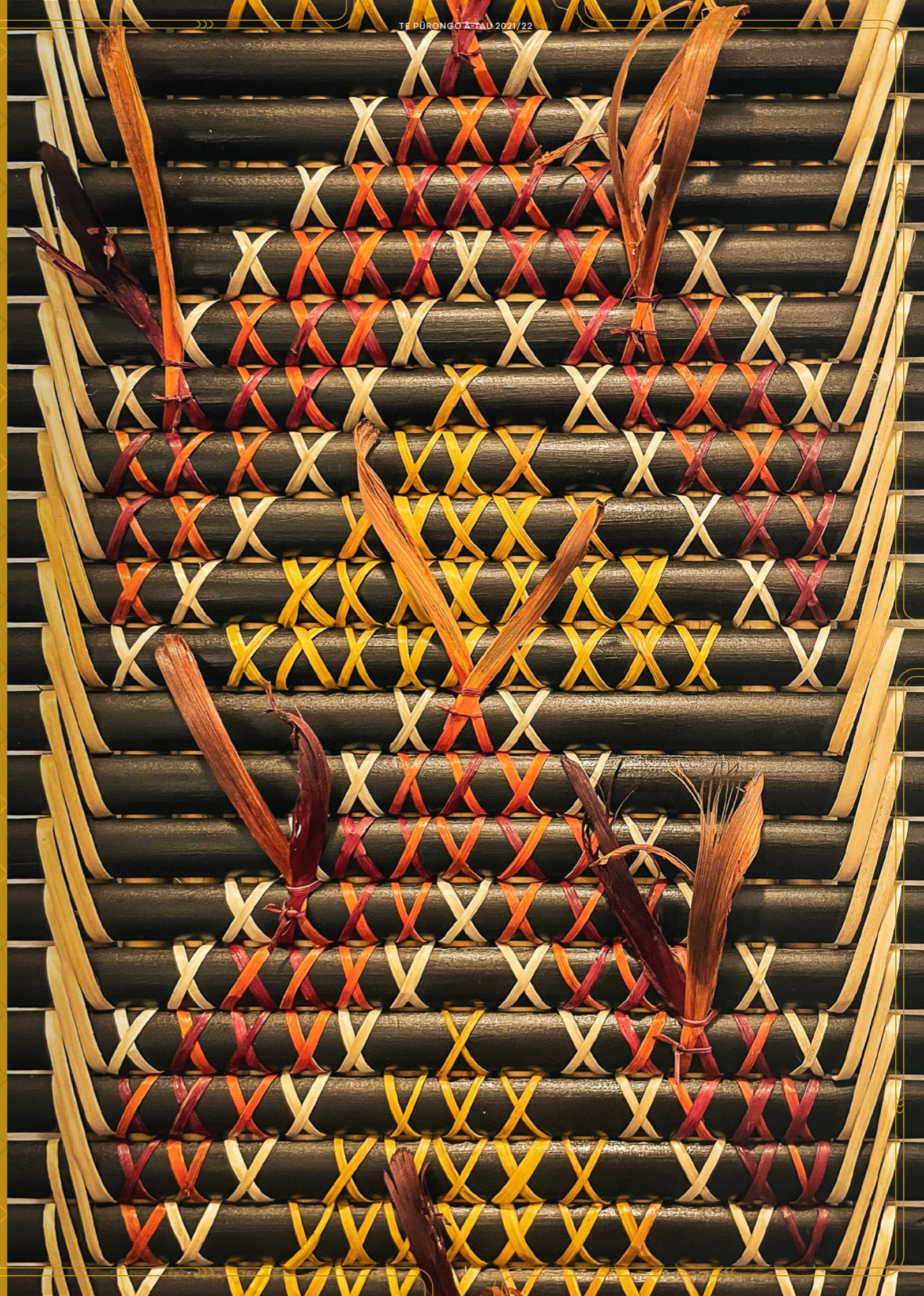


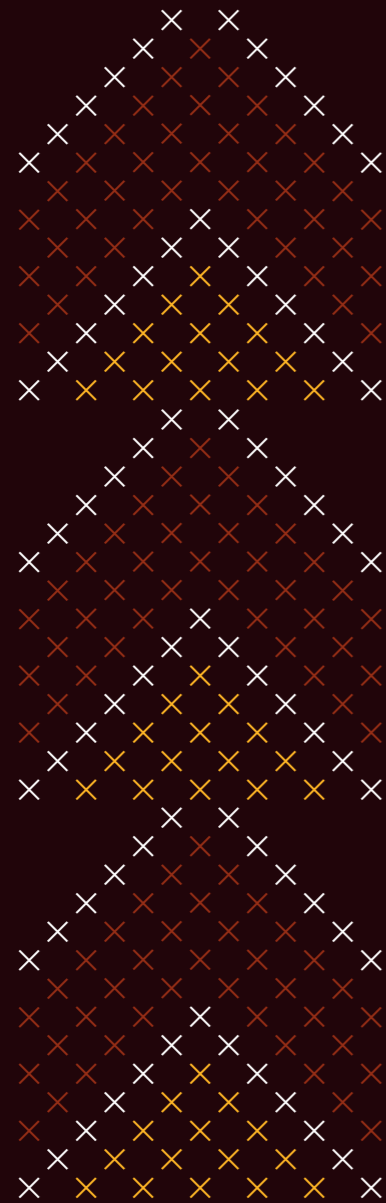
PŪRONGO Ā-TAU
2021/22



NGĀTI WHĀTUA ŌRĀKEI

Ko Maungakiekie te maunga
Ko Waitematā te moana
Ko Māhuhu-ki-te-rangi te waka
Ko Rongomai te kaihautū
Ko Ngāti Whātua te iwi
Ko Ngāoho, Te Taouū, Te Uringutu ngā hapū
Ko Tuperiri te tupuna
Ko Ōrākei te marae
Ko Tumutumuwheua te whare tupuna
Ko te Kāhu Pokere ki te rangi
Ko te Kahu Tōpuni o Tuperiri ki te whenua





The design aesthetic of this year's Annual Report is inspired by the Ahi Kā tukutuku panel created by Ngāti Whātua Ōrākei tukutuku weavers Ruth Cullen, Beronia Scott and Tracy Makoare-Watene, and whāriki weaver Kororia Wītika.

The Ahi Kā tukutuku panel takes pride of place in the Pūkāea Boardroom of AECOM house, Te Tōangaroa. It is inspired by and acknowledges that Ngāti Whātua Ōrākei holds Ahi Kā in Tāmaki.

RĀRANGI KAUPAPA

4	Ngā uri o Tuperiri
6	He kōrero nā te Heawahine
10	Taumata Pūtea
11	Taumata Onāianeī
12	Taumata ā Mahere
14	He kupu nā te Kaiurungi
18	Umu Kohukohu Whetū
26	Ngā Ahi
30	Te Kōti Matua
34	Te Kahu Tōpuni o Tuperiri
36	Te Taiao
38	Mana Tāmaki
40	Poroporoaki
42	Tahua Pūtea
44	Mana Whakahaere

NGĀ URI O TUPERIRI

At 30 June, 2022

Total number of registered NWŌ members

6575

Registered NWŌ members overseas

1293

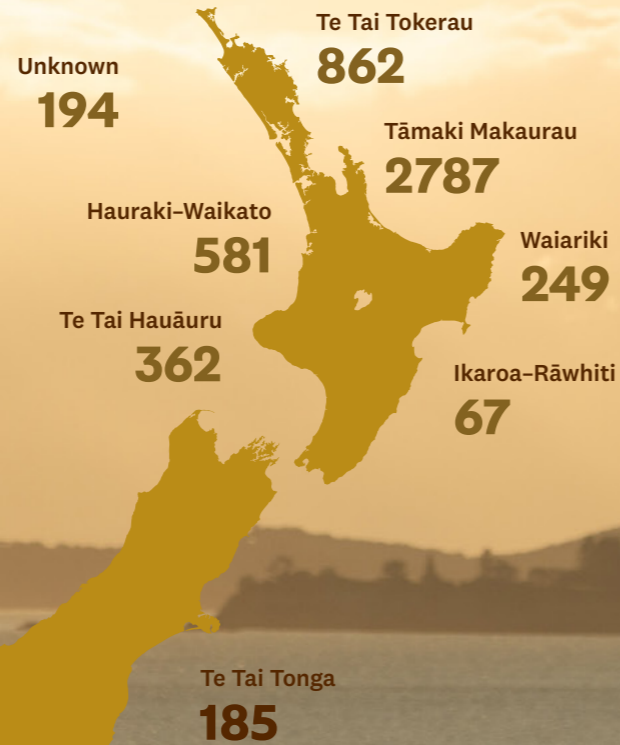
Australia
898

Other parts of the world
390

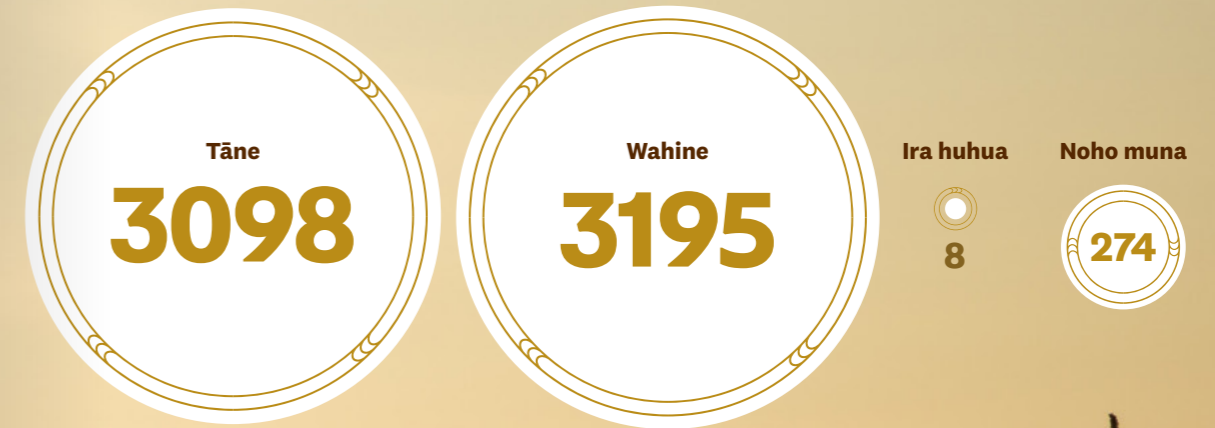
Total numbers by marked locations may not represent the total of all registered members living in Aotearoa and across the world.

