the day highlighted that kai sovereignty is not just about food — it is deeply connected to whakapapa, identity, health, manaakitanga and collective wellbeing.

Those involved hope the learnings from He Mana tō te Kai will continue flowing back into homes, marae and communities across the rohe, reminding us that even small changes can create lasting benefits for future generations.

# Te Kura Reo o Raukawa

## 20 Year Celebrations

*"Whiriwhirihia ai te taura tangata, kia mārō, kia renarena. Kaua e tukuna kia tāwekeweko, ka motu i roto i te wā."*

For Tā Tīmoti Kāretu, these words spoke to one of the enduring strengths of Te Kura Reo o Raukawa: the weaving of people, relationships and language over time.

This year marked the 20th anniversary of Te Kura Reo o Raukawa, a milestone that brought together uri, kaiako, kaikōrero and many of the returning teachers who have helped shape the kaupapa across two decades. Among them was Tā Tīmoti Kāretu, widely regarded as Te Atua o Te Reo, whose contribution to te reo Māori revitalisation has influenced generations of speakers, teachers and learners throughout Aotearoa.

During the poroaki evening, Tā Tīmoti reflected on the strength that has been woven through kaupapa such as Kura Reo. *"I roto i te wā kua whiria te taura tangata, kua renarena te taura... koirā te pai o ēnei kaupapa,"* he said.

His message carried challenge, affirmation, and acknowledged that Raukawa now holds within itself the capacity to carry these kaupapa forward. After many years of teaching and sharing his knowledge, Tā Tīmoti expressed his hope that this would be his final year teaching at Te Kura Reo o Raukawa, allowing him to enjoy the fruits of the kaupapa from afar as he watches Raukawa continue to flourish.

That aspiration sits at the heart of language revitalisation. The dream has never been dependency. The dream is capacity. It is for whānau, hapū and iwi to become strong enough, connected enough and confident enough to uphold their own reo aspirations.

After 20 years, Te Kura Reo o Raukawa stands as evidence of that weaving. Ko te taura tangata kua renarena, e pupuhi tonu ana, e hehere tonu ana, e kawē nei i te reo o arero rau, i ngā whakaakoranga o tangata rau ki tua, ki pae tawhiti, ki tōna taumata whakareitanga, hei tohu whakahihitanga mā te atua o te reo, mā te iwi nui tonu.





Te Kura Reo o Raukawa returned to Papa o Te Aroha for its 20th year



# He Iwi Nohoanga Iti

## *Mōtai Carry Raukawa to the National Stage*

Raukawa is proud to support Mōtai, our only local, exclusively Raukawa, senior-level kapa haka. At Te Papanui, the Tainui Regional Kapa Haka competition, Mōtai made a powerful statement with two performing groups taking the stage: Mōtai Nohoanga Iti and Mōtai Tangata Rau.

Together, the two groups delivered a back-to-back performance of 50 minutes, creating a rare opportunity to see the depth, discipline and creative range of Mōtai across two full brackets. It was also a clear reminder that kapa haka is one of the places where our histories continue to breathe, move, challenge and return.

Mōtai Nohoanga Iti opened the campaign by reviving items from our past, including kōrero reaching back to the 1940s. Among them was a pātere that drew together whakapapa connections between Wharepūhanga and Ngāti Hinerangi. A fan favourite poi was also brought back to the stage, carrying kōrero of the iwi paiarehe associated with the maunga in the western reaches of our rohe.

For those watching closely, Mōtai Nohoanga Iti was never simply an opening act. Senior members stood strongly within the group, sharing skill, experience and leadership across the wider kaupapa. In doing so, Mōtai challenged any narrow idea that a second group must be a lesser group. Instead, Mōtai Nohoanga Iti laid the foundation and cleared the pathway.

Mōtai Tangata Rau then brought to completion a campaign centred on the teachings and lessons of Kingi Tāwhiao. Over recent years, Tāwhiao and his tongikura have been carefully woven through the brackets of Mōtai Tangata Rau, most recently carrying that kaupapa to Te Matatini o Te Kāhui Maunga in 2025.

