



Te Puni Kōkiri  
REALISING MĀORI POTENTIAL

Putanga

26

2012

Ngāhuru / Autumn 2012

CELEBRATING MĀORI ACHIEVEMENT

# KŌKIRI



*Sir Peter Wilfred Tapsell*  
1930 - 2012



REBUILDING CHRISTCHURCH



WAKA TAUA ON THAMES



TAMARIKI PARADISE



# HAERE KI O KOUTOU TĪPUNA



Sir Peter with his moko Te Rangī at the farm near Ruatorea.

## A MAN OF MANY PARTS

*If you caught a glimpse of Sir Peter Tapsell's tangi on television, you might have been surprised to see his coffin, a simple pine box with rope handles.*

*For a moment you might have thought that his whānau was too mean or pohara to get him a flash coffin, something more fitting for the man who had such a full life and played so many roles in our society; but then again if you knew him you would know that that was not the case and that almost certainly it was his choice – and it was.*

Just like it was his choice to bypass Rotorua and the opportunity to lie at Ohinemutu in front of the great Te Arawa whare Tama Te Kapua – and to go instead straight from Ruatorea where he died peacefully in his sleep on Thursday 5 April, to Maketū for his tangi and subsequent burial.

His son David says there were murmurs as they arrived at the marae at Maketū and

members of the paepae asked about the pine coffin – “was it timber milled from a tree on his farm near Ruatorea? Aah no,” they told the enquirers, “from Mitre 10”.

Sir Peter's son Rees who like his dad, is a doctor too, put it together.

Few people will have crammed so much into their lives as Sir Peter did.

Peter Wilfred Tapsell was born in 1930. His father Pita was a grandson of the colourful Danish-born sailor/trader who took the name Phillip Tapsell and settled at Maketū, in 1830. He married a young Te Arawa princess named Hine-i-tūrama Ngātiki; their son Riterite was Sir Peter's grandfather.

Sir Peter's mum May was a Pākehā lady from the South Island, she and Pita had seven children one of whom died as a child.

The family grew up in a two-roomed house on a tiny farm at Maketū, it was the great depression and times were tough.

But young Peter Wilfred overcame all of that, and his life went from one success to another. He went to Rotorua Boys' High School where he got a good education and a great grounding in rugby.

His next stop was Otago University and medical school. He was a pretty handy rugby player and played for the university club and Otago; and then in 1954, the Māori All Blacks. They toured Fiji that year and Peter Tapsell was the team's vice-captain.

He was injured during the tour and although rugby officials suggested to him that they would see him right and that he might be able to have a crack at the All Black side after he recovered, like other chapters in his life when he made up his mind to move on, he turned his back on rugby and concentrated instead on his medical career.

Sir Peter wasn't the first Māori doctor, but he may well have been the first Māori surgeon. He met his wife and life partner Diane through his work, she was a nurse, and they raised their family of two girls and two boys in Tapsell Road Rotorua.

At his tangi mention was made many times of his time as an orthopaedic surgeon and there's no doubt that he excelled in that chapter in his life. In Rotorua he began his march to Parliament, he cut his teeth in local politics serving as a city councillor including time as deputy-mayor.

# HAERE KI O KOUTOU TĪPUNA

Then in 1981 he moved to the next phase in his life, the Member of Parliament for Eastern Māori a seat he held for the next 15 years. He was a Labour MP, which surprised many people given some of his views he shared in public. His son David describes his father's politics as "centre-right, but he had a socialist core".

While Labour was in power Peter Tapsell held a number of portfolios, at different times being Minister of Internal Affairs, Police, Defence, Civil Defence, Arts, Science and Forestry.

Probably his most controversial political appointment came in 1993 when he was nominated Speaker of Parliament by a National Government with a wafer-thin one-seat majority. He accepted the appointment and as usual, did an exemplary job.

He was the first Māori to be Speaker of the House; but it was also to be his last term in Parliament. In the 1996 election, the first under MMP, he lost his seat when New Zealand First candidates swept Labour out of the Māori seats.

While that loss closed the political chapter of his life, he had already opened another. Sometime before he had bought an 'old fashioned sheep station' near Ruatorea, on the East Coast. And while he was Te Arawa to the bone, he largely spent the remaining years of his life on the farm, and it is there that he passed away. Lady Diane predeceased him by three years, and their four children and nine mokopuna – all boys, survive them.

Time and again tributes referred to him being a thorough gentleman, respected by people of all political parties, his sartorial elegance, and his service at local and national level.

He was 82 years old and was buried at Maketū.



Image credit: Anglican Taonga.

*The Anglican Archdeacon of Tāmaki Makaurau the Venerable Dr Hone Kaa's legacy will be one of love for children, whānau and a widely-respected commitment to Māori development.*

Hone Te Kauru Kaa (Ngāti Porou, Ngāti Kahungunu) passed away in March after a short battle with cancer and was laid to rest at Rangitukia, near Tikitiki, where he was born.

Hone Kaa was one New Zealand's staunchest advocates for the safety and wellbeing of our children. He was a founder and Chair of Te Kāhui Mana Ririki, an organisation committed to eliminating Māori child abuse and maltreatment.

Hone Kaa said of Te Kāhui Mana Ririki's role in its second year of operation; "What is becoming clear to me as we continue on our journey is that our primary role is to voice and promote the needs of Māori children and young people at a national level. This will be based on our observations of the sector, and Māori generally."

Towards the end of his life, Hone Kaa's compassion, especially for children, was revered. In a career that spanned 50 years, his involvement in parish ministry, broadcasting, local and international activism and teaching were also well-known and greatly admired.

The many accolades and tributes for Hone Kaa flooded in from Māori and Pākehā.

Artist Selwyn Muru said Māori are going to miss Hone Kaa because of the way he cared deeply for those battered by the system. "There will never be another Hone Kaa, huge aroha for everyone, especially the homeless, especially those who haven't benefited from any kind of wealth. He would take young people and feed them. That's the Hone that I remember".

White Ribbon Campaign Manager Robb McCann said his passing left a huge gap. "Dr Kaa inspired many men to stand up against violence towards women...I think that's the challenge we face when we lose people like this. We've got to find the next generation to step forward."





## FROM THE CHIEF EXECUTIVE – LEITH COMER

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Since our last issue, New Zealand lost two of the country's most respected Māori leaders; Tā Peter Tapsell and the Reverend Hone Kaa. Tā Peter's life was marked by achievement no matter what he turned his hand to. Hone Kaa was one our staunchest advocates for the safety and wellbeing of our children. Te Puni Kōkiri extends condolences to the whānau of Tā Peter and Hone Kaa.

As we go to press, our Minister has just announced that Te Puni Kōkiri will be refocused and strengthened to facilitate our ability to operate across multiple sectors, and support the breadth and depth of relationships that iwi and Māori communities now have with Government, from Ministers to the front-line service delivery agencies. I am delighted with this because it's an important opportunity to refresh Te Puni Kōkiri's role and mandate within the state sector in order to tackle the areas of highest priority for our ministers: decent housing, better education results and stronger job pathways and choices for whānau Māori.

Te Puni Kōkiri is actively involved in the business growth agenda and as part of this we are supporting our Minister, Dr Sharples, who is a member of one of the Ministerial groups being led by Hon Steven Joyce.

Māori participation in this area is considered to be very important especially the vital contribution that Māori culture can make to NZ Inc in key markets such as China which is increasingly recognised and valued.

Our Minister is planning a trip to China in June which follows up on the highly successful business delegation there in 2010. The upcoming trip will build on the strong relationships developed as a result of this earlier visit, and use the impetus created to continue to celebrate Māori culture and Māori business in China.

As I write, the Māori Economic Development Panel has been gathering views about increasing New Zealand's economic

growth and improving Māori participation and contribution to help raise incomes and living standards. Their report to Ministers Sharples and Joyce by the end of July is eagerly anticipated.

Our Associate Minister Hon Christopher Finlayson is keen to progress work on Ture Whenua Māori. Consultation will also be undertaken on the recommendations of the Māori Affairs Select Committee's inquiry into the operation of the Māori Community Development Act: depending on the outcome of that consultation, this may have some impact on Māori Wardens. Settlements are moving ahead and of course, we recently saw the historic situation of five Treaty Settlements being enacted in a single sitting day in the House.

Work in Whānau Ora has also been progressing steadily. The Prime Minister has unveiled a youth mental health initiative, six new provider collectives have been given the go-ahead and Regional Leadership Groups are enlisting the support of new community representatives. Mana wāhine in Wellington share their vision for future whānau success and a new early childhood centre in the Far North is offering tamariki the best start in life thanks to a Whānau Ora approach.

What really pleases me is that all of this activity shows what I mentioned earlier about Te Puni Kōkiri's strong participation in this Government's programme. The stories in this Kōkiri are linked together by a single theme 'Te Ahi Kā'. We put the spotlight on people and groups keeping the home fires burning, and we highlight the role of Te Puni Kōkiri to assist Māori to realise their potential.

All of the good work we are doing now, and the opportunities from the Refocus of Te Puni Kōkiri, helps us to strengthen the foundation on which we improve outcomes for Māori.

Leith Comer

Te Puni Kōkiri – Manahautū



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Graduates of a Māori Trade Training Scheme from the 1960s–90s formed a cooperative launched recently to help rebuild Christchurch.



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Ceremonial waka taua, Te Hono ki Aotearoa is in London as part of New Zealand's participation in the Queen's Diamond Jubilee, and supported by Te Puni Kōkiri, the Ministry of Culture and Heritage, and Toi Māori.

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#### Kaupapa – Te Ahi Kā

Te Ahi Kā, the theme of this edition, refers to the burning fires of occupation our tipuna maintained to assert their rights over whenua. In Kōkiri 26, we share stories about the people who keep the home fires burning.

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## From the desk of the *Minister of Māori Affairs*



Tēnā koutou e ngā iwi

Ngāti Porou, Ngāti Rākaipākā, kei te mihi atu ki a koutou e tangi tonu nei ki tō koutou rangatira ki te Ātirikana Hone Kaa, kei ō koutou poho e noho wera tonu ana. Ngāti Whakaue, Te Arawa waka, kei te tangi anō hoki tātou ki tō koutou rangatira ki a Tā Pita Tapsell.

Kei te mihi anō hoki ki ngā iwi o Tonga, ki tō rātou Kīngi hoki kua tīraha mai rā i ngā wiki tata nei.

Mate atu he tētēkura, ara mai he tētēkura!

As we step into the shoes of those who have passed before us, it is important to take stock, and to ensure we are heading in the right direction.

This may be especially important to those of us working in, and for, the government, whose tikanga may be quite different from Māori tradition. How do we remain true to our tipuna, when our work is nothing like what our tipuna did?

If our work is for our people, we need our whānau to keep us real. We must maintain links to the hau kāinga, to our marae, and the sources of our culture and traditions. And we must listen to the views of the people we claim to represent.

We need to do this as individuals, and as organisations.

I've always thought that Te Puni Kōkiri's regional offices and community networks are a great strength of the Ministry.

A knowledge of what works at flax roots brings a rigour and a realism to policy developed in Wellington. And feedback from the community keeps me as Minister aware of local priorities.

Historically, some of the most innovative and radical Māori Affairs policies have come from the community – Tū Tangata, Kōkiri, Mātua Whāngai, Kōhanga reo, Kura Kaupapa Māori and now, Whare Oranga Ake and Whānau Ora.

These approaches can change the course of our history, by enabling tangata whenua and government agencies to work together for the good of the people.

This edition of Kōkiri features some recent developments in that long tradition. I hope you find ideas and stories to challenge and excite you!

Kia ora,

Hon Dr Pita R Sharples,  
*Minister of Māori Affairs.*



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## NGĀ PŌTIKI KUIA AND KOROUA HAPPY TO BE HOME

*Kaumātua from the Ngā Pōtiki rohe are settled and happy in their new homes situated on land looking out towards the sea and Mauao.*

The beautifully-designed, fully-landscaped two-bedroom units were built as a result of a major papakainga development between Mangatawa Papamoā Blocks Incorporated, Housing New Zealand, Tauranga Energy Consumer Trust, and Te Puni Kōkiri.

Although the 10 houses were 'officially' launched on 10 March, the kuia and kaumatua moved into Ngā Tuahine Place, just before Christmas 2011 after the homes were blessed.

"They chose when they wanted to move in and they are so happy," says project co-ordinator Victoria Kingi, who is also a trustee of the Trust. All units were

allocated after the Trust applied a robust selection process that included ensuring the tenants are shareholders, over 60 years, committed to their Marae, Tamapahore, and meet Housing New Zealand criteria.

Mangatawa Papamoā Blocks Inc is a Māori land Incorporation that administers over 700 acres of Māori land situated in the heart of the Ngā Pōtiki tribal area near Rangataua harbour, Te Maunga and Papamoā.

The Trust successfully completed a rigorous screening process to land one of only three national Māori Demonstration Partnerships with Housing New Zealand to build the kaumatua units.

As a partnership the Trust set aside Māori land for the papakainga which can accommodate up to 30 dwellings and will provide the administrative and project management assistance required. Housing New Zealand will provide approved lending of approximately \$1.1 million and a grant of \$1.7 million. Te Puni Kōkiri supported the Trust through the Special Housing Action Zone programme with capability assistance and ongoing support.

"A lot of good will and preliminary work from many stakeholders has gone on behind the scenes to get us to this point.

A joint agency approach between various government departments, education institutions, local council and even the Māori land court has been invaluable" says Victoria Kingi.

Completion of the 10 kaumatua homes marks the end of Stage 1 of the papakainga development. Ms Kingi says the Trust now wants to move into Stage 2 and build another 20 homes. Their first priority was their kuia and kōroua. Their second priority is low income families. "If we had all the funding now, we'd start building tomorrow. But funding is limited and so we need to take a staged approach," Ms Kingi says.



*Unveiling the "Ngā Tuahine" signage for the development are (left to right) kuia, Ebba Te Tūa and Rangipahoka Oliver. Both women are tenants and shareholders.*



*One of the two-bedroom, fully landscaped, designed-for-kaumatua units. All have ramps and garaports.*



*L to R: Tony Marsden (Housing New Zealand), Hon Tony Ryall (local MP), Victoria Kingi (Project Coordinator and Trustee), Pauline Tangohau (Te Puni Kōkiri SHAZ), Kevin Hāua (Chair of Mangatawa Papamoā Land Blocks Inc), Therese Pou (Housing New Zealand).*



## THE START OF BETTER THINGS AHEAD



Mātenga Hapi.

After 35 years in the meat industry, Mātenga Hapi from Nuhaka, knows all there is to know about meat inspection. But it wasn't until he entered an initiative that was supported by Te Puni Kōkiri that he gained a national qualification that recognised his years of valuable experience.

A supervisor for "AsureQuality", Mātenga is responsible for 22 staff who carry out meat inspection at Wairoa's AFFCO Plant. Their job is to make sure that carcasses are fit for human consumption.

Last year, Mātenga was one of 37 Māori that achieved a Level 5 (on the National Qualifications Framework) National Diploma in Business.

The graduates were from a range of primary sector (seafood, dairy, agriculture, forestry, and horticulture) industries, and achieved their National Diplomas via a method of learning and assessment called

'professional conversation' through Tai Poutini Polytech in partnership with Competency International Limited.

Patsie Karauria, Te Puni Kōkiri's Director of Social Policy says "statistics show that Māori with higher levels of qualifications, particularly those with tertiary Level 4 qualifications or above, are more likely to: be employed; earn higher incomes; and live longer".

"The primary sectors employ many Māori, some of whom

like Mātenga have worked for decades without formal recognition of their skills and experience.

This initiative was seen as an excellent pathway for providing academic validation of these skills and experiences with a method that seems well suited to the trainees," Patsie says.

