

Young men embark on a mission

Ready to serve for two years of voluntary missionary service

Ruth Wong

One of the goals of a latter-day saint young man is to serve the Lord Jesus Christ on a fulltime mission.

In the Church of Jesus Christ of Latter Day Saints, young people commit early in life to proclaim the gospel of Jesus Christ to the world, in places they have never been and to people they have never met before. The key is that they are well prepared spiritually, physically, financially, mentally and emotionally to leave their families and be willing to share their lives serving people.

For young men in the church, they commit to two years of voluntary missionary service and they can start preparing early enough to leave by the time they turn 18 years of age. Young women are able to serve a mission as well. They serve for 18 months and can leave when they turn 19 years of age.

Right here in Hawke's Bay, in the heart of the Flaxmere community, several fine young people have been preparing to embark on their lifetime goal. A number of them are of Kahungunu descent.

John Keenan, Pearce Paewai, Karybe Te Kira and Kilmer Lauvao received their mission calls earlier this year. They don't get to choose where they are sent, so it's quite an exciting time opening their letter from church leaders, to reveal where they will serve.

Usually missionaries are called to serve abroad in other parts of the world but with Covid-19 and our closed borders, New Zealand



Bishop Clive Best with his wife and family, with Elder Paewai.



John Keenan, Kilmer Lauvao, Seminary gospel doctrine teacher Liz Morley, Karybe Te Kira and Simran Parmar 2020 Seminary graduates – a four year gospel doctrine class.

missionaries are being sent locally into one of the following three mission areas: Wellington, Hamilton or Auckland.

These young men are ordinary people. They don't have to have a specific degree and they're not the son of a preacher. In fact, John hails from Kahungunu ki Heretaunga, Paki Paki. Pearce

is from Kahungunu ki Tāmaki nui-a-Rua and Rangitane, Karybe is from Kahungunu ki Wairarapa and Kilmer is of Samoan/Tongan descent.

The four of them have been raised in Flaxmere and attended Irongate, Peterhead, Flaxmere and Frimley Primary Schools. They've attended the same ward or church congregation since they were

little kids.

Through the years they have learned the principles of the gospel at church and in their homes. They developed good friendships and have encouraged each other to maintain good wholesome values, and just like all young adults, they like to have a good time and enjoy wholesome activities.

Both John and Kilmer attended St John's College in Hastings where they thrived in sports, culture and academic success.

The all-boys Catholic school portrays good Christian values that paralleled their home learning and helped the boys to strive to achieve their goals in all aspects of their lives.

John was called to serve in the NZ Auckland mission and Kilmer was called to serve in the NZ Hamilton mission. These two young men started a Missionary Training course soon after receiving their calls and left for their missions two

weeks ago.

Karybe attended Napier Boys' High School, where he thrived as an outstanding basketball player and has played in local, regional and national tournaments since he was 8.

In fact, Karybe has played in the Kahungunu AGM Pa Sports three-on-three basketball tournament for his Huruoni o Rangi Marae, and has taken out the wins for the past six years.

Karybe has a great future ahead of him in basketball and, knowing these next two years are crucial to his basketball career, Karybe had no problem taking a break to serve a fulltime mission.

Karybe believes that by putting the Lord first, he will be richly blessed, not just spiritually, but in his basketball career as well. Karybe has been called to serve in the Philippines. Until the borders reopen, he will serve in New Zealand.

Pearce has his own conversion story. Pearce didn't have the same upbringing in the gospel that the others had. Pearce moved to Australia as a young man where he was nurtured into the gospel, first by the great example of his uncle and then by the kind caring of a bishop and good friends.

Pearce moved home to New Zealand in 2019 and embraced the church wholeheartedly and yearned to serve and save others the way he felt he was saved.

He recently sold his car and is looking to sell his Harley to ensure he is financially prepared. The blessing about Pearce is that he has experienced this change for himself and he is extra excited to share the good word of God with others. Pearce will serve in the Auckland mission.

We congratulate these young men on their example and commitment as they embark on their lifetime goal, and wish them all the best. Ka mau te wehi.

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Couple craft indigenous art with meaning

From flax and pounamu made with love

Ruth Wong

Dot Arts is a small business in Hawke's Bay, run by graphic designer and resin jewellery maker Addie Wainohu and greenstone pounamu carver Hoani Pohatu.

