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Committee gets behind Māori wards

Decision on introducing wards for next election open for submissions

Rachel Wattie
Hastings District Council

The Government recently introduced legislation changes to put in place the same rules to establish Māori wards as those for general wards, for next year's local elections.

Under the Local Electoral Act 2001, councils may decide to use wards for elections. People's needs and priorities may vary based on where they live, and wards enable residents of specific locations to have guaranteed representation among their elected councillors.

This model is used by Hastings District Council, with voters electing candidates from general wards including: Flaxmere, Hastings/Havelock North, Heretaunga, Mōhaka and Kahurānaki wards.

Similarly, introducing Māori wards would enable voters on the Māori electoral roll to have guaranteed Māori representation around the council table. It would effectively be the local government equivalent of the seven Māori seats in our Parliament.

All councils, including Hastings District Council, have until May 21 to choose one of two options:

1. Establish Māori wards for 2022/2025 elections
2. Retain the status quo, which is no Māori wards for 2022 elections (and instead consider this matter in council's 2024/25 representation review, ahead of the 2025 elections).

Hastings District Council's Heretaunga Takoto Noa Māori



Council's Heretaunga Takoto Noa Māori standing committee recommended on April 22 the council introduces Māori wards for next year's local elections, and council is now putting the question to the public.

HAVE YOUR SAY

- Online: www.myvoicemychoice.co.nz
- In person: Visit council's Customer Service Centre, or Hastings, Havelock North and Flaxmere Libraries
- Submissions close: 5pm on Wednesday, May 12.

standing committee recommended on April 22 that council chooses the first option, and the next day

councillors decided to put the question to the community.

Committee chairman Robin Hape said: "Introducing Māori wards simply gives Māori the opportunity to choose a representative who has the interests of all Māori in the district, and acknowledging the current Māori leadership at the council table, the opportunity allows for specific Māori representation."

"While councillors are concerned for the wellbeing of the whole district, Māori are unfortunately over-

It's not just about us sitting at this table. It's about understanding who we are.

represented at the wrong end of statistics, so additional Māori solutions will assist council decision making and help us move further towards equity in outcomes," Hape said.

Mike Paku, Heretaunga

Takoto Noa member, said to councillors at the April 22 meeting: "It's not just about us sitting at this table. It's about understanding who we are."

It's also about giving respect to the Treaty of Waitangi and to the hapū, Paku said. "All we are saying is: 'Please show respect for what our people did 181 years ago, and what they believed they were signing up for'. If now is not the time, when will the time be?"

As this is a significant decision, council will consider the public's views.

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AUNTY'S GARDEN

A taste of Samoa while Aunty is away

Ruth Wong

Kia ora and Talofa Lava, Aunty Hanui is in Wellington, so you're going to have to enjoy one of my recipes this month.

I hope you spoiled your mothers yesterday for Mother's Day. Our family celebrated Mother's Day at Dad and Rowena's on Saturday afternoon with a roast pork and vegetables and all of the trimmings. The crackle was delightful, very naughty indeed.

Our family loves to eat together, we make all the right noises when we eat, hmmm, slurp, mmmm, licking of fingers and lips – yes, we enjoy our kai.

My mum is Māori, my dad is Samoan, my sweetheart is of Chinese Filipino descent and that makes us a real fruit salad family. I love it! We enjoy all cultures and cuisine.

Our Dad always says don't waste your food, so we try to eat everything we can and nowadays we try not to have too much on the table.

We all love our Dad's cooking! Everything is always guaranteed to be sweet and



Ruth and her children Hemi and Leilani during their last trip to Samoa.

wetness, but ensure the mix stays soft. Knead into a ball. (Don't overdo it)

- Cover bowl and put in a warm place until doubled in size (boiler cupboard – 2 hours).
- Meantime, grease a large oven tray and put aside. (Use a deep oven tray if you have one, or buy one from Pak'nSave for \$4)
- When dough is doubled in size, put onto a floured bench and flour your hands. Break into balls and roll into spiral pieces like cinnamon buns, or just keep them as balls. Do this until they are all in oven tray then put the oven tray in a warm place for 10 minutes.

Make your Coconut Sauce:

- Use Kara's Coconut cream because it's already thickened. Put 1 litre into a pot, add sugar to your tasting, (I put in 1½ cups) stir until sugar is dissolved. Turn off heat and pour into your oven tray.
- Coconut cream can cover your dough if the tray is deep enough, otherwise keep your sauce at least an inch from the top of the oven tray. (When you bake, it will rise).
- Bake in a preheated oven at 190C for 25 minutes.

full of flavour.