At Te Papanui, that chapter was brought to a fitting close. Mōtai Tangata Rau earned their place at Te Matatini 2027, to be held at Hopuhopu, and now look ahead to new horizons. The question now sits on the lips of many: what will Mōtai bring next, and how will the strength of two groups come together to proudly represent Raukawa once more on the national stage?





Mōtai Tangata Rau, Mōtai Nohoanga Iti, at Te Papanui, Hamilton



# Supporting Rangatahi into Adulthood

*Jared Kennedy and Aroha Riki-Hamana*

For Raukawa kaimahi Aroha Riki-Hamana and Jared Kennedy, supporting rangatahi is about walking alongside them as they step into adulthood with confidence, connection and practical skills for life.

Through the Raukawa Transition to Adulthood Service, Aroha and Jared work with rangatahi who are moving from state care into adult life. It is a significant stage of change. For many rangatahi, this transition can mean learning to navigate education, employment, housing, relationships, responsibilities and their own sense of identity, often all at once.

The mahi of Aroha and Jared helps create a steadier pathway through that change. Their role is to support rangatahi to build the tools they need to stand more securely in the world. That can include help with licences, training opportunities, employment pathways, life skills, confidence, and connection to the right people and services.

This work has also been seen through kaupapa such as Te Kawariki, a transitional housing initiative supporting rangatahi into independent living, and through pathways that connect rangatahi with training and employment. One example is the Pre-Trade Construction Level 3 programme, delivered alongside partners including Workit, Wera Aotearoa Charitable Trust, Kiwistaff and Vertical Horizonz.

The third cohort of that programme saw ten participants graduate. Several went on to secure work across scaffolding, construction, retail and manufacturing, while others were supported into further employment conversations and career planning. Rangatahi were also supported to progress from learner to restricted licences, removing one of the practical barriers that can stand between them and work.

At the heart of this mahi is the understanding that transition is not a single moment. It is a journey that requires patience, trust and consistent support. Rangatahi need more than information placed in front of them. They need people who will help them make sense of their options, back their potential and stay connected as they take each next step.

For Raukawa, this kaupapa reflects a commitment to rangatahi futures. Through the work of Aroha, Jared and the wider team, rangatahi are supported to move toward adulthood with stronger foundations for education, work and life.





Raukawa kaimahi Jared Kennedy and Aroha Riki-Hamana

# Te Koha

## First Homes Get Underway



Our new housing development along Main Road Tokoroa

Te Koha is continuing to make exciting progress, with the vision of creating a thriving new neighbourhood in Tokoroa now rapidly taking shape.

The 56-lot development is well underway, with around 30 whare currently under construction and many at various stages of completion. The first six homes are expected to be completed in August, with many more to follow across the remainder of the year.

The quality of the build remains a strong focus for the project. Strategic partnerships with organisations such as TW Construction, Camex Civil and Hāpai are helping us to ensure homes are both affordable and built to a high standard. Modern homes, quality materials and thoughtful planning are all contributing towards a development that will serve our whānau for generations to come.

A key strength of Te Koha is its commitment to leveraging local builders, contractors and uri throughout the construction process. Around 16 local businesses are currently engaged on the project, helping create economic opportunities within the rohe while building homes for whānau. The development also reflects the cultural identity of Raukawa, with mātauranga Māori and kōrero tuku iho woven throughout the neighbourhood design. Street names will honour tūpuna kuia, while cultural design elements embedded throughout the neighbourhood will ensure the development carries the unique identity and stories of Raukawa.

Te Koha offers four housing pathways designed to support our whānau at different stages of their housing journey. These include Affordable Rental, Progressive Home Ownership (PHO), Whānau Affordable opportunities, and Open Lot Sales. Each pathway has different eligibility criteria and is intended to help make quality housing more accessible for uri. Through partnerships with organisations such as Ka Uruora, whānau are also able to access financial literacy support and tailored guidance to help achieve their housing aspirations.