Together the couple handmake a variety of indigenous art, sourcing harakeke (flax) from their home town of Hastings, and pounamu greenstone from the South Island. They sell a variety of earrings, necklaces and pounamu.

Both Addie and Hoani are self taught and have gleaned inspiration from other artists around the world. Addie learned to weave when she was a young child, and, in her much later years as a 50-year-old, she learned the art of carving pounamu.

Iwi event manager Te Rangi Huata said, "We first met Addie and Hoani when they contacted the iwi office to be a stallholder at the 2019 Kahungunu Waitangi Day event held at the Hawke's Bay

Sports Park. Since then they have attended many events to sell their product and they do very well.

Hoani said, "We sell everything from bone carvings, resin earrings and necklaces, harakeke (flax) kete, gift bags, greenstone, sculpting clay earrings and so much more. If you're after something traditional or more contemporary we have it."

Dot Arts recently purchased a laser cutter so the pair can etch names, logos, images and designs onto the pounamu making it quite personal for the buyer.

During this year's 2021 Waitangi Day event while I was checking up on the vendors, one of the food vendors spoke to me about purchasing a greenstone taonga from Dot Arts at the 2020 Waitangi Day event.

The buyer said, "I was looking for something special for me and, when I chose the one I liked, Addie explained to me that this taonga was about birth and new life and becoming a mother again. I thought to myself, 'Well I'm



If you're after something traditional or more contemporary we have it.

Hoani Pohatu, carver

way past that lady, but hei aha."

That year the couple adopted a newborn child.

The taonga are not just a pretty piece of art or a decoration worn around your neck or on your ears. At Dot Arts, each piece is made with love and has a special meaning. The shape, the stone, the colour, the size, all makes a difference to individuals

when purchasing such beautiful taonga.

Addie and Hoani are happy to help you select your taonga and they explain what different pieces mean.

● If you want to find out more about Dot Arts, go to the website to view products and purchase that special gift for yourself or for someone you love. www.dotarts.co.nz

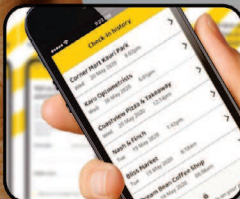


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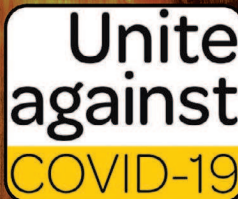
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Masters an outlet to share expertise

Role in Ministry of Education passing on value of tikanga Māori

More than 30 years after completing her first te reo Māori certificate, Mereaea Hesketh (Rongomaiahine, Ngāti Kahungunu, Rangitāne, Ngāti Hikairo, Ngāti Pahauwera, Ngāti Rākaipaaka, Ngai Te Ipu, Ngāti Hamua, Ngāti Hinemanu, Ngāti Rameka) is now graduating with a master of professional practice with distinction.

But so much has happened in between.

Mereaea started to study te reo Māori in the late 1980s at the Hawke's Bay Community College (former name of EIT) after working as a kaiāwhina at Ōmahu Kōhanga Reo.

During this time her eldest daughter attended Ōmahu Kōhanga Reo, and Mereaea was able to bring her eldest son, a baby at the time, to class. In the years that followed Mereaea gained a teaching diploma from Palmerston North Teachers' College followed by a bachelor of education at Massey University.

Until last year, she was teaching and working as assistant principal at Te Kura Kaupapa Māori o Ngāti Kahungunu ki Heretaunga.

Last year, after 18 years at



Mereaea Hesketh is graduating with a master of professional practice.

the kura, Mereaea accepted a lead adviser role at the Ministry of Education.

"Many people have asked me why I was leaving the full-immersion Māori environment to work for a government institution. It certainly wasn't an easy decision, but I feel that my experience can benefit the ministry in further acknowledging Māori tikanga, building capabilities, capacities, and leadership."

Mereaea says her mother Waipa Te Rito, who was an EIT tutor and worked for the NZ Kōhanga Reo Trust, had

installed in her and her siblings the value of higher education.