Today's recipe is one of my favourites:

PANIPOPO or COCONUT BUNS**Ingredients and method:**

- Put 1 Tbsp of Sure to rise yeast and 2 tps of sugar into a bowl of warm water (2 cups) and put aside into a warm place until it becomes

frothy.

- In a large bowl put 4 cups of plain flour, make a well and add in ¼ cup of melted butter, 4 cups of warm water, and add in the frothy yeast mixture.
- Use your hand to mix together then knead in the bowl. Add flour to keep from

Our Dad always says don't waste your food, so we try to eat everything we can and try not to have too much on the table.

Me whai rohe pōti Māori tātau?



Should we have Māori wards for our

local government elections?



Hastings district's wards are currently divided by location. Introducing Māori wards means voters on the Māori roll would vote for candidates from Māori wards instead of general wards. All voters could still vote for the Mayor.

Kōrero mai
Tell us what you think
ōu whakaaro

Find out more and have your say

In person: Visit Hastings District Council at 207 Lyndon Rd East, or Hastings, Flaxmere and Havelock North Libraries

Online: www.myvoicemychoice.co.nz

Submissions close Wednesday 12 May 2021



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Vaccination 'a step towards normalcy'

Iwi to keep people informed of Covid vaccine rollout

Ruth Wong

The Hawke's Bay District Health Board has met with Ngāti Kahungunu Iwi Incorporated leaders to ensure the rollout of the vaccine is communicated clearly to iwi members.

One of the challenges of this rollout is the need for the community to co-ordinate their efforts and ensure our people are well informed.

During Covid-19 lockdown last year, we learned a lot about communicating. We are supportive of the vaccine rollout and will support in communicating positive messages.

Iwi chairman Ngahiwi Tomoana and wife Mere have been great advocates in the community and received their vaccines in March to be an example to the rest of our iwi.

"Our decision to be vaccinated is a step towards bringing life back to normalcy,

to protect our whānau, friends and those most vulnerable and to be one small part of the solution," said Ngahiwi Tomoana.

Earlier this year, the Government confirmed a process in the way the vaccine would be administered to the nation.

Four rollout groups were identified:

■ **Tier one:** Board and port workers and their families and people they work with, started at the beginning of March.

■ **Tier two:** Frontline workers, health workers, community workers, healthcare workers of our most vulnerable whānau started beginning of April.

■ **Tier three** (started in May): The priority population which are our high risk elderly whānau.

■ **Tier four** (starts in July): The general population.

Please read more about keeping yourself safe. Go to this website <https://covid19.govt.nz/> or health.govt.nz

If you are unsure of what to do and you don't have access to the internet, please ring your doctor for more information.



Hohaia Saddler Lewis (left) and Shane Hawkins.

More support workers needed

Kate Harland

Hōhepa Hawke's Bay supports more than 175 tamariki, rangatahi and adults with complex disabilities.

Due to its specialist care and nurturing environment, people come to Hōhepa from throughout Aotearoa. Hōhepa works in accordance with anthroposophical principles of inclusive social development (Rudolf Steiner) and Te Ao Māori.

People live and work on two main sites – in Poraiti and Clive – and in the Napier and Taradale community. Hōhepa operates two farms – producing biodynamic cheese and fresh organic milk in

reusable bottles; Hōhepa Creative Works in Tennyson St (weavery and candles); a special needs school in Poraiti; woodwork and craft studios in Clive; and many residential facilities.

Hōhepa values include community and whakamana. The vision is 'every life fully lived' – a vision for people receiving support, their whānau/families, employees, volunteers, the animals and the land!

Each vulnerable person is recognised as having dignity and the human capacity for love, kindness, justice, generosity and freedom. People are supported to develop their full potential and

to be included in the society of which they are part.

It takes special people to provide this support. The Hōhepa workforce is diverse, the common factors are aroha, creativity and a determination never to give up.

The core role at Hōhepa is support worker. If you have the aptitude for the work, full training will be provided – leading to recognised qualifications and pay increases. Jobs are available on a fulltime (40 hours a week), part-time and casual basis, including daytime work, evening/weekends, and night shifts. To find out more go to hohepahawkesbay.com/ recruitment.