There has already been strong interest from whānau, with some already securing bank pre-approvals and progressing towards home ownership. However, it is not too late for uri to explore the opportunities available. Whānau are encouraged to reach out, have a kōrero, and learn more about which pathway may best suit your circumstances.

To register your interest or learn more about Te Koha a Raukawa, visit [www.tekoha-tokoroa.nz](http://www.tekoha-tokoroa.nz) or email [kiaora@tekoha-tokoroa.nz](mailto:kiaora@tekoha-tokoroa.nz)





## KA URUORA

# Helping whānau find their place at Te Koha

Ka Uruora is an iwi-led organisation supporting Māori whānau on their journey to financial independence and home ownership – wherever that journey starts.

A brand new whare might seem out of reach, but we are here to make sure every whānau understands what's available to them and has the support to get there. Whether you just want to get on top of your budget and start saving, or you're

ready to explore home ownership, Ka Uruora has a pathway for you.

Our Pou Tūhono navigators work one-on-one with whānau, helping you understand your options, prepare your finances, and move through the process with confidence. You won't be doing it alone.

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→ Kōrero mai: [kiaora@kauruora.nz](mailto:kiaora@kauruora.nz)



Education Grant Recipient Anastacia Parekawa Cuthers

# Raukawa Grants and Key Dates

## Education Grants

Depending on your studies, registered iwi members are able to apply for up to \$1,500 in education related support.

Study Type	Period that this grant covers	Applications Open	Applications Close	Applications considered
Round 1	01 Mar 2026 – 30 Jun 2026	01 Mar 2026	30 Jun 2026	Jul 2026
Round 2	1 Jul 2026 – 31 Jan 2027	1 Jul 2026	31 Jan 2027	Feb 2027



## 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
Summer Sports	01 Dec 2025 – 31 Mar 2026	01 Dec 2025	31 Mar 2026	Apr 2026
Winter Sports	01 Apr 2026 – 30 Sep 2026	01 Apr 2026	30 Sep 2026	Oct 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	Annual	01 Jun 2026	31 May 2027	Jun 2027

### 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)

# From Rotorua to the World stage:

## Wharehuia's world-stage journey

*"Ki te whakaponu koe ka taea e koe, ka taea! Ki te whakaponu koe e kore e taea e koe, e kore e taea!"*

For Raukawa uri Wharehuia Te Tokoihi, this whakataukī reflects a journey years in the making, from local training tatami in Rotorua to the world stage in Nippon, Japan.

Guided by belief, discipline and strong whānau support, Wharehuia has dedicated ten years to the martial art and sport of Brazilian Jiu-Jitsu. Through injuries, life challenges and years of training, he has achieved success both nationally and internationally.

Wharehuia is currently a 1-tip purple belt under Anaru Grant Jr, a 1st degree black belt and rangatira of Whanoa Mamau Parīhi academy in Rotorua. He began BJJ in 2015, but the seed was first planted through his cousin Te-Hakaraia-o-te-Rangi Wilson and his uncle Paki Wilson, an Aotearoa Muay Thai champion who opened Hori-Thai Gym in Rotorua.

Since then, Wharehuia has competed across different belt divisions, earning top placings at events including the Māori Brazilian Jiu-Jitsu Nationals and Pan Pacific Championship. In September 2025, he travelled to Japan for the SJJIF World Jiu-Jitsu Championships, where he received bronze in the Purple belt, M-1, Gi division.

He says it was an honour to represent Māori internationally, especially for his tamariki, whānau, hapū, iwi, waka, ahurea and Whanoa Mamau Parīhi academy.

For Wharehuia, BJJ also connects to a deeper history of Māori martial practice. Since childhood, he has been drawn to Te Whare Tū Taua, where tūpuna learned Mamau and Whātōtō. For him, BJJ helps fill that kōwhao and supports his goal of embodying the fighting spirit of his tūpuna.

He also sees many te ao Māori values reflected in BJJ, including tikanga, manaakitanga, tūmanakotanga and tiakitanga. Respect for professors, peers and the tatami helps keep the academy safe and sacred.