It was always Mereaea's goal to write a research thesis as her mother did. Initially, she started her masters at Te Wānanga o Raukawa but when EIT introduced the master of professional practice she gladly returned to EIT.

"My lecturers were such great support in pointing me in the right direction. My research topic 'The value of tikanga Māori in a government institution' gave me the opportunity to reflect on my experience in te ao Māori and teaching practice."

Mereaea says her masters stimulated not only professional but also personal growth.

"Sometimes you don't realise how much knowledge you have until you study and do research. This knowledge is so valuable. I know that not everyone had the opportunity to experience what I experienced. Te ao Māori offers something for everybody, and I feel that it is my responsibility to share it."

Mereaea always took opportunities to improve, upskill and learn new things. Last year, for instance, she

completed a kai oranga level 3 course. The year prior she completed a postgraduate certificate in applied practice (digital and collaborative learning). Other past study has included courses in waka ama level 4 and small business level 3 as she is toying with the idea to launch a small side venture designing whakatauki and kiwaha T-shirts. Throughout her teaching career she has taken opportunities to attend te reo Māori courses to refresh her knowledge.

"It's heartening to see that people that I have taught as 5-year-olds went on to do degrees in te reo Māori and now move up the ladder. There are more and more young Māori people getting solid qualifications and pushing for change. We need these leaders in government institutions."

Despite the challenges of 2020, Mereaea has already made plans to start a doctorate in philosophy.

EIT will forever be a place that she holds in her heart.

"I always supported EIT as EIT has always supported me. EIT offers such a great and diverse range of programmes. EIT accommodates the needs of our community and our diverse population, and there is certainly a great wairua."

Mereaea would like to acknowledge Ngāti Kahungunu Iwi Incorporation and the Taiwhenua o Heretaunga for scholarships received to support her study.

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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Photo taken at inaugural summit 201

Moko Kauae draws on whakapapa, iwi

Ruth Wong

The moko kauae is a proud representation of hapū, iwi, whakapapa and historical ties.

At one stage, you only saw the traditional Māori chin tattoo on older women on pictures on walls in marae. This etched into one's mind that only the elderly were given this beautiful opportunity. However, many of those grandmothers received their moko kauae as young women as a sign of dignity and mana.

Nowadays as te reo Māori, tikanga and kawa is being revitalised, wahine are proudly choosing to get their moko kauae and express their mana. For many it is a special gift of acknowledgement of the past, the present and the future, connecting all generations embraced through a weave of whakapapa in the person receiving the moko kauae. It is about starting a new journey and building on their self worth, identity and purpose.

Last October, 12 wahine from Ngāti Pāhauwera received their moko kauae on the same day and they want to share their unique journey with others, also to acknowledge what took place and those responsible, and to share and inspire others who may be interested in receiving their moko kauae in the future.

What started as an inquiry, inspired cousins Tina Talaic



The Pere sisters

and Niata Rose-Hollis to pursue a post on their Waipapa-a-Iwi Marae Facebook page, which ended with at least 20 interested wahine, lots of dialogue, zui (Zoom hui), family discussions, personal discovery, informative sessions and eventually commitment from 12 family members to get their moko kauae.

Pere sisters Lara, Paula, Karroll and Renee, received their moko kauae together.

"When my sister approached me, at first I was in two minds because I'm not fluent in te reo Māori, but after talking to my three older sisters, I decided I wanted my moko kauae," Karroll Pere said.

"I had been thinking about it for some time. The idea and thought of it would randomly

pop up in my mind. I needed to speak to my whānau first and once that was completed, I thought yes, I'm ready and my journey began," said Lizzy Keenan.

"When I eventually made my decision, the excitement and significance of such an auspicious occasion became obvious to me and to be afforded this opportunity with my teina and eight other wahine to receive our moko kauae together was a tohu," Lara Pere said.

"I had been thinking about receiving mine for a few years, I had many conversations with whānau members asking their views as my mother passed away in 2013," Arohanui-o-Rangi Martin said.

Tattoo artist Cody Hollis messaged Martin and as time

I was in two minds because I'm not fluent in Te Reo Māori, but ... I decided I wanted my moko kauae.

Karroll Pere

went on, she noticed more people were asking the same questions.