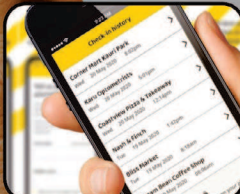
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Hawke's Bay teams win waka medals

Five local clubs in Long Distance Nationals event

Julie Tangaere

The Waka Ama New Zealand Long Distance Nationals (LDNs) was hosted by Te Waka Pounamu region in Picton this weekend.

About 750 paddlers making up entries in W1, W2 and W6 age group divisions rolled in on ferries and flights to race and experience stunning views of Queen Charlotte Sound.

Waka Ama Kahungunu was represented by all five Hawke's Bay clubs – Haeata, Heretaunga, Te Rau Oranga o Ngāti Kahungunu, Maraenui and Takitimu. Our paddlers did extremely well and travel home with this haul of medals:

■ **GOLD (7):**
□ Myka Nuku (Haeata) – Senior Master Men W1 rudderless 16km
□ Annie Cairns (Haeata) – Open Women W1 rudderless 16km
□ Greg Ross and Rodney Collier (Haeata) – Senior Master Men W2 16km

□ Team Thorpe (Heretaunga) – Senior Master Mixed W2 16km
□ Kari Shroder and Roy Boonen (Heretaunga) – Golden Master Men 10km
□ Haeata SMM (Haeata) – Senior Master Men W6 24km
□ Haeata Open Women (Haeata) – Open Women W6 24km

■ **SILVER (9):**
□ Donna Walford Collier (Haeata) – Master Women W1



Haeata members dig deep to win the open women's W6 24km.

Photos / Julie Tangaere

rudderless 16km
□ Peter Cowan (Haeata) – Adaptive Men W1 rudderless 10km
□ Jon Matthews and Jamie Thompson (Heretaunga) – Senior Master Men W2 16km
□ Puihiwahine and Roni Nuku (Haeata) – Open Women W2 16km
□ Justin Rahipere and Piki Ratapu (Te Rau Oranga) – J19



Haeata's Peter Cowan picked up a silver medal in the adaptive men's W1 rudderless 10km.

Inset, top right, Haeata senior masters men in action.

Piki Ratapu and Justin Rahipere are dwarfed by an Interislander ferry on their way to silver in the J19 men's W2 10km.



Right, Takitimu senior masters men put in the mahi on Cook Strait.



Heretaunga's Mokotuararo crew claim bronze in the J19 mixed W6 16km.



Men W210km
□ Mahina Ross (Haeata) – J19
Women W110km
□ Ngarumoana (Te Rau Oranga) – Senior Master Mixed W6 24km
Takitimu Howlers (Takitimu) – Golden Master Men W6 16km
□ Haeata J19s (Haeata) – J19 mixed W6 16km

■ **BRONZE (5):**
□ Gemini Henare-Hiki (Te Rau Oranga) – U23 Women W1 rudderless 16km
□ Sassy 2 (Heretaunga) – Senior Master Women W2 16km
□ Pearls (Heretaunga) – Golden Master Women W6 16km
□ Team G (Maraenui) – Golden Master Mixed W6 16km
□ Mokotuararo (Heretaunga) – J19 mixed W6 16km
□ Sassy Wahine (Heretaunga) – Open Women W6 10km short course (non-medal race)
Congratulations to the hosts for an amazing event, and especially to all of the paddlers, teams and clubs for your outstanding dedication to this sport. Well done.

Julie Tangaere is chairwoman of Te Rau Oranga O Ngāti Kahungunu Waka Ama Club Inc.

Let's go to Church!

Flaxmere Christian Fellowship
220 Flaxmere Avenue, Hastings
Main Sunday Meeting - 10:30 AM

The Flaxmere Christian Fellowship is a local Church which has been operating since 1980. Situated on Flaxmere Avenue it draws people from around the Hastings and Napier area. This Pentecostal Church was birthed out of the Charismatic renewal of the late 1970's. The main meeting is every Sunday morning starting 10:30. A Bible College also operates on Sunday evenings for those serious about advancing their knowledge of the Bible. Different groups run during the weekend which cater to youth and adults. Children's Sunday school classes run on a fortnightly basis during the Main Sunday service.

The Fellowship aims at reaching people with the Good News of Jesus Christ and the transformational power that message brings. It is involved with different programs in the community to help bring this to pass. The Flaxmere Christian Fellowship is also a strong advocate for the Jewish People's right to exist as an independent and sovereign state on their historical ancient land in Israel.