Being recognised for something he had been doing for years and sharing his graduation with his proud whānau and employer was an emotional milestone for Mātenga and possibly the start of better things ahead.

"Although I might not have been able to write my answers down in an exam situation I was able to kōrero to the assessor and give the answers - what I did, how I did it, in relation to the job," Mātenga Hapi says.

"I thought if I got a Diploma it signals the end of the journey but for me now it feels like it's just the start and I'm thinking about what I can do next."

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*"We want the number of Māori gaining higher level qualifications, and industry management and leadership roles to increase. Māori that have been working in any industries for some time without formal recognition of their skills and experience should speak to their employers about ways in which they can be supported to achieve formal qualifications."*

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The Professional Conversation method involves reflective learning followed by assessment via the recognition of current competence, with stringent requirements for candidates to have been employed in their roles for sufficient time and to provide evidence to demonstrate their capabilities and experience. The assessments are conducted in the workplace and involved three 4 hour oral assessments.



Mātenga Hapi supervising.





## Māori old boys give back to help rebuild Christchurch

*Skills acquired and relationships formed as long ago as the 1960s amongst Māori trade trainees in Christchurch are flourishing in the form of a unique cooperative launched recently to help rebuild the city.*

*Te Kaihanga Cooperative Limited* is possibly the world's first Māori trade/commercial cooperative company. Its members/owners are 15 Christchurch tradesmen; all graduates of a Māori Trade Training Scheme from the 1960s-90s.

The builders, block layers, plasterers and drain layer are licenced practitioners who came together to work on the Christchurch rebuild and other construction projects.

The Cooperative takes its name from one of the old *Te Kaihanga* Māori trade training hostels where many of the men undertook their initial training. Over the years, the old boys have built strong relationships; working together, playing sports and meeting socially.

The Minister of Māori Affairs Dr Pita Sharples expressed his delight at the formation of this cooperative. "I am overjoyed that the fruits of the trade training schemes from the sixties and seventies have endured and will help nurture the families of Christchurch".

"These men have trained, worked and built up their own businesses and now they are giving back to their own people by training them, helping them into work and rebuilding their city."

Te Puni Kōkiri Regional Director David Ormsby says the "old boys" all remained in Christchurch since their initial Māori trade training days and are successful businessmen now.

"Their preference is to concentrate on the rebuild of Christchurch homes. They recognise that this city gave a lot to them in the past and they want to give back," David Ormsby says.

Te Puni Kōkiri's Te Waipounamu office

provided brokerage and investment support for project facilitation and legal advice.

"Some of the latest information from the Canterbury Earthquake Recovery Authority tells us that an additional 23,871 construction workers will be required with a peak demand for labour occurring around the fourth quarter of 2013," David Ormsby says.

According to CERA, this is not a short term, boom and bust dynamic either.

"They've told us that the build-up of construction related activity will take more time than most commentators are projecting and the tail of past peak demand will create additional work for the next 20 years."

The vision for *Te Kaihanga Cooperative* includes harnessing Māori potential and enabling Māori tradesmen to tender for, manage and deliver large building projects in the rebuild of Canterbury and providing training and employment opportunities for rangatahi Māori wanting to enter the building and construction area.

## Preserving our Past Securing our Future



*The 2012 Ahuwhenua Trophy competition is now in full swing and Cedric Nepia, Te Puni Kōkiri's designated 'caretaker' of the competition's two trophies – one for sheep and beef farming and the other for dairying – is ready to take the taonga out on tour once again.*

"The security of the mauri of those two trophies is a huge responsibility," Cedric says.

Referring to the mauri of the trophies is no understatement. The Ahuwhenua Trophy competition was established in 1932 by the then Minister of Native Affairs Sir Apirana Ngata, and Governor-General Lord Bledisloe for competition amongst 'Māori farmers and settlers on Native Land Development Schemes'.

When the competition was founded, Ngata was progressing Māori land development initiatives. Initially the competition was only open to farmers in the Waiariki land district. These days the competition attracts entries from properties run by trusts, incorporations and individual Māori farmers that range from successful whānau based farms to large-scale corporate agribusinesses from all around Aotearoa-New Zealand.

Cedric was appointed the inaugural 'caretaker' six years ago and his role is not limited to polishing and cleaning the trophies. Cedric's background in the army, security and experience as a bodyguard meant he was a natural fit for the role – he is ultimately responsible for the security of the trophies.

Tauhara Moana Trust of Taupō, Kapenga M Trust of Rotorua, and Wharepī Whānau Trust of Te Puke, were announced finalists of the Ahuwhenua Trophy – BNZ Māori Excellence in Farming Award Dairy in March.

In late April and early May, each finalist hosted the Ahuwhenua Trophy competition judges at their farms for assessment. Cedric is responsible for ensuring the Dairy Trophy's safe passage to and from each farm, and again for the Gala Awards dinner.

Lord Bledisloe donated the original cup in 1932, two years after he donated the almost identical, Bledisloe Cup to encourage competition between New Zealand and Australia in rugby. Last year, the New Zealand Rugby Union permitted competition organisers to show the Bledisloe Cup alongside of the two Ahuwhenua Trophies at the launch of the 2012 competition.

"Those cups have a lot of mana, it was amazing to travel the country accompanying those taonga – I hope we can do that again. The whakapapa of this competition is prestigious," says Cedric.

The Ministers of Native Affairs and Agriculture and 'the Chief Judge of the Native Land Court and Under-Secretary of the Native Department' were appointed Trustees of the competition. Their successors, Māori Affairs Minister Hon Dr Pita Sharples, Agriculture Minister Hon David Carter and Te Puni Kōkiri Chief Executive Leith Comer, are the Trustees of the current competition.

One of four major sponsors, Te Puni Kōkiri is proud to once again be involved in the Ahuwhenua Trophy Competition.

The Gala Awards dinner will be on Friday, 8 June 2012 at the Skycity Auckland Convention Centre. Keep up with the Ahuwhenua Trophy – BNZ Māori Excellence in Farming Award competition by visiting the website: [www.ahuwhenua.maori.nz](http://www.ahuwhenua.maori.nz), or check out 2011 Ahuwhenua Trophy Sheep and Beef competition on YouTube: [www.youtube.com/user/AhuwhenuaTrophy](http://www.youtube.com/user/AhuwhenuaTrophy)

Ruakere Hond pictured at Tuia Te Ako 2012.  
Image Credit: Ako Aotearoa.



## TUIA TE AKO 2012

*Innovative research on marae and Māori community-based adult learning was unveiled at the second Māori tertiary education hui, Tuia Te Ako 2012, held in Wellington in March.*

The two-day conference was hosted by Ako Aotearoa – the National Centre for Tertiary Teaching Excellence – and sponsored by Te Puni Kōkiri.

Notable Māori research projects supported by Ako Aotearoa through its national and regional funding initiatives were showcased throughout the event programme including *Tahia te Marae*, *Tahia te Wānanga*.

This research project by Te Kupenga Mātauranga o Taranaki contributes new knowledge about how mātauranga Māori adult community courses delivered in Māori settings contribute to addressing community aspirations for the development of Taranaki Māori cultural practices and regional cohesion.

A founding member of Te Kupenga and a Māori Language Commissioner, Ruakere Hond presented the research at Tuia Te Ako 2012.

Ngahiwi Apanui – kaihautū Māori (senior Māori development manager) at Ako Aotearoa – says the project offers an excellent template for other community and marae-based adult education courses to build capability and strengthen communities.

Literature relating to the impact of marae-based adult community education courses that support the learning of Māori practices is scarce to non-existent, says Mr Apanui.

“This research reinforces the value of informal adult community teaching and learning on marae and Māori community settings for Taranaki and the need for further development in this area.

“While the acquisition of knowledge that may be applied in a variety of fields is useful, this research suggests that the process of learning in marae and Māori community environments and the link to community development may be the key value of courses in these contexts.

“The findings are likely to have wider application and be relevant not only within the Taranaki region but for teaching and learning for

Māori-based adult education environments around the country. The findings may also be of interest to other indigenous peoples internationally.”

The study identified that there is significant value in informal adult teaching and learning on marae or in Māori community settings:

- The demonstration of tangible ways in which those courses contribute to meeting Taranaki Māori aspirations.
- The location of courses within Māori communities contributes to reinforcing a sense of localised identity.
- The courses build local capacity that enable communities to take on other projects thereby empowering them to build their own capacity.
- Course delivery in Māori settings validates local knowledge and supports its acquisition, application and transmission with real life cultural contexts.

Champions of excellence in tertiary teaching and learning in New Zealand, Ako Aotearoa provides strategic and sustainable support for Māori educators and learners.

For more information, and to download the summary document or full report of *Tahia te Marae*, *Tahia te Wānanga*, go to [www.ako.aotearoa.ac.nz/kupenga](http://www.ako.aotearoa.ac.nz/kupenga).



## Local Leaders at the Forefront of Whānau Ora



Minister for Whānau Ora, Hon Tariana Turia.

Several Whānau Ora Regional Leadership Groups (RLGs) throughout the country are enlisting the support of new community representatives.

A total of 10 RLGs provide high quality advice to the Whānau Ora Governance Group, lead strategic change for Whānau Ora within their region, foster excellent communications and relationships, and provide representation of Whānau Ora at a local and regional level.

They also have an important role in considering funding proposals to support whānau.

Membership includes between three and seven community representatives who come from diverse backgrounds and have expertise and skills in health and social services as well as whānau and community development.

RLGs also include one representative each from Te Puni Kōkiri, the Ministry of Social Development and District Health Boards.

### TE TAIRĀWHITI (EAST COAST)

Hine Flood has been appointed to Te Tairāwhiti (East Coast) RLG as the local representative for the Wairoa community.

Hine has held several positions within the Wairoa community – particularly in the area of education – and is a relieving teacher at Wairoa College, interim manager of the Wairoa Learning Centre and the Community Activities Officer at Tairāwhiti Community College.

She is also a Community Development Worker with the Wairoa District Council and a Community Education Officer with Tairāwhiti REAP.

Hine has served on various boards including the Wairoa Drug and Alcohol Misuse Society, Wairoa Youth Services Trust, Wairoa Safer Community Council and Wairoa Age Concern.

She and her husband have raised five children and 10 mokopuna in Wairoa. Speaking on her appointment, Hine says she is humbled by the vote of confidence.

"My aspiration is to continue to support, advocate, challenge and encourage contribution and participation by our people to be a catalyst for self-choice and direction in their long-term wellbeing."

She joins Lois McCarthy-Robinson (chair), Owen Lloyd, Manu Caddie, Te Pare Meihana and Dr Apirana Mahuika as community members of Te Tairāwhiti (East Coast) RLG.

### TE ARAWA (ROTORUA)

Danny Morehu has been appointed to Te Arawa (Rotorua) RLG as a community representative replacing Timoti te Heuheu.

Timoti has stepped down from his RLG role but remains committed to the Whānau Ora kaupapa and the benefits that will be realised by whānau now and in the future.

Danny – who works for the Department of Corrections as the relationships manager for the Waiariki area – has led and supported projects that link directly to improving public safety and outcomes for Māori in the judiciary system.

He has strong community and professional networks and is widely respected by iwi for his contribution to safer communities.

As well as a post graduate diploma in business from the University of Auckland, Danny is a fluent speaker of Māori and has an in-depth knowledge of tikanga and te ao Māori.

He joins Toby Curtis (chair), Piki Thomas, Merepeka Raukawa-Tait, Jacob (Hakopa) Paul and Emily Rameka as community members of Te Arawa (Rotorua) RLG.

### TĀMAKI MAKAUURAU (AUCKLAND)

The Tāmaki Makaurau (Auckland) RLG is calling for nominations for two new community representatives.

Candidates must have a primary interest in promoting the wellbeing of whānau within the

Auckland region, be well known in the community and have a mix of skills and experience in the health, social, economic and cultural sectors.

For information about the nomination process, email [whanauora@tpk.govt.nz](mailto:whanauora@tpk.govt.nz).

### PACIFIC PEOPLES

New Pacific community representatives for three RLGs will soon be announced by the Minister for Whānau Ora, Hon Tariana Turia.

A nominations process has taken place to appoint up to nine Pacific members to the RLGs with the largest Pacific communities: Tāmaki Makaurau (Auckland), Te Whanganui ā Tara (Wellington) and Te Waipounamu (South Island).

Four of the selected Whānau Ora collectives represent Pacific providers in those regions: Alliance Health+ PHO and Pacific Island Safety and Prevention Project (Tāmaki Makaurau), Pacific Care Trust (Te Whanganui ā Tara) and Pacific Trust Canterbury (Te Waipounamu).



Hine Flood – new Wairoa representative on Te Tairāwhiti RLG.



Wellington women Ange (right) and Rawinia set their sights on whānau success.

## WHĀNAU PLAN FOR SUCCESS

*Wellington mothers Ange and Rawinia credit the whānau planning process with their new vision, passion and motivation for future family success.*

Ange, from Trentham, and Rawinia, from Upper Hutt, are working with navigators from Kōkiri Marae Health and Social Services in Seaview – part of Lower Hutt-based collective, Tākiri Mai Te Ata.

"In order to truly grasp every opportunity that crosses our paths, we must first be able to clearly define what is important to ourselves, our whānau and our future," explains Ange (Ngāti Porou, Te Ati Awa, Ngāti Oneone).

"Developing a whānau plan has strengthened my determination to achieve and be successful, giving me insight into where I want to be and how I am going to get there.

"Although we've only just developed a plan, I've already begun the journey to accomplish my goals and I'm excited about my direction – a direction that's for the betterment of my whānau."

Rawinia (Ngāi Tuhoe) says she, too, is now on a mission to teach her tamariki to work hard, strive for success and be passionate about who they are in this world.

"Life has had its major ups and downs, and my struggles have been testing," she admits.

"Encouraged by a friend to want more for myself, my children and my whānau, I decided that I would pull myself out of my

Whānau Ora provider collectives are trialling the new role of 'navigator'. The specialist practitioners work with families to identify their needs, develop a 'whānau plan' to address those needs – then broker their access to health and social services that meet those needs. Navigators can also facilitate

comfort zone and assess what the future has in store for us.

"Processing and removing all the unnecessary complications was tough work and, at times, very exhausting. But it also helped in that it took all the emotional and mental blockages away which were in conflict with my passion and determination to achieve my goals and aspirations.

"Now my objective is to become an all-inspiring and successful mana wahine – paving the way for my children by encouraging them to be passionate about being wāhine too."

Ange and Rawinia – who have two tamariki each aged four to 12 years – paid tribute to the Whānau Ora navigators whose "truly awesome" support led to the completion of their whānau plans in only a matter of weeks.

Ange's plan involves eight of her family members while 10 relatives of Rawinia are now engaged in the process.

Says Ange: "Being able to walk this journey with navigators who inspire and believe in you personally is a real honour – without their support, our whānau plans would never have been developed."

As well as Kōkiri Marae Health and Social Services, members of Tākiri Mai Te Ata provider collective include Whai Oranga O Te Iwi Health Centre, Kōkiri Marae Māori Women's Refuge, Mana Wahine, Nāku Ēnei Tamariki Incorporated (Māori Section), Tū Kotahi Māori Asthma Trust and Wainuiomata Marae.

applications to the Whānau Integration, Innovation and Engagement (WIIE) Fund which supports families to develop and implement their whānau plans. WIIE Fund information is available from regional Te Puni Kōkiri offices or the website: [www.tpk.govt.nz/en/in-focus/whanau-ora](http://www.tpk.govt.nz/en/in-focus/whanau-ora).



# WHĀNAU ORA

Six new collectives of health and social service providers have been given the go-ahead to develop a plan for their transformation to whānau-centred services as part of the Whānau Ora approach.

