

## Young couple back Māori success

Starting out as lawyers, they gained an insight into the challenges Māori face and how the system often did not work for them

**P**iripi Winiata (Rongomaiahine, Ngāti Kahungunu ki Te Wairoa) and Te Uranga Lee Belk (Te Tai Tokerau, Waikato, Te Kāhui Munga) are the directors of Kawea Law and Consultancy Limited (Kawea).

Piripi and Te Uranga started their careers as lawyers. They worked across community law, justice and criminal litigation in West and South Auckland. In seeing the hugely disproportionate number of Māori in court, they formed an intimate understanding of the challenges Māori face in systems that are not designed to work for Māori.

Piripi and Te Uranga later took their advocacy skills and moved into system change work. They were involved in law, Māori-focused policy and strategy work across iwi, the private sector and the public sector.

They have two staff members, Paige Scruton-Nepe Apatu (Ngāti Kahungunu, Rangitāne, Ngā Rauru Kitahi) and Maia Birkett (Tūhoe, Ngāti Tūwharetoa).

As directors of Kawea, they continue to work on system change with a focus on creating real and meaningful outcomes for iwi and Māori. The work spans providing advice and guidance to organisations on strategy,



policy and capability.

Currently, Te Uranga is deputy treasury solicitor and legal manager at Te Tai Ohanga - The Treasury.

Piripi is supporting an independent group that is engaging on the future of Māori education, working with Internet New Zealand on a Te Tiriti centric strategy, and providing advice around the Reform of Vocational

Education and the new responsibilities in the Education and Training Act.

Piripi and Te Uranga both also work in the language revitalisation space with Ngāti Kahungunu and Te Uranga's iwi; both have a strong passion for te reo Māori and tikanga.

The term "Kawea" means to bear, take up, or carry - it speaks to the ethos of Kawea, which is about its people carrying their culture, language, customs, ways of being, and ways of thought with them in all of the work that they do.

Kawea supports organisations to uphold Māori rights and interests and work towards a better Aotearoa for



everyone.

Both have been hugely influenced by their kaumātua and whānau. They are both second-language learners who grew up in urban cities, Te Whanganui a Tara (Wellington) and Tāmaki Makaurau (Auckland).

Their mothers (both teachers) were first in each respective whānau to pursue tertiary education as adults and saw this as a way to improve the lives of their tamariki and mokopuna.

Te Uranga reflects on the people she comes from, firstly in Te Tai Tokerau, Ngāti Hine, who have a saying: "Tuatahi, me whakaiti te tangata, tuarua, me tino whakaiti, tuatoru me

tino whakaiti rawa atu!" Their meaning of whakaiti goes beyond humility and refers to the ability to reflect before taking action - that's not to say she doesn't dissent from time to time, she does!

Secondly, her Tainui people, particularly her koroua Mita Taupopoki Jack Pai who reminds her - kia rangatira te kawae, ahakoa te aha - to be exemplary, to be graceful, in all circumstances.

Lastly, her people of Taranaki and Tūwharetoa, who taught her about the pursuit of excellence in service, because our people deserve nothing less.

Piripi often reflects too on a saying from his people: "he wawata te kōura i kore ai" - a dream with no action will always remain a dream.

Outside their direct whānau, some of their key teachers include Te Tokotoru a Paewhiti, Te Wharehuia Milroy, Tā Pou Temara and Tā Timoti Kāretu in particular who instilled an expectation of excellence in any undertaking.

Pania Papa, Dr Wayne Ngata, Moe Milne, Corin Merrick and Hinewehi Mohi are also people they look up to for the ways in which they carry themselves, their people and their kaupapa.

As lawyers, they're also avid readers of Māori legal and constitutional academics like Moana Jackson, Annette Sykes, Judge Joe Williams and Ani Mikaere.

Ultimately, they see the many tamariki Māori in their lives as their biggest motivation. They want to help shape a world that sees them and all of their infinite potential to succeed in the world as Māori.

Piripi talks about one of their guiding whakataurangi: "Kia angitu te Māori, kia Māori hoki te angitu - For Māori to succeed and for that success to be defined by Māori." That's really all there is to it - being humble, putting in the work, and supporting Māori to succeed.

**Te Uranga Lee Belk and Piripi Winiata started their careers as lawyers.**

Piripi often reflects too on a saying from his people: "he wawata te kōura i kore ai" - a dream with no action will always remain a dream.

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# Nannies get hair done, but for naught

'The Nannies' is a narrative started during national lockdown 2020, based on a pair of lively elderly cousins who live next door to each other.