Registered NWŌ members in Aotearoa

5287



Gender



Age breakdown



HE KŌRERO NĀ TE HEAWAHINE



Ngāhauia Tame Tauna Hawke > Meiha Hawke > Marama Royal, Chair

Karanga, karanga te rangi e tū nei
Karanga, karanga te papa e takoto nei
Raranga mai te ira atua
Raranga mai tuawāhine
Ko Hine-ahu-one
Ko Hine-tītama
Ko Hine-rauwāhārangī
Ko Hine-te-iwaiwa
Ko au e tū nei
Ko Hine i te ata
Ue hā, tau mai te mauri
Hui e, tāiki e

Kua toko ake te ui kia pēnei noa, kei hea ia rā te ahikāroa e mumura tonu nei?

Kotahi tonu te urupare, arā, kei te whatutoto o te manawa o tēnā tua, o tēnā tua, e mau nawenawe nei ki Te Kahu Tōpuni o Tuperiri.

Nā reira, kia uhia koutou ki te maioha nui kia kaha tonu ai te mau, ā haere ake nei. E kore e riro.

Kei aku mana nui, tapu nui, mauri tiketike, tēnā huihui mai koutou. Tēnā koutou.

It is with great pleasure that I present you with the 2022 Annual Report for the Ngāti Whātua Ōrākei group. This report reflects kaupapa and financial performance reporting for the period, 1 July 2021 to 30 June 2022.



The theme of this Annual Report is Ahi kā and a celebration of our Ngāti Whātuatanga. For me, this year has been a time of great reflection and we have continued our tremendous fight to uphold our place as ahi kā. We will continue to protect what is ours and keep our home fires burning, no matter the hardships we may face along the way.

Looking back on the year, I recognise the challenges we have faced, but our ability to remain steadfast in who we are as a hapū and iwi stands tall. We will continue to show resilience and overcome hurdles now and for generations to come.

■ Mana Whātua

In April of this year, we returned to the High Court to hear the judge's decision on our court case against the Crown. The decision found that Ngāti Whātua Ōrākei has mana whenua status and ahi kā based on our tikanga. However, it was not the complete result we were looking for, and we will continue to challenge the Crown on their processes.

A highlight for me, was having our whānau come from near and far to join us as we awaited the decision, proving the constant strength of our hapū.

It makes me proud to see our whānau united with humility and our heads held high. We are Ngāti Whātua Ōrākei, and we will continue to stand up to those who claim tangata whenua in our rohe.

The Umu Kohukohu Whetū held on the whenua rangatira for Matariki was such a beautiful occasion. A time to come together as a hapū, as whānau, and to manaaki the hapori who joined us in the early winter morning. Matariki is a time to reset, reflect and acknowledge all that has happened in the past year. This year was arguably the busiest with our team working tirelessly to pull together an event on a large scale. Then, to celebrate Matariki as an official holiday, the first indigenous holiday celebrated on a national scale, that drew in thousands of people from across the country. It was a remarkable occasion and time.

Ngāti Whātua Ōrākei has many connections across our rohe. Led by our cultural experts, we are fortunate to be guided by them to lead out kaupapa and blessings within our rohe, Te Kahu Tōpuni o Tuperiri. A metaphor used for our rohe within Tāmaki and likened to the outstretched dog-skin cloak of our tupuna Tuperiri, our whānau who represent our hapū stand firm in who we are and how we connect to our whenua.



× HE KŌRERO NĀ TE HEAWAHINE

■ Reflection

In reflecting on the last year, I would like to take the opportunity to pay tribute to all our whānau who have passed on. In May this year, we farewelled a great Ngāti Whātua rangatira, Uncle Joe Hawke, who played a great part in shaping who we are today. We all remember the great leader that he was and the stand he took for our whānau and for our whenua, Takaparawhau. A leader, a father, a grandfather, a brother, and an uncle – he leaves behind a significant imprint of dedication to his whānau, his iwi and te iwi Māori. He was someone who gave of himself tirelessly and caused a ripple across our nation, paving the way for many to follow. He will be affectionately remembered and deeply missed.

Our Marae remains the ūkaipō of our hapori. A place we always find light, hope, and aroha in ever changing times. I want to thank Wyllis Maihi and his team for all their efforts and the hard work they do to manaaki manuhiri, run kaupapa and for all the refurbishment mahi they have been doing over the last year to take care of and maintain the beauty of our Marae.

To our whānau at Whai Māia who are led by the recently appointed CE Tom Irvine, I would like to commend all your efforts over the last year. From the Covid-19 response team to the cultural space, you have all worked hard to care for and support our whānau in many ways. You continue to set a foundation for the continued growth of the Ngāti

Whātua Ōrākei group, our whānau and hapū.

Our commercial arm, Whai Rawa, has shown solid growth this past year and I want to acknowledge Grant Kemble and his team for their extensive efforts. Despite the challenges faced, that no doubt will endure over the coming year, the team continues the vital work to grow and protect the asset base of Ngāti Whātua Ōrākei. Proving another successful year across the group.

To our team at the Trust office, under the leadership of Lisa Davis, I want to acknowledge all your hard work over the last year and I commend you all for your efforts. I know the prior year has been a new chapter since the departure of previous CEO, Jamie Sinclair, but your support to the board, across the group and for our whānau is admirable.

There are numerous acknowledgements I would like to make. Firstly, to our three boards, I would like to acknowledge and thank you for your mahi this year and the work you continuously do to ensure our whānau and hapū are thriving. Most importantly, I want to acknowledge our whānau for all their support over the years. Notably, our kaumātua, who never falter from leading the way and continuing to uphold the mana of our whānau, hapū and iwi with pride and admiration.

I would also like to take the opportunity to acknowledge Rangimarie Hunia, who stepped down



from her position as the CE for Whai Māia. She has long been a steward for our hapū and iwi, over her 7 years with Ngāti Whātua Ōrākei, she has created great waves of growth, especially within Whai Māia. Her leadership and service to her whānau and hapū has been unwavering, particularly with the covid response. She gave so much to ensure our whānau would have all they needed during a time of great uncertainty, and I would like to applaud her and the team behind her for putting whānau at the forefront. Her duty was without end, and we cannot thank her enough for all she has given. I would like to wish her all the best in future endeavours. Tēna koe e te māreikura mōu i tātai i ngā aho kia kaha tuatinitini, kia kaha tuamanomano tō iwi.

Finally, I would like to acknowledge and thank Michael Stiasny who will be retiring as the Chair of the Whai Rawa Board. Michael has given his service to Ngāti Whātua Ōrākei for the past 10 years and has led the Whai Rawa Board with dedication and commitment and he will leave Ngāti Whātua Ōrākei in an undeniably strong financial position. His tautoko and aroha for the future direction of Ngāti Whātua Ōrākei has been demonstrated in his efforts and resilience to ensure that our future generations have a positive and lasting legacy. Michael has steered Whai Rawa and Ngāti Whātua Ōrākei through some very tough times including the loss of 2 board members Sir Rob Fenwick and Rob Hutchinson, and also Andrew Crocker, as CEO of Whai Rawa. Ngāti Whātua Ōrākei would like to thank Michael and especially his whānau who have supported him through the last 10 years. He will leave behind not only a lasting legacy but the mana that he has brought to the table in his position as Chair. Nō reira e te ihu manea, tēnei a Ngāti Whātua Ōrākei e whakahihī pai ana i ngā mahi nunui kua oti i a koe, mō ngā uri whakaheke o Tuperiri. Tēnā rā koe.

■ The Year Ahead

Looking towards 2023, there are many exciting kaupapa on the horizon. A lot of activity has taken place over the last year in the lead-up to the next. We are making moves in many spaces, and it is wonderful to see.

We are excited to host a premiere Te Ao Māori event - Te Matatini, Herenga Waka, Herenga Tangata. Welcoming kaihaka and iwi from across the motu to our rohe is exciting and something we are looking forward to in the coming year.

The announcement of our new housing development that will get underway is an awesome kaupapa that we are looking forward to getting started, to bring more whānau home to Ōrākei and to continue to grow the imprint on our papakāinga.

Plenty of wānanga and hui have taken place for the development of our kura – this project is one that has been a long time coming, and I look forward to seeing our kura brought to life.

Alongside these kaupapa, we have had a team of experts who have been in wānanga about the creation of a new waka as well as the restoration and protection of our ancestral waka, Māhuhu-o-te-rangi. I look forward to witnessing the fruits of this wānanga.

As we come into a new time, out of the Covid-19 era and the world around us starts to change, we know that challenges will arise. With the current cost of living crisis, we understand that many of our whānau may feel the strain of this over the next few years. The Trust Board is aware that things may need to be tightened and some projects may be delayed as a result, but we will continue to work hard and do our absolute best to ensure that whānau are well supported.