In 2010, 25 collectives throughout the country were selected to develop a Programme of Action (POA) for Whānau Ora.

Last year's Budget allocated further funding to extend the model to eight key localities and the Whānau Ora Governance Group recently gave approval to collectives in six of these areas to begin developing POAs.

The POA will reflect the voice of whānau – their dreams and aspirations – and articulate the organisational changes that need to happen to achieve the whānau-driven outcomes.

It will enable the collectives to identify opportunities to enhance what they currently do and, at the same time, seek new and innovative opportunities to do things differently to support whānau to realise their aspirations.

The final two priority locations – Hauraki and Manawatū – are close to completing Programmes of Development.

- **Kaipara Whānau Ora, Te Tai Tokerau (Northland):** TUOH Charitable Trust; Kaipara Abuse Prevention Incorporated; Kumarani Productions; Maungarongo Trust; Te Korowai Puma

Incorporated; Te Roroa Learning Assistance Charitable Trust; Kaipara Budgeting Service; Northern Wairoa Anglican Parish and Pastorate; Homebuilders Community Services

- **Raukawa Maniapoto Alliance, Waikato (Hamilton):** Maniapoto Māori Trust Board; Raukawa Charitable Trust; Ngāti Maniapoto Marae Pact

Charitable Trust

- **Te Hono ki Tararua me Ruahine, Te Whanganui ā Tara (Wellington):** Te Rūnanga o Raukawa; Muaūpoko Tribal Authority
- **Ngā Kete Mātauranga Pounamu Charitable Trust and Awarua Social and Health Services, Te Waipounamu (South Island)**

of a united front for Māori advancement.

At a hui at Pukawa on the western shores of Lake Taupō in 1856 – convened by Iwikau te Heuheu – tribal leaders elected the first Māori King, Pōtatau Te Wherowhero.

Mr Rangī says Ngāti Tūwharetoa has historically pulled together in times of hardship and need for its people. In responding to the impact of the 1918 flu pandemic and subsequent economic depression, for example, the iwi employed the first doctors in the region.

"Again, we will need to come together to address issues of poverty, unemployment, cultural revitalisation and kaitiakitanga working with hapū, whānau and tribal economic authorities to improve both the current and future state for our iwi.

"The Whānau Ora process has created a platform for Ngāti Tūwharetoa to re-evaluate how we engage

on the kaupapa of whānau development, to re-assess the way in which we must all develop as 'Tūwharetoa Inc.' and how best to understand and provide for the needs and aspirations of our whānau.

"Our aim is to ensure that Whānau Ora is not merely a catch cry of the latest government but a movement to meaningfully, positively transform the lives of people living in the Ngāti Tūwharetoa rohe."



## Whānau Ora in Action – In New Locations

Trust; Taumarunui Community Kōkiri Trust

- **Wairarapa Whānau Ora Collective, Takitimu (Hawke's Bay):** Te Hauora Rūnanga o Wairarapa; Whaiora Whanui Trust; Rangitāne o Wairarapa; Ngāti Kahungunu ki Wairarapa
- **Whānau Ora ki Tūwharetoa, Te Arawa (Rotorua):** Tūwharetoa Health Charitable Trust; Te Korowai Roopu Tautoko Incorporated; Tongariro Whānau Support Trust Incorporated; Te Kupenga

## WHĀNAU ORA KI TŪWHARETOA

Whānau Ora ki Tūwharetoa represents four providers who have been delivering health, social and education services to families in the tribal rohe for the past two decades.

Colin Rangī, chair of the Ngāti Tūwharetoa Whānau Ora Interim Governance Group, says the iwi has a long history of working collaboratively as evidenced by its role in the formation



Image credit: Northern News.

## Whānau Ora – Whānau Rangatiratanga

*A new bilingual pre-school in the far North is offering all tamariki the best possible start in life thanks to a Whānau Ora approach.*

Education Minister Hekia Parata – supported by Māori Affairs Minister Dr Pita Sharples – recently opened Ngāti Hine Health Trust’s early childhood education centre, Te Mirumiru, in the Bay of Islands township of Kawakawa.

Te Mirumiru is derived from the name of a bird which helped nurture Ngāti Hine ancestor Whe in his infancy while its metaphorical application emphasises the need to nurture youngsters with knowledge.

Ngāti Hine Health Trust is a member of Te Tai Tokerau Whānau Ora Collective which also includes Ki A Ora Ngātiwai,

Te Hauora o Te Hiku o Te Ika, Te Rūnanga o Te Rarawa and Whakawhiti Ora Pai.

Collective chair Gwen Tepania-Palmer – who is also chair of Ngāti Hine Health Trust – says the centre provides tamariki with the best possible facilities, resources and teachers.

As well as high quality early childhood education, every pre-schooler now has improved access to wrap-around health and social services including doctors, nurses, dentist and Tamariki Ora staff.

The facility is licensed for up to 100 children and will create up to 25 jobs for professionally qualified staff.

“This is our trust’s contribution to advancing, in a small but important way, their

opportunities and prospects in life,” Mrs Tepania-Palmer explains.

“Our board acted on the hopes and aspirations of whānau and was willing to invest in a positive intervention to help our parents and caregivers make a difference and keep our tamariki and mokopuna safe and well.”

At first glance, Te Mirumiru is a huge mound of earth with a cave-like entranceway but further exploration reveals the graceful sweep of a glass-fronted building fringed with gardens and play areas.

Architect Phil Smith drew on Māori concepts and captured cultural elements of tribal history to create a ‘wrap-around’ protective environment for its young occupants.

Adjacent to the trust’s head office in Kawakawa, the centre incorporates environmental features such as maximum use of solar energy, minimal heat loss, natural light and ventilation, and a solar hot water under-floor system for winter heating.

It has been acknowledged by World Architecture News and placed in the top 25 designs throughout the world in the education sector.

Mrs Tepania-Palmer paid tribute to the whānau and community for their contributions, to the Government for its investment, and to the Minister for Whānau Ora, Hon Tariana Turia, for her continued support of Whānau Ora initiatives.

The vision of Te Tai Tokerau Whānau Ora Collective is ‘Whānau ora – whānau rangatiratanga’.

This reflects a united commitment to prioritise the orange (optimal health and wellbeing) and rangatiratanga (leadership and autonomy) of all whānau in Te Tai Tokerau.

More initiatives such as Te Mirumiru are needed across the Northland region, Mrs Tepania-Palmer says.

“Our provider collective is passionate about making a positive difference in the lives of our children and mokopuna.

“We believe it is our combined strengths and early whānau participation and engagement which is critical as it gives us all a sense of contributing to our children’s better futures through Whānau Ora.”



## WHĀNAU ORA IN ACTION AT RĀTANA

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*Two of our newly appointed Whānau Ora champions, Piri Rurawhe and Brendan Pongia, were able to see whānau ora in action when they visited Rātana Pā in March.*

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The kaumātua and nannies from the tiny rural settlement had just set up their own foodbank for the families of locked out Affco workers. Thirty-six families in Rātana are without an income and food is short so the elders of Rātana took action, taking donations and often putting in money and kai from their own cupboards to help out.

The community has been behind this initiative and the local school has also put together fruit and vegetable parcels. Meanwhile up the road in Whanganui, help is there for more than two hundred other families locked out in ongoing industrial action. A foodbank centre has been established thanks to the local Māori Wardens providing space at their headquarters in Ingestre Street.







## NGĀTI RUANUI TAKES ACTION IN WAKE OF TARANAKI WEATHER

*When a forecast 'weather bomb' hit New Zealand before dawn on Saturday 3 March, those living in South Taranaki found themselves at 'ground zero'. In the terrifying hours and frustrating days that followed, Ngāti Ruanui and Te Puni Kōkiri volunteers were some of the first on ground.*

"Tāwhirimātea roared through at 150km/hour at the height of the storm and left a trail of devastation. It was very frightening and very intense," remembers Debbie Ngarewa-Packer, Kaiarataki at Te Rūnanga O Ngāti Ruanui.

"Whānau were terrified, a lot of our elderly were feeling vulnerable. We had a lot of scared people and a lot of tears and people needing support."

The roofs of shops, homes and marae were ripped off in seconds, buildings were destroyed, while trees and

landmarks were twisted beyond recognition. The most severe of all winter storms, weather bombs are known for their hurricane force winds and torrential downpours. Many living in the path of the storm were left without power for days, sometimes weeks.

In spite of the widespread destruction, as daylight broke local body officials decided against setting up a welfare centre in hardest hit Patea; that's when iwi leaders decided to act.

Te Rūnanga O Ngāti Ruanui paid for a hastily set up drop in centre at the Old Folks Association Centre in Patea. Offering cups of tea, advice, temporary accommodation and support for those in need, before long, more than three hundred shaken locals had come in. Debbie says the Rūnanga took action because Patea – cut off from power and the main

centres – needed a hub to support locals and also to lobby civil defence emergency officials for help and information.

"We knew there would be a delayed reaction from our people getting over the shock," says chairman, Ngapari Nui.

As well as the centre, iwi and Te Puni Kōkiri volunteers went out into the community and knocked on doors to make sure their neighbours were okay.

"We found a lot of very scared, very unprepared people so with the help of Te Puni Kōkiri staff from Te Taihauāuru, ended up with 508 registered people. From this we were able to identify critical issues and advocate support for them," says Debbie.

"Te Puni Kōkiri staff turned up on day one and their in-depth knowledge from working in Christchurch and Waitotara, proved invaluable in response and recovery planning."

While Taranaki people are pretty versatile, having endured many storms – environmental, political and economic – Debbie says no one was prepared for the extent of damage and period of time the power was off. By mobilising immediately, Ngāti Ruanui was able to highlight key issues and get on to addressing them quickly. The volunteers group they set up to look after the elderly and the sick will now be part of the Ministry of Social Development's Enhance Task Force Green team funded to clean up the marae and community.

"Ngāti Ruanui recognises there is no one-stop-shop approach, each community's needs are different. You cannot assist any community experiencing adversity from a distance, it is necessary to be in tune with those on the ground," says Debbie.





(L-R) Mere George and Kararaina Hare of Ngāti Manawa and Ngāti Whare.

*The home people of five tribes journeyed to Wellington on Thursday 29 March 2012 to witness the final step in the passing of legislation that settled their Treaty of Waitangi grievances with the Crown.*

Waiata, haka and mōteatea of the descendents of Ngāti Manawa, Ngāti Whare, Ngāti Pāhauwera, Ngāti Maniapoto and Ngāti Porou reverberated throughout New Zealand's House of Representatives as one by one, their Treaty settlement Bills were read for the third time.

Māori Affairs Minister Dr Pita Sharples led proceedings, with an extended session that began at 9am with the Ngāti Whare Settlement Act and the Ngāti Manawa Settlement Act. Dr Sharples said the Crown acknowledged the suffering it had caused and apologised unreservedly.

"As we stand together today, the Crown alongside Ngāti Manawa and Ngāti Whare, we look at the past with our eyes wide open. We do not shy away."

"All those things Ngāti Manawa and Ngāti Whare families have lost due to the actions of the Crown can never be totally replaced, and yet today, Ngāti Whare and Ngāti Manawa settle their grievances with the Crown and, in doing so, honour us all with their mana."

Next, the Ngā Wai o Maniapoto Act formalised the eternal relationship of Ngāti Maniapoto with the Waipā River and

descendants rights to participate in its management.

Of Ngāti Pāhauwera heritage himself, Dr Sharples acknowledged those who had travelled to Wellington for years bearing the grievances and aspirations of the families from Tawhiwhirangi maunga and Mōhaka awa.

"Those who have passed, live on in our history, live on in our people and importantly today, live on in New Zealand law."

The final treaty grievances settled for the day were those of the people of Ngāti Porou. Dr Sharples paid tribute to those who had led the claims process over the decades.

"I pay particular respect to their leadership, fortitude and vision in championing this settlement, and acknowledge the momentum achieved through the steely determination of the negotiating team, Te Haeata".

Treaty of Waitangi Negotiations Minister and Associate Māori Affairs Minister Hon Christopher

Finlayson said in the 10 years to 2009, only an average of 1.4 Treaty bills were passed each year, and the day marked the end of a long journey for these settlements.

"Now we are seeing the end result of that hard work, which is settlement legislation being passed by Parliament so that iwi can benefit from the resolution of their claims and we can put these grievances behind us as a nation."

Noting the buses parked outside parliament that had each travelled hundreds of kilometres, representing the ahi kā of five tribes, Dr Sharples said the day was a milestone for the entire nation.

"It is an historic day for each of these iwi, it is also an historic day for New Zealand. Today the Crown apologises and makes amends for past actions. With the goodwill and mana of the peoples of Ngāti Manawa, Ngāti Whare, Ngāti Maniapoto, Ngāti Pāhauwera and Ngāti Porou we are moving on and facing the future together."



(L-R) Aubrey Kohunui, Robert Taylor, and Andrew Te Amo.



Hera Smith, holding Karihi. (L-R) Penny Olsen, Jessica and Alli McMahon.



## TARANAKI WHĀNUI UPDATE

*On 4 April, the third annual Taranaki Whānui relationship forum was held at Te Raukura, Wellington and was co-chaired by the Prime Minister Rt Hon John Key and Professor Sir Ngātata Love. The forum was well attended by the Port Nicholson Block Settlement Trust, and Crown attendees Minister of Māori Affairs Hon Dr Pita Sharples, and Cabinet Ministers Hon Steven Joyce, Hon Anne Tolley, and Hon Phil Heatley.*

Sir Ngātata opened the annual forum and provided highlights for Taranaki Whānui over the last 12 months that included the formal welcome to the South African Rugby World Cup team, as well as hosting the Diplomatic Corps from across the world for Waitangi Day 2012.

Sir Ngātata spoke of the positive working relationships that the Trust had developed with a number of government agencies, and the positive progress that was being made

towards achieving the aspirations of the people of Taranaki Whānui. Some of these relationships were affecting real change for the people. Examples included people having better knowledge of the services available to them which in turn improved their access to the services and therefore, quality of life.

Ministers were happy to hear that relationships were working well and were very supportive of hearing new and innovative approaches to resolving some of the social, economic, environmental and cultural issues that Taranaki Whānui face.

The Prime Minister thanked the Trust for hosting the third annual relationship forum. He noted that the work with departments was ground breaking and it was great to see all parties moving forward in positive way.

Annual meetings between Taranaki Whānui ki te Ūpoko o Te Ika and the Crown are held following the signing of a Deed of Settlement on 19 August 2008, settling the historical claims of Taranaki Whānui

ki te Ūpoko o te Ika. The Treaty settlement included the development of an overarching Accord with associated portfolio agreements with different government departments to support the social, economic, environmental and cultural aspirations of Taranaki Whānui. The Accord is intended to provide greater definition as to how the Whole of Government relationship will work in practice.

Te Puni Kōkiri is the lead agency in facilitating the Taranaki Whānui Whole of Government Accord. This involves liaison and coordination between Taranaki Whānui and those agencies with whom the iwi want to forge key strategic relationships. Te Puni Kōkiri is also responsible for implementing the Māori Affairs portfolio agreement (a component of the Accord). This acknowledges the mutual aspirations of Taranaki Whānui and Te Puni Kōkiri, which includes supporting whānau and Māori to achieve enhanced levels of economic, social, environmental and cultural prosperity.



