

# KŌKIRI

Faine  
Maniapoto  
Kahia –  
Drive and  
Determination



# Kōkiri me Kōkiritia

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Kōkiri magazine and Kōkiritia email newsletter are two ways that Te Puni Kōkiri shares news and events and reflects our aspirations for Māori development.

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*Faine is shown on the cover with his racing helmet. It features a special design representing Faine's close mate Travis Harris. Travis died in 2012 from Lymphoma. He was 16 years old. Originally intended for a tā moko, the Travis family gifted the design to Faine. "Just to have my friend watching over me in every race means a lot to me," he says.*

*Our cover image was shot at Bruce McLaren Motorsport Park Taupō, by Erica Sinclair.*



Kōkiri is published twice a year by Te Puni Kōkiri, the Ministry of Māori Development. Its kaupapa is to share stories about Māori Development, showcase Māori success, and recognise iwi, hapū, and whānau Māori expressing mana motuhake in their communities. You can subscribe to Kōkiri magazine and Kōkiritia email pānui for free. Visit [www.tpk.govt.nz/kokiri](http://www.tpk.govt.nz/kokiri) to subscribe or update your subscription. For all editorial enquiries contact, [kokiri@tpk.govt.nz](mailto:kokiri@tpk.govt.nz) or visit [www.tpk.govt.nz](http://www.tpk.govt.nz). ISSN: 11778164. CONTRIBUTIONS: Te Puni Kōkiri welcomes editorial and photographic contributions for Kōkiri and Kōkiritia which promotes Māori Development. Te Puni Kōkiri reserves the right not to publish any contribution given. Unsolicited material will not be returned unless accompanied by a stamped, self-addressed envelope. While all care is taken, no liability is accepted for loss or damage. COPYRIGHT: Parts of this publication may be reproduced or copied with the written permission of Te Puni Kōkiri – email [kokiri@tpk.govt.nz](mailto:kokiri@tpk.govt.nz). ©Te Puni Kōkiri 2015. DISCLAIMER: Kōkiri is published by Te Puni Kōkiri, PO Box 3943, Wellington. While every care has been taken in the preparation of this publication, neither Te Puni Kōkiri nor the individual writers accept any responsibility or liability, whether in contract or in tort (including negligence) or otherwise, for anything done or not done by any person in reliance, whether wholly or partially, on any of the contents of this publication. Readers should also note that the materials in this publication are the personal views of the writers and do not necessarily reflect the official policy or views of Te Puni Kōkiri. CREATIVE COMMONS: This work is licensed under the Creative Commons Attribution 3.0 New Zealand License. To view a copy of this license visit <http://creativecommons.org/licenses/by-nc/3.0/nz/>





# MAI I TE TOIHAUTŪ

## Ngā mihi o te wā ki a koutou katoa.

We all look forward to the summer holidays and spending time with whānau and loved ones. Having a break from our usual routines of study and work commitments to return to our papakāinga or enjoy a change of scenery – indulging in good food, sun and relaxation will be good for the soul.

The start of 2016, for most of us, prompts reflections and resolutions. We look back on 2015 and make plans as we look forward to the year ahead.

I am all for personal transformation, particularly when it affects whole whānau and communities. Through our national and regional network, I am often in the fortunate position of seeing whānau create change and achieve their goals.

Te Puni Kōkiri has passed its first year milestone under its new operating model and outcomes framework. As we progress our work programme, we will concentrate our resource and effort where we can make the most impact – always remembering our vision: Iwi, hapū, and whānau Māori succeeding as Māori.

Our work programme supports four areas:

**Whakapapa (Identity)** – Māori language, culture and values holding a place at the centre of Māori and Aotearoa New Zealand identity;

**Oranga (Wellbeing)** – Māori New Zealanders being confident of enjoying both opportunities and outcomes that are equal to those of all New Zealanders;

**Whairawa (Prosperity)** – high performing people, assets and enterprises creating a thriving Māori economy and

**Whanaungatanga (Relationships)** – the Crown and iwi Māori experiencing genuine engagement and productive, enduring relationships.

During 2015 we have worked hard, alongside the Hon Te Ururoa Flavell, other Ministries, agencies and organisations representing iwi, hapū and whānau Māori. I am pleased to highlight for you some of our mahi from the past year.

### WHAKAPAPA IDENTITY

The Māori Affairs Committee will present its report on the Māori Language (Te Reo Māori) Bill to the House of Representatives in late February. In October 2015, Cabinet agreed to changes to the Bill, which includes the establishment of Te Mātāwai, a rōpū that I consider signifies a strengthening of the Crown and iwi, hapū and whānau Māori partnership, and a sharing of responsibility for te reo Māori.

### ORANGA WELLBEING

The Māori Housing Network is to support whānau, hapū and iwi Māori to plan, fund and implement successful housing initiatives. The Māori Housing Network works with applicants to help progress:

- community home repair programmes
- the development of papakāinga infrastructure for housing
- the building of affordable housing
- work with emergency housing providers.

The Māori Housing Network offers whānau solutions for whānau housing. It provides information on sources of funding, other housing providers, potential partners and home ownership. More details are on our website [www.tpk.govt.nz](http://www.tpk.govt.nz), under the heading 'Support for Māori housing initiatives'.

It was great to meet the Ranga-Bidois whānau when the Māori Housing Network was launched at the opening of their papakāinga in Ngāruawāhia. I was told their story began when an aunty was invited to a Whānau Ora hui. Later, with money from the Whānau Integration Innovation Engagement (WIIE) Fund, three generations wrote down their dreams and what they were going to do to achieve them. Housing was top of the list. Turn to page 6 to read more.

Whānau Ora represents a major transformation in the way that government agencies and service providers work together, and how they connect with whānau. Whānau are empowered to develop a plan for the future; and to trust their solutions.

In Budget 2015, almost \$50 million over the next four years was secured to fund approximately 230 navigators so they can continue to support thousands of whānau. Navigators play a pivotal role in Whānau Ora. Reports from whānau and providers, as well as research, shows that when whānau work with navigators they experience significant benefits including improved outcomes across education, employment and income.

Find out how to access Whānau Ora, on page 24, and read about experiences of whānau in Te Waipounamu as the focus on the farming sector and bringing whānau back to the land.

### WHAIRAWA PROSPERITY

It is intended that the draft Te Ture Whenua Māori Bill is introduced into Parliament early in 2016. The new Act will be designed to ensure appropriate safeguards for the retention of Māori land as a taonga tuku iho and to make it easier for Māori land owners to make decisions about how they wish to use their land. The Bill also includes the establishment of a Māori land service which will be a new service to help land owners with decisions they make about their land. The service includes providing access to information on land ownership and governance.

### WHANAUNGATANGA RELATIONSHIPS

Te Puni Kōkiri leads, supports and advises on the Crown's relationships with iwi, hapū, and whānau. We work with Chief Executives and their agencies regarding the Treaty of Waitangi and its application today. Another area where good engagement between Treaty partners is important is in the settlement process, by observing mandating and ratification procedures, and over-seeing post-settlement commitments.

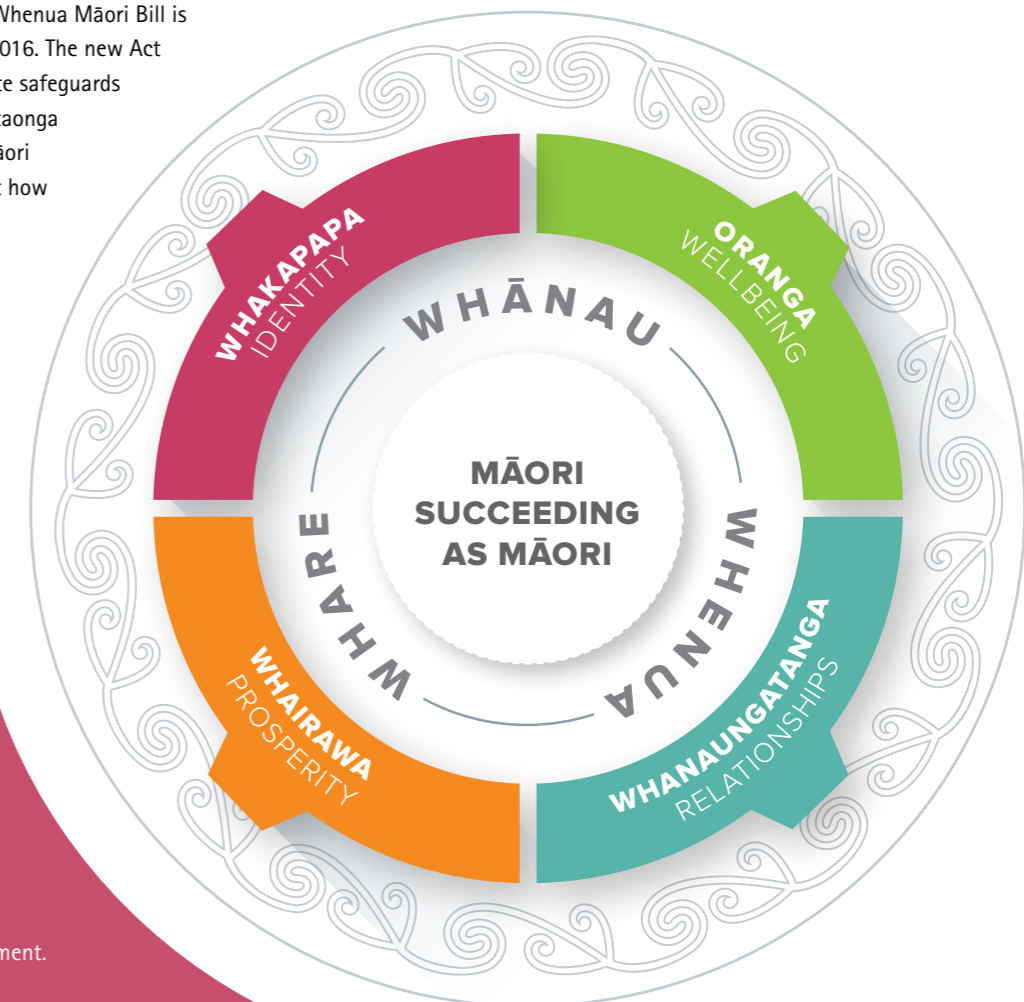
Turn to page 28 and read about Jaclyn Williams, our new Manager Crown-Iwi, Hapū, Whānau Māori Relations. Alongside Treaty settlements, her team's responsibilities include providing quality advice to stakeholders. She knows that partnership is key. "It's not just about the Crown who figures everything out – we're not going to get it right on our own. We've got to work together," she says.

I look forward to sharing more achievements over the next year, through Kōkiri magazine and Kōkiritia email pānui.

We still have much to do and look forward to working with you in 2016.

Kia tau ngā manaakitanga ki runga i a koutou katoa.

Pai mārire, Michelle



Top left: Judge Wilson Isaac (left) and Te Puni Kōkiri Chief Executive Michelle Hippolite.