The Raukawa Sports Grant helped make his international campaign possible. Wharehuia says without that support, he may not have been able to compete.

*"That's how important the Raukawa Sports Grants and all iwi and hapū grants are to Māori athletes like myself."*





# Tihipotaka

## *The Gathering Before the Journey*



Set within the whenua of Te Waotū, near the Waikato River, Tihipotaka holds the tapuwae of our tūpuna. A kōwhatu now marks the site, acknowledging the gathering of our tūpuna before some would join the movements south. It is a mark in history, a portal to another time.

Long before the river was changed by dams, before roads and fences began to redraw the land, this was a place of gathering and occupation. The old world of Te Waotū was connected by *awa*, ridgelines, cultivations, *kāinga*, *pā* and pathways. Our people knew how to move through that whenua.

In written records connected to the Waotū lands, Tihipotaka is named as a place associated with Ngāti Hineone and Ngāti Huri. It is remembered as a *kāinga*, a *pā* and an *urupā*. Archaeological records describe it as an old *pā* site, sitting on a broad high hill ringed with bluffs.

The records remind us that Tihipotaka was a place where people lived. Where they buried loved ones. Where they looked out across the surrounding whenua. Where they gathered in moments of uncertainty and held close to one another.

During the time of the Waikato War, Tihipotaka was remembered as a *pā* that was repaired for defence, in case fighting reached that far into Waotū. In another record, after the capture of Ōrākau, those living at Te Whetu and Te Waotū are said to have gathered at Tihipotaka.

That memory gives the place a particular weight. It tells us that when the world around them was shifting, our people turned toward Tihipotaka. They gathered there because the place mattered. Because it was known. Because it could hold them.

This is the *wairua* that is held on the whenua and in the kōwhatu that asks us to remember that the whenua beneath our feet has carried generations of life, grief, decision, defence and departure.

In the spirit of *uruuruwhenua*, Tihipotaka reminds us that every journey begins somewhere. Before people move, they gather. Before they depart, they remember. Before they turn toward the road ahead, they turn first toward each other.

The paddocks and hills of Waotū may look different now, but Tihipotaka remains.

# Environment Court on PC1

## *A Win for Our Awa*



Raukawa has welcomed the Environment Court's final decision on Plan Change 1, known as PC1, as a significant milestone in the long journey to restore and protect the Waikato and Waipā River catchments.

The decision was released in June and has been acknowledged by River Iwi, including Ngāti Tūwharetoa, Waikato, Maniapoto, Raukawa and Te Arawa River Iwi, as a critical step in giving practical effect to Te Ture Whaimana o Te Awa o Waikato, the Vision and Strategy for the Waikato River.

PC1 establishes a catchment-wide framework to respond to the cumulative impacts of environmental degradation and support the health and wellbeing of the awa for present and future generations. For Raukawa, the decision affirms the importance of whakapapa, kaitiakitanga and enduring responsibility to the awa.

Raukawa kaimahi Anaru Begbie said the decision is an important moment for Raukawa and all River Iwi who have carried this kaupapa over many years.

*"This achievement belongs to many hands, including those who came before us and held the line when the ara was long, complex and uncertain. Our predecessors, governors, technical experts, kaumātua, kaimahi and whānau have all contributed to keeping Te Ture Whaimana at the centre of this mahi,"* said Anaru.

The decision follows years of iwi leadership, technical expertise, governance engagement and collective advocacy across the river system. It also reflects the work of farmers, growers, councils, environmental groups, primary sector organisations and communities who have contributed to shaping the pathway forward.

Anaru said the focus now moves from decision to implementation.

*"PC1 gives us a stronger framework, but the real test will be how we give life to it across the catchment. Restoration takes time, commitment, partnership and mahi over generations."*

Raukawa Chair Kataraina Hodge has also acknowledged that while the transition ahead will not be easy, the relationships and goodwill built throughout the process can help support the successful implementation of PC1.

For Raukawa, this decision is not the end of the haerenga. It is a foundation for the continued restoration of our awa.

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Raukawa

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