# MĀORI WARDENS' PROJECT



*Te Waipounamu in Christchurch February 2011.*

*Left to Right; Erna Barrett (Whakatu), Phillipa Ruru (Whakatu), Ken Rau (Nga Maata Waka), Whea Nani Wiki (Whakatu), Joe Henry (Hokitika), Harry Matehaere (Whakatu), David Barrow (Whakatu), Mark Davis (Otautahi), Korey Heath (Whakatu), Madeline Barrow (District Māori Council - Whakatu).*

*The profile of Māori Wardens continues to grow in New Zealand rural and urban communities and beyond the marae gates.*

*Māori Wardens carry out their duties through the philosophy of 'Aroha ki te Tangata' and the demonstration of rangimārie (peace), aroha (compassion), and kōrero (persuasion). When Māori Wardens successfully perform their roles, the advantages are far reaching and transcend race, creed or gender. The entire community experiences 'compassion for the community'.*

*Madeline Barrow is a Whakatū Māori Warden. Her sub-association voluntarily works up to 30 hours plus per week in the Nelson community, and was just one of several sub-associations from around the motu to support earthquake recovery efforts in Christchurch. She reflected on the memorial and service marking the one year anniversary of the Christchurch Earthquake of 22 February 2012.*

## A Karakia and a Cuppa

*When he was found by a team of Māori Wardens, a bedridden elderly Aranui man, told warden Madeline Barrow (Te Arawa) he'd been waiting to die.*

"He'd been lying there for eight days, his caregiver had been killed in the earthquake. There was no power for his kidney machine, no food, no water, just flies everywhere."

The team quickly "helped restore his mana, his dignity", cleaning the Pākehā elder up and getting him ready before the ambulance arrived.

"He wouldn't let our hands go,

we asked if he would like a karakia or prayer and he nodded so we said one for him in English. He was just crying and sobbing and holding on to us, until we gave him a cup of tea, that's when he started to feel alive again."

"Restoring dignity and mana to those who had lost so much was an emotional task, one that would see many tears shed on both sides," says Madeline.

"That karakia and cuppa was like magic to a lot of them, especially the elderly ones, suddenly everything was going to be OK. That old gentleman said we were his dark angels, he

had never seen Māori Wardens before and that's what he called us, quite hard case aye."

Madeline and a vanload of wardens left their Nelson homes hours after the deadly 6.3 magnitude hit Christchurch on 22 February 2011. Leaving around tea time Tuesday night, they "didn't see their beds again until 2am Thursday morning" and for the coming months their days providing "karakia and cuppas" throughout the state of emergency would start just after 4am and end around midnight. Some of the first to arrive in Ōtautahi, the Wardens were also some of the last to leave after

a tour of duty spanning nearly three months. Māori Warden teams worked alongside Police and other emergency workers, checking on an average of 700 people a day.

The Māori Wardens' Project, and all associated funds for allocation, are administered by Te Puni Kōkiri. Te Puni Kōkiri has a National Project Manager who oversees the day-to-day operation of the project; and a project governance board which brings together key stakeholder organisations concerned with the ongoing development and well-being of Māori Wardens nationally.



## HAPPY BIRTHDAY TE ŪPOKO

*A radio station, one of whose early studios was made from timber salvaged from the Todd Motors rubbish tip at Porirua, has become the country's oldest and longest running Māori radio station. It was named Māori radio station of the year for 2012, and celebrated its 25th birthday at the beginning of May.*

Te Reo Irirangi o Te Ūpoko O Te Ika began broadcasting on 4 May 1987, out of an old two storeyed brick building in Cuba Street. The broadcast lasted two months and then the station shut down for eight months to allow the staff to consolidate, do some training and build up their strength to tackle the job fulltime.

The station trustees and stalwarts don't use the term and don't like hearing their station described as the 'teihana matua' of the iwi/ Māori radio stations, but actually it is.

Starting up on 4 May 1987 wasn't accidental or the result of a whim or a sudden rush of blood to the head, there had been a steady and methodical build up.

The first broadcasts from the people who went on to establish the station we now call 'Te Ūpoko' began with a short term

broadcast using the student radio studio and transmitter at Victoria University in 1983 under the auspices of the Wellington Māori Language Board or Ngā Kaiwhakapumau i te Reo Māori. Backing the move were Hirini Moko Mead – now Sir Hirini, and Whatarangi Winiata – both men were Professors at Victoria at the time. Taranaki kaumātua Huirangi Waikerepuru was also staunchly supportive.

There were further short-term broadcasts in 1984, '85 and '86 but in 1987 the station's organisers saw an opportunity to start broadcasting fulltime and zeroed in on it.



25 years and still pumping.

They needed a transmitter and a frequency; the ZM station in Wellington was transferring to an FM frequency vacating the 1161 AM frequency it had been on, and no longer needing the Mt Victoria situated transmitter it had been using. The answer seemed simple to the promoters of the Māori station, but not so to the then managers of state-owned radio. A standoff followed, some supporters of the station took direct action in the form of an occupation and eventually an arrangement was reached and the broadcasting began.

While Te Ūpoko is a smooth running operation today with government funding and commercial revenue in place, there were no government grants back in 1987, volunteers and koha were the order of the day. People like Piripi Walker, Ngāhiwi Apanui, Piripi Whaanga and the late Tūngia Baker were part of a backbone of helpers who kept the station on-air. Kaumātua who came in to support suddenly found themselves broadcasting, like Henare Kingi who was still on-air until March 2012.

Over the years about 200 people have worked at the station, many of them are expected to come back for the birthday celebrations which will be held between 29 April and 5 May. The celebrations will begin with a pōhiri and church service at Pipitea Marae on the morning of 29 April. Over the week there will be a Radio Symposium, and Gala dinner along with special broadcasts featuring archival and contemporary material.



# MĀORI TELEVISION SERVICE

## Rā whānau ki a Whakaata Māori



*The Minister of Māori Affairs Dr Pita Sharples attended celebrations held in Auckland on Thursday 22 March, marking eight years of operation of the Māori Television Service.*

Whakaata Māori went to air on 28 March 2004. A second channel called Te Reo which broadcasts 100 per cent in the Māori language, was launched on 28 March 2008.

"This was another milestone that Māori Television, all Māori, and indeed all New Zealanders can chalk up alongside the many other successes achieved by this pioneering indigenous broadcaster," Dr Sharples said.

"Māori Television was born with the privilege and the responsibility of ensuring the revitalisation of tikanga Māori and reo Māori by being an independent, secure and successful broadcaster, reflecting a nation and its culture that is the birthright of every Māori, and the heritage of every New Zealander," he said.



*"Māori Television is a living archive of Māori and New Zealand, traditions, events, and language,"*

The Minister went on to say that 92 per cent was local content and the spread over the two channels of te reo Māori was 73 per cent. Māori Television is seen as a unique point of difference as the broadcaster reflecting life in Aotearoa.

"As a founding member of the World Indigenous Television Broadcasters Network, Māori Television also broadcasts outstanding international documentaries and films showcasing indigenous peoples from around the world," said Dr Sharples.

Independent research commissioned by Te Puni Kōkiri in 2011 examined the impact of Māori Television on Māori language. The results showed that those who watched Māori Television used reo Māori more, were learning more, and were more skilled in te reo Māori. The Māori Affairs Minister added that: "That's awesome especially when we know audience ratings say 75 per cent of the Māori Television audience is Pākehā."

"Māori Television is a living archive of Māori and New Zealand, traditions, events, and language," Dr Sharples said. "It enables us to not only gain a better understanding of our cultural differences, but to celebrate them, together," he said.



*Māori Television Chief Executive  
Jim Mather with Māori Affairs  
Minister Dr Pita Sharples.*

# TE TAURA WHIRI I TE REO MĀORI

## TE WIKI O TE REO MĀORI – MĀORI LANGUAGE WEEK 2012

Every year since 1975, Aotearoa has marked Māori Language Week. Thirty seven years later, Māori Language Week continues to become more and more popular. Māori Language Week 2012 is from Monday, 23 July to Sunday, 29 July, celebrating with the theme Arohatia te Reo, which is to cherish the language.

Te Wiki o te Reo Māori is promoted and supported by a longstanding tripartite partnership of Te Taura Whiri i te Reo Māori, Te Puni Kōkiri and Te Kāhui Tika Tangata (Human Rights Commission).

Each year, Te Taura Whiri i te Reo Māori (the Māori Language Commission) receives a large number of requests for national and regional Māori Language Week events. With a new online facility, you can now list your own event or view events happening in your community and area.

To view events go to <http://www.korero.maori.nz/news/events>

To list your event go to <http://www.korero.maori.nz/news/events/list/>

## MĀORI LANGUAGE WEEK LAUNCH

The Māori Language Week celebrations will be launched in Hamilton at 8.30am, Monday 23 July at The Atrium, Te Awa, The Base, Corner of Te Rapa Road and Avalon Drive Hamilton. Nau mai, haere mai. Join in the opening of Māori Language Week, share a morning snack and enjoy local kapahaka.

All Te Taura Whiri i te Reo Māori resources for 2012 will be available online by 1 June 2012. Go to <http://www.korero.maori.nz/resources> to download them.

## MĀORI LANGUAGE AWARDS

Te Taura Whiri i te Reo Māori has been hosting Māori Awards since 2004. The Māori Language Awards acknowledge and showcase the efforts of communities, organisations, schools, businesses, the media and government bodies to promote and use reo Māori.

Nominations for the Māori Language Awards open on 1 June 2012. If you are celebrating Māori Language Week or commencing a Māori language initiative, why not enter the awards too. See what others have done - <http://www.korero.maori.nz/news/press>. In the next edition of Kōkiri, look out for more details about the Awards categories and criteria.

*'Kia ita!'*

*Te Taura Whiri i te Reo Māori*

MĀORI LANGUAGE COMMISSION



## MĀ TE REO

Mā te Reo is a government funded programme established by the Minister of Māori Affairs in 2001, and is administered by Te Taura Whiri i te Reo Māori. Mā te Reo aims to support projects, programmes and activities that contribute to local level Māori language regeneration.

Mā te Reo opens on the first day of Māori Language Week, Monday, 23 July 2012. At the Māori Language Week launch Mā te Reo will be holding a clinic to provide information on how to make a successful application, what areas are a priority, and what information is required to accompany an application. Check out the website to see what has previously been funded at <http://www.ma-tereo.co.nz/> or call 0800 MA TE REO for more information.



## LIGHT AT THE END OF A LONG, DARK TUNNEL

*The continuous support and advocacy of Kaitoko Whānau workers is helping vulnerable and hard-to-reach whānau to see the light at the end of a long dark tunnel.*

"Kaitoko Whānau host organisations have a strong track record of social service delivery to their communities and also reflect the communities they are serving," Te Puni Kōkiri Chief Executive Leith Comer says.

"The Kaitoko Whānau workers they employ also come from their community, which is probably why they establish trust and rapport so easily with whānau. This is critical because whānau sometimes have quite negative experiences when accessing social services.

"But we know from whānau that the ongoing support and advocacy of the Kaitoko Whānau worker means they can see the light at the end of a long dark tunnel."

Launched in late 2009, Kaitoko Whānau is one of three Whānau Social Assistance Programmes aimed at promoting wellness amongst vulnerable whānau. The other two initiatives are "Oranga Whānau" and "Māra Kai".

Kaitoko Whānau is a whānau-centred service delivery model that funds 50 workers through 41 provider organisations in 39 high need communities. Host organisations provide Kaitoko Whānau workers with back up and support including supervision and mentoring.

The development of Whānau Plans is central to the work of Kaitoko Whānau workers in supporting whānau implement their plans to achieve their goals.

Role modelling and mentoring are also positive features of Kaitoko Whānau who support whānau in their interactions with services; role modelling confidence and assertiveness. This flows on to help whānau move out of crisis towards self-determination.

Four specialist Kaitoko Whānau workers were engaged to assist with Christchurch earthquake relief activities and their leadership was recognised by the Greater Canterbury Social Sector Awards.

## Flourishing Māra Kai

*When Te Puni Kōkiri started funding the Māra Kai initiative in 2009, it aimed to boost the level of involvement by Māori into community gardening projects that were intended to produce health, financial and social benefits.*

Māra Kai is one of Te Puni Kōkiri's three Whānau Social Assistance Programmes – the other two are Kaitoko Whānau and Oranga Whānau both of which also began operating in 2009. Māra Kai was also one of a number of projects supported by the Māori Economic Taskforce.

Initially, small one-off funding grants of up to \$2,000 were available for marae, kōhanga reo, schools and Māori communities to meet the set up and operational costs of gardens, including

garden construction, purchasing of tools and equipment and seeds. Te Puni Kōkiri also provided project guidance and advice, where required.

In its first year, 278 Māra Kai were established across the 10 Te Puni Kōkiri regions. This year, after adopting a new approach to funding, it is anticipated that 300 Māra Kai will receive assistance with more than \$700,000 funding.

One of the East Coast success stories involves "Supergrans" from Te Tairāwhiti who received \$25,000 to work with Te Hāpara Whānau Aroha Centre.

This whānau Māra Kai model is targeting 10 whānau through an early childhood education centre for single mums. Supergrans is a group of experienced volunteers, offering practical tuition in household management.



*Paratene Takurua (12) having a rest while Taua Doe gets rid of the weeds!*



## WHĀNAU SOCIAL ASSISTANCE PROGRAMMES

Te Whānau Aroha is an early childhood education centre, where whānau support workers work closely with young mothers and their children.

The two organisations work together to offer practical guidance in household management. On 1 November 2011, these organisations launched the opening of their main Māra Kai at Te Whānau Aroha in Elgin, Gisborne.

The collaborative project is providing hands on learning to enable the participating young mums and whānau to learn about creating their own Māra Kai at home. The Supergrans are also providing food budgeting services with the produce from these māra. The intention to address several issues through this one initiative seems to be working.

In the south, Te Pura o Te Rangi Charitable Trust, have established a sustainable, community garden that involved more than 30 members of their extended whānau.

They started with a whānau hui to plan the gardens for their papakainga including drawing up a full site plan, agreeing what to grow, what were the best planting times and agreed dates for whānau working bees.

In the raised garden beds with borders that included weaving willow branches taught to the kids by mum, the whānau's planting included corn, kamokamo, Māori potatoes, silver beet, broccoli, spring onions and 12 fruit trees to establish their own orchard.



*Mum taught our kids how to make raised gardens by weaving willow branches.*



*'We constructed raised garden borders using railway sleepers'*



*'before'*



*'after' - Best crop of apples in the Rapaki*

### Te Pura o Te Rangi Charitable Trust

When asked what they are learned through their Māra Kai project; the whānau reported that: "We all learnt about our own land, what grows well here and doesn't; when things should be planted; how they need to be looked after, when they will be ready for harvesting. This is just the beginning for us, we intend to carry on this year and start looking at establishing our own rain water storage for watering our gardens, looking at glass houses for protection from the severe elements down here and building more gardens."



## ORANGA WHĀNAU EXTENDED TO 2013

*"Oranga Whānau", one of Te Puni Kōkiri's key Whānau Social Assistance Programmes, has been extended to June 2013 so that it aligns with the current programme duration for "Kaitoko Whānau", the other key Whānau Social Assistance Programme initiatives.*

Oranga Whānau is a pilot initiative that has been running in Whangārei, Auckland, Rotorua, Palmerston North, and Wellington since late 2009.

Oranga Whānau aims to support young Māori parents and their whānau by providing advice on nurturing, care giving and meeting the needs of their children from those who know best; kuia.

Twenty-one kuia, working in groups of three, from seven different Māori provider organisations operate primarily out of marae and work directly in homes and communities. This personal, 'kanohi ki te kanohi' approach is aimed at emulating positive family relationships.

Guided by principles of whanaungatanga, whāngai, tiakitanga, and wai ora, the Oranga Whānau works through the kuia to re-weave and re-connect the whānau with their whānau whānui and community. On a day-to-day level, the kuia aim to provide parenting support, home-making support, pre-natal and ante-natal advice to young mothers, for up to 10 whānau each.

Emerging findings from a review of Oranga Whānau Pilot highlights the importance of self-referrals and word-of-mouth as a means for whānau to engage with kuia. Financial hardship was also identified as a key issue affecting 90% of all whānau involved in Oranga Whānau either directly or indirectly.