**Nigel How**

**T**his story has come at the insistence of the nannies. Nga mihi e korua, e nga nannies.

For well over a year, our marae has been part of the Whakaora Marae Project. This was funded by Te Puni Kokiri and facilitated locally by Kahungunu Executive. As a result, some of our external walls have been painted, broken concrete replaced and new concrete installed, fixtures fixed and new structures built. To end it all, our marae carpark was sealed. Te pai hoki.

Throughout all these upgrades, both Nanny 82 and Nanny 76 were heavily involved as "proxy" site managers. Every work team has been blessed with one or more encounters from our village nannies. This usually entails the nannies being aware work at the marae is being done. Once aware, usually by seeing the suspect vehicles driving into our marae gate, they remove



themselves from their daily routines, pile into a vehicle and drive themselves to our marae to oversee what is happening. And then add their 5 cents where appropriate.

Bless all the workers who have had them visit and find the nannies offer their uncandid opinions of what they should be doing, rather than what they are actually doing as per the plan. There are several examples of diversion from the original "plan", courtesy of our beloved

nannies.

Last month, our marae was on the visit agenda of a certain Government minister wishing to view what the Whakaora Marae Project had in part achieved in our district. Naturally, our two nannies were on the attendance list as our kuia, "proxy" site managers and as marae trustees.

Both were calm, both were collected. Both planned to get their hair "set" for the Honourable Minister. This led to Nanny 82 sporting a brilliant

dark purple hair-do, much darker than her lavender-coloured house. Nanny 76 corresponded with a brilliant red hair-do, almost matching her car. As their hair was set, so was the welcome scene for the Honourable Minister.

Cogs shifted and the Honourable Minister was called elsewhere by his boss, our Honourable Prime Minister. Aue! In the opinion of the nannies with beautifully set hair, our Honourable Prime Minister went from "than

lovely girl who can do no wrong" to that "young scallywag" who ruined their opportunity to display their hair-dos. Oh, and the excellent work of the Whakaora Marae Project. Nannies and their priorities.

They still, overall, love our Prime Minister. Just beware please Our Lady, our nannies don't like setting their hair for no reason.

On another note, recently me and Nanny 82 were by ourselves while Nanny 76 was busy with her gardens. Our conversation went like this.

"Covid is here now," I started. "Us three are triple-vaxed, but we can still get the kutu and get sick from it. If you get mauui, know that I will stay here with you if you are sick and won't leave until you are better."

"Oh", Nanny 82 replied. "That's nice. What if Nanny 76 is sick too?"

"Unless her daughter looks after her, Nanny 76 can stay on the couch or spare bed till you are both better."

"Ka pai" Nanny 82 said nodding thoughtfully, then added "I'm not going to get sick".

"Good" I replied "You can't kill a weed".

Nanny 82 looked more thoughtful then replied with a smile "I'm not a weed, I'm a blackberry!".

Nannies! Thinking she is the one tasty, productive yet menacing weed which is almost indestructible. I hope so. Mauri ora!

**Nanny 82 declared she was not a weed, she was a blackberry!**

## USE YOUR COVID-SENSE

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**KIA HAUMARU  
BE SAFE**

**KIA ATAWHAI  
BE KIND**



**KIA TŪPATO  
BE CAREFUL**

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**PROTECT YOU, PROTECT YOURS, PROTECT US**

## AUNTY'S GARDEN

### Kumara with a side of greens

By the time this goes to print hopefully our kumara harvest will be completed. Wānanga (tutored learning) groups would have harvested, from clearing the vines to preparing the beds for winter planting.

I have grown kumara all my life and just relish in these amazing vegetables. A Māori proverb says "E kore te kumara e ki ake he māngaro ia" – The kumara will never tell you how sweet it is.

It is a prized vegetable. It is a central part of our diet. I consider the kumara sacred.

When people come to buy the plants, especially new growers, I tell and show them there is a certain way to plant, when to plant and how to plant.

Kumara love hot dry conditions and don't require too much water as these plants grow. We have had more rain this season than last year and the vine growth has been prolific but I'm expecting a good yield.

Our recipe at Auntie's Garden is Baked Kumara with Spinach and Rocket Rounds. Spinach and rocket are two newish plantings for me. When sown it takes only three to four days for these seedlings to pop out of the ground and continue to grow prolifically (fast). I'm hoping these vegetables will blend nicely together.

#### **Baked Kumara with Spinach and Rocket Rounds**

**Ingredients:**  
2 or 3 large kumara



**Baked kumara with spinach and rocket rounds.**

½ cup of spinach  
½ cup of rocket leaves  
¼ cup of garlic chives  
1 onion  
Optional – ½ cup of grated, or a few chunks of feta cheese or a dollop of sour cream

#### **Method:**

Cut kumara in half and bake until cooked (do not peel, just scrub).

Pierce the kumara here and

there with a fork and add salt and pepper.