Right: Te Puni Kōkiri operating model and outcomes framework from the Strategic intentions document.



# TE PĀTAKA A TE URUROA

## Ngā mihi o te tau hou ki tēnā, ki tēnā o koutou.

2016 has arrived and provides us with new ambitions and goals to achieve in this calendar year.

Now, is also a time when we acknowledge the 176th commemoration of signing our national founding document, Te Tiriti o Waitangi.

In the Māori calendar year, we acknowledge the birthday of Rātana founder, Tahupōtiki Wiremu Rātana on January 25th followed by the anniversary of Waitangi Day.

It is also a time for me to acknowledge that I have been in the role of Minister for about 15 months. I have settled into the role now and look forward to further advancing our people in various sectors.

My three big priorities have been, and will remain, improving outcomes for whānau, while also advancing our aspirations in housing and Māori land matters. I call these my three 'w's', which are whānau, whare and whenua.

My aim is to expand Whānau Ora. One of my intentions is to boost the number of Whānau Ora navigators. It is these people who connect our families with the appropriate help including through government agencies as well as helping whānau to empower themselves through designing a plan.

In addition to my ambition to increasing Whānau Ora resources, it is important families have access to quality housing.

Last year, I launched the Māori Housing Network.

The intention is to increase the number of affordable homes for Māori, focus on home improvements to allow families to live in safe, warm and healthy houses and help Māori organisations increase their ability to provide housing for whānau.

The Network is managed by Te Puni Kōkiri which will essentially work with whānau by offering them advice, letting them know what funding is available and will provide support to help them improve their housing situations. It complements other government initiatives currently in the housing sector but has a sole focus on Māori housing.

The third 'w' for whenua is another key commitment of mine. Te Ture Whenua Māori reforms aim to ensure that there are appropriate safeguards for the retention of Māori land as a taonga tuku iho; and to make it easier for Māori land owners to make decisions about how to use their whenua.

There are three workstreams which are being designed to achieve these goals:

- The Bill empowers all Māori land owners to pursue their aspirations for the sustainable development of their land.
- The Māori Land Service supports Māori land owners to access information and advice about whenua Māori.
- Te Ture Whenua Enablers and the Whenua Māori Fund programme will explore how other legislation can be changed to better enable Māori land use and also how new initiatives can be funded and lead to increased productivity of whenua Māori.

The Bill is scheduled to be introduced into Parliament early 2016, and I am hopeful that these three areas, whānau, whare and whenua will help to boost Māori potential.

Two other key objectives this year will also be advancing Māori economic development as well as pushing ahead with the Māori Language (Te Reo Māori) Bill. The Bill is currently being considered by the Māori Affairs Committee. The Committee is scheduled to report back to the House of Representatives by 26 February 2016.

I am driven by the action of helping our people to live healthy lives which indeed means to be whānau ora.

I wish you all the best for a bright and prosperous new year.

Nāku noa,

Te Ururoa Flavell  
Minita Whanaketanga Māori  
Minita Whānau Ora

# UPCOMING EVENTS

For details of these and other events, or to submit your event to appear in Rauika visit [www.tpk.govt.nz/rauika](http://www.tpk.govt.nz/rauika)



## 06 MAR 2016 11AM - 3PM 2016 Mataatua Kawenga Kākahu – Wearable Fashion Show

Mataatua, Te Manuka Tutahi, 105 Muriwai Drive, Whakatāne

The 2016 Mataatua Kawenga Kākahu is a Wearable Fashion Show and part of the 2016 Whakatāne Summer Arts Programme.



## CLOSE 31 MAR 2016 PKW Taranaki – tertiary grants & scholarships 2016

Nine scholarships are available and awarded for up to three years with various annual tertiary grants as well.

Application details available from [www.pkw.co.nz](http://www.pkw.co.nz) for applicants with whakapapa to Taranaki and enrolled at a NZ institute. Make your submission endorsed by a current PKW Shareholder.



## 05 FEB - 08 FEB 2016 Aotearoa Māori Bowls 2016 Wainuiomata

Wainuiomata Bowling club, 1 Moohan St, Wainuiomata, Wainuiomata

This is a gathering of Whānau, Hapū and Iwi to play in a Māori environment with the sport of Bowls. The event has a 41 year history.

Ako, Aro and Whanaungatanga:  
How to make a difference for your Māori adult learners in literacy and numeracy



## 16 JUL - 30 JUN 2016 Ako, Aro and Whanaungatanga – Literacy and Numeracy

Free professional development for educators working with Māori adults in foundation education. Literacy and numeracy provides the context. Enhanced engagement/and success for learners is the outcome.

Remember you can promote your community pānui and events for FREE on Rauika. Just upload your information, photo and contact details and we'll do the rest!

[www.tpk.govt.nz/rauika](http://www.tpk.govt.nz/rauika)



# HOW THE 'ANIA'S' GOT THEIR WAY

In 2015 Minister Flavelle announced an annual budget of \$14.491 million set aside specifically to assist with Māori Housing.

Kōkiri speaks with the Ranga-Bidois whānau in Ngāruawāhia who opened their papakāinga in October 2015, which, for them, was the fulfilment of a dream.

Ngāruawāhia is most commonly associated with rugby league, the annual regatta and the Kingitanga. It is a quiet, rural township 20 kilometres north-west of Hamilton.

In October 2015, it also became the site of Ngāruawāhia's latest papakāinga project located on Ania Way, a new addition to the map of Ngāruawāhia. How did Ngāruawāhia's newest road get its name? "Because Poppy doesn't rhyme," laughs Ranga-Bidois whānau representative, Poppy Ranga.

Poppy is a staunch whānau campaigner, so much so that at the time of this interview she was taking a call from whānau in Te Tai Tokerau wanting to meet with her in the upcoming weekend.

They want to meet with Poppy because she is the whānau representative for the Ranga-Bidois papakāinga project. A project that Poppy, alongside her husband and children, finally completed on October 6 2015 with the opening of their papakāinga on Ania Way, Ngāruawāhia.

The whānau added three brand new custom-built homes to two existing buildings on ancestral land that had been confiscated but later purchased by the Ranga whānau.

When reflecting on the project build we ask her, would you do it all again?

She says without hesitation, "Absolutely, without a doubt. It was hard work but knowing what we know now we would definitely do it again."

*For Poppy these homes were a way of honouring their whakapapa.*

*"The land that you see is ancestral land. My husband had discovered through whakapapa that it was once occupied by our ancestors. When we realised that, our children saved up the money to purchase the land back from a local Pākehā farmer," she said.*

"It is here that we hold our most important hui. We have birthday celebrations, Christmas and New Year's on the farm, in the (horse) stable out back."

The idea for a papakāinga first came about when Poppy and her whānau had decided to make a plan about what they wanted as a whānau. The plan was part of the government initiative, Whānau Ora.

The Ranga whānau in front of the new street sign in Ngāruawāhia.



Hunter Ranga, Pania Ranga (landowner) and Keely Ranga.

I was at a hui at Waipapa Marae in Kāwhia and at the workshop they were talking about this thing Whānau Ora – I didn't know what they were talking about at the time."

With help from Te Rūnanga o Kirikiriroa she was able to fill out the application (she now confesses that she is a gun at filling out applications and considers herself "creative" enough to ensure applications meet the criteria that is required these days). Their application was successful and enabled Poppy and her whānau to meet to consider what was important to them.

That was the "roots" of how the papakāinga idea came about Ranga says.

Three to four hundred ideas were gathered from whānau, pieced together and put into categories, but as Poppy describes it was about succession planning.

"You know when we did the plan, I looked at it and said, what will our whānau look like in 20 years?"

*"That's what really made me think about having something that will ensure long-term health for our whānau as well as providing work, and to ensure we have something for future generations."*

It was her children who quickly pointed out that they were able to achieve everything that they had identified under the umbrella of housing.

With funding available from the Ministry of Business, Innovation and Employment, as part of a wider investment by the government's Social Housing Fund, they were able to pay for the infrastructure and part-build.

The whānau contributed to the project financially and also through labour. "Some of those who worked on the build have been offered full-time work," says Ranga.

Throughout Aotearoa, only 28 per cent of Māori actually own their homes. Around a third of clients at Housing New Zealand Corporation are Māori, and generally speaking, Māori are more likely to live in poor housing conditions compared with the rest of the population.

At the opening of the Ranga-Bidois papakāinga, the Minister for Māori Development, Te Ururoa Flavell, launched the Māori Housing Network.

The Network has been set up within Te Puni Kōkiri to provide information, advice and practical support for whānau, hapū and iwi initiatives, to improve and develop whānau housing.

The Network will administer a total budget of \$14.491 million per annum.

At the opening, Minister Flavell described the Ranga-Bidois project as an outstanding example of how whānau can future plan for housing needs.

"While the Ranga-Bidois whānau have created these homes, they have also created another invaluable asset of long-term value – a rich base of skills and experience in the planning, funding and implementation of a papakāinga housing development."

Poppy says opening the papakāinga is a dream fulfilled and that through perseverance anyone can achieve something like this.

"We all know family members who live in bad conditions, it is a real issue for our whānau and for our people. That is part of the reason we did this, to show our people that we can own warm, affordable healthy homes for whānau," Ranga said.

"While we don't have money to give, we can give advice and are more than willing to talk to anyone about our experience – it won't happen overnight but keep at it, sometime soon, it will happen."

Over one hundred whānau have either viewed or talked to Poppy about the papakāinga initiative – the call she took was from a Whāngārei whānau member who will travel to Ngāruawāhia to gain insights about building papakāinga. Poppy's daughter is now working with Waikato-Tainui on housing initiatives for iwi members.

The Ranga-Bidois whānau have cemented their name on the map – so to speak. Now, back to the origins of the name for Ngāruawāhia's newest road.

*Poppy explains, "At the beginning of this dream there were three women in the group and one of the husbands said, 'Oh look, all the 'Ania's' got their way,'" she laughs. "The 'Ania's' that he was referring to were Tania Ranga (daughter), Pania Ranga-Bidois (daughter-in-law), and Mania Hope (lawyer). So we dropped the first letter of their names, and that is how the 'Ania's' got their way."*

**Māori Housing Network**

Go online to [tpk.govt.nz](http://tpk.govt.nz) or call your TPK Regional Office.

# HENARE

a talisman from nature made for you

[www.henare.nz](http://www.henare.nz)



## HENARE: AN ENDURING GESTURE OF LOVE

Featuring a raw, eclectic edge, Henare is taking the jewellery industry by storm. The handmade range is merging nature's gifts and life's memories to create one of a kind, limited edition pieces.

It's founder, Nerida Johnstone (Ngāti Porou, Rongowhakaata, Ngāti Kahungunu) is a jewellery artist based in Rotorua. Her vision is to create edgy and contemporary pieces that enable the wearer to connect to, and to be empowered by nature in their everyday life.

"I like fusing metals with nature's gifts in the form of stone, gems, bone and leather to create one of a kind handmade pieces," she says. "The raw, eclectic edge is something that runs throughout my collections."