The review also highlights that whānau were making changes, including seeking education opportunities, aimed at improving their circumstances significantly. Whānau were attributing this to the support and encouragement of the kuia.

The Oranga Whānau Pilot will continue, at this stage, through until mid-2013.



## TAMARIKI

*Two years ago Aroha (Te Arawa) and Missy (Ngāpuhi) Armstrong knew what many other Rotorua mothers knew: the town was great for tourists but it lacked indoor entertainment and innovative childcare options for young families.*

The sisters-in-laws considered studying business in Auckland but with their own young families this would have been very difficult. Instead they chose to obtain their "degree on the job" by purchasing and turning around a failing business.

Their first hurdle in business was to create a detailed business plan to present to the bank in order to obtain finance. Something they say was not an easy task when the business they intended to buy looked as though it was in its death throes. Te Puni Kōkiri's

Māori Business Facilitation Service advisors in Rotorua were instrumental throughout this process. Before long Playtopia Playland and Café in Ti Street, Rotorua was born.

Aroha and Missy both believe that failing to plan in business is planning to fail. With Te Puni Kōkiri's help, they established and implemented realistic business plans over the last two years.

"Te Puni Kōkiri also assisted with budget forecasts, employment contracts, policies, procedures and much more. This thorough planning prior to going into business helped us to get a realistic view of what we were getting ourselves into," says Missy.

"You know if we had gone in blind without that help we would have been in a bad way today, in fact, we probably wouldn't even be here today."

Te Puni Kōkiri's Māori Business Facilitation Service put Missy and Aroha in touch with Glen Hawkins and Associates, business mentors who worked out realistic financial forecasts. After opening in mid-2010 Missy says the worst things that could happen – happened, but they successfully worked through the challenges that were thrown at them.

Rotorua has a high Māori population and Playtopia catered for this by incorporating te reo Māori, tikanga Māori and whanaungatanga into their services making them unique in the local market. Their strong Māori tikanga is evident with full waiata/guitars at birthday celebrations, free adult entries to encourage whānau days out, and Māori tutorials run onsite by a professional provider. Last year a local kura kaupapa finished school a week early and Aroha and Missy were quick to respond, providing a full te reo Māori immersion week.

"Our te reo Māori immersion sessions may be a first for a playland like this in New Zealand but hopefully they won't be the last," says Aroha.

"We're excited about future opportunities for Playtopia and the growth of our services. We are currently bidding to provide childcare services for next year's Te Matatini (National Kapa Haka Festival). Ten hour days are a bit long for kids, and we know a lot of performers and supporters will be in need of a professional childcare service to care for and entertain their tamariki. As well as being a licensed OSCAR provider by Child Youth & Family, Playtopia plans to cater for this event with Māori speaking staff and Māori focussed activities."

As well as general admission Playtopia offers their popular OSCAR Programmes (After

School and School Holiday care), Drop and Shop Service and birthdays with a "wow factor". Manaakitanga is the fundamental theme for staff, a genuine welcome for every single person who walks in the door as well as a basic kind and caring approach to ensure Playtopia can be enjoyed by all.

Aroha and Missy say their children and the needs of their community were the inspiration and motivation behind Playtopia and this hasn't changed. Citing their Te Arawa and Ngāpuhi whakapapa as "the perfect partnership for business" their children's pride in the family business makes it all worthwhile.



## PARADISE



## TE TAITOKERAU ENGAGING COMMUNITIES FOR EDUCATION



*Te Puni Kōkiri continues to support the Engaging Taitamariki in Learning (ETL) strategy, most recently enabling Ngāti Hine Health Trust to employ a Strategic Facilitator.*

Turi Te Hira (Te Rarawa) was appointed to the role of Strategic Facilitator, making him responsible for ensuring schools and communities between Warkworth in the south, and Kaitiāia in the North 'are engaged'.

"My role is to strengthen schools' relationships with their communities, ensuring there is on-going dialogue between the two," Turi said. "I listen to what the communities tell me they need from their schools, and what the schools need from their communities, so both can make good on their obligations to our young people and whānau."

Turi engages with school administrators, senior management, staff, students and boards on tailored community-led projects intended to provide schools and communities with a fresh perspective on how to improve student engagement and learning successes.

Since his appointment in February 2012, Turi has visited 19 of 24 secondary schools involved in the ETL Strategy in Te Taitokerau.

ETL is a collaborative approach between government agencies, iwi, schools and community groups to improve education outcomes for Māori in Northland. When the ETL was initiated in 2006, only 37.2 per cent of Māori students in Northland achieved NCEA Level 2. In 2011, 24 secondary schools with more than 5,000 Māori students have made a commitment to the strategy by helping to improve Māori students' educational achievement rates.

The ETL strategy has three work streams: Te Ako o Ngā Taitamariki, The School-Community Interface, Tama Tū Tama Ora, Personalised Learning Pathways for Māori Boys and Te Mana o Ngā Taitamariki, Identity, Sport, Culture and Leadership. Turi's mahi as Strategic Facilitator contributes to the Te Ako o Ngā Taitamariki work stream.

Turi is also Regional Broker for Tai Tokerau Trade Academy (TTTA), a regional initiative which Te Puni Kōkiri has supported for the past six years. Last year the TTTA was accepted as a Ministry of Education Trade Academy. Trade Training contributes to the Tama Tū Tama Ora work stream by providing practical pathways for Māori, particularly Māori boys.

Both of Turi's roles are part time. Te Taitokerau Regional Director Walter Wells says Turi was critical to the development and success of the Trade Academy, and he is confident that Turi's experience, knowledge and existing relationships with secondary school principals will result in successes for the Strategic Facilitator role and the goals of the ETL strategy.

Tai Tokerau Trades Academy delivers tertiary programmes to secondary students, across a growing range of trade and technology pathways including carpentry, hospitality, agriculture, horticulture, aviation, mechanical and automotive engineering, at six schools.

"The ETL strategy sets a goal for Te Taitokerau secondary schools to ensure 75% of Māori students achieve NCEA Level 2 by 2013. This goal is achievable - in 2011 the participation achievement rate was 73%. We expect at least 75% of Māori leave school with a minimum NCEA Level 2 qualification, if not more," Walter says.

The Engaging Taitamariki in Learning strategy is built on three work streams:

- Te Ako o Ngā Taitamariki: The School-Community Interface - where schools (boards, principals, teachers and students) and communities (whānau, hapū, iwi, industry, Non-Government Organisations) will be expected to collaborate on local initiatives to engage taitamariki in schools and lift educational attainment.
- Tama Tū Tama Ora, Personalised Learning Pathways for Māori Boys - where whānau, communities, schools, industry and government collaborate to facilitate taitama (Māori boys) engagement in learning between and during the key transition steps from school, to work, training and study. Much of this work stream will initially focus on the existing Youth Transition Services, trade training and getting Māori boys into work.
- Te Mana o Ngā Taitamariki - Identity, Sport, Culture and Leadership - where taitamariki are engaged in learning social, cultural and physical skills through participation in relevant and contemporary outside activities such as sports, kapa haka, leadership and mentoring. Te Mana o Ngā Taitamariki is about opportunities to gain confidence in learning outside the classroom, and validating these experiences in school or other formal learning instruments.

## TĀMAKI MAKĀURAU MĀORI SOCIAL ENTREPRENEURS



Georgie Thompson (far left), Ruapotaka Marae, is working on a Marae Renewal Project.

Te Puni Kōkiri Tāmaki Makaurau has supported two key partnership agreements; both between the New Zealand School of Social Entrepreneurs and Te Hana Te Ao Marama Marae (Northern Kaipara) and Ruapotaka Marae (East Auckland), respectively.



Pauline Kingi (top).

Thomas Benjamin de Thierry (left), Te Hana Te Ao Marama, is working on an Indigenous Visitor Centre.

Richard Meinata Tukapua (centre), Ruapotaka Marae, is working on a marae-based website.

Tahu David Kena (right), Te Hana Te Ao Marama, is working to help 17-19 year old rangatahi improve wellbeing and direction.

Source: [www.nzsci.co.nz](http://www.nzsci.co.nz)



The agreements resulted in four unique Māori scholarships that ultimately support social entrepreneurial activities in ventures aimed at improving the lives of those in the communities of the social entrepreneur.

Pauline Kingi Regional Director says her staff have worked hard to support early-stage Māori entrepreneurs to build sustainable new social enterprises, social businesses and non-profit ventures.

"This school provides a unique opportunity for four Māori social entrepreneurs in the inaugural cohort of 12 students, with these students coming from Te Hana Te Ao Marama and Ruapotaka Marae.

Te Puni Kōkiri's support for Te Hana Te Ao Marama Marae and Ruapotaka Marae aimed to help both organisations to create sustainable social enterprises to lead social changes for Māori in their communities.

"History has proven social change is people powered. The school is about supporting these individuals with access to experts, coaching, tutorials, shared study sessions

with like-minded entrepreneurs as well as developing day-to-day operating skills so that they can create a robust and enduring contribution," Pauline Kingi says.

The Māori ventures, which are part of a total of 12, include: creating a Marae database; connecting families and communities through creative projects; and improving educational and long-term outcomes for at-risk children and youth.

Some of the enterprises are in the start up phase, others have been up and running for more than a decade.

The Executive Director of the Social Entrepreneurs School, Faye Langdon, says despite the diversity of the projects there are some characteristics the students share.

"A social entrepreneur is an individual who shows all the classic traits of entrepreneurship - the drive, passion and resilience," she says. "And the 'social' side is that they are committed to bringing about social change, which often comes from their direct experience."



## WAIKATO THE RANGATIRA WITHIN



*Tokoroa rangatahi who participated in the Tū Toa programme showed off a new sense of confidence to their parents and whānau at a three-day wānanga.*

Tū Toa was delivered through Kaitoko Whānau provider Raukawa Charitable Trust and the Whānau Integration, Innovation and Engagement (WIIE) Fund.

Kaitoko Whānau Co-ordinator Kairon Kaponga works with young people and puts them through their paces on the Tū Toa programme, which includes mixed Martial Arts.

"The Tū Toa program has changed the lives of our young men and revealed the rangatira who have been dormant for many years – in them and their parents," Kairon said. "What had become 'normal' in their lives had kept them prisoner."

"The lay-out for the three days was a demonstration of what our rangatahi have learnt in the Tū Toa programme and encourage their parents to maybe have a go and ultimately become more actively involved as a whānau unit. The big focus is to try and show them some alternative ways of living and to get them excited in their own lives again."



Together parents and their children took part in fitness exercises, mixed Martial Arts, and learnt about nutrition and healthy eating.

"A nutritionist taught our whānau some cost effective ways to eat healthy," Kairon said. "Many have spent most of their lives eating boil ups and fried

food. Whānau were blown away that food does not have to cost the world to be healthy. In the end they learnt a lot about their own eating habits."

Kairon said that the thrill of doing something new and challenging excited parents and "they never cared how fast or slow they were going".

## TE AMORANGI MĀORI ACADEMIC EXCELLENCE AWARDS

*The tenth annual Te Amorangi National Māori Academic Excellence Awards ceremony acknowledging the most recent Māori PhD graduates was held in Kirikiriroa in March.*

A lifetime achievement award named in honour of Te Arikinui Te Atairangikaahu was presented by Kingi Tuheitia to Inia Te Wiata, and 39 award recipients from across the motu were acknowledged in a ceremony that is about more than an individual achievement.

Waikato University's Pro-Vice Chancellor Māori, Dr Linda Smith said "These graduates are our

future leaders; their success will resonate at a whānau, hapū, and iwi level, and the collective benefits will be shared by generations to come."

Gail Campbell, Te Puni Kōkiri Regional Director for Waikato, said: "I want to underscore Linda's point because with increased achievement, more Māori will participate in the Māori economy and the wider New Zealand economy. The flow on effects will benefit their whānau, hapū, iwi, and all New Zealanders.

"Put even more simply – what is good for Māori, is good for New Zealand. And Māori can do so much good for Aotearoa/New Zealand," said Gail.

The awards event was first held in 2002 following a discussion amongst Māori academics that there was a need to recognise and celebrate those of Māori descent who had achieved the pinnacle of academic success. Since then, 289 Māori PhD graduates have received the award.

For many years Māori have promoted and marked the successes of sporting athletes and entertainers and there was a definite gap in the academic arena.

"Te Puni Kōkiri is proud to support Te Amorangi National Māori Academic Awards, which puts the spotlight on academic

success, a real key to a positive future for Māori," Gail added.

A full list of recipients can be found on the Kōkiri facebook page.



(L-R) Dr Anne-Marie Jackson and Gail Campbell. Dr Jackson accepted the award on behalf of her colleague Dr Daniel Garama. Image credit: Barker Photography.

## TE MOANA Ā TOI RAPAERA BLACK



*Normally you wouldn't expect a pest control crew to be knowledgeable in mātauranga Māori and indigenous flora and fauna, but that's why Robert Black Contractors are not your normal rural contractors.*

A straight talker with a reputation for getting things done, Rapaera Black (Ngai Tūhoe) has built up his rural contracting business over twenty years and now it is well known in the Central Bay of Plenty. His crews are responsible for pest eradication and general maintenance on huge tracts of lands working alongside farmers, iwi, land trusts, the Department of Conservation as well as local and regional councils. Rapaera says being able to whakapapa to many iwi of the region – Whakatōhea, Whānau A Apanui, Ngāti Awa, Te Arawa, Tūwharetoa, Ngai Te Rangi, Tauranga Moana, Ngai Tai – means he is working on ancestral lands wherever he goes.

"What Rapaera does is more akin to environmental stewardship, environmental kaitiakitanga: in terms of mātauranga Māori he is a Master of Te Wā Nui O Tane," says Te Puni Kōkiri Regional Director, Rachel Jones.

"He's a storehouse of Māori knowledge [which he] shares with his crews and clients. For example, knowledge about what trees are used for things like tokotoko (walking sticks), what plants are for medicine, where the native birds live and what they need to thrive."

This wisdom is also shared with landowners, helping them identify significant native species with several going on to actively protect them.

Now Rapaera's crew members are also gaining qualifications on the job. Te Puni Kōkiri has helped broker relationships between Robert Black Contractors and the Agricultural Industry Training Organisation (AgITO), successfully negotiating eighteen training agreements. The aim is to see all workers qualify with a national NZQA Level 4 certificate in pest eradication. Rachel says for business owners like Rapaera, who are hands on with their mahi, Te Puni Kōkiri adds value in a range of ways including technical support, business analysis and fee modelling.

Robert Black Contractors is also significant because of the large numbers of young Māori second chance learners that Rapaera takes



on. He says some workers have needed a bit of "fine tuning" but often that's because they had been already thrown on the scrap heap. Getting your "ticket" is one thing but doing the hard yards and working is another. Now with the help of Te Puni Kōkiri his crews are getting qualifications, work experience and a grounding in Māori knowledge.

"I teach them the basics of te ao Māori, tikanga, te reo, whakapapa a te mahi, kaitiakitanga."

With a Diploma in Forestry, and after working in the Forestry Research Institute, Rapaera chose to set up his own business and hasn't looked back. His rules are clear from the get go: "No drugs, no alcohol, no patches, no BS: Simple Simon."

"Everyone has a skill in them; the thing is to tap into them to find it. A man may not be any good at making those [computers] talk because he's meant to be good at other things," says Rapaera who counts working alongside his crews as critical.

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*"Don't look down at him, lower yourself and look at him. Say, come on bro' we going to climb that mountain together."*

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"It's not just about a job, it's about training these men to be men. To be an upstanding person for your people. You speak nicely to a person you expect the same things back."