Saute garlic, onion and in a pot bring water to simmer, add salt and pepper, rocket and spinach leaves, tossing for a few maybe 5-6 minutes.

Drain the above and add a dash of vegetable oil and make balls of these fresh green leafy treats.

Place the baked kumara on the plate (add a little butter).

# TJ's driving passion for studying cars

He's enrolled at EIT to study automotive engineering

**T**J Pene (Ngāti Kahungunu) started tinkering with cars with his Dad when he was very young, so it makes sense that he is now enrolled in the NZ certificate in automotive engineering (level 3) programme at EIT Hawke's Bay.

It has not been an easy road for TJ, who was born in Rotorua but now lives in Hastings with his family.

His real name is Tuia, with Junior added to distinguish him from his Dad, who gave him his love for cars. The name means a lot to his whānau as it has been handed down over four generations.

TJ left school early "because it was not really for me", but still realised that he needed to study further to get somewhere in life. He enrolled in the Te Marama Learning Centre in Hastings, and while he was there he attended an open day at EIT's Hawke's Bay campus in Taradale.

TJ only had eyes for one programme on offer – automotive.

"I just didn't really like anything else – I like cars," he said.

"That just got my attention straight away because the instructor was showing parts

*I just didn't really like anything else – I like cars.*

TJ Pene

from cars, and it was what I wanted to learn. I thought that this feels like a good programme for me. "It was enough for TJ to sign up for the (free) NZ certificate in foundation skills (automotive and engineering) (level 2), which he completed last year.

"I enjoyed it so much. It started off kind of slowly, but the more we progressed into working with cars, the more it got my attention. Everything we were doing was what I wanted to learn.

"Passing level 2 gave me the courage to go for level 3, which I will definitely pass."

TJ says he is keen to continue studying automotive engineering next year but would like to work in a garage or car workshop at the same time.

There is no doubt that TJ's passion is driven by the simple pleasure of working on vehicles.

"It has always been a hobby and I love it when I get to do

something. It's like when you first build your engine, and you start it for the first time. It feels great because you built that."

Having built an engine last year, the irony is not lost on TJ that he can fix cars before he even has his full licence (he has his learners).

That is his next task and after that, his aim is to build his own car from scratch.

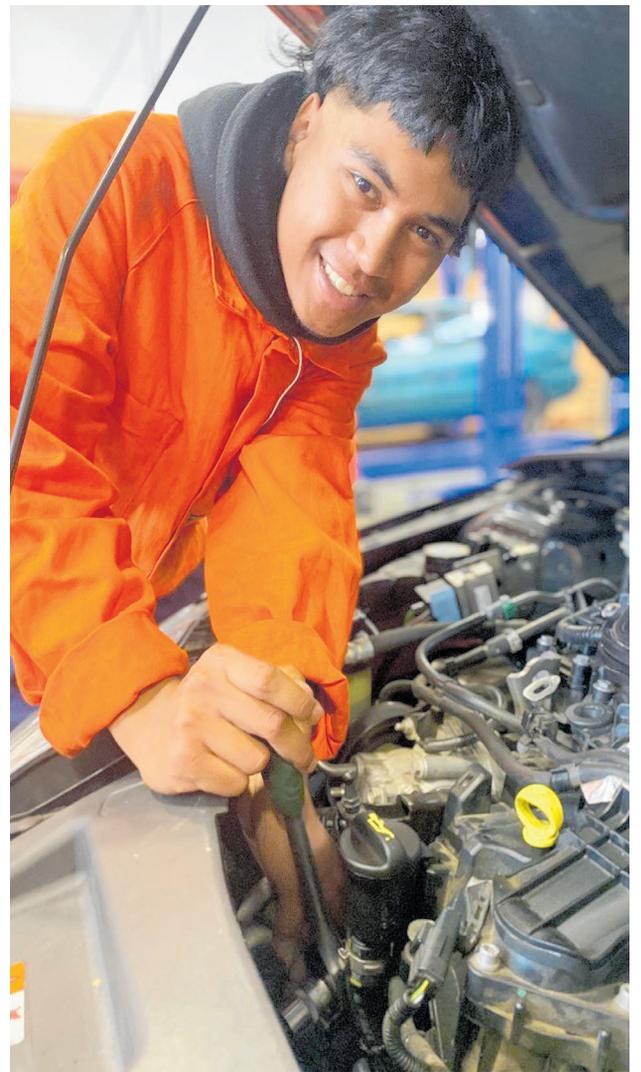
And his car of choice – an old school Ford!

For now, TJ is just loving the EIT programme and the education he is getting

"The tutors are great and really help us. They know things that a lot of us don't and they are keen to teach us."