Raised in Gisborne, Nerida worked at the Auckland City Art Gallery and studied fashion design before returning to the fine arts, majoring in sculpture and developing her skills in lost wax casting. Her creative journey and exploration led her to one realization: her persistent love of creating pieces that embody and signify an enduring gesture of love and to interpret them in a raw, contemporary way.

"I have always been interested in jewellery's ability to spark a memory, a special moment in time, a tribute or connection to someone," she says. "This powerful function of jewellery is an important part of the Henare brand."

When talking to Nerida, it's clear that as well as her passion for creating beautiful pieces of jewellery, Henare is largely influenced by the designer's connection to her family, and specifically her grandparents, who have shaped the brand to what it is today.

"The name Henare is taken from my koro Henare Te Owai Mackey," she says. "His encouragement and support is something I hold onto and my business is homage to him."

Only a year under the belt, Henare's profile is growing - recently launching its website and featuring in the December issue of Air New Zealand KiaOra inflight magazine.

When asked what has been a highlight of Henare so far to date her response is simple.

"I've been lucky to have positive support from stockists in New Zealand and internationally in New York, but the personal response from people wearing Henare is what pleases me the most. The enjoyment they get from something I've created continues to be my highlight."

Nerida is quick to recognise the support and networking opportunities her business has received through the Te Puni Kōkiri Māori Business Facilitation Service.

"The process of working with the Māori Business Facilitation Service can be as simple as connecting you to many people like you. I have been very lucky to be supported by a community of like-minded people working across the fashion and design industry. The Māori Business Facilitation Service has offered me a range of skills and expertise that I didn't otherwise have," she says.

Starting a new small business can be challenging - something Nerida has taken in her stride. The hardest part was establishing the Henare brand itself, the consolidation of the value proposition for Henare, and ensuring that anything she creates aligns and is visible and accessible to relevant markets and trends.

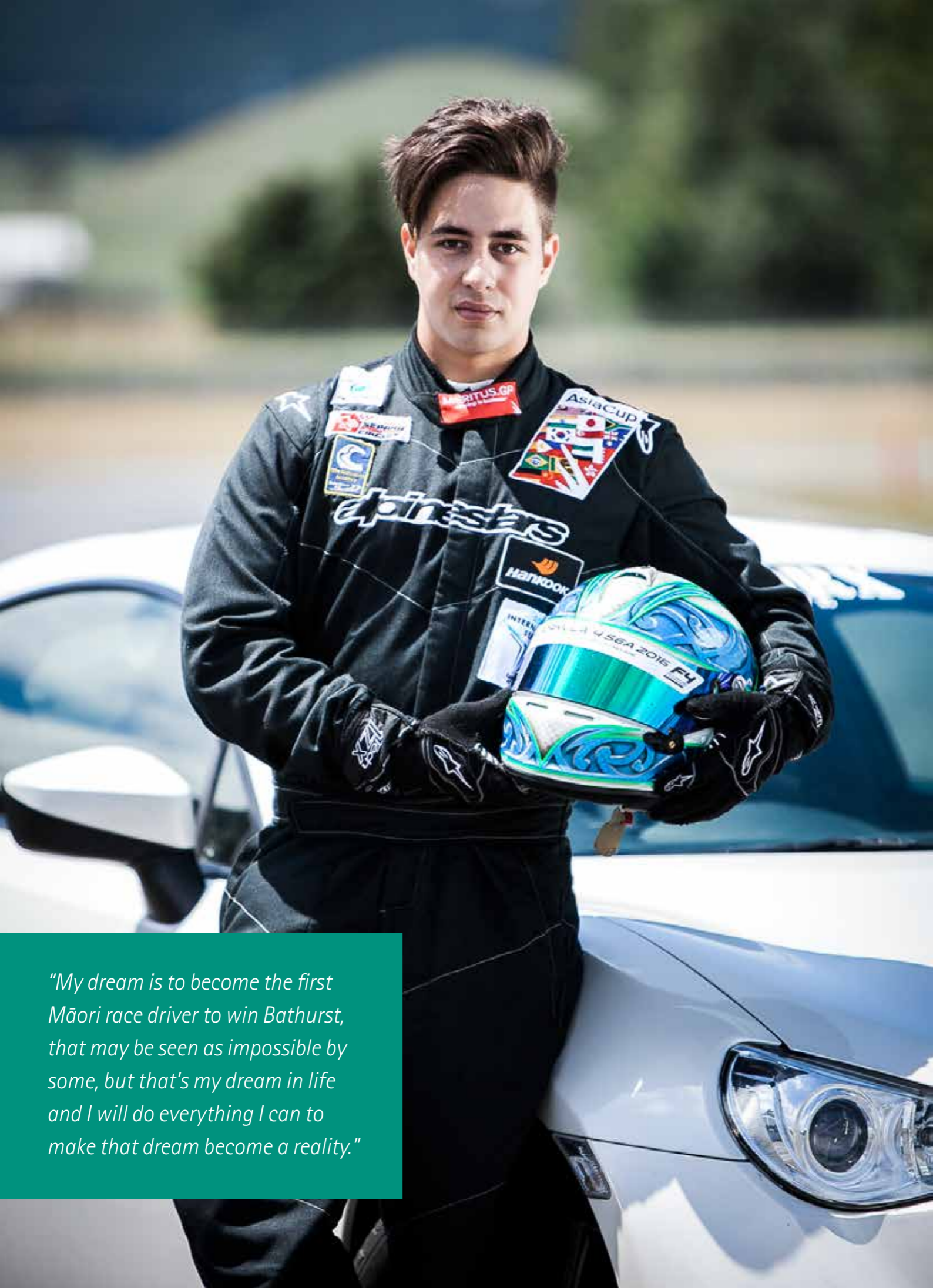
"Seeking market feedback and establishing stockists were a crucial step in the establishment of Henare. Equally, the development of a website has allowed us to further our reach to a wider audience."

So what does she enjoy the most about her job?

"Work/life balance is the main thing for me. I get to work, be creative and still be actively involved with my family's lives. I would not have it any other way. Life is too precious."

Check out Henare online at [henare.nz](http://henare.nz) or on Facebook at [facebook.com/henarecreative](https://facebook.com/henarecreative)

Learn more about Te Puni Kōkiri Māori Business Facilitation Service on our website at [tpk.govt.nz/mbfs](http://tpk.govt.nz/mbfs).



# DRIVE AND DETERMINATION

## FROM TAUPŌ TO THE WINNER'S PODIUM

You might not be familiar with the name Faine Maniapoto Kahia yet – so commit 'The Fig' moniker to memory now, because the young star of motorsport has his eye firmly fixed on the podium.

"My dream is to become the first Māori race driver to win Bathurst," says Faine. "That may be seen as impossible by some, but that's my dream in life and I will do everything I can to make that dream become a reality."

In a world where a 'paddock' isn't where you rotate your stock (it's the enclosure for your team support personnel, vehicles, officials and VIPs) 19 year old Faine of Ngāti Tūwharetoa has made his debut at the 2015 AsiaCup Series in Malaysia.

The Fig was the only New Zealander, in the Formula BMW class, racing at the Sepang F1 Circuit, under the leadership of championship-winning professional motorsport team, Meritus.GP.

The BMW FB02 formula car Faine raced is the most successful driver development car. Meritus.GP are the premium Asian race team, winners of 34 Asian motorsport titles. Faine says when he received the call from Peter Thompson, President and Founder of Meritus.GP, "it was like a dream come true".

Racing on the Sepang International Circuit, the venue has an 80,000 capacity, and is the figurative 'world away' from his hometown of Taupō. Faine secured his place on the winners' podium with two seconds and one third placing from five races. "I had to get on the podium because my mechanics were going to throw water on me if I didn't."

"It was my first time ever in Asia and it was a fantastic experience, learning a new track, learning the car I'd race, experiencing a new country and its cultures. It was awesome. I more than met my targets that race weekend. It was my first time competing at the AsiaCup Series and to come away with three podium finishes was a great bonus."

Faine shared that he almost didn't make race four. The heat had taken its toll. Faine was likely fatigued from his third race the day before. He had a headache and told his Mum he didn't want to

drive. "I decided to put on my helmet after all and go for it. I was super stoked I put that helmet on."

Sticking it out turned up results – Faine won his first international podium with second place, having started the race in sixth position. "All the hard work that we have done and all the sacrifices we've made makes moments like that worth it."

*Faine on the winner's podium. Images captured at AsiaCup: AsiaCup Series, Event 2, Sepang International Circuit. 6-8 November 2015. Photos by Peter Lim, Hazrin CRIC, and Meritus.GP.*



*"My dream is to become the first Māori race driver to win Bathurst, that may be seen as impossible by some, but that's my dream in life and I will do everything I can to make that dream become a reality."*

*Faine at Bruce McLaren Motorsport Park Taupō.*





Race driver Faine and his whānau at the Motorsport park in Taupō.

Faine's dream is founded on a real passion for motorsports. He would be out racing his car all day every day if he could. He is doing what he loves and this is likely key to his success so far.

Fundamental to his burgeoning motorsport career are his parents, Huia Maniapoto and Aaron Kahia. Faine also credits his Koro Jim Maniapoto, Māori All Black, as his inspiration and motivation.

"It's an expensive sport and sometimes we wish he played rugby – where the infrastructure for our favourite national past time is well established," Huia says.

"But we're not reluctant to support his passion at all. He's a great guy off track and a fierce competitor on track. He has proved he has the pace, is very competitive and is able to strategise his races very well. It makes us happy to see him set and achieve his goals. That's the real return on investment for us."

Racing is about tactics and positioning rather than outright speed. This is something that is clearly understood by Faine 'The Fig' Kahia, whose approach is all about strategy, careful planning, goal setting and planning for success.

In 2014 Faine was selected for the New Zealand Elite Motorsport Academy. He says he was 12-years old and in his first year of kart racing when his Mum showed him a flyer about the Academy. The seed was planted. "I told her 'I'm going there one day', and I had that thought ever since. Five years later I was off to the Academy."

His selection for the Academy followed a three-year programme at the Waikato Academy for Young Achievers.

To support his driving Faine trains with Rhythm of Combat Taupō, and completes laps in his Hyperstimulator racing simulator.

"I've tried really hard to make the most of every opportunity that came my way over the past six years; believing that each experience would lead to, one day, following in the footsteps of other drivers representing New Zealand on the world stage. None of my racing would be possible without the support of a huge number of people, especially the Taupō community, my family, Ngāti Tūwharetoa and many friends. They were all crammed into the cockpit with me when I raced in Malaysia."

Te Puni Kōkiri has sponsored Faine during his early development and training.

You can follow Faine 'The Fig' Kahia on Facebook [facebook.com/fmkracing](https://facebook.com/fmkracing)

Faine and his mum Huia. Images captured at AsiaCup: AsiaCup Series, Event 2, Sepang International Circuit. 6-8 November 2015. Photos by Peter Lim, Hazrin CRIC, and Meritus GP.