## TE ARAWA PRIDE



*Nā te karanga o Te Papa Tākaro o Te Arawa ka hui ngā tini me ngā mano nō ngā whānau, hapū, marae maha me ngā iwi o Te Arawa. I ngā rā e whā o 22 ki 25 Poutū-te-Rangi i haruru te whenua o Rotorua Lakes High School ki ngā uri o te waka o Te Arawa.*

Te Arawa Pride was to the fore during the four-day 2012 Te Arawa Pride whānau, hapū, iwi and marae challenge held at Rotorua Lakes High School in March. Extended by a day due to record numbers – one thousand descendents competed in a range of sporting and cultural challenges while another thousand supporters were on hand to cheer on whānau.

Hosted by Te Papa Tākaro O Te Arawa and sponsored by Te Puni Kōkiri, the hugely successful event saw descendents of Te Arawa waka compete in a range of sports, talents and whaikōrero challenges. A unique whānau category enabled youngsters to take part alongside elders, while a more competitive open section catered for serious competitors. This year a new Xfactor category showcased diverse talents while toastmasters displayed the skills of Te Arawa's top orators. Teams and individuals competed in 13 sports including touch, netball, table tennis, basketball, squash and the traditional Māori game of Ki-O-Rahi. By the end of the challenge, Ngāti Rangitihī descendents came out on top, with Ngāti Rangiwewehi second, Waitaha from Te Puke third, Ngāti Kearoa Ngāti Tuara fourth and Ngāti Rongomai fifth.



Ngāti Rangitihī – Overall winners



Ngāti Rangiwewehi – Second



Waitaha – third



Ngāti Kearoa/Ngāti Tuara – fourth



## TE TAIRĀWHITI EAST COAST BOXING



*I te tau 2006 i rēhitatia te Rōpū Mekemeke o te Tairāwhiti hei rōpū motuhake i raro i Te Tari Kamupene o Aotearoa. I mua ake i tēnā, i noho ngā kaimekemeke o tēnei rohe i raro i ngā parirau o te Matau o Māui.*

Mai i taua wā, kua tipu ngā karapu o Wairoa, Bay City me Patutahi ki roto o Tūranga, Ngā Uri a Ngā Tama Toa ki Ruatoria me Hicks Bay.

Na te āwhina o Te Puni Kōkiri, kua māro te tūāpapa o te rōpū i te whanaketanga o ngā pūkenga, ngā kaiako, ngā kaiwawao, ngā kaiwhakawā, ngā kaiwhakahaere me ngā kaimekemeke.

I ngā marama kua hipa ake nei, 10 ngā tāne me ngā wāhine i timata ki te takahi i te huarahi kia whiwhi rātau i te tohu kaiwhakawā o te New Zealand Boxing Referees and Judges Association. Kia whiwhia tēnei tohu, ko Gerry Heeney, tētahi o ngā kaiwhakawā e rua o te Rōpū Mekemeke o te Tairāwhiti kua whai tohu kē, te rōpū e ako ana i mau atu ki ngā whakataetae 13 huri noa i te Ika a Maui mai i Tāmaki Makaurau ki te Raki, ki Taranaki ki te Uru, Poneke ki te Tonga, ki te wā kainga ki te Tairāwhiti me ngā wāhi katoa i waenganui.

Mutu ana tētahi whakamātautau tuhituhi, ka tukuna kia whakawāngia ētahi whawhai, ka āta kārawarawatia ā rātau piro e ngā kaiwhakawā matua. Ka mutu te whakawā 30 ngā whawhai, ka whiwhi i te tohu mo te Kaiwhakawā Mekemeke.

Tokowaru o ēnei i whiwhi i ā rātau tohu ki te whakataetae North Island Novice Champs ki Rotorua i te marama o Hepetema. Ko te mea miharo, he rangatahi te nuinga, he Māori te katoa. Miharo ana te



ao mekemeke ki te rōpū pēnei te tokomaha kua eke ki tēnei taumata i te mea, he koroua pākehā te nuinga o ngā kaiwhakawā. He ataahua hoki te rōpū nei i roto i ō rātau kākahu tōtika pērā i te mea, he rōpū e whai ana i te taumata tiketike i roto i tēnei tākaro.

Tokorua hoki ngā kaiako mekemeke no Ruatoria i whiwhi i ā rātau raihana taumata 2 mo te whakaako. E rua ngā rā te roa o te wānanga, he whakaako atu i ngā pukenga, he whakamātautau tuhituhi mo ngā pukenga, te hanga o te tinana, te whakahaere i te taumaha o ngā kaimekemeke, ngā mahi whakapakari tinana, whakapakari hinengaro, me ngā tikanga whakaako kia puta ia kaimekemeke ki tōna ake taumata. Na tēnei tohu, ka taea te tono mo ngā turanga hei mau i ngā kaimekemeke o Aotearoa ki rāwāhi.

Na ngā pūkenga kua riro mai i raro i tēnei kirimana, kei te tū pakari te Rōpū Mekemeke o Te Tairāwhiti. Kei a mātau te kaha ki te whakahaere i ā mātau ake whakataetae, ki te whakaako i ā tātau tama me ā tātau tamāhine i ngā pūkenga kia eke rātau ki ngā taumata tiketike, kia tū rātau hei kaihautū ā ngā tau e heke mai nei.



## HEALTHY HOMES AND MARAE

*Te Puni Kōkiri Te Tairāwhiti and the Whānau Integration, Innovation and Engagement (WIEE) Fund have supported Te Hauora o Tūranganui ā Kiwa (Tūranga Health) to develop a healthy homes tool-kit.*

The tool-kit is aimed at providing practical information and steps for whānau to maintain a healthy home. This project enabled Tūranga Health to complete at least 96 household assessments. Tūranga Health has built on their relationships with service providers to negotiate economies of scale strategies with service providers and tradesmen.



The healthy homes tool-kit builds on an energy efficiency project, implemented by Tūranga Health and Te Tairāwhiti, which provided sustainable options for energy production and usage in the Manutuke community, including Manutuke Marae.

While this project enabled the Marae to investigate the feasibility of solar energy as an energy source, it highlighted the importance of insulation as an energy efficient pre-requisite for any dwelling, including households and Marae. Tūranga Health formed a working relationship with private Insulation provider Climatize and enabled the employment of several rangatahi Māori to undertake insulation instalments in 200 homes (as featured in the previous issue of Kōkiri).



## TAKITIMU REGIONAL EDUCATION STRATEGY



*Since 2011, Te Puni Kōkiri Takitimu initiated Te Taumata Oranga i te Mātauranga, a regional education strategy for the Hawke's Bay region, assisting secondary schools to improve Māori achievement, retention and engagement with whānau.*

Four schools received support to develop pathways for rangatahi: William Colenso College, St Joseph's Māori Girls' College, Central Hawkes Bay College and Flaxmere College.

Regional Director Roger Aranui says he looks forward to finding out what the schools involved in the strategy have learned, and to sharing those experiences with other schools tackling Māori achievement.

"When you have higher education, it is likely that you will have better life outcomes," Roger said. "Te Taumata Oranga i te Mātauranga is about supporting those schools already focussed on ways to better engage rangatahi and whānau."

"Research indicates that attendance and opportunities to learn strongly influence student outcomes; and that full engagement with learning is an essential pathway to lifelong success," says Roger.

"We were encouraged by the regional activity but decided to focus on projects with schools who demonstrated a commitment to Māori success. Each school had a range of existing projects and were encouraged to think innovatively to build these and new projects that supported rangatahi Māori to stay in school, aim for higher, and connect whānau to their students' learning."

The regional strategy was a response to the analysis of achievement rates, attendance rates and suspensions rates of Māori within

Hawke's Bay. For example, figures released by the Ministry of Education in 2009 report that 67 per cent of Māori students were still engaged in education and achieved NCEA Level 2. This figure dropped significantly to only 30 per cent of Year 13 Māori students attaining NCEA Level 3.

These results showed that a focussed effort was required to ensure rangatahi had the greatest support to attain the highest qualifications possible to ensure they could access better employment, training and study options.

St Joseph's Māori Girls' College developed the Kanohi ki te Kanohi strategy, which focuses on raising Māori achievement and goal setting. The approach at St Joseph's Māori Girls' is centred on the idea of subject teachers forming a 'private treaty' with ākonga and their whānau.

Ākonga set goals aligned to the key competencies outlined in the New Zealand Curriculum and performance based goals focused on achievement of excellence.

This pursuit of excellence in all that they do is embodied in the school motto 'I o mahi katoa mahia'.

William Colenso College developed programmes for waka ama with a local sports club, noho marae (marae stays) for Years Seven, Eight, and Nine students, Mana Wahine (for young women),

whakairo (for young men) and kapa haka, as well as an approach for Whānau Focus Group hui.

The waka ama programme aimed to encourage Junior School participation in the sport and to grow talent. It resulted in a debut entry into the 2012 New Zealand Post National Secondary School Waka Ama Championships, held in Rotorua in March.

A whakairo programme was introduced as an alternate programme to classes, allowing young men to learn and understand whakairo and tikanga attached to it. The programme targets Year 10 students at risk of leaving school, and aims to encourage students to remain in school.

"Te Puni Kōkiri funded the planning and resourcing of these innovative responses to encouraging Māori achievement because these programmes contribute to positive engagements for students and their whānau in a child's school life: that's got to be good!" Roger said.



Miss Kania Worsley (left) and Miss Jamee Phillips (right).

## TE TAI HAUĀURU MANAWATU RUGBY LEAGUE COMMUNITY ROOTS CARNIVAL



*Even though the Manawatu Gorge was closed and with a 'weather bomb' looming, scores of whānau from throughout the region still made it to a Rugby League Community Roots Carnival in Palmerston North last month.*

Manawatu league spokesman Mikki Haddon (Ngāti Rangitāne, Ngāti Kahungunu, Ngāti Ruanui, Ngāti Hauiti, Whanganui) says the push is for whānau and tamariki to get involved.

"It's the whole whānau, on our Friday night kids league we have all the nannies going along, the kaumātua, parents. Last Friday we had a hāngi going down there so yeah we are catering for the whole whānau," says Mikki.

"We are alcohol free, smoke free and drug free; that's our kaupapa we are promoting to our kids here every Friday night."

League legend Ruben Wiki also braved the terrible weather to spend the day with some

excited kids and their families. Mikki says the aim was also to encourage parents and caregivers to get involved themselves in sport, whether it is coaching, administration, management or just to tautoko.

"Te Puni Kōkiri staff helped out with registration and administration. It was great to have their support for our whānau."



## ROAD WRONG RIGHTED AT TURAKINA

*A longstanding grievance has been resolved at Turakina, 87-years after the local council built a road through the middle of Tini Waitara Marae.*

"All those years ago they just put the road through our marae because it was easier than going around, that was the only reason. This mamae has been here for a long time," says Toroa Pohatu, Ngā Ariki hapū chair.

To this day Turakina Beach Road cuts right through Tini Waitara Marae, separating the church and urupā from the whareniui and wharekai. However in March, marae whānau and Rangitikei District Council members marked the resolution of this grievance. The council paid the marae \$80,000 and also waived all future building

consent costs for Tini Waitara.

Kaumātua Bill Maremare's grandfather was one of those who formally raised this grievance with council officials, and two generations later it was his grandson helping to finally facilitate its resolution.

"I am fortunate to be here today to complete what my ancestors' began. I want it to finish up while I am alive. I don't want it to carry on to my children and grandchildren," says Bill.

Toroa says over time various Government departments, including Te Puni Kōkiri, have helped Tini Waitara families work out how to resolve this longstanding issue.

"But in the end it's always up to the trustees to finish and resolve it. That's how Te Puni Kōkiri

works, letting us know about the policies, processes, land court information so we could finish the job ourselves."

Paying tribute to those who have worked to resolve this issue –

including local council members and Mayor Chalky Leary as well as generations of Tini Waitara people – Toroa says sorting this issue once and for all was made better by the fact the local people did it themselves.



Hōhipera Meihana, Chalky Leary (Rangitikei District Mayor), Arikihānara (Bill) Maremare (Chairperson, Tiniwaitara Marae Trust), Hāre Meihana (Tumuaki o te Hāhi Rātana), Patsie Durston (Treasurer, Tiniwaitara Marae Trust), Wai Maremare (Treasurer, Marae Committee), Mārama Gardiner.



## TE TAI HAUĀURU NGĀTI MUTUNGA EXHIBITION



NGĀTI MUTUNGA  
E KORE E MIMITI TE PUNA KOROPUPŪ

*The stories of the descendants of Ngāti Mutunga rang out across Taranaki from November 2011 to March 2012 as part of Mutunga - Our Legacy, Our Challenge, Our Future.*

"It has been about reconnecting Ngāti Mutunga descendents with our lands and environment, rekindling our whakapapa connections to ourselves and other iwi, and remembering resilience, determination and leadership as we look to the future," says Hemi Sundgren, Ngāti Mutunga Rūnanga general manager.

An exhibition at New Plymouth's Puke Ariki Museum formed the centre piece of the celebration showcasing tribal taonga, artifacts, paintings and manuscripts. Many had never been publicly displayed before and were lent by local whānau and museums. Over four months, descendents brought Puke Ariki alive by making it a place for wānanga, debate and kapa haka. Te Rā O Te Rangi Hīroa, Sir Peter

Buck Memorial Day, was observed with an academic seminar investigating the demographic impacts on Māori of resource loss with particular reference to Taranaki. Other seminar topics included Taranaki tikanga, the role of women and architecture.

"We used the exhibition as a unique iwi development project. Key to its success has been an events programme that reconnects our people to what it means to be Ngāti Mutunga," says Hemi.

Te Puni Kōkiri investment in Mutunga was focused around the external events programme.

"TPK support for our events programme was critical, enabling us to connect Ngāti Mutunga across the region, country and the world."

Importantly many locals of Pākehā heritage came to the exhibition and took part in events. Hemi says many were able to build up their own understanding of the lands and people of Ngāti Mutunga, lands some have lived on and had connections with for years.

Alongside activities at Puke Ariki a series of innovative events that included bus tours of wāhi tapu and a community picnic saw many take part.

"Our Picnic at the Pā saw the wider community come together with Ngāti Mutunga and it was hugely successful. The picnic also fell on International Children's Day which was fitting as Picnic at the Pā was about our families coming together to celebrate our children and our future."

Hemi says events such as this helped leverage existing positive relationships with other regional stakeholders such as Sport Taranaki and the Taranaki District Council. The exhibition hosted just under 6000 visitors with a positive response rating of 97%.

"We were telling our stories through our people like Te Rangi Hīroa and Maui Pomare by learning from them," says Hemi.

"Who are Ngāti Mutunga? Who will we be in the future? These were the kinds of things we as a people were able to really talk about and start to answer."



## TE WHANGANUI Ā TARA EXCLUSIVE TATTOO DESIGN STUDIO FOR PORIRUA MALL

*Edgy retail design store, Revolution Aotearoa, recently launched an exclusive tattoo design studio in their retail outlet at Porirua's North City Plaza, one of the first to open in a suburban mall.*

Of Ngāti Raukawa, Te Ati Awa, and Te Rarawa iwi, Wiremu Barriball says the migration of moko into the suburbs where people live, shows the traditional art form is returning to its roots.

"Tā moko is becoming more socially acceptable and that's awesome, because this is Aotearoa. Back in the day tā moko, traditional tattooing was everyday, normal stuff," he said.

The studio will also act as a hub for guest tā moko artists visiting the capital. A successful international design entrepreneur whose talents were utilised during the Rugby World Cup last year, Wiremu Barriball has been supported by Te Puni Kōkiri's Māori Business Facilitation Service and says advisers help open your eyes and give you other points of view.

"In the actual moment when you are focused on your work it may not seem a lot – especially when you are looking for funding – but it is about the wider scope, skills you need, networking, people you should meet and getting exposure," he said.