Todd Rogers, EIT's head of school for trades and technology says: "Automotive engineering is one of our most popular programmes and it is fantastic to see one of our graduates pathway from foundation skills to automotive level 3 and then to industry – that's what we are here for."

**TJ Pene is enjoying the NZ certificate in automotive engineering (level 3) programme at EIT Hawke's Bay.**



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# Ko wai, nō wai, mō wai, these are the questions

It's time we took better care of our water

### Ngahiwi Tomoana

**O**n Thursday morning we woke up to the news that Tūranganui-a-Kiwa and Ngati Porou was flooded and roads blocked including Napier to Wairoa roads, isolating Gisborne and Wairoa. This brought in the focus about the issues of the Three Waters reform - Three Waters that this Government is pursuing and my role in being on the national working group. In our history and tradition, we ask three important questions when we meet for the first time or when we introduce anything new into our communities or into our whānau. Those questions are Ko wai? nō wai? and mō wai?. The most visible portrayal of these three questions is when opening a new whare, but it's also intrinsic in our greeting of each other. Ko wai? Means who are you? What is your whakapapa? What are the wai or the waters that birthed you? What is your matriarchal

lineage? Whose womb did you emerge from? What is your whakapapa on your mother's side and your father's side? Who are your grandparents? And what is your name? Suddenly we start to lock a person into a tapestry of whānau, especially back to parents and grandparents and tipuna. From this question, we start making connections. No wai? Means where are you from? Which waters sustained your whānau, your hapū, your iwi and your waka? What was the spring, the lake, the river or the seas that sustained your community?. From there we start connecting the personal whakapapa to a place and a time that we can all connect back to. The third question is mō wai? Based on your watery origins, the question asks what you stand for and asks how you will protect these waters that you move through your life and asks how you will pass on your legacy to the next generation through the womb of the mother to the womb of the land Papatuanuku, to the

**The Mana of the river and Mana Whenua suffer due to a legacy of poor management, mainly over-abstraction of groundwater and illegal diversion of the river.**



wombs of the future. Ko wai? nō wai? mō wai? My participation in the Three Waters national group has been to ask these questions of ourselves as a country as these are the initial three waters that we as Māori subscribe to and we are kaitiaki of. As we track our way through the Pacific and into Asia we find there's a resonance throughout these Islands and throughout these continents. Hawaiki for example has the word 'awa' /river in it. Savaii in Samoa has 'ava' and 'vai' which is water. Hawaii also has awa and in Indonesia they have Java which has their version of water 'ava'. In Sarawak, a Malaysian state on Borneo they have 'awa'. So we see that we can run but we can't hide from our

whakapapa and our duty to protect through kaitiakitanga, the waters of yesterday, the waters of our nannies, the waters of our hapū and generations yet to come. We also need to protect our rivers, our underground water sources, our springs and our marine environments. We must protect our waters for the wellbeing of all humanity. That's our job as Ngāti Kahungunu. It's reflected in hapū whakapapa and hapū origins. For example, Mangaroa, Korongata, Matariki, all have their origins in the stars, the Milky Way which we also refer to as Te Awa o Te Atua which is the name of the land bocks through Bridge Pa and Paki Paki. Our duty to protect not just three waters but all the waters is indelible in our whakapapa

as in Kahungunu. We must ensure the right of all people to have pure drinking water without chemicals or pollutants. We must ensure the mauri of rivers is maintained to a healthy standard for fish and plant life as well as health and recreation and also to ensure there's enough quantity for economic purposes. We must ensure that wastewater and stormwater are treated before they're discharged into our marine environments. The floods are reminders to us from the gods of yesterday that we haven't been good stewards of our waters and we have to lift our game. Ko wai, nō wai, mō wai, these are the questions. Tihei Kahungunu, Mauri Ora Takitimu.

**Let's go to Church!**

**Flaxmere Christian Fellowship**  
220 Flaxmere Avenue, Hastings  
Main Sunday Meeting - 10:00 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 10.00am**  
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**Web: www.flaxmerechristianfellowship.com**

## What we do individually matters during pandemic

### Roshan Uelese

*Ko Kahurānaki te maunga  
Ko Ngaruroro te awa  
Ko Takitimu te waka  
Ko Ōmāhu, ko Korongatā ngā marae  
Ko Ngāti Hinemanu, Ko Ngāti Poporo ngā hapū  
Ko Ngāti Kahungunu te iwi  
Ko Moapi raua ko Alieta oku māua  
Ko Roshan Uelese tōku ingoa*

I didn't wonder "if" I'd get Covid only "when". The virus has been making its way through our town like a rich tourist, staying wherever it pleases for a few days before it leaves and takes our taste buds as a souvenir.