TAUMATA PŪTEA FINANCIAL PERFORMANCE

As at 30 June 2022

Total Group
Assets

2022
\$1.66b

2021
\$1.55b

Total Interest-
bearing debt

2022
\$238m

2021
\$222m

Debt to total
asset ratio

2022
14%

2021
14%

Total Revenue

2022
\$64.9m

2021
\$73.4m

Employee cost

2022
\$15.9m

2021
\$12.1m

Profit before tax

2022
\$91.3m

2021
\$254.6m

TAUMATA ONĀIANEI PERFORMANCE SNAPSHOT

As at 30 June 2022

Whānau enrolled
in Toi Ora

2022
4878

2021
4512

Whānau enrolled
in Toi Tupu

2022
4651

2021
3840

Total grants and
programmes

2022
\$10.6m

2021
\$9.2m

Education grants
& scholarships

2022
\$1.2m

2021
\$1.2m

Te Reo Māori &
Cultural Support

2022
\$714k

2021
\$496k

Whānau businesses
enrolled in Toi Pakihi

2022
125

2021
37

Kaumātua
support

2022
\$252k

2021
\$290k

TAUMATA PŪTEA
TAUMATA ONĀIANEI

TAUMATA Ā-MĀHERE

PERFORMANCE AGAINST PLAN 2021-22

● ON TRACK ○ WORK IN PROGRESS ● IN DEVELOPMENT

TUAKIRITANGA CULTURAL IDENTITY

Marae Development

- Complete a Master Plan.
- Complete improvements to Marae amenities, access and facilities.

Whakapapa

- Whānau have increased awareness, access, and education relating to their whakapapa.

Te Reo Māori

- A comprehensive reo programme delivered that can cater for all reo levels from beginners through to advanced.

Tribal Archive

- Archival system established.

Mahi Toi

- Targeted funding allocated to support mahi toi.

Kapa Haka

- Over 30 kapa haka workshops delivered.

Kura-ā-iwi

- Decision has been made about the building of a kura based in Ōrākei, including the kaupapa model that will be applied.

Culture and Arts

- Complete a business case with recommendations and timelines for the establishment of a Ngāti Whātua Ōrākei culture and arts centre.

Mana Moana

- Build a new waka taua to be launched on the water in 2022.

Launch new waka ama

- Improve access to the moana for whānau and manuhiri.

TE ORANGA O TE WHĀNAU HEALTH & WELL-BEING

Mental Health

- Completion of mental health strategy

Dementia Care

- Dementia care programme designed and implemented.

Health Insurance

- Review of health insurance programme completed.

Covid-19 Vaccinations

- In coordination with ADHB, our Tāmaki Vaccination Centre (TVC) will deliver vaccination programme.

Ngāti Whātua Ōrākei Sports and Wellbeing Facility

- Lease for sports club site secured and plans developed for sports and wellbeing centre.

MANA MOTUHAKA SELF DETERMINATION

Ōrākei Housing

- Housing plan completed and shared with whānau.
- Kāinga Tuarua design and initial works completed.

Kitemoana Street Housing

- A clear process and appropriate support is provided to whānau wanting to build on the papakāinga.

Access to Housing

- In partnership with Kāinga Ora and MSD, provide a range of supports to whānau across the housing spectrum from Emergency Housing to home ownership.

Rangatiratanga

- Deliver leadership development course for whānau.
- We have an established database of whānau in leadership/governance roles or those with leadership ambition.
- The group has a clear stakeholder management strategy and is aligned in terms of how relationships are maintained.

Group Structure Review

- The outcome of this review will be a set of recommendations and proposed implementation plan to improve the Group structure in delivering on our purpose.

Te Matatini

- World-class event delivered with Ngāti Whātua Ōrākei playing a leading role.

Mana Tāmaki

- Continue with the cross-claims litigation against the Crown.
- Receive determination of our interests in the Westhaven Marina case.

TE WHAI RAWA ECONOMIC PROSPERITY

Investment Strategy

- Investment strategy completed and implemented.

Whānau Enterprise

- We have targets and transparent measurement of the number and value of whānau businesses working for the group.

Asset Growth

- Alongside the investment strategy complete detailed forecast for asset growth and diversification over the coming 5 years.

TE TAI AO ENVIRONMENT

Policy Positions

- Climate change and water policy positions published.

Environmental Footprint

- A robust, auditable environment footprint is produced for the Ngāti Whātua Ōrākei group.

Whenua and Moana Protection

- Measure and report on social and environmental outcomes from our mahi on the whenua.
- Deliver water quality improvement programmes for Ōkahu Bay and the Waitematā.

HE KUPU NĀ TE KAIURUNGI



Piriniha Te Kotahitanga Ngati Whatua Reweti > Piripi Te Waka Davis > **Lisa Davis, Chief Executive (Acting)**

Kei ngā kurī purepure o Tāmaki, kua tae ki te wā kia maranga mai rā!

Kia tū tokitoki i te mura o tō tātou ake ahikāroa kia kitea e te marea whāioio – E kore e ngaro i te hinapōuri ē!

Nā reira, mokori anō kia rere te reo whakamiha ki a koutou, e aku tua, e tū tonu mai nā i tēnā pakitaha, i tēnā pakitaha o Te Kahu Tōpuni o Tuperiri i waiho mai ai e te onamata, mō te anamata te take.

Ahi kā is the theme of this year’s annual report as we scale new heights of self-determination, to protect what is ours against challenges, to keep our home fires burning strong while also creating opportunities for our whānau, especially our rangatahi, to thrive in a world that will be very different, and to ensure that our decision-making is guided by our values and reflects our community.

We need to shift in new directions now more than ever. It is also critical that every decision we make is grounded in the past, centred on the present, and aimed at the future, so that the decisions we make today create a prosperous future for generations we are yet to meet.

In April, hundreds of whānau gathered in a spectacular display of whanaungatanga and rangairatanga at the High Court to hear the long-awaited decision. While our status as ahi kā and mana whenua in our rohe in accordance with our tikanga was recognised, it did not go as far as we had intended. Heoi, me ū tonu tātou ki te kaupapa. Kua tawhiti rawa tō tātou haere, e kore e haere tonu. We will continue to hold the crown accountable in the cross-claims process.

Covid-19 continued to play a significant role in defining our direction throughout the reporting period. It also pushed us to adopt a more agile and pragmatic approach to both leading and responding to a rapidly changing environment and resulting in the transformation of the Tāmaki Vaccination Centre as the Tāmaki Hub (TVC). While Covid-19 support (testing, vaccination, and isolation assistance) remained a top priority, we expanded the range of vaccinations and enhanced the health services and initiatives offered.



We signed Kōtuitanga this year to strengthen our existing relationships with Emirates Team New Zealand, Auckland One Rail, and the Ministry of Pacific Peoples. Kōtuitanga are lashings or bindings. It refers to Te Kōtuitanga at the western edge of our rohe, where waka were carved and lashed with rākau from Waitākere prior to being launched on Te Whau. These strategic alliances demonstrate our partners’ dedication to recognising Ngāti Whātua Ōrākei as tangata whenua in our rohe, Te Kahu Tōpuni o Tuperiri. In addition, we are eager to explore the development of opportunities and reciprocal collaborations that will advance our organisation as well as those of our kōtuitanga partners.

Significant milestones have also been reached in the development of our Ngāti Whātua Ōrākei kura, the capital works programme, specifically the wharekai improvements at the marae, the announcement of the next kāinga build at Hawaiiki street and the approval of the Ōrākei Master Plan. The Trust, Whai Māia, Whai Rawa, and Marae teams must be acknowledged for their continued advancement of these important Trust kaupapa.

■ The Coming Year

As the host iwi for Te Matatini 2023, we are thrilled to host the most renowned national kapa haka competition in February 2023. This is a historic occasion for us, and we are prepared for haka action. We are looking forward to witnessing the very best of kapa haka in our rohe for the first time since 2002, focusing on enabling whānau to take part. Keep an eye out for upcoming announcements in the coming months.

Our environmental initiatives will be a particular focus in the coming year. Our conservation and ecological restoration efforts on the whenua will continue, and now that we have our Foundation Climate Position statement, we will develop a work plan outlining our commitment and impact. As the effects of climate change become more prevalent, this is crucial.

As the world begins the long recovery from Covid-19, as well as the evolving economic situation, we will proceed carefully. Even though we are in a stronger position than most, we will proceed carefully, keeping in mind our whānau and potential rising pressures.

My deepest gratitude is always extended to Marama, Ngarimu, and the Board. Thank you for your ongoing support and leadership in light of the challenges of another extraordinary year.

I would also like to thank Jamie Sinclair and Rangimarie Hunia for their service to Ngāti Whātua Ōrākei, as well as Grant Kemble, CEO of Whai Rawa, Thomas Irvine, CEO of Whai Maia, and Wyllis Maihi, Marae Manager. Thank you for your support as leaders of our Group entities.

There are many people to thank for their incredible mahi over the last year, but the most heartfelt gratitude goes to our people, our kaimahi, who are dedicated and committed to providing programmes and services for our whānau.

Finally, I’d like to thank our whānau, particularly our kaumātua, for continuing to set a positive example and who always represent our whānau, hapū, and iwi with mana and pride.

× UMU KOHUKOHU WHETŪ



UMU KOHUKOHU WHETŪ

TŪRAUKAWA BARTLETT

Nelda Reweti > Inutai Davis > Tūraukawa Bartlett

What was your part in the umu?

I had the privilege of being one of the kaikarakia in supporting the collective effort of welcoming Matariki to Takaparawhau.

How did you prepare for that role? What did that involve?

With every kaupapa, I try to focus on owning my space by bringing a personal touch that can support the collective goal. So, I spent two weeks researching Matariki with a specific focus on connecting with each whetū and their significance. I then created a karakia that embodied the essence of Matariki while weaving significant elements specific to the day such as Takaparawhau, our loved ones who had passed and the potential of the new year ahead.

What significance did the umu kohukohu whetū hold for you and your whānau?

We had recently fallen hapū, so Matariki signified a new beginning for our whānau and the new journey ahead. As parents of a child with special needs, we also reflected on how our connection with atua Māori and the celebration of Matariki had alleviated some of the stress we were working through; it was definitely a healing process.

How did you feel on that day? During the ceremony?

There are no words to describe the sense of pride we felt standing side by side with our whanaunga bound by our whakapapa and united as one in our ahikāroatanga for all of Tāmaki to see.

What does Matariki mean to you?