Often working until the early hours of the morning, he says fledgling business owners have little time to develop relationships and Te Puni Kōkiri helped link him with other people, markets and ideas.



As well as his Revolution Aotearoa retail outlet and online store, Wiremu has been designing and overseeing the production of upmarket street wear with a distinct Māori and Polynesian flavour. Unable to find domestic producers who could create the high-end product he wanted, a decade ago he headed to Putian in China's Eastern Fujian shoe producing province. His unique products are now retailing in New Zealand, Australia and Hawaii where the response has been so good his agent is running out of product.

"Māori have a proud heritage of trading and entrepreneurship and Wiremu is a role model for fledgling businesses considering international markets and opportunities," said Te Puni Kōkiri Māori Business Facilitation Services Director, Jim Wilson.

"Wiremu told us his advice for others has been to expect the highs and the lows. Planning and being passionate about what you are doing helps you through the rough times."

## MARAE CIVIL DEFENCE WELFARE CENTRE PREPAREDNESS PLANS



*Marae groups and organisations in the Wellington and Hutt Valley regions have developed Marae Civil Defence Welfare Centre Preparedness Plans in response to the Christchurch earthquake in February 2011.*

Te Puni Kōkiri and Hutt City Council supported and co-ordinated the establishment of a Marae collective to enable each organisation to provide services to their communities in the event of a natural disaster. The Marae collective includes Orongomai Marae, Koraunui Marae, Te Mangungu Marae, Te Kākano o te Aroha Marae, Manaia at Hikoikoi, Te Tatau o Te Pō Marae, Kōkiri Marae, Wainuiomata Marae,

and Ngā Hau e Whā o Paparāangi Association Incorporated.

Working alongside the Hutt Valley Emergency Management Office, the nine organisations in the region have completed their Civil Defence Welfare Centre plans, and a Civil Defence Welfare Centre training exercise on the Marae. They will also participate in the regional Civil Defence Welfare Centre Training Exercise Ngaru in May and will undergo a series of different levels of First Aid and Psycho Therapy training in June. Exercise Ngaru will be an opportunity for individual Marae Civil Defence teams to practice scenarios and to test their preparedness.

The Civil Defence Welfare Centre plans include accessing emergency equipment which are not normally held on the premises of these organisations such as water tanks, power generators, alternative toilet equipment, and storage containers for equipment.



## TE WAIPOUNAMU KAITOKO WHĀNAU WORKERS RECOGNISED FOR EARTHQUAKE MAHI



*The efforts of special Kaitoko Whānau kaimahi engaged to assist with Christchurch earthquake relief work was recognised recently with the Greater Canterbury Social Sector Awards.*

He Oranga Pounamu and Te Runanga O Ngā Maata Waka Inc received the Award for Leadership following the Earthquake.

The Award acknowledges organisations that helped families directly affected by the earthquakes to navigate their way through the many issues they had to deal with.

The Greater Canterbury Community Response Forum took the initiative to organise the awards. Terry Donaldson, Forum

spokesperson, says the way the community sector responded to events following the earthquakes deserves to be acknowledged.

"The Canterbury community sector has shown extraordinary leadership," he says.

"Their responsiveness to the needs of families and communities following the earthquakes and the innovative ways they worked together, and with government, meant that the impact on families was lessened."

The awards are a way of showing appreciation and admiration for the work they did.

The Minister of Māori Affairs Dr Pita Sharples echoed the praise for the dedicated Kaitoko Whānau kaimahi.

"It is a fitting honour for those who worked so hard and indeed those who were at the coal face during our nation's time of crisis."

During the period following the 22 February quake last year, Te Puni Kōkiri put some resource into He Oranga Pounamu, to establish 15 Kaitoko Whānau positions to reach out and support whānau to access the assistance they needed at the time.

"The Kaitoko Whānau programme, which has been up and running since 2009, has placed many advocates in communities right across Aotearoa, and I am constantly hearing stories of the wonderful work they are doing with whānau."



## MAIA DESIGN PLANNING CRUCIAL SAY CERAMIC ENTREPRENEURS

*Several years ago when Auckland couple Todd (Ngapuhi, Ngāti Manu, Te Mahurehure) and Karuna (Ngāti Inia) Douglas were injured, they found themselves out of work and social welfare staff out of ideas.*

"We ended up on a sickness benefit and there was kind of an acceptance for us to stay on it. No one was really listening to us about wanting to find jobs where we could use our skills," says Karuna.

"So we thought, just get on with it, create our own jobs that suit us."

Fast forward twelve years, and the former sickness beneficiaries are now running a high-end ceramic art enterprise but they say the road has been anything but easy. Years back the couple enrolled in community education ceramic night classes. With Todd's background in building they saw a gap in the hand basin market, noting those on offer – even though prices varied – were mostly white, boring and unattractive. Seeking out former Crown Lynn employees for technical expertise, they were almost ready to go when container loads of Chinese hand basins flooded the market. Cheap and plentiful, Todd and Karuna's unique artisan pieces could not compete.

So it was back to the drawing board, some soul searching and consultation with mentors who helped them to focus on Todd's outstanding design talent. Now they produce decorative ceramic adzes, fish hooks, paddles, tiki bottles and jewellery from their Muriwai Beach studio. Their Maia Design pieces are unique, created using unique glazes and techniques. As well as a range of products sold by retail outlets, Todd also creates exclusive "one off" pieces of art under his own name.

Karuna says Te Puni Kōkiri's Māori Business and Facilitation Service team provided invaluable mentoring and support at a time when their business needed it.

"Te Puni Kōkiri has kept in touch, helping us with business mentoring; our account manager always has feedback for us, information to help us know about networks that we could get involved in. Thinking about it, those networks are priceless."

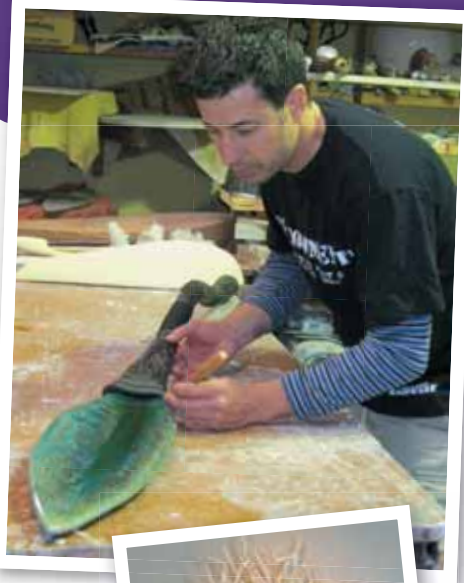
While her whānau are of Hindu, Indian descent, Karuna's family links with Māori began in 1914 when her traveller grandfather arrived from Zimbabwe and settled in Murupara, with a handful of other Hindu forestry workers.

"So I say I am from Murupara, all our stories here start from there. We would go to tangi and marae back there where there are lots of 'Mindis' – Māori Hindis – from that time; chicken curry is big on some marae down there you know!"

When the recession hit, Todd and Karuna sat down to work out their strategy and instead of dropping prices, they put them up and also increased product quality. Their rationale was that Todd's work was worth it, buyers at the top end of the market usually do better in recessions anyway and importantly, it was hard to compete alongside scores of other producers who were competing on how low their prices could go.

"We made a conscious decision to increase quality, spend more time and energy to get to a higher standard and then increase prices. We thought if we had gone cheaper, later on our customers wouldn't buy the expensive stuff because you've established yourself as a budget line. We've seen a lot of others get into trouble this way."

Karuna says their strategy paid off – literally – with Todd's pieces popular amongst buyers here and overseas. Recently a family on holiday in New Zealand fell in love with some of his decorative paddles and flew back to Dubai on their private jet with three \$3500 paddles on board.



## *Business mentors play a critical role says design pioneer*

*After graduating from Unitech with a Masters degree in 2009, Waikare Komene was deciding whether to be an artist, designer or architect. In the end he decided to be all three and also added another title, business owner.*

Waikare (Ngā Puhī, Ngāti Kahungunu) is the director of Creative Native, an innovative design company that fuses indigenous art, design and architecture. His pioneering business provides culturally creative design solutions conveyed through graphic design, 3D modelling, detailed drawings, animation and movie editing.

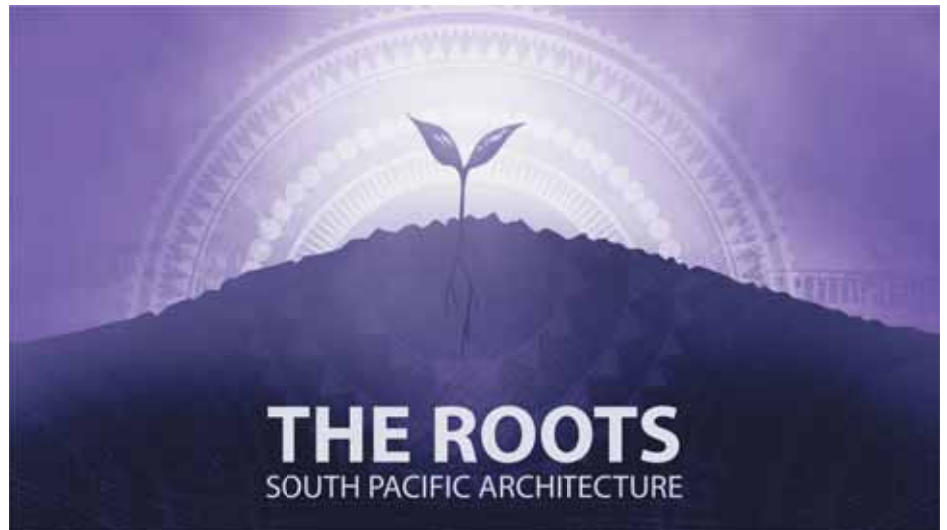
Citing himself as his biggest challenge, Waikare says overcoming his own personal doubts and a lack of confidence was crucial.

"In the beginning I felt with no experience or role models, getting a business off the ground was just too daunting," Waikare says.

Leith Comer says this is where Te Puni Kōkiri's Māori Business Facilitation Service can help people achieve their business goals.

"Waikare came to Te Puni Kōkiri and he was connected with one of our business advisors located in our regional offices".

"We helped Waikare with business advice and professional mentoring, and connected him up with important networks to facilitate his success," says Leith.



Creative Native aims to reflect the indigenous peoples of the Pacific region through design and architecture. Having grown up in the South Auckland suburb of Otāhuhu, Waikare says it is disappointing that in the biggest Polynesian city on the planet there is hardly anything Polynesian or Māori about Auckland's design and buildings. With the advent of Treaty of Waitangi settlements and the passing of time he sees this slowly changing as more corporates seek specific indigenous concepts in design tenders.

Assisting with the set up of Creative Native, Waikare says Te Puni Kōkiri staff were invaluable in helping him develop a robust business plan and then helping him put it into action.

"One-on-one mentorship allows professional advice that truly understands your business goals and ideas, then sitting with you to establish a course of action to achieve these goals."

Citing mentors such as Carin Wilson from Studio Pacifica and tutor Rau Hoskins, Waikare says along with Te Puni Kōkiri business advisers, they all helped him develop relationships and networks so that before long he was undertaking work. His business has since expanded into graphic design and he is assisting other Māori start up and medium sized businesses wanting a distinct Māori flavour to their branding.

Giving back to his community and encouraging other young Māori and Pacific artists with design aspirations saw him establish Roots South, Pacific Architecture symposiums last year. Young aspiring designers will create pavilions with recycled materials and also network with artists, designers and architects. This year Roots South will be held on the 25 and 26 May 2012 in Otago with support from Te Puni Kōkiri, Auckland Council, Creative NZ, Bunnings Warehouse, Westfield, AUT and Waikare's own alma mater, Unitec.

Creative Native  
Indigenous Architecture & Design





## Māori Economic Development Strategy and Action Plan



*The work of the Māori Economic Development Panel (MEDP) aims to re-capture the Māori tradition of self sufficiency and economic self-determination, says Ngāhiwi Tomoana, Chair of the MEDP.*

"That's where our whakatauki *He kai kei aku ringa* fits in," Mr Tomoana says. "Essentially, it's about being self-sufficient and responsible for the resources and capability one needs to grow and develop."

The independent MEDP was established last year by the Minister of Māori Affairs and the Minister for Economic Development. The Panel was tasked with coming up with a Strategy and Action Plan to improve the economic development outcomes for whānau, hapū and iwi Māori.

Their Discussion Document identifies that the key contributors to the Māori economy are whānau, iwi and Māori collectives, and Māori enterprises. Their strategic goals are: increasing Māori household incomes, increasing wealth in the Māori economy and lifting productivity.

"We know the potential of the Māori economy is significant having been valued at nearly \$37 billion in 2010. But we also know that Māori socio-economic outcomes are worse than for non-Māori – this is an ongoing cost to the community and the economy," Mr Tomoana says.

As the foundation of the Māori economy, it will be important for whānau to achieve economic self-determination in areas such as improving educational achievements and labour market participation. Collectives and enterprises will also be critical to leading growth in the Māori economy.

"Realising the potential of the Māori economy and improving Māori participation and contribution will help an underachieving New Zealand economy. But we also need a change in the conversation to encourage Māori to actively develop their own capacity," Mr Tomoana says.

The Panel has been gathering views on the Discussion Document since March through engagement Hui, one-on-one focussed discussions with stakeholders, and written submissions responding to key questions. The Panel expects to report to Ministers by July 2012.



Ngāhiwi Tomoana



Richard Yan and the Minister of Māori Affairs at NZ Inc China Strategy Launch in February 2012.



## MĀORI CONTRIBUTION TO NZ INC

*Earlier this year the Minister of Māori Affairs hosted an event that explored the unique contribution that Māori make to NZ Inc.*

NZ Inc is about a unified government approach to setting priorities and coordinating operations related to New Zealand's key economic partners. The NZ Inc strategies aim to strengthen our economic, political and security relationships with countries and regions, encourage people to people links and two-way investment.

It also seeks to promote efficiency and effectiveness across government agencies that work in, and with, other countries. Government has already launched two NZ Inc strategies; "Opening Doors to India" and "Opening Doors to China".

Dr Sharples told the gathering of around 120 participants in Wellington that "every developed nation around the world is competing to enter these markets that are emerging as the new global powers of the 21st century."

"It is vital that New Zealand has a coordinated approach to our engagement with these nations," Dr Sharples said. "We also need to be unique. We need a value proposition that our much larger competitors don't have. That value proposition is Māori."

Māori can make a significant contribution to the NZ Inc table. The Māori economy, worth nearly \$37 billion in 2010, is a commercial powerhouse within the New Zealand economy.

Overseas markets, and international visitors to New Zealand, are increasingly receptive to the cultural distinctiveness inherent in indigenous products and services. For example, the NZ Inc China Strategy contains a priority action to build and consolidate Māori cultural and business linkages with China.

Māori goods and services are unique and it is the tikanga Māori aspects of them that make them our point of difference in the world. Not just in the design or the materials, but in the way Māori do business.

Steerer Rutene Gabel and Kaihautū Chapman Harrison (standing) lead Te Hono ki Aotearoa down the Thames Ricer during the City of London Festival July 2011. Photo courtesy of Toi Māori.



## Waka Taua to represent Aotearoa at Queen's Diamond Jubilee



The appearance of the ceremonial waka taua, Te Hono ki Aotearoa in London as part of New Zealand's participation in the Queen's Diamond Jubilee, is being supported by Te Puni Kōkiri, the Ministry of Culture and Heritage and Toi Māori.