I've been in isolation for 10 days, seven of those as a close contact and currently on my fourth day as a positive case. Day one was the worst, I had a headache so bad it felt like someone was squeezing the inside of my brain and my nose was blocked/runny at the same time, how is that even possible? Day two and three was more of the same but on a gradual decline. I must say it hasn't all been bad here in ISO, I do enjoy my flatmate catering to me but if you're thinking it's like a great holiday, it's really not. Covid makes me so tired, but the headaches and blocked nose makes it hard to sleep, it's a torturous battle. Prior to testing positive I was doing all I could to keep myself safe. Washing my hands, using hand sanitiser,



PROTECT YOU, PROTECT YOURS, PROTECT US

always wearing a mask, etc. Even though I was sure I would get Covid, these practices were more for those around me. I hated the thought of someone's nan or koro catching this virus because of me, so I knew it was my responsibility to do my part. I know there's a lot of more relaxed people thinking, "I'll probably get it anyway so who cares?" But if this is your thought process on catching the virus, it's most likely because you think you're going to get through it easy. My thought process was and is with those who are more fragile and will most likely have a hard time getting through it. I was asked by my aunty to do some communications for the iwi and to be the face of the Flax Vax initiative. It was really cool and really hard at the same time. For others, being a part of something that not everyone likes can be difficult but you still have the freedom to support it quietly or just sink into the conversations with those who share your opinion. However for me, being the face of something that not everyone likes was really hard because there's nowhere to hide and no room to be quiet. When I get out of ISO I will continue to do my best to keep myself and those around me safe. This whole pandemic experience has shown that what we all do individually matters, our community is our team and good health really is our greatest wealth.

**Being the face of something that not everyone likes was really hard because there's nowhere to hide and no room to be quiet.**

# Professor shares her vision for university

In her new role, Suzanne Pitama is excited about pushing forward some key initiatives

**Rosemary Rangitaurira**

**T**he University of Otago's recently appointed head of campus and first wahine Māori dean of any Otago Medical School, Professor Suzanne Pitama, knows what she wants to achieve in her role.

Pitama hails from Ngāti Kahungunu, Ngāti Whare, and is an educational psychologist, elected as dean and head of the university's Christchurch campus in December 2021.

The former director of the Māori Indigenous Health Institute (MIHI) is clear about her vision for the university.

"I want to further strengthen the culture of manaakitanga and kaitiakitanga in mahi we are involved with, to increase our



ability to demonstrate social accountability and more clearly articulate our ability to support health equity."

"I'm feeling excited about the opportunities we have to move forward on some really key initiatives, which includes the implementation of a governance structure that aligns with Te Tiriti, preparing ourselves for the huge health reforms this year, and ensuring our campus is well placed to address equity in our community."

Pitama, who was encouraged by her peers to apply for her role, is known by her colleagues for inspiring up-

and-coming academics, including wahine Māori.

"I really benefited from having a senior Māori research mentor and supervisor. I would encourage emerging Māori researchers to seek out and ensure they have this kind of support to help them to navigate the complexities of being a Māori researcher," she says.

The Ngāti Kahungunu and Ngāti Whare uri (descendant) has made a wealth of contributions to academia:

**Professor Suzanne Pitama is from Ngāti Kahungunu, Ngāti Whare.**

■ Winning the Prime Minister's Supreme Award for tertiary teaching excellence in 2015;

■ Being a Māori sub-editor of the New Zealand Medical Journal;

■ Being the winner of the Royal Society Te Aparangi 2018 Metge Medal for her contribution to developing new research capacity and mātauranga to address critical indigenous health inequities in Aotearoa.

It's clear she lives by one of her Hawke's Bay hapū of Nuhaka's whakatauki (proverb): "Te Wharerau o Te Tahinga."

"Te Tahinga was a chief, who encouraged each of his children to ensure their households were self-reliant and could support themselves, so they, in turn, could support others," she says.

This whakatauki highlights why succession is important to Pitama because she says Māori leaders like those before her at Otago University have paved the way.

"When I think of our earliest graduates like Te Rangihiroa, the first Māori dean of a Medical School, Professor Eru Pomare, the work in te reo Māori from Professor Poia Rewi, and mana wahine leadership like Professor Jacinta Ruru, I realise the mahi they put in, and the work laid before me now to build on their legacies."

Rosemary Rangitaurira is Te Āki at the Science Media Centre.

**Te Tahinga was a chief, who encouraged each of his children to ensure their households were self-reliant and could support themselves, so they, in turn, could support others.**

— Suzanne Pitama



**NAPIER<sup>o</sup> PORT**  
Te Herenga Waka o Ahuriri

## VOYAGE TO RĒKOHU BY THE STARS

NAPIER PORT'S ENVIRONMENTAL MANAGER TE KAHA HAWAIKIRANGI TOOK ON AN ALMIGHTY CHALLENGE IN JANUARY, NAVIGATING THE DOUBLE-HULLED VOYAGING WAKA TE MATAU A MĀUI TO RĒKOHU CHATHAM ISLANDS ... ENTIRELY BY THE STARS.