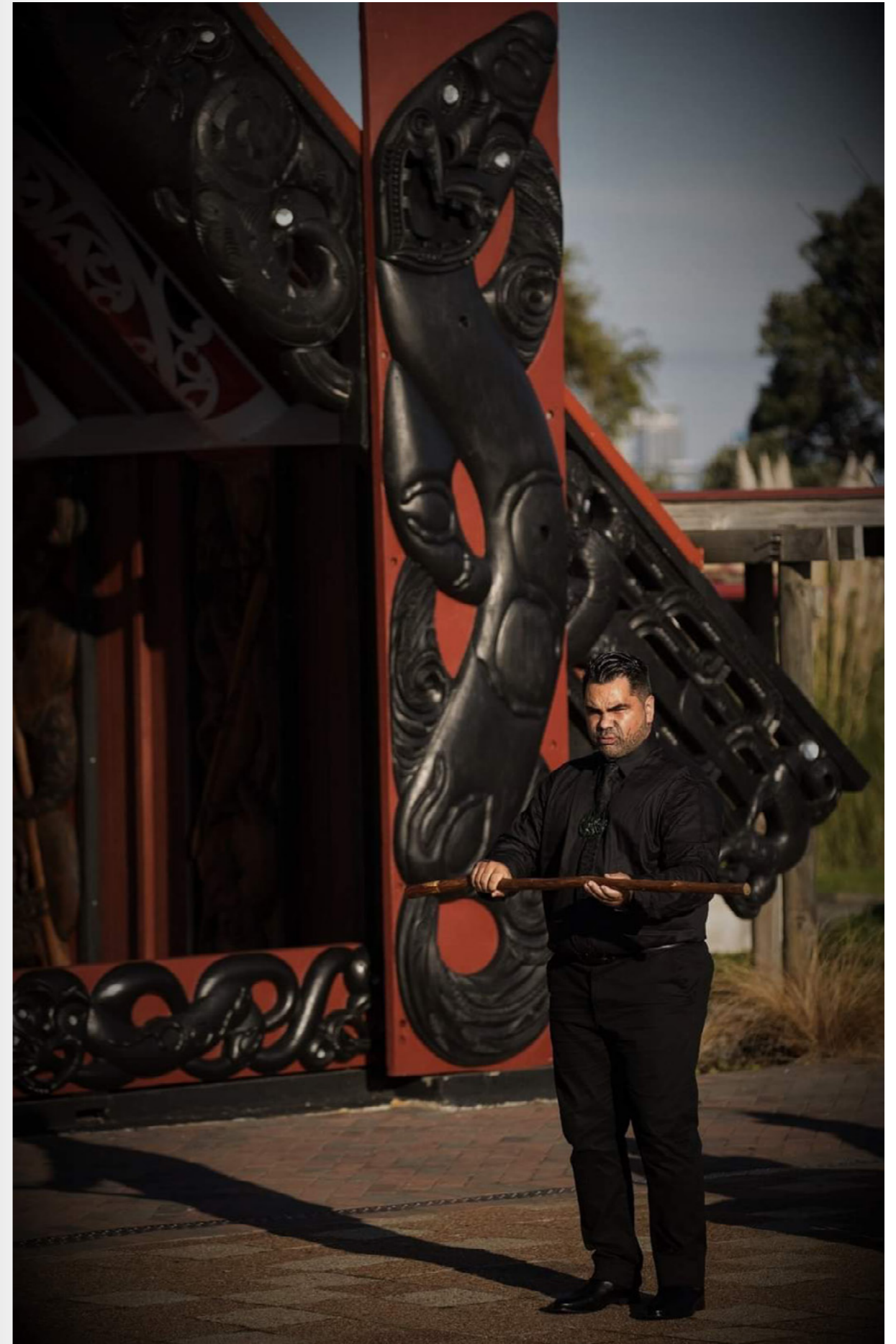
A time of reflection, a time of connection and a time to embrace the potential of the future ahead, for all of our iwi.

What does hosting Matariki on our whenua mean to you?

I found myself constantly reflecting on a particular learning from Te Kurataiaho regarding mana whenua and the importance of sustained residency on our whenua.

Personally, the hosting of Matariki reflected our ahikāroatanga and our commitment to nurturing Te Kahu Tōpuni o Tuperiri and all those who call it home under the mana of Ngāti Whātua.

“As parents of a child with special needs, we also reflected on how our connection with atua Māori and the celebration of Matariki had alleviated some of the stress we were working through; it was definitely a healing process.”



× UMU KOHUKOHU WHETŪ



KATARAINA DAVIS

Wiremu Piriniha Reweti > Wiremu Henare Toka Davis > Kataraina Davis

What was your part in the umu?

I was fortunate to be one of the kaikaranga for Umu Kohukohu. There were multiple parts to play that morning. Moeahi Kerehoma were given the huakirangi, which was the first karanga and is the opening of the skies to make way for all the karanga and karakia to follow.

This was a new experience for me personally, as we don't break it down like that when it comes to doing karanga on the marae and being the first in the morning, it was quite nerve-racking as there wasn't an opportunity to practise or gauge where my voice was.

How did you prepare for that role? What did that involve?

Myself and Moeahi spent a lot of time in wānanga about our karanga prior to the morning, we called on different people in our lives and had hui with them to draw whakaaro from about huakirangi, we went through kōrero on what is it, what do we already know about it, what are we trying to achieve with our karanga and what is the appropriate kupu for this particular karanga.

We also had Whiria Te Hono which helped us prepare. Our time in that space was spent in a lot of wānanga to flesh out how the morning might go.

What significance did the umu kohukohu whetū hold for you and your whānau?

That morning made me feel further and deeper connection to place and space, first and foremost how we move as Ngāti Whātua Ōrākei and as Māori. How we truly pay homage to those who have been paving the way, gaining connection a-wairua and appreciation for that time of the year when quite often it's a time that people don't appreciate. It was awesome as Māori to be celebrating, reflecting and somewhat resting.

How did you feel on that day? During the ceremony?

There was a feeling of being more connected spiritually. I felt a sense of pride that morning, for the journey we had all been on and getting to that point during Matariki. It felt really high calibre, pulling it off with such a big group of kaikaranga and kaikarakia. I could feel how big our trust in each other was, because no matter how much we planned, we still had to lean on each other because we couldn't know how it would actually turn out. It was a safe space.

One of my biggest moments that morning was being able to have our tamariki there. For kaupapa such as these to be normal for them in their lives, growing up we didn't have these kinds of kaupapa but it's so cool that

this is how we do things for our tamariki and they don't know any difference. That's definitely a big thing for me, how cool it is to be Māori, how cool it is to practise our ways of being and normalising that.

What does Matariki mean to you? What does hosting Matariki on our whenua mean to you?

Gaining more insight into what Matariki actually means, it brought a new light to the winter time and thinking about what it looks like to reflect and reset for the year ahead. We all know Matariki kai tangata, where it's a time of great loss and to be really prepared for that.

“There was a feeling of being more connected spiritually. I felt a sense of pride that morning, for the journey we had all been on and getting to that point during Matariki.”

This Matariki definitely meant a lot of mahi for us though, a lot of work went into hosting this year and although for some it's a time of celebration, which is what people outside of Te Ao Māori will see but behind the scenes everyone's hustling to make things happen and pull off something significant.

× UMU KOHUKOHU WHETŪ



Leah Harriman, Rerehua Stewart and Aurtum Martin

LEAH HARRIMAN

Nancy Grey > Sarah Herawhakamana Grey > Leah Harriman

What does Matariki mean to you?

Matariki wasn't really important when I was growing up but now, it's definitely more of an acknowledgement of what has been. Acknowledging all the good and bad, everything that's happened over the last year and a time to reflect.

What does hosting Matariki on our whenua mean to you?

I was really proud that as a whānau and iwi that we were able to host the community and wider public. It was nice to see all our whānau and celebrate it with them, you could just feel how special it was to them whilst the community is able to learn that we (Ngāti Whātua) are here.

“Matariki wasn't really important when I was growing up but now, it's definitely more of an acknowledgement of what has been.”

What significance did the umu kohukohu whetū hold for you and your whānau?

The Umu Kohukohu was massive for us as a whānau as we had just lost our Mum and it was an opportunity for us to be able to let her go in peace.

How did you feel on that day? During the ceremony?

The morning was special because we all went as a whānau and then we had also just welcomed a new baby into the whānau.



Rerehua Stewart, Aurtum Martin and Hiwa Ngawati

“I was excited to experience the Umu Kohukohu with everyone else on the whenua and was adamant that I would be there, even though I was 9 months hapū and due days before.”

AURTUM MARTIN

Sarah Herawhakamana Grey > Leah Harriman > Aurtum Martin

What does Matariki mean to you?

Growing up, Matariki wasn't as important. Getting older, the perspective on Matariki changed and became a time to reflect and reset. It means so much more than it did before.

What does hosting Matariki on our whenua mean to you?

Last year, the ceremony was empowering and created this excitement for the year ahead and I thought it was special that it would be bigger this year.

I was excited to experience the Umu Kohukohu with everyone else on the whenua and was adamant that I would be there, even though I was 9 months hapū and due days before. Then that morning i whānau mai taku pēpi Hiwa. So although I wasn't there physically, I was there a-wairua. It made the morning even more significant to have my pēpi on the morning of Matariki and felt only right that his name would be after one of the stars or something to do with Matariki.

What significance did the umu kohukohu whetū hold for you and your whānau? How did you feel on that day? During the ceremony?

The Umu Kohukohu was extra significant because we were able to reflect on our past year, with my Nans passing and then Hiwa came that morning it was like a weight had been lifted and I felt lighter. It was a special moment to be able to have that moment to let her go and send her with the rest of the whānau as the skies opened up and then receive our pēpi Hiwa.

HIKAIA NGĀ AHI O TE KAHU TŌPUNI O

TUPĒRIRI



NGĀ AHI

Me mōmotu ahi rawa, e pūahoaho ai te ara ki te wā kāinga.