Back: Judge Ambler, Judge Wainwright, Judge Clark and Judge Armstrong. Front: Justice Williams, Judge Savage, Chief Justice Elias, Chief Judge Isaac, Judge Milroy, Judge Doogan, Judge Reeves, Judge Coxhead and Deputy Chief Judge Fox.

# KO PAPTUANUKU TE MATUA O TE TANGATA

150 Years of Te Kōti Whenua Māori. Much has been written about the Native Land Court today known as the Māori Land Court.

The journey of the modern Māori Land Court is one that is best described by the people who have served, and who continue to serve, the Court and its communities. The book *He Pou Herenga Tangata, He Pou Herenga Whenua, He Pou Whare Kōrero* explores 150 years of the development and operation of the Māori Land Court. It was launched by Justice and Courts Minister Amy Adams and Māori Development Minister Te Ururoa Flavell at a gathering of past and present judges and staff.

It is the first publication to give readers an insight into the history, people and stories that make up the Māori Land Court.

"Te Kōti Whenua Māori – the Māori Land Court – is the dedicated court in Aotearoa that recognises the unique and special bond that Māori have with land," Mr Flavell said.

"It also maintains and preserves records and valuable land information, including whakapapa. This role has seen it forge relationships with Māori land owners over many generations," says Mr Flavell.

The Māori Land Court is New Zealand's oldest and longest established specialist court. Established in the 1860s to convert Māori customary title to something approximating British land

title, the Native Land Court was soon dubbed "te kōti tango whenua" (the land-taking court) for its role in facilitating the sale of Māori land. Today, as the Māori Land Court, it has a very different focus – to keep land in Māori hands and to promote its use and development.

Ms Adams said the Māori Land Court played an important role in New Zealand's justice system.

*"Around five per cent of all land in New Zealand is Māori freehold land which is about 1.42 million hectares – 13 times the size of Auckland. On average, the Court processes around 3000 ownership applications a year which is a significant amount of work," says Ms Adams.*

# TE TURE WHENUA MĀORI

The relationship between Māori, whenua and the law has been a long and complex one. A century and a half ago the creation of the Native Land Court started a period of the greatest upheaval and change Māori ever experienced in their status and relationship with the whenua.

Since then almost 200 different laws, and amendments to laws, have addressed different aspects of Māori land law. At the same time the amount of land in Māori ownership continues to dwindle.

In 1993 Te Ture Whenua Māori Act was enacted with one of its key objectives to see remaining Māori land retained. However, that Act still inherited a patchwork of rules, many of which are now outdated and don't serve owners well.

After the 1993 Act and the current state of Māori land was reviewed (see timeline below) it was decided that a single, comprehensive replacement Act would be the best way to enshrine Māori land as a taonga tuku iho and give Māori land owners greater ability to make decisions and therefore have greater control of their whenua.

In 2013 Cabinet approved a recommendation that a new bill be written and in 2014 a comprehensive consultation programme got underway.

Sir Eddie Durie has over 40 years involvement with Māori land issues, including as a Māori Land Court judge and Chair of the Waitangi Tribunal. He believes the current reforms are "going in the right direction."

"I started at the Māori Land Court in 1974 and over the years I had to make decisions which I felt the people themselves should be making."

One of the key objectives of the current reforms is to establish a new Māori Land Service to help land owners with decisions they make about their land

It will provide a number of services, including access to information on land ownership and governance, bringing together services currently provided by a number of different agencies including Land Information New Zealand (LINZ), Te Puni Kōkiri and the Māori Land Court.

The Māori Land Service will be designed to help land owners choose the right governance structure for their needs, register their decisions about governance and maintain records of Māori land ownership and titles – without land owners having to go to the Māori Land Court for a decision.

Lawyer Mataanuku Mahuika also supports Māori land owners being able to make more of their own decisions. He chaired the Te Ture Whenua Māori Act Review Panel in 2012 and sits on the Ministerial Advisory Group overseeing the new Bill. But, he says it has been his own personal experiences which drive his desire to see some change.

"The more our people see land owners being able to make their own choices supported by a Māori Land Service, the more Māori land owners will get involved. That is a good thing."

However, despite Mataanuku Mahuika's support for Māori land owners having more control of their affairs he says the need for a strong Māori Land Court will remain.

"We need the Māori Land Court to remain as a strong judicial body to deal with problems that arise or when people do things that are wrong. The Court has a key role to play."

Harvey Bell has represented FOMA in consultation on Te Ture Whenua Māori reform. He is also a trustee and secretary of Morikaunui Station near Whanganui. He can see benefits coming from a new Act.

"If people can see light at the end of the process tunnel, then the reform will be positive."

Liz Mellish, Chair of the Palmerston North Māori Reserve Trust, says streamlining the processes and access to services for Māori landowners is a positive thing.

"They can be complicated especially for individuals and whānau. The reality is no Pākehā organisations have to operate under the constraints and complex rules that we do."

Harvey Bell says a positive part of the process so far is the fact that consultation and engagement has been genuine. Liz Mellish agrees describing it as robust.

"There were parts of the first draft of the Bill that many of us didn't like. And, we said so. We were heartened that as a result, some significant changes were made and signed-off by Cabinet."

The key changes made as a result of feedback from Māori land owners and approved by Cabinet in November 2015 were:

- the managing kaiwhakarite proposal was removed
- the purpose and principles sections were revised to more clearly reflect features of the preamble of Te Ture Whenua Māori Act 1993
- whānau will have the option for individuals to obtain succession to land instead of having to form a whānau trust on intestate succession
- the Māori Land Court will be given greater discretion when considering applications to remove the status of Māori freehold land
- existing Māori trusts and incorporations will now continue as they are with the option to transition to rangatōpū, but only if they choose to.

It is planned that the Bill will be introduced to Parliament early in 2016 and then referred to Select Committee for consideration. The select committee will seek submissions from the public, which will give land owners another opportunity to have their say.

In the meantime, work is continuing on the form and function of the Māori Land Service in 2016.

# THE JOURNEY TO TE TURE WHENUA MĀORI BILL

**1865**  
Native Land Court established.

**1873**  
Commission of Enquiry – Native Land Court practices.

**1953**  
Māori Affairs Act. Allowed for some flexibility of use for Māori land and also introduced mandatory conversion.

**1975**  
Land march led by Dame Whina Cooper, 'Not an acre more'. This was the genesis for modern Māori land law.



**1980**  
Royal Commission on the Māori Land Court. Recommended complete revision of Māori land law and separating judicial and administrative functions of Māori land.

**1983**  
Kaupapa: Te Wāhanga Tuatahi. New Zealand Māori Council set out the dual kaupapa of retention and development for the rewrite of Māori land law.

**1987**  
Te Ture Whenua Māori Bill introduced to Parliament.



**1993**  
Te Ture Whenua Act 1993 becomes law.

## TE TURE WHENUA MĀORI SUMMARY

The reform of Te Ture Whenua Māori is the most significant to have occurred in the last 40 years. During that time Māori have advocated for greater tino rangatiratanga over their whenua.

They have strongly advocated that land be nurtured for current and future generations and called for Māori owned land to be free from the obstacles and red tape that makes it difficult to use and develop their whenua.

### PURPOSE

The purpose of the reform of Te Ture Whenua Māori is to recognise the significance of Māori land and to create a more workable set of rules and practical supports.

There are three main parts to the reform – providing better law, support to Māori land owners and improved outcomes.

### BETTER LAW – A law that:

- respects the intrinsic cultural significance of Māori land
- supports and promotes the retention and use of Māori land by its owners
- empowers Māori land owners to pursue their aspirations for the sustainable development of their land.

### SUPPORT – A service that:

- supports owner decision-making and encourages participation
- ensures Māori land ownership and title records are accurate and accessible
- gives Māori land owners the information they need and provides an effective alternative to litigation to resolve disputes
- makes it simple to register Māori land governance bodies.

### IMPROVED OUTCOMES – Reforms that lead to:

- Māori land owners making and acting on their own decisions
- fuller and more effective utilisation of Māori land.

Photo credit – John Miller, 'Whina Cooper at Parliament, Wellington, during Māori Land March arrival', 13 October 1975, from PHOTO HISTORIES exhibition, Govett-Brewster Art Gallery, New Plymouth, 2009.

**1999**  
Māori Land Court. Administration restructured.

**1998**  
Māori Multiple Owned Land Development Committee. Independent group recommended more support for Māori land owners to develop their land and increasing the accuracy and completeness of Māori land information.

**1997**  
Te Ture Whenua 5 year review. This review was provided for under the current Act, to assess how the Act was working. Although there was widespread support for changes to increase land owner autonomy, only some of these were progressed as part of Te Ture Whenua Māori Amendment Act 2002.

**1996**  
Māori Land Investment Group. Independent group of Māori explore options to make it easier to raise finance for Māori land and recommended more practical support for Māori land owners and narrowing role of the Māori Land Court.

**2000**  
Closing the Gaps for all New Zealanders. Introduced increased support for Māori land owners and improved the information available for Māori land owners.

**2004**  
Māori Land Online project. Information from the Māori Land Court record on ownership and records for all Māori land blocks made accessible via the web.

**2005**  
Hui Taumata Māori Land Tenure Review group. Presented recommendations to support Māori land development, including more support for Māori land owners, improved registration systems and more autonomy for Māori land owners.  
  
Office of the Auditor General report. Recommended improvements to the administration of the Māori Land Court.

**2011**  
Owner Aspirations Research report. Independent research to ask Māori land owners about their priorities for whenua Māori. Recommended practical changes to law and support systems.

**2015**  
Appointment of Ministerial Advisory Group. Established to provide independent advice on the exposure draft of the Bill and the Māori Land Service.

**2014**  
Iwi/Crown consultation process. Nation-wide hui to inform people of the proposed reforms.

**2013**  
Cabinet decisions. Cabinet approved the review panel's recommendations to improve the utilisation of Māori land, and to progress the reforms through Te Ture Whenua Māori Bill.

**2012**  
Review of Te Ture Whenua Māori. Independent panel recommended five key changes to Māori land law and administration to increase autonomy and ability of Māori land owners to connect and use their whenua, while keeping good safeguards for whenua.



Students outside Google headquarters.

# MAUAO KI HANA PARANIKO

Tekau-mā-rua ngā ākonga o Te Wharekura o Mauao i haere atu ki Silicon Valley, i Hana Paraniko, i raro i tētahi kaupapa e whakahau ana i ngā rangatahi ki te whai i te ara mātauranga.

Ka tūtaki ngā ākonga ki ngā rakahinonga, ki ngā kaiwhaihanga, ki ngā kaiwhakahoahoa, ki ngā kaiwhakarato moni, ki ngā kaipūtaiao, ki ngā pūkenga mātauranga anō hoki ki Silicon Valley me te Whare Wānanga o Stanford i raro i tēnei kaupapa hou.