Feel free to come and try us out!
Main Sunday Meeting 10.30am
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KA KITE ANA KOE KUA MŌHIO

PROFILE OF A WAHINE DOING SOME

Kym Hamilton owns kaupapa Māori research and evaluation company, Karearea Institute for Change. She responds to some questions.

Tell us about your family?

My grandparents on my mother's side grew up in Te Matau a Maui and returned there in their retirement to be close to the place they called home.

My Nanny on my mother's side had nine tamariki, one who passed away very young. My father's family were workers in the mills and freezing works around the motu. My parents met at teachers' college and travelled around the motu teaching in a range of country schools, so I attended nine kura growing up.

They worked for the teachers' union which was powerful for me in terms of understanding and advocating for rights.

My father, Te Hūia Bill Hamilton, has always encouraged me to question authority and embrace who I am as a wahine Māori – I briefly attended Turakina Māori Girls' College. My three sons Atarau (26), Tamaterangi (20) and Potiki (13) have all

attended kohanga reo and kura and have been well supported by whānau across Kahungunu and Kai Tahu with their reo and other iwi opportunities.

What is your mahi at the moment?

I have my own kaupapa Māori research and evaluation company: Karearea Institute for Change. I collaborate with a number of other kaupapa Māori companies and kaimahi.

I have a primary interest in Māori and indigenous development projects that include evaluation, strategy, policy, learning partnerships, development and training for NGOs, government agencies, iwi and others.

More recently I have looked to work in the justice sector to improve Māori outcomes and also looking at Māori influence in regional regeneration with the National Science Challenge.

Tell us about your journey as a wahine Māori and what has driven you to pursue your pathway?

I went to teachers' college, but switched to Victoria University where I completed my BA in Education, started my Masters in Māori Education with a range of Māori studies and reo papers.

As long as I can remember, I have been committed to social justice and the development and potential of our people, our whānau, hapu and iwi. I do mahi aroha –

coaching and goal-setting with whānau, and support Pou Tikanga for National Iwi Chairs Forum as a technician.

Work with the Monitoring Mechanism, the Declaration on the Rights of Indigenous Peoples and Te Tiriti o Waitangi has been a great foundation for the work we must all do to create the type of nation our tamariki and mokopuna deserve.

I helped with the recent online Matike Mai Constitutional convention and assisted with some of the Iwi Pandemic Response communications and a project called Aotearoa 2020 Vision. I have worked in policy, education, health, tribal employment, youth development, and te reo revitalisation.

I was fortunate to have worked with Ngāti Kahungunu Iwi Inc, Ngāti Pahauwera, Ngāti Mutunga ki Wharekauri and others across a range of strategies and projects that consolidated my analysis, skills and passion for my mahi for our whānau and making a difference.

Who has influenced you in your life and how?

I have been privileged to spend time throughout my life with Whaea Rangimarie Rose Pere, Awihina Waaka, Kataraina Pipi, Dr Moana Jackson, Dr Wally Penetito, Whaea Pauline Tangiora, Terehia Kipa, Tarlin Stirling, Te Taite Cooper, Marina Sciascia, Dr Kathie Irwin and many



Kym Hamilton thought it was time she got a moko kauae.

others who have helped my growth, shape my thinking and the fire in my belly. Marama Ngawhika, Aramānu Ropiha, and Mere Ruru are close friends and Ngāti Kahungunu inspirations,

living authentic lives and creating whānau rangatiratanga for their whānau and many others across kohanga, marae, communities, mahi and life in our rohe.

GREAT THINGS IN OUR COMMUNITY

■ PEPEHA

Ko wai koe? No hea koe?

I te taha o toku papa — Ko Tītirangi te maunga,
Ko Waiau te awa,
Ko Ngāi Tamaterangi,
Ngāti Hinewaiatarua me Ngāti Whaita nga hapu.
Ko Ngāti Kahungunu,
Ngā Rau,
me Ngāti Raukawa nga iwi.
Ko Rangiahua te Marae.
I te taha o toku mama no Kotirana, Clan Glendinning.
E noho ana au ko Ōtautahi naianei.
Ko Ngāi Tahu te iwi o toku whaiaipo — Ngāti Irakehu, Ngāti Tuahuriri hoki.

expression or visible embodiment of rangatiratanga, whakapapa and whānauatanga. Dr Ngahua Te Awetokutu sums it up when she writes:

Tā Moko is the process of inscribing, of marking the skin, of placing the narrative: Moko is the outcome, the finished work, the textured story, the pictorial memories permanently engraved. For Māori, subjecting the body to such trauma is more than the recognition of adulthood, and self. It is the proclamation of that self as belonging — to a particular descent line, family, or kinship network; to a special and unique group, to a community. It is about being Māori in today's world, and creating a visibility that will never ever fade into the

tomorrow anticipated by the proverb: Ma wai e kawa tau kauae ki tawhiti? Who will wear my chin tattoo in the future? Who will remember me?