"I would always tag Cody in. Niata, Tina and Cody began a chat and they got things rolling to create and open the mokopapa to all wahine of Ngāti Pāhauwera. When my family showed interest I knew it was my time. I had always wanted to receive mine at my marae surrounded by my own whānau."

When asked what the turning point was for these women to take this step, they responded similarly that it was a spiritual connection and reclamation of their mana tuku iho as a wahine Māori.

"I have been on my own reo Māori and Te Taha Māori journey for 10-plus years," Rene Pere said. "The

significance for myself as a daughter, sister and a mother to normalise this beautiful taonga for my son and our uri whakaheke. Also to assist in the breaking of colonised chains that steer our people away from the truth - Mā mātou katoa te iwi Māori te moko kanohi.

"I have felt the need and want to carry moko kauae. I have always been drawn to moko kauae, I had never shared with my whānau that this is what I have wanted until now. I am not fluent in the reo, but I feel that I am a Māori wahine and I have the right to wear this beautiful taonga," Lizzie Keenan said.

"Growing up with my Māmā wearing moko kauae, I felt an affinity towards one day receiving mine too. I believe this is a beautiful way for us as Māori to reclaim our ancient ways and it's an answer to the colonial oppression we as Māori have suffered. It's a statement - koutou - we are still here and we're not going anywhere," Tina Talaic said.

"I have mostly been connected to my Māori side through performing arts - kapa haka, but have recently started my reo journey and through this it has bought me to a place where I believe that with getting my kauae that I will not only be reclaiming my Māori identity, but will also be normalising this taonga for all my whānau and those who I encounter on a daily basis."

continued on A19

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Te Wānanga
o Aotearoa

hapū and historical ties of 12 wahine

continued from A18

Karroll Pere said.

"This opportunity was divine timing for me and a calling in itself to begin my new awakened journey in fulfilling my purpose and destiny and first and foremost finding my identity my roots. Where I come from and belong, and wearing my culture with mana and pride and standing proud as a Māori wahine," Paula Pere said.

"I had pondered the scenario if I would, could or even should receive a moko kauae and when our mum [died], I immersed myself in my studies of Kaitiakitanga and discovered so much about the sacred art of moko kauae and its strict tapu and spiritual protocols, that moko kauae is a rite of passage for wahine Māori and has been gifted to us by our tūpuna. A series of events led me to a turning point to trust in my knowing that to receive my moko kauae is part of my life's purpose, which has been handed down to me," Lara Pere said.

"Turning 60 was the turning point for me and reconnecting to Ngāti Pahauwera was an important element of that decision. Originally I was working on my te reo Māori, but I realised that it's a long journey and I would never feel good enough if it was based on my ability to speak te reo. The time was now," Debbie Davis said.

"The turning point for myself was over the last two

years discovering 'Ko Wai Au' Who I Am," Renee Sopharux said.

On October 10, 2020, Renee Pere, Lara Pere, Paula Pere, Karroll Pere, Arohanui o Rangi Martin, Tina Talaic, Niata-Rose Hollis, Eve Hollis, Deb Tuhi, Renee Sopharux, Debbie Davis and Lizzy David Keenan met at the Mohaka Awa for a dawn pūre or cleansing ritual that would help them enter their commitment to a new journey with moko kauae. Karakia was offered. They were joined at Waipapa A Iwi marae by their whānau and the wider hapū and the prestigious leaders or tohunga of the hapū were present to celebrate as these wahine resurged their commitment to Te Ao Māori as each received their moko kauae.

"It was such a beautiful day for us wahine as whānau sang waiata that seemed to help us all feel the wairua of our ancestors there with us on the day," Tina Talaic said. "It was much more than we could have imagined ourselves. The wairua was so strong. We came to reclaim and revive this taonga for ourselves."

Tattoo artists Cody Hollis and Tāmanuhiri Russell did a

wonderful job. Each of the wahine were emotional and overwhelmed with the outcome of the day.

Life goes on after receiving your moko kauae and when we asked the wahine what has changed for them, the answer was, "Nothing, but everything". Words that were used to describe how they feel include: "Proud to be wahine Māori, more confident, reborn, a deeper connection to my marae and hapū, very blessed, empowered, connected,



Tattoo artist Cody Hollis hard at work.

hungry for knowledge, stronger, honoured, privileged, unified, able to let go of childhood trauma, surrounded with love, safely surrounded by my tipuna, more conscious and aware".