Ko te tino take o te haerenga, he whakaatu atu ki ngā ākonga i ngā hua o ngā kaupapa mātauranga o te pūtaiao, o te hangarau, o te mātauranga pūkaha me te pāngarau i te ao mahi. E kiia ana ko ngā kaupapa o STEM ēnei (he whakarāpopototanga o ngā kupu Ingarihi). Kua noho tahi ngā ākonga ki ētahi o ngā mātanga o te ao i roto i ēnei kaupapa.

Ka tae atu ngā rangatahi ki te whare o Google. He mea whakaawe rātou nā ngā āhuatanga o taua uepū matua o te ao, me te whakaaro ake, tērā te rā ka mahi rātou ki tēnei pakihi, mā rātou anō kē pea rānei e whakatū tētahi atu momo Google. Ka tūtaki

hoki ki ngā tākuta mai i te Kura Hauora o Stanford rātou ko ngā kaiārahi pakihi o te Kura Pakihi o Stanford.

Ka mātua kite ā-kanohi ngā ākonga i ngā hua o te whai i ngā kaupapa mātauranga o STEM i ngā wāhi mahi o te ao whānui tonu.

Ka rongo anō rātou ki te hiranga o te reo me ngā tikanga Māori ki ngā tāngata o Silicon Valley. I haere atu ngā ākonga me te pātai, "He aha rā ngā akoranga mā mātou mai i Silicon Valley?" otirā, ko te pātai kē a ngā tāngata o Silicon Valley "He aha rā ngā akoranga o te ao Māori mā mātou?"

Nā te Kumikumi Trust (he whakahaere nō Tauranga Moana), nā Callaghan Innovation me te Mana Tohu Mātauranga o Aotearoa (NZQA) tēnei haerenga i utu. Kotahi wiki te roa o te haerenga.



Te Wharekura o Mauao students at Stanford University Medical Centre.

Ko te whāinga a ngā kaiwhakahaere Māori o te kaupapa, kia eke te nui o ngā rangatahi ka whai wāhi mai ki tēnei kaupapa ki te 100 ā te tau 2016. Ko te tūmanako, hei te tau 2020, ka piki ake te tokomaha o ngā ākonga ki te 1,000.

Kei te whakapā atu a Daryn Bean, te Kaihautū Māori o te Mana Tohu Mātauranga o Aotearoa rāua ko Hemi Rolleston, te Kaihautū Māori i te Rāngai Mahi o Callaghan Innovation, ki ngā rōpū ā-iwi, ki ngā kura me ngā momo pakihi ki te kimi ake i ētahi kaitautoko mō tēnei kaupapa. Kei te mahi hoki rāua ki te taha o ngā tāngata o te Whare Wānanga o Stanford me Silicon Valley i tautoko mai i te haerenga tuatahi nei.

"I ngā rua tekau tau kua pahure, i te aro nui te ao mahi ki te rāngai pūtea me te rāngai ture. Kua eke te ao mahi moni a te Māori ki tētahi taumata e āhei ana tātou ki te tuku pūtea, ki te ārahi hoki i ngā rangatahi ki te whai mahi i te ao hangarau, i te ao pūtaiao me ngā tūmomo tūranga auaha o te ao hou.

"Ko te tūmānako mā ngā mahi a NZQA me ā mātou kaitautoko ka nui ake te tokomaha o ngā ākonga Māori ka whakawhiwhia ki ngā tohu mātauranga mō ngā kaupapa mātauranga o STEM ā ngā tau e 5–10 e heke mai ana. Me pakari hoki te tū o ngā ākonga i te ao Māori," te kī a Daryn Bean.

You can read the English version of this story at [tpk.govt.nz/kōkiri](http://tpk.govt.nz/kōkiri)

*"Me rite ngā pūkenga whakaoti rapanga ki ērā o MacGyver, e whai tūranga mai ai ngā rangatahi o ēnei rā ki ngā uepū o tēnei ao hurihuri hou. Me mātau rātou ki te pūtaiao, ki te pāngarau, ki te mātauranga pūkaha hoki. Ko te hunga e kaha ana ki te ū ki ā rātou mahi, ko te hunga pākiki, e māia ana ki te whakaoti rapanga, ko rātou te hunga whaimahi hei ngā ngahuru tau e haere mai ana," te kī a Hemi Rolleston.*

## TE TURE REO MĀORI. KA WHAKATAKOTOHIA TĒTAHI PAEARU HOU I RARO I NGĀ TIKANGA A TE TURE I TE WHAKAMANATANGA O TE PIRE REO MĀORI MĀ TE REO MĀORI ME TE REO INGARIHI.

Nō te marama o Mahuru i te tau 2015, ka pānuhia e te Minita Whanaketanga Māori, e Te Ururoa Flavell, te whakataua a te Rūnanga o te Kāwanatanga kia whakamanahia te Pire Reo Māori i ngā reo e rua. Ko te whakaputanga reo Māori te kape matua i raro i ngā tikanga a te ture.

"Kei te koa ahau kua whakaae mai te Rūnanga o te Kāwanatanga ki te whakamana i tēnei Pire i ngā reo e rua. He tohu nui tēnei. Ka nui ake te mana o ngā kupu a te whakaputanga reo Māori ki tā te whakaputanga reo Ingarihi ki raro i te ture," te kī a Minita Flavell. Kua whakaaetia hoki te noho o tētahi māngai mō ngā Māori e noho

ana ki rō tāone ki runga i te rūnanga o Te Mātāwai, waihoki, ka noho tonu Te Taura Whiri i te Reo Māori me Te Māngai Pāho hei Hinonga a te Karauna.

Ko tētahi anō, kua whakaae mai te Rūnanga o te Kāwanatanga ki te whakamana i ngā rautaki reo Māori e rua. Kotahi mā te Karauna, e aro nui ana ki ngā take ā-motu mō te reo Māori, ko tētahi anō mō te tangata whenua, e aro ana ki ngā take reo i waenganui i ngā iwi me ngā hapori.

"E tautoko ana ēnei kaupapa i te whāinga matua, arā, ko te whakapakaritanga o te tūhonotanga i waenganui i te Karauna me Ngāi Māori kia mahitahi tātou mō te whakarauoratanga mai o te reo Māori," te kī a Minita Flavell.

Kei te whiriwhirihia te Pire e te Kō miti Whiriwhiri Māori. Ka whakatakotohia te pūrongo a te Kō miti ā te 26 o Huitanguru 2016.

Ko te whakamanatanga o tētahi ture i te reo Māori tētahi tutukinga nui i waenganui i ngā kaupapa maha e hāpai ana i te reo i roto i ngā tau. Kei te wātaka o 'Te Ara ki te Pire Reo Māori' ētahi o ēnei kaupapa whakahirahira.

## A TE REO MĀORI LANDMARK. THE TE REO MĀORI BILL IS TO BE ENACTED IN TE REO MĀORI AND ENGLISH SETTING A NEW STANDARD FOR LAW ENACTMENT IN NEW ZEALAND.

In October 2015, Māori Development Minister Te Ururoa Flavell announced Cabinet has agreed to the Māori Language (Te Reo Māori) Bill being enacted in dual languages, with the reo Māori text being the authoritative version.

"I am pleased that Cabinet has agreed to the landmark decision to enact the Bill in Māori and English. That will mean the reo Māori text will prevail in law," says Minister Flavell.

Other approved changes included urban Māori representation on Te Mātāwai and maintaining Te Taura Whiri i te Reo Māori (Māori Language Commission) and Te Māngai Pāho as Crown Entities.

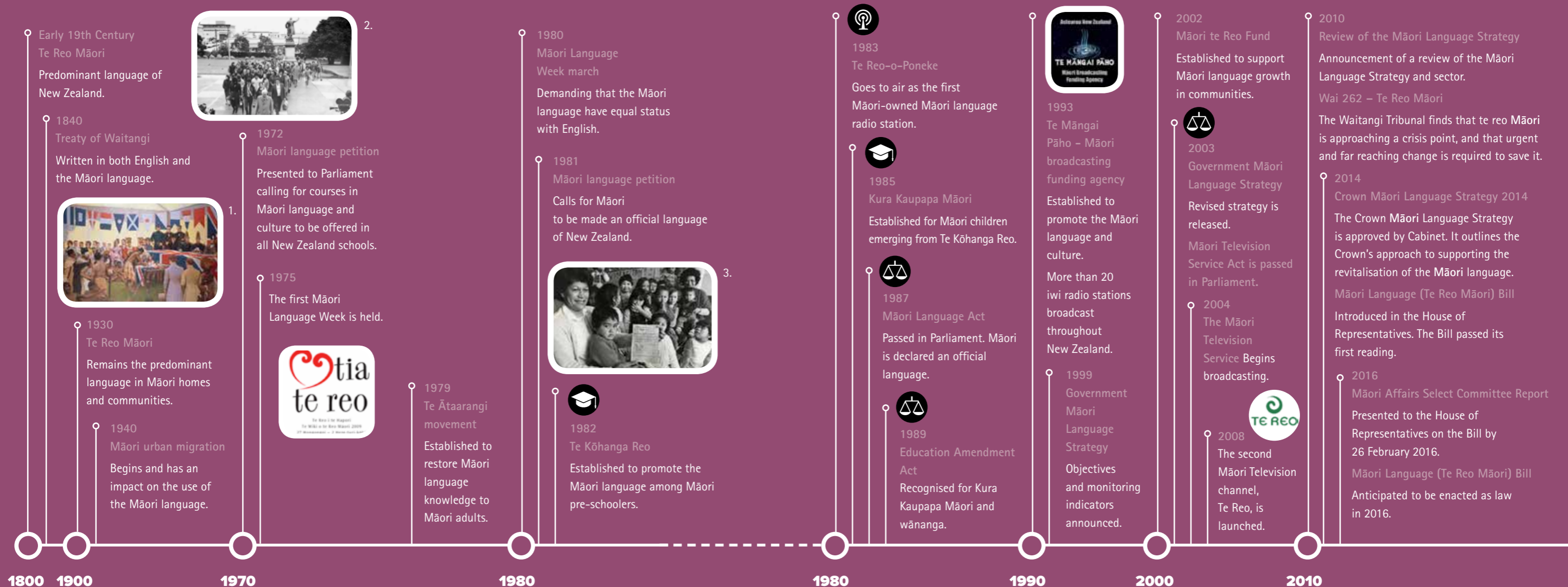
Another key proposal approved by Cabinet included giving legislative status to two Māori language strategies, one being the responsibility of the Crown, which will focus on national-level issues. The second, will be the responsibility of tangata whenua and will focus on matters at an iwi and community level.

"These proposals further support the goal of strengthening a strong Crown and Māori partnership for coordinating efforts to revitalise te reo Māori," says Minister Flavell.

The Bill is currently being considered by the Māori Affairs Committee. The Committee is scheduled to be report back to the House of Representatives by 26 February 2016.

This recent significant undertaking in te reo Māori follows a series of reo Māori milestones, some of which have been captured in this timeline 'The Journey to the Māori Language (Te Reo Māori) Bill'.