Te Matau a Maui is owned by Ngāti Kahungunu, and is operated in partnership with the Ātea a Rangi Educational Trust. In preparation for the voyage, Te Kaha completed a commercial skippers course, and has been training in celestial navigation with local skilled navigator Piripi Smith. Piripi is one of four Pwo (skilled navigators) in New Zealand. Te Kaha's a long-time crew member of the waka (he sailed to Rēkohu as crew in 2014); although he had assisted with navigation before to Norfolk Island and Raratonga, this was his first multi-day voyage as chief navigator. The crew had trained hard together for six months before the voyage, and Te Kaha says they were well-prepared.

What is celestial navigation? It means finding your way using the position of the stars, moon and sun; the ocean swells, currents and wave patterns; the wind and birds. It involves observing the elements, understanding what the information means, and applying that to sailing the waka. The science of celestial navigation has been practised for thousands of years; Polynesian ancestors regularly navigated the Pacific Ocean using the stars as their guide. The craft of celestial navigation was in danger of being lost, but has had a resurgence in the last 30 years due to the mahi of organisations like Ātea a Rangi teaching the traditional ways of Polynesian sailing and wayfinding.

The round-trip voyage to Rēkohu covers around 700 nautical miles, and takes about four days each way. Te Kaha had good visibility of the stars for most of this trip. The crew had intended to leave the following day, but Cyclone Cody had other ideas and kept the crew on dry land for a week longer than planned. The Chatham Islanders' famous hospitality kicked in, and the crew's unexpected week on the Chathams was no hardship

with crayfish, paua and kina for all. The tail-end of Cody even gave the waka a bit of a boost out of the bay on the way home.

Te Kaha says the main challenge along the way was managing fatigue – as navigator he averaged 3 hours sleep every 24 hours. The highlights were reaching Rēkohu, the teamwork and camaraderie, a break from technology, the music and catching fresh fish along the way. Te Kaha's next voyage will see him graduate as a celestial navigator. Planning is already underway to sail the waka to more distant islands next year, but as always there are hurdles to overcome around Covid and funding in particular.

**Napier Port supports Ātea a Rangi's educational youth experiences in waka taurua sailing and navigation skills, and the Te Matau a Māui Voyaging Trust – [www.atea.nz](http://www.atea.nz)**





Ngāti Kahungunu Iwi Incorporated Board 2000-03: From back left: Johnny Nepe-Apatu, Robert Ropiha, Haami Hilton, Linette Rautahi, Owen Purcell, Bevan Taylor, Alex Holes. Front from left: Alice Hopa, Sophie Keefe, Christine Teariki, Ngahiwi Tomoana, Bill Blake, Mihi Namana, Ara Hudson

# Election on for four iwi board positions

Candidates for six other roles go through unopposed, with voting papers posted to eligible registered iwi members

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**Ruth Wong**

**N**ominations for the Ngāti Kahungunu Iwi Incorporated Iwi triennial board elections closed on Monday, February 28, giving all eligible applicants time to indicate their interest and submit their nomination forms. At least one nomination for each of the 10 vacancies on the board was received.

More than one nomination was received for the chairperson, kaumātua, Kahungunu ki Wairarapa and Ngāti Kahungunu Wairoa Taiwhenua vacancies, therefore an election will take place for these four positions.

- **Chairperson** (one vacancy):
  - BARBER, Bayden
  - TOMOANA, Ngahiwi
- **Kaumātua** (one vacancy)
  - HAPUKU, Jerry
  - HILTON, Haami Tekuru Timu
- **Ngāti Kahungunu Wairoa Taiwhenua** (one vacancy)
  - HOW, Nigel
  - WILSON, Naomi
- **Kahungunu ki Wairarapa** (one vacancy)
  - IHAKA, Melissa
  - RUTENE, Andrea
  - WAIPUKA, Jinishavorne
- **The following six candidates will go through unopposed:**
  - Kahungunu ki Tamaki Nui a Rua Trust – HAPE, Hayden
  - Te Taiwhenua o Heretaunga – HOKIANGA, Thompson
  - Te Taiwhenua o Tamatea – HEPERI-SMITH, JB
  - Te Tawhenua o Te Whanganui-a-Orotu – RETI, Hōri
  - Taurahere Runanga Northern District – BEATTIE, Eruera
  - Taurahere Runanga Southern District – RUAWAI-HAMILTON, Brian

The Ngāti Kahungunu Iwi Incorporated board elections are well under way.