"My sense of self love has grown to a place of balance and harmony," Renee Pere said.

"I feel so deeply rooted and grounded in my identity as a wahine Māori of Kahungunu descent, through the experience of going home to receive moko kauae inside my whare tūpuna, surrounded by the aroha of my whānau, hapū, iwi. It's magical. I'm a better person from this wonderful experience," Tina Talaic said.

"I feel renewed, revamped and rewired like I have been reawakened and revitalised like a new beginning of a new journey for me and my life good change positivity love and light," Paula Pere said.

"I feel complete and much lighter like my past trauma has been lifted and I can move forward in my life with determination," Karroll Pere said.

"I am clear and firm in my

positioning that to be self-determining in reclaiming and carrying my moko kauae is an outward declaration of my mana wahine and my whakapapa manifested visually for all to see.

Outwardly is the majesty, beauty, strength and pride of my Tūpuna that I will carry forever more as a proud wahine Māori. Inwardly there has definitely been a significant shift where I feel illuminated from the inside out," Lara Pere said.

"I feel like I have chosen a world – and now the challenge is to reduce the impact of that 'other world' that comes with all its values," Debbie Davis said.

"I felt love for the first time after receiving my kauae," Renee Sopharux said.

When asked what they will do differently now that they have their moko kauae, each of them shared their obligation and commitment to be strong wahine for their whānau, hapū, iwi.

For those of you who are interested in moko kauae, it's a very personal choice. Whatever motivates you, inspires you, impresses you, or forces you to look into getting a moko kauae is purely up to you.

Another Mokopapa Wānanga has been planned at Mohaka marae at the end of 2021 and these wānanga will be held biannually from there on. For more information contact the Mohaka Waipapa A Iwi Marae Facebook page.

LAUNCH OF THE



**Tangaroa Tohu Mana
Tangaroa Tohu Mauri**
MARINE CULTURAL HEALTH PROGRAMME

Join us for the launch of an innovative and New Zealand first marine monitoring programme founded on mātauranga Māori

Wednesday, 14 April | 5.30 pm

Te Ara o Tawhaki Marae
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Light kai will be provided

**TE HERENGA WAKA
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The Marine Cultural Health Programme is a kaupapa (initiative), driven and undertaken by Ahuriri mana whenua, in partnership with Napier Port – Te Herenga Waka o Ahuriri. The Kaupapa is spear-headed by the Mana Whenua Steering Komiti. Through a unique and innovative cultural monitoring framework, the programme measures and monitors the cultural and ecological health of the marine environment in and around the Ahuriri area, including Pānia Reef.

The Marine Cultural Health programme is founded on mātauranga Māori and recognises that everything is connected – the spiritual world, natural world, te taiao (environment) and people. People share a whakapapa (ancestry) with the environment and all living things on land and sea.

The Mana Whenua Steering Komiti in partnership with the Napier Port has been developing this programme for the last year and a half, come along and join us for the launch of this exciting new kaupapa.

What the launch will cover:

- The Marine Cultural Health Programme Framework and Plan
- The launch and walkthrough of the Marine Cultural Health Programme interactive website
- An introduction on how we use digital platforms for surveying, data recording and updating the website
- An overview of the ongoing research and monitoring programme.

Please register your interest by emailing:

Te Kaha Hawaikirangi | tekahah@napierport.co.nz
marineculturalhealth.co.nz

Hui Tau a celebration of faith

Myra Barber

This Easter more than 50 whānau representing Ngāti Kahungunu ki Heretaunga travelled north to Kaikohe to take part in the Hui Tau of the Church of Jesus Christ of Latter-day Saints.

This was the second Hui Tau of recent times, with the first in over 50 years being held at Te Hauke in 2019. That sparked an interest amongst the church community to reconvene an event that was a prominent part of the church's early days in Aotearoa, in particular in the Kahungunu rohe with many being held at Korongātā, Nuhaka and Te Hauke.

Kaumātua and church Bishop Jerry Hapuku and Hastings District councillor and church member Bayden Barber organised the roopū that represented both Hastings and Flaxmere stakes (parishes), with Flaxmere Stake president Farley Keenan and his family making up part of the group.