— Tā Moko: Culture, body modification, and the psychology of identity, 2002

How has having a moko kauae changed you?

My belief is that what I have always had has been made visible to others through my kauae. I definitely need to improve my kōrero o te reo rangatira. I have strangers kōrero to me and say 'kia ora' or 'no hea koe' or 'tēna korua'. I also noticed people looking at my kauae (more in Wellington and here in Te Waipoua) and asking questions about the design, what it means and why I got it.

I didn't deeply think or care about how it might affect or be perceived by others, but perhaps this is part of a concern others might have. However, I do feel like I need to mind my Ps and Qs a bit more to better embody the mana of this taonga.

What would you like to share with others about your moko kauae journey?

For me, moko kauae is about our whakapapa birthright as wahine Māori. My whānau and friends have been incredibly supportive and positive. Many have said it appears as if it has always been there.

My father has heart, grit and fearlessness that has encouraged me to step up to things when I often want to step back.

My younger siblings, Jody and Damian, are also very accomplished in their own right. Along with their tamariki, I think we are a pretty amazing and fortunate whānau with aroha for people and papatūānuku.

Tell me about you and your journey to getting a moko kauae.

One of our fabulous whānau, Benita Tahuri, was a uni mate. I remember her starting on her moko kauae journey in the early 90s. It was inspiring. We spoke of when the desire for kauae becomes a need. Over the years and having a chance to kōrero a whānau and see the journey of the Tahuri whānau and my own whānau to reclaim tā moko has affirmed this. The moko kauae reclamation of kuia with the passing of Te Arikimū Dame Te Atairangiāhau was also incredibly moving and sat in my mind.

I turned 50 this year and my Papa was keen for me to receive a kauae and I just thought – it is time, no more excuses! I wanted a wahine tā moko artist, Christine Harvey (Ngāti Mutunga, Kai Tahu) lives here in Ōtautahi and has been a practitioner for some time and is a wahine purotu – she embodies rangimarie, she was both thoughtful and knowledgeable. Chris does

contemporary and traditional designs and her daughter practices uhi tā moko, with traditional tools. How fabulous building those whānau traditions.

I received my moko kauae in Akaroa with my mate, Emma Rawson-Te Patu, a friend of Christine's, at her Mum's whare on the beach with some of our whānau present. It was a fabulous day. Rawiri and Deborah Poi sang some of our Kahungunu waiata. As I was on the table I thought of many of our whānau, especially wāhine, both past and present. My husband James, said he saw my kauae on me in the two weeks prior.

When I spoke about receiving a kauae, a lot of people had a view and suggested commissioning a particular whānau design or incorporating certain elements or features, who should do it and where it should be done. For me, I felt it was right to put my complete trust in Christine and wairua to guide her in what was right for me – He pūkenga, ngā tohunga ki ngā momo mahi.

As to why did I get my moko kauae? For me it is an

As I was on the table I thought of many of our whānau, especially wāhine, both past and present.

Things **change.**
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Te Wānanga o Aotearoa

TANGAROA TOHU MANA, TANGAROA TOHU MAURI

MARINE CULTURAL HEALTH PROGRAMME

The Marine Cultural Health Programme is a kaupapa (initiative), developed in partnership between mana whenua hapū of Ahuriri and Napier Port, to monitor and protect the health of the Ahuriri marine environment as the port builds its new 6 Wharf project.

An Aotearoa New Zealand first, the Programme provides a real-time state of health and aims to help to lay the foundation for the future restoration and enhancement of this environment. The Marine Cultural Health Programme officially launched on Wednesday 14 April at Te Ara o Tāwhaki Marae, Eastern Institute of Technology (EIT).

Learn more about the programme by visiting the innovative and interactive website which includes interviews, maps and monitoring information – marineculturalhealth.co.nz

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