Ngāti Whātua have tended the fires of our homelands in Tāmaki Makaurau for more than three centuries.

Our ahikāroa is alight and steadfast, signaling our deep connection to our whenua. Since the time of our tupuna Tuperiri, our home fires have not dimmed and continue to burn bright.

Our whānau all over Aotearoa and the world are holding fast to their ahikātanga and Whātuatanga.

Ahi kāpura | Te Whanganui-a-Tara KAWHARU MOREHU

Tautoko Morehu > Arepa Morehu > Kawharu Morehu



Tēnā tātou, ko Kawharu Morehu tōku ingoa. He uri nō te whānau Porter (Morehu).

I grew up in Ōrākei until I was eight then moved to Te Whanganui ā Tara with my whānau, where I still reside today. My background is in consulting and I currently work as an Assistant Policy Analyst for Manatū Hauora – the Ministry of Health.

Living away from home, I very rarely get to see my whānau and miss them often but am so fortunate that most of them live on the papakāinga. While away from home, I embrace and represent my Whātuatanga through my pepeha, my whakapapa and the manaaki I share with people in Te Whanganui ā tara.

As an uri of Ngāti Whātua Ōrākei, I always feel a sense of place and belonging. Although

“While away from home, I embrace and represent my Whātuatanga through my pepeha, my whakapapa and the manaaki I share with people in Te Whanganui ā tara.”

I only come home occasionally, I try to return to the marae to take part in kaupapa to reconnect while I’m around and spend time with my whānau. It’s hard to be away when you’re not able to be at tangihanga or simply see whānau all the time but with technology, I can call them up and stay connected to my Whātuatanga.



Grey whānau: Leila, Jacqui, Dane, George and Theo.

“Being out in spaces through mahi and in takiura, my ties back to whātua are obvious and I know that wherever I am, I represent my iwi and am a representative of my whānau, that’s something I wear with great pride.”

Ahi kā | Ōrākei DANE GREY

Nancy Grey > Marsh Grey > Dane Grey

I’m very fortunate to have been born and raised in Ōrākei, growing up with all my cousins which also meant having automatic best friends, there was always this sense of having a constant support crew and whānau that would encourage us in all areas. I’m lucky that even now as an adult I still get to live on the papakāinga and raise my tamariki in the same environment I was brought up in.

Myself and my cousins grew up at the feet of our parents, who were staunch sportspeople. They were all in sports teams for touch rugby, softball, you name it and as a result, we were brought up to follow their lead. Today isn’t much different, my day-to-day connection with whānau is predominantly based around my tamariki and the sports teams they play in with their generation and living in the community with whānau,

my time with them is still spent in and around the hauora space of sports and fitness. Continuing that generational movement in the hauora space is something I really enjoy and love being able to create that environment for our tamariki.

For the last few years, I have worked in the property development space, with Ngāti Whātua ki Kaipara and now with Kāinga Ora, managing the housing developments in Mangere, working with the community and local iwi as well as with contractors and consultants around the design of new neighbourhoods. At the beginning of 2022, I began my journey learning Te Reo Māori at Te Wānanga Takiura

I also enjoy connecting with whānau at the marae and being on my journey of learning Te Reo. It’s beautiful to be able

to sit more comfortably in those spaces and hear the reo being spoken, although I don’t understand it 100%, I’m still able to get the picture of what’s being said.

It goes without saying that, we often punch above our weight when it comes to certain kaupapa and I feel a huge sense of pride when I hear about all the mahi our rangatira are doing across Tāmaki and the motu. What we have done over the last 10–20 years and continue to do really shows the positive movement we are making.

My whātuatanga is something I hold close to my heart. Being out in spaces through mahi and in takiura, my ties back to Whātua are obvious and I know that wherever I am, I represent my iwi and am a representative of my whānau, that’s something I wear with great pride.

× NGĀ AHI



Xavier Black, Waimarama Hawke, Leticia Vizor and Taiaha Hawke

Ahi korakora | Oxford, England WAIMARAMA HAWKE

Joe Hawke > Taiaha Hawke > Waimarama Hawke

Tēnei a Whātua Nuku, a Whātua Rangī, a Whātua Kaimārie ka mihi ki tēnei o ngā kaupapa. He uri whakaheke ahau nā Apihai Te Kāwau, ā he mokopuna hoki ahau nā Dr Joseph Parata Hawke. Ko Waimarama Te Tae Awatea Hawke tōku ingoa.

I was born and raised on the papakāinga in Ōrākei – kei ngā whenua rangatira o Takaparawhau and I have spent the past few years working in the fitness industry as well as in digital storytelling – whilst also completing studies in science and exercise.

Last year, I moved to Oxford, England to join my māmā, who currently works as the Executive Director of the Atlantic Institute, based at Rhodes House at the

“I may live miles away but I carry my whakapapa and whātuatanga with me everywhere I go – it is expressed through my values and the way in which I connect with people. It is who I am.”

University of Oxford. Through her work, I have had the incredible privilege of meeting and building connections with change-makers and global leaders who all contribute to building healthier, fairer and more equitable communities and societies around the world.

I am also learning about the opportunities that exist in higher education and historically prestigious places of learning for Māori. Oxford is home to a diverse group of communities, some of which I have been fortunate enough to engage with during my time here.

Although I am far from home, I am so blessed to exist in spaces and share in relationships that simply don't exist in Aotearoa and I acknowledge my

obligations to ensure there is a collective benefit for my people. Through these experiences, my most important contributions to my iwi will be sharing the wealth of knowledge and experiences I have accumulated overseas once I return home.

In this ever-evolving age of technology, I am able to stay connected to my whānau in Aotearoa with ease. In a spiritual sense, I remain connected to my whānau through karakia and waiata. Heoi, he mea nui te noho tahi me tō hapori, tō hapu anō hoki. To me, there are core aspects of being Māori that are rooted in whanaungatanga and community and no amount of technology could ever replace the feeling of being in physical proximity with your whenua and your whānau.

I miss the simple things most. Being able to walk five minutes up the road to Atareta St for a cup of tea with my nanny and the ingrained familiarity that comes with waving at (or eyebrow-ing) everyone you drive past on Kupe St.

I am proud to be an uri of Ngāti Whātua Ōrākei. Ko au ko Hine-Whātua. Ko Hine-Whātua ko au.

I may live miles away but I carry my whakapapa and whātuatanga with me everywhere I go – it is expressed through my values and the way in which I connect with people. It is who I am. We are a resilient people and this is reflected in our story of resistance, reclamation and transformation.

The legacy that my grandfather created through the Bastion Point occupation in the 1970s is being honoured and upheld through the continuous efforts, actions and collective commitment to upholding Ahi Kā in Tāmaki. I think Ngāti Whātua Ōrākei are unique in that our iwi is based in an urban environment and yet we remain steadfast to our tikanga and continue to thrive as a people.

TE KŌTI MATUA ^x ^x ^x

HIGH COURT REFLECTIONS



Kirimoana Willoughby, Kanui Hunia and Whetumarama Porter

WHETUMARAMA PORTER

Eriapa Uruamo > Tautoko Morehu > Whetumarama Porter

Why did you attend everyday?

For me, I worked in the Trust back then and sat in all the meetings with the Treaty Settlements team alongside Uncle Hugh Kawharu, Grant Hawke, Aunty Puawai Rameka, Bob Hawke, my sister Rangimarie Rawiri and the one that was sitting there at every meeting, was Ngarimu – taking it all in.

What do you think this case means for your tūpuna, your mokopuna and the mokopuna to come?

It's important that we keep teaching this to all our kids. For me, I like to look forward. Thank you to my tūpuna for all their hard work and giving it to us, now we have to project it forward for our kids.

What were the memorable moments?

We had a few memorable moments during our time attending the high court. One in particular was a leak in the courtroom roof. We thought it was quite funny because it was at the front by everyone else while we were at the back, they fixed it one day but we came back the next and it was dripping again. Another memorable moment at court was when we would always say good morning to the lawyers representing Ngāti Whātua and eventually we got on a first name basis with them because we had been there every day. That was memorable.

How did you feel on the first day and the last day?

I was proud of the hīkoi, my whānau were there, all my moko were there and it was awesome.

When we finished in court, we were going up to acknowledge the team and I pulled Cherry along with me to see our lawyers and they were absolutely wrapped. To have all the whānau there for the last day, our friends that came to tautoko us, it was wonderful.

When we all came up to the courtyard, it was hilarious because they were singing Haere Mai Tāmaki and I'm standing there thinking, I think I know this and put my things down and joined in with the actions.

Our tūpuna are proud of us, all of us. We'll be alright because they made us.

× TE KŌTI MATUA



CHERRY RAMEKA

Herawahakamana Rameka > Jack Michael Rameka > Cherry Rameka

Why did you attend everyday?

I wanted to get that experience and know what was being said because I know my truth but do they know their truth?

Listening to Margaret Kawharu and Ngarimu Blair and all their kōrero, all their knowledge. It was lovely to listen to Margaret, you knew she was honest in her kōrero and the same with Ngarimu. As well as those who came to support us from Tūhoe, their speaker was marvellous and very knowledgeable.

What do you think this case means for your tūpuna, your mokopuna and the mokopuna to come?

Our kids need to remember who did the hard work – how come that hard work had to start and then where it is today but it's important that they know what happened before and I want my mokopuna and my mokos mokopuna to know who did all the hard work to get us here and why they did it.

It's all about he tangata, he tangata, he tangata. That's who we're fighting for today, yesterday and tomorrow and we need to carry on telling these stories, this history to all our mokopuna. Put it in a book so it lives on forever.

What were the memorable moments?

We had many memorable moments during the court case. From a leaking roof, to the little conversations myself and Whetumarama had, the annoyance I felt towards the lawyers going against us but one significant one for me was when we returned to the court one day after lunch, myself, Whetumarama and Neil James and there was this sea of people outside the court. It was Waikato. That took me back for a moment but then I remembered, we had done the same at the beginning and we had been there, filling the seats every day.

How did you feel on the first day and the last day?