At the beginning of each election term, we approach the event with a fresh perspective and look forward to who might put themselves forward. Most of the candidates come through a marae election to their respective taiwhenua before they can be eligible to be nominated to the Ngāti Kahungunu Iwi Incorporated Board.

For the taurahere, they need to be part of an active Kahungunu board to be eligible for nomination, and for the kaumātua position, they need to be 60 years or over, be proficient in Kahungunu tikanga, kawa and reo, and reside in the Kahungunu rohe. We respect that it takes time and a long-term goal to push through to just be eligible to put yourself forward for positions on the iwi board. All nominees are to be commended for putting themselves forward for this election.

Voting papers were posted to all eligible registered iwi members on March 24. There are currently 19,469 members who are eligible to vote. To vote, you must be registered with Ngāti Kahungunu Iwi Incorporated, be a descendant of Kahungunu, and be 18 years or older. It is important that we have the correct postal address to be able to send you the postal ballot voting papers.

It's easy to vote. For the past two elections we have used an online system which has worked very well. Once you receive your voting paper, you can choose and tick your preferred candidate or candidates and put it into the free reply post envelope provided and pop it in the post, or you can vote online and throw the voting paper in the rubbish.

There's no way anyone can vote more than once. The voting paper has a unique bar code that cannot be duplicated when it enters the system. All instructions are clear on the voting paper.

Everyone will vote for the chairperson position. Only those 60 years and older will be able to vote for the kaumātua position, and whānau who affiliate to Wairarapa or Wairoa will get to vote for their preferred candidate.

Voting closes at 12 noon on April 26 and new registrations and updates to the system will not take place after April 19 until the election is declared closed. This gives administrators time to enter late registrations.

Online voting is by far the most efficient way to vote, however, for those who live near the Ngāti Kahungunu Iwi Incorporated Office on Fitzroy Avenue in Hastings, there will be a ballot box for you to pop in your voting form, otherwise, drop it into any postal box in time for it to get to the election officer before it closes at 12 noon on Tuesday, April 26, 2022.

Results of the election will be announced at a Special General Meeting also held on Tuesday, April 26 at 4.30 pm via zoom. <https://us02web.zoom.us/j/88438870678>

If you want to learn more about the election or candidates visit [kahungunu.iwi.nz/copy-of-nkii-board-elections-2022](http://kahungunu.iwi.nz/copy-of-nkii-board-elections-2022)

# Go ahead – make some time to pamper yourself

Remember to stop and take time out

**Ruth Wong**

**S**ometimes an afternoon out of your busy schedule is all you need, just to relax and unwind and perhaps have a facial or a back rub or a foot spa, or just chill out with friends, having a good old chin wag with a nice cup of hot chocolate and some nice treats to nibble on.

We all know that "some time" never comes along because like many busy people, we hardly make time for ourselves, even if it's for something you really need, to de-stress, to re-energise, to help you re-align and re-focus and gain a better perspective of things on your mind.

A few weekends ago, a friend and I were invited by a special lady to a VIP pamper session.

We were given the date, time and venue and a message to wear something comfortable. I was a little apprehensive at first wondering what this would involve.

I'm glad, however, that the message didn't say to wear comfortable walking shoes, because that would have put me right off.

Very grateful nonetheless for the invitation, both my friend and I agreed to go along.

like walking into an antique place with vintage furniture and ornaments, then one glance forward, there was healthy treats and drinks to the left and further in front was a long colonial style dining table and chairs dressed for high tea that would be served later in the day.

There was a space carefully arranged for all of the different pamper treats like facials, hand massage, essential oils, foot spa and massage, back massage and even a dedicated space on the massage tables for hot ear waxing. All of these treats were on the menu for the afternoon. I actually forgot where I was and I wondered why I hadn't seen this place before.

Others started to arrive and I saw familiar faces. My friend arrived dressed in her comfortable clothes.

Usually she's dressed up for the office. It was nice to see everyone wearing comfy clothing.

I saw the faces of women who not only work hard in their places of employment, but mothers, aunts, sisters, daughters, friends, acquaintances, who had come together to share time with each other, to bask in the treats that were planned for us, and to relax and enjoy the moment. It was fantastic and very soothing and gratefully received.

I learned many special things from this experience. Everyone needs time out from their busy schedules. We all need to make the time to look after ourselves and to feel good about ourselves.

Many of us work without stopping for ourselves. We all need to be more mindful of each other and remember to stop and take time out, even if it's just a few moments.

The biggest lesson I learned was that special people pay it forward. This is how blessings go. The challenge to us as recipients of this blessing is to pay it forward.