## THE JOURNEY TO THE MĀORI LANGUAGE (TE REO MĀORI) BILL THIS TIMELINE OUTLINES KEY EVENTS AND DATES SINCE THE EARLY 19TH CENTURY RELATING TO THE MĀORI LANGUAGE.



1. Māori leader Tamati Wāka Nene is shown signing the Treaty of Waitangi in front of British officials and witnesses in 1840, oil painting by Marcus King. Photo credit – Alexander Turnbull Library. Ref: G-821-2. 2. Supporters of Māori Language take the 1972 petition to parliament, led by kaumatua Te Ouenuku Rene. Photo credit Fairfax Sunday Newspapers. 3. Supervisor Mihi Harrington displays licence with Pipitea Marae Kōhanga Reo staff and children 1982. Photo credit – Alexander Turnbull Library, Dominion Post Collection (PAColl-7327). Ref: EP-Ethnology-Māori-Pipitea.



Ra Dallas (Santa) distributes presents to the children who live at Whenua Hou as part of a whānau community Christmas event.

# STRENGTHENING CONNECTIONS FOR FARMING WHĀNAU

The Whānau Ora commissioning agency in the South Island, Te Pūtahitanga o Te Waipounamu, invests in a wide variety of initiatives that build sustainable whānau capability. Through programmes like Whenua Kura, Te Pūtahitanga encourages investment in whānau development with a particular focus on the farming sector and bringing whānau back to the land.

Rā Dallas, the whānau community champion for Te Whenua Hou, sees himself as the conduit between a large farming community in North Canterbury and the wider region. He is excited about the potential Whānau Ora offers in strengthening connections across whānau.

"We have a community of close to 100 people now, spread across seven operational dairy farms and five grazing farms and that's expected to grow. As in any new community, there are people living just 60 metres apart, who don't even know each other – that's where I come in," says Rā.

"I'm working hard to create an environment where our people feel more socially connected. Sometimes it will mean reaching out to others; a cup of tea with the neighbours for instance; or at other times it will be in reminding whānau that their greatest solutions lie within their own hands; that the collective strength of whānau is a powerful lever for change."

Funded by Te Pūtahitanga o Te Waipounamu through the Whenua Kura agricultural training programme, the whānau champion role looks beyond where the programme is largely based at Te Whenua Hou, the Ngāi Tahu Farm property north of the Waimakariri.

Rā has met with representatives from the Oxford Trust, Waimakariri District Council and local schools as far afield as Rangiora and Swannanoa to consolidate connections for whānau.

"I want to do everything I can to help our Whenua Kura students and farming whānau to connect with each other and with their wider communities. It's about empowering them to look after themselves and each other; it's about encouraging them to have a say about what they need and how they want to achieve it," says Rā.

He says a barbecue was recently organised to bring the community together and in particular thank several Argentinian staff who had been working at Te Whenua Hou.

"It was a great success, and in addition to demonstrating manaakitanga and whanaungatanga, it also encourages rangatiratanga and oranga – all key Ngāi Tahu values that we want to encourage every farmer to understand as contributing to a healthy lifestyle.

"We've also been working with Pegasus Health to have a Health Day on the farms so all workers can have a health check. Engaging with our Canterbury health providers in this way, enables our people to establish a trusted network so they can determine when and who they might call on for support."

Whenua Kura co-ordinator, Letitia Goldsmith, also builds on-farm relationships especially between farm managers and staff, Lincoln University tutors and Te Tapuae o Rēhua staff.

She spends a lot of time advocating for students and building support around them.

"We have students from all over Aotearoa, and some of them come to us with no immediate family to help and support them. They're often disconnected from their families, so we step in to take care of any immediate health and wellbeing needs they have while on farm at Te Whenua Hou."

Letitia says experienced farmers want to share their knowledge and even make time for students to gain basic skills in activities like backing trailers and fencing.

"It's all about creating a fun, and safe learning environment underpinned by our cultural values."

Te Pūtahitanga o Te Waipounamu is a partnership of nine iwi – Ngāi Tahu, Ngāti Apa, Ngāti Tama, Ngāti Kuia, Ngāti Koata, Te Āti Awa, Ngāti Toa Rangatira, Rangitāne and Ngāti Rārua – with a strong history of working with their whānau in Te Waipounamu.

For more information visit [www.teputahitanga.org](http://www.teputahitanga.org)

Te Whenua Hou staff and students lifting the hāngī at a recent on-farm social event.

## FIND OUT MORE ABOUT WHĀNAU ORA



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PASIFIKA  
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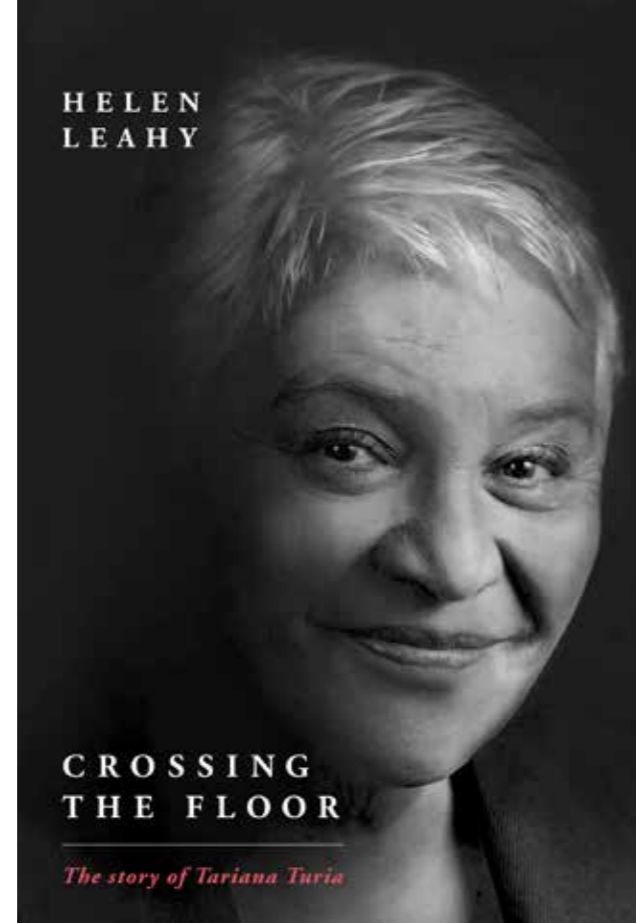
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### TE PUNI KŌKIRI

Alternatively contact your nearest regional office. See the back cover of this issue for details.





# CROSSING THE FLOOR

Crossing the Floor is a fitting title for the biography of the Honourable Dame Tariana Turia. It captures the moment in 2004 when she crossed the floor of the debating chamber to vote against the Foreshore and Seabed Act.

This led to the formation of the Māori Party and Tariana standing as an MP and co-leader of the party. In the Te Tai Hau-ā-uru by-election she took 92.74 percent of the valid votes which Māori Development Minister, Te Ururoa Flavell, described as a result that was "...just 0.71 percent lower than Premier Richard Seddon in 1905."

Dame Tariana also received the highest number of valid votes ever, of any female politician in New Zealand Parliament.

She served for 18 years as a Member of Parliament and during that time advocated for tobacco reform and spoke out against sexual abuse, violence and racism. Her name is particularly synonymous with leading the Whānau Ora initiative. On 8 April 2010 (her birthday), Tariana became the first ever Minister for Whānau Ora.

At the launch of the biography Minister Flavell described it as a story from the heart. "It is a love story; of grandmothers and mokopuna, of the superhuman strength of George, her rock, of friends that care, of whānau who believe in the power of the collective and of activists who never say never."

The biography is written by Helen Leahy who worked in Dame Tariana's office for many years and it draws on the experience and insights of more than 40 sources who share their stories about the popular leader.

**Crossing the Floor – The Story of Tariana Turia is available online at [www.huia.co.nz](http://www.huia.co.nz).**



*Te Rūnanga o Ngāti Awa – Waitangi Day 2015.*

# COMMEMORATING WAITANGI DAY

Recipients of the Commemorating Waitangi Day Fund will host events on 6 February, and other 2016 dates commemorating significant Treaty signings throughout the country.

This is a selection of some of those events; for information about other events visit <http://www.mch.govt.nz/funding-nz-culture/ministry-grants-awards/commemorating-waitangi-day-fund/2016-successful-applicants>

**Recipient: Te Whānau o Waipareira Trust**  
**Venue: Hoani Waititi Marae, Henderson**  
**Date: 6 February 2016**

West Auckland's premier event for the entire whānau, featuring a wide range of entertainment, music and dance for all ages. Local, national and international acts to share our day as we promote Waitangi Day as a day of celebration and community out West.

**Recipient: Masterton District Council**  
**Venue: Queen Elizabeth Park, Masterton**  
**Date: 6 February 2016**

An inclusive Wairarapa community event on Waitangi Day 2016, celebrating diversity and acknowledging the special place of Māori. There will also be stalls and an education/information marquee sharing experiences of our local Iwi's journeys and information about the Treaty of Waitangi. And entertainment and activities will reflect a broad range of local talents.

**Recipient: Dunedin City Council**  
**Venue: Dunedin Community Art Gallery**  
**Dates: 1st – 8th February 2016**

Flags flown historically by different roopu in the rohe is a central theme celebrations. Reproductions of the four flags will be flown

over civic buildings and their history discussed in public talks, workshops, information resources and the media. Celebrations include walking tours of historic Dunedin showing the sites of early Māori and European contact, a music and arts festival, and an exhibition documenting the last 30 years of Waitangi community celebrations in the city.

**Recipient: Te Rūnanga O Kirikiriroa Trust**  
**Venue: Western Community Centre, Hamilton**  
**Date: 6 February 2016**

A whānau event for the Western community (Nawton, Livingston, Frankton, Dinsdale, Grandview, Rotokauri). A full day of stalls; cultural craft and life exchanges; cultural food arena; stage performances and entertainment; school kapa haka competitions; small children's play space; youth and adolescents activities; whānau events; kaumātua activities; Pacific nations performance teams. Project Waitangi will facilitate a learning space for whānau.

**Recipient: Ngati Awa Research and Archives Trust**  
**Venue: Pohaturoa and Mataatua Whareniui, Whakatane**  
**Date: 16 June 2016**

This event commemorates of the signing of the Treaty at Whakatāne on 16 June 1840. The event has been observed at Pohaturoa since the re-enactment of the signing of the Treaty in March 1940, as part of the NZ Centennial Celebrations. It is a free public event.



# MEET JACLYN WILLIAMS

Being able to listen and understand others are fundamental parts of engagement – skills Jaclyn Williams (Ngāti Porou, Ngāi Tai) brings to her new role as Manager, Crown-Iwi, Hapū, Whānau Māori Relations at Te Puni Kōkiri.

Good quality engagement will be high on Jaclyn's agenda when working with people on both sides of the Crown-Māori relationship.

"That is the key to a successful Crown-Māori relationship. I know there are many examples of great, and not so great, engagement happening out there already, and I'm looking forward to listening and understanding more about it," says Jaclyn.