The hīkoi was awesome, I didn't attend that day but it was marvellous to see everyone that did the hīkoi. My whānau were there and through them, I was too.

The last day for me was overwhelming because I didn't realise what was happening outside the courtroom and when I walked out, I just thought wow.

Final words?

I really want to acknowledge all of Ngāti Whātua from the hīkoi to the last day and everyone who spoke for us and represented us, they all spoke the truth and truth prevails.

My parents would be so proud of what we have all done, every little bit helps. Our tūpuna who have gone before us are standing proud because we are standing proud, for who we are and what we are. We are the tangata whenua of Tāmaki Makaurau.



TE KAHU TŌPUNI O TUPERIRI

Te Kahu Tōpuni o Tuperiri is an acknowledgement to the battle at Te Ara Pueru, where the eponymous tupuna Tuperiri returned to Tāmaki, to Māngere Pā, where he and his war party laid out their cloaks over the shells that would muffle the sound as they encroached on the Pā.



The name, given by Joe Pihema comes from the kahu kurī of Tuperiri and we have created this map which is a depiction of the kahu kurī being outstretched, that shows what we see as the rohe where Ngāti Whātua Ōrākei resides and connect to.

A wānanga started around creating a new map that would show both our heartland and our pānga to other places in Tāmaki. In a hui with key cultural experts in the hapū such as Ngarimu Blair, Te Kurataiaho Kapea,

Joe Pihema, Ropata Paora and Kingi Makoare, we sat in wānanga about mapping out a new line that would extend to depict our connections to the North Shore, up the harbour and then back home to Ōrākei. We drew out the new line on the map and spoke about the reasons why we were doing it and how we connect to these other places through our tupuna.

Moving into the next phase of refining the map, with the addition of the significant places outside our heartland, the aspiration is to

be able to make all this research accessible to whānau so they can understand the connection and know the stories.

The ultimate aspiration is that we will extend into the Kaipara with histories included, then to Muriwhenua where the name Ngāti Whātua originates from. For us, it's about creating one point of truth, that creates a puna for our stories to live in and over time, the hope is that it will show our history as far back as the arrival of Māhuhu.

– Robbie Paora

TE TAIAO × × ×



KINGI MAKOARE

Grace Makoare > Merania Makoare-Kerehoma > Kingi Makoare

Te Taiao has seen significant shifts over the years with the ever changing effects of climate change. From our moana to our whenua, though we must adapt our ways, we remain grounded in traditional mātauranga that has been handed down for generations to care for and protect our taiao.

Our moana has seen many turning points, especially through the mussel restoration project. Over the years, the restoration project has been through many trials since the first and comes with many learnings. Since the first mussel drop, the team have continued to explore and research ways that would see the mussels settle successfully. From findings, upcycled beds made from shell substrates were dropped into the bay for the mussels to attach themselves to, which has shown to be a success with more species visiting the bay.

The goal from this, is to utilise the whenua to explore ways that we can create habitats or an ecosystem that can be transferred to the moana to attract new species to the bay.

The whenua restoration project continues to thrive and provide a showcase of what can be done in this space. Showing us what can be done with kai production, water use, waste management and energy consumption, we are able to pass this knowledge onto whānau to adopt and look at how we can maintain a sustainable papakāinga.

Our māra kai continues to be a kai source with our weekly harvest days and provides a learning centre to stimulate wānanga and education by bringing in community groups, schools and volunteers to look at different types of gardening practices.

Moving into the year ahead, we will start to look at the rongoā māori strategy. As this is a new space for us, we have been having wānanga and building the capability within ourselves to inform what it may look like to start infilling our current bush with more rongoā plants and looking at a bespoke māra rongoā garden to provide a learning space for our kaimahi and whānau to reinvigorate the traditional practise further.

We aspire to produce environmental leadership and champions for te taiao, by continuing to research and navigate what we know now, repatriate and reinvigorate the visions and teachings of our tupuna, that will be a guide for all the mahi we do.



MANA TĀMAKI



MONIQUE PIHEMA-MAIHI

Pateoro “Digger” Maihi > Matepurua Maihi > **Monique Pihema-Maihi**

Guided by our Mana Tāmaki Strategy, our team are responsible for coordinating external engagements such as pōwhiri to Iwi, national and international guests, opening of conferences within the CBD, sod turnings, supporting pōwhiri at the marae, gifting names to organisations, Kōtuitanga relationships and blessing of new buildings, boats and offices.

Our mahi starts at 5am most days, where our team are joined by a rōpū of our whānau and kaumātua, who head out to dawn blessings across Tāmaki, guided by our kaikaranga, kaikarakia and kaikōrero. Our cultural skill set as tangata whenua has often been requested and with the growth of our city, our cultural expertise is sought a lot more. This increase is testament to the mahi that has been done before us by our kaumātua and the development of our cultural strategy by Toi Whātua.

We are lucky to be involved and invited to a myriad of kaupapa. With so many to highlight in the last year, our most significant were the blessings of 13 MIQ Hotels as they returned to normal operations post-lock down. APEC Pōwhiri, which was held online and viewed by thousands of international guests. The development of Kōtuitanga Relationship Agreements between between Ngāti Whātua Ōrākei and stakeholders. Name gifting and blessings of ‘Horonuku’ for

Emirates Team NZ land craft as they prepare to break the world record in Adelaide this year.

We have participated in over 100 engagements over the past year even during the challenges that covid presented and we continue to uphold our role as tangata whenua. I look forward to another prosperous year ahead with many more exciting kaupapa to come.



POROPOROAKI

NĀ TŪRAUKAWA BARTLETT

Kia wawara noa mai te hau o mahara ki uta, hei aha ia rā?
Hei ngingiha i ngā ngārehu e kitakita tonu nei i te pae o manatu.

E koutou, e te nōhia o te whenua, e te whakatūnga o te wā kāinga,
e te whānau o te ora, e te tangihia o te mate.
Hoki wairua mai hei kai mā te ahi, kei weto i te hau tio e ngau tonu nei.

Koinei koa he tua e tū noa ana i te mura, me kore te kaha e whiria kia tuatini anō.
Kia tukuna atu te kupu hei hika i te ahi kia muramura tonu, he oranga te patunga
mō ēnei mokopuna e mokemoke nei.

Heoi anō, tē taea te karo te karanga a Hine e rere mai rā i te pō.
Nā reira, takahia atu rā te ara e tūramahia nei e te ahi.

Ko reira koutou ora anō ai i te kupu taurangi nei, arā nōhea tēnei ahi e riro atu,
ānō ko te whatutoto o te kawau e mau nawenawe tonu nei.

Waiho mai te ahi hei tiaki mā mātou ka motu ai te kaha i te kī atu,
āpiti hono tātai hono, riro atu rā ki te pō.
Āpiti hono, tātai hono, nau mai e te whai ao, e te ao mārama, e te ahi e kā roa tonu nei.

For what reason do these murmuring winds bring forth memories inland?
To ignite the ever-glowing embers of remembrance of those passed.

Those who remained resolute upon this land, sheltered the
multitudes, summoned life and mourned death. Come forth once again,
lest these fires succumb to the piercing cold winds of despair.

We stand in the embrace of these flames in the hope we are intertwined
once again – so may these words stoke this searing blaze, where solitude
and loneliness subside.

However, the call that summons you to return, cannot be eluded.
So, follow the path to the night, illuminated by these flames.

There, life awaits you once again in the memories of this eternal burning
fire, as is this heartland that will forever remain.

Leave us as guardians of this flame.

To the night you belong, as we to the world of light.



TAHUA PŪTEA

The core purpose of the Trust is to manage, protect and govern the Trust’s assets for the cultural, commercial and social development of Ngāti Whātua Ōrākei for and on behalf of and for the benefit of the Members of Ngāti Whātua Ōrākei.

In order to realise this purpose, and to deliver on papakāinga housing, grants, programmes and other benefits to whānau, we need to have sufficient financial resources and capacity. The financial result for the year ended 30 June 2022 is our largest on record, and provides a strong platform to deliver the ambition set out by our whānau in the long term plan.

The following provides a snapshot of our results and financial position.

For detailed information, please refer to our website for the full financial statements and accompanying notes.

PROFIT BEFORE TAX

Ngāti Whātua Ōrākei	2022 (\$m)	2021 (\$m)	2020 (\$m)	2019 (\$m)	2018 (\$m)	2017 (\$m)
Total Revenue	64.86	73.41	57.86	52.77	39.14	50.88
Total Expenses	69.40	67.98	46.44	41.2	36.67	47.88
Profit before tax and revaluations	(4.54)	5.43	11.42	11.57	2.47	3.00
Gain on investment property revaluation	89.25	243.73	43.05	32.18	79.63	141.02
Unrealised net gain/(loss) on financial instruments	6.30	3.02	-1.12	-2.71	-0.6	-0.69
Share in profit of associate	0.28	2.39	5.09	3.93	-	-
Profit before tax	91.29	254.57	58.44	44.97	81.50	143.33

Financial Performance

Our financial performance reflects the income received and asset revaluation movements during the year less the expenses incurred. For the year ended 30 June 2022, total profit after tax was \$88.8m. This positive result was driven by a revaluation gain on our investment properties of \$89.3m. This result reflects once again the quality and strength of our asset base and is a result whānau can be proud of.

Total revenue decreased this year to \$64.9m. Property sales decreased by \$14.3m offset somewhat by a \$7.9m increase in Government revenue. Due to Covid-19 related restrictions, completion and settlement of the OneOneroa properties (North Shore development) were delayed. Settlements are now expected in the 2023 financial year. The increase in government

revenue reflects the funding received in relation to Covid-19, including funding for health services, education and other Covid-19 response support.

Expenses have increased this year to \$69.4m. Expenses include increased costs (\$5.6m) associated with delivering programmes in relation to the fundings received from the Government. Costs also include \$5.6m investment property – work in progress write-off. Staffing costs have also increased from \$12.1m to \$15.9m, reflecting the increased delivery of whānau programmes and government funded mahi.