Associate Minister of Māori Affairs and Minister for Arts, Culture & Heritage Hon Christopher Finlayson said "The appearance of the European based waka is an iconic New Zealand symbol for the Queen's Diamond Jubilee. The traditional waka reflects the maritime traditions of the Māori people, as well as the important role of Māori culture in modern New Zealand society."

The waka taua was built for the Museum Volkenkunde in Leiden, Holland, and will once again feature on London's Thames River.

Te Hono ki Aotearoa was handed to the city of Leiden's guardianship in 2010 by representatives from Toi Māori, and participated in the City of London Festival in July 2011. General Manager of Toi Māori Garry Nicholas commented, "The waka taua is a symbol of Pacific and particularly Māori design innovation and adaptation brought about by the availability of large trees in this country."

The waka taua will be crewed by many of the same paddlers from previous international promotions of New Zealand held in Leiden and London.

Hon Christopher Finlayson.



## MĀORI EXPERIENCE SOUGHT AROUND THE WORLD

Since the start of 2012, representatives from Norway's Parliament and a contingent of First Nations peoples from Manitoba, Canada visited the Te Puni Kōkiri Head Office in Wellington.

Te Puni Kōkiri Chief Executive Leith Comer says the organisation receives requests to meet because there is a genuine interest in how the government takes into account the priorities and experiences of Māori as the indigenous people of Aotearoa, New Zealand.

"Overseas groups want to better understand the role that Te Puni Kōkiri has in the development and implementation of government policy that responds to the needs, interests and aspirations of Māori," Leith says. "They also want to understand our influencer role on a national and regional scale, and learn about the challenges and successes faced by the indigenous people of Aotearoa."

The Te Puni Kōkiri Executive Leadership Team hosted the Norwegian Parliament's Standing Committee on Local Government and Public Administration in February 2012. The Norwegian delegation's visit to Te Puni Kōkiri

was part of a tour of Australia and New Zealand meeting with government agencies and indigenous groups.

Deputy Chief Executive Herewini Te Koha, with support from kapa haka and our Treaty Relationships team, welcomed our guests.

Around 15 representatives of the Norwegian Parliament's Standing Committee on Local Government and Public Administration answered a mihi whakatau with a speech and song in their native tongue. This committee is one of 12 permanent committees within the Norwegian Parliament, more commonly referred to as the Storting. The committee is mandated to progress social, cultural and economic issues' for the Sámi people.

The Sámi are indigenous to Norway, Finland, and Sweden. Generations of Sámi, like Māori, experienced cultural consequences of language and culture loss through the education system and legislation

denying the Sámi rights to their beliefs, language, land, traditional practices, and livelihoods.

The Committee was keen to learn about the role of Te Puni Kōkiri, New Zealand history, the electoral system and Māori seats, language and culture revitalisation, land rights, and Treaty-based grievances.

"The mihi whakatau really set the tone and spirit in which we entered discussions," says Herewini. "It was a real exchange of culture, commonalities and differences in indigenous experiences, and how this can be influenced by decision makers."



Norway's Standing Committee on Local Government and Public Administration at the Te Puni Kōkiri Wellington head office.



Storting committee member Håkon Haugli.



### If you'd like to know more about:

- The Storting, the Parliament of Norway: <http://www.stortinget.no/en/In-English/About-the/Storting/>
- Watch the video "Elle" from Mari Boine's album, An Introduction to Mari Boine: <http://www.youtube.com/watch?v=nF8RvYcAwU0> .

This was the original theme song from the movie The Kautokeino Rebellion. This film was based on the true story of the Kautokeino riots in Kautokeino, Norway in 1852 in response to the Norwegian exploitation of the Sámi community at that time.

Hika Tangitu greets Heikki Holmås with a hongi.

## SHARED HISTORY PARALLEL FUTURE

*In March 2012, Te Puni Kōkiri's Chief Executive Leith Comer along with members of the senior executive team, met with representatives of the Tribal Wi-Chi-Way-Win Capital Corporation (TWCC) from Manitoba, Canada.*

Translated to mean either "Strait of the Spirit" or "Lake of the Prairie" depending on which First Nations language one uses, "Manitoba" was initially home to six of Canada's First Nations peoples. The Ojibwe, Cree, Dene, Sioux, Mandan, and Assiniboine peoples founded settlements, and other tribes entered the area to trade, later on.

Founded in 1993, TWCC is First Nation owned and operated; providing financial resources to aboriginal groups. It has provided more than \$40million in loans for business in 45 First Nations communities in Manitoba and in 2009 was named as one of Manitoba's 50 Fastest Growing Companies.

The leader of the visiting group Grand Chief Morris Shannacappo said the corporation was setting up its own bank as many First Nations people experience difficulties when applying for loans.

TWCC's visit to New Zealand recognises that First Nations and Māori, as indigenous peoples, share a number of similar challenges and opportunities. The Manitoba First Nations peoples' history includes colonial governments, broken Treaty promises, land claims and now a journey towards self-determination. The trip was also a chance to explore opportunities for Māori and First Nations Canadians to cooperate in business and trade.

First Nations Canadians are poised to become major players in their national economy. A 2011 report 'Estimating the Size of the Aboriginal Market in Canada' prepared by the Toronto Dominion Bank and the Canadian Council of Aboriginal business, calculated the combined Aboriginal household, business and government income was \$24 billion. This amount is projected to rise to \$32 billion by 2016.

Te Puni Kōkiri was one of numerous groups that TWCC met as they travelled the motu; with the aim of forging new relationships between the indigenous peoples through sharing lessons and exploring potential business opportunities.



*Representatives of the Tribal Wi-Chi-Way-Win Capital Corporation (TWCC) from Manitoba, Canada arrive for a mihi whakatau at Te Puni Kōkiri's Head Office, Wellington. Back row from left: Brenda Zurba, Director of Sales & Marketing; Nathan Ballantyne, Director of Business Development (obscured); and Te Puni Kōkiri Policy Director Tipene Chrisp. Front row from left: Chief Executive Office Alan D Park; Board member Chief Glenn Hudson; Grand Chief Morris Shannacappo; and New Zealand host Te Taru White.*



*Te Puni Kōkiri Chief Executive Leith Comer talks to Grand Chief Morris Shannacappo about the gifts from his organisation to their manuhiri.*

### For more information, visit:

Tribal Wi-Chi-Way-Win Capital Corporation (TWCC) provides financial resources to Aboriginal entrepreneurs and businesses in Manitoba <http://www.twcc.mb.ca/>

Askī Financial is an Aboriginal financial services company, working with and for Aboriginal people. <http://www.askifinancial.ca/>



## WHĀNAU ORA FUNDING TOOL PILOT

*Around 100 Wellington whānau groups are trialling a Whānau Ora funding tool developed by Te Puni Kōkiri and the Funding Information Service (FIS).*

Regional Director Hata Wilson said the idea to develop the funding tool came as a result of whānau wanting to know how to access funding to implement plans they had developed alongside their Whānau Ora provider. In most cases, whānau tended to rely on the Whānau Integration Innovation and Engagement Fund (WIIE) available through Te Puni Kōkiri.

"Very few people even knew about FIS who provide funding information available in New Zealand via three separate searchable computer databases: FundView, BreakOut and CorporateCitizens," said Hata.

"Whānau can start the search for funding information themselves – they don't necessarily have to start with the WIIE fund," Hata said. "Now whānau have a tool to use as an aide in achieving their financial and educational aspirations stated in their whānau plans."

Hata said the trial ends in June 2012 and the findings will be used to identify barriers whānau experience in sourcing information about financial resources.

Check out the trial: <http://www.tpk.govt.nz/en/funding-tool-trial/>

# FACEBOOK COMPETITION

*Menemene mai! Share your photos with us and WIN PRIZES*

*Te Ahi Kā, the theme of this edition, refers to the burning fires of occupation our tipuna maintained to assert their rights over whenua. Without the presence of Ahi Kā other tribes could make claim to the land.*

We have used the term Te Ahi Kā here to refer to people who maintain particular roles and functions in the community. They keep the home fires burning – be that at the whānau homestead, on the marae, at school, at church, sports teams as an administrator, coach or a hearty supporter – maintaining an organisation's or group's unique identity and distinctive contribution it makes to the wider community.

*So what does Te Ahi Kā look like in your neck of the woods?*

*Show us what Te Ahi Kā looks like in your community and the people who keep it 'burning', and post your photos to the Te Ahi Kā album on the Kōkiri Facebook page: [facebook.com/tepunikokiri](https://www.facebook.com/tepunikokiri)*

Post your favourite photos of ngā pēpi, tamariki, taiohi, Māma, Pāpa, Nanny, Koro, pakeke, whānau, or whānau whānui, at the beach collecting kai, working in the kitchen at the marae, coaching the school netball team, mowing the lawns at church, doing whatever it is that they do to 'keep the home fires burning'.



## WHAT YOU NEED TO DO

1. Upload your photo to the Te Ahi Kā photo album on Kōkiri's wall in Facebook and tag yourself in the photo.
2. Share the Te Ahi Kā competition info on your own wall.
3. Get as many of your friends to Like Kōkiri's Facebook page and Like your photo.

## PRIZE DRAWS

*For every person that likes the Kōkiri Facebook page and your photo you will receive one entry into the random draw*

**Prize: printed canvas of your image, sent to your home.**

*The picture that best represents the theme will be determined by the judges*

**Prize: Lomography Fisheye Camera**

## TERMS AND CONDITIONS:

The Te Ahi Kā Competition (the "Competition") is run by Te Puni Kōkiri, the Ministry of Māori Development. For more information visit [www.tpk.govt.nz](http://www.tpk.govt.nz). By entering the Competition, entrants are deemed to accept these terms and conditions.

The Competition runs between Friday 11 May 2012 and Friday 1 June 2012 (inclusive).

Information on how to enter and prizes form part of these terms and conditions. Entries not completed in accordance with them are ineligible.

1. Entry is open to all Facebook users who 'like' the Kōkiri Facebook page, except employees of Te Puni Kōkiri, the Ministry of Māori Development and contractors, and their immediate families.
2. Photos uploaded to the open share photo album named 'Te Ahi Kā' qualify for entry to this competition.
3. You may make multiple entries to the competition.
4. Entries close on 5pm Friday 1 June 2012. The winner will be drawn on Tuesday 5 June 2012.
5. Winners will be notified via Facebook.
6. Prize is to be taken as offered and is not transferable or redeemable for cash.
7. The judges' decisions are final and no correspondence will be entered into.
8. Te Puni Kōkiri, the Ministry of Māori Development, may use the winner's name, entry and town of residence in any publicity relating to this competition.
9. The competition is authorised by Te Puni Kōkiri, Te Puni Kōkiri House, 143 Lambton Quay, Wellington 6011, telephone +64 4 819 6000, email [info@tpk.govt.nz](mailto:info@tpk.govt.nz)
10. All personal details provided will only be used in conjunction with this competition and will not be disclosed to any other parties.





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 143 Lambton Quay, Wellington 6011, New Zealand  
 PO Box 3943, Wellington 6140, New Zealand  
 PHN *Waea* 04 819 6000, FAX *Waea Whakaahua* 04 819 6299

## TE PUNI KŌKIRI REGIONAL OFFICES



### HEAD OFFICE

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 WEB *Paetukutuku* [www.tpk.govt.nz](http://www.tpk.govt.nz)

### TE TAITOKERAU REGION **A**

**WHANGĀREI** PHN 09 430 3731, FAX 09 430 3160  
 Level 2, Taitokerau Māori Trust Board Building,  
 3–5 Hunt Street, Whangārei 0110.  
 Private Bag 9026, Whangārei Mail Centre,  
 Whangārei 0148.

**KAITAIA** PHN 09 408 2391, FAX 09 408 3291  
 Ground Floor, REAP Building,  
 33 Puckey Avenue, Kaitaia 0410.  
 PO Box 200, Kaitaia 0441.

### TĀMAKI MAKAURAU REGION **B**

**AUCKLAND** PHN 09 571 2940, FAX 09 571 2941  
 Level 2, Te Puni Kōkiri House,  
 12–14 Walls Road, Penrose, Auckland 1061.  
 Private Bag 92010, Victoria Street West,  
 Auckland 1142.

### WAIKATO REGION **C**

**HAMILTON** PHN 07 834 7100, FAX 07 839 2579  
 Level 1, 19 Worley Place, Hamilton 3204.  
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 Hamilton 3240.

### TE MOANA Ā TOI REGION **D**

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 58 Commerce Street, Whakatāne 3120.  
 PO Box 26, Whakatāne 3158.

**TAURANGA** PHN 07 577 6254, FAX 07 577 6155  
 174 Eleventh Avenue, Tauranga 3110.  
 PO Box 69, Seventh Avenue, Tauranga 3140.

### TE ARAWA REGION **E**

**ROTORUA** PHN 07 349 7810, FAX 07 349 0950  
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 1218–1224 Haupapa Street, Rotorua 3010.  
 Private Bag 3017, Rotorua Mail Centre,  
 Rotorua 3046.

### TE TAIRĀWHITI REGION **F**

**GISBORNE** PHN 06 868 0208, FAX 06 868 0217  
 Nga Wai E Rua, Cnr Lowe Street & Reads Quay,  
 Gisborne 4010.  
 PO Box 140, Gisborne 4040.

**WAIROA** PHN 06 838 7904  
 54B Queen Street, Wairoa 4108.  
 C/- PO Box 140, Gisborne 4040.

### TAKITIMU REGION **G**

**HASTINGS** PHN 06 878 0757, FAX 06 878 0756  
 Ground Floor, Lowe House,  
 304 Fitzroy Avenue, Hastings 4122.  
 PO Box 1440, Hastings 4156.

### TE TAI HAUĀURU REGION **H**

**WHANGANUI** PHN 06 348 1400, FAX 06 348 9400  
 Te Taurawhiri Building, 357 Victoria Avenue,  
 Whanganui 4500.  
 PO Box 436, Whanganui Mail Centre,  
 Whanganui 4540.

**TARANAKI** PHN 06 759 5450, FAX 06 759 4601  
 465B Devon Street East, Strandon,  
 New Plymouth 4312.  
 PO Box 744, Taranaki Mail Centre,  
 New Plymouth 4340.

**TAUMARUNUI** PHN 07 895 7356, FAX 07 895 7381  
 Te Tititihu House, 32 Miriama Street,  
 Taumarunui 3920.  
 PO Box 192, Taumarunui 3946.

**PALMERSTON NORTH** PHN 06 354 1706, FAX 06 354 7031  
 109 Princess Street, Palmerston North 4410.  
 PO Box 12029, Inner City, Palmerston North 4444.

### TE WHANGANUI Ā TARA REGION **I**

**LOWER HUTT** PHN 04 570 3180, FAX 04 570 3181  
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 Hutt Central, Lower Hutt 5010.  
 PO Box 31520, Lower Hutt 5040.

**LEVIN** PHN 06 367 3814, FAX 06 367 3814  
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 C/- PO Box 31520, Lower Hutt 5040.

**BLenheim** PHN 03 579 4167, FAX 03 579 4169  
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 Blenheim 7201.  
 PO Box 636, Blenheim 7240.

**NELSON** PHN 03 546 9701, FAX 03 579 4169  
 Suite 13, Rutherford Mews,  
 31 Selwyn Place, Nelson 7010.  
 PO Box 1830, Nelson 7040.

### TE WAIPOUNAMU REGION **J**

**CHRISTCHURCH** PHN 0800 875 839, FAX 03 355 6309  
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 Saint Albans, Christchurch 8014.  
 PO Box 13546, Armagh, Christchurch 8141.

**DUNEDIN** PHN 0800 875 839, FAX 03 474 9576  
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 PO Box 180, Dunedin 9054.

**INVERCARGILL** PHN 0800 875 839, FAX 03 214 9179  
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 1 Esk Street West, Invercargill 9810.  
 PO Box 1769, Invercargill 9840.