Raised in Gisborne and educated at Gisborne Girls' High School, Jaclyn worked at a local accountancy firm in her home town before heading to university.

When talking to Jaclyn it is clear that her drive to pursuing higher education stems from the encouragement and support of her grandparents.

*"From the time that I was at primary right through to the end of high school, I always knew I was going to go to university. My grandparents always used to say to me that education was really important and that it would open endless opportunities. Their encouragement and support gave me the confidence to know that I could succeed."*

Jaclyn is the first in her whānau to graduate from university.

She graduated with a Bachelor of Commerce and Masters of Laws from Victoria University of Wellington before landing her first role with the Office of Treaty Settlements (OTS) which moved her directly into working with Māori.

She started in 2007 as an Analyst, and progressed to Senior Analyst working with mandated iwi and agencies to develop settlement packages.

One of her career highlights during that time was her involvement with three of the Taranaki iwi settlements – Taranaki, Ngā Ruahine and Te Ātiawa.

"I am privileged to have been involved in these negotiations from the beginning of the settlement process through to deed signings. Over the past six years I have worked very closely with the iwi representatives to reach this point and have made lasting friendships that will continue on into the future. I look forward to seeing the three Bills progress through to third reading."

Her most recent appointment at the Office of Treaty Settlements was Negotiation and Settlement Manager, a role she held for three years. Jaclyn was a part of working on the Treaty negotiations for iwi from Te Tai Hau-ā-uru, Te Waipounamu and Te Whanganui-a-Tara regions. However, one negotiation she is particularly proud of is working on the Whanganui River (Te Awa Tupua) settlement.

*"It was the most complex settlement I've worked on and was ground breaking in terms of recognising a river as a legal person. The Awa Tupua framework provides a new lens to view and engage with the awa. Working with the iwi of the Whanganui River to achieve their aspirations for their awa was truly satisfying."*

It is clear when talking to Jaclyn that working in partnership is key to improving engagement between the Crown and Māori.

"It's not just about the Crown who figures everything out because we're not going to get it right on our own. We've got to work together," she says.

So what will the Crown-Māori relationship look like if her ambitions are fulfilled?

*"The big thing that I want to see is better quality engagement between the Crown and Māori and that the engagement is consistent. Also, that the Crown delivers on the things that it says it is going to do."*

"Some agencies are working well with Māori already but this engagement exists in pockets. I want to see the quality of engagement lifted and more people working with Māori."

So what does she want to achieve in the first six months in the job?

*"In the first instance, we want to ensure we provide good quality advice to stakeholders on issues that sit within my team such as, those pertaining to Treaty settlements, post-settlement, accords and international human rights instruments and deliver on our commitments."*



# TE AWA TUPUA

A claim that took close to 148 years to reach a conclusion – heralding it as the longest-running legal case in New Zealand history – was settled between the Crown and Whanganui Iwi last year.

At the heart of the proposed settlement is the legal recognition of the Whanganui River as a person – in essence viewed as a separate being with its own legal personality and rights.

The signing and celebration of Ruruku Whakatupua, the Whanganui River Deed of Settlement took place at Rātana in August 2014. Marquees were erected for visitors, flags from different hapū of the river flew and hundreds of cars and buses lined the road for kilometres. Over 1000 people gathered 60 kilometres up the river, at Ruaka Marae, to witness the historical occasion.

Guests were welcomed in three waves – first the local people, then paramount leaders of other iwi including Ngāi Tahu chairman Sir Mark Solomon, Ngāti Tūwharetoa paramount chief Sir Tumu Te Heuheu, and Māori King, Tūheitia. Crown representatives including Treaty Negotiations Minister Chris Finlayson waited last to be welcomed.

After Māori dignitaries had delivered their speeches, Minister Finlayson acknowledged the wrong-doing by past governments in terms of their disregard of iwi opinion in matters concerning the river.

He praised Dame Tariana Turia, for pushing the settlement and for standing up against the Foreshore and Seabed legislation in 2004.

"Only a decade ago, it was Tariana Turia who stood up to her friends and said the Foreshore and Seabed legislation is wrong, it cannot endure, and it was repealed because of her."

Mr Finlayson described her as one of New Zealand's finest politicians.

A trip on the river with the late Sir Archie Tairaroa convinced Minister Finlayson of the need for a just and durable settlement. The tireless work of the late leader who instigated negotiations for a settlement in the 1990s figured prominently in speeches at the signing ceremony.

Iwi negotiators included Brendon Puketapu, Nancy Tuaine and Jamie Ferguson.

Lead negotiator Gerrard Albert said the settlement meant the community could begin to look at ways to provide better environmental outcomes for the waterway.

The most pressing issue was land use, including run-off into the river.

Referring to the river's severe degradation, Mr Finlayson said something clearly had to be done about it. "It will take time to fix, but should be very different in 50 years."

As well as making the river and all its tributaries a being with rights, the settlement provides \$30 million to restore its health and \$80 million in financial redress to its tribes.

Whanganui Mayor Annette Main described the settlement as the perfect arrangement to manage the river.

The river becomes an entity in its own right, Te Awa Tupua. Te Awa Tupua is an indivisible and living whole, comprising of the Whanganui River from the mountains to the sea, incorporating its tributaries and all its physical and metaphysical elements.

Ms Main said her council welcomed the move to work together with Te Ātihaunui-a-Pāpārangī.

"Many of us who are not Māori, have not fully understood the relationship between Whanganui Iwi and the river that sustains them. What I have seen in the document is the ability for all of us to understand how we are connected to the river and why it is so important to our lives."

Minister Finlayson said the iwi had never willingly relinquished possession of the river, or the things that gave it its essential life.

"The Crown will not own the river bed. The river will own itself. That's a world-leading innovation for a river system."

Its rights are to be upheld by two people, one chosen by the river tribes and the other by government.

Of international significance, Mr Finlayson brought diplomats from countries like Papua New Guinea and Canada to learn more about the unique aspects of the settlement.

The Whanganui River Settlement represents one of only a few instances in the world where a natural resource has been recognised as having its own legal personality and rights.

Ecuador gave its tropical forests, islands, rivers and air, legal rights equal to those of humans when its constitution became law in 2008. Work was also being done in North America to give natural resources their own identity.

Despite the complexity of the settlement, Mr Finlayson hailed the commitment of the negotiating team to the settlement process. "It was an extraordinarily determined and gifted bunch of people and it worked very well."

It is anticipated that legislation giving effect to the Deed of Settlement will be introduced in 2016.

*Whanganui river, Manawatu-Wanganui region, lower central North Island.*

*"Many of us who are not Māori, have not fully understood the relationship between Whanganui Iwi and the river that sustains them. What I have seen in the document is the ability for all of us to understand how we are connected to the river and why it is so important to our lives."*



# MAI I TAURANGA MOANA KI WASHINGTON DC

Whakapapa provides a roadmap to family history and stories. The experiences, choices, values and principles of our ancestors help guide us when choosing our own paths.

A few descendants share the story of Mareana Hall, who left Tauranga Moana in the early 1900s for Los Angeles in the United States of America (USA). There, she owned and operated a restaurant and her home became a make-shift marae for other Māori entering the USA.

"To understand our family, you have to appreciate the impact Grandma Mareana had on all of us," says Mary Nelligan, namesake and the first granddaughter of Mareana. "She made our Māori heritage compelling, so much so, that we all felt different from other families growing up.

"Grandma didn't dwell on the past, but she would choose important moments to recount her life stories. She was the matriarch of the family, and remained so even after she passed away."

Mareana Hall of Ngāti Ranginui was born to David and Te Auetu Harata Hall, at Tauranga in 1888. She was the granddaughter of Chief Parone Koikoi, who fought against the Crown in the Pukehinahina (Gate Pā) and Te Ranga battles. Te Auetu, shocked by the violence she'd witnessed and moved by compassion, went out onto the battlefield after midnight and assisted three severely wounded British soldiers, carrying them on a horse to British lines.

Left: Mareana Hall, as she appeared on a postcard printed around 1944 – and rediscovered in a gift shop in Sydney, Australia during WWII.

At 15, Mareana left for Los Angeles, California, supported by New Zealanders who had come to the USA. Mokopuna, Jeff Nelligan says, "America promised a future and an adventure that eclipsed her love for the natural beauty of her Bay of Plenty home. Indeed, it was the abiding qualities in her heritage – courage, leadership, ambition – that propelled her to the United States. Her life in America was sometimes difficult, but fundamentally rewarding for her family and to the hundreds of Māori who came through her Los Angeles home. Māori culture was the foundation of her life and has benefited her entire family. It all begins with the battle of Gate Pā."

## First impressions last

When Mareana first arrived, she enrolled in a women's business college in Salt Lake City, Utah where she met and married Leo C Bean, living for a time in Utah and Idaho. Life for her in both states could be difficult. In the communities in which she lived, some of the townspeople called her the "Black Devil" behind her back, because of her dark skin.

She desired to realise her goal of becoming a businesswoman and moved the family back to Los Angeles. There, she thrived, owning and operating a large teashop and restaurant in the center of the city. For three decades, her home was the destination point for virtually every Māori who immigrated to the United States through the West Coast. For these newcomers, she was a mentor and means of support until they got on their feet. As a young girl, Mary recalls visiting Mareana's Los Angeles home and sitting down to dinner night after night with distant cousins and their friends, most of the conversation being in te reo Māori.

## The shoot of the gourd stretches out

With Leo, Mareana raised four children, all of whom had large families and enjoyed productive lives in America. Her eldest daughter, Minnie, was Mary Nelligan's mother.

Mareana's children and grandchildren, among other accomplishments, served with distinction in three wars, won commendations for heroism in combat, ran large business enterprises and US government agencies, earned multiple college degrees, and have raised families of their own.

Her eldest son, James (also known as Jeff), graduated from flight school in the US Army Air Corps at the onset of World War II and flew missions all over the South Pacific. While at a layover in Sydney, Australia he visited a downtown gift shop and noticed a large photographic display featuring postcards on which was a dark young girl in an aboriginal dress, complete with feathers and interwoven pieces of coral. He looked closely at the photo and was stunned – it was his mother, Mareana.

Her portrait had been taken at age 13 by a professional photographer in Tauranga, who made postcards that were distributed for decades throughout New Zealand, Australia, and Great Britain. "For three generations, every single member of the family has hung that photo in their homes," says Jeff Nelligan, another grandchild. "It's a vivid reminder of her beauty and her legacy of strength, tenacity and perseverance."

## Retelling the tales

The "Black Devil" story is entrenched in family lore and has become a symbol for strength and perseverance. "To be sure, there was no sense of victimhood in any of Mareana's family, but all of us from early on, were conscious of race," says Jeff. "Thinking about anyone in the family being called that gave us a different perspective. Uncle Jim, who discovered her photo, founded and ran a large Hollywood production company and made a point of hiring Asians and Pacific Islanders in his business when few other companies in that field would hire them."

Jim was born in Los Angeles and his grandmother Minnie played a significant role in his upbringing. "She told me many stories about Mareana and taught me a number of Māori words, including some that were not for polite company."