Other Significant expenses include Grants and programmes costs. Grants and programmes include the Toi Ora health insurance scheme and the environmental, educational and cultural programmes.

ASSETS

Ngāti Whātua Ōrākei As at 30/06/2022	2022 (\$m)	2021 (\$m)	2020 (\$m)	2019 (\$m)	2018 (\$m)	2017 (\$m)
Investment Property	1,447.94	1,410.51	1,160.83	1,098.95	1,067.38	969.05
Property – held for sale	42.50	-	-	-	-	-
Property – NWO Trust	23.78	23.54	23.43	23.29	23.29	23.29
Cash	6.62	4.92	6.08	5.07	4.58	3.23
Inventories	92.43	78.95	91.27	82.49	72.47	68.27
Other Assets	46.38	32.59	55.84	44.28	21.07	21.90
Total Assets	1,659.65	1,550.45	1,337.45	1,254.08	1,188.79	1,085.74

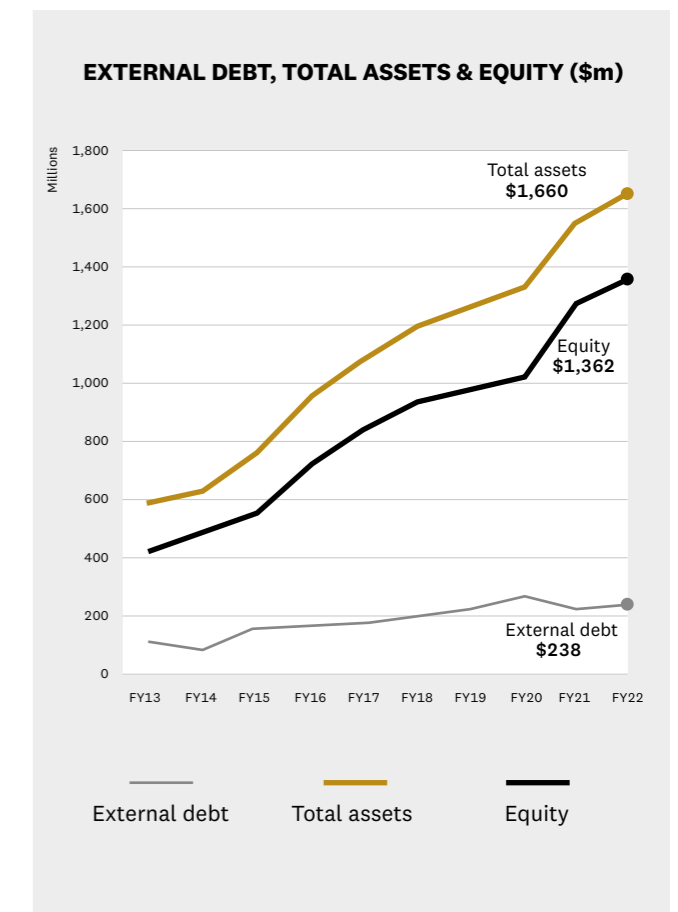
DEBT & OTHER LIABILITIES

Ngāti Whātua Ōrākei As at 30/06/2022	2022 (\$m)	2021 (\$m)	2020 (\$m)	2019 (\$m)	2018 (\$m)	2017 (\$m)
Loans & Borrowings	237.87	222.30	258.39	224.6	199.82	171.48
Other Liabilities	59.97	51.80	51.44	54.85	54.88	59.38
Total Liabilities	297.84	274.10	309.83	279.45	254.7	230.86
Borrowings / Investment Properties (LVR)	16%	16%	22%	20%	19%	18%

Financial Position

Our financial position reflects our overall economic wellbeing, measured by our assets less our liabilities. Total assets increased this year to \$1.66 billion (2021: \$1.55 billion), which is a 7% increase from prior year. Our asset growth reflects the valuation of our investment properties, which have increased in value 54% since 2017 to a total of \$1.5 billion. This has been underpinned by our largest strategic asset, Te Tōangaroa (Quay Park). While we are pleased with the resilience and underlying strength in our asset portfolio, this growth reflects largely “unrealised” valuation gains. We are focussed on ensuring our assets are positioned for growth over the long-term – to realise this value for future generations.

Total external debt increased during the year to \$238m (2021: \$222m) reflecting the investment in our development programme on the North Shore. The cash returns from our development spend will be realised in the 2023 financial year. Funds were also utilised to build the ten Kaumātua units and purchase land in Ōrākei for whānau housing. The current level of borrowings relative to investment property assets at 30 June 2022 was 16% (2021: 16%). This reflects our prudent approach to debt management ensuring we keep sufficient debt capacity for growth and to manage potential risks.





MANA WHAKAHAERE



NGĀ URI O TUPERIRI



ŌRĀKEI MARAE



ELECT

ELECTED REPRESENTATIVES DIRECTORS & SHAREHOLDERS

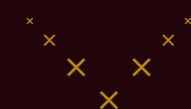


NGĀTI WHĀTUA ŌRĀKEI TRUST



KOMITI ŌRĀKEI MARAE
TRUST (KMOT)

NGĀTI WHĀTUA ŌRĀKEI
TRUSTEE LTD



NGĀTI WHĀTUA ŌRĀKEI
WHAI MĀIA LTD

NGĀTI WHĀTUA ŌRĀKEI
WHAI RAWA LTD



WHAI MĀIA

Ngāti Whātua Ōrākei Whai Māia Limited is the social development arm of the Group. Whai Māia is set up as a charitable entity and is responsible for the social and cultural development of our people. Whai Māia has a focus on whānau outcomes and manages a large number of programmes and services covering areas such as health, education, small business, and employment. Whai Māia also runs external contracts with Government and Local Council to help support its mahi.

■ Ngāti Whātua Whai Māia Limited

Paula Rebstock
Chair

Appointment date:
01 October 2018

—

Sharon Hawke
Trust Board Representative

Appointment Date:
28 May 2018

—

William Tama Davis
Whānau Director

Appointment Date:
26 April 2017

—

Melanie Hewitson
Independent Director

Appointment Date:
01 October 2018

Shirley Ikkala
Whānau Director

Appointment Date:
26 April 2017

—

Malcolm Paterson
Deputy Chair

Appointment Date:
26 April 2017

—

Maruata Reweti
Future Director

—

Hope Puriri
Future Director



WHAI RAWA

Ngāti Whātua Ōrākei Whai Rawa Limited is the commercial investment company of the Ngāti Whātua Ōrākei Group responsible for protecting and building the asset base of the hapū. Whai Rawa generates funding to support the social development and aspirations of the hapū.

■ Ngāti Whātua Whai Rawa Limited

Michael Stiassny
Chair

Appointment Date:
01 June 2012

—

Precious Clark
Whānau Director

Appointment Date: 01 June 2012

—

Chris Gudgeon
Independent Director

Appointment Date:
01 February 2021

—

Ngarimu Blair
Trust Board Representative

Appointment Date:
01 June 2012

Julia Steenson
Whānau Director

Appointment Date:
02 June 2017

—

Jim Quinn
Independent Director

Appointment Date:
01 February 2021

—

Otene Hopa
Future Director

—

Faiz Salim
Future Director

TRUST – ELECTED REPRESENTATIVES



Marama Royal (Chair)

Ngahua Tame Tauna Hawke > Meiha Hawke

Marama has been a Director since 2010 and served as Chair since December 2017. Marama has extensive experience in strategic planning, relationship management, leadership, governance, and organisational change. She is passionate about achieving positive outcomes for whānau, especially our kaumātua.



Ngarimu Blair (Deputy Chair)

Wiremu “Boy” Piriniha Reweti > Margaret Blair

Ngarimu is the Deputy Chair, Chair of the Settlement Protection Team and the Trust’s appointee to Whai Rawa Limited. He was elected to the Trust in 2006 and is active across many kaupapa. He is passionate about Auckland tribal histories and kaitiakitanga.



Precious Clark

Piupiu Hawke > Patu Hawke

Precious is in her second term on the Trust. She is the Chief Executive of Maurea, a company with a vision to see Māori culture drive Aotearoa forward. With a legal and business background, Precious sits on the Treaty Protection committee, Te Reu Roa and the Health and Safety Committee of the Trust. She is passionate about our reo and tikanga, education and social impact and is a kaikaranga at our Marae.



Renata Blair

Wiremu “Boy” Piriniha Reweti > Margaret Blair

Renata is Chair of Te Reu Roa, a member of the Treaty Protection Committee and member of the Risk Audit and Assurance Committee. He is a Council member for AUT University, a Trustee for Eden Park Trust and Member of the Independent Māori Statutory Board. He is also a recent graduate of Matakahi, the Ngāti Whātua Ōrākei whare wānanga for Te Reo excellence.



Graham Tipene

Nelda Reweti > Marlene Ngaire Colquhoun

Graham Tipene is a Tā Moko artist who has been involved as a consultant and key artist on civic and Council-led projects throughout Tāmaki Makaurau Auckland. His public work brings Māori kaupapa into the built environment of the city, with major projects including the Waterview tunnel, Victoria Park, Auckland Library, and Tirohanga Whānui Bridge in Albany.



Sharon Hawke

Piupiu Hawke > Joe Hawke

Sharon is a 3rd term Elected Representative and brings a wealth of governance and lived experience to the Trust Board. Sharon has had a long career in Māori media and broadcasting and advancing the rights of wahine Māori and ngā uri o Tuperiri. She is the Trust representative on Whai Māia Board.



Julia Steenson

Arthur Henry Povey > Nelda Povey

In 2020 Julia was appointed as a Commissioner on the Royal Commission of Inquiry and in March 2022 she chaired the Inquiry’s Māori survivor hearing held at Ōrākei marae. Julia is a director on Te Rūnanga o Ngāti Whātua Commercial Ltd and is a member of the Institute of Directors AK Committee. Julia is a Simpson Grierson alumni and has previously worked as General Counsel for Te Wānanga o Aotearoa. Prior to law, Julia worked in commercial banking both in NZ and abroad.