"The Hui Tau 2021 was a wonderful event. I especially enjoyed the way the Hui Tau promoted faith in Jesus Christ through a celebration of our reo and tikanga Māori," said Keenan. "One of the things that stood out to me most was the large numbers of mokopuna, tamariki and rangatahi that attended and participated right alongside their parents and kaumātua."

The roopū participated in a



Kahungunu ki Heretaunga Kapa Haka roopū – Heretaunga Hāro o te Kāhu.

number of the events starting with an impressive pōhiri for over 2000 manuhiri from around the motu on Good Friday afternoon. Amongst the hau kāinga speakers were many Ngāpuhi leaders including MP Kelvin Davis and MP Dr Shane Reti. Both Barber and Hapuku spoke for the manuhiri alongside a number of other speakers from Wairarapa, Kirikiriroa as well as a representative from the Rātana Church. A riveting mōteatea tautoko of Pinepine te Kura and a beautiful waiata tautoko of Tūtira Mai Ngā Iwi were offered by the Kahungunu whānau.

The Saturday programme saw the roopū busy with two Manu Kōrero speakers, Karahua Hapuku-Karaitiana, 15, and Tawhirimakea Karaitiana, 19, and a 30-strong kapahaka roopū "Heretaunga Hāro o te Kāhu". The bracket

performed by the roopū consisted of original mōteatea, waiata-ā-ringā, poi and haka composed by Bayden Barber all along the theme of the restoration of the gospel of Jesus Christ.

Under the tutelage of Barber and another experienced Te Matatini performer, Ripeka Hapuku, and Barber's wife, Myra, the roopū had been practising dutifully in the weeks leading up to the hui tau to create an invigorating and uplifting performance.

"Coming together to participate in and watch kapahaka with all our whānau, whanaunga and acquaintances throughout the motu has been inspiring. It was a great bringing together of faith and culture," remarked Barber.

Easter Sunday was the spiritual pinnacle of the weekend, where manuhiri

could attend any of the 11 congregations (ward or branch) in the Kaikohe area, but many chose to attend the Reo Māori ward "Te Peka o Ngāpuhi" in Kaikohe. The chapel was packed with over 500 attending the sacrament meeting where te reo Māori was the language used for all karakia, waiata and kōrero.

"The singing in te reo really touched my heart," commented Marama Tiakitai Hart of Waimārama. "There was definitely a feeling of unity and aroha."

Bayden Barber also ran a wānanga along with Dr Iraia Bailey of Ngāti Tūwharetoa in the afternoon. Both have been heavily involved in the translation of new and updating of previously translated rauemi Māori for the church, including the Book of Mormon and other publications.

AUNTY'S GARDEN

Hanui Lawrence

When our winter arrives, food will bring to mind warmth and comfort to our inner bodies.

Pork bones and puha soup is my favourite. Puha grows wild at any time of the year and in most places and it is full of minerals and goodness and takes a little preparation before cooking.

At Aunty's Garden, puha grows all year round, popping up here and there without needing too much care and attention. It's readily available and when you feel like a nice hot soup, you just pick enough for your meal and let the rest grow until next time.

This time last year a mighty change took place globally and we were all experiencing this change in various ways and we have continued to accept and adjust to life's changes, in fact we have just got on with it and kept going.

Our family has kept busy with the planting of winter vegetables. The weather has cooled down but be prepared: It's not too late to do your winter planting and don't forget to leave in your puha because it is nutritious, yummy, and good for you.

Pork Bones & Puha Soup

Ingredients

5 medium pork bones
2 medium onions
1 medium kumara
1 medium potato
1 dessert spout
mixed herbs
Splash of soya sauce
6 Oxo vege cubes
A bunch of freshly picked puha



Method

- Boil the pork bones and onions for one hour.
- Prepare the puha — rinse leaves under the tap and remove rubbish dirt; break up the leaves; rub and rinse the leaves well until shredded; put aside.
- Shred the meat from the bones and put the bones aside.
- Change water and place meat, diced vegetables, puha and spices into pot and bring back to boil for a further hour then add salt as needed.
- You could add lots of extras into this soup but for me this is best.

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