There is one woman in particular who organised this VIP pamper afternoon who I must mention.

She, along with her dear friends and family, worked crazy hours to prepare and arrange everything, to ensure we felt super special and it worked.

We all came away from that special afternoon feeling refreshed and energised. My friend felt so good she went home to write a report while her mind was clear.

Others took on the challenge to go back and do some yoga classes. I came home and slept like a baby that night, something I hadn't done for a while.

I am working on my "pay it forward" challenge. Whānau Ora is making "some time" for you. Thank you Brenda!



**Joanne Rosandich** was part of a group of wāhine given the chance to pamper themselves.

We all need to make the time to look after ourselves and to feel good about ourselves.

As the date approached I started to feel insecure about fitting in with others who might attend. You see, although I seem to be outgoing and friendly, I actually like my own space and I don't have close friends and honestly I'd rather be home with my family and our dogs.

So yes, I was starting to feel quite anxious about going along to this VIP Pamper Session. To help ease my anxiety, I decided I would get an early diabetes foot check to get my claws chiselled before the pamper day in case someone might freak out when massaging my size 12 feet.

The day arrived and I made my way to the destination right on time. I was one of the first ones there.

I walked in and immediately felt special as the entrance was dressed up and had the aroma of healing liniment oil among other soothing fragrances wafting through the high-ceilinged rooms.

I wondered where I was. The decor of the entrance was

## Ngāti Kahungunu Iwi Incorporated Scholarships

open 5 Feb & close 10 May 2022

Ngāti Kahungunu Iwi Incorporated acknowledges that education is the key to personal, whānau, hapū and iwi development.

There are two types of scholarships -  
General worth \$500 and Research worth \$5,000;  
Applicants must be registered tangata whenua members;  
Applicants must be studying full-time in your third to final year of degree or doing post graduate studies



Apply online [www.kahungunu.iwi.nz](http://www.kahungunu.iwi.nz)  
All inquiries email [brooke@kahungunu.iwi.nz](mailto:brooke@kahungunu.iwi.nz)  
or phone office 0800 KAHUNGUNU



# DON'T BE SCARED BE PREPARED

PROTECT YOU, PROTECT YOURS, PROTECT US

*"Kahungunu Living Longer"*

**PREPARE YOUR WHARE PRACTICE GOOD HYGIENE**

- Designate an 'isolation' room
- Regularly clean/wipe surfaces
- Entertainment (Books, Games etc)
- Wear a mask in public
- Wash hands regularly
- Stay home if you're feeling sick

**PREPARE YOUR WHĀNAU PREPARE YOUR PĀTAKA**

- Create a plan for if someone in your whare gets māiui/sick
- Keep a list of whānau details
- Talk with your tamariki & other whānau about the plan
- Store non-perishable kai
- Store kai that your whānau will eat
- Store enough kai for one month
- Store water
- Use recyclable drink bottles

**COVID-19 IS TRAVELLING ACROSS AOTEAROA FAST, DON'T WAIT TILL IT'S HERE, START TO PREPARE!**

**BE INDEPENDENT & SELF-RELIANT**

'Our **TIHEI MAURI ORA** Emergency Response Unit is ahead of the game and they are preparing emergency packs for whānau'



# IF YOU KNOW WHAT TO DO YOU'LL GET THROUGH

PROTECT YOU, PROTECT YOURS, PROTECT US

*"Kahungunu Living Longer"*



If you think you have **COVID-19** call Healthline on **0800 358 5453** 24 hours a day, seven days a week, or phone your doctor.

Stay home and let Healthline staff help talk you through what you should do.

<https://www.healthpoint.co.nz/covid-19/>



# PLAN WHAT TO DO IN THE FIRST 72

BEING PREPARED FOR AT LEAST 72 HOURS

*"Kahungunu Living Longer"*

- F FOOD**  
Have you got enough food for you and your family where ever you might be stuck?
- I ISOLATE**  
Where can you safely isolate without impacting others around you?
- R RETRACE & RESPOND**  
Have you scanned in everywhere you visited? How fast can you respond if notified by MOH?
- S SELF RELIANCE**  
Can you survive until support arrives? [first aid, petrol, money, games, toilet paper, power...]
- T TALK & TEST**  
Do you have your GPs number in your phone? Where are the nearest testing stations?



# MASK, SCAN, PASS, STAND!

PROTECT YOU, PROTECT YOURS, PROTECT US

*"Kahungunu Living Longer"*



- Wear a face covering at all times
- Scan in with the NZ COVID Tracer App
- Have your Vaccine Pass ready to be scanned
- Keep 1 metre physical distance from others

<https://covid19.govt.nz/prepare-and-stay-safe/keep-up-healthy-habits/stay-safe-this-summer/>