Arekatera Maihi

Pateoro “Digger” Maihi > Matepurua Maihi

Arekatera Maihi born and bred in Ōrākei was rasied by his whānau, hapū and iwi. He is a highly skilled carver and artist. This is his first time term on the Trust Board and brings with him a wealth of historical and cultural knowledge.



Tama Davis

Wiremu “Fats” Piriniha Reweti > Piriniha Te Kotahitanga Ngāti Whātua Reweti

Tama brings with him a wealth of knowledge in governing large health and education organisations, previously ADHB, and now Comprehensive Care PHO, Emerge Aotearoa and Auckland Hospital Foundation. He is the Poutaki Mātauranga Māori at Uni Services – Waipapa Taumata Rau and runs Ahikaroa Enterprises which provides Kaupapa Māori supervision, Te Tiriti and Māori Health Models trainings and cultural audits. Tama is also a whānau director on the Whai Māia board.

NGĀ HUI POARI

Governance meeting attendance and payments

For the year July 1, 2021 – June 30, 2022

ĪNGOA	NGĀ HUI I TUTUKI	TE UTU
Marama Royal – Chair	11	\$90,000
Ngarimu Blair – Deputy Chair	10	\$70,688
Sharon Hawke	8	\$45,000
Renata Blair	11	\$45,000
Precious Clark	11	\$51,750
Arekatera Maihi	10	\$45,000
Julia Steenson	10	\$45,000
Tama Davis	11	\$45,000
Graham Tipene	6	\$26,500
Brenda Christiansen	4	\$18,750

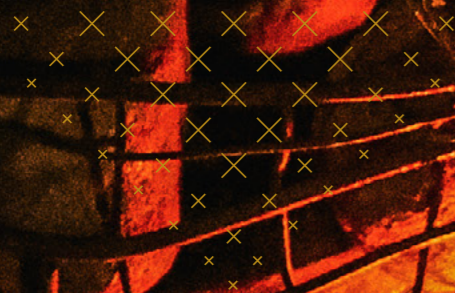
Ngarimu Blair \$49,999

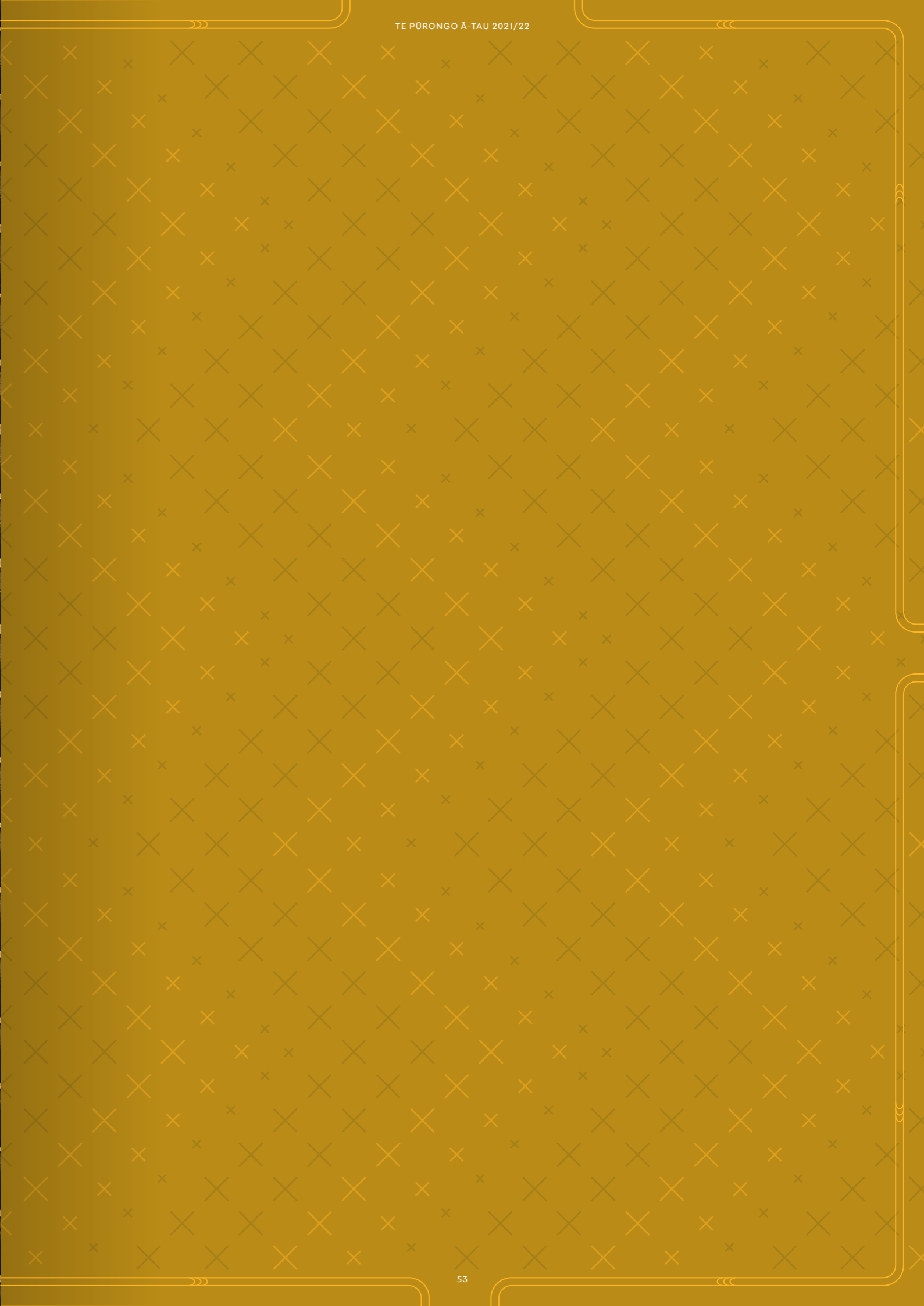
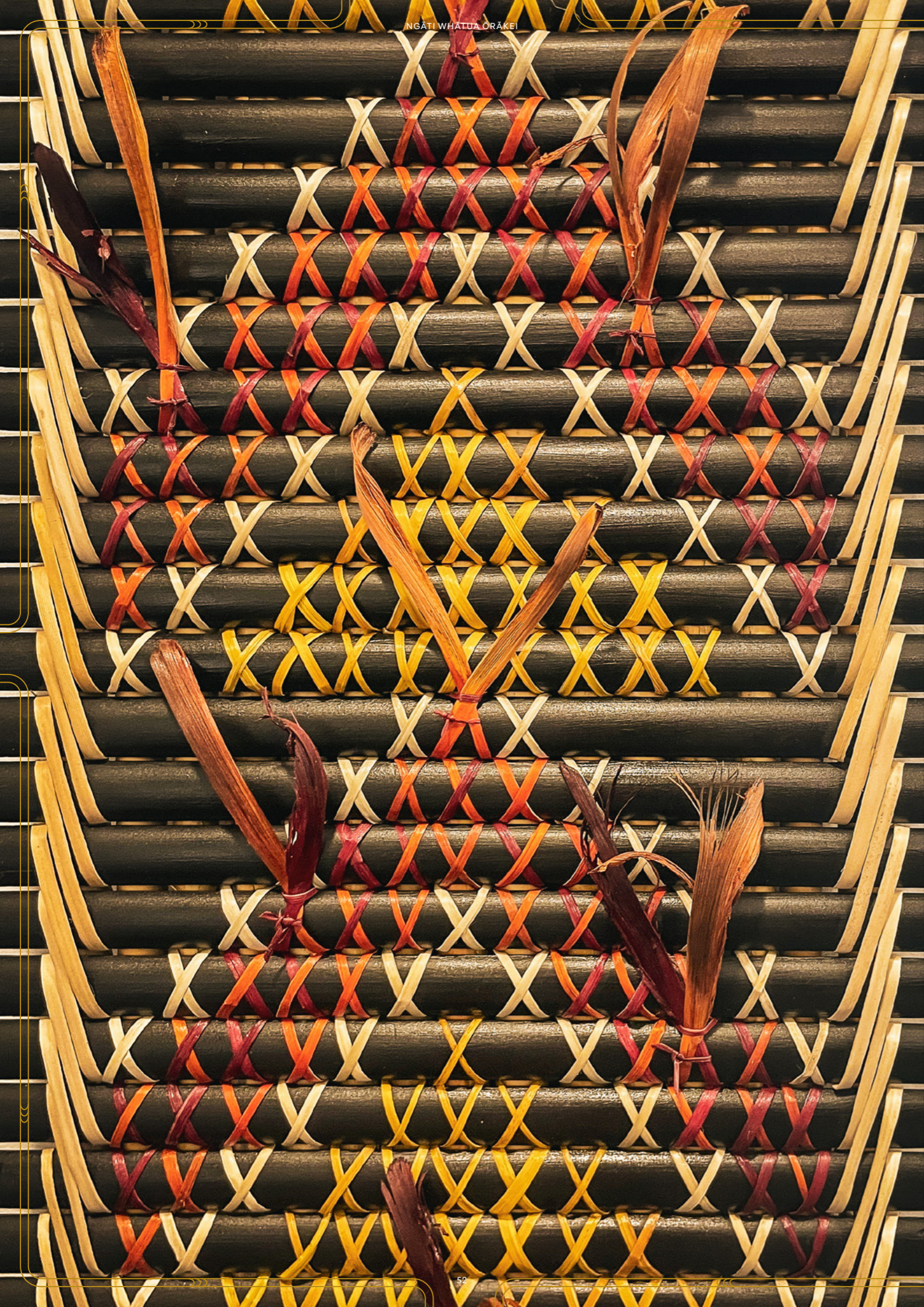
Fees paid by Auckland Council for the Mana Whenua Kaitiaki Forum.



MAU
RĀ

KĀ







NGĀTI WHĀTUA ŌRĀKEI