The point about hardship and perseverance resonates with Mareana's descendants. Her granddaughter Mary recalls, "I was at the University of California, Berkeley in my freshman year and having a rough time coming to such a large place – there were more girls in my dorm than the whole population of the town I came from. I had told my mom I was thinking of coming home because it was overwhelming me. Grandma found out and wrote me a long letter in her formal handwriting, on the stationery she had made for the restaurant. In it, she said some quite – for the time – feminist things, about young women needing to work harder and put up with loneliness and about opportunities she had made the most of. It was startling and powerful and needless to say, I didn't come home.

"Mareana sometimes had it worse than we'll ever know, but she never complained," Mary says. "Our heritage somehow gave us all an edge and that has helped shape all of us."



Devlin Zealand, Braden Tauranga, and Darby Koikoi. Ngā mokopuna o Mareana: representing her real legacy "they are tough, alert, and sharp, just like she was," says their Pāpa Jeff Nelligan.



## TAU KĒ!

Kua whakatūria te kaupapa o ngā Kura Taurira Mahi a Te Puni Kōkiri hei tautoko i ngā rangatahi e kuhu atu ana ki te ao mahi me te hunga iti ngā tohu mahi. Ko tā te kaupapa nei, he āwhina i a rātou ki te whai mahi, ki te whiwhi tohu me te kuhu atu ki ngā momo whakahaere i te ao mahi.

I raro i te kaupapa nei, ka mahitahi a Te Puni Kōkiri ki ngā kaitukumahi me ngā kaiwhakahaere o ngā ahumahi nui ki te kimi, ki te whakangungu me te ārahi i ngā taurira Māori. Ka whai mahi utu ngā taurira nei mō ngā marama e ono, neke atu.

Tokorua ngā taurira ka uiuia e Kōkiri mō ā rāua mahi i raro i te kaupapa o te Kura Taurira Māori o Te Mana o Whakaaro.

### Tau kē!

Nō Te Ātihaunui-a-Pāpārangī a Chelsea Bayly. E 26 tau tōna pakeke, otirā, ko ia tētahi o ngā wāhine ruarua kua whakawhiwhia ki tētahi tūranga mahi tūturu ki tāna wāhi mahi. Ko te nuinga o ōna hoamahi he tāne, kē.

Ka 22 ngā tau a Chelsea, ka tīmata mai ia hei kaimahi "kōhikohiko". Ināianei, ko ia tonu te Kaiwhakahaere o te Taha Whakanao ki AWF Labour Recruitment i Whanganui.

Kua puta ia i te kura taurira Māori, kua whiwhi hoki a ia i tētahi tohu whakahaere pakihi. Hei tāna, "tau kē" ngā akoranga i mau i a ia i te hōtaka nei.

"E kore e wareware i a au ngā ākongā mai i tēnei hōtaka me ngā momo mātauranga i tau mai ki runga i a mātou."

I whai a Chelsea i tāna tohu i raro i te kaupapa o te Kura Taurira Māori o Te Mana o Whakaaro. He kaupapa tēnei e whakahaerehia ana e Te Puni Kōkiri me te uepū kimi kaimahi o AWF Madison.

Ko tā te hōtaka nei, he hāpai ake i te pitomata o ngā taurira Māori kia whai rātou i ngā tohu mahi, kia eke hoki rātou ki ngā taumata whakahaere i te ao mahi.

Ka kitea ngā pūkenga whakahaere a Chelsea, kātahi ka tonoa ia e te tari AWF o Whanganui ki te kuhu atu ki tēnei hōtaka.

"He kaimahi noa ia i taua wā – heoi, he kaha nōna ki te haere mai ki te mahi i ia rangi, ka tae mai hoki i te wā e tika ana. I tino eke a Chelsea i te wā i tukuna a ia ki te whai i tētahi o āna raihana taraiwa," te kī a Alex Hapuku, he Kaiwhakahaere ā-Rohe o AWF.

Ahako ko te nuinga o ōna hoamahi he tāne, he pūkenga anō o Chelsea hei tāpae ki te rāngai ringa raupā.

"Auau ana tō rātou whakatoī mai ki a au, heoi anō, he ngau pai tō tēnei kuri."

Ki tā te Kaiwhakahaere Matua o AWF Madison, ki tā Simon Bennett, "Me mihi ngā mahi me te manawanui o ngā taurira katoa. Kāore e kore, ka kitea ngā hua i roto i ā rātou wāhi mahi i ngā tau e tū mai nei."

Ko tā Chelsea mahi ināianei, he kimi kaimahi mō Mars Petcare. Ka pai ki a ia tana tūranga mahi ki AWF.

"E mārama ana ki a au, he mea nui tonu te kimi ake me te whai i ngā huarahi ako i te mahi."

## HARD WORK PAYS OFF

Hohaia Brown (Ngāpuhi) turned 20 only last year. He was selected from a pool of 30 applicants to be part of the Te Mana o Whakaaro Māori Cadetship Programme.

He knows the meaning of a hard day's work and understands that in order to earn higher wages he will need to gain as many skills possible.

"I came in knowing nothing, so anything I learn while working is a plus. It's a big confidence booster," Hohaia says.

When he first started with AWF he only had a learner's driving licence but has since gained a full license along with a number of other skills and qualifications.

He has passed the Site Safe Certificate in Construction Site Safety, the Heights Safety Certificate for using fall arrest systems in a high-risk heights danger related role, the Elevated Working Platforms Certificate for using scissor lifts, truck- and trailer mounted lifting arms, self-propelled booms and cherry pickers, and the Scaffolding up to 5 Metres Certificate for erecting, assessing and dismantling scaffolding systems.

It was Hohaia's commitment to learn as much as he could which made him a stand-out candidate for the programme. He completed the Cadetship and gained a business management qualification.

Hohaia now works for Ryman Healthcare as a Heavy Machine Operator, an opportunity that only presented itself after a foreman saw the young industrious 19-year-old at work.

"My bosses would let me try different machinery and saw how hard I was working and I slowly made my way up, and then was offered this role," says Brown. "I enjoy it but I have other plans too."

During his training period he was engaged on a Construction Pathway where he gained construction related skills and qualifications.

Hohaia says that he is considering very seriously specialising in drain-laying largely "because I love the physicality of what those guys do."

"It's surprising to see the speed at which buildings go up. From the outside, it looks like it's taking forever, but from inside you get to see parts of what everybody does."

Hohaia Brown came to AWF via the Limited Service Volunteer (LSV) Programme.

LSV is a six-week hands-on motivational and training programme for young people run by the New Zealand Defence Force on behalf of Work and Income. It assists young people to improve their job prospects, increase their confidence, and make new friends while living at a military camp during the course.



Supercity Boxing Gym Rakai Kirkwood.

# BOXERS FIGHT IN RUSSIA

Te Puni Kōkiri recently supported two young boxers to represent Aotearoa at the Junior World Boxing Championships in Russia.

A goal that both Rakai Kirkwood (Tainui) and Jayden Downs (Tūwharetoa) had been working towards for years.

Rakai has three New Zealand titles and three Australian Golden Gloves titles to his name. He has his sights on the 2018 Commonwealth Games in the Gold Coast, Australia and the 2020 Olympic Games in Tokyo.

Jayden started boxing at 10 and has won two national titles and holds three Australian Golden Glove titles. He also aims to participate in the Commonwealth Games and the Olympic Games.

Fifty two countries and more than 500 boxers aged between 14 – 16 years old fought at the Championships in 13 different weight categories.

Rakai fought in the 60kg (lightweight) division with 35 other boxers. Jayden (Tūwharetoa) fought in the 57Kg (featherweight) division also with 35 other boxers. Theirs were the two most contested weight categories.

Both had first round losses, Rakai by a narrow split decision.

Amanda Kirkwood, Supercity Boxing acknowledged Te Puni Kōkiri for our support saying, "without your support they would not have been able to embrace a completely new atmosphere that will continue to develop them as they progress through their careers. Both gained much experience from skill development and sparring sessions with world ranked coaches and boxers."

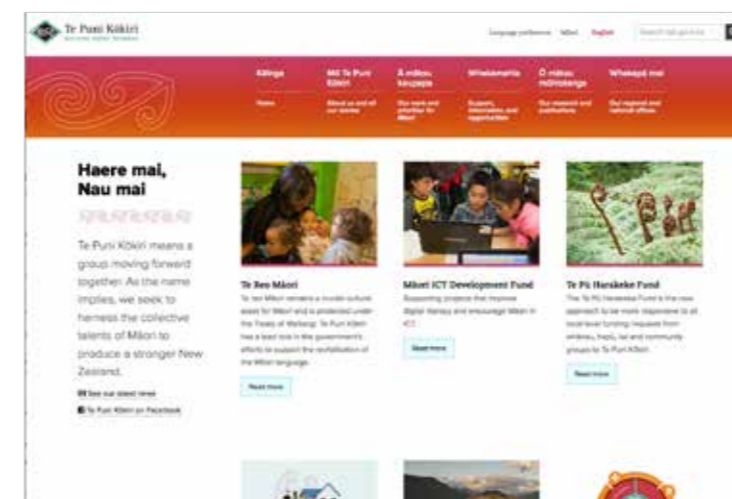
Amanda says, "From a boxing perspective they learnt many things. Boxing isn't simply a sport, it is a chance at a better life. It is someone's only chance to seize opportunity and literally fight against their struggles; these boxers are willing to die in the ring. They are desperate to succeed. They carry the fighters' attitude through everything they do."

## Me mau ki ngā kōrero o te wā ki tō mātou pae tukutuku me te maramataka Māori.

I tērā tau i whakarewanga e Te Puni Kōkiri te pae tukutuku hou me ngā pānui o te motu, me ngā tini kōrero o te wā.

### Pae tukutuku

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



### Rauika

He maramataka mō ngā hui Māori puta noa i te motu.



Kia mahara mai, kāore he utu o te whakairi mai i tō kaupapa ki te rārangi kaupapa o Rauika. Tukua mai ngā kōrero, he whakaāhua me ō whakapānga. Mā mātou e whakatairanga. [www.tpk.govt.nz/rauika](http://www.tpk.govt.nz/rauika)

# NGĀ TARI O TE PUNI KŌKIRI

## Te Puni Kōkiri Offices

### TE PUNI KŌKIRI NATIONAL OFFICE

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### TE PUNI KŌKIRI REGIONAL OFFICES

#### 🏠 TE TAITOKERAU

**Kaitiāia**  
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#### 🏠 TĀMAKI MAKAURAU

**Auckland**  
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Private Bag 92010, Auckland 1142

#### 🏠 WAIKATO-WAIARIKI

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**Whakatāne**  
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#### 🏠 TE WAIPOUNAMU

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**Dunedin**  
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258 Stuart Street, Dunedin 9016  
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#### 🏠 IKAROA-RĀWHITI

**Gisborne**  
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**Taranaki**  
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PO Box 744, New Plymouth 4340

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**Palmerston North**  
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